

Our purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

# OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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No. 1

## ADVANTAGES AND UTILITY OF SECRET PRAYER

By Robert Milligan

My present theme is the utility of secret prayer. I will not attempt to exhaust the subject: I will only briefly notice and illustrate some of the most obvious benefits which result from this part of Christian devotion.

1. The first of these is the cultivation of our own spiritual nature. If it is a law of the human constitution that all its powers and susceptibilities are developed and strengthened by exercise, then what can be more beneficial than the devotions of the closet? There is no other place beneath the heavens that is so favorable for the legitimate exercise of our moral faculties. Even in the religious assembly, the attention is often arrested and the heart made to wander by some improper display of the lusts of the flesh, the lusts of the eye, and the pride of life. But from the closet all such evil influences are excluded. There is no motive to deceive, or to make a vain display of our persons, our dress, and our good works. But there the mind turns in upon itself. There the conscience is awakened; there we see ourselves in the light of heaven. And there, under the deep, solemn conviction that we are on holy ground, and that the eye of God is upon us, we are almost compelled to be humble, to repent of our sins, to forgive our enemies, to sympathize with the afflicted, to adore our Creator, to love our Redeemer, and to exercise all the powers of our souls in harmony with the will of God.

An hour in the closet may, therefore, do more to rectify and strengthen our religious impressions and moral faculties than many days of ordinary service in the public congregation. And hence our Saviour says to every disciple, "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father who is in secret; and thy Father who seeth in secret, will reward thee openly" (Matt. 6:6).

2. It forms a habit of close union, communion and fellowship with God. The law of habit is well understood. All men live and act under its influence. The man who frequents the theater, the ball-room, the drinking or the gambling saloon, soon feels that he is, by an invisible and almost irresistible influence, drawn to these haunts of idleness, vice and dissipation. He may see poverty, disgrace, misery, and wretchedness

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## HOW SHALL THEY HEAR WITHOUT A PREACHER?

By Clovis T. Cook

Preaching the gospel is a very important and unique calling. Soul-saving is the greatest work on earth, and preaching the gospel plays as large a role, if not more so, than any other act in this endeavor. Therefore, in order to preach the gospel you must have the preacher. The word preacher is from the Greek *Kerux*, "A herald or preacher of the gospel" as in Rom. 10:14, "where the verb *Kerusso* is used, it means to herald or proclaim." *Kerux* indicates the preacher as giving a proclamation; *evangelistes* points to his message as glad tidings" (W. E. Vine, P. 201-203).

In the above quotation, Paul is simply pointing out that the Gentiles could not be expected to believe on one of whom they had not heard; and, of course this is true of anyone today. It is impossible to please God without faith we have learned in Heb. 11:6. But faith comes by hearing the word of God according to Rom. 10:17. Phillips says: "Belief, you see, can only come from hearing the message, and the message is the word of Christ." The New English says: "We conclude that faith is awakened by the message, and the message that awakens it comes through the word of Christ." The meaning is clear; there is a message to be delivered, a sermon to be preached and the word of God to be proclaimed. The salvation of mankind depends on it. This leads us then into a study of its importance, and to whom belongs the responsibility.

There has been in the past some thought given to the words "teach" and "preach" as to whether they mean the same. First, let me say, they do not come from the same Greek word. The word teach is from *Didasko*, "is used absolutely, to give instruction." The verb preach, is *Kerusso*, the meaning of which we have already given. Reason teaches that one can be both a teacher and a preacher. All preachers are teachers, but I doubt that one can say all teachers are preachers. Paul was both of course; see 1 Tim. 2:7 and 2 Tim. 1:11. He said he was ordained and appointed a preacher; also a teacher of the Gentiles. All roosters are chickens, but all chickens are not roosters. However, I personally feel that the difference is negligible. Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things what-

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## MUST I KEEP THE SABBATH DAY HOLY?

By J. H. Stegall

(This is the fourth in a series of Bro. Stegall's article. It is here selected by Bro. Dee Aldridge.—DMC)

The laws directing us today, as to our work and worship and service to God, are made known in this new covenant. Hear the apostle Paul: "For this cause I Paul the prisoner of Jesus Christ for you Gentiles. If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, you may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit" (Eph. 3:1-5). Thus Paul shows that man receives the law under the new covenant as Jeremiah had said he would, put His laws in their inward parts and write them in their hearts. Notice again: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:6-7). God's word is the light which shines in the hearts of the apostles giving knowledge; this treasure (God's word) was in earthen vessels (the hearts of the apostles). So, now, we must go to the law which was given to us, written by those apostles, who were qualified by God having put His law in their hearts and minds to find out if we are to keep or observe the seventh day or the Sabbath as a holy day unto the Lord.

This law teaches us concerning the keeping of days for everyone to be fully persuaded in his own mind: one man esteemeth one day above another; another esteemeth every day alike; let every man be fully persuaded in his own mind (Rom. 14:5). From this we learn that we are not commanded to keep or observe any day as a day to the Lord; the law concerning the keeping of the holy sabbath came in on Sinai and went out on Calvary. On the cross Jesus blotted out the handwriting of ordinances that was against us (Col. 2:14). Here in this chapter Paul shows that the ordinances, though once ordained of God, were no more in effect, and that to observe them would be heeding the doctrine and commandments of men. Webster says of ordinances, established rules or law. Hence the law was nailed to the cross, and taken out of the way. Some of these rites mentioned in this law are, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come: but the body is of Christ" (Col. 2:16-17). Thus the divine record shows definitely that the sabbath keeping was among other things only a shadow and that it was done away, nailed to the cross. In Heb. 8:13, we are told that when the Lord talked about a new covenant, it meant the first had become old, was decayed and ready to vanish away. Before this old covenant became old it was in force and men were required to observe its ordinances (Heb. 2:2), but not so now, for we are under the new covenant; those ordinances were of the law, the old covenant, but we should know that in these last days God has spoken to us by his son (Heb.

1:2). We are not justified by the law. "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us—" (Gal. 3:11-13).

There is a claim made by some that the sabbath was not an ordinance and therefore was not nailed to the cross. Well, if it were not an ordinance, it was surely a part of the covenant as we have abundantly shown. So, it was either nailed to the cross, or decayed. Which do you think would be the better doctrine to adopt, one that is decayed, and taken away, or one that was nailed to the cross, or taken away? So, the sabbath-keepers are left standing on the outside, with neither law, ordinance nor covenant; a pretty bad condition to be in, it seems to me.

Paul was afraid of the brethren at Galatia because of this very thing, and speaks to them like this: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:9-11). So if they, or we, should turn from Christ, to observe days (including the sabbath days), he says, "Ye are fallen from grace" (Gal. 5:4). (To be continued) —Strong, Ark.

## WHO IS INCONSISTENT?

By Jerry Cutter

"ATTENTION!—Four Inconsistent Teachings of the One Cup, Non-bread Breakers."—this heading is found in the Nov.-Dec. issue of "The Reasoner" by C. W. Mickey of Tullia, Texas. In reading the article we find there are indeed four inconsistencies, and all four are on the part of C. W. Mickey. It is our purpose to show his reasoning to be spurious and deceitful, designed to mislead the innocent and uphold error. In writing, Brother Mickey was frank, firm and courteous. We will try to emulate this pattern in answering his folly.

According to Brother Mickey, our first alleged inconsistency is (1). "They teach that the 'cup' represents the New Testament; yet have many New Testaments in the building, but only one cup. (To be consistent with their false doctrine, they could only have one Bible in each church building at any given time)."

Long ago protagonists who believed in more than one cup in the communion, and who were both honest and informed, ceased to use this line of reasoning. For what reason? Because THEY TOO believe the cup which is or represents the New Testament is something, though not a literal drinking vessel. And THEY TOO have more than one Bible in each church building, thus putting them in the embarrassing position of agreeing by this line of reasoning they could have a plurality of whatever they thought represented the New Testament on the Lord's Table. There is just ONE NEW TESTAMENT represented on the Lord's Table regardless of what one believes about the cup. However Brother Mickey's innuendo is this. If we use one cup (literal drinking vessel) to represent the one testament while at the same time having several testaments in the building, why would it hurt to have a few more cups

on the table? A man that cannot see the difference between Bibles in the audience and the cup used in the Lord's supper to picture the one New Testament surely needs a spiritual cataract operation.

What does Brother Mickey think the cup is in Luke 22:20? Those he "borrowed" his argument from think it is not a literal drinking vessel but rather the fruit of the vine or the blood. They in reality make the passage read nonsense or "This blood (cup) is the New Testament in my blood." So according to Brother Mickey's position, if the fruit of the vine is the New Testament and he has several Bibles in the audience, then he can have several fruits of the vine to represent the one testament on the Lord's table. Does he believe this? No! Then why try to saddle us with something that he won't accept himself? And who is consistent? Those who use one cup to represent the one New Testament, or those who use many cups to picture the one testament and WHO TRY TO JUSTIFY THE USE OF MORE THAN ONE CUP ON THE GROUNDS THAT MORE THAN ONE BIBLE IS IN THE AUDIENCE? And if this isn't what Brother Mickey is trying to do, then pray tell me what he is trying to prove?

Brother Mickey's argument is seldom used nowadays. The reason—those both informed and honest know better. In a debate between W. Curtis Porter and J. Ervin Waters in 1950, this same question arose. The debate was published by M. Lynwood Smith in 1952. On page 52, Porter, who believed in individual cups said: "And so he (Waters) says now, 'This cup pictures the New Testament.' All right—ONE DRINKING VESSEL AND ONE TESTAMENT TO AN ASSEMBLY." On pages 113-114 brother Waters replies: "All right, brother Porter says that the cup in Luke 22:20 is the fruit of the vine and that verse says, 'This cup is the New Testament.' He says the cup there is the fruit of the vine. Then, according to his argument, if the fruit of the vine is the New Testament and you may have a plurality of copies of the New Testament, you may have a plurality of the fruits of the vine. I want to know if you may have a plurality of cups—what you say the cup is, brother Porter? Can you have a plurality of bloods? A plurality of fruits? I want to know that. If you are going to say that I may have only one copy of the New Testament if I say the literal cup is the New Testament and contend for only one cup, then you may have only one copy of the New Testament per the same argument. And if you insist that I may have a plurality of literal cups because I may have a plurality of copies of the New Testament, I want to know if you may have more than one cup—what you say the cup is? I am not going to let a man put an argument like that on me that he won't take for himself. And he won't take it because he says he believes in using just one cup, the fruit of the vine—one blood. He won't take the argument himself, but he wants to put it on me. I won't let a man get away with that." You will read many an article and go to many a debate without ever hearing this old digressive dodge that Brother Mickey has parroted in his article. However, every once in a while someone will trot it out again, leaving the impression upon the unlearned and uninformed that they have come up with a new great clencher.

In conjunction with what has been said, this might be added. There is only one lamb of God, Jesus. Under the old law there were many lambs offered in Israel

to represent this one Lamb of God, but ONLY ONE COULD BE OFFERED IN ONE HOUSE (Exodus 12). No Israelite ever got confused and reasoned that because many were being offered overall why not then have more than one in one house. So it is in the church. There is only one New Testament. Every church in its communion uses one cup to represent the one testament, and because there are many churches using one in the world this does not justify the use of more than one in one church. When more than one is used the divine picture is destroyed, just as more than one lamb in one house would have destroyed the significance of the passover.

In our next article we shall consider Brother Mickey's second alleged inconsistency against us. It is rather badly worded but reads like this: "2. They teach, 'Members break the bread when eating,' or 'THE BREAD WHICH WE BREAK,' yet, let one man give thanks for the cup which 'WE BLESS,' (To be consistent with their false doctrine, they would have to have no official prayer for the cup, and let each member say thanks for the cup as each drinks.)"

—3108 S. E. 14, Okla. City, Okla.

## WATCHMAN, WHAT OF THE NIGHT?

By T. F. Thomasson

Paul said the "things written afore time were written for our admonition." These are examples for us to profit by if we will only consider them (I Cor. 10:1-12). When we speak of night we do not mean physical night, we mean spiritual night. The examples given in the Bible are examples of people enveloped in spiritual darkness.

When Nebuchadnezzar who was king of Babylon passed out, his son Belshazzar became king. He made a great feast to a thousand of his lords (Dan. 5:1-2). While they reveled and drank wine from the vessels his father had brought from the Temple of God, when he captured the city and took the inhabitants as captives to Babylon, and while they were thus reveling the finger of a man's hand appeared and wrote on the wall. When the king saw the writing his countenance changed and the joints of his loins were loosed and his knees smote together. He called in his sooth sayers and magicians, but they couldn't read the writings. The king was greatly troubled. Then the queen came in and said to the king, "Let not thy thoughts trouble thee, there is a man in the kingdom who showed great wisdom in your father's day." So Daniel was called in. He read the writing and interpreted it. The writing was, "MENE, MENE, TEKEL, UPHARSIN." The interpretation is, MENE, God has numbered thy kingdom and finished it. TEKEL, thou art weighed in the balances and found wanting. That very night Darius the Median with his army came in, slew Belshazzar and took his kingdom (Read Dan. 5th Chapter). Can you see the likeness of Belshazzar's feast in the conduct of people today? Charles A. Lindberg said, "Fast living destroys humility." When people cease to be humble the word TEKEL appears, whether you can see it or not. Instead of people being warned by these examples they try to imitate them.

The destruction of Sodom is another striking example of God's dealings with the wicked. Abraham (Continued on page seven)

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### NOTICE TO OUR READERS

In a very few days after receiving this issue of *Old Paths Advocate*, you will receive your February issue. In our struggle to get back on schedule, I appreciate more than I can say your patience and understanding. Would contributors of articles, field reports and other items for publication please get material to me as soon after the 15th of the month as possible?

In the last several weeks it has been my undeserved privilege to receive some of the kindest and most encouraging letters that I have received since assuming the publication duties of this journal nearly 6 years ago. For this I am so humbly grateful, and want those people to know that their kind remarks have meant more than they know. My love and very best wishes to all of my brethren and friends.—Don McCord

### OUR HELPERS

You will find listed below the names of those sending subscriptions the latter part of Dec. If you have lately sent subscriptions and you are not listed, please look under "Our Helpers" list in Feb. issue which will reach you in just a few days after you receive this one. We express again our appreciation for your continued interest in behalf of this journal. May we count on you to continue this good work? Please check the following list, and report any errors to us immediately:

Elizabeth Byford—10; Mattie Lloyd—5; Miles King—5; E. H. Miller—4; Albert D. Brown—4; R. A. Perkins—3; L. L. Crowder—2; C. G. Fancher—2; Richard Nichols—2; R. B. Roden—2; Vera Hartin—1; Bessie Hamilton—1; Barbara Cole—1; George Lockard—1; E. M. Studer—1; Ronny Wade—1; Mrs. A. H. Bull—1; B. F. Leonard—1; Tommy Shaw—1; Roy Meeker—1; Minnie Tipton—1; David Chapin—1; Clovis T. Cook—1; Delbert Boman—1; Richard Degough—1; Olive Wilburn—1; Mrs. S. J. Fulton—1; Barney Owens—1; Earl Butts—1; T. M. Hoover—1; Mrs. E. M. Morris—1. Total—60.

### BOOKS AND TRACTS

*Old Path Hymnal No. 2*, revised and enlarged edition of our former Hymnal, is selling great. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one: *Gems of Gladness; Star Of Hope; Hymns of Love; Singers Choice; Songs We Love; Joyful Praises; Old Path Echoes.*

Tracts: *Clark-Harper Debate (Communion) — 25c each; Clark-King Discussion (Communion) — 25c; The Communion by Ervin Waters—35c.* Send all orders to 1061 N. Pilgrim, Stockton, Calif.—Homer L. King

### WILL YOU HELP?

The following two appeals come from worthy brethren and sisters. It is my hope and prayer that brethren will out of the abundance of their hearts and treasures send to the needs of these, our brethren. Here they are:

"Sister Charlotte Charlton, Mozier, Ill. 62070, has recently lost her husband. He was operated on in July for cancer, and has been in and out of the hospital since. This has left a terribly high hospital bill for this sister to pay. This she cannot do alone. Would brethren please send to this necessity? It will be greatly appreciated by her."—The Obie Shiremans.

"Bro. and Sister Claud Garfit, Rt. 1, Ava, Mo. 65608, are in dire need of financial help. Their daughter is allergic to something, and due to this condition is not able to attend worship. Tests to determine the cause will cost an estimated \$400 or more. These are very worthy people; they simply are not able to have this needed medical attention. Would brethren please rally to this worthy cause?—Eddy Bullard, Rt. 2, Box 178-A, Denison, Tex. 75020.

### THE SMITH-WADE DEBATE

The first two nights of this discussion were held in West Chester, Ohio, Nov. 27-28, and Bro. Wade was in the affirmative on the cup question. The last two nights were held in Dayton, Ohio, Haynes St. Church of Christ, with Bro. J. T. Smith in the affirmative on the class question. The discussion was attended well at both places. We think a lot of good will come from this effort as some was manifest while we were there. Ronny is a hard-working man in matters like this; dedicated to the proposition and very honest and sincere in his presentation and prosecution of the same. Bro. Smith seemed fair as a man can be. However, with all due respect to J. T., my impression was, that he was sorely confused on the use of metonymy with reference to the cup. He admitted (1) that the cup was a solid, and (2) that the name of the container used by the Lord in the institution of His supper was "cup." But, then he seemed to think in the next breath that the cup was the fruit of the vine. He seemed to think that every time the word cup was used it was by metonymy.

On the class question he seemed equally as confused, and especially so, on 1 Cor. 14. This chapter Bro. Smith thought did not apply to us as it began with supernatural gifts and ended with the same. However, he found three things in the middle of the chapter that he thought applied. Speaking in tongues was not one of them, and he never did answer Bro. Wade's question as to what scripture he would use to regulate one of their assemblies if per chance, or arranged, one of their foreign missionaries were present and wanted to speak

but could not speak in English? If 1 Cor. 14 could not be used, then pray tell me how would you manage it? This is what Ronny wanted to know. In such an assembly as in 1 Cor. 14, Bro. Smith said the women could not sing. Ronny cited two passages in this chapter, verses 15 and 26, to show that there was or at least could be singing in that assembly. But according to Bro. Smith the women could take no part in it.

As I stated in the first and last nights of this discussion, it is my opinion that we agree with J. T. and his brethren on far more things than we disagree. In the fight against institutionalism and all that pertains to it, we are with them. Their courage is to be admired in being willing to defend their practice, as scriptural, and deny what they think is unscriptural. These open discussions are informative and serve to bring us closer together. We must get on with restoring the restoration. We must contend for the faith (Jude 3); we must be ready to give an answer to every man (1 Pet. 3:15), and even dispute if needed (Acts 17:17). The good brethren in Mich. supported Ronny and me in this discussion. What foresight, and love for truth these brethren have. We take courage when we think of our preaching brethren that attended: Ron Courter, Bill Davis, Dennis Smith, B. F. Leonard, Lynwood Smith, Richard Nichols; and may I add, Orville Brumfield and his wife, who drove from Huntington, W. Va. every night, almost 400 miles round trip. The writer moderated for Ronny.

—Clovis T. Cook

### PAUL'S MANNER OF SERVING THE LORD (II)

By Tom Lehmann

IV. He kept back nothing that was profitable (Verse 20)—Paul had a motive behind every lesson he taught. Our preachers and teachers should learn from this! Paul looked for the things which were needed and of value for the people to whom he preached. Some today give a lesson to fulfill their duty of teaching, but never look for the needs of the congregation and preach on those things which are profitable. We should have a scriptural motive behind every lesson we give. If not, then what will the lesson be good for???

When Paul wrote to the church at Corinth, he knew the needs of the church (1 Cor. 3:1-3). Thus, he could teach profitable lessons. Paul knew that "HE COULD NOT SPEAK UNTO THEM AS SPIRITUAL." He knew that they were still as babes in Christ. Paul fed them with "MILK" and not with "MEAT." Why? Because "HITHERTO YE WERE NOT ABLE TO BEAR IT, NEITHER YET NOW ARE YE ABLE." If Paul would have fed them "MEAT," his lessons would not have been profitable, because babes cannot digest "MEAT." On the other hand, if a person is "OLD IN THE FAITH" and has grown as he should, he cannot continue to grow on "MILK ALONE." He must also be taught the "MEAT OF THE WORD."

V. He demonstrated by his life what he preached (Verse 20)—"But have shewed you and taught you." Paul practiced what he preached! We also must be consistent with our teaching. We cannot expect to say, "DO AS I SAY BUT NOT AS I DO" and think that God is pleased. Read Romans 2:20-23. Paul asks some questions that we need to think about. "Thou therefore which teachest another, teachest thou not thyself?";

and, "Thou that preaches a man should not steal, dost thou steal?" In these verses, Paul condemns the hypocrite. Jesus condemned the Scribes and Pharisees in Matthew 23 for being hypocrites. Let us not deceive ourselves. We too will be condemned if our lives are not consistent with our teaching.

Paul was an effective teacher because his life was a demonstration of what he preached. In Romans 12:1, Paul taught, "PRESENT YOUR BODIES A LIVING SACRIFICE." Do you believe he could have taught this effectively if he were not a living sacrifice himself? If Paul was a "Sunday morning only Christian" and showed no more interest than some of us in the church today, do you think people would obey Romans 12:1? We know better! It is a fact that "actions speak louder than words." I think we need to learn the truth of that statement.

VI. He taught publicly and from house to house (Verse 20)—Paul knew that house to house teaching was necessary. To neglect this was just as dangerous and harmful to the cause as to neglect the preaching. Unfortunately, many today fail to see the importance of house to house teaching. If this is not so, then why are there not more personal workers? If God's word teaches that preaching is necessary, then it also teaches that house to house teaching is necessary, because both are taught from the same Bible.

I rejoice to see that our brethren are seeing more and more the need for house to house teaching. More and more congregations are looking for personal workers, and progress is being made. Brother Billy Orten is writing a book that deals with this very subject. It would be worth every reader's time and money to buy, re-read, and practice the things taught in that book. If you are not convinced that personal work is necessary, you will be, I am sure, when you read Brother Orten's book. You will see for yourself that personal work is both scriptural and necessary. The church would grow more rapidly today if we would only teach publicly and from house to house as Paul did.

VII. He was persuaded that bonds and afflictions would not move him (Verse 22-24)—Paul was persuaded that there was no earthly power or persecution that could cause him to renounce his faith in Christ. No bonds or afflictions could move his faith or destroy it. Christians today seem to be weak in this respect. In this land of freedom, we are blessed with freedom of speech. We are protected from those that would persecute us for preaching the religion of Christ. We have no fear of being put to death, bodily harmed, or being placed in prison for life, just because we practice what the Bible teaches. Yet, so many are "moved" by just small things. What a shame this is! We have freedom to preach in every city and town, but we are too slothful to carry out our duty. I am not saying there is no effort being made today. I am saying that there is not enough effort being made today, especially since we are free to preach in every city and town of this great land.

VIII. He counted not his life dear unto himself (Verse 24)—Paul understood that "Life is but a vapor, it appears for a little time and then vanisheth away" (James 4:14). He knew that Christ is going to return someday, but he knew not when. He had no time to worry about a "definite dwelling place" or about "owning the best chariot in town." Rather, "having food and raiment," he was therewith content (1 Tim. 6:8). He

could see no advantage in "gaining the whole world and losing his own soul" (Mark 8:36-37). Paul did not "fear them that kill the body, and after that have no more that they can do." Rather, he feared him "which after he hath killed hath power to cast into hell" (Luke 12:4-5).

Even if it meant his death, Paul was determined to spread the Gospel of Christ to as many as possible. Today many Christians "count their lives so dear to them" that they refuse to sacrifice even the little things so that the Gospel can be spread throughout the world.

**IX. He planned to finish his course (Verse 24)**—"So that I might finish my course with joy." Paul fulfilled his plans to finish his course, for years later, just prior to his death he spoke these words: "I have fought a good fight, I HAVE FINISHED MY COURSE, I have kept the faith." As a reward, Paul knew that, "Henceforth, there is laid up for me a crown of righteousness" (II Tim. 4:7-8). This is the crown that the Lord promises to all who are faithful (Rev. 2:10).

**X. He preached what he received of the Lord Jesus (Verse 24)**—Paul did not preach his own opinions and ideas. He told those at Corinth, "I received of the Lord that which I also delivered unto you" (I Cor. 11:23). Paul taught Timothy that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17). Thus, this statement proves that all human creeds, doctrine books, and manuals are not needed. If human creeds add to God's word, then they contain too much. If they take away from God's word, then they are too little. (Deut. 4:2, Proverbs 30:6, Rev. 22:18-19). If human creeds teach exactly what the Bible teaches, then we do not need them.

**XI. He was pure from the blood of all men (Verse 26)**—Paul could look the elders from Ephesus directly in the eyes and say, "I take you to record this day." What kind of record did Paul have? He said, "I am pure from the blood of all men." WHY??? Because, "I HAVE NOT SHUNED TO DECLARE UNTO YOU ALL THE COUNSEL OF GOD" (verse 27). One time a preacher made a statement something like this, "I'm not going to preach on anything that will get me into trouble." I do not see how a person can claim to be a preacher and maintain such an attitude. I cannot picture a preacher going into a congregation that needs a subject, such as giving, to be taught on, and not teach on that need, and then go away without a guilty feeling. That goes for any subject, whether it be about giving, the hair, worship, spiritual growth, or liberalism in fellowship. If a need is found, it should be taught on. Only by doing this can we be pure from the blood of all men. We need to declare the whole counsel of God. Remember, Paul said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation" (Rom. 1:16).

**XII. He was ready to die. (II Tim. 4:6)**—"For I am now ready to be offered, and the time of my departure is at hand." Even up to the hours before his death, Paul could look back over his life and see nothing that would keep him from his final goal. Even though he had persecuted the church while in the Jewish religion, he could feel and know that God had forgiven him. He

had been "baptized to wash away his sins" (Acts 22:16). From that time, he remained faithful to the Lord.

Paul knew now that death was nigh, "The time of his departure was at hand." He had fought a good fight, finished his course, and kept the faith. At this point the crown of life that he had been working for was closer than ever before. Only death stood between him and that crown. Only death stood between him and his final reward. He was ready to be offered, and he did not fear death. Maybe he even looked forward to it after such a long hard life. What a beautiful way to close our thoughts about Paul. He is about to rest from his labors. He is about to escape from the sorrows and pains of this life and receive a home where sorrow and pain is unknown. That home is described in Revelation 21:4, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." This home is offered to all who will obey the gospel of Christ and remain faithful as Paul did. Do you believe in Jesus Christ (Mark 16:16)? Have you repented of your sins (Luke 13:3, Acts 17:30)? Will you confess your belief in Christ (Matt. 10:32)? And will you be baptized as Paul was to wash away your sins (Acts 22:16, Acts 2:38, I Pet. 3:21)? And after taking these steps, will you be faithful unto death as Paul was (Rev. 2:10)?

**XIII. We are told to imitate Paul (I Cor. 4:16)**—"Be ye followers of me." After studying about such a man, we should all desire to follow him. If we follow our Lord in the same manner as Paul, we will receive a reward like his, too. Paul says in I Cor. 11:1, "BE YE FOLLOWERS OF ME, EVEN AS I ALSO AM OF CHRIST."

—11417 Post Hill Place, Lakeside, Calif. 92040

#### OUR DEPARTED

**Wilker**—Lisa Kay Wilker, age 15 months, daughter of Kenneth and Daphane Wilker, departed this life Nov. 24, 1967. She was born August 28, 1966. Survivors include her father and mother, one brother, Karl; one sister, Julie, all of the home. Grandparents are the Timothy Phillips of Pottsville, Ark. Her mother and grandparents attend church at Pottsville. The writer spoke words of comfort to those that remain.

—R. B. Roden

**Marcum**—Sister Lovada Marcum, McKinney, Tex., passed away Dec. 12, 1967, at the age of 86 years. She was a member of the congregation at Melissa, Tex., and was faithful in attendance as long as she was able. She was preceded in death by her husband by about 18 months. She is survived by 4 daughters, 4 sons, 23 grandchildren and 3 great grandchildren and many friends. The writer attempted to speak words of comfort to the ones present.

—Maxie R. Crouch

**Scott**—Bro. Walter Lee Scott, the son of Samuel and Samari Scott, was born May 31, 1891 in Oklahoma, and very tragically departed this life in Springfield, Mo., Dec. 5, 1967, as the result of an explosion where he was preparing some new floors for finishing; he was burned over 80% of his body. Surviving are his wife, one son, and three step-daughters. Services were conducted from the meeting house of the church in Hous-

ton, Mo., where he was a member. The writer was called to speak words of comfort and warning.

—Ronny F. Wade

**Murry**—Bro. William Emmett Murry passed away Dec. 5, 1967 at his home in Waterford, Calif. He was born Nov. 25, 1881 in Indiana. In the family of Bro. and Sister Emmett Murry I have some very warm friends; their influence for good is far flung and will be felt for a long time to come. Their home was always hospitable; they have been two of the most pleasant people it has been my privilege to know. To Sister Murry and the children and grand children we express our deepest sympathy. It is my understanding that Bro. Murry was sitting in his chair, reading the Scriptures when death came. I am indebted to Bessie Hamilton, a mutual friend, for the obituary notice. I am sorry I do not have a list of all the children. The funeral was conducted in Modesto, Calif., Dec. 8, 1967, from Salas Bros. Funeral Chapel, with Bro. J. Ervin Waters officiating. Interment was in Lakewood Memorial Park. —Don McCord

**Chappell**—Bro. Reed Chappell was born Jan. 27, 1911 at Round Rock, Tex., and passed from this life Nov. 8, 1967. He was married to Beulah Mae Phinney, April 8, 1935. There are 2 surviving daughters, Joyce Murphy and Jeanie Chappell, and 1 grand daughter, Kimberly Murphy. He had been a member of the church for 39 years. Services were conducted by Bro. Fred Kirbo. This brief notice came from Austin, Tex., under date of Dec. 7, 1967. His mother was Sister John Bednar who for several years attended worship at the Eola, Tex. congregation. I am sorry I do not have a complete list of survivors and more information.

—Don McCord

#### THE 1968 CHURCH DIRECTORY

I am still waiting for some of you brethren to send information in regards to the place where you worship. Many have sent information, but not all. The time is drawing near for the Directory to go to press, and if you do not send information, I will have to leave it out. Just send (1) Location, name and address of the congregation; (2) The time of the services; (3) The names, addresses, telephone number and zip code of no more than three elders or leaders. Do this as soon as possible so that you will be in the directory.

Add the following new congregation: WACO, (McLennan County) TEXAS, FREEWAY CHURCH OF CHRIST, Rechter Street & Interstate Highway 35, ½ mile from the Circle toward Temple, on the frontage road to the right. Sun., 10:30 A.M. and 6:00 P.M.; Wed., 7:30 P.M.; James R. Stewart, 2619 Colcord Avenue, Waco, Texas 76707, Phone PL 3-4985; Dial Lindsey, 4600 Cole Ave., Waco, Texas, 76710, Phone PL 4-5876.

Please do not send advance orders for the Church Directory for it will be extra work in booking orders. Send all information to Ray Asplin, 2440 SW 54th St., Oklahoma City, Okla. 73119.

No sooner is a temple built to God, but the devil builds a chapel hard by.—Herbert.

All is holy where devotion kneels.—Holmes.

#### WATCHMAN, WHAT OF THE NIGHT?—

(Continued from page three)

pleaded with God to spare the city. God told him if he could find as many as ten righteous people in the city he would spare it. But he could find only four. So, God determined to destroy it, as He could not bear with them any longer. God warned the four to flee the city. He also warned them not to look back. No doubt they left many friends and kinsmen behind. Lot's wife could not resist the urge to look back and she turned to a pillar of salt (Gen. 18th and 19th chap.).

When you obey the gospel in fleeing the wrath to come, don't ever look back: You may not turn to a pillar of salt, but you will become blind and enveloped in darkness and forget that you were purged from your old sins (2 Pet. 1:9-10).

That great city of Ninevah, contained more than six score thousand persons that could not discern between their right hand and their left (Jonah 4:11). God is a merciful God, so He commissioned Jonah to go and tell them what would befall them. Jonah didn't want to go and he tried to flee from God. When on a ship they encountered a great storm, and when the ship's crew learned that Jonah was the cause, they cast him into the sea and the storm ceased. A great fish swallowed Jonah, and he was three days and nights in the fish. He prayed while in the fish. Then God had the fish vomit him out on dry land. Jonah had repented, and God commissioned him the second time. He went a day's journey into the city and cried, "Yet forty days and Ninevah shall be destroyed." When the people of Ninevah heard this, they repented in sack cloth and ashes. They turned from their evil way (Jonah 3:10).

The cities of this land need to do as the Ninevites did, but will they do it? I do not think they will. If Jesus were here in person they would not. For when He was here in person He said, "The people of Ninevah repented at the preaching of Jonah, and behold a greater than Jonah is here. And the Ninevites would rise up in judgment against that generation and condemn it" (Matt. 12:41). These people to whom Jesus was talking were very religious. They had built magnificent synagogues to worship in, but Jesus told them they were hypocrites and a generation of vipers (Matt. 23:24-35).

When I look around in this wonderful land of ours and behold the magnificent church buildings and see the kind of worship conducted in them, I am made to wonder if Jesus were here in person today, what He would say about the conduct of the people. There is much religion in the world today, as there was when He was here in person. The Jews, who were the descendants of Abraham and God's chosen people, had the law and the prophets and boasted of it. They said "we have Abraham as our Father." They were looking for the Messiah, but when He came they rejected Him and put Him to death.

"The Lord is not slack concerning his promise, but is long suffering to usword, not willing that any should perish, but that all should come to repentance," and live (2 Pet. 3:9).

Malachi said, "But unto you who fear my name, shall the Sun of Righteousness arise with healing in his wings and ye shall go forth and grow up as calves of the stall" (Malachi 4:2). This Sun of Righteousness was to shine through his Word. David said "Thy word

is a lamp to my feet and a light to my path" (Psa. 119:105). But, men today have written disciplines, church manuels, confessions of faith, creeds, the doctrines and commandments of men. These creeds of men shut off the light. Preachers of today go to and fro with the word of God under their arms and make great claims as to how they love it, but will not obey it. And they do all they can to keep others from obeying it. "They will not go in themselves, neither suffer them that are entering to go in" (Matt. 23:13). Paul said, "If our gospel be hid it is hid to them that are lost in whom the God of this world hath blinded their minds" (2 Cor. 4:3-4). The majority of preachers today are preaching a hidden gospel because their creeds shut off the light of the Sun of Righteousness. There are those also who oppose man-made creeds who advocate and practice things that shut off the light. Anything that is man-made shuts off the light.

Jeremiah said a wonderful and horrible thing is committed in the land; "The prophets prophesy falsely, and the priest bear rule by their means; and my people love to have so: and what will you do in the end thereof?" (Jer. 5:30-31). "They shall be cast into hell with all the nations that forget God. For my people have committed two evils: They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:13).

Oh, if I could stand upon some high pinnacle and had the voice of a mighty trumpet and could shout until they could hear me to the uttermost ends of the earth, "What has the Lord answered and what has the Lord spoken!" (Jer. 23:35).

That should be the Battle Cry of every Christian, standing on the walls of Zion. Perhaps, we may be able to snatch someone from that awful night of dark despair. (This article first appeared in Mar., 1954 *Old Paths Advocate*. Bro. Thomasson passed away last Nov., in his 95th year—DMc).

#### ADVANTAGES AND UTILITY OF —

(Continued from page one)

before him, and he may feel the awful forebodings of an awakened conscience within him, but the force of habit overcomes all his fears and feeble resolutions. Under its still increasing power, he visits and revisits these charnel-houses of iniquity, till a dart strikes through his liver, and, by his own folly, he seals forever the doom of his eternal infamy.

But the man who begins his course of life on the ascending scale, who forms habits of industry, frugality, temperance, patience, godliness, brotherly kindness, and philanthropy will soon find no difficulty in ascending to the mount of God. These habits become to him the secondary laws of his nature, and he hungers and thirsts after righteousness as the weary heart pants after the brooks of water.

The habit of secret prayer is no exception to this general law. In no other religious exercise are we brought so near to God; in no other can we be so familiar with the Creator of our bodies and the Father and Preserver of our spirits. And, as it is a law of our nature that we form attachments to those with whom we associate, and even become assimilated to them in the elements of our character, it follows that

no other acts of devotion are so favorable for the cultivation of godliness, and for the formation of those other virtues the tendency of which is to draw us nearer and nearer to God, as the only immutable, eternal, and unwasting fountain of life and happiness. And hence those who have been most devoted to the closet, and who, in this way, have formed habits of intimacy, communion, and fellowship with God, have always been the happiest of men.

This is no merely theoretical or speculative conclusion. It is sustained by the history of all past ages. The prophets, the apostles, and the martyrs were all remarkable examples of the truth of this hypothesis; and so are the spirits of the just in heaven, who cease not day nor night to "worship Him that liveth forever and ever, and to cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:10-11).

3. It preserves us from many evils. Our worst enemies are our own lusts and passions. But these may all be subdued by and through the influence of secret prayer. How, for example, can any man cherish a feeling of pride in his heart when, concealed from the world, he pours out the desires of his soul in humble supplication to the God who rules in heaven, and who does what he pleases with the inhabitants of the earth! How can he cultivate a spirit of revenge while imploring forgiveness from that Being who has said, "Vengeance is mine; I will repay, saith the Lord!" How can he indulge in anger, wrath, malice, or any of the other works of the flesh, while seeking the aid of that Spirit whose fruits are always "Love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness and temperance!" Prayer, when properly offered, must always have a soothing influence on the affections. Its tendency is to allay the passions, to promote the virtues, and to harmonize all the powers and faculties of the soul. It subdues the will of man, and makes the will of God the supreme law of the universe.

4. It also secures to us much positive good, by fulfilling a condition on which God can and does bestow his blessings on fallen man. It is a great mistake to suppose that the influence of prayer is altogether subjective or reflective; or, at any rate, that it never extends beyond the narrow limits of our own earthly associations. It reaches God himself; it moves the very soul of the universe.

I know some have ridiculed the idea that the prayers and entreaties of fallen, sinful worms of the dust should in any way affect the Divine administration. But this is only to expose their own ignorance of the moral government of God. If a father finds it consistent with his dignity, with the regulations of his government, and with the best interests of his children, to bestow favors in answer to their petitions, why may not the Almighty Father of the universe act on the same principle? If this is a wise and prudent regulation in the government of a family, why may it not be so in the economy and administration of the universe? Surely this is not a proper subject for ridicule. If we can not understand it, let us humbly confess our ignorance and seek for more enlarged and comprehensive views of the Divine government. To many persons it would

appear just as absurd that the pen in my hand should have an influence on the most remote of the fixed stars, as that the prayers of a poor, penniless, and despised follower of Jesus Christ should excite the sympathies of Heaven, and affect the purposes of the King of kings and the Lord of lords. But these two problems have both been solved. Newton obtained an answer to the one, and the Holy Spirit has demonstrated the other. The question, then, is forever settled with those who regard the Bible as of paramount authority.

The following illustrations from the Holy Oracles may serve to stir up the minds of many by way of remembrance on this important subject. We quote first from Moses: "And the Lord said unto Moses, How long will this people provoke me? and how long will it be before they believe me for all the signs which I have showed among them? I will smite them with a pestilence, and disinherit them, and I will make of thee a greater nation and a mightier than they. And Moses said unto the Lord, Then the Egyptians shall hear it, for thou broughtest up this people from among them, and they will tell it to the inhabitants of this land, for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken saying, the Lord is long-suffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now. And the Lord said, I have pardoned according to thy word." (Num. 14:11-20).

The testimony of the Apostle James on this subject is also altogether conclusive. "Confess your faults," says he, "one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth for the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (James 5:16-18).

My space will not permit me to make any additional quotations; but, as an antidote to the skepticism that now exists on this subject, I commend to my readers, and especially to the young, the study and careful examination of such passages as Gen. 19:17-21; Num. 11:1-2; Deut. 9:12-20; 1 Sam. 12:16-19; 2 Kings 20:1-6; Job 42:7, 8; Psa. 18:6-15; Dan. 2:18, 19; Jonah 3:1-10; Lu. 18:1-8; 1 Jno. 3:22; all of which illustrate the great efficacy of prayer, and its influence even on the will and purposes of Jehovah. As long, then, as it is written, "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,"

it will be in vain to speculate and philosophize against the utility and propriety of secret prayer. The rational and well-grounded conviction that, by a solemn appeal to our Heavenly Father, through our Lord and Savior Jesus Christ, we may obtain the free and full pardon of all our sins, gives more peace, joy, comfort, and consolation to the soul than all the honors and wealth of this time-perishing world can bestow.

5. It enables us to promote the good and happiness of others. This it does in several ways. In the first place, it is, as we have seen, the means of securing the favor of God in their behalf. The prayers of Abraham were worth more to Lot than all the riches of the plain; the entreaties of Job were full of blessings to Eliphaz, and Bildad, and Zephar; and the intercession of Moses saved the nation of Israel.

Who, then, can estimate the amount of good that has been secured to mankind through the humble, earnest, and penitential supplications of the closet? Who can recount the various individual, social, ecclesiastical, and national blessings that have been poured out of the windows of heaven in answer to secret prayer? Who can tell how many poor wandering prodigals have been brought back to their Father's house, and made heirs to immortality and eternal life, through the earnest and repeated prayers of a pious brother, or sister, or mother?

Why, then, do we not all thus pray? Why do we not more frequently retire to our closets, and pray more earnestly for the salvation of immortal souls? How much more parents might do in this way to promote the present and eternal well-being of their children than they can by constantly laboring to secure for them a large supply of the riches, and the honors, and the pleasures of this vain world! Let us, then, endeavor to appreciate more highly the great value and efficacy of secret prayer as a means of securing to others the rich blessings of the life that now is, and of that which is to come.

Another way in which our private devotion may have an influence on the life and destiny of others, is through its effects on our own character, temper and disposition. There is a fitness in all the arrangements of creation, providence, and redemption. The iceberg never promotes the growth of vegetation. The frosts of winter do not cause the bud and the tender flowers to spring forth. And the heart that is filled with envy, jealousy, and revenge has no power to win souls to Christ. But the man whose evil passions have been subdued, and whose love, mercy, and benevolence have been excited and strengthened by the devotions of the closet is a savor of life unto life wherever he goes. He is a living illustration of the power of the Gospel on the soul, and must always have an attractive as well as a transforming influence on the minds and hearts of others.

If, then, we would be good, and do good, and glorify our Father who is in heaven, let us not forget the duties and privileges of secret prayer; let us often retire to our closets, and when we have shut the door, let us pray to our Father who is in secret, and our Father who seeth in secret will surely reward us openly.

There are thousands hacking at the branches of evil to one who is striking at the root.

## From The Fields

Dee Aldridge, Rt. 4, Box 3-X, Okemah, Okla. Dec. 20—The congregation here is working together nicely; unity, joy and peace seem to prevail. Preaching for us every month are Brethren C. C. Kessinger, Ray Meredith, and Ted Head. King Solomon said, "He that turneth away his ears from hearing the law even his prayers shall be an abomination" (Prov. 28:9).

Maxie R. Crouch, Rt. 1, Box 125, Valliant, Okla., Dec. 23—Although our building will not be completed, we hope to have it ready to meet in the second Lord's Day in Jan. We want to thank everyone who helped in any way, financially, physically and by their prayers. We are on Highway 70 on the east side of town; the faithful are invited to visit us. For information contact the writer or Bro. C. M. Tidmore, Rt. 1, Box 111, Valliant, Okla.

Tommy Shaw, 1134 Laredo Ave., St. Louis, Mo. 63138, Dec. 20—In November I held a meeting at Houston, Missouri. Last Lord's Day, I closed a meeting at Mozier, Illinois. The attendance in both of these meetings was helped by brethren from nearby areas. I had held meetings several times in the past at both churches, and it was a joy to return and be able to teach God's Word to them once again. There are several pews at these churches, empty now, that were once filled with good workers for the Lord. I especially missed Ralph Kitson of Mozier in whose home I had spent many enjoyable hours. As the new year begins may we know the best things to say and do to advance the Cause is my prayer.

Jim Hickey, 2419 Leafdale, El Monte, Calif., Dec. 15, 1967—Our work in El Cajon, Calif. is progressing well. The past two weeks there have been several confessions. I have been concentrating my work in going door to door. In the past ten days about one thousand doors have been knocked on. I have gotten about fifteen prospects from these for future visits. We have had several visitors in the last two weeks. I had a long discussion on the worship with a digressive Elder this week. He insisted that the cup was the blood, but the Bible says it is the "New Testament ratified by my blood" (Williams Tran.) Our work ends here the last of January. We plan to preach at several churches in So. Calif. in Feb.

Clovis T. Cook, 809 Lyons, Kansas City, Kansas, Dec. 14—Recently we have had several restorations, confessions of faults and a baptism here at home. I have preached here several times since last report. Ronny Wade recently preached for us, and everyone seemed to enjoy it. He and I both preached at West Chester, Ohio, on Lord's Day preceding the day on

which the discussion began there. They had good crowds both at the morning and evening services. On the following Wed. night, B. F. Leonard and Lynwood Smith did the teaching for the West Chester brethren. The discussion that is to be here the first week in Feb. (5-6 and 8-9) will be at 2026 Vivion Rd. Church of Christ, in North Kansas City, Mo. Because of the crowds expected by these brethren they have agreed to the use of their house for the discussion. Ronny Wade will be meeting Dana Halstead, who has asked Gene Frost to moderate for him. Make a note of this and plan to attend.

Carlos B. Smith, Rt. 1, Box 150, Wesson, Miss., Dec. 20—The Nov. and Dec. issues of OPA were surely good. I think Bro. Stegall's articles are the best in print on this subject. I heard Bro. Edwin Morris in a meeting at New Salem, Miss. the first of Aug.; and Bro. Wayne McKamie the last of Aug. which was a spiritual feast for us. Bro. Miles King did a good job at New Salem at Thanksgiving. He is to be at the new congregation in Jackson, Miss., May 3-12. The church no longer meets on Terry Rd., but about 3 blocks from the old location. They meet Lord's Day at 10:30 and are glad to have visitors. Bro. David Reed, and his father, R. C., did a fine job putting up the building; we surely need someone there now to help carry on the work. This is a Macedonian call.

Jame R. Stewart, 2619 Colcord Ave., Waco, Tex., Dec. 16—The Freeway congregation here is progressing nicely; we started with 28 members and 9 from outside attending; we now have more attending. The building is brick and in a nice neighborhood; it is located ½ mi. from the Circle on Temple highway 35. We have 5 good teachers and 5 good song leaders. Chester Spoons of Temple preaches for us once a month. Bro. Edwin Morris held us a short meeting at Thanksgiving; the preaching was wonderful and very encouraging; we look forward to his return in June, 1968. Prospects are good for growth; this is a growing city of over 100,000. It seems there will be plenty of employment as industry is moving in; if brethren would like to move here, they will find a welcome in this congregation. Preachers, you are invited to preach for us!

E. H. Miller, Box 538, LaGrange, Ga., Dec. 20—On April 9-12 I am to debate Bro. John Staley, of Waco, Texas, at the Hoyt Church of Christ, 5 miles east of Cameron, Texas on Farm Road 2095. The first two nights I will affirm, "unfermented grape juice is the proper drink element" in the Lord's Supper; and the last two nights Bro. Staley will affirm, "fermented grape wine is the proper drink element" in the Lord's Supper. This will be my first time to debate, or hear a debate on this subject, and I am praying TRUTH will win regardless who has it. Bro. Jerry Cutter will conduct our first meeting in 68 (Feb. 3-11), and we look forward to another wonderful meeting, as in the past. The Church is still pressing forward; we've had a few baptisms, a few confessions of faults, and one restored in the past few months. The Church at Greenville, S. C. is also growing. Wife and I will be with them this week-end, the Lord willing. Our hearts were broken last week (Dec. 12th) at the passing of our oldest son-in-law, Bro. C. T. Bowen; but we know it is

worse on his devoted wife and four children. Every death should remind us, we might be next and to always be as sure of heaven as we can. Heaven is too wonderful to miss, and hell is too horrible a place to be in ETERNITY! Brethren, let's strive to save a few.

Barney Owens, 479 Austell Rd., Marietta, Ga. 30060, Dec. 20—Since last reporting the work here in Marietta seems to be doing well. Bro. Jack Cutter held a meeting for us, resulting in three confessions by those who had fallen from true worship ordained by God. We are hoping to gain others to the fold soon. I had the privilege of working with the brethren at Longwood, Fla. in a short meeting Nov. 23-26. These are fine people and the spirit of the Lord is manifested by them. We would advise and encourage all preachers who can to go their way; you would find a warm welcome. Also we were at Jacksonville, Fla. Nov. 22. Here are some wonderful folks also. As the opportunity has presented itself we have visited the services of the church at Temple, Ga. Tom Lehmann has preached here for us. He looks like a promising young man in the Lord's work. Brethren, please use and encourage him. Pray for us and the work here.

R. B. Roden, 112 Kelly Dr., Moore, Okla. 73060, Dec. 14—Our meeting at Sulphur, Okla. closed without visible results. We feel that much good will come from the meeting. We had visitors from Cameron, Texas, Oklahoma City, and the surrounding congregations. Joe Hisle and Tom E. Smith were our preaching visitors. We did appreciate them all. I would like to take this opportunity, as we close this year of 1967, to thank each of you for visiting my meetings, and may God watch over each of us the coming year. We pray that we can see you next year. By the time this issue of the O. P. A. reaches you our New Year's meeting will be history. We are expecting a large crowd this year. Our work in this area is moving along very nicely, and if you know of any one in this area that would like to find any of the faithful congregations, please let me hear from you.

Cicero Goddard, 3229 E. 116th St., Cleveland, Ohio 44120—The congregation here seems to hold its own; we have visitors most every Lord's Day. I have received several letters concerning liberalism. None are specific as to what they mean. To my knowledge, the word "liberal" is mentioned 4 times in the Scriptures; 3 times in the old and 1 in the new. I feel that when accusations are made they should be spelled out so brethren may judge as to a person's guilt or innocence. This word, as is true with others in our language, has several connotations. I personally am opposed to liberalism in any form whether it be freedom of thought, speech or action. I am, too, opposed to latitudenarianism—one who is broad, lax, or over tolerant in religious principles. I am opposed to him who departs from strict standards of orthodoxy. Liberalism is here involved. The Scriptures are very plain as to what should be done concerning those who are not loyal to the Scriptures. Eph. 5:11-12 tells us to have no fellowship with the unfruitful works of darkness, but rather reprove them as it is a shame to speak of those things done by them in secret. Amos asked how can two walk together except they be agreed (Amos 3:3). It is im-

possible for a member of the church to have fellowship with those who are not members unless the member compromises his principles. If I cannot call on those who are digressive to take part in the worship, yet can call on him who can, this makes me inconsistent, for I preach one thing and practice another. One form of digression is no different from another—both are digression. See also 2 Cor. 6:14-18 and Rom. 1:29-32.

Tom E. Smith, 302 Phillips, Healdton, Okla., Dec. 14—Our study on the eldership, Nov. 27-29, by Brethren Edwin S. Morris and Jerry Cutter was very educational and edifying to those attending. Representation from other congregations was small, but it was well attended by membership here, for which we are thankful. The two brethren teamed up in a fine way; they were kind and considerate in their presentation of the truth relative to duties and qualifications of elders and deacons; they, too, considered every question that was asked by the male members and answered them in a very efficient and effective way. We are optimistic and have begun to make preparations to fulfill our obligations along the line of church government. We believe these studies should be conducted throughout the brotherhood and that we "should set in order the things that are wanting and ordain elders in every city." Who will be next to have a study on these all-important questions? — "and that knowing the time, that now it is high time to awake out of our sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lust thereof" (Rom. 13:12-14). This is a timely warning for us all. God grant that we may give good heed in the coming year and all the years we may have before us. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" Eph. 3:10-11. Love and best wishes to all the faithful.

Bennie T. Cryer, Box 126, Yuba City, Calif., Dec. 16—My family arrived home from Malawi Sept. 10 and I arrived Nov. 6. Bro. Criswell was beginning the last scheduled study for the year among the churches in the work program in Malawi. Bro. Criswell was doing a fine job and the Malawians like him very much. He was already preparing the lessons for next year's studies and in addition was busily engaged in preparing the papers and other necessary tasks for the building program in Blantyre. Since coming back to the States I have had the pleasure of visiting with several of the supporting congregations and giving them a report about the program in Malawi. The first of such visits was in Lawrence County, Tennessee with the Lawrenceburg and Chapel Grove congregations. Then Joann and I journeyed to Brookhaven, Mississippi for a week-end meeting with the Hillcrest church. It had been 15 years since I had visited this area and it was a pleasure to have fellowship with those fine people once more. The meeting there was blessed by the attendance of many

from the New Salem and Pearlhaven congregations. It was good to see Bro. Lynwood Smith again. From there we traveled northward for our first visit with churches in Missouri. We spent one night with Bro. Ronny Wade and showed the films about the work in Malawi. Then we went to Lebanon for a short meeting. Lebanon was the sponsoring congregation for my part of the work in Malawi and although this was my first visit with the church there I found their fellowship delightful and their interest in evangelistic work inspiring. Their care for our welfare in Malawi could not have been surpassed and we are especially grateful to them for the many hours they have spent in behalf of that work. Then we went to the 21st St. Church in Okla. City where we had the pleasure of being with Bro. Jerry Cutter and family who were our co-labourers in Malawi for approximately 19 months. It was so good to be with Bro. Edwin Morris and Bro. James Orten again. They have a very special interest in the foreign work program and are working very hard for them. The church there is doing everything it can for the foreign fields and their concern for this work is encouraging. At the present time we are in San Angelo, Texas for a visit with my folks before returning to Yuba City, Calif. where we plan to make our home for a while.

#### HOW SHALL THEY HEAR —

(Continued from page one)

soever I have commanded you"—(Matt. 28:19-20). Teach—No. 1, since preaching is teaching, this can be done by preaching the gospel. In Mark's account of this same matter he uses the word "preach" (Mk. 16:15). Baptize—No. 2, how can one know the importance of baptism if he were never taught; if he never heard about it? Teach—No. 3, now they must be taught to obey and observe the laws of God.

The importance of preaching and teaching the truth as it is revealed in the Bible must not be underestimated. The salvation of the world and the cleansing of the sanctuary depend on it. Do not be ashamed of the gospel, my friend, for it is God's power unto salvation (Rom. 1:16). Never neglect an opportunity to preach it and teach it. You might be surprised how its simplicity impresses. Paul preached it to governors and kings, in its most simple form. It "shook 'em up from head to toe" (Acts 24, 25, and 26). Paul told the wicked and immoral governor Felix just where his trouble was as he reasoned of righteousness, temperance, and judgment to come. With King Agrippa, he used a different approach in calling him an expert in matters pertaining to the Jews. If this is called philosophy, psychology, metaphysics, or just plain old horse-sense, this I can take. Here were two men and their situations were different; so, Paul approached them differently. This is wisdom. Paul said, "Walk in wisdom toward them that are without, redeeming the time" (Col. 4:5). Now, Paul's approach was different because these two men had different circumstances surrounding them; however, his message was clear and simple to each. We must strive never to preach over the heads of those to whom we preach, lest we lose them. Preachers should never let much learning (literary or otherwise), make them mad. The better educated preachers do not have to advertise by telling about it, for they could not hide it if they wanted to. I am very thankful that we have some among us like that.

In some circles of late the importance of a gospel preacher, and respect for his work, has been diminished. Let us examine a few cases of conversion and see how God used the preacher. When the church was established, twelve preachers were present; one of whom preached the first gospel sermon ever preached. In Acts 2, it shows that the preacher answered their questions, verse 28, and later about three thousand were baptized. In Acts 10, we learn that Peter was sent to Caesarea, to the house of Cornelius to preach to him, and having done so he commanded them to be baptized. In Acts 8, God sent a preacher running through the desert to meet a man from Ethiopia, to preach to him, which he did, and after baptizing him the Ethiopian went on his way rejoicing. In Acts 8 and 22, we read about the big, bad persecutor of the church, Saul of Tarsus. While this man was on his way to Damascus, God struck him blind and brought him into subjection. No doubt God could have finished him off right here, but He did not for He had a work for him to do. So, he was sent to the preacher. The preacher was scared and did not take to the idea kindly. But Saul was under control. The preacher told him to get up and be baptized and wash away his sins. We could cite other cases, but these should be sufficient to show that God put the preacher in His plan, for how can you hear without a preacher?

If God saw the necessity of using the preacher in almost every case of conversion in the New Testament, in times of miracles and direct inspiration, is there any reason why we should expect anything different or less in our times? It is the same gospel the Apostles preached, and will accomplish the same effect when obeyed. The church and the preacher must work together to get the job done, and the amount of time that it takes is secondary in my opinion. Paul stayed three months in Greece (Acts 20:2-3). Paul stayed in Ephesus two years disputing in the synagogue, and the school of one Tyrannus (Acts 19:8-10). For one year Paul and Barnabas assembled themselves with the church at Antioch, and taught much people (Acts 11:26). On his return trip to Antioch, Paul with his traveling companions, abode a long time with the disciples (Acts 14:26-28).

In closing I have been here in Kansas City, twelve years now, with more opportunity and more leads available to me than when I came. In a City this size of slightly more than half a million people, there is no limit to the work of preaching the gospel that should be done. With the church having sustained its greatest growth in 1967 than in any previous year since I have been here, we feel that we are just now getting ready to do something. We have one man in this congregation that has been directly responsible for at least seven baptisms since I have been here. This man works for a living. Others have been instrumental in the restoration and conversion of several. What could a man do if he could go at this work full time without having to entangle himself with the affairs of this life (2 Tim. 2:4)? In our next article we will talk about some desired qualities to be found in a preacher; his ordination or appointment, and his support.

(To be continued)

—809 Lyons, Kansas City, Kan.

Our purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

# OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.' (Jer. 6:16) 'And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in.' (Isa. 58:12).

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No. 2

## "IN YOUR PATIENCE POSSESS YE YOUR SOULS"

By Edwin S. Morris

W. E. Vine defines patience as an abiding under. Thayer defines it as: "in the New Testament the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trial and sufferings." In Luke 21:8-19, Jesus taught His disciples of the many things that would come upon them in the destruction of Jerusalem. In verse 19, He said, "In your patience possess ye your souls." Patience here means constancy or perseverance in sustaining afflictions. We might word it this way, "By persevering in bearing these trials you will save your lives, or you will be safe; or, by persevering preserve your lives; that is, do not yield to these calamities but bear up under them, for he that endureth to the end, the same shall be saved." The Revised Versions says, "By your endurance you will gain your lives." It is claimed that not a Christian lost his life during the destruction of Jerusalem.

In Heb. 12:2, Paul points out to us that Christ set us an example of patience. He taught us in verse one that we are to run with patience the race that is set before us. We are to have our spiritual vision turned away from all else and, together with the mind, concentrated on Jesus. Let us consider some things about "patience."

**Patience is unmoveable**—In 1 Cor. 15:58, Paul says, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." In being steadfast we are firm, strong, confident in the faith, that in view of the truth that we will be raised up. We are not to be shaken or agitated with the stripes, the temptations, and the cares of life. We are to be fixed in the faith, and let not the powers of the enemy of the soul, seduce us from the faith of the gospel. We are to let nothing shake our faith, but in patience we are to know that the Lord will deliver us from all of these. Again in Heb. 13:9, "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein." Notice Paul teaches them "stop being carried about." Do not apostatize; permit not

(Continued on page eight)

## ADVANTAGES AND UTILITY OF SOCIAL PRAYER

By Robert Milligan

All the advantages of secret prayer belong, also, in some degree, to social prayer. It is true that the latter is not so favorable for self-examination; for the free, full, and open confession of our sins, and of an humble, contrite, and devotional frame of mind, as the former. It is not so free from those popular and worldly influences that serve to cherish in our hearts a vain, proud, and ostentatious spirit.

But it has, nevertheless, some peculiar advantages. Otherwise our blessed Savior would never have said, "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:19, 20). Man is not altogether selfish. He is a social being, and he needs the influence of sympathy as a means even to the right cultivation of his own nature.

"O, there is a need that on men's hearts should fall  
A spirit that can sympathize with all."

Where, for instance, can we find another place so favorable for the cultivation of our parental feelings as the family altar? Around it meet and cluster a thousand tender and sacred associations. There we see, in the most interesting light, our relations, duties, and obligations to our own offspring. There we are made to sympathize with them in their joys and their sorrows, in their hopes and their fears, in their trials and their temptations, in their fortunes and their misfortunes; and there we are led to think most seriously how awful a thing it is to be a child, to be a youth, to be a man, to be a candidate for immortality, and yet to be opposed by all the evil influences of the world, the flesh, and the devil. There we feel our common dependence on God for every good and perfect gift; there we feel our mutual need of a Savior's blood, and of the comforting, sanctifying, and sustaining influences of the Holy Spirit; and there, if ever, our souls yearn over our children, while the very fountains of our being are stirred up in thanksgiving, and praise, and supplication to the Father of the whole creation for his care and his tender mercies over them.

The same principle will also apply to the other relations of life. If we desire to sympathize deeply with

(Continued on page nine)

### WHO IS INCONSISTENT?

By Jerry Cutter

Those of us who use one cup and one loaf in the communion have been accused of being inconsistent by C. W. Mickey in the Nov.-Dec. issue of "The Reasoner." In our first article, we showed Brother Mickey was really the inconsistent one in trying to saddle us with a position he wouldn't accept himself.

His second allegation is we are inconsistent because "They teach, 'Members break the bread when eating,' or 'THE BREAD WHICH WE BREAK,' yet, let one man give thanks for the cup which 'we bless,' (to be consistent with their false doctrine, they would have no official prayer for the cup, and let each member say thanks for the cup as each drank.)"

There is a glaring contradiction in his statement against us. We indeed believe when one gives thanks we can all say "we bless." This is true concerning both the bread and the cup. But, we do not believe the one giving thanks can break and eat for us, or bless the cup and drink for us. However, Brother Mickey's reasoning will force such a position on him. He is contending we are inconsistent in letting one give thanks for the bread and then not letting the same one break the bread for us. For if it can be said "we bless" when one gives thanks, then why cannot it be said "we break" when one breaks for us? He says if we insist on doing our own breaking we should also insist on doing our own praying for the cup.

Let us now carry his "logic" to its conclusion. He contends, "we pray" when one prays for all, and by the same reasoning "we break" when one breaks for all. So, WE ALL PARTAKE by one partaking for all. And to continue his pseudo-logic, WE BLESS when one gives thanks for the cup of blessing, so WE DRINK when the same man drinks for all. Will he accept these conclusions that his logic leads him to? Will he let the one giving thanks for the cup also drink for the whole congregation? His logic carries him further than the Roman Catholic position. The Catholics allow the priest to drink for all, but will not allow the priest to eat the bread for all.

The text under consideration (1 Cor. 10:16-17) reads thus: "The cup of blessing which WE BLESS, is it not the communion of the blood of Christ? The bread which WE BREAK, is it not the communion of the body of Christ? For WE BEING MANY are one bread, and one body: for WE ARE ALL PARTAKERS of that ONE BREAD." The thing to remember is this. ONE MAY SPEAK FOR A GROUP AND HAVE IT SAID "THEY SPOKE" BUT ONE CANNOT EAT FOR A GROUP AND HAVE IT SAID "THEY ATE." The fact that one man leads the congregation in praying for the one bread or the cup of blessing does not mean the same man can eat the one bread or drink of the same cup for the whole congregation. "We bless" when led in prayer, and "We drink" and "we break and eat" by doing it for ourselves.

Another little thing Brother Mickey "conveniently" overlooked is that we believe in breaking bread. He terms us "non-bread breakers." We believe very much in the breaking of bread, as the scripture says, the BREAD WHICH WE BREAK, etc.; however, we do not believe in one man breaking twice or more, as is done in Brother Mickey's ranks. Brother Mickey has the

one waiting on the table breaking first for the congregation, by tearing the loaf asunder, and secondly for himself when he breaks to eat. Let us see him find such a practice in the Bible. After thanks is given we are all to be partakers of that ONE BREAD which is indicative of the ONE BODY. We have communion, a joint participation one with another portraying the unity that should be found in the body of Christ. The man waiting on the table is not to perform a special operation on the bread before it reaches the participants. So it is not the bread "he breaks" but the bread "we break."

In our next article we shall consider a third charge against us. Of us brother Mickey says: "3. They teach that the literal cup is the third element of the Lord's Supper; (To be consistent with their false doctrine, they would have to teach the plate is on par with the bread.)"

—3108 S.E. 14, Oklahoma City, Okla.

### MUST I KEEP THE SABBATH DAY HOLY?

By J. H. Stegall

I cannot believe that God ever intended for any one to ever remember the Sabbath day and keep it holy, except the children of Israel to whom the commandment was given. God ended His work on the seventh day. Therefore, He rested on that day and blessed the day and sanctified it. God placed man in the garden of Eden to dress and to keep the garden but did not command man to rest on the seventh day. It was some twenty-five hundred years after this before God gave man the command to observe the Sabbath Day. During this period of time many righteous people lived and served God faithfully without being commanded to keep the Sabbath Day holy. The Sabbath was first mentioned in the Bible in Exodus 16:22, 23 some twenty-five hundred years after the creation. God came down on Sinai (Horeb) and made His Holy Sabbath known to Israel (Nehemiah 9:13, 14). This covenant to keep the Sabbath was not made with Israel's fathers, of which were Abraham, Isaac and Jacob (Deut. 5:14). The Sabbath was given as a sign between God and Israel; God said it is a sign between me and the children forever throughout their generation (Exodus 31:16, 17). The Sabbath was given because God had delivered Israel from Egyptian bondage (Deut. 5:15). The ten commandments were called a covenant, even the two tables of the covenant (Deut. 9:9, 10). These ten commandments were written by the finger of God, on two tables of stone and it was the covenant God made with Israel when He brought them out of Egypt (1 Kings 9:21). That covenant which God made with Israel when He brought them out of Egypt was to be taken out of the way (Jeremiah 31:31-34). A new covenant would be given in its stead, which covenant God would write in their hearts putting his laws in their inward parts.

Jesus promised the Holy Spirit to the apostles to guide them into all truth (John 14:25, 26). This was fulfilled in Acts 2:38. When they spake as the Spirit gave them utterance, sins could be actually forgiven as was foretold by Jeremiah. The old Covenant being faulty and the new one was given in which God would remember their sins no more. The old Covenant being old was in a state of decay and ready to be taken out of the way (Hebrews 8:6-13). Under the New Cov-

enant no one is commanded to remember the Sabbath or seventh day as a day of rest. Under the old law people were punished for failing to properly observe it as a day of rest. We are not to be judged (condemned) for not observing holy days, new moons, keeping the Sabbaths, eating meats, etc. If we are not to be judged by the eating of meats or not eating, observing the new moons, Sabbath days and so on, it is evident that these things, having waxed old, are taken out of the way and nailed to the cross as is clearly shown in Hebrews 8:6-13. Thus we conclude that God's law to observe the Sabbath day as a day of rest was given to the Jews along with certain other sacrifices, eating of meats, washing of pots and pans and many other ordinances imposed upon them until the seed (Christ) should come. Since Christ is come we are no longer under the schoolmaster (Gal. 3:24-29). We are under the New Law or Testament and do not need to comply with the requirements of the Old, because the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death (Romans 8:2).

There is only one day in the week in which we are required to do certain things in our service to God that we can not do on any day, but the Lord does not require us to spend the day in rest as He did of the Sabbath to Israel. Notice, upon the first day of the week the disciples came to gather to break bread (Acts 20:7). The Lord's Supper was observed by the apostles, guided into all truth by the Holy Spirit, upon the first day of the week.

Now, some people will say upon which first day? There is only one first day of the week. When God told the Jews to remember the Sabbath day to keep it Holy, He did not tell them to remember every Sabbath day, because every week had a seventh (Sabbath) day. Every week has a first day, and upon the first day of the week we as disciples are to meet with the body to break bread as Paul instructed the brethren at Corinth; "For I have received of the Lord that which also I delivered unto you that the Lord Jesus in the same night in which He was betrayed took bread: And when He had given thanks He brake it and said take eat this is my body which is broken for you, this do in remembrance of me. After the same manner also he took the cup when He had supped saying, This cup is the New Testament in my blood; this do ye as oft as ye drink it in remembrance of me, for as often as ye eat this bread, and drink this cup ye do show the Lord's death till He come" (1 Cor. 11:23-26). The apostles use of the words "oft" and "often" in this connection shows that he means for this worship to be repeated over and over again "until He comes." When? Upon the first day of the week.

Before closing this article, let me again call your attention to Jesus' promise to His disciples recorded in John 14:26, which reads thusly, "But the Comforter which is the Holy Ghost (Spirit) whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance what so ever I have said unto you." Thus in this promise of Jesus, when fulfilled, the apostles would be taught and reminded of all things Jesus had said to them while with them. In Acts 2nd chapter we have a record of the promise fulfilled, for in verse 1-4 we note the following happenings on the day of Pentecost, the first day of the week. "And when the day of Pentecost was fully

come they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance." Thus, the descent of the Holy Ghost gave the apostles power or utterance to make known God's New Covenant or law, which God had foretold by Jeremiah the prophet (Jeremiah 31: 31-34). In this new Covenant would be provisions for remission of sins; Peter in his utterance to the people declared unto them in verse 38 what they could do to obtain remission of their sins. "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins and ye shall receive the Gift of the Holy Ghost." At this time, place and date the new Covenant became operative or effective; because Peter told the multitude how to obtain remission of their sins which could not be had under the old Covenant.

We wish to further note in this connection what is said in verses 41, 42, 46 "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers. And they continued daily with one accord in the temple and breaking bread from house to house did eat their meat with gladness and singleness of heart." The breaking of bread mentioned in v. 42 evidently refers to the Lord's Supper and not to the common meal referred to in v. 46. We do not find anywhere that the apostles set or made a standard by which people should eat their common meal, but we do find when and where Jesus set in order His supper. That is what is meant in v. 42. Apostle's doctrine, the breaking of bread and prayers which is called the apostle's doctrine was set in order on Pentecost which was the first day of the week. They continued in said doctrine for it was bound upon the followers of Christ by Peter and the other apostles on Pentecost and it will continue to be in force until Jesus comes to judge the world. Jesus said unto Peter (Matt. 16:19), "And I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." What did Peter and the rest of the apostles bind on Pentecost? First, they bound the New Covenant, for Peter made known unto the people how they could obtain remission of sins that was to be in the new according to Jeremiah 31:31-34. Second, they bound upon them the observance of the Lord's Supper (the apostle's doctrine) and all this binding and enjoining took place on the first day and must be so observed.

My only object in writing this article is to help to acquaint all, and more especially those who may be under the impression that we are to observe the seventh day as a day of rest. I pray that the reader will consider carefully what I have said and read the scriptures given as reference.—Strong, Ark.

The first step to knowledge is to know that we are ignorant.—Cecil.



## Old Paths Advocate

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### THIS AND THAT

**Attention, please**—Would those submitting articles, field reports and other matter for publication, please submit as soon after the 15th of the month as possible. If you have a typewriter, your material submitted typed, double spaced will be very helpful. Of course, if you do not have a typewriter, submit material in long hand, and we will be glad to type it and otherwise prepare for the printer. Thank you kindly.

**Work among the Spanish-speaking in Calif.**—It has been strongly and justifiably suggested that California brethren put forth an all out effort to preach the gospel to Spanish-speaking people in that State. What church would initiate such a worthy work and carry through with it? Texas brethren have offered to help, and indications are that there are those qualified to preach. Why not contact either Bro. W. B. Coleman, 1743 W. Huisache, San Antonio, Tex., or Bro. K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex. 76302. These men and others are to be commended for their untiring efforts to do all possible to see that the pure gospel is preached and sustained in Mexico. Would some congregation of brethren please consider this; others can help you—all it needs, as has been true with all good works, is for someone or some few to start.

**"I Thank You Not"**—Under this caption is an article this month by Bro. K. G. Wilks. It may appear to some as a very sharp rebuke, but knowing Bro. Wilks to be one of the kindest, most considerate men I have met, the article is not so much a rebuke as a sincere plea for us to be more careful and less slothful in business. The article prompts me to remember the times that I should have acknowledged correspondence more than I have. Likely, most of us can remember such times. Perhaps the article will shake us from our lethargy!

**Great Britain Newsletter**—I am happy to receive the "Newsletter" from the British Isles by way of Bro. James Orten. I feel it will be of interest to our brethren here. Of special interest is the mention of the *Scripture Standard* in which Bro. Carlton Melling's article, "A Cause Worth Contending For" appeared in Oct. I hope in our Mar. issue to run the article. It

concerns the introduction of individual communion cups on the Lord's Table. To our regret our American brethren who have influence in the British Isles are largely responsible for this innovation. Father forgive them; they know not what they do! This innovation began to trouble our brethren here many years ago, and there appears to be no end to the strife its proponents cause. May the Lord bless our brethren in the British Isles who stand so firmly and strongly opposed to this digression. You have our sincerest sympathy and fervent prayers that He will grant you strength to stem this divisive tide. —D. B. McCord

### OUR HELPERS

You will find listed below the names of those sending subscriptions and opposite the name the number of subs sent. We want to express again our appreciation for your continued interest in behalf of this journal. May we count on you to continue this good work? Please check the following list, and report any errors to us immediately:

Elizabeth Byford—10; Tom Cohea—7; Mattie Lloyd—5; Ouida Greenwood—5; Dallas May—5; Clovis T. Cook—4; Royce Garman—3; Wendell Webb—3; Richard Crawford—3; Carl Nichols—3; Ernest Nesbitt—2; Inez Wade—2; Floyd Lechner—2; Pete Howard—2; Elmer Sutton—2; Georgia Smith—2; George Turner—2; J. Wayne McKamie—1; John Sharp—1; W. H. Nichols—1; Kenneth Croxton—1; Mrs. John Scantling—1; R. C. Koller, Sr.—1; Johnny Snow—1; J. C. Derden—1; Earl Helvey—1; Hedrie Laney—1; Jean Updyke—1; Mrs. Lafayette Moak—1; Leon Lindell—1; M. F. Cisco—1; M. W. Anderson—1; Charlie Warren—1; B. F. Leonard—1; Pearley Chatterton—1; Shirley Samson—1; Edwin S. Morris—1; Mrs. Clint Sargent—1; Wm. Miller—1; Tom McGee—1; Henry L. Stewart—1; E. H. Stamper—1; Algene Mackey—1; Gayland Osburn—1; Mrs. Jessie Tobey—1; Joe Bass—1; Mrs. W. A. Macy—1; Rhuel Stumpff—1; Maynard Bibens—1; George Hunt—1; Nellie Howard—1; O. B. Holman—1; Robert L. Potts—1; Frances Kubena—1; Mearl Van Stavern—1; Tom Greenwood—1; Christine Allen—1; Mrs. C. E. Williamson—1; Ray Lackey—1; Anna Belle Watters—1; Mrs. G. I. Snodgrass—1; Lem Satterfield—1; Betty Aldridge—1; Alan Taylor—1; Joe Hisle—1; G. O. Schultz—1; Mrs. Carl Oettle—1; E. C. Hanz—1; Elmo House—1; Veta Wissinger—1; Lee Trigg—1; Eugene Kinser—1; Jim Canfield—1. Total—118.

### BOOKS AND TRACTS

**Old Path Hymnal No. 2**, revised and enlarged edition of our former Hymnal. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one: **Gems of Gladness; Star Of Hope; Hymns of Love; Singers Choice; Songs We Love; Joyful Praises; Old Path Echoes.**

Tracts: **Clark-Harper Debate (Communion)** — 25c each; **Clark-King Discussion (Communion)** — 25c; **The Communion** by Ervin Waters—35c. Send all orders to 1061 N. Pilgrim, Stockton, Calif.—Homer L. King

### THE 1968 CHURCH DIRECTORY

The following corrections need to be made in the Directory: **SPRINGFIELD, MO.** The congregation that has been meeting at 2436 North Benton Avenue now meets at 1367 East Seminole Street, Sun. 10:00 A.M. & 7:00 P.M., Wed. 7:30 P.M. The congregation that has been meeting at **DEEP DALE**, Canadian County, Oklahoma has moved to **EL RENO, OKLAHOMA**, and is located for the present at 214 North Country Club Road in the Thunderbird Coliseum, Sun 10:30 A.M. & 6:00 P.M., Wed. 7:30 P.M.

I am planning to have a list of **EVANGELISTS** in the new Church Directory. I want to include only those who are now active in holding gospel meetings or who are available for holding gospel meetings. I do not want church leaders who give lessons at their home congregations and nearby congregations, because the list would be too large. I want only those who are available to hold one or more gospel meetings each year. It is understood that these evangelists must be opposed to instrumental music, the class system of teaching, the use of plurality of cups and breads in the communion, fermented element in the communion and the idea of Christians in all denominations. I am going to try this and if the list is too long, I will have to eliminate it. This will be limited to gospel preachers only.

The response has been very good in sending information for the Directory, and it will not be long before I will have all the information. You will not be listed unless you send (1) The location of the place of worship, (2) The time of the services, (3) The names, addresses and telephone numbers of not more than 3 of the leaders or elders. There were congregations that were not listed in the 1966-67 directory because the information was not received. Please submit information as soon as possible so that it will be included in the directory. Send to Ray Asplin, 2440 SW 54th Street, Oklahoma City, Okla. 73119.

### AFRICAN NEWSLETTER

The following is a list of congregations that have sent money toward building the houses in Blantyre since our last report. We wish to again express our most sincere thanks and appreciation to every individual and every congregation. They are: Birmingham, Ala.—\$100; Jerusalem, Marion, La.—\$10; N.W. 21st St., Okla. City—\$927; Mrs. Elizabeth Byford, Waco, Tex.—\$50; Richmond, Ind.—\$75; Tucker, Okla.—\$100; Alta Vista, Kans.—\$50; Blue Springs, Ky.—\$50; Nacogdoches Rd., San Antonio, Tex.—\$500; Earlytown, Ala.—\$500; Leveland, Tex.—\$150; Forest Park, Atlanta, Ga.—\$50; Bardley, Mo.—\$10; Covina, Calif.—\$200; W. Monroe, La.—\$100; Woodson, Tex.—\$200; El Centro, Calif.—\$200; Southwest, Bakersfield, Calif.—200; Pine Ridge, Ark.—\$25; Stockton, Calif.—\$200; Medina, Tex.—\$250; Porterville, Calif.—\$100; Baton Rouge, La.—\$25; Mena, Ark.—\$250; Norman, Okla.—\$100; Lee Summit, Mo.—\$500; El Cajon, Calif.—\$250. This makes a total of contributions to date, Jan. 7, 1968, \$9,532.

Bro. and Sister Harvey Frizzell are scheduled to leave Oklahoma City on Jan. 7, arriving here Jan. 12. Due to their papers not being processed their time of leaving the States will be delayed a few days. We anxiously look forward to their arrival.—Church of Christ, Blantyre, Africa by Roy Lee Criswell.

### GREAT BRITAIN NEWSLETTER

By James Grant

On Aug. 21, the church at Wallacestone had the joy of witnessing the baptism of Bro. W. Stewart. Bro. Stewart made it known to the brethren when he first started attending our meeting some weeks ago, that he was interested in being converted by means of facts rather than by feeling, and so we rejoice for this triumph for the truth, knowing that such a convert is more stable than one made through emotion.

It is with very deep regret that we report the death of Bro. Walter Barker at the age of 90 years. Bro. Barker, who served the church well for a great deal of his life, printed the *Scripture Standard* magazine, the voice of the churches of Christ in Great Britain, who plead for a complete return to N. T. Christianity. Much loved and respected as he was, his passing will be sadly felt.

The Sept. 9 meeting of the Slamannan district churches was held in Newtongrange; the discussion was on the subject of "Women's Place in the Church," and was ably led by Brethren H. McGinn and W. Black, both of Dallmellington. The next was Dec. 9, on the theme, "The Problems Facing the Church Today and What to Do to Solve Them," led by Bro. W. Scotland, Dennyloanhead, and Bro. James Sinclair, Jr., Tranent.

Bro. David Dougall has just completed a month's mission at Buckie; Bro. Paul Jones completed a three-week stay with the church at Kentish Town, London; there followed a fortnight's mission.

In the October issue of the *Scripture Standard*, the editor, Bro. Carlton Melling, in an article "A Cause Worth Contending For," again plainly states the position of those brethren and churches who continue to plead for a return to Christianity as it was in the beginning. There is no doubt that if the necessity for a 'thus saith the Lord' had been adhered to, then many of the modern trends, so apparent in some congregations, would never have been entertained.

In Oct., Brethren J. Grant, Wallacestone, and J. Parker, Wigan exhorted and preached to about 150 brethren and friends.

During a month's mission with the church at Peterhead, Bro. David Dougall had the joy of hearing the confession of Bro. Andrew Brown. Our new brother had attended the meetings at Peterhead with his sister wife for some years and his request to follow his Lord in baptism is an encouragement to the church to continue to preach the gospel.

At Wallacestone, in Oct., about 130 brethren and friends were present to hear addresses by Brethren Mark Plain, and Jim Norris.

We had the pleasure of the company of Bro. Bennie Cryer for almost a week. He stopped off on his way home from Malawi, gave us the latest news on how the effort there was progressing, as well as showing films of the work and the country. We are always interested to hear how our brethren in Africa are faring.

The church at Haddington, in Nov., had its first special meeting in the Town House, Haddington, with two speakers, Brethren E. Jess and Bro. Tom McDonald. At present Bro. Paul Jones is laboring with the church at Slamannan and Bro. David Dougall with the church at Blackridge.

Have just received and read the first copy of the

new publication, *Outreach*, by Bro. Ervin Waters, and feel sure it shall prove a blessing to the brotherhood.  
—Via James Orten

### THE BIBLE AND PREJUDICE

By Jim Hickey

Some people say that this is a subject that does not need to be taught. The same people will get red in the face insisting that there is no problem. While the church certainly is not a political body, it, nevertheless, should be an example of love, fairness, and impartiality.

First, let us define the commonly used terms relating to this topic. **Prejudice:** "a judgment or opinion formed before the facts are known; preconceived idea, favorable or, more usually, unfavorable." And more particularly, "suspicion, intolerance, or hatred of other races, creeds, religions, occupations, etc." To **discriminate** is, "to make distinctions in treatment; show partiality (in favor of) or prejudice (against)." Webster defines the word **partial** as, "favoring one person, faction, etc. more than another; biased; prejudiced." While the precise words, prejudice and discriminate, are not found in the New Testament the word "partial" definitely is.

Christians sometimes seem to forget that the Word says, "And hath made of one blood all nations of men for to dwell on all the face of the earth" Acts 17:26. Though some peoples may differ in some minor ways, every person is basically the same. Therefore we should form an opinion on a person's merits and not on his color or background. "Can the Ethiopian change his skin, or the leopard his spots?" Jeremiah 13:23.

In the early Church there was prejudice between the Jews and the Greeks. No doubt this was as bad as some of the prejudice in our country today. In Acts 6, it manifested itself in "church trouble." "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." One nationality was arrayed against another. This is not following Christ. Jesus never observed the racial lines that men had drawn. "Then saith the woman of Samaria unto him, How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." John 4:9. Too many people of various nationalities practice similar forms of separation. This attitude should never be found among Christians for, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:28).

If we can not get along with other races here on earth what are we going to do if we get to Heaven? See Revelation 7:9. There will be every race, nationality and tongue represented in Heaven.

Discrimination and partiality is sinful in any context. Paul's charge to Timothy is relevant to us today, "I charge thee before God, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (1 Timothy 5:21). Every Christian should closely study James 2:1-9. He teaches that having respect to persons for any reason is wrong. He sums up this passage by pointing out,

"But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."

Finally, "... the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17).

—2419 Leafdale, El Monte, Calif.

### I THANK YOU NOT

By K. G. Wilks

A certain business man mailed a check in the amount of \$1,500.00 to his favorite charity. Though they both were in the same city the donor received neither letter nor telephone call giving thanks for the generous gift. The next year that charity received nothing from that man, all because of ingratitude. I don't blame the donor. The ungrateful and unthankful are not worthy of further consideration, and this is according to godliness. Romans 1:21 classifies the unthankful with the ungodly. Colossians 3:15 commands Christians to be thankful. It is strange indeed that one professing godliness can send out 300 letters asking for money to buy land or build a house, supposedly for the advancement of the cause of Christ, yet cannot send the next twenty letters giving thanks for receipt of the gift. Even if acknowledgment is made it is forty-five to ninety days and then through the pages of *Old Paths Advocate*. Romans 12:11 says, "Be... not slothful in business." The word **slothful** here means tardy or indolent. Common courtesy demands prompt thankfulness. Christian character is even more demanding. Hebrews 6:12, says, "... be not slothful..."

One preacher, dear to me, when asked if he had received a letter written about two months previously to him, said, "No, and the reason is, we have not had any mail in five months." Yet he knew where he would be throughout the whole five months. Can one rely on one so thoughtless? Another preacher, once also dear to me, written to three times in about forty-five days concerning a meeting, never did answer. A fourth letter was suggested but was not mailed thinking that if he could not be depended on to answer three letters, he could not be depended on for anything else, even to hold a meeting if he promised. Time proved that true. In another case an answer was needed of a certain brother who was reported to be of manly stature in the brotherhood. The questions were not controversial or embarrassing. Preadressed, postage-paid envelopes were supplied for what seemed to be urgently needed answers. Years passed but no answer of any kind was ever received.

In another case two brethren professing to be interested in furthering the cause of Christ and stand before the brotherhood as such, when asked for a simple, uncontroversial answer never did answer. In all these cases no letter was ever returned undeliverable to the sender showing that all or most were bound to have been delivered. Brethren, this is slothfulness, laziness, indolence, condemned of the Lord. When brethren who work twelve hours a day and maintain a large family in the doing can answer letters promptly, others can do the same.

1 Cor. 16:13 says, "Watch ye, stand fast in the faith, quit you like men, be strong." The meaning is, according to the Greek, "act manly." That is, conduct your-

selves like dependable, responsible male adults. "... by their fruits ye shall know them. ..." Matt. 7:20.

The above cases cited are a few used only as examples of what has become common to the brotherhood. Brethren, you have charge of the elect of God. Be responsible accordingly.

—109 Dundee Drive, Wichita Falls, Texas 76302

### DO YOU SHARE OR DO YOU HOARD?

There are two seas in Palestine. One is fresh and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it, and stretch their thirsty roots to sip of its healing waters.

The River Jordan flows on south into another sea. Here is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. Travelers choose another route, unless on urgent business. The air hangs heavy above its water and neither man nor beast nor fowl will drink.

What makes this mighty difference in these neighbor seas?

Not the River Jordan. It empties the same good water into both. Not the soil in which they lie, nor the country round about.

This is the difference. The Sea of Galilee receives but does not keep the Jordan.

For every drop that flows into it another flows out. The other sea is shrewder, hoarding its income jealously. It will not be tempted into any generous impulse. Every drop it gets, it keeps. The Sea of Galilee gives and lives. The other sea gives nothing. It is named the Dead Sea.

There are two seas in Palestine. There are two kinds of people in the world.

—Selected by Doris Fancher

### MESSAGES IN VERSE

By Sisters in Christ

#### THE MEEKEST ARE THE GREATEST

When men have their troubles,  
Who is the first to confess?  
Why, the meek, like little children,  
And they are the ones there blest.

The meekest are forgiving,  
With always a loving heart,  
Loving all of their enemies  
Ready to do more than their part.

Ready to be the peacemaker,  
Trying to see both sides,  
Not given to judging and gossip,  
No matter what may betide.

Not just seeing people's faults,  
But seeing only their good,  
Not giving evil for evil  
Not even if they could.

Never being backbiters,  
Saying, "I'll give you back  
All you've said against me."  
That's not love's way to act!

—Fate Nichols

#### THE ONE ALL-DEPENDABLE ONE

When the way is dark and dreary,  
And my feet are growing weary,  
There is One Who is beside me  
Who will always keep and guide me.

When I stand at death's dark door,  
He will stand on Heaven's shore,  
Bidding me to come and rest,  
In that home made for the blest.  
—Evelyn Ruark

#### WHY DO YOU DOUBT?

Why do you not believe in Christ?  
Why is it that you are in doubt?  
What is there in His life, His love,  
That you are so confused about?

His life is all an open book,  
In the Bible to read every page,  
Whatever it is you need to know,  
It even gives His age.

It is all in this book called the Bible,  
From the time that He was born,  
It tells of His life while yet a boy,  
And even how He can save or destroy.

It's found in practically every home,  
This is a very popular book,  
It's liable to be in about every room,  
Some may even shove it into a nook.

People should read it every day,  
And try to follow all God's plans,  
Repent, confess Christ and obey,  
Then be baptized as soon as you can.

Real happiness you'll find I'm sure,  
When your sins are all washed away,  
For you'll rise to walk in newness of life,  
Christ adds to His church every day.

Go through the book, investigate,  
Each page of it is true,  
If you are still in doubt, ask questions,  
Each day you'll learn something new.

—Leora Thiel

#### OUR DEPARTED

Crane—Bro. J. D. (Jimmy) Crane, 42, of Abilene, Texas was laid to rest in the Elmwood Memorial Park, Abilene, Texas, Jan. 13, 1968. Funeral was held in North's Memorial Chapel with two hundred or more relatives and friends paying their tribute of respect to this fine man. Bro. Crane was returning from a business trip Friday, Jan. 12, 1968 and was killed in a one-car accident the same day. Bro. Crane was a member of the Oak St. congregation in Abilene. I will remember him as being one of the kindest persons I have known. He leaves to mourn his passing, his wife, Mavis; three daughters, Rose, Joy, and Anita; one granddaughter, Jeanne Gilbert; three sisters and three brothers and his mother, Sister Eula Crane. Our prayers ascend in behalf of this fine Christian family as they start their life anew without the help of this fine husband and father.

Singing was by members of Oak St. congregation; the writer officiated, assisted by Bro. Gene Robertson.

—Johnny Snow

**Imes**—Sister Edith E. Imes was born September 24, 1896 and departed this life January 7, 1968 as Sacramento, Calif. Sister Imes was a native of Missouri, but had lived in California for many years. She had been in ill health for some time prior to her death and was confined to the Park Sutter Hospital at the time. She leaves to mourn her passing, her mother, Martha Howard, Seymour, Missouri; 1 sister, Effie Hensley, Oklahoma; 2 brothers, Pete Howard, Seymour, Missouri; Lish Howard of Texas. A niece, Flo Ming, of Stockton and a great niece, Barbara Fitzgerald, are the only relatives in California. A number of nieces, nephews and other relatives live in Missouri and Oklahoma. Funeral services were conducted at the beautiful Mount Vernon Mortuary on January 10th in the Church of the Valley. Members of the four congregations in the Sacramento area sang two beautiful songs. The writer spoke words of comfort to the bereaved and pointed the way to the cross for all. Bro. Orville Lee Smith assisted with the reading and prayer.

—Orvel Johnson

### BONDS OF MATRIMONY

**Butler-Carpenter**—On the evening of October 20, 1967, James Clyde (J. C.) Butler, Jr. and Ruth Carpenter were joined in marriage in the meeting house of the church in Westminster, Colorado. Their simple but dignified service pointed to the fact that a wedding does not have to be elaborate to be beautiful. The writer was honored to be asked to officiate.

—L. G. Butler

### WHAT IS YOUR MONEY WORTH?

When your tears roll down like raindrops,  
When your life seems but a sigh,  
When there seems no end to trouble,  
Then what can your money buy?

When you think of those departed,  
Especially those for which you yearn,  
And you'd give the world to see them,  
Money won't purchase their return.

As you travel down life's pathway,  
And the road seems near its end,  
When you view the shaded valley,  
What is your money worth then?

When at last the books are opened,  
And you're not just sure where you stand,  
You could not change a single item,  
If you had a thousand grand.

So let's be liberal, brother, sister,  
While we're still this side of the grave,  
For whatever amount we give away,  
Is truly all that we ever save!

—Selected by Doris Fancher

We reform others unconsciously when we walk uprightly.

### MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Acts 5:29; Matt. 22:37).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.

—Terry Bruce McQueary, Box 12,  
Jamestown, Calif. 95327

—Mike Fall, 202 S. Tillery, Dallas, Tex. 75211

—James Ray Stanley, 5000 Donovan Dr.,  
Carmichael, Calif. 95608

### "IN YOUR PATIENCE POSSESS YE YOUR SOULS"

(Continued from page one)

yourselves to be carried off from Christ and His doctrine. He teaches further that "it is a good thing that the heart be established with grace." It is well to have the heart, the mind, and conscience, fully satisfied with the truth of the gospel. Grace is the favor of God as shown in Christ (2:9), taught in the gospel, and manifested in the truths of the Christian faith. All this is the means of establishing the heart, that is to say, making it firm and steadfast. Strange teachings may appeal to the intellect; God's grace appeals to the heart. The point we emphasize is though many of the world go after strange doctrines we are to patiently stay with that which is right regardless of how few there may be. Many times Christians do not patiently stay with what is right when the odds are against them in a human way. In Col. 2:8 Paul says, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." We are to ever be on guard and not let any one lead us astray. Here, philosophy, no doubt means just the false teaching that threatened to undermine the faith of the church. Vain deceit is used of things that will not succeed, that are to no purpose, that are in vain. Tradition is that which is handed down from generation to generation. The phrase describes "philoso-

phy" and "vain deceit." As to their subject matter, it concerns itself with what is of the world. Again, we are taught that even though many are led astray, we are to be patient in possessing or saving our souls.

Next, patience is endeavoring. To endeavor is to be zealous, diligent. Peter endeavored to call some things to our remembrance. In 2 Pet. 1:15 Peter said, "Moreover I will endeavor that ye may be able after my decease to have these things in remembrance." Peter says he will leave such a permanent record of my views on these subjects that they may not forget them. A determination is here expressed of leaving behind him after his death the means by which these exhortations to duties to be performed by the saints, shall always be kept in memory. Christians are to endeavor to keep the unity. In Eph. 4:3, "Endeavoring to keep the unity of the Spirit in the bond of peace." We are to put forth a determined effort to have peace. The person that bears patiently, suffering for well-doing, is the one that is well-pleasing to God, and the one that promotes the unity and harmony of the church. This is patience in action. (To be continued)

—10520 N. McKinley, Okla. City, Okla. 73114

### ADVANTAGES AND UTILITY OF SOCIAL PRAYER—

(Continued from page one)

our fellow-mortals, we must associate with them, we must pray with them and for them. We must go to the house of mourning, we must not forget the prayer-meeting, and we must often kneel together in the great congregation.

But social prayer is a benefit not only to ourselves; it is also a powerful and divinely-appointed means for the conviction, conversion, sanctification, and salvation of others. This is especially true in the family. The relation of a parent and child is one of the nearest, dearest, and most interesting on earth, and hence it involves an influence that is peculiar to itself. The example of the parent is to the child, during the most impressive period of its existence, the standard of all that is right, and noble, and magnanimous. Its greatest effort, therefore, is to imitate him. What he says and does, it attempts to say and do also. If he swears, it swears; if he prays, it prays; but if he neglects the throne of grace, it will neglect the throne of the universe and Him that sits upon it.

For the proper exercise of this influence over the child, the parent is, of course, responsible. Wherever much is given, much will also be required. This is a law of the universe, from which none are exempted.

What an awful account, then, will some parents have to render concerning this part of their stewardship, when every man shall appear before the great white throne, to receive the sentence according to the deeds done in his own body, whether they be good or whether they be evil! To be able, on that day, to stand on the right hand of the Supreme Judge of the universe, and to say, "Behold, here am I, Lord, and here are also the children which thou hast given me," would, methinks, be joy enough to fill the heart of any ransomed man.

But who could bear to stand on the left hand of the Judge, and there to hear the accusations and criminations of his own offspring! to hear a doomed son or daughter say, "Father, you have brought me to this end! You never taught me to read and to study that Book by which I am now to be judged." You never

directed me to the Lamb of God that once took away the sin of the world! You never taught me to pray to Him who once said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you!" You never led me to the sanctuary, the house of prayer and praise! You taught me to swear, to profane the name of God; to seek pleasure at the theater, at the ball-room, and at the card-table! But you never taught me, either by precept or example, to seek happiness at the Fountain of Life! You never taught me to seek forgiveness at the throne of grace! And now the harvest is past, the summer is ended, and we are compelled to stand on the ill-boding side of the throne of judgment!

Courteous reader, where will you stand on that day? And if you are a parent, where will your children stand? This is the proper time to answer and settle these solemn questions. If you have no delight in the worship of God here, do not flatter yourself that you will delight in it hereafter. If you do not teach your children to pray in the world that now is, they may never be permitted to pray in that which is to come.

I know some heady, heartless, narrow-minded, nominal Christians will here ask for a specific "Thus saith the Lord," before they will consent to bring together the members of their respective families once, twice, or three times a day, to unite in the social worship of Jehovah. This class of men are always anxious to know how little they may serve God, and how much they may serve the world, the flesh, and the devil, and yet reach heaven at last. If they can only escape the torments of hell, and just barely squeeze through the gates into the eternal city, they will be abundantly satisfied. And hence their constant inquiry is, Must I read my Bible? Must I often retire to my closet? Must I pray with and for my family? Must I attend the prayer-meeting? Must I, on every Lord's day, commemorate the death and resurrection of the Lord of life and glory?

But the sincere followers of Him who esteemed it more than his meat and his drink to do the will of his Father in heaven, use words of a very different category. They humbly and earnestly ask, May I do all these things? May I worship Him that made heaven and earth? May I approach a throne of mercy? May I, in the closet, in my family, in the prayer-meeting, and in the great congregation presume to make known my requests, and pour out the desires of my heart to the King of kings and the Lord of lords?

The tenor and spirit of these two classes of interrogatories differ as widely as the judicial accents that will forever settle the destiny of the righteous and the wicked on the day of judgment. And they indicate states of mind and heart, of thought and feeling, that are just as different, in kind, as the thoughts and purposes of the loyal and rebel angels. There can be no compulsion, no constrained service in the kingdom of God. "Thy people," said the Holy Spirit, by the inspiration of David, "shall be willing in the day of thy power; in the beauty of holiness from the womb of the morning, thou hast the dew of thy youth" (Psa. 110:3).

If, even then, there had been no altar of incense in the tabernacle of Moses; if Solomon had never said, "Train up a child in the way he should go;" if Paul had not added, "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord;" if there were not, in the whole

Bible, a single precept or example bearing directly on the subject of family prayer, it would be enough for the man who has a right conception of his own wants, and of the wants of his children, to know that it is his privilege at any time, and at all times, to lead them to the mercy-seat, and there, with and for them, to implore the mercy, the protection, the sustaining grace, and the all comprehensive blessing of him who has said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

And, hence, the most pious have always been the most regular and constant in their family devotions. Indeed, we have never seen any very strong indication of vital piety where family worship has been neglected. We have known many parents who could very eloquently discuss and analyze the mint, the anise, and the cummin of Christianity; who could philosophize and speculate very learnedly on some favorite theory of the Christian institution; but we have never known a man of high reputation for practical godliness who lived in the habitual neglect of any department of social worship. And in the very nature of the case this is practically impossible. Piety is one of the most active and diffusive elements in the moral universe; and, therefore, as long as prayer has a favorable reflex influence on our own hearts; as long as it is a means of awakening the conscience, refining the moral feelings, and sanctifying the life of our children and associates; as long as it is a condition on which God has promised to bestow his blessings on mankind, so long will every sincere Christian seek to maintain in his own family, and in all the assemblies of the saints, the social worship of the Lord.

I know something of "The various hindrances we meet in coming to a mercy-seat." But these should only excite us to greater earnestness and zeal in all our devotions. We have all much to do, and the time is short. The day is far spent, and the night is at hand when no man can work. The character, too, of the enemies with whom we have to contend should also greatly excite and alarm us: "For we wrestle not merely against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in the heavenly regions" (Eph. 6:12).

While, therefore, we put on the whole armor of God, let us not forget to pray always with all prayer and supplication, that we may be able to withstand in the evil day, and, having overcome all, to stand. For

Restraining prayer we cease to fight;  
Prayer makes the Christian's armor bright,  
And Satan trembles when he sees  
The weakest saint upon his knees.  
While Moses stood with arms spread wide,  
Success was found on Israel's side;  
But when through weakness they had failed,  
That moment Amalek prevailed.  
Have you no words? Ah! think again;  
Words flow apace when you complain,  
And fill your fellow-creature's ear  
With the sad tale of all your care.  
Were half the breath, thus vainly spent,  
To heaven in supplication sent,  
Your cheerful song would oft'ner be,  
"Hear what the Lord has done for me."

## From the Fields

Albert Brown, 333 Rodgers St., Vallejo, Calif., Jan. 8—The church in San Pablo had its first service in the new building on Jan. 7. We thank everyone who had a part in this good work. Sister Daily of this congregation has cancer; she would like for all to remember her when you pray.

Jerry Harris, 320 N. Vermont Ave., Glendora, Calif., Jan. 20—We are enjoying our work in Southern California very much. We have many friends in this area, and it is a joy to be associated with them. We are working with the congregations located in Covina and North Hollywood. It is difficult to know how to approach the work in such a large area. The brethren have discussed various programs and decided on those we believe will better suit this area. With the Lord's help we are expecting results.

F. H. Lichapa, Namphungo church, Malawi, Africa, Dec. 27—I am so very happy for the evangelists the States brethren sent to us. We thank you, too, for helping us with the buildings at Blantyre. Please when you can, send another evangelist to help us. We have nothing with which to pay you, but the Lord will. My wife and I send greetings to all.

Clovis T. Cook, 809 Lyons, Kansas City, Kan. Jan. 13—We attended the New Year's meeting in Oklahoma City, conducted by the Capitol Hill congregation who selected Bro. Lynwood Smith to do the nightly preaching. I think the crowds were the best I have seen at such a meeting. While in that vicinity I preached at Norman, Sun. Dec. 31. The following Lord's day I preached here at home. This week we have baptized four—two Monday afternoon, and two more this afternoon. They were all adults.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Jan. 12—Our New Year's meeting was a success in Oklahoma City: it was the largest crowd that has attended the Oklahoma New Year's meeting. We had good cooperation from other States. We had ten states represented, and a number of our preaching brethren were present. The young men's talks on New Year's day were the best; we were all edified by them. It was agreed the next New Year's meeting will be at Ada, Okla. The work load here in the Oklahoma City area is heavy, and we have some sick, we pray they soon will recover and be with us at church. Do pray for the work.

Jim Hickey, 2419 Leafdale, El Monte, Calif. Jan. 11—The work at the El Cajon congregation is progressing well. We have gotten quite a few contacts in our personal work. I have knocked on over two thousand doors in the area. It is a shame that the vast majority of people are simply not interested in the Bible or religion. We conclude our work here this month with a series of meetings, January 21-28. February 2-4, we will be in a short meeting at Arvin, Calif. We plan to be in the State until the last of the month.

Richard Crawford, 2505 N. Drummond, Panama City, Calif., Jan. 15—The church here does fairly well. One family has moved here and three of them are members of the church. One brother who had been a way a long time comes back confessing. We have not had a preacher here since Bro. Preston Brown left about 5 months ago. The brethren carry on; we know the Lord is with us when we do our best. Please pray for

us in the work here; faithful preachers and teachers are always welcome. May God bless the faithful everywhere. Here are 3 subs.

Hedric D. Laney, Box 81, Temple, Ga. 30179, Jan. 15—We always look forward to the Old Paths Advocate, reading the good articles and news from the churches. We have had one restored since last report; we are glad to have Bro. and Sister Pete Parker and Elaine move here. We have been glad lately to have had Brethren Barney Owens and Tom Lehmann with us. We hope to be able in the near future to get someone here to work with us. May the Lord bless all of you preaching brethren. Please remember us when you pray. Here are 2 subs.

Earl B. Helvey, 7608 Prince St., Citrus Hts., Calif. 95610, Jan. 15—We are surely thankful to have Bro. Orville Lee Smith with us. He is teaching on Revelation on Wed. night—some very interesting lessons. We are having good crowds, and our Lord's day crowds have increased. We will surely miss Bro. Smith when he leaves. The radio program sponsored by the four congregations here Lord's Day at 8:30 A.M. on KXOA is very good. If coming our way, please visit us.

J. Wayne McKamie, Rt. 1, McGregor, Texas, Jan. 17—Dec. 28-Jan. 31 we were with the Earlytown congregation near Samson, Ala. for their annual New Year's meeting. The meeting was truly upbuilding for all of us. On Lord's Day afternoon we enjoyed many songs and sermons by some very talented people. Everyone worked to make the meeting the success it was. Bro. Joe Norton accompanied us on this trip and was a great help during the meeting. Joe preached in Floral, Fla. on Lord's Day. Joe Hisle is working with the church there and is doing a marvelous job. He was very pleasant to work with.

E. H. Stamper, 2379 Airway Dr., N. E., Grand Rapids, Mich., Jan. 9—I have just begun my winter's work here. My wife and I will be engaged in personal work and some home studies and I will be preaching the gospel while here. The brothers and sisters here are to be commended for their all-out effort to build a stronger, larger congregation in this area. The congregation at Milford, Pontiac, Flint and Detroit, Mich. have purchased television time to present Bro. Ronny Wade's series of films in this area. Bro. Ron Courter is in charge of contacts and replies, along with Edwin Ball of Lansing. Here is our renewal. Please remember us when you pray. Love in Christ.

Harley Nichols, Rt. 1, Dover, Ark. 72837, Jan. 18—The church here seems to be holding its own through the winter months; we look forward to our spring meeting in May with Bro. Bill Roden. He will do a month's personal work before the two weeks' meeting. We hope to "get our feet off the ground" and get the Lord's work growing in this part of the vineyard. I am thankful for the zeal, unity, love and willingness to work displayed by our brethren here in business meetings. With our plans, together with good sound teaching, I believe the Lord's cause will grow here as it does throughout the land. Pray for us and our labors in the Lord. Here is our renewal.

Joe Hisle, Rt. 4, Ada, Okla., Jan. 1—I have been working for the past month with the Earlytown, Ala. congregation. We have just closed a very successful New Year's meeting with Bro. Wayne McKamie. This was the first opportunity that I have had to work with Bro. Wayne and I can say that it was a pleasure to be associated with him in this effort. He preached the gospel with simplicity, power and authority which proved to be a real spiritual revival. Also we were happy to have Bro. Joe Norton who is becoming a fine gospel preacher himself. I am looking forward to a new year of working with my brethren throughout the brotherhood. In the coming year let us "awake out of sleep for now is our salvation nearer than when we believed."

Tom Lehmann, 11417 Post Hill Place, Lakeside, Calif., Jan. 12—Since last report I have preached at the following congregations one or more times: Dallas, Texas; Temple, Ga.; LaGrange, Ga.; Marietta, Ga.; and Columbus, Ga. There was one confession of faults at LaGrange. It was a pleasure to work with the West Chester, Ohio, congregation in a short New Year's meeting (Dec. 27 thru Dec. 31). During the meeting we rejoiced over 3 precious souls who obeyed their Lord in baptism. There were also 5 who confessed faults. Much of the teaching toward the end of the meeting was devoted to the youth. It was good to be with the brethren at West Chester again. I enjoyed being in the home of Brother Richard Nichols during the meeting. The Lord willing, on Friday, January 19, I will be married to Susan Hinton of Dallas, Texas. Let us all work harder for our master in 1968.

Jim A. Canfield, Rt. 3, Box 87-A, Marion, La. 71260, Jan. 1—Since last report, much sickness has abounded here; Willie Douglass, my uncle, had a series of operations in the last few months as has my sister; thanks to the Lord they are recovering. Husbands everywhere should do their best to get their wives in the church, and wives should try to influence their husbands. Some wives tell me the reason they do not obey the gospel is that their husbands come to the meeting house and sing and pray and then come home and the devil gets inside them; this will not win a companion to Christ. How can you expect your companion to obey the gospel while you will attend every service of a gospel meeting and then until the next one comes around barely attend the services of the church. Read Rev. 2:10; 1 John 2:15-17; 1 Cor. 7:10-12. 2 Tim. 2 and 4 keep me looking for and searching for the sound doctrine of Christ. God keep us; pray for me.

Lonnie Kent York, E. C. S. C., Sta. 1, Box 692, Ada, Okla. 74820, Jan. 15—Since last report I have had the pleasure of attending the Ohio New Year's meeting. The meeting was held by Bro. Tom Lehmann, and during the course of this meeting he gave some very edifying and encouraging sermons. The highlight of this meeting, or of any such meeting for the young people, was the great response that the young had toward warm Christian fellowship. I feel we all should put more effort into teaching and encouraging young Christians. Once the young people have been taught their duty, and more essentially that they have carried it out in the worship service and home, we will have a fast growing church. A properly taught young Christian will be quicker to challenge false religions, and to stand stronger on the truth. "Remember now thy Creator in the days of thy youth" (Eccl. 12:1); and "Fear God, and keep his commandments: for this is the whole duty of man" (v. 13). May God bless His soldiers richly. I ask your prayers that I may always continue to teach the truth.

Ellis Lindsey, 4600 Cole Ave., Waco, Texas 76710, Jan. 14—Bro. Edwin Morris' meeting (Nov. 24-26) at the new Freeway 35 congregation in Waco was excellent. Bro. Morris did some fine preaching. To be with him again was a pleasure. My debate with Clarence Snodgrass on the wine question (Nov. 23-25) ended one day short because Bro. Snodgrass left after the third night saying his wife was ill in Abilene, Texas, and because John Staley, his moderator, would not finish for him as moderators are supposed to. Bro. Staley was to have debated me in the first place, but put it off on Bro. Snodgrass. Bro. Snodgrass was fairly nice, but had to call Bro. Staley down for interrupting me so much. Of my five debates on the wine issue, this one did the most good, since I got in one debate the two leading men demanding wine in communion, and since several saw the truth on the question. I thank the Hoyte brethren for asking me to have the debate there (near Cameron). I thank God I was able to hold my temper under such constant interruption. We are glad to have Brother Chester Spoons, of Temple, preach for us in Waco once a month.

Tom E. Smith, 302 Phillips, Healdton, Okla., Jan. 17—My son, C. A., and his family, my wife and I were privileged to attend two services of the New Year's meeting at Okla. City. Circumstances were such that we did not stay for the day, Jan. 1, but we know by the enthusiasm manifested, at the services we did attend, it had a wonderful climax. It gave us a great incentive to live according to the theme of the meeting, "as much as in me is I am ready" (Rom. 1:15). Bro. Lynwood Smith preached a masterful discourse on this theme the evening of Dec. 31. The churches and preaching brethren who are laboring in that area are to be highly commended for making this meeting such a wonderful success due to the good fellowship and team work. God grant that their tribe may increase, and that their good example will inspire others to catch the spirit of enthusiasm they have. Oklahoma City is in the center of what Roger Babson, termed a financial wizard, called "the magic circle of the industrial United States." His forecast of several years ago is coming true. We are thankful for the brethren there who have the foresight to see that the teeming thousands will know of the Christ of Calvary. May the providential hand of God continue to lead them, and all of us to greater things in His kingdom. Love and best wishes to all the faithful in Christ.

Dennis E. Smith, Box 139, Henrietta, N. Y. 14467, Jan. 13—Since my last report to the O. P. A., which was several months ago, I have preached in many places. During the months of August and September I was with the church at Arvin, Calif. This work was very enjoyable. While at Arvin, I also had an opportunity to visit the congregations at Bakersfield and Covina, Calif. These visits were also very enjoyable, and while at these places it was good to get to be with fellow preaching brethren, Paul Nichols and Don McCord. I am now working with the small congregation that meets in Rochester, N. Y. This work is presently being supported by congregations in Pa., Mich., and W. Va. I have been here since October. Some progress has been made in the work here, but it is very slow in coming. Brethren, there is a great need for us to put forth our efforts in this part of the country, and it is my prayer that we will all realize this need. Presently, the congregation here is the only one we have in the state of New York, which is the second largest state in the country (population wise). The need is great! Recently I was able to attend a debate between Bro. Ronnie Wade and Bro. J. T. Smith on the cups and classes. Ronnie did a good job defending the truth. I also attended the New Year's meeting in Cincinnati. It was a very good meeting. Bro. Tom Lehmann conducted the meeting and did some very good preaching. Remember me when you pray.

Orvel Johnson, 220 Burney way, Sacramento, Ca. 95821, Jan. 11—Work for the Lord continues in the Sacramento area. I began an extended work with the Oakmont St. congregation on Dec. 1. Bro. Orville Lee Smith continues with the 64th St. congregation. The four congregations in the area, Oakmont St., Fair Oaks, Orangevale and 64th St. are sponsoring a radio program each Lord's day. Bro. Smith and I take turns preaching every two weeks. As in all our work in God's Kingdom, we point to the 20th Century Guide on the radio program in efforts to lead the lost to Christ. In this we must not waver to the left or to the right but follow the guide as set forth by divine authority. Reporting belatedly: the meeting at 64th St. congregation was enjoyable. This was over Thanksgiving. We had never worked harder, preached harder or tried harder than in this meeting. Visible results were some who had not attended before, being there several times. The seed will bear fruit. We appreciated Bro. Smith's help in the meeting. We would like to encourage greater participation among congregations, for more fruitful work in efforts to enhance that great Way to those who so badly need God. Let Him Who stills the tempest and quiets the fears in our hearts hold our hand and lead the way.

G. O. Schultz, 3671 Mt. Baker Hwy., Everson, Wash., Jan. 2—We have again passed another year, and what is called Christmas, and I have before me an article charging that Christmas is unconstitutional; debate has broken out in various parts of the country concerning this. I am surprised that some brethren take too much part in this untruth (Christmas). Read Gal. 3:15, and Rev. 22:18-19. The mayor of Overland, Mo. was upset by two lawyers saying it was unconstitutional having a scene on the city hall lawn; the Florida branch of the American Civil Liberties Union advised school officials throughout the state Christmas pageants with a religious content are unconstitutional and should be avoided. In Eugene, Ore. a court order was obtained forbidding the city to light up a 40-foot cross which is erected each year. The city officials turned on the lights and appealed to the state supreme court. In N. Mex., the branch of the Civil Liberties Union wrote the State Dept. of Education objecting to Christmas religious programs in the schools. In East Patterson, N. J., at a school board meeting objections were made to paintings of Christ and other Biblical figures. No action was taken. Bible people should not be afraid to come out from among those proclaiming this untruth and be the first ones to claim on scriptural grounds Christmas is without foundation. Let us prove all things and hold fast that which is good (1 Thess. 5:21). May the New year be a good one for the brotherhood.

E. H. Miller, Box 538, LaGrange, Ga. 30240, Jan. 9—I am sorry about not being able to send my field report last month, but work has been so heavy the past year it shoves me to find time to do many things of importance. I have had to turn down several calls for work elsewhere, as the home work has increased since several other labourers of LaGrange are now assisting congregations elsewhere. We were thankful last Lord's day to have two more elders, and two more deacons ordained in the LaGrange congregation; this will be a great help, but we still need more elders and deacons for the great work before us. Our hearts were broken last month (Dec. 12th) at the passing of our oldest son-in-law, Bro. C. T. Bowen; but we know it is worse on his devoted wife and four children. He was a young man, but death comes to young and old alike. Every death should remind us we might be next, and to always be as sure as we can that HEAVEN will be our eternal home. Heaven is too wonderful a place to miss, and hell too horrible a place to be in great eternity! May we all strive to save more souls in 68 than we did in 67 (2 Tim. 3:16-17 & 1 Tim. 4:16). Bro. Jerry Cutter is to conduct our first meeting in 68 (Feb. 3-11), and we look forward to another wonderful meeting, as in the past. The church here seems to be in better shape than in a long time. There have been a few baptisms, a few confessions of faults, and one restored in the past few months; so we are still on the uplift and pressing toward still higher planes. The Church at Greenville, S. C. is also growing in number as a result of Bro. Alton Bailey working with the members there in his spare time. Wife and I were with them Dec. 24, and there was a large crowd at each service. We are to be with the Walterboro, S. C. congregation the third week end this month; we enjoyed a good week's meeting there a few months back, and look forward to seeing the saints at that place again. On April 9-12, I am to debate Bro. John Staley of Waco, Texas. The debate will be at the Hoyt Church of Christ, 5 miles east of Cameron, Texas on Farm Road 2095. The first two nights I will affirm, "The Scriptures teach by statement, command, example and necessary inference, that in observing the Lord's Supper unfermented grape juice is the proper drink element." And the last two nights Bro. Staley will affirm, "The Scriptures teach by statement, command, example, necessary inference and analogy, that in observing the Lord's Supper fermented grape wine is the proper drink element." Bro. Staley has debated this question several times, I understand, but it will be my first time to debate (or hear a debate on) this question. I am praying TRUTH will win, regardless of who has it! I long for TRUTH on all subjects, and am open for teaching.

Our purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

# OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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No. 3

## "IN YOUR PATIENCE POSSESS YE YOUR SOULS" (II)

By Edwin Morris

Last month we considered patience as being unmoveable and also as being endeavoring. We want to continue further with these thoughts. Notice the definition of patience again: W. E. Vine says it is an abiding under. Thayer says, "in the New Testament (patience is) the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings." Jesus taught His disciples in Luke 21:19, "in your patience possess ye your souls."

**Patience is enduring.** First, it is enduring in trials generally. Paul teaches in Rom. 12:12, "Rejoicing in hope; patient in tribulation; continuing instant in prayer." In the darkest hour a Christian finds grounds for rejoicing. A despondent, complaining, disheartened spirit that always sees evil is not in accord with the divine will. When tribulation comes we are to be patient and endure bravely and calmly. We are to remain under the test in a God-honoring manner, not seeking to escape it but eager to learn the lessons it was sent to teach. The Christian can afford to be patient under such trials, knowing that by patiently bearing them the character is completed, perfected, and fitted to dwell with God.

**Second, patience is enduring in trials connected with our service in the gospel.** Paul says in 2 Cor. 6:4, "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses." Paul showed himself to be a worthy minister of God by teaching the truth under the great trials that come upon him. His letter of commendation to the Corinthians is his life. Paul bore patiently or steadfastly all things that came upon him. Again he says in 2 Cor. 12:12, "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." He teaches that though he had been reputed as nothing, He had given the fullest proof of his divine mission by various signs, wonders, and miracles, and by that patience which he had manifested towards them.

**Thirdly, patience is enduring under chastisement, which comes from God.** In Heb. 12:7, "If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?" If

(Continued on page eight)

## SOME REMINISCENCES

By T. F. Thomasson

(Note: Under date of Feb. 9, 1968, Bro. I. P. Stockton, Smithville, Tex. writes: "I am mailing you a copy of "Some Reminiscences" by T. F. Thomasson which I have had for a number of years. The copy I have, and which I looked up after seeing your article in the OPA, is quite old and the paper is very brittle. It would not stand much handling. As you see, I took the liberty of using the notice of his death and had it printed here at Smithville. It stirred up quite a bit of interest. It would be good if every Christian could read this article. It would make them aware of the unity which did exist among brethren prior to the innovations which have entered the church in the last seventy years."—DMC)

Not long ago, I heard a preacher over the radio say those who opposed cups and Sunday School were the cause of division. I am writing this to let you know what I remember about these things.

Fifty-five years ago, I obeyed the gospel at a little school house, 12 miles southeast of Abilene, Tex., and was baptized by Jesse P. Sewell. There was no congregation there at that time, just a few scattered members. He held a meeting there in 1899 and baptized 21, then he returned the next year and baptized 23. A few others moved in and we had a congregation of about 60 members. I was baptized during the second meeting and began at once trying to preach the gospel. Sometime during the summer of 1902 I held my first meeting at the Little Elm school, 3 miles west of Abilene, and we started a small congregation there with the Roberts and Bourlands as members. Soon after this, Price Billingsley came to Peters Chapel north of Abilene. Old Bro. Peter Harvey, a pillar in the church, had a son, Dabney Harvey, living in Abilene. There was no loyal church in Abilene so they sent Billingsley to Abilene for a meeting. He worked about 2 weeks trying to get a place to hold a meeting and finally the Christian church let him use their building. I was there with him part of the time. He converted 18 of their members, found several members scattered around in Abilene and thus established a loyal congregation. They bought a school building in south Abilene and converted it into a meeting house. I was not a member of this congregation but worshipped with them several times. They had but one cup and no Sunday School. Since the church was established in Abilene the Roberts and Bourlands quit meeting at Little Elm and met with

the church in town. Soon after this, A. B. Barret came to Abilene for a meeting and started the college there. Old Bro. Childers, who came over from the Christian church, was wealthy, had a tract of land in West Abilene, with a nice house on it, and he donated that to the school. Thus began the A. C. C. They first named it Childers Classical Institute in honor of Bro. Childers, but he acted so ugly they had to withdraw from him, and changed the name of the school to A. C. C.

About this time, the S. S. came in and soon division was there. No division until it was brought in. I do not suppose they knew anything about individual cups at that time, for I believe G. C. Brewer claims to be the originator of them in 1915. But, in 1919 or 1920, the church east of Abilene, at Clyde, Tex., brought the cups in, and divided the church. About 30 members were driven out. When the S. S. was brought into the Abilene church, the Roberts and Bourlands and others started a congregation at Pleasant Hill, 5 miles southwest of Abilene. When Bro. Sewell held the meeting at Lytle Cove, he said nothing about cups and S. S. Neither did Bro. Billingsley. We knew nothing about cups on the Lord's table at that time, for they had not yet been invented. There was no division over the S. S. until it was brought in, neither was there division over the cups until they were brought in. This being true, who caused the division? If you can get a picture of the church, when it was first established in Abilene, and then see it now with its \$400,000.00 meeting house at the college, with its trimmings on the inside, and the Highland church with its thousands or more members and all the paraphernalia that goes to make up a denominational church, you can see just how far they have steered the old Ship of Zion from her ancient moorings.

After a few years, they moved the college to a hill in east Abilene. I moved away from Lytle Cove, Texas, in 1904, but was called back for a meeting in 1906. We had a fine meeting with much interest and eight baptisms. I returned several times after that, baptizing several more, and the church continued for several years using one cup and no S. S. Finally, the old original members either died or moved away, and the younger set moved to Abilene and were swallowed up by the cups and S. S. churches. So, the church in Lytle Cove is no more.

When the church in Abilene divided over the S. S., J. N. Cowan and A. R. Lawrence had a debate on the question, and those opposing S. S., established the Locust St. church, but they endorsed the cups as J. N. Cowan did. During my time there, nothing was said about cups or S. S.; we just took the Bible for what it said, but when the college started, in order to be popular, they had to pander to the world and they carried the church along with it. The college is considered an institution of the church and is supported by the church. Thus, you can see the difference in the church in Abilene now and 50 years ago.

There was no division over these things until they were brought in. All the loyal churches of Christ in that part of Texas were working together. When a church of Christ preacher came along, his loyalty was not questioned. So, dear reader, when you read this, I am sure you can see where the blame for division belongs.

## EVANGELISM

By Miles King

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—2 Tim. 4:5

Christians have a responsibility of carrying or sending the gospel to lost humanity. This is evangelism. "Do the work of an evangelist" (text). "Work to spread the gospel" (New Eng. Trans.). So, evangelism is the spreading of the gospel; proclaiming the glad tidings.

We can look around us and see there are many who need Jesus Christ. Their lives are tangled and ineffective. They are not living according to God's rules. Therefore they are frustrated and disturbed. These people need the gospel NOW!! They need the gospel to smooth out those problems and save their souls for all eternity.

Who will see that they receive this gospel? The responsibility falls on the shoulders of Christians. We can carry or send the "good news" to them; help them recognize the Lord as their Savior so they can follow His direction about how to live. Isn't this a vital work? Shouldn't this be a great challenge to every Christian?

This can mean personal evangelism. Too many times we think of this only as the work of a preacher. And then other times we think of evangelism as a work far from where we live. Friends, we can "work to spread the gospel" right in our own town or city; right in the county in which we live. Maybe you ask, "How can I do personal work?" First, we need to do some thinking and studying about how to do the work of the Lord. Maybe read a good book or some articles on personal work. It would even be good if congregations interested in personal work, would have a series of lesson on the subject. But it would also be well to remember that one of the secrets to successful personal work is actually doing it. The more you do, the more you will learn about it. Isn't experience always a good lesson? Look to the Bible as a good book on personal work. "Behold the Lamb of God" the greatest personal worker!

Gospel meetings play an important part in evangelism. Brethren, we have not been putting as much emphasis on gospel meetings as we should. We must admit there has been a decline. Some have not been having as many meetings as they did at one time. And now some tell us that gospel meetings do not do any good. I have heard this negative attitude for the past ten or twelve years. Some continue to tell us, "The days of gospel meetings will soon be over." This is sad and very misleading!

The days of gospel meetings have not ceased! We just need more of them. Look at congregations that continue to have meetings and see for yourself. Maybe each time you will not see what we term many times as "visible results" but you will see a church growing stronger and stronger with each meeting. Meetings do accomplish things! The preaching of the gospel is still effective and it will continue to be until the end of this age.

To question gospel meetings is to actually question the power of the gospel itself. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). "For after that in the wisdom of God the world by wisdom knew not God,

it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). Men are lost and need to be saved. We cannot accomplish what the Master wants us to accomplish unless we see that His word is preached.

What are we doing to spread the gospel? What are we doing in the field of evangelism?

—1533 Camden Wy., Norman, Okla.

## WHO IS INCONSISTENT?

By Jerry Cutter

In stating a third alleged inconsistency against those of us who use one cup and one loaf in the communion, C. W. Mickey in the Nov.-Dec. issue of "The Reasoner" wrote: "3. They teach that the literal cup is the third element of the Lord's Supper; (To be consistent with their false doctrine, they would have to teach the plate is on par with the bread.)"

First, we do not believe the literal cup is the "third element" in the Lord's supper, or second or first, for that matter. However, the literal drinking cup is a PART of the Lord's supper, just as the literal fruit of the vine and the literal bread are a part also. Now as a matter of record, there is not a Greek authority, living or dead, that will say the cup used in the Lord's supper was anything other than a LITERAL cup. Not one. For example, Thayer's Greek-English Lexicon of the New Testament, by Joseph Henry Thayer, says of the word cup—"Cup: A cup, a drinking vessel," p. 533, Mt. 26:27; Mk. 14:23; Lk. 22:17, 20; 1 Cor. 11:25. "The vessel out of which one drinks," Thayer, p. 510, Mt. 26:27 etc. W. E. Vine, Strong, Robinson and all the rest of the Lexicons say the same thing, namely, the cup of the Lord's supper is a drinking vessel, or the vessel out of which one drinks. Most important though, the language of the Bible itself proves the cup was a literal drinking vessel. Jesus "took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it," Mt. 26:27; Wilson in his *Emphatic Diaglott* renders the reading: "Then taking a cup, and giving thanks, he gave it to them, saying, Drink all of you OUT OF IT." Mark shows the disciples understood Jesus' command of "drink ye all of," or "out of it," for the record says, "They all drank of it," or as other translators give it, "They all drank out of it," Mark 14:23. This is sufficient to show Jesus used a literal drinking cup in instituting the Lord's supper.

But what significances does the one literal drinking cup have in the Lord's supper? Jesus says, "This cup is the new testament in my blood, which is shed for you," Lk. 22:20; 1 Cor. 11:25. If one can understand how the fruit of the vine is the blood and the bread is the body, then one can easily understand how the cup is the new testament. But, mind you, no where does the Scriptures say, "This cup is the blood." Check around and see if it can be found; see if the Bible says "This cup is the Blood." The Bible says, "This cup is the New Testament. . ." Now the point is this: What right do we have to change what the Scriptures say concerning the cup, any more than we have a right to change what they say concerning the bread and the fruit of the vine? One church meeting in one place was commanded to use one cup, one loaf, and one fruit of the vine in keeping the Lord's supper, 1 Cor. 11:17-29. There is only one new testament, represented by the

one cup; one body, represented by the one bread; and one blood to seal the one testament, represented by the one fruit of the vine.

But back to C. W. Mickey's great argument "proving" we are inconsistent in using one cup. He says we teach the literal cup is the "third" element in the Lord's supper. To be consistent with our false doctrine, he says, of us, we would have to teach the plate is on par with the bread. Why? Why, would we have to teach the plate is on par with the bread? Take brother Mickey for an example. He believes bread is necessary and the plate isn't. Why isn't the plate necessary for brother Mickey? The answer is the same for both of us. The plate is an incidental and has no special significance in the Lord's supper. But that cannot be said of the cup for Jesus, said, "This cup is the new testament. . ." So down the drain goes the old "plate argument" used to justify individual cups for the nth tenth time. And if he isn't trying to prove we can use individual cups because we use a plate to pass the bread, then what is he trying to prove? And remember,

(Continued on page nine)

## "CEASE TO DO EVIL"

By Paul Walker

A good man of God once warned, "Cease to do evil" (Isa. 1:16). There were many evils in Isaiah's day. There are many evils in our day, too. Sins of various sorts have a way of slowly creeping into lives and destroying. Evil thoughts of men often lead to evil words and actions. Many have not learned that to do good deeds, one must think good thoughts. Thus, we should guard well our thoughts, realizing that a good way to "cease to do evil" is to cease to think evil. David surely had given that matter much sober thought before he wrote, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19:14).

One of the great evils of man is the sin of the tongue. The venom is poisonous and deadly. One tiny slip of the tongue can blight the good name of others. The tongue that gossips can split churches and separate friends. The vicious, uncontrolled tongue can quickly wreck marriages and homes, leaving the innocent to suffer amid fears and anxieties, perhaps for a life time. Harsh, cruel, bitter words spoken from the pulpit can hurt and deeply depress church members. Unthoughtful church members who speak unkindly and unjustly to and about the man who preaches the gospel, should realize the danger of wounding the man and his divine message. The tongue that speaks at the Lord's table should be a controlled, refined and gentle tongue, lest the real meaning and message of that solemn occasion be lost among a jungle of words. The church is in need of gentlemen and gentlewomen, because such men and women speak always on all occasions with gentle tongues.

The Japanese have a proverb which says: "The tongue is but three inches long, yet it can kill a man six feet high." Now, I am quite sure David never read this old Japanese proverb, but I do know he must have been thinking along this same line when he wrote, "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." (Ps. 39:1).

—4340 69th No., Birmingham, Ala.

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### THIS AND THAT

**Readers, please notice**—Please submit articles, field reports and other matter for publication as soon after the 15th of the month as possible. The response to this suggestion in our Feb. issue was more than gratifying. For the fine number of subscriptions we have received this month, we are so grateful. Please be assured of our gratitude. For the good number of field reports from preachers and brethren, and for the good articles we are thankful. Without these indications of votes of confidence we could not long carry on this work. I am every mindful of my brethren and their goodness. We have not "attained to perfection," but I personally feel that I am associated with the finest people on earth. Without the help of brethren who are understanding, and every whit Christian, I do not know at times what I would do.

**Studies among our brethren**—Increasingly, and this is good, we become aware of studies on various subjects conducted by our brethren. An announcement of such you will find in this issue. It is heartening to notice that this work is without question scriptural, as these brethren plan to implement it. I believe that public teaching, characteristic of such studies, is a work of the church, and since this is true, it should be initiated by and arranged for by the church—and nothing could be more scriptural than for a congregation of brethren to lay plans, choose preachers for the work, and otherwise oversee such a work. This is the picture that we get from the Wichita Falls proposed study. These brethren are wise, and are to be complimented for their wisdom in this matter. May God bless them.

**Gospel Meetings**—Bro. Miles King makes a needed and logical plea in behalf of gospel meetings in this issue. It has been this writer's observation that when congregations become lax in having regular gospel meetings, they either stand still or retrogress. When and where congregations are flourishing in our day, upon looking closely you will find a zeal for and a consistent interest in gospel meetings. May brethren everywhere continue to have them more and more.

—Don McCord

### OUR HELPERS

You will find listed below the names of those sending subscriptions and opposite the name the number of subs sent. We want to express again our appreciation for your continued interest in behalf of this journal. These are subscriptions received through Feb. 21, 1968. Please check the following and report any errors to us immediately:

W. G. Fulmer—15; Elizabeth Byford—10; Paul Walker—10; Albert Scott—6; Della Stone—5; Elmer Stamper—5; Mattie Lloyd—5; Tommy Shaw—4; James Morel—4; Dorn Painter—4; John Smith—3; Wayne Fussell—3; Wm. J. Ferguson—3; Fred Lay—3; A. B. West—3; Don Bumgardner—3; Franklin J. Brown—3; T. E. McBride—2; Wilson Thompson—2; Dennis Smith—2; Ronny Wade—2; Del Bumbalough—2; Arlie E. Rogers—2; Wayne Pearce—2; Rodney Moyer—2; Joe Hisle—2; Earl Butts—2; Coy Agnew—2; Betty Stroud—2; A. S. Rollings—2; Donald Krider—2; Mrs. W. E. Murry—1; Warren Arnett—1; Della Hubbs—1; Ida Bull—1; Edna Sherwood—1; Jack Leverett—1; Mrs. Jessie Watts—1; J. A. Brewer—1; Boyce Wooster—1; Rosa Lee Gibson—1; Mrs. T. W. Lambert—1; Marion Thomas—1; W. S. Sifford—1; Winston Middick—1; A. G. Phillips—1; Tom E. Smith—1; Edna Wyatt—1; Fannie Mae Helton—1; Bill Roden—1; Ethel Walker—1; Bud Trussell—1; Edwin S. Morris—1; Wm. J. Bunner—1; Curtis Morrison—1; Byron Jones—1; H. L. Bullard—1; Caroline Freeman—1; Loyd McAnear—1; Selby Owens—1; Roy Franklin—1; Mrs. C. A. Skaggs—1; Amos Doud—1; O. B. Casey—1; Roy Stephens—1; Carl Chambers—1; Bill Van Stavern—1; David Risener—1; K. G. Wilks—1; J. J. Walding—1; Dennis Fenter—1; C. T. Cook—1; Otto Lester—1; Fern Jenkins—1; B. E. Shepard—1; Joe Koller—1; Chester Spoons—1; A. G. Mumford—1; Geo. B. Futch—1; Mrs. Obie Shireman—1; Don Loveless—1; Boss Whitehead—1; Orville Lee Smith—1; Mrs. C. C. Cantrell—1; J. H. Stegall—1; M. S. Whitehead—1; Mrs. O. L. Krider—1; Ida B. Hunter—1; J. Stevens—1; Mrs. W. R. Middick—1; Cliff Thomason—1; H. R. Jenkins—1; Mrs. A. J. Mason—1; Mrs. Fannie Short—1; E. B. Owens—1; Paul Campbell—1. Total—182.

### BOOKS AND TRACTS

**Old Path Hymnal No. 2**, revised and enlarged edition of our former Hymnal. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one: **Gems of Gladness; Star Of Hope; Hymns of Love; Singers Choice; Songs We Love; Joyful Praises; Old Path Echoes.**

Tracts: **Clark-Harper Debate (Communion)** — 25c each; **Clark-King Discussion (Communion)** — 25c; **The Communion by Ervin Waters**—35c. Send all orders to 1061 N. Pilgrim, Stockton, Calif.—Homer L. King

### STUDY IN WICHITA FALLS, TEXAS

An important study will be held in the winter of 1968 under the oversight of the Gardens Edge church of Christ in Wichita Falls, Texas. A similar study was held several years ago. Brethren Ronny Wade and Johnny Elmore have been selected for the meeting.

Several teachers and leaders have expressed a desire for such a study and the church in Wichita Falls decided to offer its building and hospitality for this

### THE WADE-HALSTEAD DEBATE

This discussion is now a matter of history; it was held Feb. 5-9, at 2026 Vivian Rd., North Kansas City, Mo. This was perhaps, one of the most unusual discussions in some ways that I have been involved in. We were in the affirmative the first two nights. The first night of the discussion, before time to start, Gene Frost came to our table and let it be known that we would not be allowed to take charge of the services. We would not be allowed to lead our singing or prayer. Gene Frost was the moderator for Dana Halstead. After we showed our displeasure in such an arrangement, Bro. Frost got up on the second night and said that the elders were responsible for such an arrangement but that he agreed with them on the matter. But the last two nights they dispensed with the song and prayer and just went right into the discussion. We did not ask for such an arrangement, but being able to read the handwriting on the wall, they could hardly afford to do less. Neither would they permit us to mention the **Porter-Waters debate**, Gospel Records, the **Old Paths Advocate**, etc., in their church building. These brethren place the most importance on a church building of anyone I have ever seen. They make it a sacred shrine. When you approach one of their buildings you should remove your shoes from your feet, as Moses did when he approached the burning bush, for to them it is holy ground. Anyway, I never got into their pulpit anymore after the second night for I did not want to contaminate their building. What I have said about this matter is my opinion based on what was said and done at this debate. In all due fairness, the elders thought we had been informed as to how it was to be run, but we had not. When we are debating in our building we let those in the affirmative "run the show" on their night.

The debate was pretty well attended, about 250 a night for an average. However, this was far less than we were led to believe would attend according to Bro. Halstead. We had several preachers in attendance one or more nights. Bro. Lynwood Smith came for all the discussion and rendered valuable assistance. No one perhaps has traveled farther and made more sacrifice to back up his brethren than this man has. Why can't more of us be like that?

I never cease to be amazed at the authoritative grammatical blunders these fellows make on the Cup question. For example: Dana made an argument on the definite article "the" as is used in Matt. 26:27 by George Ricker Berry, Ph.D. in his Greek New Testament Interlinear. The article, Greek "to" was used to prove that if we believed that the word "cup" was used literally we would have to obtain the very same physical cup that the Lord used. Ronny quoted the American Standard which reads "a cup" but Bro. Halstead would not have it. However, he and his moderator overlooked the fact that the very authority he used on the argument said in the foot notes, "q--to (read a cup)." The truth of the matter is, the better manuscripts do not have the article in them, and at least three, Tizschendorf, Tregelles, and Alford, used by Berry leave out the article "the" and permit the reading of "a cup." Ronny also showed that Ricker Berry in his lexicon translates the word "cup" Gk. POTERION "a drinking cup."

I believe with all due respect to anyone, that to say that the cup is used by metonymy without exception,

purpose. The plans are to have the meeting in the winter of 1968 (probably Dec. 23-28), and 1969. In 1970, the Lord willing, we will move the time to the summer, probably one week before the annual fourth of July meeting. The reason for the winter dates in '68 and '69 is to give preachers time to plan their work so as to be off at this time. The reason for moving it to the summer is to give more people the opportunity to attend during summer vacations.

A meeting of this type could be a great blessing to the cause. There are several problems that we need to solve during our time if at all possible. Our children need not fight, fuss, and differ over matters that trouble this generation. To expect a solution to all our problems would be unrealistic, however, progress can be made when brethren come together in the right spirit and study prayerfully the Word of our Lord. An announcement will be made at a later date concerning subjects, teachers, exact time, etc. In the meantime if you desire more information contact Leo Cook, 4108 Abbott, Wichita Falls 76301; Ted Warwick, #5 Gloria Circle, Wichita Falls 76309 (of the Gardens Edge congregation); or Ronny Wade, Box 3636, Springfield, Mo. 65800, Johnny Elmore, % 4000 Greshaw, Ft. Worth 76105.

### EASTER MEETING, BIRMINGHAM, ALA.

Our annual Easter meeting will be conducted April 7-14 with Bro. Jack Cutter. Other preachers will have a chance to speak the final week-end of the meeting. All visitors will be welcomed. Our homes will be open to visitors; however, if you prefer a motel, a good one around the corner from the meeting house gives a discount every year during our meeting. For reservations contact Paul Walker at 4340 69th St. No., Birmingham, Ala., 35206, phone 833-0711.

### LAST CALL — 1968 CHURCH DIRECTORY

The response to sending in information to the Church Directory has been good, but there are still those who have not responded. I am setting April 1st as the deadline. If the information is not in by that time or shortly thereafter, your local congregation may not appear in the 1968 Church Directory. You have had about three months to submit information.

Those who are evangelists and are available for holding one or more gospel meetings, please send information on, or shortly after April 1st, if you want to be listed in the Evangelist Column. You must not approve of the instrumental music used in the worship, the class system of teaching and the belief that there are Christians in all denominations. You must believe in the use of one cup, one undivided loaf and unfermented fruit of the vine.

For the Directory, I need location of the place of worship, time of services, names, addresses and telephone numbers of not more than three of the leaders. For the Evangelist's list, I need name, address, telephone number.

There have been a great number of changes and several new congregations will be added to the new Directory; of course some have been dropped.

Send information as soon as possible. Please do not ask me to book orders, as I do not have the time to do so, and may lose your order.—Ray Asplin, 2440 SW 54th Str., Oklahoma City, Oklahoma 73119.

in the New Testament, is an insult to a man's intelligence. This man either did not know the difference between a metaphor and a metonymy, or he confused the two deliberately, and I would like to think that it is the former. He said the grape juice, or fruit of the vine became the cup when thanks was given, overlooking the fact that the Lord took it (the cup) before thanks, and called it such. Ronny asked a question as to what was meant or intended by the word cup, suggesting of course the literal use of it, and Bro. Halstead answered, "content." Ronny pressed him then to tell us of what was it the contents? What was it the contents of—the contents of what? He let the debate close without answering. He finally said that he was not in the affirmative and did not have to answer. It's just as well that way for had he answered he would have surrendered his proposition. Bro. Halstead called our position on the cup question a "damnable doctrine." This of course leaves those people who lived more than seventy five years ago and died in pretty bad shape, because the use of a plurality of cups in the Lord's Supper was not used in the church of Christ before then. He also stated that they were closer to the Catholics than they were to us. He apologized in a sort of half-hearted way for this statement. Called it poor wisdom and bad judgment.

As far as the class question was concerned it was about the same sort of quibbling and dodging, except that he manifested a different spirit altogether. In my opinion he acted like a man who had been asked in an authoritative way to apologize and calm down. Of course he ruled out 1 Cor. 14 but found his women teachers in 1 Cor. 11:4-5. Ronny asked if the women in his classes had to have their heads covered. If this was an example of women teachers in the church—did they have to have their heads covered when they prophesied or taught in their classes? You guessed it, he never answered. On 2 Tim. 2:2 he found women teachers in the Greek word ANTHROPOS for "men" who were to be able to teach others also. Ronny cited Thayer, who said the word meant to "deliver a didactic discourse" under which he also cites "to discharge the office of a teacher, conduct ones self as a teacher" 1 Tim. 2:12 and 2 Tim. 2:2, P. 144. The context determines if the word men or women or both are meant. These people will not let their women deliver a didactic discourse and they know it. Then on 1 Tim. 2:11-12 the same old dodge, the woman can teach, but not over the man. Ronny asked Dana if the woman could not teach over the man, in what way and how could she teach under him? You see, man (Elders being no exception to the rule) has no authority to classify the assembly for the purpose of teaching, neither to appoint women teachers. Ronny asked Dana to tell us how they classify the assembly for their classes, according to physical, or spiritual age, mental aptitude, or I. Q., and he replied that they didn't have to classify them, that God had done that. Ronny asked him how did God do it? If God did it we would have to know in order to do like God wanted it? If the Elders supervise these classes they would have to know. Why can't these fellows tell us how you are supposed to classify the assembly if such is authorized.

Finally, Bro. Halstead brought out the chart on the car argument. This, of course, was one of the arguments used by his moderator, Gene Frost. The chart

shows two little cars containing a woman teaching some children as they ride along to church. They get closer and closer to the church house (which is so sacred to these people), and finally they come together and the church house roof is brought together and they find themselves under the same roof. Since a woman can teach children in an informal, private way, and the little car is supposed to be that kind of a way, would it be wrong to do so under the same roof while they were still in the same little car? Ronny was well prepared for this, for Dana had already said that a woman could teach a man in an informal, private way. Ronny asked Dana if a woman could teach a man in this little car? He said "no." So, Ronny showed a chart with these little cars rolling along and while the woman was teaching these children, they snacked on some cold-cuts and soda pop. One of the children produced a French Harp, and they had a little tune. Now the question is: Can these people continue to do these things after they come under the same roof? When these fellows show us where the boy has to lay his harp down and put away the soda pop and sandwiches, he will have his answer. If you have ever lost any sleep over this argument, do not lose any more, for this is very weak.

In all the debates that it has been my pleasure to attend, and I started in 1933, I have never seen a moderator funnel and feed a man as much as Gene Frost did this man. Sometimes even telling Dana what to say while he was on the floor. These men do a good job I am told meeting the Institutional folk, but when you turn their own arguments on them, that they use on the other people, truly the legs of the lame are not equal. Bro. Halstead, threw out a little hint that Bro. Frost would be glad to debate us on these matters, to which Ronny replied, that he had been meeting Bro. Frost for four nights and saw no use in continuing. If Dana wasn't doing as he was told, and wasn't using the material that was being fed to him by his moderator, then Bro. Frost wasted about four hours in four nights feeding it to him. Ronny suggested we pass over little fellows like him and me, Gene and Dana, and get a big man. Ronny did a good job and we are well satisfied. The writer moderated. —Clovis T. Cook

#### NEWS FROM MEXICO

Since last report, a journey into Mexico has been made by Bro. Raleigh A. Perkins and the writer accompanied by Bro. Wayne McKamie and Bro. Joe Norton. Both brethren were very impressed with the work in Mexico and the fact that so much is being done with so little. Although weather conditions were miserable, most of the congregations were visited. All of the Mexican preachers were on hand to welcome us and to tell of the various affairs of the congregations. Bibles and song books were in good supply at all except two congregations. Bro. Juan Rodriguez promised to remedy the situation posthaste.

The building where the La Banda congregation meets has been completed. Bro. Diego Lopez and his two sons and son-in-law have worked long and hard to finish the building by the time we got there. As the only bench was hand-hewn from a log, we promised to try and obtain \$40 for them to make some benches and a pulpit stand. Both of Bro. Lopez' sons and his son-in-law are studying to be preachers.

Bro. Jose Salazar is doing very well at the new congregation at Agua Nueva. We were cordially received even though the people had no fire for us to warm by. The surrounding hills are extremely barren. A few ears of corn, a little beans, and a little wheat is grown along the edges of the dry creeks. The people had had a very dry year and so were left with little to eat.

Bro. Jose Rodriguez had just conducted the funeral of Bro. Sabas Centacol in Saltillo. Bro. Sabas was the hump-backed old man who lived with Bro. Jose Rodriguez because he had no other place to stay. We once gave this old man \$10 to buy some glasses. He bought a large magnifying glass for a dollar and used the rest to buy a bed. He was so apologetic about what he had done but we felt that he had done the right thing. Bro. Jose conducted the funeral of Bro. Hilario Gwel, also of the Saltillo congregation and then a funeral for Bro. Jose Maria Campos in San Juan del Retiro. Older folks don't make it so good through the winter when there is so little to eat. May God rest their souls.

Two new places were being visited by the Mexican preachers with good results. La Cuchilla and Providencia are both in the Saltillo area. The brethren here in San Antonio have agreed to try to get some support for Bro. Andres Reyna in Saltillo so that he may travel about 110 miles to Galeana each Lord's Day and work with the people down there.

Sunday morning services were attended at the congregation where Bro. Juan Rodriguez preaches close to Monterrey. The building was jam-packed with about ten men standing up. The interpreter we carry around with us, Tony Valdez, served as interpreter for the church service as well.

Thanks go to the Dora, Missouri congregation for sending an additional \$25 per month for Bro. Jose Salazar. The Brundage Lane Congregation in Bakersfield, California has agreed to support Bro. Lucio Flores with \$50 per month. The Arvin, California congregation also volunteers to send an additional \$50 per month to help the Mexican preachers. These brethren are to be highly commended for opening their hearts to the poor brethren in Mexico.

A more extensive visit to Mexico is planned for the last part of June so that considerable time may be spent with each preacher. Also, Lord willing, each congregation or place where the brethren are trying to establish a congregation will also be visited. It is hoped that other brethren from the States may find time to visit in Mexico also at this time.

Continue to pray for the efforts in Mexico. If information is desired please contact the writer at 1747 W. Huisache Ave.; L. M. Crouch, 220 Roesler Road; E. E. Perkins, Rt. 13, Box 483; R. A. Perkins, 126 Hillcrest, all of San Antonio, Texas.—Waymond B. Coleman.

#### NEWS FROM AFRICA

The work of the Lord here in Malawi continues to go forward. We have now been in Malawi a little over one year, and we find this very hard to realize. This is due primarily to there always being work to do in serving the Lord. This being the rainy season, I am busy at the present time preparing the Correspondence Course for the coming year. It is my plan to use 1 Corinthians in the studies this year. By studying this

epistle, we will be able to teach the brethren the sin of division in the church as well as many other problems that might exist in the church here that existed at Corinth.

On Sat. of this past week, I was with the congregation at Ehawi. Bro. Semphe is the preacher. After leaving here I met with the congregation at M'Dyanyama. We had a large number of people present. Though we have had rain in many parts of Malawi, this area has had very little. The gardens are suffering greatly because of lack of moisture and much of their corn is already dead or dying. Some are afraid there will be hunger in some areas this year. Corn is what the people depend upon mainly for daily food.

On Lord's Day we were with the congregation at Likhula Vlg. This congregation is located on the opposite side of Mt. Mlanje from Blantyre, near the Mozambique border. To reach this congregation we had to travel over very rocky and rough roads going over Ft. Lister Gap. This is the area where slaves were taken out of Malawi in the late 1800's. Few white people go into the area where we were. The people seemed very happy and appreciative that we came. We traveled approximately 175 miles to and from church.

Many of you probably have been wanting to know if Bro. and Sister L. H. Frizzell have arrived in Malawi. We are very sorry to inform the brethren in the States that their entry was turned down. I tried to find out the reason, but they told me that reasons are never given. We were very disappointed that they could not come, but we must accept the fact and believe that it was God's will.

We have not started our building program due to the fact of our not having a builder. I cancelled the order that had been placed for bricks and the money was refunded. We are at present waiting on a decision of what you brethren in the States are going to do about sending someone over here to help in the work.

As we have told you in times past, our work program has grown so that it is more than one man can take care of. We have 176 established congregations that are registered here in Malawi. Also we have about 5 congregations in Mozambique to the east of Malawi. We have already obtained passports for 1 of the African preachers to be able to travel to Mozambique in the near future, and there is the possibility of obtaining them for 2 more of our preachers. So we hope the congregations will make preparations soon to send someone to Malawi, and we pray that permission will be granted for them to enter.

We send our love to all the brethren in the States. Please remember us in your prayers, and we pray that God's will be done in all things, both at home and in foreign fields.—Roy Lee Criswell

#### WILL YOU GIVE YOURSELF?

Dear Brethren in Christ,

I am asking this question on behalf of the Church of our Lord, which consists of six faithful members that meets in Rochester, New York. I am prompted to write this letter and ask this question, by the great impression that the brethren here have left on me, in their desire and willingness to learn more about God's word and to see the church grow in this area.

I came to Rochester in October at the request of



the congregations at Pontiac, Michigan and Flemington, Pennsylvania, who along with the congregation at Twelve Pole, W. Virginia, have been supporting me in the work here. During this time I have grown to love the brethren here very much, and have been made to realize the great need of the gospel being preached in this area. As I have said in my last two field reports to the O. P. A., "the need of a faithful church of Christ is very great in the state of New York, which (population wise) is the second largest state in the U. S." And not only is the need great in the state of N. Y., but in all of the rest of the eastern seaboard states also. And so, in view of the great need in this area; I ask the question: Will you give yourself to help the church grow and spread the gospel in this area, where the need is so great?

The plan that we have in mind to accomplish this feat is not a new plan, but it seems to be a very effective one. It is the plan that was used to help establish many congregations in Bible times, and also to establish congregations in recent years (the congregation at Pontiac, Michigan, is one example). I am speaking of a planned exodus to this mission area, by several faithful Christian families, who presently are worshipping at well established congregations, and would be willing to move here to help in mission work in this area. This plan has been used effectively in establishing many congregations, and the conditions that are necessary to carry out such a plan seem to be ideal in this area. There is plenty of work here for both skilled and unskilled laborers. There is also good opportunities here for young men to do their CO work. The Kodak and Xerox corporations are the two major industries in Rochester, but there are many, many others. And the living conditions in the Rochester area are very good.

Brethren, let us remember what the apostle Paul said in Gal. 6:10: "that as we have the opportunity we should do good unto all men." So, if you are interested and willing to help take advantage of the opportunities to do good for the cause of the Lord in this area, please contact me for the information that you may further desire. May God Bless all of the faithful. In Christian Love, Dennis E. Smith, P. O. Box 139, Henrietta, New York 14467.

#### OUR DEPARTED

**Stone**—Bro. Albert Samuel Stone was born Sept. 7, 1891 in Greer Co., Okla., and had made his home near Frederick, Okla. for many years. He passed from this life Jan. 31, 1968. He obeyed the gospel at an early age, and was a faithful member of the church in Frederick. He is survived by his wife, Della Pearl; seven sons, Don, Rys, Max, Leo, Bo, Noel and A. J.; three daughters, Mrs. C. B. (Leah) McHugh, Mrs. John (Wynell) Rosser, and Mrs. Ronald (Janet) Fillmore; one brother, Ernest, and 3 sisters, Misses Myrtle and Vallie Stone, and Mrs. W. W. (Alva) Bates. The writer endeavored to speak words of comfort to the bereaved as well as words of warning to all present. He was laid to rest in the Davidson, Okla. cemetery.

**Freeman**—Bro. Charles J. Freeman, Douglassville, Tex. passed from this life Sept. 14, 1967. He is survived by his wife, Caroline, now of 3100 New Castle, Baytown, Tex.; three sons, Varel, of Germany; Jack, of Great Falls, Montana; Charles, of Deer Park, Tex.; and one daughter,

Sister Billie Johnson, a member of Aurora St. congregation, Houston, Tex.; two stepsons, Billy Lince, Crowley, La., and Tommy Lince, Levittown, Puerto Rico. The funeral was conducted at the meeting house of the Community St. congregation, Texarkana, Ark. His was the first to be conducted from the building that he had worked hard to finish. Bro. Clifford Tidmore, Valliant, Okla. preached, bringing words of comfort to the family. Sister Freeman says, "I wish to thank Bro. Tidmore and all the brothers and sisters in and around Texarkana for their kindness to Bro. Freeman and myself during his illness and death. May God bless all of the Christians here and everywhere."

**Pinkley**—Virgil A. Pinkley was born May 25, 1903 and departed this life Feb. 4, 1968. Bro. Pinkley was a member of the Hartwell congregation near Huntsville, Ark. On the morning of Feb. 4, Lord's Day, he was stricken with a stroke while leading a song, and died soon after in the Huntsville hospital. His passing was very sudden and tragic. He will be greatly missed in the church. He leaves behind his wife, one daughter, and two sons, six sisters and two brothers. The writer, assisted by Jack Cutter and Jimmy Howard conducted the service. Bro. Lynwood Smith also assisted in the singing. We extend our sincere sympathy to the family in such a dark and lonely hour.—Ronny Wade

**Paslay**—Sister Leona W. Paslay, Sulphur, Okla. passed away from this life Jan. 2, 1968 at Duncan, Okla. at the age of 87. She was born at James Town, Indian Territory, Sept. 28, 1880. She came to the Drake community, near Sulphur at the age of 11, and had lived near there since. Survivors are 2 daughters, Oma Leonard, Sulphur, Okla., and Fern Yount, Duncan, Okla.; sons, Lafe, Vallecito, Calif.; Earl, Grand Prairie, Tex.; Raymond, Venice, Calif.; and V. C., San Francisco; 11 grandchildren, and 22 great grandchildren, as well as a host of brothers and sisters in Christ. To know Sister Paslay was to love her. May we all look with fond anticipation to meeting her again on blest eternity's side. May 1 Thess. 4:13-18 and Rev. 14:13 tend to alleviate the grief and sorrow of her loved ones, and give them an incentive to "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13). The song service was rendered by members of the Sulphur and Healdton, Okla. congregations. Services were conducted from Dunn Chapel, Sulphur, with Bro. Jerry Gilbert officiating. Interment was made at Sulphur cemetery. The writer spoke a few words of comfort at the graveside and read Ps. 23 which was most appropriate for this devoted Christian.

—Tom E. Smith

#### "IN YOUR PATIENCE —"

(Continued from page one)

we submit to His authority, humble ourselves under His hand, and pray for His blessings, we will find that He deals with us as beloved children, correcting us that He may make us partakers of His holiness. God acknowledges by His chastisement that we belong to the family, and that He, our Father, has us under proper discipline.

**Fourthly, patience is enduring in bodily afflictions.** In James 5:10-11, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example

of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." To encourage them to the exercise of patience, he points them to the example of those who had trod the same thorny path before them. They showed such patience in their trials as to be a model for us. They showed us how evils are to be borne. "Behold we count them happy which endure" is said of the prophets who suffered and endured unto the end. Job was stripped of all his worldly possessions, deprived of his children, tortured in his body with a sore disease, tempted by the devil, harrassed by his wife, and accused falsely of his friends; he nevertheless held fast his integrity, resigned himself to the Divine authority, and charged not God foolishly. Bitter was Job's affliction, heavy beyond conception was the burden of suffering which he was called upon to bear. Behold the end, the happy end, the Lord put to all of Job's woes. This is another example showing that patient endurance of affliction will be highly rewarded.

**Our faith is proved by patience.** In James 1:3 James says, "Knowing this, that the trying of your faith worketh patience." Faith that stands the test successfully not only worketh (produces as a result), but fosters and adds to that grace called patience. The hardships and adversities of life, persecutions, trials and afflictions are to fall upon us in our earthly existence, not only as a test of our faith, but also for our good. Finally in Rom. 5:3-4, "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience: and experience, hope." We could translate "tribulation generates patience," or "produces patience." The Christian must look at these trials and afflictions as assets that develop his Christian character. Long afflictions borne patiently show a Christian what he is; they test his religion and prove that it is genuine and from God. **The Christian who endures sufferings year after year soon takes them in stride and is happy to suffer them for the Lord.**

—10520 N. McKinley, Oklahoma City, Okla. 37114

#### MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Acts 5:29; Matt. 22:37).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear"

(take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.

—Robert Fowler, Box 124, Moody, Tex.

—Phil Coale, Rt. 2, Kinston, Ala.

—Kenneth Duane French, Box 1266, Redding, Calif.

#### BONDS OF MATRIMONY

**Spradley-Wolfe**—At 7:30 o'clock in the evening of January 27, 1968, Sister Sarah Jean Wolfe became the bride of Brother Prentice Glenn Spradley, in a double ring ceremony at the Capitol Hill Church of Christ in Oklahoma City, Oklahoma. Many friends, relatives, brothers and sisters in Christ were there to witness the exchange of vows. We pray that Jean and Prentice will have a long and happy life together and that God will richly bless them. The writer officiated.—R. B. Roden.

#### WHO IS INCONSISTENT? —

(Continued from page three)

it isn't necessary for us to teach "the plate is on par with the bread" any more than it is necessary for brother Mickey to teach it. And he doesn't teach it. But he is inconsistent in trying to saddle us with an argument he doesn't believe himself.

The last of his charges of inconsistency against us is undoubtedly the most spurious. He says, "Christ taught He is not worshipped by things made by man's hands, yet they make equal (literal cup, made by man's hands) to (SPIRITUAL CUP); (to be consistent with their false doctrine, they should make equal the "house of God" to the "Church building.")" This charge will be considered in our next article.

—3108 S. E. 14th, Okla. City

Before you find fault with the house another has built, build a better one.

You give but little when you give of your possessions. It is when you give of yourself that you truly give."

## From The Fields

Chester E. Spoons, 318 W. Nugent, Temple, Tex., Jan. 29—We enjoy reading the OPA. The congregations in this area are doing fine. Dec. 22-24, we enjoyed a week-end meeting at Hoyte, Tex. Here is a renewal.

George Berry, Box 306, Winters, Calif., Feb. 20—We are so thankful for the brethren who come each Lord's day to teach for us. God has been good to us. Remember us in your prayers. We enjoy the OPA very much; here is our renewal.

Coy Agnew, 215 Sheridan, Manteca, Calif. 95336, Feb. 10—The church here is doing all right. We look forward to our meeting with Bro. Hood Wilkins, Mar. 14-24. Do you know of those we might influence to come; if so, please let me know. Here is 1 sub and our renewal.

D. B. Blankenship, Rt. 2, Box 2388-E, Elk Grove, Calif., Feb. 15—As of this date, the church is no longer meeting at Eureka, Calif., due to all the members moving from the area, and locating in other parts of the state. My family and I have moved to the Sacramento area. Please notice our new address.

Jesse French, Box 1266, Redding, Calif., Feb. 21—The church meeting here has lost its lease. We are meeting from house to house. If you are traveling this way, and plan to meet with us, please call ahead of time so we can direct you. Those desiring a correspondence course, please contact me.

Wayne H. Pearce, Rt. 2, Box 24, Commodore, Pa. 15729, Jan. 29—We at Love Joy are still striving for the cause of Christ our Lord. We expect Bro. Richard Nichols this week to preach for us; in the near future, as soon as dates can be established, Bro. David Macy will hold us a meeting. Here are 2 subs.

W. F. Sifford, 328 S. High St., El Dorado, Kans., Feb. 10—Here is my renewal; I still enjoy reading the OPA, and hearing how the church is doing in our country. I am 80 today; obeyed the gospel in Feb., 1910, and still enjoy meeting with the church to worship our Lord. My love for all the brethren in Christ.

Paul Walker, 4340 69th No., Birmingham, Ala., 35206, Feb. 12—The work is coming along very well in Birmingham. We are encouraged by the faithfulness and interest of our young members. Bro. John Fisher will preach here next Sunday; Bro. E. H. Miller the week-end of March 1st. My home congregation, Chapel Grove, Tenn., was saddened recently by the death of Bro. Wright, one of our oldest members. We enjoy and appreciate the OPA.

E. H. Stamper, 765 Grey Rd., Pontiac, Mich. 48057, Feb. 13—We are going forward in our efforts to build up the church here. We baptized one lady last week and we are studying with four more at present who have a desire to become members of the church. Brethren Ron Courter, Wilson Thompson, Jim Thompson, Bob Joe Pepper, Ed Ball and family, and Mike Kelso and wife have all been very good to help us here. Bro. Dennis Smith and Bro. and Sister Woodrow Fing, Jr. of Pontiac were here today for a visit.

M. E. Mountain, 2316 Foulk Rd., Waterloo, Iowa, Feb. 20—I have been going to Grinnell, Ia. every 4 weeks to preach. I had the great pleasure of baptizing two young people who recently moved from Calif. to Newton, Ia., the evening of Feb. 18. My oldest son goes to Grinnell every 4 weeks, too. It does my heart good to see young people coming out from this wicked world to become children of God. Let us keep up the good work.

Joe Hisle, Rt. 4, Ada, Okla., Feb. 9—On March 3, my work at Samson, Alabama with the Earlytown congregation will close. It will be with some regret that, once again, I leave these brethren who have been so good to me. I actually feel like I have a second home here in the South, as a result of the warm Christian hospitality extended to me. The Lord willing, I shall begin my meeting schedule at Mt. Grove, Mo., March 29-April 7, followed by Huntington, W. Va., April 12-21; Fieldstone, Mo., April 26-May 5; Joplin, Mo., May 10-19; Cable Ridge, Mo., May 24-June 2. I am looking forward to being a part in aiding these congregations to spread the truth, and be in Christian association with my brethren. I ask your prayers.

Miles King, 1533 Camden Way, Norman, Oklahoma 73069, Feb. 16—Our work continues this winter here and also with other congregations in Oklahoma. In January we were at McAlester for a week-end meeting. One was baptized and one restored. We were so happy to see the progress that had been made at McAlester in the past year. We understand there have been over 20 conversions. January 27-28 we were at Jerusalem and Witts Springs, Arkansas. It was good to see all of these brethren again. I am to hold a meeting at Witts Springs the last week in March. It has been a joy to work and cooperate with other preachers in this area. Our study on the communion was held in Oklahoma City and all seemed to receive from it much benefit.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Feb. 12—Since last reporting I have stayed around home pretty well. We were at Springfield, Mo. on Wed. night not so long ago. I have preached here at home several times this past month. Bro. Lynwood Smith preached for us the first Lord's day this month. One was baptized. Bro. Clyde Lampkins, preached last Lord's day and two were baptized, and two confessed faults. Last evening I baptized three more. Ronny Wade preached on the Missouri side this past Lord's Day and one was baptized. In the past four or five weeks fifteen have been baptized here. Ten of these were five men and their wives. We still have more

leads and more prospects. Since the discussion here more leads have come to us and we hope it will cause many to see the truth on these matters. We were glad to have several preachers visit in our home during the recent discussion here, Lynwood Smith, Jack Cutter, Tommy Shaw, Authur Wade, and Ronny and his family. Also Paul Gifford, of Huntsville, Ark.

R. B. Roden, 112 Kelley Dr., Moore, Okla., Feb. 14—The month of February has been a busy month; our study on the Communion at 2636 S. W. 36 St. (Capitol Hill congregation) was a good one. Brother Edwin Morris was the first speaker followed by Miles King and James Orten. We enjoyed the visitors from Texas and elsewhere. I preached on Sunday morning and evening following our Saturday night study. I preached at Washington, Oklahoma the fourth Sunday in January; we had one confession; also I preached at Lexington that same evening at 6:00 P.M. with one confession; after service at Lexington we were at Washington for the 7:30 service. The Washington congregation is blessed with a full house on Sunday morning. We find this area with a lot of work to be done; do pray for the work. February 11, I preached at Davis, Oklahoma for both services. Lord willing I will be at Sentinel, Oklahoma, February 18.

Jerry L. Cutter, 3108 S. E. 14th, Okla. City, 73115, Feb. 14—The meeting at LaGrange, Ga., was well attended and ended with eight confessions, two restorations and one baptism. It was good to see all the brethren down LaGrange way, and to make new acquaintances. I was shown the typical southern hospitality, and made my headquarters with the E. H. Millers. Besides a host of visiting brethren, the following preachers were in attendance: E. H. Miller, Alton Bailey, Tom Lehmann, Larry Parker, Larry Thompson, Gillis Prince, Barney Owens, and David Macy. I work at El Reno, Okla., when not in meetings and I am supported by the 21st St. church, Okla. City in this work. March 1-17, I am to be at Lebanon, Mo. Dates for my summer meetings will be given later. Brother Clovis Cook and I have been asked to direct the Sulphur camp meeting this year; the starting date for the meeting will be June 26. More information will be given on this later.

Ronny F. Wade, Box 3636, Springfield, Mo., Feb. 20—Since last report the work in this area has continued to move along at a very satisfactory pace. Our crowds here in Springfield are on the increase with visitors at nearly every service. We are enjoying to a good advantage our new location. Contributions are up and we have several men who are developing into good teachers. Feb. 5-9, we were in a debate in Kansas City with Dana Halstead on the cups and classes. Crowds were fair, but not nearly as large as the opposition predicted, which is usually the case. I appreciate Bro. Clovis Cook who moderated for me, and the preachers who took time out of their busy schedule to attend. We hope and pray good was done. The following Sunday we preached at 85th and Euclid baptizing one. Best wishes and God's richest blessings to all the faithful everywhere.

Orville Lee Smith, 2337 Byrd Dr., Rancho Cordova, Calif., 95670, Feb. 13—The work in the Sacramento area continues. Crowds of late have been picking up at the 64th St. congregation. We have a radio program "20th Century Guide" on a local station. We have an ad in the Sacramento Bee under "personals"—"Bible questions answered by ordained minister." With my phone number; we have had several calls. At present we are in a meeting at 64th St. The theme is "Worship." We have had visitors each night. We are using various scriptural means in trying to spread the gospel. We pray the Lord will bless our efforts with an increase of His family. Last issue of OPA is wonderful. The articles by Brethren Clovis Cook and T. F. Thomasson deserve special compliment. Brother Thomasson's article should help those with "ultra-liberal" views.

W. H. Hawkins, 4 Rocky Branch Dr., Raleigh, N. C., Jan. 30—I guess the time has come that I must discontinue my subscription to OPA. I believe it will not be long now that I will be in darkness, for "lovelight is stealing over the sea, shadows are falling dark on the lea;" yet it will soon be dark, but if it is God's will, His will be done. I will soon be 82, some over my allotted time. Thank God that I won't be in darkness spiritually. I will have my Saviour for my company. So, please, Sir, take my name from your mailing list. It has been a pleasure getting acquainted with you and many other brethren through the Old Paths Advocate. May God bless you and all that work for the cause of Christ. The grace of our God be multiplied to you. (It is with sadness that I share this with our readers; the letter comes in exceptionally neat style and handwriting. God bless you, Bro. Hawkins.—DMC)

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif. 93306, Feb. 20—The Lord's work in Southwest Bakersfield continues to move forward. It is good to be among brethren that have a mind to work. We are trying to lay up treasures in heaven by taking advantage of opportunities to do good that come our way (Gal. 6:10). We keep the Lord's money busy in supporting His work both foreign and domestic, and doing what we can in benevolence. Also, we are paying the indebtedness on two meeting houses. So even though our weekly contributions continue to be good, our bank account is not large. We recently had one restoration and one confession here. Feb. 11, I was with the Arvin congregation for two services. It was enjoyable, and we were encouraged by the good crowds. I understand that they are getting Bro. Jim Hickey to come and work with them for a year. My first spring meeting will be at Stockton in April, the Lord willing. Later I am to be at Modesto. May the Lord bless all the faithful everywhere.

Edwin S. Morris, 10520 N. McKinley, Oklahoma City, Okla. 73114, Feb. 15—I was in Kansas City, Mo. (85th and Euclid), Jan. 19-21; certainly enjoyed being with all the faithful in this area again. On Jan. 27-28, Bro. Jerry Cutter and I were in Houston, Tex. where we talked to them about the work in Africa and Jerry showed film on Sat. night. He preached at the morning service and then we drove to Dallas where Jerry preached that night. I was in Haldton, Okla. for Feb. 4 services. In the afternoon there was a special service in which we ordained J. D. Elmore and Tom Smith as

elders. Indeed, it was an inspiring and impressive service for all of us. May we have more congregations that prepare and ordain men to this office. The work goes well in Okla. City. I enjoy being with preaching brethren Miles King, Bill Roden, Jerry Cutter and James Orten. My first meeting this year will be at Shreveport, La. (Midway St.), Mar. 8-17. Pray for us in the work.

Dennis E. Smith, Box 139, Henrietta, N. Y. 14467, Feb. 12—Since last report, the work here has had some of the progress that we have been anxiously hoping for. We have had 2 baptisms in the last month. Our hearts are made to rejoice at these results. As I said in my last report, "the need is great in the work of the Lord in this area." There is a need for faithful Christians who are strong enough to come into this area and help spread the gospel to the thousands of people who are ignorant of the truth of God's word. If there are those who would be interested in working for the Lord's cause and helping the church grow in this area, please notify me. There are plenty of jobs and living conditions are very good. If you can help the cause of the Lord in this area, do so! Recently, Bro. Richard Nichols came up from Cincinnati, Ohio and preached for us. We were very happy to have Richard, and I appreciate the words of encouragement that he gave to the small congregation here. I pray that God will richly bless all of the faithful, and I ask that the faithful remember me when they pray.

J. H. Stegall, Strong, Ark., Feb. 11—I believe the church here is making some progress in spite of the fact that in the past we have had some problems to deal with that have hindered some. For this progress we are very thankful. Bro. Billy Orten preaches for us each third Lord's day and evening; Billy is a splendid preacher and a wonderful man otherwise. We all love and appreciate him very much. At other times Brethren Deaton, Northworthy and Bobby Joe Turbeville bring the lessons. Bro. Deaton is a young gospel preacher of unusual ability considering his age. Bro. Bobby Joe is not a preacher, but he is a capable and impressive teacher; both were raised in this community and belong to our local congregation and we appreciate them very much. I wish to express through *Old Paths Advocate* my sincere appreciation to Bro. Jim Hickey for the wonderful article he wrote concerning "The Bible and Prejudice." I believe considering the length of the article, it to be the best I have read on that subject. I have longed to see "the ice broken" on this subject, and I believe you have done this very thing; and personally I do not know of a Bible subject less appreciated and I might add less respected. Brethren, everywhere, wake up; we have been asleep too long already. We must recognize the fact "that God made all mankind of one blood; that he (God) expects us to so regard the matter. See 1 John 4:20.

D. B. McCord, 1414 N. Albertson, Covina, Calif., Feb. 22—In Dec, it was our privilege to have in our home Bro. Joe Norton while he was in the West for a short time. Lately, having the opportunity of asking Bro. Jack Ivey into our home for the night was helpful to us both, we trust. Today, Wayne Fussell, on his return home to Nevada, was our guest. What a lift to have one so talented and spiritually rooted to take time to come by! Having Jim and Nellie Hickey as guests has been a real pleasure, too. Feb. 18, it was my privilege to be at El Cajon for 2 sermons; this is always a treat for me. One was baptized. Feb. 24, I will be in Bakersfield, assisting two fine young people, Ray Baker and Donna Bumbalough in exchange of their wedding vows; I am invited to preach at Brundage Ln. congregation the next day. Lord willing, in Mar., I will preach at El Centro, and return to El Cajon the 4th week-end. Mar. 15, 16, 17, I will be at Southwest congregation, Bakersfield, Lord willing. Having Bro. Jerry Harris with us part time enables me to preach away more than I have been able to the last year. My summer plans, the Lord willing, are to preach at as many congregations in Calif. on week-ends as I can. I will begin in June and

have my schedule through Sept. I see a need for this; too, this will enable me to be home through the week. We look forward to our meeting April 6-14 with Bro. Ronny Wade. Bro. Wayne McKamie and Bro. Paul Nichols come for summer and fall meetings, respectively. My love to the brethren.

Tom E. Smith, 302 Phillips St., Healdton, Okla., Feb. 15—We have had quite a bit of activity and enthusiasm in our home congregation since the first of the year. Bro. Lynwood Smith preached Sat. night, Jan. 27, and at both services, Lord's Day, the 28th—there was singing in the afternoon. We all enjoyed the sermons that Lynwood preached as well as the sweet fellowship and good singing. It took us back to days of yore. Bro. Edwin Morris preached for us Feb. 4, morning and evening and ordained 2 elders in the afternoon. All were appreciative of the good teaching and the service otherwise rendered. We appreciate the good response from the members in all these services. We trust they will have a far-reaching influence for good. Bro. Lynwood Smith baptized one fine young man with a Christian wife which makes their oneness complete as husband and wife. We met at Wynnewood, Okla., Feb. 11 in the afternoon in the interest of helping smaller congregations. Bro. L. H. Frizzell was chosen for an indefinite period of time to do personal work and help otherwise in building up the church at Davis, Okla. Bro. Carl Johnson, a very promising young man, preached for us at Healdton, Feb. 11. He bids fair to developing into a successful evangelist. We hope and pray to be able during this year to report many more such activities. We solicit the prayers of the faithful. Our prayers for the brotherhood are that "all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from us with all malice," that we will "be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven us." See Eph. 4:31-32. Amen!

E. H. Miller, Box 538, LaGrange, Ga. 30240, Feb. 14—I've just received my second O. P. A. this month, and wish I could get two every month, for it is like getting a letter from home when I read the field reports of those fellow-labourers across the country, and the articles by others. Bro. Gillis Prince preached two good sermons here a few weeks ago, and we also have several home preachers bringing us wonderful lessons all along in addition to different preachers conducting 8-day meetings every 4 months. We are trying to keep the sheep well fed, in addition to gaining more sheep all along. Bro. Jerry Cutter closed our first meeting for '68 the past week-end, and it was certainly a good one. The attendance was good from start to finish, and so was the interest. The lessons were wonderful indeed, and so were the results. There was one baptism, two restored, and eight confessions of sins; thus you see the Church in this section continues to press forward regardless of the Devil's efforts to hold it back. If we could just get all Church members across the country, to fight and work as hard to spread the TRUTH as the Devil does to prevent such, I feel sure many more souls would be saved, and more congregations would be established in cities and states across the nation, as well as across the waters. The Churches in this section are fortunate indeed to have the young evangelist Tom Lehmann and his wife, the former Susan Hinton of Dallas, Texas (who were married Jan. 19, 1968) move to this section. They moved in the house in front of the meeting house (their address is 1300 Murphy Ave.). They are both devoted to the church, and he is a fine young preacher that the churches in this section plan to keep busy, for we need more such workers. I have two communion sets on hand; the cup in each set has a handle on each side (holds one quart when level full) and has a matching saucer large enough for the bread plate. They are made of nickel silver, then silver plated. As I sell at cost the import tax was returned to me, so I can mail them post-paid to any congregation for \$45.05. They are just like the smaller ones except have two handles and hold ½ pt. more.

Ronny Wade  
Box 3636 Glenstone St.  
65800

Our purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

# OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.' (Jer. 6:16) 'And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in.' (Isa. 58:12).

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No. 4

## QUOTATIONS AND OBSERVATIONS

By D. B. McCord

### Fellowship

"The word fellowship comes from the Greek word, 'koinonia,' and is used 21 times in the New Testament as contribution, distribution, communion, communicate and communication as well as fellowship. The root meaning is 'to share,' especially 'sharing in common' (Thayer, W. E. Vine, James Strong).

"Koinonia" or fellowship is used with reference to the relationship between two or more Christians (Acts 2:42, 44-46; and 1 Cor. 5:11). It is used in reference to the relationship between man and Deity (1 John 1:3; Phil. 3:10). It is also used in the sense of endorsement. It is in this sense that we especially are interested in this article.

It is taught that the only persons who can not be fellowshipped are those that deny the doctrine concerning Christ. This view is the result of a faulty interpretation of II John 9. They say that so long as one teaches that which is Christian in substance, he is to be fellowshipped. However, John does not say that the one who denies the teaching "about" Christ has not God, but the one who denies the Teachings of Christ has not God. There is a marked difference between Christ's teaching and teachings about Christ. The teaching Jesus did or inspired through others is the infallible standard and apostasy results when there is a deviation from it.

John speaks here of those who "goeth onward" and "abide not." The Greek proage, "to progress" is the word for "goeth onward." He says if we progress and abide not in Christ's teachings we have not God. Progress is proper only if it is directed by Christ. Digression is the result of progressiveness without divine authority. In verse 10 we see that we are not to fellowship the one who has progressed without the teaching of Christ. The "greeting" of the first century meant literally God-speed. It showed approval of the course a guest pursued spiritually. This teaches that we are not to lend aid to those who violate the teachings of Christ. Why can't we have fellowship with them? "They have not God" and Paul says in 2 Cor. 6:14, "What fellowship hath righteousness with iniquity or light with darkness?"—Bill Hamrick (*Gospel Visitor*, Oklahoma City).

**Comment**—In the foregoing, though brief, a great deal is said concerning "Fellowship," a very popular subject in our time, and it is said in the kindest, and

(Continued on page eight)

## WHO HAS A RIGHT TO PRAY?

By J. W. McGarvey

This is a very solemn and interesting question; and, on account of its great practical importance, it certainly demands our very serious and candid consideration. In the preceding chapters, I have endeavored to show that prayer is a very great privilege; and that, when properly offered, it is attended with the very best of consequences. But it does not hence follow that all men have a right to pray. The right of petition is a privilege granted by every parent to his children. But, nevertheless, they may forfeit this right; and whether they shall ever again be allowed to enjoy it, may depend on the will of the parent.

Now we are all, by creation, the children of God; and we have, by transgression, forfeited every claim to his mercy and his benevolence. Whether, then, we shall ever again be allowed to lisp His name—whether we shall be permitted to approach his throne of mercy, and to touch the scepter of his love, or whether we shall, like the angels who kept not their first estate, be forever deprived of the right of petition, confession, praise, and thanksgiving, must, of course, depend wholly on the will of God, as it has been revealed in the Holy Scriptures. From this standard there is no appeal. All conclusions on this subject drawn from any other data than the facts, the precepts, and the promises of the Word of God, are as unsatisfactory as the baseless fabric of a vision, or the empty vagaries of a bewildered imagination.

What, then, have the prophets and the apostles taught concerning the privilege of prayer? May all men pray? or is the right of petition restricted to any particular class of persons? In his letter to the Romans, Paul makes a remark which throws much light on this subject. "Whatsoever," says he, "is not of faith is sin" (Rom. 14:23). Therefore, the prayer of the unbeliever is sin. This argument is entirely conclusive. If we acknowledge the Divine authenticity of the Bible, there is no escape from the preceding conclusion. And this being admitted cuts off from the mercy-seat all classes of unbelievers.

The same sentiment is also taught in the epistle to the Hebrews. "Without faith," says the inspired author, "it is impossible to please God: for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him" (Heb. 11:6). This is equally plain and convincing; and so,

also, is the following testimony of David and Solomon: "If," says the former, "I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18). and the latter adds, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination" (Prov. 28:9). These passages harmonize perfectly with the testimony of Paul already quoted. Regarding iniquity in the heart, and neglect of Divine law, are but indications of the want of that faith which works by love, which purifies the heart, and which overcomes the world, and without which it is impossible to please God in any thing.

No man, therefore, according to the concurring testimony of these three inspired witnesses, has a right to pray without faith. It is true that the Christian may pray for faith; i. e., for an increase in faith. But to pray while the heart is full of unbelief, and while it is estranged from God by wicked works, is, to say the least of it, but an act of solemn mockery, and a daring insult to the infinite majesty of Jehovah.

Want of faith, then, is a Divine restriction upon the right of petition. And may we not add that it, in connection with that penitential change of heart which a living faith always produces is the only restriction. Can any one believe with all his heart, and not pray? Is not prayer a natural and necessary consequence of faith? Is it not as natural for the believer to adore and to bless his Creator, Preserver, and Redeemer as it is to love him or to serve him in any other way? Is not prayer, next to repentance, one of the first fruits of that all-pervading, soul-transforming and regenerating principle by which God purifies the heart, makes it a fit temple for his spirit, and gives new life and energy to the soul? And was it not inconsequence of this faith that the poor publican, feeling his own utter unworthiness, and trusting in God as his only hope, would not so much as lift up his eyes to heaven, but smote upon his breast saying, "God be merciful to me a sinner!" (Lu. 18:13). Was it not also owing to the power of faith in the soul that the dying thief was heard to exclaim in his last agony, as he hung by the side of our blessed Redeemer, "Lord, remember me when thou comest into thy kingdom!" And was it not because his prayer was sanctified by faith and repentance that Jesus so promptly replied, "Today shalt thou be with me in paradise?" (Lu. 23:42, 43). What else than the all-subduing, converting, and sanctifying power of faith could, in so short a time, have transformed a thief, a blasphemer, and a scoffer into a humble, confiding, and acceptable worshiper of the suffering Savior. For, says Matthew, "The thieves, also, who were crucified with him, cast the same revilings and mockings into his teeth" (Matt. 27:44). But when one of them saw the God-like majesty, the meekness, the love, and the humility of our blessed Savior, and when he heard his prayers for his persecutors, he was pierced to the heart, and said to the other malefactor, "Dost not thou fear God, seeing thou art in the same condemnation? And we, indeed, justly, for we receive the due reward of our deeds; but this man has done nothing amiss." Then turning to Jesus, he said, "Lord, remember me when thou comest into thy kingdom."

"His prayer the dying Jesus hears,  
And instantly replies,  
Today thy parting soul shall be  
With me in paradise."

The case of Cornelius is also in point. It was the strong and living faith of that devout centurion that caused his prayers and his alms to go up as a memorial before God. He was not, indeed, at that time, a follower of Jesus Christ, because he had not then been instructed in the mysteries of the kingdom of heaven. But he was an honest man. He was a truth-loving and truth-seeking man. He believed in the God of Israel, and prayed to him always. And for this reason, as well as for his works of faith and labors of love, he was honored as the first convert from the Gentile world.

These remarks might be very much prolonged, but it is unnecessary. The facts before us are, I think, sufficient to warrant the conclusion that want of faith, with that change of heart which it immediately produces, is the only barrier between any sinner and the mercy-seat. If God so loved the world that he gave his only-begotten Son, that whosoever believeth in him might not perish, but have eternal life; if Jesus Christ has, by the grace of God, tasted death for every man; if, through his blood, a new and living way has been opened up through which all men may come to God; if the only obstacle between any man and the mercy-seat is in the man himself, in the lusts and passions of his own evil heart: if faith is the principle by which all these are to be removed; and if it inclines a man to pray just as naturally and as necessarily as it inclines him to love or to repent, then why may he not at once, under the very first impulses of that faith which lays hold of the promises of God, pour out his prayers and his supplications to the Father of all mercies, the God of all comfort? If this was the privilege of the Ninevites, of the publican, of the thief on the cross, of Cornelius the centurion, why is it not still the right and privilege of every one who believes, with all his heart, whatever God has revealed to him concerning life, death, and immortality?

To all this, so far as my memory serves, I have heard but one objection from any who profess to be the followers of Christ. It is said by some of them that the incense offered on the golden altar of the tabernacle was typical of the prayers of the saints; that that altar was not in the court of the Gentiles, but in the holy place, the type of the church; that none but priests were allowed to offer incense upon it; and hence it is inferred that none but those who through faith, repentance, confession and baptism, have entered the church of the living God, have any right to pray. This inference, too, it has been alleged, is further sustained by the fact that, on the day of Pentecost, when three thousand persons, pierced to the heart, cried out, "Men and brethren, what shall we do?" the apostles said nothing to them in reference to prayer, but simply commanded them to repent and be baptized in the name of Jesus Christ, in order that they might obtain the forgiveness of their sins and the gift of the Holy Spirit.

This seems to be a plausible objection, and we shall, therefore, endeavor to consider it fairly and candidly. Let us, then, in the first place, inquire into the validity of the argument drawn from the rites of the tabernacle. It is evidently based on the hypothesis that the incense offered on the golden altar was a perfect type or symbolic representation of all the prayers that could ever be rightfully and legally made under the reign of the Messiah. But is not this a mere assumption? It is not,

indeed, wholly inconsistent with what Paul has taught respecting the typical institution of Moses? Has he not said, in his letter to the Hebrews, that the law was only a shadow of good things to come, and not a perfect similitude of any one thing whatever in that new and better covenant which was established upon better promises? And is there not, therefore, very great danger of pressing these analogies beyond their true and legitimate bearings? It is, for example, a general truth that Canaan was a type of heaven; but we must not, therefore, expect to find, in the latter place, the Hivites, the Hittites, the Perizzites, the Jebusites, and the Amorites. Just so it is with the tabernacle and its services. Because the priests daily entered the Holy Place, and went out of it as often, it does not follow that the Christian priesthood may daily enter the church of Christ and leave it ad libitum. Neither does it follow that the light of the golden candlestick is now to be confined wholly within the limits of the Sanctuary, nor that it is now unlawful to burn incense or to pray in any other place than in the courts of the tabernacle. Such restrictions are inconsistent with both the letter and the spirit of the Christian institution. Equally fallacious is the argument drawn from the opening of the reign of heaven on the day of Pentecost. Logically stated, it stands thus: The laws of the kingdom of heaven being uniform and immutable during the entire reign of the Messiah, whatever was not required of the first converts to Christianity must still be regarded as unnecessary and sinful. Prayer before baptism was not required of the first converts; therefore, prayer before baptism is a mere sinful act of will-worship.

Now, it is not plain to every student of the Bible that the minor premise of this argument is a mere assumption, wholly unwarranted by any thing that is recorded in the second chapter of the Acts or in any other parts of the sacred Scriptures? Would not the same fallacious mode of reasoning bring us to the conclusion that the Philippian jailor and his household were saved by faith alone? Would it not also serve to prove that the Pentecostian converts were translated from the kingdom of darkness into the kingdom of God's dear Son, without love to their Savior and without the confession of his name? "When pierced to the heart by that Word of inspiration which is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow;" and when under the influence of that faith which penetrates our whole nature, transforming and renewing it "after the image of Him that created us," they suddenly cried out, "Men and brethren, what shall we do?" not one word was then said about love, the chief of all the virtues; nor about confession, which Paul says is unto salvation. Why was this? Was it because that, in the case of the Pentecostians, love and confession were unnecessary? Nay, verily; but because they were the legitimate fruits of that faith which works by love, which purifies the heart, and which makes all who are in possession of it humble, penitent, and prayerful.

The proof, then, that the Pentecostian converts did love their Savior; that they did humbly and gratefully confess his holy name; that they did pray with all the ardor of a newly-awakened conscience, is not to be found in the very brief and condensed narrative of Luke, but in the necessary and legitimate tendency of all true and saving faith.

No man who understands the principle of gravitation wants any other evidence that bodies have weight on all parts of the earth's surface; no more does the Christian philosopher want evidence that the first fruits of faith are always love, gratitude, penitence, and prayer. But for those who desire it, we have other evidence than that of faith. We have the case of Saul of Tarsus; and we have the testimony of the Holy Spirit, not only that he prayed before he was baptized, but also that this fact was mentioned by the Lord himself as a proof of his sincere repentance. "And the Lord said unto Ananias, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus; for behold he prayeth" (Acts 9:11).

If any further evidence should be required in the case of Saul, it may be found in the testimony of Luke: "And now," said the Holy Spirit, by the mouth of Ananias, "Why tarriest thou? Arise, and be baptized, and wash away thy sins, CALLING on the name of the Lord" (Acts 22:16). The intelligent reader will observe that the participle calling is not in the future tense; it is in the first aorist, and evidently implies that it was both the privilege and the duty of Saul to pray to the Lord while rising from his kneeling or reclining posture, while preparing for baptism, while going to the water, and while buried in the water.

It is now, I think, my time to construct an argument on the uniformity and immutability of the laws and usages of Christ's kingdom, and to the candid reader I respectfully submit the following: Whatever, under the reign of Heaven, was right in the case of any one believer before his baptism, is still equally so in every similar case. It was right for Saul of Tarsus to pray after he believed and before he was baptized; and, consequently, it is right for every truly penitent believer to pray to the Lord, at all times, whether before or after his baptism into the name of the Father, and of the Son, and of the Holy Spirit.

This argument is, I think, absolutely conclusive, and I, therefore, sincerely and ardently hope that we shall hereafter hear no more of that cold lifeless, anti-Christian theory that would not at the moment when faith first overcomes the enmity of the human heart, so much as to allow the believer to raise his voice to the heavens, and say with the poor publican, "God be merciful to me a sinner!" that would require him to walk from the church to the water, like a culprit to his prison, without one pious emotion of prayer, praise, or thanksgiving to the Lord of life and glory! and that would, even in the water, stifle the spirit of prayer, and not allow one petition to escape from the lips of the believing penitent until he rises from the liquid grave, purified by the efficacy and application of that blood which cleanses from all sin!

There is a time, says Solomon, for every thing that is done under the sun; and there is surely no better time to cultivate the spirit of prayer, and to impress upon our hearts the conviction that we depend upon God for every blessing, than during the first days and hours of our conversion. If this part of our religious education were more strictly attended to by elders and evangelists; if our young converts were encouraged to pray more, to renounce all dependence upon self, and to commit themselves wholly to God and the Word

(Continued on page eight)

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### "A MACEDONIAN CALL"

By K. G. Wilks

Brother Pedro Barron has returned to Mexico City from where he has been working in Kingsburg, California. But he left a dear friend there who he said was deeply interested in Bible study. It was this friend to whom brother Tate and I sent Spanish language Bibles. Pedro gave me the man's name requesting that I write to him to encourage him to study the Bible and to become better acquainted with him. I did write to him and after some time I received a letter from his wife. It is she who is the leader in their study of the Bible. She said her husband does not read either Spanish or English so she does the reading and he listens. She said they once were Catholics. But after finding another church she began to attend services regularly and got him to go with her. Now she says he is the perfect husband, so good to her and anxious to know the truth. I asked her if she would like to have a Bible study course by correspondence that they could all study at home. She answered immediately that she did—one in English.

I sent it to her at once. She was so pleased with it that she showed it to relatives which resulted in two more requests plus an extra for a lady whom she said she knew would want one when she saw it. I sent the other three as requested but had to send Spanish language studies because I had only the one spare study in English. I have not heard from them yet, but at least the contact has been made and I never saw people so willing to study. If they never study but the first lesson sheet, we have at least introduced them to the gospel with a Bible with which to study.

If they never answer again, or if they never obey the gospel, we have tried to accomplish something in the right direction. Quotations from her letter follow: "Pedro gave three of the Bibles (Spanish) to us. We gave one to my husband's sister. She reads it every night. I read mine to my husband and he enjoys it very much. Once I start telling them about the Bible I can't stop . . . we have three boys, ages 18 (married), 6 and 4 years . . . my husband says he would like one of the free correspondence courses in English. Maybe some day you and your wife may travel out here and stop and visit us. Until I hear from you may God bless you and your wife. . ." (later, next letter) my sister-in-law wants one of the free home study courses in the Bible . . . my daughter-in-law wants one, too . . . send one to my niece, too. I know she will want one, too . . ." (end quotes).

The man Pedro she mentions is the man of whom I wrote to some of you, and concerning whom I called some of you. Pedro has, throughout most discouraging environment and circumstances, lived daily in hopes of finding a church whose worship is in Spanish so he could worship. He has all of these years prayed that

his wife and children in Mexico City would obey the gospel. He has distributed many gospel tracts in Spanish which we sent. He wrote about the people mentioned above who live in Selma and whose men work on the farms there.

Brethren, again I tell you that here is our finest opportunity, I believe it is the greatest opportunity in the world. While we beg and plead with our kinfolks, friends, fellow-workers, and white strangers in vain, the Mexican people are open to the gospel. They don't ask for any thing but the Truth. If we can convert ONE man of determination and ability to the gospel he can be the one to evangelize the hundreds of thousands here in the States—he can be the one who will take it back to Mexico to evangelize that nation. Repeatedly, I have said that the time may come in our lifetime when we might be glad to flee persecution here in these states to freedom in Mexico. Would you not hate to flee to a neighboring place where you never even tried to prepare the way? Mexico is opening up to new ways and ideas including the gospel. The people of the United States are coming to hate the gospel, and restrictions and public pressures are increasing. It is foreseeable to this writer that the demand to conform to the most popular religions of these states or be denied our rights and liberties may make life a misery.

My plea is that now while we have the liberty to do so; now while we have the money to pay for it; now while we have the membership to accomplish it, let us begin and continue the doing of evangelizing the Mexican people. Up to the point that they are ready to ask "men and brethren, what shall we do?" they may do better studying at home by themselves by correspondence. Then we need to be ready to send preachers and teachers to assist them in baptism and putting in order congregations. This way will not cost much. There will be no pressure on them. There is a new Spanish language radio station at Lubbock where many thousands of Mexicans live and a very short announcement inviting interested persons to write for Bible study courses will not cost much. Where are the churches and preachers who thought they wanted to do something big for the Lord? Let us do this "little" thing right now. For a time I will look after the correspondence. You pay the bills and buy the study courses.

—109 Dundee Dr., Wichita Falls, Tex.

### SHARING OUR MAIL — WILL YOU ANSWER?

Under date of Mar. 14, Bro. James Howard, Dora, Mo., writes the following letter. It seems the closer our brethren are to us a lot of times, the harsher they are in dealing with us. Jesus told us to love our enemies and pray for those that spitefully use and persecute. May the Father forgive brethren who mistreat their brethren and thus mistreat our Lord and hinder His cause for which He so freely died. Here is the letter:

Dear Bro. Don,

I am enclosing a letter from Bro. Calvin Parker, Rt. 6, Huntsville, Ark. I worked with these brethren while in the work at Huntsville. The Ball creek congregation is about 23 miles south of Huntsville. They were meeting in a school building, worshipping with cups and dividing the bread. I worked in the homes of

these brethren and preached one night a week and changed the congregation. They worshipped scripturally for more than 2 years. About a year after my leaving Huntsville, 4 families were persuaded by the "cups brethren" of other congregations to put cups on the Lord's table. This they did, and locked the doors on brethren who could not so worship. These brethren met under a tree last summer until they could put up a small building.

There is much to be done in that part. These people as a whole are very common and very hospitable. If there is someone who can go there and work, we will do all we can to help. There is another congregation at Fayetteville which is about 30 miles away that needs help, too. A man could work between both and the possibilities would be great. I do not know of a place where more good could be done. In Christian love, James Howard.

### A LETTER TO THE BRETHREN

I would like to take this opportunity to inform the Brethren of my plans to devote full time to the work in the Master's Vineyard beginning the spring of 1969. I'm ready to spend and be spent anywhere that my brethren are willing to use me.

I do not wish to take the capacity of an Evangelist and his work lightly, hence the year for more study, experience, and readiness for his work.

At present I'm employed in Lodi as a painter. I've been painting since 1962, and I enjoy my work very much. We also enjoy our comfortable home here. However, I feel a definite obligation to God to use what ability I possess in spreading the Gospel of Christ.

If you desire my services for meetings and/or located work in your area, please feel free to call on me. My home address is: Don L. King, 2200 Corbin Lane, Lodi, California 95240, Phone: 209 369-9047.

### NOTICE

The congregation meeting in Redding, Calif. has lost the lease on the meeting place. At present we are meeting in the home of Bro. Mike Sampanes, Cedar Road, Central Valley, Calif. For information Bro. Sampanes may be contacted at 275-2454 or the writer at 241-5750.—Jesse French

### AN APPEAL ANSWERED

The church which meets for worship on Austell Rd. in Marietta, Ga. recently made an appeal to some of the brethren for help with our new building. We have received, and gratefully acknowledge, the following: Harrodsburg, Ind.—\$200.00; LaGrange, Ga.—\$200.00; Wayne, W. Va.—\$100.00; Covina, Calif.—\$100.00; Okla. City, Okla. (21st St.)—\$25.00. We are thankful that these are willing to help us get the truth established in this area.—Austell Road Church of Christ

### CORRESPONDENCE COURSE

If you are in need of a good correspondence course dealing with the Bible, please request same from Bible Correspondence Course, Box 1266, Redding, Calif. 96001.

—Jesse French

### "HEART TRANSPLANTS"

The past few months heart transplants have made headline news. Some day man may be able to take another's heart and put into a human being and have it function normally and sustain life for several years. The human heart is a pump station to pump blood to all parts of the body. It is a must to sustain physical life. It is something to make important news when a specialist can perform this operation. However, in the spiritual realm it is impossible to take one's another's heart and put it into another. Any alteration of the spiritual heart must be made by the person himself.

On the day of Pentecost there were great numbers who changed their hearts (Acts 2:36-37) from unbelief to belief. By the change of will which is part of the heart, in response to the gospel, which reveals the goodness of God (Rom. 2:4), a man can obey the will of God from the heart (Rom. 6:17-8).

There must be a willingness to change the heart or it will never be changed. There must be a love of truth, the word of God, and a willingness to do what the Lord says do. Force is not used. Jesus and the Father stand at the door and knock (Rev. 3:20; Jno. 14:23), but man must open to be recipient of the blessings. He, man, is the custodian of his own heart.

God will help a man in his righteous desires (Ps. 51:10). "Let the heart of them rejoice that seek the Lord" (Ps. 105:3). Man can keep his heart from being troubled by believing in God and in Christ (Jno. 14:1). The gospel is designed to touch and to change the whole heart. The heart is that which determines man's moral and spiritual life. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). "As a man thinketh in his heart so is he" (Prov. 23:7). When a man obeys from the heart that form of doctrine which was delivered he then is made free from sin and becomes a servant of righteousness. (Rom. 6:17-18).

Jesus said in Matt. 22:37-39, "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind, and second thou shalt love thy neighbor as thyself. Man can change the purpose of his heart; he can give cheerfully and not grudgingly. Man's heart is where his treasures are (Matt. 6:19-21).

To further make practical application, the Lord has made it plain for us to know if a man has changed his heart. If he loves the Lord, he loves his brethren. He will not divide the body of Christ through jealousy, seeking preeminence, and any other cause he chooses. It is alarming and heart-breaking to see the Body divided, relatives no longer meeting together, bonds of friendship savagely severed—excuses being given, we did not see alike anyway, or we could not agree on the preachers—or more honestly, it was all personal reasons. The time is past due that men should delay any longer to do some heart-transplanting. They need to remove the diseased heart of sin with its jealousy, backbiting, evil surmising, false accusations, strife, and all the other hindering things that bring discord among brethren. After this is done, purify the heart by adding peace, joy, longsuffering, patience and above all the love manifested by Christ. Christians must get along here in order to reach heaven.

"Is thy heart right with God?" is the soul-searching

question that every man and woman, saint and sinner, needs to ask themselves every day.—Anonymous (The writer of this article is one of the strongest Christians I know; anonymity is suggested by the writer—DMc).

### THOUGHTS ON KEEPING A MATE

Have you ever thought much about the fact that no matter what a person's environment happens to be, he becomes accustomed to it in a surprisingly short time? If you were suddenly left ten million dollars you would become completely accustomed to wealth in a surprisingly short time. A man in prison soon finds prison life routine and takes it for granted. Men in the military service, motion picture actors and actresses, famous people of all kinds, soon find their lives routine. A salesman can get work selling a product he thinks is really grate, and, for a time, practically set the world on fire; but soon the product becomes common to him, and he begins to take it for granted.

The same thing happens in the great bulk of marriages, and, since it's a natural sort of thing, the unwary don't guard against it. They forget to remind themselves that when they married their mate, he, or she, was their entire world; as the months and the years slip by, they take each other for granted. To mind, this is the greatest mistake a couple can make—to let this lustre fade from the one person on earth it should never be permitted to leave. It takes wisdom to realize that even the deepest love will fade with time unless it is consciously kept shining—and it also takes a certain amount of self-discipline.

The really great salesman—the star—never loses his loyalty and enthusiasm for his company and its products or its services. He keeps reminding himself, and his customers and prospects, how fortunate he is to be with his particular company. A husband and wife must do the same thing if their marriage is to remain really successful through the years. But all too often just the reverse is true. Each of them gradually seems to develop a reluctance to tell the other person how great he or she is—and how much they are loved, admired, and respected. If a person would think about this for just a minute when he wakes up in the morning—and again for just one minute before seeing each other in the evening—the whole thing could be kept as bright and shining as the silver service in the White House.

Do you know what's wrong with most married people? They're ignorant! They haven't got enough brains to keep the best thing in their lives alive. They shut off the supply of nourishment to the most important plant on earth and slowly, almost imperceptibly, it begins to die. It begins to wither, and the bloom that once so proudly showed its bright and colorful fact to the world, begins to fade and end its season.

What a tragedy! Love is not a weak and fragile thing; it dies hard, by infinitesimal degrees—and often still hangs on long after it has been battered and trampled to the ground. If there is a spark of life left in its root, it can again be nourished back into healthy growth. With proper care, it will live in rich abundance for a lifetime. What have you done lately for your marriage? It's a question worth asking at least once a day.—Selected by E. H. Miller from The Earl Nightingale Program, "Our Changing World."

### PRAYER FOR OLDER FOLKS

Lord, thou knowest that I am growing older.

Keep me from becoming too talkative, and particularly keep me from falling into the tiresome habit of expressing an opinion on every subject.

Release me from the craving to straighten out everybody's affairs.

Keep my mind free from the recital of endless details. Give me wings to get to the point.

Give me grace, dear Lord, to listen to others describe their aches and pains. Help me to endure the boredom with patience and to keep my lips sealed. For my own aches and pains are increasing in number and intensity and the pleasure of discussing them is becoming sweeter as the years go by.

Teach me the glorious lesson that, occasionally, I might be mistaken.

Keep me reasonably sweet; I do not wish to be a saint (saints are so hard to live with) but a sour old woman is the crowning work of the devil.

Make me thoughtful, but not moody; helpful but not pushy; independent, yet able to accept with graciousness favors that others wish to bestow on me.

Free me of the notion that simply because I have lived a long time I am wiser than those who have not lived so long.

If I do not approve of some of the changes that have taken place in recent years, give me the wisdom to keep my mouth shut.

Lord knows that when the end comes I would like to have a friend or two left.

—Selected by the J. C. Millers, Ceres, Calif., with the suggestion that such a prayer is good for any age—old or young.

### OUR DEPARTED

**Holt**—Sister Annie Belle Holt was born July 18, 1890 in San Saba, Texas and departed this life Dec. 27, 1967 at Arlington, Texas. She is survived by five daughters: Mrs. Melvin LeFevre and Mrs. Louise Tindell, of Waco, Tex.; Mrs. Eddie Lane and Mrs. Edna Stultz, of Arlington, Tex.; and Mrs. William Hardy, of Burleson, Texas; 2 sons: C. S. Holt, and Joe Holt, of Waco; 3 sisters, 19 grandchildren, and 20 great-grandchildren. Services were conducted from Connaly Funeral Home in Waco where a large crowd paid their last respects to her memory. The writer officiated.

—Johnny Elmore

**Cummings**—Bro. Wilford S. Cummings was born April 21, 1894 at Lipan, Texas and departed this life Jan. 27, 1968 at the age of 73. He is survived by his wife, of the home in Davis, 2 sisters, and 2 brothers. Services were conducted Jan. 30 from the church in Davis, Okla., with burial at Ravia. Bro. Cummings stood firm for the truth in Davis, and was about the Lord's business until bodily affliction prevented it. He was blessed with a faithful and devoted wife, Sister Cummings, who stood by his side until his death. The writer was called to officiate.

—Johnny Elmore

**Howard**—Sister Martha J. Howard was born Aug. 19, 1874, and departed this life March 1, 1968 in Seymour, Mo. at the age of 93. Survivors include: 2 sons, Pete Howard, Seymour, Mo., and Elisha Howard, Austin, Tex.; 1 daughter, Mrs. Effie Hensley, Coweta, Okla., 1 sister, Mrs. Mollie Warren, Dora, Mo., 33 grandchildren, 80 great-grandchildren, and 16 great-great-grandchildren. She obeyed the gospel in early life and was faithful unto death as far as was known. Services were conducted from the Ball Church of Christ near Dora, Mo. Bearers were grandsons. Singers were from area churches. The writer was called to officiate. I commend Bro. Pete Howard and his wife for their devoted care to Sister Howard during her illness of the last six months of her life. It is an example worthy of our emulation.

—Johnny Elmore

**Redd**—Bro. Levi Redd, of Route 3, Bogue Chitto, Miss., was born May 1, 1887 and departed this life Dec. 23, 1967. Bro. Levi, has six sons to survive him: J. C., Zelmer, Elmore, Asley, Gordan and Lelie. Two daughters: Mrs. Nell Tarter, and Mrs. Robert Demuth. Two brothers: Ira, and Marshall. Also his wife of the home Mrs. Violet Redd; his first wife, Blanche, preceded him in death. He also has a surviving sister, Mrs. Grover Sutton. Bro. Lynwood Smith conducted this funeral and used for his text a passage of Scripture found in 2 Sam. which says, "Know ye not that there is a prince and a great man fallen this day in Israel." 1. Lynwood showed that this was a great man because of his great faith. Levi Redd truly had that, because of his great devotion. There are few if any in this age more devoted than he. 2. Because of his great conviction. As Lynwood said, "If Levi believed a thing he believed it stubbornly, daringly and courageously." 3. Because he was a great father. I can testify to this truth. 4. And last, because of his great hope. That hope was his anchor. It held him in the midst of many stormy trials and tribulations. Knowing Bro. Levi Redd, as I did, I doubt that death could have frightened him even if he knew it was near. I have preached the gospel in his community, and stayed in his humble home many times. I never knew a preacher who stayed in his home but who had words of praise for this great man. Our older preachers loved him, and the younger ones who never met him are much less fortunate for not having done so. Our ranks are being depleted with the death of such men as this one was. We are indebted to Lynwood for filling us in on the details of the service.

—Clovis T. Cook

**Statzer**—Bro. B. B. Statzer of Greenville, Texas passed from this life, Feb. 10, 1968. He was preceded in death by his wife by fifteen months exactly. He is survived by 3 sons, 4 grandchildren, 5 great grandchildren and many other relatives and friends. He was a member of the congregation meeting at Melissa, Tex. where he will be missed as he will be in the home. The writer tried to speak words of comfort and warning to the bereaved. He was 82 years old.—Maxie R. Crouch.

### BONDS OF MATRIMONY

**Lehmann-Hinton**—On the evening of January 19, 1968 Bro. Tom Lehmann and Sister Susan Hinton were united in marriage. Many friends and relatives were present to witness the double ring ceremony which

took place in Dallas, Texas at the Bolder Drive church building. Susan was from Dallas and the daughter of Brother and Sister H. D. Hinton. Tom is one of our promising young preachers from San Diego, Calif. We pray that they will have many happy years together and that they will work toward having a Christian home. The writer officiated.—Miles King

### MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Acts 5:29; Matt. 22:37).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.

—Gary R. Swain, Box 1292, Central Valley, Calif.

—Michael L. Whitworth, 430 Circle Dr., Frederick, Okla.

—Marshall Allen Barefoot, 244 N. Johnson, Pontiac, Mich.

—Danny Murray, Box 44, Racine, Mo.

### WHO HAS A RIGHT TO PRAY? —

(Continued from page three)

of his grace, we would soon have fewer prayerless professors among us, fewer heady and contumacious expositors of the faults and errors of others, while they are themselves as destitute of the spirit of prayer as the brutes that perish! Alas, how very applicable to many professing Christians are the following words of Jehovah to the prophet Isaiah concerning his ancient

people: "The ox," said he, "knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." How many still live and feast daily upon the bounties of God's providence without one emotion of gratitude to him from whom comes down every good and perfect gift! How many wear the Christian name who never pray, who never retire to their closets, who never worship with their families, and whose voice, though eloquent in strife and debate, is never heard in the public supplication and thanksgiving of the saints! "Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters! They have forsaken the Lord; they have provoked the Holy One of Israel to anger; they have gone away backward."

Brethren, let us all cultivate in our hearts more and more the spirit of prayer; let us pray without ceasing; let us in every thing give thanks; let us often retire with our blessed Redeemer, to spend a few moments, at least, if not whole nights, in prayer to our Heavenly Father. In this way we shall be happier in life, more triumphant in death, and better prepared to join the general assembly and church of the firstborn whose names are written in heaven, and who cease not day nor night to worship God, saying, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created."

(Note: It would be my hope that all of us who read this once would read it again and again. I have never read anything else on this theme that equals much less surpasses what I read here. The scripturally applied logic by J. W. McGarvey here pertaining to what is called "a sinner's prayer" cannot be successfully disputed, as I see it.—D. Mc).

### QUOTATIONS AND OBSERVATIONS —

(Continued from page one)

most inoffensive way. Surely truth thus expounded will reap reward with joy. "The teachings of Christ" are surely the basis for fellowship among brethren and all men; such matters are matters of doctrine. Matters of opinion are not here necessarily included, and should not be considered a basis of fellowship among brethren. In things lawful, let us have unity, and thus fellowship; in matters of indifference let us have liberty; and in both, matters of law and liberty, love for all. The following clipping further delineates the writer's sentiments on this important matter; and how I wish tonight that there were no barriers to fellowship among brethren and all men. Barriers exist for two reasons; men erect them irrespective of truth; and error, irrespective of truth, embraced by man, keeps them there. The man who preaches and practices truth is not responsible for disfellowship tonight wherever it exists. Please read carefully what follows.

#### Truth in Fellowship

"Truth is the tonic of fellowship. It keeps it from becoming soft and squashy. We all have a general idea that fellowship is wonderful and we want it very much, but sometimes we are not willing to pay the cost of it.

The cost is chiefly the willingness to go through the pain of giving and receiving the corrective of truth. We put ourselves out of fellowship in two ways—by

refusing to be honest with others when we see them doing a wrong thing, or a right thing in the wrong way; or by refusing to receive from them the same tonic honesty as to our own needs.—Sam Shoemaker, *Extraordinary Living for Ordinary Men* (Grand Rapids, Zondervan, 1966), p. 101.

#### Ecumenism

"One of the impressive aspects of current "ecumenism" is that its approach to the problem of religious division is the exact opposite of the divine approach to the problem. Their idea seems to be, if we understand them, that by presently working with one another in a limited way each and all will learn to appreciate one another and in some unexplained way unity finally will be achieved.

Under such circumstances the alternatives are as follows. First, if these now participants in ecumenism are divided over things other than truth they stand condemned by God for causing and maintaining division among themselves over things that are not vital or necessary to salvation or to their spiritual welfare. Secondly, if they are divided over things that are vital to salvation and to their spiritual welfare there can be no compromise of God's eternal truth in the interest of unity. Therefore, their proper work toward unity should be in the sphere of removing unscriptural doctrine and practice which now helps to separate them. But this very thing they studiously avoid in their reach toward ecumenism."—Stanley J. Lovett, *The Preceptor*.

Comments: As I understand the term ecumenism in our day, it refers to the process being utilized by denominations to explore and implement areas wherein unity can be achieved with the objective of becoming "one." Deserving of most emphatic comment is that unity in the Bible sense can be achieved only when men cease to preach and practice that which is unscriptural in the work and worship of the church. That which has effected the denominations around us has effected the thinking and endeavors of some of our brethren. We can never be "one in Christ" by compromising truth for error—a relaxed hold on truth will do nothing but make a farce out of our efforts regardless of how good and noble our intentions are, and how commendable our love and zeal may be.

#### Restoration Church?

"Gospel papers frequently carry news reports in which someone is attempting to find other Christians in his locality. A report may go like this:

"Anyone knowing of other members of the church in this area is asked to contact John Doe," etc. Or the report may read, "John Doe is interested in meeting with other Christians who may be located in this section," etc.

The *Mission Messenger* (July, 1966) comes up with a new one: "Any heirs of the restoration movement in the area" are asked to contact John Doe. We fully understand one of God's heirs wanting to locate others for mutual service, but heirs of the restoration movement sounds as sectarian as any expression we ever heard.

We cannot help wondering if a new sect is in the making. A diet of "restorationism" will likely produce a Restoration Church.

The apostle Paul referred to local groups of Christians as churches "of Christ" (Rom. 16:16). Many

brethren have erected signs in front of their meeting places identifying the church as "of Christ," or belonging to and pertaining to Christ.

Now comes something new. The *Restoration Review* (June, 1965) pictures a sign that designates a church as "A Congregation of the Restoration Movement."

The Bible talks about heirs of God and congregations of Christ, but heirs of the restoration movement and congregations of the restoration movement are expressions foreign to holy scripture. If men are really interested in restoring the ancient order of things, why don't they discard such expressions and use Bible language?

Could it be that their heritage cannot be expressed properly in Bible terms? Could it be that their affiliation is more with a movement of men than with Christ?

We Wonder!" —Irvin Himmel, *Apostolic Doctrine*, July, 1966.

Comment—It is not always easy, admittedly to use terms in expressing ourselves that are Biblical. We should however do our best to use those terms the Holy Spirit has appropriated when we refer to matters Biblical. If the term were not appropriated by the Holy Spirit, it is most likely the idea and its ultimate practice are not either. God would not therefore approve. The following quote will further bear out what we mean.

#### Workshops

"New words continue to be coined to describe activities of brethren. These words have to be new because said activities are new—at least, they are new to the Bible. One of these is "workshop." Anyone know what a workshop is? Yes, I've worked in shops, and I've shopped where people work, but I've never read about a local church in the New Testament conducting "workshops" —". —Bobby Witherington, *Truth Magazine*

Comment in conclusion—There is no unkindness intended by presenting to our readers these clippings and comments. In order to stand for something, one must use words to express himself. To stand for the truth, error must be exposed by him who stands for truth and opposes error. To oppose error does not mean that we oppose those who teach and practice it. To oppose error and to oppose the man are two entirely different things. The only way this writer knows to successfully defend the truth on any issue is to point out the opposing forces of error. Truth doesn't have much of a chance if we choose to do otherwise. To preach and teach truth in love does not mean to close our eyes to error and let it go unexposed.

The more we study the more we discover our ignorance.

Life's richest blessings—sunshine, rain, truth, salvation—are great. But, in order to enjoy them, you must appropriate them.

You give but little when you give of your possessions. It is when you give of yourself that you truly give.

## From the Fields

Paul Walker, 4340 69th St., No., Birmingham, Ala. 35206, Mar. 18—We look forward to our meeting with Jack Cutter. Bro. E. H. Miller did some good preaching here recently; one confession was made. I preached at Chapel Grove and Lawrenceburg, Tenn. last week-end. We had good crowds and one confession.

Franklin J. Brown, Rt. 1, Stilwell, Okla., Jan. 25—We at Noel Chapel are still having services each Lord's Day morning and evening and on Wed. night. Bro. James Morgan of Tahlequah still preaches for us on Sunday and Wed. evenings. Brethren passing our way are welcome. Remember us in your prayers. Here are 3 subs.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va. 25701, Mar. 20—The church here is doing real well. I was at West Chester, Ohio and preached at 3 services lately; they are doing a good work with Bro. Richard Nichols. We then traveled to Springfield, Mo., and preached twice in their very nice new building. The Lord has been real good to us.

E. H. Stamper, 765 Grey Rd., Pontiac, Mich., Feb. 26—I worked with the Grand Rapids brethren for 2 months; 2 were baptized and 1 confessed faults. There are 3 very interested persons attending and learning. I will be working with them for 3 Lord's Days each month for some time. Pray for us in our efforts.

Maxie R. Crouch, Valliant, Okla., Feb. 25—We began meeting here the second Lord's Day in Jan. and are still thankful to all who have helped us in every way. The interior is not complete, but we can meet in it. We have 20-30 each service, some outsiders, even on Wed. night. Remember us in your prayers.

W. H. Jones, Box 43, Alta Vista, Kans. 66834, Mar. 5—We here are small in number and in great need of someone to lead our singing. We were thinking that perhaps a qualified brother who is retired would be interested in moving to a small town, and help us carry on. A brother who is a handyman would find jobs to do. If you know of a person who can help us please write to the address above.

Miles King, 1533 Camden Way, Norman, Oklahoma 73069, March 18—Recently Bro. Joe Hisle closed a meeting at Norman with 14 confessions of fault. The meeting was short (five days) but interest was real good. Yesterday I preached at Dallas, Texas (Boulder Drive). We were glad to be with these brethren. March

25th-31st I plan to be in a meeting at Witts Springs, Arkansas; April 19-28th at Wynnewood, Okla. and May 3-12 at Jackson, Miss.

Gary Macy, Rt. 1, Box 18-B, Boodman, Mo. 64843, Mar. 19—SPECIAL NOTICE: Sometime ago, we were confused over some scriptures; namely, Gen. 2:1-2, and because of this we did not attend worship for 2 Lord's Days, feeling we might be doing wrong for doing so. After a better understanding of the Scriptures, we came back to the church at Neosho, Mo. Some had the idea we had "joined" another church; we did not so much as attend another. Immediately, after receiving a better understanding of the Scriptures, I have not ceased to preach and teach Jesus Christ publicly and privately. Our love and prayers to all.

R. B. Roden, 112 Kelly Dr., Moore, Okla. 73060, Mar. 17—The meeting at Norman, Okla. with Bro. Joe Hisle was enjoyed by all. We have enjoyed good crowds at Capitol Hill, Okla. City; 6 have confessed faults there this month. Mar. 10, we had 1 baptized at Davis, Okla., for which we are thankful. I preached at Freeland Ave., San Angelo, Tex., this month with good crowds; they showed their friendliness to everyone. April 12-14, I plan to be at W. Monroe, La., then at Columbia, La. for a meeting April 15-21; then to Jerusalem, Ark., April 26-May 5. I plan to be at Pottsville, Ark. in May for a meeting also; then to LaGrange, Ga., June 1-9. Do pray for the work.

C. G. Pontruff, Rt. 1, Box 215, Rockdale, Tex. 76567, Feb. 22—Truly it is intended the Lord will be with those who labor in His vineyard. This is our first report from the Hoyte congregation; we are on the move now. The month of Feb. was a busy one. We have had 6 confessions of faults. The young men are taking interest, doing some of the teaching and doing real well. May the Lord be with them, that they will study hard and show themselves approved. We look forward to the discussion between Brethren E. H. Miller and John Staley, April 9-12, concerning the drink element in the Lord's Supper. May the Lord bring forth the truth. Bro. Chester Spoons is doing real well in the Lord's work; he is an inspiration to us here. Pray for us.

Jesse French, Box 1266, Redding, Calif., Feb. 21—The zeal of brethren here is at an all time high; we take new courage that things will be better in northern Calif. One man was recently baptized, and we believe others will be soon. We are working together in love for a common cause; to God be all the glory and praise. Let us remember what Jesus said in John 13:34-35 when He said a new commandment I give unto you, that ye love one another; as I have loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. (Sorry this reached us too late for Mar. issue).

D. B. McCord, 1414 N. Albertson, Covina, Calif., Mar. 20—It was my pleasure to be at the Southwest congregation, Bakersfield, Calif. for 4 services recently.

The crowds were very good; cooperation from nearby congregations was the best. Friends from as far away as the Modesto-Ceres area, Woodlake, Porterville attended. This was very much appreciated. Paul Nichols and the brethren have done a very good work in that area. God bless them. Soon our meeting with Ronny Wade begins (April 6). We look forward to a very good meeting. May the Lord bless the brethren everywhere.

Barney Owens, 479 Austell Rd., Marietta, Ga. 30060—Since last report we have continued to work with the brethren at Marietta, Ga. We are enjoying visitors at services, most every Lord's day, and have some seemingly good prospects. I have spoken for the congregations at Temple, Ga. and Sharonville, Ohio lately. Last week we attended the meeting at LaGrange, Ga. held by Bro. Jerry Cutter, which we certainly enjoyed. He is a fine preacher. Lord willing, beginning March 17th, the congregation here will have a meeting with Bro. Lynwood Smith, speaking to and for us. If you can come and help us in the meeting, we feel you will enjoy it and be richly rewarded. Those from afar will be welcome in the homes of the congregation here. Pray for us and the meeting.

Orvel Johnson, 2200 Burney Way, Sacramento, Cal. 95821, March 5—Results continue in the extensive work in the Sacramento area. Some have attended services as a result of the radio program, some from the door to door efforts and personal contacts. The young people of the Oakmont Street congregation have wonderfully assisted in the distribution of scripture tracts. The once-a-month informal home study on the worship, teaching and assembly conduct is fruitful. I recently preached at the 64th St. congregation with one precious soul obeying her Lord in baptism. Fruits from this could be far-reaching with proper work and care. We continue to press for greater cooperation among God's great family; yet fully aware that TRUTH must prevail. We must beware of any who would pervert the Gospel of our Lord. Prayers in our behalf are appreciated.

Clarence Claypool, 333 N. Greenmeadow, S. E., Grand Rapids, Mich. 49508, Mar. 5—In Jan. Bro. Elmer Stamper of Pontiac came to work with us; during his stay 2 have been baptized and several have shown interest. From this work our Lord's Day attendance has tripled, for which we thank the Lord. We have learned to love Bro. and Sister Stamper and their family. We highly recommend him to those wanting good gospel preaching in its truth and simplicity. We also have other good news: Mike and Diane Kelso moved here from Milford, Mich.; they are a fine young couple and will be a great help to the church. We are presently meeting the community room at Rogers Plaza, below Schensuls Cafeteria, Clyde Park Ave. and 28th St., S. W., Wyoming, Mich. Services 10:30 A.M. and 5:00 P.M., Lord's Day. Come and worship with us.

Paul O. Nichols, 1400 Adena Street, Bakersfield, Calif. 93306, March 12—We continue to have good crowds at our services in Southwest Bakersfield. Our

teachers in the congregation have shown marked improvement and growth in their teaching ability, and they bring good scriptural lessons. This helps to encourage spiritual growth. We have nine public teachers in all, now. Recently we had enjoyable visits in our home with brethren Don McCord and Don King and his family. Don King gave us a good sermon, March 3. He has plenty of ability and should make a fine preacher. Don McCord is to be with us this week end, March 15-17, preaching four services. The Lord willing, I am to be at Highway City, March 24; Stockton, April 5-14; Modesto, May 3-12.

Don L. King, 2200 Corbin, Lodi, Calif., March 15—The Church at Lodi is progressing about as usual. We have some outsiders attending occasionally, and we hope they will obey the Gospel. Recently two erring children returned to the fold making us very happy. I teach once a month at Orangevale, California and every other month at Richmond, California. These brethren at Richmond have just moved into a new building which has caused a lot of new zeal in their midst for which we are very thankful. Other weekends I am kept busy teaching for neighboring congregations. Last month we enjoyed very much visiting in the home of Paul Nichols and teaching Lord's Day morning at the congregation in Bakersfield where Paul has been laboring for some time. We hope to begin work full time preaching in the spring of 1969. Pray for us as we make plans to enter this work.

Alton Bailey, 909 Truitt Ave., LaGrange, Ga., Mar. 14—It has been some time since I have written to the O. P. A. since a great deal of my work through the winter months have been mostly routine. I have worked with the Greenville, S. C. congregation and preaching at home one Sunday of each month, also each Wednesday night teaching on the chapter study on Revelation. It seems that I never hear any one preach any more except in meetings now and then. We plan to hear Bro. Lynwood Smith in Marietta, Ga. in his meeting there beginning the 17th of March. We are also glad to have Bro. Tom Lehmann and his wife move to our part of the country; they are making their home here in LaGrange. I truly believe Tom is one of our most promising young preachers. We are looking forward to our meetings this year which begins in April. The church here in LaGrange is doing very well; we have baptized three in the last two weeks. Pray for us and our efforts for good.

Jim A. Canfield, Rt. 1, Box 87-A, Marion, La., Mar. 1—Since the beginning of the New Year, 3 brothers here, heads of families, have confessed faults. We plan Fri. night singings in the Spring; our winter here has been a hard one. I leave this evening for Miss. to spend the week-end with the faithful there. Mar. 22, I plan to go to St. Louis, and go once a month if plans can be worked out. Bro. Cicero Goddard has expressed a desire that I go there to help in the preaching and teaching.

Kenneth Smith, Rt. 1, Box 44, Richland, Mo., Mar. 18—The Lord has directed our steps back to Richland.



Having been asked to leave the church here, we are now meeting in an old school building 3½ miles north of Richland on Highway A. It is surprising what a little time and paint will do for a building. We asked no one for financial help. We charged all materials we needed. We have the old Lee Summit seats; they came to us with speaker's stand and table from West Plains, Mo. We were thankful to get them. We met the first Lord's day in March for the first time. Bro. Clovis Cook preached for us in the morning and Bro. Clyde Lamkins in the evening. Our crowds have been better than expected, and interest seems good. We are at peace among ourselves, and of the same mind. We meet at 10:30 and 7:30 Lord's Days.

E. H. Miller, Box 538, LaGrange, Ga., Mar. 18—The March O. P. A. has just been received, and it is indeed a good one; some mighty good articles, and more good field reports too (I like them both). I was also glad to see Bro. Cook's good report of "THE WADE-HALSTEAD DEBATE"; it is a shame those S. S. & CUPS BRETHREN can't see they have no more Bible for those things than they do for an organ in the church. Why, the organ was used in church services one thousand years before individual communion cups or Sunday school classes were even invented! Some congregations will fight the Sunday school, yet will use the individual communion cups; but they had to go to the Sunday school Brethren to get them, for the first Churches of Christ to use individual communion cups (which was after I was born, and I don't think I'm an old man yet) were the S. S. Churches. I'm glad we have young preachers that can take care of any of the digressives (young or old); that's why I left digression years ago, for I've always wanted to be on the winning side, knowing that Jesus is leading the winners!

We had some wonderful services in Greenville, S. C., and Birmingham, Ala. within the last month; one Brother who was with the S. S. & cups congregation in Birmingham saw his mistake, repented of same, confessed his sins, and had prayer for forgiveness, taking his stand for the Bible way all the way. There have been a few confessions, and three baptisms here this past month.

The time draws near for the debate with Bro. John Staley of Waco, Texas on the FERMENTED WINE (April 9-12), in the building of the Hoyt Church of Christ (5 miles east of Cameron, Texas on Farm Road 2095). This is looked forward to by many, so I'm expecting many to be there. When I first met Bro. Staley, while I was in a meeting in Waco years ago, I didn't know the church was divided on the fermented wine and the fruit of the vine, so I had never studied that, and could take either; I guess that would have closed the meeting if the brethren had not seen I was open for teaching, and I told John and them I would give it a good study when I got back home, and after that take sides with the ones I could prove right. To my surprise I found the fermented wine was unscriptural; so I took a stand for the scriptural way. This will be my first chance for a public debate on the question, so I'm looking forward to being put to the test; truth will not lose, so if he wins in this debate it will be because he has the truth, and not because he had publicly

debated the question several times and this being my first time.

I am out of those beautiful communion sets, but if others want them they can contact me, and let me know if they want the 1½ pt. or 2 pt. size cups (and if with one or two handles).

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Mar. 12—Since last reporting we have baptized thirteen more here in Kansas City, making a total of twenty eight since the first of the year. We are moving forward with the plans for the new building which has become an absolute necessity with so many new additions to the congregation. We give God the glory and press on. On the third of March I was asked to come to Richland, Mo. where several brethren were starting a new congregation some three and a half miles out of the City. Over twenty-eight years ago, I helped teach a few people the truth on cups and classes and got a congregation started just down the road a little farther, from where this new congregation will be meeting. I stood in the pulpit in this little school house, on Lord's day morning, March the third, with mixed emotions. At least two people were in the audience who were present twenty-eight years ago when the other congregation was started. In the last year or so it has been made very clear, that we who differ on the marriage question, and fellowship on the matter, being no exception to the rule, are no longer welcome at the Richland congregation, unless we permit them to tell us where we can worship, and with which congregation. Since I have not changed my position on this matter, since I helped start the first congregation, this is hard to understand, and a little hard to take. It is not the first time it has happened and it will happen again, unless, we have more brethren like Kenneth Smith, and those brethren who stand with him, who have the courage to rise up and say, "No man tells me where I can worship, and which congregation I must go to if I expect to be called on at Richland, or other congregations like them." God bless them, and I will help them as much as I did twenty-eight years ago, if it is the Lord's will. I'll preach the same gospel I preached then. I believe the same Bible I believed then. We had fellowship then, why not now? We started the new congregation with a good crowd and a good contribution. The Jordans from Lebanon were with us which we appreciated very much.

The giver always lives a richer life than the miser.

When enough people praise the Lord, it will no longer be necessary to pass the ammunition.

There are some whose faith is not strong enough to bring them to church, yet they expect it to take them to heaven.

Prejudice breeds hatred, hatred begets division, division makes faction, and faction brings ruin.

Our purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

# OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

Vol. XXXIX

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No. 5

## HOW SHALL THEY HEAR WITHOUT A PREACHER?

By Clovis T. Cook

In the January issue we began a study of the importance of preaching the gospel under the above caption. We closed the article with a promise that we would continue the study at a later date by looking into some other matters related to preaching the gospel.

### Desired Qualities

I think it needless to say, that certain qualities or abilities possessed by gospel preachers are to be desired. Jesus was anointed to preach the gospel to the poor. In Luke 4:18-20 when Jesus came to Nazareth, and went into the synagogue on the sabbath, there was handed Him the book of Isaiah, and He read from what is known as the 61st chapter. When he had finished He closed the book and gave it to the minister, and sat down—"And the eyes of all them that were in the synagogue were fastened upon Him." A gospel preacher at work is an object of observation. Most all the time, but more especially in the pulpit, many eyes are fastened upon him. So, since this is true, it seems reasonable that he should be concerned about his personal appearance. I was told by a dear old brother once, while assisting Bro. Homer King in a meeting in Jonesboro, Ark., that personal appearance means a lot to a preacher. I may not have always lived up to it, but I have never forgotten it. I do not think that a gospel preacher must wear "the collar" to qualify as such. I don't think that he should dress like a clown, nor act like one either as to that matter. I don't think that he should dress as if he were attending or taking part in a fashion show, or some sporting event. I think that the most of our preachers know how to conduct themselves in this department, and they certainly look the part. Our preachers, both young and old, are to be commended in this field for they know how to dress conservatively well, so that when they take the pulpit they are no object of pity nor one for laughter. What I have said here is purely a matter of opinion, but one our young preachers would do well to heed.

Another thing we look for in our preachers is a good personality. One who has the ability to attract others to him is likely to be remembered because of his individuality; also, one who is able to go it alone, or if he chooses, take the crowd with him. Some are born with this talent, others have to cultivate or de-

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## "FOR SUCH A TIME AS THIS?" (Esther 4:14)

By K. G. Wilks

"—Who knoweth whether thou art come to the kingdom?" was the question asked of Esther the queen by Mordecai, her cousin, at a critical time in the history of the Jews. Had not Esther, the queen, exercised courage and wisdom with action, her people would have been destroyed by an enemy. Had not Mordecai, the Jew, played the part of courage, action, and wisdom, Esther could not have played her part in saving the Jews. But these two grand historical characters did what needed to be done in the face of risk of certain death; on the one hand they faced Haman, the enemy; on the other hand they both faced the possibility of death at the command of their king. Loyal to a cause, faithful in the face of death, Mordecai and Esther did their work and saved their race from extinction.

We don't have many Hamans in the cause of our Lord Jesus, our Savior. Most of the Hamans are on the outside of the church and body of our Lord. But what went with a great number of the Mordecais and Esthers? Where are those souls who announced in years gone by they intended to strive loyally and courageously for the cause of our Lord? Some even made good beginnings, working for a time. It is admitted that the cause of the Lord is in serious need of preachers, house to house, and person to person workers. It is admitted that in some areas there is ample support ready for work to be done. Yet the work does not get done. WHY?

The gospel has free course throughout our nation, in Canada, in Mexico, and in many other nations of the earth. Our brotherhood is more prosperous financially than ever before in the history of the world. We have less impediments to the furtherance of the gospel than ever before. More opportunities, but less done. "... who knoweth whether thou art come to the kingdom for such a time as this?" said Mordecai to Queen Esther. Brother preacher, who knows whether thou art come to the kingdom of our Lord for such a time as this? Will you serve as Esther did though you may (or probably will not) face privation? Or will you let the kingdom suffer and gradually perish? Brother, sister, who knows whether thou art come to the kingdom for such a time as this? Will you encourage preachers and workers to go out and work? Will you for such a time as this increase your contributions and moral support for the spread of the gospel?

FOR SUCH A TIME AS THIS? Is this term applicable to our present time? Definitely so! What is such a time as now? The gospel has free course to millions of people. There is ample support ready in some areas; ample support could be forthcoming from other areas; it should be forthcoming from all areas. For such a time as this the Spanish-speaking are ready. This has been demonstrated through the efforts of many noble brethren in the states in support and management of the mission effort in Mexico. This effort has grown beyond our fondest expectations. But little is being done in the United States of America among the same people. We have hundreds of thousands of them here in Texas, New Mexico, Arizona, and California. Why is not effort being made to evangelize these people?

The brethren at Lawrence Road, Wichita Falls, Tex., a few years ago wanted a worker to put in full time with support such as we members live on ourselves. We found no one to do it. I understand the brethren in California have support ready for workers, but have no workers. I understand that this is common across the nation. Why? Is it the lack of support? Reliability of the brotherhood? Or that preachers and workers just do not want to engage in the Lord's work?

To the brotherhood as a whole my message is to consider not just our own immediate neighborhood, but look afar with just as much interest as you do to provide a place for your own family and pleasure. Reliable, ample support for reliable, capable evangelists and workers will do much to keep men of God in the field. To those who do accept support in any given locality by all means work at it just like you would at an insurance job, or driving a truck, or as any other hired hand.

Mordecai said to Esther the Queen, (4:14) "For if thou altogether holdest thy peace at this time, then shall there be enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed." Now I ask you, brother, sister, ARE YOU GOING TO HOLD YOUR PEACE because you think you have it made? Esther the Queen could have done that, but she was a woman of courage and wisdom. Mordecai could have bowed to Haman and "had it made" but he, too, was a person of loyalty to his cause and wise enough to know better than to hold his peace. COME FORTH, YE MORDECAIS AND ESTHERS, and save the cause!

You don't have to travel multi-thousands of miles back and forth across the nation holding meetings to do the work of the Lord. You can do it closeby. You can look afar and send some one else. You can continue support to a worker after he leaves your neighborhood.

The members of our city council here in Wichita Falls are paid a salary of \$10 per month, the mayor \$25. They serve willingly because they believe it is their civic duty to see that our city has good government. They put in an unbelievable number of hours and days for the good of the whole community while they for a good portion of the time forsake their home-life and business. These men are worldly, sectarian men but successful in their field. I believe we ought to have the same care for the cause of the Lord. We can, and likely will, find "our house" (the Lord's house) destroyed if we don't. Within five years or ten, it could easily be that certain cities and even whole areas

will be so rife with violence that the gospel can neither be preached nor safely obeyed in those areas. Religious liberty may be on the way toward extinction here in these states. The trend is toward conformity to huge mergers and government control. Religious liberty is increasing in Mexico. Then years from now we might be glad to escape to Mexico for freedom of religion. We'd better be busy building a haven of safety, both in this life and in the eternal. Brethren, you who can but won't work, for your own salvation and the souls of others, please refrain from "holding your peace" and work for the Lord. Where are the Mordecais and Esthers? (Oh yes, I am doing something).

—109 Dundee Drive, Wichita Falls, Texas 76302

### THE FIRST DAY OF THE WEEK, CAN WE MISS?

By Don L. King

This is a question that some of our brethren are asking today. Often a brother or sister is confronted with the task of overcoming the temptation to forsake the Lord's Day worship in order to work, or perhaps to engage in a form of relaxation. However, to the mature child of God the exhortation of the Apostle Paul is enough to cause us to see that we can not become guilty of "forsaking the assembling of ourselves together as the manner of some is" (Heb. 10:25). Paul evidently knew of some who were missing the worship, but he said, "Not forsaking the assembling of ourselves together."

Some may say, "Why is it so important that I assemble with the saints on Lord's Day morning?" Acts 20:7 says, "And upon the first day of the week when the disciples came together to break bread Paul preached unto them ready to depart on the morrow and continued his speech until midnite." Whatever else Paul had done on that day would be permissible for us too, however the bible says "Paul preached unto them." So we see then that on the first day of the week we are to be at the house of God.

But again let us notice I Cor. 11:33, 34. "Wherefore my brethren when ye come together to eat, tarry one for another. And if any man hunger let him eat at home; that ye come not together unto condemnation and the rest will I set in order when I come." Now then we understand from this that we are to come together to eat, not to sustain our temporal appetites as some might contend, for Paul warns, "that ye come not together unto condemnation." In other words if the communion is only something to eat to us then we are coming together unto condemnation, because Jesus said in Luke 22:19, "This is my body which is given for you: this do in remembrance of me." The point is that this must not be "just a ritual" to the child of God, but a memorial service. But again, because God did not feel it necessary to specify what Lord's Day we can miss, we must be safe in our belief that we are required to worship him every first day of the week. Paul said according to Heb. 10:25, "Not forsaking the assembling of ourselves together." Paul says again in I Cor. 11:1, "Be ye followers of me even as I also am of Christ." Notice, Paul tells us to follow him as he follows Christ, and so then if we are to follow him we will be at the house of God on the first day of the week according to Acts 20:7.

But some of our brethren believe it permissible to miss the worship on Lord's Day morning if they need to work. But Jesus seemingly does not accept this excuse because he said in Matt. 6:24, "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." Vine's Expository Dictionary of New Testament Words defines the word "mammon" as a common Aramaic word for riches. So if we read Matt. 6:24 with the word riches taking the place of mammon, we can see our Savior's meaning more clearly perhaps. Why do some of our brethren persist in disregarding the word of God Almighty? Jesus says in other words, you can not serve me, and money; this certainly makes it look bad for those who would dare to forsake the assembling of ourselves together in order to work for money. Perhaps you may feel that you can not make it financially if you do not work on Lord's Day, but notice the words of Jesus in Matt. 6:33: "But seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you. But again, if we really love God and try to keep His commandments, we will be sure to be present on the first day of the week because Jesus says again in Matt. 6:21, "For where your treasure is, there will your heart be also."

According to church history it was the common thing for the saints to gather around the Lord's table on the first day of the week; certainly if God expected them to worship him weekly, then we in this day and time can afford to do no less. Mark 8:36: "For what shall it profit a man if he shall gain the whole world, and lose his own soul." —2200 Corbin Ln., Lodi, Calif.

### JUNE. THE MONTH OF BRIDES AND GROOMS

By Marvin Fisher

Winter has lost its icy grip; the snow has left all but highest peaks. All the country-side from east to west has fully welcomed Spring. Birds have mated, and the young are flying from their nest. Bees are touching all the flowers to sample their sweetness. The fish are splashing in the brooks, and we can truly say, "God's in His heaven; all's well with the world." It's spring!

In Spring a young man's fancy lightly turns to "thoughts of love," and likewise with the young ladies. As the young man and the lady of his choosing make their plans for a June wedding, joy knows no bounds. "... it is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). Ahead of them they see an everlasting spring in which they are forever young. And, perhaps to a degree, this wonderful expectation should prevail. It is likely a good thing that the young see a young world of spring, seeing no problems ahead which they can not readily overcome.

The date is set, announcements are sent out, friends and loved ones come from near and far. Nature is dressed in her beautiful best, and the breeze is soft and gentle. The whole world seems to say "Amen," as the preacher pronounces them "man and wife." This begins what should be one of the most beautiful relationships our heavenly Father has blessed us with. "Therefore shall a man leave his father and his mother, and shall

cleave unto his wife: and they shall be one flesh" (Gen. 2:24).

May we speak a few words to this young man and his wife in their new position in life. Young man, the life of a care-free teen-age boy is forever gone. The exalted position as "head of the house" carries a heavy responsibility. You have a wife to provide for. At the dawning of creation God told Adam, "In the sweat of thy face shalt thou eat bread." This spells "WORK." Work takes time and effort. Work is tiresome. Work means working under supervision. Work means taking orders. Most of the time our supervisors are not Christians. Peter realized this when he wrote, "Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward." They sometimes use abusive language, and we feel sorry for ourselves. We are tempted to say, "I quit." So, we quit one job, and get another; often times the same general problem prevails. The young man must develop an attitude of desiring to work (many have already developed this desire to work).

What a happy feeling for a young man to come home after an exhausting day's work, find the house clean, his meal ready, a loving wife to greet him; he sighs, and says, "I wouldn't trade my little kingdom for all the world." Young men, 1 Timothy 5:8 is entirely too clear on this subject of providing to be misunderstood. "And if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel."

Young man, those week-ends of the past when you made plans with only yourself in mind are no more. Now, your plans must include that young bride, the most precious person in all the world to you. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it—so ought men to love their wives as their own bodies—" (Eph. 5:25-28). These instructions should be a pleasure to conform to. Oh, how many marriages would have been saved from destruction if the man had considered his "queen" a little more. The man or woman who thinks only of their own pleasure and wants is a very selfish person. A life of marriage is truly a life of "SHARING." "Nevertheless, let everyone of you in particular so love his wife even as himself; and the wife see that she reverence her husband" (Eph. 5:33). From truly sharing, you will reap abundantly.

Young lady, you have entered into a relationship which should be one of the most rewarding. Ah, but you will find many things different to what they have been. It may be that in days gone by, mother cooked, did the dishes, washed and ironed your clothes while you dated, studied, visited, or what have you, but that has all changed. You will now be cooking your own meals, often before the sun rises, perhaps after it sets. Oh, yes, there will be clothes to wash and iron, house to clean, children to care for, groceries to buy, errands to run, and many other chores. Paul says to you in Titus 2:5 "to be discreet, chaste, keepers at home." Drudgery? Not at all! Because you are a "queen," keeping the palace in shape for the king. Your lot in life is one of the greatest in the world. From you will come our world of tomorrow, our Christian boys and girls, our preachers, our elders, our deacons. Without you, our world would never succeed, but with you

(Continued on page nine)

## Old Paths Advocate

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### THIS AND THAT

**Reminiscing**—It was 6 years ago, this issue, that I was asked to Stockton, Calif. to assume publication duties of this journal upon the serious illness of Bro. Homer L. King, long-time publisher and editor, as well as long-time Christian gentleman and able evangelist—one whose influence for good is more far-flung and long lasting than he may know until the dawn of the Eternal Day. He has been such an inspiration and so understanding with me in my weaknesses and failings. I shall evermore be grateful.

Many thanks are due so many. Our readers generally may not know that Laycook Printing Co., Jackson, Tenn. has been the faithful printer of *Old Paths Advocate* for nearly 40 years. The Laycooks, Bro. Lois, Sr., and sons, Lois, Jr., and Don, are the finest of men to do business with. I appreciate them more than they know; they are every whit gentlemen of integrity and principle.

I owe thanks, too, to brethren who subscribe to the paper and have been so patient with me in my faults and failings. God bless you everyone. To my wife, Wanda, my thanks that only she can know the sincerity of, for just standing by and helping where others could not. To Veta Wissinger who sees so faithfully that the paper is mailed out in Lebanon, I owe more thanks than I can possibly give. Also, to Brethren Clovis Cook, Edwin Morris and Ronny Wade, my thanks and appreciation for being so understanding of me when only they knew how trying I may have been. They are men of unquestioned dedication to the cause of Christ. I am thankful to be their brother and yours, dear reader.

**"They Shall not Pass"**—Next issue, Lord willing, this will be one of the themes of *This and That*. I am so thankful there are so many who are standing up and being counted in their determination that "the generation following" will not be reapers of the fruits of the seeds of fumbling of some in our day who are so dangerously, unwisely—even though sincere—handling the Oracles of God.

**This Issue**—I am so thankful for what we find in this issue of *Old Paths Advocate*: Clovis Cook's "How Shall They Hear Without a Preacher?", a continuation;

K. G. Wilks' "For Such a Time as This"; Marvin Fisher's "June, the Month of Brides and Grooms"; Don King's "The First Day of the Week—Can We Miss?"; Jerry Cutter's "Who Is Consistent," a continuation; Ellis Lindsay's "The Inconsistency of Liberalism," etc. May our readers please prayerfully peruse, ponder, and profit. Addresses of these men follow their respective articles; please write them, if you will; it will be a blessing to them.—Don McCord

### OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press and opposite the name the number of subs sent. We want to express again our appreciation for your continued interest in behalf of this journal. May we count on you to continue this good work. Please check the following list, and report any errors to us immediately:

Wayne DeGough—25; Elizabeth Byford—10; Otis Osburn—6; Mattie Lloyd—5; Ronny Wade—5; Elmer Sutton—5; Pless Wiley—4; Charles Everett—3; Mrs. T. L. Speights—3; Dalton Whigham—3; Mrs. D. O. Ercanbrack—3; Maudie Gilyard—3; Edwin Morris—3; Fred Renier—2; Josie Mahaffey—2; Pearly Marshal—2; Roland Everett—1; Bro. Randall—1; A sister—1; J. H. Stahl—1; A. R. Osteen—1; Mrs. Ernest Gilley—1; Robert Keesee—1; Glen Gadberry—1; Geo. Scott—1; N. R. Beck—1; Flora Lamkins—1; H. D. Matheson—1; Jim Hickey—1; Gene Head—1; Baker Harris—1; J. P. Whigham—1; L. M. Crouch—1; Mrs. James Stevens—1; W. R. Hundley—1; B. C. Freeman—1; Clark Stanley—1; Gerald Rowland—1; Floyd Morrow—1; S. E. Cook—1; R. B. Roden—1; G. O. Schultz—1; Nola Hadley—1; Jim Leonard—1; Wm. Oxner—1; Anna Mae Southern—1; Byron Kramer—1; Clovis Cook—1; Ted Warwick—1; Tom Lehmann—1; L. R. Thomason—1; Floyd Wakefield—1; B. B. Cayson—1; Elmer Pierce—1; Robert Hayes—1; Myrl Dean—1; Jerry Cutter—1; M. E. Jones—1. Total—126

### BOOKS AND TRACTS

**Old Path Hymnal No. 2**, revised and enlarged edition of our former Hymnal. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one: **Gems of Gladness; Star Of Hope; Hymns of Love; Singers Choice; Songs We Love; Joyful Praises.**

Tracts: **Clark-Harper Debate (Communion)** — 25c each; **Clark-King Discussion (Communion)** — 25c; **The Communion** by Ervin Waters—35c. Send all orders to 1061 N. Pilgrim, Stockton, Calif.—Homer L. King

### SULPHUR MEETING

The dates for the Sulphur, Okla. camp meeting are June 26 through July 4. The meeting this year is under the direction of the Sulphur church, as usual. However, the Sulphur church has asked brother Clovis Cook and me to help in the meeting.

We hope you are already making plans to attend the Sulphur meeting. For you who may be planning to attend for the first time, there is this. Accommodations at Sulphur and nearby Davis are ample. Prices vary from living in a tent in the park to nice motels. If you

don't already have a place to stay when you arrive, a number of us will be available to help you. Remember, too, you may find yourself a stranger among strangers. At times more than a thousand are in attendance. If you attend the services, listen attentively to the speakers, sing the beautiful songs with the spirit, and put forth maximum effort to be friendly; you will go away delighted you came and be determined to return next year.—Jerry L. Cutter

### NOTICE

If any congregation has need of used song books, the church at Stockton, Calif. has the following available, and you may have them by writing us: 135 **Hymns Of Love**; 104 **Star Of Hope**; 120 **Singers Choice**; 115 **Gems of Gladness**; 93 **Gospel Gleaners**; 138 **Gospel Sunbeams**; 67 **Gospel Sunbeam No. 2**. Write: Roy Smalling, 1133 S. Broadway, Stockton, Calif.

### ATTENTION PLEASE

Would you please send the names and addresses of friends or kinsfolk living in the Lansing, Mich. area. An effort is being made at the present time to present the gospel of Christ to this area. We would like to use every possible means of contact and one of them is for you who read this and know of people in the area to write to us. Please sit right down upon reading this request and submit the needed information. Thank you very much. You may write to: Ronald Courter, 7120 Banks St., Union Lake, Mich. 48085.

### ARE YOU INTERESTED?

Are you looking for a new and exciting place to move to? We encourage you to consider the South. Come to Atlanta, Georgia, a major city of unlimited opportunity. Atlanta is a city of hundreds of job possibilities; it is a thriving city and is the "heart of the South."

Would you like to move to a place where you could be of immeasurable value to the Church? The young congregation meeting in Forest Park (an Atlanta suburb) needs you and your family. We need you to help in spreading the gospel to this area of over one million people.

Atlanta is an educational center with many colleges and universities. Young men and women, why not come here to school and be a great benefit to a young congregation?

We are anxious to hear from those who are interested, and we are more than ready to help you in any way to come south. If you desire more specific information, please contact us: Larry Parker, 3102 Springdale Rd., Hapeville, Ga. 30054, 761-9000; Don Snow, 951 Laurel St., Forest Park, Ga. 30050, 363-2081.

### THE CHURCH DIRECTORY — AN EXPLANATION

There seems to be some misunderstanding in regard to the aim and the purpose of the Church Directory. In 1946 or 1947 I approached Brother Homer A. Gay and Brother Homer L. King about publishing a Church Directory; they encouraged me in this endeavor and gave me some valuable assistance in getting the first one published in 1948. Shortly thereafter I was accused of trying to start another faction of the church or trying to split the church. It has never been my aim to create another faction or split the church; I will rather do all in my power to unite the different factions, on a scriptural basis.

The only purpose that I have had was to issue a book of information that would be helpful to those traveling over the country or those moving from place to place. It is to be used as a travel guide or as a source of information. In the Directory, I have those congregations that differ with me on the marriage question, the war question, the order of worship and many other questions. The requirements that I have for being

put in the Directory is, that these congregations must not use instrumental music, class system of teaching, women teachers or fermented drink element on the Lord's table. Also that they must use only one cup and one loaf on the Lord's table.

Listed in the Directory are those with different views on the marriage, war and other questions, also there are some who practice the order of worship. Some congregations have not wanted in the Directory because they feel that if they are listed that they would be joining up with some faction, but you are not doing so; it shows that you have scriptural worship, nothing more nor nothing less. No doubt some of the ones that I have listed wouldn't fellowship me, but that doesn't keep me from putting them in the Directory, as long as they have scriptural worship. I have been asked at times not to put certain congregations in the Directory because somebody was not in fellowship with them. As long as they have scriptural worship and want in the Directory, I put them in. I can't afford to get involved in congregational squabbles; I have a full time job trying to be a good member of my home congregation. Each congregation is a self-governing body and no other congregation has any power over it. If you don't want to worship with some congregations because of the way they believe on certain things, just write or call and find out how they believe before you go there. I doubt if very many of the congregations see eye to eye on everything.

I have limited the number of leaders to be listed to three. I feel that some have been offended because of it. The only reason I put any leaders is so that people will have someone to contact. In the 1948 Directory I didn't put any leaders; in the 1949-51 Directory I in most cases listed only 1 leader for people to contact. So in listing leaders, be sure to list those who will at least answer a letter; and in some cases I have found only 1 out of the three that will answer.

If people think there is a lot of money to be made in printing a directory, you may contact Bro. L. G. Butler or Bro. E. H. Miller for they published the Directory when I didn't have the time to publish it. I try to put out a good Directory as cheaply as I can and I don't count my time anything. If someone writes to me and wants to find a place of worship, I am glad to give that information. Many congregations will be moving this year and many new ones will be established; please drop me a card, so that I can inform others.

I am not a preacher or a song leader, and I feel maybe that this is one way that I can serve the Lord. I hope that I have made myself clear about the aim and purpose of the Directory.—Ray Asplin, 2440 SW 54th St., Oklahoma City, Okla. 73119.

### WHO IS INCONSISTENT?

By Jerry Cutter

The last of four charges of inconsistency hurled against us for using one cup and one loaf in the Lord's Supper, by C. W. Mickey, Tulsa, Texas, in the Nov.-Dec. issue of "The Reasoner" reads thus: "Christ taught He is not worshipped by man's hands, yet they make equal (literal cup, made by man's hands) to (SPIRITUAL CUP); (To be consistent with their false doctrine, they should make equal the 'house of God' to the 'Church building'.")

Brother Mickey is trying to tell us there is nothing literal in the worship because the church is a spiritual institution, and God is not worshipped with men's hands. Thus he believes the cup in the communion has to be a "spiritual cup," otherwise God would be being worshipped by men's hands (or something made by man), if a literal cup were used.

Mickey's line of pseudo-reasoning is nothing new. Individual cups advocates use it regularly in their debates. In the Ronny Wade-Ralph Gage debate at Huntsville, Ark., in Feb., 1967, it was used. It has been used before this discussion and since. However, there is this for Bro. Mickey and his peers to consider. Was Paul talking about literal or spiritual money or

goods when he ordered the churches to take up a collection in 1 Cor. 16:1-2? Was Jesus telling the Apostles to drink literal or spiritual fruit of the vine in Matt. 26:27-29? When Jesus "took bread" blessed and broke, telling the disciples to take and eat, did he take a literal loaf, or did they all eat of a spiritual loaf? Then Jesus took "the cup" (which every Greek authority as well as English agrees was a literal drinking vessel), blessed and gave to his disciples, telling them to drink "out of it" (Emphatic Diaglott) all of you, Matt. 26:27. Did they all drink "out of" a spiritual cup, or a literal drinking vessel representing or picturing the one new testament, Luke 22:20, 1 Cor. 11:25?

It would be quite interesting to drop by some Sunday and watch brother Mickey drink out of his "spiritual Cup," eat of his "spiritual bread," drink of his "spiritual fruit of the vine," and give of his "spiritual money." But does Mickey do this? No. However, to be consistent with his own line of reasoning he would have to. He uses literal bread and fruit of the vine, yet contends for a spiritual cup on the pretense a literal cup is made by "man's hands," and God is not worshipped by things made-by-man. Who, pray tell, does brother Mickey think makes fruit of the vine, bread, and money? These are all things manufactured by men out of things God has created, just as the cup is. Oh, consistency, where art thou!!

But no man should be allowed to foist on someone else a line of reasoning he will not accept for himself. Let us then apply Mickey's "reasoning" to Mickey. Brother Mickey must use only "spiritual bread," for to use literal bread would be like making the "house of God" equal to the "church building." He must use spiritual fruit of the vine. For him to use literal fruit of the vine would be the same as making the church and the church building equal. And he must use spiritual money, for God is not worshipped by things made by "man's hands" and men did manufacture money. And because he uses only spiritual things in his worship services, we are going to allow him to use his "spiritual cup."

Mickey says, "Christ taught He is not worshipped by man's hands." The quotation came from Paul (not Christ) in Acts 17:25, and is a lesson against idolatry, not the use of a literal cup in the Lord's Supper. It is not a prohibition against using literal bread or literal fruit of the vine, either. Only someone trying desperately to prove a false doctrine would ever arrive at such a conclusion. The Scriptures command one church meeting in one place to use one literal cup, one literal loaf, and literal fruit of the vine in observing the Lord's supper, 1 Cor. 11:1-2, 17-30. However, idolatry is straightly forbidden in many places as well as in Acts 17.

In conclusion, you can see the kind of extremes those who oppose the Scriptural way of observing the Lord's Supper will go to uphold their error. Brother Mickey asks: "Who is inconsistent?" The inconsistency lies with those who "dream" up all kinds of strange logic to try to uphold their error. Let us continue to stand on a "thus saith the Lord."

—Jerry L. Cutter, Rt. 1, Crescent, Okla.

### THE INCONSISTENCY OF LIBERALISM

By Ellis Lindsey

I use the word liberalism here to denote the philosophy of some church members who maintain that all religious groups within the "Restoration Movement" should worship and associate together despite differences over such things as cups, classes, instrumental music, orphan homes, indirect missionary support, wine, and other things over which the church is divided.

The time is here for pointing out some of the inconsistencies of this false doctrine. Scriptural studies of the various errors have already been ably given by the editors of this journal; my treatment, therefore, shall be from the standpoint of liberalism's inconsistency. "For wherein thou judgest another, thou condemnest thyself," said the apostle Paul. "For thou that judgest doest the same things" (Rom. 2:1). That I am justified in pointing out such conduct is plain when it is known that Carl

Ketcherside, chief liberal spokesman, has written against the truth on the cup and class questions in his monthly paper, *Mission Messenger*. (See, for example, the March, 1963, and the Sept., 1967, issues.) Here are some of the areas in which liberals commit the same errors they find in others:

1. **Liberals are inconsistent in the use of language.** The only real argument I have heard from them goes something like this: The church in Corinth contained division and factions, yet Paul addressed the members as "saints" (1 Cor. 1:2) and said to them, "Ye were called unto the fellowship of his Son Jesus Christ our Lord" (verse 9); therefore, the Corinthian members, although creating much division, were in fellowship with God and in full association with those members who caused no division. The whole argument is based upon the fact that the plural pronoun "ye" is used to include causers of division. Let me point out, however, that the same language is used in reference to a fornicator, of whom Paul said, "Put away from among yourselves that wicked person" (1 Cor. 5:13). The fornicator was even "called a brother" (verse 11). That the fornicator and other trouble-causers were referred to in this manner does not mean we should associate with them; nor that such people will be saved (Gal. 5:19-21). In fact, Paul later wrote, "But I warn you, brothers, to keep an eye on those who cause splits and obstacles, quite out of harmony with the doctrine you have been taught, and to keep away from them" (Rom. 16:17, Berkeley Version). Liberals admit that the fornicator must be put out of the church and avoided, yet they claim that the causer of division must be tolerated. But the same Bible language is used of both.

2. **Liberals cry "peace, peace," but will not lay down their divisive practices.** Paul taught that on matters of opinion, the one holding questionable practices should give them up. He wrote, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21). Paul said give up questioned practices; liberals say keep them and overlook them. Will those liberals who claim they work for peace come forward and give up their individual cups, Bible classes, instrumental music, etc? Or, will they continue to trample under foot that command of God. Liberals are asking faithful Christians to make all the concessions while they make none. They expect us to tolerate any false doctrine any brother may bring in.

Such a factionist actually violates the moral and ethical principles of love, for he cares more for his own instruments of music, or cups, or classes than he does the peace that could exist should he lay these things aside and worship without them as he admits he could. This is why factionists were described by Paul as those who "served not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:18). Yes, liberal preachers can make some nice speeches and make everybody feel good and at ease. But they are the real factionists—"clouds they are without water" (Jude 12).

One of the favorite liberal "arguments" is that with 25 different factions in the church, who knows the right one; thus, we should accept them all. But that there are 25 warring factions in the church claiming they are the only true church does not mean that all 25 are wrong, no more than the fact that there are 300 religious bodies in America means that not a single one is right. Naturally, when a group of men tear the church apart by putting in instruments of music, cups, Sunday School, etc., they are going to defend themselves and claim they are right.

3. **Liberals will not debate, yet they conduct "open forums," at which the most unorganized and uncontrolled debate takes place.** Formal debating at least has some rules and guidelines to follow, and each disputant has an equal amount of time in which to reply to his respondent; whereas, open forums allow any and all persons present to inject whatever pet whims they please, and the one who is the louder and more aggressive takes the floor. I have attended some of these open forums, and can attest to the fact that all the bad

features often present in formal debates are present there in greater quantities. The reason the liberals will not conduct an organized, formal debate with a worthy opponent is simple: They know they will lose, and their doctrine will suffer. They will debate in an open forum where little real order or fairness is possible, and where they can get away with not replying to a qualified respondent, and where they can get the last word on any question by simply being long-winded. I must make it clear at this point that I do not defend all debates nor debaters.) The liberals can retreat to the pages of the *Mission Messenger* and snipe at us, but they will not come out in the open like real Christians and men and face a qualified disputant. And for those who condemn all debating, let them start with the open-forum ones.

For the benefit of those who call for a Biblical example of a debate between brethren, allow me to cite the case of Peter against Paul (Gal. 2:11-14). At Antioch Peter had been eating with Gentile converts until certain persons of the circumcision party, who thought it wrong to eat with the converts, arrived from James. Peter, fearing this party, thus stopped eating with his Gentile brethren to appease the party. Barnabas followed Peter's poor example. When Paul came, he "withstood him (Peter) to the face" (verse 11) and "before them all" (verse 14).

The phrase "withstood him to the face" (Greek, kata prosopon, for "to the face") is used in Acts 25:16 of the Roman custom of placing the accused and the accuser "face to face" so that each could charge and reply. Paul "withstood" (Greek, anthistemi, set himself against, resisted, opposed) Peter; that is, he publicly opposed Peter's conduct and speech. Even assuming that Peter said nothing in reply, we must not infer that Paul would not have answered. Yes, this was a debate. Paul did not debate at the drop of a hat, but he did contend for the faith when the need arose.

Had some of the liberal preachers been there, they probably would have said, "Now, now, Paul, remember that Peter has a right to conduct himself in this way; and, after all, we all are in fellowship and should not, therefore, debate with him or scold him." They may have suggested an open forum to involve everyone.

On another occasion, Paul and Barnabas had such sharp contention (debate) about John Mark that they parted asunder for awhile (Acts 15:39). Whether public or not, this debate very well could have been, since it was recorded and since Paul had nothing to hide in matters affecting the public good.

Liberalism, then, is so at variance with itself that it cannot be the true spirit of Christianity as it claims. We can appreciate the fact that there are honest people in the various factions of the church; yet we know that if they really search for the truth, they shall find it (Matt. 7:7, 8). We cannot accept the errors they practice; to do so would be unfair to them, who deserve the truth. But preachers and others who will not give up things they admit they can do without for the sake of peace are without excuse. All those who have divided the church over such things as sanitation (to avoid drinking from a common cup) are the real factionists.

—4600 Cole Ave., Waco, Texas 76710

### MEXICO

Would you like to spend a week in Old Mexico helping to build a meeting house for brethren? Around the 20th of June through the 28th, the Catalina Ave. church in San Antonio, Tex. is planning to build a small building in a tiny village near Saltillo, Mexico, with adobe, wood, and the sweat and toil of 20 young people. We want only qualified young men and women with specialized skills like willingness to work, live without the conveniences we are used to here, and a strong desire to be an active Christian. If you have \$15 and don't mind roughing it for a week, please let us know. For more information, please contact W. B. Coleman, 1747 W. Huisache, San Antonio, Tex. 78201, or the writer at 3326 Sawtelle Blvd., Apt. 6, Los Angeles, Calif. 90066.—J. H. Coleman

### BRO. JOE NORTON — A COMMENDATION

For the last two years Bro. Joe Norton has lived in our area and has attended the McGregor, Tex. congregation. During this time he has diligently applied himself in preparation for more extensive work in the Lord's Church. In that he has expressed a definite desire to do the Lord's work full time during the summer months when he isn't teaching school, and in that I feel he is both capable and dependable, I would recommend that you call him if you need him in your area. This summer he will be in Harrodsburg, Indiana working with the church there. His address is 3 South 41st St., Temple, Texas.—Wayne McKamie.

### THANKS FROM AFRICA

The following is a list of congregations that have sent support toward building the houses here in Blantyre since our last report. We wish to express again our most sincere thanks and appreciation to every individual and every congregation. The congregations are as follows: Modesto, Calif.—\$500; Twelve Pole, W. Va.—\$250; Norman, Okla.—\$100. This makes a grand total to date, Mar. 28, of \$11,357.00.

As yet we haven't started the buildings. Since Bro. Harvey Frizzell was not permitted to enter Malawi, it was agreed by the brethren in America to contact local contractors for their estimates. This has been done with some difficulty. Several of the contractors that I contacted stated they could not possibly start within the next 9 months. Some of them were so busy they did not seem to have time to give estimates. Malawi is building and developing very rapidly. In the future their plans are to develop even more as they plan to move the capital from Zomba to Lilongwe. These bids have been sent to the brethren in America for approval. Once they are approved the work will begin. The contractors estimate that it will take from 5 to 5½ months to complete the first housing unit.

Housing is still very scarce in the Blantyre area. Not knowing what would be accomplished this year in the way of building, I went ahead and leased our house in Jan. for another year. We will be happy to see the building completed. I believe the church has a bright future.

Since our last report we have been keeping very busy in the Lord's work. The lessons for our studies the coming year have been written in English and Chinyanja, and at the present time I am in the process of cutting stencils for printing. Our translator, Bro. W. J. Kesenda, has been helping me with the work since the rainy season started. He has had very little experience in this type work, but he is very sincere and willing to learn all that he can. He has also translated some of the tracts we have here for use in the future. It would be wonderful to have more time to print tracts for distribution, but our time is limited. The digressive brethren have two full time printers employed in printing tracts and articles for them. Both of these men are from the States.

Lord willing, on April 27, I am to have a meeting with all the brethren to make plans for our studies for the coming dry season. I will not be able to conduct as many studies this year, due to the fact of being alone in the work. We sincerely hope and pray that Brother David Macy and his family can come to Malawi soon. His papers have been sent to him. It has now been 5 months since Bro. Benny Cryer left for America, so we are eagerly looking forward to a replacement.

On Mar. 9, I was with the congregation at Harare. This is some 50 miles from Blantyre near Zomba. There were 16 people to obey the gospel. The preacher here is Bro. Witness Maloya. On Mar. 10, I was with the congregation here in Blantyre that meets in our home. We had the largest crowds here this Lord's Day and Mar. 17 that we have had since coming to Malawi. Each of these two Lord's Days we have had over 50 people at each service. We have had quite a few to obey the gospel here in Blantyre since the first of the year. We are hopefully looking forward to the time the church can have its own meeting house in Blantyre.

The rains arrived late in Malawi this year, and we are still in the rainy season. Everything is still pretty and green, but in the villages one can tell that the fall of the year is approaching. The corn and other crops are beginning to turn yellow, and the people are taking their products to market. In some areas rain has been scarce, and the brethren are afraid there will be some hunger this year.

On Lord's Day, Mar. 31, the Lord blessed our home with a baby girl. We have named her Deborah Kay. Zella and the baby are both doing fine. We are all indeed happy with our new arrival and thankful for the many prayers that have been offered on our behalf.

Our love to all the brethren in America. Please pray that God's will be done in all things here in Malawi.—Roy Lee Criswell, Box 573, Blantyre, Malawi Africa.

### OUR DEPARTED

**Stroud**—Sister Lois Jean Stroud, Levelland, Tex., departed this life, April 10, 1968 at the John Sealy Hospital, Galveston, Tex., where she had been a patient the past 2 months. She was 41 years old, and is survived by her husband, two sons, and three daughters. She was a faithful member at the Ave. M and Third St. church, Levelland. Sister Stroud was young in the faith; her husband and children are not members. At her request, they asked the church to make arrangements.—Melvin Hale

**Smith**—Bro. Daniel R. Smith departed this life, Mar. 14, 1968. Bro. Smith had often stated that he wished the Lord would take him suddenly so he would not be a burden to anyone; he and a Mr. Patrick were killed instantly by a train while enroute home from work. He was 76. He was baptized into Christ at the hands of Bro. Bill Roden. He is survived by his wife, Sister Lela Mae Smith, who led him to Christ; 2 daughters, 12 grandchildren, and 2 great grandchildren; 5 sons; 2 brothers and 1 sister; and a host of friends and brothers and sisters in Christ. We want to thank the good people at Sommerville, Tenn. for the use of their building and the assistance rendered by Bro. Albert Kleppe. The singing and flowers were beautiful. A large crowd attended. The writer endeavored to speak words of comfort.—B. B. Cayson.

**Brown**—Sister Eva Brown, Cherry Tree, Pa., died Mar. 17, 1968. She was born at Cherry Tree April 18, 1900. She was the last member of her immediate family. She is survived by her husband, Lester; one son, Clair; one daughter, Alma Dunlap, Mahaffey, Pa., 6 grand children and 5 great grandchildren. Sister Brown was baptized into Christ more than 20 years ago at the hands of Bro. Homer A. Gay, whom the Brown family loved and respected very much. She passed away suddenly and quietly on the Lord's Day. A loving family and host of relatives and friends came to pay their last respects. She was laid to rest in the noted old Memorial Gardens of East Ridge, Pa. The beautiful floral offering helped ease the coldness of the tomb. The writer officiated.—James D. Corson

**Bolin**—Lera, daughter of Wiley and Tella Williams Hilton, and wife of Bro. Glen Bolin of the Clio, Mo. congregation passed away March 12, 1968 in the Aurora, Mo. Community Hospital after a short illness. At the time of her passing she was 53 years of age. Seven year ago this coming June I baptized Lera into Christ in a beautiful little stream not far from their country home. We crossed the same stream on our way to the cemetery with her body. She had been a faithful member of the church these seven years. She leaves to mourn her passing, her husband of the home, one daughter, her mother, three brothers, three sisters, and one granddaughter. She will be missed by all who knew and loved her. The writer was called to conduct the services.—Ronny F. Wade.

**Davis**—Tillman L. Davis, a lifelong resident of Wright Co., Mo. and a member of the church at Claxton near Competition, Mo., passed away Apr. 17, in Spring-

field, Mo. At the time of his passing Bro. Davis was 91 years of age, having been a member of the church 55 years. Surviving are eleven children, one of them being Bro. Barney Davis of the Claxton congregation. A large crowd gathered on a beautiful spring day in the Ozarks to pay their respects to the memory of this good man. Singing was provided by members of the Claxton congregation. The writer delivered the sermon.—Ronny F. Wade

### BONDS OF MATRIMONY

**Teel-Bridgman**—On April 12, I had the honor of officiating at the marriage of Mark Teel and Melva Bridgman at the East Healdton, Okla. church of Christ, in the presence of relatives and friends and brothers and sisters in Christ. These two fine young people contracted to spend their lives together to build a Christian home according to God's ordinance. May He richly bless them in their noble endeavor and may they always strive to please Him in all things that their lives may be a blessing to them and their posterity, and to all with whom they come in contact.—Tom E. Smith

**Baker-Bumbalough**—In Bakersfield, Calif., Brother Ray Baker and Sister Donna Bumbalough exchanged their wedding vows in the presence of a vast number of relatives, friends and brothers and sisters in Christ. These two fine young people are blessed in that they are from homes where the Christ and His church are held dear. We feel sure the home they have gone to establish will be built upon noble and Christian principles. The beautiful and appropriate singing was rendered by members of the church. Having known these two since they were small children, and holding the families in high esteem, I considered it a privilege to be asked to officiate for them. They will always have my best wishes.—Don McCord

**Wiggins-Jones**—On February 23, in Temple, Tex., Dwight Graydon Wiggins and Alice Lenore Jones were united in marriage. Their vows were solemnized in the presence of many brethren and loved ones. The setting was beautiful; the singing excellent; and, more than anything else, the atmosphere spiritual. Both Dwight and Alice are Christians and their home will lend itself to the strength of the church wherever they are. It was an uplifting experience to be with this couple and their families.—J. Wayne McKamie

**Pontruff-Templin**—On Jan. 30th, in the Hoyte community near Cameron, Tex., I performed the wedding service for Clarence Ray Pontruff and Brenda Templin. The wedding was conducted in the home of the bride's brother and was attended by the families of both and by many friends. Clarence Ray is the son of Clarence and Mary Pontruff of the Hoyte congregation; the bride's parents also attended. Chester and Doris Spoons did the singing and many helped to make the wedding what it should be. We wish for this Christian couple a very happy home.—J. Wayne McKamie

### MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Acts 5:29; Matt. 22:37).
2. My God in the Bible forbids that I engage in carnal warfare in the following references:
  - "Put up thy sword." "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.
  - "My Kingdom is not of this world" (Jno. 18:36).
  - "For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).
  - "Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).
  - "Recompense to no man evil for evil" (Rom. 12:17).
3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).
4. To enter any military service I would be com-

elled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.

—Richard Frizzell, 7470 Jamacha Rd., San Diego, Calif.

—Merledean Helms, 1700 Newman Rd., Lake Orion, Mich.

### JUNE, THE MONTH OF BRIDES AND GROOMS —

(Continued from page three)

caring for, training your children (parents, this is a joint operation), caring for, encouraging your loving husband, the world tomorrow can be a better world because of you. "Submit yourselves unto your husband" (Eph. 5:22). Jesus will be pleased, so will the man of your choice. Treat him as you would like for him to treat you. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them—" (Matt. 7:12). And he will honor, love and desire you more and more as the years come and go.

To the two of you: You are not "playing house." You have formed a family of which God is the Author. "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them—" (Gen. 2:24). Together you can have the most rewarding experiences in the world. Much effort will be needed as you learn to harmonize your lives. It will take hours, yea weeks, even years to mold your children into the young men and women you would have them be. Do it patiently, using all the effort at your command; pray often for wisdom to guide your children aright. When your hair has turned to silver, and your steps become slow, and your eyes become dim, your hearts will be made glad by your children, and you will give thanks to God as they with reason aplenty "rise up and call you blessed." May God bless all of you brides and grooms.

—3002 Luna, San Diego, Calif.

### HOW SHALL THEY HEAR —

(Continued from page one)

velop it. He who has this ability is less likely to fail as a gospel preacher. A man with this sort of personal magnetism, whether natural or acquired, increases his chances to be a success in selling the gospel to the world.

People usually are not interested in how long a preacher may be able to talk, but rather in what he says, and how well he is able to say it. Paul told Timothy to study (2 Tim. 2:15) yet, in the next chapter, 2 Tim. 3:15, he said that this young preacher had known the holy scriptures since he was a child. If you wish to apply yourself you must study and give attendance to reading (1 Tim. 4:13). To be ready to give an answer always to every man that asketh a reason of the hope

that is in you, is general instruction to us all, the preacher being no exception to the rule. When it comes time to hang out your shingle, grab your briefcase and hit the road as a full time gospel preacher, it would be well to be prepared, for if you are not the people will soon find it out.

### Appointment

It seems only fair and reasonable, after preparing himself for such a worthy calling, and it becomes evident that he can do the job, that he be appointed (or ordained) for such a work as preaching the gospel. Where the King James uses the word "ordain" the R. V. and others translates it "appoint." See John 15:16 and 1 Tim. 2:7 where Paul said he was "ordained a preacher;" other translations have it "appointed a preacher" or "messenger and preclaimer."

Timothy was a traveling companion of Paul on different occasions; which, may we suggest, is a fine way for a young preacher to get a little experience, for which there is no substitute as a teacher. In 2 Tim. 2:2 Paul referred to something that was said at the time Timothy was appointed or ordained a gospel preacher, before or in the presence of many witnesses. Perhaps he refers to a solemn charge which he gave him before the church. Who would know more about when a man should be recognized as a gospel preacher than the man with whom he had traveled, or the church with whom he worships most of the time, or shall we say the home church? It not only is a scriptural procedure, but it solves many legal problems also, which arise often in the life of a preacher. To be able to point to a time and place when you were appointed or ordained, as Timothy was able to do, would certainly be to a preacher's advantage. Since Paul evidently ordained Timothy, I can think of no one better than a firmly established preacher who is well acquainted with the one desiring to become a recognized preacher of the gospel to do the job. I think his home congregation also could confirm his ability and send him out, which would be a great asset to a young preacher to have his home church behind him. Those officiating at the ordination should charge the candidate with the responsibilities and duties incumbent upon him. John said, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 Jno. 4:1). The church has the right to make the test, and the preacher should live up to it. We need more preachers to be sure, but the great need does not qualify everybody to be preachers. One of our old pioneer preachers was approached one time by a young man who wanted to become a preacher. The old preacher said to the young fellow, "Son, if there is anything in your power to keep you from becoming a preacher, use it, but if you cannot keep from becoming a preacher then, get on with it, for you will make it." Anybody with that kind of desire, and any ability at all should make it. There are too many excuses used for preaching the gospel today. There is only one reason for it and that is to save souls. God needs you. If you can sell His product, then He needs a salesman like you.

### Support

It is the responsibility of the church to have the gospel preached. This does not mean that the church is under obligation to support every preacher in the brotherhood, but since Paul said, "How shall they hear

without a preacher" and that the church must make known the manifold wisdom of God (Eph. 4:10), then we have to choose a preacher and it becomes our duty to support him. A preacher called for a certain work has the right to expect support for his efforts, just as the church has the right to expect the preacher to be qualified to do the job. Brethren, let's support these qualified men well, rather than let them starve out and seek other fields of employment. There are a lot of people that can do the things that many of our preachers have turned to, but few who can do what our preachers can do, simply preach the gospel. Let's not let all this talent and ability possessed by many of our preachers be wasted in the pursuit of other employment, which is found so lacking in the field of preaching the gospel many times. Of course this is not always the rule, but in many places I have found it to be true. Let the church and the preacher work together that we may fulfill our God-given mission, for "how shall they hear without a preacher?"

—809 Lyons, Kansas City, Kansas

## From the Fields

James D. Corson, Rt. 2, Mahaffey, Pa., April 15—I am still on the firing line and holding out for the Truth. The churches in Pa. at present are hoping to find a better and surer way of interest and progress for the Lord's cause. May the Lord give us all more wisdom and courage.

Eddy Bullard, Rt. 2, Box 178-A, Denison, Tex., Mar. 26—I enjoy the OPA very much, especially the field reports. I would like to say hello to all the brethren everywhere. I think often of the churches I have been associated with; I thank God for you. Recently three have been baptized here; we have visitors almost every Lord's day. Remember us when you pray. Here are 3 subs.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., April 14—I have preached at Lee's Summit, and at both congregations here in Kansas City, since last reporting. We had one baptism, one restoration, and one confession of faults here at 10th and Ray Streets congregation today. I recently heard Bro. Joe Hisle, at Mt. Grove, Mo. I am to begin a meeting at Claxton church of Christ, May 4th.

Jim Hickey, Rt. 1, Box 117-A, Arvin, Calif., April 16—At the present time we are working with the Church at Arvin, California. This appears to be the ripest field I've ever worked in. I have been using Bible correspondence courses in my work and some interest has been shown. I plan to go to every door in this community to try to find some honest seeker of the Truth. I've had some good home studies with Pentecostal people, digressive brethren, and several others of no religious affiliation. We send our love to every one.

Bonnie B. Cayson, 1993 Burn Ham Ave., Memphis, Tenn., April 18—The church on N. Watkins St. has enjoyed the preaching of Brethren Billy Orten, W. K. Fulmer and David Macy. We surely enjoyed Bro. David Macy at the congregation on N. Willett St. It was good

lately to be in Birmingham, Ala., and hear Bro. Jack Cutter preach two good sermons. Since last report, I have preached at a number of congregations. May the Lord continue to bless all is my prayer.

J. Wayne McKamie, Route 1, McGregor, Tex. 76657, April 17—Since last report we have been in Wichita Falls (Lawrence Rd.), Ft. Worth (Beech St.), and Houston for week-end meetings. All of these were very enjoyable and, we trust, helpful. Last week we were able to attend one night of the Miller-Staley debate concerning the drink element in the communion. The audience was very orderly and the entire meeting that night was good. At present we are looking forward to Richard Nichols' meeting in Waco.

Tom E. Smith, 302 Phillips, St., Healdton, Okla., April 16—I was at Graham, Okla. for the morning service, April 7; two responded to the gospel call and another came forward at the evening service in East Healdton, and all were baptized into Christ. All are our grand children which is a cause for great rejoicing. We are optimistic of the continued growth of the congregations in this area. Healdton, Graham and Wilson are contemplating a closer relationship in our activities.

Jerry Dickinson, 13378 Knollcrest, Houston, Tex., April 12—I was in Temple, Tex., Sun., Mar. 24, and preached both services. I was overwhelmed by their hospitality and attitude. I held a week-end meeting at Monroe, La., Mar. 30-31, and greatly enjoyed my stay with these brethren who are trying to start a new congregation there. We should all pray for them in that great work. I plan to return for about two or three weeks' work there this summer. I pray the Lord will guide us all in the ways of truth, righteousness and soberness.

R. B. Roden, 112 Kelly Dr., Moore, Okla., 73060, April 19—Our meeting, April 12-14, was a good one at West Monroe, La. I surely enjoyed my visit in the home of Bro. and Sister Will Davis; they like to talk Bible as well as I. These people at W. Monroe have a zeal to work for the Lord. I am now in a meeting at Columbia, La.; W. Monroe has been a great help to this congregation. We are so thankful for brethren like these. I go next to Jerusalem, Ark., April 26-May 5; and Pottsville, Ark., May 17-26; then to LaGrange, Ga., June 1-9. Do pray for these meetings.

Ray Roe, Box 307, Stroud, Okla., April 2—We here are still trying to fight the good fight of faith. Mar. 3-10, we had our first meeting of the year; everyone seemed to be edified and strengthened. Prior to our meetings we had 2 move here and take their stand with us for the truth. Thanks to brethren who attended the meeting and helped with the songs, prayer and in a financial way. We enjoyed the meeting at Okemah, Okla., too. We ask your prayers in Him Who gave so much for us. At Okemah, we witnessed a young man desiring to obey the gospel and become a new creature in Christ, and 1 confession of wrongs.

Don Pruitt, 1323 South Drive, Oklahoma City, Okla., April 20—This being my first report to the O. P. A., I would like to take this opportunity to thank my brethren for extending to me the opportunity to work with them in this area. The Lord has richly blessed me by enabling me to preach in many places during the last year. Even though I have been hampered by college, I have been able to preach in Kansas, Missouri, Ark., Texas, and Okla. Last week I preached at Washington, Okla. with one restoration and one baptism. The congregation there is growing. Beginning in May, I will be working with the congregation in Ardmore, Okla. for a period of four months. Pray for us.

J. H. Stahl, Rt. 1, Box 316, Gerber, Calif., April 3—Rejoice with us in the good news that a place has been found in Corning, Calif. for the Lord's people. We have

bought the old Nazarene building at 1418 S. Street, and are remodeling it. We are a small group, with 5 families and parts of 2 or 3 other families, but we are working together. Since Oct. 1, we have been prospered enough to make a \$500 down payment, and 2 \$100 payments; we have put in a new cement porch, double front doors and a new aluminum roof. We have plans to paint inside and out, and put in new carpet and drapes. We are happy doing the Lord's work, and we ask all of you who love our Lord Jesus Christ to remember us in your prayers. Stop and visit us; you have a cordial welcome. Here is one sub.

Alton Bailey, 909 Truitt Ave., LaGrange, Ga., April 15—Our work continues very good in this part of the Vineyard. I enjoyed hearing Bro. Lynwood Smith two nights in Marietta, Ga., April 9-12. I enjoyed moderating for Bro. E. H. Miller in a victorious discussion with Bro. John Staley, near Cameron, Tex. on the drink element on the Lord's Table. The debate was well attended. Several preachers were there. It seems the truth prevailed. April 14, I preached in Dallas, and enjoyed meeting brethren I had not known before. Lord willing, I will be at Greenville, S. C., April 21; and then to Bandy, Ky., April 26-May 5; then to Houston, Mo., May 17-26. We look forward to these meetings. Pray for us and our efforts.

Ted M. Warwick, 5 Gloria Circle, Wichita Falls, Texas 76309, April 8—I wish to express my appreciation to the Old Paths Advocate for announcing the study to be conducted in Wichita Falls in Dec., and also for the words of Bro. Don McCord that he made in reference to the study. We feel fortunate in securing Ronny Wade and Johnny Elmore to help us arrange the study. The Garden's Edge congregation was blessed by the baptism of four young men and the restoration of one lady in the month of March. We were also filled with happiness a few weeks ago upon receiving a long distance call from Calif. informing us of the baptism of my Dad. The Lord willing, I, along with my family, plan to be in Calif. from two to four weeks this summer. We are looking forward to seeing many of our friends we haven't seen in several years.

Ronny F. Wade, Box 3636 Springfield, Mo. 65804, Apr. 19—Since last reporting we have assisted brethren in Harrodsburg, Ind., in a series of gospel meetings. Our stay with Bro. and Sister Verle Seeley was very enjoyable. This is a fine congregation, and they have been holding the light for nearly one hundred years. Our next meeting was with the Covina, Calif. congregation where Bro. Don McCord lives and labors. Large crowds were in attendance every night with only standing room available the last night. One was baptized and two made confessions. We enjoyed the presence of several preachers among them Jerry Harris, Jim Hickey, John Modgling, Wayne Fussell, Ronny Alexander, Chester King, and Don McCord. It was also a pleasure to have Bro. Carl Nichols in attendance several nights, an influence for good in the church for many years. Presently we are in a good meeting here at home with Bro. Edwin Morris. The Lord willing our next meetings are at Dallas, Texas (Boulder Dr.) and Fairview near Marion, La. in June. The Lord bless all everywhere.

Jim A. Canfield, Rt. 1, Box 87-A, Marion, La., April 16—Mr. 2-5, I was with the faithful church near Brookhaven, Miss.; they are yet contending for the Lord's way (Eph. 3:2-10; 1 Cor. 4:6; 2 Tim. 3:15-17). I enjoyed the Robert Adams home; Robert's mother, Sister Mary Jane Adams, is an old soldier of the cross. Due to the race trouble in Memphis, Tenn., I did not go to St. Louis as planned; I had planned going by way of Memphis. Last Lord's Day, April 14, we had good service with Bro. Adams and family from Miss., and the faithful church in Farmerville, La. Brethren Adams, Gatson and this writer spoke, letting the Bible speak for our faith and practice. The church at Farmerville continues to grow in the Lord. According to Bro. Joe Ribers, too, the

church at Memphis continues to grow. Let us all keep Christ's words in our minds—Matt. 23:1-33; 24:13-14. May God's blessings continue with us in these troubled days.

Rodney R. Ross, 2015 E. Abram, Apt. 119, Arlington, Tex. 76010, April 25—We moved from Duncan, Okla. to Arlington at the end of Jan. We plan to work with the congregation here for an extended period of time. The work is going very well. Thus far there has been one restored to duty. We are having some film studies and hope these will be fruitful. On Fri. nights we are surveying the N. T. Interest has been good and our knowledge is broadening. Recently I have spoken at Frederick, Tulsa and Duncan, Oklahoma; Lebanon, Mo.; and Pontiac and Flint, Mich. It was good to be with each of these congregations and especially to visit in Michigan. Hearts rejoiced at Pontiac as two young girls were baptized into Christ. I have a meeting scheduled with Huckleberry Lane, Abilene, Tex. June 7-16. If you have friends or relatives in the Arlington area, let us know and we will contact them concerning the church. Pray for the work here.

Jim Leonard, 307 W. 8th Ave., Rear, Huntington, W. Va. 25701, April 9—This is to report the activities of the Twelve Pole congregation near Huntington, W. Va. I was reared in the congregation at 18th and Madison, Huntington, and after straying as many youth do, I am now back to be a worker for the Lord. The congregation at Huntington formed a nucleus for the 3 other congregations in this immediate area; they are doing good work now in their own right. In our area, we have had preaching brethren Preston Brown, Edwin Morris, Billy Orten, Ronny Wade, Tom Lehman, Jack Cutter, Lynwood Smith, Paul Nichols, Jerry Cutter, Richard Nichols. Bro. Preston Brown is near us now at Chesapeake, Ohio; Bro. Joe Hisle will be at Huntington, April 12-21; Bro. Lynwood Smith will be at St. Albans, W. Va., April 19-28; and Bro. Johnny Elmore will begin a meeting for us at Twelve Pole, Ceredo, W. Va., May 31. It is a blessing the brethren in our area work together for the cause of Christ. Here is our sub.

Larry Joe Fleenor, 1829 Roanoke, Ave., Sacramento, Calif., Apr. 13—The church here at N. Sacramento is slowly but surely growing. Bro. Orvel B. Johnson has been working with us the past few months and has done a marvelous work. He and his wife, Jewell, have put in many hours each week going door to door. New members have been added; just last week we had 4 confessions. He has organized once-a-month Bible studies which are very helpful. Bro. Johnson also started the radio program and teaches on it with Bro. Orville Lee Smith. I am a pre-med student here and I do my studying at the Johnson home; they live near the college. We discuss the Bible; I can truthfully say that Bro. Johnson has encouraged me considerably. We are thankful to the members in the 4 churches in this area who visited my brother, Jim, while he was in the hospital. It is wonderful to know that people are so nice in these trying times. The church here is a strong and willing church. Before I close, I would like to add that I would appreciate hearing from young people in churches from other states, as I would like to write to young members.

Don L. King, 2200 Corbin Ln., Lodi, Calif. April 15—Since last reporting, we have preached at Stockton, Orangevale, Modesto, Manteca, and here at Lodi. We enjoyed very much the opportunity to teach at these and other congregations; the brethren at these places are very kind to us and for this we're very grateful. We attended all of Paul Nichols' meeting in Stockton that we possibly could, and enjoyed it so much. It was very upbuilding to me to hear God's word taught in the manner in which it was delivered. We were also made to rejoice at the response to the power of God, in that there were at least three confessions of faults, and one baptism. We enjoyed too the presence in our home of brother Jack Lee and Paul Nichols and family. We are anxious to move into our new building here. We are

planning a short meeting with brother John Smith, the Lord willing, as soon as we get in and settled. I am looking forward to entering the field full time in the spring of 1969. Any words of exhortation that you may have for me will be taken with gratitude. Pray for us as we continue to study and prepare for the work.

Jerry L. Cutter, Rt. 1, Crescent, Okla., April 13—During the first 17 days of March I was at Lebanon, Mo. It was a real pleasure to work with the brethren in that area who love the Cause so dearly. They have done as much as any church I know to spread the Word in regions abroad, and they have "visible result" to show for their efforts. I will be moving to El Reno, Okla., with my family in the next few weeks. The address given above is a permanent address by which I can always be reached. We will work in the El Reno area for some time after returning from the summer meetings. The 21st Street Church here in Okla. City is my chief supporter in the above work. I am scheduled for meetings at the following places this year: Ada, Okla., May 10-19; Huntsville, Ark., May 24-June 2; Hillcrest (near Brookhaven, Miss.), June 7-16; Sulphur, Okla., June 26-July 4; Andrews, Texas, July 5-14; Corcoran, Calif., Aug. 2-11; Bardley, Mo., Aug. 16-25; Sharonville, Ohio, Aug. 30-Sept. 8. May the Lord continue to bless the work everywhere.

Paul O. Nichols, 1400 Adena St., Bakersfield, Calif. 93306, April 16—Recently we have had one baptism and one restoration (formerly in digression) in Southwest Bakersfield. We have other prospects that we hope will respond soon. April 5-14, we were with the church at Stockton in a meeting. The crowds were excellent, cooperation good, hospitality above average, and the spirit of love prevailed. It was very enjoyable to see and be with so many of our friends and brethren from so far and wide. I am to return in 1969. During the Stockton meeting we were saddened by the sudden passing of Bro. Hood Wilkins. He had been attending the services, and one evening before coming to the meeting he took sick, and died that night. Bro. Wilkins was a very dignified preacher who not so long ago gave up digression for the Truth. He told me just two nights before he died that he was returning to Oregon for his health, but death intervened. We extend our sympathy to Sister Wilkins and others bereaved over his passing. April 21, I am to preach at Corcoran, the Lord willing. May 3-12, we are to be in a meeting at Modesto. We hope to see a lot of our friends and loved ones there. June 9-19, we are scheduled to be at Fruitland, Tex.; June 21-30, at Wichita Falls (Lawrence Road). On to the work!

D. B. McCord, 1414 N. Albertson, Covina, Calif., April 20—Our meeting with Bro. Ronny F. Wade was one of the very best—some of the best preaching we have heard here. We still rejoice from it. It was our pleasure having him and his family in our midst. We express sincerely our thanks to brethren in our area for cooperating so wonderfully. Brethren, our people of all people, are hungry for the pure truth—and the more old-time the ring the more appealing it is, it seems. Be not deceived, philosophies of men, the "new ring," this lecture-preaching with so few Scripture references that it can hardly be called gospel preaching, is indeed losing its appeal fast, if indeed, dear reader, it ever had an appeal. Thank God for brethren all over who still want a "thus saith the Lord," and will have it at all cost. We look forward now to other meetings this year; Wayne McKamie this summer and Paul Nichols this fall. Since last reporting, it has been my pleasure to preach in the San Diego and El Centro, Calif. areas, where brethren need not wonder about their continued steadfastness. For all the preachers who attended the meeting here with Bro. Wade we are so grateful. With men such as they helping to steer the "Old Ship of Zion" she can not possibly go aground, but will safely anchor at last in the "Heaven of Rest." Thank God for such a prospect!

E. H. Miller, Box 538, LaGrange, Ga., April 17—The debate with Bro. John Staley of Waco, Texas took place at the Hoyt Church of Christ as planned, April 9-12; it was a nice clean debate all the way through. Bro. Staley could give no Bible for what he was to affirm, so he read of Noah making wine, and Jesus turning water into wine, and other things off of the subject. He never gave one verse that he claimed showed Jesus used "fermented grape wine" when He established the Lord's supper. We gave Mt. 26:29, Mk. 14:25 and Lk. 22:18 to prove Jesus used "THE FRUIT OF THE VINE!" We gave Num. 13:1-27 to show a "CLUSTER OF GRAPES" is "THE FRUIT" and showed "NEW WINE FOUND IN THE CLUSTER" is the "WINE, WHICH CHEERETH GOD AND MAN!" (Isa. 65:8, Judges 9:13 (ASV), Isa. 16:10, Jer. 48:32-33 & Isa. 27:2-3). Bro. Staley agreed "GRAPES" are the "FRUIT OF THE VINE," so Gen. 40:9-11 was given to prove when they were "pressed—into Pharaoh's cup and drank, the "fruit of the vine" was drunk! But later, when fermentation took place it ceased being the "fruit of the vine" (Mk. 14:25 contrasted with Mt. 27:35; 46; 47 and Mk. 15:36 and Jn. 19:29-30—The New American Standard Version says "sour wine" instead of "vinegar," and "Smith's Bible Dict. was quoted, "THE VINE, ITS FRUIT—AND WINE AND VINEGAR PRODUCED FROM IT—THE ONLY OTHER PLANT WHOSE FRUIT IS NOTICED AS HAVING BEEN CONVERTED INTO WINE WAS THE POMEGRANATE—BOTH YAYIN AND TIROSH ARE OCCASIONALLY CONNECTED WITH EXPRESSIONS THAT WOULD APPLY PROPERLY TO A FRUIT; THE FORMER, FOR INSTANCE, WITH VERBS SIGNIFICANT OF GATHERING (JER. 40:10-12), AND GROWING (PS. 104:14-15); THE LATTER WITH GATHERING (MIC. 6:15), AND WITHERING (ISA. 24:7; JOEL 1:10)—IT SHOULD BE OBSERVED, HOWEVER, THAT—THE FRUIT IS REGARDED—AS THE RAW MATERIAL OUT OF WHICH WINE IS MANUFACTURED."! Funk and Wagnalls New Standard Bible Dictionary (3rd Edition of 1936) was given, "THE GRAPES WERE TRODDEN—TO MUST (TIROSH, NEW WINE, I. E. UNFERMENTED JUICE!" The Zondervan Pictorial Bible Dictionary of 1966 was quoted, "WINE—IN THE NT. GR. OINOS, WINE; ONCE GLEUKOS, NEW, SWEET WINE; OR GRAPE JUICE;—THE DISCIPLES, KNOWN TO DRINK ONLY UNFERMENTED GRAPE JUICE,—MEANS FOR PRESERVING GRAPE JUICE WERE WELL KNOWN:—AT THE LAST SUPPER JESUS SPOKE OF 'THE FRUIT OF THE VINE' (MT. 26:29), AS IN THE PASSOVER — IT MAY BE A STUDIED AVOIDANCE OF THE TERM WINE, INDICATING THAT THE DRINK WAS UNFERMENTED, AS THE BREAD WAS UNLEAVENED." A Bible Dict. of 1859, Based on one by Edward Robinson, was quoted, "Jewish writers give us full descriptions of the Passover Feast, from which we gather a few particulars. The master of the feast took a cup of unfermented wine, and blessed God for the fruit of the vine, of which all then drank." Webster's Unabridged Dictionary (printed in 1859) was quoted, "GRAPES—PROPERLY, A CLUSTER OF THE FRUIT OF THE VINE;—THE FRUIT FROM WHICH WINE IS MADE BY EXPRESSION AND FERMENTATION." Again, "MUST — WINE PRESSED FROM THE GRAPE BUT NOT FERMENTED." (1907 copy, "WINE PRESSED FROM THE GRAPE BUT NOT FERMENTED — 'THESE MEN (ARE, EH.) FULL OF MUST.' WYCLIF (ACTS 2:13).") A full recording of the 8-hour debate can be obtained for the price of the tape and postage. Sunday night, there was one confession of fault. We had good attendance and interest for the debate and the week-end meeting following. We also preached at the Sand Springs congregation Sunday at the 2:00 p.m. services. We were glad to have visitors from 3 or 4 states. Brethren Stewart, Holt, Lindsey, McKamie, and J. D. Phillips were some of the preachers present (there were others whose names I do not recall).

Sunday is the golden clasp that binds the volume of the week.

Our purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

# OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.' (Jer. 6:16) 'And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in.' (Isa. 58:12).

Vol. XXXIX

LEBANON, MISSOURI, JUNE 1, 1968

No. 6

## IF LAW IS RELATIVE

By Tom Lehmann

We hear much about truth today. Truth is to be loved and obeyed by every believer in Christ. Truth is the only basis we have for unity. Paul said, "Yea, let God be true, but every man a liar. . ." (Romans 3:4). Again, Paul teaches that, "All scripture is given by the inspiration of God. . ." (II Timothy 3:16). Jesus said, "Thy word is truth." (John 17:17). Again we read, "Grace and truth came by Jesus Christ." (John 1:17). Truth has nothing to fear! Truth can be freely investigated. Jesus said, ". . . The truth shall make you free" (John 8:32).

Every verse of scripture is truth. However, we need to understand one thing, all truth is not law. The truth of God's divine word, and specifically in the New Testament, falls under two categories: "LAW" and "LIBERTY." When we study the Bible, it is of the utmost importance that we distinguish between the two. "Law" is not "liberty," and "liberty" is not "law," but both are "truth."

We emphasize this point, because some are openly teaching, "Truth is relative." This idea is advanced in an effort to "prove" religious unity is impossible to attain if based on "What the scriptures command." It is reasoned by some, "What is law to me may not be law to you. What is law to you, may not be law to someone else." Thus, it is reasoned, "We cannot draw a line and confine a group to 'what we believe.' We must accept all as faithful brethren even though some practice what would be error to us." Because of this reasoning, it is thought, "We can accept any person into our pulpits who believe Jesus Christ is the son of God, even if he has not been baptized; because he is a 'potential' brother. We can, and should, allow brethren that practice the use of innovations in the worship preach for us, because what seems unscriptural to us, may seem scriptural to them." The scriptures used to "prove" this idea are found in Romans 14.

Our brethren who teach this seem to do away with the word "law" and replace it with "truth." They want us to believe that there is not absolute law, but that all truth is relative (not absolute, Macmillan's Modern Dictionary, page 970). They teach, "We should receive those we call digressive and use them in the public worship." Some even say, "Though we call sectarians our 'potential brothers,' we should not deny them the (Continued on page eight)

## "AVOID THEM"

By Homer L. King

"Now I beseech you brethren, mark them who cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18). "And we beseech you brethren, to know them who labor among you, and are over you in the Lord, and admonish you" (1 Thes. 5:12). "But there were false prophets also among the people, even as there shall be false teachers among you, who privily (privately) shall bring in damnable heresies—And many shall follow in their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (2 Pet. 2:1, 2).

From the above and such like quotations, it is plain to be seen that the Lord foreknew the danger of unfaithful, disloyal, unsound teachers, hence gave us plenty of warning, that we might avoid many troubles and divisions. However, in the face of all these plain and solemn warnings—yea commands, many of the so-called loyal churches are continuing to encourage, sanction, receive and employ unsound and disloyal teachers and preachers. This has been and still is one of the greatest handicaps, with which the sound brethren have to contend, in restoring and maintaining the Apostolic Order in the work and worship of the church. If the so-called sound churches, especially the leaders and elders of those churches, would cooperate with the sound preachers as they should, much of the trouble could be eliminated. Thus making it possible for the evangelists to devote all their time to the noble work of restoring the Ancient Order and of sowing the "seed of the kingdom" into new fields.

One of the most discouraging and vexing experiences of my evangelistic work has been, after I have warned the brethren of the danger of using and allowing unsound men to take an active part in the work and worship of the church, to be called upon to come to their rescue to, if possible, settle and straighten out the troubles, divisions, and difficulties as a result of allowing unsound men to teach in said church. "Experience is a dear teacher, but some will learn by no other," it seems. Surely, these words are in order here: "My people are destroyed for lack of knowledge" (Hosea 4:6). "Where there is no vision the people perish; but he that keepeth the law, happy is he" (Prov. 29:18).

Are we "ever learning and never able to come to a knowledge of the truth?" If there ever was a time that we need men to take the "oversight of the church" who have "vision" (foresight, judgment), and knowledge of God, it is now. My heart has been sickened a number of times, when I have observed that the leaders of the church would allow or call upon just anyone, who may pose as a preacher or teacher, to teach the congregation or to serve at the Lord's table. This, too, without any knowledge of whether the man was sound or unsound, clean or unclean.

So long as the brethren will take no more interest in the welfare of the congregation than to do as the above described, the congregation, over which they have the oversight (?) will never make much progress. For such practice will keep them always torn into contending factions and fighting among themselves. Do you want the congregation to become and to remain sound, brethren? Then, remember that the stream does not rise above its source, nor the congregation above its leaders and teachers. As your leaders, teachers, and preachers are, so will your congregation be.

"What shall I do," someone inquires, "when we have a preacher or teacher present, who is not quite sound?" Let him be a good listener, until, if ever he declares his loyalty. The same is true of those, whom you do not know. "They will not say anything about our differences in their teaching," says one. How do you know? If not publicly, they will privately, and besides you are not obeying the command given by Paul, viz., "mark them" (Rom. 16:17, 18).

—From *Old Paths Advocate*, September 1936.

**Note:** Though these words were written over thirty years ago, I am still of the opinion it is true and profitable for us. Times have changed but God's Word has not, and we are still commanded to "mark them" and "avoid them." —HLK

### I WAS NOT APPRECIATED (So I Just Quit)

By K. G. Wilks

The above caption seems to be the trend of the day, even among the sons of God. WHO IS APPRECIATED? There are those who are saying, and perhaps many more are thinking, "The brotherhood did not appreciate my labors, my zeal, my suffering, so I just quit!" Responsible brethren in congregations become quitters. Preachers turn quitters. Members, too. All because of no appreciation. But not appreciated by whom? The brethren? The churches? Why not serve for God and his Son who do appreciate loyalty and service? Why even try to please the brotherhood? That is men-pleasing, condemned by Holy Writ.

What father is fully or even a little appreciated by his sons? Few indeed! But does he quit caring for, feeding, training, serving those sons? You know what a community thinks of such a quitter. Even the civil law attempts to compel the father to support his children.

What mother is fully appreciated by her husband, her children, her neighbors, the other members of the church? Does she quit? You know full well the harsh criticism heaped upon such a mother by the whole community.

Does the policeman, the judge, or other public servant quit because he is unappreciated? Or criticized? The Lord Jesus quit because he was criticized and unappreciated? NO! he said, "Father, thy will be done." Did the apostles quit because they were accounted as the scum of the earth, unappreciated, denied the necessities of life, the comforts of a home and love of family? You know they did not! Yet these men-pleasing and self-pleasing sons of God, his servants, his beloved children, blood bought and eternally blessed (if faithful unto death), want to quit what they are capable of doing for the Lord and really want to do, just because the brethren do not appreciate them.

One man is often the key to a whole campaign of exertion for good. If that one man holds fast, the campaign is saved. On the other hand, One man can be the key to a landslide of defeatism, "quit-ism," by just talking about how hopeless it is to try to serve the cause, to please everybody. AGAIN, IT IS GOD AND THE LORD JESUS THAT WE ARE TO PLEASE!

It must be that only by the hand of God does His church survive for Luke, the gospel writer says in quoting the Lord, (Ch. 16:8) "for the sons of this world are wiser than the children of light."—but do the children of light HAVE to be unwise? No! They just are in so many ways.

"Be watchful, stand firm in your faith, be courageous, be strong" (I Cor. 16:13). As chief of the brethren, as teachers, as preachers, as mothers, wives, even children, all as members of the body of Christ, each in your own capacity and ability, hear . . . "what the Spirit says to the churches, "He who conquers shall not be hurt of the second death" (Rev. 2:11). Conquerors do not quit! In the book of Judges 7 (the Lord God said to Gideon) . . . Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. And the Lord said unto Gideon, The people are yet too many; bring them down to the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whosoever I say unto thee, This shall not go with thee, the same shall not go. . . (7) And the Lord said unto Gideon, By the three hundred men that lapped, will I save you, and deliver the Midianites into thine hand: and let all the rest of the people go every man to his place. (20) And they cried, The sword of the Lord, and Gideon. (21) . . . and all the (enemy) host ran, and cried, and fled."

Shall God be served better by the few than by the many including the few? If so, then God's will be done.

**NOTE:** God give us the wisdom and unselfishness to support and encourage the faithful evangelists and workers so that they can with confidence go out to work for the Lord. Brethren, every word of this is written in a spirit of kindness, but hopeful of encouraging, chiding, goading the many capable and qualified preachers and workers into re-entering the field.

There are thousands hacking at the branches of evil to one who is striking at the root.

When enough people praise the Lord, it will no longer be necessary to pass the ammunition.

### FOR WHAT MAY THE BELIEVER PRAY?

By J. W. McGarvey

This is a question of much interest to every child of God. Indeed, it has always been a matter of deep concern to all persons who recognize the right of petition, and the Divine agency in the government of the universe. But until life and immortality were brought to light by the gospel, it was among the mysteries. No Gentile philosopher could ever answer it. And even the Jewish doctors, with the book of types and prophecies in their hand, signally failed in their attempts to solve this very interesting problem. Their views of redemption were too contracted, too carnal, and too selfish to allow them to comprehend the fullness of the scheme of God's philanthropy.

But when it was known and practically demonstrated that "God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); that "Jesus Christ by the grace of God, tasted death for every man" (Heb. 2:9); that the Holy Spirit was sent to "convince the world of sin, of righteousness, and of judgment" (John 16:8); then it was that both Jews and Gentiles began to understand more perfectly their rights and immunities as the citizens of the kingdom of heaven; then it was that Paul could exhort, with the full assurance of faith, "That supplications, prayers, intercessions, and giving of thanks be made for all men" (1 Tim. 2:1); and then it was that beloved John could say, with the same confidence, "If we ask anything according to his will, he heareth us" (1 John 5:14).

The will of God, then, is the only limitation to the believer's right of petition; and this, thanks be to God! is always in perfect harmony with the happiness of the individual, and with the very highest and best interests of the entire universe. "As I live, saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live" (Ezek. 33:11). "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). The believer, then, is divinely authorized to pray for any thing and every thing that pertains to the enjoyment, the justification, the sanctification, and the eternal redemption of himself, and of every other man. "For," says Paul, "this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:3-4).

The question, then, whether the humble, penitent, unbaptized believer has a right to pray for the forgiveness of his sins, must have arisen either from a want of knowledge respecting his privileges, or from a very gross misconception of the true province of faith. The believer has a right to pray, at all times and under all circumstances, for any thing that is according to the will of God; else the blood of Jesus Christ had never flowed for their expiation. And, therefore, the believer, whether baptized or unbaptized, has a right to pray for the pardon of his own sins and the sins of all other men, just as certainly as he has a right to pray for any thing else.

But he has no right to pray for their unconditional forgiveness. He has no right to pray that God would pardon his sins while he neglects the means or the con-

dition of pardon. "Watch and pray," is the order of the Divine government. The farmer who attempts to raise a crop of corn simply by plowing, and harrowing, and sowing, and reaping, without, at the same time praying that the blessing of God may be upon the work of his hands, is a practical atheist. God may, indeed, in the plentitude of his mercy, give, even to the wicked, his heart's desire. "He maketh the sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust" (Matt. 5:45). But, nevertheless, the man who thus plows and sows is a fool; he hath said in his heart, "There is no God" (Ps. 14:1). And, on the other hand, the man who attempts to supply his granaries simply by praying, while he neglects the means that God has appointed with reference to this end and object, is, to say the least, a very great simpleton, if, indeed, he is not a willful sinner; for he is evidently praying contrary to the will of God.

Now, all this is just as true in the kingdom of grace as it is in the kingdom of nature. It is just as certainly the order of God's moral government as it is the order of his physical government. The man who attempts to procure the pardon of his sins without prayer, by simply attending to any positive institutions, whether appointed by man or ordained of God, is a mere formalist. And, on the contrary, he who would obtain the full assurance of pardon, by praying or agonizing at the mourner's bench, or at any other bench, without confessing the name of Jesus Christ, and being baptized, by his authority, into the name of the Father, and of the Son, and of the Holy Spirit, is certainly in darkness respecting the order of God's own appointment; and has great need that some one instruct him in the way of the Lord more perfectly.

We would not willfully discourage the earnest and fervent prayer of any humble, penitent believer. His words are a part of the fuel that serves to supply the flame of love in his own heart. We say to him, let them ever burn; let the flame continually increase. But if he is unbaptized, we would also say to him, in the language of Ananias to the humble, penitent, believing and prayerful Saul, "Why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Let him not cease to call upon the name of the Lord; let him pray while rising up; let him pray while going to the water; let him pray while immersed in the water; let him pray while rising out of the water; let him always pray; but let him not, at the same time, neglect the other conditions on which God has so graciously promised to forgive his sins. All exclusive theories respecting conversion, justification, sanctification, and redemption, whether they relate to the will of God alone, or to the blood of Christ alone, or to the work of the Spirit alone, or to the word alone, or to faith alone, or to prayer alone, or to baptism alone, or to works alone, are utterly inconsistent with the Divine plan, and should, therefore, be at once wholly repudiated and renounced by every lover of truth and order.

We are fully aware that some very plausible theories of pardon and justification have been framed on the ground of God's foreknowledge and eternal purposes respecting man. But what do all these signify so long as it is written, "He that believeth and is baptized shall be saved" (Mk. 16:16). And again: "Repent and be

(Continued on page ten)



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## THIS AND THAT

**Late Again!**—so apologies are in order. Due to lack of time and unavoidable pressures, you are late getting the June issue. Lord willing, and with school out and about a week or two of let-up in other responsibilities, your July issue should not be too many days getting to you after you receive this one. Readers are so patient with me, and I am so grateful. The welfare of *Old Paths Advocate* is good; finances are not so great that we are not able to meet them; subscriptions hold up fairly well; the confidence of brethren generally goes on unabated. You can count on us, brethren, to stand for the Old Paths, with the help of God and our brethren.

**Field Reports**—Yes, we still welcome field reports from brethren in general and preachers in particular. Please get them to us as soon after the 15th of the month as possible. We hope this summer to be able to get back on a regular schedule and stay there.

**Summer plans**—Our plans for the summer are to stay near home most of the month of July, and then conduct meetings in the Arvin, Modesto and Sacramento areas in latter July and August. Not being able to accept the calls from other states distresses me; my hope and prayer is that soon this can be different. Local church responsibilities and home duties make it imperative that I remain closer home. I regret not being able to attend the Sulphur, Okla. meeting this year! I will be there in spirit anyway. God bless all who can attend. I need your prayers, please.

**Explanation**—Due to lack of time, I am not able to write on "They Shall Not Pass" as mentioned in May issue; perhaps, in July issue we can do that.

—Don McCord

## BOOKS AND TRACTS

**Old Path Hymnal No. 2**, revised and enlarged edition of our former Hymnal. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one: **Gems of Gladness; Star of Hope; Hymns of Love; Singers Choice; Songs We Love; Joyful Praises; Old Path Echoes.**

Tracts: **Clark-Harper Debate (Communion)** — 25c each; **Clark-King Discussion (Communion)** — 25c; **The Communion by Ervin Waters**—35c. Send all orders to 1061 N. Pilgrim, Stockton, Calif.—Homer L. King

## OUR HELPERS

We again express our appreciation for you continued interest in behalf of this journal. Please check the following and report any errors to us immediately. It is most important that you do this in order that we may keep the record straight. We work very hard to see that all who subscribe themselves and all for whom someone else subscribes receive the paper. In spite of our hard work in this direction we make errors from time to time. So, would you please help us by closely checking this column every month. Thank you kindly!

Elizabeth Byford—10; Mattie Lloyd—5; Tom Everett—5; Joe Hisle—3; Maxie Crouch—3; B. S. Rawls—3; Lawrence J. Ballard—3; Olive Wilburn—2; Bruce Caskey—2; Jesse French—2; Delton Cogburn—2; Elizabeth Wilson—2; Joe Davis—2; J. L. Humphrys—2; Robert Mace—2; S. J. Bryant—1; Wayne Pearce—1; Patty Cromer—1; Ron Alexander—1; L. E. Fussell—1; Miles King—1; David Hays—1; Ray Asplin—1; D. V. Taylor—1; W. A. Joyce—1; Nolan Young—1; H. D. Hinton—1; R. E. Bumgardner—1; Oliver McCombs—1; James Mason—1; John J. Van Stavern—1; Wayne Towe—1; Alta Massengale—1; Irvin Barnes—1; Ted Warwick—1; Doris Reynolds—1; P. R. Roe—1; Ed Powell—1; Vera Hartin—1; Pansie Keele—1; C. Arney—1; J. P. Washburn—1; Richard Nichols—1; Emmitt Offill—1; Marie Menasco—1; Tommy Bakert—1; James Winchester—1; Carl McCormack—1; W. C. Smith—1; Carl R. Hurd—1; Melvin Holcomb—1; H. D. Hammonds—1; Stella Barnes—1; Dave Doing—1; Ron Courter—1; Mrs. Mary E. Fegett—1; Mrs. Billy Board—1; Raymond Bray—1; L. E. Neeley—1; Wallace Middick—1; J. R. Permenter—1; Ellis Lindsay—1; John Rogers—1; J. M. Perkins—1; Gareld Stumpff—1; T. P. Spradley—1; Gillis Prince—1; Mrs. Don Bodiford—1. Total—101

## ACKNOWLEDGMENT

To date the following contributions have been received to help in the purchase of a meeting house at Visalia, Calif.: Huntington, W. Va.—\$120; El Centro, Calif.—\$100; Montezuma, Iowa—\$100; Southwest Bakersfield, Calif.—\$100; Lompoc, Calif.—\$50; Porterville, Calif.—\$400; Maitland, Fla.—\$25; Okla. City—\$75; Richmond, Calif.—\$25; Baton Rouge, La.—\$50; anonymous, Pomona, Calif.—\$10. We are so thankful for those who are so willing to help us get the truth established in this area. We are located at 400 North Church St. Pray for us and the work here.—Robert E. Lee, Box 82, Ivanhoe, Calif. 93235.

## "PRECIOUS PRAISES"

This is the appropriate title of the new song book compiled by Bro. M. Lynwood Smith, Rt. 1, Box 151, Wesson, Miss. The book is in the hands of the printer and should be ready by July 1st. Due to increase in prices, the book will sell for \$1.00 a copy or \$75 a hundred. It is the same size book as "Heavenly Harmonies" and "Gospel Herald." Advance orders would be appreciated. Order of Bro. Lynwood Smith, address above.

## SHARING OUR MAIL

May 14, 1968

Dear Brother and Sister in Christ: I would like you to put this in the OPA, please, so Mother's friends, new and old, and relatives, can see that she has celebrated her 90th birthday today. About 25 of her children, grand children and great grandchildren attended a reception for her. She stays in good spirits and is fairly well. Perhaps friends would please send cards from time to time; she would so enjoy that. With Christian love, Elva Elkins, 1105 E. Fairmont, Modesto, Calif. 95350.

(Note: The sister who is the subject of this letter is Sister Mary E. Bryant, a long-time faithful member of the body of Christ, and who has descendants in several congregations throughout our land.—Don McCord)

## A WORTHY CAUSE

A brother in Colorado writes concerning **Brother J. D. Corson, Rt. 2, Box 222, Mahaffey, Penna. 15757**. It is as follows: "I am sure that you as well as many of the brethren know Bro. J. D. Corson. Right now he is in dire need of financial help.

His youngest son, Tommy, who is also a member of the church, was critically injured in a one-car accident May 22; he seems to be improving. He had to be flown to Pittsburg, Pa. and placed under very special care in one of the best hospitals in the East. Due to head injuries he has not regained consciousness to this day and will be in the hospital a long time.

Any financial help would certainly be appreciated. Most of all they need your prayers. May God bless all who respond to this worthy cause. We have just returned from Pa. and see the need that exists."

(Note: It has been my pleasure to know the Corsons a long time. Bro. Corson is a preacher of the gospel, and is so deserving of any help that is forthcoming; I hope that brethren everywhere will see this need and respond. I know these are worthy people. God bless them.—Don McCord)

## A WOMAN'S GLORY

By H. C. Harper

**Comments on 1 Cor. 11:3-16**—If the reader will turn to and read the context with Gen. 3:16—"and he shall rule over thee;" 1 Tim. 2:12—"not to usurp authority over the man;" 1 Cor. 14:34—"but they are commanded to be under obedience;" 1 Peter 3:6—"Even as Sarah obeyed Abraham, calling him Lord;" Titus 2:5—"obedient to their own husbands;" Eph. 5:23—"For the husband is the head of the wife, even as Christ is the head of the church"—I say if the reader will turn to and read the context with these texts, a better start will be made in getting an understanding of 1 Cor. 11:3-16.

"Head" as used in verse 3 and as used the second time in verses 4 and 5 denotes the one with authority or power to govern; and as used the first time in verses 4 and 5, "head" denotes the one of the physical body.

Instead of "long hair," as in verses 14 and 15, the Greek has hair, that is komee, uncut hair, hair to the length that a man's nature or a woman's nature makes it grow. And if a woman has such hair, it is a glory (doxa, "calls forth praise") for her. Why?—"for her hair is given her for a covering," v. 15. The second

"for" is anti and denotes: "for, in place of, instead of." And "covering" is peribolaion, a covering, a veil. Then we have it: "for her hair is given her 'for, in place of, instead of' a covering, a veil." Who gave her this distinct equipment?—Her Creator.

Now, we can understand verse 10: "For this cause ought the woman to have power on her head, because of the angels." The holy angels are implicitly obedient to God. Can woman afford to be less? No; then let her show it by her example to the angels here. In saying, "power," or authority, the apostle names the thing signified instead of the things that signify it. And, "the head of the woman is the man," v. 3. Now, what is the token that woman ought to have on her head to show that man is the head of the woman?—"Hair," uncut hair, natural hair, hair to the length her nature makes it grow—hair that her Creator gives her "instead of a veil;" hair, the token on her head, which shows that "the head of the woman is the man," v. 3. Hence it is "glory" to her to have such hair; and she shows obedience to God in keeping it.

Now we can understand why "if a man have long hair, it is a shame unto him" v. 14. That is hair (komee), uncut hair, natural hair, hair grown as long as nature will grow it. And being thus garbed, he dishonors Christ; for "Every man praying or prophesying having his head covered, dishonoreth his head" v. 4. It is "hair" (uncut hair) that is a shame to him. Hence it is this "covered" head by which he dishonors his head, Christ.

Now, let us examine the original of verse 4. There is an omitted word. It reads thus: "Every man praying or prophesying, having—on head, dishonoreth his head." Christ is his head, v. 3. What is "on head" that dishonoreth Christ? Evidently, that which "is a shame unto him," v. 14. And what is that? Hair, hair as long as his nature will make it grow,—hair uncut.

Then hair, cut in any way, is "head uncovered," and hair uncut in any way is "head covered." And since hair, long hair, uncut, "is given for a veil," such hair is the token, symbol, mark, or brand, on her head, that "the head of the woman is the man," vs. 3, 19, 15. This is her God-ordained mark.

Cutting her hair in any way removed the God-ordained mark from her that "the head of the woman is the man." And letting his hair grow uncut, man dishonors his head, Christ. He presumptuously takes the mark God gave woman.

So the apostle argues in v. 5, that if the woman cuts her hair, thus having "her head uncovered," since God gave her hair, uncut hair, "for a covering," she would as well cut it off at the scalp: for "that is even all one as if she were shaven." This clinches it, that her God-ordained, God-given hair, hair uncut, is a divine requirement of "every woman," every place, as cut hair is for man. And the apostle also shows this to be true on their own admission, saying: "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered" v. 6.

Shorn and shaven mean to cut the hair off at the scalp. But since they concede this to be wrong in woman, and he has shown in v. 5 that this removed her God-ordained mark (hair, uncut hair), making "her head uncovered," no more than cutting it in any other way does, he argues: "let her be covered." That is,

keep her hair uncut, as her God-ordained token that "the head of the woman is the man."

Notice, too, it is not simply husband and wife, as some construe it; but "every man" and also "every woman." And since God has given woman, according to her womanly nature, hair, natural hair, which is uncut hair, for, or in place of a veil, she no more has an artificial covering or veil by divine authority on her head than the man to whom the boss gave a spade instead of, or for a shovel has by authority of the boss, as shown in verses 15 and 16.

The woman who cuts her hair stands under condemnation; and the man who goes with uncut hair is under God's condemnation. It is not of local application, for the "churches of God" are to follow. Neither was it a transitory period, but this dispensation of God. And to take this from the realm where God speaks, and put it where man speaks, is nothing less than to dictate to God. And I say with the apostle: "Let God be true, but every man a liar."—Rom. 3:4. And instead of the whole teaching here relating to "an artificial covering," it relates to the God-ordained covering, hair, "for her hair is given her for a covering," or instead of a veil.

And the woman who would be bold enough to remove this that shows, as God ordained it, "the head of the woman is the man," would be bold enough to take man's place in the churches, and get another reproof from God's apostle, as we see in the 14th chapter of this letter.

Objection: "Paul says if a woman will not wear a veil—artificial covering—let her also have her hair—natural covering—cut off.

But Paul says no such thing. He says: "For if a woman be not covered, let her also be shorn," v. 6. Now what is it that will constitute her "covered?" Ans.—"Hair, long hair," v. 15. "But if a woman have long hair, it is a glory to her; for her hair is given her for a covering," or instead of a veil. Hence this knocks out the "artificial covering" by divine authority, and binds "long hair," uncut hair—as the God-ordained mark of verse 10 to show that "the head of the woman is the man," v. 3. And when she cuts off any of her hair, she has removed this mark; hence the apostle says, "let her also be shorn," that is, have it cut off right at the scalp. But to this "shame," they object; hence he goes right on to say: "but if it be a shame for a woman to be shorn or shaven, let her be covered," v. 6. And how can she do this? Ans.—By keeping "long hair,"—uncut hair,—and this is the only way she can do it by divine authority.

**Note:** This article can be ordered in tract form by writing to: Bro. A. H. Jones, 1464 Casa Loma Dr., Baton Rouge, La.

We should remember the wrongs done us — only, that we may forgive them.

If we take care of our characters, our reputations will take care of themselves.

A moment of worldly pleasure may be followed by an eternity of regret.

## THE DANGEROUS TREND — LIBERALISM

By Orville Lee Smith

We wrote before concerning this dangerous trend. It was developing and working then. We realize now the great storm that hit our brotherhood as a result of that dark cloud. The destruction in that storm was great. Friendships were struck with the lightening flash of liberalism. Fellowship in our brotherhood was hindered by the cloudbursting rains of false doctrine. The floods carried many too far out; therefore, we see some drifting too far from the shore. The ferocious winds blew some from sound doctrine into error.

When this dark cloud arose, some of us recognized it as being ugly and vicious. Others did not become concerned until they saw the destruction of the storm. It seems that all of us should be able to see the terrible after-effects of this storm. We should give our thanks to God for protecting the faithful in this storm. We used His lightning rods of true faith to protect us. We stayed with the Old Ship of Zion and stayed in fellowship with the crew; therefore, the floods did not carry us away. We stayed upon the shore of truth and did not drift away. We took refuge in the storm cellars of righteousness and were protected from the howling winds of carnality.

Let us notice the terrible after effects of this awful storm. Some withdrew fellowship from the faithful in order to try to fellowship those who are unfaithful. Thus the storm of liberalism caused division; it also caused strife, bitterness, hate, malice, infidelity, prejudice, weakness, deceit, blasphemy, evil speaking. These are mountains of unrighteousness which can only be removed by faith in God's Word.

If you are spiritually sick because you have accepted liberalism then you need to accept what the Doctor's Book of the Great Physician (the New Testament) says; it teaches you to repent of your sins, confess and have prayer for forgiveness.

Now, it seems the storm clouds are forming again. They could cause another storm; let us watch them. They seem to be working in formation that would hurt the unity of the faithful. These clouds of liberalism seem to be reaching out to extend fellowship to those in sin. However, the Bible limits our fellowship in 2 Cor. 6:14-18 to the righteous only. These clouds forming in the sky of religion are: the scoffing at the truth when it teaches that the church is an organization and an institution; reducing the New Testament to a par with man's opinion; false accusations against those who abide in the Bible of being hypocritical, prejudiced and lacking in love; extending fellowship to those in sin.

In the former battle advancements were made in public studies on fellowship. When it came in contact with a spiritual blockade of scriptures, its progress was stopped and its ugliness was exposed. Its advocates began to work very hard privately. The latest strategy of these advocates of looseness is to advance their ideas through a press effort. They seemingly do not care how much damage is done. They need not think they can avoid a counter-press attack. Let us who are solid oppose this evil movement with all of our strength.

Finally, brethren, remember that one of the best

ways for us to limit God in our lives is to refuse to be bound by the limitations God has placed on us in His word. Let us think on these things.

## THE TRYING OF OUR FAITH

By Homer A. Gay

We learn in Rom. 6:3-4 that we are baptized into Christ, into His death—buried with him into death in baptism, and raised to walk in newness of life. Still walking by faith. The word of God is the source from which faith comes. The word of God promises salvation, that is remission of past sins, to those who believe in Christ; repent of their sins—turn away from them; confess Jesus Christ before men, and are baptized for the remission of sins.

Now, those of little, weak or dead faith may stagger at the promise of God and think that God should save them some other way; but those who would walk in the steps of the faith of our father Abraham will not stagger at the promise of God, but will be strong in faith, believing that God is able to perform that which He promises.

You should know and realize that a God that could speak this world into existence, that could hold the waters of the seas in the palm of His hand; a Savior who could cleanse the leper, feed the hungry multitudes with only a few loaves and fishes, who could open the blind eye, and call the sleeping dead back to life again; a Holy Spirit, that could guide the apostles into all truth could give them power to speak in every language under heaven, and show them things to come—I say that you should realize that they are capable of giving us a way in which we can walk by faith and not by sight.

Many times we will have to give up a friend, for lack of faith or confidence in that friend. In the church of Christ, I have had to lose confidence in some of those whom I loved very dearly and had learned to put great confidence in. But that does not weaken my faith in God. If someone else betrays my confidence, why should I lose confidence in you also?

Let us remember in living the Christian life, James says, "The trying of your faith worketh patience."

Paul, in walking by faith, met with the disciples upon the first day of the week to break bread, Acts 20:7. This is something else in which our faith is tried. A weak, little or dead faith will neglect this; but those strong in faith will follow the examples set by Christ, the apostles and early Christians, and meet with the faithful few on Lord's Day for the communion service.

The faith of the Apostles was tried when they were caught and whipped, and commanded to not preach in the name of Jesus any more. But Jesus had commanded them to preach, and they replied by saying "whether it is better to obey men than God: judge ye;" and they preached. Even some of their brethren objected to them preaching to the Gentiles, but they continued to walk by faith and preach everywhere.

You, too, Christian friend, will find many trials of your faith. Some will object to your declaring the whole counsel of God to the world; some will object to your worshipping God as He has directed in His word; some will try to lead you off into more modern

and popular ways of trying to serve God. Some object, (I hope through ignorance), to singing scriptural songs, with the spirit and with the understanding, and preaching the pure word of God to the thousands of listeners over the radio. But, like Paul, in Acts 20, "None of these things move me. For I am set for the defense of the gospel."

So, let us center our faith in God, and not man; and be not faithless but believing. And let us walk in the steps of the faith of our father Abraham who was strong in faith, giving glory to God. And remember, the trying of our faith worketh patience.

Let us also realize that "He that turneth away his ear from hearing the word of the Lord even his prayer is an abomination," Prov. 28:6.

Above all things I'd rather have Jesus, and be accepted of Him.—Selected by M. Lloyd, old copy Old Paths Advocate.

## OUR DEPARTED

**Stallcop** — Sister Hester Stallcop of Brazil, Ind. passed away April 16. She left two sons, William and Paul; and one daughter, May. She was a long-time faithful member of the church at 403 Jackson, Brazil. She could be depended upon for her loving disposition and her good works in seeing that widows and older members had a way to worship. She will be greatly missed. We had the honor of speaking at the funeral to her many friends, exhorting and warning those still living. Bro. Richard Nichols assisted.

—B. F. Leonard

**Pace** — Brother George Pace was born Oct. 20, 1885, departed this life on May 2, 1968. He is survived by 3 daughters and 2 sons. Services were conducted at Winters, Calif. May 4, 1968. Bro. Pace was about the Lord's business to the very end and will be missed by all the brothers and sisters at Winters. I was assisted by Bro. Orvel Johnson and by the singing of Brothers Robert Lee, Bob Orear, Joe Fleenor, John Long; Sisters Betty Owens, Wanda Fleenor, Gail Rogers. I greatly appreciate the help from them.

—Edward Powell

**Prince** — Bro. Chester Prince departed this life at LaGrange, Ga. where he had been a member of the Lord's church for a long time. As Bro. Lynwood Smith said, "He was an humble saint;" this is how I remember him while in meetings in the South in years gone by. He was the son of the late Sam Prince, and Ruthie Prince, who reside at Woodland, Ala. Besides his mother, he is survived by his wife and children, as well as several brothers and sisters, who are counted among my very good friends. He was preceded in death by about a year by his brother, Foster Prince, whom many of our readers will remember. May the Lord bless those left behind. I am thankful that the Prince men have come this way; I feel the church where they lived and gave of themselves is better for their having passed this way.—Don McCord

**Maynard** — Sister Nettie Maynard, Modesto, Calif., departed this life March 29, 1968, at the age of 82 years. She had been a member of the Lord's church for many years. Among her survivors is Sister Gilbert Wilson

and her family. Sister Maynard leaves a host of descendants in the Lord's church; surely she did not live in vain. Those of whom I have precious memories of years past while working in the Ceres-Modesto, Calif. area are Bro. and Sister Maynard; he too has gone. Thank God for those who have made a place in their hearts and lives for the church so that those who come after them might have a chance at eternal life.

—Don McCord

**Spradley** — On April 28 a large and deep shadow fell over the hearts of many people. Carolyn Louise Bishop Spradley was killed in a car wreck near Olney, Texas. This was the severing of a very tender tie for many people. Carolyn was born on Sept. 26, 1947, the daughter of Bro. and Sister Kenneth Bishop of Olney, Texas. She was their oldest daughter. Her two younger sisters are Doretha Jean and Martha Lynn. During a meeting in Andrews, Texas, May 17, 1959, I baptized her into Christ. She was a faithful member at the time of her death. About nine months ago in Wichita Falls, Texas she was married to Carey Edward Spradley. For this brief period they enjoyed a very happy, Christian life together. Carey was allowed to leave the hospital for a brief period to attend the funeral. Bro. Johnny Elmore did a very beautiful job conducting the funeral; I read the obituary. In addition to Johnny's words of comfort, 600 to 700 people were present to express sympathy. Never have we seen a more moving demonstration of brotherly and neighborly concern. Over 400 sent flowers and food and, at this writing, expressions of concern are daily being received. May God bless this dear family and may we all be reminded that "here we have no abiding place."

—J. Wayne McKamie

#### IF LAW IS RELATIVE —

(Continued from page one)

right to take public part in the worship services." Thus, unity is not their goal but peace! They teach we cannot unite upon what the scriptures teach. However, we should be at peace and accept everyone as faithful brethren. . . It is our purpose to show that God's law is absolute. Liberty is not in question here, because we all agree we should not bind a liberty.

In Matthew 28:20 Jesus said, "Teaching them to observe all things whatsoever I have commanded you. . ." The word commanded here comes from the Greek word, *entello*. W. E. Vine says on page 309 number 3, "signifies to enjoin upon, to charge with." Thus, we find we are to "observe all things whatsoever Jesus has commanded (enjoined upon, or charged us with)." A command of Jesus then is imperative, absolute. Some examples are found in Luke 13:3, John 3:3, and I Corinthians 11:24-25. In Luke 13:3 Jesus makes repentance imperative, absolute! In John 3:3 Jesus makes baptism imperative, absolute! In I Corinthians 11:24-25 Jesus makes the pattern for the Lord's Supper imperative, absolute! It is as simple as that! There is no sense in trying to confuse the issue! Christ's commands are absolute! . . . Now, if law was relative, we could not deny a man the right to stand in the assembly and preach, even if he did not repent, even if he was not baptized, and even if he did not follow the pattern of the Lord's Supper. . . However, since law is absolute,

we must not allow those in error to take public part in our worship services! Many scriptures could be produced to prove this!

In the following, we wish to show how commands would contradict and work against themselves, if law is relative.

**IF LAW IS RELATIVE: 1. Jesus's prayer would have been in vain.** We recall the prayer of Jesus in the garden, before his death. In John 17:20-21, Jesus prayed that His chosen disciples as well as those who believed on Him through them would be "ONE" even as God and Jesus are "ONE." This word "ONE" comes from the Greek word *heis*. Vine, page 137, B, says, "metaphorically, union and concord." In other words, Jesus prayed that all believers would be "ONE," in union and concord. Macmillan's Modern Dictionary, page 195, defines concord as "agreement; harmony, union." Thus, we see the unity that Jesus enjoins upon all believers. It is not a false unity, based on "peace only," but a unity that demands "agreement, harmony, union."

If God's law is relative, as some teach, and we cannot unite upon what the scriptures command, then Jesus prayed in vain that his followers would be "ONE." Surely Jesus knew better than to pray for something impossible!

Friends and brethren, search the scriptures and see for yourself! The law of Christ is always imperative, absolute!

Some may ask, "Does not Romans 14 prove that truth is relative?" . . . You will recall that we talked about law and liberty in the beginning of this article. Romans 14 applies only to "personal liberties!" Eating meat and observing days are "personal liberties." The principles taught concerning these personal liberties may be applied to any other personal liberty. However, it should be remembered that "law is not liberty, and liberty is not law." When we find an absolute law, such as in Luke 13:3, John 3:3, I Corinthians 11:24, etc., the principles of Romans 14 do not apply!

The plan of salvation, church government, and worship are not personal liberties and are not governed by the principles of Romans 14. The above are governed by absolute law and when man changes these laws, divisions and factions are formed. The ones who remain faithful to absolute law do not cause division, it is those who change absolute law.

**II. Paul's request was fallacious.** If law is relative, then Paul's request in I Corinthians 1:10 was fallacious! In *Restoration Reporter*, Fall 1965, one brother makes this statement, "Then the heirs of the Restoration Movement in their pleas and efforts to unite God's children in one body have confused unity with uniformity. Such scriptures as I Corinthians 1:10 . . . are quoted out of context and misapplied by those who confuse unity with uniformity. The apostle Paul is made to contradict himself in this case for he taught in Romans 14 that uniformity is not essential to unity." Page 2. Our brother accuses us of "quoting out of context and misapplying scriptures," yet, he does it himself! He tries to make Romans 14 apply to law when it has reference to personal liberties only!

Those who believe like our brother are quick to quote Romans 14:4, "Who art thou that judgest another man's servant?" Of course, they mean, "Who are we

to say a brother is digressive or in error? Well, the context shows that personal liberties are in question, and we are not to judge a person when personal liberties are involved. It is just that simple! But he says, "The apostle Paul is made to contradict himself in this case for he taught in Romans 14 that uniformity is not essential to unity." (Compare I Corinthians 1:10 and Romans 14) Paul does not contradict himself. In I Corinthians 1:10 he is speaking of matters pertaining to law, but in Romans 14 he is speaking of personal liberties.

Let us take I Corinthians 1:10 in its context and see if the above is true. The context of I Corinthians shows the church at Corinth was divided. Verses 11-12 teach, "For it has been made clear to me, my brethren, by those of Chloe's household that there are contentions and wrangling and factions among you. What I mean is this, that each of you (either) says, I belong to Paul, or I belong to Apolles, or I belong to Cephas (Peter) or I belong to Christ!" (A.B.)

Here was the problem, division! Lack of uniformity! Was this division over a point of personal liberty? No! Can Romans 14 apply here? No! Why? Because Romans 14 applies to liberty and I Corinthians 1:10 applies to law. And for this same reason I Corinthians 1:10 and Romans 14 DO NOT CONTRADICT! Brethren WE NEED TO RIGHTLY DIVIDE THE WORD OF TRUTH!" (II Timothy 2:15).

Some brethren would tell a digressive or sectarian, "Stay where you are and do the best you can." Well, Paul did not tell the brethren at Corinth to stay as they were. He did not say to each faction, "You keep saying 'I belong to Paul,' and to another, 'You keep saying 'I belong to Apolles,' and to another, 'You keep saying 'I belong to Cephas,' and to another, 'You keep saying 'I belong to Christ.'" He did not say, "Stay where you are but let us have peace!" Paul told them to STRAIGHTEN UP! I Corinthians 1:10 gives the solution to any division over a point of law. "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all SPEAK THE SAME THING, and that there be NO DIVISIONS among you; but that ye be PERFECTLY JOINED TOGETHER in the SAME MIND and in the SAME JUDGMENT." Paul told them, "And ye are Christ's and Christ is God's." Thus, settling the division.

Our brother says we have confused unity with uniformity. I wonder, what does he think unity is??? Paul defines it in I Corinthians 1:10, as we have already noticed, to be "ONE" as Jesus prayed in the garden, we must be "in union and concord," just as Jesus and the Father are "One," in union and concord. Remember, concord means "agreement, harmony, union." Our brother should restudy the meaning of unity both from the scriptures and from the dictionary! Macmillan's *Modern Dictionary* defines unity on page 1384, "a state of being one; oneness; identity, harmony or concord; conjunction, agreement." After restudying will he dare to say, "Uniformity is not essential to unity"?

Again, another agreement forwarded to prove law is relative is: "Looking for unity by the way of uniformity is like a man looking for a wife exactly like him." *Restoration Reporter*, Fall 1965, Page 3. We do not teach that unity just happens. We have to

work and study together to learn! Why do you think Paul said, "ENDEAVORING to keep the unity of the spirit in the bond of peace."? To have unity we must endeavor! Endeavor means to "strive to achieve or attain." Of course, striving to achieve or attain unity must be done as a group. We must be willing to discuss our differences! We must be willing to change when we find we are wrong. Brethren, LET US ENDEAVOR TOGETHER FOR SCRIPTURAL UNITY! However, if law is relative and unity is impossible, then Paul's request in I Corinthians 1:10 was fallacious!

**III. Unity is impossible** — If law is relative, then spiritual unity is impossible! If law is relative then we should start accepting the fact that we cannot be "ONE" as Jesus prayed, and we cannot be "ONE" as Paul taught. If law is relative, we should accept the fact that our modern-day preachers know more about "law" than Jesus or the apostles! We will have to admit the church has been in error on rules of fellowship for about 1900 years. We will just have to exist in "peace" even though division exists.

Our preachers who know what Jesus and the apostles did not know, quote a lot from men such as Alexander Campbell and other pioneer preachers. I guess they knew more than Jesus and the apostles, too! Maybe they are our authority today? Could that be? NAY! NAY! NAY!

These brethren call us inconsistent. Yet, their own positions are inconsistent. They say we misapply scriptures; but, yet, they misapply the scriptures themselves!

Let me show you just how consistent they are. They preach love, tolerance, and peace; yet cause trouble, heartache and division! They say we should not judge our brother; yet, if we don't agree with them on fellowship, they judge us as "unloving," "inconsistent," and "ignorant." One brother said, "The scholarly world will see through the hypocrisy which pays lip service to restoration. . . ." *Mission Messenger*, February 1968, Page 23. To him we are hypocrites and pay only lip service to our efforts in restoration. Well, since when do we have to be a "scholar" to know what God has said? Did not Paul say something about wisdom? I Corinthians 1:21, "The world by wisdom knew not God." I wonder if our "scholarly" brethren fall under that category?

Again, in *Restoration Reporter*, Fall 1965, Page 3, we read, "Although the heirs of the Restoration Movement quote passages such as I Corinthians 1:10 in urging uniformity they are not consistent in their practice." Again, I say those who believe as our brother are inconsistent! They try to make Romans 14 apply to "absolute law" . . . Some believe we should accept "only baptized" believers and others say we should accept anyone who "believes that Jesus is the son of God." Don't you see? They say we should not draw a line; yet, they do! Some accept anyone who believes and others draw a line at baptism. How inconsistent can one get???

Some will reason this way, "If a line has to be drawn, where should it be?" They try to make it look like "we" have to draw the lines. Some say, "The leaders of each party or faction draw the lines." Yet, as we have noticed, some of them have drawn a line at baptism. Yet, others accept any unbaptized believer.

Brethren, it is time we stop and realize that men do not draw the line! The line has been drawn, and was finished when the last writer penned the AMEN on his book of the Bible. We need to "hold to the line" that God has given through the inspired writers. The question is not, "Where do 'you' draw the line" but, "where has 'God' drawn it?" Jesus spoke of the "line" in Matthew 7:13-14 when he told us to enter at the straight gate. Remember, he said, "Straight is the gate, and narrow is the way, which leadeth unto life and few there be that find it." We walk the "line" when we follow in the steps of Jesus. We do not walk the "line" by following human ideas or doctrines! We do not walk the "line" by following Alexander Campbell. We do not walk the "line" by following some "Johnny come lately," or any modern day "Tom, Dick, or Harry."

In conclusion, let us recognize the difference between "law" and "liberty." Let us endeavor to have unity on God's terms, not man's. Let us stop plaguing the church with more and more digression and error! In this last period of time, before Christ's return, let us study together to settle our differences on God's terms! Let us unite as "ONE" as Jesus desired and the apostles taught. Yes, uniformity is essential to unity! Yes, we must be in union and concord! Let us do our part in restoration! —405 West Forrer, Cincinnati, Ohio 45215.

#### FOR WHAT MAY THE BELIEVER PRAY? —

(Continued from page three)

baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). With these words before us, how can any man—how dare any man say that baptism is not a condition of pardon? that the sinner is saved by faith alone? or by faith and repentance alone? or by faith, and repentance, and prayer alone? In the citation from Mark, baptism is connected with faith, as a condition of salvation, by our Lord himself; and in the quotation from Acts, it is, under the infallible guidance of the Holy Spirit, conjunctively associated with repentance, and the relation of both to the remission of sins, is expressed by the same preposition "for" (eis); so that, if repentance is for the remission of sins, then, beyond all reasonable doubt, baptism is also for the remission of sins.

How it serves to procure pardon, Paul very happily illustrates in Romans 6. In the close of the fifth chapter, he speaks of the great and super-abundant fullness of the grace of God in the scheme of redemption. "Moreover," says he, "the law entered, that the offense might abound. But where sin abounds, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord" (Rom. 5:20-21).

But just at this point of his argument Paul perceived that the Jew would, in all probability, urge an objection. To the blind Pharisee or Sadducee this seemed to be entirely too much grace; and he would, therefore, no doubt, attempt to turn the whole argument into ridicule, or to reduce it to practical absurdity by endeavoring to show that it was only an inducement to sin more and more, "What shall we say then?" would be his reply.

"Shall we continue in sin that grace may abound?" Shall we not sin more and more in order that the grace of God may abound more and more? "By no means," says Paul. The supposition implies a manifest absurdity; for "how can we that have died to sin live any longer therein?" How can we who have been separated from sin continue to live in it? But, Paul, will you please to inform us when we were separated from our sins? Why, says he, "Do you not know that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3).

A little reflection on the meaning of the preposition "into," will enable us to perceive and to appreciate the full force of the Apostle's argument. It is a participle of transition, and always implies a change of state, and hence, also, a change of influences. Thus, when a man, to avoid the violence of a storm, enters a house, he is shielded and protected by the house; when he recklessly plunges into debt, he suffers from the annoyances and inconveniences of debt; and when he falls into a paroxysm of anger, love or any other passion, he can not but experience and notice all its various influences, whether for good or for evil.

Just so the man who, by the Divine arrangement, is baptized into the death of Jesus Christ, is made to realize and to enjoy all the benefits of that death. Baptism, then, procures our pardon, not by means of any intrinsic virtue in itself, abstractly considered, but simply by bringing us into contact with that blood which cleanses from all sin. And, "therefore, we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

The sinner, then, must first believe, and then repent, and then pray. But he must not stop here; he has not yet reached the place of legal pardon; he has not yet come to the ordinance in which God has promised to blot out his sins through the blood of Christ. He must publicly, also, confess the name of Jesus; he must be baptized into the name of the Father, and of the Son, and of the Holy Spirit; so that, being thus brought by the Divine appointment under all the influences of the Messiah's death, and into contact with his precious blood, he may be saved from his sins and thoroughly cleansed from all unrighteousness. He then rises from the baptismal grave to walk in the straight and narrow way that leads to honor, glory, and immortality. These are the conditions of salvation from all our past sins; without the observance of which no man, since the coronation of the Messiah, ever did or ever can enjoy the full assurance that his sins have been forgiven.

The conditions of pardon proposed to the naturalized citizen of the kingdom of heaven vary somewhat from those which we have considered. But they do not differ so much as many seem to suppose. The grace of God, the Blood of Jesus Christ, the influence of the Holy Spirit, and the prayer and works of faith and repentance, are all variously invoked in that life of holiness without which no man shall see the Lord.

It is true that John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). But this is not an absolute and unqualified condition of pardon. Unless we continue to live soberly, righteously

and godly, our prayers will very soon become an abomination in the sight of God. It is only in answer to the prayers of the man who, giving all diligence, continues to add to his faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly-kindness; and to brotherly-kindness, love; that God has promised to bestow the crown of life, the harp of gold, and the palm of victory.

Let us, then, dear brethren, never forget our birthrights. Let us pray always; but let us also labor to enter into that rest which remains for the people of God.

#### MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Acts 5:29; Matt. 22:37).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.

—Willis Marbold, 543 E. Maple St., Lodi, Calif.

—Harry Ray McCombs, Rt. 1, Box 65, Commodore, Pa.

—William E. McLemore, 2340 N. W. 38th St., Oklahoma City, Okla.

—Gary M. Barrett, 725 W. 17th St., Huntington, W. Va.

—J. Bob Hayes, Wurtland, Ky.

—Stephen C. Shy, Rt. 4, Huntington, W. Va.

—Darrell Wellman, 4461 8th St. Rd., Huntington, W. Va.

—W. Richard Wellman, 4461 8th St. Rd., Huntington, W. Va.



M. E. Mountain, 2316 Foulk Rd., Waterloo, Iowa, May 16—On May 7, we were honored here to have a new member added to the fold; a young brother, John Robinett, was baptized.

James R. Stewart, 601 S. 4, Waco, Texas, May 14—The church here is doing fine with visitors at our services. June 7-16, we expect Bro. Edwin Morris for a meeting; those near Waco, please attend.

Elbert McAnear, Rt. 3, Jacksboro, Tex., May 20—We are doing fine here, both in body and spirit. We have a good number every Lord's Day; we enjoy the paper very much. July 28-Aug. 4, Bro. Jack Cutter will be here in a meeting; those on vacation, please stop by.

Carlos B. Smith, Rt. 1, Box 150, May 22—I enjoyed the last OPA, Bro. Don McCord's article and Bro. John McGarvey's too. The first of April, I was at Baton Rouge, La.; 2 baptized and 1 confession of faults. I heard Bro. Miles King do some good preaching in Jackson, Miss. He is a good worker.

Maxie R. Crouch, Rt. 1, Box 125, Valliant, Okla., May 9—The church here is still meeting 3 times a week and having fair crowds. We have from 25-30 each service; it seems we have visitors most every service with our largest crowds on Wed. nights. We invite all to worship with us. Remember us in your prayers.

Ray Roe, Stroud, Okla., May 15—We certainly enjoy reading the OPA and look forward to its coming. Since writing last, we have had the pleasure of hearing Bro. Barney Owens. He is a fine speaker; we learned to appreciate him and his wife and baby son. We are still striving to keep house for the Lord here. Here is our renewal.

Ron Alexander, 290 Pegasus, Lompoc, Calif., April 30—The church here continues to do well. Since last report, one has been baptized; 5 have made confessions and our outside interest is good. We are still in the process of purchasing lots for a building. Our efforts are hindered by not having a public meeting place. The brethren have a good attitude about the Lord's work and help all they can. We are thankful for the blessings we receive from the Lord. My wife and I enjoyed attending one night of Bro. Ronny Wade's meeting at Covina. We look forward to seeing everyone at the Sulphur, Okla. meeting, since we were unable to attend last year. Here is our renewal.

F. H. Lichapa, P. A. Namphungo Vlg., P. O. Miko-longwe, Malawi, Africa, May 19—The church here is doing well. We long for another evangelist to come to help Bro. Criswell. Please do not forget the building that we plan for Blantyre. Meetings and attendance follow: Feb. 4—36; Feb. 11—33; Blantyre; Feb. 18—32; 1 baptized; Feb. 25—I preached at Kogoya (Cholo); there were 120; 6 baptized, and 16 made confessions; Mar. 3—38 at Blantyre. Bro. Criswell preaching; Mar. 10—53; 4 confessions, the writer preaching; Mar. 17—52, Blantyre with 1 confession; Mar. 24—41, 1 baptized; April 7—39 with Bro. Criswell preaching; April 14—43, with 2 confessions; April 27—45 with the writer preaching; April 28, 35 with Bro. Criswell preaching. We here are thankful for the baby born to Bro. and Sister Criswell.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga., May 15—We enjoyed a very good meeting in Bandy, Ky., Apr. 26-May 5. We were pleased with the results. While we were there we were saddened by a call from home that one of our number, Bro. Chester Prince, had passed away. His voice and presence will long be missed. He was the type person who was at the assembly every time the church met. I enjoyed hearing Bro. Lynwood Smith at Napoleon, Ala. May 12, I was back in Greenville, S. C. There brethren are never tiring in the Lord's work. They make it possible for me to stay in the work full-time. They plan a new building in a very nice, growing community, which is badly needed. I am at this time in Walterboro, S. C. to moderate for Bro. E. H. Miller in a debate with Bro. Jack Gibbert on cups and classes. May 19-26, we will be in Houston, Mo. We look forward to seeing these brethren again. Pray for us in our efforts.

Barney Owens, 1390 Austell Rd. S.E., Marietta, Ga. 30060, May 18—Since last reporting, we have continued to live and work with the brethren here in Marietta. The work seems to be growing some now. The last of March we had a series of gospel meetings with Brother Lynwood Smith as the speaker. His lessons were inspiring and the entire congregation was strengthened. We look forward to his coming again. There were two restorations and one confessed faults visiting from LaGrange. Since the meeting another who has been out of duty a long while has confessed faults, and one has obeyed the Lord in baptism. I have preached at the following places of late: Broken Bow; Lexington; Crescent; 21 St., Okla. City; Thomas; Sentinel; Stroud; Okemah; Washington; and Norman, all in Oklahoma. This was accomplished in a tour which was arranged by Brother Miles King, to whom many thanks are due. We made our home with him and his family while in the area. Also we have spoken at the Hwy. 5 church in Mtn. Home, Ark., and the Sharonville, Ohio church. Any passing this way are invited to stop and worship with us. Remember us when you pray.

Jerry L. Cutter, 1417 Rinehart, El Reno, Okla., May 20—The meeting closed last night at Ada, Okla., with a good crowd. The weather was stormy during a good part of the meeting, and the crowds were limited on several nights as a result. Tornadoes struck several

places very near Ada while we were there. All in all, though, the meeting was good and resulted in two confessions. The brethren at Ada are some of the nicest people I have met in a long time, and it was a genuine pleasure to become acquainted with them. Before the Sulphur meeting begins on June 26th, I will be in meetings at Huntsville, Ark.; Hillcrest, Miss.; and Graham, Okla., the Lord willing. Due to a conflict with vacation time the brethren at Andrews, Texas, requested the meeting that was to begin July 5th be changed to another date. So I now have time open in July for anyone that would like a meeting about then. I look forward to having Brother Lonnie York travel and study with me this summer. Lonnie is a very sincere and intelligent young man, with a burning desire to become a gospel preacher. May the Lord bless him. We look forward to seeing many of you at Sulphur, Okla.

Don L. King, 2200 Corbin Ln., Lodi, Calif., May 15—We are all uplifted in this area by the good Gospel meetings we have been privileged to attend at Stockton and Modesto recently held by Brother Paul Nichols. There was some very fine preaching at both meetings. The Lodi congregation is in preparation for the 1968 Labor Day meeting to be held by brother Clovis Cook. We are now enjoying our new building and feel very fortunate to have purchased it for a reasonable price; and, too, we are thankful that it is in such a good location, being just one block south of our old one. We are planning a short meeting now with Brother John Smith, and plan on having large crowds and a lot of interest. Since my reporting last month I have had the pleasure of preaching one or more times at the following places, Manteca, Stockton, Modesto, and Lodi. The Lord willing we are to be at Richmond, Calif. May 26. These brethren, too, have recently moved into a new building and seem to have a renewed zeal for Jesus. We are continuing to make plans for full time work in the early spring of 1969; if you need me for work in your area, please contact me as soon as possible. Our prayer is that truth will win.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., May 26—I was called to Brazil, Ind. for the funeral of Sister Hester Stallcop. Preached at Pleasant Grove, Ind. to a nice crowd, then at Harrodsburg to a full house. While in Calif., we enjoyed our visit with the Paul Nichols family; I preached in the area at Planz Rd. and Brundage Ln., Bakersfield and at Arvin; once at Stockton and once at Manteca. They treated us wonderfully at all places. We heard Bro. Paul Nichols twice at Modesto. While in Okla., we were glad to visit Sister Ed Nichols and Sister Nelson Nichols, who have been very sick. We plan a meeting at Manteca, Calif., Oct. 3-13. Should others need a meeting in that section about that time I would be glad to hear from you. Let us work and pray to head off digression in the Lord's Vineyard. We are marching on! Bro. Joe Hisle baptized 10 here and 5 confessed sins; since then, Bro. Steve Shy, after two weeks in the church, baptized 3 more; Bro. Daryl Wellman has baptized 1; and Gary Barrett has baptized 1; this is a total of 15. The church here is on fire. To Him be all the glory.

Our purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

# OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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## CHALLENGES TO CHRISTIANITY

By Billy Orten

Never before has Christianity faced such an array of challengers as it does today. Militant, atheistic Communism is marching toward complete world domination. Not only does it threaten Christianity, but its goal is to destroy our American way of life. Yet in our fear of Russia, many have blindly ignored other enemies that are equally as ruthless and determined in their efforts to destroy what we hold sacred. Moral rot and social decay eat away at the heart of our affluent society. Scientism challenges the concept of a creative and all-powerful God. In the name of education, it scorns revelation and makes God the servant of man instead of man the servant of God. Relativism seeks to remove all absolute truth and make right and wrong all things to all men. This is simply saying that there is no absolute standard of right and wrong, because truth is a relative thing. Interpreted, this means one must try anything out for himself to see if it is good for him or not. Violence has become the order of the day. (Even as I write this, the nation mourns the death of a leader that was struck down by an assassin's bullet). Rioters burn and loot our cities. Racists openly advocate murder and destruction to achieve their ends. Alcoholism and drug addiction is the number one social problem. Young people turn to drugs, sex, and violence for excitement. God and the Devil have been spoken out of existence and people have become too sophisticated to believe the Bible is infallible.

The above conditions are real; these are not just the babblings of some pessimistic prophet of doom. But since every condition has a cause, what has brought about the tragic break-down in our values? It is the product of our "permissive anything-goes" society. We have become a nation that permits anything and is shocked at nothing. We have championed non-discipline and non-direction. We have sown the seeds of relativism and the fruit we are reaping is the new morality. We need to stop and look where we are headed. H. G. Wells, noted historian, made this statement, "If Communism doesn't overcome us, we will destroy ourselves with our own immorality by the year 2000." Another great historian, Edward Gibbon, in his work *The Decline And Fall Of The Roman Empire*, lists several reasons why Powerful Rome fell. Number one was, "The increase in sexual immorality, divorce, and the break-down of

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## TIME AND PLACE OF PRAYER

By J. W. McGarvey

"There is," says Solomon, "a time for every purpose under heaven; a time to be born, and a time to die; a time to plant and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of peace" (Eccl. 3:1-8).

What, then, it may be asked, is the proper time to pray? The full and explicit answer to this question was reserved for a greater than Solomon. In the eighteenth chapter of the testimony of Luke, our blessed Lord taught His disciples that "men ought always to pray and not to grow weary;" adding, by way of illustration, and for the sake of their encouragement, the following very sententious parable: "There was in a city," he said, "a certain judge who feared not God, neither regarded man. And there was a widow in that city, and she came unto him, saying, 'Avenge me of my adversary.' And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And will not God avenge his own elect who cry day and night unto him, though he bear long with them? I tell you he will avenge them speedily. Nevertheless when the Son of man cometh will he find faith on the earth?" (Lu. 18:2-8).

The design of this parable is evidently to illustrate the last clause of the first verse; or to induce men to pray constantly, even under the greatest discouragements. Every circumstance in the parable is selected with reference to this object. The judge was unrighteous; but God is righteous. The judge had no regard nor respect for the widow; but God esteems and loves all his children. The judge had never encouraged this poor, helpless woman to ask any thing at his hands; he despised her petitions; but God invites all who believe in him to pray to him. If, then, the mere importunity of the poor widow, whom the judge neither loved, nor

feared, nor respected, moved him to grant her request, how much more shall the constant and fervent prayers of the saints, offered up in harmony with the will of God, and the just principles of his holy government, induce him to bestow upon them, in his own proper time and way, the full measure of their hearts' desire? Nothing, then, is more reasonable than the proposition of our Savior, that men ought always to pray and not faint or become weary.

The same duty, or rather the same privilege, is also frequently and earnestly urged by the apostle Paul, in his letters to the different churches. He exhorted the Romans to "be fervent in spirit; serving the Lord; rejoicing in hope, continuing instant in prayer" (Rom. 12:11-12). To the Ephesians, he said, "Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel" (Eph. 6:14-19). And, in his first epistle to the Thessalonians (5:7), he commanded them to "pray without ceasing."

To cultivate the habit of constancy in prayer is, therefore, both the duty and the privilege of every Christian. It does not follow that he must always be on his knees in his closet, or in his family, or in the public assembly. This would be wholly incompatible with many other duties and precepts. But even in the busiest scenes and conflicts of earth, the Christian may always raise his heart to God. While laboring in the cabinet, in the counting-room, in the field, or in the dungeon, he may always have his affections set on things that are eternal, where Christ sitteth at the right hand of God. In the midst of rebellion and anarchy, David could say, "O, Lord I pray thee, turn the counsel of Ahithophel into foolishness" (2 Sam. 15:31). And under circumstances still more embarrassing and perplexing, Christ had time to exclaim, "Father, forgive them, for they know not what they do" (Lu. 23:34).

The prayers of the Christian, then, are restricted by no limits of either time or place. The spirit of prayer should flow as regularly and as constantly from the heart of every believing penitent as the spirit of love and gratitude. Every disciple of Jesus Christ should habitually acknowledge the Lord in all his ways. He should feel that he lives in God, that he moves in God, and that in God he has his being. He should constantly and perseveringly cultivate an humble, grateful, and devotional state of mind and heart, that would continually draw out his whole soul after God, and that would always constrain him to exclaim with David: "As the hart, with eager looks, Panteth for the water brooks, So my soul, athirst for thee, Pants the living God to see" (Psa. 42:1).

But the sincere Christian will not be satisfied with this kind of habitual and constant devotion. He will also seek frequent opportunities of retiring as far as possible from all the distracting influences of the world, in order that he may worship God with more con-

centration of both thought and feeling. The eye commands a general view of a very wide and extended area. But if we wish to cultivate the faculty of sight, we must limit our field of vision to a single point. The ear is capable of receiving and of partially enjoying the pleasures of a thousand melodies. But to improve in the highest possible degree the sense of hearing, it is necessary that we confine our attention to one strain of consistent harmony. All other sounds must, for the time being, be eliminated. It is just so with every other power and susceptibility of the body, soul, and spirit of man. Its proper cultivation requires the concentrated energy of specific influences divinely adapted to its own nature and capacity.

While, therefore, the Christian may pray everywhere, and pray without ceasing, he should never forget his own closet, nor his family devotions nor the worship of the public assembly. In each and all of these there is a divine adaptation to the wants of our fallen nature.

But when shall these special duties be attended to? What time shall be appropriated for the enjoyment of these privileges? How often should the Christian retire to his closet? How often should he worship with his family and with the public assembly?

It may, at first, seem to be difficult, if, indeed, not altogether impracticable, to lay down any general rules on this subject. The circumstances of different individuals, families, and communities are so various that no one rule or regulation would seem to be applicable to all cases. And certain it is that no arrangement is just and equitable that would, at any time, prevent any person, any family, or any congregation of disciples from drawing near to a throne of grace with an humble boldness, in the name of our Lord and Savior Jesus Christ. While the mercy-seat is always accessible, the true followers of the Lamb will continue to worship God, individually and socially, according to their own sense and appreciation of their respective wants, duties, and privileges.

But this need not interfere with the strict observance of some general rules and regulations. David could say, "I will bless the Lord at all times; his praise shall continually be in my mouth" (Ps. 34:1). But, at the same time, it seems to have been the custom to retire three times a day from his court to his closet, to worship the God of Israel. "As for me," says he, "I will call upon God: and the Lord shall save me. Evening, and morning, and at noon will I pray, and cry aloud; and he shall hear my voice" (Psa. 55:16-17). Daniel, too, was a man of business. The cares of the Medo-Persian Empire hung as a heavy weight upon his soul. But all these things superadded to the impious decree of Darius could not turn that aged servant of God from what had then become a habit of his life. For "when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. 6:10).

Christian reader, do you want to grow in grace? Do you want to make rapid progress in the divine life? Do you want to be like David and like Daniel? Do you want to die the death of these righteous men, and to share in the joys and honors of their glories and happy destiny? Then let me say to you, imitate their example. Live as they lived. Retire to your closet at

least three times every day; and let the burden of your prayer be, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me: and lead me in the way everlasting" (Ps. 139:23-24).

The general law with respect to the times and the frequency of family or social worship seems to be indicated with sufficient clearness in the typical system, by the offering of incense on the golden altar every morning and every evening. That the incense was a symbol of the prayers of the saints, is quite evident from several passages in both the Old Testament and the New. Thus David exclaims: "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Psa. 141:2). Luke also says that while Zachariah "executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord; and the whole multitude of the people were praying without at the time of incense" (Lu. 1:8-10). In the Apocalypse of St. John, the prayers of the saints are expressly identified with the incense of the sanctuary. Thus, it is said, when the Lamb took the book out of the right hand of him that sat upon the throne, "the four living creatures and the four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors (or incense), which are the prayers of the saints" (Rev. 5:8).

That the worship which is here symbolized by the incense burned upon the golden altar was social in its character, is evident not only from the general nature and object of the tabernacle service, but also from the concurrent testimony of Luke and John. The former says, "The whole multitude of the people were praying without at the time of incense." And in vision, the latter saw an angel come and stand at the altar, "having a golden censer; and there was given unto him much incense that he should offer it with the prayers of all the saints upon the golden altar which was before the throne" (Rev. 8:3).

But the incense was renewed upon the altar every evening and every morning; and hence it would seem to follow that the prayers of all the saints should ascend every morning and every evening, from the family or social circle, as incense before God.

I know that this conclusion is, by some, regarded as unsatisfactory. The Holy Place, they say, was not a type of the family, but of the church; and hence they infer that the burning of the incense on the golden altar was symbolical, not of family, but of ecclesiastical worship.

But in what sense, we may be allowed to inquire, is this possible? Surely not in a collective capacity. To collect together into one place, every morning and every evening, all who belong to the true tabernacle or church of the living God is practically impossible. The incense can be offered only as Christians are associated together in families or small ecclesiae. And, as the sanctuary was only an imperfect representation of the church, and not the very image of it; as the church is subdivided into many churches, worshipping in different localities; as some of these were, in apostolic times, found in single households; and as the leading idea of the symbol seems to be that of social worship, I respectfully submit whether it is not the worship of the church, as it is

distributed into families and other household associations, that was typified by the burning of the incense on the golden altar.

But, be this as it may, the duty of holding family worship, at least every evening and every morning, is abundantly evident from various other considerations. This is one of those essential helps that every parent will be anxious to secure, who realizes the amount of his own responsibility, and who earnestly desires to bring up his children in the nurture and admonition of the Lord. To all such, positive enactments would be wholly superfluous. So long as God's throne of mercy is accessible to every believing penitent, so long will every pious parent esteem it one of his greatest privileges to pray with and for his children, at least every evening and every morning.

My limits will allow me to add only a few words in reference to the frequency of public worship. This, of course, must, to some extent, depend on the force of circumstances. In primitive times, the churches all met on every Lord's Day, to attend to the apostle's teaching and to the fellowship, and to the breaking of the loaf, and to the prayers.

But this law expresses only the minimum number of their meetings. There is abundant evidence that, as it was the days of Malachi, so it was also in the days of the apostles, "they that feared the Lord spake often one to another" (Mal. 4:16). They had many social meetings for mutual edification, prayer, praise, and thanksgiving. And hence Paul commanded the Hebrews not to forsake the assembling of themselves together as the manner of some is, but to exhort one another daily; and to do this the more frequently as they saw the day of God's righteous vengeance coming upon the Jewish nation (Heb. 10:25, and 3:13).

This, then, my dear brethren, should be our rule. Our profession requires this. We have no other rules and regulations on this subject than those which were given by the apostles to the primitive churches. And, if we were to attend fewer political meetings, fewer Oddfellow and Masonic associations, and fewer of those fashionable parties and public fairs, in which are displayed little else than the lusts of the flesh, the lusts of the eye, and the pride of life, we might have more time to attend the prayer-meetings of the respective churches. And, in many cases, it might be practicable to exhort one another even daily, in the capacity of a social meeting, that none of us may be hardened through the deceitfulness of sin.

#### ANYBODY SEEN A SINNER LATELY?

Has anyone seen a plain, old-fashioned sinner lately? They are getting mighty hard to find!

If the prodigal son were living today (as if he were not), he wouldn't be a sinner. A juvenile delinquent perhaps, but his parents would be to blame for that. There are no bad boys, you know; his wild oats are just youthful exuberance, a normal rebellion against unjust society. He must be free to adjust positively.

There are no liars today. These fine people are simply extroverts with imaginative talents that should be properly channeled. They evidence creative ability; their instability is a facet of their capacity for free uninhibited thought. They may become great poets, lawyers,—or preachers.

(Continued on page nine)

## Old Paths Advocate

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### MEET BROTHER TOM LEHMANN



Brother Lehmann is 21 years of age, born February 11, 1947, in San Diego, California. Tom was raised in the church. He attended a small congregation in Colorado, California. This congregation uses cups in distributing the fruit of the vine in the Lord's supper and the class system of teaching the Bible. Tom became acquainted with members of the church who worship as we do. When he attended church services with these members, he noticed that only one cup and one loaf were used in the communion. After a period of time he began to inquire about the difference. Brother Nelson Nichols studied with Tom. Tom states that he easily could see the digression of such innovations.

Soon after his conversion in 1964, Tom expressed a desire to preach. He prepared lessons and filled preaching appointments. He has preached for many congregations in the state of California. He traveled with Brother Billy Orten in 1966 and with Brother Paul Nichols in 1967. He has preached in more than ten states and has held gospel meetings. On January 19, 1968, he

married Sister Susan Hinton of Dallas, Texas. Since that time, they have made their home in LaGrange, Ga. and have filled regular preaching appointments.

Listen to Tom speak for himself: "Since my conversion from digression, preaching has been my strongest desire. Time has made that desire much stronger. Being fatherless from the age of 14, I had made mistakes in my living and formed bad habits in my youth. Much of my guidance and instruction has come from members of the church. I appreciate these loving members who took the time to correct me, although it seemed unpleasant at the time.

"Through the years, I have become firm in my beliefs, yet, openminded to new truths. I am a "yes man" to no one. I am not a "back slapper" or a "flatterer." My convictions have led me to be bold in my preachings; yet, I trust, humble and Christ-like in my living. I oppose digression, liberalism, and immorality. The modern trend of "painting sermons with flowery words" does not appeal to me. Rather, I fill my sermons with scriptures to prove the things I preach.

"I owe much gratitude to my home congregation in El Cajon, California. It has encouraged, taught, and stood behind me as I progressed in ability. Also, I express my gratitude publicly to Brother Nelson Nichols for taking time and effort to study the Bible with me. Through his efforts, I was lead out of digression. Also, I thank Brethren Billy Orten and Paul Nichols for letting me travel with them. The congregation at LaGrange, Georgia, has been an inspiration to me, too. It has helped more than words can express.

"With the encouragement of my wife and others, I am now announcing my plans to go into the preaching field full time. We are ready to accept work anywhere in the world, and now all we need are churches to send. Please remember us in your plans and prayers."

We, the undersigned elders and deacons of the LaGrange, Ga. congregation, recommend Brother Tom Lehmann as a faithful and able preacher of the Gospel.

Signed: E. H. Miller; Woodrow W. Fling, Jr.; T. E. Thompson; Angus Shelnut; Alton B. Bailey; Carlos Jackson.

### CONCERNING TOM LEHMANN

Bro. Tom Lehmann has been assisting in the teaching at the El Cajon congregation for some time, and has preached for most of the congregations in southern California.

Tom has studied and shows much ability. He seems dedicated to preaching the gospel. We believe Tom to be faithful in word and doctrine. We recommend him to the brethren.—We of the El Cajon Congregation: Dean Swindler; Richard L. Frizzell; Fred Lay; Marvin Fisher.

### OUR HELPERS

Would you please check carefully the following list? It could be that your renewal is here acknowledged and this month's paper will still say "Time Expired;" if this is the case, please be patient with us. By your next issue, your renewal will be entered in our books. We express again as always our thanks for your continued interest in behalf of this journal. Please check the following and report immediately any error to us.

Mrs. Elizabeth Byford—10; Ronny Wade—7; Mattie

Lloyd—5; E. H. Miller—4; Fred Renier—4; Lowell G. Hill—4; Miles King—3; Alfred Welch—2; Johnny Stephens—2; Lonnie Kent York—2; James Anderson—2; Mrs. C. W. O'Dell—1; Buster Boyd—1; L. G. Butler—1; Jack Cutter—1; Alfred Bates—1; Everett Franklin—1; E. T. Yarbrough—1; Tom Stalcup—1; Mrs. J. T. Blanton—1; Mark McAlister—1; C. T. Springs—1; Obara Perry—1; Paul Nichols—1; Mrs. Addie Barker—1; Louis Hopkins—1; Leslie Turney—1; Mrs. J. H. Kiser—1; Mrs. Larry Taylor—1. Total—63.

### BOOKS AND TRACTS

Old Path Hymnal No. 2, revised and enlarged edition of our former Hymnal. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one: Gems of Gladness; Star Of Hope; Hymns of Love; Joyful Praises.

Tracts: Clark-Harper Debate (Communion) — 25c each; Clark-King Discussion (Communion) — 25c; The Communion by Ervin Waters—35c. Send all orders to 1061 N. Pilgrim, Stockton, Calif.—Homer L. King

### MEXICO

Invitations have been sent to all of the young people of the congregations supporting the work in Mexico to go to Mexico on June 17, 1968 and help build a meeting place at Agua Nueva. Bro. Jose Salazar has worked diligently to build up the congregation to a point where the building of a meeting place becomes advisable. Appeals have been sent to a number of congregations and the response has been such that the building may be started.

Bro. Jim Coleman and his wife, Judy, plan to come to San Antonio from Los Angeles in time to go to Agua Nueva to take charge of the construction. Bro. Juan Rodriguez has already begun negotiations for the lot and for construction to begin using adobes. These are blocks made of mud and straw which have been sun-baked. The building will be approximately 13 feet by 26 feet and will accommodate 60 or 70 people conveniently.

In addition to those coming from California, some of our young people from Houston, Ft. Worth, Temple, Andrews, and San Antonio have volunteered. This is a truly noble thing for these young people to want to serve in the Lord's cause. The experiences gained from a project such as this one can only lead to a greater involvement upon their part in the days to come. For them to see and feel in their hearts the sincerity of our Mexican brothers will surely be something they will never forget.

Bro. Joe Martinez of Dallas has agreed to meet several of the Mexican preachers in Dallas and take them to the Sulphur, Oklahoma meeting on the 4th of July. The San Antonio brethren feel that this continued exposure of these preachers to the brotherhood in the States will go a long way toward helping the work in Mexico. The San Antonio brethren have agreed to provide the necessary funds for the trip.

Increasing numbers of baptisms and restorations continue to be reported from the Mexican preachers. We have been particularly happy with the successful efforts to bring back into the fold some of those who

had been led away by the wiles of denominationalism. Since last report a number of villages are being visited and preached to by the native preachers with a good degree of success. These people are suspicious of anything not found in the Bible. Once convinced of the truth, they become very devout Christians.

Please continue to remember the poor saints in Mexico in your prayers. These people seem to appreciate so very much any effort expended upon their behalf. Should you plan to make a visit to Mexico anytime in the near future or might be interested in the work in Mexico please contact the writer at 1747 W. Huisache Ave.; L. M. Crouch, 220 Roesler Rd.; Philip Fender, 830 Sunglo Dr.; E. E. Perkins, Rt. 13, Box 483; R. A. Perkins, 126 Hillcrest, all of San Antonio, Texas.

—Waymond B. Coleman

### NEWS FROM AFRICA

The work in Malawi continues to make progress. We are presently in our busiest time of the year. Since this is the dry season, I am now engaged in our weekly studies with the congregations in the village. I have made arrangements this year for 22 weekly studies. Besides the weekly studies, we have also made arrangements to go to different congregations each Lord's Day. We feel the Lord is being extremely good to all of us and blessing the work greatly.

May 5, we had our first study near Zomba at the Chikapa congregation. This is about 40 miles from Blantyre; May 20 we had our second at Mzizira, and the week beginning June 3, at Mdyanyama Vlg. Our studies this year are on First Corinthians. We believe the church can be greatly edified and made stronger by this study. I go tomorrow, June 17, to Ehawi Vlg. for a week's study, and the following week to Manjolo.

Lord willing, I am going into a new area to sow the Gospel seed. We pray that many new congregations will soon be planted. This area is in the extreme southern end of Malawi, along the lower Shire Valley, near the small town of Chikawa. There are few churches of any kind in this area, but since the area is beginning to develop there is an even greater need for the gospel to be preached. This is where the first missionaries entered Malawi about 100 years ago. When I read and think of the hardships of the early missionaries, I feel so small and so ashamed of what little we do, and how easy the times are today. One of the early denominations came here in 1875 to do its mission work and in 5 years all they had to show for their hard work was one convert. They had spent \$48,000 and lost 2 missionaries due to sickness and disease. Since that time Africa has progressed greatly. The people are trying hard and are overcoming the enemies of ignorance, poverty and disease. We are happy to have a part in this wonderful work in teaching the people about Christ.

In regards to Brother Macy and his family coming to Malawi, the Lord has heard and answered our prayers. Permission has been granted by the Malawi government for them to come. We do not know for sure the exact time they will leave America, but it should be near July 1. We look forward to their coming; the association and fellowship in the Lord's work will be wonderful.

Our plans for building houses should materialize soon. Since Bro. Macy's papers have been granted, we will start building the first housing unit right away. It

will be from 4 to 6 months before this is completed. We have obtained bids and will secure local contractors to do this work. There is still a great housing shortage in the Blantyre area and rent is very high. We are looking for a temporary place for Bro. Macy and family to live, but as yet nothing is available.

Malawi is making preparations for Independence Day celebration July 6th. The city of Blantyre is being decorated for these festivities. Many people will be coming to Blantyre from this country and neighboring countries.

We received word yesterday of the death of one of our closest friends, Bro. Coy Agnew. Words cannot express our grief. We have lost the leadership and influence of a wonderful Christian man. We have spent many happy hours in the Agnew home. Their home was always a place with a Christian atmosphere, where all Christians like to go. Our sympathies and prayers are poured out from our heart for Eloise, Billye, Lynette and Beverly and their families.

Our love and prayers for all.—Roy Lee Criswell

#### "FATHER, WHERE?"

Father, where shall I work today?  
And my love flowed warm and free;  
Then He pointed me out a tiny spot,  
And said, "Tend that for me."  
I answered quickly, "Oh not that!  
Why no one would even see;  
No matter how well my work was done,  
Not that little place for me!"  
And the word He spoke it was not stern,  
He answered me tenderly,  
"O, little one, search that heart of thine;  
Art thou working for them or me?  
Nazareth was a little place,  
And so was Galilee."

—MacGuire (selected by Burnell Rawls)

#### ATTENTION PLEASE

Would you send the names and addresses of friends and kinsfolk living in the Lansing, Mich. area. An effort is being made at the present time to present the gospel of Christ to this area. We would like to use every possible means of contact and one of them is for you who read this and know of people in the area to write to us. Please sit right down upon reading this request and submit the needed information. Thank you very much. You may write to: Ronald Courter, 7120 Banks' St., Union Lake, Mich. 48085.

#### SPECIAL NOTICE

I have sold out the large 2-pint size communion cups, but have an order made. Each set is made of nickel silver, then silver plated. The cup has 2 handles making it easier to pass. I will be glad to order one for any congregation with just one handle if you prefer it, either in the 2-pint or the 1½ pt. size. The last shipment cost \$45.05 per set, and I sell them at cost which I have to prove to the government to avoid paying import tax which would make them cost more. Please notify me of your needs. —E. H. Miller, Box 538, LaGrange, Ga. 30240

#### CARD OF THANKS

We wish to sincerely express our thanks for every token of sympathy expressed in the passing of our husband and father, John Coy Agnew. The food provided by brothers and sisters of the church, neighbors and friends, the telephone calls, telegrams, flowers and words of comfort meant more than we can say. God bless you. —Eloise Agnew, Billye Morrow, Lynette Lee and Beverly Harris.

#### AN ANCIENT BIBLE RIDDLE??

God made Adam out of the dust, but thought it best to make me first; so I was made before the man to answer God's most holy plan.

My body He did make complete, but without arms, or legs, or feet. My ways and acts He did control; yet, I was made without a soul.

A living being I became, and Adam gave to me my name; when from his presence I withdrew, I never more of Adam knew.

I did my Maker's laws obey; from them I never went astray. Thousands of miles I roam in fear, and seldom on the earth appear.

But God did something in me see, and put a living soul in me. That soul from me my God did claim, and took from me that soul again!

And when from me that soul had fled, I was the same as when first made. And without hands, or feet, or soul, I travel now from pole to pole.

I labour both day and night, to fallen men I give much light. Thousands of folk, both young and old, may by my death a light behold!

And though I have both skin and bone, I have not land to call my own. To heaven I shall never go, nor to the grave, nor hell below.

Now as these lines, my friends, you read, search the Scriptures with great heed, and if my name you cannot find, it's very strange—you must be blind.

(Copied from a church advertisement; answer will be sent on request—E. H. Miller, Box 538, Lagrange, Ga.

#### LET US PUT CHRIST FIRST

By L. R. Thomason

We often read an article or hear someone begin a sermon by first stating, "Let's put Christ first." I am afraid we too often just put Christ first in some things. In order to give you a more clear picture of what I mean, let us take up the marriage question. But first I would like to mention Acts 20:27. Paul is speaking to the elders of the church from Ephesus. He said, "I have not shunned to declare unto you all the counsel of God." Now common reasoning teaches us we are not to expect our gospel preachers to declare all the counsel of God in one or two, or a dozen sermons for that matter. However, we do notice they have their notes so arranged they can declare the whole counsel of God on the subject they wish to speak on by referring to all references that time will allow.

Christ speaking to his disciples, in Matt. 5:32 said, "But I say unto you that whosoever shall put away his wife saving for the cause of fornication causeth her to commit adultery and whosoever shall marry her that

is divorced committeth adultery." In Matt. 19:9, Christ, in answering the Pharisees' questions on marriage and divorce, gave fornication as an exception. Just recently I read an article in which the writer said the inference made by Christ back there does not apply to us now. If that be true then what are we to do with Mark 16:16, John 3:5, Matt. 26:26-27 and many other scriptures we use so freely from day to day that were spoken by Christ back under the old Law.

This writer stated further he cannot divorce his wife and marry another. I assume he means under no circumstance. He says he cannot add anything to Paul's writing and refers to Gal. 1:18 where Paul tells us we are not to add any teaching to the gospel. However, if we take away what Christ has to say on this we violate Rev. 22:19 which says we are not to take away one word from the Book. There are those who would use Rom. 7:1-3 to uphold them in their argument, that Paul forbids divorce and remarriage under any circumstance. Here he says, "Know ye not brethren, for I speak to them that know the Law, how that the law hath dominion over a man as long as he liveth. For the woman which hath a husband is bound by the law so long as he liveth. But if the husband be dead she is loosed from the law of her husband." In continuing in the third verse he fails to mention the exception as Christ gave it. However, after having stated the fact that he knew they did know the law and he was only using those two verses as an illustration to make it more clear what he was about to say in the fourth verse. Therefore it was not necessary for him to quote Christ word for word. I am sure he knew Christ's teaching on this. The high point of Paul's teaching here is we are dead to the old law by the crucified body of Christ. Therefore, we can be married to another, that is Christ. Knowing Paul's teaching or writing as we do, we know he was not accustomed to using one or two verses to declare the whole counsel of God. So let us accept this as he meant it; just merely an illustration, not a challenge to what Christ has to say on the marriage question. If we undertake to weigh the word of Paul with that of Christ, then value it more highly than that of Christ, we are putting Paul first. This can cause confusion or even division in the church.

In the seventh chapter of First Corinthians, Paul teaches on the marriage and divorce question in a number of places. However, I fail to see that he means this to be the whole counsel of God on the subject. I like to picture Paul here in this chapter as a good, honest judge dealing with God's given nature advising Christians not to try to go through life without a helpmate. In answering the letter he had received from the Corinthian brethren concerning marriage, he said, "Now concerning the things whereof ye wrote unto me, it is good for a man not to touch a woman." In verse two he points out a danger, "Nevertheless, to avoid fornication let every man have his own wife and let every woman have her own husband." In verse 8, "I say to the unmarried and widows it is good for them if they abide even as I. But if they cannot contain, let them marry." Now we know, and Paul knew, there were not many like him in this respect. Therefore, his advice to them is it is best they should marry and thus create a Christian home. And after being married, then stay married. I think most all Christians agree with him on this. I am sure this is not contrary to Christ's teaching on the subject. Let us keep this in mind. Where either man or wife should commit an act of fornication and the other remains faithful, here we have an innocent party. So if we determine in our mind that Paul did mean to declare the whole counsel of God here and he did mean that man or woman after being divorced regardless of the reason, they can never marry again; we have the apostle placing the innocent party in this dangerous position for the rest of his or her life. Christ offers the innocent one a way of escape.

There is one more point we must consider. We learn in the beginning of this letter Paul was having to deal with an unruly congregation. In the third chapter he tells them they are yet carnal, not able to be fed with meat. All through this chapter he con-

tinues to give them good advice, at the same time making it a point not to mention Christ's teaching on the subject. I would say for fear some might take advantage of the exception, use it as an excuse to get rid of their wife or husband and get a new one after tiring of the old one. Here we see Paul was using his well known wisdom. I see nothing wrong with what he said, or I see nothing wrong with what he failed to say under the circumstances.

One might ask, "If Paul did not declare the whole counsel of God here then where do we find where he did?" We must remember we do not have all of Paul's preaching; we just have his epistles. No doubt in my mind he did declare the whole counsel of God on this many times during his ministry.

In the tenth verse, "and unto the married I command, yet not I but the Lord, let not the wife depart from her husband. But and if she depart let her remain unmarried or be reconciled to her husband." I would say Paul did not mean to challenge Christ on this subject here. It is possible Paul had one or more couples of the Corinthian congregation in mind, probably those that had separated over some petty reasons. I cannot see Paul giving this kind of advice to a couple where there had been an act of fornication committed by one or the other. This would not be in harmony with Paul's statement he just made in First Corinthians 6:15. If we had Paul with us today, it would be interesting to see how quick he would rise up and voice his disapproval of any one trying to set a higher standard on his teaching than that of Christ. So if a man insists, let him take this chapter and the second and third verse of the seventh chapter of Romans, put all Paul has to say on this subject in one package and use for the basis of his sermon. Then in order to give it a fair hearing, he is duty bound to refer to all references. That will include Matt. 19:9 and Matt. 5:32. Here you have that confusion again. Let us remember it was Paul that said God is not the author of confusion (1 Cor. 14:33).

Before closing I would like to call your attention to First Corinthians 11:1. Paul put himself on record as being a follower of Christ. I suggest we keep it that way and not try to interpret his teaching in a way that he puts himself first. Paul would not like that.

—L. R. Thomason, Stockton, Calif.

**Editor's Note:** For the past few years, I, as well as others, have spent a great deal of time studying what we call "the marriage question." There is no question about marriage per se—the question lies with re-marriage and divorce, so likely "the marriage question" is a misnomer. I can not see how Matt. 19:9 can apply under the old law (I have tried to see it that way); it must therefore apply under the law of Christ. The verse teaches some specifics and puts them in order; the verse teaches nothing else. We cannot give it more latitude in its meaning than does the Master. Jesus teaches if adultery is committed, then a divorce is granted on those grounds and on them alone—then the man or woman is free to marry. Nothing is taught about divorces being lawful for other reasons and then marriages following.

Now, I must by way of laboring for understanding on the part of my readers say this before I close. I have said that I suppose there is no man nearer the so-called "no exception" position not to hold it, than I. I am accused of being inconsistent, too, but I have a conscience to consider. I will not say a ceremony for people divorced for any reason; I will not advise a divorce, suggest it or encourage it. I teach my children against divorce and re-marriage, which does not mean they may not become involved, but at least I am teaching them; I have the utmost sympathy for those involved in divorce and re-marriage, and would not knowingly stand in their way of going to church, trying to do right and save their soul; some of my very best friends are involved and my heart has ached for them, and I love them nonetheless; my heart goes out to the poor parents whose children, whom they love more than life itself, become involved in divorce and re-marriage. I believe it is sinful for brethren to divide



the church over this issue—I know there is a common ground on which brethren can meet and not divide the body of Christ. Some of my very best friends have become divisive over this very issue, and have caused trouble, have sown discord among brethren, and this is sinful. I feel as much love for them as I ever did, and I would hope they do for me, but this in no way rights their wrong as I see it.

Conclusively, I can speak only for myself, should I ever divorce and remarry (and I have no plans in that direction), as a member of the body, and as a preacher of the Gospel, I would deem it my duty to God, the church, and my brethren to continue going to church doing the very best that I could; but I would suggest to brethren lest I cause trouble, heartache, division in the body, to please just let me sit, and do the best that I could, and let others take the pulpit, take the lead in the church, and carry on. Brethren who hold the "no exception" belief have no business causing trouble in the body; neither do brethren who believe in "the exception," and divorce and remarry themselves, have any business causing trouble in the church, dividing the body, either. The unity, the peace and goodwill of the church mean more than what we believe and practice on the marriage question, co-called.—Don McCord

#### BONDS OF MATRIMONY

**May-Bailey**—At 7:30 in the evening of June 14, 1968, Bro. Kerry Wayne May and Sister Brenda Kay Bailey were united in marriage. The double ring ceremony took place near Galena, Mo. at the Mt. Home meeting house. We pray that they will have many years together and that they will work toward having a Christian home. The writer officiated.

—Gareld Stumpff

**Everett-Caudle**—Bro. Mikel Everett, Richland, Wash. and Sister Eugie Caudle, Citrus Hts., Calif. were united in marriage at the Orangevale, Calif. meeting house, on May 28. There were many friends present. They will reside in Richland, Wash. Their address is Rt. 1, Box 442. We wish the Lord's richest blessings for them, and hope they will have many years of happiness. The writer officiated.

—Orville Lee Smith

**Perkins-Hopkins**—In the evening of May 18, Bro. Buddy Perkins and Sister Gloria Hopkins exchanged wedding vows. This happy event took place in a beautiful setting at the N. W. 21st St. meeting house, Oklahoma City. Charles and Don Pruitt sang beautiful songs appropriate for the occasion. Both Buddy and Gloria come from Christian homes. A host of friends and relatives were present to wish them well.

—Miles King

#### OUR DEPARTED

**Smith**—Sister Lille Mae Smith departed this life May 16, 1968 in Wichita Falls, Tex. She was born July 14, 1885 in San Saba Co., Tex. She had been a member of the church of Christ for over 60 years. She is survived by 2 daughters and 2 sons; 14 grandchildren and 26 great grandchildren. In recent years, Sister Smith attended the Garden's Edge church in Wichita Falls. The writer was called to conduct the service.

—Miles King

**Lester**—Brother Otto Lester, son of William Samuel and Mary Lester, was born Dec. 20, 1890 and departed this life June 15, 1968. At the time of his passing Bro. Lester was 77 yrs. of age. He was a member and leader in the church at Cassville where he lived. Surviving are his wife Eliza, three sons, and four daughters. A large crowd gathered at the Culver Chapel in Cassville for the service. Bro. Gareld Stumpff delivered the message assisted by this writer. Bro. Lester will be missed, and to his sorrowing family, we extend deepest sympathy.

—Ronny Wade

**Smith**—In slightly less than a two-month period the congregation at Ada, Okla. has suffered the passing of two of its most faithful members. On April 4, Bro.

Hugh Smith died suddenly of a heart attack at the age of 74; on May 21, Sister Emma Pearl Smith followed her husband in death after suffering a stroke. She, too, was 74. Before coming to Ada, Bro. and Sister Smith lived in the Sanger, Calif. area for several years. They are survived by one son, four daughters, 13 grandchildren and 5 great grandchildren. It was the writer's duty on both occasions to say a few words of comfort and warning.

—Joe Hisle

**Craddock**—Teddy Lee Craddock was born Aug. 23, 1949, in Fayette County, W. Va. and departed this life June 2, 1968 in a Huntington, W. Va. hospital. He was the son of Ted and Ruth Craddock of Dixon, W. Va. Additional survivors include 3 brothers and 3 sisters. Teddy's death resulted from injuries sustained when he fell from the back of a truck on U. S. Hwy. 52 south of Huntington, W. Va. His death was sudden and tragic especially for one so young in years. He was to have graduated from high school on June 4th, only two days after his death. Teddy was a good boy, well thought of by all. He was a member of the Wayne congregation (Hwy. 52) where the funeral services were conducted. The writer, assisted by Johnny Elmore officiated.

—Bill Davis

**Hurst**—Bro. A. Leonard Hurst passed from this life at his home near Piedmont, Ala. For several years prior to his passing, Bro. Hurst was ill, and at times a very sick man. His illness caused many not to understand this man and his goodness. I wished so many times that all who knew him could have known him as I did before his illness. As a child I remember him as one of the best of men, and a stauncher man for the truth I never knew. He paid such a price for his stand for truth and righteousness especially in the worship. He witnessed my obedience to the gospel, and it was at his home where I first broke bread at the Lord's table. We hold such in most reverent and grateful memory. As a young man in Oklahoma, he met and married Eula Colley, a woman this writer knows real well, and can say without reserve, is one of the best women on earth. Several children have been born to them, and all of them, with the exception of those who died in infancy, have been baptized; this was a source of accomplishment for Bro. Hurst. His sons Lowell and Randall are members near Piedmont, Ala.; the church meets in the home of Douglas near Gatlinburg, Tenn.; and Charles, if I may judge, is one of the pillars of the church in Detroit, Mich. The daughters are Elizabeth, Lanell, Vorce and Wanda. Surely A. L. Hurst did not live in vain. His body, awaiting its redemption, lies buried in the cemetery near his home.

—Don McCord

**Agnew**—In the early afternoon of June 6, 1968, at Manteca, Calif., where he made his home, Bro. John Coy Agnew so suddenly and unexpectedly passed from this life. He became ill while at work, and in spite of the work of doctors and nurses at hand, it was the Lord's will that he die; thus ended the earthly life of a most devoted man to the cause of Christ, one whose influence for good will be felt for years to come in northern Calif. and wherever else he went. Coy was a man of strong and firm convictions, and the writer can only speak for himself, but wherein I ever disagreed with Coy, or he with me, he never acted toward me any other way than as a Christian gentleman. This is one of the tests of a Christian man. God bless his memory. I felt honored to be asked to speak at his funeral where many brethren and friends gathered to pay their respects to another fallen brother. Coy was born in Texas, Sept. 17, 1911. He had been a member of the Lord's church for over 25 years. Coy's home was dedicated to Christian principles and was one of the most hospitable ones it has been my pleasure to visit. He had made his home in the Stockton-Manteca, Calif. area for about 23 years. His survivors are: his wife, Eloise; 3 daughters, Christians, married to Christian men: Billye who is Mrs. Robert Morrow, Glendora, Calif.; Lynette who is Mrs. Melvin Lee, Lodi, Calif.; Beverly who is Mrs. Jerry Harris, Glendora, Calif.; 2

sisters and 2 brothers and 9 grandchildren. The funeral was conducted Mon., June 10, at Lodi (Calif.) Funeral Home with interment at Cherokee Memorial Park, near Lodi. The flowers were many, and the beautiful singing was by members of the church, singers chosen by the family; bearers were brothers in Christ. Surely the church is a better place when men such as Coy Agnew pass this way.

—Don McCord

#### MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Acts 5:29; Matt. 22:37).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.

—Milton Earl Holcomb, 1737 W. 89th St., So., Tulsa, Okla.

—William Kinder, Rt. 7, Box 453, So. Charleston, W. Va.

—Ronald McAlister, Rt. 1, Washington, Okla.

—Terry Bromm, 3269 Bathurst, Pontiac, Mich.

#### ANYBODY SEEN A SINNER LATELY? —

(Continued from page three)

The drunkard is not really a sinner. He has an inferiority complex, and makes a mechanical adjustment (albeit a liquid one) to the problems of today. Besides that, he is sick. He beats his wife, starves his children, and is a scourge to society. So he needs our sympathetic understanding!

Adultery may be sin in far-off slum districts, but not among movie stars or popular public figures. And don't even mention the word when we get close to home. Here it is simply a case of biological maladjustment. The sex pervert was denied "free discussion" at home; his parents were old-fashioned and believed in common decency. His sin—er, I mean his "mistake" is a fault of modern society!

But maybe the murderer is a sinner—just maybe! On the other hand, he may be the victim of some early traumatic experience. His mother was over-protective; he was greatly inhibited. He was never allowed to push his oats off the high chair tray, so now he pushes his wife off the Brooklyn Bridge. Poor fellow!

There may be an element of truth in all these descriptions, but one element very necessary for correction is lacking. We are overlooking the moral element. Our generation needs psychiatry, but it also needs moral responsibility. We must recognize sin for what it is—sin! We must cease to substitute Freud for Jesus Christ, the "great physician," Who takes away the sins of the world.

With the Prodigal, we must say, "I have sinned."

—(By Robert F. Turner, *Four-State Gospel News*, Neosho, Mo., selected by David Hays, 2125 E. Olive, Fresno, Calif.)

#### CHALLENGES TO CHRISTIANITY —

(Continued from page one)

the Roman homes." Mighty Rome did not fall to an outside conqueror; Rome slid into oblivion because of moral decay. The people went on a pleasure binge. There was such a mad desire for excitement that the people indulged in all kinds of moral extravagances. How do we measure up to Rome in America today? Immorality has greatly increased in America in the last few years. The traffic in pornographic literature has increased until it has become big business. Public interest in immoral books, songs, plays, and movies has ballooned. Divorce rate has gone up until our divorce mills now grind them out at the rate of one divorce to every four marriages, and in some states this ratio is one to three. It does not take an expert to see that the same pattern that brought the destruction of Rome is obvious in America today.

What is the meaning of all this to the Christian? Because we live in such unnatural circumstances, our temptations are multiplied. Young People, especially, must be on guard against the many evils of our day. Boys and Girls, the enemies of Christianity use such high-sounding words it makes anyone who clings to God and His way seem terribly old-fashioned. Many young people rather than be called old-fashioned will reach for the cocktail glass, turn on the jazz, and prove how modern they can be. At this time we would like to discuss with you some things we need in order to stand firm in this degenerate society.

First, we need a strong faith in God and His Word. Man was made with a need to believe in something. He must have something to which he is dedicated, something in which to pour out his energies if his life is to have meaning and purpose. The big question is not, "What belongs to me?" but "To what or to whom do I belong?" Faith in and dedication to God gives direction to our lives. The apostle Paul could say, "I have suffered the loss of all things, and do count them but dung

that I may win Christ" (Philippians 3:8). Again he said, "I can do all things through Christ who strengtheneth me" (Philippians 4:13). The following statement in 2 Timothy 1:12 shows that Christ had given real meaning to Paul's life, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." A strong faith in God and His promises will help us weather the storm in this time of turmoil and change.

Second, in order to build a happy and successful life, we need values that will stand. No one can build happiness on the live-for-the-moment theory. Many of the younger generation have thrown away all rules and guidelines for conduct and are saying, "Live, drink deep of life's pleasures." The fast, gay life may appear glamorous for awhile, but it cannot last. Pleasures soon become boresome. The person who gives himself to pleasures finds after a few years that life has lost its glamor and there is nothing to live for. This is the reason so many turn to alcohol and drugs. The only way for life to have meaning and direction is to live by some standards that cannot be successfully contradicted. May we suggest that you examine your values. If they are sound, then do not let anyone cause you to turn aside from them. "Prove all things, hold fast that which is good" (I Thessalonians 5:21). We hear a lot about freedom, but freedom does not grant unlimited license. Not all desires can be or should be immediately fulfilled. We need liberty, not license. Paul says, "Ye have been called unto liberty, only use not liberty as an occasion to the flesh, but by love serve one another" (Galatians 5:13).

Next, we need to identify ourselves with right. Everyone identifies with something or someone. This means we see in someone the traits we admire and we try to imitate that person. We become like the people we admire. Young People, your speech, your dress, your conduct, even your hairdo suggests with whom you are trying to identify yourself. It is a tragic shame that the groups that have influenced American youth most are atheist in belief, vulgar and obscene in their life. The apostle Paul said, "No man liveth unto himself and no man dieth unto himself" (Romans 14:7). We are a little of all the people with whom we associate. "Be not deceived, evil communications corrupt good manners" (I Corinthians 15:33). Choose to associate and identify with people who stand for right. Model your life after Christ as Paul said he did. "Be ye followers of me even as I also am of Christ" (I Corinthians 11:1).

Also, for a successful life, one needs a sense of direction. Some may call this a goal for life. Why do we have the hippie communities, mobs in the streets, skidrows, drug addicts, etc? These people have lost their direction. They have no real purpose or goal in life. Listen to a man whose life had meaning and direction: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14). Faith in and dedication to Christ gives meaning to life. No one loses his direction in life who has a real reason for living. What greater goal is there than to save oneself and others?

Last, one must learn self-discipline in order to attain the good life. When we were children, our parents were

responsible for our discipline; but as adults, we must accept responsibility for our actions. Self-government means government of self. The lusty appetites of the body must be controlled. Fleshly desires must be made subject to the spirit. The apostle Paul talks about the warfare that rages within us in Galatians 5:16-25. The combatants are the flesh and the spirit. If we allow the spirit to have its way, we cannot fulfill the desires of the flesh. It is a matter of yielding. Every individual decides whether the flesh or the spirit is going to control his actions (Read Romans 6:12-16). If the flesh controls, we will reap everlasting damnation; but if the spirit rules, we will enjoy life everlasting (Romans 8:12-13). For this reason Paul said, "I keep under my body, and bring it into subjection; lest after I have preached to others, I should be a castaway" (I Corinthians 9:27). It is our sincere conviction that the things suggested above will be most helpful to an individual in meeting the many challenges to Christianity today.

—Route 3, Box 48, Marion, Louisiana 71260



E. T. Yarbrough, Cherokee, Tex., June 3—I surely do enjoy reading *Old Paths Advocate*. Here is my renewal. I will be 88 on June 26. Love to all brothers and sisters in Christ.

Gareld Stumpff, Rt. 1, Box 52, Crane, Mo., June 2—I work with the Cassville, Mo. congregation third and fourth Lord's days each month. We will surely miss Bro. Otto Lester there. The Mt. Home congregation seems to hold its own; we do enjoy unity.

Lonnie Kent York, 1208 A St., S. E., Ardmore, Okla. 73401, June 19—This summer I am traveling with Bro. Jerry Cutter and attending his meetings. I plan to try to go into the field full-time about mid-August this year; I am seeking meeting work, and also winter work. Jerry and I have just finished a fine meeting at Hillcrest, near Brookhaven, Miss. This meeting was very enjoyable. I ask your prayers that I might preach the gospel.

John Stidham, Rt. 1, Box 215-A, Valliant, Okla., May 25—There has been a new congregation established a few miles northwest of Broken Bow, Okla. Although we suffered the loss of our preacher, and are going to miss the 11 who did meet with us who went to help plant the new congregation, we wish them godspeed and may the grace of our Lord be with them. At Golden, though few in number, we are still working the best we can, and invite our preaching brethren and all brethren to come by and worship with us. Pray for us.

Jim A. Canfield, Rt. 1, Box 87-A, Marion, La., June 17—I was with the faithful at Memphis, Tenn., May 3-5. Brethren Joe Rivers and Willie Harris carry on a good work there. They are young, but study as Paul told young Timothy to do (2 Tim. 2:15). They have had some problem with one who advocates strong wine on the Lord's table, but he did not succeed. Let us all remember the apostle's warning in Rom. 16:17-18 and 2 Peter 2:1-4. Yesterday we had a wonderful meeting with the Farmerville brethren. Bro. Cicero Goddard has been in a meeting there, June 16-30. July 14-19, he will hold our meeting.

J. Wayne McKamie, Route 1, McGregor, Tex., June 15—At this writing we are in Kansas City, Mo. and about to finish a good meeting. This is our first time to work in Kansas City since 1958. The brethren from the area have been very helpful, especially the ones from Kansas City, Kansas. It has been good to be associated with Bro. Clovis Cook again; he has done a splendid work in this area and the future of the church looks very good due to such efforts. Our plans for the remainder of the summer include the following places. Lee's Summit, Mo. June 21-30; Stockton, Calif. July 10-21; Fresno, Calif. July 26-Aug. 4; Covina, Calif. Aug. 9-18th; and San Angelo, Texas (Freeland Ave.) Aug. 23-Sept. 1.

Ronny F. Wade, Box 3636, Springfield, Mo., June 21—Since our last report, we have been working in this area, with encouraging success. Two (a man and wife) from the Sunday School group have taken their stand for the truth. He is a former preacher and studied under the late N. B. Hardeman. Two others have been baptized. Last Sunday night we closed a good meeting with the faithful in Dallas (Boulder Dr.) with two baptisms and five confessions of faith. It was a privilege to see so many that we had labored with in the past. The church there is in better position for growth than they have been in a long time. The Lord willing we begin tomorrow night at Fairview near Marion, La. to run through June 30. Then to Early, Ala. July 6-14; West Chester, Ohio, July 19-28; and Mt. Vernon, Ky., July 29-Aug. 4. We look forward to these meetings and pray God's richest blessings on them.

Orvel Johnson, 2200 Burney Way, Sacramento, Calif. 95821, June 10—Our work continues with the Oakmont St. (North Sacramento) congregation. The increased attendance and interest is encouraging. Yesterday, one fine young lady obeyed her Lord in baptism. In the past few months there have been several restorations; two from the S. S. have taken their stand with us, with other members and non-members in attendance. The gospel tract distribution is beginning to produce results. The young people of the congregation are such willing workers and are an inspiration to all of us. Thoughts of the congregation are toward eventually having its own building in the North area of Sacramento, even though the reality of this may be at some distance. In all things we give God the glory and determine to keep our hand in the hand of Jesus our Lord. Pray for us.

Miles King, 1533 Camden Way, Norman, Okla., June 5—The meeting at Wynnewood, Okla. (April 19-28) was our first effort there, and it was a pleasure working with the brethren. May 3 was the beginning of a 10-day meeting in Jackson, Miss. These brethren went "all out" for the meeting by sponsoring a daily radio program and helping in personal work. Visiting brethren from the Brookhaven area were present every night. During May, my family and I attended several nights of a meeting conducted by Bro. James Orten at Lexington, Okla. I am now at Hammond, La. for a 10-day meeting. Here is my summer schedule: Olney, Tex. (June 21-30); Flint, Mich. (July 6-14); Piedmont, Ala. (Knights' Chapel) (July 28-Aug. 4); and Legal, Okla. (Aug. 10-18).

K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex., June 16—Our spot announcement in Spanish in Lubbock, Tex. has resulted in about 25 requests for home-study materials and the first papers are beginning to come in for correction. Some have requested Bibles and the brethren here have furnished some for them. The program was paid for by the LaGrange, Ga. brethren on a trial basis. The brethren at Fairview, Wichita Falls, Tex. have agreed to continue the announcements for a time. Several individual contributions have come in to pay for postage, study material, and Bibles all of which has been acknowledged personally. Even though we might not succeed in accomplishing the conversion of a single soul, we will have done our duty in offering to the people the opportunity of knowing the gospel.

Paul O. Nichols, 1400 Adena St., Bakersfield, Calif., June 18—We were privileged to hold an enjoyable meeting with the good congregation at Modesto, Calif., May 3-12. We appreciated very much the help and encouragement of brethren who came from so many different places. Bro. Homer L. King, who baptized me over 30 years ago, was present for several services. We have been invited to move to Modesto and work with the church indefinitely, which invitation we have accepted. The Lord willing we will be going there after our summer meetings. Right now we are in a meeting at Fruitland, Tex. which closes tomorrow night. The Lord willing, we go next to Wichita Falls, Tex. (June 23-30); and then to Sulphur, Okla. July 5-14, we are to be at Broken Bow, Okla.; July 15-24, West Plains, Mo.; July 26-Aug. 4, Harrodsburg, Ind.

Tom E. Smith, 302 Phillips, Healdton, Okla., June 15—The cause in the Healdton-Wilson-Graham, Okla. area seems to be making some progress. We have future plans and are optimistic. Five have recently been baptized at Healdton. By the time this is read, meetings at Graham, Ardmore and Healdton will have been held; we hope and pray for a bountiful harvest of souls. We have teaching potential in all of these congregations and are giving what encouragement we can. Most of my work has been confined to this area, but the last of Mar., it was our privilege to be at Andrews, Tex. for a Wed. evening, and a few days' visit with our children. Mar. 31, we were at Sentinel, Okla. for 2 enjoyable services; how we did enjoy the hospitality of these good brethren and sisters; they are unexcelled in hospitality and brotherly love.

Joe Hisle, Rt. 4, Ada, Okla., June 5—Since my last report to the OPA I have worked in gospel meetings in Mt. Grove, Mo. which resulted in one baptism; Huntington, W. Va. closed with 10 baptisms and several confessions; Fieldstone, Mo. one confession; Joplin, Mo. one confession; Cable Ridge, Mo.; also one baptism here at Ada. On the last night of the meeting at Joplin, a young man who was a preacher for the Christian church told me he had resigned as minister of the Christian church and desired to make a public acknowledgment that he had been worshipping in error. We respect and appreciate the honesty he has shown. I am confident that we can expect good things out of him as a minister of the Church of Christ. The Lord willing I have work planned for Mozier, Ill. June 7-16; Gale, Okla. June 21-30; Washington, Okla. July 5-14; Sentinel, Okla. July 19-28; Longwood, Fl. Aug. 2-11.

Tom Lehmann, 405 W. Forrer, Cincinnati, Ohio 45215, June 4—Since my last report, many things have happened. We have preached at the following congregations one or more times: LaGrange, Columbus and Forest Park all in Georgia; Greenville, S. Carolina; Napoleon and Piedmont, Alabama; and also at Lawrenceburg and Chapel Grove, Tennessee. We are now working full time with the church at Sharonville, Ohio. The work here looks very promising! We are working in a highly populated area, yet there are only two faithful congregations in the Cincinnati suburbs. If you have friends or relatives in the area, that you would like us to visit, let us know their names and addresses. Please Notice—We are working in the preaching field full time. We are accepting both meeting work, and extended work. Please remember us! Our plans for the summer include the Sulphur, Okla. meeting. We hope to get acquainted with many of the brethren while we are there. Pray for us often.

Earl B. Helvey, 7608 Prince St., Citrus Hts., Calif. June 15—Bro. Orville Lee Smith has about completed his work here for this time. He has made many contacts and talked to many people, trying to get them to church. I have been with him on several occasions; he is well versed in the Scriptures. He has done most of the preaching since he has been here. He has gone through the complete book of Revelation at mid-week, and has done a marvelous job. He has done part of the

preaching on the radio. We had a meeting in which he preached on the items of worship; he sent letters to digressive brethren, and invited them to attend. We had several come, and some attended most every night. Two have come from digression, 1 has been baptized and 3 have confessed faults. Two families have moved into the area. Bro. Smith has been conducting some home studies; we are sorry to see him go. Bro. Benny Cryer will be in a meeting here, Aug. 2-11. We invite all to attend, and visit us anytime. Your presence is always welcome. Pray for us.

Don L. King, 2200 Corbin Ln. Lodi, Calif., June 15—We are busy here at home. Since last reporting I have preached at Manteca, Stockton, Richmond, North Hollywood, Modesto and here at Lodi. The Lord evening I will be at Escalon this Lord's day morning and evening. I am to be with the brethren in Odessa, Texas for a short meeting June 22-30. We hope that it may be possible to see all of you good brethren at the Sulphur, Oklahoma meeting for at least one day if my work here in Lodi will permit it. Our hearts are heavy in California over the loss of our beloved Coy Agnew, of the Manteca congregation. Coy was always a zealous worker for the cause of Christ and it seems unbelievable that he could be gone. In times like these the child of God must take courage from such scriptures as Isa. 55:8, 9. Our deepest sympathy is extended to all of his family; may God bless them in their time of sorrow. I want to take this opportunity to thank all of my brethren who have written concerning my entering the field for Jesus. Your cards and letters are truly appreciated. We ask your prayers as we continue to make preparations. May God bless the faithful everywhere; here is a sub.

Fred A. Renier, 1213 Montana Pl., Joplin, Mo., June 16—The Leawood Vlg. congregation here is doing well. Bro. Joe Hisle recently held a fine meeting for us that inspired us all to great efforts in the Lord's work. He also, with the efforts of Bro. and Sister Jim Stockam, convinced a young preacher and his wife from a Christian church to make their stand for the truth, both of them confessing error and taking their membership with Christ's church. We are happy to introduce Murl and Retha R. Helwig to the brotherhood with our blessings. Brother Murl has taken his place in the teaching duties and both are expected to be a great help in the church. Interest and zeal are high here in the Joplin area. The churches at Burkhart and Neosho also are putting forth greater efforts and showing good results. These three churches are blessed with love, unity and a willingness to work together. We would like to also recommend Bro. Joe Hisle to the brotherhood as one of our finest gospel preachers. He has won the love and respect of this area, and we look for him back next year. Here are 4 subs.

Harvey D. Hammonds, 7414 Sundown, Houston, Tex., June 11—On Mar. 17, Bro. Walter T. Wilson of the Aurora St. congregation, Houston, Tex. began meeting with a few Christians and others interested in the gospel at 102 W. Texas Ave., Baytown, Tex. Since that date, we have had as few as 12, and as many as 31 in attendance for Lord's Day worship. Presently, some attend Aurora St. congregation for night services. Since Bro. Wilson was recently transferred to Lavon, Tex., I have been delivering the lesson. The church here is already a strong and willing church; we have had 1 confession of wrongs. We would appreciate very much the attendance of all Christians and those interested in the gospel who may be in this area visiting or otherwise. You would be welcome to stay in my home. Bro. and Sister Wilson have worked diligently in the Baytown area; I live 25 miles from Baytown, and work full-time to support my family, therefore the personal work that I can do is limited. I can truthfully say that the works of Bro. Wilson at Baytown has encouraged me considerably. Please visit us and pray for us and our efforts.

R. B. Roden, 112 Kelly Dr., Moore, Okla., June 17—Our meeting at Jerusalem, Ark. was one of the best I

have ever held there. We had several confessions of faults. Other congregations helped for which we were thankful. The meeting at Pottsville, Ark. closed with 15 confessions and restorations. These brethren are doing a good work; we pray that others will soon obey the gospel there and help in the work. At LaGrange, Ga. we had 61 confessions and restorations, and 2 baptisms; one of these that was baptized was my grandson, Mike Davis. We were thankful for the results of this meeting; the elders Brother E. H. Miller and Brother Angus Shelnutt were among the first to make their confessions of faults, followed by others. This caused some who had been out of duty for as many as five years to come back to the church. This congregation loves the truth and are ready to stand for what the Scriptures teach. I enjoyed all of these meetings. We just give God the glory, and are so thankful for the truth. Do pray for us in the work. Our meeting here in Oklahoma City, 2636 S.W. 36 (Capitol Hill), was well attended and several made confessions of faults. We are praying that others will obey the gospel here.

Jack Cutter, Rte. 1, Crescent, Okla., June 13—It has been a lengthy period of time since I last reported to the O. P. A. During the past year, I have worked with the congregation at Huntsville, Ark. This work was supported by several churches in Missouri. In my opinion, the Huntsville congregation is now equipped to function primarily on its own without outside assistance. After working for and with the Missouri churches over the past twelve years, I have decided to accept the same type of work in another area. Without their understanding and support, it is doubtful that I could have continued in the Lord's work. As soon as I know where we will be located and the particulars of the work, I will report it in this journal. At the present time, I am doing a week's work at Pine Ridge, Ark. I am scheduled to hold meetings at Woodson, Texas, July 19-28, and Jacksboro, Texas, July 28-Aug. 4. We hope to see many of the brethren at Sulphur, Okla.

E. H. Miller, Box 538, LaGrange, Ga., June 14—Bro. R. B. Roden closed a most wonderful meeting here. The attendance and interest were good, but most wonderful of all the results were good! There were 61 confessions and restorations, and two baptisms, then two more confessions Wednesday night following, and I feel sure there will be still more in a few days. Yes, Bro. Roden woke a lot of us up to the fact we had not been doing our duty and had sinned in different ways. The night he shook us the hardest it began to look as if the whole congregation had sinned and wanted to clean up and start off anew; so I, along with many other members made things right with the Lord and with one another that night. There were still more the next night, and on to the close of the meeting; then still more Wednesday night following. I feel sure the light of this congregation has been increased, and that more souls will yet be saved as a result of that wonderful meeting! We were with the Marietta, Ga. congregation last night in another wonderful service, and the Lord willing will be with the Greenville, S. C. congregation over the week end. That cong. has been meeting in a bad location for a long time. They purchased a lot in a better section of town and started a new building. I think they have enough for the building, but not for the pews. Any Christians or congregations who can send them help in this work will make no mistake in doing so. It is a small congregation and they need help. Wife and I hope to be at Sulphur, Okla. the first part of July, then at Pochahontas, Ark. July 21-28. We look forward to seeing many of our friends of years gone by (at both places). Thirty seven years ago, this month, I preached my first sermon here in LaGrange, and since that time have preached in more than half of the states; and we know of no other place on earth where we can meet so many of our friends at one time as in Sulphur, Okla.; but the grandest thought of all is thinking of the time when all Christians will meet the Lord in the air and be with Him and one another as eternity rolls on and on! Brethren, think on these things!

Our purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

# OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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No. 8

## BROTHER EDWIN MORRIS IS SICK

By way of long distance telephone, through the thoughtfulness and courtesy of Bro. Jerry Cutter, El Reno, Okla., as we go to press, we are informed that Brother Edwin Morris has suffered a coronary heart attack, and is in an Oklahoma City hospital under intensive care. Brother Morris is known far and wide as an evangelist, Christian gentleman of note, and editor of this journal. The sickness of such a man distresses us. We pray for his speedy and lasting recovery. We ask our readers to please do the same. I am sure he and his family would appreciate a word from their many friends in our land. You will find the address in the masthead of this journal. —Don McCord

## THE PROBLEMS OF DISCONTENT

By Larry Parker

In his letter to the Phillipians, Paul says "... for I have learned, in whatsoever state I am, therewith to be content." (4:11) One of the most important lessons an individual can learn today is the lesson of contentment. Few, even among Christians, have mastered this lesson. Many struggle to learn, but all too often they find themselves entangled in selfish desires for more. The lack of contentment has its effect in all areas, including religion, society and family.

How does the lack of contentment affect the church? In many places those who at one time were zealous in the Lord's work are now only "part-time church members," if they continue at all. They have felt the call to a better life, to a better job, to a better city, to a better group of friends. It is, of course, erroneous for us to think that we as Christians are not subject to a basic desire for finer things. As long as we can channel that desire so that its fulfillment comes in spiritual things, we are safe. But what happens to the weaker person, to those who cannot find spiritual happiness? Social acceptance, high pay, luxurious homes — these become the major goals in their lives. God becomes a minor thing, and finally He is rejected and forgotten completely. The Church of Christ, the truth, New Testament worship: these things inhibit the climb to higher acceptance by society. This sad group of people, those who are not content with the simple life of the Christian, finally becomes the wretched people Paul describes in Phil. 3:19—"They are

(Continued on page nine)

## THEIR LABOUR OF LOVE

By K. G. Wilks

When good deeds are done and charity shown, the doers of those good things are due credit and thanks for the same. When brethren do good deeds they are due credit and thanks for those good deeds, and the brotherhood should express appreciation for their service to the brotherhood and to the Lord, both to the doers and to the Father in Heaven. Anything less is thoughtless, unthankful, even ungrateful.

The letter to the Hebrews at 6:10 says, "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." Notice that it is unrighteous to forget Christian work and labour of love. Suppose it is never noticed? Unnoticed, it is never remembered to forget. To refuse to notice, or to forget is to exhibit unrighteousness, ungratefulness.

Paul to the Thessalonians, chapter 1, verse 3, says, "Remembering without ceasing your work of faith, and labour of love. . .". Paul was godly in that he remembered continually their labour of love and their work of faith. Are we always godly to remember faithful work on the part of our members? Are we godly to remember a labour of love? There is a difference in a work of faith and a labour of love. We obey (work) and perform the works of righteousness in obeying the Gospel. What we do out of the goodness of heart and love is our labour of love. For example, we have a young brother who takes care of the meeting house and grounds. He does more than has ever been required of him just because his is a labour of love.

The brethren at San Antonio, Brother Martinez of Dallas, Paul Nichols and Gayland Osburn in Africa followed by the several other preachers of more recent times, the many supporting brethren, sisters, and churches, who have contributed to the Mexican mission and the African mission all are due credit for their labour of love. Each one of us ought to feel a deep sense of appreciation for all these noble souls who have devoted many, many hours, days, even years in encouraging, supporting, coordinating, or executing the work. All of this is a labour of love and we ought to thank God our Father for them and thank them directly for it. God the Father is due thanks for making them prosperous enough of time and money to contribute to efforts to spread the Word of God. Surely God will not forget all of that noble effort. Surely Jesus our Lord

shall not forget. Dare we be less thoughtful?

Paul to the Thessalonians, 2:9, reminded the brethren, "For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." Paul also told Timothy, 5:17, "Let the elders that rule well be counted worth of double honour, especially they who labour in the word and doctrine." Those churches who are so fortunate as to have devoted and qualified teachers, elders, or leaders should give thanks to God for them, and should do it openly and in the public prayers.

All of us as individuals, as congregations, as a brotherhood at large should be especially thankful for the great efforts of our devoted evangelists, teachers, publishers who have loyally labored hours and days per month, year after year, to keep the gospel before the hearers, before the churches, who have exposed error to the brotherhood, kept the churches informed. This is all a labour of love, beyond what the ordinary member of the church does.

I think often of where the church in the United States would be without men like Brethren Homer King, Homer Gay, Don McCord, and others who have provided as a labour of love a medium of news and truth. Congregations exist all over the nation that would not have ever come into existence except for the news and effort generated by these men and others like them and in their position. I think often of the many preachers, some old men, some young men, mere boys, some in between, who have crossed and re-crossed the States many times going to preach for places sometimes not even receiving enough to pay for their transportation. All of these men are due credit for their labour of love. Some have dropped out because of discouragement, or weak in the faith, finding the "things of this world" more enticing than the life of a preacher. Some quit because of wives, poor support, lack of appreciation, or even their own lack of preparation.

I know that even among the most faithful and loyal of all of these men (and churches) we can find fault, some justifiably so, some not so. Remember this is earth and earthy we are, and they are. None are divinely inspired as were the apostles. Remember instead the noble deeds, the labour of love, that extra mile that the many have gone for the rest of us, and be ye thankful.

We ought to be thankful for the preachers' wives who encourage their husbands to continue in the work of the Lord, in the distribution of the gospel. They either spend many lonesome hours at home or must go with husbands and put up with a great deal that is discouraging and inconvenient. God be thanked for them. The wife who never nags at her husband, who rather lends him comfort and encouragement is a jewel to be praised and to be thankful for.

The sum of the whole matter is that we all as members of the body of Christ, the church have so much to be thankful for that none ought ever to be unthankful or ungrateful but rather give thanks to God our Father through the Lord Jesus Christ for the goodness of this earth, but above that give thanks continually to God for the hope of eternal life and for every single person who may contribute even a single word or just a smile and a warm hug or handshake toward the betterment of our hope of the home eternal. **TO GOD BE ALL THE PRAISE!**—109 Dundee Drive, Wichita Falls, Texas 76302

## MODE OR MANNER OF PRAYER

By R. Milligan

The question, How may we pray? is a matter of very great interest to everyone who seeks the favor of God. Much depends on the manner of doing anything. And hence, when Christ ceased to pray in a certain place, "one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples" (Lu. 11:1).

It may then be expedient, before I bring this series of articles to a close, to offer a few suggestions in reference to the proper manner of prayer. The following, it is hoped, will be sufficient to induce many of our readers to enter upon a more full, critical, and thorough examination of the whole subject.

1. We must pray with all humility of mind and heart. This, indeed, is implied in what has been said in the fourth chapter. Humility flows out of a true and living faith, just as naturally and as certainly as does repentance, love, or any other one of the Christian graces.

But, as pride has been the cause of all the disorder that has ever disturbed the harmony of the moral universe, it may not be amiss, at this, our present standpoint, to warn all, and especially the young, against its seductive and soul-damning influences. For

"Of all the causes which conspire to blind, Man's erring judgment, and misguide the mind, What the weak head with strongest bias rules, Is pride, the never-failing vice of fools."

That any man born of a woman can be proud; that such an one can be lifted up with vanity at the mercy-seat, or anywhere else, might, indeed, seem to be incredible did we not know the fact. But, alas! its world-wide existence is only too painfully evident. It is seen everywhere; it is seen in the church; it is seen in the costly trinkets of many who profess to be adorned with the more precious ornaments of an humble, meek and gentle spirit; it is seen in their extremely fashionable and costly attire; it is seen in the vain and ostentatious air with which they enter the house of God; it is seen in the little unbecoming artifices by which they endeavor to attract attention to themselves during the public services, and by which they are but too successful in drawing away the minds and the hearts of the unconverted from the Lamb of God which taketh away the sin of the world; it is seen in their refusal to participate in the vocal melodies of the sanctuary, unless every strain is made to harmonize with their own exquisite sense of the latest and most fashioned style of church music; it is seen in their unbecoming slothfulness and indifference during the devotional exercises of the congregation; and it is seen in the wanton looks and hellish laugh that are sometimes witnessed in the very act of celebrating our Savior's dying love for a poor, miserable, perishing world!

How, then, can such persons, without an entire change of heart, approach God acceptably, so long as it is written, "God resisteth the proud; but giveth grace unto the humble?" (James 4:6). This humility is not a mere momentary accident of Christian character. It is not like a garment that may be put on, or that may be laid aside to suit the occasion. It must be a habit of mind, manifesting itself as a permanent characteristic of the heart and of the life of its possessor, or it is not worth a farthing.

No wonder, then, that so few prayers are now heard and answered. No wonder that the heavens over our heads so often appear like brass; and that the earth beneath our feet appears like iron. Before the windows of heaven can be opened, and the blessings of God poured down copiously upon us from on high, we must become more like little children; we must humble ourselves under the mighty hand of God; we must see that without his sustaining grace, we are only "wretched and miserable, and poor, and blind and naked" (Rev. 3:17).

2. We should pray with a forgiving spirit. "For if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15).

It is to be feared that this plain, absolute, and unchangeable law of the kingdom of heaven is very often violated in all the ranks of modern Christendom. How many are now nominally associated in the same congregation, but who, nevertheless, refuse even to speak to each other; the pride of whose heart will not allow them to treat each other with even the common courtesies of life! Does it become such to say, "Forgive us our debts as we forgive our debtors?" (Matt. 6:12).

Let all such, then, carefully ponder what Christ has said in the last section of the eighteenth chapter of Matthew; and let them remember that God will do even so to every man who does not, from his heart, forgive the trespasses of his brother.

3. Our prayers should be expressed both with brevity and simplicity. This follows as an obvious consequence from my last remark. If God is in heaven and we upon earth, it is surely becoming that our words be few, simple, and well-ordered before him (Eccl. 5:2). And hence, in that prayer which Christ gave his disciples under the Jewish economy, and which, in manner, is still worthy of our imitation, there is nothing like that vain, pompous, and ostentatious display of learning and eloquence which has become so prominent in the worship of modern Christendom. Many now seem to be more ambitious to imitate, in their prayers, the customs of the heathen, who think they will be heard for their much speaking, than to follow the example of our blessed Savior.

This practice is not only sinful in itself, but it is also attended with some very bad consequences. It begets and fosters in both the teacher and the taught a spirit of pride; and it has, moreover, a direct tendency to discourage the unlearned from all participation in the public or social prayers of the church. It presents to the people a false standard, a standard which they can no more imitate than they can imitate the logic of a Paul or the eloquence of an Apollos. And hence they are ashamed to pray in public; and the spirit of prayer being stifled, it is to be feared that many of them soon forget to pray even in private.

But who can not imitate the brevity and the simplicity of the model given by our adorable Redeemer? Who can not say, "Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen" (Matt. 6:9-13). Or, if this be too much, who can not at least exclaim, with the poor publican, "God be merciful to me a sinner" (Lu.

(Continued on page eight)

## ENTERTAINING STRANGERS

"For I was an hungered, and ye gave me no meat:" Brethren, beware! Let me relate to you an incident which did happen and may sometime repeat itself, perhaps in a different guise. Recently, while attending the lunch on the closing day of a gospel meeting, we observed an old man, white hair and white beard, rather shabbily dressed, a rather pitiful looking sight. He was sitting at one of the tables that had been reserved for members of the church. Members, mind you, were seating themselves all around him with their food and drink, and the old man kept right on reading his paper. Finally, a member who had observed the situation commented as to whether he might be hungry, to which came the reply that he was probably some old drunk. Still unsatisfied, the member walked over and asked him if he'd like something to eat and the old man wanted to know what it would cost him. When told that he didn't have to pay for it, he expressed a desire for food.

"... a stranger and ye took me not in:" opinion does not relieve us of obligation! When the old fellow finished eating, he cleaned up his litter and it appeared as though he cleaned part of the litter from another table. He walked down to the end of the tables and observed the little reserved sign which bore the name "Church of Christ." Dare we forget our influence? Remember, we have it whether good or bad! In closing, let me remind us all of Hebrews 13:2—"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." (Editor's note: The account of this touching experience came to us simply signed, "Most sincerely, a Member." My sincerest thanks to this brother or sister, and I sincerely appreciate your thinking of Old Paths Advocate when you decided to put this experience in words and share it with others. God bless you.)

## BEATITUDES FOR FRIENDS OF THE AGED

Blessed are they who understand my faltering step and palsied hand.

Blessed are they who know my ears today must strain to catch the things they say.

Blessed are they who seem to know that my eyes are dim and my wits are slow.

Blessed are they who looked away when coffee was spilled on the table today.

Blessed are they with a cheery smile who stopped to chat for a while.

Blessed are they who never say, "You told that story twice today."

Blessed are they who know the way to bring back memories of yesterday.

Blessed are they who make it known that I am loved and not alone.

Blessed are they who ease the days of my journey home in such lovely ways.

—Selected by Edna Wyatt, Neosho, Mo. congregation

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### THIS AND THAT

**A Letter to the Editor**—Under date of July 9, 1968, comes the following from Bro. Irving Stockton, 604 Ramona, Smithville, Tex.: "Reviewing the results of meetings reported in *Old Paths Advocate* we find a great number of confessions of sin reported. For what purpose is this? Does it edify or show an abundance of backsliding? Does this magnify the church, the preacher, or whom? I can understand why baptisms should be reported; it is joyful news. This does not concern me only, but others as well, members and non-members. An article in the paper concerning this matter would be very helpful."

That confession of sins is necessary is evident from the Scriptures. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us" (1 John 1: 8-10). "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:16).

I can certainly see where reporting confessions of sins in a religious journal could leave the wrong impression. I do not understand such reporting is intended to glorify the preacher; I, too, can understand wherein such reporting might not edify the church; but, may I offer the following for the consideration of all. Since confession of sins, in order to have them remitted for the Christian, is necessary, I am very reluctant to discourage confession of sins that people themselves feel they need to confess. I grant it is most likely that many public confessions of sin are not necessary—not that the confession is not necessary before God, but many sins committed privately can be confessed privately—and ought to be. Certainly the nature of a sin, as I see it, should determine whether it must be confessed privately or publicly. If a sin is against your brother or against your Lord, it is in a sense private and should be so confessed; but, on the other hand, if a sin is public, the church knows about it, the sin affects the church, then a public confession

is in order. This comes within the realm of individual prerogative and judgment. Who am I to say when a man confesses sins publicly that he ought not to do it? I had rather leave this judgment to God.

We live in a time when some commit sins they never confess—these are private and public transgressions. For these people I am fearful and prayerful. Until they confess these sins properly and to the ones offended and sinned against they cannot be forgiven, for confession of them is prerequisite to forgiveness of them. I do not mean sins that people just may think you have committed; I speak of those who have sinned against the church and the brethren as a matter of known and undisputed fact. I hardly see how a sin against the church can be privately confessed and it be proper, and the sin forgiven. I hardly see how a sin against a brother can just be confessed to God and that sin be forgiven until confession is made to the brother against whom the sin is committed. Sins are to be confessed to God and to "one another." Pride and arrogance and fear of "loss of face" will be the cause of the loss of the soul. Just because a man thinks you have sinned does not make it so, and this is not what we are concerned with here. We are concerned with sins that God and men know have been committed, and need to be repented of and confessed in order for forgiveness to obtain.

**Article requested**—A member of the Lord's church, a reader of *Old Paths Advocate*, writes requesting an article dealing with the responsibilities of young men conscientiously opposed to carnal warfare toward the church and toward those who employ them; also, the responsibility of the local congregation toward those young men who are doing civilian work in lieu of military service.

I thank God all the time that we have a government under which we live that affords Christians to live and act as their conscience dictates, such conscience being trained and schooled by the Word of God. We should be thankful over and over that under the Selective Service Act provisions are made for young men who are opposed to carnal warfare to do work in the interest of national welfare and thus satisfy a government requirement. All young men so privileged should certainly be grateful, and do all in their power to show their gratitude. They should be careful the way they live, the way they conduct themselves on the job, at the wheel of a car, and wherever the daily routine of life finds them. Parents, and congregations of brethren should certainly take an interest and counsel and correct wherein this is necessary. Brethren are justified in not condoning the actions of young men in such work that reflect adversely on the church. We are thankful that most young men so involved are walking circumspectly. The few who are not hinder us all, but we must help them and pray for them, that they may see their awesome responsibilities as they ought for Christ's sake.

**Church membership**—According to statistics church membership that soared in the 1950's is now in the 1960's stagnating. This has to do with sectarian and denominational church membership, but it does point to "signs of our time." Of America's adults 49 per cent regularly attended church in 1955; today 44 per cent do. A Gallup Poll shows 10 years ago 69 per cent of Amer-

icans thought "religion is increasing its influence." Today 57 per cent say it is "losing its influence." This should in some way cause us in the Lord's church to do some serious thinking, doing—and praying!

**Please, will you help?**—If you know of those who have subscribed for the paper, and have not begun receiving it, please, please let me know. If you have renewed and your paper still says "Time Expired" or your paper has stopped, won't you please let me know this, too. Preachers, as you go from place to place, if you hear of those not receiving the paper who should be, would you please let me know, so we can remedy the situation. We make every effort to see that all who subscribe and some who do not get the paper, but we still have reports occasionally that someone who should be getting the paper is not getting it. All money you send to *Old Paths Advocate* is carefully handled, and is used, be assured, in publication costs. The publisher does not realize one cent of financial gain from this publication; he never has. The editors do not either. The long hours of work and worry are without monetary compensation. Again, will you please help us in seeing that everyone who wants the paper and subscribes for it gets it. We need the good-will, the understanding and the help of our brethren; we are striving to be worthy of it. We need your prayers, please.

—Don McCord

### BOOKS AND TRACTS

**Old Path Hymnal No. 2**, revised and enlarged edition of our former Hymnal. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one: **Gems of Gladness; Star Of Hope; Hymns of Love; Joyful Praises.**

**Tracts: Clark-Harper Debate (Communion) — 25c each; Clark-King Discussion (Communion) — 25c; The Communion by Ervin Waters—35c.** Send all orders to 1061 N. Pilgrim, Stockton, Calif.—Homer L. King

### OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We express again our appreciation for your continued interest in behalf of this journal. **Please check the following and report any errors to us immediately.**

Elbert McAnear—20; Clovis T. Cook—13; Elizabeth Byford—10; Richard Nichols—10; Mattie Lloyd—5; Don King—3; Edwin Morris—3; Mrs. Oscar Morris—2; Joe Spitzer—2; P. D. Coble—2; Tom Lehmann—2; L. H. Frizzell—2; Wm. Tracy Moore—2; Jack Stalcup—2; Ronny Wade—2; Helen Duvall—2; Johnny Elmore—1; Laverna Oxley—1; Dona Waters—1; Bill Dickinson—1; Mr. Berniece Moody—1; L. D. Turbeville—1; Mrs. Robert Kramer—1; Denver Garrison—1; J. D. Corson—1; George Turner—1; Leslie Brigham—1; Mrs. A. H. Jones—1; Della Harper—1; George Carter—1; A. D. McNiel—1; L. S. Clements—1; Mrs. W. S. Cummings—1; R. B. Roden—1; Miles King—1; Martha Broughton—1; Archie Carey—1; Bob Orear—1; Veta Wissinger—1; Esther Wrinkles—1; Don Pruitt—1; Velma Meyer—1; Clyde E. Smith—1; M. C. Byrd—1; Bill Turner—1; B.

W. Robinson—1; Shelby Stevens—1; J. W. Sutton—1; C. G. Pontruff—1; Louise Varner—1; Neva Kuykendall—1; B. F. Leonard—1; Hardy Lindley—1. Total—119.

### THE 1968 SULPHUR, OKLA. MEETING

By Clovis T. Cook

The 1968 version of the Sulphur, Oklahoma camp meeting is now a matter of history. Judging from every angle, I personally feel that it was one of our better meetings. Bro. Jerry Cutter was a true yokefellow. He was congenial, agreeable and most cooperative in every respect. He showed wisdom and understanding in dealing with the problems with which we were confronted. We had approximately forty-five preachers in attendance one or more times during the meeting. Most of these preachers were used during the meeting, and more than forty of them spoke on the 4th of July. We had three preachers from Mexico, who were introduced by Bro. Joe Martinez, and as they said a few words, Bro. Martinez would interpret for them. Bro. Coleman, gave a report on the work in Mexico. We had a report on the work in Africa, by Bennie Cryer, and a report concerning the church in England, and Scotland, by James Orten. The meeting could not have been what it was without the splendid cooperation of these preaching brethren.

It was estimated that between eleven and twelve hundred people were present on Wed. night before the 4th of July and well over a thousand were present on that day.

A card of thanks to Bro. Lynwood Smith, for supplying new song books for the meeting; to the Sulphur brethren for the many hours they spent in getting the tabernacle cleaned and ready, which so few of us appreciate as we should, until we get there early enough to see the work go on. We say thanks to Bro. Joe Hisle for taking care of the arrangements for the young people after services each night. Also, to Bro. Miles King for taking charge of the services during which the young men made talks, and led the singing. I want to serve notice right here: to the college element who think that you have to attend a "Bible college" before you can preach, or have some sort of degree attached to your name before you can be recognized, you better know your lesson before you hop these boys. We have some fine prospects on their way up.

It was good that Homer L. King and Tom Smith could be there, for they were among the first to get such a meeting going. If there are those who think that this meeting is dying, or if there are those who have been instrumental in forming other meetings of like nature in opposition to this one with a slight hope that it might hurt it in some way, well, Sir, you should have been to this one. I attended my first 4th of July meeting in 1934 at Wichita Falls, Tex., where I lived at the time. If my memory serves me correctly, I have only missed three since that time. Jerry and I will be the first to admit we made mistakes in directing this meeting, but we did the best we could, and we did appreciate the help and assistance given by all from the little boys that passed out the song books to the ones who led the songs and gave talks, etc. Sulphur brethren chose Richard Nichols, and Orville Lee Smith to direct the meeting next year which will begin June 27, 1969. See you then, the Lord willing.

## NOTICE

## "The Voice of One Crying in the Wilderness"

Two or three years ago I re-printed a booklet by the above title, written by Bro. J. D. Phillips. My supply has been exhausted for some time. Several have approached me lately about having more printed. If you are interested in purchasing them, please write to me at once, and I will consider another printing. My feelings about the work are no secret. I personally feel it is one of the best, if not the best exposition of the "bread-breaking question" I have seen. If you are interested, let me hear soon.

—Ronny Wade, Box 3636, Springfield, Mo. 65804

## ACKNOWLEDGMENT

Since last reporting the following donations for the building at Visalia, Calif. have been received: Richmond, Ind.—\$25; Woodlake, Calif.—\$100; Orange Cove, Calif.—\$100; El Cajon, Calif.—\$100; Montebello, Calif.—\$25; Modesto, Calif.—\$50; Manteca, Calif.—\$100; Covina, Calif.—\$100; Waterloo, Iowa—\$25. We wish to thank each and everyone for this help, large or small. To date we have received \$1670. Lord willing, we will be in our building by Nov. 1. We still meet in the Woman's Club Bldg.—Visalia church of Christ, by Robert E. Lee, Box 482, Ivanhoe, Calif. 93235.

## GOSPEL SONGS ON RECORD

Every Christian home needs "A Part of God's Great Plan," a record album recently released by "The Sunny South Quartet"; it is recorded in full four-track stereo. It sells for \$4.00 and on order 25 cents is needed for postage and handling. Please order from Charles Goodgion, 1305 Lyric, Ft. Worth, Tex. 76134.

We, in our home, consider this among the finest of our record collection. We feel our readers would find it as uplifting as we have. The quartet consists of 4 fine Christian men, 2 of them gospel preachers, known nationwide. They are Johnny Elmore, J. Wayne McKamie, Charles Goodgion and Bobby Studer. The title song, "A Part of God's Great Plan" was written by Johnny Elmore, assisted on the words by Lynwood Smith. As the jacket indicates, "The singing you will hear on this album represents long hours of practice and arranging, besides the actual recording, but no effort was spared to make it the very best in gospel sound."

It is with pleasure that I have the opportunity, a real privilege I feel, to mention this fine production to readers of *Old Paths Advocate*.—Don McCord

## THE CHURCH DIRECTORY

The 1968 Church Directory has been published and is now for sale. The Directory is some larger than the 1966-67 Directory and I believe, a better one. The cost of printing and postage has increased, and the price is now \$1.00 each or 10 for \$9.75 postpaid and tax paid. They have been selling well. I want to thank the brethren who have helped me sell them. I do not plan another Directory before 1970.

These locations were too late for the Directory: **CORNING** (Tehama County), CALIFORNIA — South Street Church of Christ, Sun. 10:30 A.M. & 7:00 P.M.; Carl C. Cain, Space 117, 567 E. Lassen Ave., Chico, Calif. 95926—Phone (916) 343-7402; Otis Hedglin, 861 Vallombrosa Ave., Chico, Calif 95926—Phone (916) 342-6429;

Travis O'Rear, Rt. 1, Box 155, Gerber Ave., Gerber, Calif. 93035 Phone (916) 385-1461. **BAYTOWN** (Harris County), TEXAS, 104 West Texas Ave., Sun. 10:30 A.M.; Harvey D. Hammonds, 7414 Sundown Drive, Houston, Texas 77016, Phone (713) NE 3-4798. **CARLSBAD** (San Diego County), CALIFORNIA, is now meeting in the V. F. W. Hall, Sun. 10:30 A.M. For more information contact Bro. John Allen McKaig, 4225 Skyline Dr., Carlsbad, Calif. 92008—Phones (714) 729-3711 and (714) 729-3726.

I have found 2 errors in the new Directory: **KNIGHTEN'S CHAPEL** in Alabama should read **KNIGHTEN'S CHAPEL**. In Arlington, Texas, Bro. Adolph Noack's address should read 722 N.E. 32nd St.

Please keep me informed of any changes and send your orders to me. Last year I sold out of Directories and was unable to fill all the orders. Please order early. Address all correspondence to Ray Asplin, 2440 SW 54th Street, Oklahoma City, Okla. 73119.—Ray Asplin

## NOTICE

In the past we have been identified as the New Hope church of Christ, Rogers, Ark. because the building we have been renting is located on Hwy. 71 So. and New Hope Rd. We have bought a building from the 7th Day Adventist denomination on North 5th St. in Rogers and plan to start meeting there the first Lord's Day in Aug. Bro. Billy Orten will conduct a meeting here, Aug. 11-18. Those passing through Rogers are welcome to worship with us. Now we will be known as the North 5th St. church of Christ. We are so thankful we were able to buy the building and have faith in the Lord that we will grow, and be able to finish paying for it if times goes on.

This is not a plea for help as we are in no financial difficulty at the present time. We have only three men members who contribute regularly, but we believe we should do everything in our power before asking others to help us. If, in the future we need help we can let it be known. What we need now is a lot of hard work on our part, then let God give the increase, and we believe this will come to pass. Pray for us that much good will be done here in the future.—In Christ, Dennis Callaway, Bennie Nichols, Lloyd Birdsong.

## A MILE AND A HALF FROM CHURCH

We're a mile and a half from church, you know—and it rained today so we couldn't go. We'd go ten miles to a party or show, though the rains should fall and the winds should blow. But the church is different, we would have you know—that's why when it rains we cannot go. We always go to the things we like, and ride if we can, if we can't we'll hike. We're a mile and a half from church you know, and a tire is flat so we cannot go. We'd fix it twice to make a visit, and if there is a ball game we wouldn't miss it. We'd mend the tire if at all we could, and if we couldn't we'd go on foot. Hunting pleasure is all the style; so, the church will have to wait a while. We are a mile and a half from church you know, and our friends are coming so we cannot go. To disappoint friends would seem unkind, but to disappoint Christ we really don't mind. But, maybe sometime near the end of our days, we'll go to church and mend our ways.

—Selected by Edna Wyatt, Neosho, Mo. congregation

## THE KING

The greatest King the world has known,  
Was not of riches and gold to lore.  
But this King, a Prophet in disguise,  
Has brought attention to many eyes.

He stood alone in Pilate's halls  
While crooks and villains beat his jaws.  
In Gethsemane, the disciples slept,  
While our precious Savior wept.

Judas sold Him for the price of a slave,  
And Peter denied Him thrice;  
But still not a word He spoke, as He stood,  
And they beat Him ever the more.

As the nails drove deep, the soldiers heard Him cry,  
"Father, forgive them; they know not what they do."  
Close to noon they heard Him cry, "Father, it is done."  
The earth shook, and the sun refused to shine.

The mother Mary clung close to the cross,  
As tears streamed down her face;  
One sighed a sigh for His master dear;  
One muttered a word of disgrace.  
He broke the bonds, and now we're free,  
Thank heaven for such a King as He.

—By Janette Whitehead, age 12, Bernie, Mo.

## OUR DEPARTED

**Guillians**—Bro. Lewis Richard Guillians was born June 1, 1897 in Raleigh Co., W. Va. He departed this life July 11, 1968, in Beckley, W. Va. after a long illness. He was laid to rest in Stanaford, W. Va. cemetery, Lord's Day, July 14. He leaves to mourn his passing his wife, 2 daughters and 3 sons and a host of relatives and friends. Words of comfort were spoken by the writer, assisted by Bro. Elgie Thompson, Piney View, W. Va.—R. B. Roden

**Oakman**—Billy Bob Oakman was born Feb. 4, 1922 at Woodford, Okla. He passed away in Walla Walla, Wash., July 13, 1968. The body was flown to Orange, Calif., where the services was conducted July 17; interment was in Fairhaven Memorial Park, Orange. He was preceded in death by his father, in 1952; and by his only brother, Quimby, in 1954. He is survived by his mother, Myrtle Nelson, a long-time member of the church; step-father, Harry Nelson; 4 uncles; 3 aunts, 2 of whom are Juanita Posey and Laura Frye, both of Texas. This was one of the saddest funerals it has been my task to officiate at; may God bless Myrtle especially who must feel the burden of sorrow more than anyone else. The beautiful and appropriate singing was by Gerald Rowland, Helen Brittain, and Korean Trent.

—Don McCord

**Brenner**—Sister Ruth McCurry Brenner was born in Lancaster County, Tex., Sept. 30, 1887 and departed this life, June 29, 1968 at Compton, Calif. She was a long-time member of the church, and was a member of the congregation at Lynwood, Calif. at the time of her passing. She leaves 2 daughters, Violet Morrison and Alice Mulhall; 1 brother, 3 sisters, 7 grandchildren and 5 great grandchildren. Sister Brenner was a pleasant

lady, kept appointments with the Lord at His house as long as she could. May the Lord bless her memory, and may the children follow in her steps. The service was conducted at N. Long Beach, Calif., July 2; interment was at Forest Lawn, Cypress. The writer was asked to officiate.—D. B. McCord.

**Meeker**—Bro. Roy Willis Meeker was born Jan. 24, 1920 in Iowa; he passed away June 25, 1968 at Fresno, Calif. He was a member of the church at Highway City, Calif. He is survived by his wife Ruby, 5 brothers and 5 sisters. Bro. Glenn Lewis officiated at the service which was conducted at Boice Funeral Home, Clovis, Calif.; interment was in Clovis cemetery. Singers were members of the church. We are indebted to Altamae Kreigel, a sister, for the obituary.—Don McCord

**Helms**—Sister Ada E. Helms departed this life June 8, 1968, at Searcy, Ark.; she was 76 years old. She was born Dec. 1, 1891 at Kensett, Ark. Her survivors include: two sons, Merle Helms, Lake Orion, Mich.; and J. L. Helms, Searcy, Ark.; one daughter, Mrs. Harlan Smith, Searcy; 8 grandchildren and 5 great grandchildren. She had been a faithful member of the church for many years. A loving family and a host of other relatives and friends came to pay their last respects. The singing and flowers were beautiful. She will be missed by all who knew and loved her. The writer was asked to conduct the service.—Dorman B. Bryant

**Hill**—In the afternoon of June 28 at Midway St. church building, Shreveport, La., funeral services in the memory of Sister Ivy Hill were conducted by this writer. At the time of her passing Sister Hill was 65 years of age. She had been a member of the church for years. Surviving are one son, Billy Bywater; one daughter, Audrey Gosnell; two sisters and one brother. A group from the congregation in Shreveport, La. did the singing. Death was sudden and unexpected. We extend sympathy to the family.—Ronny F. Wade

**Dellaughter**—Mrs. Rosie Dellaughter, Rt. 6, Brookhaven, Miss., was born Nov. 7, 1897 in Lincoln County, Miss. After suffering an extended illness she passed away July 19, 1968 in King's Daughters Hospital in Brookhaven. Left to mourn her passing are her husband, Henry Dellaughter; 3 brothers, Alton, Edgar, Robert Furlow; and several nieces and nephews. Rosie obeyed the gospel many years ago and was a member of the New Salem church of Christ. The writer tried to find words of comfort and consolation for the family, but also pointed out the stern warning of the event for those living.—Richard F. Nichols

**Smith**—Mrs. Rosie Smith, Apt. 7A Oakview Apts., Brookhaven, Miss. was born April 7, 1890. Sister Rosie passed away July 19, 1968. On Dec. 20, 1906, she was joined to Mr. Lucius N. Smith in the bonds of holy matrimony. To this union were born nine children, 2 preceding her in death. Left behind to mourn her passing are her husband, Lucius; 2 daughters, Mrs. Ernest Montgomery (Mildred); and Mrs. Walter D. Higdon (Ayleen); 5 sons, Alter, Lamar, Leroy, Alva, and J. H. Smith; 3 brothers, Julian, Brandt, and Romie Smith—all of Port Arthur, Tex.; 15 grandchildren and 12 great-grandchildren; and a great host of brothers and sisters in Christ and friends. Sister Rosie served the Lord for about 48 years. Those with whom she

associated knew that she was a Christian woman. It touches my heart to see my dear friends grieve but we are consoled to know the Lord promises, "be thou faithful unto death, and I will give thee a crown of life." Bro. John Smith assisted the writer in officiating at the funeral service. Interment was at New Salem.

—Richard F. Nichols

### BONDS OF MATRIMONY

**McLeskey-Vaughan**—On the evening of June 22, 1968, Brenda Carol Vaughan and Julian (Mac) Harrison McLeskey exchanged their wedding vows in a double ring ceremony in the home of her parents before a number of friends and relatives. We wish for this young couple the richest of God's gifts as they face life together. They will make their home in Greenville, S. C. and will surely be an asset to the church there. The writer was happy to officiate. —Alton B. Bailey

**Nix-Forrester**—The evening of June 28, 1968 in a beautiful, well-planned but simple ceremony, in the home of her parents, Zenna Forrester and Carl Nix were united in the bonds of matrimony before a large number of friends and loved ones. Zenna and Carl are both members of the church in Greenville, S. C. We pray that God will bless and prosper them in life and that they will build their home upon Christian principles. The writer was honored to be asked to officiate.

—Alton B. Bailey

**Allen-Hill**—Bro. Joe Allen, Glendora, Calif., and Sister Elizabeth Lloyd Hill, Monrovia, Calif., exchanged their wedding vows in the presence of a host of friends and relatives at the meeting house, Covina, Calif., where both are members of the Lord's church. We wish for them the very best. The writer considered it a distinct honor to be asked to officiate for these fine people, long-time true and tried friends.—Don McCord

**Norton-King**—At 7:30 on July 5, at the N.W. 21st street church house in Oklahoma City, Joe Norton and JoAnn King were united in marriage. The service was simple and reverent and very beautiful. Appropriate and beautiful singing was done by the Sunny South Quartet from Ft. Worth, assisted by Bro. Richard Nichols. JoAnn is the daughter of Bro. and Sister Chester King of Whittier, Calif., and Joe is the son of Sister Wes Norton of Wichita Falls, Texas, formerly of Ft. Worth. In addition to their relatives and friends, brethren from a number of states were present to wish them well. Both Joe and JoAnn are well-known Christians and we wish for them what we fully expect—a happy, Christian home. It was my privilege to officiate.—J. Wayne McKamie

### MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Acts 5:29; Matt. 22:37).
2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.

—Kenneth Wayne King, 605 S. Welth St., Wynnewood, Okla.

—Jerry L. Fling, Rt. 3, LaGrange, Ga.

—Billy Dale Dickinson, 13378 Knollcrest, Houston, Tex.

### MODE OR MANNER OF PRAYER —

(Continued from page three)

18:13). This is the eloquence of the heart. This is the style of prayer that moves mountains, and that puts to flight all the armies of the aliens. And this all may very easily imitate, whether in their closets, in their families, or in the public assembly of the saints.

4. We should pray in an humble and becoming attitude. The sitting posture is exceedingly unbecoming. It ordinarily indicates a want of reverence and respect that would not be tolerated in the court of any earthly prince, king or potentate. A mere hint, then, to those who are at ease in Zion, will, we hope, be sufficient on this subject.

The attitude of standing is certainly much more respectful, as well as more favorable for the exercise and cultivation of the powers and susceptibilities of the soul. It has, moreover, been tolerated, if, indeed, it has not been sanctioned and commended, by Jehovah himself, in the case of many pious and God-fearing men. Abraham stood before the Lord while he made supplication for the cities of the plain (Gen. 18:22). In his intercessory prayer, Solomon first knelt and then rose and blessed the people with continued prayers and supplications (1 Kings 8:54-61). The children of Israel, too, after their return from Babylon and the discovery of the book of the law, "assembled with fastings, and

with sackclothes, and earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins and the iniquities of their fathers" (Neh. 9:1-2).

But the most natural and becoming position for the humble, confessing penitent before the throne of grace, is unquestionably the kneeling posture. And, hence, it is that which is most frequently mentioned in both the Old and the New Testaments. Indeed, so far as we know, this was the exclusive practice of the primitive Christian church; and therefore, it is still the most becoming in all those who profess to take the Bible, the whole Bible, and nothing but the Bible as the rule of their faith and practice. The following references will suffice for illustration: 1 Kings 8:54; 2 Chron. 6:13; Psa. 95:6; Dan. 6:10; Matt. 17:14; Mk. 1:40; also 10:17; Lu. 22:41; Acts 7:60; 9:40; 20:36; 21:5; Rom. 11:4; Eph. 3:14; Phil. 2:10.

We know that there is some force in the objection, so often alleged, that many of our meeting-houses are kept so disgustingly filthy as to make it unpleasant and disagreeable for anyone to kneel. This is certainly a very good reason why the sanctuary should be cleansed. There is no virtue in filth, whether it be found in the house of God or in any other place. But if Paul and his Syrian brethren could kneel down on the shore of the Mediterranean, it is presumable that all whose hearts are equally humble can find a place to bow the knee even in the most filthy of our modern meeting-houses. Or, if this should be thought inconsistent with our fine, costly, and fashionable apparel, and the churches can not be cleansed then I would respectfully suggest the propriety of changing somewhat the style of dress. A little less silk and a little more sackcloth in the house of God would, we apprehend, detract not one iota from our own spiritual comfort.

5. All our prayers must be offered up through Christ, as the great and only mediator of the New Covenant. This is one of the gracious and peculiar privileges belonging to the subjects of the Messiah's reign. No patriarch or Jew ever prayed thus. Nor did Christ ever teach his disciples to ask any thing in His name, until He was about to leave them. "Hitherto," said, he, a short time before His crucifixion, "ye have asked nothing in my name" (John 16:24).

But since the time of His coronation; since all authority in heaven and on earth was committed to him, it is the decree of Jehovahs that all petitions shall be presented in the name of Jesus; and that all men shall honor the Son even as they also honor the Father. And hence, says Paul to the Colossians, " whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

Having, then, dear brethren, "a great high priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not a high priest who cannot be touched with the feeling of our infirmities; but was, in all points, tempted like as we are, yet without sin. Let us, therefore, come boldly to a throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16).

(Note: The foregoing was written over 100 years ago by R. Milligan in Alexander Campbell's Millennial Harbinger).

### THE PROBLEMS OF DISCONTENT —

(Continued from page one)

going to end up in hell, for their god is their bodily desires, they are proud of what they should be ashamed of, and they think only of things that belong to this world" (Good News for Modern Man).

In our society we can also see the serious problems of discontent. We Americans are generally the most richly blessed people of the world. Our systems of employment, of education, of all things are much advanced to those of other people. And yet with all we have, a great number of Americans, old and young, rich and poor, exhibit an attitude of discontent.

This lack of contentment is evidence of several things. The one most important lesson is that material things cannot bring happiness. Only in true service and devotion to God does one find that "peace which passeth all understanding." Another lesson taught by the great wave of discontent is that most people are extremely ungrateful. If Christ deplored the ingratitude of the nine lepers He had cleansed, what must He think of our thanklessness!

College students, who have all the advantages of finer things, are destroying our system. Why? They want more freedom. Our government, once heralded as the world's finest, is being weakened by those who disobey its laws. Politicians, who fail to see that monetary handouts cannot solve the problems of sinful degradation, hasten to pass their bills to ingratiate themselves to these protesters.

Why do these groups of protesters exist and seem to grow rapidly? Some few are the victims of real poverty. Most exist, however, because Americans have not learned the meaning of contentment. Angry mobs scream for freedom, but Jesus taught "the truth shall make you free." Poor marchers want material things, but Jesus said, "A man's life consisteth not in the abundance of things he possesseth." Politicians and leaders want a guaranteed annual income, but Jesus said, "Seek ye first the Kingdom of God and His righteousness and all these things will be added unto you."

Of course, the answer to the problems of America will not be found in the halls of democracy in Washington, D. C. Nor will the answers be found in marching across the country and in college protesting! The only answer with a promise of blessings here and hope for eternity is Jesus Christ, the Prince of Peace. How ironical that the most intelligent men in this world search for years for an answer." How much better if we would put our trust in God, and efforts and energy in the church and become as Paul — "content in whatsoever state I am." —Hapeville, Ga.

Modesty once extinguished seldom knows how to return.

Hundreds would never know want, if they had not at first known waste.

Before you find fault with the house another has built, build a better one.

## From The Fields

Joe Spitzer, Box 806, Russellville, Ark., July 10—The congregation at Pottsville is doing very well. We are located ½ mile east of Pottsville on Hwy. 64. Here is our renewal; we enjoy *Old Paths Advocate* very much.

Everett Nichols, Lompoc, Calif., July 7—We enjoy the paper very much. The church here is buying 3 lots on which to build. Presently we are meeting at the corner of Laurel Ave. and No. N St. Those passing this way are welcome to worship with us.

Joe Norton, General Delivery, Harrodsburg, Indiana 47434, July 13—For the past month and a half, I have been engaged in my first extended effort in the field with the brethren in Harrodsburg, Indiana. The work is going very well, and I appreciate the encouragement of the brethren here. In May I held a weekend meeting in Houston, Texas. Pray for us in the Lord's work.

C. G. Pontruff, Rt. 1, Box 215, Rockdale, Tex., July 22—May God bless you in your work. We enjoy *Old Paths Advocate* very much; you are doing a wonderful work there. Am sending my renewal. The church at Hoyte, Tex. is doing real well. Since our last report, 1 has been baptized and there are prospects of 1 or more in the near future. We are doing the Lord's work as well as we can. The young men are gaining in knowledge and experience in the Lord's work. Do pray for us.

Elbert McAnear, Jacksboro, Tex., July 17—We here at Northside congregation surely do enjoy *Old Paths Advocate*; here are 20 subs. By the time you read this our meeting will be in progress, Bro. Jack Cutter doing the preaching. We have a nice crowd each Lord's Day; 3 families come from Mineral Wells, and 2 from Weatherford. Six of our members lead in singing; 5 are able to teach. We meet Lord's Day at 10:30 and 6:00; Wed. night at 7:30. Anyone passing this way is welcome to worship here.

E. H. Stamper, 765 Grey Rd., Pontiac, Mich., July 15—We are still hard at work at Grand Rapids and interest continues to grow. We have baptized 5 since Jan., and are studying with 3 more who are definitely interested and already considering being baptized. My wife and I drive Lord's Day from Pontiac to Grand Rapids. Everyone is working real hard. Pray for us. All who pass our way are welcome to worship at Clyde Park Ave. and 28th St., Wyoming, Mich., 10:30 and 5:00 Lord's Day.

K. G. Wilks, 109 Dundee Drive, Wichita Falls, Tex., July 5—In our week's meeting, Bro. Paul Nichols did masterful preaching. Two were baptized, and 28 came making confessions, begging the Lord to aid them in their Christian walk. These are all noble souls in that they were tender-hearted enough to be touched by the power of the word of God so ably delivered—preaching that presented a picture of the contrite heart, the very

opposite being the unrepentant and hard heart not subject to confession. I have been more than usual appreciative of the last 2 issues of OPA for the good articles therein.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., July 10—Had a most wonderful meeting at Sulphur, Okla. this year—no liberal preaching, thanks to the good Lord. If any of you preachers have or preach liberal views, don't stop here, for you are not wanted. We are to hold meetings at Baytown, Tex., Sept. 8-17; Golden, Okla., Sept. 22-29; Manteca, Calif., Oct. 3-13, if the Lord wills. The Eastern Labor Day meeting is Aug. 23-Sept. 1, at Huntington, W. Va., Bro. M. Lynwood Smith conducting; all are invited. We expect a record crowd. For information when you arrive you may call me at 525-6539 or Charles Ross at 453-1769. Yours in Him for better things.

D. B. McCord, 1414 N. Albertson, Covina, Calif., July 20—We at Covina have recently enjoyed having Bro. Lonnie Kent York, Ardmore, Okla. for four services. Lonnie has a lot of potential, and it is our hope that brethren everywhere will encourage him. I have never seen a young man with a greater desire to preach the gospel. He is humble, very neat appearing, and gives the impression of being willing to take suggestions that will in any way help him to serve His Lord. May God bless him. Here we look forward to having Jim Hickey, and Ted Warwick preach. Our meeting with Wayne McKamie is Aug. 7-13; this we anxiously look forward to. My meetings for the remainder of the summer are as follows: Arvin, Calif., July 26-Aug. 4; Modesto, Calif., Aug. 4-11; Orangevale, Calif., Aug. 16-25. We need your prayers.

R. B. Roden, 112 Kelly Dr., Moore, Okla., July 15—We are in a meeting at Piney View, W. Va.; 7 have been baptized thus far, and we pray that others will obey the gospel before the meeting comes to a close. We enjoyed having the Bill Davises and others from the St. Albans and Clintonville, W. Va. areas. Bro. Elgie Thompson has done an excellent job in planting the church here. They now have other men to help carry on; for this we are thankful. We have made our home in the Elgie Thompson home, and the hospitality has been wonderful—none better. I go next to Highway City, Calif. for a meeting in Aug.; we look forward to this. I go from there to Hoyte, Tex., Sept. 5-15. Do pray for us in the Lord's work.

Eddy Bullard, Rt. 2, Box 178-A, Denison, Tex., July 15—Recently I preached at Brashear, Tex. The church there has a fond memory of Brothers Miles King, Jesse Broseh and Billy Orten. Lord willing I will help them some as soon as time will permit. I will be working in Mo. for several weeks, beginning July 28. At present the church at Denison is enjoying a wonderful meeting with Bro. Orville Lee Smith doing the preaching; one has confessed faults and one family has been restored. A young man, 19 years old, was baptized just before the meeting began. Visitors are attending each service. My love and prayers go out to everyone.

Ronny F. Wade, Box 3636, Spfd., Mo. July 17—Since last report we have been in meetings at Fairview near Marion, La. and Earlytown near Samson, Ala. At the latter place one was baptized and nine were restored to duty. It is hard to realize that 17 years have passed since I first visited south Alabama in the company of Homer and Susie Gay as a boy preacher. It was a privilege to see all our friends in that section again. Many of us re-lived the past and mused over forgotten events. Thinking about those times, one brother remarked to me, "those were the happiest days of our lives." And that they were. It is only too sad that we failed to realize it then. The Lord willing we go next to West Chester, Ohio, July 19-28; Flemington, Pa. Aug. 2-11; and Wichita Falls, Texas (Lawrence Rd.) Aug. 25-Sept. 1.

Alton B. Bailey, 909 Truitt Ave. LaGrange, Ga. July 15—We enjoyed so much the Sulphur, Okla. meeting this year, seeing the good spirit manifested by all. July 3, I preached at Ada, Okla.; July 7 in Greenville, S. C.; and July 14 at Walterboro, S. C. This past Wednesday night we finished the study on Revelation in LaGrange. This study has been going on since September of last year. I conducted this study each week while at home. The work in Greenville, S. C. is looking very good. We baptized another young man and his wife June 28, and there are several more good prospective members. This new building will be finished by or before September. These brethren are untiring in the Lord's work. Our next meeting will be in Lexington, Okla., Aug. 31-Sept. 8. Pray for us.

James D. Corson, Rt. 2, Mahaffey, Pa., July 15—The churches in the East are still moving on. We wish to thank all the good brothers and sisters for sending donations in our days of trouble. Our son, Tom, is improving nicely now after weeks of hanging in the balance. He will soon be admitted to another hospital for special therapy. God surely guided the hands of good doctors and nurses, while the family and all the good people who knew and cared bowed our hearts and heads in prayer, and prayer again was answered. No one seems to know what caused the wreck at about 4:00 in the afternoon; I write this as those who knew him wondered; so far there is no answer. Yes, how true, we never know about tomorrow. Thank you one and all again.

Jim Hickey, Rt. 1, Box 117-B, Arvin, Calif., June 4—Our personal work program here is beginning to gain momentum. So far I've been able to cover about a third of the doors here in Arvin. Almost every day I will have one or two good studies while I am inviting people to our Church assemblies. I have studied with Atheists, Jehovah Witnesses, digressive brethren, Church of Religious Science, Pentecostal people, and several others who don't go anywhere to worship. Even if they do not come to our meetings I am still able to preach a sermon at their door and in many cases come back for further studies. This Lord's Day I will begin preaching weekly on the radio. The radio station in Bakersfield covers a large area. June 23-30, I plan to be with the Church in Levelland, Texas. (This was misplaced for July issue—my apologies.—DMC)

Phil Kelley, 112 Hopkins, Oildale, Calif., July 2—The congregation at 2215 Planz Rd., Bakersfield, Calif. is very happy to report that we have concluded a 10-day meeting with Bro. Lynwood Smith; there were 3 baptisms and 3 restorations. The interest and crowds were very good, and as usual, the preaching was very good, too. Our main objective here is to help save the lost in some way. The Lord willing, we will have a singing school and meeting early this fall with Bro. Johnny Elmore. We also have several hundred dollars set aside and impatiently waiting for the preachers to get started in the evangelistic work which the Stockton, Calif. congregation has been working on. It is an old and tried plan because it was used in the times of the Apostles. Respectfully submitted in Christian love.

Jim Hickey, Rt. 1, Box 117-B, Arvin, Calif. July 16—June 23-30 we were with the Church at Levelland, Texas. In addition to the regular services I preached over the local radio station, with good response. In the afternoons I went from house to house to invite people to services and to see if they had been listening to our radio sermons. I was able to go to about 200 houses. The work here at Arvin is really beginning to pick up. I have had some good home studies with people here and in one of the neighboring communities. I've been able to go to about half of the houses in Arvin. We hope that in the next few months we will have gone to every house in this community of over 5,000.

Brethren, we can either win or warn everyone we meet. We also have been having favorable comments about our half-hour program over KUZZ radio. Many who would hear the Gospel in no other way hear it now.

Don L. King, 2200 Corbin Ln., Lodi, Calif., July 21—At this writing we are attending a most upbuilding meeting at the Stockton congregation with the preaching being skillfully done by Bro. Wayne McKamie. The crowds have been good, the interest good, and certainly the teaching of God's word is good for us all. We have enjoyed the presence of Wayne and his family in our home. The short stay with the brethren in Odessa and Midland, Tex. was an enjoyable one, and we certainly enjoyed the 4th at Sulphur, Okla.; it was wonderful to hear the good talks, singing and of course to see all of our many friends and loved ones again. We hope to be able to be there for more of the meeting next year. We are still preaching on week-ends here at the surrounding congregations in Calif. We are kept quite active on week-ends which of course we're thankful for. We ask your prayers for us as we continue to prepare to enter the work of our Lord full-time in 1969. Here are three subs.

Jim A. Canfield, Rt. 1, Box 87-A, Marion, La., July 10—June 16-30, the church at Farmerville, La. had a wonderful meeting with Bro. Cicero Goddard; 6 were baptized—4 from the Methodist and 2 from the Baptist denominations; one from the Methodist was a woman preacher who had preached Methodist doctrine a long time. The question box Bro. Goddard used was effective, getting deep into sectarianism. The last night of the meeting, the people seemed to be more interested in hearing so much Bible read and presented against their false religion and practice. The people in Farmerville can say they have heard the pure word of God (Prov. 30:6). Bro. Goddard did some wonderful preaching; he spared no time in reproving and proving God's word to be inspired (2 Tim. 3:16-17). July 14, Bro. Goddard will begin our meeting here.

Clovis T. Cook, 809 Lyons, Kansas City, Kan. July 15—Since last report I have preached at Lebanon, Lee Summit and 85th and Euclid, here in Kansas City, all on the Missouri side, and of course, many times here at the home church. Since last report we have baptized nine more. I heard Wayne McKamie in a series of meetings at the 85th and Euclid congregation, also twice in his meeting at Lee Summit. I tell you now, this man is a powerful preacher. I learned to appreciate and love Wayne and his family more than ever. I had a pleasant visit with Homer L. and Helen King, the week-end of June 23rd at Lee Summit, Mo. Bro. Goddard was through here and spent a week with the brethren at the East 45th St. congregation. We have a good group meeting here. I heard this week they plan to erect a new building on this property. They are worthy and will need help when they get started. We have finally begun our building, and should be meeting in the new building in about four months. I would like to commend the fine article on "The Inconsistency Of Liberalism" written by Ellis Lindsey, of Waco, Tex., I have reason to believe it found its mark and stirred up the Liberals, "as an eagle stirreth up her nest—" (Duet. 32:11).

Don Pruitt, 300 Stanley, Ardmore, Okla., July 17—The work here with the Ardmore congregation continues. Outside interest has been real good. We had a good gospel meeting the last of June conducted by Ron Courter. I was also able to hear Jerry Cutter and Billy Orten in other meetings in this area. Recently I have preached in Okla. City; Waco, Texas, and had a short meeting in Ft. Worth. In that meeting we were able to bring a man over from the two cups church. The Sulphur meeting this year was real good. I thought Jerry and Clovis did a real good job conducting it. It was so good to see everyone again. That meeting is always a great spiritual feast and does much to strengthen me. For the past two years I have preached part-time and gone to school full-time. However, Lord willing,



I will now be working with the Church full time and continue the last part of my education on a part time basis. July 11, I married Dianne Easter, who is a strong Christian woman. We are planning to live here in Ardmore and continue to work with the congregation as well as travel in other areas. Please pray for us in both of these endeavors.

Preston C. Brown, 609 Rockwood Ave., Chesapeake, Ohio 45619—The first of March brought to close our six-months' work with two congregations in California, Montebello and Lynwood. During our work there three were baptized. It was a privilege to make the acquaintance of several gospel ministers that we had never met before, and to work in that area. We will never forget the kindness shown us by the members of those congregations while there. We are supposed to return late this fall and work with the Lynwood congregation. The first of April we began three-months' work with the congregation here in Chesapeake, Ohio. We have just closed a two-weeks' meeting in which four were baptized. There is much interest in this area, and the congregation here in Chesapeake is trying to make arrangements for further evangelistic work. We have enjoyed the work here, and we want to thank one and all for their kindness shown us while here. We want to thank the Madison Ave. congregation in Huntington, W. Va. and The Twelve Pole congregation for their financial support. The 7th of July we begin a meeting in Pansey, Ala. going through the 14th. Then beginning in Montgomery the 15th through the 21st. May God bless all the faithful everywhere in these troublesome times. (I am sorry this was misplaced for July issue—my apologies.—DMc).

Richard Nichols, 10791 Lemarie Dr., Sharonville, Ohio 45241, July 17—Since leaving the Cincinnati area for the summer we were happy to be at several places for one or more services in California: Bakersfield (Southwest), Orangevale, Montebello, Covina, and El Cajon. We were at Circle Rd., Waco, Tex., May 19-June 2; then June 7-16 we were with the Trentman Ave. congregation in Ft. Worth. That meeting closed with three baptisms and two confessions. Next we were at Baton Rouge, June 21-30, with a sister being restored and some confessing wrongs. We were privileged to be at the Fourth of July meeting for several days. It was one of the best in recent years. July 6-14 we were here in Brookhaven, Miss. with the Pearlhaven congregation. Attendance was wonderful. The meeting closed on Lord's day and that night we started a meeting with the Red Oak Grove congregation about 13 miles south. So far in these meetings there have been 8 baptisms and 3 confessions. Next, we go to Jerusalem, Ark., July 26-Aug. 4; and then to Little Rock, Ark., Aug. 9-18. Pray for the work.

Homer L. King, 1061 N. Pilgrim, Stockton, Calif., July 15—We made a trip to Mo., June 16, stopping en route at Bakersfield congregation on Planz Rd. to hear a good sermon by Bro. Lynwood Smith and enjoy the hospitality of the Richard DeGough home. During our two weeks in Mo., we had the pleasure of hearing Bro. Wayne McKamie in his meeting with our old home congregation at Lee Summit. The preaching was excellent, crowds were good, and the singing continues to be splendid. We enjoyed visiting with the brethren and kindfolks. We heard Bro. Clovis Cook deliver a good sermon at the Lebanon church one Lord's day morning. We were fortunate to be able to visit with some of the brethren at Springfield and saw their new building. It is a nice comfortable one and they seem to be growing. We arrived in Sulphur, Okla., July 2 and enjoyed the camp meeting. The crowds were very large, and the singing and preaching were excellent. It was good to again be associated with brethren from all over the nation. We were glad our son, Don, was able to meet us there and be there for the day of the 4th. His wife and daughter accompanied us on the entire trip. We arrived home, July 6, and as always it is good to be home again. We are now hearing some more good

preaching here at the home church by Bro. McKamie. Crowds are very good.

Melvin Blalock, 5927 N. Francis, Oklahoma City, Okla., July 23—I am yet unknown to much of the brotherhood, but I hope to become known as a sincere and dedicated preacher of the gospel. There are a number of people to whom I should express my appreciation for assisting me in the Lord's work. It would be impractical for me to attempt to mention each individual's name, but I feel that it is a necessity that the brotherhood know that the Northwest 21st. congregation, Okla. City is chiefly responsible for my being able to learn more about the Lord's work and participate in it. I also wish to express my gratitude to a friend whom I admire a great deal as a gospel preacher and a well-known personality in the brotherhood, Brother Jerry Cutter. Brother Lonnie York and I are traveling with Jerry this summer and I believe I am speaking for both of us when I say he is an inspiration to young men who have those preaching the gospel as a career. The three of us have recently visited the Neosho, Missouri congregation where Jerry held a meeting, and we become acquainted with many fine people; and enjoyed the hospitality shown us in the brethren's homes. While there I preached at Fayetteville, Ark., and found what seemed to be enthusiasm concerning the Lord's work. As long as I preach the gospel, I would like the brethren to know; "As much as in me is, I am ready to preach the gospel to you. For I am not ashamed of the gospel of Christ; For it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Jim Franklin, 1909 Idylwood Dr., Houston, Tex., July 8—With the close of the series of meetings in Cave Junction, Ore. June 16, our scheduled stay in the Pacific Northwest came to a close. It has been my privilege to labor with the following congregations since November of 1966: Kennewick, Yakima and Tonasket, Wash.; Cottage Grove, Cave Junction and Elgin, Oregon. My family and I made our home in Kennewick from Nov. 1966, until Aug. 1967, and then in Cottage Grove until June of this year. Much could be said in praise of the brethren at each of these congregations for their faithfulness and loyalty to the truth. The work is not finished in that area, in fact, the battle has only begun. May the Lord continue to bless all the faithful there. If the Lord wills, my family and I will be moving to the northwest next summer and make our home in Yakima, Wash. This does not mean that I will be leaving the field but only be closer to the work that has been started of which there is no end. This means that I will be laboring with the congregations in the northwest when not in meetings elsewhere. Since leaving Cottage Grove June 18, I have preached at my home congregation, Houston, Tex., June 23; Baytown, Tex., June 30; and Golden, Okla., July 7. It was a thrill for me to visit the Sulphur meeting. This was my first. I was not privileged to attend other phases of the meeting except the day of the 4th, but what I heard was food for the soul. After the meeting, my family and I attended two nights of the meeting in Broken Bow, Okla. conducted by Bro. Paul Nichols. Bro. Nichols is certainly to be commended for his bold and capable delivery of God's power on this earth, the gospel. We were very happy to become acquainted with Bro. Tom Lehmann and his wife who were present the night of the 5th. I am deeply grateful to the many who have encouraged me to labor for the Lord in his vineyard. To Bro. E. H. Miller, I owe very much because of his personal interest. He has supplied me with study materials as well as words of encouragement. Bro. Paul Nichols' assistance in helping me prepare myself for radio work was invaluable. Bro. Gayland Osburn has given many hours of his time to study with me so that I might be better prepared to defend the truth. May God bless these men and the many others who have helped. Brethren, the Apostle Paul taught that we are waging a war—a spiritual one. Therefore, let each of us do our share as a good soldier of Jesus Christ. May God bless all who serve him in love. Pray for us.

Our purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

# OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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No. 9

## CHRISTIAN FELLOWSHIP

By G. S. H. Wilkins

(Note: The articles in this series, in the editor's opinion, are very much needed; we publish them with the sincere wish that brethren will be helped to get fellowship in a more proper and scriptural focus. The series was written by Bro. Wilkins not long before he died earlier this year. You will notice as we proceed with them that he mentioned in one place in making a point that his physician had told him he likely would not live long, which indeed was the truth. He had made his home in Escalon, Calif., having moved there from Oregon not long after he came to us from digression. His body now lies buried in the Springtown, Tex. cemetery awaiting its redemption. It is his widow's desire to have this series put in booklet form; this is certainly needed and we hope to see this materialize. It was my privilege to be asked to look over Brother Wilkins' volumes of sermon notes and writings; how thorough, studious and devoted he was! His works deserve publication and the widest circulation. At his passing, he had done much toward completion of a commentary on Romans and a book on the Holy Spirit. We do not know why this man could not live to see all his works completed; we must not question this, however, for God knows and does all things well. Please read each article in the series with care; perhaps there are those who need this series that you should subscribe for.—Don McCord)

The word "fellowship" is one of a large number of Biblical terms that defy precise definition. So rich are they in meaning, so wide are their implications, so significant are their bearings upon Christian living, that all our efforts to compress them into a single concise definition seem to be futile. But they are words that repay the diligent student with rich rewards of a deeper understanding of divine truth and a more comprehensive appreciation of the nature and purposes of Christian fidelity to the Lord. Such a word especially is the word "fellowship." Its meaning, connotations, and ramifications bear upon every phase of scripture truth to such an extent that the study of it entails the study of almost the entire Bible. But this fact should deter no one from an investigation of the term, for such a study cannot fail to be abundantly fruitful if it is undertaken out of sincere love of the truth.

However, it must be confessed that throughout the  
(Continued on page eight)

## WOMEN PROFESSING GODLINESS

By Ronny F. Wade

Our caption comes from the words of Paul in 1 Tim. 2:9-10: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works." There appears to be an increasing trend by many to call attention to outward appearance and minimize spiritual adorning. Women and men alike will lie for hours in the sun with little or nothing on in order to get a tan for the purpose of physical attraction. Garments are being worn that can scarcely be called garments. There is a definite trend toward nudity. Each year the bathing suits, shorts, and dresses become increasingly brief. East may be East and West may be West, and perhaps the twain shall never meet; but the neckline has plunged and the hemline raised and they have met, displaying the bodies of many in rank disregard for scriptural teaching. The fashions of our present age hardly display a godly, sober attitude. Our papers are filled with crimes of immorality, many of which are caused by women dressing immodestly. Some garments (among them tight pants) that cover the body are as suggestive as no garment at all. Because of this condition we feel compelled to offer a few suggestions that might serve as guidelines in the selection of women's apparel. (It should be noted that we oppose with equal force nudity and indecency on the part of men.)

The words used by Paul will help us here. "Adorn" carries with it the idea of orderliness, "modest" refers not only to the cut of the dress, but to the attitude of the one wearing it as well. We are convinced that most women know what is modest and what is not. It amazes me to see women sit down and start pulling at their skirt as much as to say "it's not long enough" and indeed it is not. It is foolish for women to complain about how short the dresses are getting and then make theirs the same length. We cannot be bound by the fashions that characterize our generation. Paul teaches this in Rom. 12:1-2. Were we to follow this most women would cut their hair most of the time, because the majority do. At intervals fashion and custom dictate long hair and some women who otherwise would never let theirs grow, will. It is a shame that these let Hollywood tell them what to do and what to wear, rather than the Bible. At any rate Paul cautions that extremes

are to be avoided in dress. The word "shamefacedness" means modesty and refers to the attitude of the heart of the woman. "Sobriety" refers to that inner self control that would hinder any Christian woman from appearing in public in any garb that would reflect on her Christian character" (Paul's Letters to Timothy and Titus-Dewelt). To sum up, Paul suggests that a woman will never wear a garment, regardless of type, that would be suggestive or in any way interfere with her outward profession as a Christian. She will wear nothing that cannot be worn with shamefacedness and sobriety. It is disgusting to see how little so many care for their bodies and self respect. They flaunt their nakedness before everyone. Some even come to church with dresses on that should not be worn anywhere in public. It is difficult to visualize a woman in such attire trying to do good Christian works. Her outward appearance just does not fit her mission as a Child of God. Peter also has somewhat to say along this line: 1 Pet. 3:1-4 "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plating the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Again the scriptures place the importance in the development and display of a godly spirit rather than the body and dress. And note also that such conduct is designed to convert an unbelieving husband. Many women find it difficult to influence their husbands when they are given to vanity and a display of immodesty before others.

Since the Bible teaches that the older women are to teach the younger, may I kindly suggest that in each congregation those women who have learned the foolishness of following vain fashions teach and instruct the younger in such areas. Women and girls who wear immodest and improper clothing need to be approached and warned about the present and future danger of such dress. We have no control over the vast majority of people in this world who dress and live so carelessly, but surely we have enough care and concern for our children and young girls and women to teach them the values of modesty coupled with shamefacedness and sobriety. If the present trend is not stemmed God only knows what we will face in future years in the way of immorality and lawlessness. Public officials are aroused over the danger of such practices. Schools are taking steps to control the attire of students. Even the other day I was surprised and pleased as I entered the Catholic Hospital here in Springfield to see a small sign on the door which read, "Shorts are not considered proper attire for the hospital." We need to wake up to the danger and sinfulness of careless, imprudent dress. In closing I would like to dedicate this short article to a sister of true shamefacedness and sobriety, Mrs. T. E. Smith of Wesson, Miss., at whose request I have written it. —Box 3636, Springfield, Mo.

Difficulties strengthen the mind as labor does the body.—Seneca.

## THE TEACHING QUESTION

By Homer A. Gay

(Note: This series is taken from a tract by the same title found in the Arvin, Calif. meeting house this summer with the name of Claude B. Smith, Wesson, Miss. For those who knew Bro. Gay, reading this will be a fond reminiscence of his rare style of writing and preaching, so very much missed by many of us since he left us now over 10 years ago. We send it forth once more, realizing the need, hoping it will help many to see the truth on "The Teaching Question."—Don McCord)

Dearly Beloved: We gladly take up the subject as previously announced — The Teaching Question. Never in my life time have I tried to make a hobby of anything. I have always thought it well to discuss everything that comes up, never trying to hide any of the scriptures from anybody, and to discuss anything freely that we meet with.

This evening we have promised to talk concerning the "Teaching Question." In doing that, of course, we bring up what is commonly referred to as the "Sunday School Question." Now I would like to make this clear in the beginning, I do not speak with reference to the Sunday School and its work in the denominations or in other churches; what they do is none of my business. They do those things to please themselves, and have their own rules and regulations to go by. The things that they do are none of my business, but when it comes to the church of Christ, of which I am a member, then I do have a right to speak there; and so I am speaking upon this subject to, and for the benefit of those who are members of the church of Christ and for others who might be contemplating becoming members of the church. I wish to have that clearly understood to begin with.

Now ordinarily in preaching upon this subject, I put the scriptures in these three circles I have on the board, or at least in two of them, and deal with it from that view point; but due to the fact that we hope to record this tonight and I will not be looking at the board so much, I will ask you to catch the scriptures on the fly as we go along this evening. However, we do want you to keep these circles in your mind as we discuss the issues before us.

In the twentieth chapter of the Acts of the Apostles, verse 20, the Apostle Paul told the elders of the church of Ephesus, "I have taught you publicly and from house to house." Now we believe there are two methods of teaching set forth here; there are two different ways by which the teaching of the Word of God is done. The Apostle lays the cue for that here when he says, "I have taught you publicly and from house to house." So then we would say with regard to the public part of that teaching: it is that work that is done in the church, that is arranged by the church, that is planned by the church, and that the public is notified and invited to come and listen to. That is such as we are doing here tonight, such as we have been doing during this meeting, and as the brethren do here from time to time. That is, any gathering that is called by the church, any assembly that is sponsored and arranged and called by the church. Then the "house to house" teaching we would understand to be the homework; whether that

homework be done in the parlor at home, in the kitchen, in the yard, on the way to work, or in any meeting or gathering that we might have of our own, independent of the public work of the church.

It would be well, I believe, for us to go back for a pattern and study for a few minutes how the work was carried on in Old Testament times. Not that we go back to the Old Testament to get our rule of faith and practice — I believe that everybody understands that. But at the same time, we realize as Paul stated in Romans 15:14, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." We do believe that those things were written for our learning, and that we can be benefited by the things contained therein.

We would like to notice a precedent that is laid down over here in the beginning of God's dealing with man in the homework, the work that God intended should be done in the home to begin with. Of course, we understand they did not have the church back in the early day or under the law; yet they had a public service to God which we shall talk about. They did have their homes, and there were certain laws, rules, and regulations that God gave to them concerning their duties and responsibilities in the home.

In Deuteronomy 4:10, He says, "and that they shall teach their children." The point that I'm after here is the responsibility and where God placed that responsibility. "They shall teach their children." Thus God recognized the fact that parents are responsible for their children, and that it was the duty of the parents to teach those children. There is no way that parents can relieve themselves of that responsibility but by doing what God said for them to do. The parents were to teach "their" children.

Again we notice in Deut. 6:7, in talking about the law God gave to govern Israel, He says, "And thou shalt teach them" (i.e. the words of the law). "Thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The point is, here is a duty, a responsibility, that rested upon the fathers and mothers of the boys and girls of that day. That duty was to familiarize those boys and girls with the law of God. They were to teach them as they were sitting in the home, they were to teach them as they were walking in the way, when they would go to bed, and when they would rise up. In other words, they were to keep the law of God before their children that the children would understand that there was a God to fear, a God to serve. God placed that responsibility, as we notice, upon the parents. As I mentioned last evening in the parable that the Saviour gave us in the fifteenth chapter of Luke, it was a sheep that went astray and not a lamb. The Lord placed the responsibility of taking care of their children upon the shoulders of the parents from the very beginning.

Now, young Timothy came up in the group of those who were taught in the homes and in the public capacity which we shall soon notice. Timothy was brought up under these conditions. We note in II Timothy 3:15 that

Paul says to Timothy, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Notice how that Timothy from a child had known these holy scriptures. Keep in mind now, friends, that the institution that the sectarians call the Sunday School (some of my brethren after debating with us a number of times have decided they don't want to call it Sunday School, but they want to call it Bible Study or Bible classes. It seems they have a hard time finding a name for that "baby") began hundreds and hundreds of years after Timothy grew up.

It is said that from a child Timothy knew the holy scriptures. The unfeigned faith that dwelt in Timothy, Paul said, dwelt first in his grandmother and then in his mother, and then he said, "I am persuaded it is in you also." Now there is the way the stalwart men were taught, trained and developed during the days before the church age. During that time they depended on God as their ruler and director to teach those who gave instructions for the teaching of children in the home. Now this was necessary because we read in Proverbs 22:6, where Solomon said, "Train up a child in the way it should go, and then when it is old it will not depart from it." Now Timothy was brought up under these circumstances and conditions. The Apostle Paul in writing about him to the church at Philippi said, "I have no man like minded who will naturally care for your state." It seemed that out of all of those with whom Paul associated he esteemed Timothy higher than all the rest. Now Timothy learned the scriptures while young at his mother's knee over yonder as a child. "From a child thou hast known the holy scriptures which are able to make thee wise unto salvation." I believe that those who have studied both the Old and the New Testaments will agree with me that it took just as much brains, study, and instruction for children in that day to become acquainted with the scriptures (i. e. the Old Testament scriptures) and know them, as it takes for children of today to become acquainted with the New Testament and learn the scriptures that we have governing us. God's wisdom was in that; He thought that up himself; it was His way of doing things.

Not only was that home training carried on — and the Lord realized that it was necessary and instructed the fathers that they should teach their children constantly — but there was a public teaching that was done which we want to notice just now. There was a teaching of the public, and though we do not want you to understand that we are trying to prove that they had the church back over there, they did have a public worship. They had a public teaching over there, and that is what we are dealing with here. (To be continued)

Many, many thanks to Mrs. Jim (Nellie) Hickey for typing the manuscripts for us.—Don McCord)

Some act first, think afterward, and then regret forever.

"Kind words can never die, but without kind deeds they can sound mighty sick."

What we hope ever to do with ease, we must learn first to do with diligence.

## Old Paths Advocate

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## TO MY DEAR LOVED ONES IN CHRIST

By Edwin S. Morris

It is just not in my power to express what you, my brothers and sisters in Christ, have meant to me during my illness. Words simply fail me. First of all the many, many prayers that were offered in my behalf have certainly been answered. It meant so much to me to hear of the prayers that had been prayed in so many congregations. I know truly that this was the source of my recovery sooner than the doctors anticipated. The cards and letters I received from all over the brotherhood meant so much. Susan and Linda, my daughters, put them on the wall in my hospital room where I could spend much time enjoying their beauty and knowing that so many were thinking of me and asking the Father for my recovery. The flowers that were sent were beautiful and meant so much—much more than flowers had ever meant to me. The many telephone calls from all over the brotherhood helped so much. Fellow-saint, you will never know how much all this made the darkness and gloom turn to light. I knew when my fellow Christians petitioned the Father that all would be well. This has made me realize more than ever that God has many true children in this world below. The hospital employees were amazed at the interest and closeness of us, God's children. My family and I can just say in our feeble way, "Thank you from the depths of our hearts."

I am now home after 18 days in the hospital. The doctors say that within three or four weeks I should be back to a normal routine. We are thankful to God that there is no permanent damage to my heart. We cannot cease to thank God for his blessings and you our Christian loved ones. You are the finest people in this world. May God bless you. Continue to pray for us.

## OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We express again our appreciation for your continued interest in

behalf of this journal. Please check the following and report any errors to us immediately.

Elizabeth Byford—10; Joe Norton—8; Lloyd Birdsong—6; Mattie Lloyd—5; Paul Walker—5; Ed Nichols—5; Hugh Milner—5; J. Wayne McKamie—4; Fred Lay—4; Mrs. Leon Perry—3; Miles King—3; Douglas Hurst—3; Mary Goff—3; Henry Turner—2; Mary Towle—2; Dee Carmack—2; John Hickey—2; Joe Fleener—2; Mrs. Bob Cansler—2; Oscar Bradford—2; Earl Reynolds—2; Edwin W. Ball—2; Thomas Lamb—2; Homer Early—2; Lowell Smith—2; Elmer Sutton—2; Mrs. C. L. Williams—2; Grady Coble—2; Veta Wissinger—1; Mrs. R. B. Finney—1; L. C. Dent—1; Stella Robbins—1; Ron Alexander—1; R. F. McClendon—1; Kenneth Bishop—1; Floyd White—1; Larry Broxson—1; Leonard Hendrickson—1; A. D. McNeil—1; John R. Scott—1; R. H. Renner—1; Clovie Cook—1; Jerry Derrick—1; Herman Fink—1; Ethel Chancellor—1; Don Snow—1; R. B. Roden—1; S. W. Lea—1; E. J. Anderson—1; Woodrow Black—1; Lowell Johnson—1; H. R. Wages—1; Duane Cutter—1; Mrs. J. O. Holcembach—1; Carl Nichols—1; H. O. Allen—1; C. M. Tidmore—1; Andy Shores—1; Fred Jennings—1; M. G. Starett—1; Carl Johnson—1; Will Perser—1; Della Harper—1; James V. Montgomery—1; Ruth Pasley—1; David Pence—1; Mrs. Clifford Meyers—1; Clarence Claypool—1; Gary Baker—1; Christine Walkup—1; Mrs. Virgie Herron—1; Mary Householder—1; Eugene Brown—1; A. B. Rush—1; James A. Davis—1; Clark Stanley—1; Priscilla Doud—1; Bertha Waddell—1; Harvey Hodson—1; Larry Conner—1; Myron McKinney—1; Mrs. Ivan Johnson—1; Keith Graham—1; Joe Brown—1. Total—150.

## COMING SOON!

Very soon in *Old Paths Advocate* will appear series of articles on the denominations. We hope to begin this with the Jan., 1969 issue; they will be written by able men among us. You will not want to miss this we believe. You may have denominational friends and neighbors who might profit from this series, too; why not subscribe for them? The series will begin with an expose of the "Jehovah's Witness" sect.—Don McCord

## BOOKS AND TRACTS

Old Path Hymnal No. 2, revised and enlarged edition of our former Hymnal. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one: *Gems of Gladness*; *Star Of Hope*; *Hymns of Love*; *Joyful Praises*.

Tracts: *Clark-Harper Debate* (Communion) — 25c each; *Clark-King Discussion* (Communion) — 25c; *The Communion* by Ervin Waters—35c. Send all orders to 1061 N. Pilgrim, Stockton, Calif.—Homer L. King

## GOSPEL SONGS ON RECORD

It is with pleasure, and without solicitation, that I mention to readers of *Old Paths Advocate* the following. Several brethren and sisters throughout our land have worked very hard to make available to brethren gospel songs on record. In my humble opinion, these albums are masterpieces and should be treasured by all who possess them. Names of the groups and ad-

dresses where you may obtain further information regarding them follow:

**The Gospel Lamplighters**—M. Lynwood Smith, Rt. 1, Box 151, Wesson, Miss.

**The Keystones**—Leon Fancher, Mena, Ark.

**The Sunny South Quartet**—Charles Goodgion, 1305 Lyric, Ft. Worth, Tex. —Don McCord

## NOTICE

### "The Voice of One Crying in the Wilderness"

Two or three years ago I re-printed a booklet by the above title, written by Bro. J. D. Phillips. My supply has been exhausted for some time. Several have approached me lately about having more printed. If you are interested in purchasing them, please write to me at once, and I will consider another printing. My feelings about the work are no secret. I personally feel it is one of the best, if not the best exposition of the "bread-breaking question" I have seen. If you are interested, let me hear soon.

—Ronny Wade, Box 3636, Springfield, Mo. 65804

## THE CHURCH DIRECTORY

The **New Hope Church of Christ, Rogers, Arkansas** has moved to a new location. The congregation will be known as the North Fifth Street Church of Christ, Rogers, Arkansas, North Fifth & Persimmon St., 4 blocks north of Highway 62. The meeting time is the same.

If there are changes in your home congregation in regard to time of services or location, please let me know, because I will have the notice published and will help those who visit. I know some who have had to miss worship, because a congregation moved or disbanded. If you meet in your home and have scriptural worship, please let me know, because I have those who inquire about places of worship. Recently, I have had inquiries about the Chicago, Illinois area. If you know of anyone worshipping that I do not have in the Directory, please let me know.

I would like to have information about two colored congregations that I listed in the Directory years ago. They were at **Imboden, Arkansas** and **Ash Springs, near Marshall, Texas**.

If you find some of the congregations that I have listed not having scriptural worship, please let me know and I will investigate.

I have **Church Directories** for sale at \$1.00 each or 10 for \$9.75. I will not put out another Directory until 1970. Address all orders and correspondence to Ray Asplin, 2440 SW 54th Street, Oklahoma City, Okla. 73119.

## WHEN WE SUPPORT THE PREACHER

When we support the preacher, brethren, let's please keep these points in mind:

1. **How far must he travel to get to us and return home?** The money we give him should be above and beyond his traveling expenses; this is the obligation of the church using him, and not his.

2. **How many mouths must he feed and care for?** Generally, the present rate of preacher pay is none too little for the single man, but for the married man with

a family, it is usually much too little. It does not make sense to pay the married family man the same as you pay the single man. I am the single preacher's friend, too—let's not under pay him either, but consider the married brother of necessity has more responsibility, and of necessity therefore needs more support. As a tangible suggestion we might want to add to what we usually pay \$50 for each child he has. This might go farther than we know toward eliminating the preacher "drop out."

3. **How much of his time have we used for the meeting?** Remember, brethren, usually for a 10-day meeting, the preacher involves not just the 10 days with us, but most likely he closed a meeting on the Lord's Day before the Friday he began with us, and will not get to begin a meeting until the Fri. or Lord's Day after he closes. Really that is 3 weeks of his time for a 10-day meeting. Don't pay him then on the basis of a 10-day period, let's please pay him on a 2 to 3-week basis.—Submitted in love by a friend of the preacher.

## SONG BOOK NEEDS

May we again mention without solicitation to readers of *Old Paths Advocate*, as a reminder, that your song book needs can be furnished by Bro. M. Lynwood Smith, Rt. 1, Box 151, Wesson, Miss. His latest, **Precious Praises**, came off the press in early summer. Why not write to him your needs, or request of him information concerning other song publications.—Don McCord

## A BENT TWIG

By Tom E. Smith

This is the title of a book on child training that was published several years ago. Whether it is extant at this present time I do not know, but Lord willing, I intend to find out. However, we intend to use this title for a series of articles on a study of this subject.

This is a very important and lengthy study; in fact, it is inexhaustible. To do it justice it will be necessary to write a series of articles, due to limited space in our bulletin. So please file them away, then at the end of the study you will be able to review them.

A twig is "a tender branch or shoot of a tree or a shrub," according to Webster. As most of us know from experience or observation, in the vegetable kingdom, when training a plant or tree to grow a certain way, we must start while it is quite young. So it is in child training; hence the title, **A BENT TWIG**.

Solomon said, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6). This, I think, is a very important and very appropriate scripture to begin this series of studies. This instruction, no doubt, is to the parents. This involves a responsibility for them to know what way he or she should go. This, I believe, is a generic term.

The Lord said unto Israel of old, "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the

Lord, and his statutes, which I command thee this day for thy good?" (Deuteronomy 10:12-13).

God said of Abraham, "For I know him, that he will command his children and his household after him and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. Genesis: 18:19.

The story of Abraham is a long one. We know, however, that we are recipients of God's blessings under the New Covenant through the faithfulness of Abraham. Note God's promise to him in Genesis 12:1-3 and the fulfillment of His promise in Galatians 3:8, 26-29. Please read.

(To be continued)

### THE CHILD'S APPEAL

I am the Child.  
All the world waits for my coming.  
And the earth watches with interest to see what I shall become.

Civilization hangs in the balance.  
For what I am the world of tomorrow will be.

I am the Child.  
I have come into your world, about which I know nothing.  
Why I came I know not.  
How I came I know not.  
I am curious: I am interested.

I am the Child.  
You hold in your hand my destiny.  
You determine, largely, whether I shall succeed or fail.  
Give me, I pray you, those things that make for happiness.  
Train me, I beg you, that I may be a blessing to the world.

By Mamie Gene Cole

### CHILDREN LEARN WHAT THEY LIVE

- If a child lives with criticism he learns to condemn.
- If a child lives with hostility he learns to fight.
- If a child lives with fear he learns to be apprehensive.
- If a child lives with pity he learns to be sorry for himself.
- If a child lives with jealousy he learns to feel guilty.
- If a child lives with encouragement he learns to be confident.
- If a child lives with tolerance he learns to be patient.
- If a child lives with praise he learns to be appreciative.
- If a child lives with acceptance he learns to love.
- If a child lives with approval he learns to like himself.
- If a child lives with fairness he learns what justice is.

If a child lives with honesty he learns what truth is.

If a child lives with security he learns to have faith in himself.

If a child lives with friendliness he learns that the world is a nice place in which to live.

—Selected

302 Phillips, Healdton, Okla.

(Note: This series was written for the Healdton, Okla. bulletin. The poems were selected by Sister Bernice Smith. Our sincerest thanks to Laverne Smith Porter for typing the manuscripts).

### MEXICO

The building project undertaken at Agua Nueva by some of our young people has been termed a great success. A total of eleven people made the trip into Mexico. Sufficient funds were provided by congregations and individuals to completely finish the building. In addition, the brethren at the Hayes Street congregation in Lebanon, Missouri sent \$700 with which to build a complete building. The congregation at La Cuchilla has been selected as the most needful group. Construction has already been started. Very special thanks go to all those who made this project successful in so many ways.

This involvement by our young people in worthy projects portends great things for the future of the church in Mexico. Young Bro. Jerry Dickinson of the Aurora Street Congregation in Houston was so impressed by his visit to Mexico that he asked to go along on a trip into Mexico planned for the middle of July. Bro. Philip Fender of the Catalina Avenue Congregation gave up his vacation in order to make the trip to Mexico. He and the writer visited most of the congregations and native preachers while Bro. Jim Coleman and the young people were working on the building at Agua Nueva.

Bro. Juan Rodriguez, his brother Jesus, and Juan's son, Juanito, attended the Sulphur, Oklahoma meeting to bring news of the work there. Bro. Joe Martinez of Dallas hosted the group and also served as interpreter. The writer was given a chance to tell about the splendid progress made in Mexico since the last Sulphur meeting. Bros. Clovis Cook and Jerry Cutter are to be thanked for encouraging the Mexican effort by allowing speaking time.

A second trip into Mexico was made beginning July 12. The writer, his wife, and young Bro. Jerry Dickinson re-visited all of the native preachers and most of the congregations. The group at Agua Nueva held services in the new building for the first time on Sunday, July 14th. All-day services included a singing and a dinner at a brother's house nearby. Bro. Jose Salazar, their preacher, has done a magnificent job in building up this congregation so quickly.

Two new congregations close to Nuevo Laredo have been established. The one at Rio Salado, about 40 miles down the highway to Monterrey, was established by Bro. Jesus Rodriguez. The other one has been estab-

lished by Bro. Marcial Corpus in the Colonia Gustavo Diaz Ordaz Addition in the outskirts of Nuevo Laredo.

Bro. Benito Escobedo, of the Colonia Martinez congregation in Monterrey has been training Bro. David Sandoval as a preacher for some months. Together they are working with two congregations close by. One is the group at Colonia Moderna, the other is in the Colonia Garza Nieto Addition. Help was given to a brother with a broken leg and to a blind sister.

A new congregation about 25 miles southeast of Monterrey has been established by Bro. Lucio Flores of the Santa Catarina congregation. He is training Bro. Jesus Mata to take the work at El Cercado and eventually to be a full-time preacher. Bro. Diego Lopez of the La Banda congregation is holding services at La Fama and La Huerta. He is training his two sons and his son-in-law to be preachers.

Bro. Jose Rodriguez of Saltillo reports two new congregations in that area. One is in the Colonia Vice-reye Addition. The other is at La Hualera. He is currently training Bro. Eulario Casarez to be a preacher. Bro. Rodriguez used to peddle candy two days a week so that he could have the other five days free to serve the Lord. He has trained at least three of the most active preachers in the work in Mexico.

Bro. Andres Reina also has a congregation in Saltillo. In addition he travels each Sunday to Galeana and 6 de Enero to hold services. He is training his brother who is a school teacher to be a preacher. Both of these men are educated and represent our first real breakthrough out of the poorest classes of people in Mexico.

Bro. Raul Hernandez, of Guadalupe Victoria reports a group of people at El Tanque Escondido who have responded to the personal work of Bro. Guadalupe Rodarte. About 25 persons have asked to be baptized. Bro. Raul also conducts services at La Cuchilla and at San Juan del Retiro.

It is hoped that the Labor Day meeting held in San Antonio, Tex. by the Catalina Avenue congregation will afford a glimpse of the work being done in Mexico. A trip to Nuevo Laredo is planned for August 31 for those desiring to visit the three congregations just across the border.

Plans are being pushed to obtain foot-operated sewing machines for at least one sister in a number of congregations so that she may alter clothing sent by brethren in the States. She in turn could teach other sisters to utilize large sizes of clothing. They will cost about \$30 each, second-hand.—Waymond B. Colman, 1747 W. Huisache Avenue, San Antonio, Texas

### OUR DEPARTED

**Cromer**—Bro. Henry Calvin Cromer, age 68, well-known resident of Rockcastle Co., Ky., and a member of the Blue Springs, Ky. church of Christ, died July 4 at Somerset Hospital. He was the son of the late Bran and Armilda Doan Cromer; he is survived by his wife, Polly; three step-daughters, Rosella Wallen, West Chester, Ohio; Maggie Mink, Hamilton, Ohio; and Leora Renner, Mason, Ohio; one sister and 2 brothers of Mt. Vernon, Ky. Services were conducted at the Blue

Springs meeting house with Bro. Lynwood Smith officiating.

**Robinson**—Bro. Luther Robinson was a simple man who lived a simple life. He never preached a sermon; he never led a public prayer; yet, Bro. Robinson showed that a good Christian life lived quietly and reverently yields a strong influence on those left behind. After several weeks of ill health, Bro. Robinson quietly slipped away Mon., July 29. He leaves behind his faithful wife, Lillie, and a host of relatives and friends. As Sister Lillie told me: "I know where he is. Now he is happy and free from pain; someday I will see him again." Yes, Sister Lillie, we will see Bro. Robinson again, someday, somewhere. At the time of his passing, he was 72. He was a faithful member of the Alderson congregation (formerly the Rt. Four congregation) near McAlester, Okla. The writer was called to conduct the service.—Elmo House

**Bryant**—Brother Arthur Bryant was born Feb. 14, 1906 in Rockcastle Co. Ky. and departed this life July 22, 1967, being at the time of his passing 62 years of age. Death came as a result of a heart attack while he was plowing in his garden. I had closed a meeting the night before at the West Chester, Ohio congregation where he was a member and he seemed in fine spirits, full of zest and life. This reminds us how sudden and unexpected death can come. Art had obeyed the gospel two years previous while I was in a meeting in Reading, Ohio. He leaves to mourn his passing his good wife, one son, four daughters, and ten grandchildren plus many friends and brethren. Services were conducted from the church building in West Chester by the writer.

—Ronny F. Wade

**Middick**—Wallace R. Middick was born Dec. 16, 1921, at Davidson, Okla., the son of Mr. and Mrs. W. R. Middick, long-time members of the congregation at Fredrick, Okla. He departed this life July 31, 1968, at the age of 46 years. He died suddenly of a heart attack while living in Ft. Worth, Texas. He is survived by his wife, Lillian; their two daughters, Mary and Vicki of the home, his Mother, two sisters and one brother. The funeral was conducted in Fredrick with the burial at Davidson. Singing was provided by the congregations at Wichita Falls and Ft. Worth, Tex. The writer endeavored to speak words of comfort and warning.

—Don Pruitt

**DeGough**—Sister Cora DeGough was born Dec. 31, 1887 in Tex., and passed away at Bakersfield, Calif., Aug. 16, 1968 after a lingering illness. Sister DeGough was a "mother in Israel" whose children and grand children can "arise and call her blessed." I had known her for 25 years and had visited in her home many times. Also, upon various occasions I visited her in the hospitals; a time or two when she was so sick we could hardly see how she could live. But, through every illness, regardless of how grave, she was patient. She had a good disposition, a fine sense of humor, and when she laughed, her face would light up. This saintly woman was an example of faith and courage. Upon two different occasions fire destroyed houses where she lived. Also, death claimed 5 of her children, one of whom was Bro. Carl (Snooks) DeGough. But, un-

daunted by her grief, she continued to live for Jesus. To know her was to love her, and I was happy that she "adopted" me. Sister DeGough leaves to mourn her passing three sons: Jack, Chowchilla, Calif.; Allen, Bakersfield; and Duke, Los Angeles; also, two daughters, Flora Stalcup, North Hollywood; and Velma Carter, Arvin, Calif. Other survivors include 22 grandchildren and 28 great grandchildren. Among the grandchildren are Wayne and Richard DeGough, well-known leaders in the church. I was honored to be called from Okla. to officiate at the memorial service of this precious saint of God.—Paul O. Nichols.

There are some whose faith is not strong enough to bring them to church, yet they expect it to take them to heaven.

### MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Acts 5:29; Matt. 22:37).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.

—Richard Loudermilk, 418 W. Rogers,  
Wichita Falls, Tex.

—Randall Marion Tidmore, Rt. 1, Box 111,  
Valliant, Okla.

—David Lyon Dooms, Rt. 4, Ava, Mo.

### CHRISTIAN FELLOWSHIP —

(Continued from page one)

brotherhood there is a great lack of understanding of the subject of fellowship. What is fellowship? How does one enter into it, and what are the conditions of abiding in it? How is fellowship destroyed? What is meant by "withdrawing from" someone? Who should be withdrawn from? Concerning such question as these many brethren have only the vaguest and most hazy ideas. They have little or no knowledge of what the scriptures teach regarding these questions. This lack of knowledge is due in part to the fact that preachers and teachers have failed to do much positive teaching on the subject of fellowship. They seem to have assumed that the brethren already knew all that they needed to know about it, or that they could find the answers to these questions for themselves. But any preacher who assumes that all the brethren can learn for themselves, by unaided study, the truth on this or any other vital subject, is indulging a foolish delusion. I am continually amazed at how far astray some brethren can go when they do not depend on the guidance of any one who knows the truth on the subject. And when to all this is added the further fact that there have been much false teaching on the subject of fellowship, the results were bound to be disastrous. Some of my brethren have taught, and are teaching, that every man is free to teach what he believes to be the truth; that the church must fellowship him while he thus teaches, even though his teaching is contrary to the belief of the church; that no one has the power or the authority to keep him from teaching what he believes; that we may have fellowship with denominational preachers in our worship services to the extent of using them in the services; and that the church cannot withdraw fellowship from any one because of his teaching. Now, I flatly and emphatically deny every one of these assumptions. They are one and all directly contrary to the teaching of the Book. But they are being taught, and numbers of brethren believe them; and, as a result, congregations have been disturbed and disrupted. Un-Christian feelings and attitudes have been engendered; the loss of confidence in brethren long thought faithful has ensued; and the sacred cause of the Lord has been hindered in many places.

For these reasons, and others, it seems to me that an exhaustive and definite study of the meaning and scope of Christian fellowship is needed. Questions such as those asked above require to be answered in the light of the teaching of the scriptures. Every Christian should desire to do the Lord's will in all things, but no man can do his will unless he knows what it is. There can be no such thing as acceptable service to God in ignorance of his holy will. And since Christian fellowship is definitely a part of God's revealed will, we should seek to learn all we can about it. This means that we must apply ourselves to a diligent, careful, prayerful study of the New Testament. The New Testament is our only source of information concerning saving truth. This series of articles is the writer's contribution toward a definitive study of fellowship, looking toward a more accurate understanding of the subject. I write not to excite controversy, but to incite to further study. It is surely superfluous to add that I write with a firm conviction of the truth of the positions herein maintained.

But I write in the certainty also that some will disagree with me, and will perhaps dismiss my arguments as the aimless vagaries of a mind bereft of the truth. So be it. Even if the writing should cost me the loss of many friendships once held dear and should call down upon me the obloquy and scorn of some whose esteem I have coveted, I cannot forbear to speak. For these things are the truth; and the truth must be proclaimed, no matter what consequences the proclamation may entail.

I suggest that the interested reader keep each article for further reference, and for the preservation of the continuity of the thought. I further suggest that the reader turn to his Bible and read every scripture reference cited, as I shall not attempt to quote all of them in full. To do so would enlarge these papers far beyond what even the most longsuffering editor would publish.

#### I. Definition of Terms

##### A. Definition of the Greek words.

1. We shall begin by defining the Greek words used in the New Testament to express the idea of fellowship. The word most commonly used is *koinonia*. According to Vine, it means communion, fellowship, sharing in common; also, a contribution, as being the result of fellowship. According to Thayer, it denotes fellowship, association, community, communion, joint participation, intercourse (social). In the New Testament it denotes "1. the share which one has in anything, participation; 2. intercourse, fellowship, intimacy; and 3. a benefaction jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship." Closely related to this word is *koinonos*, which means, according to Thayer, "a. a partner, associate, comrade, companion; b. a partaker, sharer in any thing." The verb forms of the noun *koinonia* are *koinoneo* and the word *sunkoinoneo*. The first of these words is defined to mean, "a. to come into communion or fellowship, to become a sharer, to be made a partner; b. to enter into fellowship, join one's self as an associate, make one's self a sharer or partner" (Thayer). The second means "to become a partaker together with others, or to have fellowship with a thing" (Thayer). Another related word is *sunkoinonos*, which means to participate with others in anything, to be a joint partner (Thayer).

2. Still another group of words related in formation and meaning should be studied. *Metosche* denotes a sharing, communion, fellowship. The word *metochos* also means sharing in, partaking of; it also denotes a partner in some work or office (Thayer). The verb *metecho*, formed from *meta*, with, and *echo*, to have, means to be or become a partaker, to partake of (Thayer). *Summetochos* denotes partaking together with one, a joint-partaker (Thayer).

3. There are several other words, occurring rarely, that are used to express the idea of fellowship, or some phase of it; these will be defined as they come before us in our study.

##### B. The Meaning of Christian Fellowship.

1. Let us now summarize our definitions and see what we have learned. To have fellowship means to be associated together, to share in anything in common with others, to participate in, to have communion with, to have partnership in something. Perhaps a simple example will help to clarify the meaning. Let us sup-

pose that a group of people assembles together for a common meal, as the first Christians did every first day of the week and as many today do from time to time. On such an occasion there is certainly association together: the people come together for a common purpose, viz., to eat together. The food that is prepared is shared in common; all participate in the activities of the hour; and there is communion among all those present. This is one example and manifestation of having fellowship. But the word has a wider meaning and application in the New Testament, in that it is used to denote a communion and a sharing together among those who are never gathered together as a body of people, who never see each other, and never expect to see each other, in this life. Yet they have fellowship because they share certain things in common; they are partakers together of the same benefits and blessings. They have common interests, attitudes, and beliefs. They share the same hope, engage in the same activities, and even know the same frustrations and disappointments. All of them, whoever they are and wherever they are, are bound together by the same ties and the same relationships. Let it be emphasized that it is Christian fellowship with which we are here concerned. There are other fellowships, to be sure. There is fellowship experienced in a Rotary Club, in a labor union, in a Boy Scout troupe, in a company of soldiers, in a political party. But we are not concerned with these examples of fellowship save as they may help us to define and understand the meaning of the word. We are concerned with the fellowship that is enjoyed by Christians by reason of the fact that they are Christians. We are interested in learning more about the fellowship that is described in the New Testament.

This fellowship is primarily a spiritual relationship, though it may be manifested in certain physical activities and experiences. This spiritual nature of fellowship derives in part from the fact that all Christians everywhere participate in it, though they are never brought together in one group. In the nature of the case, therefore, Christian fellowship cannot be merely an overt, physical association and relationship. It is of necessity a spiritual matter. Moreover, Christianity is essentially a spiritual religion, and its emphases are on the spiritual rather than on the physical. Its fellowship is therefore a spiritual relationship. If I am a Christian, I have fellowship with all other Christians everywhere: in Japan, in Germany, in Mexico, in England, in whatsoever country they may be found. Even though I have never seen them, and do not even know their names, I have fellowship with them. I am a sharer with them of the blessings of Christianity. Furthermore, this fellowship embraces all those who are led by the Spirit of God (Rom. 8:14). Because they are led by the Spirit of God, they are the children of God, and therefore share in the blessings pertaining to God's spiritual family. We shall see later how this spiritual relationship is exhibited in certain physical acts and experiences.

The New Testament teaches that Christian fellowship is primarily fellowship with God and with his Son Jesus Christ. The apostle John writes, "That which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ"

(1 John 1:3). (Note: All scripture quotations are from the American Standard Version of 1901, unless otherwise indicated.) The purpose of the declaration of the gospel message by John and the other apostles was that they might bring others into the fellowship enjoyed by them, which fellowship is first and above all with the Father and the Son. This is the force of the word "yea"; that is, John means to say, entrance into this fellowship is essentially entrance into fellowship with God and Christ, regardless of who else may be involved in it. Christian fellowship is divine fellowship; it is communion with the Deity. And this is the fundamental reason why it is a spiritual relationship. Our relationship to God is a spiritual relation. Christians are God's spiritual children by virtue of a spiritual birth of water and of the Spirit. It is not a fleshly relationship. Christian fellowship is also fellowship with the Holy Spirit. We read, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all" (2 Cor. 13:14). The word rendered "communion" here is *koinonia*, the first word that we defined and studied above. The expression "communion of the Holy Spirit" means the communion (fellowship) that belongs to the Holy Spirit; that is, the communion that is brought into being through his agency and that is characterized by his presence. It is thus a spiritual relationship because it is informed and infused by the presence and activity of the Holy Spirit. (Note — In later installments, Bro. Wilkins points out most precisely as did the apostle John that we have fellowship one with another only in so much as we remain in the light as "He is in the light." Please keep each issue for continuing and easy reference.—DMc).

## From The Fields

Ed Ball, 3715 Churchill, Lansing, Mich., Aug. 16—We would appreciate names and addresses of those you may know in this area. Bro. Ron Courter works with us; we hope to run the telecasts again this fall. We pray for Bro. Edwin Morris. Pray for the work in Mich. Here is our renewal for 2 years.

John R. Scott, Rt. 1, Box 292, Neosho, Mo. 64850, July 29—The Burkhardt congregation is continuing to labor for the cause of Christ in this area. Beginning in Aug., Bro. Orville Lee Smith will be working with the church and our goal is to plant another congregation. We shall continue to work and pray and we know that the Lord will bless our efforts. Bro. Johnny Elmore comes for our meeting, Sept. 6-15.

Paul Walker, Rt. 2, Summertown, Tenn. 38483, Aug. 1—Our work at Birmingham, Ala. concluded July 1. Our year there was most enjoyable. At present we are in Tenn. Ron Courter closed an excellent meeting at Chapel Grove, Tenn., Sunday; 4 were baptized and 3 made confessions. Benny Cryer held a very good meeting in Lawrenceburg, Tenn. recently. There were some additions. Ervin Waters preached here last night to a large crowd.

H. O. Allen, Box 1264, Midland, Tex. 79701, Aug. 5—The church here continues in the faith; though small in number we are all faithful, and hoping for an increase in number. We have three young men who are giving lessons and are doing a good work; since I have had a light heart attack, I have learned to appreciate them more, and the many Christian friends from all over the brotherhood; I am improving all the time. Please pray for me and my house. Here is our renewal.

Timothy Phillips, Rt. 1, Pottsville, Ark. 72858, Aug. 15—Since last report we are all uplifted in this area by a good meeting and personal work with Bro. Bill Roden (May 6-27). He will return Oct. 11 for ten nights on the book of Revelation; you are invited to attend. We have had visitors from Kansas City, Kans. and Mo., northwest and northeast Ark., and Calif. For these we are thankful. We were at Portales, N. Mex., July 21. We are thankful to have our building and grounds all clear and paid for. The church here is working hard for the cause of Christ. We appreciate all visitors. Please pray for us and our efforts.

Ron Alexander, Lompoc, Calif., Aug. 2—Since last report, I have preached at Lebanon, Lee Summit, Springfield, Claxton, Kancas City and Neosho, Mo.; two were baptized and 2 made confessions at Neosho. We enjoyed attending Bro. Wayne McKamie's meeting at Lee Summit, Mo. Currently, we are in a meeting at the New Salem congregation near Brookhaven, Miss. We look forward to a good meeting here and then plan to return to our home in Calif. We enjoyed the Sulphur, Okla. meeting and visiting with various congregations this summer.

Earl B. Helvey, 7608 St., Citrus Hts., Calif., Aug. 20—We were built up in the most holy faith by Bro. Benny Cryer's meeting Aug. 2-11. We had very good attendance from the surrounding area including outsiders. We enjoyed Bro. Benny and family in our homes. Preaching brethren are invited to visit us at 64th St., Sacramento. We have enjoyed Bro. Don McCord's meeting at Orangevale, Calif. He has preached some very needed and wonderful lessons, both to the Christian and the non-Christian. He was at 64th St. where I was baptized. We enjoyed having Bro. Don and one of his sons in our home.

Ronny F. Wade, Box 3636, Springfield, Mo., Aug. 17—The meeting at West Chester, Ohio resulted in four confessions. It was a privilege to work among these brethren again and enjoy their great hospitality. Enroute to Flemington, Pa. we preached one night at Huntington and Twelvepole, W. Va., with one confession at the former and two at the latter. Our stay in Flemington was enjoyable as usual. The hospitality of the Byron Kramer home is unexcelled. I don't know of two people more dedicated to serving their fellow-man than Byron and Elsie Kramer. The Lord willing we are to be at Wichita Falls (Lawrence Road) Aug. 25-Sept. 1.; then meetings this fall at Mtn. Home, Ark. and Cassville, Mo. with a week-end meeting at St. Louis, Mo. Best wishes to all in every place.

Elmo House, 626 N. "F" St., McAlester, Okla. 74501, Aug. 15—I continue my work with the church here; there have been times of discouragement and there have been times of encouragement. The church here is definitely growing! The brethren hope to build a new meeting house in the near future; our prayers are that they will continue these plans and carry them out. There are a number of families we are confident can be converted to the truth once they learn it; we look forward to greater things. July 26-28, I conducted a week-end meeting at Beech St., Ft. Worth, Tex. They desire us to return for another weekend meeting over Labor Day (Aug. 30-Sept. 2). We would be happy for anyone in that area to be with us. Let us pray for one another in the Faith.

R. F. McClendon, Rt. 3, Box 73, Walterboro, S. C., Aug. 5—The church here is doing well; we meet each Lord's Day at 11:00 and have good attendance. We have enjoyed the preaching of Brethren E. H. Miller, Alton Bailey and B. B. Cayson the past several months. We invite all faithful to visit us. Yesterday 2 young people, 12 and 13, obeyed their Lord; it makes me happy to see young people obey the gospel, and I do not hesitate to baptize them. If only older ones could understand and obey before it is too late. I have visited Greenville, S. C., and Forest Park, Ga. since last report; we saw the David Macy family Lord's Day before their leave for Africa on Mon. following; he preached a very good lesson. May the Lord bless him in his work over there.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, Aug. 15—The work continues in a good way in the South. At this time of year we can go to church most any night we want to; the congregations nearby arrange their meetings so as not to interfere with other congregations. I enjoyed very much hearing Bro. Tommy Shaw in both his meetings at Napoleon, Ala. and Temple, Ga. We continue preaching two or three times a week when not in meetings. We baptized three more in Greenville, S. Caro. this month. We look forward to working with Bro. Miles King in his meeting there, beginning the last Lord's Day in Sept. This will be their first meeting in their new building. Our prayers go out for Brethren Edwin Morris and Arthur Wade in their illness. Pray for us in our efforts.

Thomas W. Lamb, 918 S. 8th St., Yakima, Wash. 98901, Aug. 14—The work here continues growing in the grace and knowledge of the Lord. Just a month ago the Lord added another precious soul to His church when she was buried with Him in baptism. We are thankful that the word is sharper than any two edged sword so that souls may know the truth that makes us free. A year ago we had 3 families come to us from those that divide the loaf in two parts after thanks; we look for others. The field is ripe to harvest but the laborers are few, but faithful. Lord willing, we will have Bro. James Franklin here Nov. 22-Dec. 1, for our meeting over Thanksgiving. We ask the prayers of the faithful that He will send more laborers into the work here. Here is our renewal for 2 years.

K. G. Wilks, 109 Dundee Dr., Wichita Falls, Tex., Aug. 18—The Lubbock, Tex. Spanish spot announcement covering about 2½ mos. of two 30-second spots daily announcing the free home-style Bible courses has resulted in 45 inquiries, some requesting Bibles, mostly in Spanish. Brethren at LaGrange, Ga. and Fairview church, Wichita Falls, Tex. paid for the time. Brethren at Fairview and Woodson, Tex. have bought Bibles for distribution with the courses. Other interested members and persons have contributed most of the expense of postage, material, and other incidentals. The broadcast is now off the air, but letters continue to come. Some are returning lesson material for grading. Most do not. As responses slow down, I will write to them encouraging studies. Been too busy up to now. Love and best wishes to the Lord's.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Aug. 21—Our meeting at Piney View, W. Va. closed with seven baptisms and two confessions of faults. We were so thankful to work with these people. I am now in a meeting at Highway City, Calif.; I have been baptized and we pray for others. We are thankful for those who visited us here; I enjoyed my stay in the Bro. Glenn Lewis home. I enjoyed visiting with the Corcoran, Calif. congregation while Jerry Cutter was in his meeting. I go from here to Hoyte, Tex., Sept. 5-15; Washington, Okla., Sept. 27-Oct. 4; Pottsville, Ark., Oct. 11-20; Fieldstone, Mo., Nov. 8-17; do pray for these meetings and others.

Joe Norton, 3 So. 41st Street, Temple, Texas, Aug. 13—We close our summer's work with the Harrodsburg, Indiana, congregation Wednesday, Aug. 14. Our work here has included weekly studies with the boys and young men in the congregation. We began our study with the history of the church, using Acts as the basis, and finished with a discussion of how to convert an outsider. This and our other activities have been rewarding. Brother Paul Nichols closed an inspiring meeting Aug. 4, and on the last Lord's day 5 of our young people were baptized and 3 members confessed faults. On the last weekend in July, we went to Indiana, Pennsylvania, and conducted a weekend meeting. We enjoyed getting to know the brethren there. After a trip to California, we will return to our home in Temple, Texas. We request your prayers.

Tom E. Smith, 302 Phillips St., Healdton, Okla., Aug. 14—Due to a number of meetings beginning immediately after the camp meeting at Sulphur, Okla., and closing July 14, I did not get around to reporting for July issue. The camp meeting as always was an enjoyable one. Brethren Cook and Cutter showed themselves as very efficient in directing the work with wonderful cooperation by those who participated. Bro. Billy Orten did some wonderful preaching in the Healdton area because he preached the old-time gospel in its purity and simplicity. Bro. Lynwood Smith was with us for part of the meeting and added to the interest of the meeting. Visiting brothers and sisters contributed much to the success of the meeting. God be thanked that we have brethren who are interested in the cause of the Lord beyond the borders of their own community. We hope and pray their tribe will increase.

Ellis Lindsey, 4600 Cole Ave., Waco, Tex., Aug. 11—Since my last report some months ago, the following has happened in this area: Brother Edwin Morris held a wonderful meeting at the Freeway 35 church in Waco, June 6-17, and one other Lord's day afterward. His nephew, Brother Hubert Morris, Jr., and wife took their stand with us against cups and Sunday schools. Hubert is a good preacher. We were so sorry to learn of Brother Edwin's heart attack, but pray his swift recovery. Brother Don Pruitt, of Ardmore, Okla., gave one of the best sermons on sin I have ever heard. Brother Keith Wells, of Wichita Falls, Tex., also gave a fine sermon here recently. On two successive Lord's days in May, Brother Ira Baker and I debated the marriage question at Hoyte, Tex. Of course, I defended divorce and remarriage for the one Scriptural cause—fornication. The debate was exceptionally well-ordered. Several liberal brethren have attempted reviews of my article entitled "The Inconsistency of Liberalism," which appeared in the May OPA. Lord willing, I shall soon respond in print. Finally, someone has stated a beautiful truth: "It is better to light one candle than to curse the darkness."

Jack Cutter, 5521 Maine Dr., Concord, Calif. 94521, Aug. 20—We have now established a residence in the Bay area of northern Calif. Our coming here marks the beginning of a mission work plan devised and supported by several congregations in this State. Our immediate goal is to check out the many leads and prospects of families living in this area which at one time or another were connected with the church. If you know of those in this area whom you would like for us to visit, please send their name, address and some comments about them to the above address. As soon as we can form a nucleus around which to build, we plan to plant a congregation near or within Concord. Bro. Billy Orten is to move his family here in about a year, and will jointly combine our efforts in an attempt to firmly establish the cause in this community. Just before moving here I held two enjoyable meetings at Woodson and Jacksboro, Tex. The Jacksboro meeting resulted in 2 restorations and 3 baptisms.

Melvin Blalock, 5927 N. Francis, Oklahoma City, Okla.—Aug. 20—I recently had the pleasure of taking a trip to California with Jerry Cutter. Jerry held a meeting at Corcoran, which had inevitable success and I believe everyone, who attended the meeting can say they benefitted from it. I thoroughly enjoyed my visit with the brethren in that area and I must say it is people such as they who help to make preaching the gospel a joyful experience. It is obvious to me that they practice distributing to the necessity of saints and are given to hospitality, as Paul spoke of in Romans 12:13. While in the vicinity I preached at Sanger and Orange Cove, and also enjoyed attending Brother Wayne McKamie's meeting in Fresno. It is delightful to be exposed to people who are so interested in the Lord's work. I have returned to Oklahoma City, which will possibly be my residence through the winter months and I can be reached at my home address when I'm not traveling. I appreciate being given an opportunity to work in the vineyard of the Lord and if the brethren have need of me I would encourage them to continue to contact me. It is my prayer that I might be able to help the gospel light shine and I hope you will pray for me also.

Don Snow, 951 Laurel St., Forest Park, Ga. 30050, Aug. 6—The church here continues to meet in the Kiwanis Bldg. We purchased land last year and hope to have the \$6,000 paid by summer 1969 in order to begin building. The church advertises and we run religious articles in two local newspapers. We look forward to attending meetings in Aug. and Sept. in this area. We here look forward to the time we can have our first gospel meeting. We were very happy to have Bro. and Sister Bill Watts and family from Eules, Tex. visit recently; they helped plant the church here and since moving to Tex. have been a great help; for this we are thankful. If anyone is interested in moving to Atlanta and helping a new congregation preach the gospel, you may contact either Larry Parker or me. There are many job opportunities in this City, and we feel it is a good place to work and worship. Speaking of pulling and stretching the Scriptures beyond recognition, one of the digressive congregations here is having members sign a pledge card. Their supposed authority is: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers. . ." (Acts 20:28). They claim the elders have a right to know their members' incomes and tell each member how much he should give. I wonder what became of 1 Cor. 16:2 and 2 Cor. 9:6, 7. Please renew our subscription.

Paul O. Nichols, C/O Vernal Bumgardner, 1816 Myrtlewood Dr., Ceres, Calif. 95307, Aug. 21—Our meetings this summer have been encouraging and have yielded better results than usual. To the Lord goes the glory through Whose name we preach His word; and, incidentally, a necessary confession properly made is just as important as a baptism, so we report to (Jas. 5:19-20; 1 Jno. 1:9). We were at Fruitland, Tex., June 9-19. Next, we were at Wichita Falls, Tex., June 23-30. Here we found hearts open and receptive and consciences tender and cultivated, and the results were 2 baptisms and 28 confessions. July 5-14, we were at Broken-Bow, Okla.; this is the home of both J. R. Tidmore and Ray Lambert. We appreciated all our visitors during the meeting which included preaching brethren Jimmy Franklin and Tom Lehmann. Next, we were at West Plains, Mo., July 15-24, where Bro. Arthur Wade labored for some years, but because of poor health had to give it up. July 26-Aug. 4, I was with the church at Harrodsburg, Ind. Bro. Joe Norton has been working with them and he and his wife got to attend most of the meeting; we had 5 baptisms, and 3 confessions. Aug. 5-14, we were with the church at Rte. 52, near Wayne, W. Va. where we had 11 confessions. We are now at Tulsa, Okla. where we continue through Aug. 25. Lord willing, when we return to Calif., we will make our home indefinitely at Modesto, where we will be working with the church on Santa Rita St. In Oct., Lord willing,

I am to be at the following places: LaGrange, Ga. (5-13); Houston, Tex. (14-20); Fredrick, Okla. (21-27).

Irvin Barnes, Rt. 3, Mtn. Home, Ark., Aug. 22—I am thankful for the opportunity to be again employed preaching the gospel full time. My efforts are centered around Mtn. Home, Ark., with the South Hi-Way 5 congregation. The area has never been riper. Some have left digression; others are interested. This seems to be the trend all across the northern part of the state and those of us involved feel that if it is the Lord's will the future will eventually reveal even more opportunity for the work to expand. July 27-Aug. 5, we were in a meeting at Blue Springs, Ky. This was a wonderful meeting with 4 baptized and some restored. Neighboring congregations cooperated as well as from Sharonville and West Chester in Ohio. This was certainly encouraging and played a definite part in the success of the meeting. I was privileged to baptize Bro. Zade McClure some years ago, and joy swells within me to be back there 5 yrs. later to find Zade teaching publicly and privately and doing everything else within his power to be of benefit to the cause of Christ. He is truly a pillar in the church. This area is another that is bubbling over with need for evangelism! Two brethren once faithful but had moved to an area where we had no faithful brethren, heard about the meeting and drove to Blue Springs from Jackson, Ky., (about 100 miles), to confess their falling away and obtain the prayers of the faithful and returned home supplied by the Blue Springs church with song books and Bibles with plans to begin meeting in a vacant building in their area, in hopes of establishing a congregation there. Anyone who might have interested friends or relatives in or near Breatha county, Ky. please notify Bro. C. W. Payne, Rt. 1, Mt. Vernon, Ky. as he plans to keep in touch with these brethren.

D. B. McCord, 1414 N. Albertson, Covina, Calif. Aug. 20—At this writing, I am in good meetings in the Sacramento, Calif. area. During the 10 days here brethren have arranged that I preach at Orangevale, 64th St. and North Sacramento. Bro. Orvel Johnson continues to leave his mark for good here. Cooperation of these and the Fair Oaks congregation is wonderful. I do appreciate this. The Arvin, Calif. meeting was enjoyed by me. These are such fine brethren and may God bless them. Association again with Jim Hickey and his family was an inspiration. Brethren, here is one of the most hard-working young men among us, with lots of wisdom and firmest convictions; may God give him a long, long life. The Modesto meeting was an inspiration to me. These brethren have the best conception of preacher support of any brethren I know. Cooperation from Ceres, Waterford, Atwater, the Fresno area, Salinas, Sonora, the Bay area, Manteca, Lodi Stockton and perhaps other places was certainly appreciated. Being associated with Bro. Homer L. King was as always very much enjoyed; too, it was a privilege to visit at length with Bro. John Reynolds and find him as firm as ever on a "thus saith the Lord." The liberalism movement in these parts that has left its scars is now on its way out among brethren, and now may those who advocated it or in any way backed its advocates look around at the fallen pieces and learn once more that such does not pay. Thank God for those preachers who came into our State this year and exerted their influence against such and helped in more ways than they know. Having Bro. Jack Cutter take my place one night at the Modesto meeting was good for me and the brethren. May God bless him in his work. He is so deserving and devoted. Wayne McKamie has just completed a meeting with the brethren at home; it is reported as the best meeting we have had. My regret is that I could not be home to benefit from it. This man's mark for good has been made and permanently left in Calif. this summer. Thank God for this and may the Lord give him long life and rich opportunities to exercise his rare talents. I return home Lord willing Aug. 26 for the school year, encouraged and inspired by my brethren. God bless them all; I need your prayers.

Our purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

# OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

Vol. XXXIX

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No. 10

## LIBERALISM UNMASKED

By Ellis Lindsey

This article is a continuation of my previous study, "The Inconsistency of Liberalism," which appeared in the May OPA. I think a fuller treatment advisable because of the attempts of a number of liberals to review it, both in personal letters and in religious journals. Liberalism, of course, teaches that all baptized believers are in fellowship with God and with one another, regardless of the grievous errors they may practice. If I know my heart, I write with love.

I. Hidden Beginning of the Liberal Position — One can gain a much better concept of an error if he knows how and when that error began. The seeds of liberalism were planted in the early 1950's by two preachers and editors—Carl Ketcherside in his *Mission Messenger* and Leroy Garrett in his *Bible Talk*. At that time, they were correctly fighting the "Pastor System" (one preacher doing all the teaching in a congregation), but had the misfortune of using several unscriptural arguments to disprove that evil practice. One of these unscriptural arguments was destined to give birth to the present liberalism. In a number of debates with cups and classes preachers over the "Pastor System," the two men developed the false argument that the gospel cannot even be preached to the church because the gospel consisted of only belief and baptism, they said. The following debates were published and are available today: Ketcherside debated G. K. Wallace in June-July, 1952, at Paragould, Arkansas, stating in passing, "I want you to know that you cannot preach the gospel to the church" (page 22). He indicated the same in his second debate with Wallace in Oct., 1953, at St. Louis. When he debated Flavil Colley that December in Dallas, he found an able man who devoted a third of the debate to exposing his errors on the gospel. Bill Humble pressed Garrett on the subject in Kansas City, Mo., during April, 1954. In June, Garrett held the last of these debates in Nashville with George DeHoff, who pressed him unmercifully on the gospel. Garrett refused to discuss the question, but did offer to discuss the following proposition in a separate debate: "New Testament preachers did not preach the gospel to New Testament churches" (page 61). The seed was planted.

When the two men began to follow their theory to its logical conclusion, they arrived with their present liberalism. After all, if they were correct in saying that

(Continued on page six)

## CHRISTIAN FELLOWSHIP (No. 2)

By G. S. H. Wilkins

### II. The Nature of Christian Fellowship

1. We are now prepared to summarize our definitions and thus to arrive at a more precise definition of fellowship. Christian fellowship is (a) a sharing in, partaking of, the blessings God bestows upon his people; (b) joint participation in the work of the church and in its benefits; (c) concord, harmony, saying the same thing in teaching; (d) having a part or share in the eternal inheritance; and (e) being in agreement together. Fellowship is communion, sharing in common, partnership.

2. Christian fellowship is essentially and primarily a spiritual relationship. Its spiritual nature derives in part from the fact that all Christians everywhere share in it, though they are never brought together in one group. In the nature of the case, therefore, Christian fellowship cannot be merely an outward, physical association and relationship. It is of necessity a spiritual matter. Moreover, Christianity is essentially a spiritual religion, and its emphases are on the spiritual rather than on the physical. Its fellowship is therefore a spiritual relationship. It embraces all those who are led by the Spirit of God (Rom. 8:14). Because they are led by the Spirit of God, they are the children of God, and thus they share in all the blessings pertaining to God's spiritual family. Hence, if I am a Christian, I have fellowship with all other Christians, wherever they may be found. Even though I have never seen them, and never expect to see them in this life, I have fellowship with them. I am a sharer with them of the blessings of Christianity.

a. As we shall see later at greater length, Christian fellowship is manifested by certain physical acts and associations. For example, it is manifested when Christians assemble for worship and when they eat the Lord's supper. Of course, as we shall see, these acts are some of the conditions of fellowship as well as manifestations of it. But what we want to emphasize here is the spiritual nature of Christian fellowship. It is a thing of the spirit more than of the body. It is inward more than outward.

b. But many people mistake the manifestations of fellowship—some of them—for the relationship itself. Thus, Christian fellowship involves association together, but Christians may associate themselves together in many activities without there being Christian fellowship.

For example, Christians often gather together for a basket lunch or a picnic in the park, and assuredly there is fellowship on such occasions. But it is not Christian fellowship, for the simple reason that that in which they have fellowship, that which they share, is not an essential part of Christianity. The mere fact that Christians engage in an activity does not necessarily mean that they have Christian fellowship therein, in the Bible sense of the word. Here is where many people misunderstand the nature of fellowship. Christians may—and often do—get together for a friendly ball game, and they have fellowship together. They share a common activity, a common enjoyment, a common recreation; but their fellowship is not Christian fellowship, even though none but Christians engage in it.

3. We need to understand and remember that Christian fellowship is primarily with God, Christ, and the Holy Spirit. The apostle John writes, "That which we have seen and heard declare we unto you all, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3). John writes that his readers may have fellowship with him and with the other apostles; but he stresses the fact that this fellowship is primarily with the Father and the Son. This is the force of the "yea" with which he begins the second clause. This word signifies "in reality," "above all," "it is really the case that . . ." The apostle Paul says, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all" (2 Cor. 13:14). The word communion is translated from the Greek word *koinonia*, which we have already studied. Paul thus declares that we have fellowship with the Holy Spirit and the Holy Spirit with us. We see then that the scriptures declare that our fellowship is first of all with God, Christ, and the Holy Spirit. This is another reason why it is a spiritual relationship.

a. Not only is Christian fellowship a relationship with God, it is also a relationship existing among all Christians. Note the words of the apostle John. "If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (1 John 1:6, 7). John's statement in verse 6 implies that if we walk in the light, we do have fellowship with God. If I say that I have fellowship with God, while at the same time I walk in the darkness, John says my statement is a lie. This means that if, when making this statement, I am really walking in the light where God is, my statement is true, and I really do have fellowship with God. If I walk in the light, I not only have fellowship with God, but also with all others who are walking in the light. If I have fellowship with God, of necessity I have fellowship with all others who have fellowship with Him.

b. Thus, John would have us to understand that our fellowship one with another derives from our fellowship with God. If I am within the sphere of fellowship with the Father, if I am walking in the light, it follows that I am in fellowship with all who are within the same sphere. I think many of us tend to leave God out of the picture here. We seem to think that fellowship is wholly a relationship between Christians, and not with God. We often use the term "fellowship" quite loosely and carelessly, thereby showing

that we do not really understand the scriptural meaning of the word. Especially do we show that we do not think of God as being a party to this relationship. But unless there is first of all fellowship with the Father, Son, and Holy Spirit, there can be no real, Christian scriptural fellowship one with another. There is another point that must be remembered. That is, having fellowship one with another is not really a matter of choice. If I walk in the light, I have fellowship with all others who walk in the light, whether I choose to or not. When we come into the sphere of the light, we come into fellowship one with another—automatically, we may say. When you make the fundamental decision to enter into fellowship with God, and actually enter that fellowship, you come into fellowship with all others who are in fellowship with Him. You may not have any friendly feelings toward me; you may not like the clothes I wear, or the way I comb my hair, or the way I talk; but if I am in fellowship with God, and you come into fellowship with him, at the same time you come into fellowship with me, whether you like it or not. Here also many brethren seem to be confused in their thinking.

(To be continued)

### THE TEACHING QUESTION (No. 2)

By Homer A. Gay

Go with me then to Deuteronomy 31:11 where we will begin reading, "When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read the law before all Israel in their hearing." Notice that this is God's arrangement concerning this work. "Gather thou the people together, men, and women, and children, and thy stranger that is within thy gate, that they may hear, and observe to do all the words of this law; and that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it."

Thus we read from verse 11 through 13. This is God's arrangement for teaching those people the law that God had given to govern Israel. I'd like to repeat again that, if you have read and studied in the Old Testament, you know that it took people, who would turn their attention to study and would try to understand, to learn and understand the Word of the Lord back then.

Well now, the Lord's instruction there was that they were to all be gathered together and that they were to have the law, the Word of God, read to them distinctly so that they could hear, learn and understand. Not only the doctors, the lawyers and those of letters were to be there, but He mentions them and adds the men, the women, the children and the stranger (the outsider) that is within thy gates, and then He even said the little ones, even the children that have not known anything heretofore. Notice that they were not brought up in the sunshine class, or in the kindergarten, and taught and prepared for this, but the children who had not known anything were to hear and learn to fear the Lord their God all the days of their life as long as they dwelt in the land that God gave to them. I maintain that God realized that people were born and that they had to learn everything that they ever knew in their life. I presume it was then about like it is now:

the children were born without teeth, generally speaking, and they had to grow up and learn everything they ever knew. Now God wanted them to know His law; He demanded that they know His law, and the rule that He laid down whereby they could learn that law would work or else He would not have laid it down and then demanded that those people abide by it. His rule was that you read the same law in the presence of everyone. Gather them together, the men, the women, and the children and the strangers, even the little ones that have not known anything, that they may hear and learn to fear the Lord your God all the days of their lives.

Of course I realize that there are good people today even conscientious brethren, who will try to argue with us that the children can't learn anything in that kind of an assembly. They believe the children have to be separated and taken off in a cry room somewhere away from the rest of the people when they are babies, and then to the little sunshine class over yonder because they can't get anything out of the preaching. Now I don't think that our children are so much more dumb than those were back in that day and time, do you? I believe that our babies are just about like those babies were, and that if we'll give them an equal chance with those others they can learn also.

I believe we will see some of that put into practice over in the eighth chapter of Nehemiah. Here we want to notice something that has always been impressive to me concerning this great work. He says here in Nehemiah that when they had found the law of God and had told the people about it, the people gathered themselves together. We begin reading with the first verse of the eighth chapter of Nehemiah. "And all the people gathered themselves together as one man into the street that was before the water gate; and they spoke unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel." Let us notice that they all assembled in the street that was before the water gate and they assembled as one man. There's no room here for classes. They assembled as one man, "And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law." Here we notice a plan being carried out; it wasn't just a "happen so" that this took place. The Lord had commanded that this thing should be done, and He had told them how to do that. They were to read this law before all of them, the men, the women, and the children, that they might hear, learn and understand to do the will of the Lord and fear him. Now they did that. The people stood in their place and he preached unto them and the ears of all of the people were attentive unto the book of the law. It would have been very easy for Ezra the Scribe to have read the law in an audible tone before that entire assembly and everybody hear him easily as he read to them. God knew what He was doing. He didn't have to wonder whether this would work or the other thing would work. He knew that it would.

"The people stood in their place," as we notice in the seventh verse, and received their instruction. Skipping on down to the 12th verse he says, "And all the

people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them." Now these people heard and understood without any extra aid just what the Lord had told them to do.

We want to notice another point in connection with this. Jesus Christ and His apostles were brought up during the time of the law. When this law was in effect, Jesus Christ lived here and He lived and died under the law. We go over to the 4th chapter of the book of Luke and here we notice something about the public teaching that is being done. It is the public teaching that we're talking about. Beginning with Luke 4:16 we read, "And he (Jesus) came to Nazareth where he had been brought up, and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." Now here is public teaching, "He went into the synagogue on the sabbath day and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is the scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth."

Now we want to notice this case because some have tried to argue that in the synagogue teaching, they had classes; and at different times they separated the people into those classes and taught them. I don't know just what they did over there. Those Jews did a lot of things that God didn't tell them to do. They sold doves, and oxen, and things like that in the temple; and had a regular gambling device going on in there while the Saviour was there. I don't know just what they did, but I do know how they carried it on where the Saviour went. I know today that there are a number of churches in this country who claim to be the church of Christ, loyal and true to the Lord, but in their teaching service they have a lot of things that they can't find in God's Word. I believe if Jesus Christ were here and going to Church today that He would do like he did then: He would go to church where they observed the Word of God, where they carried it on according to God's arrangement. Now God had told them that was the way to do that. It wasn't that they just didn't have room to have the classes, or enough teachers, or anything like that, but they believed in God. They believed in God, they trusted in God, and they were doing what God had told them to do.

Jesus went out there where they observed it the way God had told them to observe it, and He read the book of the prophet Esaias and the eyes of all the people were upon him. There were no classes there where Jesus was, regardless of what they might have had in other places. Where Jesus was, there were no classes. They were all together; they could all see Jesus. He stoop up before them. He sat down and the eyes of all

(Continued on page six)



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### COMING SOON!

Very soon in *Old Paths Advocate* will appear series of articles on the denominations. We hope to begin this with the Jan., 1969 issue; they will be written by able men among us. You will not want to miss this we believe. You may have denominational friends and neighbors who might profit from this series, too; why not subscribe for them? The series will begin with an expose of the "Jehovah's Witness" sect.—Don McCord

### BOOKS AND TRACTS

*Old Path Hymnal No. 2*, revised and enlarged edition of our former Hymnal. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one: *Gems of Gladness*; *Star Of Hope*; *Hymns of Love*; *Joyful Praises*.

Tracts: *Clark-Harper Debate (Communion)* — 25c each; *Clark-King Discussion (Communion)* — 25c; *The Communion* by Ervin Waters—35c. Send all orders to 1061 N. Pilgrim, Stockton, Calif.—Homer L. King

### GOSPEL SONGS ON RECORD

It is with pleasure, and without solicitation, that I mention to readers of *Old Paths Advocate* the following. Several brethren and sisters throughout our land have worked very hard to make available to brethren gospel songs on record. In my humble opinion, these albums are masterpieces and should be treasured by all who possess them. Names of the groups and addresses where you may obtain further information regarding them follow:

*The Gospel Lamplighters*—M. Lynwood Smith, Rt. 1, Box 151, Wesson, Miss.

*The keystones*—Leon Fancher, Mena, Ark.

*The Sunny South Quartet*—Charles Goodgion, 1305 Lyric, Ft. Worth, Tex. —Don McCord

When enough people praise the Lord, it will no longer be necessary to pass the ammunition.

### OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We express again our appreciation for your continued interest in behalf of this journal. Please check the following and report any errors to us immediately.

Elizabeth Byford—10; Mattie Lloyd—5; Tom Lehman—4; Dorothea Howard—3; Carl Willis—3; Miles King—2; William H. Kramer—2; Charles Pruitt—2; J. W. Kornegay—2; Edwin S. Morris—2; Mrs. Edna Wyatt—2; Tom E. Smith—2; Mrs. Edna Smith—2; Noah Langley—2; Albert Scott—2; Joe D. Elmore—2; Ray Asplin—2; Emmett Offill—2; Earl Helvey—1; Arnold Thiel—1; Ruby Willis—1; R. V. Criswell—1; M. L. Hale—1; Elmer Snow—1; Mrs. Glen Jameson—1; W. H. Jones—1; Elmer Hanz—1; Chapman Grimes—1; E. H. Miller—1; Don King—1; Austin Gene Welshhans—1; George K. Stover—1; Ronny Wade—1; James R. Morgan—1; Robert E. Lee—1; Tommy Shaw—1; Don Thomason—1; Zada McClure—1; Della Hubbs—1; Mrs. Clyde Piper—1; Bryant F. Johnson—1; Jeral Moore—1; Mary Cook—1; Robert Weaver—1; R. J. Holt—1; Lee Trigg—1; Mrs. I. D. McVey—1; Doris Reynolds—1; William R. Heimer, Sr.—1; Irving P. Stockton—1; Howard Hefley—1; Eugene Perry—1; J. A. Coale—1; Carol Evtitt—1; Clovie T. Cook—1; Earl Caffey—1; K. G. Wilks—1; Juanita McFarland—1; Len Martin—1; Ola Holland—1; Albert Brown—1; Mrs. Florence Plunkett—1; John Stidham—1; R. B. Roden—1; Sherian Jordan—1; John Sharp—1; James Ray Morgan—1. Total—100.

### NEWS FROM AFRICA

We were made very happy by the arrival of the David Macy family on July 7. We believe that David will be a great help in carrying on the Lord's work in this part of Africa.

The Lord has greatly blessed and answered many prayers here. It was by His grace we were able to find housing for David and his family. They will live next door to us until Dec. 1 at which time we hope to have a house completed for them. Contractors are working now. We hope the building will not cease with this house as we need another house and a meeting house very badly. The church here in Blantyre has a bright future. At present we are meeting on our front porch which is very small for 30 or 40 to meet on. We pray the brethren in America will continue to stay behind the work here.

Our work in Chikwawa the first of July was very profitable. We were able to baptize 20 young men and establish a new work in a new area. Since the work began 2 more have been added. We hope to go into many new places next year, the Lord willing. Malawi has approximately 4,000,000 people and even though we have 200 congregations, we are reaching only a few of the many.

Our studies this year are enjoyable and we feel they are profitable. We trust the church will be made stronger by these studies on 1 Cor. This past week I was in a study in Nituli Vlg. This is some 130 miles from Blantyre in Bro. Stewart Nkwezi's area. In this area we have a young man who is unable to walk due to some crippling disease in childhood. Although he cannot walk, he attended the services every day,

crawling on hands and knees, and seems to have good Bible knowledge. He has taught himself to read and write Chinyanja. The churches in the Bakersfield, Calif. area learned of his condition and have supplied \$112 to purchase a hand-operated tricycle for transporting himself in the village. As yet I have not purchased this due to the fact that this has to be specially made; I hope to be able to do this this week.

We greatly enjoyed the Aug. and July issues of OPA, and would like to encourage the young men whose names appeared desiring to preach the gospel.

### HELP WANTED!

In the East, Bro. Cicero Goddard is working in Cleveland, Ohio, and Bro. J. W. Kornegay in Raleigh, N. C. and Brick Town, N. J. Their support at present is around \$445 and \$470 per month respectively; more is needed to increase the amounts to at least \$600. Concerning this matter, the Pontiac, Mich. church recently mailed several letters which many of you have received and wondered about; if you are in doubt concerning us, please contact preaching brethren Ronald Courter, Don McCord, Ronny Wade or B. F. Leonard. The response to letters in the past have been somewhat disappointing; we hope this letter will in some way help. Letters explaining this work in greater detail will be mailed soon.

Another needy and worthy place in the East is Rochester, N. Y. We would love to hear from preachers who would be interested in going there. At Huntington, W. Va. during the meeting Labor Day, pledges of \$250 per month toward the support of a preacher were made. At present the Flemington, Pa. congregation is helping this new congregation.

Please consider this prayerfully. Just \$10 a month will help.—Pontiac, Mich. church.

### ACKNOWLEDGMENT

Since last reporting the following have been received for the building in Visalia, Calif.: Dallas, Texas —\$100.00. We wish to thank all for their help, large or small. Pray for us that much good can be accomplished for the cause of Christ in this area.—Robert E. Lee, P. O. Box 482, Ivanhoe, Calif. 93235

### PLEASE NOTICE!

On Oct. 4, Sister Olive B. Hannahs, C/O Clark Rest Home, 505 4th St., Orange Cove, Calif. 93646 will be 97 years old. Would readers of *Old Paths Advocate* please send her a card; this will please her very much as she does not have much company or recreation. The son and daughter-in-law, Ira and Lucille McVey, Ontario, Calif. have submitted this information and it gives me pleasure to pass it on to our readers. I know, too, that Sister Hannahs would appreciate cards. God bless her.—Don McCord

### A SUGGESTION

Work in the Rochester, N. Y., and Brick Town, N. J. areas is plentiful. The church needs faithful men to help those already there. If you would be interested in moving to either place for a year or more, please contact one of the following: Allen Griffith, 130 Valley View Rd., W. Henrietta, N. Y.; Robert Weaver, 134

Green Moor Way, Apt. 3, W. Henrietta, N. Y.; Robert Denton, 296 Princeton Ave., Brick Town, N. J.; Doyle E. Butler, 806 Swartley Rd., Lansdale, Pa. These would give information concerning jobs, wages, living conditions, etc. This is a good opportunity for old and young alike; the Pontiac, Mich. congregation is proof that this works. Many moved here then later moved back home, yet now there are 4 congregations within a radius of a few miles; this is living proof.—Pontiac church, C/O Carl Willis, 7087 Mather, Union Lake, Mich.

### ANNOUNCEMENT OF DISCUSSION

The Lord willing, the nights of Oct. 24 and 25, the propositions following will be discussed in Tulsa, Okla. by Bro. Paul S. Knight and the writer. The first night will be in the 11th St. Acres building, Tulsa, and the last night in the Owen Park building. All are invited.

#### Propositions

The Scriptures teach that an assembly of the church of Christ, for the communion, must use only one cup (drinking vessel) for the distribution of the fruit of the vine.

Affirmative: Ronny F. Wade

Negative: Paul S. Knight

The Scriptures teach that "the cup" in the observance of the Lord's Supper is the fruit of the vine, the communion of the blood of Christ, with no scripture violated in the use of a plurality of drinking vessels in the distribution of "the cup."

Affirmative: Paul S. Knight

Negative: Ronny F. Wade

—Ronny F. Wade

### THE CHURCH DIRECTORY

I have had inquiries about places of worship in or near Chicago, Ill. and El Paso, Texas. If you know of any one having scriptural worship in these areas, even if they are meeting in their homes, please let me know. There are still many places that have scriptural worship that we do not know about, and brethren would like to worship with them. When you hear of such a place, please let me know so that I can contact them. If you have changed your meeting time or location of the place of worship, please let me know so that I can notify others through the O. P. A., and thus probably keep someone from missing worship.

I still have 1968 Church Directories for sale, at \$1.00 each or 10 for \$9.75 which includes postage and tax. If you need the Directory please place your order soon, as the next Directory will not be published until 1970. Order from or send information to Ray Asplin, 2440 SW 54th St., Oklahoma City, Okla. 73119.

### OUR DEPARTED

*Kimbrough*—Sister Minnie Lee Kimbrough, Sacramento, California, was born in Arkansas, December 5, 1884 and departed this life September 11, 1968 at the age of 83 years 9 months and 6 days. She was preceded in death by her husband, Simeon Kimbrough. Surviving are 3 daughters one of whom is Sister Roy (Era) Smalling of Stockton, Calif.; 3 sons, 2 sisters and 3 brothers. One of the brothers is Brother A. J. Mason, Stockton. She had 16 grandchildren and 15 great grand-

children. Sister Kimbrough suffered so long before her death. As long as she was able she attended the assembly. She surely loved to hear gospel singing. Members of the Stockton and North Sacramento congregations sang the beautiful gospel songs at the funeral service. The writer attempted to speak words of comfort to those present. Bro. Ed. Powell assisted with the obituary and scripture reading.

—Orvel Johnson

### FOR YOUR HELP — THANK YOU!!

The congregation at 1390 Austell Rd. SE, Marietta, Ga. has received help from the churches listed below. We avail ourselves through the pages of this journal, to publicly thank them, and to encourage others to follow their example when others are in need. They are: Harrodsburg, Ind.—\$200.00; LaGrange, Ga.—\$200.00; Wayne, W. Va.—\$100.00; Covina, Calif.—\$100.00; Okla. City, Okla.—\$25.00; Huntington, W. Va.—\$50.00. It is our desire to help others in the near future, because these have been so good to us.—Your Brethren in Marietta (by Barney Owens)

### BONDS OF MATRIMONY

Humphrey-Byrd—In the evening of Aug. 18, 1968, Bro. Tommy Humphrey and Sister Regina Byrd exchanged wedding vows at the bride's home in Pattonville, Tex. They are both members of the Lord's church, and plan to make their home at Golden, Okla. We hope for them a happy, Christian life. The writer counted it a privilege to be asked to officiate.

—Maxie R. Crouch

Balles-Melton—Barry Lloyd Balles and Carol Elaine Melton were joined in marriage at Healdton, Okla., Aug. 31, 1968 in the presence of a large concourse of friends, relatives and brothers and sisters in Christ. Carol and Barry are both Christians, and we anticipate a happy and successful married life. Parents are the A. H. Meltons and the K. L. Ballese. The writer had the honor and privilege of officiating.—Tom E. Smith

### MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Acts 5:29; Matt. 22:37).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus. "My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath); but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be com-

elled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.

—Ronnie Wallace, 625 S. Willomet, Dallas, Texas

—C. Henry Black, 312 E. Main, Moore, Oklahoma

—Steve D. Allen, 718 Allview Ave., El Sobrante, California

—Gary Warner Stout, 8400 Euclid, Kansas City, Missouri

—James Ray Morgan, Rt. 2, Box 101, Park Hill, Oklahoma

—Harry Ray, 315 Fox Drive, -- -- Midwest City, Oklahoma

### THE TEACHING QUESTION (No. 2) —

(Continued from page three)

the people were fastened on Jesus; more than that, their ears heard what He had to say. He says, "This day is this scripture fulfilled in your ears. And all bear him witness." They could all hear Him. "And all bear him witness, and wondered at the gracious words which proceeded out of his mouth." Now the teaching that Jesus did in the synagogue, He did before all of them and they could all hear and understand. When He read before them, He read before all of them. When He taught them, He taught all of them. That was God's arrangement under the Old Testament. Now Christ and the apostles were all brought up under that practice; they understood that way of carrying on. They believed that way when the New Testament came into force; they still believed and understood God's way to be the very best. — (To be continued)

### LIBERALISM UNMASKED —

(Continued from page one)

the church ordinances are not part of the gospel, then the next step was to say there is no hard-and-fast rule for their observance. By the mid and late 1950's, they were publishing their new-found doctrine to the divided church. A few liberals had preceded them, but none gained so great a following.

II. The Gospel Consists of More Than Belief and Baptism — Paul wrote that when Peter and Barnabas stopped eating with their Gentile brethren to please the

Jewish teachers, "they walked not uprightly according to the truth of the gospel" (Gal. 2:14). Paul and Barnabas did not lose faith nor reject their baptism in disobeying the gospel, which even includes the truth that Christians should associate properly. Peter defined the gospel as the word: "And this is the word which by the gospel is preached unto you" (I Pet. 1:25). All translations I know of agree with the one by Norlie, which says, "This Word is the Gospel that has been preached to you." The gospel (good news) is the word of God, preached to sinners and saints alike.

III. Disobedience to the Gospel Breaks Fellowship — Paul thanked God for the Philipians, with whom he had "fellowship in the gospel from the first day until now" (Phil. 1:5). Thayer, in defining "fellowship" (Greek, *koinonia*, as here used), says the word is "used of the intimate bond of fellowship which unites Christians" (p. 352). But notice that fellowship is only in the gospel, meaning that there can be no fellowship if the gospel is disobeyed. Only "subjection unto the gospel of Christ" (II Cor. 9:13) makes fellowship possible.

Such fellowship is twofold, being with God and with Christians: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (I John 1:3). John says that in order for this fellowship to exist, the things which the apostles saw and heard—more than faith and baptism—must be accepted. This is why Paul wrote, "Keep the ordinances, as I delivered them to you" (I Cor. 11:2). John, in this same book of I John, went on to deliver the gospel, the things he saw and heard of the Lord, including these things: warning to help a brother in need (3:17); "This is the love of God, that we keep his commandments" (5:3); and "Keep yourselves from idols" (5:21). "But if we walk in the light, as he is in the light, we have fellowship one with another" (I John 1:7). Thus, one's disobedience to the gospel clearly breaks his fellowship with God and Christians.

Liberals often say that since we all sin, we are all more or less in the same condition before God. But there is a difference. Christians "sin" (I John 2:1). Here "sin" is translated from the Greek *hamarte*, which is in the aorist tense, indicating single acts of sin, not habitual or continual sin. The Christian occasionally sins, but confesses them and is forgiven (1:9). After Paul had listed some of the works of the flesh, he wrote, "They which do such things shall not inherit the kingdom of God" (Gal. 5:21). "Do" is translated from the Greek *prassontes*, which is in the Present Tense. The Greek present tense is somewhat different from the English, for the Greek present indicates action begun in the past but continuing in progress. All scholars agree. Thus, those who continue to practice things which divide the church are in a different class than honest brethren who confess their sins after learning the truth.

IV. Those Who Have Broken Fellowship with God and Christians Should be Treated As "Accursed" (held outcast) — The oft-quoted Gal. 1:8 says of anyone who would preach another gospel, "Let him be accursed." The New English Bible says, "He shall be held outcast!" This rendering cannot be disputed. Yes, those who break the gospel must be "held outcast," because fellowship no longer exists.

V. Reply to M. S. Whitehead's Review — This brother, a retired Chief Steward of a large Alabama prison, has reviewed nearly everyone, including myself. He used a recent issue of his Restoration Plea to review my first article.

A. Whitehead forced to say fornicators saved. Liberals have argued that because Paul told the members of the divided Corinthian church, "Ye were called unto the fellowship" (I Cor. 1:9) and "called to be saints" (vs. 2), they were all in fellowship, despite any difference in teaching. Yet, I pointed out from the same book that "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat . . . Therefore put away from among yourselves that wicked person" (I Cor. 5:11, 13). If "Ye were called unto the fellowship" means all were saved, then all those "called a brother" and "among yourselves"—including fornicators—were also saved.

This argument forced Whitehead to either give up his position or accept fornicators into fellowship. He accepted them. Of the above passage he wrote, "The word, brother, here refers to relationship in God's family, and implies, fellowship." But the Bible says that fornicators and idolaters "shall not inherit the kingdom of heaven" (Gal. 5:21; also Rev. 22:15).

As another proof that some of the Corinthians were not at the time in fellowship with true Christians, I offer this: (1) After Paul's rebukes in the first letter, many "sorrowed to repentance" (II Cor. 7:9)—that "repentance to salvation" (vs. 10), allowing them to be saved. (2) Others in Corinth, said Paul, "have not repented of the uncleanness and fornication and lasciviousness which they have committed" (II Cor. 12:21). (3) "I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare" (II Cor. 13:2). Yet liberals say Paul was earlier in fellowship with all who attended the Corinthian church!

B. Debates and "open forums" — I pointed out how that Paul "withstood" Peter "to the face" and "before them all" (Gal. 2:11, 14). I showed from Acts 25:16 that the Greek *kata prosopon* (for "to the face") meant that accused and accuser debated. Whitehead replied that the Greek phrase is used in Acts 3:13, where it is said of Jesus that Jews "denied him in the presence of Pilate." He claims that Jesus said nothing in reply. However, if he will turn to John 18:33-38, he will find that Jesus did, indeed, defend himself before Pilate. This again proves that Paul and Peter did debate "before them all."

John Mark caused a dispute between Paul and Barnabas. He had "quit and deserted them in Pamphylia" (Acts 15:38, Amp. N. T.). Paul did not, therefore, wish to take Mark with him and Barnabas on a trip back to the churches previously established. This caused the debate between Paul and Barnabas described in verse 39. Paul would not associate with such a deserter until he made things right. It was Barnabas, carried away with Peter's error (Gal. 2:13), who was wrong. Paul did not believe in peace at any price; so he stood firmly on his position again brother Mark.

Whitehead offers Acts 15:2-14 as proof of an open forum. Men had arisen in the church and demanded obedience to the old law. They were lost because Paul described such people as "fallen from grace" (Gal. 5:4)

and as "false brethren unawares brought in" (Gal. 2:4). And in Acts 15 there was no "open forum" at all. Only the apostles, elders, Peter, James, and Paul and Barnabas disputed with them. The whole church was not involved, but only the leaders. This was quite a large debate—"There had been much disputing" (Acts 15:7). There is no such thing as an open forum in the Bible. It is strange that liberals oppose a dispute between two leading brethren, yet approve a dispute if it draws every member into a fuss, the weak ones included.

C. **Individual cups** — Brother Whitehead claims that no congregation before 1913 used one cup as a test of fellowship. But brother J. W. McGarvey, a leading scholar in his day, wrote the following about one cup: "... our ancient religious customs which originated before the discovery of microbes. For example, the custom of passing the same cup of wine to a large number of persons when observing the Lord's Supper" (*Christian Standard*, March 31, 1900). Later, when asked, "What authority have we for using the single cup in communion. . .?" he replied, "We have no authority for doing otherwise" (*Christian Standard*, Feb. 26, 1910). Whatever McGarvey practiced, he did state that the custom then held by most churches included the use of one cup. But suppose that the firm use of one cup was only taught in the latter days of the "Restoration Movement" in the 1800's. Would it's restoration prove it wrong? After all, we do know that Christ used one cup.

VI. **Ketcherside Refuses to Give up Unnecessary Things for Peace** — In the July Mission Messenger, he merely referred to my article as "a lengthy attack on our position on fellowship, by Brother Ellis Lindsey." He did attempt to reply on Rom. 14, whether deliberately or coincidentally. (Whitehead avoided any reference to the passage.) He says that one of his brethren, whom he does not identify, as an editor offered to worship with brethren using instrumental music if they would only not use the instrument during that visit. But Ketcherside rejected this plea for peace, saying "While this sounds very gracious it falls far short of the scriptural approach." He is saying that the unnecessary things such as instruments, cups, and classes should be kept, although they cause division. He went on to say that instruments should be tolerated, although he does not prefer their use.

But in contrast, Paul said in Rom. 14:21, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Paul said to give up unnecessary and offensive things: Ketcherside says keep them. He even condemns us who oppose these practices. He says we are weak brethren. If so, he should, "Accept among you the man who is weak in the faith, but do not argue with him about his personal opinions" (vs. 1, *Today's Eng. Version*). His whole paper is devoted to arguing with those who will not accept unnecessary practices. It is worthy of notice that when Paul wrote to the divided Corinthian church, he never once pleaded that all divisions be accepted, but that "ye all speak the same thing" and be in "the same mind and the same judgment" (I Cor. 1:10). Instruments, cups, and classes are clearly wrong because they violate the Scriptures; but since he says they are merely matters of opinion, he violates Romans 14 by not laying them down for the

sake of peace. How foolish it is for one to cry "peace! peace!" and yet reject the Biblical pattern for peace. I want one of you leading liberals to answer this question: Which do you love more—we who use one cup and no classes or the cups and classes themselves?

VII. **Liberalism Defends Division** — Although the Bible says that "of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30) and "There shall be false teachers among you" (II Pet. 2:1), liberals seek to treat all such evil people as equals with all Christians. Liberalism has sought to gather all such teachers and groups together into one united front, and constantly criticize anyone who opposes it. Yet they claim they have the love of God. By limiting the gospel to faith and baptism, they destroy the doctrine of the church. Division is sinful only for those who cause it. When Christians stand for the truth, they do not cause division. We should love the truth and hate no man, yet we should hate iniquity (Hebrews 1:9) and evil deeds (Rev. 2:6, 15).

Yes, behind the pretty mask of liberalism is a face scared and twisted with hatred, sin, and selfish ambition! —Ellis Lindsey 4600 Cole, Waco, Tex.



W. H. Jones, Box 43, Alta Vista, Kans., Sept. 20—We are still trying to meet in harmony with the Lord's will. We are few in number; visitors of late have been appreciated. We still long for some brother to move here to help us in the singing.

J. F. Graham, Washington, Okla., Sept. 17—Here is our renewal; I think the paper is wonderful and would not want to be without it. We had a real good meeting at Lexington, Okla. with Bro. Alton Bailey, LaGrange, Ga. doing the preaching; the congregation was built up by his good preaching.

John R. Scott, Rt. 1, Box 292, Neosho, Mo., Sept. 18—The meeting at Burkhart with Bro. Johnny Elmore resulted in 1 baptism and 1 confession of faults. Outside interest was good; crowds ranged from 100 to 200; cooperation from Neosho and Joplin was great. We appreciate Johnny's excellent preaching.

R. V. Criswell, Purcell, Okla., Sept. 15—We at the Washington, Okla. congregation are doing fine; we have grown this year. We enjoy the OPA very much. We are thankful for such articles as "Women Professing Godliness" by Ronny F. Wade; also we are equally as thankful for Sister T. E. Smith who requested it. Here is our renewal.

Ronny F. Wade, Box 3636, Springfield, Mo., Sept. 20—Since last reporting we conducted a meeting at Lawrence Rd., Wichita Falls, Tex. with 3 baptisms and one confession of faults. Our stay was very enjoyable. Presently we are at home with the congregation here. Soon, Lord willing, we are to be in meetings at Cassville, Mo. (Sept. 25-29); Mtn. Home, Ark. (Oct. 13-20); and St. Louis, Mo. (Nov. 1-3).

K. G. Wilks, 109 Dundee, Wichita Falls, Tex., Sept. 20—This is to compliment Bro. Ronny Wade on his article "Women Professing Godliness" in Sept. issue. Bro. Paul Nichols preached on the same subject when he was here and in about the same tenor. Other preachers ought also to have the courage to speak out on the immodesty of dress as practiced today. I cannot understand how women professing godliness can want to expose themselves as some do.

Jimmie C. Smith, 908 S. Ike, Monahans, Tex., Sept. 17—I would like to take this opportunity to thank the congregations that support me here. Interest is stirred up and I find the brethren exceedingly zealous. The meeting Labor Day at San Antonio was a great spiritual feast. In the past month, I have spoken at: Baton Rouge, La.; my home congregation, New Salem, Brookhaven, Miss.; Ft. Worth, Tex. (Trentman Ave.); San Antonio, Tex. (Nacogdoches Rd.); McGregor, Tex. and here. Pray that the Lord will guide us in all the ways of truth.

Jim Hickey, Rt. 1, Box 117-B, Arvin, Calif., Sept. 17—The work in Arvin continues to be encouraging. Bro. Don Presley has been working with me in our door-to-door work. We have not baptized anyone but we have been contacting and preaching to quite a few people. Over half of the people we contact listen to our weekly radio program. This week I received a letter from a woman a hundred miles away asking for our Bible Correspondence Course. Several outsiders are taking the course in other states. Last Lord's Day I enjoyed visiting and preaching at the El Centro congregation. We send our love to all. If you are in this part of the country come and worship with us.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Sept. 18—Our meeting at Highway City, Calif. closed with 3 baptisms. We had good crowds throughout the meeting; visitors drove from a distance which we appreciated. The meeting at Hoyte, Tex. was a good one; Bro. James R. Stewart and wife were with us one night and inspired us in the work; Hoyte is growing. I preached both Lord's Day afternoons at Sand Grove; it is always a pleasure to visit them; we are thankful for their help at Hoyte. We still enjoy our work with Capitol Hill, Okla. City. These brethren are willing to spend and be spent for the Lord. Do pray for the cause to grow.

Robert M. Weaver, 134 Green Moor Way, Apt. 3, Henrietta, N. Y., Aug. 30—The church here is small, but the zeal is high. We are saving to buy a lot as a building would help; we meet now in the YMCA building.

We would be delighted to have visitors. Any young man wishing to do his C. O. work here, as I am doing, can write to me and I will be glad to help in any way I can. Remember us in your prayers. Here is our sub. The Rochester area is a good one in which to live; economic opportunities are excellent.

Robert L. Potts, Sr., Box 363, Cedaredge, Colo., Sept. 20—Bro. Joe Hisle did some fine preaching for us at Delta, Colo. He baptized our son-in-law, Willard O. Anderson from Farmington, N. Mex. for which we were overjoyed; there were 6 confessions. We feel the meeting will have far-reaching effect for good. We thoroughly enjoyed keeping Bro. Joe in our home; he is a wonderful speaker, and can deliver a message in such a way that the young folk sit up and listen and understand. We hope he can return next summer. We appreciated our summer visitors and look forward to more during the big game hunting season.

Zade McClure, Rt. 1, Box 12, Mt. Vernon, Ky., Sept. 19—We at Blue Springs continue to labor for the cause of Christ. Bro. Irvin Barnes conducted our meeting in July with 4 obeying the gospel. He was at Chestnut Ridge in Sept. where 11 obeyed the gospel. Our hearts are made to rejoice at such. I really enjoy the OPA, and look forward to it each month. Here is our renewal for 2 years. Pray for us as we continue to do God's will as He would have it done. We welcome visitors.

Jim A. Canfield, Rt. 1, Box 87-A, Marion, La., Sept. 10—Bro. Cicero Goddard's meeting here July 14-19 was good with wonderful preaching. The church at Farmerville cooperated well; we work together for the good of both churches. Aug. 17-20, Bro. Joe Rivers, Jr., of Memphis, Tenn. was with us; 4 young men were baptized. Bro. Rivers in continuing to study will make a wonderful preacher among us; he also preached at Farmerville 3 nights. Sept. 21, I plan to go to Memphis. July 28-30, I was near Brookhaven, Miss. where the church is doing well. Bro. Robert Adams fights hard to keep the church pure.

E. H. Stamper, 765 Grey Rd., Pontiac, Mich., Sept. 7—The work at Grand Rapids moves on with zeal; we baptized 3 more which brings an increase of 8 since Jan. Everyone seems to be working and talking about the church to their neighbors and families, and we are marching on. My wife, son-in-law and daughters and I were at LaGrange, Ga. over Labor Day where I preached twice. The church at LaGrange has grown considerably. We had a wonderful visit.

Lee Trigg, Rt. 2, Fordland, Mo., Sept. 4—We at Seymour, Mo. had the good fortune of having Bro. Eddy Bullard work with us again this summer as he did last year. Many contacts were made and more people have been coming to church. We can highly recommend Bro. Bullard as a personal representative of the church and as a student and teacher of the Gospel. We are now in a meeting with Bro. Tommy Shaw, with very interesting and informative lessons. Bro. Dallas Howard and family

have moved back here from Colo. We have also had the pleasure of visiting with Bro. W. H. Bullard, Montebello, Cali. Pray for the work.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, Sept. 15—The work in the deep South seems to be very good. There has been another young lady baptized in the Greenville, S. C. congregation this month. The congregation met today for the first time in the new building. We had a very good crowd. Bro. Miles King is to begin a meeting here in Greenville Sept. 29. We enjoyed very much a good meeting in Lexington, Okla., July 30-Aug. 7. We were pleased with the results of this endeavor; while in the state I preached at Capitol Hill, Oklahoma City. It was good to be associated with a number of preachers. Pray for us.

B. F. Leonard, 815 W. 3rd, Huntington, W. Va., Sept. 17—The meeting here Labor Day was a good one; some thought it was the best. Bro. Lynwood Smith held it; 2 were baptized and 20 confessed faults. There were 9 states, 21 congregations and 15 preachers represented. This meeting will be at Harrodsburg, Ind. in 1969., as their meeting house will be 100 years old. Many are expected. Alexander Campbell preached there 3 years before it was built. The meeting here at Baytown, Tex. has some good effects; we have had the cooperation of the Houston church and brethren from Beaumont, Dallas and other places. We leave here and go to Golden, Okla. for a short meeting. Some fine people are at Baytown; we had the pleasure of staying in the Bro. Harvey Hammonds home, and what hospitality—you could not beat it! Pray for us as we need it so much.

Gene Hopkins, 8724 E. 15th St., Tulsa, Okla., Sept. 11—The 11th St. Acres congregation closed a meeting Aug. 25 with Bro. Paul Nichols; the church was surely made stronger. Everyone liked his preaching sound doctrine so much it was agreed to have him back in 1970. For 2 nights Bro. Paul could not be here, so Brethren James Orten and Orville Lee Smith helped us; for this we are thankful. One young lady from the Latimer congregation was baptised; a man and his wife came to us from digression. Plans for a debate are being made as a result of their giving up cups in the worship. Please note our new address and phone number (918) 622-4362. We meet Wed. night at 7:30. Faithful preaching brethren are welcome to preach here. Remember us in your prayers.

Barney Owens, 1390 Austell Rd. SE, Marietta, Ga. 30060—Since last reporting I have preached one or more times at the following: Alton, Mo.; Napoleon, Ala.; LaGrange, Ga.; Mtn. Home, Ark.; Sharonville, Ohio. Also we were thankful to be with the brethren at Odom, Mo. for a meeting. It was a pleasure to work with them again, and to visit with Bro. Jimmy Howard. Certainly we missed greatly Bro. Joe Howard, who has gone to meet his reward. Brethren assisted from West Plains, Fieldstone, and Champion in Mo. along with Mtn. Home, and Hale, Ark. The Lord added 6 to his family. We then went to Hale, Ark. to work with

Bro. Irvin Barnes. The crowds were very good, and of course it was a pleasure in the home of Bro. Roy Barnes and wife. May the Lord bless them. We are now back at Marietta, doing personal work. Pray for us.

David Morehead, Route 2, Box 139, Purcell, Okla. 73080—Sept. 16—At present I am with Brother Miles King attending a meeting which he is holding in McAlester, Okla. This is with the congregation which meets at B and Carl Albert Streets. We are having a good meeting and have had good results. Sunday, Sept. 15, I gave a lesson at Alderson, Okla. My home congregation is at Washington, Okla. where I was baptized a little over a year ago. For nearly a year I have been teaching publicly in the church. Presently I am attending school at Oklahoma State Tech, Okmulgee. I have been attending church and giving lessons at Council Hill, Oklahoma. For the last six months I have been considering becoming a preacher. The more I study God's word, the more closely I am pulled to God and want to become a preacher. Just recently I have inquired about the qualifications of a preacher and have made my decision. I have now decided to make it known that I am studying to become a preacher. It is my prayer that I might be able to help the gospel light to shine, and I hope the brethren will pray for me.

Don L. King, 2200 Corbin Ln., Lodi, Calif., Sept. 17—Since last reporting, I have preached at most of the neighboring congregations. We enjoy our weekends very much and are thankful for the good experience. We enjoyed very much the Labor Day meeting, hearing the good preaching, singing and visiting with our many friends again. We especially enjoyed having Clovis and Velma Cook with us in our home and hearing Clovis preach again. Also we were happy to have Tom Stalcup and his wife with us, and extend a hearty welcome to all to come and visit us. We plan a series of meetings at Escalon, Calif., Sept. 28-Oct. 6. Brother Homer Sallee and others are certainly to be commended for the effort put forth there. Pray for us as we continue to study and prepare to spread the gospel of Christ.

Jim Franklin, 1909 Idylwood Dr., Houston, Tex., Sept. 14—We in the Houston area are enjoying the meeting in near-by Baytown which is being conducted by Bro. B. F. Leonard. His delivery of God's word has been to the point and very timely. We need more of this type of bold preaching to awake the souls of sinful men (Christians, too!) Out of spiritual sleep and death (Eph. 5:14 and I Cor. 15:34). The Houston congregation is looking forward to Bro. Paul Nichols' meeting here Oct. 14-20. All who are able are invited and encouraged to attend. Since last report, I've preached several times here in Houston, LaGrange, Ga. and Baytown, Tex. I am scheduled for the following meetings in the Pacific northwest this year: Cave Junction, Ore. (Oct. 18-20); Tonasket, Wash. (Oct. 25-27); Elgin, Ore. (Nov. 1-10); Kennewick, Wash. (Nov. 10-17); Yakima, Wash. (Nov. 22-Dec. 1); Cottage Grove, Ore. (Dec. 2-8). Brethren, let us not forget the words of our saviour, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). May the Lord's blessings be upon all who worship him in spirit and in truth.

J. W. Kornegay, Rt. 1, Box 198, Raleigh, N. C., Sept. 20—We make some progress here in the work. We are glad to have our son, Johnny, home from the army; the local board here did not recognize his last appeal and drafted him anyway, but thank God we were able to get him out of the service. He is making a wonderful preacher for which we are thankful. April 19-28, I was in a wonderful meeting at Milford, Mich. with 12 baptized. Cooperation from other churches was certainly commendable. May 19-26, I was at Radnor, W. Va. where brethren have a great zeal to work for the Lord. June 21-30, I was at Huff, Ark.; I was challenged for a discussion on classes, women teachers and cups; we plan the discussion for June, next year with Bro. Elmer Moore, Lufkin, Tex. Dates will be forthcoming in the OPA. I am to be in N. J. for 6 months beginning Nov. 1 at Brick Town where Brethren Denton and Butler are doing a good work; it will be a pleasure to work with them again. Pray for the work. Here are 2 subs.

Amos E. Doud, 5935 Auburn Blvd., Sp. 114, Citrus Hts., Calif., Sept. 20—The church where I meet at Orangevale is doing very well; we are at peace. I am very interested in the church meeting in Elgin, Ore. I and others have worked to get a church there, and with the 2 families now meeting we have something to build on. They need help!! Would some brother who needs a job move there to help in teaching and song leading? Elgin has a population of near 1200, with a plywood mill and large sawmill; LeGrand, 20 miles away, with 6 or 7,000 has lots of work in the timber industry. Sportsmen would find the best of hunting and fishing country; rent is reasonable. Elgin is an old town, most of the buildings having been there since the turn of the century. Please give this your most earnest consideration. For further information, please write to me or Larry Hickman, Box 449, Elgin, or Lawson Denny, Rt. 2, Box 94, Elgin. Bro. Jimmy Franklin holds a meeting there the first part of Nov. Please pray for us in the work.

Melvin Blalock, 5927 N. Francis, Okla. City, Okla., Sept. 16—It is a pleasure to be back in Oklahoma once again and to visit and preach for the congregations in this area. I have enjoyed visiting many congregations this summer outside of my home state, some of the more recent being Houston, Texas, and San Antonio. I was permitted to speak for the brethren at Houston, and the following week I attended some of the Labor Day meeting at San Antonio. The fellowship was enjoyable in both areas and it was good to see the interest shown in the Lord's work. I seldom am able to mention all of my hosts who keep me during my visits, but in this instance I would like to express my appreciation to Brother and Sister Ralieg Perkins for their wonderful hospitality. I have come in contact with many good Christian soldiers in the past few months; may they continue their march to victory. We may all be assured of victory if we pay heed to what Paul told Timothy: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. 2:4). Let us march onward in Christian love.

Tom Lehmann, 405 W. Forrer, Cincinnati, Ohio 45215, Sept. 6—Brother Jerry Cutter began a meeting here last Friday. So far, we have had four added to the fold. These four renounced digression and took their stand for truth. Also, it was uplifting to hear Jerry speak on the subject, "Law, Liberty, and Love." His position is the most logical I have heard so far, on the above subjects. Since last report, we were in a meeting at Lebanon, Mo. The Lord blessed our efforts there with one baptism. We enjoyed working in a daily radio program. It was inspiring to work with a congregation that projects an earnest zeal to win lost souls. From there we went to Las Vegas, Nev.; Arvin, Calif.; El Cajon, Calif.; Odessa, Texas; and then to Dallas, Texas. We were in a short meeting at Dallas. Much of my preaching during the summer was directed toward the young people. Recently, Brother Lonnie York spent a few days in our home. It was a blessing to have him with us! Lonnie is one of our younger preachers. Our work in Sharonville ends Nov. 15th of this year. It has been a true pleasure working with the church in this area! Please pray for us as our work here comes to a close. The Lord willing, we will attend the meeting at Ada, Oklahoma at New Year's time. We hope to become acquainted with more of the brethren at that time.

Jerry Dickinson, 13378 Knollcrest, Houston, Tex., Sept. 15—In June I traveled with the group that went to Mexico with Bro. Coleman to build meeting houses for the saints down there. It was truly inspirational. While there we attended worship and were all taken with the sincerity, humility and zeal of the people. With love in his heart for the people in Mexico and the qualifications to do the job, Bro. Coleman is devoted to evangelism in Mexico, and worthy of much praise as are all the brethren in San Antonio. In July, after the Sulphur, Okla. meeting, I again went with Bro. and Sister Coleman on a trip to visit all the churches in Mexico. Brethren, in many ways it was pitiful. We should fall on our knees and thank God for all we have. In Aug., I traveled to Lawrenceburg, Tenn. with Bro. Larry Parker and preached at Union Hill and Springer Rd. churches. I also preached at LaGrange, Temple, Atlanta (Forest Park), and Marietta, all in Ga. I am attending college this fall, and intend to preach whenever and wherever possible. Brethren, pray for me that I might press on the upward way.

Eddy Bullard, Rt. 2, Box 178-A, Denison, Tex., Sept. 18—Recently I preached at Choteau, Okla.; Lord willing we return for a meeting there at Thanksgiving. I have preached at Burkhardt, Mt. Grove and Fieldstone, Mo., and worked for 5 weeks at Seymour, Mo. The efforts were fruitful. It was enjoyable to visit the church at Ben Davis, Mo. in their meeting with Bro. Lamkins. During the Seymour work, my brother, W. H. Bullard, Montebello, Calif. spent 1 week working with me. This was a very enjoyable experience. Although he is not a public speaker, he is talented in his bits of wisdom. One night while studying with a family about the Sunday School, the woman asked: "If the children are not sent to Sunday School, when should we prepare to teach them?" My brother interjected:

"Ten years before they are born." I would like to suggest this piece of wisdom to all and especially the young married Christians starting their families. At present Bro. Gerald Gaskell is studying with me to become a personal worker; he is 42, married and has 4 daughters, good singers and very devoted Christians. Brethren Dean Neal and David Presley recently visited and preached for the church at Brashears, Tex. The Lord willing the church at Denison will work with them as much as possible. We ask your prayers; God bless the faithful everywhere.

Lonnie Kent York, 1208 A St. SE, Ardmore, Okla. 73401, Sept. 16—Since last report I have preached in these states: Okla., Miss., Mo., Calif., Ind., Mich., W. Va., Ohio. While traveling with Jerry Cutter, I was able to visit and study with many wonderful Christians. Jerry has helped me in that I now seek more earnestly to teach the pure Gospel of Christ. Not only do I thank Jerry, but thanks belongs to all. Families have taken me into their homes and treated me with the hospitality spoken of by Peter (I Pet. 4:9), and have encouraged me in the Lord's work. May the blessing of God be with all who have the love of Christ in their hearts, and strive to do his humble will. My hopes are that congregations will keep me busy in the Lord's work. I desire to say this to those that are young, as well as the older, in the church, that you consider prayerfully the things that you do. Remember Paul said "be ye separate", II Cor. 6:17. Christ also said, "Ye are not of the world, even as I am not of the world." John 17:16. We are to have no association with things that are of darkness, and are to avoid carnal affairs. When we slacken our belt of truth just a little, we are able to fall completely. May God be with us all that we may do His will completely.

Clovis T. Cook, 809 Lyons, Kansas City, Kan. Sept. 10—Since last report, three more have been baptized. Overflowing crowds continue here. Our new building is coming along and we should be in it in a few months. We need the room badly. The meeting at Lodi, California was a joyous affair. We saw so many old friends as well as being flooded with old memories, since we made our home there once for about a year and a half or perhaps a little longer. Some of the young people that were baptized during this time are now taking public part in the worship of the church. This meeting was climaxed with the annual Labor Day meeting. The Labor Day meetings in Calif., are similar to the annual camp meeting at Sulphur, Okla., around the fourth of July. We had over five hundred in attendance more than once. We had several preachers in attendance at one service or more during the meeting. There was activity for everyone the last few nights after services. There was an ice cream supper, a wiener roast, and group singing. The Lodi congregation hosted the meeting with grace and efficiency. Each group assigned for certain duties did them well. I was told that over five hundred were served at lunch on Lord's day. Approximately two hundred and eighty communed on Lord's Day proceeding Labor Day. Robert Lee and Roy Franklin, both elders in the Lodi congregation, directed the meeting and did a good job. Velma and I stayed with Don and Pat King, who are very hospitable.

Don is preparing to enter the evangelistic field soon, and is showing a lot of depth and maturity. We visited some with Bro. Homer King and his wife, Helen; also Howard, his older son. It was a very good meeting as far as I am concerned, with one baptized and several confessions. The trip out and back was also a memorable one as we were propelled by jet some thirty-seven thousand feet above the earth, through the friendly skies of United Air Lines. We had several calls for meetings while in California.

Miles King, 1533 Camden Way, Norman, Okla., Sept. 18—The summer is now over and—oh how much we have enjoyed the work and fellowship with our brethren! In June, I was in a meeting at Hammond, La. This was their first meeting in their new building. We were able to see some renewed interest and were encouraged by visiting outsiders attending. June 21-30, were the dates of the meeting at Olney, Texas. We were impressed by the good singing at this congregation and were glad to have visitors from Wichita Falls, Graham, Ft. Worth, and Woodson, Texas. After this we enjoyed the camp meeting at Sulphur, Okla. which is always uplifting to us. It is so wonderful to meet with brethren of "like precious faith" from all parts of the country. July 6-14, I was at Flint, Mich. This was a real revival! Cooperation from surrounding congregations was real good. I believe about every congregation in the state of Michigan was represented at one time or another during the meeting; and did the brethren at Flint go "all out" for the young people! Much interest was shown in the young folks—and, brethren, they will never forget this. I was glad to have Bro. Paul Middleton of Breeze Hill, Ind. with me at Flint. July 28-Aug. 4, was the meeting at Knighten's Chapel, Alabama. I truly felt at home again as I was raised in this country. The date of the meeting at Legal, Okla. (near Coalgate) was August 10-18. Bro. Johnny Elmore held a meeting at our home congregation in Norman, August 16-25. We were glad to have Johnny and his family in our home and feel the church was made stronger. Recently, Bro. Alton Bailey held a meeting at Lexington, Okla. It was good to hear Alton again and we were also glad to have him visit our home. At present we are engaged in a meeting at McAlester, Okla. These brethren have plans to begin a new building in the next few weeks. Bro. David Morehead, a young brother from Washington, Okla., has been with me during this meeting. He is very humble and sincere and desires to be a preacher of the gospel. Brethren, thank you for the good hospitality that has been extended this summer. And to all my preaching brethren I have been associated with during the meetings, I say "thank you" for your interest and cooperation! It has been a pleasure to work with you. Here are the dates of my last three meetings for this year: Greenville, S. C., Sept. 29-Oct. 6; West Chester, Ohio, Oct. 11-20 and Napoleon, Ala., Nov. 3-10.

The devil is perfectly willing for a person to profess Christianity so long as he does not practice it!

Since the days of Adam, men have been busy disclaiming responsibility.

Our purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

# OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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No. 11

## CHRISTIAN FELLOWSHIP (No. 3)

By G. S. H. Wilkins

4. Let us now for a moment return to our definition of fellowship. We have learned that it is a sharing in something, joint participation in something, partaking together of something. What is this something in which all Christians share, of which they all partake together? There are a number of things mentioned in the New Testament, of which we partake. We shall now list and study these things. But let it be observed first of all that in order for fellowship to exist, both with the Godhead and with other Christians, there must be participation in all of these things. If we fail to share in any one of these items, Christian fellowship is destroyed. And, as we proceed, let us note also the emphasis on the spiritual nature of fellowship.

a. First, then, let us note that we share a common faith. Paul wrote, "To Titus, my true child after a common faith" (Tit. 1:4). That is, a faith common not only to Paul and Titus, but also to all Christians. All Christians share a common faith; they share the same beliefs. The word "common" is from *κοινος*, which means belonging to several, something held in common. The "faith" Paul means is not a belief belonging to one person only; it is the faith held by all Christians, the faith shared by all true believers. If I am a Christian, I share in this common faith, because it is my faith also. The word "faith" here stands for the totality of beliefs essential to being a Christian. It denotes the beliefs common to all who are Christians and without which one cannot be a Christian.

(1) What, then, did the early Christians believe? What beliefs were essential in New Testament times to becoming a Christian? The same beliefs that made Christians then are the beliefs that make Christians today; what men were required to believe then is what men are required to believe today. First, Christian faith is faith in God. It is written in the Hebrew letter, "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him" (Heb. 11:6). This passage makes it imperative that we believe in God. It makes faith in God essential to one's being a Christian. He that comes to God must believe that God exists, and that he is faithful to reward the earnest seeker after him. If, therefore, I do not have this faith, I cannot be a Christian and so cannot

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## THE TEACHING QUESTION (No. 3)

By Homer A. Gay

This brings us now to the New Testament which we want to discuss for a little while. In this we find the same condition obtaining that has always obtained, and we find God recognizing that same condition. The apostle Paul recognized that condition in Acts 20:20 when he said, "I have taught you publicly and from house to house." They had that back under the law. They had their public teaching, and they had their house to house teaching. That which was done in the home, or by the home, or where the parents were responsible for that work. They also had the public teaching where those who were in authority had the responsibility for it. We have the same arrangement today. I mean God's arrangement with regard to the family and the church. We have those two institutions before us concerning which we spoke last Lord's Day. In Ephesians the 6th chapter and 4th verse we hear the Apostle say, "And ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Here we find the same rule or the same principle is carried over from the Old Testament that God has always recognized, that the parents are responsible for their children and for their existence in this world. God has always recognized that fact, and I have always felt that way. I always felt that I was responsible for my children, and I've always been interested in what my children were taught. I've always wanted to know that my children were taught the things I wanted them to know because I felt so responsible for them. They are as so much clay in our hands; they will be just about what we make them. As Solomon has said, "Train a child up in the way he should go, and when he is old he'll not depart from it." We mold the lives of those children beginning even before their birth. Brother Alfred Ellmore said one time, "If you want to bring a child up right, begin 100 years before he's born. Bring the grandparents up right. They'll bring the parents up right, and then, he said, "the child will have a pretty good chance." Well, there is something to that. God has made the parents responsible for their children.

If my children were small again and we should come here, and the brethren would begin to arrange the work and say, "Brother Gay, you can stay over here in this quarter in the men's class, and now, Sister Gay, you can go over here in another room, the ante-room

or down in the basement, to the women's class," I would wonder what they wanted to teach my wife that they didn't want me to hear. What is it they want to teach me that they don't want my wife to hear? Then they would say, "Now, Sonny Boy, you can go over to the classroom over here." What are they going to teach my boy that they didn't want me to hear? Why shouldn't I hear that? They then say to the girl, "Now, Luvilla, you can go into that class over yonder in that room." What are they going to teach my girl that they don't want me to hear? God's law is to everyone of us. Jesus said, "What I say to one, I say to all." Now I want to tell you that here is something for us to deal with; for us to consider. Yes, Sir! I want to know what my children are being taught. I am responsible for their being in this world, and God has always recognized the fact that the husband and the wife are responsible for their children. Now lots of parents don't realize that today—too many of them don't realize that—too many in the church of Jesus Christ don't realize that. If they can leave their children with a grandmother, or a Negro girl, or anybody else, well that's all right; as long as they are out and gone, they don't feel any responsibility there. If they can send their children over to Sunday School for thirty minutes on Sunday, lots of parents feel that they have done their duty. I never could feel that way about it myself. I would hate to think that I couldn't wield an influence over my children. I want to live right before them so that I can wield an influence over them. I am their father; I am responsible for their being in this world, and I have known them from the day of their birth. I know them and they know me better than anyone else in this world.

Speaking about this homework or this "from house to house" that the Bible tells about now, we notice that both men and women have a responsibility. The grandmother and the mother of Timothy brought him up in the right way; and in the church today we find there is a responsibility for the men and the women in the home-life. We want to notice over here in Acts 18:26 that there was a great preacher whose name was Apollos, and he didn't know all the truth; he knew of the baptism of John. Speaking of Priscilla and Aquila the record said, "They took him unto them, and expounded unto him the way of God more perfectly." I want us to notice in this that we have both the man and the woman. Now some of my Sunday School brethren will run to this for a woman teacher and say Priscilla and Aquila here are teachers, both the husband and the wife. When we begin to question that and talk to them about it, they tell me they don't think it is right for a woman to teach a man in a class, that the woman can't teach a man. They try to tell me that that's what Paul meant over in I Timothy 2nd chapter when he said, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." That a woman couldn't teach a man. Well what do they want to go over here to Priscilla and Aquila for to try and get a woman teacher? She's teaching a man in this case . . . she's teaching a man! Apollos was a man, and a preacher at that. Now the Bible says that they "took him unto them" thus indicating that they didn't jump on him right there in public; they didn't make a public scene of that. They didn't argue with him publicly for it was wrong for a woman to speak in the church.

It was wrong to make a public scene of that. So they took the preacher home with them as one of the translations gives that (Acts 18:26—New Testament in Modern Speech).

But Philip's four daughters are brought up as examples of women as teachers of classes in the church work—(Act 21:8-9). However, we must remember that there is not one word said about these four daughters ever prophesying in any public place, ever teaching a class, or ever trying to organize a Sunday School. It does tell us that Philip was an evangelist, and that he had four unmarried daughters who did prophesy. Now, the prophet Agabus prophesied right there in Philip's house—told how Paul would be bound. But there is no division of classes and no indication that any one of the four daughters had any of the rest of the crowd off in another room teaching them at the same time.

We have a lot of good sisters in the church today who are good teachers, and do teach. But they do it in the home sphere and not in the public. I consider my wife a good and faithful teacher. She has taught many the way of the Lord more perfectly—including myself. She has helped a lot of people to a better understanding of the truth, but you couldn't get her to say anything in public; not even to suggest the number of a song. Why certainly, these daughters did prophesy, but there is no indication that they did that even out of their father's house. One that would say that they did has to read something that is not there. They were evidently in the home capacity.

There was another prophet there in that crowd, and his name was Agabus. That individual took Paul's girdle and bound his hands and his feet and said that the Holy Ghost signified that the man who owned that girdle would be bound that way when he went to Jerusalem. There he is foretelling future events, and those daughters might have done the same thing so far as anybody knows. There is no indication that they ever did any public teaching anywhere.

Well, let us read a little bit more concerning this work that is to be done here in which both men and women are to work. Let us go now to Titus and notice a point that is often referred to by our brethren who believe in women as public teachers. Now we believe in women teachers as much as anybody. We believe all the Bible says about it, and that's all anybody can believe because "faith comes by hearing and hearing by the word of God."

Over in Titus the 2nd chapter he says, "But speak thou the things which become sound doctrine." Some of the things which become sound doctrine are, "The aged women, likewise, that they be in behaviour as becometh holiness, not false acusers, not given to much wine, teachers of good things." The aged women are to be teachers of good things. Now, I tried for a long time to figure out some way that I could get along with my Sunday School brethren and work with them. So I went to Sunday School a number of times and looked for these aged women as teachers in their Sunday School work. I want to tell you that they may have them. I haven't been to all of their classes or to all of their churches. They may have them, but instead of finding that old and aged sister with all of her Godly virtues, instead of finding her teaching that class, I usually

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## PROBLEMS OF THE YOUNG PREACHER

By Tom Lehmann

Problems are to be found in every area of life. From the cradle of youth to the grave of death, problems present themselves in the life of every human! Most problems can be overcome by individual effort, but the burdens of many can be lightened with the help and understanding of others.

Today we have many young preachers seeking to bear the responsibilities and hardships of a full-time preacher. Despite the many troubles and problems that they must face and bear alone, they are determined to succeed. . . The interesting part of this is, the brotherhood can help to lighten the troubles and problems our young preachers face! I'm not talking about support (money). From experience, I find that most of the congregations I have visited are very generous with their support to young preachers. At least they were to me! The problems we wish to consider lie in three areas. Brethren, please consider the following carefully!

**I. The Problem of Recognition.** Perhaps it would be better to say lack of recognition. There are some strong, faithful, and able young preachers of the gospel who have not been recognized by the brotherhood. (Please understand, I'm not trying to place blame on the preacher or the brotherhood.) For example, how many young preachers do you know of? Out of these, how many have preached at your home congregation? Many young preachers have done, and are doing, all they can to make themselves known, but there is only so much they can do! The brotherhood needs to do the rest! A young preacher may study and learn much about the Bible. He may be a capable speaker. He may write articles to religious journals. He may travel with a full-time evangelist. He may make every effort to let the brotherhood know that he is available for work, but even though he has done all he can to gain recognition, if the brotherhood fails to call on him, he cannot preach.

Sometimes a young preacher visits a congregation while traveling with a full-time preacher. He does this for several reasons. 1. To fulfill a desire to preach the gospel to the lost. 2. To gain more experience. 3. To get acquainted with new brethren, etc. Here is the point: If the congregation after using him, forgets to call him back, or recommend him to others, then time causes forgetfulness and that means less work for him in the future. I hope I am expressing myself clearly.

I know of one young preacher that is very able in every way. He has had a burning desire to preach since before I met him about 1964. He seemed to be off to a good start. He was gaining recognition and finding more and more work, but then he was called to do C. O. work for two years. During that two years, it now seems that some of the brotherhood forgot and failed to call on him after his work was finished. As a result, he lacks the preaching work he would like to have today. (Again I say, please understand. I am stating some facts as I see them, not trying to find fault or place blame.)

An example such as the one above should cause us to remember and call on those who are starting to preach full-time. Let's help them to find work. Let's

(Continued on page eight)

## CONCERNING THE DRAFT

By Paul O. Nichols

Due to the rising increase of men claiming to be opposed to the war in Vietnam, it is becoming increasingly difficult for our conscientious young men to get just consideration from the draft boards for their lawful rights and to receive the I-O classification.

Nowadays, our young Christian men have to supply more proof of their sincerity. When the form #150 is filled out every item should be substantially answered. If a scripture is used, it should be written out in so many words. Proof of our stand as recorded in Washington, D. C. should be included in each registrant's file (and he should keep a duplicate file at home). Documents concerning our position in regards to war and violence of any description should be filed. Also, a conscientious and sincere Christian should have no trouble getting brethren to sign letters attesting to his sincerity and character. Such letters should also be gotten from other persons who are not members of the church. Articles concerning war and the Christian which have appeared in religious journals should be filed.

New evidence can be put in a person's file at any time the board is open. When anything is submitted the registrant should ask the clerk to stamp it with the date received. When any item is submitted by mail it should go by registered mail and a return card requested and then kept as proof that the item was received by the board.

Until recently, if an unfair classification were appealed, there was an investigation by the F. B. I. to turn up all evidence possible for and against the claim of the registrant, but this has been changed. That system took too long. The evidence that over a period of months was gathered was used as a recommendation by the Justice Dept. Not so now; the boy now must supply just as much evidence as is necessary to convince the Local Board of his conscientious scruples and belief. If he fails to convince the Local Board, the Appeal Board (without the assistance of the F. B. I.) must be convinced, and if the Appeal Board does not have enough evidence to convince them that the boy deserves a I-O classification, and unanimously denies him, he technically is unable to take his case to the "Presidential" Appeal Board. He is then in serious trouble.

If a registrant does not get his I-O in his first attempt, but receives an undesirable classification, he can within a certain length of time request a personal appearance before his Board. After the personal appearance he is reclassified. If he still does not receive his proper classification, he can then appeal within a specified length of time. Before his appeal is made, he can add more material to his file, and he should do this.

If a person's case ever goes to court, in order to get any favorable consideration at all, there must be shown that the registrant has exhausted every avenue open to him. Sound advice is not to fool around. Do what you are required to do at once.—514 Oakshire Ave., Modesto, Calif. 95351

There are some whose faith is not strong enough to bring them to church, yet they expect it to take them to heaven.

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### THIS AND THAT

Thank you, Brother, thank you—In Sept. 1968 issue of Mission Messenger, St. Louis, Mo., the editor comments on page 143: "Don McCord, who edits Old Paths Advocate, a journal whose writers make a test of fellowship of Bible classes and individual cups, conceded in the July 1 issue that there could be unity in diversity on the question of divorce and re-marriage. Perhaps our brother will apply this to other questions which have been used as grounds for division."

Yes, Brother, thank you for this. For years and years brethren through columns of Old Paths Advocate, and in pulpits of our land and abroad have taught there are grounds of unity on any and all issues pertaining to the work and worship of the church. Sad today indeed that these grounds are not known by many, and sadder still many of those who know them respect and regard them not. Yes, brother, on question of divorce and re-marriage unity can be had—the same is true on the communion and teaching issues, too—but only when men are willing to respect the standard—the Word of God. We occupy the ground of unity on every question dividing the church; dare this be disputed!! Oh, yes, it is not we, the writers of Old Paths Advocate who make individual cups and Bible classes a test of fellowship—it is the Word of God (the standard of authority, keep in mind, please) that makes the test. It is too bad that brethren upholding such errors have made the test necessary and mandatory (they are errors, too, this has been proven time and time again, put to the test in public debates all over this land—let this not be disputed either; facts are facts). No, 'tis not the objector to unscriptural practices that cause troubles in Zion—it is he who goes on and abides not in the doctrine of Christ—leave the blame where it belongs, please. For years all are aware some brethren have tried to make such practices biblical, and have so manifestly failed; no wonder their cries for unity in the name of love are so hollow-sounding. Yes, thank you, brother, thank you!!—Don McCord

Brother Fred Kirbo passes—The sad news of Bro. Fred Kirbo's passing reaches us as we go to press. I cannot express how terribly this makes me feel, and

how deep is my regret. In spite of vital differences the past few years, he and I sustained a warm and abiding friendship; this I shall always cherish. I loved him. Our sympathy to Marian and the children.—Don McCord

### COMING SOON!

Very soon in Old Paths Advocate will appear series of articles on the denominations. We hope to begin this with the Jan., 1969 issue; they will be written by able men among us. You will not want to miss this we believe. You may have denominational friends and neighbors who might profit from this series, too; why not subscribe for them? The series will begin with an expose of the "Jehovah's Witness" sect.—Don McCord

### BOOKS AND TRACTS

Old Path Hymnal No. 2, revised and enlarged edition of our former Hymnal. Price 75c per single copy, 65c over one copy.

The following song books are still available at the price of 65c per single copy and 50c each for over one: *Gems of Gladness; Star Of Hope; Hymns of Love; Joyful Praises.*

Tracts: *Clark-Harper Debate (Communion) — 25c each; Clark-King Discussion (Communion) — 25c; The Communion by Ervin Waters—35c.* Send all orders to 1061 N. Pilgrim, Stockton, Calif.—Homer L. King

### GOSPEL SONGS ON RECORD

It is with pleasure, and without solicitation, that I mention to readers of Old Paths Advocate the following. Several brethren and sisters throughout our land have worked very hard to make available to brethren gospel songs on record. In my humble opinion, these albums are masterpieces and should be treasured by all who possess them. Names of the groups and addresses where you may obtain further information regarding them follow:

The Gospel Lamplighters—M. Lynwood Smith, Rt. 1, Box 151, Wesson, Miss.

The Keystones—Leon Fancher, Mena, Ark.

The Sunny South Quartet—Charles Goodgion, 1305 Lyric, Ft. Worth, Tex. —Don McCord

### OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We express again our appreciation for your continued interest in behalf of this journal. Please check the following and report any errors to us immediately.

Elizabeth Byford—10; Joe Fergerson—6; Mattie Lloyd—5; Wm. H. Watts—4; Dallas May—3; C. A. Smith—3; Ina McKinney—3; Mrs. Mabel Bumgardner—3; Grady Carroll—3; Joe Davis—2; Louis Hopkins—2; R. B. Roden—2; E. R. Stephens—2; R. A. Perkins—2; Mrs. Carmel Williamson—2; Earl Butts—2; Ola Holland—1; L. C. Grimes—1; Harley Nichols—1; W. A. Harless—1; Donald F. Calbreath—1; H. L. Bullard—1; Wm. Dickinson—1; Eugene Lockard—1; Earl Bunner—1; Ruth Adkinson—1; Edwin Morris—1; Preston Brown—1; Doris Bunner—1; Mrs. Howard Harris—1; Herbert A. Marlowe, Jr.—1; Jim Canfield—1; Ronny Wade—1; L. D. McDonald—1; Cecil Miller—1; Geo. Hunt—1; Homer Gay, Jr.—1; Mahlon Garrison—1; Total—76.

### THE CHURCH DIRECTORY

I would like to add the following congregation to the Directory—ASH SPRINGS CHURCH OF CHRIST (Colored), HARRISON COUNTY, TEXAS, 9 miles SW of Marshall, Sun. 11:00 A.M. Perry Young, Rt. 2, Box 86, Marshall, Texas 75670.

The church no longer meets in the home of Bro. H. C. Carroll, Rt. 2, Spearsville, (Union Parish) Louisiana, as he has passed on.

Brethren, if you hear of any place that has scriptural worship, please get me the location and I will try to contact them. I know there are readers of the O. P. A. that know of such places, but have not let me know. We are growing and we need to know of these places. Even if they are meeting in their homes, others may be interested in locating nearby.

If you need a Directory, please order before the supply is exhausted. I still have a good supply, but I receive orders almost every day and the supply is limited. I will not put out another before 1970. They are \$1.00 each or 10 for \$9.75. Send orders and correspondence to Ray Asplin, 2440 SW 54th Street, Oklahoma City, Okla. 73119.

### PREACHER NEEDED

We take this means to appeal for a preacher who is in good standing with the churches. We have a two-bedroom furnished mobile home, located on the church property; we could pay \$60 a week support and pay utilities; it is possible this could work into full support. If a part-time job is desired, there is work of most any type close by; too, there is a fully accredited college 15 miles away.

We are located in the center of several loyal churches in a radius of 100 miles. If interested please contact either of the following: Joe Bass, Rt. 2, Bremen, Ga. 30110, Phone 537-2888; Hedric D. Laney, Box 81, Temple, Ga. 30179, Phone 562-3778; George Scott, Box 4, Temple, Ga. 30179, Phone 562-3572.

### MEETINGS AT NEW YEAR'S

Alabama—Earlytown church, Dec. 25-29, Bro. J. Wayne McKamie conducting. Contact Jimmy Coale, Samson, Ala.

California—Visalia church, for information contact Robert Lee, Box 482, Ivanhoe, Calif. 93235.

Oklahoma—Ada church, Dec. 28-Jan. 1, Bro. Johnny Elmore conducting; services both morning and evening; all day the 1st. Contact Joe Hisle, Rt. 4, Ada, Okla.

### NOTICE FROM VISALIA, CALIF.

The congregation here will be in its building the first Lord's Day in Nov., it is located at 400 N. Church St. California brethren please take note that we plan a meeting at New Year's time. We welcome visitors.

### A BENT TWIG (No. 2)

By Tom E. Smith

As we continue may we resume our study of Abraham and the great drama of his life and his influence for good. We cite you again to Genesis 18:18-19. Please read these verses. We want to make a brief analysis of these passages in order to get the full force of the language and the blessings accruing from this great man's faithfulness to God. Verse 18—". . . shall surely become a great and mighty nation, . . ." The revelation that I make to him shall be preserved among his posterity and the exact fulfillment of my promises made so long before shall lead them to believe in my name and trust in my goodness. Verse 19—". . . and they shall keep the way of the Lord, . . ." the true religion

—God's way—that in which God Himself walks and in which of course His followers walk also; ". . . to do justice and judgment. . ." not only to preserve their creed, but maintain it in their practice.

I am sure we can see the solemn responsibility of being parents, "who also walk in the steps of that faith of our father Abraham." Read Romans 4:9-13. We are the seed of Abraham through faith, Galatians 3:26-29. This being true we should be able to guide our children in the ways of righteousness.

God in all of His covenants with man has required parents to teach their children His way. He said to Israel, "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; . . . Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children (Deuteronomy 4:9-10).

"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up (Deuteronomy 6:6-7). See also chapter 11:29. Keep in mind that "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Romans 15:4). "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." See Hebrews 6:17-20.

An Appropriate Prayer — A letter from a child in Africa, written in poor English, ended in words easy to understand: "May God bless my words and your understanding." This would be an appropriate prayer to offer after every sermon. —Tom E. Smith

(To be continued)

### HISTORY REPEATING ITSELF

By Lonnie Kent York

It would seem, that in our modern world we would have more problems with disbelief and skepticism than at any other time, yet this has been a problem of all time. The only difference is that it is facing us head-on, involving us personally. The difference too lies in the fact that we have failed to learn from the mistakes of others. The idea, or truth, that one mistake does not give reason for another more serious, applies to us today. Do not let the world deceive you in believing that the new morality or new freedom will cut away the bonds of truth and righteousness. Even the great intelligence of some men cannot hide the fact that God is God, and that truth is truth; even though they sugarcoat it with fancy words and ideas. These problems originated with the beginning of the transgression, and have never failed to try and deceive the Saints.

Alexander Campbell in a debate with Robert Owen, on *The Evidences of Christianity*, in his introductory remarks, shows very plainly where men stand on the idea of free-thinking. I hereby submit this to honest persons that they may weigh the matter carefully about such freedom.

"I am told of the wisdom and civilization, and of the moral virtues of a Solon, a Pythagoras, a Socrates, a Plato, a Xenophon, an Aristotle, a Zeno, a Seneca, etc. I also know something about them, and of the schools in which they were brought up, the schools which they founded, and the lives which they led. I will not draw their frailties from their dread abode.

"But they were educated men. In what schools of traditions were they brought up? They received instruction, they did not create it. The glimmering, flickering lamp which gave them light, was kindled by

radiations from a fire that God kindled on Mount Sinai, in Arabia, from a mystic lamp that shone in a tabernacle pitched by Moses in the desert, and from a temple which Solomon the Wise raised in Jerusalem. Sinai is older than Athens or Parnassus; and Mount Zion than Mars-hill. Moses was born more than a thousand years before Pythagoras, Solon, Socrates, Plato, Xenophon, Zeno, or Seneca. Some of these were contemporaries of the Jewish prophets. But Abraham, Isaac, Jacob antedate them all more than fifteen hundred years. David sang before Homer, and Solomon wrote his Proverbs and his Ecclesiastes before Solon, the oldest of them was born.

"We do not always recognize the fact, that the Hebrew, Egyptian, Grecian, Roman sages, in their different generations lived around an almost common inland sea, whose bays, rivers harbors, coasts were continually visited and penetrated by neighboring ships and coasting vessels; and that as now, news was interesting and carried orally from city to city. In this way traditions, public facts, and opinions of contemporary chief men were made more or less common property. Abraham's steward, for example, was a native of Damascus yet standing. Solomon's fame was commensurate with all the coasts of the Mediterranean sea. Hiram, king of Tyre, was in habitual intercommunication with him, "and his fame was in all nations round about." He was known in Egypt as more learned and wise than all the sages of Egypt—wiser than Ethan, Heman, Chalcal, Dardo, and all contemporary princes, known to the Queen of Sheba in all the regions of Ethiopia. I trace to one family and to one man, whom we call father Abraham, all the true moral science and religion in the world. We have, for a few generations, been sporting with physics and metaphysics; but that family studied God and man. Indeed they studied God in man, and man in God; God in the universe, and the universe in God.

"Skeptics generally are more witty than wise, more pert than prudent, more talkative than learned. I have not had the good fortune to meet with a learned well-read, and well-educated infidel in all my acquaintance. While they inveigh against Christian sects and their speculative and dogmatic controversies, they are, to say the least, quite as dogmatic, controversial, and sectarian as Pagans, Jews, or Christians.

"Pyrrho, the first distinguished skeptic among the Greek philosophers, formed the first Grecian school of free-thinkers, and gloried so much in skepticism that he denominated his school "The School of Skeptics." His fellow-citizens in Elea, in the fourth century before Christ, constituted him their high-priest. He denied the real existence of all qualities in bodies, except those which are essential to primary atoms, and referred everything else to the perceptions of the mind produced by external objects.

"Hume, among the moderns, was substantially of the same character of Philosophers. He introduced doubts into every branch of physics, metaphysics, ethics, and theology. Gibbon, more eloquent but less philosophic than Hume, drank deeply at the fountains of infidelity in France and in England. He poisoned his own writings by a large infusion of the same principles.

"Since the French Revolution till now, skepticism, in everything ancient and venerated, whether true or false, has been subjected to the same arbitrary inquisition; and Christianity, as well as Judaism, has largely shared in its indiscriminate crusade.

"Kingcraft and priestcraft, unfortunately strongly allied in the dark ages, became equally obnoxious to suspicion, opposition and public resentment, and largely partook of the same fortunes. But in the long crusade it fared worse with religion than it did with politics. The state must be regarded at least as a commonwealth, and as such, governed by equal laws and ordinances. But religion was discarded, not merely from political amalgamation, but from the consideration and regard of the leading men of that period, as a subject not demanding immediate attention, and with the great majority as a matter of doubtful disputation.

"Free-thinking, as it was facetiously called, became fashionable, and, with the down-trodden and priest-trodden masses, it was aped and assumed as a characteristic of at least a clever fellow, if not a philosopher. Thomas Paine began with his book on *Common Sense*—next he gave to his countrymen *The Rights of Man*, then ended with *The Age of Reason*! Volney, born twenty years after him, gave "The Ruins of Empire," or rather his "meditation on the revolutions of empire," well seasoned with inuendos against the authority of religion and revelation. But Voltaire had profusely sowed the seed of irreligion, anarchy, and libertinism before either of them was born. They only watered the seeds which he had sown. And what an abundant harvest of dwarfed philosophers, reckless declaimers, and arrogant dogmatists does the present generation exhibit!" —Ardmore, Okla.

### NOTICE TO REGISTRANTS

By Paul O. Nichols

The National Service Board of Washington, D. C. makes available materials which are of use to our young men who are of, or who are nearing, draft age.

1. Think on These Things—5c
2. Let's Think about the Christian and Military Service—Free
3. To be a C. O.—Free
4. Questions and Answers on the Assignment and Classification of C. O.'s—35c
5. How to Fill in Form 150—50c
6. Statements of Religious Bodies on the C. O.—50c
7. Civilian Work Agency List—50c

Many other items are also available. Every preacher in our ranks needs to gain an accurate knowledge of the draft business, so as to offer genuine assistance to boys who place enough confidence in us to ask our help.

The address where these materials can be obtained is: National Service Board, 550 Washington Bldg., 15th and New York Ave., N. W., Washington, D. C. 20005. The telephone number is (202) 393-4868.

### BONDS OF MATRIMONY

Lane-Stanford—On July 12, 1968, Bro. Coy Lane and Sister Dowelene Stanford were joined in bonds of holy matrimony. The wedding was a simple yet beautifully arranged and coordinated affair. It was the writer's privilege to officiate. It is my prayer that God will both rule and bless this union. Both are members at Holdenville, Okla. —Joe Hisle

### OUR DEPARTED

Holloway—On Oct. 12, 1968, Sister Sarah O. Holloway departed this life at the age of 84. For many years she was a faithful member of the church meeting at Galey, Okla. It was the writer's duty to say a few words of comfort and warning to the family.

—Joe Hisle

Cash—One Lord's Day, Oct. 16, Sister Melinda Elizabeth Cash, San Diego, Calif., age 84, left us to go to her Maker's other world. What a welcome change after the recent weeks of pain she suffered. She leaves behind 3 sons, Richard and Claude of San Diego, Calif., and Durwood, Houston, Tex. Sister Cash, a native of Texas, had been associated with the congregation here since 1954. To my knowledge she was not disliked by anyone; her cheerful and sunny disposition would win anyone's heart. So young at heart was she, and her understanding was of such nature, that she was appreciated by the younger as well as the older members of the church. She had requested that her funeral be in our meeting house. She had also asked Bro. Don

McCord and the writer to officiate. Bro. Don's words of warning and his memory thoughts of Sister Cash were very much in order. The singing by members of the church was superb; the flowers beautiful. Her earthly house was laid away in the beautiful surroundings of Greenwood Memorial Park, San Diego. Following is a poem written in her memory that so well describes her as I knew her:

As she walked down the path of life into the sunset's radiant glow,  
She wore a shining robe of white, oh, it became her so.

Her face was smiling, her step was sure; her eyes looked straight ahead;

To behold her life, one knew for sure, she was by the Savior led.

The life she lived said loud and clear, "I have a Savior-Friend,

Him I will follow all the way, even to the journey's end."

And so she lived and so she died, a shining example for us all.

And may we be ready, as was she, when we answer the angel's call.

She was no stranger to her Lord, for here they walked hand in hand.

She'll be no stranger to her Lord, as together they walk the promised land.

—Marvin Fisher

### MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Acts 5:29; Matt. 22:37).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at

least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.

—Maxie R. Crouch, Jr., Rt. 1, Valliant, Okla.

—Rodney Mountain, 1710 Hammond Ave., Waterloo, Iowa

—Ripley Smith, Rt. 2, Box 218, Brookhaven, Miss.

—Roger Smith, Rt. 2, Box 218, Brookhaven, Miss.

—Robert L. Lovell, Jr., Rt. 1, Weleetka, Okla.

—Herbert Marlowe, Jr., Pine Hill Farm, Newberry, Fla.

### THE TEACHING QUESTION (No. 3) —

(Continued from page two)

found some frizzled haired girl that didn't even have any children of her own, or maybe some old maid school teacher, or some lady that never raised any of her own, doing the teaching in that class. But Paul said that the aged women are to teach the young women. "That they may teach the young women to be sober, to love their husbands, to love their children" (Titus 2:4).

When I met the noted J. L. Hines in Dallas, Texas, on this question, he brought this up and showed the nature of the teaching to be done to these young women. He said that it was so delicate that the older sisters must do the teaching, and that they must get them off to themselves in a class to themselves to do that teaching. After we had debated for a couple of nights, and I pressed him so strenuously on that, one of the sisters asked him over the telephone who taught the women's class out there, and he said that he did. They teach them that the aged women should do it, and then to think that all of that is laid aside and the preacher teaches the young women. He teaches the young women's class. What's more, he taught the young women and the young men together. He put them both together to do the teaching of that which was so delicate that they needed to be off in a class to themselves with the aged women teaching them.

Notice that Paul said that the aged women should teach the young women. I believe that all who have looked into that will agree that the word "teach" here is properly translated "train." The older women will train them how. Just as Solomon says, "Train up a child in the way he should go." The old women are to teach "the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed." An individual who can see a class in that with a woman teaching it certainly has better eyesight than I have. They have strong enough lens to be able to read between the lines because it isn't there.

I want to notice another point right over here while on this subject, and then we're going to get out and make some conclusive arguments right away. Go



with me over to I Timothy 5:14 where we notice, "I will therefore that the younger women marry, bear children, guide the house, given none occasion to the adversary to speak reproachfully." I'd like to suggest that this is the most noble ambition any girl can have, that of being a homekeeper, and there is nothing in this world more precious in the sight of God than a woman in her place in the home doing the work that God intended that she should do. As Paul says here, "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." Peculiarly enough, I never did want my daughter to have a career in the movies, or as a great stenographer, or as a great school teacher, or anything else. I have always felt sorry for old maids and old bachelors because they certainly miss a great deal in life that God intended for us to enjoy in building homes of our own.

Go with me a little further. Notice that we are talking about the woman and her work. The aged women were to teach the younger women as we have already noticed. Now down through the 10th verse of the 5th chapter of I Timothy he said concerning the widow that is to be taken into the number that she is to be reported of for good works. Now here are some of those good works: "Well reported of for good works; if she have brought up children." Now we might ask the question; where do we bring up children, in the home or in public? We wouldn't think of turning the public assembly of the church into a maternity home. We understand the children are to be brought up in the home because that is a home work, a private work that she is to do there.

"If she have brought up children, if she have lodged strangers," I wonder now if the brethren would go to all the trouble and the expense of building hotel rooms on the church house to lodge strangers. We wouldn't think of turning the church house into a hotel to take care of strangers. We don't do that. They tell us concerning the Sunday School work that it is the work of the home. They do that now after several years. When we debated thirty or thirty-five years ago, they argued that it was the church at work. Some of them argued that it was between the home and the church. You know, as an adjunct in there, and so on, but now they argue that it is home work. Well, now, if it's home work, they certainly build the classrooms on the wrong house. Why not build them on to the dwellings instead of on the church house? If they have any right to build ante-rooms on the church building, it seems to me like they would have more authority to build a maternity room, or a room to lodge strangers, than they have to build class rooms.

"If she have lodged strangers, if she have washed the saints' feet." But do brethren believe that we should make feet washing an ordinance of the church? or that the church is where we are to wash the feet? No, this is homework.

"If she have relieved the afflicted." But, we don't turn the public assembly of the church into a hospital. We can relieve them in the home, at home, for surely there is nothing in this world that can relieve the pain like the stroke of a mother's hand on the brow of the one who is sick. "If she have relieved the afflicted, if she have diligently followed every good work."

Thus we see the work that God intended that women should do, and he places that work over here in the home sphere. Not always behind her own door, not always in her own yard, but in the sphere of home or private work, for there she has the ability. There she not only has the ability, she has the command to do that work.

(To be continued)

#### PROBLEMS OF THE YOUNG PREACHER —

(Continued from page three)

help them to gain recognition! Let's encourage them in every effort they make for the gospel of Jesus Christ!

II. Another problem which faces the young preacher is lack of work.—This really fits into the point we made about recognition. I understand as a preacher gains recognition he will gain work. It is also true, as a preacher gains work he will gain recognition!

It is my honest opinion some congregations will call on a young preacher only as a last resort; only if they cannot find an "older" or "seasoned" preacher. Of course, that is up to the congregation; but let me make this point. When will you call on the younger man? Without work, the younger preacher will never become the "seasoned" preacher he should be! Experience is gained by working in the vineyard of the Lord. If work is not supplied, experience cannot be gained!

Really, there is no lack of work. The work is there and it needs to be done. But are you going to let the work go unfinished because you can't find an "older" or "more seasoned" preacher who can come when you want him? The next time you can't get an "older" preacher because he has work booked up two, three, or four years in advance, why not give the younger a chance. And you older preachers, why not recommend a younger preacher who you know is capable, the next time you have to turn down work?

III. Lack of experience is another problem the young preacher faces! — I believe this ties into the above point. Today, some may say, "We shouldn't call on him. He is young and lacks experience. He needs time to prove himself." Because of the possibility of misunderstanding, may I state the following: I do not believe every young man that has a few lessons and claims he wants to preach should be called on. The beginning place for any preacher is in his home congregation! What experience he gains there will help to prepare him for full-time work. However, only full-time work can provide the experience needed to become a "seasoned" preacher of the gospel. Let me illustrate it this way. I feel that I learned much from my home congregation at El Cajon, California. I feel I learned from Brethren Billy Orten and Paul Nichols when I traveled with them. Also, I feel that I learned much while living in LaGrange, Georgia. Alton Bailey and E. H. Miller were an inspiration to me! Here is the point. Even though I learned from those named above, it took full-time preaching work before I could gain experience and prove myself. Yes, I learned from those named above, but full-time work here in Sharonville, Ohio has been the true test. True, I still have much to learn, and plenty of experience to gain. Yet, I have more experience than I did when I started. Experience has been the teacher that has acquainted me with situations which no lips could tell me about! How

well I appreciate those who have taught me, and I do not belittle their abilities nor my thankfulness to them, but experience has been my most impressive teacher. I'm sure this is true with everyone else, too. Experience is the best teacher!

After reading this much, some may be thinking, "Well, he is a young preacher, and he is writing this in hopes that more will call on him." Brethren, please understand my motives. I'm not writing this for my own benefit or for selfish reasons. There are many young preachers who I feel should be recognized more. There are many whom I do not know, but among them I know are the following: Brethren John Modgling, Dennis Smith, Bruce Word, Lonnie York, Larry Lay, Melvin Blalock, Don Pruitt, Donald Brittain, Jimmy Smith, and others. Some of the above are preaching full-time now and should be considered now. Others will be preaching full-time in the near future and should not be forgotten! Some of them are preaching in the summer months and should be used then!

Along with the above, there are many who up to this time have not expressed their intentions to preach, but will do so in the coming year. Let us make plans to use them when they begin to preach.

Also, there are some of the "in between" preachers that need more work! They are not "young" beginners nor are they "older" preachers, but they are faithful, able, and experienced preachers in their late twenty's and early thirty's. These are some of the most zealous preachers I know; yet, I understand they could use more meeting work. Among them are: Brethren Jim Hickey, Rodner Ross, Barney Owens, Jim Franklin, and others.

Let's call on and use the talented future leaders of the church! Let's prepare them for their positions by letting them receive the proper experience. Remember, those beginning today will be our backbone tomorrow. I truly believe the brotherhood can help bare the burden of the problems of the young preacher by recognizing and using him in his proper place, AS A PREACHER OF THE GOSPEL OF JESUS CHRIST!

—405 W. Forrer, Cincinnati, Ohio

#### CHRISTIAN FELLOWSHIP (No. 3) —

(Continued from page one)

not enjoy fellowship with God. And therefore I cannot have fellowship with those who thus believe in him.

(2) Not only so, in New Testament times men were required to believe that Jesus is the Christ, the Son of the living God. Jesus said, "Except ye believe that I am he, ye shall die in your sins" (John 8:24). On the day of Pentecost, Peter said, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:36). That is, let them believe this with all the heart. Belief in the divine Sonship and the Lordship of Jesus is therefore essential to being a Christian. In New Testament times no one was recognized as a Christian who did not believe in the divine Sonship of Jesus. Such a one was not recognized as being in fellowship with God and with God's people.

(3) Third, in New Testament times men were required to believe in the resurrection of Jesus from the dead. Hear the apostle Paul: "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou

shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10). This statement makes belief in the resurrection of Jesus essential to salvation. This is so because Jesus was declared to be the Son of God by his resurrection, and men cannot be saved without faith in his Sonship. You cannot believe that Jesus is the only begotten Son of God without believing that God raised him from the dead. The one is proof of the other. Hear Paul again: "Concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord" (Rom. 1:3, 4). If Jesus did not rise from the dead, he is not the Son of God, and our faith in him as such is vain. Therefore, men must believe in his resurrection in order to be saved and enter into fellowship with God.

(4) Fourth, in New Testament times men believed in the inspiration of the word spoken and written by the apostles of Christ. They believed the words of these men to be the words of God himself, delivered through the Holy Spirit. Jesus promised the Holy Spirit to his apostles, to teach them all things, to bring his teachings to remembrance, and to guide them into all the truth. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26). Again Jesus said, "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come" (John 16:13). Now, either these promises were fulfilled, or they were not. If they were not, then the New Testament is nothing more than a good book, of human production. If they were fulfilled, then what the apostles spoke and wrote is the inspired word of the Lord, and is authoritative and binding upon us today. The apostle Paul affirmed that they were fulfilled. He says, "But we received, not the spirit of the world, but the spirit which is from God: that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words" (1 Cor. 2:12, 13). This is what Christians believed in New Testament times. They believed in the inspiration of the words of the apostles. They believed that when men rejected their words, they rejected God, for the words which they spoke were the words of God. Thus, Paul says, "Therefore he that rejecteth, rejecteth not man, but God, who giveth His Holy Spirit unto you" (1 Thess. 4:8).

(5) Fifth, the common faith included belief in the words of the apostles as not only inspired, but also authoritative as the words of the Lord. In fact, they believed in the authority of the word preached by the apostles because they believed it to be inspired. They believed that word to be binding upon them as the inspired rule of faith and practice. Christians in New Testament times believed that the gospel was authoritative as the rule by which their lives were to be ordered and conducted. Thus, Paul says, "And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he

may be ashamed" (2 Thess. 3:14). From this passage it is plain that in apostolic times men were required to recognize the authority of the word of the inspired apostles and to obey that word in order to enjoy Christian fellowship. They could not enjoy this fellowship if they did not obey the word. It may be said that this statement refers only to the words of this one epistle, not to the rest of the New Testament. But why? Why is this one short letter more binding, more authoritative, than the others? Why is it more authoritative than the epistles to the Corinthians? or that to the Romans? or to the Ephesians? The truth is, if this epistle is inspired authority, so are the others that make up our New Testament.

(6) These things, then, made up the "common faith" of which Paul speaks, the faith which was held in common by Christians in apostolic times. This is the faith which they shared, of which they partook, and in which they had fellowship. This is the faith which was essential to Christian fellowship then; and if it was essential then, it is essential now. Thus, if any one does not believe these things, or even disbelieves any one of them, he does not have fellowship with the Father and with his Son. And therefore he does not have fellowship with Christians. The idea that you can have fellowship with someone regardless of what either he, or you, believes is all wrong and contrary to New Testament teaching. You may have fellowship with him, yes; but not Christian fellowship. Christian fellowship is a sharing in a common faith. Some of my brethren think that they can have fellowship with Baptists, Digressives, and others not recognized as members of the churches of Christ; but the fellowship they have with them is not Christian fellowship. More about this later.

b. In the second place, Christian fellowship is a sharing in a common salvation. Jude writes, "Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3). The word "common" in this passage is translated from the same word *koinos* that Paul used to describe the faith. Jude writes of a common salvation, the salvation possessed and enjoyed in common by all Christians. It is the salvation which consists in the remissions of sins. Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:16). And Peter called this salvation "the remission of your sins" (Acts 2:38). This is the salvation had in common by all those who are Christians. All Christians partake of this salvation; they have fellowship in it. But as long as one is unsaved, he cannot partake thereof, and thus cannot have fellowship with the saints. Thus, Christians cannot have fellowship in salvation with the unsaved. If one is outside the sphere of salvation, he is outside the sphere of fellowship, for the sphere of salvation and the sphere of fellowship are identical. Therefore, if we are in the realm of salvation, we cannot have fellowship with those who are outside that realm.

c. Again, Christians are partakers of a heavenly calling. They have fellowship in a calling that is heavenly in nature. The writer to the Hebrews says, "Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus" (Heb. 3:1). The word "calling" denotes

the divine call to be saints considered as an effective call. The "holy brethren" were such because they had been called, invited, to become the children of God, and they had accepted the call. In the Epistles the word always denotes an accepted call, an effective call. Christians are such because they have responded to the divine invitation. Thus, Paul says, "God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1:9). Our calling is to live the Christian life as God's children. It is a heavenly calling because it comes from heaven.

d. Again, Christians are partakers of Christ. The writer to the Hebrews says, "For we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end" (Heb. 3:14). We become partakers of Christ by becoming partakers of the blessings and glories that he has obtained for us and promises us. We are not to think that the meaning is that Christ is divided up among his followers, each one receiving a little bit of him; rather, to partake of Christ is to partake of his benefits and goodness toward us. But note that this fellowship, this partaking of Christ, is conditional. We enjoy this fellowship if we hold fast the beginning of our confidence firm unto the end. That is, if we hold fast the confidence, the faith and trust in the Lord, with which we began the Christian life, and keep it firm unto the consummation of all things. The writer thus implies that if we do not hold fast our confidence, we lose our fellowship in the Lord.

e. Once again, the apostle Peter declares that we are partakers of the divine nature. "Whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust" (2 Pet. 1:4). Peter does not mean that we become partakers of the nature of deity, the nature that belongs to God as God; but he means that we share in his ethical nature. The writer to the Hebrews says, "For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness" (Heb. 12:10). It is God's holy nature that we partake of. We share in the holiness of God. And this is the thought of the apostle Peter. We become holy by escaping from the corruption that is in the world, and so become sharers in the holiness of God.

f. Once more, Paul declares that we are partakers of God's grace. He says, "even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace" (Phil. 1:7). The grace Paul means is of course the grace of God. We share with him and with one another the grace of God. To the Romans he says, "Through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God" (Rom. 5:2). Thus, if I stand in the grace of God and you also stand in the grace of God, we are sharers in his grace and we have fellowship one with another. This is what Paul means. "You all," he says, "are partakers with me of grace." We all share in God's grace, and thus have fellowship in his grace.

#### Conclusion

1. Let us remember now that the word translated "partake" is a synonym of the word translated to "have

fellowship." To have fellowship is to share in something, to share together, to be joint participators. Hence, to be partakers of the things we have mentioned, to have a share in them, is to have fellowship one with another. Let us revert for a moment to the idea of a common faith of which Paul speaks. As we learned, the common faith is the faith that all Christians share. Then, if I have this faith, and you have this faith, we have fellowship one with another. We are joint partakers of this faith. But if I do not have this faith, if I believe something different from you, there is no sharing, and therefore no fellowship. Fellowship exists only when and where there is a sharing together, a sharing in common.

2. Let it be emphasized also that this matter of the common faith is fundamental. In other words, if I do not have this faith, I do not share in any of the other things we have named. I have no share in salvation, in the heavenly calling, in the grace of God, in the divine nature. Possession of the common faith is essential to possession of the spiritual blessings common to all Christians. This faith is absolutely essential to having fellowship one with another. Some people, including some of my brethren, try to tell us that it makes no difference what we believe, we can still have fellowship. These people are dead wrong. It makes a great deal of difference what we believe. If we do not share the common faith of the New Testament, there is no Christian fellowship.

## From the Fields

Kenneth Croxton, Rt. 1, Box 170, Pottsville, Ark., Sept. 7—We were at Mt. Home, Ark. last Lord's Day where we enjoyed the lesson, "Room at the Cross" by Bro. Anderson. One was baptized here Lord's day evening. We ask your prayers. (My sincere apologies for this not appearing in Oct. issue—DMC).

Harley Nichols, Rt. 2, Dover, Ark. 72837, Oct. 7—The church at Pottsville has been blessed with 3 additions, 2 young women and 1 young man. We have a meeting with Bro. Bill Roden, Oct. 11-20. Please pray for us and the Lord's work in this part of His vineyard. Here is my sub.

Hedric D. Laney, Box 81, Temple, Ga. 30179, Oct. 1—Aug. 10-18, we had Bro. Tommy Shaw for a meeting; it seemed everyone enjoyed it; although there were no visible results, we believe everyone was strengthened. His preaching showed no prejudice toward anyone. Our prayer is for all for whom we should pray. Please remember us here when you pray.

Bonnie B. Cayson, 1993 Burnham Ave., Memphis, Tenn., Oct. 1—Since last report we have been busy in the Lord's work, preaching in S. C., Ga., Ala., Tenn., and Ark., and at the congregations on No. Willett and No. Watkins here in Memphis. Bro. Gillis Prince was in a meeting at the Watkins congregation and did some wonderful preaching. We enjoyed Bro. Gatson's preaching at N. Willett; it was food for the soul.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Oct. 18—The Washington, Okla. meeting closed with 2 con-

fessions and good interest. Other congregations cooperated; this was appreciated. Presently we are at Pottsville, Ark. teaching 10 nights on the Revelation; we pray much and lasting good will come. The congregation at Cedar has been good to attend. Brethren, pray for unity. I go next to Fieldstone, Mo. (Nov. 8-17).

Jim A. Canfield, Rt. 1, Box 87-A, Marion, La. 71260, Oct. 14—Since last report 3 have returned to duty, 2 heads of families and one aged brother who had been away a long time. We rejoice here for he is a great help in teaching; he has good knowledge. We march on here; our young men take a leading part. In Nov., I plan to be in Memphis and in Mississippi. Pray for me, brethren.

R. F. McClendon, Rt. 3, Box 73, Walterboro, S. C., Oct. 4—Since last report, one more has been baptized here and our hearts were made to rejoice. We are small in number, but we want to grow. We still owe \$2500 on our building; as soon as we can we hope to be able to help support a preacher in the area. We need very much some radio work done. When this way we ask the faithful to please worship with us. Let us all pray for one another.

B. F. Leonard, 815 W. 3rd, Huntington, W. Va., Oct. 19—We had a real good meeting at Manteca, Calif. with several preachers in attendance, Brethren Paul Nichols, Homer King, Jack Cutter, A. J. Mason, James and Jimmy Winchester, Don King, Jack Lee and possibly others; several congregations were represented, too. It was real good to see all the Kings again. We saw Bro. Ervin Waters at Escalon. Some of the best people dwell at Manteca; may the Lord bless their efforts.

Paul Walker, 3037½ Northgate Dr., Youngstown, Ohio 44505, Oct. 16—Our work here in Ohio and Pa. began last month. Lord willing we will live in this area for several months doing full-time evangelistic work. Since our arrival there have been 2 baptisms and 1 confession. If you have friends or relatives in this part of the country you would like for me to visit, please send needed information. We enjoyed hearing Bro. J. D. Phillips at Greenville, Pa.

Joe Hisle, Rt. 4, Ada, Okla., Oct. 21—It has been some time since I have reported to the OPA. I have finished my schedule of meetings for 1968 and currently am working here. Since last report I have worked with the following congregations: Galey, Okla., 2 baptisms; Washington, Okla., 9 baptisms; Sentinel, Okla.; Longwood, FL, 2 baptisms; Delta, Colo., 1 baptism; Wynnewood, Okla.; Kan. City, Kan., 4 baptisms; also several confessed faults and several were restored. I have certainly enjoyed this and look forward to 1969. I would like to thank the congregations for the support both moral and financial that they have given me. I would like to personally invite all to come and enjoy the meeting here at New Years. I assure you it will be time well spent.

Jack Cutter, 5521 Maine Dr., Concord, Calif. 94521, Oct. 16—The work is progressing exceedingly well, and the Lord is blessing our efforts with visible results. We have been able to organize a congregation composed of five families. Two of these families recently came out of digression. There are three more families who are extremely interested, and we believe they will soon be with us. We are meeting in the Contra Costa Farm Bureau hall on Sundays. Sept. 29 thru Oct. 6, I conducted a meeting in this building. The meeting was well attended and resulted in two restorations, and one has been restored since. This work has just started and the potential good being accomplished is staggering. We appreciate the support of the many congregations across this State. Without their support, this work would not have been possible. Pray for the continued success of this work.

Don L. King, 2200 Corbin Ln., Lodi, Calif., Oct. 16—Since last reporting, we have preached at several of the surrounding congregations and appreciate very much the good attitude of all the brethren wherever we go. We just closed a meeting with the faithful at Escalon, Calif. The congregation to be commended for its effort and zeal. We enjoyed so much the meeting, and the Lord blessed our efforts with one baptism and two confessions of faults. The hospitality and friendliness were without fault. We are to hold a short weekend meeting with 64th Street, Sacramento in January, 1969. We were able to attend a few nights of the meeting in Manteca with B. F. Leonard which we enjoyed. We plan to preach there this coming Lord's Day. Please continue to pray for us and all the faithful.

Murl R. Helwig, Rt. 4, Box 93C, Joplin, Mo., Oct. 13—This is my first time to report in the O. P. A. I have only been associated with the Church of Christ for a short time. I was previously a minister in the Christian Church. In the short time I have been in the brotherhood, I have baptized one and restored four. I am ready and willing to work for the Lord. I am making plans for full time work in 1969; if you need me for work in your area, please contact me as soon as possible. Pray for me as I labor for the Lord.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Oct. 15—The work at Modesto is going well. We are happy to have the opportunity to live among and work with such fine brethren. Please note our new address. When you come our way please stop and visit; our phone is (209) 526-4463. The meeting at LaGrange, Ga. (Oct. 5-13) was well attended. A number of other congregations from four states assisted and encouraged us. There were 6 confessions, I believe. I made my home with Bro. and Sister E. H. Miller who are wonderful hosts and so hospitable. At present the Houston, Tex. meeting is in progress. We began last evening with a fine crowd. We anticipate a good meeting; we regret that Jimmy Franklin could not stay for the whole meeting here (his home), but rejoice in that he was able to leave today for the Lord's work in Ore. and Wash. in a number of meetings. I go next to Frederick, Okla., then home to Modesto. Please pray for our efforts.

Melvin Blalock, 5927 N. Francis, Okla. City, Okla., Oct. 21—The Christians in the Okla. City area have recently had the pleasure of hearing brother Tommy Shaw preach in a meeting at N. W. 21st. We had good local attendance as well as a few coming from a distance. I believe all Christians who attended the meeting can say they received some spiritual benefit from it. I, as a Christian, received admonition and as a preacher of the gospel, more knowledge of how I might help the cause of Christ. I was not able to hear the closing because I began a short weekend meeting in McAlester, Okla. The meeting was just one of a number that the McAlester congregation has planned. These brethren are to be commended in their efforts to spread and build up the faith (Romans 10:17). "So then faith cometh by hearing, and hearing by the word of God." We would all do well to follow the examples of these brethren and strive to spread the word of God, which leads to faith. If other churches would be interested in these short meetings, I would appreciate being given the opportunity to preach for you. It is my desire to preach the gospel to you and also to become acquainted with those who are laboring in the vineyard of the Lord. Let us continue to be steadfast in the faith.

J. Wayne McKamie, Rt. 1, McGregor, Tex., Oct. 15—Our last work in Calif. was with the Covina congregation. This was a very enjoyable work; indeed we had expected nothing else. Bro. Don McCord, with whom we had hoped to visit, was away in meetings but we enjoyed his family very much. Jerry Harris was there throughout the meeting; he and his family were a great help and certainly did all they could to make our stay

enjoyable. The Morrrows and all the fine folks there were very hospitable. One very dear person was restored during the meeting. On the way home we preached in Midland, Andrews, San Angelo and in Eola, all in Tex. It was good to see brethren with whom we have worked so much in years gone by. Since returning home we have had a splendid meeting with Bro. Lynwood Smith. He was at his best and our lives were blessed by such preaching. The work here continues. Chester Spoons, Joe Norton, and I share in the teaching of the people in this area. Indeed we are fortunate to have Joe and Chester here all the time. Beginning in Oct., I plan to be with the Beech Street congregation in Ft. Worth each third Lord's Day. Dec. 25-29 we are to be in Earlytown, Ala. for the New Year's meeting. Please take notice of this and plan to attend.

Tom Lehmann, 405 W. Forrer, Cincinnati, Ohio 45215, Oct. 1—The work at Sharonville continues to progress. We regret our work ends here in November. There is much work to be done in this area, and may God bless every effort made by the brethren here! We have preached here at home, at Richmond, Ind., and attended one night of Bro. Gillis Prince's meeting at Walnut Grove, Kentucky since last report. This week, we plan to attend part of Brother Arthur Wade's meeting at Blue Springs, Kentucky. Brother Miles King will begin a meeting at the West Chester congregation the 11th. We go to Lebanon, Mo. from here. We had a very good meeting there this summer. We learned to love the brethren there, and now look forward to working with them for a year. We have time for meeting work in 1969. We are looking forward to a good year. Pray for us often. Let us pray for, and encourage all the brethren!

Jim Hickey, Rt. 1, Box 117-B, Arvin, Calif., Oct. 18—The work here is gaining momentum. Two weeks ago one man was baptized into Christ and his wife was restored to duty. This week I talked to a man who was converted recently on the communion and teaching questions as a result of our radio sermons. As a result of our door to door work two families have been coming regularly. The wives are members of the Church and their husbands have already talked about being baptized. Bro. Don Presley has been going with me in our canvassing work. Just about every house in this community of 5000 has been called on. Now I plan to contact those whom we did not find at home the first time. We have also been using our correspondence courses to good advantage here. Because of some of the opportunities that are coming our way we are hoping to establish a congregation in Tehachapi. It is a community of about 7,000 people, 30 miles from Arvin. We have been in contact with five families there. Pray for the Church.

Homer A. Gay, Jr., Phillipsburg, Mo., Oct. 15—The congregation here at Lee Summit is still progressing in love and peace as usual. Although we have different ideas and opinion on some things we still work together in the closest harmony I have seen in any congregation. I hope to see the liberal movement brought to an end. If only the congregation would investigate the preachers they call and then refuse to use those who hold liberal ideas I believe it would do much in keeping them in line. I appreciate the good job you have done with the paper. Keep up the good work.

(Note: This report was taken from a personal letter to me; I don't feel that Bro. Gay, Jr. would object to my sharing it with our readers. Especially what he says in compliment to the Lee Summit, Mo. congregation needs to be echoed from every church in this land. May God bless such a congregation—this congregation in years gone by was the home of such men as Brethren Homer L. King, Homer A. Gay, Chester B. King, Clovis Cook and others; their works live on as do the good works of brethren still numbered there. The writer of this report is the "Sonny Boy" referred to in the article "The Teaching Question" continued in this issue.)DMC

Our purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

# OLD PATHS ADVOCATE

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.'" (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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LEBANON, MISSOURI, DECEMBER 1, 1968

No. 12

## WILL A MAN ROB GOD? (No. 1)

By Paul O. Nichols

"Ye have robbed me" (Mal. 3:8). Thus came the awful indictment of God against His people, the children of Israel. But surely no one would think of stealing from the Lord—and yet it was true. They had robbed God!

The people seem to have asked in amazement, "Wherein have we robbed thee?" (Mal. 3:8). God answered, "In tithes and offerings." And then He added, "Ye are cursed with a curse: for ye have robbed me. . ." (Mal. 3:9).

Today there are many members of the church who are guilty of this same sin, and yet seem totally unaware of their guilt. Some of these same ones are just as honest as they know how to be in their everyday affairs, but yet are still guilty of cheating and stealing from God.

### Love, A Scriptural Motive For Giving

We are told in the scriptures, "God so loved the world that he gave his only begotten son. . ." (Jno. 3:16). Also, "Christ loved me and gave himself for me. . ." (Gal. 2:20). Again we read, ". . . Christ also loved the church and gave himself for it" (Eph. 5:25). The apostle Paul instructed the Corinthians in proper Christian giving, and referred to it as "the proof of your love. . ." (2 Cor. 8:24). One who loves enough will give enough.

### Covetousness Condemned

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers . . . nor thieves, nor covetous . . . shall inherit the kingdom of God" (1 Cor. 6:9, 10). All Christians should realize that the proper attitude toward money is essential to salvation. To fail to understand this is to be deceived. "The love of money is the root of all evil" (1 Tim. 6:10).

The Bible classifies covetousness with the worst of sins (1 Cor. 5:11), and concerning a man who is a brother in Christ, if he is covetous, with him we are not to "keep company" nor to even "eat" (1 Cor. 5:11). The word "covetous" means "greedy, grasping" (Webster's 20th Century Dictionary).

### Liberalism Commended

One day Jesus had occasion to be at the temple in Jerusalem where He taught the people. He took a place near the treasury and noted the contributions of the

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## THE TEACHING QUESTION (No. 4)

By Homer A. Gay

We come to the public work now. There is a public work to be engaged in and thus we place it over here. There is a duty, a responsibility here. Let me read now from Matthew 28:19 to 20 and notice the responsibility that is placed here upon the church. "Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them" (i. e., those who have been baptized) "to observe all things whatsoever I have commanded you." Here is a point that I would like to stress. We have shown that it is the duty of the parents to bring the children up in the nurture and admonition of the Lord, and that is a homework over there. Those who are not old enough to obey the gospel are not charges of the church. The ones to whom the Lord said to preach the gospel are those who can hear, believe and obey the gospel. Now He said, "Go preach the gospel to every creature." That is, to those who are eligible, to those who are not members of the church but who are old enough to learn and understand and obey the gospel. If it is the duty of the church to teach them, not only to teach them, but to baptize them, then it is the duty of the church to teach the Christians, those who are baptized.

Now let us notice over here those who have not obeyed the gospel, who are too young, those who are not old enough to actually learn the teaching of the Word of God in the sense of putting it into practice or obeying it. It is the duty of the parents to teach them. We have learned that it is the duty of the church to teach all of the eligible, all of those who are old enough to learn and understand the Word of God and obey it, and to baptize them, and to teach those who have been baptized. Now I want to ask you a question here: who is left to send to the Sunday School class? Who is left to go into that class? If it is the duty of the family, the parents, to teach those who are not old enough to obey the gospel, if it is the duty of the church to teach those who are old enough to obey the gospel and to teach those who have obeyed the gospel, who is left to go into the Sunday School? We can see that. Yes! There we have God's plan, God's arrangement on the matter. But we are not through.

In II Timothy 2:2 he said, "And the things that thou hast heard of me among many witnesses, the same, thou to faithful men, who shall be able to teach others

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## CHRISTIAN FELLOWSHIP (No. 4)

By G. S. H. Wilkins

1. There are certain points that we want to stress again and again in these lessons, because there is widespread misunderstanding concerning them in the brotherhood. This misunderstanding is due in part to a lack of adequate sound teaching on this subject. Preachers have spent so much of their time preaching on such subjects as baptism, the Lord's supper, and the one church, that they have had no time for study and preaching on this all-important theme of Christian fellowship. Again, misunderstanding is due in part to the fact that an unscriptural phraseology has been adopted in reference to this subject, at least in reference to many phases of it. The use of unscriptural words and expressions conveys unscriptural ideas; and if these words and expressions are used often enough, the unscriptural ideas conveyed by them become engrained in our minds and our thinking. I am afraid that this is what has happened in many cases. By stressing the truth on certain points we hope to clarify our thinking along these lines.

a. Let us observe first of all that Christian fellowship is not simply a physical relation or association, but a spiritual relationship. Many people think that because they are, or have been, physically associated together, they have had fellowship. They may indeed have had fellowship, but it is not the fellowship described in the Scriptures. We must remember that Christianity is a spiritual religion, and that therefore all of its relationships are primarily spiritual.

b. I wish to stress also the scripture truth that Christian fellowship is primarily and first of all fellowship with the Father, Son, and Holy Spirit. It is a relationship that obtains between Christians and the members of the Three. It is because Christians are thus related to the Father, Son, and Holy Spirit that they are related to one another in fellowship. No fellowship is worthy of the name "Christian fellowship" if it is not above all fellowship with the Lord.

2. In this lesson there are two points that we want to study. First, what is the realm of Christian fellowship? Where is it enjoyed? What is the sphere of it? Second, how is Christian fellowship manifested? How do we show that we have fellowship one with another?

## I. The Realm of Christian Fellowship

1. The apostle Paul declares that Christian fellowship is experienced and enjoyed in Christ. He says that the "mystery of Christ" is to the effect "that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel" (Eph. 3:6). Note the expression that he uses. He declares that the Jews and the Gentiles are "fellow-partakers of the promise in Christ Jesus." The expression "fellow-partakers" is from the word *sunmetocha*, which is from *sun*, together, and *metochos*, sharing in, partaking of. As we have seen, *metochos* is a synonym of the word *koinonia*, the word most commonly translated "fellowship." Paul means that Jews and Gentiles alike share in the salvation promised by the Lord God. They have fellowship in the possession of salvation. And this promised salvation is found "in Christ Jesus." Thus, they have this fellowship in salvation "in Christ Jesus." The realm of Christian fellowship is "in Christ."

a. The expression "in Christ Jesus" is not to be understood literally, since we cannot literally be in Christ. Paul and other writers often speak of our being "in Christ," but they do not mean that we are in Christ's literal body, since this is impossible. The expression is a figurative expression, meaning "in union with Christ." Thus, Paul means that we have fellowship one with another in union with Christ. It is by virtue of our spiritual connection with Christ, our being joined to the Lord, that we experience fellowship with him and therefore with one another. Salvation is "in Christ Jesus," that is, in union with Christ. Paul says, "Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2:10). Since salvation is in Christ, all who are fellowpartakers of this salvation are in fellowship one with another. All who are joined to the Lord are thereby joined to one another.

b. Paul further declares that to be "in Christ Jesus" is to be in his spiritual body. All who are "fellow-partakers of the promise in Christ Jesus" are also "fellow-members of the body." The "body" Paul means is the body of Christ. Not his physical body, but his spiritual body. "There is one body" (Eph. 4:4). And this one body is composed of all true baptized believers. Listen to Paul again: "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For by one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit" (1 Cor. 12:12, 13). Thus, since fellowship is in Christ and all who are in Christ are fellow-members of His body, it follows therefore that fellowship is in Christ's spiritual body. All who are in the one body, are members of the one body of Christ, have fellowship one with another, since they share in this spiritual relationship and partake together of the divine gift of salvation.

c. The use of the expression "in Christ Jesus" is not a tautological repetition of the expression "fellow-members of the body." Of course, to be in Christ is to be in His body, the one spiritual body, as we have just seen. But Paul is emphasizing the fact that fellowship as "fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise" is enjoyed in virtue of our union with Christ Jesus. It is their union with Christ that makes the totality of Christians the body of Christ. If I am united with Christ, I am a member of his spiritual body; and therefore I have fellowship with all others who are united with him, since we all share together in the blessings that are obtained in him.

d. It follows, then, that no fellowship is possible between baptized believers, those who are in Christ, and those who are unbaptized and so are out of Christ. Paul declares that it is baptized believers who are in Christ. He says, "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ" (Gal. 3:26, 27). Now, fellowship is obtained in Christ. But we are baptized into Christ. Therefore baptism is essential to the obtaining of fellowship. Since fellowship is in Christ, and the only way to get into Christ is to be baptized into him, therefore the only way to get into the fellowship is to be baptized into Christ where fellowship is. The same thing is taught in the second chapter of Acts.

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## A BENT TWIG (No. 3)

By Tom E. Smith

We have concentrated our thoughts in Abraham, who has been called "Father of the faithful," and he is well-called since in him we first see clearly a man who lived the life of such faith as is counted "for righteousness" (Romans 4:3).

Now, we want to consider Sarai, his wife. See Genesis 11:29. Her name was changed as Abram's name was changed to Abraham (Genesis 17:5). Sarai's name was changed to "Sarah" which means "Princess." "And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her" (Genesis 17:15-16).

Every wife and mother should study the life of Sarah, as every husband and father should study the life of Abraham; for they are the key to a perfect and happy home.

Sarah, in her old age, became the mother of Isaac (Genesis 21:1-5). She was about 90 and Abraham 100. Her faith is commended by Paul in the book of Hebrews. "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable (Hebrews 11:11-12).

The apostle Peter shows the analogy between Sarah and the Christian wife, as it pertains to her relationship and responsibility to her own husband. For brevity, please turn and read I Peter 3:1-7. I quote verses 5 and 6 for emphasis: "For after this manner in the old time the holy women also, who trusted, in God, adorned themselves, being in subjection unto their own husbands: Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement."

In I Timothy 2:8-15, the same principle is set forth. So please study these scriptures carefully and prayerfully. They will prepare our minds for a splendid article we have selected for our next titled, "God Arranges the Home." Watch for it.

## THE BIBLE AND PEACE

By Tom Lehmann

In the June issue of *Old Paths Advocate* appeared an article, "If Law is Relative," submitted by this writer. In that article we learned that the Law of Christ is absolute, and that God demands unity on points of law. As a continuation of our thoughts, we at this time would like to study "The Bible And Peace." Briefly, we wish to consider each Greek word that is translated "peace." It is our purpose to show that Bible peace, when used to denote the relationship between Christians, is equivalent to unity.

First, we want to consider the Greek words that are translated "peace," but do not apply to the peace that is to exist between brothers in Christ. Using W. E. Vine's *Expository Dictionary of New Testament Words* we site the following:

1. SIGAO . . . signifies (a) used intransitively, to

be silent (from *sige*, silence) . . . (b) used transitively, to keep secret, Romans 16:25, "hath been kept in silence."

2. SIOPAO . . . "To be silent or still; to keep silence . . ."

3. HESUCHAZO . . . "signifies to be still; it is used of holding ones peace, being silent . . ."

4. PHIMOO . . . "to muzzle, is used metaphorically in the Passive Voice, in Mark 4:39 'Be still.' See muzzle."

The above Greek words translated "peace" in the New Testament do not apply to the "peace" that is to exist between brothers in Christ. According to Vine, the word "peace" is used only four more ways.

We will now notice its use in relationship to "peace" between brethren. Please note the following:

1. EIRENE . . . "(a) Harmonious relationships between men, Matt. 10:34; Rom. 14:19; (b) Between nations, Luke 14:32; Acts 12:20; Rev. 6:4; (c) friendliness, Acts 15:33; I Cor. 16:11; Heb. 11:31; (d) Freedom from molestation, Luke 11:21 . . . (e) order, in the State, Acts 24:2 . . . (f) the harmonious relationship between God and man, accomplished through the Gospel. Acts 10:36; Eph. 2:17; (g) the sense of rest and contentment consequent thereon. . ."

The word EIRENE (above) is translated "peace" in Matt. 10:34 and Romans 14:19. Let us consider both verses. Jesus said in Matthew, "Think not that I am come to send peace (a harmonious relationship between men), or earth: I came not to send peace by a sword." So then the world will never exist in peace, a harmonious relationship! But, when you apply this term to the Christian, as in Romans 14:19, we see a much different picture. "Let us therefore follow after the things which make for peace (a harmonious relationship), and things wherewith one may edify another." In other words, according to Vine's definition, Christians must follow after the things which bring harmony. (See definition "a" above).

The verb form of *eirene* is EIRENEUO. Vine says, "primarily, to bring to peace, reconcile, denotes in the New Testament, to keep peace or to be at peace. . . ." We have already learned to be at peace as Christians, means to be in a harmonious relationship; so to "keep peace," or "be at peace" means to be in unity!

Another verb translated "peace" is EIRENOPOIEO. "To make peace (*eirene* and *poieo*, to make), is used in Col. 1:20."

The Adjective EIRENIKOS, "akin to A. (*eirene*, T. L.), denotes peaceful. It is used (a) of the fruit of righteousness, Heb. 12:11. . . (b) of "the wisdom that is from above." Note: in I Tim. 2:2 A. V., HESUCHIOS, quiet, is translated "peaceable" . . ."

According to Vine, these are the only ways the word "peace" is used in the New Testament. Vine, being a recognized authority on Greek words, shows us that when the word "peace" is used to denote the relationship between Christians, the relationship is to be harmonious in nature!

But, we would not let Vine be our only reference on this matter. We now take you to *Young's Analytical Concordance to the Bible*, Page 736. Concerning the Greek word EIRENE, which is translated "peace," Young gives this definition: "Unity, Concord." He then

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### THIS AND THAT

**Sister Elizabeth Byford passes** — It is with deepest regret that we must chronicle the passing of one so loved and needed. She passed from this life in the morning of Nov. 22, at her home in Waco, Tex. A tribute and complete obituary will be in our January number.

**Subscriptions** — A preacher-brother wrote just lately: "I announced the *Old Paths Advocate* last night and was surprised at the number of people who were not getting the paper or whose subscription had expired." With this note this brother sends a good list of subscriptions. I wish that in every congregation in the land some brother would just mention the paper as did this brother. The paper needs subscribers, and we believe the paper has something to offer to those who subscribe.

**Coming soon** — Yes, coming soon, beginning with our next issue (Jan.) is our series on the denominations. The first by Ronny F. Wade deals with the Jehovah's Witness sect. Other articles are being prepared by various brethren in our land. We plan articles on the plan of salvation, the worship, evolution and other aspects of modernism, church government and discipline. Are there those whom you know who need this kind of teaching? If so, won't you please subscribe for them?

**Sharing with you** — The following is an excerpt from a letter written by a brother lately of Chicopee Falls, Mass., but now of Penna.: "Just read Bro. Ellis Lindsey's article "Liberalism Unmasked" and must say it is good. I have enjoyed reading *Old Paths Advocate* since it was sent to me a few months ago. It is good to learn that others are seeing the inconsistencies of some of the writers of our day. I had thought that perhaps I was reading others through biased eyes—. Rom. 14 is a chapter they have wrestled with and will not face up to its teachings. I had that same problem with the intelligentsia in New England. Our reputation as being students of the Word is, I am afraid, passing away. Believers just do not "have time" for study."

**My sincerest apologies** — Through an inadvertent error in the Nov. issue, the name of Bro. Herbert Marlowe, Jr., Pine Hill Farms, Newberry, Fla. was listed under "My Position on Carnal Warfare." My sincerest apologies are extended to him here and by way of personal letter.

**Samples** — To a long list of preachers and congregations every month we send a bundle of samples. We hope those receiving them will see that others read them, and will, if they can, send subscriptions. We will appreciate this and be grateful.—Don McCord

### OUR HELPERS

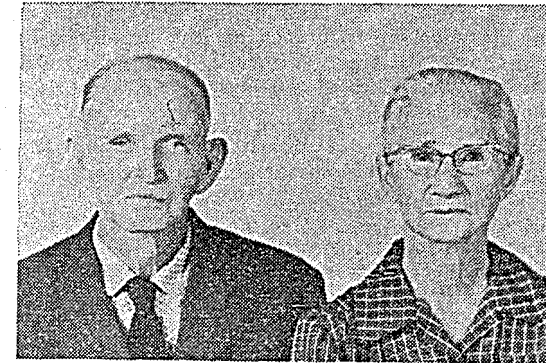
You will find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number of subs sent. We express again our appreciation for your continued interest in behalf of this journal. Please check the following and report any errors to us immediately.

Mrs. A. J. Bunderson—15; Elizabeth Byford—10; Johnny Elmore—9; Mattie Lloyd—5; Tim Dougherty—5; Tom E. Smith—4; Edwin Morris—4; Clovis Cook—3; Alton Bailey—3; Raymond Little—3; L. A. Anderson—3; Royce Garman—2; Miles King—2; Mearl Van Stavern—2; Frank Boyer—2; Wilbur Williams—2; E. O. Evitt—2; Neoma McCracken—2; Pete Howard—2; Wayne Sutherland—2; Hallin Lockard—2; Hugh Bentsch—2; Valle Stone—2; Cecil Sherwood—2; Ray Pafford—2; H. T. Young—2; Arvel Brumfield—1; Phil Kelley—1; W. A. Harless—1; Joe Koller—1; Wm. Martin—1; Mrs. W. W. Bates—1; Frank Meents—1; Charles Jameson—1; Earl Helvey—1; Mrs. L. Wilson—1; Minnie Tipton—1; Mrs. Viola Hopkins—1; James Vannoy—1; Ralph Meents—1; Russell Phillips—1; Barbara Cole—1; A. H. Cutter—1; James Walters—1; Arthur Wade—1; Dennie Whitt—1; Clell Kendrick—1; Don Krider—1; David Earl White—1; Tom Rose—1; C. R. Willingham—1; Ethel Chancellor—1; Ruth Burns—1; Elmer Lucas—1; Carl Oettle—1; Maudie Gilyard—1; Ethel Parks—1; Lorene Link—1; David Gilley—1; Joel Broseh—1; Robert J. Keesee—1; Betty Aldridge—1; D. I. McConnell—1; H. A. Sifford—1; Pat McCracken—1; Alma Lamkins—1; John Roberson—1; W. D. Goodgion—1; Pearl Hembree—1; W. B. Thomison—1; Ronny Wade—1; Verla Terry—1; A. D. McNeil—1; W. H. Weeks—1; Howard Sharp—1; Jack Mansfield—1; Miles King—1; Lyle Padgett—1. Total—146

### NOTICE — FROM DAVIS, OKLA.

We, brethren meeting at 3rd and Atlanta, Davis, Okla., wish to inform readers of the following: A new industry is to be in operation here by April, 1969; the Chamber of Commerce is buying a 76-acre tract of land for more industry. There will be excellent opportunity for jobs; we have a good school system, and a number of recreation areas. We are centrally located, with a number of good congregations nearby. We are in need of those who would help us build up the cause here; we plan to remodel our meeting house soon. We would be happy to have those interested write for more information. Address the church of Christ, 3rd and Atlanta, C/O Harold Deatherage, Rt. 1, Davis, Okla. 73030.

### A TRIBUTE



JOE AND MOLLIE ELMORE

Sixty-two years ago, a young man of nineteen and a young lady of eighteen merged to form a corporation. This corporation grew to three and one-half times its size in the next twenty-seven years; four girls and three boys, six of whom are still living.

This was not a rich corporation from the monetary view but wealthy in other ways. The couple never had earthly wealth but had much to give to their fellow man. No one around them ever suffered from hunger; no one was ever turned from their door who needed lodging and rest and a meal.

Many a bearer of glad tidings, evangelists of the sweet gospel stayed in their home and were given a cool glass of water and hospitality. The food may not have been fancy at times but it was well prepared by skilled hands.

The husband and father of this family provided for the spiritual needs—a place to worship, even if just at home.

If you visit that home today you will find warm hearts which have been aglow over the years; hands that know what it is to labor; knowledge that can discern the signs "of the time;" generosity that is unsurpassed; exhortation that can turn wayward feet to the paths of righteousness. The children of their household have arisen to "call them blessed."

You will also find them in the house of the Lord when the church meets, where they are an inspiration to God's people. They would be more comfortable at home but make themselves expendable for the Lord.

I remember my first dreams were centered around this brave old couple. My childhood prayer was that I would be blessed to have them many years. They are far down the road of life now and I would imagine that life is growing more golden each day.

I pay my tribute to them, my parents, on their sixty-second wedding anniversary.—Glenn Elmore

(The worthy subjects of this tribute are Brother and Sister Joe Elmore, 408 "K" St., N. W., Ardmore, Okla. It has been my pleasure to be a partaker of their home blessings along the way, and such will always be held in fondest memory. Long before I knew them, they were working with and worshipping with the people who were in later years to become the maternal

grand-parents of my own children; I feel therefore their lives have touched closely ours. Their children, all Christians, who "arise to call them blessed" are J. D., an elder in the Healdton, Okla. congregation; Glenn, the author of this tribute; Johnny, an evangelist who preaches all over our land; Eva Tate; Vera Morris and Floye Elmore. Willie died in her teens. Sixty-two years—what an example these two are in a world of divorce and broken-homes! May their kind increase more and more.—Don McCord)

### THE WADE-KNIGHT DEBATE

This discussion was held Oct. 24-25 in Tulsa, Okla. The first night was in their building and the second was in ours. Pretty fair crowds attended both nights. Bro. Paul S. Knight, publisher of the *Church Messenger* for well over thirty years, affirmed the first night and Ronny Wade affirmed the second one. With all due fairness to Paul Knight, he seemed to be completely lost, for he was so sure that he had Ronny's approach to the question anticipated, but obviously he did not. He affirmed a proposition that no man on earth can prove by the Bible. His position was, of course, that the cup is the fruit of the vine, and that the word cup is used figuratively in connection with the Lord's supper without exception. Bro. Knight just simply could not meet Bro. Wade's affirmative for he sounded like he had his negative arguments prepared even if they did not fit. Ronny put up Scripture after Scripture, argument after argument that Bro. Knight never touched. With all due respect to this man who has been preaching the gospel for over forty years, and has been publisher of a brotherhood paper for well over thirty, I will have to say that I was sorely disappointed in him. Bro. Knight knows the history of the division on the cups, having heard and read many debates on the question. He was no match for Ronny; for number one, he did not have the truth; and number two, he could not meet the man.

On the public platform of polemics Ronny is no ordinary foe. When called upon to meet the opposition on these matters you may rest assured that Ronny will soundly meet the issue, and grace the pulpit with poise and dignity while he does it. Kenneth Avery moderated for Bro. Knight, and this writer for Ronny.

—Clovis T. Cook

### "THE NEW MORALITY"

By Jerry Dickinson

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day Noe entered into the Ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from Heaven and destroyed them all" (Luke 17:26-29).

There is much speculation in the secular world as well as the religious world today over what is termed the "new morality." The ideas, values, goals, and morals

of this generation are seemingly thought new and modernistic by the secular and so-called religious leaders of today, who are appalled by the philosophies of free love, pleasure now, atheism, and superfluity of obscenity and vanity.

Not so; history shows the "new morality" to be indeed as old as sin. Will man ever learn? Does he not know that "There is a way which seemeth right unto man but the end thereof are the ways of death" (Prov. 14:12); and "The wages of sin is death" (Rom. 6:23)? Man's immorality always leads to his destruction.

After man's fall in the Garden of Eden the men of the earth waxed worse and worse in sin, transgressions, and immoralities. God repented, or was sorry, that he had made man and decided to wipe him off the face of the earth. Only eight souls were saved.

God rained fire and brimstone on Sodom and Gomorrah because of their iniquities.

The great Babylonian Empire fell because God's laws were trampled. One of the main reasons for the fall of the Roman Empire was the decline of morals—the abating of ethical and spiritual values.

No, lasciviousness is not new. Paul prophesied that perilous times would come. Men would be lovers of themselves, unthankful, unholy, without natural affections, disobedient to parents, incontinent (without self-control and restraint regarding sex), and truce-breakers (dishonest).

Brethren, let us beware lest, being led away by the error of the wicked, we fall. Yes, the "new morality" has even invaded the Church. No matter what some may say, it is still the same and it is still there.

If some would call licentiousness broadmindedness it still remains licentiousness. If one decides to term looseness in morals liberalism, it is still immorality. Just because the world changes doesn't mean Christians change. Paul said for the women to adorn themselves in modest apparel not in modern mod styles that are not even worthy the title apparel. We are told to be pure in speech, not with a tongue spotted with vanity. We are told to be pure in heart, word, and deed always.

Let us not conform to the world's "new morality," but let us hold our convictions steadfast and conform to the world to the law of God. Let us turn the world upside down (Acts 17:6).

—13378 Knollcrest, Houston, Texas 77015

### NEWS FROM AFRICA

The work here is still progressing at a fast pace. There are approximately 210 congregations and new ones are being planted all along.

Bro. Criswell and I finished our scheduled studies on Nov. 8, but we will conduct 2 more studies in new areas this year in an effort to establish 2 new congregations. One will be conducted near Monkey Bay (near the southern tip of Lake Malawi), the Lord willing. We are conducting this because a young man attending in Blantyre was born and reared there and his people are anxious for the church to be planted in their village.

It is much easier to establish a new congregation here than it is in the States because most of the Africans live in villages, and by conducting a week's study in a village a preacher or preachers can usually baptize enough people to start a new work. Often many attend who are not members of the body of Christ; this is a distinct advantage.

Bro. Criswell and I preach at a different congregation "in the bush" almost every Lord's Day, and still there are many congregations we cannot get to in the course of a year. We try to go into all the different areas several times each year as it would be impossible to preach at every church. Sometimes we drive 70 to 80 miles one way to fill our preaching appointments. I have preached in Blantyre one time since I arrived July 7 because the need is so great in the village churches.

The first house should be finished in about 2 weeks. It is a modest but very attractive house and we are very pleased with it. We thank the churches so much who have made this house possible by their generous donations and prayers.

The need for a meeting house in Blantyre is very great as the church meets on Bro. Criswell's front porch and this place is very hard to find for many of the Africans. We hope to build a modest but adequate building here soon. We enjoy the work here, and my family and I only hope that we can have some small part in helping the church grow in this country.

—David Macy, Box 573, Blantyre, Malawi

### GOOD NEWS FROM MONAHANS, TEXAS

Bro. Jimmie Smith from Brookhaven, Miss. is doing extended personal work here; this is made possible by support from the following congregations: Lawrence Rd., Wichita Falls, Tex.; Clements St., Odessa, Tex.; and Terrel St., Midland, Tex. Potential for growth is very good here; if you know of those in the Monahans, Kermit, Pecos or Ft. Stockton, Tex. areas who would be interested in the truth, please send names and addresses to: James Vannoy, 408 S. Ike, Monahans, Texas.

### THE CHURCH DIRECTORY

The Church Directory is selling at \$1.00 each, or 10 for \$9.75. There are not a great number left and when they are sold, there will be no more until 1970. If you need a Directory, I would advise you to order now.

I keep getting inquiries about places of worship in the CHICAGO, ILLINOIS area. If you are meeting and have scriptural worship, whether in a public place or in a home, please let me know at once. There are some living there who are not church leaders, but who would like to worship with you. If you let us know, you will have others to worship with you. If you do not let us know, you may be responsible for someone losing his soul. Do you know of anyone meeting in or near ANCHORAGE, ALASKA, if so please let me know. It is very vital that we have this information. Send information and orders to Ray Asplin, 2440 SW 54th Street, Oklahoma City, Okla. 73119.

### OUR DEPARTED

**Ferguson**—Sister Laura Ferguson, Richmond, Ind., was born in Lawrenceburg, Tenn., April 13, 1877 and departed this life June 13, 1968 at the age of 91 yrs., 2 months. Surviving are 2 daughters, Delphia Roberson, Richmond, Ind., and Flora Waddy, Nashville, Tenn.; 11 grand children and 123 great grandchildren. She had been a member of the Lord's church for 54 years. Bro. Dennis Smith officiated.—John Roberson

**Reynolds**—Sister Julia Alice Reynolds was born Nov. 21, 1887 in Wilson Co., Tex.; passed away Sept. 13, 1968 at Floresville, Tex. Brother Henry (Dan) Griffin was born Aug. 3, 1883 in Atacosa Co., Tex.; passed away Oct. 7, 1968. This couple was married for 61 years. They had been members of Fairview, Tex. congregation where G. C. Harrell used to preach; Clovis Cook preached his first meeting there in 1936. They were faithful in attending to public worship until their health failed. Four daughters survive, including Eupha Buffington, Austin, Tex., and numerous grandchildren and great grandchildren. Both funerals were conducted by Bro. C. O. Etheredge; singing was by members of the family. They were laid to rest in Fairview cemetery.—A. Fentrup

**Fenter**—Bro. A. W. Fenter was born April 30, 1888 in Jack Co., Tex., the son of W. and Mattie Peterson Fenter. He was married to Della Ferguson, March 13, 1930, in Okla. Surviving are the widow, one step-daughter, Mrs. Joe Shawn; 3 grand children and 3 sisters. Bro. Fenter was a member of the North Side church, Jacksboro, Tex. for 66 years. He was my friend and neighbor for 63 years and we have been brothers in Christ for 35 years. He has been the backbone of the church all the time; we will miss him very, very much. A host of friends attended the services from 9 congregations. Bro. C. S. Holt, Waco, Tex. officiated at the services at Hawkins Funeral Chapel, Jacksboro; burial was in Oakwood cemetery. Bearers were Mark and Robert Fenter, Joe, Loyd and Edward McAnear; and Jerry Cansler.—Elbert McAnear

**Adams**—Thomas Adams, age 51, departed this life Oct. 20, 1968. He had been ill for many years. Tommy was a good man. He was a member of the Chapel Grove Church of Christ which is located near his home in Summertown, Tennessee. We all loved and respected him because of his humbleness, patience and courage. He was well acquainted with pain, sorrow and grief while he lived, but like his blessed Lord, he seemed to grow stronger and the fiber of his character developed with each new hardship. A large crowd attended his funeral. Several preachers from neighboring denominations were present to pay their sincere respect. I could not help but think as I stood by Tommy's silent grave, that the preachers present could not agree on many things, but on one thing we could agree—and did—without exception and that was this: Tommy Adams was a good man. He is survived by his wife; mother; 5 children; 2 grandchildren; and 6 sisters. John Fisher and I conducted the services.—Paul Walker

### CHRISTIAN FELLOWSHIP (No. 4) —

(Continued from page two)

We read, "They then that receive his word were baptized: and there were added unto them in that days about three thousand souls" (Acts 2:41). Then again we read, in the very next verse, "And they continued stedfastly in the apostles' teaching and fellowship" (Acts 2:42). They continued in the fellowship. Therefore they were in the fellowship, for they could not continue in it unless they were in the fellowship. But how did they get into the apostles' fellowship? They were "added unto them." But who were added unto them? They that received the word and were baptized. Hence, they were added to the fellowship of the apostles by baptism. None of those not baptized for the remission of sins was in the fellowship. Thus, Christians cannot have Christian fellowship with those who are not members of the one body of the Lord Jesus. In spite of the fact that some claim that they can have fellowship with those out of the body of Christ, it simply is not true.—(To be continued)

### THE BIBLE AND PEACE —

(Continued from page three)

lists about 81 verses where EIRENE is used. Let us notice a few of these verses.

We first call your attention to the addresses Paul makes to the congregations and individuals we will list. In each letter, Paul addresses the receivers by wishing them "peace" (unity, concord, according to Young). As we consider each verse, we will add the symbol "(u.c.)" to signify Young's definition, "unity, concord." Romans 1:7, "To all that be at Rome, beloved of God, called to be saints: Grace to you and peace (u.c.) from God our Father, and the Lord Jesus Christ." Again, I Cor. 1:3, "Grace unto you, and peace (u.c.) from God our Father, and from the Lord Jesus Christ." II Cor. 1:2, "Grace be to you and peace (u.c.) from God our Father, and from the Lord Jesus Christ. Young also lists the following: Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Titus 1:4; and Phm. 3. In each of the above scriptures, Paul would address the church or individual by wishing them "peace," which comes from the Greek word *eirene*. We, too, wish peace upon every individual and congregation, but not a "false unscriptural peace" where divisions are apparent!

Other verses using the same Greek word, we list as follows: Romans 8:6, where Paul said, "To be carnally minded is death, but to be spiritually minded is life and peace. (u.c.)" So then, one who does not seek EIRENE, peace, is not spiritually minded. In MISSION MESSENGER, March 1968 issue, one brother shows his lack of spiritual mindedness when he says, "We note a debate will be held at Cameron, Texas, for four nights, April 9-12, featuring E. H. Miller and John Staley, on whether the "proper drink element in the Lord's Supper" should be fermented grape wine or unfermented grape juice. Since we do not have time to waste we will not go down for the four nights, but we do hope the brethren can get this world-shaking problem solved, so we can get on with some of the minor difficulties like the threat of starvation, the decay of Western civilization, crime in the streets, and juvenile delinquency." The fact that there is division over the "Wine Question" doesn't seem to bother our brother! Yet, "To be spiritually minded is life and peace (unity, concord)." This brother advocates peaceful division, rather than peaceful unity.

Again, the word *eirene* is used in Gal. 5:22. We find here, "peace" (u.c.) is a fruit of the Spirit. In II Tim. 2:22 we read, "Follow after righteousness, faith, charity, peace (u.c.) . . ." Again in James 3:18, "The fruit of righteousness is sown in peace (u.c.) of them that make peace (u.c.)." II Peter 3:14 teaches, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found in him in peace (u.c.), without spot, and blameless." All I have done to the above verses is add the definition of the word "peace" as given by Young.

What have we learned??? We have proven that "Bible peace" is equivalent to "Unity!" Brethren, don't let anyone tell you we can have peace without having unity! The whole idea is false and not based on the scriptures.

But, since we are to be at peace, or in unity, how can this be accomplished? Can we follow uninspired, fallible men and reach our goal? NO! Paul said, "Be ye followers of me even as I also of Christ" (I Cor. 11:1). The only reason we can follow Paul is that he followed Christ in every way! He was inspired by the Holy Spirit. He was chosen by God for a purpose! Modern man is not inspired! Following the ideas and opinions of men leads us to confusion and division.

In conclusion, if we would follow Christ in every way, as Paul did, we would have peace, or unity today. We would exist in a united, peaceful fellowship, as followers of our Lord, Jesus Christ.

—405 W. Forrer, Cincinnati, Ohio 45215

Rid yourself of the faults you see also in your neighbor, and you have done about all you can to reform him without making him hate you.

### MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Acts 5:29; Matt. 22:37).
  2. My God in the Bible forbids that I engage in carnal warfare in the following references: "Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)—Jesus. "My Kingdom is not of this world" (Jno. 18:36). "For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4). "Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39). "Recompense to no man evil for evil" (Rom. 12:17).
  3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).
  4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).
  5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).
  6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).
- Therefore, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.

- Michael Howard Hickey, 2312 Beechwood, Ceres, Calif.
- Keith M. Frentrup, 1803 Rogge Ln., Austin, Tex.
- Billy Costa, 8437 Kiernan Ave., Modesto, Calif.
- Joel Mack Broseh, Rt. 1, Box 85, Riesel, Tex.
- David Gilley, 1007 N. 68 E. Ave., Tulsa, Okla.
- Howell Winslow, 4793 Garden Hwy., Yuba City, Calif.

### WILL A MAN ROB GOD? (No. 1) —

(Continued from page one)

worshippers. Some people that day gave generous amounts of money, but the only person commended was a poor widow. Her deed was recorded in the pages of sacred history. Jesus called the attention of the disciples to this woman and to the amount she had given. He then explained that although she had only given two mites, she had given more than any of the rest because she had given all her living. This act of liberality was recorded as a lesson to all followers of Christ.

One of the commendable traits of Cornelius, one of the first Gentile converts, was his generosity. We are told that even before he was converted he gave "much alms" to the people (Acts 10:2).

The liberality of the Macedonians was so overwhelming that they had to beg the apostle Paul to take their contributions to the brethren at Jerusalem. The apostle says, "... Their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints" (2 Cor. 8:2-4).

One lesson that few Christians seem to have learned is that "it is more blessed to give than to receive" (Acts 20:35). No, most persons enjoy receiving a gift, but how many of us really enjoy giving one? The only

blessing there is in receiving is the gift itself. But the blessing in giving is the approval and approbation of God, which cannot be measured in dollars and cents.

### Giving, A Part Of Our Service On Lord's Day

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him. . ." (1 Cor. 16:1, 2).

The Jews had a treasury (Mk. 12:44). Too, Christ and the apostles had a treasury (Jno. 13:29). Also, the church maintains a treasury, and each worshipper is to contribute (1 Cor. 16:1, 2; 2 Cor. 9:7). Outsiders are not expected to give, any more than they are expected to commune. This is an act of service on the part of the Christians.

### How Our Giving Should Be Done

When it comes to giving, the children of God are put on the "honor system." Each one is to honestly determine for himself how much he should give. But there must be some guide lines, so God supplies us with what information we need that we may know how much to give.

Jesus says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). Righteousness is keeping the commandments of God (Psa. 119:172). The Jew was commanded to give and so are we. And our giving must exceed the giving of the Jew.

God tells us how to give. The scriptures teach us to give as we are prospered (1 Cor. 16:2). This simply means that we are to contribute according to the way the Lord blesses us. If we are prospered much, we are to give much. If we are blessed with but little, then we are required to give but little.

Next, we are told to give as we "purpose" in our own hearts (2 Cor. 9:7). We are to purpose honestly how much of our prosperity belongs to the Lord, and then give it. Paul says that we are not to give of necessity (simply because we have to) nor to give grudgingly, but to do it cheerfully (2 Cor. 9:7).

Again, the scriptures teach, "... He that giveth, let him do it with simplicity. . ." (Rom. 12:8). The marginal rendering of the word simplicity is "liberally." Then, Jesus says, "take heed that ye do not your alms before men, to be seen of them. . ." (Mat. 6:1).

By all these passages cited we can see that the Lord does tell us how Christians are to give.

### It Is Possible To Sin In Our Giving

Thievery is a condemning sin (1 Cor. 6:10). Most honest persons abhor dishonesty. But the word of God teaches that a person who does not give as he should robs God. When a Christian fails to give to God what rightly belongs to Him, it is the same as having taken from God what is His. If a person were to slip a five or ten dollar bill out of the contribution receptacle while the collection is being taken during worship service, he would be considered a thief. Is it not just the same in the eyes of the Lord when one fails to contribute the same amount when he should have? What would be the difference? I wonder how many of us have been guilty?

Too, when Ananias and Sapphira, his wife, made their contribution, and failed to give as they should, by their actions they lied to the Holy Spirit and to God (Acts 5:1-11). Many members of the church in this day in time are just as guilty of lying to God in the same way Lord's day after Lord's day without even realizing it. By our actions when we give we are saying, "We have been prospered so much." And when we do not give as we should we are lying by action. Now, can you imagine our being guilty of lying and stealing in the service of God, and then expect the Lord in the day of Judgment to say to us, "Well done thou good and faithful servant." The apostle Paul says, "Be not deceived; God is not mocked. . ." (Gal. 6:7). We had better stop and consider.

—514 Oakshire Ave., Modesto, Calif. 95315

(to be continued)

### THE TEACHING QUESTION (No. 4) —

(Continued from page one)

also." "Faithful men who shall be able to teach others also." Let us remember now that when God in His wisdom decided to save mankind and that it would take a supreme sacrifice of someone upon the cross, He sent His only begotten son to die upon the cross, not His daughter. He sent His Son. John the Baptist was a man, not a woman. Jesus Christ was a man, not a woman. The twelve Apostles were all men. The seventy that the Saviour sent out, and the other seventy, were all men. Not a woman in the bunch. The elders and the deacons and the evangelists were all men, not a woman in the bunch. God placed the responsibility of the public work of the church on the shoulders of the men, not upon the shoulders of the women. Yes sir, he placed that responsibility upon the shoulders of the men.

But, notice, now, let us find an assembly of sinners and see how they are to be taught under the new dispensation. Well, over in the 2nd chapter of Acts we have just such an assembly; a people who had never heard of the gospel of Christ, and certainly they had never obeyed it. How were they taught? Peter stood up with the eleven, and lifted up his voice and spake to those people and preached that sermon unto them which converted 3,000 of them that day. Again the 17th chapter of the Acts of the Apostles, verse 22, the Apostle Paul stood in the midst of Mars Hill and preached to the undivided assembly. One man teaching the entire undivided assembly. Now that is how sinners were taught.

Well, let's try again. Let's try an assembly of Christians. In Acts 20:7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Here we have a congregation of Christians so far as we know. The disciples came together to break bread and a man preached to them. One, at least, at the time, speaking to the undivided assembly. That is where they are all Christians.

Well, let us see if we can find a mixed assembly, and see how they got along there. For a mixed assembly, we come to the 14th chapter of the 1st Corinthian letter and begin over here with verse 23. We are going to bring out the brass tacks in the matter in the remaining minutes that I shall speak to you. Beginning at verse 23, "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and . . . there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." Now then, here we have the assembly, the church assembled, the whole church came together, and others come in: those who were unbelievers, or unlearned. Instructing them now he says, "For ye may all prophesy," or speak, "one by one, that all may learn, and all may be comforted."

There we have one group, all sinners. The rule was for one to teach them at a time, and that always a man. We have another group, all Christians. The rule was, they are to be taught in one assembly, one speaking at a time, and that a man. We have a mixed assembly now of both Christians and unbelievers and the rule is one speaking at a time, and that always a man. These are God's arrangements; they are not mine, and they are not to be laughed off.

So then we want to notice in I Timothy 2:12 the apostle says, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Now I wonder where this applies. Does this apply over here in the home sphere? No. We have shown that Aquila and Priscilla taught over there; that both men and women can teach in the home sphere. But over here he says, "But I suffer not a woman to teach, nor to usurp authority over the man." Some have tried to ease that off and say, "Well, she can't teach by usurping authority over the man." That is, she just can't run it over the man and teach.

Well, let's see. I read over in I Timothy 6:17, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches." "Be not high-minded, nor trust in uncertain riches." I wonder now, does that "nor" tie that together in that way? Be not high-minded because you are rich. I've seen a lot of people who were poor folks that I thought were a lot higher minded than a lot of rich people I've seen. There are two things, two things he says not to do. Neither, nor. Neither, nor. A disjunctive conjunction they told me when I was a boy going to school. I don't think they have creatures like that anymore. But there are two things that he doesn't allow the woman to do. I suffer not a woman to teach, nor usurp authority over the man.

I maintain, as I showed awhile ago, that when Priscilla and Aquila taught Apollos that the woman did perhaps as much teaching as the man. She is not usurping authority over him. I maintain that where a woman can teach anybody, she can teach everybody. Wherever a woman can teach a baby, she can teach a ten year old girl. Wherever she can teach a ten year old boy, she can teach a ninety year old man. But that is in the home sphere over here where she is to do that work. Paul said I don't allow her to do the teaching over here in the public assembly of the church.

But we want to notice a little more here as we go along. Let us go a little further with I Corinthians 14:27-28 while we are on that. "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God." Now I want to know what that silence means. Does that mean to get off in a corner and whisper by yourself and talk in an unknown tongue with no interpreter? It just simply means to keep quiet and not talk; that is what it means. Everyone understands that.

Going again to I Corinthians 14 beginning at verse 29, "Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted." People tell you the reason we have our Sunday School class is because everyone can't learn; they can't all get enough out of it when just one speaks at a time to the crowd, and that is the reason they divide them up. Some of them have said they do that because the Bible says strong meat belongs to them that are of full age and milk belongs to the babes. But I have never yet found that man who will take the Bible and put his finger on a verse of scripture and tell me whether that was milk or meat. Now I maintain that the man who doesn't know milk from meat would do a poor job of dividing the audience. If you hire a man like that and tell him now I want you to feed the grown hogs corn and feed the pigs shorts and the man didn't know corn from shorts, he'd do a poor job of it, wouldn't he? Why divide them? Why divide them? Well, everytime they divide the audience they have the same conditions existing that they had before they got them divided. But let's read on, we are not through. "For ye may all prophesy one by one, that all may learn." Now that is the reason he says you can do that, so that all may learn, and all may be comforted, or edified. "And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the Saints." ("In all assemblies of the saints," the Greek says—"In all assemblies of the saints"). "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." Now right here we want to offer a few suggestions we deem worthwhile. Some have said, "Now that couldn't apply to us because there are a lot of women today who don't even have husbands." Why certainly, I imagine there were women then who didn't have husbands, don't you? Women have always had to

get married before they had a husband. Sometimes they don't get one then. But now, these women did have husbands. Then they say, "What if my husband is an unbeliever? What am I going to do?" Now these womens' husbands were believers though; they were not unbelievers. These women did have husbands, husbands that were believers. But then they say "my husband, my 'old man,' he doesn't know anything about the Bible; he can't teach me. Am I supposed to ask him?" Well, now, you might be surprised at how much your husband knew if you'd just ask him a few things instead of trying to tell him so much. Nevertheless these women had husbands that could teach them.

I want to settle a question right here. Do you believe that the apostle would make an objection here and say, "Now here, you women who have husbands who can teach you at home. You can ask your husbands anything you want to because they are inspired prophets and they can teach you at home. But you don't teach; you can't teach. Now a woman that has a drunkard for a husband, or some old maid, somebody who never had a husband, let them do the teaching." Can you see any reasoning in that? Now it's only natural that a woman that has to go to church all the time, like my wife does, and listen to preaching all the time, would know a few things to teach. Well, do you think it would be reasonable to say, "you mustn't teach; you can't teach." Now some frizzle headed girl can teach. Some woman over here that never goes to church, or her husband doesn't believe in Christianity, that never reads the Bible before her. She doesn't get to go to church but she can be a teacher. Would that be feasible? Do you think the apostle teaches anything like that? I don't believe that anybody believes that he taught a thing like that.

But notice now, "Let your women keep silence in the churches." Your women. Someone said that word should be wives; well, I rather believe that. Let your wives, the wives of the prophets, keep silence in the churches for it is not permitted unto them to speak. But they, the wives of the prophets, are to be under obedience as also saith the law. "And if they," the wives of the prophets, "if they will learn anything, let them," the wives of the prophets, "ask their husbands at home." Now why? Why? Somebody says, "they were having trouble over there at Corinth." Well, they will always have trouble when the women butt in and try to run things. But is that the reason he says for them to keep silence in the church? "Let your wives keep silence in the church for it is a shame for women," anybody's woman, married, single, or a widow, "it is a shame for women to speak in the church." It is only natural. If anyone's wives had a right to teach in the church, the wives of those inspired prophets would have had a right to have taught there; but they were commanded to be under obedience just like the rest of the women. They had to keep silence in the church just like the rest of the women.

I want to notice over here in the remaining moments of my time, that there is no mention made of any assembly ever being divided into classes or sub-divisions in order to teach them. No mention of that in all the Word of God, but we do have the assemblies mentioned many times. For instance, I read over in Acts 11:26, "And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch." I read again in Acts 14:27, "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Notice now, they gathered the church together. Acts 15:6 says, "And the apostles and elders came together for to consider of this matter." Notice now in all of these cases that they are assembled together; they are never divided into groups or classes.

Again in Acts 15:30, "So when they were dismissed they came to Antioch: and when they had gathered the multitude together, they delivered the epistle." Now notice no division of classes there. Acts 20:7, "And

upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." No division into classes there; they "came together."

I Corinthians 5:4, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ." Hebrews 10:25, "Not forsaking the assembling of yourselves together as the manner of some is." I Corinthians 14:23, "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say ye are mad?"

Notice, friends, that this was the method that obtained down through the ages until Robert Raikes invented the Sunday School in 1781.

I believe that we should stand upon the Word of God and that alone; and against everything not revealed in the Word of God.

I read in Isaiah 55:8 that God says, "My ways are not your ways, neither are my thoughts your thoughts for as the heavens are higher than the earth, so are my ways higher than your ways." Now man's way is to divide them into classes; God's way is teach them all in one group. I do not believe in pitting man's ways against God's ways, because "every tree" (Jesus said) "that my heavenly Father hath not planted shall be rooted up" (Matthew 15:13).

The class method is a human arrangement, trying to do the work of the home and of the church—the institutions which God established to do this work. We cannot "speak as the oracles of God" (I Peter 4:11) and talk about the Sunday School, or Bible School work. The word of God is the seed of the kingdom—(Luke 8:11), and it was planted (preached) and produced fruit for eighteen hundred years, and never did produce a Sunday School. The Bible School, the Sunday School or the "class method" of teaching, was never heard from the "voice" of Jesus (John 10:5); it is the "voice of strangers." The class advocates make null and void such passages of Scripture as I Corinthians 14: and I Timothy 2—"You may all speak one by one," and "let your women keep silence in the church." "A good tree cannot bring forth evil fruit"—(Matthew 7:18).

My humble prayer is that we will all be willing to abide by a "Thus saith the Lord."



Dennie Whitt, Rt. 1, Box 88, Wayne, W. Va. 25570, Nov. 18—I enjoy the paper very much. The 52 congregation is doing quite well; we have 3 teachers. Bro. Bill Davis comes from St. Albans every third Lord's Day to help us. We desire the prayers of the faithful.

Paul Walker, 30371/2 Northgate D., Youngstown, Ohio 44505, Nov. 15—The work in this area is coming along very well. Another young man was baptized recently. Most of my time now is spent with the congregations at Youngstown, Ohio and Greenville, Pa. It is a pleasure to be associated with these good brethren.

Don L. King, 2200 Corbin Ln., Lodi, Calif., Nov. 17—Since last report we have preached at neighboring congregations. We continue to enjoy the good fellowship of our many friends and brethren. Surely the cause must grow with the type of spirit manifested by so many brethren! We look forward to our short meeting with Ronny Alexander over Thanksgiving. We hope to soon be able to report other meetings with various preachers at Lodi. The brethren here have a renewed zeal for Jesus and have determined to band together

and press on in the job of saving souls. May God bless us in this endeavor. We look forward to our week-end meeting with 84th Street, Sacramento, Jan. 3-5, 1969. We certainly, ask your prayers as we work and make ready to enter the Master's vineyard full time.

Alvie D. Neal and David Presley, 400 E. Louisiana Ct., McKinney, Tex., Nov. 15—The congregation here at 1103 Hamilton St. has now met for 6 Lord's Days. The response has been very good; one has been reunited with the Lord and 1 has been baptized. We have been blessed with much help from Beech St., Ft. Worth; the Lord reward them for their efforts. We meet Lord's Day at 11:00 A.M. and 5:00 P.M. We welcome the faithful to meet with us. Bro. Presley intends to begin full-time work soon. We ask your prayers and any help you might give in this work. The church at Denison has helped make this work possible. Here is a sub.

Alton B. Bailey, 909 Truitt Ave. LaGrange, Ga. 32040, Nov. 13—The work continues very well here in the deep South. We enjoyed hearing and working with Bro. Miles King in his meeting in Greenville, S. C., Sept. 29-Oct. 6. This was the first meeting in their new building. The interest was good and every family it seems tried to bring visitors. Oct. 27-Nov. 3, we were with the congregation in Sulphur, Okla. The meeting was well attended and it was also good to have the presence of a number of preachers. Nov. 10, we went back to Greenville, S. C. and Nov. 14-17 we plan to be with the congregation in Marietta, Ga. Pray for us.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Nov. 19—Since last reporting we have moved into our new building, at 79th St. and Kansas Ave., Kansas City, Kan. Since we moved we have baptized four. Bro. Lynwood Smith preached over a week-end which was the week-end of our opening. As he could not be here on Friday night, Bro. Clyde Lamkins, of Lebanon, Mo. talked for us, and Lynwood the rest of the week-end. We had a very large crowd on Nov. 3. Brethren from several States, and many congregations were in attendance. Lynwood baptized a young lady on this day. This past Lord's day Joe Hisle preached for us again. We are having good attendance. We have recently preached at Lee's Summit, and of course on both the Missouri and Kansas sides here in Kansas City.

Edwin S. Morris, 10520 N. McKinley, Oklahoma City, Okla. 73114, Nov. 21—My health has continued to improve since my illness. I am now able to work a full day and preach once a week. Before too long, I think I will be able to preach both services Lord's Day when I go out on week-ends. The Lord has certainly blessed us and we are ever grateful to him for my improvement. We are able to keep up with the African correspondence now; there is more work to this than one might realize. We are thankful that we can do this much and have a part in this great work. I do not plan to travel too far on week-ends, but will preach in this area when the opportunity arises; possibly in a few more months, I will be able to travel further. We continue to enjoy the paper. Pray for us.

Jerry Harris, Box 193, Huntsville, Ark., Nov. 15—We arrived in Huntsville, Oct. 15, to begin our extended work. The week we arrived Lynwood Smith began a meeting. We appreciated the meeting, the good preaching and the opportunity to get acquainted. I enjoyed and benefitted from the visits I had with Lynwood. There was one baptism, but the true value of the meeting will not be known for some time. I am impressed with the congregation and the work done here by others. In recent weeks we had a couple that left digression and took their stand with the congregation at Hartwell. I am also working with the Ball Creek congregation. This group was changed from digression when James Howard was working here. There are many opportunities to build up this congregation. We are expecting to have a good work in this area.

Jim Hickey, Rt. 1, Box 117-B, Arvin, Calif., Nov. 25—I have enjoyed the paper. Bro. Ellis Lindsey made a strong point when he showed that the innovator loves his innovations more than he loves his brethren. The late Bro. Wilkins' articles have been enlightening also. The question was presented, Can we have fellowship with a person who is not in fellowship with God? See 1 John 1:3. We would do well to consider this question. The past week a dear brother was restored to duty after a lengthy absence. Hoping to establish a congregation in Tehachapi, California, I have been studying with several people there. I have been using some color film strips about the Bible to good advantage here in Arvin. One evening I showed them to three families of non-members. Recently I preached at the Brundage lane congregation in Bakersfield. A Bro. Shadrick came forward confessing his errors in worshipping with cups and S. S. Several people are continuing to take our Bible correspondence courses. We are advertising it in the newspaper and over our weekly radio program.

Jerry L. Cutter, 1417 Rinehart, El Reno, Okla., Nov. 20—Our meetings ended for the year on a happy note. Six were baptized at Corcoran, Calif., three at Bardley, Mo., and several came into the church from digression at Sharonville, Ohio. For the next several months we will be working in the El Reno, Okla. area. The building here is now under construction and should be completed shortly after the first of the year. Several have passed away recently that should be mentioned. Bro. Emsley Ayres of Deep Dale (now El Reno), an old charter member, died a few weeks ago. Brother Virgil Landers of Lexington, Okla., passed away at Lexington after a long illness. This morning we received word that the mother of Bro. Bill Roden had passed away at Sentinel, Okla. Our sympathy to these and the many others who have recently lost loved ones. This year it has been my pleasure to be associated with some very fine young men who are making preachers. Bro. Lonnie York and Bro. Melvin Blalock traveled and studied with me through much of the summer. They are intelligent and capable men and should make good preachers. Also, I was able to visit and become much better acquainted with Tom Lehmann while in Ohio. Not only is Tom a humble Christian with a good personality, but he is also a tyro song writer, a writer, and a good speaker. The above mentioned and several other young men are willing to forego all to preach. May God bless them richly, and may brethren everywhere see their desire and ability and use them accordingly.

Tom Lehmann, 405 W. Fopper, Cincinnati, Ohio, Nov. 15—Our work here at Sharonville, Ohio climaxed with visible results. We have had visitors from various places, and increased crowds and interest. As of late, there have been one confession, one restoration, and one baptism. It was a joyful experience to work with the brethren in this area. Some planted, some watered, but God gave the increase! God be glorified! I suppose the saddest part about any work such as ours, comes when the time is up and we must move on to another area. After working with these brethren, we have learned to love and appreciate them very much! They are interested in what the Bible says and are very understanding concerning the necessities of a preacher. God bless their efforts for the cause always is our prayer. For the last four or five weeks, we have preached for the Richmond, Ind. congregation on Thursday nights. Bro. Roberson and his family showed much hospitality to us each time we were there to preach. Our plans for the future are as follows: The Lord willing we will be at Twelve Pole, W. Va., Nov. 17. From there we go to Georgia to fulfill various appointments through Nov. 24. Nov. 27 we plan to be at Harrodsburg, Ind., and Dec. 1, we begin a work at Lebanon, Mo. Our work at Lebanon will last one year. We will have time in 1969 to hold meetings anywhere in the brotherhood.

Miles King, 1533 Camden Way, Norman, Okla., Nov. 25—Sept. 29-Oct. 6 were the dates of the meeting in



Greenville, S. C. This was their first meeting in the new building and we were so glad to be associated with these brethren in this work. Bro. Alton Bailey was with us every service of the meeting and it was good to work with him again. The meeting at West Chester, Ohio was held Oct. 11-20; this was also a good meeting with 2 baptisms. Bro. Richard Nichols who is working with this congregation was a great help in personal work and also in promoting enthusiasm during the meeting. During both of these meetings I was glad to have Bro. and Sister Cude Smith of Washington, Okla. accompany me. On the trip it was a pleasure to hear Bro. Paul Nichols for two nights in LaGrange, Ga. Sept. 26, I preached in Little Rock, Ark. and Oct. 9 and 10 at Blue Springs, Ky. Nov. 3-10, we were running a meeting at Napoleon, Ala. Bro. Melvin Blalock, a young preacher from Okla. City was with me. Attendance during this meeting was good and we were happy to see visitors from about 8' different congregations. And we always welcome the presence of our fellow-evangelists: Bro. E. H. Miller, Bro. Barney Owens, Bro. Alton Bailey and also Bro. Gillis Prince, who lives in the area and works with the church at Napoleon. At present I am in a meeting at Pleasant Grove, Ind.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Nov. 27—The meeting at Houston, Tex., Oct. 14-20, was certainly enjoyable. Since this was my first time to preach at Houston, I met new people, but I also got to renew acquaintances of long years standing. All in all it was a delightful meeting. We certainly appreciated all the many visitors from so many other congregations around, which always encourages us in the preaching of God's word. We had another enjoyable meeting at Frederick, Okla., Oct. 18-24. Members from Wichita Falls (Lawrence Road) were certainly good to help us out. We were glad to have Melvin Blalock, one of our young preachers from Okla. City, attend two services. The work at Modesto is going along fine. We are enjoying unity and zeal that encourages progress and growth. Next Lord's day we begin a weekly broadcast over radio station KLOC, 920 kc., 7:30 A.M. Our crowds and interest are good. The local teachers do a good job of teaching and the brethren are backing the work. The congregation not only supports the work at home, but is financially assisting the mission effort in the California bay area, where Jack Cutter is working. It is a joy to be a part of this church. At this writing I am with the congregation at Covina in a good meeting. Some are attending who heard me preach my first sermon over 28 years ago. It is certainly enjoyable to be with persons whom I grew up around, who encouraged and witnessed some of my first efforts for the Lord. I am also enjoying the association with Bro. Don McCord and family who live here. I am glad that he is able to be at home for the meeting. May the Lord bless the work everywhere.

Ronny F. Wade, Box 3636, Springfield, Mo. 65804, Nov. 11—Since last reporting to the paper, we have enjoyed several meetings in the Ozarks. In Sept. we were with the brethren at Cassville. As usual we enjoyed preaching there. It was a pleasure to have Bro. Gareld Stumpff present for every service, also Bro. Orville Smith for one service. Our next meeting was at Mountain Home, Ark. where Bro. Irvin Barnes labours effectively in mission work. Three were baptized during the meeting and one sister returned to the Church and one confessed faults. Next we were in Tulsa in a discussion with Bro. Paul Knight on individual cups. Bro. Knight conducted himself as a gentleman and we believe good will come from the debate. In fact we understand it has already. In our opinion Bro. Knight represents a dying cause. Hemmed in by the Sunday School on one side, which he opposes, and the truth on the other side, these brethren are finding it increasingly difficult to explain away their inconsistencies. Bro. Clovis Cook did his usual fine job of moderating. From the debate we were in St. Louis for a short meeting. This is where Bro. Tommy Shaw lives and works. The church there continues to progress. Last night we closed

a meeting at the O'halleran congregation just out of Richland, Mo. Outside interest was good, and we hope the future will reveal good results. Recently here in Springfield two have been baptized.

Melvin Blalock, 5927 N. Francis, Okla. City, Okla., Nov. 18—I have just returned from Napoleon, Alabama where Bro. Miles King conducted a meeting. I believe many people enjoyed hearing the gospel preached as it has been delivered to us. Brother King preaches in a way that a child can understand what is being taught and the individual in the darkest of sin can see the error of his way. It was valuable experience for me to be associated with Brother King and I extremely enjoyed the association with all the brethren in that area. The brethren in that area display a high form of Christianity. My thanks goes out to all of those who accepted us into their homes, throughout our journey, and we appreciate the warm hospitality shown us. I was privileged to be associated with some more of our preaching brethren and enjoyed staying in the home of Bro. Gillis Prince and spending the night with Bro. E. H. Miller at his home in LaGrange, Georgia, where I preached the following Lord's day. I also preached a Wednesday night service at Forest Park, Georgia, and I had planned to preach at Marietta, Georgia the following night, but due to car trouble I arrived too late. Now, that I am back in Okla. City, I am staying quite busy and it sometimes seems that my accomplishments are small, but I want to encourage all of those who are working in the vineyard not to grow weary in well doing, "for in due season we shall reap if we faint not" (Gal. 6:9). Also, "be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58). If I can be of service to you and our God please contact me.

E. H. Miller, Box 538, LaGrange, Ga., Nov. 9—Bro. Paul Nichols closed our last meeting (the third one) for 1968, Oct. 13, and it was one we will remember for a long time. He surely brought out some wonderful lessons in those 11 sermons. He preached the Word that is sharper than any twoedged sword, and he preached it plain and simple; yet in its fullness, letting it hit (or cut) those who were not living according thereto. Much good was done, as in all such meetings, and I feel many were strengthened and encouraged by such plainness of speech. Congregations that just want the ears of the members tickled had better not call Bro. Paul Nichols. We have had several confessions and baptisms this year in LaGrange, and the congregation seems stronger than it has been in a long time. The attendance is good at each service, and interest is continuing to grow. One was baptized last Lord's day, and others are expected at any time. The congregation at Greenville, S. C. is growing. Getting their new building in a better section of town was a great help. More and more are attending, and one by one they are obeying the gospel of Christ. It was a shock to all of us when we heard of Bro. Fred Kirbo's death. Yet, we must realize we are swift passengers from time to eternity; and this knowledge should cause us to be more sure, if possible, that we are heaven bound (Mt. 7:13-14). The fields are white unto harvest, but the labourers are few. We have lost so many labourers in LaGrange the past few years (by moving to other congs., or by going to sleep in Jesus), I have to turn down many calls elsewhere, for it is hard to do the work of this congregation with so many from here having to labour elsewhere lately. We have a lot to be thankful for though; for by working together we can keep the home fires burning while different labourers from here can help at least a little in the congregations that are not blessed with so many workers who have such talent in the Master's vineyard. I have only one 2 pt. cup and bread plate (Communion set made of nickel silver, then silver plated) left, but plan within 30 days to order more of the 1½ pt. size, and more of the 2 pt. size. If any congregation wants a set ordered, let me know size. It will take from two to four months to make them, then get them to me from England.