

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 XL

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No. 1

THE JEHOVAH'S WITNESS SECT

By Ronny F. Wade

It has been said that Russellism is a mixture of Universalism, Unitarianism, Adventism and Materialism. There is definite merit to the statement. The Russellites owe their existence to Charles T. (Pastor) Russell, who first published his ideas and beliefs under the name of "Millennial Dawn" and later "Studies in the Scriptures." Mr. Russell founded Zion's Watchtower in 1879, and the Watchtower Bible and Tract Society at Pittsburg, Pa. in 1881.

The character of "Pastor" Russell left much to be desired. He was several times in court because of his immoral and ungodly conduct. He was sued for divorce by his wife because of improper relationship with another woman, and later accused in court for practicing fraud upon his wife. At other times he was charged with unfair and dishonest dealings. In view of all the above, however, it is thought by many that he gave more prestige to the denomination he founded than its subsequent leaders Judge Rutherford and N. H. Knorr. Mr. Russell died Nov. 1, 1916 at Pampa, Texas being at the time of his death around 64 years of age. The funeral oration was delivered by J. R. "Judge" Rutherford. Of Mr. Russell the "Judge" said, "Our dear brother sleeps not in death but was instantly changed from the human to the divine nature and is now forever with the Lord." This is quite outstanding when you consider that Russellite doctrine teaches that all others "sleep in death" until the resurrection. The name "Jehovah's Witnesses" was adopted in 1931 during a meeting at Columbus, Ohio. Thus for the first fifty years of its existence its adherents were known as "Russellites" and for the past thirty-seven years they have been known as "Jehovah's Witnesses" which is in itself a misnomer.

The preceding is just a brief history of how this sect came into existence. In his book, "The Chaos of Cults," J. K. Van Baalen says the following about the "Witnesses": "They are the deadliest and most fierce enemies of the Christian religion extant today." Why is this true? For an answer, we invite you to a study of their doctrines and beliefs.

I. They teach that their works are inspired. "No doubt they (Scriptures) have for centuries served the divine purpose of concealing truth until the due time for it to be understood and even then, from all except

(Continued on page eleven)

WILL A MAN ROB GOD? (No. 2)

By Paul O. Nichols

Purpose of Contribution

"Now concerning the collection for the saints. . ." (1 Cor. 16:1). The contributions of Christians made on the first day of the week were intended for the assistance and relief of other members of the body of Christ. These contributions were never intended for non-Christians. Paul says the collection is "for the saints."

Notice Acts 11:27-30. Agabus, one of the prophets from Jerusalem, at Antioch predicted that there was going to be "great dearth throughout all the world." At this news the disciples "determined to send relief unto the brethren which dwelt at Judea." Certainly more than just Christians were going to be effected by this problem. But the contribution sent from Antioch was for "the brethren."

When Paul wrote to the Romans, he said, "But now I go unto Jerusalem to minister to the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the saints which are at Jerusalem" (Rom. 15:25, 26). No doubt there were other poor people at Jerusalem, but the contribution was only for saints.

Care should be exercised in the dispensing of the Lord's money. It should neither be hoarded, nor should it be spent foolishly. The Bible teaches that even a Christian widow to be entirely supported by the church must qualify, or "let not the church be charged" (1 Tim. 5:8-10, 16). To spend the Lord's money unwisely or promiscuously renders brethren "unjust stewards." On the other hand failing to use it at all (hoarding it up) robs the world of the good that the church could do with it, and keeps the congregations from having "fruit" that would abound to their account (Phil. 4:17). Such brethren should read the scathing rebuke that the Lord gave to the church at Laodicea which said, "I am rich, and increased with goods, and have need of nothing. . ." He stripped them of their veneer of self-righteousness and revealed to them their true shameful condition. ". . . Knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). The Lord does not want a fat bank account; He is interested only in the good that money can do in benevolence and in saving souls. In the day of judgment it is going to be a fearful thing for

those congregations who have large bank accounts when Jesus comes again, but have not been "rich in good works toward God."

The Church To Support The Gospel

The scriptures teach, "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). Again, Paul says that the church is the "pillar and ground of the truth" (1 Tim. 3:15). The apostle poses the question, ". . . How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Rom. 10:14, 15). We can see that the church has the responsibility of seeing that the Gospel is preached.

Listen, "Mine answer to them that examine me is this, Have we not power to eat and drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare anytime at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? . . . Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:3-14). The reasoning and proof of the apostle is irrefutable. Moreover he writes by inspiration.

It may be cited by one who does not believe in supporting those who preach the Gospel that Paul did not take support from the church at Corinth according to 1 Cor. 9:12. And this is true. But he also said, "I robbed other churches, taking wages of them, to do you service" (2 Cor. 11:8). Later, he wrote to this same congregation and asked them to forgive him of "this wrong" (2 Cor. 12:13). Paul realized that because he had refused to be burdensome to them, this congregation had not learned its duty in supporting the Gospel. Therefore, they were "inferior" to other churches.

We are not told which congregations supported Paul at Corinth. But when he was at Thessalonica, the church at Philippi "sent once and again" to his necessity (Phil. 4:16). (This was the only one that did at this time.—v. 15)

When Paul's support was inadequate, it became necessary for him to do secular work to supply his needs (Acts 18:3). He did not leave his spiritual work to do this, but he certainly could not give his full attention to it while laboring with his hands. Neither can any other man. —(To be continued)

CHRISTIAN FELLOWSHIP (No. 5)

By G. S. H. Wilkins

2. We may approach the matter another way. As we have seen, all who are members of Christ's spiritual body are fellow-members and have fellowship one with another in the possession of the blessing of salvation (Eph. 3:6). But the one body is the church, Paul declares. He says, "And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23). Again he says, "And he is the head of the body, the church" (Col. 1:18). Now, since fellowship is in the one body, and the body is the church, it follows that fellowship is in the church. The church is the realm of Christian fellowship. It is the sphere in which this fellowship is experienced and enjoyed.

a. Again, Paul declares that we are called into the fellowship of Christ. "God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1:9). Who are called into the fellowship of Christ? Let's read again, "Unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints" (1 Cor. 1:2). Now note: Paul wrote to the church; he says that the church is composed of those who are "in Christ Jesus;" those who were in the church were the ones who were called. Therefore those who were in the church were the ones who were called into the fellowship. Therefore fellowship is in the church. And therefore only those who composed the church of my Lord enjoy Christian fellowship.

b. Hence, if I am outside the church of the Lord Jesus Christ, I am outside the fellowship of those who are in the church. I cannot have fellowship with them, and they cannot have fellowship with me. If I am out of the church, I am out of the realm where fellowship exists and is enjoyed. And as long as I remain out of the church I cannot have this fellowship.

3. John declares that we have fellowship one with another if we walk in the light. "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). "Light" is the symbol of truth and holiness. It therefore represents the element in which God lives. He dwells in the light because he is light; light is his nature. "And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all" (1 John 1:5). God's nature is perfect truth and holiness. There is no darkness in him at all. "Darkness" represents error and sin. Hence, since God dwells in the light, we must walk in the light in order to have fellowship with him. As long as we walk in the darkness of error and iniquity fellowship with God is impossible. Only in the light can there be fellowship with God.

a. But if we walk in the light we not only have fellowship with God, we also have fellowship one with another. All who are in the light and walk in the light share in the light; they are fellow-partakers of the light. They partake of the holiness that is the nature of God. This is what Peter means when he 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). The writer of Hebrews declares that this divine nature is the holiness of God. He 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). Thus, if we walk in the light, we have fellowship one with another because we are fellow-partakers of the holiness of God. Hence, the light of truth and holiness is the realm of Christian fellowship.

b. And this means that there can be no fellowship between those who walk in the light and those who walk in the darkness. "What communion hath light with darkness?" asks Paul (2 Cor. 6:14). That is, "What fellowship have righteousness and iniquity?" (2 Cor. 6:14). Christians cannot have fellowship with those who walk in the darkness because Christians are light in the Lord, and they walk as children of light. Listen to what Paul hast to say, "Be not ye therefore partakers with them; for ye were once darkness, but are now light in the Lord: walk as children of light . . . and have no fellowship with the unfruitful works of darkness, but rather even reprove them" (Eph. 5:7-11). "Be not ye therefore partakers with" those who walk in darkness and do the works of darkness. The word "partakers" is from a form of the same word that is rendered "fellow-partakers" in Eph. 3:6. Paul's statement in verse 7 means the same as his statement in verse 11: don't have any fellowship with those who walk in darkness. You partake of the light, the divine nature, and therefore Christian fellowship with those who walk in the darkness is impossible.

4. Now let us return to the statement of the apostle John. He declares that we have fellowship one with another when we walk in the light (1 John 1:7). This means that fellowship exists as long as we remain in and walk in the light. Therefore, if a brother leaves the light and walks in the darkness of error and sin, there is no longer any fellowship between him and those who remain in the light. He has broken off fellowship by his departure from the light. If, then, I wish to have fellowship with him, I must get out of the light and into the darkness where he is. As long as he remains in the darkness, and I remain in the light, no fellowship is possible. If he remains in the darkness I must leave the light and get into the darkness to have fellowship with him. But the fellowship that I have with him in the darkness is not Christian fellowship, because Christian fellowship is experienced only in the light. Get this, my brethren. This is a lesson that many of my brethren need to learn.

a. But now let us advance another step. If a brother leaves the light and enters into the darkness, the only way he can return into the light is by way of repentance and prayer. Listen to what Peter said to Simon the sorcerer: "Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. For I see that thou art in the gall of bitterness and in the bond of iniquity" (Acts 8:22, 23). Where was Simon? "In the bond of iniquity." What is the symbol of iniquity? Darkness. That's what Paul teaches in 2 Cor. 6:14. Simon was therefore in the darkness. How did Peter tell him to get out of the

darkness of iniquity? Repent and pray. This is the only way that one can re-enter the light once he has left it. Now: If a brother leaves the light and goes off into the darkness of sin, and then refuses to repent of his sin, he cannot have fellowship with those who remain in the light and walk therein. If, therefore, I desire to have fellowship with him, I too must leave the light and enter the darkness of sin where he is. But, I repeat, the fellowship that I have with him in the darkness is not Christian fellowship, for this fellowship is enjoyed only in the light. And this is true regardless of the nature of his sin; whether it be the sin of immorality, the sin of covetousness, the sin of hatred, or the sin of teaching a false doctrine.

b. Again. If a brother commits sin, and refuses to give up his sin, but continues to practice it, he walks in the darkness. By so doing he destroys his fellowship with those who remain in the realm of the light. He breaks off all communion with those who walk in the light and so partake of the divine nature. If he will not repent of his sin, he should be withdrawn from by the congregation, as a sign that fellowship with him no longer exists and that the church does not endorse him and his manner of life. Let us suppose that he is thus withdrawn from, and he then goes to another congregation and asks to be accepted there as he is, without repentance, and that congregation says, "Yes, come on over; we will have fellowship with you." Now mark it, my brethren. That congregation can have fellowship with him only by getting out of the light and into the darkness where he is. And this it does when it accepts him as a member without repentance on his part. Remember: he has broken off his Christian fellowship by his sin and his refusal to repent. And that means that he is not in fellowship with any Christian on earth. Therefore, no Christian, and no body of Christians, anywhere can have any sort of fellowship with him without departing from the light and entering into the darkness where he is walking.

c. Once more. Let us suppose that a brother is guilty of the sin of teaching false doctrine. He is a member of church A. He is not withdrawn from, but of his own accord, because of opposition to his teaching, he goes to another congregation, church B, and asks to be accepted by them. And they say, "Yes, we will accept you, and have fellowship with you." The moment it does so, that church departs from the light and enters the darkness where he is. This brother has destroyed his Christian fellowship by the sin of teaching error; he is now walking in the darkness. If, therefore, another church has fellowship with him, it does so by getting out of the light and into the darkness. Hear me, my brethren. If I am in fellowship with this congregation, I am in fellowship with everyone on earth who is walking in the light. Conversely, if I am out of fellowship here, I am out of fellowship with every other Christian on earth. Christian fellowship is not limited to one congregation. My fellowship with other Christians is not limited to the congregation where I happen to be a member. Rather, it is as wide as the church universal. I am in fellowship with every child of God on earth. Therefore, if I am out of fellowship in one place, I am out of fellowship everywhere; if I walk in the darkness in one place, I cannot re-enter the light merely by changing my location geographically. This is a lesson

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A TRIBUTE

Elizabeth Morris Byford



Sister Elizabeth Ann Byford, 410 Clay Street, Waco, Texas, passed from this life to her reward Nov. 22, 1968. She was born Feb. 26, 1901 in the beautiful hills of Tennessee, at Mont Eagle. Her parents were James Robert and Susie Stone Morris, who preceded her in death. In 1910, at the age of 9, she moved with her parents to the state of Texas, which was to be her home for the rest of her life. In 1925 she was married to Bro. Leslie N.

Byford, who went on before her, Dec. 24, 1955. To this union 3 children were born, two who died at birth, and Mrs. William (Leslie Beth) Oxner, of Tucson, Ariz. She is also survived by two grandsons, William Oxner, Jr., and Wayne Oxner, Tucson, Ariz.; one sister, Mrs. Carl B. McDaniel, San Antonio, Tex.; and nine brothers: R. L. Morris, Jess Morris, Glenn Morris all of Waco, Texas; Mark Morris and Hubert Morris, of Bellmead, Tex.; T. E. Morris, Ft. Worth, Texas; Charles Morris, New York; Paul Morris, Tennessee; and Evangelist Edwin S. Morris, Oklahoma City, an editor of this journal.

Sister Byford had not been sick and her death came as a great shock. Early in life she obeyed the gospel and had been a faithful member of the church. She was one of the most active people in church work you could find. Her mind was full of and employed with thoughts and works of saving souls and building up the church. One of the sweetest and most wonderful things was the notes and writings and prayers that were found in her Bible and books. Perhaps no one had been a greater donor to this paper, and many people read this paper due to her contributions. She has been a great source of encouragement to young preachers and people trying to do works for the church.

When Bro. Joe Lee Norton called me and Bro. Edwin Morris told me the sad news of her death, one of the oldest ties of church work for me was severed, for it was the Byfords who gave me the first meeting I ever had. We shall miss her. Many friends gathered in Waco for her funeral; she was laid to rest near Waco, bathed in the golden sunlight of a beautiful day, which was just like the sunny disposition she always had. As was said of another woman in God's Word, "Her works shall praise her." The writer spoke words of comfort.—M. Lynwood Smith.

We were shocked and saddened at the sudden death of Sister Byford. I had known her, and Brother Byford, for I suppose at least 35 years. We had spent many a happy hour in their hospitable home, and shared some enjoyable experiences in the Lord's work. She was a good Christian woman, liberal always to help the Lord's Cause with her finances and otherwise, and was a dedicated worker for the OPA through the years. She will be greatly missed by the Church and otherwise. My sympathy goes out to the family.—Homer L. King.

Bro. Homer L. King and Bro. Lynwood Smith have so completely and aptly expressed my sentiments of our sister. Her contributions to this journal have been of such great help. Her personal letters along the way have been such a source of comfort and inspiration. My wife and I feel that a very close and dependable friend has left us. We shall never forget her. Our readers may not know that several years ago, Sister Byford was responsible for the *Old Paths Advocate* going into the dark continent Africa, and from this contact, a line of communication was made with the late Bro. Homer A. Gay, and in time evangelists have been sent into Africa and are still there building up the church. Her daughter, Leslie Beth Oxner, lately wrote to me: "Mother surely did not spend much on herself, but helped so many people in different ways. I feel she sent her treasures on ahead." How true!—Don McCord

Brother Roy Lee Criswell writes from Malawi, Africa: "We have just received word of the untimely passing of Sister Elizabeth Byford, sister to Brother Edwin Morris. This certainly comes as a shock to us. Though we never had the opportunity to become well acquainted with her, we know the brotherhood has lost a wonderful sister, one like Dorcas, in that she had many good works and charitable deeds.

"I would like to take this opportunity to acknowledge to the brotherhood that she had a great interest in the work here in Africa as well as in America. Shortly before her passing, she contributed \$100 toward the building program at Blantyre. We are very appreciative.

"Our prayers and deepest sympathy go to the entire family, and may we comfort you by the words of John in Rev. 14:13, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

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.

Mattie Lloyd—6; R. B. Roden—4; Veta Wissinger—3; Stella Parks—3; O. B. Holman—2; Fred Lay—2; Claude Ridenour—2; Paul Nichols—2; A. R. Noack—2; Joe Davis—2; Lavern Lum—2; Elmer Sutton—2; Ronny Wade—1; Charley Carlile—1; James D. Shaw—1; Grafton Smith—1; Joe Bass—1; Van Butts—1; Rhuel Stumpff—1; Mrs. S. J. Fulton—1; J. D. Freeman—1; Barbara Osborn—1; Lilla Whigham—1; A. G. Mumford—1; Clifton Dougherty—1; M. D. Byrd—1; J. N. Garrison—1; Mrs. W. A. Irwin—1; M. E. Mountain—1; Wilda Egurrola—1; Miles King—1; Ruby Meeker—1; Jessie Townsend—1; J. E. Jones, Jr.—1; Wayne Owens—1; Kenneth Astley—1; Maunline McFall—1; D. J. Holiedy—1; Clovis Cook—1; Wanda Taylor—1; Johnny R. Miller—1; Glenn Lewis—1; W. B. Fisher—1; Mrs. Olan Taylor—1; Lowell Smith—1; Tommy Shaw—1; Emma Kramer—1; Total—67.

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 Keystone—Tommy Shaw, 1134 Laredo, St. Louis, Mo. 63138.

The Sunny South Quartet—Charles Goodgion, 1305 Lyric, Ft. Worth, Tex. —Don McCord

THE CHURCH DIRECTORY

The following congregation may be added to the Directory: **CONCORD**, (Contra Costa County) **CALIFORNIA**, 5554 Clayton Road—In the Contra Costa Farm Bureau Hall—Sun. 10:30 A.M. and 6:00 P.M.; Thurs. 7:30 P.M. from house to house. Doyle Campbell, 211 Donegal Way, Martinez, Calif. 94553, Phone 939-0838; and Dale Cozby, Rt. 2, Box 153, Brentwood, Calif. 94513, Phone 634-4794.

I understand that there are congregations in NEBRASKA that have scriptural worship. If you know about these congregations please let me know. If you have changed your place of worship, please let me know, as I get lots of letters and long distance telephone calls

from people wanting to find a place of worship. Please keep me up to date.

I still have directories for sale. If you need one before mid-1970, you should place your order before my supply is exhausted. They are \$1.00 each or 10 for \$9.75. Send orders and information to Ray Asplin, 2440 S.W. 54th Street, Oklahoma City, Okla. 73119.

AFRICA — YEAR-END REPORT

By Roy Lee Criswell

As we stand at the gate of a New Year, it is appropriate to look back at our achievements and to look ahead once more to the opportunities we have in the coming twelve months to further the cause of Christ in Africa.

We here in Malawi continue to be thankful and appreciative for your continued interest, support and prayers in this work. The work continues to progress; for this we give the Lord all the praise.

This year a number of new congregations have begun, and about 7 have taken their stand with us who formerly worked with the African churches of Christ. These African churches of Christ were begun in Malawi in the year 1909; since that time the church has grown rapidly, even though division and digression crept in. We now have 203 registered congregations here as well as about 7 in Mozambique.

This year we went into an area new to us—in the extreme southern region of Malawi, the Lower Shire Valley; about 30 have obeyed the gospel since the work began. We studied with the people the Acts. Lord willing, we plan to go into other new areas this coming year.

As previously reported, we had 22 weekly studies this year; these were all well attended. We believe Christians were made stronger. Besides the studies, we are busy many Saturdays and almost every Lord's Day traveling into "the bush" teaching English and worshipping with the brethren. It thrills our souls to see some of these people traveling for several miles by foot or bicycle to worship and serve the Lord. We could all learn a lesson from them.

Regarding the building program at Blantyre that so many of you have helped in, we now have one house. This was built by a local contractor. We are very thankful for it, and we believe the building will be a great help. As you know, it is our desire to carry on the program until 2 houses and a meeting house have been erected. Bro. Macy has moved into the completed house; we endeavor to keep costs minimal. Rent is very high and houses are scarce. A house near the new one here, we are told rents for \$240 a month; this does not include utilities. You can see the houses built here will soon pay for themselves. There was not sufficient money to build the first house, so the 21st St. church, Oklahoma City, borrowed the money to finish it. We are very thankful for this and we would like to see more congregations that would be willing to do the same. We believe many congregations fail to grow because they do not use the Lord's money as it should be used. The more we do for the Lord, the greater our reward will be.

Malawi at this season is most beautiful. The rains have come early and the gardens have all been planted

in corn and other crops the people depend upon for food. The whole country is like a beautiful carpet painted by the Master's Hand. As we look at this beautiful country, we are reminded of the words of David in Ps. 14:1—"The fool has said in his heart, There is no God."

As the year comes to a close and a new one begins, let us all renew our interest and determination to do more for the Lord than we have ever done. Let us see just how much can be accomplished in 1969 with the Lord's help.—Box 573, Blantyre, Malawi

A BENT TWIG (No. 4)

By Tom E. Smith

Note: I have selected the following article "God Arranges the Home"—giving due credit to the author, Foster L. Ramsey, in *The Way of Truth*.

—Tom E. Smith

"And the Lord said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 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 18:17-19).

The home of Abraham received the commendation of the Father because Abraham commanded all those in his household so that they kept the way of the Lord. God gave a plan to Abraham regarding his home, and Abraham followed that plan. And so it is today. God gives a plan for the Christian home, and that plan is to be followed if our homes are to be Christian homes. God arranges the home! It is no more right for us to question the righteousness of this plan than it is for us to question the plan of salvation which is also revealed in the Bible. Both plans are given to be kept, not to be neglected, and not to be disregarded. Notice a brief outline regarding the home.

1. The husband is the head of the wife. (Ephesians 5:23)
 - A. The wife is submissive to her husband. (Ephesians 5:22; I Peter 3:1-6)
2. The husband is to love his wife as himself. (Ephesians 5:28-29)
 - A. Christ's love for the church is the standard of the husband's love. (Ephesians 5:25)
 - B. Honor is to be bestowed upon the wife. (I Peter 3:7)
3. The wife is to be keeper at home. (Titus 2:4-5)
 - A. She is to love her children and husband.
 - B. She is to be chaste and discreet.
4. Children are to obey and honor their parents. (Ephesians 6:1-2)
 - A. Children are to be brought up in the nurture and admonition of the Lord. (Ephesians 6:4)
 - B. A proper example is essential in rearing children. (II Timothy 1:5)

It is not intended that this outline should be considered complete. It could be enlarged and expanded in many areas; but in a brief way, this sets forth the Plan of God for the home. If husbands and wives and children can disregard the specifications of God's plan for the home, then by the same reasoning God's plan for the church, or for man's salvation, can also be disregarded.

We are accustomed to people outside the church of the Lord to look with disdain upon God's plan for governing the church, but do we do the same thing concerning the plan of Jehovah for governing the home? After listening to a sermon about the home in which the husband was declared to be the head of the house, an elder once declared: "But there may be extenuating circumstances which make necessary the wife taking that place!" This is the kind of reasoning (?) that is used by denominationalists about baptism, or about the church. For the church to be the church of the Lord, it must follow God's plan. For the home to be a Christian home, it must also follow God's plan.

The majority of homes of America are everything but Christian homes. What has happened in the homes outside the church is also happening in many of the homes of fathers and mothers who are members of the church. God's plan is being disregarded. Fathers are abdicating as the head of the house. Fathers are failing to bring up their children in the nurture and admonition of the Lord. Mothers are failing to love their children and husbands. Mothers are failing to be keepers at home. Children are flaunting the authority of parents and refusing to honor them. The spirituality of many children is almost non-existent although they are supposed to be members of the church. All of this points up the failure of the home, not the failure of the church! In the church today we have courses of Christian study but we are losing our young people at an alarming rate. But it is not the failure of the church! It is the failure of the home where parents have refused to accept the plan of God for the home. Instead, members of the church have followed the world rather than following God in their home life.

The shrine of materialism continues to gain more and more worshippers today, and many of them are supposed to be Christian fathers and mothers. More and more homes are failing to be Christian homes because these homes are dedicated to mammon instead of being dedicated to God. The son of a leader of the church learned to drink because his father kept the refrigerator full of beer. A daughter came to consider gambling all right because the mother bought chances on a car raffle. Children of one family had little respect for the importance of the church because the family constantly talked the church down instead of talking it up. This list could be lengthened beyond the imagination of most people because members of the church refuse to let God arrange the home.

God has a plan for you; you should obey it. He also has a plan for your home, whether you are a father, a mother, or a child. Make sure that you let God arrange your home. It is essential to the salvation of your soul and those in that home.

OUR DEPARTED

Thiel—Bro. Arnold L. Thiel was born nearavenport, Iowa, April 26, 1914, and departed this life after a long and trying illness on Dec. 19, 1968 in a Long Beach, Calif. hospital, at the age of 54. He is survived by his widow, Leora; 3 children; 8 grandchildren; 1 brother and 3 sisters. He, during his illness in 1963, was immersed into Christ by Brethren Jim Hickey and Robert Falvey. He remained faithful through the trying times ahead of him, even unto death. In honor of his

request, the writer tried to speak words of comfort and warning to those who gathered in Long Beach, Calif. to pay their respects on Dec. 23, 1968. Entombment was in Sunnyside Mausoleum, Long Beach.

—Don McCord

Fegett—Sister Mary Esther Fegett was born Dec. 22, 1898 in Fannin Co., Tex. She was married Jan. 25, 1919 at Bonham, Tex. to Albert Ray Fegett. To them four children were born, Oscar and Leoan of Midland, Tex.; and Elsie Neal, Midland, and Leslie Germer, San Antonio, Tex. Surviving also are 9 grandchildren; 2 brothers, Roy Thomason, Stockton, Calif. and Bill Thomason, Olney, Tex., and one sister, Leatha Ford, Sentinel, Okla., and several nieces and nephews. She was baptized into Christ in 1931. Her husband preceded her in death, Sept., 1966. She passed away Nov. 16, 1968 in Midland, Tex. Bro. M. Lynwood Smith conducted the service.

Kirbo—Brother Fred Kirbo died Sat., Oct. 26, 1968, in Warsaw, Mo. while conducting a revival. Services were in the church of Christ, in Mullin, Tex. and he was buried in the Oakview Cemetery, Mullin. Larry Robertson officiated, assisted by Clark Carlo and Luke Roberson. Fred was born Feb. 20, 1912 in Garvin, Okla. He married Marion Betty Barnhart June 20, 1940 in Sulphur, Okla. Survivors include his wife; two sons, Darryl, of Mullin, and Larry of Austin, Tex.; one daughter, Marilyn Sue of Mullin; three sisters, Mrs. Zella Fussell, Mrs. Dorothy Sherrill and Mrs. Mary Haslem; two brothers, Jim and Dee; and one grand child.

He had been preaching the gospel that he loved so dearly for about 35 years. It can be truthfully said that he was "an example of the believers."

—Marion Kirbo

Welch—Sister H. C. Welch, Sr., age 74, died Aug. 31, 1968 in a Temple, Tex. hospital, following a short illness. The funeral was conducted in Belton, Tex. with Roland Hayes and Roland McLean, nephews, officiating. Burial was in North Belton cemetery; nephews and nieces were singers. She is survived by her husband; two daughters, Mrs. T. J. Hayes and Mrs. E. L. Garner; four sons, R. E., Barney, Alfred and H. C., Jr.; 5 sisters and 4 brothers; 18 grandchildren and 14 great grandchildren.

Sister Welch's Beautiful Life

Never another like her, with such queenly grace;
Everything about her showed Christ in her face.
Every step she took, even the way she walked,
Showed deep humility, and the way she talked.
Her heart so full of love, hand out to sick and poor,
Her voice so sweet and kind, lead many to Heaven's door.
She dressed a little old-fashioned, looked so modest and neat;
We think she is in Paradise, even at Jesus' feet.

—by Fate Nichols

(Obituary information submitted by son, Alfred Welch).

Roden—Sister Lida Roden, mother of brother Bill Roden, passed away Nov. 18, 1968, at Sentinel, Okla. Sister Roden was born in Texas on Sept. 16, 1882 and obeyed the gospel in the early 1950's. Sister Roden married in 1899. In 1911 the Rodens moved to Washita

County, Okla. and sister Roden spent the rest of her life in and near this area. Besides one son, brother Bill Roden, sister Roden leaves three daughters, Mrs. Gladys Owen, Virgie Ferrell, and Maudean Dickard. Sister Roden will not only be missed by the family, but by the church in Sentinel as well as the many others who knew her. The singing and flowers were beautiful. The writer conducted the services.

—Jerry L. Cutter

Miller—Sister Lavina Miller was born Feb. 10, 1894. She departed this life Dec. 1, 1968. Vina attended the rural schools of this county and the Montezuma (Iowa) Public Schools. On June 21, 1914, she was married to Cecil Miller. To this union 7 children were born. She obeyed the gospel in 1915. Preceding her in death were 2 children, a son, Forest, and a daughter, Virginia, 2 sisters and her parents. She is survived by her husband and 5 children: Calvin, Marion, and Cletus; Mrs. Lyle Hudmeth and Mrs. Gene Douglas; 12 grandchildren and 4 great grandchildren; 1 sister and several nieces and nephews. The writer and his oldest son, John Mountain, spoke words of comfort and warning to all. —M. E. Mountain

Ayres—Sister Alta M. Ayres was born Sept. 9, 1879 in Mahaski, Co., Kans.; she departed this life Oct. 7, 1968. She was laid to rest Oct. 9 in Waterloo, Iowa. She leaves to mourn her passing 7 children. Her husband preceded her in death. The writer spoke words of comfort to her loved ones and also words of warning to all. —M. E. Mountain

BONDS OF MATRIMONY

Corson-Bakaysa—In the afternoon of Sept. 28, 1968, Jack Corson and Karen Sue Bakaysa of Mahaffey, Pa. exchanged wedding vows. It was a quiet and sacred affair, attended by both families and some of Karen's chosen friends. Jack's brother, Tom, and a friend were the attendants. Jack and Karen were school mates and graduated together. Karen was baptized some time before the wedding and a faithful member. We are happy they have found living quarters near Jack's work; we love Karen as our own, and pray they will have a long and happy life together. —James D. Corson

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.

—Alden Russell Phillips, Box 777, Wylie, Tex.

—James Carl Prince, Rt. 4, Box 152, Colgate, Okla.

—Randall Ray Mansfield, 16264 E. Doublegrove, La Puente, Calif.

From The Fields

Elmer Sutton, Rt. 1, Doniphan, Mo., Dec. 4—Bro. Jerry Cutter held us a very successful meeting last summer with 3 additions; this was his second here.

Claude Ridenour, Lebo Rt., Box 293, West Plains, Mo., Dec. 20—The congregation here strives to press onward. We were very sorry Bro. Arthur Wade had to move back to Lebanon, Mo. due to his health, and we miss him. A better man is hard to find. He has done so much for the Cause here. Pray for us. Keep up the good work in OPA.

Paul Walker, 3037½ Northgate Dr., Youngstown, Ohio 44505, Dec. 17—Dec. 13-15 I preached for the brethren at Indiana, Pa. We enjoyed our visit. The work in the Pa. and Ohio field is progressing. I appreciate the interest and attitude of all the congregations in this area. Bro. Kramer reports recent baptisms at Rote, Pa., with prospects of more soon. I was saddened by the death of Bro. Fred Kirbo. His early work and influence at my home congregation, Chapel Grove, Tenn., encouraged me to preach. May God bless the work everywhere.

Dan J. Holiody, 508 E. Texas St., Mansfield, La., Dec. 2—I have been back in this state for 3 months now from New Jersey, and am trying to plant the church here; I have high hopes that we can do this. Some are coming and several have promised to come. I would appreciate the prayers of all the brethren for the work here. Here is a sub.

H. A. Sifford, Alton, Mo., Dec. 12—I am now home recuperating from a heart attack suffered in the summer; we had to cancel our meeting here in the Fall due to my not being able to lead our singing and take the lead. Bro. Barney Owens was by to see us; he is a fine boy and a good preacher. I always enjoy the paper, hearing how the churches are doing. I ask the prayers of the brethren. Love and best wishes. Here is our renewal.

R. B. Roden, 112 Kelley Dr., Moore, Okla., Dec. 16—This year has been a busy one working for the Lord. Our meetings were well attended for which we are thankful. We are also thankful that we have been blessed in many other ways; we have had a few sorrows along the way, too, but we know that God knows best. The meeting at Fieldstone, Mo. was well attended. We had visitors from nearby congregations and from as far away as Jerusalem, Ark. and Kansas City; there was 1 confession. I enjoyed staying in the home of Bro. and Sister Price Rogers, very hospitable Christians. I pray that I can see them again next year.

Tommy Shaw, 1134 Laredo Ave., St. Louis, Mo., Dec. 4—Since my last report to this paper I have preached in several meetings. It is a pleasure to be able to preach the gospel, and my thanks goes to those who have made it possible. I have been associated with many fine people and good preachers. The work here in St. Louis shows some promise for the future. We plan to cover the local area with an offer of a free correspondence course and home study program. Remember, brethren, to serve God well, for "Life is tragic to him who has plenty to live on and nothing to live for."

Jimmie C. Smith, 908 S. Ike, Monahans, Tex., Dec. 16—The work here moves forward with zeal. The series of studies at Andrews, Tex. was very uplifting. We were happy to see Bro. Tom E. Smith at the last one. Our meeting at Thanksgiving at Ft. Worth was successful. Never have I seen youth show such an interest in spiritual things. Several preachers and several of those aspiring to be preachers were present; there were visitors from about 5 states. It was indeed a pleasure for me to visit my home congregation (New Salem, Miss.). My next meeting will be at Catalina, San Antonio, Tex. in Jan. Remember us in your prayers.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, Dec. 15—We have enjoyed a very busy year over the brotherhood as well as work near home. Nov. 14-17, we enjoyed a good meeting in Marietta, Ga. where three were baptized and one restored. It was good to be associated with Bro. Barney Owens in this effort. Nov. 18, we were called to Walterboro, S. C. to conduct the funeral of Mr. Frank Knapp, the husband of Sis. Gladis Knapp. We have enjoyed preaching a number of times in LaGrange in the last month as well as our work in Greenville, S. C. We look forward to the coming year with its work and opportunities before us. Let us all pray that it will be a prosperous year for the Lord's Kingdom.

Van Butts, Sapulpa, Okla., Dec. 21—Since last report, I have preached to both churches in Dallas, Tex. also at Foreman, Ark., all of which I enjoyed very much. I was with the church at Denison, Tex. for 3 services which I enjoyed very much. Bro. Eddy Bullard there is a fine man and a good worker with a

nice family. I look forward to being with them again next year. The churches at Tulsa, Stroud and Boynton, Okla. are going on with the Lord's work; I am with them once every month. Pray for me as I go from place to place to preach the gospel; if there ever were a time the gospel should be preached it is now. Jesus said, "Enter ye in at the strait gate." Just a few will find it. Keep up the good work. Here is a sub.

Jack Cutter, 5521 Main Dr., Concord, Calif. 94521, Dec. 18—The work continues to progress steadily in this area. The attendance at Sunday services has been averaging in the thirties. Since the work began in Sept., I have been able to accumulate a prospect list of forty families. I have been able to conduct home-studies in nine of these homes with the prospect of conducting several more. So the seed of the kingdom is being sown in the hearts and minds of several people, and time will reveal how much fruit it will bear. In October, we enjoyed having B. F. and Ruth Leonard in our home. Recently, we enjoyed hearing Lynwood Smith at Stockton. We request your prayers.

James D. Corson, Rt. 2, Mahaffey, Pa., Dec. 4—Today as I count our blessings of another year, we bow our hearts in thanksgiving and bless God for His goodness and mercy during the hours of our dark despair from the time of our son's accident to his almost present recovery. We are debtors indeed to our brethren who helped us with donations, prayers, phone calls, and cards—all helped us so much. Our son, Jack, is faithfully doing work in a hospital in lieu of military service close enough to worship each Lord's Day. I am still able to preach where I am needed. We were sorry to learn of Bro. Fred Kirbo's passing. We are made to wonder—the Lord's touch can change life's picture; none of us can escape. Let us work a little harder while it is day; our night may be a lot closer than we think.

Jerry L. Cutter, 1417 Rinehart, El Reno, Okla., Dec. 17—The building is now under construction here and should be completed by mid-Feb. Several have made contributions for the building. All contributions have been acknowledged and all are deeply appreciated. I think the building program here at El Reno is a good example of what brethren can do when they "have a mind to work." In nine months' time these brethren have (with some outside help) purchased an \$8000 piece of property and have initiated a \$25,000 building program. This by a group of about 30 members who one year ago had liquid assets of less than \$1000 and were meeting only once a week. As a result of "doing something," not only is there renewed interest by the local members, but by the community. The work in the Okla. City area continues to go well. Our prayer is that interest in the work in the States as well as abroad will continue to increase in the coming year.

Jim A. Canfield, Rt. 1, Box 87-A, Marion, La., Dec. 11—I was with the faithful in Memphis, Tenn., Nov. 2-5. We, the church, in these trying times, need to lift up our heads, and realize that God has all power

in His hands. We need to look up where Christ sits at the right hand of God (Acts 7:55-56; 2 Peter 1:5-10) in order for us to make our calling and election sure. We must know the truth (John 8:32) and in order to know the truth we must search the scriptures (Jno. 5:39), and then obey the gospel of Christ (Rom. 1:16; Heb. 5:8-9) in its fullness and live as a faithful child of God (Rev. 2:10). Nov. 6, I arrived home from Memphis to get the sad message that Bro. Robert Adams' niece was killed in an accident in Miss.; Bro. Gatson and family and I attended where we spoke words of comfort to loved ones and friends.

Paul O. Nichols, 514 Oakshire, Modesto, Calif. 95351, Dec. 20—We had a good meeting at Covina, Calif., Nov. 22-Dec. 1. It was good to see so many old friends again, some of whom I have known since before I started preaching. Some were present who heard me preach my first sermon more than 28 years ago at Morovia, Calif. We appreciated visitors from so many of the other congregations, and from as far away as the El Cajon church near San Diego. We are always encouraged by such assistance and interest. May the Lord bless them, every one. I was happy that my mother and father could attend some of the meeting. Our radio program in the Modesto area has been well received by all who have spoken to us about it. Last night I preached at Manteca. We certainly miss Brother Coy Agnew there since his passing. Dec. 29, the Lord willing, I am to preach at Lodi. May the Lord bless the work everywhere.

Bonnie B. Cayson, 1993 Burn Ham Ave., Memphis, Tenn., Dec. 5—Since last report we have preached one or more times at the following congregations: Birmingham, Ala.—these are wonderful Christians; W. Monroe, La.—our first with them; it was a spiritual feast to be among Christians who show so much love for one another. We were happy to see Bro. Billy Orten again and rejoice to learn of his entering the field full time. Bro. Orten is a powerful influence in that area. It is our prayer that others working part time will find support. We need all the preachers we have working full time in the Lord's kingdom that the borders of Zion may expand. At Batesville, Ark., two precious souls were baptized into Christ. We at Willett St., Memphis are going into homes preaching the word. Last Fri. night we were invited into a home where the lady of the house had invited 6 neighbors; we were received warmly; Lord willing we will return. Others are expected. To this writer the most rewarding experience known is carrying the gospel into homes of the lost. May the Lord bless you is our prayer.

Dennis E. Smith, Gen. Delivery, Harrodsburg, Indiana 47434, Dec. 12—Since my last report, which was several months ago, I have been working with several congregations in Indiana and Ohio. I worked one month with the congregation at Richmond, Indiana. This included a ten-day meeting. There was one baptism. I spent the month of August working with the West Chester congregation in Cincinnati, Ohio. This work was very enjoyable. I then held a meeting at Breeze

Hill, Indiana. We had a good meeting there and it was very enjoyable. Since the first of Sept. I have been working with the congregation here in Harrodsburg. Since I have been here there have been two confessions and one baptism. I am also very happy to report that on Sept. 9th Miss Nancy Hatfield, of the Harrodsburg congregation, and I were married. Brother Richard Nichols performed the ceremony. Nancy and I are very happy and are looking forward to a life together in the Lord's work. We are looking forward to holding the New Year's meeting at Pontiac, Michigan. We solicit the prayers of all our brethren.

Eddy Bullard, Rt. 2, Box 178-A, Denison, Tex., Dec. 9—I just closed a good meeting at Choteau, Okla.; I appreciate them so much and am thankful for the church at Tulsa, Okla. for assisting. The church here at home has suffered tremendous setbacks so far as attendance and leadership are concerned. Bro. Chas. Wilson was transferred to Ft. Worth; he is making a fine preacher and we miss him very much. Recently, I did some personal work in McKinney, Tex., and finding several desiring to worship according to the Bible, Brethren Dean Neil and Dave Presley moved there. These brethren are to be commended for this. I believe this is a good way to plant new churches. The brotherhood should get behind this kind of work and even support two families for a time until they can find work or until the work is self-supporting. There needs to be churches where there are none. We ask that you pray for the work at McKinney and the work here, too. Here is my sub.

Tom E. Smith, 302 Phillips, Healdton, Okla., Dec. 14—Bro. Don Pruitt preached for us at both services, Oct. 20; Bro. Carl Johnson preaches for us each second Lord's Day evening, and at Wilson that morning. I had the privilege of hearing Bro. Jimmy Smith from Miss. at Andrews, Tex. These three youths have great potential as evangelists, and I commend them to the brotherhood. I heard my Son, C. A., at Andrews, Tex., Nov. 24, where I preached that evening and the following Wed. It was my wife's and my pleasure to be at Andrews Nov. 23 for their special meetings and visit with brethren in that area and at the same time visit our children and grand children. God has been truly gracious to us in 1968. We take this opportunity to send greetings to our beloved in Christ throughout our great brotherhood, and pray that God will bless us and lead us to greater things in His service in 1969. Especially our prayer will be for a closer walk with Him and with each other, and that peace and unity may prevail among us, and may we all labour to that end that our prayers will not be merely a lip service. God bless our efforts for Him.

Preston C. Brown, 901 3rd Ave., Chesapeake, Ohio 45619, Dec. 15—At present we are laboring with the congregation in Chesapeake, Ohio, also trying to assist the congregations at Madison Ave. in Huntington, W. Va. and the Twelve Pole congregation in Kenova, W. Va. These congregations are supporting us in our evangelistic work here in the states of Ohio and West Virginia. It is a great pleasure to work with these

faithful brethren, who are willing to go all out for the cause of Christ. There have been several confessions of faults in these congregations, and also one of the most outstanding young preachers that I have ever met, who had preached for nine years for the cups and class churches, learned the truth, made his confession, he and his wife taking their stand with us. This young man is well trained in evangelistic work, being trained by the digressive churches, and has labored with some of their largest congregations. Brethren, let us use men like this who have the ability to present the gospel in its purity and in its simplicity. Chesapeake, Madison Ave. and Twelve Pole congregations are using this young man at the present. This young man is Jack Moss of Chesapeake, Ohio and we are very enthused over him. At the present we have several outsiders attending the services, one a Jewish woman that we are deeply interested in. We sincerely desire the prayers of the faithful.

Tom Lehmann, 516 S. Jefferson, Lebanon, Mo., Dec. 17—Our work in Lebanon is off to a good start. So far, no visible results, but the potential here is high. Beginning the first of the year we are beginning a series of different methods of spreading the gospel. Besides the weekly radio program the church has had for many years, we will be printing religious material in the local paper and giving spot announcements over the radio every day. The spot announcements will consist of a verse from the Bible and information about religious tracts, a Bible correspondence course, and answers to any Bible-related question. We have also begun a door-to-door census of the town. With all these efforts, plus the co-operation of a zealous congregation such as Lebanon, we look forward to much good being done. Brother Arthur Wade is living here now. It will be to my benefit working with such a learned preacher of the gospel. While in Oklahoma to attend the meeting at Ada, we plan to preach at Dallas, Texas 12/22, and at Oklahoma City, 12/29. We recently enjoyed having Brother James Orten in our home. NOTICE: IF YOU HAVE FRIENDS OR RELATIVES LIVING IN OR NEAR LEBANON, WE WOULD BE HAPPY TO VISIT THEM AND INVITE THEM TO CHURCH. PLEASE SEND THEIR NAMES AND ADDRESSES TO ME. Pray for us and the work here.

Barney Owens, 1390 Austell Rd. SE, Marietta, Ga., Dec. 10—Since last I reported through this means, I have spoken for the brethren at Temple, Ga. and Greenville, S. C. Also we worked with the brethren at LaGrange in a short week-end meeting the first of December. The work here at Marietta continues to progress, although somewhat slowly. There has been one Sister who confessed her wrongs for worshipping where Cups and Classes are used. Brother Alton Bailey held us a 4-day meeting with 3 baptisms and 1 confession of faults. Our Lord's Day crowds are good, with visitors at almost all of them. In Nov., I went to a small community near Graceville, Fla. and took the confessions of three members of the Lord's body who have been worshipping with innovations. They are now meeting in their home. I hope to return as soon as we can locate a place for a meeting. It is en-

couraging to know that there are still people in the world who are searching for truth. Brethren, let us find them. When I pointed out the error these were in, they did not quibble as to whether or not they HAD to make a confession of their wrongs, but they as Simon (Acts 8) desired the prayers of their brother. Please pray for me. We look forward to our meeting here in February with Brother Lynwood Smith; why not come and be with us (Feb. 16-23).

Alvie D. Neal and David Presley, 400 E. Louisiana, McKinney, Tex., Dec. 18—God through Jesus Christ our Lord has blessed us richly here. Since last report, 6 obeyed our Lord in baptism—3 young families. Many have been taught God's infallible plan; we look forward to an increase. We have had visitors at every service so far and many have asked questions. We have heard many good lessons from visiting laborers from surrounding congregations. The church at Beech St., Ft. Worth is to be commended. We welcome teachers of good things here at all times; however, we are unable to give support financially at this time. We will give to all such as we have—daily food and use of our homes, modest as they are. We have had 6 good studies with digressive brothers here. Many admit our worship is scriptural but refuse to do anything about it. I wonder if God Who in times past punished many for disobedience to His commands will not also punish these. We could use a little aid here in several ways: 1. We could use a young preacher who could work full time. 2. We could use support for one of us here in giving more time for the work. 3. We could use support for a good meeting here in the Spring. 4. We must have the prayers of the faithful. We look hard for a larger building. Bro. Presley is growing fast in work and in deed. He is free for some limited work in this area. He has been in the Lord a very short time, but his lessons are according to God's word, and very strong in conviction. Pray for him. We really enjoy the OPA. We exhort the brethren everywhere to preach the Word. We meet at 1103 Hamilton, McKinney, Tex., at 11:00 A.M. and 5:00 P.M., Lord's Day.

THE JEHOVAH'S WITNESS SECT —

(Continued from page one)

the special class of consecrated ones for whom it was intended."

Studies in the Scriptures Vol. II p. 142. Of course, they consider themselves the "special class." The witnesses recognize no translation of the Bible except their own, the "New World Translation of the Christian Greek Scriptures." The Bible teaches contrary to this. In Acts 10:34-35 we are told that God is "no respecter of persons." We are also told in Jno. 5:39 to "search the scriptures." If the doctrine of the J. W.'s is true, this would be useless and unnecessary, since only a special few can understand the teachings of the Bible and we must depend upon their interpretation.

II. They teach concerning the Lord's Advent: "Of all the prophecies . . . none more striking and convincing than this one . . . The date of our Lord's second advent . . . we have already shown to be A. D. 1874" (Harp of God). If there is anything clearly taught in the Scriptures it is the fact that we know not the

day nor hour when Jesus is coming. Mark 13:32 reads, "But of that day and hour knoweth no man no, not the angels which are in heaven, neither the son, but the father." Many present-day Jehovah's Witnesses would like to forget the outstanding blunders made by Russell and Rutherford in predicting events, but they cannot do it. These foolish statements of their founders rise up and testify of the unscripturalness of their movement.

III. They teach a. Death means nonexistence—Rutherford in *Reconciliation*, p. 296 b. **When a man dies, he is dead as a dead dog.** Rutherford in *Deliverance*, p. 324. c. **Death is annihilation** "if they could not expiate their guilt before death, they certainly could not do it when dead, when not in existence" *Studies in Scriptures*, Vol. 1, p. 154. d. **The body of Jesus was never resurrected.** "It was necessary . . . that the man Christ Jesus never live again, should remain dead . . . for the Man Jesus is dead, forever dead. V. 5, p. 454 *Ibid.* e. **Body of Jesus miraculously removed—**"Somewhere Jehovah miraculously preserved that body. Rutherford in *Deliverance* p. 170. f. **"Our Lord's body was however, supernaturally removed from the tomb . . . whether it was dissolved into gasses or whether it is still preserved no man knows."** *Studies in the Scriptures* Vol. 2, p. 129. All the above quotations are indications of Jehovah Witness belief concerning death, future state, the resurrection, etc. We recommend that you read the following scriptures and see how their doctrine contradicts the plain truth of God: Mt. 10:28; Heb. 7:24; Lk. 24:6; Lk. 24:3 and 24:39; Matt. 22:32.

IV. They teach a second chance for salvation. "The ransom for all given by the man Christ Jesus does guarantee to every man another opportunity or trial for everlasting life" *Studies in Scripture*, Vol. 1, p. 150. The Bible teaches the direct opposite. Read Luke the 16. Also note the following: 2 Cor. 6:2 "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation." The J. W.'s would say this is not true; you will have another chance to be saved. No necessity to take advantage of this one.

V. They teach some on earth will never die—"Prophet Isaiah describing this period (the Millenium) the sinner a hundred years old shall be accursed (cut off) though dying at that age he would be but a child; because by even outward obedience to the reasonable and just arrangements of the kingdom, he might live at least to the end of the Millenium. Isa. 65:20 and Acts 3:23"—*Studies in the Scripture*, Vol. 7, p. 643. The Bible teaches that "it is appointed unto man once to die . . ."—Heb. 9:27. Read also Eccl. 3:19-21.

VI. They teach because under the Old Testament they were taught "flesh with the life thereof, which is the blood thereof, shall ye not eat" (Gen. 9:4); they refuse blood transfusions to save life. They fail to recognize that the Law was done away in the death of Christ, and that we are no longer under its bondage (Col. 2:14-16). See also Acts 10:14-15.

By reading the above points of doctrine, you might begin to wonder just how anyone could be won to such an organization as this. Be it said to their credit, they are very hard, persistent, and convincing workers. They

go from door-to-door selling the "Watchtower," a paper full of their propaganda and unscriptural teachings. The old practice of playing records of the "Judge" has largely been abandoned. It is needless to say that their representatives are well indoctrinated and one must know his lesson well in order to combat them. Also there is just enough Bible included in their doctrine to make it appealing and interesting to many. It should also be noted that these people oppose military service. However, instead of obeying the laws of the land and registering as the law requires and then filing for conscientious exemption as the law provides, they, many times, refuse to even comply with law, thus ending up in prison. They also are very opposed to the celebration of pagan and Catholic holy days such as Christmas and Easter; a lesson many members of the church have forgotten, or never learned in the first place.

We could go on and on describing their beliefs and doctrines, showing how they contradict the teachings of the scriptures. We believe, however, this is sufficient to give a fair indication of their basic tenets. For the serious student who wishes to go into a deeper study of their history and teachings, we recommend the following books from which we have obtained much of the foregoing material: MODERN CHURCHES AND THE CHURCH by J. Porter Wilhite; THE CHAOS OF CULTS by J. K. Van Baalen; CHURCHES OF TODAY by L. G. Tomlinson; and HANDBOOK OF DENOMINATIONS by Frank S. Mead.

—Box 3636, Springfield, Mo. 65804

CHRISTIAN FELLOWSHIP —

(Continued from page three)

that many of my brethren need to learn. Many are teaching error and false doctrine; they are therefore walking in the darkness. And this means that they are no longer in fellowship with those who are walking in the light of truth. But they seem to think that they can come back into the light—and therefore into fellowship—merely by going to another congregation. The truth of the matter is, they are still in the darkness, and, what is worse, they have carried the other congregation off into the darkness with them. I say it again: If a brother is in the darkness, no one can have fellowship with him except by leaving the light and entering into the darkness where he is.

5. But the liberal brother is ready with an objection at this point. "Preacher," he says, "you are mistaken. I can fellowship any one, even one from a denomination, in so far as, and as long as, he preaches the truth; but when he preaches error, I do not fellowship him in his error." This objection and this position evidences a sad misconception of the nature of fellowship. Some of my brethren are very free with the word "fellowship;" they toss it around as if it were one of the simplest, most common words in the dictionary. But it is not a simple word, because the idea of fellowship is not a simple idea. It is a complex idea, involving complex relationships and values. I do not mean to say that we should cease to use the word because it expresses a complex idea; I do say that we should be sure we understand its meaning when we use it. Otherwise, we may find ourselves making statements about it that are downright silly. And the statement of the liberal brother is just plain silly.

a. In the first place, it assumes and implies that a man be in both the light and in the darkness at the same time. The brother implies that it is possible for one to walk in the light and walk in the darkness at the same time. Such an idea is utterly foreign to the teaching of scripture. I am either in the light, or I am in the darkness; I cannot be in both. If I am walking in righteousness and truth, it is impossible that I should be walking in darkness and iniquity at the same time. "What fellowship have righteousness and iniquity?" (2 Cor. 6:14). How can a man be half in the light and half in the darkness?

b. In the second place, the statement commits the Liberal to a position that he cannot defend, and will not even attempt to defend. It commits him to the position that no false doctrine of any kind constitutes a barrier to fellowship. It means that I can hold and teach any false doctrine under the sun, and he is bound in all consistency to have fellowship with me. I can deny the virgin birth of Christ, his miracles, his resurrection from the dead, the inspiration of the scriptures, and the future punishment of the wicked; and he cannot consistently refuse to have fellowship with me, so long as I hold and teach some truth. Most of our liberal brethren will reject the position that we can have fellowship with any one, if he teaches some truth, regardless of what error he may teach. But this does not mean that I have set up a straw man to knock down; it does not mean that I am unfairly ascribing to them a position that they do not hold. Some of them do hold this position. But the majority of them are not willing to say that there is no false doctrine that will constitute a barrier to fellowship. At least, not yet are they willing. But mark my words, my brethren. If they do not return to the truth, the time will come when they will be driven to that position by the inexorable logic of their liberalism.

c. In the third place, the Liberal's position that he can have fellowship with a denominational preacher as long as he preaches truth, but does not have fellowship with him when he preaches error, is completely contrary to the teaching of God's word. It is not taught in the sacred writings. And in our next lesson we shall show from the scriptures themselves that this doctrine is false.

Conclusion

1. My brethren, Christian fellowship is limited to the members of the Lord's church. It is a relationship and a blessing enjoyed only by those whom make up the church purchased by the blood of the Redeemer. It encompasses only those who have been redeemed by the blood of the Lamb. Therefore, I cannot extend fellowship beyond the limits of the church, beyond the borders of the kingdom of God. I cannot extend fellowship to those who are outside the church of the living God. If I do so, it is without the authorization of my Lord, and I therefore stand condemned for doing so.

2. The Liberal position is directly subversive of the truth of the gospel. In a later study we shall see why this statement is true. For the present, and in conclusion, let it be stressed that we do not oppose Liberalism because of personal bitterness, or because we are bigoted and narrow-minded. We oppose it because it is subversive of the truth of God.

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 XL

LEBANON, MISSOURI, FEBRUARY 1, 1969

No. 2

THREE GOOD RULES

By Paul Walker

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath" (James 1:19).

Man is governed by rules. He was made that way, because the God of man is the God of order. Man may rebel and kick against rules, but after the kicking is over, he must calm down to the certain fact that rules are good for him. He soon learns that in the absence of good, sound rules life can be chaotic. Therefore, to live at peace with God, himself and with all mankind, he should readily accept good rules; especially those laid down in the Bible.

It would be difficult to find a better set of rules than those found in our text from James 1:19. Look at them.

(1) "Let every man be swift to hear." That is not always one of our great virtues, is it? At least, it is not when it comes to hearing the right things. Quite frankly, it is very easy to hear the wrong things; but hearing the right things—the things James had in mind—is entirely a different matter. James admonishes, "be swift to hear;" but most of us would agree that we are sometimes "dull of hearing." We often complain about hearing the same things over and over every Sunday. I wonder, though, if we really hear! We may hear and yet not hear; that is possible. True, the preacher ought to prepare his sermon adequately; it is equally true that the audience ought to hear adequately. Most people have to train themselves to hear—to be good listeners. Church members are no exception. Scripture reading (text reading) which is a common practice in our services, ought to be a period of intense listening, instead of a mere formality to get the prayer and sermon underway. Nuggets of truth can be gleaned from scripture read by a brother who reads loud enough and slow enough so that everyone in the audience can hear.

Jesus, during His earthly stay, wanted people to hear His message, but He knew that far too often they did not hear. His heart must have bled when He saw multitudes turn from His teachings unchanged. It must have greatly disturbed Jesus to teach His disciples vital lessons only to see them turn around and trample them under foot. Oh, they didn't intend to do that, but they did; because "hearing they did not hear." The same is true today. We hear our Lord's message. We can quote

(Continued on page nine)

PREACHER SHORTAGE

By Preston C. Brown

We stand ready to give the answer from a denominational viewpoint. We think we know why the liberal Protestant pulpit is shrinking. Theological liberalism has cut the doctrinal heart out of much of the preacher-message. And we emphatically declare that among the more conservative religious groups, while doctrinal liberalism has not decisively weakened the ranks, worldliness, materialism and indifference have dulled the cutting edge of the message.

We who claim to be the disciples of Christ stand ready to point a finger of scorn and say the preacher shortage among the sectarian churches stems from a lack of spiritual vitality and urgency at the local congregational level. But I ask, "Why, are young preachers in our brotherhood declining to enter the ministry?" Could the answer be, "Because of the lack of spiritual atmosphere and genuine commitment in many of our congregations?"

The conclusion is irresistible. For many of our young men, the appeal of the local congregation has been weak, whether it is the program of work they have witnessed, or preaching they have heard, or the elders they have known, or the weak, unrealistic journalism they have been treated to. The sum total of it has failed to "stir up the gift of God" which is in them.

The preacher shortage is not the sickness but the symptom. We do not have a weakened church because of a preacher shortage. We have a preacher shortage because of a weakened church. There will be no short-cut solution; no lasting solution short of a conversion of the church to its apostolic urgency and hunger for souls! The recruiting power of any institution is directly dependent upon the relevance and vitality of its cause. There was no shortage of Marine recruits when the Japanese bombed Pearl Harbor. The stakes were high. The risks were great. But the purpose was clear. It is also clear that the church has been attacked by the liberal and modernistic preachers of today, and the stakes are high and the risks great, and the purpose clear, and we can continually close our ears to the cries of the lost, and hibernate into the basements of our material structures, and set up our fans of excuses for not going into a lost world where we should have been all the time. But when we do emerge, that is, if we ever do, we may find a world so strange that we dare

not go into it under the conditions we have been operating. In fact, at the rate that some of our congregations are operating, it will take them a million years to evangelize the city the church was built in.

Instinctively, our young preachers must be able to sense the disparity between the apostolic church at work and much of our practice. What must they think when we admit of sole responsibility for the salvation of the world and then spend more money as a brotherhood on luxury of life, such as televisions, etc., than we do on evangelistic missions.

With a casual glance at the book of Acts they can see that those Christians whom we claim as immediate forefathers considered themselves to be a militant army in a titanic battle for the undying souls of men. To be a Christian was exciting; to be a preacher a definite risk. When an armistice has been sounded, discerning young men will scarcely feel the need to answer the call to arms. As a people, we have not really believed that we are in war with anything or any one.

Isn't it a peace-time army that many of us are after? Be a gospel preacher, young man! It's the greatest work in the world! But don't dare preach past dinnertime or present too many sermons on mission work. Avoid controversial subjects, and please don't insist on more than one meeting a year, for financially we are not able. As a matter of fact, son, one of your main responsibilities will be to involve the congregation to attend the public worship assemblies. Any institution which attracts only marginal involvement from many of its members will not only exercise merely a marginal impact upon its community, but will experience great difficulty in perpetuating its leadership.

A prospective preacher can overcome a lack of formal education and even rise above an unfortunate home background. But the one thing he cannot overcome is the gnawing suspicion that what he is being asked to do is not first place in the hearts of those who are doing the asking. Many of our young preachers are not aroused to preach but allowed to preach—not provoked, merely permitted. Paul warned, "I solemnly charge you, never lose your sense of urgency, in season or out of season."

The power of Christ must be so dynamic that young men will be drawn into preaching as the only calling really worth their lives. "And I, if I be lifted up, will draw all men unto Me." Jesus is the drawing power. His person must be featured in our lives and in the lives of our congregations. We will always be able to inspire a few men to minister to our traditions and perpetuate our institutions. We can enlist some to administer the budget and preside pastorally while the brethren play church, as I have often told the digressive churches. There will be some content to serve the most defensive and uncreative element in the congregation, and pronounce the ceremony at the marriage altar. But if we are to enlist the kind of men we need—and the sufficient numbers of them—Christ will have to be the drawing card. Young men must be convinced that we really want them, not to hold a service, but to herald a Savior. —901 3rd Ave., Chesapeake, Ohio 45619

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.

WILL A MAN ROB GOD? (No. 3)

By Paul O. Nichols

Once a Christian has been prospered by the Lord, a part of his prosperity belongs to God. ". . . As I have given order . . . let every one of you lay by him in store, as God hath prospered him. . ." (1 Cor. 16:1, 2). If a person fails to contribute what he should, he robs God. He may use that which belongs to the Lord for his own benefit, but when he does, he uses something which is not really scripturally his. He may buy food with it, or he may pay rent or other bills, but whatever he withholds from the Lord is the amount that causes him to be guilty of robbing God. Jesus says, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added to you" (Matt. 6:33).

It seems as if it would bother a person's conscience to take what should have been contributed to the Lord and His cause, and use it for a car payment, to buy fishing equipment, or go on vacation. But such a person seems to think that the Lord should be perfectly happy with the pittance that he contributes. Oftentimes he spends more in a week for entertainment, recreation, or tobacco than he puts into the church in a month. And this same person, many times, is the one who wants to have the biggest say about how the Lord's money is spent, and complains the loudest when it is used to help the needy or to preach the gospel.

Unscriptural Practices

Many good brethren and sisters with the best of intentions have made the mistake of worshipping at one place and contributing in another. This is done, sometimes, because they feel that the "home congregation" needs the money worse than the church does where they are meeting. But what some do not seem to realize is that in giving, one is performing one of the acts of Lord's day service, and if one can discharge one act by proxy (such as worshipping at one place and giving at another, except for a token contribution) he, by the same reasoning, can perform all by proxy. Or if he can divide up his acts of Lord's day worship and do some at one place and some at another, could he not just as scripturally "break bread" in one assembly and "drink the cup" in another? Again, why could not one pray in one and sing in another? The truth of the matter is that when Christians assemble together for worship on Lord's day, a complete service is to be rendered, observing all the items required by the Lord in the most scriptural way possible (Heb. 10:25; Acts 20:7).

Another mistake that some members of the church make is in taking what should be contributed on Lord's day, dividing it up, giving a small part at the worship service, and then sending the rest to some preacher or to some distant effort. In the first place, such a person has not given upon the first day of the week, as he has been prospered. In the second place, the Lord has never received the money; therefore, the church cannot have a part in deciding how the money is to be used. As long as it is in the hands of the individual, it is in his own power. Concerning a possession Peter asks, "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? . . ." (Acts 5:4). But if one gives it as he should, then it is in the Lord's treasury, and the church decides its use.

Still another unscriptural practice is the taking

of one's Lord's day contribution money and giving it to a person in need or something else, and then reporting it to the church treasurer, in order to have it put down as Lord's day contribution. In the first place, it is not given on Lord's day by any stretch of the imagination, if it is given on some other day. Also, what should have been given into the church treasury was never put there. And, again, the individual used his own judgment, and the church had no say in the matter.

It is true the Bible teaches, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). But this does not justify our failing to give on the first day of the week as we should, because we have given to someone or something before. This teaches that we are to seize our opportunities as individuals to do good in addition to our other obligations to the Lord (such as giving as we are prospered). If we do not have money to share with the poor when opportunity arises, other than our contribution for Lord's day, we can have the attitude of Peter, "Silver and gold have I none; but such as I have give I thee. . ." (Acts 5:6). We can share some groceries, some clothing, or some bedding. We can share some transportation or a place to sleep. All of these things can be done without robbing the Lord of our contribution on the first day of the week.

In the last two unscriptural practices the responsibility of proper use of the contribution is taken out of the hands of the Elders and deacons, or others in the congregation. Yet, the distribution of the money at Jerusalem was given directly to the officers of the church (Acts 6:1-6; 11:27-30).

If we have been guilty of any of these things or any others that are not scriptural, let us change and do what is right. Let us never be guilty of "robbing God."

—514 Oakshire Ave., Modesto, Calif.

CHRISTIAN FELLOWSHIP (No. 5)

By G. S. H. Wilkins

Fellowship and Unity

1. In the preceding we learned that the church of Christ is the realm or sphere of Christian fellowship. This fellowship is enjoyed only in the New Testament church. Fellowship is experienced elsewhere, even in other religious bodies; but this fellowship is not that which is contemplated in the New Testament scriptures, and which we are studying. New Testament fellowship is enjoyed only in the New Testament church. We learned also that the light of God's eternal truth is also said to be the realm of fellowship (1 John 1:7). If we walk in the light, John declares, we have fellowship one with another. This means that the light is the realm in which fellowship is enjoyed. And, since the term "light" here stands for the truth which is God's nature and which is exhibited in his revelation to men, this means that fellowship is enjoyed only in the realm of the truth. To the extent that the truth is proclaimed, believed, and obeyed, to that extent is fellowship found and experienced. Furthermore, we learned that if I depart from the light, I destroy my fellowship with all others who walk in the light. And if they wish to have fellowship with me, they too must leave the light and walk in the darkness where I am. More than that, I cannot return to fellowship by going to another congregation and being received there, for if they accept

me into their fellowship, they also depart from the light. It needs to be stressed that Christian fellowship is not limited to the congregation where I hold membership. If I walk in the light, I have fellowship with all others who walk in the light, wherever they may be. If I depart from the light and refuse to return, I am no longer in fellowship with any of those who walk in the light. And I cannot return into the fellowship of the saints merely by going to another congregation and being accepted there.

2. Here, however, the religious Liberal is ready with an objection. He will say, "Preacher, the fact that I teach a different doctrine from that which you teach does not necessarily mean that I am in error. It may mean that you are the one who is in error. But suppose I am teaching that which is error. That still does not mean that our fellowship has been destroyed." No, the fact that he teaches a doctrine different from that which I teach does not necessarily mean that he is in error. But if I can prove what I teach by a "Thus saith the Lord," while he cannot, it is evident who is teaching error and who the truth. But he contends further that the teaching of error does not destroy fellowship. I affirm that it does. The scriptures abundantly teach that there can be no fellowship with those who teach contrary to the teaching of the inspired writers of the New Testament.

a. And here we come to the real issue between us and the religious Liberals. To be sure, the Liberal does not admit that he is teaching error. False teachers never do. They always contend that they can prove their teaching by the scriptures. It is significant, however, that they are so very reluctant to do so. At the same time, the Liberal contends that the teaching of error does not destroy Christian fellowship. I contend that he is teaching error right here. And this is the issue between us. Can we have fellowship, Christian fellowship, with those who teach and practice things not taught in the scriptures? The Liberal says we can. I say we cannot. This is the central question before us in the series of studies.

b. And I challenge them to defend their doctrine. If what they teach is taught in God's word, they ought to be able to prove it. I call upon them to affirm their position in fair and open discussion. If they refuse to do so, it can only mean that they know that it cannot be established from the scriptures.

Fellowship and Agreement

1. However, I submit to you that the scriptures teach that there can be no fellowship without agreement in teaching. Let us begin with the language of the apostle Paul in 2 Cor. 6:14-18. Paul asks, "What fellowship have righteousness and iniquity? or what communion hath light with darkness?" (2 Cor. 6:14). The subject Paul is discussing in this paragraph is Christian fellowship, and he declares that where iniquity exists, fellowship does not exist. Christian fellowship exists where righteousness is. And righteousness and iniquity are incompatible, just as are light and darkness. The one cannot exist where the other is. Therefore, Christian fellowship cannot exist where iniquity is. In a later study we shall show that teaching false doctrine is a work of iniquity, and is accordingly destructive of fellowship.

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STUDY AT WICHITA FALLS, TEXAS

Dec. 23-27, some twenty preachers and several brethren from all over the United States gathered in Wichita Falls, Tex. for an intensive study. The Garden's Edge congregation in that city, along with Bro. Johnny Elmore and this writer arranged it. To say that these brethren at Garden's Edge "went all out" to make our stay enjoyable and comfortable is putting it mildly. I do not know that I ever attended a gathering where more hospitality was shown. The congregation had asked Bro. Elmore and me to conduct the proceedings which we tried to do.

Time alone will determine the good accomplished. Various subjects including marriage and divorce, fellowship, the Godhead, and others were considered. Naturally, there were differences of opinion on many points studied. One of the main purposes of the study, however, was to obtain a better understanding of each other and the positions held by various ones. The brethren at Wichita Falls had said to me two years ago when we first began looking forward to such a meeting that they felt our generation and succeeding generations should not be shackled with the problems and troubles of past generations, especially when some of the problems could be solved by getting together and trying to work them out. It is noteworthy that in our studies everyone was completely frank and honest. Each, in an orderly manner, was given the opportunity to express himself. And yet, there were no outbursts, no temper fits, no loud disturbances, but rather a full and free exchange of ideas and thoughts.

We did not all agree when we arrived, nor did we all agree when we left. We did understand each other better, and many, I am sure were determined to study more and try harder for better understanding and unity. The foolish and unfounded rumor that the meeting was planned for the purpose of formulating brotherhood policy (whatever that is) does not even deserve consideration. As I remarked to someone during the course of the study, if indeed we were here for that purpose, I certainly would hate to be the one to write the policy. Of course, that was not the purpose.

The Lord willing, there will be another study next year at the same place and the same time. Brethren Ron Courter and Jerry Cutter were selected by the Garden's Edge church to conduct it. The Lord willing we hope to see you there.—Ronny F. Wade

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:

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THE STALEY-LINDSEY DEBATE

The Staley-Lindsey Debate has been printed, and you may have a free copy.

The proposition reads, "The Bible teaches that the fruit of the vine used by Jesus in the Lord's supper was fermented grape wine."

—John Staley affirms

—Ellis Lindsey denies

The debate covers all the main arguments on both sides and also introduces new ones.

I proved from ancient history that grape juice could be preserved; from the Bible, that wine is not "fruit of the vine;" and that there was no drink in the

Passover as correctly observed—and certainly not a leavened, or fermented, drink. The debate covers some of the Hebrew, Aramaic, and Greek words for wine; it covers circumlocution; why Jesus made wine; whether Jesus drank wine, etc., etc. Brother Staley was forced to admit he drinks socially.

The booklet is 8½ x 11" with 30 pages. A lengthy Preface gives a brief history of the contention wine brethren have raised over the question. Staley insists there are over 50 congregations using fermented wine in communion.

If you are interested in the wine question, you are welcome to a free copy. A limited number is available; so they will be given on a first-come-first-serve basis. Write Ellis Lindsey, 4600 Cole Ave., Waco, Texas 76710.

THE CHURCH DIRECTORY

The 1968 Church Directory is still available at \$1.00 each or 10 for \$9.75. The next Directory will not be ready before mid-1970. Add the following: **LANSING, (Ingham County) MICHIGAN** at 3715 Churchill Avenue—in the home of Bro. Edwin W. Ball, contact Bro. Ball for the time of services—Edwin W. Ball, 3715 Churchill Avenue, Lansing, Michigan 48910. Phone 882-6312.

If you are interested in worshipping in the CHICAGO, ILLINOIS area contact Robert E. Collins DP 2 5251026, CNARESTRA STAFF, Naval Air Station, Glenview, Illinois 60026. He is trying to establish the cause there and he needs help.

If you know of new congregations or changes of place of worship, please keep me informed. Send orders and information to Ray Asplin, 2440 SW 54th Street, Oklahoma City, Oklahoma 73119.

LET'S STRIVE TO BE MORE REVERENT

Dear Friends, could we but realize when we meet on the first day of the week,

That Jesus is our unseen Guest, would we more softly speak?

Would we laugh and talk and greet our friends as though it didn't matter,

That the unseen Christ is in our midst and keep up the noisy chatter?

Would we give our favorite recipes or talk about the weather,

And every thing else under the sun but why we are come together?

What must our Savior think of us when we ignore His presence,

And fill the room with confusing sound when we should bow in reverence?

I am sure if everyone realized that our Lord is really there,

We would take our seats in silence, in meditation and prayer.

—Selected by Mrs. Abe G. Smith
(Amen and amen!!—Don McCord)

THANKS AND A WORTHY APPEAL

We are progressing our building plans at Piedmont, Ala. We now have \$1700 on hand and our lots are clear. We wanted to build this spring or summer but the banks will only loan approximately half the money we need. We will need approximately \$5,000 before we can secure the loan. We will be able to make the

payments on our own, but we need help to accumulate the initial amount. Any individual or congregation wishing to help us in this effort may send to the church at Piedmont, Ala. in care of the writer at 619 Crestview Dr., E. Gadsden, Ala. 35903.

We wish to thank the following who have already helped us: Temple, Ga.—\$200; Napoleon, Ala.—\$200; Robertsdale, Ala.—\$100; Charles Adkison and family—\$100; Ruth Adkison—\$60; Earlytown, Ala. \$350 for support of our summer meeting; Bro. Hill—\$3.00. For this we are most thankful.—Pat Adkison

CALIF. NEW YEAR'S MEETING

This meeting was held at Visalia Dec. 22-31, Bro. Glenn Lewis and Bro. Lavern Lum doing the preaching. Due to illness Bro. Lum was unable to attend the last four nights. Our prayers are that he will be well soon and be back with us. Due to illness, bad weather and New Years coming in the middle of the week many were unable to attend. The singing was very good; we also had several preachers attend.

We want to thank all who worked so hard to make the meeting a success. Bro. Lewis, Bro. Lum and several others from other congregations have labored hard in house-to-house work for the last month.

We are already planning a meeting for next New Years. Make plans to come and have fellowship with us.—Robert E. Lee

MEETING, BIRMINGHAM, ALA.

A meeting at Easter time will be conducted in this city. The dates: March 30-April 6, Bro. Lynwood Smith conducting. We need everyone's presence and assistance. Arrangements will be made to accommodate all possible in homes of brethren. Too, there is a motel about a block from the meeting house with reduced rates for us. For further information contact Elmer Stamper, 4704 69th St. N., Birmingham, Ala.

CONCERNING BROTHER HOOD WILKINS

I was sorrowed in Calif. when death took one of our finest gospel preachers, Brother Hood Wilkins. Bro. Wilkins was a dedicated evangelist. He taught only that which can be proven by the Scriptures. He was a man who was willing to lay aside opinion for the Bible only. After he took his stand with the faithful on true worship, he helped greatly in the fight against modernism and lawlessness. Even now after his death, his writings are benefitting brethren. Bro. Homer Saltee and this writer conducted his funeral at Escalon, Calif. We hope the Lord's richest blessings will rest upon his wife. My apologies for not submitting this sooner.—Orville Lee Smith

NEWS NOT OFTEN REPORTED

Bro. A. B. Senter was buried last week. His family came to church for the first time in years, last Sunday!

Bro. & Sister N. E. Glect visited friends last Sunday!

Bro. Never-Study has complained that he just cannot understand the Bible!

Bro. Mumbles lead the prayer in the assembly last week!

Sister U. R. Wrong does not come to the services anymore, because she does not agree with the preacher!

Bro. & Sister C. U. Later refused again to visit the sick and needy!

Sisters Crit E. Sizer, Tongue Waggar and Tale Bearer spoke before the Community Club on what is wrong with the Church of Christ!

Brothers Ned Nicotene and Smokey Haze created a fog in front of the church building last Sunday!

Sister Ima Ginn Name-Calling threw another fit last Sunday when the preacher called the names of some false teachers and exposed their practices!

The Cum Late family arrived for services only 15 minutes late this week!

Bro. I. O. Bills just bought a new car and T. V. and cannot give his usual \$1.00 contribution anymore; but he still has the money to go camping on his long weekends!

Sister Cum C. Me is not speaking to the preacher because he has not been able to see her in the last month!

Bro. I. Hurt and Bro. N. Disposed are confined to their homes every Sunday and Wed. nights, but both of them are able to sit out in the rain and see the football games on Friday nights!

Prunella Tee-Hee and her boyfriend, Delbert Haw-Haw, drowned out the Sermon in the back of the house again Sunday night!

Sister Ima Clam still will not sing at the services!

Bro. I. M. Weak reports that the duck hunting was good last Sunday morning!

Bro. Rod N. Reece has been fishing every Sunday and not at the Services!

The Always Gone family spent last Sunday as usual! (how sad)

The Wee R. Peeved family moved their membership: Sister Ima Grouch cannot understand why this church is not growing and more people are not being baptized.—Selected by David Hayes (Amen and Amen!!—Don McCord)

SAD NEWS

The Church of Christ, 79th & Kansas Avenue, Kansas City, Kansas feels responsible to inform the brotherhood that some who divided the congregation approximately 10 years ago, but later made confessions of fault, have again pulled away, taking several with them. Evangelist Clovis T. Cook, with the aid of others in this congregation, has striven very hard in the past six months to dissolve this faction, but all efforts have failed.

Any church or preacher desiring more information on this matter write to the Church of Christ, 7920 Kansas Avenue, Kansas City, Kansas 66111.

BONDS OF MATRIMONY

Bromm-Stamper—I had the honor and privilege of uniting in marriage our youngest daughter, Kathy, and Bro. Terry Lee Bromm, Dec. 7, 1968. They had a simple but beautiful home wedding with a double ring ceremony. Several relatives and friends attended. We wish for them a long and happy life in the Lord.

WE ARE VERILY GUILTY CONCERNING OUR BROTHER

By Tom Lehmann

The above caption is found in Gen. 42:21. These are the words of Jacob's sons as they confessed their sin one to another. They made reference to their cruelty toward Joseph, to the malignity shown to him when they had cast him into the pit, and later sold him into slavery.

There is a lesson to be learned from our text. We shall use it as a basis for a lesson today. There are many ways we become guilty concerning our brother. Some of the ways are as follows:

I. By doing him bodily harm. Such was the case of the brothers in our text. Theirs was the sin of cruelty. The way of violence is not the remedy for peace! We do not show love and tolerance by inflicting bodily wounds. The Bible says, "Recompence no man evil for evil" (Rom. 12:17). Jesus said, "Love your enemies, bless them that hate you, pray for them which despitefully use you, and persecute you" (Matt. 5:44). Again, "Whosoever shall smite thee on the right cheek, turn to him the other also" (Matt. 5:39). If we are to be this kind and courteous to our enemies, just think how much better we should treat our brother! (We make reference to brothers in the flesh and in Christ).

The context of the verse shows Joseph had done his brothers no wrong. It was jealousy and envy which led his brothers to their sin. Many times today, when cruelty is shown to a brother, it is not because of his sins. Often, it is shown out of jealousy and envy. Brethren with an unfeigned faith will love one another with a pure heart fervently, rather than restrain to violence (I Pet. 1:22). It is the hypocrite that will turn his cheek to his enemy, then inflict wounds on his brother. Shame! Shame!

II. We may wound his feelings. We may restrain from violence, yet wound our brother's feelings, and still be verily guilty concerning him! A brother is a precious thing, not just a friend or an animal. A brother possesses feelings just as we do, but do we treat him as we would have him treat us (Matt. 7:12)?

If there is ever another persecution, and Christians scatter abroad, we will then realize how precious a brother really is! Paul said, "And be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). If we are kind and speak with a soft voice, our brother's feelings will be spared (Pro. 15:1). "A soft answer turneth away wrath: but grievous words stir up anger." Paul teaches, "love suffereth long, and is kind" (I Cor. 13:4). What a difference from the attitude of many brethren today!

III. We may forsake him in time of trouble. The true test of a friend or a brother lies here. It is easy to stay with a brother in times of prosperity and ease. But, in the times when a brother is in need, where are we? There is loneliness and heart-break in being forsaken! Try to imagine how our Lord felt when His chosen disciples forsook Him (Matt. 26:56). In Paul's farewell address to Timothy, a note of loneliness and deep sorrow is heard when he says, "Do thy diligence to come shortly unto me, for Demas hath forsaken me."

Forsaken! Forsaken in time of need! Brethren, let us not forsake our brother when he is in need!

In Luke 10:30, Jesus taught concerning a man on his way to Jericho, "And fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." A religious leader, a priest, came by, saw him, and passed on by! Later, a Levite came, saw him, and passed by. Here was a man in need, but he was truly forsaken! Can you picture how you would feel if you were in his place? Finally, a Samaritan came along and the Bible says, "And when he saw him, he had compassion on him." This Samaritan saw to the needs of the troubled man.

My friends and brethren, rather than forsaking our brother in time of need, **LET US HAVE COMPASSION**, and see to his needs! Let us not forsake the widowed wife, the motherless child, the bereaved brother, the hospitalized, the weak, or the weary! We may someday be in their shoes and be seeking compassion, rather than being forsaken.

IV. When he is overtaken in sin, we make no effort to restore him. In Gal. 6:1, Paul said, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." This is the duty of the faithful. We are verily guilty concerning our brother when we fail to restore him. Does it make you happy to see a brother in a lost condition? Then why do you stand by and do nothing about it??? Jesus was "moved with compassion" over the lost (Matt. 9:36-38). Some brethren seem happy over a brother that falls by the wayside. Where are your feelings? That is not displaying the spirit of Christ! **"YE WHO ARE SPIRITUAL, RESTORE SUCH AN ONE."**

V. When we reject a brother that God has accepted. We need to become more knowledgeable on the subject of fellowship. It is just as wrong to reject a brother that God accepts, as it is to accept a brother that God has rejected! To bind where God has not bound is just as sinful as to loose where God has not loosed! We fight what is termed "liberalism," yet we let (so called) "radicalism" go by almost unnoticed! What ever happened to the strait and narrow way? We need to find it and get back in! Let us not ignorantly or knowingly reject a brother that God has accepted!

VI. When we accept a brother that God has rejected. Using the Bible as our guide, we can ascertain who God accepts and rejects. "By their fruits ye shall know them." In the Old Testament, we find examples of men who transgressed God's law. Some sinned morally, others committed sins which were doctrinal in nature. The same types of sins can be committed under New Testament Law. Today, if a brother worships in error, or teaches error, we cannot accept him, because we know God doesn't! Reasons for this are simple. 1. God demands withdrawal in Gal. 1:8-9; II Jno. 9-11; and Rom. 16:17-18. 2. Because by accepting him in error, we encourage him to remain in error. 3. There is a danger of his leading the faithful into error. 4. Such would cause a general slackness in respect for divine authority. We are verily guilty concerning our brother when we encourage him in his error.

VII. When he neglects the assembly, and we fail to admonish him. Heb. 10:24-25 teaches, "And let us consider one another to provoke unto love and to good

works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." We do not consider one another enough when one fails to attend the assembly and the others fail to plead and admonish him to come. What is the problem, brethren? Are we afraid to be like the one who said, "Let us go into the house of the Lord" (Psa. 122:1)?

VIII. When we judge him guilty without trial. Disciplinary measures are to be taken by the church. But, when these actions are taken without testimony or witness, then we become verily guilty concerning our brother. If we have accused him in his absence when he had no opportunity to defend himself, **THEN WE ARE IN THE ERROR.** Our actions then have been unfair and unjust! We become as the Jews who crucified the innocent Saviour, Jesus Christ!

We should be doing everything within our power to hold the brethren together, rather than find fault and withdraw at every chance. We should be trying to win men to Christ, rather than see how many we can turn away. Romans 14:19 says, "Let us therefore follow after the things which make for peace." Young tells us "peace" here means, "unity, concord." W. E. Vine says, "A harmonious relationship between men."

IX. When we set a bad example before him. Have you ever set a bad example before a brother, and later he stumbled? Maybe he stumbled over you! Paul warns in Rom. 14:13, "Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." Let's be sure we are not a stumbling block, but do as Paul said in Heb. 12:12-13. "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

X. When we refuse to forgive him. Jesus went through much trouble and expense to make salvation, or forgiveness, possible! The trouble was leaving heaven and living a faithful life on earth. The expense was His life and blood. What a tremendous price to pay! What a BIG price to pay! After Christ paid such a BIG price, brethren turn around and show how SMALL they can be when they refuse to be forgiving in nature. I find this especially true where there has been strife and division. Usually, if the brethren get back together (and many times they refuse to), they remain far apart. Their attitude remains cold and scornful, not warm and congenial. It is a sad thing to see two congregations that used to be one saying, "Yes, we have settled our differences," but fail to cooperate as they should! "Yes, we have settled our differences," but you seldom see them attend each others services! You rarely find one whole congregation attending the other's Gospel Meetings! It is an unusual thing for them to exchange teachers for the day! Hardly ever will they work together in a nearby mission effort! "Yes, we have settled our differences," they say, but really are not back together. True forgiveness isn't to be found, except in a very few. **HOW SAD INDEED!**

In Matt. 18:21-35, Jesus deals with the subject of forgiveness. He told Peter to forgive his brother until seventy times seven. Some will not forgive even once, truly and from the heart. Some outwardly say, "I forgive," but inwardly hold grudges. Purge yourselves

brethren! God doesn't accept that kind of forgiveness! I ask you, where is the spirit of Christ? Why can't we forgive and forget from the heart? "So likewise shall my heavenly Father do also unto you, IF YE FROM YOUR HEARTS FORGIVE NOT EVERY ONE HIS BROTHER THEIR TRESPASSES." Read Matt. 18:21-35 and see what Jesus is talking about.

If we sin against our brother, a day of regret will come. We cannot get away from our brother, sin, or our Judge.

1. **We must face our brother.** Twenty years later, the brethren in our text found themselves at the mercy of Joseph. We may think we will get by treating our brother as we do, but if we are guilty, we will face him sooner or later.

2. **We must face our sin.** In the crisis mentioned concerning the sons of Jacob, their memory was revived and it lashed their conscience. If we are guilty concerning our brother, we will have to confess our sin to that brother and correct it (Matt. 18:15-16), or else face punishment in the judgment (Matt. 18:17; 25:46).

3. **We must face the Judge.** They had to face Joseph who had their fate in his hands. We must face the Judge of all men (Rom. 14:12).

"We are verily guilty concerning our brother." The honest confession made by Joseph's brothers should be our honest confession today. Not only should we admit our error, but we should also correct it! What are you doing about it?—Lebanon, Mo.

A BENT TWIG (No. 5)

"Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate; for my mouth it hath commanded, and his spirit it hath gathered them" (Isaiah 34:16). The 34th chapter of Isaiah is highly figurative; it should be read in its entirety to arrive at its conclusion. I quote from Adam Clark's introductory remarks to it as follows:

1. The wrath of God is denounced against all the nations that had provoked to anger the defender of the cause of Zion.

2, 3. Great crowds of images, by which the final overthrow and utter extermination of everything that opposes the spread of true religion in the earth, are forcibly and majestically set forth: image so very bold and expressive as to render it impossible, without doing great violence to symbolical language, to restrain their import to calamities which befell the Edomites in the reign of Nebuchadnezzar, or in that of any other potentate, or even the calamities which the enemies of the church have suffered since the delivery of the prophecy. Edom must therefore be a type of antichrist, the last grand adversary of the people of God; and consequently, this most awful prophecy, in its ultimate signification, remains to be accomplished.

14, 15. The churches of God, at the period of consummation, are commanded to consult the book of Jehovas and note the exact fulfillment of these terrible predictions in their minutest details. Not one jot or tittle relative even to the circumstances shadowed forth by the impure animals shall be bound to fail; for what the mouth of the Lord has delivered necessary to satisfy the divine justice, his spirit will accomplish. 16, 17.

The book of Revelations spells the awful doom of the persecutors of the true church and the ultimate punishment of any and all who trifle with His holy word. See Rev. 22:18-21. It is a fearful thing to fall into the hands of a living God. See Heb. 10:26-31; also Heb. 12:25-29.

This is not a deviation from our subject, but is designed to show the grave responsibility of parents as it pertains to their knowledge of bringing up their children in the "nurture and admonition of the Lord."

I now refer you to Ephesians 6:1-4; also Titus 2:1-9. In our next we will analyze the above scriptures and bring this study to a conclusion when we make the application of our title and beautiful climax as given by the Psalmist David.—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 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.

—Phillip Hitner, 426 S. Powers, Manteca, Calif.

—Randell Baldwin, 1604 S. Adams, Ft. Worth, Tex.

—Thomas Randall Little, Woodson, Tex.

—Larry C. Young, Box 52, Conway, Mo.

—Allen Willhoite, 4601 Chiappero Tr., Austin, Tex.

OUR DEPARTED

Renick—Sister Florence A. Renick was born in Tex., Jan. 12, 1880, and departed this life Dec. 24, 1968 at Ardmore, Okla., at the age of 88. She was married to Samuel R. Renick, Sept. 8, 1899 in Texas and moved to this area; she had resided in Carter Co., Okla. since. Her husband preceded her in death, Nov. 29, 1947. For many years she was a member of the church. She is survived by 3 sons, 4 daughters, 3 brothers, and 2 sisters; 16 grandchildren and 28 great grandchildren. The funeral was conducted Dec. 26, 1968 in Marietta, Okla. Bearers were all grandsons. Sister Renick was very near and dear to me. She was loved by all who knew her. I first became acquainted with her in the early thirties when she and her family moved to the Fox, Okla. community and worshipped at the old Bit Shop congregation near there. She was always there when the church doors opened. Generally speaking, Solomon described her useful and sweet life in Prov. 31:10-31. She was an invalid for a number of years before her passing, and was patient and always appreciative of the loving care her children gave her. Blessed be her memory.—Tom E. Smith

Ruark—Sister Annie Ruark was born March 2, 1901 in Texas. She expired Dec. 25, 1968 at Denison, Tex. She and Bro. Ruark formerly worshipped at 3822 Bolder Dr., Dallas. They had recently moved to Denison. She was the daughter of the late Bro. and Sister G. G. Childress, who worshipped at Wilson, Okla.; she was

brought up in a Christian home. She was married to R. M. Ruark Feb. 14, 1919 at Marietta, Okla. To this union was born one son, Douglas, of Dallas. She leaves to mourn her passing her husband, the son and his wife, 3 grand daughters, two sisters and a host of other relatives and friends. Services were conducted by this writer in the Lamar-Smith Chapel, Dallas. The many beautiful flowers bespoke the high esteem in which she was held. The singing was rendered very ably by members of the church in the Dallas area.—R. B. Roden

Hayes—On Jan. 22, 1928, in Riesel, Texas, Nannie Jeanette Hayes was born; she was the daughter of Mr. and Mrs. R. L. Hill, Sr. She was married to J. C. Hayes and into this home were born three daughters and two sons. They are Mrs. Richard Moll of Austin, Texas; Nancy and Pattie Hayes of Waco, Texas; and David and J. Vernon Hayes, of Waco, Texas. Nannie has three brothers; they are Robert L. Hill, Jr. of Rosenberg, Texas; and Harry and Jimmy Hill of Waco, Texas. Nannie has been a devout member of the church for a long time. She left us on Dec. 3 as the result of an automobile crash. J. C. and Nannie have lived in this area for many years and are well known among the Lord's people. Indeed their children are left with a rich Christian heritage.—J. Wayne McKamie

CHRISTIAN FELLOWSHIP (No. 5) —

(Continued from page three)

a. But what must exist in order for fellowship to exist? First, there must be "concord" between those who are in the fellowship. Paul asks, "What concord hath Christ with Belial?" (2 Cor. 6:15). That is, with the devil. There is no concord between Christ and the devil, and hence there is no fellowship between them. "Concord" means a speaking together, a saying the same thing. Obviously, Christ and the devil do not speak the same thing; for Christ speaks the truth, while the devil speaks a lie whenever he speaks (John 8:44, 45). In other words, in order for fellowship to exist, there must be the speaking of the same thing, the same thing must be taught. And that which is taught must be the truth, for Christian fellowship is with Christ, and Christ speaks and teaches the truth.

b. Second, there must be a sharing together in something, each one in the fellowship having a portion along with all the rest of those in it. "What portion hath a believer with an unbeliever?" (2 Cor. 6:15). Paul's question implies that it is only believers who share together; believers do not share with unbelievers. That which is shared by believers is the common faith. "To Titus, my true child after a common faith" (Tit. 1:4). And Peter wrote, "To them that have obtained a like precious faith with us in the righteousness of our God and the Saviour Jesus Christ" (2 Pet. 1:1). Both Paul and Peter mean the belief that is common to all Christians, the faith that is characteristic of all those who compose the church of the living God. Each Christian shares this faith with all other Christians.

c. Third, in order for fellowship to exist, there must be agreement among those who would have fellowship. "And what agreement hath the temple of God with idols?" (2 Cor. 6:16). This is the fundamental point. For fellowship to exist there must be agreement as to what is truth, as to what must be taught and believed. If one says, This is the truth, and another says, No,

this is the truth, there can be no harmony, no concord, no speaking the same thing, and therefore no fellowship. Fellowship exists only when the minds of people have been brought to agreement. It is nonsense to say that people can disagree concerning the truth and still be in fellowship. When there is disagreement, the very foundation of fellowship is destroyed.

THREE GOOD RULES —

(Continued from page one)

Bible verses; yet often fail to hear the true message. We must surely prove a keen disappointment to Jesus whenever we fail to genuinely hear and obey. May we all resolve to swiftly hear Truth! Now, look at James' second rule.

(2) "Let every man be slow to speak." James had, no doubt, been associated with church members who had fallen into that ugly habit of quick, rash and thoughtless speaking. You know, the kind of talk you often hear at the back door of your meeting house. James was not thrilled with such talk; therefore, he admonishes his brethren: "be slow to speak." That is a sound and sensible rule, isn't it? James knew that such a rule — if followed — would create peace, good-will and understanding among his brethren. And James was wise enough to know that any rule that would do that ought to be obeyed!

That James had learned lessons from the Wise of the Old Testament, is quite obvious. From Ecc. 5:5 we find: "Be not rash with thy mouth." That is another good rule too often broken. It is sad that so many homes are places of turmoil simply because everyone is rash with the mouth. Meal time, in too many homes, becomes a time of bitter criticism when neighbors, kin, teachers, preachers, brethren and others are placed upon the dining table to be dissected by sharp and loose tongues. And then parents wonder why children grow up to be so rude and thoughtless. Solomon said, "Let thy words be few." Couple that with James' rule, "Be slow to speak," and we have advice that, if followed, would make us fit to live with ourselves, our family, our friends and neighbors and, yes, even our brethren!

In this hurried, talkative age it is a genuine pleasure to meet some humble saint who is slow to speak; in no hurry to express his opinion on every subject under the sun. Oh, people may meet him and smile and say he's queer; but, I say he's the salt of the earth. James would agree, I'm confident. The person who has learned to control his tongue is indeed a welcomed solace in a hurried society.

Finally, look at the third good rule James has given us.

(3) "Let every man be slow to wrath." Someone says, "Anger is just natural with me; it's my nature and I can't help it." Have you heard that? Yes, perhaps you have said it yourself. Now this is quite natural to hear coming from the lips of the carnal man. It seems almost normal. However, coming from the lips of the Spiritual, converted man, it is abnormal. To the unconverted man, anger may well be the rule of his daily routine. He thinks nothing of it—until, perhaps, after repeated fits with his stomach ulcer he is warned by his doctor that he must learn to tame his temper. And he may find that difficult to do, because he keeps reminding himself and others—"it's just my nature." Well, there is only one sure remedy for that man; he needs

the services of the Great Physician, Jesus. If he would only allow Him, Jesus could strike at the very root of his trouble: He would change his nature! Paul would call that "putting off the old man and putting on the new." After such an operation (called conversion) the man would, no doubt, find himself getting angry now and then, but anger would soon become the exception—not the rule of his life. Now, instead of temper flare up, which causes ulcer flare up, which leads to wrath and hardness of heart; the newly converted man would find it fairly easy to "let off a little steam" without sinning. That, I feel, is exactly what Paul meant when he said (Eph. 4:26) "Be ye angry, and sin not: let not the sun go down upon your wrath." Paul was admonishing Christians to put aside the "old" and to put on the "new." Now, the old way was to get angry; stay angry; allow the heart to harden into a state of malice and bitterness. The new way was to be angry; let off steam; then quickly root out of the heart bitter feelings of anger, lest those feelings fester into an ugly sore of corruption and wrath. How was all this to be accomplished? Simply by not allowing the "sun to go down" upon wrath. In other words, Paul was saying, "don't go to bed mad or you'll get up mad and be mad all day, and the next day, and the next, etc., until you become filled with wrath! Wrath is the awful sin which must be avoided.

Will a Christian ever get angry? Yes, most Christians do. But the difference between the carnal man and the Spiritual man is this: with the carnal man, anger is often the rule; with the Spiritual man, it is always the exception.

You know, it would not be a bad idea to convert this little verse (James 1:19) into a prayer to be uttered sincerely to God at the birth of each new day: "Father, help me this day to be swift to hear, slow to speak and slow to wrath . . ." — 3037½ Northgate Dr., Youngstown, Ohio 44505.

From The Fields

E. H. Stamper, 765 Grey Rd., Pontiac, Mich., Jan. 11—Our work at Grand Rapids ended the last of Dec. with 8 new brothers and sisters in Christ. We leave here, Lord willing, Jan. 17 for 3 or 4 months' work with the congregation at Birmingham, Ala. Please pray for the work here.

F. H. Lichapa, Nampongo Vlg., C/O Namulenga Mission, Nampongo church, P. O. Mikolongwe, Malawi, Jan. 1—Brother, this is to report our receiving again those brothers who went out from us; they have repented. Brethren Criswell and Macy and we work together; no trouble at all. But do not forget us back here, as you know we are poor. I have been very busy preaching.

Gene D. Hopkins, 8724 E. 15th St., Tulsa, Okla., Jan. 7—The church at 11th St. Acres hopes to do better for 1969. We had one family move to Ark. in Dec. and another to Mo.; we miss these Christians. We need a

preacher among us here. Brethren, too, who might be interested would be welcomed; there seems to be good job opportunities. Pray for us and may God bless all of His.

Paul Walker, 3037½ Northgate Dr., Youngstown, Ohio 44505, Jan. 15—The latter part of Dec. we visited with the folks in Tenn. It is always a pleasure to go home, especially when we can see progress being made in the Lord's work. The Chapel Grove, Union Hill and Lawrenceburg congregations with the help and encouragement of John Fisher, continue to make progress. John is a good man and excellent preacher; it was a pleasure to be associated with him again. The work here in Ohio and Pa. continues with some progress. Here in Youngstown, I am especially grateful to Paul Shaw and James Albert for their encouragement and interest in the work.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Jan. 16—Since last reporting we have been to Texas and Oklahoma. We attended and participated in the study at Wichita Falls, Texas. A fine spirit prevailed through the entire meeting. It was the most informative meeting of the kind I have attended. The Garden's Edge congregation did a fine job. We also attended the New Year's meeting at Ada, Okla., which was well attended and another joyous affair. The work at the 79th and Kansas Ave. congregation here in Kansas City levels off with more peace, love and understanding than this writer has seen in many months.

Ronny Wade, Box 3636, Springfield, Mo., Jan. 15—Since last reporting to the paper, we have preached at Lebanon, Mo. and here in Springfield. The Lord continues to bless our efforts. Our new building is almost filled on Sunday mornings and the contribution is higher than ever. Three more have been baptized lately, and we look for more soon. We enjoyed the study at Wichita Falls, Texas, and believe it filled a worthwhile purpose. While there we preached one week end at Beach St. in Ft. Worth and one week end at Arlington. In the past we have worked with both churches, thus it was a privilege to be with them again. May the coming year be one of the very best for you in the Kingdom of God's dear Son, is our prayer.

James R. Stewart, 601 S. 4th St., Waco, Tex., Jan. 10—The church here at Freeway 35 and Richter is progressing nicely; we have some outside attendance. We have enjoyed recently having Brethren Edwin Morris, Rodney Ross, Keith Wells, Don Pruitt and Melvin Blacklock; their preaching was enjoyed. Bro. Eddy Bullard will preach for us Jan. 12. Bro. Bruce Word will be here Jan. 19; and Bro. Rodney Ross, the 26th. The church here has suffered a great loss in the passing of Sister Elizabeth (L. N.) Byford. She is missed very much; we believe that our loss is heaven's gain. Pray for us and the work of the Lord.

J. Wayne McKamie, Route 1, McGregor, Tex., Jan. 16—Dec. 25-29 we were in Earlytown, Ala. for the South's annual New Year's meeting. The presence of several preachers and many other wonderful Christians made this year's meeting better than ever. Everyone should have the privilege of being with these people at least once. We appreciated so much the cooperation of surrounding congregations. April 5-6, we plan to be in Mena, Ark. for the first time. This meeting will be during the Easter holidays; please notice and plan to attend if possible.

James D. Corson, Mahaffey, Pa., Jan. 15—I have been closer home the past year, busy though. Two more were baptized just prior to the New Year. The congregations in Pa. slowly, steadily move faithfully forward. The little church here, where Bro. Woody Dunlap furnishes the meeting house, its comforts plus his watchful care, had the pleasure of improving our place of meeting. Brethren have a warm welcome. It is comforting to know that the church moves on here as I go

into other fields. Regardless of obstacles, I plan, with the Lord's help, to continue preaching the gospel wherever I have the opportunity.

Jim A. Canfield, Rt. 1, Box 87-A, Marion, La., Jan. 14—Since last report, we have had much sickness and some deaths; out of all the suffering though the Lord has spared some. We receive calls for help from other places; we are sorry we cannot; we paid over \$200 lately helping our own here. Farmerville helps, too. We plan to have our meeting house finished by next July. Last Dec. 8, Bro. Joe Rivers of Memphis was with the Farmerville church; the church here attended; what a time we had in Zion, good singing and preaching. Bro. Rivers brought 2 good lessons; also Bro. Gatson and I spoke words of love with joy.

Julius Mauwa, Manjolo Vlg., P/A Thumbwe, P. O. Chiradzulu, Malawi, Jan. 12—To talk about us here in Malawi, we are all right and the church is improving well. Report for Dec.: 1st at Nangwiya—76 people, 7 confess; the 8th, at N/Chanje—90 people, 5 confess; 15th at Nakuba, 74 people, 6 confess; 22nd, Manjolo and Bro. D. Miss preached—75 people, 1 confession. That is all for me. Here is Bro. Earnest Mauwa (son of the above church leader). How are you, Bro. J. Cutter; I and my family are all right but remember us as you know that this is Malawi, a poor country. Best wishes to you all there and your family.

Raphael Monjeza, Hdahga Vlg., H. A. Hkanda, P. O. Magomero, Malawi, Jan. 15—I am in a happy mood in writing you this letter informing you how matters are progressing. August 11, 1968, we baptized 35 at Sagawa; Bro. D. Macy's message was very, very interesting. Jan. 12, 48 were baptized and 10 repented of sins. There is one thing worrying me and that is poverty in the family. My mother passed away Feb. 3, 1968. About me, I am sick indeed so that I cannot afford to pay tax, even clothes are worrying me very badly; even at the baptism I had to borrow clothes. Please, please, on Christ's name, help me to pass my regards to all Christians there.

Lester Dugan, Rt. 3, Box 405, Bakersfield, Calif., Jan. 13—In spite of bad weather and much sickness, our services have good attendance. Our three-day meeting with Bro. Buddy Brumley, Wooklake, was successful. We had 1 confession and 1 baptism, and later 1 restoration. My wife and I rejoice in that our daughter-in-law was baptized. Bro. Brumley is to be commended for his excellent preaching. Bro. Jim Hickey does an excellent job preaching on radio KUZZ, Bakersfield at 8:30 each Lord's Day morning. I would like to suggest that some brother who understands the duties of an elder write an article in OPA. We enjoy the paper very much; here are 3 subs.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Jan. 16—The meeting at Ada, Okla., New Year's was a good one; several gospel preachers attended. The young men did well, too. We look forward to next year's, planned at 21st St., Oklahoma City. The church here enjoys good crowds in the evenings as well as Lord's Day. Since last report, I have preached one or more times at the following: Dallas and Arlington, Tex.; Davis, Washington, Stroud, and Capitol Hill, Okla. City, all in Okla. I am happy to stay busy in the Lord's work. Do pray for the work in all areas.

Jimmie C. Smith, 707 S. Gail, Nonahans, Tex., Jan. 15—The study of God's Word at Wichita Falls, Tex. was very educational and inspiring. It was well conducted by two able men. It was indeed a thrill to meet and associate with the brethren at Lawrence Rd.; they are a hospitable and zealous people. They have been liberally assisting in the work here. The meeting at New Year's in Ada, Okla. was tremendous. Since last reporting, I have preached at Wichita Falls (Lawrence Rd.); Haldton, Ada and Norman, Okla. Pray for God's children in His work.

Julius Mauwa, Manjolo Vlg., P/A Thumbwe, P. O. Chiradzulu, Malawi, Jan. 15—I want to receive Old Paths Advocate; I do like that paper very, very much and want a bundle of it. Report for Oct.—6th at Manjolo, 105 people, 3 confessed; 13th at Hangisiya—95 people; 5 confessed; 20th at Manjolo—114 people, 2 confessed; the 27th at Ndanga—63 people and 4 confessed. November—3rd at Manjolo—113 people; 6 confessed; 10th again at Manjolo—104 people; 8 confessed; 17th at Nkhanje—106 people; 24th at Nangwiya—85 people. Dec.—1st at Manjolo—94 people; 7 confessed; 8th at Nkhanje—100 people, 5 confessed; 15th at Nakuba—97 people, 6 confessed; 22nd at Manjolo—175 people; 29th at Manjolo—104 people, 4 confessed.

Dee S. Tate, 1209 Fillmore, Wichita Falls, Texas, Dec. 30—We have enjoyed a good year at Lawrence Rd.; we had greater results this year and showed more results and growth than we have in a long time. We were able to do more toward spreading the gospel at home; we took on more mission work; we helped the needy more; and most of all we increased in souls; we had 7 baptisms and 28 confessions, compared to 3 baptisms and 5 confessions in 1967. We had two good meetings with Brethren Paul Nichols and Ronny Wade. We look forward to even a greater year in 1969. Our young men are taking part and showing good progress; this thrills my heart. Brethren Goodgion, Wilks and Cox are doing a good job leading the flock; we have at least 5 good back-up men for them in teaching and singing. The Lord has been good to us and we give Him praise.

Frank C. Taylor, 609 Rockwood Ave., Chesapeake, Ohio, Jan. 15—The church here is doing very well, and with the help of Bro. Preston C. Brown who is working with us, we hope and pray for greater things in the future. Since Bro. Brown came, a young preacher and his wife have been converted; they are Bro. and Sister Jack Moss. Bro. Jack is very forceful and well-versed in the Scriptures and hopes to go into the evangelistic field full time in the near future. We thank the Lord for young men as he, who will stand up for the truth when they receive it. He has been preaching for the neighboring congregations and for us here, and has been well received. Pray for us and the work we undertake.

Tom Lehmann, 516 S. Jefferson, Lebanon, Mo., 65536, Jan. 21—Since last report, we preached at Dallas, and Oklahoma City as planned. Sister Ruark passed away while we were in Dallas. Our sympathy goes to her husband and family. The meeting at Ada, Okla. was very enjoyable. It was uplifting to hear so many boys and young men so boldly and sincerely declare the word of God. We preached at Ada Wed. night the first of January (the meeting closed that morning). Here at Lebanon, our work is on the increase. Our leads are growing in number, and we hope to start home-studies with non-members in the near future. Bro. Rodney Ross preached for us Jan. 19 at the morning service, and at Lee's Summit in the evening. We enjoyed having him and his wife, Linda, in our home. We welcome any of our Christian friends into our home when passing this way. Let us all strive to be closer to one another in 1969. Pray for us and the work here.

F. H. Lichapa, Namphungo Village, c/o Namulenga Mission, Namphungo Church, P. O. Mikolongwe, Jan. 1 —(Taken from a letter to Jerry Cutter). But to tell the truth God's work here in Malawi advanced a lot, we go quite strong, and we hope the best, because all our friends who got out from the church we received them back at the place called Manjolo with all of the preachers. We got back two or three of them. The first person was preacher Mizelu Mizembe; I spoke to him and he repented; brother Lusiyasi Chikaru, brother Monjeza, all of these have repented. Now reports of Blantyre Christians, there are 50 but to count with all we have baptized they comes to 60; in the church we have more than 200 people. Our brother Criswell and brother Macy we are working together, nothing bad

here, but do not forget here you know how poor we are. I am grateful to your mother (your wife) and brother James. And give my wishes to them. I am very busy preaching as you left me. Mrs. F. H. Lichapa gives the best wishes to your wife and yourself.

Ellis Lindsey, 4600 Cole Ave., Waco, Tex. 76710, Jan. 14—Since last report, we have appreciated having these visiting speakers at the Freeway 35 congregation in Waco: Rodney Ross, Melvin Blalock, and Eddy Bul-lard. We were saddened on Nov. 22, when we lost one of our better-known members to death—sister Elizabeth Byford. I enjoyed my recent visits to the Capitol Hill and 21st St. congregations in Okla. City, and also the N. Industrial and Boulder Dr. congregations in Dallas. The study at Wichita Falls was great; the Garden's Edge church there is to be commended. Many of you have the review of my article "Liberalism Unmasked" (Oct. OPA). The article is my best reply; for he utterly failed to mention Rom. 14, from which I proved that digressives will not lay down unnecessary and sinful practices for peace. See the Staley-Lindsey Debate (now in print and offered free to you) on the wine question described elsewhere in this issue. "Let us follow after the things which make for peace" (Rom. 14:19); that is, let our practices be such as to contribute to brotherhood peace.

D. B. McCord, 1414 N. Albertson, Covina, Calif., Jan. 20—For part of the last week in Dec. and the first week of Jan., it was my privilege and pleasure to be with the brethren at Escalon, Calif. for a most enjoyable meeting. They were of the best to work with and did all they could to make it profitable. The home of Juel and Homer Saltee was such a fine home away from home. In the many homes I visited in the whole area there was nothing but warmth and cordiality; this I appreciate, for many of these people I have known in the Kingdom nearly all my preaching days. We had visitors from Modesto, Ceres, Waterford, Manteca, Stockton, Lodi, Sonora, and from as far away as the Bay area and Sacramento and Fresno. The crowds were so very good for winter time—we estimated as many as 150 one night. May the Lord bless all these people. Jack Cutter drove a long way to attend 2 nights; this was appreciated. He is doing a mighty good work where he is. Don King and Paul Nichols assisted, too, and I am grateful. I need the prayers of brethren, and kindly ask them. I was sorry to see Bro. C. W. McKinney, a pillar in the church in that part, very sick. May God bless him. Bro. John Reynolds continues to cling to life, and is a joy to visit with—Lord bless him, too.

Lonnie Kent York, Box 58, Temple, Ga. 30179, Jan. 16—Please notice my new address. It has been a good while since I have written to the OPA, and many things have happened during that time. First, I was present during the meeting with Jimmy Smith, at Fort Worth, Texas. This was their first Thanksgiving meeting, and I am sure not the last. All of the young Christians worked hard for the meeting, and many of the young boys spoke. If these young men will continue, we will have some strong preachers in the very near future. Jimmy is one of our most promising young evangelists, and is a strong believer in a Christian being a Christian, and following in the footsteps of Christ. I was next privileged to attend the Pontiac, Mich., New Year's Meeting. This meeting was very encouraging to me, as well as all who attended. The young Christians there started last year in preparing for this meeting, and everything came out quite well. These brethren are to be commended for their efforts. The central theme of the meeting could be called, "Come out from among them, and be ye separate." Dennis Smith did a good job conducting this meeting. I am now living and working at Temple, Ga. I will be here through March, then will begin my meetings. I would appreciate any congregation that needs some one to hold a meeting to contact me. This will be my first summer as a full-time evangelist.

Melvin Blalock, 5927 N. Francis, Okla. City, Okla., Jan. 22—The discussion at Wichita Falls, Texas was an accomplishment not to be taken lightly. It was conducted in an orderly and proper manner, giving opportunity for a better understanding of the truth. One could not deny that individual opinions entered into the scope of understanding, but in general, theories were removed and replaced by scriptural facts. We as carnal human beings seem to have tendencies to come to conclusions about some of our brethren, by hearsay instead of facts. Another major accomplishment was learning the individual positions taken by brethren, by first hand information. As long as we can come together in this manner and discuss our differences, the better chance we have of becoming like-minded. Since the discussion, I have attended the New Year's meeting, Ada, Okla.; preached at Waco, Texas, Frederick, Okla., and a few other congregations. It is always a pleasure to visit with brethren in other areas. Brother James Stewart and his wife of Waco are a couple, whom anyone would enjoy meeting, especially some of our younger preachers. We should always remember and respect old soldiers like these two who have carried the cross many years. (Eph. 6:24) "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

Orville Lee Smith, 2627 Grand, Joplin, Mo., Jan. 15—Our work in Calif. was pleasant, in spite of difficulties in various phases of the work. We miss our many wonderful friends there. We did extended work at Escalon, Modesto and Sacramento as well as holding meetings at various places. These churches treated us very kindly. We appreciate and pleasantly remember the kindness, hospitality and fine support. I was sorrowed in Calif. when death claimed one of our finest gospel preachers, Bro. Hood Wilkins. We also miss Bro. Coy Agnew. Both of these brethren were close friends of mine; they were such strong men in the church. May God bless their widows and help them in this loss. We now labor in the area where we were born and reared. At Burkhart, Bro. Johnny Elmore baptized one and had 1 restoration; since, I have baptized 4 more. We have peace in the churches here and look forward to much progress. In Bro. Ron Courter's meeting at Joplin 3 were restored. I enjoyed meetings at Sand Grove and Denison, Tex. last summer. In Dec., I preached one Lord's Day at Kansas City, Kans. to a very large crowd. I attended part of the study at Wichita Falls, Tex. The association, fellowship, charitable spirit, edification and sharing of ideas with fellow-preachers was wonderful. The local brethren there are to be commended for their hospitality. Pray for us in the Lord's work.

Tom E. Smith, 302 Phillips, Healdton, Okla., Jan. 14—The last Lord's Day in 1968, it was our privilege to have two of our fine gospel preachers here. Bro. Murl Helwig, Joplin, Mo. preached a soul-searching and edifying sermon in the morning, and Bro. Jimmy Smith of Mississippi who is working now at Monahans, Tex. was the evening speaker, along with Bro. Helwig. New Year's Day at Ada was rewarding with the inspirational and well-prepared lessons. We also enjoyed the hospitality of the church there; the bountiful lunch and sweet fellowship during and after the lunch hour. May God ever bless them for helping us start the New Year in such a nice way, along with Brethren Lynwood Smith and Johnny Elmore. May our enthusiasm last throughout the year. Bro. Carl Johnson comes to us the second Lord's Day evening (he is at Wilson church in the morning); we look forward to his coming and the edifying lessons he brings. We have good lessons from our local teachers, too; we appreciate all, both young and old. "Therefore let us leave the elementary doctrines of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, with instruction about ablations, the laying on of hands, the resurrection of the dead, and eternal judgment, and this we will do if God permits" (Heb. 6:1-3, Revised Standard Version).

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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CHURCH OF CHRIST NEWS (No. 1)

By E. H. Miller

The following quotation is from a more lengthy article published in *The Gospel Guardian*, a paper published by members of the Church of Christ that use Sunday school classes and individual communion cups, but reject the organ and the "Herald of Truth. Notice with care what is said.

"The Herald of Truth Discontinues — Of spectacular note was the announcement six months ago which appeared simultaneously in the *Gospel Advocate*, *Gospel Guardian*, *Firm Foundation*, *Preceptor*, and other periodicals among the brethren of the discontinuation of the *Herald of Truth* radio and television program which has been on the air for some years.—To those churches which have been divided and split asunder, and in some cases have undergone irreparable harm, we offer our heartfelt apologies and fervently ask for forgiveness of this great sin.—Reports of thousands of conversions and restorations to Christ are pouring in.—Old wounds among once-loved brethren are being healed. Whereas brethren who once were closer than fleshly brothers had become as strangers, unspeaking and unseeing, they are now folding each other in open arms and forgiving each other the harsh words and bitter feelings.—

"Sad Note: The above account, of course, never took place. The *Herald of Truth* still operates and spreads division and discord wherever it goes."

As many people know, the Churches of Christ that use individual communion cups and Sunday school classes are badly divided over the "Herald of Truth" radio and television program. This division has caused much trouble among those congregations. The individual communion cups and Sunday school classes first began to be used by other churches or denominations over 1700 years after Jesus built His church. At first, these cups and classes caused division and discord in some of those other churches, but later they became more acceptable by them. Less than 200 years ago, many congregations of the Church of Christ, which learned of those things from other churches (rather than from the Bible) began to use them. They thus divided themselves from the original congregations that would not accept this new doctrine and practice. No congregation of the Church of Christ used the individual communion cups and Sunday school classes until over 1800 years after Jesus built His church.

(Continued on page ten)

MORMONISM EXPOSED

By Clovis T. Cook

Many of the world's religions have been started by men of humble backgrounds. They may have been a farmer, a camel driver, or, as in the case of Mormonism, a young man with no particular occupation save hunting for buried treasure by means of a peep stone.

Joseph Smith, Jr., the man whom millions of Mormons have revered as the Prophet of God through whom the one true Church of Christ was restored, was born Dec. 23, 1805, in Sharon, Vermont. He was shot to death in a jail in Carthage, Ill., thirty-eight years later and is now thought to be a God. In 1820 when Joseph Smith was only fifteen years old he claims God and Christ appeared to him one day in the woods where he had gone to seek an answer to the conflicting claims in religion. The answer that he received satisfied the lad. In 1823, on the night of Sept. 2, the boy was startled to see an angel standing in his bedroom. The angel revealed that he was Moroni, and was authorized to tell the young man that he would receive a book written on golden plates, and two stones in silver bows, the Urim and Thummin, with which to translate the text. The angel was supposed to have appeared two other times on the same night and each time he repeated the marvelous message. Smith discovered the plates not far from his home in the Hill Cumorah. The plates were not delivered into young Smith's keeping until four years later, Sept. 22, 1827. If the translation of what appeared on the golden plates was done as history reveals, we can see little use for the plates. It is said that Joseph Smith, sat in one part of a room sealed off by a curtain from those who were taking down the words of Smith. Smith sat with his face buried in a hat containing a seer stone. The plates themselves lay on a table covered with a tablecloth. He did not have to examine the plates to decipher the meaning. He would read off the English to Oliver Cowdery, his principal scribe as something resembling a parchment upon which the writing appeared would come into his view.

Needless to say that when the Book of Mormon was finished, the next logical step was to organize a church. The church was started April 6, 1830 with six members. It was first called the Church of Christ, but four years later it was called Church of the Latter Day Saints, and in 1838 it became known as The Church of Jesus Christ of Latter Day Saints. A man by the name of Rigdon, a close associate of Alexander Campbell, had a congre-

gation of 127 members; after reading the book of Mormon they were baptized and came in with Smith. By the next spring, approximately one year from its beginning the Church could count 1,000 members. In 1962 the Mormons estimated a membership in excess of two million. For a church that once faced extinction under severe persecution in Nauvoo, Ill., I think that anyone would have to say that these people made a remarkable recovery.

After leaving Palmyra (in up-state New York), they moved to Kirtland, Ohio, then to Independence, and other places in Missouri, and back to Nauvoo, Ill., and then of course to Salt Lake City, Utah. Since David O. McKay became president, prophet, seer, and revelator of the Church in 1951 the Church has doubled the number of stakes from 180 to 379. During his life time it has multiplied in size 20 times. In 1964 a 30-story skyscraper was being erected to be used as eastern headquarters in Manhattan, and also, a 25-story building in St. Lake City. The Church in 1964 was said to have a million dollars a day income. Some say this is a conservative estimate. The Mormons dedicate a new ward chapel every week. In 1962 they added 100,000 converts, and more than 12,000 missionaries. The Mormon Church owns the Hotel Utah, the Hotel Temple Square, and a Motel, 150 or more department stores, with another branch of ZCMI about a dozen miles from downtown Salt Lake City, which cost about \$3,500,000. They own the Deseret Book Store, with annual sales exceeding \$1,500,000. They own radio station KSL and KSL-TV, a CBS outlet. They bought the short-wave radio station WRUL for \$1,700,000 the only commercial station in the USA with an overseas audience. It owns the Daily Deseret News, two insurance companies, a funeral home, a Real Estate Corporation, 600 farms, 30 canneries, 40 mills, factories and salvage stores. It holds 48% interest in the Utah-Idaho Sugar Company with assets close to \$60,000,000. It has 360,000 acres of cattle land in Florida. The Mormon Temple in Hawaii is built on a 6,500 acre sugar plantation. It once owned a Bank but sold its interest for a reported \$10 million a few years back. There are other interests too numerous to mention. Leo Tolstoy once predicted that "if Mormonism is able to endure unmodified until it reaches the third or fourth generation it is destined to become the greatest power the world has ever known." It is said that they have 300 millionaires on their church rolls. They give 10% in general and another 2% to the local ward. They do without two meals on one given Sunday in the month, and give its equivalent in money to help the needy. Their Temples for worship are costly and beautiful, and they have many of them.

The doctrine of the LDS is based on a second revelation. The church established by Christ in A. D. 33 failed in the apostasy a few hundred years later, so they say, and it became necessary to re-establish it in the latter days, which He did through Joseph Smith, Jr. They teach Faith, Repentance and Baptism for the remission of sins. They do not believe in infant baptism. They believe in baptism for the dead. This baptism is performed only in Mormon Temples. In 1962 there were 47,745 ordinances performed for the living in these Temples and 2,566,476 for the dead. Some Mormons have been baptized vicariously a hundred times or more for their dead relatives. Every Mormon is expected to become an amateur genealogist. They must keep records

of their ancestors, and they spend many hours preparing their family genealogies. The microfilm library at the Genealogical Society offices in Salt Lake City includes more than 500 million pages of records of births, marriages, deaths, etc. To protect the world's greatest genealogical collection, the Church completed a few years ago a \$1,704,000 storage vault at the mouth of Little Cottonwood Canyon. Tunnels have been blasted 600 feet into the side of the mountain and lead to three huge vaults. The Bible teaches no such thing as baptism for the dead. Paul mentions this matter in 1 Cor. 15:29, but then shows in 2 Thes. 1:8 if a man obeys not the gospel, in which baptism is taught, in this life that God will take vengeance on him in flaming fire. Baptism for a person who fails to be baptized while he lives can avail nothing.

They teach that marriage is eternal. Widtsee describes the cycle, "if sex is eternal, it follows of necessity, that the marriage contract may also be eternal." He teaches that it will be the duty of men and women to beget spirit children in the next estate (heaven). The Sadducees asked Jesus about a woman that could have been married to seven brothers under the law and they wanted to know whose wife would she be in the resurrection? Jesus answered, "Ye do err, not knowing the scriptures" etc.; then He continued, "For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven" (Matt. 22:23-30).

They teach that God is progressive. That He was one time as you and I are now but progressed to His present state. They teach that we can advance to the state of a God, and as Brigham Young once declared: That he expected to be able to some day organize an earth as God did, and know how to people it, redeem, sanctify and glorify it. They believe in a graded glory in heaven, based on 1 Cor. 15:40-41.

For nearly ten years in secret and forty years in public the Mormon Church preached and practiced polygamy. Mormonism remained a monogamous society but a significant percentage of its hierarchy and wealthy members took additional wives with the full blessings of the Church. One Mormon patriarch, Heber C. Kimball, holds the record with 45 wives and 65 children. Fawn McKay Brodie, lists 26 women married to Joseph Smith between 1840 and the summer of 1843. He married an additional 18 women between July 12, 1843 and the day of his death. Brigham Young was married to 27 wives. It has been said that he fathered five children in one year. In 1890 the Church gave up the practice of plural wives, except in places where it is lawful. The New Testament condemns polygamy.

It is the opinion of many that the Book of Mormon is the work of Joseph Smith, and not a revelation. Others think he had help. Non-Mormon archaeologists do not allow the Book of Mormon any place wherever in their reconstruction of the New World. The Smithsonian Institution has never used the Book of Mormon in any way as a scientific guide. Smithsonian archeologists see no connection between the archeology of the New World and the subject matter of the book. Smith claimed the American Indian descended from the Jews. No non-Mormon anthropologists or archeologists accept the thesis that the American Indians are of Jewish ancestry. They believe that the Indians are Mongoloids and not Mediterranean Caucasoids.

We believe that the Church of Christ has two mis-

sions on earth. One is to help the needy and the other is to preach the gospel. We doubt that the Lord ever intended that the Church be made into a business enterprise, such as the Mormon Church has become.

We do not believe that the Church of the Latter Day Saints is the true Church of Christ, and we do not believe that the Church of Christ failed to survive the apostasy. Daniel said the Kingdom of God would stand for ever (Dan. 2:44). The writer of Hebrews said the Kingdom that we receive cannot be moved (Heb. 12:28). Jesus said that the gates of hell shall not prevail against it (Matt. 16:18), meaning of course the Church. Mr. Joseph Smith wasted a lot of time trying to get the true Church back into existence when it was right here all the time.

We are indebted to the works of William J. Whalen, *The Latter-Day Saints in the Modern Day World*, for much of our information, and *The Book of Knowledge* and *The World Book*. Jesus said, "Ye shall know the truth and the truth shall make you free" (Jno. 8:32). The Bible contains this truth; therefore, we do not need the Book of Mormon. Paul said, "And hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fullness of Him that filleth all in all" (Eph. 1:22-23). Therefore, we do not need any denomination to make the Church of Christ full and complete, much less, the Mormon Church which came into existence about 1797 years after the Church of Christ was established A.D. 33 (Acts 2). Concerning the rock upon which Christ said He would build His church, and as to who Jesus Christ really was, Jesus told Peter, that flesh and blood had not revealed this matter unto him, but His Father which was in heaven (Matt. 16:17). Therefore, we do not need the second revelation, by William Miller, Mary Ellen White, or Joseph Smith, Jr.

CHRISTIAN FELLOWSHIP (No. 6)

By G. S. H. Wilkins

1. In our last we learned that the existence of fellowship depends upon the existence of agreement between those within the fellowship. It depends upon their being of the same mind and same understanding. This is true no matter what sort of fellowship we consider. There is fellowship in a Rotary Club, in a 4-H Club, in a political party, and so on; and in each case the fellowship exists because the members of the organization agree on certain basic principles for which the organization stands. The prophet Amos asked, "Shall two walk together, except they have agreed?" (Amos 3:3). "Shall two walk together" — this is to have fellowship — "they have agreed" — this is the basis and condition of the fellowship. The question implies a negative answer: No walking together, no fellowship, is possible without agreement. So it is in regard to the church and its fellowship. There is fellowship in the church because there is agreement among its members regarding certain fundamental truths which are set forth in the Bible. But, "... what agreement hath the temple of God with idols?" (2 Cor. 6:16). The temple of God is the church of God, as Paul goes on to explain. No agreement between them is possible because they stand for different things. One stands for belief in and worship of the one God; the other stands for belief in and

worship of many gods. Hence, there is no agreement between them, and so no fellowship.

a. We learned also that the teaching of error puts one outside the light, and so outside the realm of Christian fellowship. This is so because no fellowship between righteousness and iniquity is possible, and the teaching of error is iniquity. "What fellowship have righteousness and iniquity?" asked Paul (2 Cor. 6:14). And his question implies that fellowship between them is impossible. The word rendered "iniquity" is *anomia*, which means lawlessness. It is rendered "lawlessness" in the American Standard Version of 1 John 3:4. The worker of iniquity rejects God's law, rebels against it, and refuses to obey it. This is what the teacher of destructive error does. He sets aside God's law and substitutes his own doctrine in place of it.

b. But because this is the very point that is called in question, we shall study it further. The religious Liberals among us say, "The teaching of error does not destroy fellowship, because, in the first place, fellowship does not depend upon or require unity of teaching; and in the second place, we can't understand the Bible alike. You have your understanding of it and I have mine, on many points. And the scriptures give each one of us the liberty to teach what he believes." Here are the basic issues, my brethren. Do the scriptures teach that unity of understanding of the Bible is essential to Christian fellowship? Must we all agree in our understanding of what the Bible says? And do the scriptures give every man the privilege and liberty to teach what he believes, with none allowed to say him Nay? These are the questions before us. And I answer that the Bible does require unity of understanding, and that it does not give any man the liberty to teach the church something different from the teaching of the scriptures.

2. I wonder if these fellows actually realize what they are saying. Do they really think through their doctrine and see all of its consequences? Do they realize that this teaching effectively destroys the gospel? If each man is free to preach what he believes, his own opinions and ideas, then the gospel ceases to be anything and becomes everything. If we can preach a dozen different doctrines, this means that the gospel ceases to be a specific doctrine, and comes to mean whatever men want it to mean.

a. But the scriptures teach, as we shall see further on, that the gospel is a definite and specific body of teaching. It is not just anything I may want to make of it. It is "the faith once for all delivered to the saints" (Jude 3). The preaching of the gospel produces faith. The apostle Peter said, "Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe" (Acts 15:7). Thus, if I preach the gospel, and you preach the gospel, and it produces faith, it produces a common faith, for all who believe it believe the same thing. The same thing has been proclaimed, and therefore the same thing is believed. So Paul writes of "a common faith." "To Titus, my true child after a common faith" (Tit. 1:4). Christians share a common faith because they believe the same thing.

b. However, the Liberals contend that the gospel is simply the story of the death, burial, and resurrection of Jesus, and we all believe and preach that. They refer to Paul's statement in 1 Cor. 15:1-4. "Now I make known

(Continued on page twelve)

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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.

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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—Tommy Shaw, 1134 Laredo, St. Louis, Mo. 63138.

The Sunny South Quartet—Charles Goodgion, 1305 Lyric, Ft. Worth, Tex. —Don McCord

A CORRECTION

I would like to acknowledge an error in my yearly report. In paragraph 5, it would appear that we are teaching English to the brethren in Malawi. The statement should read, "We are busy many Saturdays and almost every Lord's Day traveling in the bush teaching and worshipping with the brethren."—Roy Lee Criswell (Note: My sincere apologies for this error—D.B.Mc)

INTRODUCING LONNIE KENT YORK

We at the church at Temple, Georgia, wish to introduce Lonnie Kent York, of Ardmore, Oklahoma. He has been working with the church here since the first of the year. He is to be commended for his good preaching and teaching. We, here at Temple, feel that the churches over the brotherhood would do well to use him in meetings. He has a natural desire to preach, and the young boys and girls seem to get along with him quite well. He is one of the best young preachers we have heard, and we recommend him highly. We feel that he needs to be kept in the field as much as possible, so if you need a meeting call on Lonnie; you will not be disappointed.—Hedric D. Laney

A TRIBUTE

We were saddened to hear of Sister Elizabeth Byford's passing. She was one of the most liberal givers to the Lord's cause that I have known. At one of the Sulphur, Okla. meetings in years gone by, we made a plea for someone to help send a preacher to Raleigh, N. C. She came to me and said, "Bro. Leonard, I will give you \$600; if you announce that your plea has been answered, please do not mention my name." Even so, some who knew her came to me and said they knew without its being announced that Sister Byford did it—they knew there was none like her here.

May the family take great courage in knowing that Elizabeth Byford was one of the great sisters of the church. With her donation and some others and the church's support, we were able to send Brother Tommy Shaw to Raleigh and increase the fold and build a meeting house.—B. F. Leonard

THE CHURCH DIRECTORY

The following changes need to be made in the Church Directory. The Tenth and Ray Street Congregation in Kansas City, Kansas has moved to their new building at 79th Street and Kansas Avenue, in Kansas City, Kansas. The time and the names and addresses of the leaders are the same.

The congregation that was meeting at the corner

of 52nd and Avenue F in Austin, Texas, has moved to their new building known as the **Manor Road Church of Christ, 6300 Manor Road, Austin, Texas.** The time of the services and the names and addresses of the leaders are the same.

Here are two new congregations that need to be added: **Mansfield, Louisiana (De Soto Parish).** In the home of Bro. Dan J. Holiday, 508 East Texas St., Sun. 10:30 A.M. and 7:30 P.M. **McKinney, Texas, (Collin County), 1103 Hamilton Street, Sun. 11:00 A.M. and 5:00 P.M., Thurs. 7:30 P.M. Alvie D. Neal or David Presley, 400 East Louisiana Street, McKinney, Texas.**

If there are changes in regard to the location of the congregation where you attend, please let me know so that I can notify others. It is very discouraging to arrive at a place to find that the church is not meeting or has moved, and it causes Christians either to have to miss worship, or be late for worship. So, please send me any changes of location, so that I can pass it on to others. Do you know of any one meeting for worship in the state of Connecticut?

I still have Directories for sale. If you need one for this summer you should order now, because the supply is getting low. The price is \$1.00 each or 10 for \$9.75. Send information or send orders to Ray Asplin, 2440 SW 54th St., Oklahoma City, Okla. 73119.

REPORT FROM MALAWI

By Roy Lee Criswell

The work here seems to progress quite well. At the present time, Bro. Macy and I are very busy in writing and preparing studies for the coming year. Lord willing, our plans are to study this year more about the New Testament church, its origin, name, worship and mission. We feel this will strengthen the brethren and teach as well those who are not yet members of the Lord's church.

During this rainy season, Bro. Macy and I are spending more time with the church in Blantyre; one remains here each Lord's Day while the other travels among the village churches. Our crowds have greatly increased since we have been doing this; last week we had 54 in attendance for worship. The congregation in Blantyre still meets on our front porch which is approximately 15 ft. by 17 ft. This is indeed a very small area for so many people, but at the present it is the best we can do. We believe with a meeting house the church would grow and be of much encouragement to all of us. Many of the Christians from the Village are coming into Blantyre to find work, and since many of them do not know where our house is, they are no doubt failing to worship as the Bible teaches we must do. It is our prayer that we can continue with the building program that has been started. We study on Wed. evenings in our homes; these have been well attended and we have a regular attendance of about 15. Most all are young men who have a desire to be teachers in the church, and many of them show talent in their desire. At the present Bro. Macy is teaching a series of lessons on how to improve our teaching in the church; these lessons are very beneficial. Bro. Lichapa, one of the preachers here, is kept busy visiting those who are not Christians, as well as visiting the weak members and those who are sick; on several occasions, Bro. Macy and

I have gone with him to visit and talk to people about their soul.

During Jan. there was an above normal amount of rainfall. In the Lower Shire area near the town of Chromo, the rains and flood waters were so great that 2,000 people were left homeless; these were destitute as their homes were destroyed and their gardens washed away.

On Jan. 5, Bro. Macy's family was scheduled to worship with the brethren at Likhura. This is some 70 miles from Blantyre behind the Mlanje Mt., near the Mozambique border. Due to such heavy rains, they were able to go only about half way; the mountain streams were running bank full, and in many places the water in the roads was very deep. After about 5 hours on the road, they were forced to return to Blantyre and have worship in their home. This time of year, the roads are very badly washed and are very rough.

On Jan. 12, I was at Apyoli in the Balaka area. This is approximately 100 miles from Blantyre. Many times due to bad roads and problems that must be discussed while we are in the bush, we spend all the Lord's Day coming and going. On this particular day, I left home at 7:30 in the morning and did not return until 6:30 that evening.

We continue to enjoy the work very much and we feel it is a very rewarding work to all those who labor in a foreign field. We have been asked by the brethren at N. W. 21st St., Oklahoma City, to return to this field when our time is finished. We have given this much thought and prayer and have decided not to do so at this time. We certainly do not mean to be selfish in our decision, but many factors cause us to reach the decision not to return.

Our hearts were made very sad yesterday in that we received a telephone call from Malawi Immigrations telling us that we would have to leave Malawi. When we came to Malawi, we came in under a temporary work permit. This expired at the end of Jan. of this year; I applied for renewal in Nov., 1968, hoping they would renew. Many times in the past these permits have been extended, but apparently the president is getting more strict on all missions and their missionaries. It has been our prayer all the time that we would stay until late this year; even though we cannot understand this denial, we are willing to accept and we realize this is God's will. The government told us we could have until March 1 to get everything in order and leave the country. We realize that our leaving will place a heavy burden on Bro. Macy, and we pray that someone from the States can come soon as our replacement.

Although we are leaving Malawi, we would like to express to the brethren in the States our most sincere thanks and appreciation to all the brethren who have sent us and supported us while here. We would like for you to know that we have the desire to do "mission work," regardless of where the field of labor might be. We believe the need is extremely great in other parts of the world as well as Africa. Ineed the field is white unto harvest, but the laborers are so few. There is so much to do and so little time in which to do it. Let us work while we have the opportunity. Greetings to all the faithful and our love and prayers to you.

A BENT TWIG

By Tom E. Smith

Read carefully Ephesians 6:1-4 and Titus 2:1-9 which involves both parents and children. In order for children to know how to be obedient it is necessary for parents to be able to teach by precept and example. Now for a brief analysis of these passages.

Titus, verse 1. "But speak thou the things"—This is a conclusion drawn from the preceding chapter: The Judizing teachers not only taught false doctrine but also led an unholy life. Titus was to act directly opposite: he must teach a sacred doctrine and things which became it; he must proclaim the truth and illustrate the truth. The people must not only be instructed, but they must also be holy in their lives. Principle and practice must go hand in hand.

Verse 2. "That aged men be sober"—For an old man to be a drunkard, a light and trifling person, and a glutton, and not to be sober, grave, and temperate, is not only blameable but monstrous. A young man addicted to a life of luxury transgresses; an old man thus addicted runs mad. Thus we see the need of training while the mind is young and tender. See Ecclesiastes 12:1.

Verse 3. "The aged (elderly women) likewise"—This beyond a question of doubt would include mothers and grandmothers.

Verse 4. "That they teach the young women to be sober"—It is only natural for the daughters to imitate their mothers in many things. It is therefore necessary that the older sisters should be able to teach by precept and example Godly living to the young sisters; and they should obey them and not resent their admonitions—not only to practice them but to pass them on to their posterity—not catering to the world and worldly ways that would lead away from the simplicity of Christian living as pertains to popular styles of the day, such as their dress "in modest apparel" and "with shamefacedness." See Tim. 2:8-15. Note what Paul says concerning her hair in I Cor. 11:1-5. I would ask everyone who reads this to study these scriptures carefully and prayerfully. He said in verse 6, "But if it be a shame for a woman to be shorn or shaven, let her be covered." And then in verse 15 he says, "But if a woman be covered, it is a glory to her: for her hair is given her for a covering." Dear Sisters, please do not cut off your glory. If you have done so already, let it grow that you may "have power on your head because of the angels." See verse 10.

Now turn to Eph. 6:1-4; read it and note: Verse 1-3—"Children obey your parents." The duty of obedience to parents is older than Christianity, as old as parental relation. "In the Lord" unless parents require of children things that are forbidden by the Lord. Our duty to Christ is superior. If parents require us to disobey Him, we must still be loyal to the "Church which is his body" (Eph. 1:22-23). See Acts 5:20. "Honor thy father and thy mother"—both of them alike. "Which is the first"—the first of the ten commandments which had a promise attached: "that it may be well with thee," quoted from Exodus 20:12.

Verse 4. "and ye fathers"—Parents have duties as well as children. As to how you discharge your duty

will determine to a great extent your child's obedience. "In the nurture and admonition of the Lord," nurture them by chastening and admonition. Training and restraining are implied. The Lord holds all parties responsible for Christian training of their children.

We conclude with the 1st Psalm. Please read it in its entirety. We offer here a few observations from Clark's Commentary which I consider sound reasoning and a grand climax to both the title and subject of this series of articles.

Verse 1. "Blessed is the man"—The word which we translate blessed is properly in plural form blessedness; or may be considered as an exclamation produced by contemplating the state of the man who has taken God as his portion; O the blessedness of man!

"Ungodly"—he who has not God in him; he who is without God in the world.

"Scornful"—to mock, deride. He who has no religion; he who lives in open breach of God's love. "Standeth in way of sinners"—The ungodly man is unconcerned about his own salvation; he is neither zealous for his own salvation, nor for that of others. The ungodly man has his own counsel. 2—The sinner has his way. 3—The scorner has his seat. What an ugly picture!

Verse 3. "Like a tree planted"—not like one growing wild, however strong and luxuriant it may appear; but one that has been carefully cultivated; and for the proper growth of which all the advantages of soil and situation have been chosen. If a child be brought up in the discipline and admonition of the Lord, we have both reason and revelation to encourage us to expect a Godly and useful life. Where religious education is neglected, Alas! What fruits of righteousness can be expected? May God help Christian parents to realize what a great responsibility is placed upon them.

OUR DEPARTED

Holdman—Bro. Harley Thomas Holdman was born April 20, 1893 and departed this life Feb. 7, 1969. He is survived by his wife, Elexie, of the home, three brothers and four sisters. Two sons preceeded him in death. Bro. Holdman was baptized into Christ in 1954 and at the time of his passing was a faithful member of the O'Halleran congregation near Richland, Mo. The services were conducted from the Moss-Williams Funeral Home in Richland on Feb. 9 by the writer.

—Ronny F. Wade

Rankin—It is with very deep regret that I report the passing of Bro. Oscar Rankin. The brotherhood suffered a loss here on earth, but we trust Bro. Rankin was to gain. He was an elder for the church at Galey, Okla. and had over a long period of time proven himself as a staunch defender of the faith. It seemed as if Bro. Rankin knew it was the time of his departure and with the confidence that only faith in God can give, he closed his eyes to awake in eternity. Bro. Rankin was 76 years old; he is survived by his wife and several sons and daughters. We will miss him.—Joe Hisle

Gray—Brother Walter Gray was born June 8, 1877 in Monroe County, Ind. Brother Gray departed this life Feb. 1, 1969. He had been ill for a number of years. He

George Berry, Box 306, Winters, Calif., Feb. 4—We are still meeting at 18 Main St. We welcome visitors. Here is our sub.

Paul Walker, 3037½ Northgate Dr., Youngstown, Ohio, Feb. 19—The work in this area is coming along very well. We look forward to our study at Indiana, Pa. next month. God bless Christians everywhere.

Henry David Morehead, Okmulgee, Okla., Feb. 10—While attending college here, I try to help the cause at Council Hill, Okla. I hope to continue teaching the truth as the Lord would have me do.

M. E. Mountain, 2316 Foulk Rd., Waterloo, Iowa, Feb. 15—From Oct. 10 to Feb. 2, we have had 6 baptisms; if we could but keep up the good work. We now have 13 men to take public part. We meet at 902 South St. Brethren are welcome.

M. Skaggs, 523 Greenwood, Sanger, Calif., Feb. 6—We here are now building our new meeting house; we saved for several years and finally obtained a loan to build; it is going up fast and should be ready this Spring. Here is our sub; we enjoy OPA very much.

Joe Rivers, 691 Castle Pl., Memphis, Tenn., Feb. 3—Thanks for sending Old Paths Advocate; here is our renewal. The church that meets at 1317 N. Willett St. here has changed meeting time from 1:00 to 11:30 o'clock, Lord's Day; evening at 7:00; Tues. night at 7:00.

Robert L. Potts, Box 363, Cedaredge, Colo., Feb. 5—The last week in Aug., we will have our meeting with Bro. Joe Hisle; we look forward to a fine meeting. We are happy our grand daughter chose to be baptized while visiting us. We enjoy having visitors worship with us.

D. O. Fancher, 1115 W. 14th, Sulphur, Okla., Jan. 29—The church here is few in number, but we have unity and are striving to press on. We thank all brethren for their prayers in behalf of our daughter, Donna Jordan, Anaheim, Calif., during her illness. We enjoy OPA very much.

W. F. Sifford, 328 S. High St., El Dorado, Kans., Feb. 6—Here is my renewal. I still like to read about what the church is doing. My wife, Alice, passed away last Sept. 10, and it is lonely without her after 59 years of marriage. I will be 81, Feb. 10; live alone; and have been sick, but am better. My love to all the brethren.

James D. Corson, Rt. 2, Mahaffey, Pa., Feb. 15—I am still on the firing line here, LeContes Mills and Rote, Pa. There have been 3 baptisms at Mahaffey and some returned to the fold. Bro. Lloyd Kramer has had 3 baptisms at Rote. We count it all joy to be an humble servant. May the Lord bless the work everywhere; the fields are white and the laborers are few.

A. Bvimbani, Siraba Vlg., P. O. Milange, Malawi, Africa, Jan. 31—The work is going well at Siraba, Sumani and Jumbe, and I have begin another. Jan. 5, at Siraba 15 were baptized; 126 were present; on Jan. 12, at Sumani church 21 were baptized; Jan. 19, at Jumbe, 11 were baptized. I am very happy. I have worked with Bro. Criswell; am very happy to receive Bro. Macy. Please give me a support. May the Lord bless you all.

lived at Hartshorne, Okla. He expired in the hospital at McAlester, Okla. He is survived by one son, James R. Gray, Huntington Park, Calif. His wife preceeded him in death a number of years ago. The family was well known in the Hartshorne area. The writer spoke a few words of comfort to those present Feb. 3, 1969 in the chapel of the Standerfer-Mills Funeral Home at the 2 p. m. hour.—R. B. Roden

French—Jesse and Lena French of Redding, Calif. have had a bit of sorrow come into their lives that I am sure many of you who know them want to share with them. Twin daughters were born dead to them Oct. 10, 1968. Funeral services were held in Redding, Oct. 15, 1968 and burial was in "Baby Land" in Lawncrest Memorial Park. Two sisters, Kathy Dewitt of Oroville, Calif. and Teresa along with five brothers, Kenneth, Donald, Randall, James and Raymond survive to help bring joy into the lives of Jesse and Lena, especially since one by one they have been obeying the gospel and helping in the church up there. Our sympathies to them and our prayers for God to help them fill their every need.—Benny Cryer

King—Bro. James Hobert King was born Nov. 11, 1901 and departed this life Feb. 18, 1969 at his home near Long Lane, Mo. "Jim," as he was known by his many friends, leaves to mourn his passing his wife, Jewel; one son, Harold; and two daughters, Paulene Mizer, and Mary Joyce Bradley; one brother, Bro. Homer L. King, and two sisters, Ora Triplett, and Dollie Robertson. Jim had been sick for several years, but only recently had grown weaker and frail in body. I had seen him the day before his passing. He looked tired and weary and the next morning after a restful night his spirit very gently left the body and he went to be with Jesus. His entire life was spent in the same community where for years he ran the "King Grocery," a little country store, and made so many friends. It was here that he obeyed the gospel and became a member of the Lee's Summit congregation; here he raised his family who are some of the best friends this writer has. The funeral was a very sad occasion. People gathered in large numbers to pay their respects to his memory, and the floral offering was just unbelievably beautiful. This writer, assisted by Bro. Clovis Cook, conducted the service.—Ronny F. Wade

Bishop—In Young County, Texas on March 17, 1916 Gilbert Harvey Bishop was born the son of Brother and Sister Ray Bishop. Harvey lived all of his life, fifty-two years, in the county of his birth and in the town of Olney, where he resided for sixteen years. Harvey suddenly became ill and died in Olney Hospital on Dec. 9, 1968. Those who survive him are his wife, Elnor; one son, Jerry; two daughters, Mrs. Johnny Moody and Donna Bishop; two grandchildren; Harvey's father and mother, Brother and Siser G. R. Bishop; two brothers, Jack and Kenneth; five sisters, Mrs. H. R. Wages of Olney, Mrs. E. F. Tate of New Castle, Mrs. N. B. Tate of Hamilton, Miss Leonard Short of Ft. Worth and Mrs. Glenn Parker of Odessa, Texas. Harvey is also survived by his grandmother, Mrs. B. T. Burton of Oklahoma. Harvey was a member of the Church and one upon whom we depended heavily in the Olney area. The largest crowd ever to assemble for a funeral in Olney evidenced the influence of his life. He was a good man! Charles Goodgion, Johnny Elmore, Bob Studer, and I sang. Johnny assisted me and I endeavored to deliver the Lord's message for such trying times. Interment was in Olney cemetery.—J. Wayne McKamie

"Good intentions and good eggs soon spoil unless they soon hatch."

"An unwise man is more concerned over the wrong he suffers than over the wrong that he does."

"Why don't we jump at opportunities as quickly as we jump at conclusions?"

R. B. Roden, 112 Kelly Dr., Moore, Okla., Feb. 17—The work is going along fine in this area. I have preached at Davis, Okla. City (Capitol Hill), Washington, McAlester and Sulphur, all in Okla. since last report. We baptized 2 and had 6 confessions at Washington, Jan. 26; and 1 confession at Capitol Hill. We look forward to meetings this year. I will be at Stroud, Okla., Mar. 21-30. We need your prayers.

E. H. Stamper, 4704 69th St. N., Birmingham, Ala., Feb. 14—We have been here about a month. Interest has picked up considerably; we had 30 members the first Lord's Day; the second we had 68; the third 57 and evening service 50 members and it is growing. We have had 3 confessions of faults. We are studying with 5 interested people who we believe will obey. Don't forget our meeting here with Bro. Lynwood Smith, Mar. 30-April 6. See Feb. issue for full announcement.

Don L. King, 2200 Corbin Ln., Lodi, Calif.—Since last report we have been busy as usual visiting the congregations in our area. We have enjoyed this good experience and are grateful to them all for their help. The congregation in West Chester, Ohio has invited us to come and work with them, and we have accepted their invitation. The Lord willing we begin there the first part of April to continue until the first of Sept. We then have tentatively scheduled work in the Wash. and Oregon area for approximately two-and-one-half months. We are to return to Ohio then the first of Jan. 1970 for as yet an indefinite period of time. We look forward to working with the faithful there. We look forward to the 4th of July meeting in Sulphur, Okla. and to seeing many of our friends and loved ones there. We certainly ask the prayers of you all for us in the work of the Father.

Joe Hisle, Rt. 4, Ada, Okla.—It has been some time since my last report. During the winter months I have been working with the congregations at Ada and Galey. I can report one baptism at each of these places. I am ready to begin my regular meeting schedule for 1969. Following is a list of the places I will be this spring: Feb. 21-23, Houston, Tex.; March 7-16, Crescent, Okla.; March 23-30, McAlester, Okla.; April 25-May 4, Mt. Grove, Mo.; May 9-18, Huntington, W. Va.; May 23-June 1, Burkhardt, Mo.; June 4-15, Okla. City, Okla. (Capitol Hill); June 20-29, Dallas, Tex. (Boulder Dr.). The Lord willing, I expect good and fruitful meetings at these places. I am looking forward to a new year among some of the finest people on earth. Remember me in your prayers.

H. D. Laney, Box 81, Temple, Ga., Feb. 17—Since last reporting to the OPA, we have had Lonnie Kent York come and work with us. He is working with the young people, as well as everyone, and we enjoy his fine gospel sermons. The church here seems very pleased with him and his work. The Church is trying to progress, but as of now, we have no new members, but hope there will be some before long. We feel that maybe some will obey before Lonnie leaves for the summer. We have a meeting with Alton Bailey, April 6-13, and look forward to seeing many attend. Remember us in your prayers, and may the Lord truly bless us all in His glorious work.

Alvie D. Neal and David Presley, 400 E. Louisiana, McKinney, Texas—Glory to GOD and his SON JESUS CHRIST, seven more have obeyed Him in baptism. Two have been restored, taking their stand on the truth. We have begun remodeling the building here in order to seat our new brethren. Our time here has been both profitable to His Kingdom and very enjoyable. It is good to know there are some who will hear the word of truth. Altho' we are very tired in the body we are given each day the many rewards of the Christian Life. We are built up seeing the new creatures in the light. Our beloved called of GOD by HIS only SON, thank you for your prayers. May GOD be with you and reward your every deed in truth. Keep up the good work.

Lonnie Kent York, Box 58, Temple, Ga., Feb. 17—I am now beginning to know what is involved in doing personal work, and have begun to do what I can in Temple. I have started to work with the young people, helping them to understand basic principles more. They all seem to gain some knowledge from these studies, so I plan to continue them. Miles King has just finished a meeting at LaGrange, and Lynwood Smith has begun at Marietta. The work in this part of the country is great, and we need more done here; but until each individual Christian does his part, our growth will be slow. I will be in a meeting at Flint, Mich., April 19-27; this will be my first meeting. I am open for meetings this summer. Let us all strive to uphold the Christian standard, and march onward to the victory. Pray for me in His work, and God Bless His soldiers.

Jimmie C. Smith, 707 S. Gail, Monahans, Tex., Feb. 15—The San Antonio meeting was very uplifting. The brethren have a zeal for the Cause; not only willing but they are spending and being spent for the Cause in Mexico. They utilize and sacrifice much of their time and money, automobiles and long hours visiting the brethren. At the meeting there was a host of young people from a distance. The brethren planned get-togethers after each service and we tried to wear the song books out. There are a lot of fine young people in the brotherhood who are interested in spiritual things for whom we rejoice and have faith. The work continues well; I plan to be at Odessa and Midland next Lord's Day. I need your prayers.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., Jan. 31—We were delighted to have a part in the study at Wichita Falls, Tex. It was really great, and the hospitality was the best. We had an opportunity to speak while there. We drove to Ft. Worth with Bro. Preston Brown and were invited to speak to a nice crowd of brethren. Our next was to take Bro. Darrell Wellman to Flint, Mich. to do his C. O. Work; it was our pleasure to see some of the Lord's people and to speak at Flint, Milword, and Pontiac. They are doing a fine work in that area with Bro. Ron Courter. The church here is on the move with Chesapeake, Ohio where Bro. Brown works, and Twelve Pole and Rt. 52 church near Wayne. Come on, Brethren, and let us be about the Lord's business.

Ronald Courter, 7120 Banks St., Union Lake, Mich., Feb. 4—We are well into the New Year with hope built on the events of the past, and the spiritual perspective of the Word of God. Our work continues in the Michigan area and we want to announce for any visiting in the Lansing area there is a congregation that assembles at 217 Townsend, room 406 YWCA, Lord's Day, 10:30 and 6:00. Any acquaintances you may have in the area make known to us that we can contact them for spiritual purposes. At present, most of the personal work is being done by religious questionnaire and film strips. A young couple in the community was recently baptized through this procedure of declaring Christ. Let us all diligently seek to find those of the world seeking Him, the Being of beings. May we learn to use every means the word of God gives us to go to the world.

Eddy Bullard, Rt. 2, Box 178-A, Denison, Tex., Feb. 16—Recently, I was at the church in Waco, Tex. (Fwy. 35); it was an inspiration to be associated there with Brethren James R. Stewart and Dail H. Lindsey and some long time friends, Bro. Jim Carpenter and family. It was my good pleasure to preach and work with the new church in McKinney, Tex.; last week 7 more were baptized and the work goes on. Yes, Brethren Neal and Presley are doing a fine job. Lord willing, I will be at Prairie Grove, Ark., for a short meeting Easter week; they are small in number but strong in the faith. More and more churches write wanting my opinion about preachers with whom they are not acquainted; this I believe is a good way to fight this liberal movement.

Brethren, if you do not know a preacher and he wants to come and preach for you, first seek out the advice of a faithful preacher whom you know and have confidence in and get his advice. The need for preachers seems to be greater than the supply; this indicates to me that the brethren are becoming more zealous. Pray for us.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Feb. 22—At Modesto we have had three confessions and one baptism, for which we are thankful. The congregation is busy. At the present time the men are studying the principles of teaching in an effort to improve our services. The faithful in this general area are conducting three radio broadcasts—Sacramento (Orangevale brethren), Concord (mission effort) and Modesto. These programs, along with the one at Bakersfield, afford coverage with the gospel the great San Joaquin Valley from the extreme south to many miles north of Sacramento (over 30,000 sq. miles). Brethren, we still have the continuing command to preach the gospel to "every creature." And since more than 50,000 new persons are born every 24 hours, we are going to have to employ mass media such as radio and TV to reach them with the Truth. Time is running out. I am to be at San Pablo, Feb. 29-March 2; Stockton, Calif., March 28-April 6, the Lord willing.

Jim Hickey, Rt. 1, Box 117-B, Arvin, Calif., Feb. 12—The Church here has been increasing its attendance and giving lately. Sickness and bad weather has affected our congregation. The Church at Arvin is an evangelistic body. When I first came here the brethren suggested trying to establish a congregation in Tehachapi, thirty miles from here. Beside supporting me in evangelistic work, the brethren are helping to support Bro. David Macy in Africa, Brethren Jesus Rodriguez, Jose Rodriguez, and Marcial Corpus in Mexico. We also send every fifth Lord's day's contribution to the support of Bro. Jack Cutter at Concord, California. The Church here is not wealthy but we are doing what we can. I have been preaching a series of sermons on the "Mission and Medium of the Holy Spirit" over our weekly radio program. We continue to hear from those who listen. I have been pleased with the Color film strips on the Bible that we have been using in our personal work. We have been meeting once a week to train and teach brethren how to do personal work. I have learned a great deal from the late Bro. Wilkin's articles on "Fellowship." It would make an excellent booklet. Brethren, we need to know them that labor among us.

Miles King, 1533 Camden Way, Norman, Okla., Feb. 19—During the winter months our work continues here. The church in this area continues to grow and at Norman we are developing good teachers. Besides 6 or 7 men in the congregation who teach, we have several young men who are interested in taking part in song leading, reading of the scripture, etc. We are looking forward to a spring meeting with Bro. Alton Bailey, April 27-30. Bro. Paul Nichols is to be with us this summer (August 15-24). Recently, I returned home from a meeting in LaGrange, Georgia (Feb. 1-9). Two were baptized and four confessed faults. It was good to be associated with all the brethren in that area. My stay in the home of Bro. and Sister E. H. Miller was most pleasant. We were so sorry that Bro. Miller was sick with the flu and had to miss some of the meeting. March 21-30 are the dates of our meeting at Monahans, Texas. We will be in a meeting at Wynnewood, Okla. April 18-27. Anyone passing through Norman will find a welcome with us.

J. W. Kornegay, Box 332, Bricktown, N. J., Feb. 12—I came here in Nov.; I had been away a year. The brethren here are few in number but full of zeal and courage. It is not easy to sow the good seed where the ground is so thorny, but where is it needed more? It is our heart's desire and prayer to God that much good will be done to His honor and glory as well as to all Christians of several congregations who have a desire

and willingness to send a worker here so the gospel may be heard and obeyed. The Lord will bless you; His word will not return to Him void. Only one may be saved and then one hundred may be; who knows? Bricktown is 50 miles south of New York City, near the Ocean; there is plenty of work with good pay. The church here would appreciate reliable brethren moving here. I will leave here May 1 for a meeting in Ky.; then a debate and meeting in Ark. in July. The debate is June 16-20 at Batesville, Ark. In my absence, who can come here to help the Cause? Showing Bible films is proving helpful in getting into homes. Our attendance is better. May the Lord bless the work everywhere and help us to carry His word into homes of the lost.

David Macy, Box 573, Blantyre, Malawi, Feb. 11—We are living in the new house now and like it very much. We express our appreciation again to all the churches and individuals who made the house possible by their generous contributions. I am using the garage for my office and it is working out very nicely. The house is in an excellent location and when the meeting house is erected, I am sure many people will come to find out more about the church. This is one thing most encouraging about this country; people often come to us asking for New Testaments or wanting to know about the church. Many here have a thirst for religious knowledge and they try to find out everything they can about the Bible and various churches either from missionaries or by reading literature. We are having four tracts printed in the native language now and we hope to distribute these to many people around Blantyre as well as to the people in the villages. The course for the studies and correspondence work this year will be titled, "Why You Should Be a Member of the Church of Christ." We believe this course is needed by members of the church as well as by non-members; it is so designed. We hope it will help bring many into the church. We have been teaching the male members of the Blantyre church in our homes on Wed. nights—how to give lessons, read the Scripture, pray in public; the attendance and interest have been very encouraging. Several who had never given lessons show a great deal of promise from their first attempts. It has rained here just about every day since the first of Nov., and some days it rains almost all day. I am used to a liberal amount of rainfall, being from the South, but I am not used to this much in such a short period of time. I thought we had some real downpours in Ala. and Ga., but they were light showers compared to the deluge we receive here on occasion. We solicit the prayers of all brethren.

E. H. Miller, Box 538, LaGrange, Ga., Feb. 14—Bro. Miles King just closed a wonderful meeting here; there were two baptisms, and five confessions of faults. I believe we had the largest number of outsiders to attend this meeting than any for some time; interest was good through out. There has been a lot of sickness. Sister LaMerle Browning was called away January 25th, after several heart attacks (three the day she was called away); we all hated to see her depart, but were so thankful she was among the faithful. She wasn't afraid to go, for she had accepted Jesus years ago and was close to Him at the end of Life's day. Many sisters don't seem to realize what a great help they can be in the Master's vineyard. Some think because they can't teach or preach in church services that there is nothing they can do; but I doubt any brother in Waco, Texas doing more work for the Lord than Sister Elizabeth Byford. We don't have enough preachers in the vineyard of the Lord. I can't fill the calls received, and I feel sure the other preachers are crowded beyond their ability, too. We certainly need more workers in the fields that are white unto harvest. Of course all the workers can't be preachers, but there is a work for every Christian in the vineyard of the Lord. We are not only short of preachers, but we are short of other workers too. If we could get all the professed Christians to work, as the Lord wants them to, I feel sure the number of Christians could be doubled in a very short

time. But until then, if there ever is such a time, I guess the ones that are working will just have to work a little harder to win the lost and to strengthen those who are weak in the Lord. May God help us all in my prayer.

CHURCH OF CHRIST NEWS (No. 1) —

(Continued from page one)

Churches that use instrumental music existed for years before the Churches of Christ that use Sunday school classes and individual communion cups. Yet those Churches of Christ fight instrumental music in the church and disfellowship those that use such, because there is no Bible for such! But there is no more Bible for their cups and classes than there is for instrumental music! No one can give a Bible statement, command, example, or necessary inference for the use of individual communion cups or the Sunday school classes. No Church of Christ used either for over 1700 years after Jesus built His church.

Some preachers of the Church of Christ that use individual communion cups and Sunday school classes will fight instrumental music. They will preach in the pulpit and over the radio that it is a sin for the church to use instrumental music. They say, "There is no Bible for such!" Maybe you have heard one of them, but every time they find a Bible verse that authorizes the church to use Sunday school classes or individual communion cups, they will find the next verse authorizes the same church to use instruments of music. Of course they can't find Bible for either, so why fight one and accept two? Listen to what some of their own preachers, elders, and leading members have said or written regarding these things. Some of their statements, as you can see, came about as a result of their division over the "Herald of Truth broadcast; but notice it is admitted on both sides of that division, the church was 1700 years old before we ever find a "Sunday School!"

The following is quoted from one of their weekly papers (Gospel Guardian 11-1-56): "Elders, Church of Christ Fifth and Highland Abilene, Texas—Dear Brethren: It has been called to our attention that you are trying to get a local TV station to carry your program—We believe the 'Herald of Truth' is destroying as rapidly as it is building.—Your program is dividing churches.—It has caused more discord among brethren than any thing since the music and society controversies." That was sent by three Elders, and the following was sent (in addition) by one of those Elders of the Church of Christ, 1208 West Forty-First Street, Richmond 24, Va.

"The word of God states plainly that 'without faith it is impossible to please him.'—No, I will not assist you in promoting your program.—I pray that you brethren will return to the word of God and do the Lord's work in the Lord's way. Your arrangement is not authorized in the Scriptures. Your Brother in Christ, William A. Lyell."

The following is in reply to the above named Elder and the reply is by one of the leading Elders who is over the "Herald of Truth" broadcast. Notice his honest confession!

"Dear Brother Lyell: Just received your letter along with that which was sent by the elders as a

group.—Do you take the same position with those who are opposed to Bible School, Brother Lyell? Are you willing to drop the Bible School because you have never read where it is advocated or practiced in the New Testament, or are you Non-Sunday School yourself? Are you ready for the sake of unity with these anti-Bible School brethren to drop all your classes and as you have suggested to us, 'return to the word of God and do the Lord's work in the Lord's way'? Your arrangement is not authorized in the Scriptures. (That is if you have Bible School.)—Fraternally yours, s/John F. Reese." I here quote from the "EDITORIAL" of the paper in which these letters were found. Notice what he says! "Will the reader carefully study that statement again! Brother Reese is defending Herald of Truth, claiming it is parallel to the Bible School of the average congregation, and then goes right ahead to affirm that the Bible School arrangement 'IS NOT AUTHORIZED IN THE SCRIPTURES.'" Remember, all those quotes are from outstanding members of the Sunday school and cups division.

The following is from an old Sunday School preacher in Birmingham, Alabama. It is to one of the leading preachers and debators of the Church of Christ that uses individual communion cups and Sunday school classes. Notice his letter carefully!

"Dear Brother Woods:—You speak of the Sunday school as though it was spoken of in every epistle written to churches in the New Testament. There is not a verse in the New Testament that mentions 'the Sunday school,' and there was no mention of a 'Sunday school' in the 'Restoration movement' prior to 1845.—The Ensley church where I labour, has eight class rooms, four sisters teach some of the young people in four of those rooms, four men have classes in the other four rooms, and I teach a class in the auditorium. I have been teaching and building up congregations like this for fifty-five years, and I have never written a line, nor made a speech in behalf of Sunday Schools.—I think, Brother Woods, it is an injustice to our young people to haul them around to 'Sunday Schools, such as is conducted by our brethren,' then turn them out to run the streets, play ball, or do anything else they want to do, with no thought of, nor respect for the Lord's day, or Lord's day worship." Notice, that Sunday School preacher admits "There is not a verse in the New Testament that mentions 'the Sunday school'" NOR "in the 'Restoration movement' prior to 1845." Horace W. Busby (another Sunday School preacher), said in the Firm Foundation of Oct. 7, 1958, "Sunday School"—is a human name for a work of the church in teaching one another. But the church was 1700 years old before we ever find a 'Sunday School.'" Sermon Outlines of H. Leo Boles compiled and edited by B. C. Goodpasture (both S. S. preachers), says in outline 128, "1. Preaching belongs to each generation. 2. Church 1700 years old before Sunday school."

Let us now read from the tract "Where There Is No Pattern," published by the Gospel Advocate Co.; it is by Athens Clay Pullias, President, David Lipscomb College. In it he says, "There is the commandment to meet together (Heb. 10:25) which, coupled with divine instructions about worship—singing, praying, partaking of the Lord's supper, preaching, and giving of our means—constitutes a direct command to God's people to as-

semble together. This assembling is unmistakable a matter of faith. On the other hand—when the class system was introduced as a plan of instruction in the Sunday morning Bible study, there were some who cried 'unscriptural.' The result was an anti-Sunday-School faction, which still exists." Notice the division was caused by those who "introduced" "the class system!" The faithful remembered "the church was 1700 years old before we ever find a 'Sunday School.'" **THEY STILL CONTINUE TO "MARK—AND AVOID" THE "SUNDAY-SCHOOL FACTION"** (Rom. 16:17-18).

Brother Fanning Yater Tant, a well-known preacher among the "Sunday-School faction," said in the "EDITORIAL" of 1-18-59, "Wherever brethren FORCE a practice which violates the conscience of their brethren, those who advocate the practice must accept the responsibility for the division.—We are quite aware that the logic of the above has often been applied to the 'one-cup' and the 'Bible school' issues; and it is urged that upon this basis, those who insist on individual cups and Bible classes must bear the responsibility for the division." **THAT IS RIGHT! AND YOU CAN SEE SUNDAY SCHOOL PREACHERS HAVE POINTED OUT, SUNDAY SCHOOL CLASSES WERE FORCED INTO THE CHURCH WORK AFTER THE CHURCH WAS 1700 YEARS OLD! AND "THERE IS NOT A VERSE IN THE NEW TESTAMENT THAT MENTIONS 'THE SUNDAY SCHOOL!'" AND "THERE WAS NO MENTION OF A 'SUNDAY SCHOOL' IN THE 'RESTORATION MOVEMENT' PRIOR TO 1845!" AND "YOU HAVE NEVER READ WHERE IT IS ADVOCATED OR PRACTICED IN THE NEW TESTAMENT, —YOUR ARRANGEMENT IS NOT AUTHORIZED IN THE SCRIPTURES. (THAT IS IF YOU HAVE BIBLE SCHOOL.)" REMEMBER THOSE QUOTES ARE FROM SUNDAY SCHOOL PREACHERS AND ELDERS. HEAR THEM AGAIN!**

Guy N. Woods (a great preacher and debator) said in THE GOSPEL GUARDIAN, JUNE 26, 1958, "IS THE SUNDAY SCHOOL THE CHURCH? IT IS NOT IN THE SENSE THAT IT IS ORGANIZED EXACTLY AS THE CHURCH IS. IT IS IN THAT SENSE ANOTHER ORGANIZATION, BECAUSE IT IS A SEPARATE PROCEDURE!" Hear him again in the "GOSPEL ADVOCATE," June 12, 1941, as follows, "WHEN THEREFORE, INDIVIDUALS MEET AT AN HOUR EARLIER THAN THAT CUSTOMARY FOR THE CHURCH TO ASSEMBLE FOR PURPOSES OF BIBLE STUDY, THEY CONSTITUTE THE CHURCH ASSEMBLY NO MORE SO THAN THEY WOULD AS A GROUP ASSEMBLED TO HEAR A POLITICAL ADDRESS." Yet he said in the "GOSPEL BROADCAST" of 11-13-41, "(1) THE LORD DESIRE US TO TEACH IN THE BEST MANNER POSSIBLE. (2) BUT CLASS TEACHING HAS BEEN DEMONSTRATED, IN SCHOOLS, COLLEGES, UNIVERSITIES, ETC., TO BE THE BEST METHOD OF TEACHING. THEREFORE (3) THE LORD WANTS US TO UTILIZE CLASS TEACHING." Notice what he tries to prove it by! **Not the Bible!**

Let us now notice an interesting quotation from page 8 of the "GOSPEL GUARDIAN" of 4-2-59, "(Editor's note: The following article is an address delivered at the Conference on Evangelism, Cincinnati, Ohio, November 13, 1958. It is an interesting statement from a conservative 'Christian Church' preacher, and indicative

of the thinking being done by able students among that group.)—Since the Bible was silent about Sunday schools, some would not allow them. There was 'no authority for them in the Word of God,' and 'those pleading them essential to growth of the church must admit that God overlooked a very important item in the plan of salvation, and man, being wiser than God, has supplied the deficiency with the Sunday school.'" **THAT MAY HELP PEOPLE UNDERSTAND THE LAST PARAGRAPH BETTER.** Notice how the last two paragraphs (this one, and the one before) agree! "SINCE THE BIBLE WAS SILENT ABOUT SUNDAY SCHOOLS,—THERE WAS 'NO AUTHORITY FOR THEM IN THE WORD OF GOD,'! BUT "THE LORD DESIRES US TO TEACH IN THE BEST MANNER POSSIBLE!" THEREFORE, "THE CHURCH MUST ADMIT THAT GOD OVERLOOKED A VERY IMPORTANT ITEM IN THE PLAN OF SALVATION, AND MAN, BEING WISER THAN GOD, HAS SUPPLIED THE DEFICIENCY WITH THE SUNDAY SCHOOL!" THEREFORE, "THE LORD WANTS US TO UTILIZE CLASS TEACHING." Now, listen as C. D. Crouch (another Sunday school preacher) explain in the "GOSPEL GUARDIAN" of June 25, 1959, "WHO IS RESPONSIBLE FOR THE DIVISION"??

"WHO IS RESPONSIBLE FOR THE DIVISION, WHEN IT OCCURS? BEFORE THE DIVISIVE THING WAS INTRODUCED, THERE WAS PEACE AND HARMONY IN THE CHURCH. REMOVAL OF THE DIVISIVE THING FROM THE CHURCHES WILL MAKE THE WAY FOR PEACE AND HARMONY AGAIN."

We will now let Mr. A. G. Hobbs, another well known preacher, tell us "WHO SPLITS THE LOG." We quote from page 20 of his book ("Why Others Use Instrumental Music in Worship"), "Instrumental music in worship has caused trouble and division in nearly all religious bodies. The church of Christ is not a branch of the Christian Church; but we are following the pattern of the church of the New Testament and they are not. Church historians, music historians, the Greek language, and the New Testament all bear witness to the fact. The man who drives the wedge is the one who splits the log. Those who inject the instrument into the worship (Sunday school, Individual communion cups, and other things that we cannot read about in the Bible that has the church divided, EHM.) are the ones guilty of causing division.—Let us worship and serve God 'as it is written,'—as revealed in the New Testament." **THAT LEAVES OUT "THE INSTRUMENT —SUNDAY SCHOOL, INDIVIDUAL COMMUNION CUPS, AND OTHER THINGS THAT WE CANNOT READ ABOUT IN THE BIBLE THAT HAS THE CHURCH DIVIDED!"** Hear Mr. Fanning Yater Tant as he explains (in the "GOSPEL GUARDIAN" of June 18, 1959) "WHO—MUST ACCEPT THE RESPONSIBILITY FOR THE DIVISION." "Indeed, wherever division did come over the instrument, it came as a result of the instrumental music brethren forcing their practice in ruthless disregard of the conscience of their non-instrument brethren. For this reason it has long been recognized that the absolute responsibility for the division rests squarely on the shoulders of those who force the issue (whether the issue be Sunday school, individual communion cups, instrumental music, or Herald of Truth, EHM.)—Wherever brethren FORCE a practice which violates the conscience of their brethren, those

who advocate the practice must accept the responsibility for the division.—We are quite aware that the logic of the above has often been applied to the 'one-cup' and the 'Bible school' issues; and it is urged that, upon this basis, those who insist on individual cups and Bible classes must bear the responsibility for the division.—It is high time for brethren to think SERIOUSLY and PRAYERFULLY about this matter.—F.Y.T." **THUS YOU SEE "THOSE WHO ADVOCATE THE PRACTICE MUST ACCEPT THE RESPONSIBILITY FOR THE DIVISION!"**

—Box 538, LaGrange, Ga.

CHRISTIAN FELLOWSHIP (No. 6) —

(Continued from page three)

unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures." The word "gospel," both in English and in Greek, means good news, glad tidings. But how much good news is there in the account of the death and resurrection of Jesus? Not much. To say that Christ died for my sins is to say that I am lost in sin and need saving. It tells me that a cure for my sin exists, but it does not tell me what it is. If this is all that I am told, I am actually worse off than before; for now I am tantalized by the knowledge that a cure exists, but I do not know what it is.

(1) Some time ago I went to see a doctor, and he told me that I have heart trouble and might die any time. "What can I do about it, Doctor? what must I do?" was the first question I asked. Suppose he had said, "Well, there is a remedy for your disease; but you have now heard the good news, and that's all you need to know." What do you suppose I would have done if he had said that? Why, I would have walked out of his office so fast that he would have wondered if I had been there at all. How much good news is it to tell a man that he is dying of some disease and that a cure for it exists, if you do not tell him what the cure is? But suppose further that I had insisted, "Doctor, isn't there something I can take for this trouble?" Suppose he had replied, "Oh, you can take anything you want to take. Now that you have heard the good news of your condition, just any old medicine will do." I would have said to him, "Doctor, you are an imposter and an imbecile."

(2) Now this is the Liberal position regarding the gospel. If all the good news there is is the news concerning the death, burial, and resurrection of Jesus, if after we have preached this we can preach any doctrine we desire, then the gospel is not a definite and specific body of truth. And this is the Liberal position. If my Liberal brethren deny it, I declare that I can prove it. In fact, the logic of their teachings demands that they espouse this position. If the teaching of error is no barrier to Christian fellowship, then I can teach any doctrine I choose and still be acceptable to God. I can teach that baptism is not for the remission of sins, that we can eat the Lord's supper only once a year, that we

can sprinkle babies, and anything else I please, and still be in fellowship with God and his saints. The only reason that most of our Liberal brethren still contend that there are certain specific things we must do to be saved, such as be baptized for the remission of sins, is because they have not yet felt the full impact and force of the logic of their position. But they are headed in that direction. Most of Protestant denomination has already arrived at this point, and my Liberal brethren are hurrying to catch up with them.

c. The apostle Paul declares that men must obey the gospel in order to be saved. "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might" (2 Thess. 1:7-9). The apostle Peter declares the same thing. "For the time is come for judgment to begin at the house of God: and if it begin first at us, what shall be the end of them that obey not the gospel of God?" (1 Pet. 4:17). But how can one "obey" the death, burial, and resurrection of Jesus? If this is all the gospel is, how can it be obeyed? You can't obey a fact. "Oh," says someone, "you can't obey the death, burial, and resurrection of Christ; but Paul says we obey 'a form' of these facts when we believe, repent, and are baptized. He says, 'But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness' (Rom. 6:17, 18)." Precisely. And this is the point. The "gospel" is more than the facts of the death and resurrection of the Christ; it includes the commands of the Lord. And it includes more than faith, repentance and baptism. Obedience to the gospel includes obedience to all things the Lord requires. His requirements, all of them, are the good news. Jesus told the apostles to "Go ye into all the world, and preach the gospel to the whole creation" (Mark 16:15). And he also told them to teach men to observe all things that he had commanded them (Matt. 28:20). The news that God has done something to save me, that he has found a remedy for my sin, is good news. It is wonderful news. But it does me no good to be told this if I am told also that there is no specific prescription for the remedy. Note it, brethren. To have fellowship with God and with the saints is the state of being cured. And to walk in the light is the application of the remedy. But if I can teach error and still walk in the light, it means that there is no specific cure for sin. Any old pill is just as good as another, which means that none of them are any good.

3. In this I am affirming that the teaching of error is destructive of Christian fellowship. I shall show from the scriptures that such teaching is condemned for that very reason. I shall show (a) that heresy is destructive of fellowship; (b) that it is a perversion of the gospel; (c) that it vitiates the truth of the gospel; and (d) that the teaching of false doctrine, heresy, is an evil, iniquitous work.

"Whenever the Bible says, 'therefore,' you had better see what it is there for."

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

WHY OPPOSE INNOVATIONS IN RELIGION?

By Homer L. King

Many people do not understand why we approve of innovations in things of human origin, but oppose innovations in religion or things of divine origin. If you will follow me closely in this investigation, I think, you will be able to see why we oppose innovations in religion.

Definition: "Innovation, something new; in religion, a change in ritual, organization, etc. Basic idea, something new."—Webster.

Hence, that which is not as old as the New Testament is "something new," an innovation in religion. There are two kinds of innovations: 1. Those involving only man's arrangements; 2. Those involving divine arrangements. The former are entirely harmless, and may be positively beneficial. Man has the right to change his own work or plan according to his own discretion, since God has not legislated as to how man is to work his farm, factory, or vineyard. Hence, our objections lie entirely against the latter kind. Let us not confuse our right to change our plans with things that have to do with the divine prerogative. Herein lies the trouble.

But, "to the law and to the testimony;" "What hath the Lord spoken?" Hear him: "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). May we do just as the Lord has commanded Israel above. May we really "Stand in the ways, and see, and ask for the 'Old Paths,' where is the good way, and walk therein, "that we may "find rest for our souls." Again: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9). This shows that the finite mind is so inferior to the Infinite, that the Lord contrasts them by the contrast of heaven and earth.

Religion is either divine in origin or human. If human, there is no harm to change. Divine things are products of divine wisdom, hence cannot be improved by man. There are some apparent exceptions: the development of plant and animal form by cultivation. In

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CHRISTIAN FELLOWSHIP (No. 7)

By G. S. H. Wilkins

False Teaching Is Iniquity

1. The apostle Peter foretold that among Christians there would arise false teachers, who would bring in destructive heresies. "But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction" (2 Pet. 2:1). In the New Testament, the word rendered "heresy" (haireisis) is used in two senses. First, it denotes an opinion or belief contrary to that which is regarded as true by the majority. From the Christian standpoint, it denotes a self-willed opinion contrary to the truth of the gospel. Second, it denotes a sect, a party, a faction, composed of those who hold the specific opinion or heresy that is meant in any given case. In Peter's statement it is used in the first sense; i. e., Peter means that false teachers shall bring in and teach opinions that are contrary to the truth of God's divine revelation. Now Peter affirms (1) that such teachings are heresies; and (2) that they are destructive heresies. Of what are they destructive?

a. They are destructive of Christian fellowship, because, in the first place, they destroy the common faith. We have stressed again and again that Christians share a common faith (Tit. 1:4). They hold the same belief because they have been taught the same gospel. But when someone preaches an opinion contrary to the gospel, all who follow that opinion depart from the faith, since they give heed to a seducing spirit and a doctrine of demons, as Paul says. "But the Spirit saith expressly that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. 4:1). Again, Paul declares that the word of profane babblers will eat (spread) as does a gangrene, a cancer; and he gives as an example the teaching of two men who erred concerning the truth and overthrew the faith of some. "But shun profane babblings: for they will proceed further in ungodliness, and their word will eat as doth a gangrene: of whom is Hymenaeus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some" (2 Tim. 2:16-18). A profane babbler is a so-called teacher who

cares nothing for things sacred, who does not respect God's holy word and its teachings. The teaching of such a man will spread like a malignant gangrene, because there are always those who are ready to accept false teaching if it is made to sound plausible. But in accepting it their faith in God's word is overthrown and destroyed. Thus, they no longer share in the common faith, and so no longer are in Christian fellowship.

b. In the second place, false teaching is destructive of fellowship because it destroys salvation. Peter declares that false teachers bring upon themselves swift destruction (2 Pet. 2:1). He also says that their sentence "lingereth not, and their destruction slumbereth not (ver. 3). This destruction is that which will be visited upon them at the final judgment. But does anyone think that those who are already sentenced to eternal destruction are still in fellowship with God and his people? Surely not. Their false teaching has cut them off from the common salvation. Jude wrote of "our common salvation," the salvation enjoyed by all faithful Christians (Jude 3). Christians have fellowship one with another in that they share together in this common salvation. But false teachers have no part in it. They are under divine condemnation.

2. The apostle Paul affirms that false teaching is a perversion of the gospel and that it destroys fellowship with God. He says, "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel: only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema" (Gal. 1:6-9). In this passage the apostle affirms, among other things, three important points: (1) To follow a perverted gospel is to depart from God, who called them into the fellowship of his Son (1 Cor. 1:9); (2) a perverted gospel is a mixture of truth and error; and (3) all who preach a perverted gospel are anathema, that is, devoted to destruction. In the light of this teaching, does it appear that Paul thought that false teaching did not destroy fellowship? Does he indicate in any way that we can teach whatever we please and still remain in fellowship with God?

a. No, certainly not. On the contrary, he declares that the Galatians were departing from God—and therefore removing from fellowship with him—by accepting a false doctrine. Some think that the words "him that called you" refer to Paul, and that he means that they were leaving him for another teacher. But the words refer to God. God is always said to be the one who calls men, though he does so by the agency of men who preach the gospel. "But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification and belief of the truth: whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. 2:13, 14). God calls into his kingdom where fellowship is. "To the end that ye should walk worthily of God, who calleth you into his own kingdom and

glory" (1 Thess. 2:12). But suppose the reference is to Paul. Does that change the matter any? Not one whit. Paul was an inspired apostle, and therefore the message he preached was the message of the Holy Spirit. The point of Paul's criticism is that they were leaving the true gospel of God and going off after a perverted gospel. In departing from the true gospel, they were no longer walking in the light, and so were destroying their fellowship with God. In fact, Paul tells them that in seeking to be justified by the law, they were severed from Christ, cut off from him, and were fallen from grace. "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace" (Gal. 5:4). Does this sound as if they were still in good fellowship with God and the Lord Jesus?

b. Furthermore, Paul declares that a mixture of truth and error is a perverted gospel. The preaching done by the false teachers in the Galatian churches was not wholly error, with no truth at all; it was a mixture composed of part truth and part error. If it had been wholly error, it would have been a different gospel. But Paul says it was not another gospel, a different gospel, but a perversion of the true gospel. And a perverted gospel has no power to save, because the truth in it is vitiated and turned from its true end and purpose by the error in it. This is why we cannot have fellowship with someone like a Baptist preacher: he preaches a perverted gospel. Some of my Liberal brethren think they can. They say, "Yes, we can have fellowship with a Baptist preacher. We have fellowship with him when he preaches the truth; but when he preaches error, we don't have fellowship with him then." This idea of half-and-half, on again off again fellowship is pure nonsense. It is downright silly.

c. Again, Paul declares that all who preach a perverted gospel are anathema, even though it is an angel from heaven who so preaches (Gal. 1:8, 9). The word "anathema" is a transcription of the Greek word; it is usually translated; but here, in the American Standard Version, and in 1 Cor. 16:22, it is merely transcribed. It means devoted to destruction in the New Testament usage. It is used in the New Testament in two senses: (a) the sentence devoting a person or thing to destruction; and (b) the person or thing so devoted. It is used in the second sense here. Paul means, "Let the preacher of a perverted gospel be a thing given over to destruction." That is, he is a thing for destruction. That is his ultimate destiny. Does this sound as if Paul thought he could have full fellowship with such perverters of the truth? Does it sound as if he was ready to give them the right hand of fellowship? No, indeed. The preaching of the stern old apostle was the width of the heaven removed from that of these wishy-washy, mealy-mouthed Liberals who are willing to sacrifice any truth for the sake of popularity.

3. In this same letter we have another very important passage bearing on our subject. Paul declares that he and Barnabas did not give place in the way of submission to the Judaizers who demanded that Titus, a Greek, be circumcised. They refused to comply with this demand in order that "the truth of the gospel might continue with you." Paul says, "But not even Titus who was with me, being a Greek, was compelled to be

circumcised; and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:3-5). The reference here is to the events at the Jerusalem conference, described by Luke in Acts 15. Where this demand was made, whether at Antioch, as some say, or at Jerusalem, as others argue, does not matter; it was made, and Paul and Barnabas refused to accede to it.

a. They refused to comply with this demand so that the truth of the gospel might continue with the Gentile Christians. For if one Gentile had to be circumcised in order to be saved, all Gentiles had to be. This meant that Gentiles had to become Jews and keep the law of Moses in order to be saved. This was the demand of the Judaizers. "But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses" (Acts 15:5). The acceptance of circumcision would have obligated them to keep the whole law. Paul says, "Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law" (Gal. 5:3). Thus, the case of Titus involved the entire status of all the churches of the Gentiles. The fate of the church was at stake. Was it to become merely a modified form of legalistic Judaism, or a system of grace? Was justification by faith, or by the works of the Mosaic law? These were the questions at issue. If the Judaizers had had their way, the gospel would have been nullified and the church destroyed. But Paul and Barnabas stood firm in their resistance to this movement, and eventually it came to naught.

b. In like manner we stand opposed to the Liberal movement because it too is destructive of the church and of the truth of the gospel. If this business of fellowship with other people, members of human religious organizations, were a matter of indifference, on a par with eating meat, if it did not affect the salvation of any one in any way, we would say nothing about it. But it is precisely because it compromises the truth of the gospel that we vigorously oppose it. We are accused of being unloving, narrow-minded, and bigoted because we oppose it; but these accusations are false. We are not bigoted and narrow; we are just as broad as the New Testament, but no broader. We strive to be just as liberal in our views and attitudes as the scriptures are, but we dare not be more liberal. And it is because we love the souls of men that we dare not encourage in them any false hopes of salvation; we dare not encourage them to believe that they can be saved without obedience to the gospel of our Lord.

(1) We oppose and condemn the Liberal doctrine for two reasons. First, it breaks down the walls of the church and destroys it. We have learned from the scriptures that the New Testament church is the realm of Christian fellowship. This means that Christian fellowship can be just as wide as the church, but no wider. Christian fellowship exists only among those who are members of the church. But if we seek to extend fellowship beyond the limits of the church, to those not members, we break down the walls of the church; we destroy its identity as a distinctive New Testament institution, make of it just another religious denomination. If we take into our fellowship those whom the

Lord did not take in, the church ceases to be the Lord's church.

(2) Secondly, Liberalism sets aside and nullifies the Lord's requirements for salvation. If those who have not complied with these divinely appointed conditions can participate in Christian fellowship, this means that they can participate in the common salvation without such compliance. It means that they can be saved without obedience to the gospel. But Jesus declared that men must believe, repent, and be baptized for the remission of sins in order to be saved. In the Great Commission he said, "He that believeth and is baptized shall be saved" (Mark 16:16). And on the day of Pentecost the Holy Spirit said, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). But if men can enter into Christian fellowship without complying with these requirements, they can be saved without complying with them. To have fellowship one with another is to participate together in the common salvation. Thus, the issue at stake here is the truth of the gospel plan of salvation. And just as Paul stood adamantly opposed to the efforts of the Judaizers to compromise the truth of the gospel in the first century, so I stand opposed to the efforts of the Liberals to do the same thing today.

4. Let us now turn our attention to the statement of John in 2 John 3-11. "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." John here declared that the person who goes beyond and does not abide in the teaching of Christ has not God. That is, he has no fellowship with God. As long as he abides in the teaching of Christ, he has fellowship with both the Father and the Son. And this means further that he has fellowship with all others who abide in the teaching. This agrees with what the apostle says in 1 John 1:6, 7. "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." One who walks in the light has fellowship both with God and with all others who walk in the light. Thus, to walk in the light is equivalent to abiding in the teaching of Christ. Hence, one who does not abide in the teaching, but goes beyond it, ceases to walk in the light, and therefore ceases to walk in Christian fellowship. He is therefore in the darkness. Now, John says that if such a person comes along, you are not to receive him into your house, nor give him greeting; for if you do so, you partake in his evil works. You have fellowship with him and endorse his evil works of darkness. But this, Paul says, you must not do. "And have no fellowship with the unfruitful works of darkness" (Eph. 5:11). And this is the point we are driving at: The man who goes beyond the teaching of Christ and teaches a different doctrine is a worker of iniquity. His works are works of darkness and evil. Therefore those who work righteousness can

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SEVENTH-DAY ADVENTISM EXPOSED

By Edwin S. Morris

From the pages of history we learn concerning this sect and their origin. The *Universal Standard Encyclopedia* gives the following: "Adventists, a group of American religious sects characterized by their expectation of the second coming of Christ, and the commencement of the millennium. The earliest to bear the name were followers of the American evangelist William Miller, who expected the end of the world in October 1843. The principal Adventist bodies are now the Advent Christian Church and the Seventh-Day Adventist Denomination." In the book *Churches of Today* by L. G. Tomlinson we read: "Adventism began in Massachusetts in 1831, under the leadership of William Miller. In 1833, in Low Hampton, New York, he began to preach that the end of the world was at hand, publishing a pamphlet entitled, *Evidences from the Scripture and History of the Second coming of Christ about the year of 1843, and of His Personal Reign of One Thousand Years.*" When this prophecy failed he declared he had erred in his calculation and set the time in 1844. This likewise failing, he set 1845 as the year. The third failure divided his followers and out of the fragments Seventh-Day Adventism was constructed. Adding some new doctrine, the principal one of which was Sabbath-keeping, that is, Saturday, for to this time all the followers of Miller had kept Sunday. Elder James White and his wife, in 1846, became the leaders of the Seventh-Day branch of Adventism."

Jesus over and over again warned in the plainest possible language, just what Adventists did in 1843 and again in 1844—setting a definite time for the Lord to come. In Matt. 24:36 "But of that day and hour knoweth no man, no, not the angels of heaven but my Father only." Vs. 42—"Watch therefore: for ye know not what hour your Lord doth come." Vs. 44—"Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." Matt. 25:13—"Watch therefore, for you know neither the day nor the hour wherein the Son of man cometh." The failure of their set time has proved their folly to all the world. So

we see very plainly that no one, not even the angels or the Son, knows the time of His coming, only the Father.

Next, we want to notice their teaching of keeping the Sabbath or Saturday. Seventh-Day Adventism teaches that there were two separate laws given at Sinai. (1) The one written on stones which was deposited in the ark and related only to moral duties. (2) The other given to Moses privately and written with a pen in a book which was deposited in a receptacle by the side of the ark and related only to ceremonial duties (Deut. 31:26). (Quoted from *Synopsis of Present Truth*, page 255). In their teaching they teach that the ceremonial law "only" was nailed to the cross and that the ten commandments are still binding. But let us notice what the Apostle Paul teaches concerning this in 2 Cor. 3:6-11. In verse 6 Paul says that God has made us sufficient for these things. "Not of the letter"—The contrast is between the law and the gospel, between Moses and Christ, between laws imposed from without and from within. "Letter killeth"—The law. It condemns all who do not obey its commands, but could make no man perfect. The law places under the sentence of death. In this sense, therefore the letter killeth. "Spirit giveth life"—That is the Gospel bestows eternal life. In verse 7 Paul refers to it as the "ministration of death"—The Old covenant, the law is so called, because it places under the sentence of death. In this sense, therefore the letter killeth. "Written and engraven in stones"—Literally engraven on stones by means of letters. Notice that **only the ten commandments were written on stones.** It was the central and most important part of the Old Covenant. Notice that when Paul speaks of the Old Testament, he includes the ten commandments, and does not simply mean the ceremonial law, as their doctrine argues. He shows that this law is temporary and must be done away. Paul goes ahead to show how much superior the new law is over the old. Further in the chapter he shows that when the people read the law that a veil is over their face and they cannot see that this law was taken away in Christ. Christ nailed this law which included "Remember the Sabbath and keep it holy" to the cross.

Today we are to keep the First Day of the week as we read in the New Testament in Acts 20:7. This New Testament is to remain (2 Cor. 3:11). The heathen world was not under the law and did not keep the sabbath. It is noteworthy that the Apostles never once mentioned the keeping of the seventh day but taught those converted from heathenism to keep the first day of the week. If we were to keep the "sabbath" as taught by these people why were those that were never familiar with it not taught to do so? We read 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."

The Bible teaches only one law given unto those people. In Nehemiah 8:2: "And Ezra the priest brought the law before the congregation both of men and women, and that could understand, upon the first day of the seventh month" and in the third verse the scriptures say—"and the ears of all the people were

attentive unto the book of the law." The law of the Lord contained both so-called moral and ceremonial law (Matt. 22:36-40).

It is plain by the scriptures that the Seventh-Day adventist doctrine, like all other false doctrines, falls when tested by the Word of God. Many more scriptures could be given but we feel these sufficient to prove that their practice of worshipping on Saturday instead of the First day of the week is error; Also that the ten commandments were a part of the law and they passed away along with all the law when Christ died. Christ initiated a New Covenant and in this New Covenant gave us the First day of the week to worship him. Let us study these things carefully. — 10520 N. McKinley, Oklahoma City, Okla. 73114.

WHY OPPOSE INNOVATIONS IN RELIGION? —

(Continued from page one)

this case, man only places the form in such environment as to develop what was already there. There are two sides to nature—God's and man's. Science is but the discovery of God's side. No scientist has ever invented a new law of nature or created an atom of matter. His entire work is to discover, not to invent. This principle applies with equal force to religion. It is God's province to create and reveal; man's to discover, interpret, and enjoy. The scientists, as a rule know this, but theologians do not. Hence, they leave their province to invade the province of God, by adding to God's arrangements or by changing God's arrangements. True progress is in the direction of learning more and more of God's plans, but never in trying to add to those plans. Let us recall the Text: "For my thoughts are not your thoughts, Neither are your ways my ways, saith the Lord" (Isa. 55:8). The Lord has told us that man's ways and thoughts are not God's ways and thoughts. Furthermore: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Just because a thing seems right, does not make it right in the sight of God. Shall we not learn a lesson by the mistakes of Saul? When the Lord sent him to destroy the Amalekites and all they possessed, you remember he spared old King Agag and the best of the sheep and the oxen, and of the fatlings, and the lambs. Although Saul made excuse that the people wanted them, and that they intended to offer them as a sacrifice unto the Lord, yet the Lord through Samuel rendered to him the stinging rebuke: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams" (1 Sam. 15:1-22). No matter if Saul did mean to serve God with these changes in God's orders, it did not please God, and Saul lost his throne as king. "The things that were written afore time, were written for our learning and our admonition." Things that are divine must be respected and left free from any changes by man.

The Church Is A Divine Institution

Jesus said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). Paul said, "God gave Christ to be head over all things to the church, which is his body; the fullness

of him that filleth all in all" (Eph. 1:20-23). This church was built by the Lord, and it is his church, not man's, nor was it built by man. Denominational churches were established by man, therefore human, but not so with the divine institution of our Lord. Hence, since the church here mentioned, originated in the mind of the Lord, it is divine, infinitely greater than any or all human organizations, we dare not add to its divine structure, nor try to change a feature of it. Hence, there is no place nor room for any human institution or organization, for as Paul says, the "church is the fullness of him that filleth all in all" (Eph. 1:23). Furthermore, since Paul says by inspiration, that the church is the fullness of him, where is there any room for a "future kingdom," as some would have use believe?

From the above deductions, I submit the following conclusions: The church of our Lord, being a divine institution, man is prohibited from adding to, taking from, or changing any feature of that divine structure. Therefore, only the divine names of the church and of its members must be adopted or used; nor are we allowed to alter the divine organization of the church; nor can we change, add to or take from the ordinances of this body; nor must we add to, take from, or change the worship of this divine institution. For all were given by the Lord. It is man's province to discover and learn all he can about these things, but he cannot improve them by changing them. Now, hear our Lord, the head of his church, as he warns: "Every plant, which my heavenly Father hath not planted shall be rooted up" (Matt. 15:13), and, "But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9). Now, since the Jews rendered their worship vain, by teaching for doctrines the commandments of men, and since God is no respecter of persons (Acts 10:34), do we think that we are at liberty to change, add to, or take from divine arrangements? Certainly, we render the worship vain, when we introduce an innovation, something new, into the work and worship of the church of Christ. Reader, you must be able to understand by now, why it is that we are afraid to introduce into the work and worship of the church, that for which we do not have precept, approved example, or necessary inference. We should ever heed the words of Jehovah to Israel: "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).

We Do Not Need Changes in the Divine Plan

The divine arrangement is fully adapted to man as he is everywhere found in every age. God's plan or arrangement worked well under the most trying circumstances during the first century. There were but a few disciples qualified to carry the gospel to the whole world, as they began at Pentecost, yet the church has never made the progress since that it made in the apostolic age. Why then, should anyone think that we need a new gospel, another church, another worship, human names, human creeds, new ordinances, other organizations? God's plan is the best, and it will work under any circumstances, in any age, any place, with any race, in all the world, if we will only adopt it and practice it. Modern human plans in religion are failures. Take a look at Rome, with all her abominable idolatry,

innovations, and departures from the divine pattern, and remember that it was a part of that divine institution, before it apostatized by adopting innovations. Look at the so-called Christian Church of today, with all the man-made arrangements, societies, organizations, shows, suppers, "clap-traps," of every human ingenuity; yet remembering that it once took the first step by adopting that which seemed to be an innocent and harmless innovation, but the first led to the second, and on, and on, until it stands today, simply, another denomination, cooperating to the fullest extent in all the denominational inventions and human arrangements. In the face of the foregoing, how can my brethren in the church of Christ follow in the steps of the above apostized churches by introducing into the work and worship of the church the least innovation or departure from the divine pattern? I appeal to all honest hearts that we look to Jesus for our example in these things. Hear him: "I do nothing of myself, but as my Father has taught me, I speak these things. ****I do always those things that please him" (John 8:28, 29). I insist that we, too, can say the same as Jesus said above, when we do only those things we can read in the Word of God in the New Testament. I want to be able to always say, "I do always those things that please him," but how may I be able? When "I do nothing of myself; but as my Father hath taught me, I speak these things. Furthermore, Jesus said, "I came not to do mine own will, but the will of him that sent me" and "Not my will, but thine be done." This was the spirit that ever animated the Son of God, and remember, brethren, "if any man have not the spirit of Christ, he is none of his." We need faith in the Lord and reverence for his blessed word, that will enable us to say: "not my will, but thine be done," "Speak, Lord, thy servant heareth; command, and I will obey."

The Results of Innovations

Every change of a feature of the New Testament church is the removal of a pillar that supports the divine structure. Such changes tear down the divine structure, while they build up a human building. Such changes will ultimately exalt the human and make lower the divine in the minds of the people. It seems but natural that man is prone to change anything he can—it has always been his way. To permit changes in religion by man would lead to its ultimate perversion and subversion. It has been demonstrated by the history of the Jews. Hear Jesus: "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. Full well ye rejected the commandment of God, that ye may keep your own tradition" (Mark 7:7-9). Human nature remains the same. The people of God (Israel) added many human traditions and customs to the law of God, but the same is, and has been, true in the church of Christ. Early Christians perverted ordinances, established customs, appointed seasons, changed government, which finally brought on the papacy, dark ages, etc. While the Campbells and others labored to lead honest hearts back to God's plan, back to the New Testament order of things, and they succeeded to a great degree, but since their day the Christians have in a measure repeated the mistakes of the early Chris-

tians, by adding many unauthorized customs and practices, yea, and have made changes in ordinances, government, offices, worship, etc. Hence there is need of a movement back to the divine arrangement.

Dangers of Innovations

Let us consider the danger of innovations in religion, that we may escape the wrath of Jehovah, and that we may be saved from a devil's hell. The introduction and practice of innovations in religion will cause a loss of respect for God and reverence for his word, which encourages the carnal mind, instead of causing one to become more spiritually minded. Innovations in religion increase human authority, thus exalting the human over the divine arrangement. Innovations mean "departure from God," when adopted and practiced. This has ever been the inevitable result with all who have followed after innovations, from Israel down to the present time. Furthermore, the introduction of innovations and the contention for them has divided the divine institution, the church of our Lord. This sad state of affairs has been one of the outstanding hindrances of the progress of the gospel and the effort to convert the world to Christ. Wherever innovations are forced upon the church, we may look for a divided body. Who can afford to be responsible for thus dividing the blood bought institution of the Son of God? Is it possible that brethren love these human arrangements (innovations) better than they do the unity for which our Savior humbly and earnestly prayed? (John 17). Remove the innovations and the contention for them, and the church of Christ could stand before the world a united body, "walking by the same rule," "speaking the same things," and "with one mind and one mouth glorify God."

The Law of Limitation Prohibits Innovations

The introduction of innovations is not something that we may or may not do, and still please God—not something permissible, but the Word of God prohibits the use of them. See here: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 9). It is apparent to every honest heart, that according to the above, the "doctrine of Christ" is our limitation, or our confines. If we are to "abide in the doctrine of Christ," we cannot go beyond or outside of the doctrine (teachings) of Christ for our teaching or practice. This will force us to abide by the things we can read in the New Testament for the work and worship of the church. All of the innovations are outside the doctrine of Christ, hence if we practice them, we shall have to go outside the doctrine of Christ to get them, and John says, "He that transgresseth and abideth not in the doctrine of Christ, hath not God." Can we afford to do it?

Again: "All Scripture, given by inspiration of God, 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" (2 Tim. 3:16, 17). Here it is plainly stated that the Holy Scriptures thoroughly furnish the man of God unto all good works, but they do not furnish the innovations, for they are not mentioned in the Scriptures; therefore they cannot be good works in the sight of God. Brother, if the Scriptures do not furnish the work

you are doing, you had better give it up. Can you read your practice in the New Testament Scriptures? Are you engaging in "something new"—newer than the New Testament? If so, it must be an innovation, and is therefore condemned.

Hear the apostle Peter: "If any speak, let him speak as the oracles of God" (1 Pet. 4:11). That is, if any man speak, let him speak as the Scriptures speak, but where do the Scriptures speak of any of the innovations troubling the church? Echo answers, "Where"? The innovations are not in the "oracles of God," hence when any man contends for them, he is not "speaking as the oracles of God." If all would speak as the oracles of God, we could have unity.

The above Scriptures and many others forbid any changes in matters of divine arrangement. The law of limitation disregarded by Christians puts them beyond the pale of true Christianity. When we think we can disregard these Scriptures we are deceiving ourselves, and we shall have to give an account of such disobedience, when we stand before the Great Judge in judgment. If we conform to the above law of limitation, we know that we shall have to abandon any claim to human creeds, human names for the church or its members, denominational churches, human organizations and societies to do the work of the church, sprinkling for baptism, religious observance of seasons, instrumental music in the worship, Sunday schools, cups in the Communion, loaves in the Communion, the modern pastor system wherein the evangelist is taken out of his sphere to do the work of the elders, while the elders become mere figure-heads, etc. All informed Bible readers know that the above named things are not to be found in the New Testament. Hence, we cannot remain or abide in the doctrine of Christ" (2 John 9) while contending for them. They are not in the sacred Scriptures, which "furnish the man of God unto all good works" (2 Tim. 3:16, 17), hence not a good work. Furthermore, they are not in the sacred "oracles of God," (1 Pet. 4:11), therefore we cannot "speak as the oracles of God," when contending for them.

In view of the above truths, I appeal to my brethren in the spirit of love and meekness, to abandon all innovations and to come back to the Bible in teaching and practice, that we may, indeed and in truth, enjoy the tranquil harmony and unity of the transcendent blood bought church of our Lord! for "Behold how good and how pleasant it is for brethren to dwell together in unity"—David. May we heed the pleading of Jehovah to Israel, as he said: "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), realizing that the Lord has said, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isa. 55:8, 9), and "there is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Finally, for all cannot be written, in the language of the poet may we meditate and heed:

Where is thy church, O Savior, where?" I heard the cry and then I herd:

"Here is my church, where men still dare to take me at my word."

CHRISTIAN FELLOWSHIP (No. 7) —

(Continued from page three)

have no fellowship with him. "What fellowship have righteousness and iniquity?" (2 Cor. 6:14).

a. And this is the teaching of the apostle Paul. Hear what he says. "For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers fashion themselves as ministers of righteousness; whose end shall be according to their works" (2 Cor. 11:13-15). Note how he describes these men, calling them "false apostles," "deceitful workers," "ministers of Satan." Who are these men? Why, they are some of the Judaizing brethren that we have met with before. They are not a group outside the body of professed followers of Christ. They are part of the same group that tried to force the observance of the law of Moses on Gentile Christians (Acts 15; Gal. 2). And Paul says that they "fashion themselves as ministers of righteousness." That is, they are not true servants of righteousness; they only pretend to be such; they outwardly appear righteous to men. In reality, they are serving Satan and doing his works. But can Christians have fellowship with those who are the ministers of Satan? Paul asks, "What concord hath Christ with Belial?" (2 Cor. 6:15). The question of course implies a negative answer: There can be no fellowship between Christ and the devil. Then how can there be Christian fellowship between their followers? The followers of Satan are workers of deceit and iniquity.

b. Now let us return to the passage in 2 Pet. 2. Listen to what Peter says: "But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings, by reason of whom the way of the truth shall be evil spoken of" (2 Pet. 2:1, 2). Notice especially what he says in verse 2: "Many shall follow their lascivious doings." What kind of doings. "Lascivious doings." Evil, wicked, corrupt doings. The expression does not denote merely morally corrupt doings, though these are included. But the word "lascivious," or rather the Greek word so translated, means casting off all restraints and restrictions. And this these false teachers do in teaching their "destructive heresies." They throw off the restrictions and the authority of God's word, and they teach that which pleases themselves rather than God. Note further what Peter says about them: "The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment; but chiefly them that walk after the flesh in the lust of defilement, and despise dominion" (2 Pet. 2:9, 10). Peter declares that they "despise dominion." They count as nothing the rule and authority of Jesus Christ who has all authority. They refuse to submit to his dominion and law. If they were willing to submit to his will, they would not teach heresies. But because they are workers of lawlessness, they are kept under sentence of punishment unto the day of judgment. How can the righteous have Christian fellowship with such teachers?

CHURCH OF CHRIST NEWS (2)

By E. H. Miller

We will now hear from some of the preachers of Sunday School and cups persuasion concerning the unscripturalness of their individual communion cups. We will first quote from the New Testament Commentary written by their preachers, and published by the Gospel Advocate Co.

"Commentary on the Gospel by Mark.—The Lord's Supper Instituted. 14:22-26 — 22 And as they were eating, he took bread.—Or 'a loaf' (footnote), one of the thin flat loaves of the country, made without leaven of any kind. 'A loaf' does not mean two or more loaves, but one.—Two loaves on the Lord's table are out of place and have no divine sanction. One loaf is safe, two are doubtful, to say the least. It is always safe to be on the safe side.—23 And he took a cup.—'A cup' is one, not two nor a dozen.—The cup contained the fruit of the vine.—24 And he said unto them, This is my blood of the covenant.—that blood that was shed to seal and confirm this new testament. The old testament was sealed with the blood of animals; this is sealed with the blood of Jesus Christ shed for the remission of sins." = "Luke—The Last Supper. 22:7-23.—17, 18 And he received a cup.—'A cup' was given him and he gave thanks.—it was called the 'cup of blessings.'—the large cup or vessel that contained the wine.—'This cup is the new covenant in my blood.' The old covenant that was sanctified by the blood of animals was fulfilled, and now a new covenant is given which is sealed and sanctified by the blood of Christ." "Matthew 26:25-30—Lord's Supper:—At the close of the meal or Passover, the final cup of wine, called the 'cup of blessing,' was drunk."

From the above "New Testament Commentaries," written by, printed by, sold by, and used by leading members of the Church of Christ that now use individual communion cups, you will notice those brethren say, Jesus "took a cup, —one, not two nor a dozen," and "The cup contained the fruit of the vine." So "The cup" was a container, for it "contained the fruit of the vine —my blood of the covenant —that was shed to seal and confirm this new testament." Notice, they agree, "The fruit of the vine" is Christ's "Blood of the Covenant—That was shed to seal and confirm this New Testament." They also agree, "This cup is the New Covenant in my Blood" means the "New Covenant—Is sealed and sanctified by the Blood of Christ" just as "The Old Covenant —was sanctified by the Blood of Animals"! Now, all know "the blood of animals" that sealed or sanctified "the old covenant" was not "the old covenant that was sanctified by the blood of animals"! We also know Christ's "blood that was shed to seal and confirm this new testament" CAN-NOT BE "this new testament—sealed with the blood of Jesus Christ"! Gospel Advocate Commentaries make it plain, Jesus "took a cup, —not two nor a dozen.—The cup contained the fruit of the vine." And Jesus said, "This cup is the new covenant"! But speaking of the "contained —fruit of the vine," Jesus said, "This is my blood of the covenant," meaning, the "Blood that was shed to seal and confirm this New Testament"!

Thayer's Greek-English Lexicon on the Meaning of New Testament Words, agrees with the teaching just

noticed. Page 533, "A cup, a drinking vessel —Mt. 26:27—Mk. 14:23 —Lk. 22:17,20 —1 Cor. 11:25 —1 Cor. 11:28"; Page 510, "The vessel out of which one drinks—Mt. 26:27; Mk. 14:23;" Pages 15 and 136, "1 Cor. 11:25; Lk. 22:20 —in both which the meaning is 'this cup containing wine —is —an emblem of the new covenant' —This covenant Christ set up and ratified by undergoing death;" Notice, Thayer speaks of the container, "This Cup containing wine" as "an emblem of the New Covenant"! Now, on the same page, he speaks of "Wine, an Emblem of Blood" — "The Blood by the Shedding of which the Covenant should be ratified, Mt. 26:28; Mk. 14:24"! Now we know, "The Blood by the shedding of which the Covenant should be ratified" cannot be "this Covenant Christ set up and ratified"! Thayer shows plainly "This Cup containing wine" is "A Cup, A Drinking Vessel —Lk. 22:20 —1 Cor. 11:25," And "Is —An Emblem of the New Covenant"! And the contents is "wine, an emblem of Blood—The blood by the shedding of which the Covenant should be ratified"!

English translations of the N. T. agree with Thayer's Greek-English Lexicon on the above.

S. H. Hooke's Translation: The container of Lk. 22:20 "This Cup is the New Testament made with my Blood"! The contained of Mt. 26:28 "This is My Blood of the New Testament"!

Moffatt's Translation: The Container of Lk. 22:20 "This Cup means the New Covenant ratified by my Blood"! The contained of Mt. 26:28 "This means my Blood, the New Covenant—Blood"!

Weymouth's Translation in Modern Speech: The container of Lk. 22:20 "This Cup —Is the New Covenant ratified by My Blood"! The contained of Mt. 26:28 "This is My Blood —which ratifies the covenant"!

Charles B. Williams' Translation: The Container of 1 Cor. 11:25 "This Cup is the New Covenant ratified by My Blood"! The contained of Mt. 26:28 "This is My Blood which ratifies the Covenant"!

Goodspeed's Translation: The container of 1 Cor. 11:25 "This cup is the New Agreement ratified by My Blood"! The contained of Mt. 26:28 "This is My Blood which ratifies the agreement"!

The 20th Century Translation by about 20 Scholars: The container of 1 Cor. 11:25 "This Cup is the New Covenant made by My Blood"! The contained of Mt. 26:28 "This is My Covenant—Blood"!

The Amplified New Testament: The container of 1 Cor. 11:25 "This Cup is the New Covenant — ratified and established — in My Blood"! the contained of Mk. 14:24 "This is My Blood — which ratifies — the New Covenant"!

The New Testament in Today's English Version: The container of Lk. 22:20 "This Cup is God's New Covenant sealed with My Blood"! The contained of Mt. 26:28 "This is My Blood, which seals God's Covenant"!

Surely no one would say: "My Blood, which seals God's Covenant" "Is God's New Covenant sealed with My Blood"!

The New English Bible: The container of 1 Cor. 11:25 "This Cup is the New Covenant sealed by My Blood"!

We know "This Cup (which) is the New Covenant sealed by My Blood" can not be "My Blood"! Smith's Bible Dictionary, Volume 3, Page 1777: The cup was handed round—being designated the 'cup of blessing' (1 Cor. 10:16—The contents of the cup are specifically described by our Lord as 'the fruit' of the vine (Matt. 26:29; Mark 14:25; Luke 22:18)"! Notice, it is not the Cup, But "The Contents of the Cup —Described by Our Lord as 'The Fruit' of the vine"! The Gospel Advocate Commentary agrees, by saying, "He took A Cup, — 'A Cup' is one, not two nor a dozen. —The Cup contained wine, The juice of the crushed grape"!

The Gospel Advocate Co. published a book, The Great Controversy, and on page 275 they quote a Greek Professor, as follows, concerning drinking out of the Cup of Mt. 26:27, "Drink ye all out of it (i. e. all of you must drink out of the cup)"! Goodspeed's Translation says, "And he took the wine-cup and gave thanks and gave it to them, saying, 'You must all drink from it'!" Bro. Benjamin Wilson's Translation says, "Then taking a Cup, and giving thanks, he gave it to them, saying, 'Drink all of you out of it'!"

David Lipscomb said on page 409 of Questions Answered, published by the Gospel Advocate Co., "The Saviour used one cup only, as well as one loaf only." He also said in the Gospel Advocate of May 22, 1913. "The communion of the Lord's Supper is the joint participation of the members in the loaf and in the cup—(1 Cor. 10:16-17.) This shows the communion of the many in one cup and one bread. —To divide the cup and bread into many parts and for each to partake of his own bread and cup destroys the idea of communion and separates them into many instead of a communion into one. It is very certain the bread and cup were not divided into many parts in the days of Jesus and the apostles, and the feeling grows up from a disposition to follow other rules than the example of the Master. —It is a great strain upon our feelings of reverence for and loyalty to God for us to follow another leader or rule even in matters indifferent. - - What is the motive that leads to the adoption of the individual cups in the Lord's supper? It is usually said to be for the health of the partakers. Is this true? No one ever heard of an affliction coming on a child of God partaking of the memorials of his love to a lost and ruined world. The desire to change the order established by Jesus and the apostles indicates a willingness to turn from the appointments of God in order to go with the ways of the world. —It is safe to both bodily and spiritual health to continue in the ways in which Jesus and the apostles walked."

The following quotations are from Sunday School helps prepared and sold by the Gospel Advocate Co. (Teacher's Lesson Commentary On Bible School Lessons For 1952, Page 205), "When Jesus instituted the supper, he took the cup, no where is the plural of cup used; hence, some good brethren think it sinful to use more than one container when taking the Lord's supper"! Remember Brother David Lipscomb gave a good reason for this! He said, "The Savior used one cup only, as well as one loaf only. —It is very certain the bread and cup were not divided into many parts in the days of Jesus and the apostles, and the feeling grows up from a disposition to follow other rules than the

example of the Master. —It is safe to both bodily and spiritual health to continue in the ways in which Jesus and apostles walked."

Brother G. C. Breweh says in his book (Forty Years on the Firing Line," page XII of Introduction), "A good many of the fights that I have made have been with my own brethren on points where I believed them to be in the wrong. I think I was the first preacher to advocate the use of the individual communion cup and the first church in the State of Tennessee that adopted it was the church for which I was preaching, the Central Church of Christ at Chattanooga, Tennessee, then meeting in the Masonic Temple. My next work was [with the church at Columbia, Tennessee, and, after a long struggle, I got the individual communion service into that congregation. —Of course, I was fought both privately and publicly and several brethren took me to task in the religious papers and called me digressive." Thus you can see "the first preacher to advocate the use of the individual communion cup—was fought both privately and publicly and—called—digressive"! But "after a long struggle" he got the individual communion service into the Church against the protest of Bro. David Lipscomb and others who were contending for the Bible way all the way! The preachers and Churches that advocate and use such today are still dividing the Church!

Hear Brother C. D. Crouch (another Sunday School and cups preacher) in The Gospel Guardian of June 25, 1959: "Who is responsible for the division, when it occurs? Before the divisive thing was introduced, there was peace and harmony in the church. Removal of the divisive thing from the churches will make the [way for peace and harmony again. —Whether that 'divisive thing' be instrumental music in the worship, a missionary society, —Herald of Truth —or anything else that is based upon human opinion, the principle is the same." That includes Sunday School Classes and Individual Communion Cups!

Hear Brother Fanning Yater Tant, in the Gospel Guardian, June 18, 1959, speaking of "Who —Must accept the responsibility for the division" - - - "Wherever brethren force a practice which violates the conscience of their brethren, those who advocate the practice must accept the responsibility for division. —We are quite aware that the logic of the above has often been applied to the 'one-cup' and the 'Bible School' issues; and it is urged that, upon this basis, those who insist on individual cups and Bible classes must bear the responsibility for the division." That is certainly true!

The "Standard Eclectic Commentary on the International Sunday-School Lessons for 1889 —With Geographical Notes by Prof J. W. McGarvey" says on pages 112-113, "Matthew gives what he said, 'Drink ye all of it.' Mark gives what they did. They all drank, not Jesus alone. —The same cup passed round to all. —What did he call the contents of the cup? —And he said unto them, This is my blood of the covenant —my blood to be poured out as the sign of ratification of the new covenant —the fruit of the vine, —That which the cup contained"! Smith's Bible Dictionary, Volume 3, Page 1777, "The cup was handed round—The con-

tents of the cup are specifically described by our Lord as 'the fruit' of the vine (Matt. 26:29; Mark 14:25; Luke 22:18)! Brother J. W. McGarvey also wrote in the Christian Standard of Feb. 26, 1910, I have been a member of the church for forty years, and it has been my good fortune to be acquainted with several of our most learned and influential ministers—Alexander Campbell among them—and it seems strange to me that they did not find a necessity for the individual cups."

The Sacrament of The Lord's Supper by Thomas H. Warner, published by the Individual Communion Cup Co., says on pages 237-238, "Until near the end of the nineteenth century the chalice, or cup, was used in the distribution of the wine at the Lord's Supper.—Many churches still use the common cup but in increasing numbers they are substituting the individual cup." Are we still following the Lord? Or are we "substituting"?

Funk & Wagnalls New Standard Dictionary of the English Language (Unabridged) says, "Communion cup. 1. The cup used in common by all the communicants at the celebration of the Lord's Supper; also, any one of individual cups recently introduced into this service"! Notice, this unabridged dictionary of the English Language shows "individual Cups recently introduced into this service"!

Sunday School classes, and individual communion cups have divided the Church of Christ for years, but no Church had either of these things before 1780, less than 200 years ago! How can we stop divisions in the Church of Christ? Answer: Each congregation agree to put in what it doesn't have, that other congregations have, if other congregations can give a Bible command, a Bible example, or even a necessary Bible inference, showing God approves of such; and for each congregation to agree to take out what they have, that other congregations don't have, if they can't give a Bible command, a Bible example, or a necessary Bible inference, showing God approves of such. But the Church of Christ meeting at 1301 Murphy Avenue is the only one of the three in LaGrange, Georgia that will, or has agreed to do so (Read 1 Cor. 1:10, Phil. 4:9, Gal. 1:8-9, 2 Jn. 6-11, Rev. 22:14-21 & Eccl. 12:13).

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.

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Larry Lay—1; Joe Allen—1; Lauine Webster—1; Pat King—1; Jodie Parks—1. Total—89.

A PREACHER FOR ROCHESTER, N. Y.

Bro. Merle Helwig, Joplin, Mo., will be going to Rochester, N.Y., beginning the early part of July, continuing at least a year. We wish to thank those who have sent to this work. Those who have not responded to our appeals may wish to do so now that a preacher is willing to go; your help will be appreciated. The support for Brethren Kornegay and Goddard has not come up to the amount we suggested. Please answer our call for these fields of labor—Carl Willis, 7087 Mather, Union Lake, Mich. 48085.

OUR DEPARTED

Stone—Sister Myrtle May Stone, Frederick, Okla., passed away Feb. 27, 1969. She was a faithful member of the church for many years. Those who knew her said she was a very devoted Christian. She is survived by one brother, Ernest Stone, Walters, Okla., and 2 sisters, Vallie Stone, and Mrs. W. W. (Alva) Bates, both of Frederick, Okla. She was preceded in death by a brother, Albert, about a year ago. The writer endeavored to speak words of comfort to the bereaved.—Edwin S. Morris.

Jackson—Bro. Curtis R. Jackson of the Sand Grove community (Tex.) was born in Bell Co., Tex. Dec. 1, 1895 and departed this life, Dec. 24, 1968, at the age of 73 yrs. and 23 days. Bro. Jackson was a faithful member of the Lord's church. He leaves his wife, Sister Myrtle Jackson; one daughter, Mrs. Bill Ramsey; three brothers, Claud, LaVerta and George; 3 sisters, Hadee, Zelma and Thelma; 5 grandchildren; 3 great grandchildren and a host of nephews and nieces. Bro. Jackson will be missed by all, especially by the church at Sand Grove; our prayers and sympathy go out for those bereaved.—James R. Stewart.

Butler—Sister Doris Butler was born February 7, 1904 at Maumee Ark. She departed this life March 16, 1969 after a long illness. She and her husband were living in Muskogee, Oklahoma and her last days of attending Church were at Council Hill. She obeyed the gospel at the age of 14. She leaves to mourn her passing her husband, Quince Butler, of the home in Muskogee; one step-son, and one boy she raised. Her mother lives at Thomas, Oklahoma, Sister Francis Butler. She has three brothers and three sisters still living in Oklahoma and Penn. The writer spoke words of comfort and warning in the Reed-Culver Funeral Home at Tahlequah, Oklahoma. The singing was by members of the church from Oklahoma City, and Council Hill, Oklahoma; interment was in Tahlequah City Cemetery.—R. B. Roden.

Bumbalough—Sister Effie Jane Bumbalough was born Dec. 26, 1893 in Tenn., and departed this life Mar. 11, 1969 in Eustis, Fla., at the age of 75. She was married to W. D. Bumbalough, May 15, 1914, and in July or Aug. of that year was baptized into Christ, almost 55 years a member of the Lord's church. Sister Bumbalough is survived by her husband, 1 daughter, 5 sons, one brother, 21 grandchildren, 14 great grandchildren and many other relatives and friends. It has been my pleasure to know sister Bumbalough for about 12 years, all of which she attended worship at Longwood, Fla. We were very sorry that sons, Delbert of Bakersfield, Calif., and Thurmon of Watsonville, Calif., were unable to attend the funeral due to illness in their own families. Funeral services were attended by an exceptionally large crowd, flowers were beautiful, and Sister Bumbalough had the appearance of one who had fallen asleep. Services were at Rehbaum-Hardin Chapel in Mt. Dora, Fla., and interment was in Seminole cemetery. I was asked to conduct the service, which we were honored to do for such dear friends and sister in Christ.—T. Edison Thompson.

From The Fields

Gene Butler, 325 Leran, Jackson, Miss., March 17—The church at West Monroe, La. (Claiborn) has sent the church here \$100. Please report in Old Paths Advocate.

Roy E. Smalling, 1133 S. Bdwy., Stockton, Calif., Mar 10—The church here is doing well; we enjoy wonderful fellowship one with another; our meetings seem to be love feasts. We look forward to our meeting, beginning Mar. 28, with Bro. Paul Nichols. Here is a sub.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Mar. 17—Spring is here. My spring meetings will be at Stroud, Okla., March 21-30; Little Rock, Ark., May 2-11; Waco, Texas, May 30-June 8. I was at Dallas for Wednesday night services, March 12. I plan to be at Arlington, Texas, April 6th and the Dallas area, April 13th. As usual, I was at Davis, Okla., the 2nd Sunday and Oklahoma City, the 3rd Sunday of this month. Do pray for the work.

Lonnie Kent York, 1208 A St. S. E., Ardmore, Oklahoma 73401, Mar. 17—The work in Temple will soon be over, and I will be in my summer traveling. I will close my work here with the meeting by Alton Baily. While here I have learned much in the master's work, and have even a deeper desire to go on towards the greatest work, preaching the gospel of Christ. There are so many in the world who have not had a chance to receive this gospel, and the work increases with each child born into the world. Help me that I may always be busy in this work. Let us all remember that we each must strive in the effort of saving souls, and preaching the gospel. I am available for summer meetings and am willing to do all that I can to preach the gospel. I ask your prayers.

Paul Walker, 30371 2 Northgate Dr., Youngstown, Ohio 44505, March 18—Many of the preaching brethren will remember Bro. Orner from the Flemington, Pa. congregation. Bro. Orner departed this life last week. Everyone spoke well of him; like his Master, he "went about doing good." While in the Lock Haven area, I preached at Flemington. It was a pleasure to visit again there. As I drove down through that peaceful valley surrounded by beautiful mountains, I thought again of Bro. Paul Mackey who grew up there and whose faith grew to be strong like the mountains he loved so well. Bro. Thomas Shaw of Commodore, Pa., is back in the hospital. His influence for good over the years is keenly felt in Pa. Our work here continues with some progress. We look forward to our Indiana, Pa. study next month.

Jack A. Cutter, 5521 Maine Dr., Concord, Calif., 94521, March 17—The work in the Bay area of Calif. continues to show progress. Recently, I baptized 3. These were people that I had been conducting home studies. If the Lord is willing, there is a good possibility we could double in membership in the next few months. Although the work is progressing very well at this stage of its planning, a considerable amount of teaching and training remains to be done at every level of congregational development. In Feb., we enjoyed being at Covina where I attended a business meeting and preached at two services of the church.

Algie L. Adams, 1616 19th St., N. E., Roanoke, Va., Mar. 18—I noticed in a very recent issue of this journal a request for aid on a building at Piedmont, Ala. Brethren, it would be a very worthy thing if you could and would aid these fine people. I personally know a good many of the folk there, as I spent some time there working with them. I still remember very

well Bro. and Sister A. L. Hurst, Roy and Eunice Grant, Pat and Linda Atkison and others there. They, as we, have been purchased with the greatest of all prices, the blood of the One Who gave His all for us.

Jerry L. Dickinson, 13378 Knollcrest, Houston, Tex., Mar 15—On Feb. 21-23, Bro. Joe Hisle held a weekend meeting here; it was great, and Bro. Joe presented some sobering and wonderful thoughts that all must consider. There were young people in attendance from various places all over Texas, and some from Okla. There was one confession and Mon. night after the meeting, as a direct result of Bro. Hisle's preaching, a young man was baptized. I suppose I will be in San Antonio at Catalina for a week-end meeting the latter part of April. Pray for us.

James R. Stewart, 3812 Elliott Dr., Waco, Tex., Mar. 9—The church here at Fwy. 35 and Richter is doing fine, growing slowly. We had a fine service this morning; 2 made confessions, one from a group that uses fermented wine in the Lord's supper. We have several good teachers, Brethren Cleburn Kirk, Jr., Jim Carpenter and Bob Jones. These brethren have been in training for over a year, and are doing excellent work. Bro. Danny Carpenter is very useful in reading and leading songs. We have 7 song leaders; our singing is good. Bro. Cleburn Kirk, Sr., will give the lesson tonight; of course we have the two Brothers Lindsey and myself who have been working here all the time. We look forward to Bro. Hugh Hinton from Dallas in Mar. The first week in June, we expect Bro. R. B. Roden for a meeting. Remember us in your prayers.

Clovis T. Cook, 809 Lyons, Kansas City, Kan. Mar. 17—Bro. Irvin Barnes, from Mt. Home, Ark., was up for the weekend (Sat. night through Sun. night) and preached for us. We had all-day services Lord's day and a good crowd at each service. Bro. Barnes is a fine young preacher, and of course will be better in years to come. We plan to have him back for a meeting in the Fall. Bro. Lynwood Smith will begin his spring meeting for us at 7920 Kansas Ave., Kansas City, Kansas, April 11 closing the 20th. We are looking forward to this meeting. I plan to be at Lee's Summit, near Lebanon, Mo., April 4-6. I will be in Mt. Home, Ark., May 9-18, Lord willing. I recently baptized an elderly man in the neighborhood of our church building; he is so thankful he learned the truth and found the true church of our Lord. We are looking forward to a very good year in the work of the Lord in our new location.

Richard Nichols, 10791 Lamarie Dr., Sharonville, Ohio 45241, Mar. 4—We are making preparation for Bro. Lynwood Smith's meeting to begin Mar. 14 here at West Chester. We anticipate a good meeting. Many have expressed interest and have promised to attend. Our radio program continues to stir interest. Joy and I will be leaving next week to begin our meetings. They start early this year. Bro. Don King and his family will be working in this area during our absence. Our first meeting is at Strong, Ark., Mar. 14-23. Then we are to go to Covina, Calif., Mar. 28-Apr. 6; Bakersfield, Calif., Planz Rd., Apr. 11-20; El Cajon, Calif., Apr. 25-May 4; La Grange, Ga., May 31-June 8; Greenville, S. C., June 15-22; Sulphur, Okla., (Fourth of July) June 27-July 4; Pearlhaven, Miss., July 5-13; and Jerusalem, Ark., Aug. 3-24. Please pray for us.

Tom E. Smith, 302 Phillips, Healdton, Okla., Mar. 15—The churches are cooperating in a greater effort to create a greater interest in the Lord's work in southern Okla., by having singings on Sat. night preceding our 4th Sun., singing each month at Ardmore, Wilson, Healdton and Graham. Ardmore is to be commended for starting the work off in Jan.; Bro. Lynwood Smith was the speaker. Singing was at Wilson. It was held again at Ardmore; lunch was also served. Four of our young men were speakers Sat. night, with Bro. Don Pruitt directing. Sat. night, Mar. 22, Bro. Jerry Cutter will be the speaker at Gra-

ham. The idea that Sat. night in these modern days is a poor time to have services is proven wrong in this part. Other congregations are invited to participate in these meetings. We are working out a schedule for a series of studies on Christian living; out-of-state brethren who would like to attend, please write for information. We would be delighted to have you.

Jim A Canfield, Rt. 1, Box 87-A, Marion, La., Mar. 13—Since my last report, I have been in Memphis, Tenn. with the faithful; they are yet progressing stronger in the Lord. Feb. 28 and Mar. 4, we had wonderful services there with the Harry Motley family and his sister from Detroit, Mich. It was a pleasure speaking to the assembly along with Brethren Motley and Rice; they spoke encouraging words. Brethren Rivers and Harris there are growing strong in the Lord, studying their Bibles. One night there I preached on baptism for the benefit of a lady who thought her baptism was after the pattern; after the lesson, she and her step-daughter made the good confession and were baptized into Christ by Bro. Rivers. The church here does well; Farmerville, 10 miles away, is always growing. I plan to go to St. Louis, Mo. and Detroit, Mich. some time in April; so much trouble in the streets has kept me from going there. May the Lord bless all the faithful in Christ. Pray for me, brethren.

C. W. Carson, 3136 Manchester, Wichita, Falls, Texas, March 7—The Church here at 3320 Valley View Rd., continues to value very highly the meeting held last December. The good done was apparent at that time, and even more so as time passes. Since that time six new members have been added. Three of these members were not known by us previously; The other three being the Wentworth Cope family. For all of these we are thankful, especially for the leading talent of Bro. Cope and son. Bro. Cope is a speaker and song leader of ability; the son is also active in the worship service. To the Lord be the glory. The speakers for this meeting spoke on subjects vitally important. Each speaker was well-versed in his subject. Everyone conducted himself in the spirit becoming Christinity. We believe no better way of learning in principle can be instituted than this. Surely this was a spiritual feast for all present. Our prayer is that this kind of meeting will grow and interest will increase through the years. To Ronny Wade and Johnny Elmore go our thanks for a job well done in arranging the agenda and to Leo Cook for his efforts for the meeting. We look forward to next December and another meeting. Bro. Ron Courter and Bro. Jerry Cutter will arrange the agenda for next year's meeting. The T. T. Morris family has recently moved from Wichita Falls to Dallas. We regret losing their membership, but feel sure they will be a great asset to the Church in Dallas. To all visitors far and near a friendly welcome awaits you at Garden's Edge. Our services are: Sunday 10:30, 6:00; Wednesday night, 7:30.

E. H. Miller, Box 538, LaGrange, Ga., Mar 7—Wife and I were with the Birmingham, Ala., congregation last weekend on their 8th anniversary, and both services were wonderful. It was good to be with old friends again. Bro. and Sister E. H. Stamper are with the congregation again for a few weeks, and we have hopes they will move back, to stay, in just a few months. The LaGrange congregation is still pressing forward, attendance and interest are good, though sickness has cut down on attendance some. Three deaths in the past few weeks, my father being the last one to pass away (Feb. 19th). He was 83, and been desiring for the past two years to go and be with the Lord (2 Cor. 5:6 & 8 and Phil. 1:23-24). His health hadn't let him go to church in sometime, and he didn't feel like he had any thing left to live for. I'm only 60, but I'm longing for that day too! The Lord willing, wife and I will be with the Bandy Church of Christ, near Somerset, Ky., for a meeting May 10-18. We have been in about 30 meetings in that section, so it will be a pleasure to work with those old friends

again. If any congregations would like to order one of the Communion Sets which I sell at cost, I should receive a shipment soon: It was shipped from England, Feb. 19. There are two sizes, one has a cup that holds 1½ pts. (full), the other holds 2 pts. (full); both sets are made of nickel silver, then silver plated (both cup and plate); the larger cup has a handle on both sides, making it easy to pass (the price for each, post paid to any congregation, is \$33.00 and \$45.05). These prices do not include import tax, but very seldom do I have to pay tax as the government knows I let the churches have them at cost (but sometimes they make a mistake and charge the tax, then the churches have to pay more or I have to lose over \$100.00 per shipment). Many congregations are ordering the 2 pt. size with two handles (made just like the small set, except has two handles, and is about an inch taller), for they will do for a small congregation, and will also do for a large congregation when visitors are present.

Billy Orten, Route 3, Box 48, Marion, La. 71260—The congregation at Conway is now meeting in their new building. We give thanks to God that he has made it possible for this small group to have such a beautiful place to worship. Attendance and interest has greatly increased since the building was begun. The church now has good prospects for growth. Brothers Lynwood Smith and Gayland Osburn began this congregation approximately twenty years ago. Bro. Smith is to hold the first meeting in the new building May 1st. Brethren from five congregations in Louisiana met in Columbia on March 1st to discuss plans to begin a mission effort in the state. If the Lord's willing, these congregations will support one man full time to establish and set in order congregations worshipping according to the New Testament pattern. We have seen a lot of good done in other states through this type of effort and we believe it can be done here, also. At present, the congregations at West Monroe, Shreveport (Midway St.) Fairview, Conway, Baton Rouge, and Hammond have agreed to provide the support. I am scheduled to move to Concord, Calif., in August to join Bro. Jack Cutter in the work of building up the church in that city. My desire is to be doing the work of an evangelist full time, and I look forward to the work in Concord and the association with the brethren in that area. However, it is not easy to leave the brethren in this section. Some of the finest people to be found anywhere are here, and my work with them the past few years has always been pleasant. Yesterday, March 9th, it was my pleasure to preach for the congregation in Farmerville, La., where Bro. Gatson is doing a fine work. In five years, this congregation has grown from one family to about thirty or thirty-five members. Anyone who gets acquainted with Bro. Gatson will also get acquainted with the Gospel of Christ. He preaches it and lives it.

BONDS OF MATRIMONY

Wheeler-Murphy — In the early evening of Mar. 9, 1969, Bro. William Earl Wheeler of Blairsville, Pa., and Betty Ann Murphy exchanged wedding vows in the home of his sister, Mary. A quiet and simple ceremony was attended by both families. We wish for them a long and happy life together. The writer officiated.—James D. Corson.

Risener-Ruark — At 7:30 P.M., February 21, 1969, David Risener and Linda Ruark were united in marriage at the Church of Christ, 3822 Boulder Drive, Dallas, Texas. The wedding was reverent and beautiful before a host of friends and church members. Appropriate singing was done by Bobbie Studer, Johnny and Sally Elmore. David and Linda are well-known Christians of the Dallas area. David's parents live in Bakersfield, Calif., and Linda is the daughter of Bro. and Sister Douglas R. Ruark, Dallas, Texas. We wish for them a happy married life in the Lord. The writer considered it an honor and privilege to be asked to officiate.—R. B. Roden.

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. 5

CHRISTIAN FELLOWSHIP (No. 8)

By G. S. H. Wilkins

1. In previous articles we have learned that in order for Christian fellowship to exist there must be unity of teaching and belief. Fellowship means participation in a common faith (Tit. 1:4). And a common faith cannot exist unless there is unity of teaching, unless all teach the same thing. Fellowship exists unless there is unity of teaching, unless all teach the same thing. Fellowship exists when there is agreement (Amos. 3:3).

2. But here we are met with the objection that we can't understand the Bible alike. We are told that we all have different views and beliefs on many points, that we cannot come to a common understanding of what the Bible teaches, and that each one should be allowed to teach what he believes. This brings us to the question before us. "Must we understand the Bible alike?" That is, does God require us to understand it alike? Does he demand of us unanimity of understanding and belief?

I. Must We Understand the Bible Alike

1. I have purposely phrased the question in this way because it ought to be evident that if we must understand the Bible alike, then we can so understand it. If God requires unity of understanding, it is because such unity is possible. God does not require the impossible of us. He does not ask us to do that which we cannot do.

a. I call your attention again to the statement of Paul in 1 Cor. 1:10. He bids us "be perfected together in the same mind and in the same judgment." The term "mind" denotes the intellectual faculty, the mind considered as the seat of thinking, understanding, knowing. The word used, *nous*, is sometimes translated "understanding" (e. g., 1 Cor. 14:15). The word *gnome*, rendered "judgment," means view, opinion, judgment about anything. Our understandings and opinions are to be the same.

b. Consider now the language of the apostle in Phil. 2:1-3. Paul declares that we are to be "of the same mind . . . of one accord, of one mind." The word here rendered "mind" also means understanding. Thus, we are to be of one understanding. The mind we are to have is the "mind of Christ" (ver. 5). Did Christ have a dozen or a hundred different under-

(Continued on page nine)

CHRISTIAN RESPONSIBILITIES

By Don Pruitt

God has given us many things. He has blessed us abundantly through His love. Many of these blessings we receive gladly, but return nothing to Him to show our gratitude. Millions of people go through life quite satisfied by just taking these gifts of God, never obeying His Word or even trying to live the life that is outlined in the Holy Scriptures.

However, those of us who have accepted His word and have taken upon ourselves the robe of righteousness are in a different position. Jesus Christ was the greatest personality who ever lived. The influence He had upon the world both past and present has been unmatched and shall never be overshadowed. But this mark he left upon the earth cost Him a great price (Titus 2:11-14). Verse fourteen is most interesting when Paul says He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Brethren, he's talking about us!! He tells us that we are to be a peculiar people, who are zealous of good works. That would really seem to make a person peculiar—for we don't see many zealous Christians in the church today. But at least that's why He died!

Not only do we have the privilege of wearing His name, but we also receive extended blessings, both here, and hereafter. But brethren, for these, we also must pay a price. In receiving additional blessings, Christians must bear additional responsibilities.

One of the mammoth responsibilities that was left to us is the church. An institution which God began, an institution which His Son thought enough of to die for, is the same institution to which we have been given charge. He only left us a written law by which to govern it. But we are still given the responsibility to make certain that everything is carried out according to a "thus saith the Lord." However, it seems as though there is not as much concern for a "thus saith the Lord" as there should be in the church today. Not necessarily in regards to any big doctrinal change, but these things are small and move in very slowly. Still, digression is digression, regardless of how large or small it may seem. It is only a part of our mammoth task to draw the line between liberty within the law and liberty from the law. God taught one but failed to mention the other.

I do not feel this problem would be as large as it

is if we had answered the challenge presented us with church organization. The Lord intended for His church to be under the leadership of elders and deacons. They, through a scriptural means of discipline, would be able to correct much of this slow digression. But there are seemingly few men who will except this responsibility, at least to the extent that they are willing to sacrifice themselves and try to conduct their lives in such a way that they may live up to the strict qualifications which Paul speaks of in I Tim. 3 and Titus 1. And even when we do find qualified men, many do not want to take upon themselves this kind of task. This is one responsibility in which we have fallen way short. The work is hard, but the rewards are great!

We received the ultimate of blessings in Christ's death on the cross. For in this great sacrifice we are given freedom from sin and a hope of heaven. The New Testament speaks of two laws of pardon. The first, based upon faith in Jesus Christ (Mark 16:16), repentance of sin (Luke 13:3), confession of Christ before men (Rom. 10:9-10), and baptism for remission of sin (Acts 2:38), frees a man from all sin and enables him to be added to the church. The other law of pardon is for those who have once obeyed this gospel, but have gone back to a life of sin. It is mentioned in James 5:16 which says, "Confess your faults one to another, and pray one for another, that ye may be healed." Then James shows us one of our responsibilities as Christians as he goes on to say, "The effectual fervent prayer of a righteous man availeth much." The greatest thing that an effectual fervent prayer could avail is the forgiveness of sin. But John 9:31 says, "Now we know God heareth not sinners." We have a responsibility to one another to live in such a way that when one falls and asks for our prayers, we might be truly righteous men whose prayers avail much.

Not only do we have responsibilities to bear with respect to God, the church, and to our fellow Christians, but we also have a great responsibility to the lost. Remember now that we are talking about "Christian Responsibilities" and not just preacher responsibilities.

As members of the church which Christ built, we must preach the gospel, since it is the pillar and ground of the truth (I Tim. 3:15), and it is through the church that God's wisdom is to be made known to the world (Eph. 3:10). 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 whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19-20). Please notice that the great commission given here by our Lord is two-fold. The need to preach the gospel to the lost of all nations is great, but we can not quit there. He also tells us that we must teach these babes in Christ to observe "all things" that He has commanded us to do as Christians. That is a big task! And in so many cases it is one which we have failed to do. But it is just as important as the first, for if we do not keep them in the church and teach them how to live, they won't be saved anyway. Thus in this way we set up a chain reaction—those who are taught and baptized in return teach and baptize others. II Tim. 2:2 says that the words were to be committed to faithful men—not to just preachers—who would teach others also. Christians are the "light of the world" and "the salt of the earth."

Sometimes when we begin thinking along these lines, we feel like, "If we could only afford to travel all over the earth like Jesus said and go into every nation, we could conquer the world with the sweet gospel of Christ." And as we sit in our living rooms or meeting houses thinking these thoughts, our next door neighbor dies in his sin. I Peter 3:15 is directed to all Christians, and we are exhorted to be ready always to give an answer for the reason of our hope. We need to do more personal evangelism as Christians, for we are commanded to do so. Ezekiel 3:18-19 says, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

In light of these scriptures and others, we must come to the conclusion that it is the individual responsibility of every Christian to teach the gospel to the lost. We can not pay someone to be baptized for us or to take the Lord's Supper. Neither can we pay someone to do all of our teaching. Someone must sow the seed and work in the field before any evangelist can harvest the crops. We must teach individually in order to be apostolic, scriptural, and practical.

Brethren, I sometimes fear we have taken the wrong approach as far as making our goal of personal work to fill a church house with people. We must never mistake a church house full of people for a people full of church! If our people who are already in the church were filled with the true spirit of Christianity and were enthusiastic about their new position in life, the church house full of people would take care of itself and the church of our Lord Jesus Christ would grow.

—1018 "G" N. W., Ardmore, Okla.

THE PIONEERS SPEAK

The pioneers in doing their part in restoring the ancient order of things spoke with such clarity and soundness of doctrine that it is refreshing to us in these modern, perilous times to read and re-read what they had to say. Here such matters as individual communion cups in worship, the Sunday School, Societies, and Carnal Warfare are discussed by such men as Alexander Campbell, J. W. McGarvey and Jacob Creath. Please read! —Don McCord

Alexander Campbell — The societies called churches, constituted and set in order by those ministers of the New Testament, were of such as received and acknowledged Jesus as Lord Messiah, the Savior of the World, and had put themselves under His guidance. The only bond of union among them was faith in Him and submission to His will. No subscription to abstract propositions framed by synods; no decrees of councils sanctioned by kings; no rule of practice commanded by ecclesiastical courts were imposed on them as terms of admission into, or of continuance in this holy brotherhood. In the "apostles' doctrine" and in the "apostles' commandments" they steadfastly continued. Their fraternity was a fraternity of love, peace, gratitude, cheerfulness, joy, charity, and universal benevolence. Their religion did not manifest itself in public fasts nor carn-

vals. They had no festivals—no great and solemn meetings. Their meeting on the first day of the week was at all times alike solemn, joyful and interesting. Their religion was not of that elastic and porous kind, which at one time is compressed into some cold formalities, and at another expanded into prodigious zeal and warmth. No—their piety did not at one time rise to paroxysms, and their zeal to effervescence, and, by and by, languish into frigid ceremony and lifeless form. It was the pure, clear, and swelling current of love to God, of love to man, expressed in all the variety of doing good.

The order of their assemblies was uniformly the same. It did not vary with moons and seasons. It did not change as dress nor fluctuate as the manners of the times. Their devotion did not diversify itself into the endless forms of modern times. They had no monthly concerts for prayer; no solemn convocations, no great fasts, nor preparation, nor thanksgiving days. Their churches were not fractured into missionary societies, Bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not in those days a president or manager of a board of foreign missions; his wife, the president of some female education society; his eldest son, the recording secretary of some domestic Bible society; his eldest daughter, the corresponding secretary of a mite society; his servant maid, the vice-president of a rag society; and his little daughter, a tutress in a Sunday School. They knew nothing of the hobbies of modern times. In their church capacity alone they moved. They neither transformed themselves into any other kind of associations, nor did they fracture themselves into divers societies. They viewed the church of Jesus Christ as the scheme of heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary society, or Bible society, or education society, a cent or a prayer, lest in so doing they should rob the church of its glory, and exalt the inventions of men above the wisdom of God. In their church capacity alone they moved. The church they considered "the pillar and ground of the truth;" they viewed it as the temple of the Holy Spirit; as the house of the living God. They considered they had nothing left for any other object of a religious nature. In this capacity, wide as its sphere extended, they exhibited the truth in word and deed. Their good works, which accompanied salvation, were the labors of love, in ministering to the necessities of saints, to the poor of the brotherhood. They did good to all men, but especially to the household of faith. They practiced that pure and undefiled religion, which in overt acts, consists in "taking care of orphans and widows in their afflictions, and in keeping one's self unspotted by (the vices of) the world."

In their church capacity they attended upon everything that was of a social character, that did not belong to the closet or fireside. In the church, in all their meetings, they offered up their joint petitions for all things lawful, commanded or promised. They left nothing for a missionary prayer meeting, for seasons of unusual solemnity or interest. They did not at one time abate their zeal, their devotion, their gratitude or liberality,

(Continued on page ten)

I AM JUST A HOUSEWIFE

I am a housewife, mother of four children, grandmother of five. I am middle-aged, frankly so, slightly overweight and only moderately attractive. I hold no college degrees; I would be lost in the fast moving world of business. But I am not neurotic, I am not frustrated, and I do not take tranquilizers!

Often when I finish reading an article telling what's wrong with the average housewife I'm downright disgusted and I'm surprised that I've ever had the sense to come in out of the rain. According to the writers of these articles I should be mired down in self-pity, constantly running to men of medicine for pills that do not help, seeking a cure for ills that do not exist.

How can I be happy when I have none of the things I'm told are necessary for me to lead a full life, to know myself and to become a whole person? I feel that I have a duty to be happy, an obligation to myself as well as to those around me. An optimistic attitude of mind is essential to my well-being. Power, peace and healing are the natural products of a happy disposition, and a single spiritual idea can give poise and confidence.

Happiness does not in any measure depend upon material possessions. I've never owned a Renoir, but I've walked with my children to the top of a high hill to look down on the breath-taking scene below and the splendor of a winter sunset. I've never been to the opera, but I've listened to the songs of birds, the laughing chatter of the brook, the chirping of the crickets in clover and the sighing of the wind in the pines. I've never been applauded by the masses, but I've shared with God the wonderful miracle of creation and I've had the thrill of hearing a tiny, lisping voice whispering "you are the bestest muvver (or gyand-muvver) in the whole world."

Does it really matter that I did not go to high school? My formal schooling was abruptly halted when I was 12 years old, but I have the ability to greet each dawn with a smile and with eagerness for the opportunities the day contains. I have the intelligence to approach my work, even the doing of tiresome and monotonous chores, with willing hands and an open mind; and I can face the night with gladness, with a tiredness of body that woos me to sleep, happy in the knowledge that I have spent wisely this God-given day.

Life has not been easy for me. I've weathered several major illnesses among them cancer and two heart attacks. I've held a sick baby in my arms all night, not just one night, but many, expecting every breath to be her last. I've walked the floors for hours while my husband lay under the surgeon's knife, hoping and praying that something could be done before his life-blood all drained away. I've stood helplessly by and watched my home and all my earthly possessions burn.

I am only 17 years older than my oldest child, and I never read Dr. Spock. So what? She could not have grown into a finer person had I been 30 and held a dozen degrees. Oh, yes, she and the three younger ones often wore clothes to school that were made of feed sacks, but no one knew. I early learned to use my hands and my little girls' dress were the envy of their classmates. The fact that their clothes were homemade

(Continued on page nine)

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THIS AND THAT

Appreciation—Once more I express my sincere appreciation to all subscribers for your patience and understanding when we have been so late with issues of the paper. We hope now to be back on schedule. Please will you get all matter intended for publication to us as soon after the 15th of the month as possible. When you type, your material double-spaced is a great help to us. If you do not type, please feel free to submit matter in handwriting, and we will gladly type and arrange for publication.

Samples—Each month samples of the paper are sent to many in the hopes you will hand them to others. Any subscriptions you send will be very much appreciated. We do not expect you to agree with everything in columns of *Old Paths Advocate* (we do not either all the time), but we believe the paper has something constructive to offer that no other publication has. We desire and actively seek your help and good will in this undertaking.

Thanks—My thanks are due all the time to those who help make this publication possible. Thanks to those who submit articles, field reports and other matters of interest and concern for brethren. Too, thanks are due Veta Wissinger of Lebanon, Mo. who sees that the papers are addressed and mailed each month; and to Laycook Printing Company, Jackson, Tenn. who does such an excellent printing job for us. We thank those too, who so very often write notes of appreciation for the paper.

When you move—Each month we must spend money that we need for other things for papers returned because a subscriber has moved and has not notified us. When this happens it costs us money and the subscriber misses the paper. All of us stand to lose when this happens, so when you move, if you could give us as much notice as possible, sending the old address and the new, it would help us so much. Thank you kindly.—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.

Mattie Lloyd—7; Elmer Sutton—5; Robert Mace—3; Barney Owens—3; John H. Nelson—3; Franklin Brown—3; Ira Barnes—3; J. B. Lasater—2; Helen Jones—2; Ronny Wade—2; Wm. A. Joyce—2; Jerry Harris—2; David Risener—2; J. T. Davis—2; A. S. Rollins—2; Bessie Fancher—1; John L. Fisher—1; Flora Lamkins—1; David Hays—1; Rodney Ross—1; Myrl Dean—1; Ernest Gilley—1; Veta Wissinger—1; Dave Doing—1; Claude T. Springs—1; Pansy Hundley—1; Boyd Billings—1; Floyd Daniels—1; Glen Gadberry—1; Leland Moore—1; Clovis T. Cook—1; A. R. Coldiron—1; Mrs. Wm. H. Wheeler—1; Pearl B. Stewart—1; C. W. McCormick—1; Mrs. J. T. Blanton—1; Ethel Walker—1; J. C. Derden—1; Ida Hunter—1; Elsie Neal—1; Melvin Crouch—1; B. F. Leonard—1; Aurthor White—1. Total—71

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—Tommy Shaw, 1134 Laredo, St. Louis, Mo. 63138.

The Sunny South Quartet—Charles Goodgion, 1305 Lyric, Ft. Worth, Tex. —Don McCord

ACKNOWLEDGMENT

Since our last acknowledgement of donation for the church in Visalia, Calif., we have received the following: The Church that did meet in Eureka, Calif. \$300; Corcoran, Calif. \$75. We wish to thank each and everyone for their help, large or small. Anyone coming in this way please stop and worship with us.—Church of Christ, % Robert E. Lee, P. O. Box 472, Ivanhoe Calif. 93235.

THE CHURCH DIRECTORY

I still have 1968 Directories. If you need one this year, I would advise you to order as soon as possible. I fill orders almost every day. They are \$1.00 each or 10 for \$9.75, postpaid.

The following new congregation may be added to the Directory. **Tampa (Hillsborough County), Florida—Nebraska Heights Church of Christ**, 919 - 109th Avenue East - ½ Block off Nebraska Avenue, Sun. 11:00 AM & 5:30 PM.; Earl Moore, Rt. 2, Box 265, Tampa, Florida 33610; Phone (813) 626-6477; Cesar Alvarez, 2015 East Broad St., Tampa, Fla. 33610; Phone (813) 237-1254; Donald J. Cutler, 4008 Mango Ave., Tampa, Fla., 33616; Phone (813) 839-4028.

The congregation that has been meeting at 214 North Country Club Drive in **El Reno**, (Canadian County, Oklahoma) has moved into a new building and is known as **Parkview Church of Christ**, 1701 Parkview Drive; Sun. 10:30 AM and 6:00 PM, Wednesday 7:30 PM. James D. Shaw, 829 South Hadden, El Reno, Okla., 73036; Phone (405) AN 2-4769; Lawrence Ayers, Rt. 1, Geary, Okla. 73040, Phone (405) TV 4-2592. G. V. Ayers, 101 Walnut, Yukon, Oklahoma 73099, Phone (405) FL 4-3219.

If you know of new congregations or if your home congregation is moving, please let me know. Please send all correspondence and orders to Ray Asplin, 2440 SW 54, Oklahoma City, Okla. 73119.—Ray Asplin.

WILL YOU HELP

The purpose of this letter to brethren is to inform you as to a need in Mt. Vernon, Ky.; a small congregation has been meeting there for a number of years. Years ago the Blue Springs, Ky. congregation, nearby, was able to furnish a bus to bring the Mt. Vernon people to worship; in time, this could not be continued, so they began meeting in Mt. Vernon. There are only 4 or 5 members who hold down steady jobs; others are mainly pensioners and those on welfare. A good number walk to worship. They have had unqualified leadership in the past, but they are zealous to do right and to grow. Bro. Russell McFerron said, "We want to stay right with the Book; if we are doing anything wrong we want you to show us." Bro. McFerron is a good worker and has baptized 15 in the past 5 months, among whom was his own father, over 70, and 2 young couples in their twenties. At present they meet on U. S. Hwy. 25 north of town. The owner has informed them that he wants to sell, and will give them first chance; they just have a few months to let him know if they can buy. He is asking \$4000. Several Ohio brethren who know have said the property is worth more than that. Mt. Vernon has \$500 in the treasury; the bank will loan \$1500; so they need \$2000. These worthy brethren need our help; any contributions will be appreciated and will be acknowledged in *Old Paths Advocate*. Bro. Russell Harper of the West Chester, Ohio congregation has volunteered to deposit the contributions in the Mt. Vernon bank for them and to give a report. Please send donations in care of Russell Harper, 10088 Cincinnati-Columbus Rd., Cincinnati, Ohio 45241. For further information you may write to the church of Christ, Box 174, West Chester, Ohio 45069 or to Russell McFerron, Mt. Vernon, Ky. 40456—Miles King and Richard Nichols

FROM PERSONAL EXPERIENCE

About ten years ago I, by mere accident, stumbled into the true church at Clements St. in Odessa, Texas. After hearing the truth preached and seeing it practiced it was not long until I could see I had sinned. The wonderful thing about it was, all I had to do was confess I had sinned and ask the prayers of the faithful and have since been recognized as faithful.

After all these years, without boasting, I can honestly say the church at Odessa, Tex. still recognizes me. My preaching efforts have carried me over at least a dozen states and more congregations than I care to count and the little plan of telling the unfaithful to repent, confess and pray; and for the sinner to believe, repent, confess and be baptized has worked for me. It is becoming more and more obvious that some of our preachers, teachers and leaders do not know what to do under these circumstances. I ask that you try this little plan. When you offer your invitations tell the sinner he needs to believe, repent, confess and be baptized. If he has taken these steps but has not been faithful, either dropped out of church, sinned against the church, gone into digression or whatever, to cause the faithful brethren to no longer use him, let him come back believing, repenting, confessing his sin, praying and asking the prayers of the faithful.

Some will say, "Bro. Bullard, you are still not clear. You see we have a border-line case." Let me say first I do not believe in border-line cases. I don't believe there is such a thing. "He that is not with me is against me" (Matt. 12:30). Now let us use an example.

Should a brother from a "S. S. and cups congregation" or Christian Church or one from a "cups congregation" come our way, this brother needs to hear the truth, believe the truth, repent of his sin, (that of worshipping in error), confess this wrong, pray and ask the prayers of the faithful. A brother who will not take his stand with us but wants to stay around, **BEWARE!** When the storm hits he will be gone and most of the time he will take some one with him. When we count the ones he drove away while he was there, the cost is too high. A brother that takes his stand with us becomes strong in the Lord. It seems to me if a brother wants to be with the faithful he would be willing to do something. To make his confession and have prayer would be small compared to what the apostle Paul was willing to do.

Now, for reasoning some claim to be living under the "Law of Love," therefore they don't have to do anything. This doesn't make sense to me. Paul constantly insisted that he would do many things to prove his love to the brethren. I believe the love that these brethren are trying to manifest is the "Love of Pride." If they love as they say they do then they would be willing to do anything to keep peace and not offend their brother. O! digressive brother, if you come to the congregation where I meet and try to force your way in without confession and prayer, you will offend me and others that worship there. Now if this love you have is so good, will you confess your sin and pray with us?

The longer my wife and I live together the greater our love grows and we strive to do more things for each other and together. We just naturally enjoy the togetherness that is brought about by our love. I be-

lieve if we love the Lord and our brothers we would be willing to do anything to prove this love. I don't know of a church in the brotherhood that would not receive a digressive brother if he confessed his faults and had prayer.

—Eddy Bullard,
Rt. 2, Box 178-A, Denison, Texas

A RESOLVE, BORN OF SICKNESS AND DESPAIR

All the night long I lay there staring,
Seems hospital lights are always glaring.
The pain and worry so hard to bear,
I felt so alone, with no one there.
Then across the room I heard a voice say,
Have faith in the Lord, He'll find a way;
And then she prayed to God above,
To hear her prayer and send His love
To me, —for she knew I lay there crying,
So nervous, weary and fearful of dying;
She told me how to follow her plan
And that God would be there to hold my hand.
That when you are tired, sick, lonely or blue,
Remember — there's a door waiting for you;
That is the door to "The house of prayer,"
And that God is waiting to meet you there.
Now, I pray, I'll have a chance to share,
With the many people everywhere
That God can lighten our many fears,
And is ready to dry the many tears.
When life on earth gets so involved,
With the endless problems that can't be solved,
Just close your eyes and open your heart,
And feel your worries and cares depart.
Now, when my life seems dark and gray,
I thank the Lord I've found the way;
And when I'm called to join the band,
I know He'll be there to hold my hand.

—Donna Fancher Jordan (Jan. 14, 1969)

MODERN TIMES

By Lonnie Kent York

Within our own private worlds we live, move and have our beings, many times not thinking about others. As long as self is kept up, and has plenty, why think about those who have none? Who would think that in our modern world some children go to bed hungry, or seldom see or know their own parents. Why should we care for the millions who starve every year, while we throw away tons of food each day? While we spend hundreds of dollars for entertainment, and drive thousands of miles on our vacations, who ever gave a thought to the family down the street who never knew where to call a place home. In our own private worlds do we live and reign, and never understand the pleading cries of the more common folk? Think about others before ourselves—why who would think about such a thing? I am doing well, why should I worry about my neighbor, whether he lives or dies; I am safe and that is all that counts—is this the way we feel?

We claim to be a Christian nation, yet deny the claim in action and in spirit. To think about our

neighbor, and to help him with his problems, has almost become a lost art. Have we forgotten the great commandments? Have we left our first and deep love? Why not remember what we ought to be, and go back to being a Christian; helping those who need help.

In Luke 10:29 a question is asked, "Who is my neighbor?" Our saviour says that everyone is our neighbor. He also says in Matt. 22:36-40 that we are to love our neighbor as ourselves, and that it is a great commandment. Are we involved so deeply in our own private worlds that we fail to stoop down and help our neighbor? Do we withhold the saving Gospel from our neighbor, and let him starve on the weak and worldly religions? Are we better off because we have been pleased at our condition, and not that of our neighbor? Let us wake up! Men are wandering without home, with no food, while we travel in pleasure and neglect the good news while plagued with problems among ourselves. We should care for those who die of starvation, and try to prevent more from dying such a death. We should come out of our own private worlds and do the work that is before us; the work of saving souls that are homeless and starving for God's saving word. We say we are Christians; let us show it (I John 2:6)! —Temple, Ga.

TO A SAINT (Prov. 16:31)

Raymond Orner, of Flemington, Pa. congregation, has passed. He now goes to the Land he always was a part of; finally the fleshly yoke is broken. I had not seen him for many months and I was not there when they put the body beneath, but to those who knew him, I felt they should know. The man's nobility is a part of what our land does not have today.

How many Bibles passed through his hands to others, how many loads of wood for winter heat to those who had little, we shall never know. A chapter always ready to be taught and a clever antedote of human happening were always his.

They tell me his body wore out first. When unable to find his way through the house, he could erect his spirit to lead a prayer of spirit and understanding. This is the discipline of spirit that made a man of old be called the camel-kneed. It is ironic that the man who spoke over him did not know the man or the church. He said, "Let us have a time of private meditation, as you knew him better than I." May we all live to die known of God, but not of man. While people find mostly faults with the church today, let us not forget her good as they pass.—Ronald Courter

(Editor's note—My personal word of thanks is expressed hereby to Bro. Ron Courter for submitting this moving tribute to our brother. I had hoped someone would. Bro. Orner stands out in my memory of work in the Flemington, Pa. area. I shall long remember the day I spent with him going here and there visiting those he knew needed a visit from someone. He then was for his years very vigorous in body and certainly in spirit. It is not so of the body now for as Paul so aptly stated "the outward man perishes," but not so of the spirit which in renewed vigor lives on. I know, too, he shall be missed by those who care.—Don McCord)

IN APPRECIATION FOR SERVICE

Time after time we read about some faithful employee, some loyal, long-time servant of the business world receiving an award given in "appreciation for many years of loyal and outstanding service to our organization." There is an award now due for years of loyal service to the brotherhood beyond that requested by the brotherhood. Furthermore, this service has not been "paid service" as some retiring worldly employee, but has been a labor of love for the cause of Christ and for the love of Brother Homer L. King.

The worthy is Brother Don McCord who took the burden of editing and publishing the *Old Paths Advocate* when brother King fell sick and could not continue. Brother McCord has been putting in many, many hours and some of his own funds in getting the *Old Paths Advocate* out. He has depended on subscription income to pay for printing and mailing the paper. He does all of this because he believes the paper is, first, a medium of teaching the Truth; second, a medium of news from brother to brother, church to church throughout the brotherhood; third, it is a means of warning of evil and innovation and dangerous trends; fourth; and perhaps best of all, it is a medium of encouragement to new and young preachers who want to preach and need a means of publishing to the brotherhood their desires, availability, and whereabouts.

Without *Old Paths Advocate* and the efforts of men who have given heavily of their time, talent, and funds, the modern day growth of the church from the ends of the nation to the other ends would not have taken place as it has, and many of you might not be in Christ or preaching, simply because the news and encouragement necessary for that movement would not have existed. Higher costs of printing have made the job of getting out the paper a very difficult thing. Suppose we did not have *Old Paths Advocate*? How would you know the news from other churches and preachers and how would the young and new preachers publish the news of their availability?

Note: Brother McCord has not requested or even hinted that this item be written. Now, may I express my appreciation to the fine writers who have contributed of their talents to fill the pages of OPA in years past and present, and to the many preachers who have given of their time to share in the fellowship and ministering to the saints.

—K. G. Wilks, 1109 Cornelia Ave.,
Iowa Park, Texas 76367

OUR DEPARTED

Randolph—Nannie Lee Randolph, Ardmore, Okla., was born April 29, 1901 at Fox, Okla.; passed away April 9, 1969. She was married to R. L. Randolph, Nov. 16, 1917, at Ringling, Okla. She leaves her husband; five sons—Calvin, Jimmy, Wayne, Doyle and Hershel; 2 daughters, Edith Ladd and Norme Lee Bray; 2 brothers and 6 sisters; 14 grandchildren and 5 great grandchildren. Sister Nan Randolph obeyed the gospel under the preaching of Bro. Walter Bray in 1932, was faithful and steadfast in her Christian life, and left a legacy for all her family to remember and follow. The writer and Bro. Don Pruitt were officiants at the service at East Healdton church of Christ on April 12.

Songs were beautifully sung by members from Ardmore and Healdton churches. Interment was in Oil Springs cemetery. Blessed be her memory (Rev. 14:13).

—Tom E. Smith

Statzer — Bro. Vernon Statzer passed from this life Dec. 22, 1968 in Greenville, Tex. He is survived by his wife, Allie Mae; one daughter, Vergie Spradling of Ft. Worth; and 2 brothers. Bro. Statzer will be missed much by the congregation at Melissa, Tex. where he attended. The writer tried to speak a few words of comfort to those present.—Maxie R. Crouch

Morrow — Brother Sherman Morrow was born August 12, 1896 at Summitsville, Tennessee. He departed this life April 8, 1969 at Sentinel, Okla. His age was 72 years, seven months and twenty-six days. He is survived by his wife, Bertha, of the home; one daughter, Mrs. Hayden Trammell of Sentinel, Okla.; one son, Marvin Morrow of Moore, Okla.; three sisters, and one brother. Brother Morrow and his wife have been members of the Church of Christ at Sentinel for a number of years. He is a brother of Sister Laura Smith. He will be missed in that area very much. The writer spoke words of comfort and warning to those present. The singing was by members of the church in Sentinel and Oklahoma City, Okla.; interment was in the Sentinel Cemetery.—R. B. Roden Editor's note: To chronicle the death of Bro. Sherman Morrow brings back to me many memories of Sentinel, Okla. where I did some of my first preaching and was the recipient of the encouragement and kindness of so many there, some having long since gone on, among them Brethren Homer Smith, Jim Stevens, Buck Thomason, Bud Ivey, Bro. Kiser, Elmer Roberts, and others. I feel the better and stronger for having known such ones down here. God bless their memory for good, and those who are now left to carry on.—Don McCord

Jackson — On March 25, 1969 death struck little Tammy Jackson, an infant daughter of only three months of Bro. and Sister Carlos Jackson. Funeral services and burial were held here in LaGrange, Ga. I can truly say I have never seen so many flowers for a child so young. Both members of the church and many neighboring friends poured out their hearts to this young couple. They take comfort in knowing the loss of this life she had to live the more of the next she will enjoy. Our sympathies and prayers to God go out for them. Bro. E. H. Miller and I conducted the services.—Alton Bailey

Cryer — Clara Belle Cryer of Houston, Tex., the wife of my brother, Wade, and the mother of Bobby Clyde Cryer, Irving, Tex., entered into her rest with the Lord, April 16. Clara Belle was a wonderful Christian wife, mother and friend. More than a few could testify of her good works that proved she loved her neighbors as she did herself. She suffered so much during her last days but as her physical strength waned from day to day, her faith remained so great that it left an indelible impression on those who so faithfully cared for her. We could write so much about her goodness. Bro. Lynwood Smith came to Houston from a meeting in Kansas City and the words he spoke affirmed our faith as Christians and our feelings about her. A second service was conducted the next day in

Milam Co. where she spent the early part of her life. Bro. Glyn Jones spoke some wonderful words there and she was laid to rest in the midst of many of her loved ones and friends who had gone on before her. Our thanks to the Houston congregation for their wonderful display of love. —Bennie Cryer

BONDS OF MATRIMONY

Hitner-Mahurin — In the evening of March 14, at the home of the bride's parents in Stockton, California, Phillip Ray Hitner and Linda Kay Mahurin were united in marriage. The service was simple and quite reverent. The home was decorated in an appropriate manner and the vows were exchanged in the presence of several friends and relatives. Linda is the daughter of Bro. and Sis. Granville Mahurin of Stockton, Calif. and Phillip is the son of Bro. and Sis. Hitner of Manteca, Calif. We wish for them the very best. It was my privilege to officiate.—Don L. King

Tucker-Owen — In the evening of March 28, at the meeting house, Lodi, Calif., Johnny Matthew Tucker and Dianna Sue Owen exchanged their wedding vows. The ceremony was conducted in the presence of many friends and loved ones from nearby cities and towns. Johnny is the son of Mr. and Mrs. Tucker of Ceres, Calif. and Sue is the daughter of Bro. and Sis. Selby Owen of Lodi, Calif.; a reception followed. We wish for them, too, the very best. The writer was happy to officiate.—Don L. 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.

—Sidney M. Gunter, 3721 N. 51st,
Kansas City, Kans.

—Bobby Trent, 2219 Beverly Hills St.,
Norman, Okla.

—Howard Meents, Rt. 1, Lebanon, Mo.

—Kenneth E. Lockard, Box 85,
Starford, Pa.

—James W. Vannoy, 405 S. Gary,
Monahans, Tex.

—Douglas Joe Hayes, 4500 Hatchet,
Ft. Worth, Tex.

—John A. Sharp, 3957 Villa Ct.,
Fair Oaks, Calif.

—Leslie Wayne Oxner, 4002 N. Fontana,
Tucson, Ariz.

When the Bible says, 'therefore,' you had better see what it is there for.

NUGGETS OF GOLD

Few things are more dangerous to a person's character than having nothing to do and plenty to time in which to do it.

An unwise man is more concerned over the wrong he suffers than over the wrong that he does.

A chip on the shoulder is a heavy load for a man to carry.

Optimism is the cheerful frame of mind that enables a tea kettle to sing, though in hot water up to its nose.

Liberalism may be coming into the churches, but it has not yet reached the contribution plate.

When people persist in absenting themselves from the worship without a reason they will find themselves absent from heaven, and for the same reason.

A person is never what he ought to be, unless he is doing what he ought to do.

CHRISTIAN FELLOWSHIP (No. 8) —

(Continued from page one)

standings of God's will? He understood the Father's will and he understood it just one way. Furthermore, nothing is to be done from a spirit of faction, a spirit of partyism or division. Everything must be done through a spirit of unity of understanding and purpose.

c. Again, Paul bids us give diligence to keep the unity of the Spirit in the bond of peace (Eph. 4:3). Then, after naming the seven unities of the faith, he tells us that Christ gave certain offices or works to different men in the church, for the ultimate end of building up the body of Christ (Eph. 4:11, 12). And the process of building up is to continue till we all attain unto unity of the faith, and of the knowledge of the Son of God (ver. 13). This unity of faith and knowledge is to be attained so that we may be no longer carried about like weak, immature children, with every wind of doctrine (ver. 14).

d. Thus, we see that we are required to be of the same mind and the same judgment; we are required to be of one accord in our understanding of the will of God. And if we are required to be, we can be. This is why Paul says "understand what the will of the Lord is" (Eph. 5:17).

2. I submit to you two propositions that we can understand the Bible. Proposition One: Words are the signs of ideas. Words form a bridge over which thoughts, ideas, concepts pass from one mind to another. Words are our means of communication.

a. Proposition Two: A word has only one meaning at a time. Words have various shades of meaning, but a word never has more than one thing at a time. Example: the word "death."

b. Therefore, if I understand the meaning of the words used, I understand what is said. If I do not understand what is said, it means that I do not know the meaning of the words. Example: Mark 16:16.

(1) Furthermore, all who understand the meaning of the words understand the statement alike. This ought to be obvious to all. A grammatical statement means only one thing. Hence, all who understand the meaning must understand it alike.

(2) But if someone gets a different meaning from what is said, it is evident that he does not understand the statement at all; he misunderstands it.

(3) There may be a hundred different ways of misunderstanding the Bible, but there is only one way to understand it. God does not engage in double talk.

3. Certainly there are mysteries in the Bible, many things that we do not understand at all.

a. Concerning these things we can have no more than mere opinions. We can have no real beliefs concerning them, because we have no evidence upon which to base belief. Example: the creation of the universe out of nothing. How God did this is a mystery. And I have no belief regarding the how of it, because we are not told anything about it.

b. The mysteries in the Bible are not essential articles of faith and practice. Had these things been essential to our salvation, they would have been plainly revealed. Deut. 29:29.

4. The subjects mentioned in the scriptures fall into three categories: (1) What God has both revealed and bound upon us as articles of faith and practice; (2) what God has revealed but not bound upon us; and

(3) what God has neither revealed nor bound.

a. An example of (1): baptism. Paul says that there is one baptism (Eph. 4:3-5). Keeping the unity of the Spirit requires that we believe and practice this one baptism. God revealed it and bound it upon us.

b. Example of (2): eating meat (Rom. 14:2). God has revealed that every creature is good for food, and nothing is to be rejected (1 Tim. 4:3-5; Rom. 14:14). But God has not bound the eating of any specific thing as an article of food. Here three points concerning the teaching of Paul on this subject need to be noted especially.

(1) Things in this category are not essential to our salvation.

(2) Paul gives instructions as to how the strong and the weak can live and work and worship together in peace and harmony and fellowship in spite of their differences of opinion. But, and this is important, the weak brother is not to remain weak; he is to be made strong so that all can work and worship together in oneness of mind (Rom. 15:5, 6).

(3) As long as differences of opinion exist, neither the weak nor the strong brother is to try to bind his opinion on the other.

c. Example of (3): How many songs must we sing when we come to worship God? God has neither revealed nor bound any specific number. We are free to sing as many or as few as we may choose. All such questions are to be refused ("avoid," KJV), because they create strife (2 Tim. 2:23,24).

II. Why Men Teach Error

1. Through ignorance of the real teaching and meaning of the Word. 1 Tim. 1:5-7; Matt. 22:29.

2. Through pride. 1 Tim. 6:3-5; Rom. 12:3, 16.

a. Men have been studying the New Testament for 1900 years. And it takes a monumental conceit for a man who is ignorant and unlearned in everything else to think that he has discovered something in the Bible that no one else ever found.

b. Pride also keeps men from giving up error when it is pointed out to them.

3. Desire for popularity with masses. 2 Tim. 4:3,4.

4. Covetousness, the desire for gain. 2 Pet. 2:3; Tit. 1:10, 11.

5. The love of power. 3 John 9.

I AM JUST A HOUSEWIFE —

(Continued from page three)

did not keep any of them from being among the top 10 per cent of their respective classes, scholastically speaking.

Often it seemed to me that I was spending years just washing and ironing. But my clothesline was an inspiration; little girl dresses became rainbows and little boy trousers were wind-filled balloons, and I've had many poems published that I composed while hanging the wash on the line. The money received from the sale of these poems was often used to buy insulin for my oldest, who was and is a diabetic, or tonic for my youngest, who was and is, a chronic asthmatic.

So what if I didn't have a college degree. Once I was told that the greatest University in the world was not enclosed by four walls, but by an inquiring mind, a loving heart, a willingness, an eagerness to learn and by deep faith in God. To these I would add a good dictionary, and access to a public library.

I do not feel that I am indispensable. Certainly my part in the great drama of life is small, like a pebble carelessly tossed into a whirling pool, for a moment only the rhythm is disturbed. When I am dead the snow will still fall in winter, the trees will still bud and put out new life in the springtime, autumn will follow summer and the leaves will drift noiselessly down as they have for unnumbered centuries; but I have not lived in vain!

For a little time my children will grieve for me, but I would not have their grief to last too long. I would have them think of me as walking the hills of Heaven, greeting old friends and making new ones, looking for my share of gold, not in shining pavements, but in blossoming daffodils or goldenrod, happy to be in the presence of my God.

The landscapes I paint give pleasure to me and mine, but I know I'll leave behind no great masterpiece of art, no deathless prose, no soul-stirring poems. But I will leave behind children and grandchildren with a deep and sincere faith in God and an appreciation of all His handiwork. I know that often when they see a lovely sunset, or stark bare tree branches etched against a winter sky, or the heart-stopping beauty of wild plum trees in bloom, or wild geese flying over, or smell the pungent odor of burning leaves, or freshly turned loam, they will pause and say: "Mother loved this so." And for a moment I'll live again.

God in His infinite wisdom, knowing my capabilities and my limitations, chose for me this station and this time. He has granted me leisure to sit and look at the wonders of His world. I've seen the patience of the robin and the sparrow as they labor to build their nest; I've observed their loving care as they fed their babies and taught them to fly. I've watched a fern uncurl, a flower unfold, a tiny seed pushing its way up through the moist earth, and in all of these things I've caught a glimpse of the unseen Hand of God.

I'm just a housewife, but if I had my life to live over and could choose any position in the world, I would choose no other way!

(I copied the above from "THE SOWER," a fine little paper published by Bro. Eugene Britnell; the article was by Leona Rochelle. I think it is one that should be read by every mother! Not only by every mother, but by fathers, sons, and daughters too! All of us need to wake up to the fact the Lord has a work for us in this short life, and if we will get our minds on the work He has given us the ability to do, and get our minds off of self, and get our minds on others and God and His great work, we will find life much more happier, and also be more apt to be ready for eternity when this short life shall be no more.—E. H. Miller)

THE PIONEERS SPEAK —

(Continued from page three)

that they might have an opportunity of showing forth to advantage or of doing something of great consequence at another. Such things they condemned in Jews and Pagans. No, gentle reader, in the primitive church they had no Easter Sunday, Thanksgiving Monday, Shrove Tuesday, Ash Wednesday, Holy Thursday, Good Friday, nor Preparation Saturday. All days were alike good — alike preparation — alike thanksgiving. As soon as some Pharisees that believed began to observe

days and months, and times, and years; so soon did the apostle begin to stand in doubt of them.

Having taken a cursory view of some of the leading features of the Christian religion, exhibited in prospective, and in actual existence at its first institutions, we shall in the last place advert to its present appearance. But alas! "how is the fine gold become dim!" Instead of the apostles' doctrine, simply and plainly exhibited in the New Testament, we have got the sublime science of theology, subdivided into scholastic, polemic, dogmatic and practical divinity. Instead of the form of sound words given by the Spirit to be held fast, we have countless creeds, composed of terms and phrases, dogmas and speculations, invented by whimsical metaphysicians, Christian philosophers, rabbinical doctors, and enthusiastic preachers. Instead of the divinely established order of bishops and deacons, or as they are sometimes called, elders and deacons, which remained when the age of "spiritual gifts" and "spiritual men" passed away, we have popes, cardinals, archbishops, metropolitan bishops, diocesan bishops, rectors, prebendaries, deans, priests, arch deacons, presiding elders, circuit preachers, local preachers, licentiates, class leaders, abbots, monks, friars, etc.

Our devotion exhibits itself in prayers, in set phrase of pompous oratory; in singing choirs, in long sermons, modeled after Grecian and Roman orations, logical themes and metaphysical essays; in revivals, camp-meetings, praying societies, theological schools, and in raising large sums of money by every way that ingenuity can devise, for propagating the gospel.

(Selected from A. Campbell's writings in Christian System).

J. W. McGarvey — About 2 years ago, I think, I published an article under the head of "Microbes," in which I ridiculed, in the manner which I thought it deserved, the pretense by which the use of individual cups in the Lord's supper is defended. The "sanitary feature," as Brother Keeler styles it, is proven to be a pretense by the fact that though the use of cups in common has been practiced by nearly 2,000 years, not a single instance has been produced of persons contracting contagious diseases from it. And if there had been a few instances, or a few thousands among the multiplied millions, what is that compared with the strict observance of an ordinance appointed by the Lord Jesus Christ. Shall we dare to change or modify such an ordinance for fear that one of us may prove to be the one out of millions who shall thus suffer? The "sanitary feature," as everybody knows, has been arrayed with great pertinacity against the ordinance of baptism as it was introduced by Christ, and it has been paraded as justification of those who modify this ordinance. The shallowness of the reason in both instances forces the suspicion that want of faith, and not real fear of disease and death, lies at the bottom of it. If there is a danger of swallowing microbes by drinking from the same cup with consumptives, what about being baptized in the same pool of water? Shall we have the baptism emptied, washed and chemically disinfected after every baptism? If not, shall we always resort to a running stream in which a dead dog may be floating some distance above us? Or shall we abandon baptism altogether, or for the sake of keeping our immaculate persons from coming in contact with the invisible bugs

which exude from our neighbors? Some people are too nice for this world. They ought to carry a smelling-bottle all their days and pray the Lord to take them as soon as possible to a healthier country. It is my opinion that when the Lord instituted the Supper, He knew as much about microbes as does any modern medical alarmist.

Jacob Creath, Jr. — "A hatred of war is an essential feature of practical Christianity." "War makes villains, and peace brings them to the gallows. War is pagan in body, soul, and spirit, and not Christian. . . War multiplies the calamities of mankind. 'War is the business of barbarians,' said the great butcher, Napoleon I." He exhorted his brethren as follows: "Let us proclaim now in time of peace that we, as Christians, will not engage in or assist to carry on any war, east, west, north, or south, for any purpose whatsoever, nor meddle with the parties of the country. Let our watchword be Peace! Peace! Peace!" I abhor war as antichristian. I hold it to be the greatest of crimes. I deed it to include all other crimes—violence, rapine, fraud—everything which can deform the character, alter and debase the nature of man." —(Gospel Advocate, 1866)



Maxie R. Crouch, Rt. 1, Valliant, Okla., April 10—The church here is now a reality; we have our building complete and have our furniture. We thank all who have helped us in any way; we meet 3 times a week and welcome visitors. Remember us in your prayers.

Jim A. Canfield, Rt. 1, Box 87-A, Marion, La., April 11—At this writing I am in Richmond, Ind. in the home of the Brewers where I have always made my home when near them; I have a warm feeling for them, and they for me, I believe. I will go from here to St. Louis. Pray for me.

Earl B. Helvey, 7608 Prince St., Citrus Hts., Calif., April 15—We enjoyed Bro. Barney Owens in a short week-end meeting; also enjoyed his family in our home; we look forward to having them again. Our meeting with Bro. Bennie Cryer is Oct. 3-12. We will also have a meeting at New Year's with Bro. Ron Alexander, Dec. 26 - Jan. 1.

Jimmie C. Smith, 707 S. Gail, Monahans, Tex., April 16—Our meeting here with Bro. Miles King was very upbuilding. Cooperation from neighboring churches was excellent. The Dallas meeting was enjoyable with visitors from a distance and nearby. Last Lord's Day it was my privilege to be at Houston. My next will be for a week end at Wichita Falls, Tex.,

Franklin J. Brown, Rt. 1, Stilwell, Okla., Mar. 26—The church continues to meet here; one young man has been baptized and a girl has returned lately. Sister Marie Bagley, Sallisaw, Okla. visited us lately; we enjoy visitors. Those passing our way are welcome. We regret the passing of Sister Butler, Muskogee, Okla., aunt to Bro. L. G. Butler. Here are 2 subs.

Eddy Bullard, Rt. 2, Box 178-A, Denison, Tex., April 15—I have recently enjoyed preaching at Seymour, Mo.; Choteau, and McAlester, Okla.; Fayetteville

and West Fork, Ark. Lord willing I will be in Calif. and Colo. this summer. Bro. Chas. Wilson will hold a short meeting here the last week in May. We are thankful for Brethren Lewis Head and Ed Brown, Ft. Worth; they both come and help us once a month. We appreciate your prayers.

Tom E. Smith, 302 Phillips, Healdton, Okla., April 15—I was at Dougherty, Okla., Mar. 30 for morning service, and at Sulphur for that evening. It was a joy to visit with Rube and Laura Frye who have recently moved to Sulphur; also, Grandmother Mary Fancher who was visiting in the Dow Fancher home; fellowship with Christians at both places was very enjoyable. C. A. Smith preached at both services at Healdton, April 6. It was good to have him and his family visit us for a week; he also preached at Graham. April 13, Bro. Carl Johnson preached for us.

Murl R. Helwig, Rt. 2, Box 154A, Joplin, Mo., April 13—It has been sometime since my last report. I praise God that the invitation has been responded to by three confessions and two baptisms. The work in the Joplin area is going fine. I have been busy doing personal work in the Joplin area and preaching at various congregations in the brotherhood. In March I spent a week with Ron Courter and preaching at various congregations in the Michigan area. My future plans, Lord willing, are to move to Rochester, N. Y. and work with the people in that area. There is a lot of work to be done for the Lord and I pray that you will keep us in your prayers as we continue in the Lord's service.

Julian Mauwa, Manjolo church, P/A Thumbwe Chiradzulu, Malawi, April 1—I write to notify you of my life a little bit; I am well. My son passed away last Nov.; I sorrow. Jan. 5, I preached at Manjolo; 108 attended; 8 confessed. Jan. 12, I was at Nangwiya; 96 present; 3 confessed. Jan. 19, I was at Manjolo; 97 people present. Jan. 26, I was at Ndanga; 68 present. Feb. 2, I preached at Nangwiya; 78 people; 2 confessed. Feb. 9, I was at Kherengeza; 86 present. Feb. 16, I preached at Manjolo; 132 present. Feb. 26, I was at Manjolo. Please, brother, I want you to send Old Paths Advocate as soon as possible.

D. B. McCord, 1414 N. Albertson, Covina, Calif., April 20—We here have enjoyed preaching by several. Among them have been Larry Lay, John Modgling, Chester King, Barney Owens, Richard Nichols, Jim Hickey, Paul Nichols, Jack Cutter, Don Brittain, and David Reed. Lord willing, I will be in a meeting with Lodi, Calif. in June. I plan to stay close home for most of the summer. I am sorry I must turn down calls for meetings all the time; I ask your understanding, and look forward to the day that I can at least resume my meeting work in the summer months. Our next meeting here will be with Barney Owens in Nov.

Elbert McAnear, Jacksboro, Tex., April 21—We all enjoy Old Paths Advocate very much; I read everything in it, and surely do enjoy "From the Fields;" it helps me know what a lot of my brethren are doing that I never would hear of otherwise. On the first Sun. of the month, Bro. Jerry Cansler of Chico, Tex. preaches for us; he has talent for speaking and is a good influence with our young members. Bro. Douglas Woolsey, Ft. Worth, comes every 2nd Sun.; someone from Ft. Worth comes on the 4th Sun., too. Our meeting June 8-15 will be with Bro. Melvin Blalock, Oklahoma City. We welcome visitors anytime.

Jerry L. Cutter, 1417 Rinehart, El Reno, Okla., April 16—The work in the El Reno area continues in a good way. The power of the Word continues to manifest itself through those that are being saved. Our building has been completed; however, it will still be a few weeks before the pews are completed. My schedule for meetings between now and July is as follows: May 23-June 1, Pontiac, Michigan; June 6-15,

Wayne, W. Va.; June 20-29, Twelve Pole, W. Va. We look forward to seeing and visiting with friends and brethren from coast to coast in the next few months. Pray for us and for the success of the work everywhere.

R. B. Roden, 112 Kelly Dr., Moore, Okla., April 18—Our meeting at Stroud, Okla. was well attended. We had better crowds and more interest shown than I ever had in a meeting there. Some drove for a distance to help us. We were thankful to have all the visitors. I preached at Arlington, Tex., April 6 and at Dallas, Tex., April 13. We visited Brother Jimmy Smith's meeting April 5, and heard the young men give talks; also we enjoyed the singing at Dallas, April 6. The talks and the singing were real good. I plan to be in a meeting at Jerusalem, Ark. June 20-29; Broken Bow, Okla., July 6-16. I preach here at Oklahoma City April 20 and Washington, Okla. April 27. Do pray for the work.

Tom Lehmann, 465 Locust, Lebanon, Mo. 65536, April 15—The work here is still on the move. We note some interest being built from our newspaper ads, and have had some enjoyable home studies. Our meeting with Lynwood Smith is April 21-30. We look forward to a good meeting. Recently, we enjoyed having Bro. Rodney Ross and his wife, Linda, visit in our home. We also enjoyed visiting and hearing Bro. Don King preach at Lee's Summit. Don is beginning full-time preaching work, and the brethren should use him! The church has asked me to finish my time here by working with the O'Halloran congregation, near Richland, Mo., This work will end Dec. 1, 1969. Until further notice, all can contact me at the above address. We ask the prayers of all, for we understand that they will "avail much" (Jas. 5:16).

Don Pruitt, 1018 "G" N. W., Ardmore, Okla., April 7—Since last report the work here has gone pretty well. Three young people obeyed the gospel and one woman has come to us from digression. Though we are encouraged by these and still expect others in the near future, I feel the greatest visible results are shown in the members themselves. They have become more involved and enthusiastic about their part in the work of the church. These people are some of the finest. This is the first personal work I have done, and by having this opportunity, I feel they have helped me more than I have helped them. It has given me the opportunity to study more and to work with people both in and out of the church. They have helped me mature a great deal in the work of the Lord, and I thank them for it. My work here ends the first of May and I will be able to travel more. My schedule for June isn't yet filled, but after that I will be in Calif. and Mo. for nine weeks. We need your prayers.

Lonnie Kent York, 1208 A St. SE, Ardmore, Okla., April 19—My work in Temple, Ga. has been concluded, and I can say that it has been a most rewarding work. Alton Bailey was holding a meeting when I left; seven young people had obeyed the gospel. A task for us all to engage in now is to train up our young people in the way they are to go in the Lord, and to try our best to place them in a Christian atmosphere with other Christians. I am beginning my first meeting of the year at Flint, Mich., and look forward to a good meeting. I have preached at LaGrange, Ga.; Harrodsburg, Indiana; West Chester, Ohio. My next meeting will be at Neosho, Mo., June 6-15. If any desire to have a meeting this summer or fall, or next year, please contact me. Pray that I may do the work of the Lord in love and peace, teaching His truths fully. God Bless all his faithful workers.

E. H. Stamper, 765 Grey Rd., Pontiac, Mich., April 10—We are back home after being in Birmingham, Ala. about 3 months. There were 4 confessions of faults and 4 baptisms and the church seems to be built up considerably and everyone is working real hard. The meeting there at Easter was the best; several preaching

brethren attended and wonderful attendance from various congregations. We had nearly 200 for Lord's Day worship. A young man from St. Paul, Minn. and a young preacher and wife from Oneonta, Ala. attended having seen the announcement in OPA. Bro. Lynwood Smith did a real good job—good, hard preaching. He baptized 3 during this meeting bringing to 7 the number baptized from Jan. 19 to April 6. We are selling our home here and plan to return to Birmingham, as it seems we are needed. Pray for us and our work in the Lord.

Jameson Kusamale, Chafikana Vge., N. A. Mkhumba, Mpsa Local Ct., P. O. Palombe, Malawi, April 9—I am very happy to write this day. Mar. 2, I was at Nkhulambe church where 5 were baptized, 2 confessed sins; 97 were present. Mar. 9, I was at Likangaria church where 6 confessed wrongs; 192 present. Mar. 16, I was at Nkhulambe church where there were 300 and 12 confessed sins and 7 were baptized. Bro. David Macy was with me there. Mar. 23, I was at Namasoko church where 179 were present and 5 confessed sin. Mar. 29, we met at Manjolo church to talk about studies for 1969 by Bro. David Macy. Please, brothers and sisters, pray for us here so that we may have the wide knowledge about the Lord Jesus Christ. Kindly do send me some reading such as *Old Paths Advocate* or similar to it.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, April 14—The work in the deep South is still going well. There has been a number baptized and a number renew their faith by making confessions of wrongs. The church here in LaGrange has had about five deaths in the last three or four months. The Christian spirit was surely manifest by members of the church on these sad occasions. We enjoyed so much the annual meeting in Birmingham, Ala. the time we were there. I continued working with the congregation in Greenville, S. C. during the winter months and will do so this year when not in meetings. I preach here in LaGrange on the fourth Sunday each month and several times a month at the mid-week services. April 2, I baptized one here. We began our meetings for the year April 6-13 in Temple, Ga. There were ten baptized and some confessions. This is the church where Bro. Lonnie York has worked for three or four months. The brethren praise him for his work. We will be in Greenville, S. C. April 20 and then to Norman, Okla. April 27-30. From here to Ada, Okla., May 2-11. We thank the brotherhood so much for their encouragement and calls for meetings. Pray for us that our labors be not in vain.

Don L. King, 10791 Lemarie Dr., Sharonville, Ohio, April 15—Since we last reported, we have moved to Sharonville, Ohio to begin our efforts with the faithful of the nearby congregation of West Chester. The brethren here have quite an adequate building, and seem anxious to get at the job of saving souls. We are thankful for the opportunity afforded us here by these good brethren. Our efforts have already been blessed by the restoration of a sister who had been worshipping with a digressive congregation but who became interested after listening to the radio broadcast which had been broadcast regularly each Saturday morning at 10:30 prior to our arrival by Bro. Richard Nichols. We of course are continuing the program and hope to do much good with it. The station is WCNW-AM-FM in Fairfield, 1560 on the dial. We invite all in range of this station to listen. This area seems to be ripe for harvest, brethren! If you have friends or relatives living in the Cincinnati area, please contact me as soon as possible. Note our address. We are looking forward to seeing many of our friends and brethren at the Sulphur, Okla. meeting this year. We look forward, too, as well to our return to the state of Calif. following the Labor Day meeting at Harrodsburg, Ind., for a short time. We certainly ask the prayers of brethren as we labor here. May the truth win over the forces of Satan, is our fervent prayer.

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. 6

EXEGESIS OF I COR. 11:1-7

(From OPA Aug., 1935 — The following is in answer to a question from H. D. to Bro. H. C. Harper. Brother Harper: Will you please go over I Cor. 11:1-7 for us? — H. D. Answer: In verses 1 and 2 the apostle lays down apostolic precept and example as the standard for conduct of Christians, and commends them (the approved ones) for faithfulness thereto. He then enters a reproof of the wayward, and as the basis of this reproof he states the divine arrangement for Christ and man, for man and woman, and for Christ and God. Then in verses 7, 8, 9, 11, and 12 he argues this God-ordained relationship as to man and woman, showing that man is "the head" of woman, somewhat as he does in 1 Tim 2:11, 12, and I Cor. 14:33, 34, and 35. He then states that God has given a token of this God-given relationship to woman in her creation. He says: "Because of this the woman ought to have authority upon her head on account of the angels" (verse 10). That is, the sign or token of authority or power, the thing signified being mentioned instead of the thing that signifies it. And he shows that even the angels are under authority, power, being messengers, servants, ministers; then why should not woman keep her God-given place?

Now, what is this sign or token God-given to woman? In verses 5, 6, 7, and 13, we have *katakalypto*, meaning to cover, to veil. In verse 14 we have *peribolaion* meaning a covering, a veil. And as in teaching, we pass from the known to reach the unknown, or as in argument we pass from ground that is admitted to prove ground that is in dispute, so the apostle seems to start on ground that is admitted, though without divine sanction, namely, that of women wearing a veil, and advances to the God-ordained sign or token in the creation of women, namely, *Koma*, hair. The original is simply hair, not "long hair" as sometimes translated, but simply hair, natural hair, long or short, but uncut. The apostle does not endorse or bind the human notion or arrangement namely, the veil; but he binds the God-ordained notion, the token given in creation, hair, natural, uncut hair. "Covered" (verse 13) consists in having "hair," uncut, natural hair. "Uncovered" is having "hair" cut. (verse 14). "Judge in yourselves—Is it becoming to a woman to pray to God uncovered? or does not even nature itself teach you that if a man have hair, it is a dishonor to him? but if a woman have

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CHRISTIAN FELLOWSHIP (No. 9)

By G. S. H. Wilkins

1. That sin and error and false teaching exist in the church, no one can deny. I am not speaking of the sins of thought, word, and deed that we all commit daily. We all know that we are all guilty of such sins and that we shall continue to commit such sins as long as we live here on this earth. I am speaking rather of the grosser and more public sins that some in the membership of the church commit. There are sins of immorality and sins of teaching false doctrine. We are all aware that these sins also are found in the church. And we know that they should not exist. The question therefore arises, What do the scriptures say should be done about them? How should the guilty sinner be dealt with.

a. More specifically, as far as this lesson is concerned, what should be done about the teacher of error? Should we do anything? If so, what? In answer to this question, many say that we should allow him to go ahead and teach his beliefs and opinions. Especially is this the plea of the ones who teach error. And there are many who, though perhaps not actually holding any of the error, nevertheless give aid and comfort to the false teachers by crying that they ought to be allowed to teach whatever they want to teach. My brethren, to a great extent this is what we have done for years past. And the results have been disastrous. Strife and division have been the inevitable results. We pride ourselves on being loyal to the word, and we boast that we are the only faithful Christians. We are the loyal church. We are the loyal brethren. I submit to you that we ought to haul down our banner and cease our boasting until we can show some real evidence that we are indeed loyal to the truth. Something is drastically and deadly wrong when the majority of those in our membership who are looked upon as teachers of the word have some ridiculous, unscriptural notion to promote. In the name of heaven, brethren, when will we learn that simply because a man desires to teach, he is not thereby qualified to teach? Merely having the desire does not make him sound in the faith. It does not give one whit more knowledge of God's truth. It does not insure his loyalty to the Book. When will we learn that God requires us to demand that those who would be teachers possess the scriptural qualifications of teachers?

b. But when someone teaches false doctrine,

what should be done about it? How should he be dealt with? What does the New Testament say on this subject? This question cannot be answered by an appeal to personal preference and feeling. We boast that we are guided by the scriptures in all things; but in reality we follow them only as long as they agree with our personal preferences. But the word of the Lord is the authority by which we are to be guided in all things. It is the authority by which all religious questions are to be settled. What do the scriptures teach on the subject. This is the one prime, overriding question. And it is the question before us tonight. What do the scriptures teach us to do about the man who teaches false doctrine?

2. In this study we shall concentrate on the question of what to do with the false teacher. In our next lesson we shall consider what to do about other types of sinners. However, we may say here that in general the same procedure is to be followed in regard both to sins of immorality and errors of doctrine. There is a difference, nevertheless, in the way they are to be dealt with, and it is for that reason that we are dealing with the problem of false teachers first.

I. Withdrawing Fellowship

1. If a man persists in teaching error, what should be done about it? At once someone answers, "Withdraw fellowship from him." I submit to you that you cannot withdraw fellowship from anyone. This may be a shocking statement to most of you. We have heard and used that expression all our lives. In fact, it has been bandied about among brethren until it has lost whatever meaning it once had. Time and time again some brother has said to another brother, "I will have to withdraw fellowship from you." But I submit to you that the expression "withdraw fellowship" is not found in the scriptures. Too much of the language of Ashdod has crept into our speech. One of the principles of the Restoration Movement was stated in the words, "Call Bible things by Bible names." A scriptural phraseology is conducive of the dissemination of scriptural ideas. We ought to strive to express ourselves in Bible terms. And the expression "withdraw fellowship" is not a Bible term.

a. Let us remember that Christian fellowship is a spiritual relationship and that it is primarily with the Trinity. If a man is in this relationship with God, nothing you can do can affect it. And if he is in fellowship with God, and you are in fellowship with God, he is in fellowship with you, whether you like it or not. If he is in the light, and you are in the light, you have fellowship one with another. And the only way that you can change that relationship is to get out of the light yourself. You cannot put him out of the light and so out of fellowship.

b. If a man ceases to walk in the light, he breaks his fellowship with God and with all others who are walking in the light. Sin, sin of any kind, separates us from God. "Behold, Jehovah's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear" (Isa. 59:1, 2). When a man commits sin and ceases to walk in the light, he puts an end to his fellowship with God. And he therefore terminates his fellowship with all those who walk in the light and have fellowship with God. Hence, you

cannot withdraw fellowship from him because you have no fellowship with him. His sin has taken care of that; he himself has withdrawn from your fellowship by going off into sin.

2. The scriptural expressions are, "withdraw yourselves," and, "put away the wicked man from among yourselves." The apostle Paul says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us" (2 Thess. 3:6). Again he says, "Put away the wicked man from among yourselves" (1 Cor. 5:13). We must cease to have company with the wicked man; association with him must be terminated, as a public sign that the church does not endorse him in his evil manner of living. When a Christian associates with someone, beyond the demands of his work, it is a public declaration that he knows of nothing in that one's life and character that would constitute a barrier to Christian fellowship. It constitutes an endorsement of that person. Hence, when the church withdraws itself from a brother, it is a public sign that he stands condemned before God and therefore is not worthy of Christian association.

a. Paul declares that we must have no company with the immoral and disobedient. "I wrote unto you in my epistle to have no company with fornicators; not at all meaning the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world" (1 Cor. 5:9, 10). Again he 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). The word translated "have company with" in these passages is *sunanamignumi*, from *sun*, with, *ana*, up, and *mignumi*, to mix, to mingle. Paul thus says, "Don't get mixed up with people like that." "Don't mingle with people who practice these sins." The Holy Spirit means that we must cease to associate with brethren who commit these sins. We must withdraw ourselves from them.

b. Paul explicitly states that we must not even eat with such people. "But as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat" (1 Cor. 5:11). Does this mean eat the Lord's supper, or a common meal? It means both. Paul is here speaking specifically of a common meal, of course. But how much good would be done in the way of discipline if we refrained from one and not the other? The purpose of discipline is to make the sinner realize that the church will not condone nor excuse his manner of living, and thus be made to feel the sting of guilt and be brought to repentance. But if our attitude toward him—and our conduct—either socially or religiously or both, is the same after he sins as it was before, how can he be brought to repentance. Where is the discipline?

(1) But someone says, "Oh, you can't keep him from eating the Lord's supper." Why not? I submit that we not only can but that we should. The church in the early centuries did. The Catholics do today. Why can't we? Simply let the sinner know that in his sinful and unrepentant state he is not welcome at the Lord's table, and that if he comes to the worship serv-

ice, he will not be given an opportunity to partake of the supper.

(2) Most of us seem to have the idea that all that is involved in disciplining a brother is simply refusing to call on him for a leading part in the services of the church. If a brother sins, by teaching error or otherwise, we say to him, if we say anything at all, "We are withdrawing fellowship from you, and so we will not call on you for a leading part." Now, of course we should not use such a brother in a leading part. But I submit to you that any man, whether the sinner or not, who thinks it is more important for him to take a leading part in the services than it is to eat the Lord's supper, has no business taking a leading part anyway. His attitude is fundamentally wrong to begin with. But in effect we say to him, "You can eat the Lord's supper with us, but you can't have a leading part because that is a more important thing. Again I ask, Where is the discipline in such a course? Brethren, we need a lot of teaching along this line.

3. As a matter of fact, the problem would not arise if we followed the scriptural procedure. But this is precisely what we do not do. Our procedure, our custom, aggravates the problem rather than solves it. When a brother sins, we make little or no difference in our treatment of him. We continue to associate with him as though he had done nothing wrong. My brethren, this is wrong. We are commanded to withdraw ourselves from every brother that walketh disorderly. We must have no association with him, either socially or religiously.

II. The Scriptural Course

1. What is the scriptural procedure regarding those who teach error? First of all, they must be identified. So John tells us to try the spirits, because many false prophets are gone out into the world. "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world" (1 John 4:1). In apostolic times, before the New Testament was completely written, certain men in the churches were miraculously endowed by the Holy Spirit with the gift of "discernings of spirits" (1 Cor. 12:10). Now that we have the inspired Book, the spirits are to be tried by it, and not by miraculous power. If a man does not speak according to the Book, he is a false teacher, and therefore is to be identified as such.

a. This is what Paul teaches in Romans. He bids us "mark them" that cause division by their false teaching. "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent" (Rom. 16:17, 18). The word translated "mark" is *skopeo*, and means to look at, behold, watch, contemplate. The idea is to fix our eyes on false teachers so as to identify them and know them. We would say, somewhat slangily, "Keep an eye on them." The same thought is presented by the apostle in regard to any disobedient man. "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"

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NEWSLETTER FROM SCOTLAND

By James Grant

On Sat., Dec. 7, about 80 brethren met to discuss "Evangelism." It was ably introduced by Brethren Ian Davidson, Motherwell and Edward Jess, Tranent, with Bro. John Colgan, Tranent as chairman. For an hour after these brethren had opened the subject, the meeting was left open for discussion and there is no doubt that much was learned and it is hoped more will be achieved in the future.

It is with deep sense of loss that we record the passing of Bro. William Hunter from the church at Motherwell. This earnest and well-loved brother will certainly be missed. He was laid to rest on Dec. 6 with Bro. David Dougall officiating both at the home and the graveside. "Blessed are the dead that die in the Lord."

The churches held their meeting at New Years in the meeting place of the church at Slamanan. About 180 brethren and friends were present to enjoy a rich and profitable time of fellowship. The speakers were Brethren A. Marsden and C. Limb, both from England. Bro. Limb used as his text Matt. 5:42-43 and gave a discourse on "Going the Second Mile," while Bro. Marsden spoke on "Christianity—A Display of Being Filled with the Holy Spirit." Truly all present left feeling that it had indeed been good for them to have been there.

The church at Motherwell held their annual meeting Sat., Jan. 25 and had as their speakers, Brethren William Black, Dalmellington and Paul Jones, evangelist. The former spoke on "The Loveliness of Christ" and the latter on "What Kind of Fool are You?"

With joy we record the baptism at Tranent of Mrs. Jean Forrest. She made her decision during a Jan. meeting with Bro. David Dougall.

The church at Slamanan met Sat., Feb. 22 and had as speakers Brethren Hugh Davidson, Motherwell and Edward Jess, Tranent. Bro. Davidson spoke on the words of Peter at 1 Peter 2:9, "Ye Are a Royal Priesthood" while Bro. Jess gave an able discourse on Heb. 10:32.

The church at Wallacestone were delighted to have the Roy Lee Criswell family of the United States visit over the week end of March 9-12. It was good to hear at first hand how the work in Malawi was progressing and to see from the film slides shown by Bro. Criswell on two of the nights he was with us many of the brethren who were but names to most. Bro. Roy also served the church at both meetings on the Lord's Day, the 11th, and we sincerely thank him for his messages.

On Mar. 15, the church at Blackridge held its annual meeting when well over 100 brethren and friends met. They were spoken to by Bro. L. Purcell, Motherwell, who drew the distinction between "God's Judgment and Man's Judgment." Bro. G. Fox, Wallacestone, exhorted them further on the subject of "Peace."

On 22nd Mar., the churches in the Slamanan District held their meeting when the subject was that of "War, and Should the Christian Participate." Led by Bro. L. Purcell, Motherwell and Bro. W. Allan, Newtongrange, the meeting discussed at length the many implications and overwhelmingly felt that Christians could not take any part in such carnal combat.

The church at Tranent held a meeting on Mar. 29.

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THIS AND THAT

"Christian Fellowship" — In this issue you will find the 9th and the last installment of this series. We believe this is the best on this much needed subject we have read. As one reader put it, "I had no idea there was so much to 'fellowship'." As another reader put it about the writer, the late Bro. G. S. H. Wilkins, "What a shame we had to give this man up to death; he was wonderful." Please, dear reader, pay closest attention to this installment, and then it would be worthwhile to go back and read them all from the first to the last, and with them in one hand and the Bible in the other, compare, study, meditate, pray and profit more from this man, tho "being dead, yet speaketh." I do not know that I would agree with our brother in every minute detail, but this may be due to my ignorance and his erudition in the matter. His Biblical and scholarly approach in his writing and preaching are commendable. I consider it a distinct privilege, through the courtesy of his good wife, to have been able to present this series to readers of *Old Paths Advocate*. It is my prayer that with the Bible as our standard of comparison and our ultimate recourse on this subject, we may become more learned and informed on this most vital, yet most neglected and misunderstood subject.

"The Covering" — May I add Amen and Amen! to Brother H. C. Harper's and Bro. Homer L. King's observations on this matter in the front-page article of this number. Just lately the Pope of Rome has authorized Catholic women to enter their assemblies without an artificial covering. Sad to me that a front-page article in a late edition of "The Los Angeles Times" dealing with this matter says this practice of women having an artificial covering dates back to the apostle Paul, and quotes a part of 1 Cor. 11. No indeed!! The part quoted could be most certainly misleading to the unwary. Not quoted was Paul's statement, "Her hair was given to her instead of a covering." It would do well for us to remember that the only time in the original an artificial covering is named in 1 Cor. 11 is

when Paul said her hair was given to her instead of one. Please peruse, ponder, and profit from the words of Brethren Harper and King. This is a much more serious matter than some seem to believe and practice.

Another Romish Rumbling — Lately a rumbling out of Rome rocked relics and their worship in the Roman church. Two of note have now been counted as less than "saints" — they are St. Christopher, the patron saint of travelers, supposed; and of all things, St. Nicholas, the revered and loved St. Nick or Santa Claus. All of this it seems is an effort of the Romish church to get as close to the denominations as possible. So, the Great Harlot and her daughters flock closer and closer as time marches on and its end draws nearer and nearer.

To our contributors — Would you please get articles, field reports, etc. to us as soon after the 15th of the month as possible. We are back on schedule and intend to stay there. We try to use as much as possible of the material sent to us. Please do not become discouraged if we are not able to use yours immediately. We do appreciate all you do for this effort, and we desire and need your good-will, understanding and prayers, please. It is meeting time thereabouts, and we would plead with evangelists as they go from place to place to please mention *Old Paths Advocate*. We need the subscriptions, and we believe brethren and others need the paper. Your help is certainly appreciated.

—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:**

John B. Snow—9; Mattie Lloyd—7; Clovis Cook—6; Ellean Mynes—6; Lloyd Anderson—4; Lowell G. Hill—4; F. B. Lance—3; Foy Willis—3; Clara Bryant—3; Lloyd Lankford—3; Gillis Prince—3; Maxie R. Crouch—3; Glenn Lewis—3; Elmer Pierce—2; Stanley Burd—2; Joe Crowder—2; Nolen Young—2; Price Rogers—2; J. E. Morel—2; Leon G. Parker—2; Lloyd Kornegay—2; John Rogers—1; Barney Owens—1; Marion Thomas—1; E. B. Owens—1; G. O. Schultz—1; Jerrel Caffey—1; P. R. Roe—1; L. H. Meridith—1; Thelma Haygood—1; L. E. Fussell—1; Verle E. Seeley—1; Ed Menasco—1; Wayne Towe—1; Barney Owens—1; Jack Cutter—1; Clint Webb—1; Beverly Norris—1; A. R. Osteen—1; Baker Harris—1; Nina Newman—1 Stella Barnes—1; Don King—1; Dean Hopkins—1; Russell Harris—1; Ray Asplin—1; Roy Thompson—1; Leslie Turney—1; Mrs. Melvin Steyers—1; Otha Thompson—1; Fred Lay—1; Pansy Keele—1; S.L. Owen—1; Mrs. J. S. Kiser—1; Fred A. Renier—1. Total—107

COMMENDATION

To The Church:

We, the members of the Lodi, Calif. Church of Christ, want to recommend to you our brother and evangelist, Don King. Many of us have known Don since he was a small boy, and have witnessed his

MILLER REPRINTS

Brother E. H. Miller announces the proposed fourth printing of his booklet "Proof Cups and Classes Are Not Scriptural" in a few months if he can get enough calls to make it worthwhile. He states that many have been converted from digression by reading the first three printings each being enlarged; the fourth one will still be larger. He says he is also thinking of reprinting the booklet, "Honest Confessions from Sunday School and Cups Brethren—Admitting They Have No Bible for Their Practice." It is the material that was published in *Old Paths Advocate*, our Mar. and April numbers, under "Church of Christ News." Readers may wish to let Brother Miller know your desires at his address, Box 538, LaGrange, Ga. 30240.

THANKS AGAIN

Since our last report we would like to acknowledge the donation of \$25.00 dollars each month from Corcoran, Calif. We would also like to announce our meeting here in Visalia with Bro. Jerry Cutter August 25-31. Bro. Paul Nichols will hold our New Years meeting Dec. 26-Jan. 4. Any one coming this way please worship with us. The Church is located at 400 North Church, Visalia, Calif. Please pray for us.

MEETING, SULPHUR, OKLA.

This annual meeting will be June 27-July 4th. We look forward to large crowds and a wonderful meeting. We are anxious to visit with and worship with our brethren from various parts of the brotherhood. We feel sure that our spirits will be uplifted in this endeavor for good. The church at Sulphur, Okla. has chosen the undersigned brethren to conduct this meeting.—Orville Lee Smith; Richard Nichols.

A WORTHY APPEAL

A family meeting with us at Cedar Creek, Jerusalem, Ark. has been severely tried of late. They are Ray and Iva Lee Campbell. Due to a tragic car accident, Sister Campbell is in the hospital in a coma; to date insurance of \$10,000 is exhausted and this amount is now doubled. Brethren and churches, please take note of this tragic condition and please respond to the distress of these needy and worthy ones. Please send any help you can to Ray Campbell, at Rt. 3, Box 190, Atkins, Ark. Help will be acknowledged.—George Freeman

NEWS FROM MALAWI

By David Macy

The work is still progressing rapidly and we give God all the glory. The work here is much too heavy for one evangelist; we hope that Brother James Grant from Scotland, will be allowed entry to the country in July. I believe Brother Grant will be a good working companion and a great help in the work.

I finished writing the correspondence course for this year last week; we are now typing and mimeographing. The course covers all the phases of the church from its origin to what men do to become members. We hope it will benefit both members and non-members. Our weekly studies begin May 5 and we have 23 of them scheduled. One will be held near Monkey Bay,

growing up in the Gospel. We have the greatest of love and respect for Brother Don and his family. Don has been an asset to the Church here and we are sure he will be to the Church at large.

Don is presently working in Ohio, and is devoting full time to preaching the Gospel. We know Don has spent long hours in preparation for the work of the Lord, and we recommend him to all who need a good Gospel preacher. We have agreed to give Don our moral support and prayers. We have also offered any financial help he may need, God being our helper, that the Gospel be not hindered. If you need Don in the Lord's work, we recommend that you contact him for he is willing to spend and be spent for the Lord.

We also want to commend Sister Pat, his wife, as a Christian companion whom you will learn to love and appreciate having in your home and congregation.

Yours in Christ, s/Euel Green, Thomas Owen, Fred Gamble, Selby Owen, Tom Greenwood, Bob Orear, Baker Harris, Robert E. Lee, Charlie Green, Gary Byars, James Greenwood, Floyd Staniford, Robert Boone, Verl Lee, Gary Watkins, Alvie Green, Johnny Tucker.

CHURCH DIRECTORY

The following changes need to be made in the Church Directory: The Church meeting in CHICKASHA, OKLAHOMA has moved to the building behind the Texaco Station at the corner of **Minnesota Street & Highway 81**. All the other information is the same.

The congregation that has been meeting at 19 Jamison Street, **GREENVILLE, S. C.** now is known as the **BEREA CHURCH OF CHRIST, On Whitehorse Road—Highway 250 North at Berea Lane**. The time of the services and the names and addresses of the leaders are the same as in the Directory.

The **FARMINGTON, MICHIGAN** congregation has moved to **DETROIT, MICHIGAN at 15035 Schaefer**, the time of the services, and the names, addresses and telephone numbers are the same as those listed at **FARMINGTON**.

There are many new congregations, and old congregations moving, please let me know about your whereabouts.

The supply of Church Directories is almost exhausted. This may be the last time I will run the notice. They are \$1.00 each or 10 for \$9.75. No other Directories will be available before mid-1970. Send all orders and correspondence to Ray Asplin, 2440 SW 54, Oklahoma City, Oklahoma 73119.

TRACT AVAILABLE

We wish to advise our readers of a tract, very neatly and attractively done that is now available to congregations through Bro. Miles King, 1533 Camden Way, Norman, Okla. Its use is mainly intended for welcoming the newcomer, the visitor at the Lord's house, or to those who need to know more about the church, the simplicity and Biblical form of its worship. Each part of the service is briefly explained, in simple scriptural terms; that we are Christians only is kindly stressed; the simple plan of salvation is simply, completely and kindly stated. Every congregation needs a supply of this tract. Why not order of Brother Miles King. The price: 12 for \$1; 100 for \$6; 500 for \$25; 1,000 for \$45. The address is above.—Don McCord.

a town on the shores of Lake Malawi in the central region. We hope to plant a new church in this area and several residents have already indicated their desire to obey the gospel.

We hope to begin our meeting house soon. The plans have been drawn and submitted to the town planning office for approval. The building will be of modern design, attractive, but very modest, as we endeavored to cut costs as much as possible. I would like to encourage any congregation contacted about helping on the building to give liberally as your gift will aid in the saving of many souls in this country.

The rainy season is just about over here and we will have about 7 months of dry weather. The weather is excellent as we only have about 2 months of cool weather and it never gets real cold.

I want to thank all the brethren again who are supporting me in this work and who are praying for our welfare and the success of our labors. "How shall they preach except they be sent"? The senders are just as necessary as the preachers and their reward will be great.—Box 573, Malawi.

A NOBLE LITTLE C-O!

By Jimmie C. Smith

Or should we title our subject; "A noble little Christian?" As Bro. C. A. Smith puts it, "Mark the contrast between the best carnal warrior you can picture; his thirst for blood, in all his brutality, as he heartlessly in cold blood, murders women and little children in his game-of-war, without even a pang of conscience. Then picture an ideal Christian in his humble state, loving when hated, turning the other cheek, feeding the hungry enemy or giving him a cup of water for his parched throat, as he holds up the banners of Christ in his Spiritual Kingdom."

Now, you have a pretty good example of what the church should expect of the C-O, and what his obligations are to his Maker. If there are any members of the Lord's body in the spotlight of the cameras and human attention, ridicule, and persecution, surely it is the C-O. No one else has the opportunity of restoring the image of the Church like he. He may well be the 'leader of tomorrow' but he makes up the 'church of today.' He is truly a "Living Epistle."

The question was raised, "What is the Church's obligation to the C-O?" If there is anyone who needs the encouragement from brothers and sisters it is he (each by the other's faith). He is confronted then with the cold (believe me it is cold), cold world more than he will ever be in his entire earth life; he who is yet tender with youth, and whose eyes are innocent and pure, who has never been rejected or mocked by anyone, while under the protective roof of his Father's house, when he must stand and work with men who utterly despise him; when he must give them a reason every day of his opposition to war; men who will not even speak, except to curse him (this is no myth). But the sweet part is that this lasts only for a season, and then they love him as their own sons, and may even attend church with him.

But it is in those perilous times that he must have the association with brethren; brethren who can share the grief of his burden with him and so fulfill the law

of Christ, when it seems this whole great country is against him. But when all the smoke is gone, it seems he comes forth "purer than Gold"—precious Sons of Zion whose convictions of their duty and obligations to their God were far superior to other obligations. Yes, He has a conscience; he has convictions. He has been true to the 'common faith' which was delivered him. He has held the banners of the "Prince of Peace" high above a world torn with chaos, turmoil and strife.

What does the Church owe him? Gratitude for the battle he is fighting; we are his cheering section for he must win that battle if Zion is to stand. We are indeed proud of the precious sons of Zion. We are behind them.

What does he owe the Church? Everything. Not locally only, but collectively. Christ loved the Church enough to die for it; he loved Christ enough to live for Him. The church taught him about Christ. What is his obligation? To be the "Noblest little C-O of all." He makes up the church you know; (1 Cor. 12:27)—"Now ye are the body of Christ and members in particular." He teaches more sermons against carnal warfare than all the preachers put together. His banner is "The Prince of Peace," and someday he'll receive his medal for bravery, a crown of gold with his robes of righteousness.—707 S. Gail, Monahans, Tex.

LIFE IN A MALAWI VILLAGE

By Roy Lee Criswell

Those of us from America find the life of our brethren and sisters in Malawi quite different and we might say quite strange compared to our customs and ways of life here. Of course, they would say the same about our ways and customs.

Malawi, as well as all Africa, is made up of many villages. These villages cover an area of different sizes, but usually a village is approximately 5 to 10 square miles in size. Within this village the people live and farm their gardens. Most of the villages here in the Southern Region are heavily populated, but this is not true of all of Africa.

Over each village there is a Chief or a village headman. It is the duty of this man to look after and supply the greater needs of his people, as well as to maintain law and order. This man inherits his position, or is appointed to it from the former chief who was a close relative of his mother. Possibly his mother is a sister or a daughter of the former chief. The chief is always appointed through the blood line of the mother, and not through the blood line of the father.

Within each village there are many small sun-dried mud brick homes, thatched with straw. These homes are the dwelling places of the Malawi people. These homes vary in size according to the prosperity and the size of the needs of the family. Generally the home has from two to four rooms. These homes are neatly built during the dry season by the owner and his neighbors. Usually when building a house, the builder will find an ant hill where the soil has been masticated or chewed by the white ant. This ant is much like our termites in the States. This soil holds together quite well when bricks are formed from it. After the mud has been processed by mixing water with it and thoroughly pressed by the bare feet of the men, the mud is placed into a form for making bricks. The mud is

then pressed on the ground where it is left to dry in the hot sun. Once the bricks are dry the house is built. If a house is well constructed, it may stand from three to ten years. Of course it is necessary every year or two to put new grass on the roof to keep it from leaking.

In building the houses, the white termite or ant is the common enemy to every one. This little insect not only builds his home in the ground, but he also enters into the mud walls of the African homes. He eats his way through to the top, destroying every piece of wood or timber that has been used for windows, doors, and bracing in the roof. The income of the village people will not permit them to use any type of insecticide to destroy these insects.

Beside the houses that they live in, those who are more able to afford it have built a small kitchen where the women care for the cooking and preparing the meals. In these small rooms they keep the daily supply of flour and water, as well as the relish that they cook each day. We must remember that their way of keeping house and preparing the meals is far more primitive than we realize. This water had to be carried a long distance from a stream or well that was most likely unhealthy and unsanitary. The flour that will be used required much work and time to prepare as it was pounded in a woden mortar by a long pole type pestle. Her cooking is done in small clay pots that have been hand-made here in the village, and it is done over a small open fire close to the ground. This has been her custom for cooking for many years and no doubt will not change for a number of years yet to come.

The major daily diet of the people is "Insima." This is made from the corn that has been pounded into flour. This is made by mixing the flour into hot boiling water until a thick heavy paste is made. This paste is dipped into plates or bowls and eaten with the cooked blooms or leaves of the pumpkin. Also it is eaten with cooked dried beans, as well as other vegetables from their garden.

The gardens of each family is usually no larger than to provide the needs of each family. Their system for obtaining land is much like the "feudal system" of the 1400's. The chief of the village gives to each head of family the space where the garden is to be planted. The garden is cultivated, planted, and harvested entirely by hand. The kind of crops will depend on the area as well as the type of soil. But generally they raise corn, beans, peas as well as other vegetables. Many are beginning to raise cash crops such as tobacco and cotton as this is their only source of income.

The greater part of the work is done by the women. The women are responsible for carrying all of the water and fire wood, as well as carrying the produce from the field. This is done by balancing the buckets and baskets upon her head loaded with whatever she desires to carry. She carries these things with the greatest of ease and grace, leaving her hands free to greet her neighbor as she walks the well-beaten path between the gardens or to care for the small child she usually has tied securely to her back.

"Don't think your Bible is 'dry' inside, because it is dusty outside."

OUR DEPARTED

McCracken—Sister Frankie Ann McCracken was born in Alabama on November 18, 1880. She departed this life on March 21, 1969. In 1900 she was married to Ples Anson McCracken who preceded her in death. He was one of the old time Gospel preachers. Sister McCracken was the mother of 13 children; 7 of whom survive. These include two daughters; sisters Minnie Tipton and Ruth Peck and 5 sons; Lloyd, Anson, Leon, Jewel and Clyde. Also 36 grand children and 64 great grand-children, a host of other relatives and friends. Sister McCracken obeyed the gospel at 19 years of age. She lived a life of dedicated service to God and stated several times before her death that she was anxious to go and be with the Lord. She was a member of the 64th St. congregation in Sacramento, Calif., and will be missed by them and the many others who knew her. Memorial services were conducted March 24th in the Mount Vernon Church of the Valley. Interment was in Mount Vernon Memorial Park. Bro. Ed Powell conducted the service. The writer assisted in the Chapel service. Bro. Luther Boek assisted in the graveside service.—Orvel Johnson

Murphy — Sister Mary J. Murphy was born June 24, 1897, at Liberty, Kentucky. She departed this life May 9, 1969 in Christ Hospital, Cincinnati, Ohio. She was a fine Christian woman and will be sorely missed by all in this locality. The funeral was conducted in Liberty, Kentucky, her old home and was attended by a host of friends, relatives, and brothers and sisters in Christ. Interment was in the Murphy Cemetery, Liberty, Kentucky. To the family goes our heartfelt sympathies and prayers. The congregation at West Chester, Ohio will feel her absence greatly. She is survived by her husband, Mr. William Murphy and ten living children. Two children preceded her in death. Brother Gillis Prince, E. H. Miller and the writer were honored to officiate.—Don L. King

McCain — Bro. George (Pat) McCain was born in 1890 in the state of Texas, and departed this life in a rest home in Orange, Calif. Much of his life was spent in California where he had been a member of the church for many years, having met in Monrovia, Redding, Cottonwood and Chico. He is survived by brothers in Texas who were not able to attend the funeral service. Bro. Luther Boek, a long time friend, spoke words in respect to this brother, and words of warning to those present at the service conducted at the meeting house in Covina, Calif. Bro. John Sharp led an appropriate prayer. Beautiful singing was by members of the church some of whom had known Bro. McCain many years. Interment was in Oakdale cemetery, Glendora, Calif. —Don McCord

IN MEMORY OF CARLENE NICHOLS

The passing of Carlene Nichols is one of the enigmas we mortals do not understand. We are not sure why she was taken during the tender years of her five children, or from the companionship of her husband. But the will of the Lord is not always for us to know, and certainly it is not for us to question.

In memory of Carlene, we who saw her remains laid to rest on the balmy Saturday past, by no means paid our last respects to her. The niche she hewed in the hearts of those of us who knew her is too lasting

to say we paid our last respects. Her good disposition, her meek and quiet spirit, her devotion to her husband and children, her valiant fight for life over the past three years, and her constant love for the church cannot be forgotten. However, they should be emulated. So it gives us pleasure to be able to laud her good name, a legacy far greater than great fame or fortune.

Carlene had a mild and pleasant disposition, which is of great price in the sight of God. She understood perfectly the marriage vows, and kept them faithfully, through sickness and health, through poverty and wealth, forsaking all others as long as she lived. She was a devoted mother and instilled lasting ideals in her children that will serve as bright beacons through their lives. Her children rise up and call her blessed. She was a devoted church member and attended when it seemed she was physically unable, setting an example for the many who find frivolous and flimsy excuses not to attend.

So again, we are so thankful she had a good name we could laud. Carlene left a sin-cursed world for a better place. She also left a pain-wracked body for a far more blissful place, and as encouragement, we do not believe she left lonesome, unhappy or alone. When the loving hands of her husband, the tender hands of her children, and the caring hands of her doctors had done all humanly possible, others stepped in. She then was placed in the gentle care of angels (Luke 16:22) and escorted peacefully to Abraham's bosom there to await her final reward.—Jerry L. Cutter

Carlene Nichols was born Sept. 30, 1934 in San Angelo, Texas and departed this life in Norman, Okla. hospital, May 9, 1969 after a long illness. The Nichols lived in Moore, Okla. for about two years. She is survived by her husband, Bro. Nelson Nichols and five children, Carl, Ed, Bradford, Barton and Mabelle all at home, and her mother Sis. Margie Broseh of Big Spring, Texas; one brother, Van Bednar, and one sister, Lavelle Oxley, of Vancourt, Texas, with a host of other relatives and friends. There was singing by members of the church in that area to match the beautiful flowers that expressed the love and sympathy of those who cared. Carlene obeyed the gospel while in her teens and later married the man who assisted her in this obedience. She traveled with her husband who was an evangelist from coast to coast denying herself many luxuries and comforts of life that they might work with small congregations who were not able to support them sufficiently. Carlene held the highest respect and love of all who knew her. Her life served as an influence to her friends, a comfort to her husband and a jewel to her children. Though sad as funeral services always are, it was easy for Bro. Jerry Cutter and me to find words to say about her. It is our prayer that God will fill her absence with His divine presence and love.

—Alton B. Bailey

(Editor's note — It is with regret that we must again chronicle the death of one so needed and dear to many. To Nelson and the children I once again tender my sympathy. It has been my good pleasure to associate with Carlene's family and forebears in the work of the church; sweet memories they are . . . her father, the late Bro. Ed Bednar, Eola, Tex.; paternal grandfather, the late Bro. John Bednar, who was as happy as any man I ever knew that he found the church during his

lifetime; maternal grandfather, the late C. L. Williams, one of the humblest men I ever knew. She leaves, too, her grandmother, Eva Williams, to whom she always seemed so close. To Sister Williams and her family; to Margie Broseh and Jess; to Van and Lavelle, we tender our love and sympathy, too. May just knowing that others care help in some way.—Don McCord

CARD OF THANKS

We hereby express our sincerest thanks to all who in any way were so kind during the long and tragic illness and untimely death of our loved one, Carlene Bednar Nichols. Every word spoken, act done, prayer that was prayed, for all we are more grateful than we can say.—Margie Broseh, Jess Broseh, Van Bednar, and LaVelle Oxley.

BONDS OF MATRIMONY

Mead-Johnson—Bro. Jerry William Mead and Sister Shirley Mildred Johnson were united in the bonds of matrimony on Saturday morning May 3, 1969 at the Orangevale, Calif. Church of Christ. Jerry is the son of Bro. and Sister Junice Mead. He has been a member of God's family for several years. Shirley obeyed the gospel recently and was baptized into Christ by Bro. Bennie Cryer. Singing was provided by members of the church. We pray that God will richly bless this fine young couple as they venture on the journey of life. The writer officiated and stressed the need of their keeping God in their lives for true and lasting happiness.—Orvel Johnson

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.

—Daniel E. Miller, Box 121, Windsor, Calif.

—Gordon Wells, Box 58, Phoneton, Ohio

—William E. Myers, 366 Locust St., Jersey Shore, Pa.

CHRISTIAN FELLOWSHIP (No. 9) —

(Continued from page three)

(2 Thess. 3:14). Here a different word is used, rendered "note," yet one meaning substantially the same thing. The word is semeioo, and in the Middle Voice, as used here, means to note, to mark, to identify, for one's own benefit. Thus, Paul means, "For your own good, as well as for his, note that man, and have no company with him."

b. When a doctrinal issue comes before the church or the brotherhood, every gospel preacher and teacher should be called upon to declare himself and take a stand regarding that issue. Those who are sound in the faith will not object to being asked to state their position; and if any one does object, it is pretty good evidence of his unsoundness. My brethren, the church must be protected against false teachers. Our Lord said, "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves" (Matt. 7:15). He also said, "Take heed what ye hear" (Mark 4:24). No man or congregation is under any obligation to listen to a false teacher teaching false doctrine. Rather, they are obligated to refuse to hear him.

2. This is the whole point of the command to mark the teachers of error. Why identify and mark them? So that you can avoid them. Note what Paul says, "Mark them . . . and turn away from them" (Rom. 16:17). Not merely turn away from their teaching, but definitely, decisively, deliberately, turn away from them because of their false teaching. Have nothing to do with them. The King James Version's "avoid them" expresses the sense exactly. The present-day liberalistic, unionistic advice is, "Fraternize with them, fellowship them." But this is not what the Holy Spirit says. Consider again the language of the inspired apostle concerning the disobedient man: "Note that man, that ye have no company with him" (2 Thess. 3:14). Don't get mixed up with him. Don't get involved with him.

a. The reason why we should turn away from such false teachers is twofold. First, for the protection of the church. Paul declares, "For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent" (Rom. 16:18). They do not serve the Lord with that whole-hearted, unquestioning obedience that he requires, though they may do some things that he commands. In reality they serve their own baser natures, here called their "belly." Some have thought that this means that they teach error because they desire to live in luxury and ease. This may be true in some cases, but not in all. Many false teachers have

suffered great hardship and even death in order to teach their error. The real danger of which Paul warns is not that such men may get rich teaching error, but that they beguile and lead away those who are untaught and unprepared to reject the error. It is for the protection of the church that they are to be avoided. They seek to draw away disciples after them, and to create a faction in the church. And this must be prevented. Such men must be stopped cold.

b. In the second place, the ultimate end of all disciplinary action is that the disobedient sinner may be caused to be ashamed of his conduct and so be brought to repentance. "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). To this end the next verse says, "And yet count him not as an enemy, but admonish him as a brother." Admonish him as you would admonish any brother in good standing in the church. But other than this, all social and religious intercourse with him must cease, to the end that he may realize his guilt before God and be led to repent. But how much shame is he likely to feel if no difference is made in the way he is treated? If he continues to receive the same treatment after he ceases to walk in the light that he received before, will he not rather be confirmed and established in his evil course? Too often our attitudes toward sinning brethren is dictated by personal feelings rather than by considerations of what God's word teaches. Consequently, church discipline is made a travesty and its scriptural aim is defeated.

NEWSLETTER FROM SCOTLAND —

(Continued from page three)

About 180 brethren and friends met in the church hall which had never before held more than 120, but feelings of physical discomfort were forgotten when for the next four hours we were treated to a rich spiritual feast of prayer, praise and inspired messages. The two speakers were well known and well loved English brethren, Jack Parker and Leonard Morgan. The former used as his text 2 Chron. 25:1-11 and gave a magnificent exhortation on the verse, "The Lord is able to give much more than this." Bro. Morgan spoke on Matt. 9:18 and gave a mighty gospel message on the words of Christ, "Bring Him unto Me."

We are delighted to report an addition to the church at Haddington; on April 15, a young man in his early twenties was immersed into Christ in the meeting place of the church at Tranent. We give God our thanks for this manifestation of the power of the Gospel.

The brethren in the United Kingdom send you their greetings.

(Note: This very interesting "Newsletter" comes to us by way of Bro. James Orten, Oklahoma City. May both Brother Grant and Brother Orten be assured of our thanks for this; may they both feel free to send others for publication. Our readers generally may not know that Bro. James Grant has been asked and has accepted the call to work in Malawi along with Bro. David Macy, the brother that many in the United States are now supporting. James and June Orten leave for Scotland on May 30th; may their journey in Britain be blessed of the Lord. They need and deserve our prayers.—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 — Tommy Shaw, 1134 Laredo, St. Louis, Mo. 63138.

The Sunny South Quartet — Charles Goodion, 1305 Lyric, Ft. Worth, Tex. — Don McCord

NUGGETS OF GOLD

An honest man alters his ideas to fit the truth, a prejudiced man alters the truth to fit his ideas.

We usually admire the other fellow more after we have tried to do his job.

A Christian must get on his knees before he can get on his feet.

We wonder if electronic computers will ever get smart enough to deny that man created them.

Seeing ourselves as others see us wouldn't do much good. We wouldn't believe it anyway.

"Instead of being interested in 'Who's Who' a lot of us had better find out what's what."

"How much better this world would be if we would let opportunity do all the knocking."

Jumping to conclusions is not half as good exercise as digging for facts.

Nothing impairs the average person's appetite for work like a taste of something for nothing.

EXEGESIS OF I COR. 11:1-7 —

(Continued from page one)

long hair it is a glory to her, for the hair is given to her instead of a veil" (verses 13 and 14).

If a man have "hair," uncut, natural hair, it is a disgrace to him; but if a woman have "hair," uncut, natural hair, it is glory to her, for her hair is given from God to her for, rather, instead of, a veil. Here, the apostle clearly binds on a woman the God-given sign or token of her place in relation to man, given to her by creation. And the apostle argues that if a woman be not "covered" (does not keep her natural hair—hair uncut), let her be also shorn (have it clipped close to the head) or shaven (have it shaved off). But since it is a shame (as they conceded) for a woman to be shorn or shaven, let her then be covered (keep her natural hair—hair uncut), verses 5, 6.

As to the human arrangement, the veil, that is set up by human authority, the apostle says, "We have no such custom, neither the churches of God." Man's devices cannot be substituted for God's ordained arrangements in anything. And the woman who cuts her hair is under the condemnation of God, having violated God's ordained arrangement, as the apostle shows. She is as one who has her hair clipped close to the head (shorn), or has had her hair shaved off ("shaven") from the head, as the apostle shows. By creation, her hair is given to her instead of a veil. If a man gives his servant a hoe for (instead of) a rake, the hoe is used by the master's authority, and the servant has no rake by his master's will. Her hair, natural hair, hair uncut, is her token, sign, given to woman by the Creator to show her relation to man. It is glory to her, and she shows disrespect and rebellion to God and man by having it cut. It is given to her instead of a veil. And to talk of hat, bonnet, veil or what not, but "hair," natural hair, being here enforced is nonsense.

—H. C. Harper

Comment — These words were written by our beloved Bro. Harper almost 35 years ago. I believe it to be the truth then, and I still believe it. Let me quote from the following translations regarding the matter, in 1 Cor. 11:15. "Whereas for a woman to have long hair, is a glory to her, for her hair was given her instead of a veil."—John Wesley's New Testament. "And a woman, if she have long hair, a glory it is to her, because the hair instead of a covering hath been given to her."—Young's Literal Translation. "Does not nature itself teach you that long hair is disgraceful for a man, but glorious for a woman? For the hair is granted her for a covering."—Berkeley Version of the New Testament. "Does not nature herself teach us that while, for a man, to wear his hair long is degrading to him, a woman's long hair is her pride? Her hair has been given her to serve as a covering."—The 20th Century New Testament. "But if a woman should wear long Hair, it is a Glory to her; Because her Hair has been given to her instead of a Veil."—Wilson's Emphatic Diaglott.—Homer L. King

A man should take a tip from nature. His ears aren't made to shut; his mouth is.

The wages of sin have never been reduced.



E. H. Stamper, 2368 Darnel Dr., Walled Lake, Mich., April 14—There is a new congregation meeting at 126 W. Walled Lake Dr.; there are 24 members not counting the children. We plan to continue this work.

Ed Menasco, Ada, Okla., May 13—Bro. Alton Bailey just closed our meeting; no visible results, but he taught good lessons; this was his first time here. Bro. Joe Hisle has worked with the congregation all winter, but is now away in meetings. He is as good a young preacher as I have heard; he certainly developed fast. No congregation would go wrong in calling him. Here is our sub.

Samson Ghiballo, Murukuny V. H., Mposa Ct., Post Polombe, Malawi, April 27—I am glad to write you in Christ. Greetings to your family with brethren and sister in our Jesus Christ; we ask you brethren to write us. We in Malawi are still preaching the gospel of God. Here is my report for 1969: Jan. 12, I was at Suluwati church with 4 baptized; Feb. 2, I went to Magulula church with 9 baptized; Feb. 9, I was at Nachamba with 4 baptized; Mar. 2, I was again at Magulula with 3 baptized; April 6, I was at Nwimbi with 12 baptized; April 13, I was at Mwimbi with 23 baptized; April 20, I was at Mchemba church with 14 baptized.

Jim A. Canfield, Rt. 1, Box 87-A, Marion, La., May 15—I enjoyed being with the church at Detroit, Mich., April 15-24, and being in the homes of my loved ones in the flesh. Besides preaching at the church, I preached in the Harry Motley home; they all treated me so nice. This will be long remembered. Lord willing, I plan to go to Houston, Tex. in June; we have some members of the Lord's church worshipping in digression; some are not. Lord bless the faithful.

Tom E. Smith, 302 Phillips, Healdton, Okla., May 6—The fourth Sun. singing was held here in April. Bro. Johnny Elmore and family were with us and Bro. Johnny preached Sat. night and both services Lord's Day. We all enjoyed this as Christians ought; to God be all the praise. We were at Graham, Okla. last Lord's Day for both services and went to Duncan to see our second great grand daughter, born to Mark and Melva Teel, May 3.

Lester Dugan, Rt. 3, Box 405, Bakersfield, Calif., May 8—Bro. Richard Nichols did some fine preaching in our meeting, April 11-20. It was well attended; we appreciated brethren from congregations in the area, also Modesto, Covina and possibly other places. One was restored and another came confessing error in worshipping in digression. Bro. Nichols is to be com-

mended for his sincerity in the gospel. We enjoyed having him and his good wife, Joy, with us and look forward to their return, Lord willing. May the work of the Lord always move forward. Remember us at Planz Rd. in your prayers.

Jimmie C. Smith, 707 S. Gail, Monahans, Tex., May 14—Interest continues to flourish here; we were happy to have Bruce Word speak for us the first Lord's Day in May; Bruce has a love for the cause. I conducted a 3-day meeting at Lawrence Rd., Wichita Falls, Tex., last week-end. The crowds were exceptionally good with several out-of-town visitors. We were happy indeed to have the Johnny Elmores one night; I anticipate traveling with Johnny in July. Pray for the work.

Don L. King, 10791 Lemarie Dr., Sharonville, Ohio, May 17—Since last reporting we have become better settled, and the work continues to progress. We recently have had two restorations and are hopeful that others will soon respond. We look forward to the Sulphur, Okla. meeting and seeing our many friends there. We also look forward to the Labor Day meeting at Harrodsburg, Indiana. We then are to return to California for a short time, and then to Washington and Oregon for meetings with the respective congregations: Yakima, and Kennewick, Washington and Cave Junction, Oregon. Please pray for us in the work.

Jim Hickey, Rt. 1, Box 117-B, Arvin, Calif., April 23—The work at Arvin continues. Recently a young man was baptized. I just closed an enjoyable meeting with the brethren at Orange Cove. A man and his wife were baptized; I believe that he had been a Mormon. One sister confessed sins. Quite a number of outsiders attended. The brethren at Orange Cove certainly have a mind to work. In advertising the meeting they went to every house in the community. Their evangelistic work has been successful. In the last two years over twenty people have been baptized there. Bro. Bob Sanders, who has been so effective in directing their work program, plans to begin evangelistic work full time this summer. Remember us in your prayers.

R. B. Roden, 112 Kelly Dr., Moore, Okla., May 19—The meeting at Little Rock, Ark., was well attended. We had visitors from other areas throughout the meeting and appreciated the attendance of those from Pottsville and Cedar Creek. We had one baptism and two confessions. This was my first meeting at Little Rock; these people are an inspiration to work with. My stay in the hospitable home of Brother Melvin Styers was most enjoyable. My next meeting will be at Waco, Texas, May 30-June 8; at Cedar Creek, Arkansas, near Jerusalem, June 20-29; Broken Bow, Okla., July 6-16. I preached at Oklahoma City, Capitol Hill, May 18, with good interest shown and a large crowd. Do pray for the work in this area.

Ronny F. Wade, Box 3636, Springfield, Mo., May 17—Recently here in Springfield we have baptized one, and two have made confessions of wrong. The church generally is progressing and everyone faces the future with high expectations. Apr. 27-May 4, we were in a

meeting at Joplin, Mo., resulting in one baptism. The last Sunday afternoon we had the annual plan meeting for the churches in Mo. Currently seven preachers are being supported full-time by these churches. I know of no group of churches who are doing more for the Cause, considering their ability, than these. The Lord's money is not being hoarded in this State. The Lord willing we will be at the following places in the near future: Lees Summit, Mo., May 30-June 1; Harrodsburg, Ind., June 7-15; and Okla. City (21st) June 20-29. May the Lord bless everyone and may this coming meeting season be one of giant progress for the Cause, is our prayer.

Melvin Blalock, 5927 N. Francis, Okla. City, Okla., April 22—It has been quiet some time since I reported to the O. P. A., but I have been rather busy with college and keeping up my preaching. I have been filling regular monthly appointments with the exceptions of two Sundays. The first Sunday of this month I preached at N. Industrial in Dallas, Texas. The number in this congregation is rather small, but I believe we will eventually see progress in its growth. I enjoyed my visit with these brethren and found them to be friendly and hospitable. I preached the night service on the third Sunday at Lexington, Okla. I am looking forward to my meeting in Jacksboro, Texas, which will be in June 8-15. If brethren can use me in the Lord's work, please notify me. Your prayers and encouragement are appreciated.

Clovis T. Cook, 809 Lyons, Kansas City, Kans., May 20—Don King and I recently shared the pulpit for a weekend meeting at Lee's Summit, in Missouri. I think it was a good little meeting. I enjoyed hearing Don again and being associated with him and the good brethren. Bro. Lynwood Smith, held a fine meeting for us in April at 7920 Kansas Ave., Kansas City, Kans. Lynwood is one of the finest preachers in the field and he sure turned it on to prove it, while here. Three were baptized during the meeting. I attended the Missouri plan meeting at Joplin, May 4th. It was well attended and the Joplin congregation was excellent host. We enjoyed hearing Ronny Wade several times during the meeting that was in progress at the time. Bro. Irvin Barnes held us a weekend meeting in March, and it was a treat to have him. I have just returned from Mt. Home, Ark. where I held a meeting for the church there. They have a fine little congregation. Irvin Barnes is working with this church. The church is indeed fortunate to have such a dedicated and able young man working with them. Two were baptized and I enjoyed the meeting very much. Denton and Helen Dame, of the Kansas City, Kan., congregation used one week of their vacation there attending the meeting, which I think was very commendable.

Ray Roe, Stroud, Okla., April 22—We still fight the good fight of faith here; we meet Lord's Day 10:30 and 6:00 o'clock; Wed., 7:30. All are welcome here. Bro. Bill Roden just closed an enjoyable meeting with us, on the book of Revelation. Visitors came from Tulsa every night for which we are most grateful. Some of our dearest have gone on; we greatly miss Bro. Fred Kirbo. His going was such a shock; I had

known him since 1919. He had spent the night with us on his way north just before he passed; we certainly enjoyed that visit. Others whom I have not known are missed, too. Such was Sister Elizabeth Byford whose name I miss each month near the top of "Our Helpers." This reminds us that we too will have to lay our burdens down. Paul said that "I reckon the suffering in this life can not be compared to the joy that shall be revealed in us" (Rom. 8:18). Here is my sub. (I am sorry this was too late for May issue—D. Mc)

E. H. Miller, Box 538, LaGrange, Ga., May 20—Wife and I have just returned from another wonderful meeting in Ky. (at the Bandy congregation); it was a pleasure to be with old friends in that section again; but part of them had moved on into eternity since our last visit. We are all swift passengers from time to eternity, but won't it be wonderful when time shall be no more, and all the redeemed of all ages can be together with our Loving Saviour Jesus Christ (the sad part is, so many will miss out on those blessings because they were not willing to walk the rugged way with the Lord and one another in this short life). There were three confessions and restorations in the meeting. Bro. Richard Nichols will be with us May 31-June 8, and we are looking forward to another good meeting at that time; then Bro. Jimmy Smith of Brookhaven, Miss. will be with us for the Oct. 11-19 meeting. Wife and I are looking forward to being with the Rogers, Ark. congregation July 13-20, and of course being at the Sulphur, Okla. meeting the first part of July. That is a time we sure look forward to each year we can be there, for there we meet more friends than in any other meeting, and we get to hear more Bible teaching the first three days of July than in an average 8 day meeting. It is a time of uplifting and rejoicing that is experienced no where else on earth that we know of.

Barney Owens, 6878 Tylersville Rd., West Chester, Ohio 45069—Since last reporting in this manner my family and I moved to work with the congregation in Sharonville, Ohio, which is a great pleasure for us. We lived about 16 months in Marietta, Georgia. There were visible results as well as other joys for us while with these brethren. When we left all was at peace and there seemed to be a renewed zeal among them, Brother Lynwood Smith having closed a wonderful meeting at the close of our work. Of late we have spoken one or more times for the following congregations: Neosho, and Fieldstone, Mo.; Holyoke, Denver, and Delta, Colo.; Caldwell, Idaho; Kennewick and Yakima, Wash.; Cottage Grove, Ore., and these in Calif.: Yuba City, Sacramento (64th), Stockton, Modesto, Hwy. City, Corcoran, Bakersfield (Brundage Ln.), Covina. Then Phoenix, Ariz., Dallas, Tex. (Boulder Dr.), and Broken Bow, Okla. We thank all these brethren for being so nice to us, and Brother Jerry Cutter for helping arrange for me to visit the churches we did in California. We have plans now to begin a meeting May 16th near Graceville, Florida where we helped establish a small band during the winter. There are 3 meeting regularly in the home there. The church in Greenville, S. C. has agreed to loan us their tent for the meeting. June 6-15 we will be in Lowery, Ala. 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).

Vol XL

LEBANON, MISSOURI, JULY 1, 1969

No. 7

"WHO IS YOUR GOD?"

By Edwin S. Morris

As the Apostle Paul stood in the midst of Mars Hill he observed an altar with this inscription, "TO THE UNKNOWN GOD." Paul then declared, "Whom therefore ye ignorantly worship him declare I unto you." The worship of an idolatrous people will be an object of intense and painful interest to a child of God and it certainly was to Paul. He beheld their devotions which means properly any sacred thing; any object which is worshipped, or which is connected with the place or rites of worship. Thus it is either applied to the gods themselves, or to the temples, altars, shrines, sacrifices, statues, etc. connected with the worship of the gods. It does not necessarily denote that Paul saw them engaged in the act of worship but that he was struck with the numerous temples, altars, statues, etc. which were reared to the gods, and which indicated the state of the people. These people had confessed and proclaimed their ignorance. By rearing this altar they acknowledged their need of instruction. This opened up the way to an extent for Paul to preach unto them on a point which they acknowledged their ignorance.

Today, the question is, "Do we know the God that we worship." I would like to notice a few gods that mankind has.

(1). **The god of power**—The world is power mad. Nations are seeking to be the most powerful on the earth. Individuals within the nations are seeking power; in jobs they are seeking power. There is a love for power. We read of a case in the New Testament of one who loved power. In 3 John 9 John said, "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not." Preeminence is made up of (Gr.-Phileo) "to be fond of" and (Gr. protos) "first," thus "to be fond of being first." Diotrephes was evidently an ambitious and unscrupulous church official, who rebelled against the apostle's authority (receiveth us not), and who refused to heed the letter. In vs. 10 we learn that he does not receive the messengers John sent. He seeks to prevent any of the church members from hearing or extending hospitality to these messengers. And if they do he seeks to have them denied Christian fellowship. Today in the church we could have some that desire this power and do not plan in anyway to work with others. They
(Continued on page nine)

THE BAPTIST CHURCH

By J. Wayne McKamie

For many years the Baptist church claimed to be able to shake the chain of church succession and rattle it all the way back to John the Baptist. In more recent times voices rising from the Baptist camp claim the chain clanks completely, and only, to Christ Himself. Regardless of the necessary adjustments in their theology, the whole matter hinges on the fact that not only are there missing links, whole sections of the chain are missing!

A study of origins cannot, as respects our subject, return to the time of Christ, to the days of John, to the apostles, or to anyone in the first century.

Holland and England, not Jerusalem, are the countries that first heard the name in reference to religious bodies. Even among those scattered groups there were no Baptists in the modern sense. It was not until 1608 that John Smyth, a Separatist minister, organized a Baptist Church in Holland. About that time, there arrived in America, a Separatist minister (not a Baptist) who organized a Baptist church at Providence, Rhode Island. Near this same time, John Clarke established another Baptist church at Newport, Rhode Island. It has been an argument of longstanding as to which was the first church.

The history of the Baptist church is punctuated with repeated attempts to prove that which cannot be proven: That the Baptist church is scriptural as respects its origin, its name, its doctrine, and its work and worship.

The name or descriptive title "Baptist Church" is not in the Word of God; those divine "binders" (Matt. 16:20) simply did not use such terms in that the church belonged exclusively to Him Who bought it with His blood. A short time ago your writer heard it reasoned that John established the church; John baptized Jesus, thus making Him a Baptist; Jesus sent John on a mission, consequently Christ himself was a missionary Baptist! Thus we have a Baptist even before (of their own admission) the Baptist church was established!

John was a baptist only in the sense that he was an immerser. Fifteen times the word "Baptist" is used in the Word of God and not once is it used in the sense Baptists use it today. Mark 6:14 says "John, the Baptist." Literally the expression is "John, he who baptizes." This descriptive expression was used to dif-

ferentiate him from the many Johns of that time. The converts of John were never labeled "Baptists." No Christians were ever called Baptists, then or now. Not one time was anyone ever referred to as a Baptist, in the Bible, except John.

Unlike John, Baptists have neither a scriptural name nor a scriptural plan of salvation. They teach that a person experiences the new birth (is converted) by some "better felt than told" process that produces all manner of changes. Instead of allowing Christ to make His parabolic comparison in Jno. 3:8 (a passage favored almost as much as Jno. 3:16); the verse is made to teach that no one can really understand the new birth from above. In this passage (cp. Acts 2:1-4) the Lord teaches that being begotten of the spirit is "like," not "is," the wind that bloweth where it wills; "so is everyone" not "so is the new birth," but "so is everyone that is born of the Spirit." As we can neither see the wind nor know its directional origin, but can readily see the result of the wind, so we see the result of the word shed abroad in our hearts.

Although Jesus discusses both water and spirit in Jno. 3, the Baptist Church does not believe that baptism is any part of the gospel of Christ. Baptism, according to Baptists (Dr. Truett or Dr. Hobbs), has nothing to do with ones salvation. Baptists only baptize people who claim to have received remission of sins through faith and prayer. "There is an actual, a real remission of sins when we believe in Christ—there is a declarative, formal, symbolic remission in baptism" (Baptist Church Manual).

The Bible plainly states that baptism is for the remission of sins, (Acts 2:38), or to wash away sins (Acts 22:16).

Baptists baptize those who confess that "God for Christ's sake has saved me from my sins, and I want to join the Baptist Church." Upon such a confession, one is voted upon, and if the church considers him acceptable, he is baptized into the Baptist Church. It should be noted here that the confession is unscriptural; that voting and "opening the doors of the church" suggests the entire institution is a democracy with pseudo-divine powers (Acts 2:47) instead of being the kingdom the Lord intended. At this point it should be recalled that Baptists do not believe baptism to be essential to salvation. In light of such beliefs and practices, the following must, according to them, be true:

1. Baptism is not necessary in order to go to Heaven.

2. Baptism is necessary in order to enter the Baptist Church. One would conclude, then, that the Baptist Church requires things that heaven does not require (Rev. 22:18-19) and that one could go to heaven easier than he could enter the Baptist Church.

In that baptism is "for the remission of sins" and to get "into Christ," and in that the Baptist Church does not administer baptism as the Lord directs, then it must follow that all those who choose such a plan have not obeyed the Lord, and are not in Christ. Those not in Christ have not been saved (II Cor. 5:17; Rom. 6:3-4).

Other distinctive doctrines of the Baptist Church are as follows:

1. Impossibility of Apostasy

2. Organization (democracy)

- (a) Pastors (professional clergy)
- (b) Women may lead
- (c) Conventional control

3. Worship

- (a) Instrumental music
- (b) Women teachers
- (c) Lord's Supper (closed communion, quarterly)
- (d) Finance
 - 1. tithe
 - 2. money-raising projects
 - 3. investments

A casual comparison of the above mentioned doctrines with God's Word surely would cause an honest inquirer to doubt the very basis of the whole structure and lead him to the inevitable conclusion that the Baptist Church is not the New Testament Church. Indeed the word church ("the called out"—112 times) never refers to the Baptist Church; it is, then, eliminated from the Bible as an organization of men. In that Baptists admit that one can be a member of the New Testament Church (Rom. 16:16) before and without being a member of the Baptist Church, then it follows that they are two different institutions, entered in two different ways, by two different processes. They are different; they are not the same! This being true, then it must follow that one is divine, one is not, one is essential, the other is not. — McGregor, Tex.

"AND HE SHALL BE LIKE A TREE"

By Don L. King

In a study of the Bible one notices that the Christian is likened unto several things. He is spoken of as builders, sheep, salt, light, withering-grass, fading flowers, etc.; and now we notice that he is also spoken of as a tree. In Psalms 1:3, "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Notice that the writer says, "PLANTED by the rivers of water." This then teaches us that we are to be planted also. Paul teaches, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Romans 6:5).

Now, we all know that when a tree first sprouts that it is weak and feeble and is often trodden down by men because of its frailness. Sometimes wellmeaning brethren expect a "sprout" to become a full grown "tree" as soon as it is planted! They expect a boy hardly dry of the waters of baptism to begin to take on the job of a full grown "tree." We do not expect this in the realm of nature, why then do we make this mistake in matters of religion?

But we notice that a tree is a "rooted" thing. In the case of a mature tree at least, its roots extend deep; they spread far out and they are strong. Now we know that this must be the case with the mature Christian because Paul teaches in Col. 2:7, "Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." However, this condition can not possibly exist immediately because Paul says in Heb. 5:12, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles" (Continued on page eight)

CHRISTIANITY IS UNFAIR BY ALL WORLDLY STANDARDS OF "FAIRNESS!"

"It isn't fair!" the indignant lady protested; and as I paused to hear her story I had to agree. For several years now, the same women had faithfully prepared the Lord's supper, took care of the visiting preachers, and other out of town visitors. The homes of these sisters were always open for Christian get togethers; and they were always ready to visit those who were sick, and to help with the home work some disabled mother was unable to do. Others, equally capable of these jobs, had accepted no responsibilities, they made no effort to assist in this demanding effort; and even when their aid was solicited they had dozens of "ready-made" excuses.

Somehow, it didn't register that these helping sisters also had headaches, were "nervous," had household problems, week-end guests, working husbands, and demanding children. "It isn't fair!" that a few of the sisters take all the time-consuming, often exasperating, thankless work, while others go "scot-free." We could reasonably expect an equal sharing of the load. But no, there are only a few that are willing to help carry the load; while others take part in worldly pleasures, and try to find fault with each Christian labourer. Yes, these non-workers will even get on the phone and gossip to any who will listen as they strive to find fault with each of the labourers. Yes, they find fault with the elders, the deacons, the preachers, and all Christian workers. The only ones they find no fault in, is their fellow non-workers!

No, "It isn't fair" that the same few do all or most of the "visiting." "It isn't fair" that the same ones are continually called upon to furnish "rides" for the aged and infirm. "It isn't fair" that the same ones feed the visiting preacher, clean the church building, furnish the bulk of the contribution, care for the sick, and set up with the dead or dying. But thirty-four years of preaching and working with congregations has taught me that a "few" usually do these jobs.

Yes, Christianity IS UNFAIR by all worldly standards of "fairness." One of its first rules is, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Lk. 9:23) "Ye are not your own—ye are bought with a price" (I Cor. 6:19-20). Is it "fair" that Christians regularly meet for worship, while others have that day or night for fishing, hunting, golfing, bowling, or just "resting?" Is it "fair" that Christians have to support the work of the Lord, while others get to spend that money on new golf clubs, bowling shoes, and other things of personal pleasure?

The Christian who works for, and gives, to the Lord, does so because he, or she, has first given self! If each faithful giver, and worker in the Lord's vineyard begins to operate only by the "WORLDLY STANDARD OF 'FAIRNESS'!" doing only that "everyone else" does—usefulness to the Lord will cease.

Yes, "CHRISTIANITY IS UNFAIR BY ALL WORLDLY STANDARDS OF 'FAIRNESS'!" Does that shock you? Well, give it some thought before rejecting it. Was it "fair" that the most Godly, pure, compassionate, self-less man to walk the face of the earth was crucified upon Calvary? That the sinless Son of God

(Continued on page twelve)

DO YOU READ YOUR BIBLE?

By Tom Lehmann

Please read Matthew 12:3, 12:5, 19:4, 21:15, 22:31. On each occasion in these scriptures, Jesus asked this question, "Have ye not read?" It seems that this was an important question to our Lord! When men would come tempting Him and asking Him questions, he would ask, "Have ye not read?"

Today if we have any question about the Bible, our answers can be found by reading the scriptures. But — DO YOU READ YOUR BIBLE?

We normally think of reading as skimming, or glancing at a group of words. When we have time, we may read the newspaper. Usually we skim the highlights and disregard the uninteresting parts. Only if there is something of special importance do we take the time to read it carefully. When we read a novel, we usually remember the interesting highlights and forget the rest. As a result of such reading, we can recall the plot, but very few specific details or even the names of the characters.

To treat the Bible as we do a novel or a newspaper would be a tragedy! Yet, many spend more time reading the newspapers and novels than they do God's Holy Word. Although the Bible is the world's best seller, it is treated with less respect and love than many paper-back murder mysteries. When Christians can tell you more about the latest novel they have read than they can about the Bible, something is wrong.

Reading has a greater meaning than one may think. When Jesus asked the question, "Have ye not read?" He meant more than, "Have ye not skimmed over the scriptures?" He was not asking, "Do you not have a general knowledge of this or that subject?" Indeed, His question meant more than that! But, even if the word "read" had such a shallow meaning, DO YOU READ YOUR BIBLE, as the term has been used here?

The dictionary gives a deeper meaning to this word. Read is rendered: "Understand by interpreting signs or symbols, as to read sentences, figures, music, a chart, book, etc." Reading then involves more than pronouncing words or symbols. A small child may learn to quote these symbols, $2 + 2 = 4$; yet, not understand its meaning. Reading in its truest form involves understanding. When I was in school, we would be given tests. After reading over a short story, we would be tested to see if we understood what we had read. If we didn't pass the test, we were considered poor readers. So it is with the Bible! If we do not understand what we read, then we do not read as we should.

Some people boast of reading one chapter from the Bible every evening before going to sleep. But, do you read to understand, or pass over the things which are confusing and remain in ignorance. I would much rather read one verse per night and understand it, than one thousand verses and not understand them! I could quote from a book of scientific terms, but if I didn't understand what I quoted, it would not benefit me at all. So it is with the Bible! As we study the word "read" under this deeper meaning, I ask you again, DO YOU READ YOUR BIBLE?

When Jesus asked, "Have you not read?" He meant more than we may at first believe. As we investigate the word "read," we want to go one step farther. We

(Continued on page seven)

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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.

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THE CHURCH DIRECTORY

The following changes may be made in the Church Directory: **VISALIA**, (Tulare County) **CALIFORNIA**, has moved from Center & Johnson Streets, in the Woman's Club Building to their new location at **400 North Church Street**, Sun. 10:30 A.M. & 6:00 P.M., Wed. 7:30 P.M.—Robert E. Lee, P. O. Box 472, Ivanhoe, Calif. 93235—Phone (209) 798-0428; Troy Seels, 30743 Markham Road, Visalia, Calif., 93277—Phone (209) 734-4467; Bill

Reece, 30741 Markham Road, Visalia, Calif 93277—Phone (209) 734-1579.

WALLED LAKE, (Pontiac County) **MICHIGAN**, has a new congregation located at **126 West Lake Drive**, Sun. 10:30 A.M. & 6:00 P.M., Wed. 7:30 P.M., Shelby Taulbee, 146 Pickford Drive, Walled Lake, Michigan 48088—Phone (313) 624-2965—Stanley Watkins, 2368 Darnell Drive, Walled Lake, Michigan 48088—Phone (313) MA 4-4028.

If you have changed location of worship, or know of new congregations that I may not have, please write and let me know. If you discontinue or move to another location without letting the brotherhood know about it, you may cause someone to miss worship. This has happened, and you are responsible for letting people know where you worship. Please keep me informed so that I can pass the information on to others. Address all correspondence to Ray Asplin, 2440 SW 54th Street, Oklahoma City, Okla. 73119.

OPEN LETTER

May 18, 1969

Dear Brethren in Christ:

Recently we have become very seriously concerned with the spectre of sex education being adopted into the curricula of our public schools, and have happened on to a considerable amount of information showing that the material already being used is often erotic and bordering on, or actually being, pornographic. We feel that many may not be aware of this and the grave danger facing our children. Sex education is a spiritual and moral issue, and, since there is serious doubt that public schools will otherwise remain fit for Christians, we are urging you to do all you reasonably can to thwart such encroachment by writing letters, and personally contacting school officials, board members, legislator, and congressmen, to indicate your opposition to such. We cannot convey to you the urgency we feel about this "spiritual wickedness in high places," against which we wrestle. —Signed, Church of Christ, 718 Aaron Pl., San Antonio, Texas 78221.

P.S. The House Education Committee in Washington has identical bills pending at this time (H.R. #8976, and H.R. #10579) to prohibit the use of Federal funds for sex education in primary and secondary public schools, which need the Christian's support.

P.S.S. Pray!

BY WAY OF INTRODUCTION

(This is the title and the contents of a very attractive and Biblical tract available from Bro. Miles King, c/o church of Christ, 911 N. Lahoma, Norman, Okla. Please contact Bro. King for further information. Every congregation needs a good supply of these.—Don McCord)

Because many people are somewhat reluctant to visit a church without knowing something about it, we have prepared this little article to help you understand more about us.

THE WORSHIP IS SIMPLE AND BIBLICAL

We truly hope that you will be impressed by the simplicity of our services. They are designed to draw you closer to God and provide an atmosphere that will

allow you to worship God in spirit and in truth (John 4:24).

Since all we do is governed by the word of God, you will find us observing only those things contained therein. We shall do our best to duplicate and pattern after the early church of the Bible in everything we do. The following is a list and explanation of each item of worship.

Singing. To many our song service will be different from that customarily practiced in many churches. No mechanical instruments of music are used. As Christians we are commanded to sing and make melody in our heart (Ephesians 5:19, Colossians 3:16). Because of this, we feel it would be an addition to His Will if we added and employed instruments of music. The songs will be selected so as to stir within you a desire to obedience and spiritual enjoyment. We encourage you to sing along with us.

Teaching. The teaching service will be handled by men only, speaking one at a time. The women will remain silent. Not because we think they are inferior mentally, but because Paul forbids them to speak in Corinthians 14:35. The teaching is designed to instruct and exhort you in the way of righteousness. You are invited to follow the speaker in the Bible as he presents the lesson. We feel sure you will leave greatly benefited from his instruction.

Contribution. The collection or contribution is taken only at the Lord's Day worship service (I Corinthians 16:1-2). At this time each disciple gives of his means as he has been prospered and as he has purposed in his heart.

The Lord's Supper or the communion, is observed just as it was the night of our Lord's betrayal. It is a joint participation of each disciple in the body and blood of Christ (I Corinthians 10:16). The Brother waiting on the table will give thanks for the bread, break a piece from it, eat, and pass it on to another until the whole assembly has broken (Acts 20:7). He will then take the cup, give thanks, sup, and pass it on to each disciple until all drink. This is the simple pattern given in the New Testament, and repeated at this congregation every first day of the week (Matthew 26:26-28).

Prayer. The prayer will be led by a male member of the congregation and is designed to thank God for His blessings and request His continued watchcare over us.

Now that we have introduced you to our worship and its observance perhaps you would like to know something about the people present.

THE PEOPLE ARE CHRISTIANS ONLY

According to Acts 11:26, the disciples were called Christians first at Antioch. The confusion and division in the religious world has resulted in party names and creeds. We have no creed but Christ, accept no book but the Bible, and wear no name but Christian. We believe that when we preach the Bible only, we will be Christians only.

YOU WILL NEVER BE EMBARRASSED

At each service, an invitation song will be sung. Those wishing to become Christians are invited to step

forward and let their desires be made known. One who believes in Christ (Hebrews 11:6), repents of his sins (Luke 13:3), confesses Christ (Romans 10:9-10), and is baptized into Christ (Galatians 3:26-27) is added to the church (Acts 2:47), and by virtue of this obedience is a recognized member of the Lord's church. However, this action is voluntary on the part of the one desiring to become a Christian. You will never be singled out for public attention or embarrassment.

YOU WILL ALWAYS FIND A FRIENDLY WELCOME

Solomon said, "He who would have friends must show himself friendly." For this reason, the people of this congregation will greet you with a friendly smile and a warm welcome. Every visitor at this place is an honored guest. We hope you will visit us in the near future. A cordial invitation is always extended and a gracious welcome always awaits.

NOTICE

While in Redding, California, about three years ago, the church was busy conducting private home studies. To aid in these studies, religious filmstrips were used. These same filmstrips are being used by many of our preachers and members today. I have my own personal set. They are excellent aids for doing personal work! The poorest of speakers can become effective personal workers with the filmstrips and records. The only drawback concerning these films is the trouble one has to go through to correct the errors made by the digressive brethren who produced the set.

While in Redding, it was suggested that we develop our own set of filmstrips, a set that needs no correction. I believe it would be a good work. It truly represents a need in our brotherhood! The set would be useful here in our land, and a special set of records or tapes could be made in the Spanish language for an aid in the Mexico work. I was contacted about this again today.

The purpose of this notice is to see if there is enough interest among us to begin such a work. We could produce a set of filmstrips for much less than the one offered by the digressives for several reasons. We will not list the reasons at this time, because we are only trying to find out if there is enough interest to produce these films.

I have taken some photography at school. One sister is an artist and volunteered to draw the necessary pictures. One brother is a painter. I am told he is willing to help. The only drawback is the initial expense. This could be met by the donations of interested individuals not from church treasuries. All donations would be used strictly for the development of the filmstrips and accessories. I will personally take charge of and assume responsibility for this task.

This is not a request for money. It is only to find out if there are enough interested to begin such a work. If enough are interested, we will begin work as soon as possible. Please send all questions, opinions, and suggestions to me, Tom Lehmann, 1934 St. Augustine, Dallas, Texas 75217. Send all other mail to my Ohio address. Please let us hear from you as soon as possible! Thank you.

FROM MEXICO

By Jeus Rodriguez

We have to know Who is the light and we have to teach people who is the light as Jesus Christ said in John 8:12. In the beginning of this world when Jesus formed the skies and the earth, God said the light was good because God made the light. **Good to walk by it!** Also the devil is light according to the Holy Scriptures, but he is an evil light. Jesus said, "I saw Satan like a ray of light that descended from heaven." So this light is evil, because it destroys men who let the light enter their hearts. To the Corinthians Paul talked about the false apostles. The evil light that destroys the world is the same light that tempted Jesus Christ (Matt. 4). Satan knows the Scriptures, but he does not want to abide by them or keep God's commandments; since the beginning he has destroyed what God has created (Gen. 3:1-19).

Well, Dear Brother, I won't write any more for now because I am still very ill. God bless you and your family; may the grace of God be with you all. The brethren here send their regards. I hope some day we meet again.—Lincoln 4762, Col. San Rafael, Nuevo Lindo, Mexico. (Note: My sincerest thanks to Elizabeth Townsend, a convert to Christ and native of Honduras, for translating from the Spanish into English. She is fluent in both languages and works with the church at El Cajon, Calif. Our thanks, too, to our brother for writing to us.—Don McCord)

AN ECHO FROM ACROSS THE MILES

I wish to speak for ourselves and others here in Pennsylvania. Our hearts are bowed in sorrow as we learned of Sister Carlene Nichols passing. I know this news has been chronicled by others. We also loved them as our own; to know them was to love them for themselves, also for their work's sake. We do care very much in times like these, words of comfort can be balm to those that are heavy in grief. Yet they seem so useless when nothing can fill the empty places of a loved one gone. Our feelings go out to Brother Nelson and children as well as the Nichols and Bednar families. We all know and understand that there are things worse than death that come upon us. And we do not wish them back to suffer more pain where death can be a pleasant relief to those who know their Lord and His promised blessings.

Brother Raymond Orner of the Flemington, Pa., congregation has now gone to his reward a few months ago. He is not unsung for he left many good works to his honor. He is not to be forgotten for his kind deeds to the sick, the poor and the needy; also his interesting stories of how he was an attendant on a boat taking cattle, mules and cargo to other lands, and being able to stand in the ruins of a temple where our great Apostle Paul once preached the gospel.

We cherish the memories of these good saintly people. And surely we are just one handsbreadth behind them. We hope our footprints in the sand of time are as safe for others to follow and there is sure no time for idle deeds and folly. We cannot turn back the hands of time, though we can build stronger and safer bridges for those behind us, if we try. Let us sorrow not as those who have no hope.

—J. D. and Dovie Corson

A TRIBUTE TO CARLENE NICHOLS

Carlene Nichols was born September 30, 1934 to good Christian parents. Her father, Ed Bednar, though not rich in worldly goods was rich in spiritual good deeds. He preceeded her in death September 1, 1964. Her grandparents all were devoted to the cause of Christ.

Carlene passed away after three years of illness. After several hospital and doctor examinations, her ailment was finally diagnosed as brain tumor and the neurosurgeon that operated in April, 1967 was not sure when he operated. She had cobalt treatments because they were sure they left parts of the tumor. She had care such as described in the Bible and finally intravenous feeding and intravenous nitrogen-mustard gas. She had frequent x-rays. She was left paralyzed on the left side for twenty-one months and was learning to walk and feed herself. We had to tediously teach her to write again. She was in the hospital six times and had feedings and mustard-gas in the clinics several times. She was optimistic most of the time. She took physical therapy eagerly. She felt if she could get better we could do more for God. During her illness she never tired of reading the Bible or having it read to her.

In January, 1969 she became paralyzed from the neck down. Prior to that she attended church services regularly because she wanted to do so. We carried her and wheeled her as long as possible. When she could no go she wanted us to have services for her at home and our two oldest boys who are Christians aided a great deal in that. We had to carry her all the time, but rather than be discouraged she realized this was because we love her dearly.

When she was trying so hard to improve, she fed herself and exercised with great vigor every day. She gained 40 pounds on my cooking and I lost 80 pounds—I planned to lose 70.

During her last months she apologized frequently for fear she was a burden. Carlene is a wonderful soul. She was a devoted wife and mother. She was an example to many in the church and a pillar of strength. She was one of the best preacher's wives I could have found and married. I baptized her when she was thirteen and her faith remained pure and simple—grounded in the Bible.

I cared for her throughout her illness as I know she would have done for me or one of the children. She was bedfast most of the last two years and the doctors all expressed amazement that she had no bedsores or complications due to that.

I took her out nearly every day the weather was not too bad except when I had pneumonia—a complication of the "Hong-Kong flu." When I got sick I took her in for shots and she did not have the illness we had. She worried constantly about our youngest who will soon be three and must have open-heart surgery this summer to sew up two holes in his heart. I am thankful to God to have had the experience and training with doctors and medicine while I was trying to work and preach in Southern California.

Carlene was anxious for me to keep preaching and help the young men, the sick and any one while she was ill and she said she would pray. When she felt

she would not live she said I should keep preaching. She went to Washington, D. C., with me in 1952 to the House of Representatives.

We are thankful to God she was ours for nearly eighteen years—wife and mother. She typed to help me preach and took notes while I preached or debated. She told me repeatedly that my life was preaching and to never stop. I have never been able to quit preaching.

If I have hurt anyone please talk to me. I want your forgiveness. Your prayers should strengthen us all. As far as we are concerned, she lives and Heaven will be a sweeter place when we get to go there.

I plan to hold meetings this summer, Lord willing, and provided Barton's heart surgery is successful. Anyone coming this way is welcome in our home which is at 929 Northwest 19th Street, Moore, Oklahoma 73060. Our phone is 405 — 794-2766.—C. Nelson Nichols

OUR DEPARTED

Welcher—Funeral services for James M. Welcher were conducted at Okemah, Okla. Bro. Welcher was 84; was born Dec. 25, 1884 and passed from this stage of action Feb. 21, 1969. He obeyed the gospel in 1922 at Yellville, Ark. and was one of the first members of the church at Okemah; he was very faithful and a mainstay of the church. He was ill about 9 years and could not attend worship, but as long as he lived he and his faithful wife met in their home. Surviving is his wife. —Dee Aldridge

BONDS OF MATRIMONY

Blalock-Cutter—The evening of May 30, at the 21st Street Church in Oklahoma City, Melvin Blalock and Alberta Mae Cutter were united in marriage. Many of their friends and relatives gathered to witness the ceremony. The Church was decorated beautifully. The atmosphere of the services was in keeping with past traditions established by divine principles. Alberta is my sister and the daughter of Bro. and Sis. A. H. Cutter of Crescent, Okla. Melvin is the son of Sister Blalock of Frederick, Okla. They are going to make their home in Fort Worth where he is doing his C-O work. We desire for them the richest of God's many blessings. The writer was delighted to officiate.

—Jack A. Cutter

A man should take a tip from nature. His ears aren't made to shut; his mouth is.

Satan is never too busy to rock the cradle of a sleeping Christian.

Some men rise to the occasion, while others go up in the air.

He who carries a tale makes a monkey of himself.

The wages of sin have never been reduced.

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.

—William C. Jackson, 1657 Southgate 1, Hayward, Calif.

—Hollis Donald Kite, Rt. 2, Ada, Okla.

—Ewell Byrd, Box 65, Pattonville, Tex.

—Jackie Lee Reed, 631 Sandusky, Kansas City, Kans.

Don't think your Bible is "dry" inside, because it is dusty outside.

DO YOU READ YOUR BIBLE? —

(Continued from page three)

want to look at the original word in the Greek, for here we will find its deepest meaning. Here we will find what Jesus meant when He asked the simple question in our text. Vine tells us that "read" means, "Primarily, to know certainly, to know again. . ." Reading then, means to know again. This definition involves more than the above one. When we ask, "Do you read your Bible?" in the light Jesus asked, yo

cannot say yes if you do not read to understand, know certainly, and know again. And so again we ask you, "DO YOU READ YOUR BIBLE?"

Now we wish to show how the early Christians treated the scriptures. Their love for God's word puts our efforts we classify as study to shame. In Acts 17:11, we read, "They received the word with all readiness of mind, and SEARCHED the scriptures daily. . ." The word "search" here means "to judge or sift again." In John 5:39, Jesus said, "SEARCH the scriptures; for in them ye think ye have eternal life." Here the word "search" means "to trace or track." In II Tim. 2:15, Paul said, "STUDY to shew thyself approved unto God. . ." The word "study" means to use diligence to make speed. I Thes. 5:21 teaches that we are to PROVE all things and hold fast to that which is good. Again, in Rom. 12:2, Paul said, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may PROVE what is that good, and acceptable, and perfect will of God." All of these verses show us that the early Christians were eager, diligent, and exact in their personal study of the Bible. Such descriptive terms leave no doubt in our minds that they were not passive in their attitude toward reading the scriptures.

In conclusion, we call your attention to I Peter 3:15: "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." This is the duty of each Christian! Until we learn to treasure our Bibles more than we do our novels and whatever we spend our time reading, we will not be able to live up to our responsibility. Let us not be passive in our Bible reading, but let us read, "To know again." Once more we ask, "DO YOU READ YOUR BIBLE?"—465 Locust, Lebanon, Mo. 65536

"AND HE SHALL BE LIKE A TREE" —

(Continued from page two)

of God; and are become such as have need of milk, and not of strong meat." Brethren, it takes time for a tree to become rooted, and it certainly takes time for a Christian to become established in the faith!

But next we notice also that a tree is a growing thing. In Psalms 1:3, we are taught that we shall be like a tree that is planted by the rivers of water! The phrase, "rivers of water" denotes a place of nutriment for this tree that we are to be like. Now the law of nature demands that a tree either grow, or die! Likewise the law of God demands that his "trees" or children either grow, or die. Now we understand that in the law of nature, a tree must be close to a place of nutriment, or water else it will eventually die. But alas, in matters concerning God's plan for us as Christians some cannot seem to see that the Child of God as a tree must stay close to a place of nutriment. They instead, many times, act as if they do not need it! This is the reason that the attendance is lower on Sunday evening than on Sunday morning, to say nothing of the crowd on Wednesday evening. Perhaps this is what the writer meant when he said, "If you want to know how popular the Church is, come on Sunday morning. If you want to know how popular the doctrine is, come on Sunday night. If you want to know how popular the Lord is, come on Wednesday night!" Peter teaches in I Peter 2:2, "As newborn babes, desire the sincere

milk of the word, that ye may grow thereby." But many say, "I am strong in the Gospel and things of this world will not bother me, therefore, I can indulge in things that some would question." Please do not think you can carry the world on one shoulder and Christ on the other; it will rub off on you! Paul says "Be not deceived: evil communications corrupt good manners." (I Cor. 15:33) Some evidently think that we are trees of the cactus nature in the desert and that a little shower of rain on Sunday morning is enough to last us all week! It is hard for a tree to grow out of its native climate, and this is true also with the child of God. You take him out of his native climate (the association with those of like precious faith) and it won't be long until he begins to adapt to the new climate; that is, he will soon begin to act, talk, dress, look and go to the same places that the world does! Let us all stay close to "the rivers of water" and drink of its waters of strength constantly.

But again we notice that a tree is a living thing. It lives in all seasons too! Now it may lose its leaves in winter, but just the same it lives. So it is with the Child of God. He, too, is to live in all seasons, or "year around." This, of course, should serve to teach us that we are to be a Christian all of the time, not just on Lord's day but all week, all year, like the tree. Jesus said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (Jno. 11:25).

Also we notice that a tree is a thing of beauty! Everyone who likes to fish or hunt or even just likes nature, will admit that a tree is among the most beautiful of God's creation. By the same token, I know of nothing more beautiful than a godly life! It seems to me that it must be a great comfort to those of us who lose our loved ones in death, to look back over their life and see the beauty of it. Just like a tree, Psalms 1:3 says, "that is planted by the rivers of water." This type of tree will grow tall and lush green! How beautiful then is the Godly life! Paul says, "and how shall they preach, except they be sent? As it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" (Rom. 10:15).

But, too, a tree is a fruitful thing. Psalms 1:3 says, "that bringeth forth his fruit." Every thing according to the divine plan must bring forth after its own kind. A good example is the oak tree. It will drop the acorn on the ground and soon there will be small sprouts shoot up from the seed or "fruit" of this tree. But to our shame is the fact that many times the member of the Lord's Church can live in a community for several years or "seasons" without bringing forth any fruit! Remember, we are to be like the tree that is planted by the rivers of water, that bringeth forth his fruit in his season!

Again, I am sure that we have all noticed that often times a tree in the forest will have a parasitic growth. In other words, a tree sometimes will have another plant growing on it. This other plant, though it be growing on the tree, is growing at the expense of the tree. It will not grow as high, it will not have as green a color as it normally would if it did not have to support the parasite besides itself.

Christians also sometimes have a "parasitic growth" in that they are so burdened down with things of this

world or the cares of this life (which Jesus likened to one of the thorns in the parable of the sower Lk. 8:14) that they are not able to attend services regularly; they are not able to visit those who are sick, or weak in the faith. Brethren, the point is this: if in this life I am so busy going places where the world goes (many of which are questionable to say the very least) that I leave out some good work that I should be doing as a Christian, then I have in effect a parasite growing on me. Now, as long as I allow this parasite to grow on me and cause me to neglect my duty in any way, I sin, do I not? Yet I have known of brethren who were so caught up in some sport perhaps, that they would miss the services of the Church and forsake their God in the doing of it. Now, I ask the question, can we "seek ye first the kingdom of God and his righteousness" (Matt. 6:33), and act like, live like, talk like, dress like and go to the same places that they go? We need to wake up to the fact that in order for us to be saved, we're going to have to be different from the rest of the world!

Let us try to be more like a tree that is planted by the rivers of water, that bringeth forth his fruit in his season. If we will do this then the latter part of this scripture will also apply to us, "his leaf also shall not wither; and whatsoever he doeth shall prosper."

—10791 Lemarie Dr. Sharonville, Ohio

"WHO IS YOUR GOD?" —

(Continued from page one)

intend to either rule or ruin. Their god is power, not the love of Christ.

(2) **The god of riches**—Many have as their god that of riches. Paul, in Tim. 6:9 said, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Notice it is those who have their heart set on riches. They make this their aim and object in life; they live to get money. This eagerness for riches brings temptations to sin. They are led into a snare of Satan. They are tempted to do sinful things in order to build up wealth. It is not so much the possession of temporal things as the trust in them, which constitutes the danger. **Foolish lusts** are those which are below the dignity of human nature; **hurtful lusts** are those which produce immediate evil to the person who indulges in them. The effort to gain riches and enjoy them excites many hurtful lusts, which burden the heart, destroys the better aspirations and desires of the spirit, and makes one a selfish being. Many Christians will not give as they have been prospered because of their love for money. Will you forsake the assembly; will you not give as you have prospered; do you crave riches; is this utmost in your mind; if so, then your god is riches.

What are true riches? (1) **Riches of God**—They are his unbounded fulness of wisdom, power, mercy, grace, and glory; or the effects of his power and goodness. Eph. 1:7—"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (2) **Riches of Christ**—They are his unnumbered multitude of spiritual and eternal blessings fit to be bestowed on sinful men. (3) **The riches of the glory of the gospel**—They are the wonderful mysteries revealed in it; and the infinite blessings it offers, which render it exceedingly glorious. The mystery of the admission of the Gentiles to the gospel covenant, now

revealed through Paul's preaching, was divinely rich and glorious. This glory is the manifestation of the kingdom of Christ among the Gentiles as their inheritance. (4) **Riches of the Gentiles**—The fall or diminishing of the Jews, their calamities and expulsion from the favor of God, was the riches of the Gentiles; occasioned their receiving the precious ordinances of the gospel; and many being admitted to the enriching state of fellowship with God.

The god of pleasure—Many are out to sow their wild oats. They have in mind to straighten up later in life. This a very dangerous attitude. In Gal. 6:7-8 Paul says that we shall reap exactly what we sow. Do not be deceived; this is exactly true because God says that it is. To so many their god is to satisfy their fleshly desires. In I Tim. 5:6 Paul says, "But she that liveth in pleasure is dead while she liveth." **Pleasure** means "delicately." It is the same word used by James in 5:5: "Ye have lived in pleasure on the earth." It properly means to live in luxury; to yield to the indulgences of the appetites. It does not indicate grossly criminal pleasures; but the kind of pleasure connected with luxurious living, and with pampering the appetites. To all the proper purposes of life she is as if she were dead. There is great emphasis in this expression, and nothing could convey more forcibly the idea that true happiness is not to be found in the pleasures of sense. There is nothing in them that answers the purposes of life. They are not the objects for which life was given, and as to the great and proper designs of existence, such person might as well be dead. James in chapter 4 and vs. 4 points out the fact we cannot be a friend of the world and of God. He refers to that strong desire which often exists among professing Christians, to secure the friendship of the world; to copy its vanities and fashions; to enjoy its pleasures, and to share its pastimes and its friendships. Wherever there is manifested purpose to find our chosen friends and associates among the world rather than among Christians; wherever there is a greater desire to enjoy the smiles and approbation of the world than there is to enjoy the approbation of God and the blessings of a good conscience, this is the clearest proof that the heart wills or desires to be the "friend of the world." It settles the point that any one, no matter what his profession, who is characteristically a friend of the world, cannot be a true Christian. **Who is your god?** Is it the god of pleasure? I am afraid we have too many in the church that are drifting into this category. More and more the women are patterning themselves after the world in dress, in hair styles, in their talk, etc. The men are patterning themselves after the world in their talk, they desire to participate in all kinds of pleasure that the world indulges in. Things that were sinful just a few years ago are now accepted. Fellow saint, "Who is your God?"

(4) **The true and living God**—To serve God is a comprehensive expression including the various thoughts, feelings, and acts whereby a Godly person seeks to please God. Read I Thess. 1:9-10 and Eph. 1:3. The God to whom these people had now turned is living and real. Idols are lifeless. True means real, genuine as opposed to that which is pretended, which has not real existence.

May we all examine ourselves and see truly "Who is our God?"

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

From The Fields

F. H. Lichapa, Box 573, Blantyre, Malawi, May 30—Please do not forget to help with the churches here. Bro. W. J. Kasendah and this writer are encouraging the churches and the preachers, and we are working for the Lord. The churches are still going strong; we go to all the churches to encourage them not to be weak.

Franklin J. Brown, Rt. 1, Stilwell, Okla., June 13—We are still having services with good attendance lately which is good. Sister Marie Bagley from Sallisaw meets with us quite a lot. Bro. R. B. Roden preached for us about 4 weeks ago on Wed. night; he preached a wonderful sermon. His wife and sister were with him. Sure would be glad to have any of you stop and worship with us when you can. Remember us in your prayers.

Eddy Bullard, Rt. 2, Box 178-A, Denison, Tex., June 19—The church at Denison just closed a week-end meeting with Bro. Charles Wilson doing the preaching; 2 were baptized and 1 confessed faults. I have recently preached at Midland and Odessa, Tex.; Tucson, Ariz.; and Covina, Calif. At present I am working with the church at Montebello, Calif. My next work will be in Colo. We are thankful to the brethren who make this report possible. We need your prayers.

G. O. Schultz, 3671 Mt. Baker Hwy., Everson, Wash.—We plan to go to Caldwell, Idaho to help with the work if it is the Lord's will. Our health is not too good, but we will do the best we can. We have not found in the Bible where we can retire, and we do love to work for the Lord. I am almost 85, and am more than pleased the Lord has spared my life. I would love to see brethren move this side of the Cascade Mts.; there is much to be done for the Lord. Best wishes to the brethren.

James D. Corson, Rt. 2, Mahaffey, Pa., June 17—Here is our renewal. I am thankful to be about some again after a bout with my heart from the middle of Mar., 1969. Being able to give lessons and be back in the work is an answer to prayer. The churches in Pa. seem to be doing fine; recently there have been four more baptisms at Rote, Pa.; they grow continuously. I have worked with the brethren here at Mahaffey and Le Contes Mills; they have a working spirit, too. Thanks to all for the prayers in my behalf.

Bonnie B. Cayson, 1993 Burnham Ave., Memphis, Tenn., May 28—Since last report we have enjoyed being with the churches at Walterboro, S. C.; West Plains, Mo.; Batesville, Ark. where there was 1 baptism and one came back to the fold. We enjoy good services at Willett St. It was good to be at Birmingham, Ala. and hear Bro. Lynwood Smith preach. Bro. and Sister Stamper and the fine Christians at Birmingham are to be commended for the good work. The good articles and field reports are encouraging. May we pray and then arise and go to work.

Julius Mauwa, Muheya Vlg., P/A Thumbwe, Cri-radzulu, Malawi, May 30—Please receive my reports. Mar. 2 at Manjolo with 98; Mar. 9 at Manjolo, with 123; Mar. 16 at Nkhanje with 87; Mar. 23 at Namgwiya with 60; Mar. 30 at Manjolo with 95; April 6 at Ndanga with 116; April 13 at Manjolo with 140; April 20 at Namgwiya with 89; April 27 at Manjolo with 101. Please send me *Old Paths Advocate*; with me I have 2 boys, E. J. N. Mauwa and Jamus J. N. Mauwa and all like to read OPA. Best warm wishes to you all, brethren in USA.

Namoya Kanyenga, Chigamba Vlg., Box 118, Lu-chenza, Malawi, April 15—Very dear brethren, with much respect I am writing this letter to inform you we are trying to teach people about our Lord Jesus Christ. My friends and I are travelling here and there teaching them and giving them good examples. I therefore announce that many have become Christians. You brethren have heard what we are doing here in Malawi and what we are asking for is your help because here poverty has taken place. We also are very proud we are with Bro. David Macy who is helping us very much.

Barney Owens, 6878 Tylersville Rd., West Chester, Ohio 45069, June 10—May 16-23 we were in a tent meeting near Bobifay, Florida. Outside interest was not as we had hoped, but the crowds were real good. Brethren from Earlytown and Lowery were good to come and help us. Some were there every night. These churches also helped with the support, taking the burden from me. The church at Greenville, S. C. furnished the tent. Thanks to all these brethren for their help; without it we could have done nothing. We have preached of late one or more times at Earlytown, Alabama, at Temple and LaGrange, Georgia, and of course at the Sharonville congregation where we are now living in Ohio. At present we are in a meeting in Lowery, Alabama, with good crowds and several of the churches helping by attending. Please pray for us. Brother Ricky Martin of LaGrange, Ga. is with us in this meeting and is certainly a help. We hope he will develop into a fine preacher of the Gospel.

E. H. Miller, Box 538, LaGrange, Ga., June 15—It was certainly good to receive the O. P. A. this month with so many reports less than a month old. Bro. Richard Nichols held us a good meeting, several confessed faults and took a new start in the Lord's work. Our crowds were off some, due to the meeting being the last week of school; very few who were not members attended; but several members from the near-by congregations were a great help to us, for which we were indeed thankful. Wife and I hope to see you at Sulphur week after next; we plan to leave LaGrange after the night services June 29th, so should be at Sulphur the next day. We will then be back home for one week end before going to Rogers, Ark. for a meeting July 13-20. Then to Bowie, Texas, August 10-17, and on to Arvin, Calif. Sept. 12-21. Remember us in your prayers.

Lonnie Kent York, 1208 A St. S. E., Ardmore, Oklahoma, June 18—Since last report, I have held two meetings. My meeting at Flint, Michigan was a good one with good crowds, but no visible results; the next was at Neosho, Mo., where at times we had large crowds. I have also preached at the following congregations since my April meeting: Indiana, Pa.; Flemington, Pa.; Huntington, and Wayne, West Va.; Shreveport, La.; Ardmore, Okla.; Pocahontas, Ark.; and Lebanon, Mo. McGregor and Sandgrove, Texas. My next meetings will be at Jacksboro, Texas (July 20-27) and Grinnell, Iowa (July 30-Aug. 10). I ask your prayers that these may be successful in the Lord. Let us all strive to do the work of the Master and win souls to the Lord. I ask your prayers.

Joe Hisle, Rt. 4, Ada, Okla., May 27—It has been some time since I reported to the OPA. It has been my privilege to be in gospel meetings at the following places: Crescent, Okla., closed with 2 baptisms; McAlester, Okla.; Mt. Olive, Mo., one baptism; Huntington, W. Va., six confessed error. Currently I am in a meeting at Burkhart, Mo. We are having very large crowds and it looks like we will have a successful meeting. The last half of my schedule is as follows: Lee's Summit, Mo. July 11-20; San Antonio, Tex., Aug. 1-10; Houston, Mo., Aug. 15-24; Delta, Colo. Aug. 27-Sept. 3; Orange, Calif. Sept. 21-28; Manteca, Calif. Oct. 3-12; Stockton, Calif. Oct. 17-26. Remember me in your prayers.

H. Lichapa, Namphungo Vlg., C/O Namulenga Mission, P. O. Mikolongwe, Malawi, May 22—Greetings to churches. We still wait for the new man to take Bro. Roy Lee Criswell's place, because the work here is too much. As you know that we are young, we still want to learn. Preachers you sent did teach us very well. Some leave the faith. May 28, we go to Monkey Bay to preach to start new church there. Now, Brothers there, do not forget us here to help us. We are always waiting there in America the brothers to help us in the Lord's church. Greetings to churches in America, brethren and sisters in the church of the Lord.

Don King, 10791 Lemarie, Sharonville, Ohio—Since our last report two have made confessions of wrong here in West Chester and we are busy in the Lord's work. We are blessed here with several young people and are working to cultivate the talent of such. We have a chapter study each Monday evening and the benefits from these studies and other association surely will bring forth good fruit. I recently preached at the morning service of the congregation at Lee Summit, Mo. We always enjoy our visits with these good brethren. It was our pleasure to attend two nights of the meeting in Harrodsburg, Ind. and enjoyed very much the good preaching of Ronny Wade and the association of many friends and brethren there. We look forward, the Lord willing, to the Sulphur, Okla. meeting and seeing many of our friends there. What a wonderful feast of Spiritual food it will be! Pray for us in the work of our Master.

Tommy Shaw, 1134 Laredo, Ave., St. Louis, Mo., June 16—Recently I had the privilege of hearing Arthur Wade in his meeting at Mozier, Ill. It was refreshing to listen to this good preacher expound the truths of the Gospel. Since I reported last, I held a meeting at Shreveport, La. Betty and I made our home while there with the Jeff Cantrells whom we have known and loved for many years. Here in St. Louis, we were thankful to have 5 people obey the gospel. Also three young people confessed faults in a Lord's Day meeting with our Negro brethren meeting on Armstrong St. It is a pleasure to be working in Mo. and with people like the Christians in this state. They are working "while it is day." I preached one Lord's Day in June at Indiana, Pa.

James R. Stewart, 3812 Elliott Dr., Waco, Tex., June 13—The Freeway church at Hwy. 35 and Richter just closed a good meeting with Bro. R. B. Roden; he did some fine preaching, and the church was greatly strengthened and took on new courage. We had visitors from Okla. City, Dallas, Ft. Worth, Abilene, Marble Falls, Sand Grove, Hoyte, Robinson, Alta Vista and Bellmead; crowds were good throughout. We thank all for their cooperation. Everyone says it is the best meeting we have had; we will long remember it and having Bro. Roden working with us. I was in the hospital for a few days and could not attend all the meeting. I thank all for their prayers in my behalf, and for the nice cards and letters; am at home now, weak but feeling better.

Chester E. Spoons, 1219 S. 41, Temple, Tex., May 21—I continually enjoy reading OPA; it is evident that you brethren put forth a great deal of work for the paper; may the Lord bless you always. On Mar. 15, we were blessed with our second son, Nathan Howard. Those who profess that God is dead and others who do not believe in Him should carefully consider His life-giving power. I can truly say that my faith has increased. We are still preaching once a month at McGregor, Live Oak, Sand Grove, and Hoyte. We also preach some at Temple. The congregations seem to be doing well. At Hoyte on April 13, we had 2 baptisms and 2 confessions of faults; and May 11, there were two confessions. On May 4 we preached at Lubbock, Tex. We had the privilege of visiting with the Roy Lee Criswells at Levelland. Both Hoyte and McGregor look forward to meetings with Bro. Miles King. May

those endeavoring to serve the Lord be encouraged to press onward.

D. B. McCord, 1414 N. Albertson, Covina, Calif., June 22—It was my pleasure to be in a meeting at Lodi, Calif. that closed today. Cooperation from Stockton, Manteca, Winters, Sacramento, Fair Oaks, Orangevale, Yuba City, Concord, Escalon, Ceres, Modesto, Waterford, and visitors from as far away as Lompoc, Fresno, and perhaps other places were very much appreciated. I value beyond words the friendship and good will of brethren I have known through the years; may God bless them all for their encouragement. The young people in their teens and the young married people are such a source of inspiration in that part. My next meetings will be at Modesto and Concord. There is such a need here at home that I hardly feel justified in leaving at all. We hope to be able to be at the Sulphur, Okla. meeting next year. Seeing Bro. Mac McKinney so sick in a Turlock, Calif. hospital was so sad to me; praying with such a man is always such a lift. I need the prayers of brethren and kindly ask them. Lord bless you!

E. B. Owens, Rt. 5, Box 37, Neosho, Mo.—The church at Neosho is doing fine and working hard to teach and preach the gospel of Christ. We have young brethren here that are working hard; if they will keep on, we will have some extra good preachers in the future; they are very good now. I had the honor of preaching at Jerusalem, Ark., Cedar Creek congregation on Lord's Day, April 20. Having been there before it was so good to see all these children of God again. They teach a great lesson there by always being on time, starting the services promptly; there is so much coming late, starting late and ending late. My brethren, these things ought not to be. Let us strive to keep the unity of the Spirit in the bond of peace. This can be done only in God's way; when we try our own ways, trouble and division come. When we accept this and say, "Thy will be done," then truly work for God and forget self, we will have peace with God and our brethren. Let us consider how great is God and His church. Brethren, we at Neosho ask your prayers that we may speak boldly Christ's power in the Gospel. Here is my renewal.

R. B. Roden, 112 Kelly Dr., Moore, Okla., June 16—The meeting at Waco, Texas was an enjoyable one. These people have a nice building on the frontage road of Interstate Highway 35. We had visitors from Hoyte, Sandgrove, Dallas, Fort Worth, Abilene, and the area of Waco. These people have a zeal to work in unity. We were saddened when Brother James R. Stewart had to go to the hospital for his operation; however, he was able to attend most of the meeting. We pray that he can remain in good health. I enjoyed hearing Brother Joe Hisle at Capitol Hill, Oklahoma City. There were 3 baptisms and 31 confessions while Joe was here. The house was full each service and he did some powerful preaching. Joe is one that can tell chapter and verse in his subject as he preaches. We need more men who know where to find what they quote. May God bless him in his labors. We are grieved in this area by the passing of Brother Joe Elmore at Ardmore, Okla.; also Sister Icy Williams at McAlester, Okla. I have known both of these people for a number of years and both were devoted to the Church and will be missed very much. Pray for the work as our meetings continue thru the summer and into the fall.

Jim A. Canfield, Rt. 1, Box 87-A, Marion, La., June 16—Sat., May 31, I received the sad news of the death of Sister Mary Jane Adams, the mother of Bro. Robert Adams, Brookhaven, Miss. She died in the King's Daughter's Hosp., Brookhaven with a stroke, May 28. She was faithful to the end of life. I spent many happy hours and days in her home with her and her late husband who preceded her in 1949. She leaves to mourn her passing 2 daughters, Sister Christone Tucker, Chicago, Ill.; and Sister Mildred Coleman, Wesson, Miss., who cared for her to the end, and Bro. Coleman; Bro.

Robert Adams, a faithful gospel preacher there; Lewis Adams, Versie Adams and Harry Adams, Jr., all of Brookhaven; C. B. Adams and Ella Mae of Chicago, Ill., all her step sons and daughter. Bro. Gaston, the writer and Bro. C. B. Smith spoke words of comfort to a large crowd of loved ones and friends at the Jericho church; her body was laid to rest in the family cemetery at the church. Correction: In June OPA, I was made to say that I preached in the Motley home in Mich., it should have read I visited there. (I apologize to Bro. Jim for the error.—DBMc).

Tom Lehman, 465 Locust, Lebanon, Mo. 65536, June 10—Since last report we have preached at Mountain Grove, Seymour, Lee's Summit, O'Hallern, and Lebanon all in Missouri. We enjoyed attending the week-end meeting at Lee's Summit, May 30-June 1. Bro. Ronny Wade conducted this meeting; he baptized two. We enjoyed having Bro. Lonnie York and his brother, Phil, in our home for a few days last week; Lonnie preached here in Lebanon on Wednesday night. Bro. Ronnie Alexander will hold a meeting for Lebanon in July. We are looking forward to that. Last Lord's Day we began a series of lessons on "Worldliness." In our first lessons we showed how some have blinded their eyes to the importance of morale, doctrine, and fundamentals. In our next lesson we plan to show why worldliness must be taught against. In our final lesson, we plan to closely examine some worldly sins we should not be guilty of. We have time for meetings after July 15. We are expecting our first child June 15. We may not be able to attend the meeting in Sulphur; but if not, we will be there in spirit.

Jerry L. Cutter, 1417 Rinehart, El Reno, Okla., June 13—The meeting at El Reno was blessed with wonderful outside interest and results; five were baptized and several restored. The meeting at Pontiac, Michigan, was a joyous reunion for me. I have always considered Pontiac the first church to use me in evangelistic work when I began preaching over 17 years ago. It is encouraging to see the continued growth of the churches in the state of Michigan over the past several years. The churches in Michigan are fortunate to have such an able worker as Ron Courter among them. The meeting at Pontiac was well attended with an estimated 300 at the largest gathering; the meeting resulted in several confessions. Presently, we are at Wayne, W. Va.; this is a wonderful group of people to work with and it is good to be back with them after a lapse of 10 years. Thus far two have been baptized, for which we thank God. From here we go to 12 Pole, W. Va. My schedule through the first of August is as follows: July 5-13, Graham, Okla.; July 18-27, Hillside near Pochontas, Ark.; Aug. 1-10, Sand Grove, Texas. The remainder of my schedule will be given in a later report.

Ellis Lindsey, 4348 Brom Bones, Ft. Worth, Texas 76114, June 17—Since last report, my secular position has taken me to Fort Worth, where I worship with the fine Trentman Avenue congregation, and where Brother Johnny Elmore is doing a fine job as Evangelist. I shall always love my former home congregation—the Freeway 35 church in Waco. I heard Brother R. B. Roden in an excellent meeting there recently. Brethren, I am glad to announce that a new publication is now in preparation. It is a handbook (not a creed in any sense) of major differences between us and the digressives. It is to be presented in booklet form by this time next year, Lord willing. It shall employ an outline form and take up all the main arguments, pro-and-con, on the issues covered. At this date, the following leading brethren have agreed to write: Johnny Elmore (one communion loaf); Ronny Wade (one communion cup and what it represents); Jerry Cutter (Bible classes and women teachers); D. B. McCord (Institutionalism); Clovis Cook (fellowship and disfellowship); and Edwin Morris (the hair question). Among other subjects planned are the Pastor System and Wine in communion. I have asked these men to prepare these articles which I plan to edit into a consistent whole with a standard

format. I make this announcement now so that you may offer suggestions, for they are welcome. Let us be Christians in action, not merely in speech and plans.

Ted M. Warwick, 5 Gloria Circle, Wichita Falls, Tex., June 16—In Aug., 1968, my family and I spent a marvelous three weeks in Calif. visiting my relatives and many friends and loved ones we had not seen in some time. We were happy to accept the invitation to speak at Covina, Bakersfield (Planz Rd. and Brundage), Stockton, and Orange. Large and attentive crowds greeted us at all services. What a thrill it was to speak! Other congregations invited us to speak for them but time did not permit. To all these we express our thanks. Preachers attending were Homer L. King, Jimmy and James Winchester, A. J. Mason, Verlin Elliott, Jack Cutter, Jerry Harris, Wayne DeGough, Jim Hickey and perhaps others. The hospitality extended us by the brethren throughout the state was exceptional. I would like to mention the following families that opened their homes to us: the Bobby Morrows, Richard DeGoughs, Al Wilburns, Doyle Elliotts, Jimmy Winchesters and Carl Elliotts. To these and others who made our visit to California a rewarding experience, may we express our belated "Thank you." This past week we have enjoyed the preaching of Lynwood Smith at Healdton, Okla. It was good to see Bro. Tom Smith, too. We feel fortunate to have Ron Courter and Jerry Cutter assisting us in arranging the Dec. study to be held in Wichita Falls. The Garden's Edge congregation extends an invitation to all. Bennie Cryer will be with us July 25-Aug. 3. I have time for meetings in July and Aug. of this year and June, July and August of 1970.

CHRISTIANITY IS UNFAIR BY ALL WORLDLY —

(Continued from page three)

should die for sinners like me and you? What was "fair" in the beheading of John the Baptist at the request of a dancing woman? What was "fair" in the stoning to death of Stephen as he preached unto lost men the gospel that could save their never dying souls? What was "fair" in the beating of Paul and Silas and casting them into prison because of the good they had done?

Now, if you have been discouraged, if you have been thinking about throwing up your hands and quit, because of your overload of work in the Church, and of troubles and heart-aches that are heaped upon you due to so many backbiting, troublemaking church members, won't you reconsider? Remember it is said in Mt. 5:11-12 & Prov. 16:27-29 & 2 Pet. 3:17, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.—An ungodly man diggeth up evil: and in his lips there is as a burning fire. A froward man soweth strife: and a whisperer separateth chief friends. A violent man enticeth his neighbour, and leadeth him into the way that is not good.—Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

The faithful must not let the unfaithful lead them into the ways of sin! For Christianity IS NOT "unfair" according to the righteous standard, for the Christian's reward is not promised in this life, but in the one to come. Yea, Paul said in 1 Cor. 15:19, "If in this life only we have hope in Christ, we are of all men most miserable."

—Selected by E. H. Miller,
P. O. Box 538, LaGrange, Ga. 30240

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

EXEGESIS OF ROMANS 14 (I)

By Robertson Whiteside

(Note: This is taken from Brother Whiteside's commentary on the Roman letter. I once asked Bro. Moss Covert, of W. Va., one of the most learned men in the Bible it has been my pleasure to know, what in his opinion was the leading commentary on Romans; He said Robertson Whiteside's. I have come to agree. Since there has been much misunderstanding on Rom. 14, we present here and in the Sept. number the complete commentary on this chapter. Would the readers please pay strictest attention to the following: 1. The meaning of "faith" as is used in verse 1. 2. The meaning of the word "offense." 3. The meaning of the word "judge" as it is used not only here in Rom. 14, but other places in the Bible. A clear understanding of these 3 terms is the key to understanding Romans 14, and how to apply it.—Don McCord)

In this chapter and in I Cor., chapters 8 and 10:14-33, Paul discusses the matter of eating meat; but in the main the points of emphasis in the two letters are different. In Corinthians he warns brethren against eating meat under circumstances that might lead others to eat certain meat in honor of an idol, but the main point in this fourteenth chapter is somewhat different. The Christian Jews, at least, many of them, had not entirely broken away from the law of Moses. They observed certain days, and were disposed to condemn the Gentile Christians for not doing so. They would not eat meat that the law declared unclean. Some ate only herbs, lest they might eat meat that had been dedicated to an idol. The Gentile Christians would consider their conduct as foolishness. Perhaps some Gentile converts, having been used to eating certain meats dedicated to idols, feared to eat any meat, lest they honor an idol in so doing. All these matters were grounds for a lot of criticisms and strife.

Verses 1-4: **But him that is weak in faith receive ye, yet not for decision of scruples. One man hath faith to eat all things: but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. This weakness in faith consisted in doubts as to the propriety of eating meat,**

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"YE WILL NOT BELIEVE OR ANSWER"

By Tom Lehmann

While studying some time ago, I found myself dwelling on a passage of scripture that is not new or unknown. A thought came to me which I would like to share with the readers. In Luke 22:67-78, we find Jesus answering the question, "Art thou the Christ?" He said, "If I tell you, YE WILL NOT BELIEVE: And if I also ask you, YE WILL NOT ANSWER." Jesus was describing the attitude of the religious leaders of that day. Their question was a "trick question." If Jesus answered yes, they would accuse Him of blasphemy and put him to death. In answer to their question, Jesus exposed their dishonesty.

Today human nature remains the same. The only way some can support their false ideas is to avoid the true issues. Once I talked with a man concerning an issue which has divided the church. His method of argument reminded me of the religious leaders in our text. I asked him several questions and requested chapter and verse to support his position. He would not answer, but rather tried to dodge the issue by asking me a question in return. Such studies have never accomplished much, except more confusion! I then explained my position, and gave him book, chapter, and verse, as well as approved example, necessary inference, and statement. He would not believe. He was perfectly described by the words of Christ, "IF I TELL YOU, YE WILL NOT BELIEVE: AND IF I ALSO ASK YOU, YE WILL NOT ANSWER." I have the utmost respect for all my brethren, regardless of the position they hold, as long as they are sincere. It is our purpose, however, to point out the danger of such an attitude as described in our text.

There are two observations we want to make here. 1. The former attitude is usually evident when one is in error. 2. We also note that the person with such an attitude is usually insincere. Such was the case in our text. The religious leaders did not believe Christ to be the Messiah because they had blinded their eyes to prophecy (Matt. 13:13-16). The prophets fully and clearly showed when the Messiah was to come and they also described him.

The religious leaders of that day knew they could find no fault with Jesus. Thus they resorted to presenting false witnesses against Him and tried to catch Him off guard by asking "trick questions."

The pattern they used to discredit Jesus is the same

that false teachers use today. The only way false teachers can support their false doctrines and practices is to avoid meeting issues head on, by misrepresenting the truth and those who practice truth, and by laughing and scoffing at true principles and faithful followers.

We once heard of public discussions between the denominations and the Lord's church. Today, we seldom hear of a denomination that is willing to debate us. Why? Because they have learned that their doctrine cannot stand up to the truth. They have learned that too many of their people believed the truth and left denominationalism when their doctrines were challenged by the Bible, through debate. Even when they would debate, the issues would not be covered properly. We would show them what the Bible says and where it says it, but "THEY WOULD NOT BELIEVE." They would ask them questions and request Bible answers, and "THEY WOULD NOT ANSWER." Today they seldom will openly discuss the Bible with us. Thus, they keep their members in darkness. They have to misrepresent what we teach and what the Bible says to keep their members.

It seems our brethren in digression have taken a lesson from the denominations. I have been especially interested in the liberal movement as of late. There have been some very good articles in the *Old Paths Advocate* exposing the evils of such false doctrine. Two leaders in the liberal movement have had some comment concerning these fine articles. I notice, however, that neither have answered the articles with the Bible. One writer simply referred to a certain article as "a lengthy attack on our position on fellowship, by Brother Ellis Lindsey." Both liberal leaders avoided a direct reply to the scriptures Bro. Lindsey referred to in the May 1968, O. P. A. One of these leaders resorted to attacking the sincerity of Bro. Lindsey in the first paragraphs of his paper. Such conduct is poor indeed!

The brethren of the liberal position will not debate this issue. They know, as the denominations know, the truth will over power their false concepts. If avoiding the issues and laughing at those who desire to do right is the only way one can uphold their position, then it cannot be a good position! By way of *Old Paths Advocate*, we have exposed those brethren. We have asked worthwhile questions and desired Bible answers, BUT THEY WILL NOT ANSWER us with the Bible. Nay, they avoid the answer by making verbal attacks and with cunning craftiness they avoid direct answers.

The same principles hold true with our "cups" and "classes" brethren. Some of them do take to the task of debating us. Usually their proposition will read something like this, "IN AN ASSEMBLY OF THE CHURCH OF CHRIST, FOR THE COMMUNION, IT IS SCRIPTURAL TO USE INDIVIDUAL CUPS (DRINKING VESSELS) IN THE DISTRIBUTION OF THE FRUIT OF THE VINE." (Porter's proposition in the *Porter-Water's Debate*). The "cups" preacher has the nerve to "affirm" it is "scriptural" to use many containers in the communion. Yet, in every speech, he spends his time on everything else except showing Bible for his practice. We may ASK and PLEAD for one verse that teaches we may use more than one cup, but "HE WILL NOT ANSWER." When he asks us to prove our position, we show him from the Bible that everytime we read of the Lord's supper, Jesus uses

"A CUP, THE CUP, THIS CUP OR THAT CUP," and commanded us to do the same by saying "THIS DO," and HE WILL NOT BELIEVE IT. Why do my brethren affirm that "THE SCRIPTURES TEACH" something that is not in the Bible?

No wonder the religious world is in the condition it is in today! As long as men love their ideas and practices more than the doctrine of Christ, we shall continue to divide asunder. I have attended studies on different subjects, and have had private studies with individuals. It seems there is usually someone present that is like the man I spoke of in the beginning of this article. I would suggest that whenever we study the Bible, that we let it be our guide. Whenever we read something in the scriptures and do not believe it, or when someone asks us a Bible question and we cannot answer it without contradicting other verses, we had better take a look at our attitude. Remember, Jesus said to the religious leaders of his day, "IF I TELL YOU YE WILL NOT BELIEVE: AND IF I ALSO ASK YOU YE WILL NOT ANSWER." Are we as guilty as they?—465 Locust, Lebanon, Mo. 65536

MEXICO REPORT

By W. B. Coleman

Some months have passed since a report on this work has been given in *Old Paths Advocate*. Thinking has been that a monthly report, including an audited account of all receipts and expenditures, is sufficient, sent to those congregations and individuals who help in the work, and that perhaps no one else is interested. This may not be altogether right as we do feel there are many well-wishers whose prayers avail much with the Lord, but who are unable financially to help with this tremendous effort.

The middle of June, some of the brethren in San Antonio who work closely with the Mexican brethren took a large load of clothing to Laredo, Tex. and then met some of the preachers in Nuevo Laredo. The writer, his wife, and Bro. Jerry Dickinson from Houston continued on into the interior to visit the preachers and congregations. At the present time, 16 preachers are being supported who serve over 30 congregations.

These visits serve purposes too numerous to mention. However, some must be noted. It is felt that in order to understand the people better, personal contacts must be made. Group discussions also serve to acquaint ourselves better with these brethren and give opportunity to discuss various points of doctrine. Such discussions were held at Nuevo Laredo, Monterrey, and at Guadalupe Victoria. One of the principal topics concerned the distribution of clothing. It was determined that existing methods were working out well, but more "micas" or passports would have to be obtained so that some from each congregation would be able to come to Laredo, Tex. and pick up clothing. The cost of these "micas" or passports ranges from \$16 to \$25. From time to time money is sent to Bro. Juan Rodriguez so that he can bring various brethren to the border in his pickup and then give them bus fare back home. Bro. Juan can bring these people to the border but would not be allowed to take them and their boxes of clothing back home because high duties would be charged. It was also determined that supplies of clothing would soon be exhausted. The brethren in Mexico

expressed great appreciation to the brethren here in the States for clothing already sent. Those desiring to send boxes of clothing should send to: W. B. Coleman, 1747 W. Huisache Ave., San Antonio, Tex. 78201. Deepest gratitude is also constantly being expressed by these brethren for the financial help sent to them. It is absolutely necessary to help the preachers financially or the work down there could not make such rapid progress. We do wish that we could transpose your mind and your eyes to go with us on these visits to Mexico so that you could see for yourself the tremendous progress being made and feel the great needs of these our brethren.

One of the most encouraging aspects of the work in Mexico is that Bro. Juan Rodriguez, Jr., a young preacher and son of the man who took Bro. Joe Martinez's place in Mexico, and who is 17 years old, is making rapid progress in learning English. He spent 3 months in San Antonio recently in order to learn English and to be able to understand the ways of the brethren in the States. He made very splendid progress and before long should be able to serve as interpreter on the visits to Mexico. He plans further study in Mexico if possible. If he cannot find the proper place to learn English he will be brought back to San Antonio where he has done so well.

Conditions around the Nuevo Laredo and Monterrey areas seemed to be very satisfactory with sufficient rain to grow corn and beans. However, the areas south and west from Saltillo are in the grip of a severe and prolonged drought. At the very best, these people live under conditions which are extremely severe. The land approximates our desert areas in New Mexico and Arizona, with little rainfall; when none comes at all starvation is ever present. There is actual starvation among the 10 congregations which we have in this area. One of the most pitiful sights this writer has ever seen was the pinched faces, skinny legs and arms, and hungry expressions of these poor people. Even more saddening was to watch some of the little mothers with babies trying to nurse at their breasts. The baby would try to nurse and then give up because there was no milk; then in a minute or two try again but to no avail. These are not strangers or infidels, but brothers and sisters in Christ who have been baptized just as you and I; these are people who assembled to greet us and to thank us for the clothing we have sent to them. Upon our return, the Catalina Ave. congregation in San Antonio immediately sent \$100 to buy some corn and beans for the absolute most needy. A sack of shelled corn weighing 100 kilos or approximately 220 pounds costs about 70-80 pesos or around \$6.50. A sack of corn plus a few pounds of beans would keep several families from starving for at least a month. The money was sent to Bro. Jose Salazar to buy the corn with the admonition to help the mothers with babies, the aged and infirm, and the widows and orphans first.

As this article is being written it is hoped that appeals to various congregations and brethren will produce some additional help for these starving people. A trip to Calif. for the Sequoia meeting is planned, as well as attendance at the Sulphur, Okla. meeting by some of the brethren. At these meetings the prayers of the brethren will be solicited as well as their financial help. Our prayers are that rains will come in time

to raise a few ears of corn and few beans before winter sets in.

If you are not now receiving the monthly reports on the work in Mexico, and would like to receive them please send your name and address to the writer in San Antonio and you will be placed on the mailing list.
—1747 W. Huisache, Ave., San Antonio, Tex. 78201

EXEGESIS OF ROMANS 14 (I) —

(Continued from page one)

and not in the truth that Jesus is the Christ. Many Jewish Christians held that the law of Moses was still in force. They could not always be sure that the meat bought in the market was not from an animal which the law declared unclean, nor could they be sure that it had not been dedicated to an idol. They therefore ate herbs. Others had faith to eat any kind of meat. The sticklers for the law would brand the others as sinners, and themselves be condemned by the others as foolish. Neither would be willing to give the other full fellowship; each would question the other's scruples or lack of scruples. So long as one's faith in Christ is strong and unwavering, no one should condemn him for what he eats or does not eat; but no one should try to force others to comply with his notions about eating or not eating. No servant has a right to condemn another man's servant; his standing or falling is entirely between him and his lord. And so it is with our Lord and his servants. For one to condemn the Lord's servants does not change the Lord's attitude toward him. The Lord is able to make him stand, so long as his opinions do not interfere with his faith or obedience, or he does not try to force his opinions on others. Of course no one has a right to do anything that would lead another into sin.

Verses 5, 6: One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. The sabbath was not the only day set apart in the law of Moses for the children of Israel to observe. Many Jewish Christians still held that the law was binding and demanded that Gentile Christians also keep the law. The decrees of the apostles and elders in Jerusalem had no effect on some of them, as Paul's letters abundantly show. Such men would not only be contentious about eating meat, but would demand that Gentile Christians observe the days set apart in the law. In Paul's discussion of these matters of opinion, the Lord's appointments were not included. The Lord has set apart the Lord's day for worship; its observance is therefore not a matter of opinion or indifference. "Let each man be fully assured in his own mind" as to whether he will or will not devote any other day to study, meditation, and prayer. Concerning this the Lord has bound no one, and concerning such matters no one should seek to bind his notions on others. It is therefore evident that the leaders of a church could not adopt these Jewish holidays and demand that all the members observe them. The Judaizing teachers had got in their work among the churches of Galatia, which led Paul to say, "Ye observe days, and months, and seasons, and years. I am afraid of you, lest

(Continued on page eight)

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SERMONS AND WRITINGS OF HOMER L. KING

This is a new book just off the press. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King. It also contains a full page photograph of Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205.

The above words of notice concerning Brother King's book were submitted for publication announcement by him. I would like to add more; first, because of my deep, abiding and lasting respect for our brother; second, because of the value I place, in my humble judgment, on the book. I consider it the greatest contribution by man to the cause of primitive Christianity in many years. It has been my privilege to lately peruse its contents, and found it to be a delight. The binding is most attractive; the picture and fitting biography of our brother and an affectionate dedication—all of these readers will find especially appealing. Many of the sermons, those of us who have heard Brother King in meetings, we have heard him preach. The wide variety of subjects treated in the essays is especially helpful to those interested in primitive Christianity. So valuable is this book to us, my wife and I plan to see that each of our children has a copy to read and profit from in years to come.

That Brother Homer King during his lifetime saw fit to give to the church and the world his "Sermons and Writings" has its value. Others might have done it for him, but that he did it himself, adds a touch that would not have been there otherwise. I consider **Sermons and Writings of Homer L. King** a must for the libraries of all who are interested in the church, her purity in worship and work, and her destiny. May God bless this unique work for good in His kingdom; and may God richly, abundantly bless Brother King for making it possible.—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.**

W. L. Verner—25; Elbert McAnear—20; Richard Nichols—8; Mattie Lloyd—7; Clovis T. Cook—7; Joe Norton—6; Zee Pate—5; A sister—5; L. H. Frizzell—4; Edwin Morris—4; Leon Perry—3; John B. Snow, Sr.—3; David Risener—3; Oliver McCombs—2; Irvin Barnes 2; Marvin Book—2; Bea Byars—2; Bill Roden—2; Emma Kramer—2; Oscar Bradford—2; Elmer Sutton—2; Wayne McKamie—2; D. O. Fancher—2; Gladys Shores—2; Jimmie Smith—2; Oscar Morris—2; Ray Campbell—2; Mrs. W. A. Petree—2; Edgar Claywell—2; Edna Smith—2; Boyd Daniels—2; Ron VanGundy—2; Loma Hefley—2; Johnny Tucker—1; Howard Sharp—1; Mr. R. O. Baxter—1; L. E. Neeley—1; J. W. Kornekay—1; Barney Owens—1; Stella Robbins—1; E. H. Gilstrap—1; F. G. Keele—1; Earl Helvey—1; J. W. Sutton—1; Lowell Smith—1; Dona Waters—1; O. L. Barnes—1; Fred Renier—1; S. W. Lea—1; Rolland Everett—1; Irvin Barnes—1; Frank Staggs—1; Mrs. Ray Steele—1; Boss Whitehead—1; Edward Witt—1; W. C. Smith—1; W. F. Orten—1; Toy Anderson—1. Total 165

"SONGS OF INSPIRATION"

It is with much pleasure that we are able to announce to the readers of **Old Paths Advocate** this new record album by the **Sunny South Quartet**—Charles Goodgion, Bob Studer, Johnny Elmore and Wayne McKamie, "Songs of Inspiration" are precisely what these songs are, so beautifully sung by these men. The songs: "Until You've Known;" "What Can He Do;" "Where the Shades of Love Lie Deep;" "How Big Is God;" "Light of the World;" "Beside Still Waters;" "The Church Triumphant;" "Lovest Thou Me;" "Ivory Palaces;" "Shall I Crucify My Saviour;" "Remind Me, Dear Lord;" and "After All."

These brethren say, "All the songs used were selected on the basis of their depth of meaning, spiritual value, and close harmony. We truly hope that by our sincere rendition of these spiritual songs we can help inspire others to live holy lives in the hope of seeing God, and that by our efforts, we can help further the cause of Christ, and that in everything, we may give God all the glory."

The price is \$4.00; please order from Charles Goodgion, 1305 Lydic, Ft. Worth, Tex. 76134.—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 — Tommy Shaw, 1134 Laredo, St. Louis, Mo. 63138.

The Sunny South Quartet — Charles Goodgion, 1305 Lydic, Ft. Worth, Tex. —Don McCord

EASTERN LABOR DAY MEETING

Everyone is invited to attend the Eastern Labor Day meeting in Harrodsburg, Indiana, August 22-31, with Brother Lynwood Smith doing the preaching. This meeting will be a centennial celebration since the building at Harrodsburg is 100 years old this year. Brethren here are making preparations to accommodate as many as possible. If you want information about motel accommodations nearby, write to me (Joe Norton), General Delivery, Harrodsburg, Indiana 47434. For other information about the meeting, write to me or to one of the elders—Bob Strain, Harrodsburg, Indiana 47434 or Verle Seeley, Route 5, Bloomington, Indiana 47401.

We would appreciate a card or letter from individuals or groups which plan to attend so that we can anticipate the size of the crowd for the Lord's Day worship and for the lunch on Lord's Day—Joe Norton

CALIFORNIA LABOR DAY MEETING

This meeting will be conducted Aug. 22-31 by Bro. Bennie Cryer in Fresno under the auspices of the congregation meeting at 1570 Swift Ave. This is the congregation formerly meeting for many years on Orange Ave. Brethren of contact include: Rhodus Wilson, 2923 N. Wolters, Fresno, Calif.; Howard Walker, 16267 W. Annadale, Sanger, Calif.; Shelby Buchanan, 5319 W. Mission, Fresno, Calif. Bro. Bennie Cryer may be contacted at his home in Yuba City at 1432 Princess Ave. I am sorry as we go to press that we do not have more detailed information.—Don McCord

FOURTH OF JULY MEETING

The annual camp meeting at Sulphur, Okla. was a wonderful spiritual feast. Brethren from some 20 states were in attendance. About 1,000 attended through the meeting, close to 900 being present at one service. There were over 50 speakers on the Fourth of July. Everyone cooperated wonderfully and the quality of preaching was unusually high. It was a privilege to work with Bro. Orville Smith again. Next year the meeting is to run June 26-July 4. Bro. Alton Bailey and Bro. Joe Hisle will be in charge.

—Richard F. Nichols

Most trouble is produced by those who produce nothing else.

BRO. JOE ELMORE AS I KNEW HIM

By Tom E. Smith

It is indeed a task to put in few words the tribute that I desire to pay to our beloved Bro. Joe Elmore, having known him for such a long time. As well as I can remember I have been closely associated with him and his faithful and beloved companion and their family since 1921. Our association through the years has been very pleasant and fruitful in the Lord's vineyard. He never faltered nor swerved from the straight and narrow way. He was always trustworthy and could be depended upon to stand firmly for the truth, and was always interested in forwarding the cause and promoting unity among God's people. He lived to see all of his children in the church and all workers in their respective places. I read a sympathy card sent by Bro. Jim Hickey, and after saying his words of condolence, he continued—"He raised a boy who baptized me into Christ," speaking of Johnny. He had a full life and I believe he will have a full reward. May his children live up to his ideal of a true Christian life and may we all emulate the characteristics he possessed.

—Tom E. Smith

CARD OF THANKS

The family of Joe D. Elmore, Sr., Ardmore, Okla., has asked me to express their thanks to the many, many friends and brethren for their concern in the recent death of our loved one, as evidenced by calls, cards, and flowers from across the nation. This, along with the sympathy of the local congregation, the singing of beloved friends, and the ministry of Brethren Tom E. Smith, and Lynwood Smith, helped to dispel the gloom of that dark hour. May God bless each one.

—Johnny Elmore

WILL YOU HELP?

Due to illness Brother Ted Mink and his wife have requested help with their hospital and doctor bills. They are not physically able to work, and the churches in the Cincinnati area have helped to some extent, but since the cost of such care is high, in our time, more is needed. At present \$500.00 is owed for Hospital care, and \$100.00 for the Doctor. This is in addition to their monthly bills of rent, water, electricity, gas, etc. They live in Mt. Vernon, Kentucky. Please send donations to Ivan Mink, 637 Blanche Ave., Cincinnati, Ohio 45215, as he will see that they get your help. Thank you.

THANKS FROM ABILENE, TEX.

The Oak St. church at 918 S. 15th, Abilene, Tex. wishes to report the donations we have received the past few weeks. We are in the process of building a new house of worship; we have 3 city lots and a good location. Donations follow: Anonymous, Tex.—\$25; Mt. Home, Ark.—\$20; Ft. Smith, Ark.—\$50; Sharonville, Ohio—\$25; Catalina, San Antonio, Tex.—\$50; Freeway, Waco, Tex.—\$25; Bakersfield, Calif.—\$50; Boulder Dr., Dallas, Tex.—\$25; Total—\$270. We will continue to report all donations. We want to express our deep appreciation and may God bless everyone.

—Jesse French

APPRECIATION

My family and I can not find words to express our appreciation for the prayers and financial assistance in our behalf. I have tried to write each person or congregation to thank them individually; it is possible I have overlooked someone. My wife is still in a coma in a Little Rock, Ark. hospital. The doctors do not give us any encouragement for her recovery. They said she would never move her head, but she started doing that, so we still have hopes. We request the continued prayers of the faithful. Thank you again for all assistance. With faith in Him, Ray Campbell, Jerusalem, Ark.

THANKS FROM MT. VERNON, KY.

Brethren at Mt. Vernon, Ky. wish to express thanks for the following donations received for their building: churches of Christ at the following places: U. S. 52 North, Wayne, W. Va.—\$100; El Centro, Calif.—\$50; Fair Oaks, Calif.—\$25; Covina, Calif.—\$50; Bakersfield, Calif.—\$100; Richmond, Ind.—\$25; Harrodsburg, Ind.—\$200; Montebello, Calif.—\$25; Baton Rouge, La.—\$50; New Salem, Miss.—\$200; Nacodoches Rd., San Antonio, Tex.—\$50; Total: \$875 as of April 2, 1969.—Ernest Bullock (My apologies for overlooking this matter.—DBMc)

OUR DEPARTED

Strong—Sister Juanita Beatrice Strong, was born Mar. 4, 1933 in Okla., and passed away May 29, 1969 in El Cajon, Calif. She leaves behind her husband, Bro. Frank Strong of the El Cajon, Calif. church; her mother, Mrs. Mary Taylor, and 3 brothers and 5 sisters, all of Okla. Sister Strong had attended services at El Cajon for about 2 years. I suppose we all remember unusual things about her; the continuing and never-fading smile through untold pain is a memory we can long cherish. Words of comfort were spoken by the writer at the memorial service in her honor.

—Marvin Fisher

Kaley—Bro. William H. Kaley was born June 1, 1889 at Vandalia, Ill., and departed this life May 3, 1969 at Grand Junction, Colo. He was married to Miss Ina Ray Cook, Jan. 30, 1916 at Puxico, Missouri. He moved to Delta, Colo. in 1948 from Missouri. He is survived by his wife, Ina, of the home in Delta; one son, Joe, of Grand Junction, and three grandsons. Funeral services were conducted May 7, 1969 from Roberts Funeral Home in Delta. I became acquainted with Bro. Kaley in 1959 when we lived in Delta for 3 months, and was called from Ft. Worth to conduct the funeral. Bro. Kaley was a cherished friend of mine.—Johnny Elmore

Finto—Mrs. Mabel Bell Finto passed away at her home, Rogers, Tex., 8:00 A.M., Sat., July 12, at the age of 66 years, of an apparent heart attack. The funeral was conducted July 15 at the Harper-Talasek Funeral Home in Temple, Tex., with Bro. David Traylor officiating. Burial was in Val Verde cemetery. For many years Sister Finto was a faithful member of the Lord's church. Surviving are her husband, Sam Irwin Finto, of Rogers; 8 sons, Charlie, Sam, Jr., Chester, Robert, Thomas and John all of Temple, Tex.; Orvis of Phoenix, Ariz.; Melton of Calif.; six daughters, Mrs. Anna Bell Farmer, Mrs. Mary Freasier, both of Calif.; Mrs. Laura Lee Farmer, Corpus Christi, Tex.; Mrs. Martha Noack, Grand Prairie, Tex.; Mrs. Mildred Rawlings, Rogers,

Tex.; and Mrs. Jelma Logsdon of Mayfield, Ky.; 37 grandchildren and 5 great grandchildren. Sister Finto will be missed by all who knew her.—A. R. Noack

Elmore—Bro. Joe D. Elmore, Sr., 408 "K" St., N. W., Ardmore, Okla. was born Oct. 13, 1887 at Vineyard City, Texas; was married to Mollie Lyles at Alma, Okla., Oct. 21, 1906. A retired farmer, he moved to Ardmore, Okla. in 1939 from Fox, Okla. He was a faithful member of the First Ave. church, Ardmore. He died there June 15, 1969. Surviving are: his wife, Mollie; 3 daughters—Mrs. C. L. Tate, Mrs. Wood Morris, and Floy Elmore all of Ardmore; 3 sons—Joe D., Jr., Healdton, Okla.; Glenn, Ardmore and Johnny, Ft. Worth, Tex.; 20 grandchildren; 21 great grandchildren.

The funeral was held in Bettes Funeral Chapel, Ardmore, Tues., June 17 by Lynwood Smith and the writer. The texts used were 2 Sam. 3:38 and 1 Sam. 20:18—analogueous to our beloved brother's life. A large concourse of friends, relatives and brethren and sisters in Christ were at the service, besides those who were not able to come on the day of the funeral, but came by on Sun. to pay their last respects to this grand old soldier. The profusion of flowers bespoke the high esteem in which he was held. Beautiful singing was by Charles Goodgion, Dennis Smith, Leo Cook and Wayne McKamie. As the sun had begun to sink in the West, we laid him to rest in the Hillcrest cemetery in Ardmore to await the resurrection when we will all "be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." What comforting words!—Tom E. Smith

McKinney—Bro. Collin Wilmeth (Mac) McKinney was born September 5, 1907 in Jackson Co., Tex., the son of Daniel and Annie Lou McKinney. He passed away Lord's Day, June 29, at a Turlock, Calif. hospital; he was 61 years, 9 mos. and 24 days. Mac was married to June Fisher, July 5, 1935 at Socorro, N. Mex. He was baptized into Christ in 1943 by Bro. Paul O. Nichols. Besides his devoted, Christian wife, he leaves 2 children—Mrs. Richard (Glenda) DeGough and Myron McKinney; 2 brothers, J. L. Hughson, Calif., and Clifford of Texas; 2 sisters, Glennie Patterson and Willie Glenn of Texas. There are also 6 grandchildren.

The McKinney grandparents were pioneer settlers and members of the church of Christ in the state of Texas. For Bro. Mac's grandfather, Collin Co., Tex., was named, and the city of McKinney, Tex. in Collin Co., also bears the family name.

The service was conducted from the meeting house, Ceres, Calif., July 2, where a very large and sorrowing concourse came to bid farewell. Mac was a dear friend and brother in Christ; it was such an honor to have such a man ask that I conduct his service—I shall be ever and humbly grateful. I tried to say words of comfort and warning, as well as words befitting the noble and devoted character of our brother. Interment was in Lakewood Memorial Park in the countryside between Hughson and Empire, Calif. We are better by far, those of us who knew Mac, for his passing our way.

—Don McCord

CARD OF THANKS

We, the family of Collin Wilmeth McKinney, Hughson, Calif., wish to express our sincerest thanks to all who in any way expressed their concern, and sympathy

during the long illness and passing of our loved one. The words of comfort, the acts of kindness, the messages of sympathy, the flowers were most appreciated. Our hope of the "glad homecoming day" after awhile sustains us.—June McKinney, Myron McKinney, Glenda DeGough

Asplin—Fern Lenora Park Asplin was born July 12, 1920 in Council Hill, Oklahoma. She was the daughter of Leslie G. and Dessie Park. She obeyed the gospel and was baptized by her father at the age of 13. She graduated from the Council Hill High School in 1939 and attended a Beauty College in Muskogee, Oklahoma. She operated her own shop in Morris and Boynton, Oklahoma. She moved to Ft. Worth, Texas in 1942 and was married to Ray Asplin there December 4, 1943, Bro. N. L. Clark officiating. They moved to Oklahoma City in March 1944 and have lived in Oklahoma City ever since, except for a year, 1960-61, when they lived in Monrovia, California. To them were born 3 children: Paul in 1946, Mary in 1948 and Elizabeth in 1952; all are faithful members of the Church of Christ. She has 1 granddaughter, Amy Melissa Lambert, born in 1969. Fern was a member of the Capitol Hill Church of Christ, Okla. City. She departed this life on July 14, 1969, being 49 years and 2 days old. She was vacationing with her husband, Ray, in Yellowstone National Park where she suffered a heart attack. She is survived by her husband, Ray, 2 children, Paul and Elizabeth of the home, and Mary Lambert of Oklahoma City. Two sisters, Vae Howard, of Cowden, Illinois; Rene Phillips of Mullin, Texas; and a half sister, Meree Hubbert of Springfield, Illinois; 4 brothers, Cline Stafford, San Francisco, California; Keith Park, Odessa, Texas; Don Park of Belton, Texas; and Clo Park of Dodge City, Kansas; and a host of other relatives, church members and friends. Her funeral was conducted by Bro. R. B. Roden and Bro. Edwin Morris in the Vondel L. Smith Mortuary, in Oklahoma City on July 19, 1969; she was laid to rest in Resthaven Memory Gardens, Lakeview Section. (Note: It was my privilege to know Fern for some 25 years; how shocked we were to hear of her home-going. We shall remember her as a devoted wife and mother, a staunch Christian, and a warm, trusted friend. Ray and the children have our sympathy; may God bless them!—Don McCord)

BONDS OF MATRIMONY

Cocnsfield-Smith—Sat., July 12, James Coonsfield, Anderson, Calif., took for his bride, Helen Smith, Cottonwood, Calif. Both are members of the Redding congregation; it was my pleasure to baptize both into Christ, Helen in 1966 and James this year. Our prayers are that this couple will have many happy years together in His service.—Jesse French

Modgling-Jordan—In the evening of July 17, at the meeting house in Montebello, Calif., in the presence of God and a host of relatives and friends, Bro. John Wesley Modgling and Sister Sherian Kay Jordan exchanged wedding vows. These are two of the finest young people I know. John, a preacher of the gospel, is the older son of Roy Bill and Alyine Modgling; Sherian is the older daughter of Raymond and Donna Jordan. These two have a rich heritage in the Lord's Church—John's grandparents on both sides, faithful

members for years, are Tom and Sarah Modgling, and Bertha Smith and the late Abe G. Smith; Sherian's maternal grandparents, the Dow Fanchers, Sulphur, Okla., and the great grandmother, in her 90's, Mary Fancher, Wichita Falls, Tex. We wish for these two a long and most happy life. It was an honor some years back to assist these two in their marriage to Christ, and now an honor, too, to assist them in their marriage to each other.—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.

—Mitchell Craig Patrick, 1135 Walnut Dr., Casa Grande, Ariz.

—Alton Bruce Bailey, Jr., 909 Truitt Ave., LaGrange, Ga.

—Barry Ed McGaughey, Rt. 1, McAdoo, Tex.

—Terry Lance, Rt. 2, Box 3, Neosho, Mo.

—Karl Modgling, 204 Cornell, Fullerton, Calif.

Instead of being interested in "Who's Who" a lot of us had better find out what's what.

EXEGESIS OF ROMANS 14 (I) —

(Continued from page three)

by any means I have bestowed labor upon you in vain" (Gal. 4:10-11). If the leaders should set any such days to be observed by the church, the members should not submit to such an arrangement. "Let no man judge you in meat, or drink, or in respect of a feast day or a new moon or a sabbath day" (Col. 2:16).

Verses 7-9: For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die we are the Lord's. For to this end Christ died and lived again, that he might be Lord of both the dead and the living. The point in verse 7 is generally missed by assuming that Paul was speaking of our relations one with another. It is true that we cannot cut ourselves off from all relations with our fellow man, but that is not the lesson Paul is teaching. He was speaking of our relations to the Lord. The connection shows this plainly. Verse 8 really explains verse 7. None of us lives to himself, "for whether we live, we live unto the Lord; . . ." No one lives to himself, but to the Lord, for he is the Lord's servant. Paul was speaking of Christians. The Christian cannot cut himself off from any connection with the Lord, and live his own life as he pleases. Even in death the Christian is the Lord's. "Whether we live therefore, or die, we are the Lord's." Christ died and lived again, that this very relationship might be established—"that he might be Lord of both the dead and the living." So far as the Greek is concerned we might as well have "for" in verses 7 and 8 as "to" and "unto." "No one lives for himself, and no one dies for himself. For whether we live, we live for the Lord; or whether we die, we die for the Lord." In life and in death we are his.

Verses 10-13: But thou, why dost thou judge thy brother? or thou, again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God. For it is written, As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God. So then each one of us shall give account of himself to God. Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumbling block in his brother's way, or an occasion of falling. To judge, as here used, is to condemn. Those who believed they should observe the days required in the law, and refused to eat meats prohibited by the law, would condemn as sinners those who did not do likewise; and those who ate meat and refused to observe certain days would count as foolish and unworthy of consideration those who did not eat meat and observe days. It was a bad situation. Such sentiments could not long prevail without serious consequences to the church. Hence, Paul's rebuke. God is the judge, and he will make final adjustment of all things when we all stand before his judgment-seat. If we do not voluntarily bow the knee to his authority here, we will have to do so when we stand before him; and then every tongue shall confess to him. Then every one shall give account of himself, and not of another; and then none of us shall judge another. "Let us therefore not judge one another." But it seems to me that this injunction against judging must be confined to such matters as Paul was discussing. How could any one beware of false prophets, unless we first

judge them to be false prophets? (Matt. 7:15). And we must judge a man to be an evil worker, or we could not obey the command to "beware of the evil workers" (Phil. 3:2). Neither could we obey Paul's injunction in Rom. 16:17, 18 without judging which men belong to the class he mentions. And how could a church withdraw from the disorderly? And we must be very strict in judging our own actions and their possible results. "Judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling." If a man's eating meat as food led some brother to think he was eating it in honor of an idol, and was thereby led to eat meat in honor of an idol, his eating the meat became a stumbling-block over which his brother fell. A man should never insist on exercising his rights or liberties, if harm comes of his doing so.



O. L. Barnes, 1613 East St., Texarkana, Ark., June 28—Here is our renewal for the best gospel paper printed. Please keep it coming.

S. W. Lea, Rt. 3, Brookhaven, Miss., July 8—Bro. Richard Nichols begins a meeting at Pearlhaven church today; will be attending that. We look forward to Bro. Don McCord's coming here next summer. Here is our renewal. May God bless.

Elbert McAnear, Jacksboro, Texas, July 16—We at the Northside church here are fine; we plan a move sometime next Spring, if not before. We have a lot on N. 9th St. paid for and some money left after our meeting. Here are 20 subs.

Virl (Boss) Whitehead, Rt. 1, Bernie, Mo., July 9—We attended our first Sulphur, Okla. meeting and we enjoyed it very much. We look forward to our meeting Aug. 15-24 with Bro. Barney Owens. If you are in our area, visit us. Here is our sub.

J. W. Sutton, Mackinaw, Ill., July 15—We enjoy the paper very much and believe it gets better all the time. The truth is what the Bible tells us makes us free, and I am thankful we have those who still stand for just that. Here is our renewal.

Joe Rivers, Jr., 1083 Belvedere, Memphis, Tenn. 38107, July 3—Please notice our change of address. Mail intended for the church here at 1317 N. Willett should be sent to the above address. Work is moving along very well here; 2 have been added to the Lord lately; thanks be to God.

Lester Dugan, Rt. 3, Box 405, Bakersfield, Calif., July 7—Bro. Orville Lee Smith did some fine preaching at Southwest congregation, June 6-15; 1 young lady was baptized. For such we are thankful—we believe

this is time and the Lord's money well spent. One of our dear sisters, Elva English, passed away in June; everyone loved her. She was kind and friendly to all and will be missed for a long time; her good works do follow her.

Barney Owens, 6878 Tylersville Rd., West Chester, Ohio 45069, July 19—We continue working with the congregation at Sharonville. There is evidence of growth over the past few months. We enjoyed being at the Sulphur, Okla. meeting this year. August 1-10, we plan to be in Lexington, Oklahoma; Aug. 15-24, at Powe, Missouri. Brother Jerry Cutter will be here for a meeting, September 5-14. Remember us when you pray.

Tom E. Smith, 302 Phillips, Healdton, Okla., July 15—Our meeting at Healdton, Okla., June 6-15, resulted in 3 baptisms and 2 restorations. The church was strengthened and edified by the preaching of Bro. Lynwood Smith. The camp meeting at Sulphur, Okla. was a wonderful event. Following it Bro. Jerry Cutter began a meeting at Graham, Okla.; no visible results, but good attendance and interest. We believe that the word preached so forcefully "will not return unto God void," see Isa. 55:10-11.

J. Wayne McKamie, Rt. 1, McGregor, Tex., July 17—On July 12 we began here in Shreveport, La. This is our first time to conduct a meeting with these brethren and it is most enjoyable. Nightly we are preaching to interested and visiting brethren; visitors who have not embraced the Faith; and to a most cooperative home congregation. The remainder of the summer should find us in the following places: Springfield, Mo., July 25-Aug. 3; Burkhart, Mo. Aug. 8-17; and Olney, Tex. Aug. 18-24th.

Eric H. Gilstrap, 3231 E. Ventura Ave., Fresno, Calif., July 18—I enjoy the paper very much. Bro. Don King's in July issue was so good, as was Bro. Edwin Morris's, "Who Is Your God?" How I enjoyed Bro. Wayne McKamie at Swift Ave. here last summer! At Millbrook St. here I enjoy hearing Bennie Cryer, James Russell and Ervin Waters when I am able to attend. I attend Swift Ave. pretty regularly on Lord's Day morning, where we have men like Rod Wilson, Paul Hammet, Dale Buchanan, and Bro. Ervin Waters, when he is there. Here is my renewal.

Tommy Shaw, 1134 Laredo, St. Louis, Mo., July 14—Meeting so many fine brethren made the Sulphur, Okla. meeting enjoyable, as always. Brother Ronnie Wade's suggestion that we find a cooler place to hold this meeting appealed to me. It would be so much easier on the children and their mothers. It would also make afternoon services possible which in turn should reduce the length of the other meetings. We expect Brother Billy Orten here this weekend for a series of services. The Lord willing, I will be in a meeting at Conway, La., August 3-10.

Julius Mauwa, Manjolo Vlg., P/A Thumbwe, Chiradzulo, Malawi, Africa, July 15—Thank you very, very much for your kindness in sending me *Old Paths Advocate*. I thank you for that. Now, these are my reports: June 2—Manjolo, 97 people, 5 confess; June 9—Manjolo again,

105 people, 2 confess; June 16—Nangwiya, 84 people, 3 confess; June 23—Manjolo, 114 people, 7 confess; June 30—Ndanga, 113 people, 6 repent. I will be very much glad if you will continue sending me *Old Paths Advocate*. The work of God is moving well; please pray for us. Best warm wishes to all brethren.

Shelby L. Taulbee, 159 Pickford St., Walled Lake, Michigan, July 16—This summer I have the privilege to travel with Bro. Miles King to his gospel meetings. This is my first time to travel with a preacher and I can say I have enjoyed it. We have been to Sentinel, Okla. and had 1 confession there. Then after Sulphur, Okla. we went to Earlytown, Alabama, baptizing 1 and restoring 1. My hopes are to become a preacher. I am giving lessons at surrounding congregations. I have taught at Sentinel and Norman, Okla.; Earlytown and Florala, Alabama. Please pray for me, and for the work of the Lord.

Weston Sander, Kwapatila Vlg., N. A. Somba, Box 754, Blantyre, Malawi, July 6—I am preaching the gospel of God in two churches, Blantyre and Mpangeni. June 1, I went to Cikwawa Mpangeni church—82 people, 10 baptized; June 8, I was at Kwapatila church—61 people, 7 baptized; June 15, I was at Mpangeni church—96 people, 15 baptized; June 22, I was at Kwapatila church—38 people, 9 repented; June 29, I was at Mpangeni church—69 people, 21 repented. Today, July 6, I was at Kwapatila to teach the gospel of God. Our work goes forward. Pray to God for us. Thanks friends. My greetings.

Jesse French, Box 1266, Redding, Calif. 96001, July 16—At present my family and I are at the Sequoia Camp Meeting; attendance is good and Bro. Bennie Cryer is doing some very good preaching. I believe everyone is being built up. We from Redding feel full of zeal and determined to go home working for Jesus. June 25, I baptized a young man (17) early in life, and a man 67, close to the 11th hour—I do not believe I ever saw a happier man, one who had a life time of sin on his shoulders, now free from sin. We invite those passing our way to see us. Pray that we will ever be busy doing His will.

Jesse C. French, 1141 Oak St., Abilene, Tex., July 15—In March this year, the Huckleberry Lane church united with us in one place. These are fine brothers and sisters; we have known each other for a number of years. Our meeting is in progress this week; crowds are good, and the brethren are preaching fine sermons from God's word. Four of us are holding it: Bro. Johnny Snow, Jr.; Bro. Lewis Davis; Bro. Jackie McCarty, and the writer. We appreciate what the San Antonio, Tex. brethren are doing in Mexico; those brethren are laborers in His vineyard and may He richly bless them.

Billy Dickinson, 13378 Knollcrest, Houston, Tex., July 10—So far I have had a pleasant summer. In June, I was with Miles King in a meeting at Hammond, La. Bro. King is a wonderful and zealous evangelist; while at Hammond, he baptized 1. During the meeting I preached at Brookhaven, Miss., June 8 and 15th. I plan to travel with Miles all of next summer, Lord

willing. I enjoyed the Sulphur, Okla. meeting. July 6, I preached at Chickasha and Norman, Okla. I plan to help the church at McGregor, Tex. some this summer, where my brother, Jerry, and Bro. Juan Rodriguez are working. Pray for that work; your prayers are needed always.

Don King, 10791 Lemarie Dr., Sharonville, Ohio, July 19—The work here in West Chester continues to progress, with it seems, better interest shown by all. We are now making ready for the Gospel meeting August 1-10 with Johnny Elmore. We certainly look forward to the meeting and hearing Johnny again. We pray that much good will come and that other congregations will cooperate with us in making this a well-attended meeting! It was wonderful to get to attend the Sulphur, Okla. meeting again this year. We enjoyed very much the preaching; and of course, the reunion with our families from various places. If the Lord wills, we are to leave for California following the Labor Day meeting in Harrodsburg, Ind. We have some time for meetings etc. in the State before Nov. If I can be of service to any congregation there please contact me. Pray for the work.

Joe Norton, General Delivery, Harrodsburg, Indiana 47434, July 12—During the past several months, I have preached at McGregor, Temple, Houston, Arlington, Wichita Falls, and Fort Worth (Trentman Avenue) in Texas; at Covina, North Hollywood, and Montebello in California; and at Lebanon, Missouri, and Kansas City, Kansas. In the spring I was in San Antonio (Catalina Street) for a weekend meeting. While there, we appreciated the attendance of brethren from the other local congregations. Presently we are in Harrodsburg, Indiana, where I am preaching and helping to train the young men for participation in the public services of the church. Lord willing, our work will continue until the Labor Day meeting here.

Tom Lehmann, 465 Locust, Lebanon, Mo. 65536, July 9—We were able to attend part of the Sulphur, Okla. meeting this year. We enjoyed it very much. It was good to see old friends and make new ones. It is "meeting month" in the Missouri Ozarks. During the month of July, the following congregations have meetings booked: Lee's Summit, with Joe Hisle, 11-20; Lebanon, with Ronny Alexander, July 25-August 3; Springfield, with J. Wayne McKamie; plus Mtn. Grove and Fieldstone, with Paul Nichols. This will be a busy month! The work here at Lebanon continues, but thus far with no additions. There has been some interest worked up by the articles the church has printed in the local paper. We hope to see some results before our work ends in December of this year. We still have time for meeting work this year. Please pray for us and the work.

R. B. Roden, 112 Kelly Dr., Moore, Okla. July 18—Our meeting at Cedar Creek near Jerusalem, Arkansas was a good one. Two were restored; one confessed faults. We had visitors from Texas, California, Tennessee. The Pottsville and Little Rock congregations were good to attend the meeting. The meeting at Broken Bow, Oklahoma had good results for which we were

thankful. Four were baptized and four confessed faults. We enjoyed our visitors. This was my first time to work with the preachers and teachers of the Broken Bow area. They are good to work with. The Sulphur, Oklahoma meeting was a good one and made a way to meet brothers and sisters in Christ that we hadn't seen in several years. We look forward to this meeting next year. Do pray for us in the work. I plan to be at Kansas City, Kansas, July 19-27; Okemah, Oklahoma, August 1-10; Jacksonville, Florida, August 15-24.

Jerry L. Cutter, 1417 Rinehart, El Reno, Okla., July 18—My family and I leave tomorrow for Hillside near Pochontas, Ark., for a meeting. We look forward to seeing old friends and brethren in that area again. From Hillside I am scheduled to be at Sand Grove, Texas, the first ten days in Aug. Lord willing, I will be at Corcoran, Calif., Aug. 11-17, and at Visalia, Calif., Aug. 18-25. To conclude Aug. we plan to visit the centennial meeting at Harrodsburg, Ind. Sept. 5-14, I am slated to be in a meeting at Sharonville, Ohio. It gives me a great deal of pleasure to visit the churches in these many places and see so many brethren standing firmly for the truth. May the Lord continue to bless in the work everywhere.

Don Pruitt, Box 1383, Ada, Okla., July 17—It has been some time since my last report. My work closed with the Ardmore, Okla. congregation the last of May. During this work there were 5 baptisms and several restored. My work with these brethren was very rewarding. They helped me in many ways. We sorrow greatly at the passing of Bro. Joe Elmore. He has been a strong influence for the cause in that area. He was so faithful and fervent and thus he leaves a vacancy in the church and in our hearts. June 20-29, we were in a meeting at Council Hill, Okla. It was my first ten-day meeting and was most enjoyable. It closed with 8 baptisms and 5 confessions. We were again blessed by the camp meeting in Sulphur, Okla. and enjoyed so much seeing so many. At present we are taking a swing through Calif. for 5 weeks before beginning our fall meetings. Please notice our change of address. We ask your prayers.

Franklin Staggs, 2074 LaVelle Rd., Flint, Mich. 48504, July 1—The congregation in Flint is working together in love and unity. We have several boys who are doing c. o. work in one of the hospitals here. They are a big help to the congregation, as all of them are teachers. If there are others who would be interested in doing their work here, please contact us, as the hospital has openings quite often, and seems to be very willing to hire c.o.'s. Jerry Cutter preached some "meaty" sermons at the Pontiac congregation last month. Especially, did his lesson "Countdown in the Middle East" give us things on which to ponder. Recently, our son and daughter were baptized. Let us remember that though we cannot bring all the world to Christ, we must bring Christ to all the world.

Lonnie Kent York, 1208 A St. S. E., Ardmore, Okla. 73401, July 19—Since last report I held a week end meeting at Houston, Mo., and a five-day meeting at Springfield, Mo. At both places I enjoyed Christian

fellowship. I was privileged to attend the annual Sulphur, Okla. meeting. There were many regular attendants that were not there. There were many there for the first time, as well as those who have been away for some time. There were about 20 young men that spoke, and out of these I am sure that we can look forward to some powerful speakers in the near future. I can remember it was only three years ago that I made my first speech there, and it was the guidance of others that has made the fire of preaching grow deeper in me. May these young men have the same encouragement. I have time for meetings, after Aug. 17. I ask your prayers in my work for the Master.

Irvin Barnes, Rt. 3 Mtn. Home, Ark. 72653, July 3—It has now been over a year since I returned to full-time evangelistic work. Our work has been centered in northern Ark., which has proved to be one of the ripest fields anywhere. The past year has been fruitful and enjoyable. Bro. Clovis Cook conducted a highly successful meeting here in May with two baptized. I was in Ky., at Chestnut Ridge in June for a meeting. Cooperation from surrounding congregations was good especially from Sharonville, Ohio, Blue Springs, and Bandy, Ky. Bro. Logue Reynolds of the congregation at Bandy attended four or five nights; at eighty-four yrs. of age his memory of the scriptures and spiritual things seems better than ever. He is a stalwart soldier in the Master's army. We have been blessed recently with the presence of brethren J. W. Kornegay, Preston Brown, Barney Owens and James Howard in the area. The congregation here has seen much growth in spiritual stature and number. God be thanked! Here is a sub.

Jimmie C. Smith, 707 S. Gail, Monahans, Tex. 79756, July 15—Since last reporting I have held meetings in Arlington and Lubbock, Texas with visible result in both. We were very happy to have Bro. Jerry Dickinson preach for us both services on June 29. Jerry is one of the most dedicated boys I know. We were able also to attend Bro. Paul Nichols' meeting in Odessa; it was a treat. The Sulphur, Okla. meeting was most uplifting as usual. I am traveling presently with Johnny Elmore and what a privilege it is. I have looked forward to it for years, and I am firmly convinced I could not have chosen anyone and our work be more enjoyable than ours together. We just closed a very successful meeting at Washington, Okla. On the two weekends I preached at Ada, and Ardmore. Next I go to Capitol Hill (Okla. City) and then to Kansas City, Kansas for a weekend meeting. I wish Johnny and I could work together from now on, but it just doesn't work that way. What must Paul and Timothy have meant to each other! Here are two subs.

E. H. Miller, Box 538, LaGrange, Ga., July 19—Wife and I are now in a good meeting at Rogers, Ark. It is hot and dry, but the attendance and interest are good for which we are thankful. We hope and trust that the meetings at Bowie, Tex. (Aug. 10-17), Arvin Calif. (Sept. 12-21) and Kansas City, Kans. (Nov. 9-16) will be as good. One has been baptized here so far; 2 have confessed faults. In addition to good local attendance, we have had visitors from Fayetteville and Hartwell, Ark.; Joplin, Mo., and Chouteau, Okla. We

had Calif. visitors who were in this part. Bro. Jimmy Smith, Brookhaven, Miss. will be with the LaGrange, Ga. congregation, Oct. 11-19, the third and last meeting for 1969. I wish more could realize it pays to have more meetings than many are having. More souls will be reached, and the saved will be strengthened. The devil is working hard to keep the church from growing, so we must work hard. May God help us all to unite in this great work is my prayer.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, July 16—The church here continues with much interest. Our young brethren are in charge of the services on Wednesday night. They lead the singing, teach, and pray. The older brethren assist them when it is needed. We feel it is profitable for the church both now and in the years to come. We have about ten or twelve boys from eleven to sixteen taking part in this. We do not have to beg them; they ask us to let them do different things. We are blessed with having so many young boys and girls in the church here. We have enjoyed several meetings lately. Working with Bro. Richard Nichols in his meeting in Greenville, S. C. the last of June was uplifting. The Sulphur, Okla. meeting was also very good. It is always inspiring to see so many of like precious faith. Our next meeting will be in Wayne, W. Va., Aug. 2-10. As we go from place to place and hear reports of the good our preaching brethren are doing, it makes us happy to be numbered among them and to be a part of this great work for the Lord. Pray for our efforts.

Jim A. Canfield, Rt. 1, Box 87-A, Marion, La., July 15—Our meeting began here July 13 with Bro. Cicero Goddard; a good beginning with 1 baptized after the first evening service. Farmerville cooperates well with us; one was baptized there in the meeting held just before ours. In April OPA, I reported that enroute to Richmond, Ind. and Detroit, Mich., I would stop in St. Louis; I gave the address in church directory, but got no reply; they are in a new location and did not get my letter, so I did not stop. Brethren need to let others know when they change their meeting places, and addresses if they are listed in a directory. Bro. Robert Adams and family from Miss. have visited the meeting; July 27, through their meeting with Bro. Goddard, I will be with them. Bro. Richard Wash, a fine young man, is traveling with Bro. Goddard; he is making a fine preacher, he is a good speaker with kindness and love. We are glad to have Bro. Goddard and family again in our homes. Some seem to think they cannot serve the Lord without a meeting house, so when they move, they don't seem to see the importance of meeting in their homes. God bless us all in these critical times.

Jim Hickey, 1206 Altman, Arlington, Tex., July 17—The work at Arlington is progressing well. Over 300 homes have been gone to since we began our work here. Home study and film strip appointments have already been made and filled. We are first concentrating on working the area within a half mile of the meeting house, for they would be the most likely to respond to an invitation. The first appointment that was made was with a family that lived right behind the meeting

house. Every day that I go working from door to door I have had home studies either at the door or many times inside the homes. I have never found a better method of finding prospects. The Jehovah's Witnesses are reaching people this way and are rapidly growing; the Mormons constantly are going from house to house, but most of our Churches couldn't tell you the names or beliefs of those who live a block away from their building. Many of us act as though we are ashamed of the Gospel. It is our aim to go to every home in this city of 90,000 people. We are having 3,000 invitational tracts printed this week. I think that the Lord will bless us in this type of work. We have had home studies with Baptists, Methodists, non-denominational people, digressives, non-attending people, and others. Since last report I have preached at Dallas and Beach St. in Ft. Worth, where one was restored to the Lord. Aug. 10, I plan to preach at Ardmore, Okla. If you are ever passing through this area stop and visit with us.

Richard F. Nichols, 10791 Lemarie Dr., Sharonville, Ohio 45241, July 17—We are happy to report that the meeting with the Pearlhaven congregation in Miss. resulted in 7 confessions and 4 baptisms. There was good cooperation and wonderful crowds throughout. To the Lord goes the glory. We are teaching the rudiments of music here at Pearlhaven each night this week before the meeting at Red Oak Grove begins. We are to be there July 20-27. Next we are to be at the Cedar Creek, Jerusalem, Ark. congregation for three weeks, first to teach singing and then in a series of meetings. The dates there are Aug. 3-27. Since last report we have held meetings at the following places: Strong, Ark. (2 confessions); Covina, Calif.; Planz Rd., Bakersfield (1 confession and one restored to true worship who had worshipped in digression for years); and El Cajon (5 confessions); LaGrange, Ga. (9 confessions) and Greenville, S. C. We were privileged to teach singing for a week at Temple, Ga. It was our pleasure to be with and work with all of these good brethren in these various places. Lord willing, we will return to Calif. for meetings in the Fall of '70. We are looking forward to being with everyone in Harrodsburg, Ind. for the Labor Day meeting. Please pray for us. Here are 6 subs.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., July 15—We left early on our way to Sulphur, Okla., this year and went by the N. W. 21st St. congregation in Oklahoma City, where Ronny Wade was in a very fine meeting. We were there for two services. This congregation has great potential, something many congregations do not have. The qualified leadership in this church could become officered members and set a pattern for us all to follow. We visited one night in the Edwin Morris home, and had a very profitable visit. From here we went to Wichita Falls, Texas, where I preached twice for the Garden's Edge congregation. We had a good visit with my mother, and my grandmother, who is now ninety-two years of age. I also visited with other members of my family. We were grateful to see them all again, and to preach for the church there. The first meeting I ever held was in this city thirty-four years ago. The Sulphur meeting was well attended and was a good meeting as usual. Bro. Joe Lee Norton preached for us July 6, Lord's day morning and eve.

He did well, and we all enjoyed it very much. We have known Joe Lee, and his wife Jo Ann, about all their lives, and we think they are two very fine people. Last Friday and Saturday nights, we were at Lee's Summit, near Lebanon, Mo., and heard Bro. Joe Hisle. We always like to go to this congregation with whom we once labored for about twenty-one years. This is another congregation with some fine leadership in the making. It was good to hear Joe, again. We are planning to have several preachers visit us in the next few months, Jimmy Smith, Rodney Ross, Preston Brown, Irvin Barnes, and Edwin Morris, to name a few. Any time the church feels it does not need our faithful preachers, it is in a bad shape, having lost sight of its first mission, simply that of preaching the gospel.

Miles King, 1533 Camden Way, Norman, Okla. 73069, July 16—During the month of March I held a meeting at Monahans, Texas. It was pleasant to work with these brethren and also one of our fine young preachers, Bro. Jimmy Smith, April 18-27 was the date of the meeting at Wynnewood, Okla. These brethren are to be commended for their broad outlook about the Lord's work. They are helping in local mission work, foreign mission work, building of church buildings, besides having several meetings each year in Wynnewood. This summer they have been supporting one of their young boys, Bro. Mike Pope, who desires to become a gospel preacher. During May we held a meeting at Chickasha, Okla. which was supported by the churches at Wynnewood and Washington, Okla. One was baptized. We were with the church at Hammond, La. June 6-15, with one baptism. I was glad to have two young preachers (Billy Dickinson and Mike Pope) travel with me. We were so happy to have Bro. Cude Smith go along and furnish transportation. The brethren in Hammond were very good to us furnishing us with a small house and daily we received uplifting instruction from one of our older gospel preachers, Bro. John Lemmon. June 18-29, we were in a meeting at Sentinel, Okla. where one precious soul was restored, then to the camp meeting at Sulphur, Okla. which was very enjoyable. We have just closed a meeting at Earlytown, Ala. with one baptism and one confession of fault. Again we experienced the hospitality of the South. Bro. Shelby Taulbee of Walled Lake, Mich. is traveling with us and is making progress in becoming a preacher. Here are some dates of future meetings: Brazil, Ind. July 18-27; Marietta, Ga. August 10-17, and Hoytt, Texas Sept. 5-14.

"How much better this world would be if we would let opportunity do all the knocking."

"Jumping to conclusions is not half as good exercise as digging for facts."

"Seeing ourselves as others see us wouldn't do much good. We wouldn't believe it anyway."

"Being good is not enough; we must be good for something."

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

EXEGESIS OF ROMANS 14 (II)

By Robertson Whiteside

(Note: This is the second and last of Rom. 14 from Bro. Whiteside's commentary. The first part was in our August issue. Readers might find it profitable to read both installments together. Unreasonable conclusions, unscriptural, too, have come from a haphazard and shallow study of this chapter—interpretations that have misled, caused trouble, and wrought havoc in so many ways. We, therefore, feel justified; indeed we feel it a matter of responsibility, to advocate the truth on this portion of Scripture. Would readers please especially take note of the proper usage of these 3 terms: "faith," "offense," and "judge." —Don McCord)

Verse 14: I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean. By this emphatic statement Paul declared that the distinction the law made between clean and unclean animals was no longer in force. The Gentiles were right and the Jews were wrong in the matter of eating meats. On this point it took a special revelation to Peter to convince him that such legal distinctions were no longer in force (Acts 10:9-16). And, yet if a man thought the Lord prohibited the use of certain animals for food, he should not so use them. A man should not go against his convictions, and thus wound his conscience. No thoughtful Christian will try to cause any one to go against his convictions, however foolish he may think his convictions are. Teach him what is right, but do not try to induce him to do what he thinks is wrong. Do not destroy his conscience.

Verses 15, 16: For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of. Verse 14 is parenthetical. Verse 15 connects directly with verse 13. Read these two verses, leaving out verse 14, and you will see the warning against doing anything whereby a brother is grieved means more than simply a warning against doing anything to hurt his feelings; for the next sentence says, "Destroy not with thy meat him for whom Christ died," that is, do not destroy him as a Christian. You do not destroy a Christian by violating his prejudices or notions. "Is grieved"—is brought to grief. No one should, by eating meat, bring his brother to grief, that is, destroy him as a brother. He would do this, if

(Continued on page three)

THE ROMAN CATHOLIC CHURCH

By Joe Norton

To examine the history of the Roman Catholic Church is to understand just a little more clearly why divine inspiration chose to call her "the mother of harlots." Through her years of existence, she has not only adulterated the holy scriptures beyond recognition, but she has literally been a den for harlotry and all things wicked.

The main purpose of this article, however, is not to relate the history of the Catholic Church but to give its basic beliefs. We want to consider rules which a Catholic must follow, the ecclesiastical organization, and church doctrines.

The approximately 500,000,000 members of the Catholic Church have many rituals and requirements to carry out, but there are six rules which are standard: 1. "Hear Mass on Sunday and Holy Days. 2. Receive Communion at Easter time. 3. Observe certain fast days and days of abstinence. 4. Make confession to a priest at least once a year. 5. Contribute to the support of the Church according to his means. 6. Refrain from contracting marriage within forbidden degrees of kinship, or without proper witnesses; and from solemnizing marriage at certain times of the year."

The clergy of the Catholics is organized into the Hierarchy and the Priesthood. Heading the Hierarchy, the pope is believed by Catholics to be a successor of Peter and to be the Vicar or representative of Christ on earth. As the head of the Catholic Church on earth, he is said to be infallible in everything pertaining to faith and morals.

Under the pope is the College of Cardinals (sometimes called the Sacred College) which is the highest council of the church. Its most important duty is to elect a new pope when a pope dies. Members of the council are called cardinal bishops, cardinal priests, and cardinal deacons. Also, the pope controls the ecclesiastical committee, patriarchs, archbishops, bishops, apostolic delegates, vicars and prefects, abbots, and other prelates.

The priesthood is composed of those who administer the sacraments and offer sacrifices for the living and the dead. The church believes that when one becomes a priest he is like both God and man. Celibacy has been required, but this rule is gradually changing.

Catholic doctrine is said to be a mixture of Greek and Roman paganism with primitive Christianity. Four

creeds govern the church: the Apostles' Creed, the Nicene Creed, the Athanasian Creed, and the Creed of Constantinople. Catholics claim to use the Bible, too, but they do not believe that all of Christ's teachings are found in the New Testament. They think that "the Bible and divine Tradition contain the word of God. . . . Of the two, tradition is to us more clear and safe."

Catholics believe that Christ instituted the seven sacraments which form the framework for their doctrine. The seven follow: 1. Baptism (not immersion)—for infants and adults—Christening—giving a name to a baby when "baptized." 2. Confirmation—the act of conferring the Holy Ghost on a person. 3. Holy Eucharist—the communion (see Transubstantiation below)—given at Holy Mass and at Easter—must partake of at least once a year after one is old enough to understand; may partake of more often. 4. Penance—three stages: a. sorrow for sin and decide to change; b. confession to priest; c. performing of acts of repentance as given by priest. 5. Extreme Unction—given during dying hours to give grace and strength and to remove any sin left in the person. 6. Holy Orders—makes the clergy different from the laity. 7. Marriage—cannot be dissolved; can separate but not dissolve. Of these seven sacraments, a person can receive three only once: baptism, confirmation, and holy orders.

Many of the remaining points of doctrine can best be understood by considering the terms used in Catholic circles and religious services. Following is a list of frequently used terms:

1. Advent—a church season which includes the first four Sundays before Christmas.
2. Annunciation—"taking on of flesh" by Jesus—also refers to the message of Gabriel to Mary that she was to have Jesus.
3. Apostles' Creed—a brief statement of Catholic beliefs.
4. Ave Maria—means Hail, Mary—opening words of the prayer to Mary.
5. Canon Law—"collection of laws and regulations for the religious government of members of the Roman Catholic Church."
6. Canonization—ceremony after death to declare a person a saint (proof of two miracles necessary).
7. Elevation of the Host—a part of the Mass—The priest holds up the consecrated communion wafer (called the Host).
8. Excommunication—excludes a member from participating in rites and services.
9. Glorification of Saints—Many saints are glorified, the chief of whom is Mary.
10. Holy Water—water blessed by the priest.
11. Immaculate Conception—Mary was freed from original sin before she was pure enough to become Christ's mother.
12. Indulgence—removal of earthly punishment for sins.
13. Lent—observed in the spring from Ash Wednesday (40 days before Easter excluding Sundays) until Easter Sunday—characterized by fasting, penance, giving alms, abstaining from amusement, and not being married during this time—special mass every day.
14. Limbo—place of confinement neither joyful nor miserable for unbaptized infants who die.
15. Litany—responsive-reading service.
16. Liturgy—Mass; celebration of Eucharist.

17. Mass—celebration of Eucharist.

18. Missal—a book of prayers and ceremonial directions for liturgy for a year.

19. Novena—nine days of private or public devotion and prayer to obtain special graces.

20. Purgatory—a place where one who is in friendship with God purifies his soul after death; removes any sins which remain before one is admitted into heaven.—Sufferings are lessened by prayers and masses of the living.

21. Rogation Days—Monday, Tuesday, and Wednesday before Ascension Days.

22. Rosary—"a string of 50 beads, made of wood, metal, or stone, by which prayers are counted as an aid to memory."

23. Transubstantiation—conversion of bread and wine to actual body, blood, soul, and divinity of Christ.

24. Trinity—Father, Son, and Holy Spirit.

25. Viaticum—last communion given to the dying or to those in danger of dying.

(The writer of this article has not attempted to point out unscriptural practices or names found in Catholic beliefs. He has rather attempted to give an objective picture of them.)

THE HEART — THE MIND OF MAN

By Don Pruitt

During the past several years, the newspapers and radio bulletins have been filled with reports of open-heart surgery. Medical technicians and physicians have advanced so far that they can now replace worn out parts of the body with new ones. They can repair damaged parts of the heart so it will function more properly. If these things occur with the physical heart, certainly then it is reasonable to think there must also be a need for a periodic rebuilding of the spiritual heart.

Some times members of the church place more importance on their physical heart than they do on their spiritual heart!! In these cases, we need to listen and adhere to the words of the Great Physician.

God's Word speaks many times of the heart of man. Jesus said in Matt. 9:4, "Wherefore think ye evil in your hearts." Proverbs 14:10 says, "The heart knoweth his own bitterness." From these scriptures we find the heart thinks and understands. The greatest commandment given by Jesus in Matt. 22:37 shows us another great characteristic and ability of the heart. There He said, "Thou shalt love the Lord thy God with all thy heart." Several other qualities of the heart are: it believes (Rom. 10:10); it doubts (Mark 11:23); it purposes (II Cor. 9:7); it reasons (Mark 2:6); it desires (Rom. 10:1); it repents (Rom. 2:4); and it presumes (Est. 7:5).

From the above scriptures and others, we cannot fail to understand what is meant by the word "heart" from the Bible viewpoint.

The heart is the soil in which seed is sown; the products of which are seen in the various characteristics of humanity. There is only one way to open the spiritual heart and that is by teaching. Jesus said the ones who received the word into "good and honest hearts" brought forth fruit. Shallow soil cannot produce a good, large crop. There is no depth, no strength. So it is with the hearts or minds of people. There are

many strong minds—deep soil. Sow the seed, the Word of God, into such soil and it will bring forth much fruit. Take the shallow (weak-minded spiritually) soil, and while you may plant the word, you do not expect much fruit. There are others with ripe, cultured minds. You sow the seed and look for a rich harvest of fruit. But the cares and pleasures of this world absorb all the life principles of the soil and there is no fruit produced. Then there are those who have good strong minds but are lost when it comes to finding ways to use them properly in the Lord's work.

The Scriptures show that the heart is the mind of man. Since Christians, being mere people, make up the church, then the mind of man is the heart of the church. Christ is the head of the church (Col. 1:18) and has laid the foundation for the body (I Cor. 3:11). The heart produces the circulating, pulsating effect that the Lord intended to work within His church. Brethren, we are what makes the church move! We are what makes it grow or fail to grow. As Peter writes in I Peter 2:5, "Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Here he shows us that as members of the church we are to be lively stones built upon the foundation of Jesus Christ. I do not question that we are truly stones in the church. However, I do wonder sometimes if we could be classified as lively stones!

Perhaps the most interesting and frightening thing about the heart, the mind of man, is that it completely controls us. It determines where we will go in life. "A man's heart deviseth his way" (Prov. 16:9). We of course realize that it controls everything about the physical body; but it goes much farther than that; so much so that it determines what a man is. Solomon shows us in Proverbs 23:7 that as a man "thinketh in his heart, so is he." The key to a man's success in life is what he thinks about. How much more must this be true with christianity. Ralph Waldo Emerson said, "Man is what he thinks about all day long." Notice that it requires the thought process to be active and to be controlled all day.

The human mind is truly the last unexplored continent. Jesus said in the sermon on the mount, "Ask and it shall be given, seek and ye shall find." What are we asking for in life? What are we seeking in christianity? In life we come from some place and we are going somewhere. But we, by the use of our minds, determine where, for the same mind that can lead us to the pinnacle of spiritual success can also lead us into the lowly gutters of life. Brethren, we must remember that the Architect of the universe didn't build a stairway leading nowhere.

—Box 1323, Ada, Okla.

EXEGESIS OF ROMANS 14 (II) —

(Continued from page one)

eating meat led a brother to eat it in honor of an idol, under the impression that you were eating in honor of an idol. A man's freedom in Christ should not therefore be so used as to lead a brother into sin, and thereby destroy one for whom Christ died. Such conduct would make one an enemy of both his brother and Christ. Hence a Christian may do a thing that is good within itself, and yet under certain circumstances evil may

result from doing what within itself is good. If that should be the result, then his good would be evil spoken of. His influence as a Christian would be greatly injured.

Verses 17, 18: **For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he that herein serveth Christ is well-pleasing to God, and approved of men.** The kingdom of God does not consist in distinctions about meats and drinks; but no man should conclude that freedom from the law in which such distinctions were made gives him the right to eat and drink as he pleases regardless of consequences. Righteousness has to do primarily with our treatment of others; it is doing right by others. You do not treat your fellow-Christian right if in the exercise of your supposed freedom you lead him to do wrong. And peace in this connection refers to peace among members of the church. In a church where all members treat one another right, and are at peace among themselves, there is joy in the Holy Spirit. And the one who promotes such conditions in a church is well-pleasing to God, and is approved by all right thinking people.

Verses 19-21: **So then let us follow after things which make for peace, and things whereby we may edify one another. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offense. It is good not to eat flesh, nor drink wine, nor to do anything whereby thy brother stumbleth.** No Christian should push his opinions and personal rights to the disturbance of the church. Peace is so delightful and helpful that no thoughtful Christian will needlessly cause confusion and strife, but will give "diligence to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). Peace with one another is necessary to edifying one another. To edify is to build up—to build up in knowledge, faith and right living. Confusion does not edify anyone; it builds up nothing but strife and parties in the church. But if the truth of God is at stake, the good soldier of Jesus Christ will fight the good fight. He will contend earnestly for the faith, but not for traditions, opinions, and customs. If a professed determination to have his way about things of no importance, he may overthrow the faith of one whose faith is not very strong. A Christian is a work of God. The command, "Overthrow not for meat's sake the work of God," will apply to any matter of indifference or of personal rights. In overthrowing the faith of a Christian we destroy the work of God, and that is a serious matter. The statement that "all things are clean" applies to meats. The law declared certain animals unclean; that law was no longer binding. Legally no animal was now unclean, but it is evil to the man who eats with offense. And this has no reference to merely hurting the feelings of another. Here are some of the meanings of offense as given by Webster: "An occasion of sin; a stumbling block . . . A breach of conduct; an infraction of law; crime; sin; transgression; misdeed." Thayer gives this definition and explanation of the Greek word: "A stumbling block, i.e. an obstacle in the way which if one strikes his foot against he necessarily stumbles or falls; trop., that over which the soul stumbles or falls, i.e. by which it is impelled to sin." To eat with offense was to eat certain meat under circumstances (Continued on page nine)

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SERMONS AND WRITINGS OF HOMER L. KING

This is a new book just off the press. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King. It also contains a full page photograph of Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205.

The above words of notice concerning Brother King's book were submitted for publication announcement by him. I would like to add more; first, because of my deep, abiding and lasting respect for our brother; second, because of the value I place, in my humble judgment, on the book. I consider it the greatest contribution by man to the cause of primitive Christianity in many years. It has been my privilege to lately peruse its contents, and found it to be a delight. The binding is most attractive; the picture and fitting biography of our brother and an affectionate dedication—all of these readers will find especially appealing. Many of the sermons, those of us who have heard Brother King in meetings, we have heard him preach. The wide variety of subjects treated in the essays is especially helpful to those interested in primitive Christianity. So valuable is this book to us, my wife and I plan to see that each of our children has a copy to read and profit from in years to come.

That Brother Homer King during his lifetime saw fit to give to the church and the world his "Sermons and Writings" has its value. Others might have done it for him, but that he did it himself, adds a touch that would not have been there otherwise. I consider **Sermons and Writings of Homer L. King** a must for the libraries of all who are interested in the church, her purity in worship and work, and her destiny. May God bless this unique work for good in His kingdom; and may God richly, abundantly bless Brother King for making it possible.—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.

Mattie Lloyd—6; Wayne McKamie—5; A sister—5; H. L. Burns—4; Paul Walker—3; Del Bumbalough—3; Jimmy Coale—2; Don Pruitt—2; Ed A. Brown, Jr.—2; Gerald D. Hill—2; J. C. Alexander—2; John R. Scott—2; Ronny Wade—2; Yual Hammons—2; James L. Humphrey—2; H. O. Allen—2; E. H. Miller—2; Ethel Altom—2; Noah Langley—2; William Dickinson—1; A. C. Dodson—1; G. R. Helterbrand—1; Mrs. Fred Jennings—1; Everett Nichols—1; Herman Fink—1; Albert Brown—1; Lone Elkins—1; Bruce Meyers—1; Bruce Caskey—1; E. H. Churchill—1; Earl Helvey—1; Shelby Stevens—1; Jerry Cutter—1; Mrs. Robert Townsend—1; Clyde Smith—1; Cliff Thomason—1; Alta Massengale—1; Mary Goff—1; Bill Turner—1; Danny Freeman—1; Myron McKinney—1; Mrs. Ben Frentrup—1; Ola Holland—1; Al Wilburn—1; Don Krider—1; Mrs. D. O. Ercanbrack—1; Richard Frizzell—1; Louise Varner—1; Howard Hefley—1; Don Snow—1; Helen DuVall—1; Virgie Herron—1; Buster Boyd—1; Alfred Welch—1; L. C. Dent—1; Clovis T. Cook—1; Claude McDonald—1. Total—90

"SONGS OF INSPIRATION"

It is with much pleasure that we are able to announce to the readers of **Old Paths Advocate** this new record album by the **Sunny South Quartet**—Charles Goodgion, Bob Studer, Johnny Elmore and Wayne McKamie, "Songs of Inspiration" are precisely what these songs are, so beautifully sung by these men. The songs: "Until You've Known," "What Can He Do," "Where the Shades of Love Lie Deep," "How Big Is God," "Light of the World," "Beside Still Waters," "The Church Triumphant," "Lovest Thou Me," "Ivory Palaces," "Shall I Crucify My Saviour," "Remind Me, Dear Lord," and "After All."

These brethren say, "All the songs used were selected on the basis of their depth of meaning, spiritual value, and close harmony. We truly hope that by our sincere rendition of these spiritual songs we can help inspire others to live holy lives in the hope of seeing God, and that by our efforts, we can help further the cause of Christ, and that in everything, we may give God all the glory."

The price is \$4.00; please order from Charles Goodgion, 1305 Lydic, Ft. Worth, Tex. 76134.—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 Keystonees — Tommy Shaw, 1134 Laredo, St. Louis, Mo. 63138.

The Sunny South Quartet — Charles Goodgion, 1305 Lydic, Ft. Worth, Tex. —Don McCord

NOTICE

Brethren: Some time ago I expressed my desire to preach the gospel full time. At that time I was not contacted for any work; so, after traveling that summer with Bro. Paul Nichols, I returned to California and took a secular job.

I have been worshiping with the Modesto congregation since December, 1965, and have preached for most of the congregations in the central part of California one or more times.

Brethren, my greatest desire is to become an effective servant in the vineyard of the Lord. However there are some personal matters that need to be taken care of before I leave here; so, it will be after the 4th of July meeting, 1970 before I'll be free to do this kind of work. If any congregation wants to engage me for work after this time, I am at your disposal.

Concerning my faithfulness, you may contact any of the following brethren who know me: Don McCord, 1414 N. Albertson, Covina, Calif.; Paul Nichols, 514 Oakshire Ave., Modesto, Calif.; Jack Cutter, 5521 Maine Dr., Concord, Calif.; Richard Nichols, C/O 9343 Westhill Rd., Lakeside, Cal.; and the congregation at Modesto as well as many more of our leading evangelists and preachers who know of me.

Jesus said, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." Luke 10:2. Brethren, that is our job, to see that every creature under heaven has a chance to hear the gospel of Christ. Pray for me! Yours in Him, Jackie C. Lee, 2428 North St., Ceres, Calif.

ARE YOU INTERESTED?

Bro. Paul Burson, who owns and operates a barber shop in Forest Park, Ga., invites any faithful brother who is a barber and who would like to move here to work with him in his new and modern shop. I consider Paul a faithful brother in Christ and a personal friend, and I know that any barber can prosper financially, and in addition, help to further the Lord's cause in this area. If you are interested you may write to me at 951 Laurel St., Forest Park, Ga. 30050 or Paul Burson, 118 Batiste Circle, Jonesboro, Ga. 30236.—Don Snow

NOTICE

The congregation meeting at 10th and Central St., Kansas City, Kans. wishes to announce that peace has been reached with the congregation meeting at 7920 Kansas Ave., Kansas City, Kans. Unity was brought about with confession and prayer. All agreed to work together in unity. You may contact either Bro. Howard Fritz, 3026 N. 32, Kansas City, Kans.; or Bro. Rayburn Sifford, 2308 N. 34, Kansas City, Kans. —R. B. Roden

THE CHURCH DIRECTORY

The following congregation may be added to the Church Directory: **KANSAS CITY** (Wyandotte County), **KANSAS**, Tenth and Central, Sun. 10:30 A.M. and 6:30 P.M.; Wed. 7:30 P.M. Rayburn Sifford, 2308 North 34th Street, Kansas City, Kansas, Phone (913) MA 1-0860; Howard Fritz, 3026 North 32nd St., Kansas City, Kansas 66104, Phone (913) DR 1-2418; Johnnie Nichols, 4428 State Line, Kansas City, Kansas Phone (913) 432-7038.

I want to thank all of those who sent cards and letters in regard to the death of my wife. I appreciate hearing from you very much—Ray Asplin, 2440 SW 54th Street, Oklahoma City, Oklahoma 73119.

LETTER OF APPRECIATION

The Forest Park, Georgia congregation would like to sincerely thank each congregation and individual who helped us pay off the mortgage on the land on which we plan to build. We wish to thank the following: (Alabama: Lowery—\$25.00; Earlytown—\$100.00; Birmingham—\$25.00); (California: El Cajon—\$50.00; Lompoc—\$25.00; Modesto (Santa Rita)—\$50.00; Montebello—\$25.00; Bakersfield (Brundage Ln.)—\$100.00; El Centro—\$50.00; Greenfield—\$25.00; Manteca—\$25.00; Covina—\$50.00); (Florida: Ft. Lauderdale—\$20.00; Jacksonville — \$50.00); (Georgia: Temple — \$200.00; LaGrange—\$200.00); (Missouri: Doniphan—\$20.00; Cassville—\$20.00; Seymour—\$50.00); (Oklahoma: Okla. City (21st St.) — \$25.00; Golden — \$100.00; Wynnewood — \$100.00); (Tennessee: Lawrenceburg (7th St.)—\$25.00; Chapel Grove—\$100.00); (Texas: San Angelo (Freeland Ave.)—\$20.00; Houston—\$100.00; San Antonio (Nacadoches Rd.)—\$50.00; Arlington—\$25.00; Dallas (Boulder Dr.)—\$50.00; Tucson, Ariz. (S. Liberty)—\$20.00; Mena, Ark.—\$100.00; Delta, Colo—\$25.00; Mozier, Ill.—\$25.00; Harrodsburg, Indiana—\$200.00; Grinnell, Iowa \$100.00; New Salem, Miss.—\$200.00; Flint, Mich.—\$25.00; West Chester, Ohio—\$100.00; Love Joy, Pa.—\$10.00; Walterboro, S. C.—\$50.00; Kennewick, Wash. \$20.00; Huntington, W. Va.—\$25.00; Arlington, Va.—\$50.00; Mtn. Home, Ark.—\$20.00; An interested Brother —\$40.00; Elmer Snow—\$100.00. TOTAL—\$2,815.00

STATEMENT OF RECONCILIATION

1. Division occurred in the 7920 Kansas Avenue Church of Christ, Kansas City, Kansas on January 10, 1969, of which a statement was made in the February issue of the O. P. A.

2. On the night of July 27, 1969 the group which pulled away from the church came back and made a confession. This included men, women and children, for which prayer was offered.

3. A statement of confession was read which in-

cluded: A. Dividing the church. B. For everything that was said, done, or thought that was wrong. C. They retracted all written charges, including the charge of false doctrine, which was launched against the 7920 Kansas Avenue Church.

4. The position of the church relative to fellowship with those who were in error, according to their own admission, was stated.

5. At the conclusion of this statement, Bro. Bill Roden confessed that he had fellowshiped these brethren during his meeting for them, and asked for forgiveness and prayer, for having done so while they were in error.

6. All were welcomed back and were invited to worship with the church at 7920 Kansas Avenue or to remain at their present location at 10th and Central, Kansas City, Kansas, if they choose to do so.—Church of Christ, 7920 Kansas Ave., Kansas City, Kansas.

GIFTS OR OFFICERS

By Preston Brown

There is much controversy in the religious world over Paul's statement in Eph. 4:7-11. Many believe these verses refer to spiritual gifts, while others believe they refer to the office of apostles, prophets, evangelists, pastors and teachers. If Paul were referring to spiritual gifts, then when the New Testament was completed, that would bring us to the close of the apostolic age and these gifts would have passed away (1 Cor. 13:8). When that which was perfect came, then that which was in part was to be done away. But if he were referring to the office of these men, there would be no place or time for the cessation of anything. And here I ask a question: Where is the word in Eph. 4:7-14 that points out time or cessation? The only word that could possibly point to time or cessation is the word "till;" this word we will discuss fully later.

Now, the method or rule of use for natural gifts is exactly the same as that with regard to supernatural gifts. This is not a theory of mine, it was the doctrine taught by Alexander Campbell, James A. Allen and by all the pioneers in the restoration movement. In his wonderful translation, recognized and given to the world, Alexander Campbell said, without a shadow of a doubt, that the offices were the gifts referred to in Eph. 4:11. Here Campbell said the record says, "he gave some"—literally translated it would be "he gave some to be apostles and some to be prophets, and some to be evangelists, and some to be teaching pastors." Mr. Campbell said, this does not mean he gave some gifts to these men, for the apostles had them all and gave these gifts to other men.

What, then, was the purpose of these offices? The word "for" is from the Greek word *Pros* a word which means "with a view to." Why were these men placed in the church? Let the word of God tell us why. These men were placed in the church, with a view to perfecting. Now the word "perfecting" here means "to train or develop." These men were placed in the church "with a view to training or developing the saints to do the work of the ministry." They were not put there to do it. They were put there to develop the saints to do the work of the ministry, unto the building up of the body of Christ. Just take a look at verse 16,

"under these men the body was to make increase unto the edifying of itself in love." "Until we all come in the unity of the faith."

The word "till" in this passage could not indicate the duration of the arrangement, which would have been true if the gifts had referred to spiritual gifts. Why could not the word "till" refer to the duration of the arrangement? The word "till" is from the Greek word *Mechri*. There is nothing in that word that even hint at the thought that it expresses the culmination of anything—there is no power in it to indicate cessation of either place or time. The word may indicate the highest point reached, or the territory touched, but it never points out the time or place or the cessation of anything, which surely would be true if the gifts had referred to spiritual gifts instead of the office of these men.

In Acts 20:7 the same Greek word *Mechri* is used. The record there says "that the apostle spoke to them and continued his speech until midnight." That is the same word—*mechri*. Now does the word "till"—*mechri* indicate cessation or end of Paul's teaching, speaking to them? Please notice the very next verse goes on to say that he "continued till the break of day." Now that last word "till" is from a different Greek word *achri*, and does signify the cessation or end of a thing, but the word *mechri* does not.

The word *mechri* is used in Phil. 2:8 which says that Jesus "became obedient unto death, even the death of the cross." But does that mean that as soon as he died, he ceased to be obedient unto God? Did that end his obedience? It shows the highest point of his obedience, the peak of his obedience, but not the end or cessation of it. It is the same word in 2 Tim. 2:9, where Paul says, "Wherein I suffer trouble as an evil doer even unto bonds." Does that mean as soon as they bound him he quit suffering? This is the same Greek word. If it means the end of the arrangement in Eph. 4 it surely means the same here in these passages, for it is translated from the same Greek word.

The word "till" in Eph. 4:13 cannot mean cessation or end of a thing, which would be the case if it were spiritual gifts Paul was referring to. This passage is not dealing with the gifts of 1 Cor. 12:8-10 and 1 Cor. 13:8 which were to pass away at the close of the apostolic age when the New Testament was completed, but it is dealing with the office these men would occupy as overseers in the house of God.

I believe the meaning of this passage is exactly as I have given it. The word "till" has to do with the purpose. The purpose is stated two ways. It is first stated in the affirmative, then in the negative, and I believe if we will study Eph. 4:11-14 intelligently and systematically we will find this is the case.

Those who teach the gifts in Eph. 4:7-14 are spiritual gifts referred to in 1 Cor. 12:8-13 must admit that these gifts would pass away at the close of the apostolic age (1 Cor. 13:8), and there must be some way to prove that these are the gifts Paul was referring to in Eph. 4:11. The only reliable source we have to follow is the statement made in verse 13, for these gifts were given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." As I said the word "for" from the Greek *Pros* means "with a view to," and it means to train or develop, and as long as the saints need training and developing,

these gifts will be necessary; and not until we find a statement in Eph. 4:7-14, or a word that shows the duration of the arrangement, will we be able to prove that Eph. 4:11 is referring to spiritual gifts, not offices.

The only verse which implies what the gifts are, will be found in verse 13. The word "till" never points out the time or place of the cessation of anything, which could not be true if the gifts were spiritual gifts and not offices. But I leave one and all the right to their private views on this matter; we will still be brothers regardless of what your views may be on this question. Eph. 4:11 must be dealing with the office. Why did God give those offices to the Church? He gave those men to be officers in the church, with a view to training or adapting the saints unto the work of ministering unto the building up of the body of Christ. This passage is not dealing with the gifts but the office. A man can be an Elder or an Evangelist and not have a gift; spiritual gifts had nothing to do with the qualifications of Elders or Evangelists (1 Tim. 3, Titus 1). But some will say verse 13 said, "till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." B. W. Johnson in his comments says, "these offices are given in order that all may come to a goal that is named just below; they must be continued in some form until that goal is reached." But some will ask, when will that goal be reached? Let us use a parallel; just say we are talking about the United States army; it inducts into the army a group of raw recruits. The president gave some to be captains, some to be lieutenants, some to be sergeants, and some to be corporals, with a view to training or adapting the soldiers for the work of service unto the building up of a fighting force till they all come to a mature army capable of fulfilling their task as an army. Does that mean that as soon as we get them trained, we do not need the officers? No, and it does not mean when the church comes to the unity of the faith it would not need its officers either. Once again let me remind us that the verse that points out the time or place of the culmination of anything is not in Eph. 4:7-14.

The churches of Christ who have apostatized and brought into the church the regular minister system had to pervert Eph. 4:11 and deny evangelistic office or they would have two offices in the church with the authority to supervise and oversee the same congregation. And in order to get the minister system in the church which have appointed elders, they had to take the office of the evangelist out of the church. They have even tried to take the authority away from the evangelist in congregations where no elders have yet been appointed, where he was left by the apostle Paul to oversee and supervise and correct deficiencies, setting things in order that were wanting, appointing elders in every city (Titus 1:5). This passage teaches that the authority of an evangelist in a congregation that he has established, or in one that he was left in, is the same as an elder in a congregation he has been appointed in.

One of the main reasons that my faith was weakened in the digressive churches that brought in the plurality of cups, classes, and women teachers, and

caused me to leave them, was their perverting of these verses. I was able to see that they plucked the evangelist's office right out of the middle of apostles, prophets, and elders. But one thing we must remember when the evangelist's office is taken out of the church, the elders office goes out with it, for God set both in together; you can not have one without the other. Elders are to supervise and oversee in the congregation where they are appointed, and an evangelist is to oversee and supervise where no elders have yet been appointed (Titus 1:5).

OUR DEPARTED

Wight—Sister Mary Wight, a native of St. Joseph, Mo., passed from this life at Stanford University (Calif.) Hospital at the age of 88 years, after a long illness. She is survived by her daughter, Elsie Denton, with whom she made her home, and to whom we are indebted for the account of Sister Wight's passing; 2 sons, 4 grandchildren, 7 great grandchildren and 4 great great grandchildren. Her husband preceded her in death in 1938. She was a member of the church meeting in San Jose. Bro. Jack Cutter conducted the service in King City, Calif.; interment was in the cemetery there. Sister Wight was a long time member of the church; she, too, was an appreciative reader of *Old Paths Advocate* for many years.—Don McCord

Hughes—Sister Carrie Lee Hughes passed from this life July 14, 1969 at Memphis, Tenn. She was laid to rest at Clarksdale, Miss. She was a very faithful member of the church meeting on N. Willett St., Memphis. For many years before she obeyed the gospel, she thought she was a member of the Lord's church, but there was some doubt in her mind. One day while visiting in the home of Sister Lucy Brooks, Memphis, a sister well-versed in the Scriptures I believe, Sister Hughes and she discussed Bible. When the discussion was over, Sister Hughes decided not to take any undue chance with her soul, so she and her daughter, Earlean, on May 4th came to meeting and obeyed the gospel under the preaching of Bro. Jim A. Canfield. That same night I baptized her into Christ. Perhaps if she had not been questioned by Sister Brooks, she could have died out of Christ, where there is no salvation. Bro. W. Harris and the writer preached the funeral.

—Joe Rivers, Jr.

Willyard—Bro. Claude Willyard, Sr. was born August 29, 1896 in the State of Kansas. He departed this life on July 18, 1969 at Trona, California. Sister Willyard preceded him in death October 16, 1966. Bro. Willyard was the father of sister Helen Mead and sister Mary Towle, both faithful members of the Orangevale, Calif. congregation. Bro. Willyard obeyed the gospel some 40 years ago. Besides Helen and Mary he left 3 other daughters: Velia Peterson, Betty Voltz and Doris Tollett; 1 son, Claude Willyard, Jr.; 1 sister, 19 grandchildren and 2 great grandchildren. Services were conducted in the Church of the Valley at Mount Vernon with interment in the Garden of Humility, Sacramento. The beautiful songs were sung by members of Orangevale and Fair Oaks congregations. The writer spoke words of comfort and stressed the great need of our keeping close to our Lord. Our deep sympathy is extended to the family.—Orvel Johnson

Voyles—Danny Neal Voyles departed this life Aug. 9, 1969 near Tupelo, Miss., at the age of 11 years, 10 mos., and 23 days. The body was recovered from deep water, the accident having occurred on a camping trip. Little Danny had a short stay with us, just like a rosebud in early spring; in a few short days that little bud would have begun to bloom into young manhood, but God saw fit to remove that tender plant. At the service the writer reminded those present that Danny was most fortunate in that he was reared under the watchful and loving care of his grandmother, Sister Lela Smith, who has withstood more sorrow than most of us perhaps will ever know, and has led many to the cross of Jesus. To this godly saint we tip our hat and may her tribe increase. The funeral was at the Watkins St. church, Memphis, Tenn., near the school where Danny attended; he was loved by all. A large crowd attended. Surviving relatives besides the grandmother are: Father, James Voyles; mother, Della Vaughn; one sister and 2 brothers; grandparents, Mr. and Mrs. John Hindman. Bro. W. G. Fullmer, Jacksonville, Fla. assisted this writer; interment was at Macon, Tenn.—B. B. Cayson

Hunter—It is with sadness I report the departing of Bro. Dick Hunter of the Golden, Okla. church. He was born July 19, 1915, passed away Aug. 7, and laid to rest Aug. 9. Bro. Ray Lambert spoke words of comfort. Bro. Dick and his wife Blanche, had maintained a permanent home near Golden, Okla. for many years; his work took them abroad for several of these years. About 2 years ago, they returned home to stay and since that time Bro. Hunter has been a devoted worker in the church here, a friend of all mankind. He is greatly missed, not only by his family and brethren, but by all who had the good fortune to know him. He was always ready to carry his share and more if need be. He was an inspiration and comfort to me and all the members; though very ill the past few months of his life, he brought the lesson every other Lord's Day as often and as long as he was able to stand on his feet. I am persuaded that Bro. Dick Hunter died as he lived in the full assurance of faith. I hope with all my heart to shake his hand again and renew our relationship made new in the Land of the Saved where there will be no more parting, but one unending association. I am very sure that these things were among Bro. Dick's last thoughts in this life. Blest be the tie that binds our hearts in Christian love.

—John Stidham

(Note: I appreciate Bro. John's sending this account of the passing of our brother. It was my privilege some years ago to baptize Bro. Hunter into Christ, and it was always a joy to see him in the assembly and in his home. To Blanche we extend our sincerest sympathy. Dick was the son-in-law of the late Bro. Ervin Jenkins, a man I loved, and a man whose leaving has left such a void to me in that part of the country.

—Don McCord

CARD OF THANKS

We, the Ray Asplin family, of Oklahoma City, wish to express our thanks to all those who expressed concern, sympathy or assistance of any kind during the period of bereavement caused by the passing of our wife and mother, Fern Lenora Asplin. The prayers

that were offered in our behalf, words of comfort, the beautiful cards and floral offerings were greatly appreciated. Her sudden death, in seemingly good health, proves that God can take us home without much warning. In her case it was only thirty minutes.—Ray Asplin, Paul R. Asplin, Mary Sue Lambert and Elizabeth Anne Perkins.

BONDS OF MATRIMONY

Wellman-Bias—On the evening of June 5th, at the 18th and Madison church of Christ, Huntington, W. Va., Bro. Darrel Wellman and Sister Debra Bias exchanged wedding vows. A large crowd of relatives and friends were on hand to wish them well, and witness the beautiful, but simple candlelight service. Darrel, my nephew by marriage, is currently doing C. O. work in Flint, Mich. We wish for this young Christian couple the very best of happiness and joy that marriage offers. The writer was honored to be the officiant.

—Ronny F. Wade

Grebel-Cowan—On Sat. evening, June 21, 1969, Ronald Dale Grebel and Linda Cheryl Cowan were united in the bonds of matrimony in the presence of the bride's parents, Bro. and Sister Bill Cowan, and other members of the Cypress, Calif. church and other congregations. The ceremony was very simple and scriptural. It was a privilege to have baptized both Linda and Ron earlier. May God's richest blessings be upon them, throughout their lives together. The writer was honored to officiate.—John Modgling

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 assem-

ble 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.

—Mike Pope, 506 N. Dean A. McGee St., Wynnewood, Okla.

—Richard W. Brown, Atkins, Ark.

—Joe Dan Morgan, Rt. 2, Box 101, Park Hill, Okla.

—Wayne Green, 1448 S. Sacramento St., Lodi, Calif.

—Aaron Gale Morrison, 4625 Hatchery Rd., San Angelo, Tex.

—Royce Neill Morrison, 4625 Hatchery Rd., San Angelo, Tex.

—Duane Fancher, 830 Virginia, Graham, Tex.

—Dale Ayers, 101 Walnut, Yukon, Okla.

EXEGESIS OF ROMANS 14 (II) —

(Continued from page three)

that would lead a weaker person to eat against his convictions. A Christian stumbles, or sins, when he violates his convictions; and it is evil for any one to lead a person to go against his convictions, no matter how innocent the act within itself may be. Verse 21 shows clearly that to eat with offense is to eat under circumstances that causes a brother to stumble. There is no danger in this country that eating meat will cause any one to go against his convictions, nor to eat in honor of an idol, and thereby destroy him; but a person by moderate drinking may lead another to become a drunkard. A Christian should think of the possible influence of his actions before he engages in things that seem to him to be innocent. It is good to keep out of anything that might cause another to stumble.

Verse 22: *The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth.* The Christian is not charged to keep his faith in Christ and the gospel to himself; that faith must be spread abroad throughout the world. The Christian who was well taught knew that the legal distinction between clean and unclean animals had been done away; he would therefore likely believe that he could eat any meat he chose to eat. Verse 2: "One man hath faith to eat all things." But the whole chapter shows that such faith must not be exercised under circumstances that might lead others to sin against their convictions. He might eat the meat in his own home in the presence of God. Bloomfield has this: "Keep this persuasion to yourself, and your God; use it when you have no other witness." A man condemns himself in what he approves, if in holding to it and practicing it causes others to stumble.

Verse 23: *But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.* Believing a thing is right does not make it right; but doing a wrong thing, believing it is right, shows honesty of purpose. Saul of Tarsus thought he was doing right in persecuting Christians; he was true to what he believed was right—that commended him to God. He was a sinner, but an honest

sinner. The Jew who believed it wrong to eat certain meat, and yet ate the meat rather than to be called odd or foolish, sinned against himself and against God. If a man even has a doubt about the rightfulness of a certain thing, he should not engage in it. He is condemned if he does a doubtful thing. A man cannot go against his idea of right without great injury to his character. "He eateth not of faith," means that he did not fully believe that such eating was right. And that principle holds good concerning any practice about which we have doubts. "Whatsoever is not of faith is sin." This does not refer to faith in Christ or the gospel; but to faith in the righteousness of what we do. If a Christian does a thing without being fully persuaded that it is right, he sins. A man may sin believing he is doing right; but he sins in doing anything, if he doubts that it is right. If he doubts, the act is not of faith.

There is this truth about the whole matter of eating meat and observing days: If the Christian Jews had had an undivided faith in Christ instead of dividing it between Moses and Christ, between the law and the gospel, they would have known that all things centered in Christ, and that the regulations about meats and days was no part of the gospel.



E. H. Stamper, Rt. 2, Box 968-B, Leeds, Ala., Aug. 15—Since June 1, we have been working with the Birmingham, Ala. congregation; we feel the church is stronger, and the interest among our young men who aspire to be teachers is good—we study with them each Mon. night. We do so much enjoy the OPA, and the good reports sent to it by our fine brethren. We have been busy visiting the sick in the hospitals and in the homes.

N. Kwapatira, C/O Mwanengwa F. P. School, Namanga Hill Side, Palombe, Malawi, Africa, Aug. 6—Jan. 5, I baptized 15 people at Maluwa church; Feb. 16, 12 baptized at Namanga; Mar. 23, 6 baptized at Ngongola church; April 13, 8 baptized at Masuku church; May 4, 10 baptized at Cowelo; May 18, 6 more baptized there. We need *Old Paths Advocate* every month. May God bless and keep you always; greetings are due you all.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., Aug. 12—It was wonderful to be with so many brethren at the Sulphur, Okla. meeting. The church is doing well here. We preached once this month at Flint, Mich. We are to be in a meeting at Sulphur, Okla., Oct. 3-12. We hope to see brethren from Ardmore, Davis, Ada and other congregations in Okla. Bro. Alton Bailey did a fine job at Wayne, W. Va. Johnny Elmore's meeting here will be history by the time you receive this report. With love from the brethren here.

J. Kusamale, C/O Chafikana Vlg., P. O. Palombe, Malawi, Africa, July 22—I am very glad to write you this day; the work is going on very well. I thank you for sending Old Paths Advocate; please continue doing so. April 6, 15 baptized at Naminyalo; April 13, I was at Namasoko with 51 there; May 4, baptized 3 at Muriya; May 25, I baptized 17 at Nakukhu; June 8, I baptized 10 at Manyamba; June 22, I baptized 12 at Mauzi church; June 29, I baptized 20 at Nkhulambe. Please do pray for us; as you know we have no one from USA since Bro. David left our country.

Paul Walker, 644 E. Pike, Indiana, Pa., 15701, Aug. 18—Our work ended last week in the Youngstown, Ohio and Greenville, Pa. areas. We appreciate the brethren in those two congregations very much. During the past year there were 4 baptisms and 1 restoration. We now live here working with the Indiana and Love Joy, Pa. churches. We were at Chapel Grove, Tenn. in July for Lynwood Smith's meeting. His preaching was good. I preached at Chapel Grove and Lawrenceburg while home. It was good to see Bro. John Fisher again. Bro. Bobby Pepper is doing a good work in Athens, Ala.

Bonnie B. Cayson, 1993 Burnham Ave., Memphis, Tenn., Aug. 15—Since last report we have been busy working for the Lord. We have preached one or more times at West Plains, Mo.; Batesville and Pocahontas, Ark.; Raleigh, N. C.; and Walterboro, S. C.; Athens, Ala., and on N. Willett St., Memphis, with some confessions. This was our first with the young congregation at Athens, Ala. We enjoyed the wonderful fellowship with the above congregations. We enjoy the good field reports and the fine articles in OPA. Brethren, let us learn to love and forgive one another. May the Lord bless all is my prayer.

E. H. Miller, Box 538, LaGrange, Ga. 30240, Aug. 11—The Fruitland, Tex. meeting began yesterday with good crowds; we expect even more tonight, and the rest of the meeting as more visitors will attend while their home churches are not in service. I would like to suggest that each family send Bro. King \$3.00 for his new book, *Sermons and Writings of Homer L. King*. It is a hard back book, and worth the money to all, but especially to all of us who have known and heard Bro. King in meetings. He has been a great help to the cause of Christ. I hope his son, Don, can fill his shoes.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Aug. 18—The last week end in July, Bro. Jimmie Smith, preached for us at 7920 Kansas Ave., Kansas City, Kan. We had a good meeting and Jimmie did some very fine preaching. Jimmie has a lot of ability, a good personality, and a very studious young man which bids fair to make a fine gospel preacher. We look forward to his return in 1970 for a meeting with us. Bro. Rodney Ross came the second week end in Aug. and preached for us. Rodney seems to be improving with time and has developed into a very strong preacher. He is sound in the faith. We need more like him. Bro. Lynwood Smith came by for a short visit last week. We were all so glad to have him.

J. J. B. Malowa, Pelusi Vlg., C/O Pumula Mkt., Box 1, Cholo, Malawi, Africa, Aug. 14—Here the work of the Lord is continuing to go forward. July 27, was at Kogoya church with Bro. F. H. Lichapa; attendance was 194, 2 were baptized. We here complain to you that Bro. David Macy had to leave Malawi; we beg to favor us—send another good heart such as Bro. Roy Lee Criswell who knows the character of Malawi. When Bro. Macy left, Brethren F. H. Lichapa and Kasenda went complaining to Malawi govt.; I think if you ask, government will let another come here that he must teach us the gospel. Christians here greet all brethren there.

Muri R. Helwig, 184 Community Manor Drive, Apt. 3, Rochester, New York 14623, Aug. 11—Since my last report my wife and I have moved to Rochester, N. Y. The work here is small but it is very encouraging. There is a great deal of work that is to be done here for the Lord. The potential of the church in the Rochester area is great. I pray that the church may grow and make an impression on the community in which it serves. I would like to make this request to the brotherhood that if you have relatives or friends in the Rochester area to please send me their names and addresses. This would be a great help in making contacts in the area. I would like to extend an invitation to anyone to come and visit Rochester and look over the work here. Please pray for us and for the work in the Rochester area.

Eddy Bullard, Rt. 2, Box 178-A, Denison, Tex., July 30—Recently I visited and worshipped with the church at Portales, N. Mex. I have also preached at Frederick, Okla., and here at home. At present I am working with the church at Lafayette, Colo. I am thankful for 4 baptisms—2 at Montebello, Calif., where I finished 6 weeks personal work, one at Lafayette and 1 at Denison, Tex. How true it is that patience be manifested when we try to persuade people; the one I baptized at Denison was an elderly man and was the first man I talked with about the church when I first came to Denison over 4 years ago. Actually he is the man that I purchased the building from where the church now meets. The young man baptized today is the results of one year's study. Bro. Jerry Gosnell here has baptized 7 this year. Brethren, let us all to our temperance patience.

James R. Stewart, 3812 Elliott Dr., Waco, Tex., 76711, Aug. 11—The Freeway church here is moving along nicely. Since my last report we have had several preachers; Bruce Word, Melvin Blalock, David Risener, Dennis Smith and Ellis Lindsey. We enjoyed having them. We were happy to have the William Oxner family from Ariz. visit us; he gave us two good lessons. We have had visitors from various places—The Ruarks, Dallas; the Warwicks, Calif., our old time friends, and many other visitors. With my health improving, I am able to preach more—at Oak St., Abilene, Tex. last Lord's Day; they are doing fine. We attended two nights of Jerry Cutter's meeting at Sand Grove, Tex.; Jerry did some good preaching. Preachers coming this way are invited to preach for us. Bro. Bennie Cryer will be with us next June, Lord willing. We look forward to a good meeting.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Aug. 14—Our meetings this summer have been enjoyable. We left home June 5, and have held meetings at San Angelo (Freeland Ave.); Odessa (Clements St.); and Wichita Falls (Lawrence Rd.), all in Tex. Also, at Mt. Grove, and Fieldstone, in Mo. Too, we enjoyed being at Springfield, Mo. for three services. Our final meeting for this summer will be at Norman, Okla. after which we return home to work with the church at Modesto. We had 7 confessions at Wichita Falls where we have some very strong and sincere Christians in the Lawrence Rd. congregation. The annual summer meeting at Sulphur, Okla. was edifying and enjoyable. I am supposed to be at San Pablo, Cal., Oct. 3-12; Highway City, Cal., Nov. 21-30; and Visalia, Cal., Dec. 26-Jan. 3, Lord willing. May the Lord bless the faithful everywhere.

Jim A. Canfield, Rt. 1, Box 87-A, Marion, La. 71260, Aug. 15—July 27-31, I was at Jericho, near Brookhaven, Miss. Last year, during their meeting some in digression tried to lure some of the faithful there into their false practices. Upon discussing their practices with their preacher, I learned as soon as they can build classrooms, they are going to put in Sunday School. I asked the preacher for Scripture for such an arrangement. He said he did not claim they had Bible for it. No, they can not give Bible for the practice of Sunday School, women teachers, cups and strong wine in the communion, but they can talk against sectarians for their unscriptural practices. I pray the day will come when all of God's people will speak the same thing. When it comes to the word of God, let us not just say and do not (Matt. 23:1-3). Bro. Goddard did fine preaching in his Miss. meeting. May we all be at peace in the Lord.

Tom Lehmann, 405 Locust, Lebanon, Mo. 65536, Aug. 13—Bro. Ron Alexander just closed an excellent meeting at Lebanon. Preparation was made in advance of the meeting, and as a result, we had visible results. Ron had a daily radio program while in this area. It lasted two weeks. We received at least one lead from the program. At this time we are in Dallas. We have been attending the singing school in Arlington which is sponsored by the Gospel Singer's Association. Since last report we have preached at Lebanon, and Claxton, both in Missouri; Capitol Hill, and 21st Street in Oklahoma City; at Dallas and Arlington in Texas. We will be in a meeting at Cable Ridge, Missouri Sept. 26-Oct. 3. God has blessed us with our first child, Paul Andrew, born July 15. Our work at Lebanon ends December 1. We will then go to Oak Grove, Arkansas. We still have time for meeting work this year, and, of course next year, too. Please pray for us and the work here.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Aug. 13—The meeting at 10th and Central Streets in Kansas City, Kansas was blessed with four baptisms, and a large number of confessions. We did enjoy the visitors from other congregations of the area. The last night of the meeting unity was reached and all agreed with the congregation that meets at 7920 Kansas Ave., Kansas City, Kansas to work together. Our meeting

at Okemah, Okla. was blessed with visitors. There were no visible results. We pray that good will come from the meeting. I counted it a privilege to hold another meeting there. Eleven years ago I helped establish this congregation. I go next to Jacksonville, Florida (August 17-24), then to Fieldstone, Missouri, September 5-14. This will be my last meeting this fall. I will be here at home working this winter; then be ready for meetings next summer and fall. Do pray for the work, and may God help us all to strive for unity, and use the scriptures as they teach for our standard.

Don L. King, 2200 Corbin Lane, Lodi, Calif., Aug. 18—Our meeting here in West Chester, with Johnny Elmore closed as scheduled Aug. 10. What a wonderful meeting it was! The preaching was good; we enjoyed it, but most of all we appreciated the results from the preaching of God's word! Twelve confessed that they had done wrong and two came forward in obedience to the Gospel for baptism. The response to the word of God and its teachings in West Chester has truly been uplifting. If I remember correctly, nearly thirty have confessed their faults in the last five months or so. Surely, to God must go the praise and glory! The Lord willing, we are to leave Cincinnati, Aug. 28 to attend the latter part of the Labor-Day meeting in Harrodsburg, Ind. From there we are to return to Calif., hoping to be back in the Stockton-Lodi area about Sept. 4th. We certainly look forward to seeing our good friends and brethren again in this locality. Then Lord willing, we are to return to Cincinnati after the first of the year to work for, as yet, an indefinite period of time. We have meetings scheduled in Wash. and Ore. beginning in Nov. We do have a little time prior to that, however, and if I can be of service to a congregation, please contact me at my address in Lodi (please note address). Pray for us in the work.

Melvin Blalock, 2609 Hale St., Fort Worth, Texas, July 25—Preaching the gospel has been my primary aim for the past year and still remains so, but the Selective Service System has intervened temporarily. I am currently doing my C. O. work with Goodwill Ind., in Fort Worth. The brethren in Fort Worth and surrounding areas have been very friendly and most hospitable to my wife and me. I have scheduled appointments at the following congregations each month: Crescent, Okla., North Ind. Blvd., in Dallas, Freeway in Waco, and Fruitland, Texas. It is always a pleasure to meet more brothers and sisters devoted to Christ. My wife and I find it rewarding to visit different congregations and enjoy the wonderful Christian association. This week we are attending a meeting at Trentman Ave., in Fort Worth. Brother Ron Courter is conducting the meeting. In one of his messages he presented this idea. In reality we have nothing of our own, it all belongs to God. We are simply stewards or overseers of what God has placed in our keeping. The question is this, what do you have that God hasn't given you? Another question is; now that you have it, what are you doing with it? I make two requests in closing. Whatever God has put in your keeping, be a good steward and use it to further the cause of Christ. Secondly, I solicit your prayers.

D. B. McCord, 1414 N. Albertson, Covina, Calif., Aug. 20—It was my pleasure to be in a meeting with the church at Concord, Calif., July 27-Aug. 3. Two fine people, a man and his wife, were baptized; the Gerald Reynolds will be a real asset to the cause there. Jack and Norita Cutter were so good to me. Jack Cutter does a very good work there; he deserves all the help he can get from those who support this work. May God bless him. The cause should prosper even more with the coming of Bro. Billy Orten and his family to the area. Cooperation from Valley churches and the one at San Pablo was very much appreciated. At Stockton, July 26, I enjoyed very much hearing Bro. Ronny Wade. Aug. 4-7, here at home, it was a pleasure having Bro. Don Pruitt. I know of no other young man among us with more potential for good. God bless him and keep him true and faithful; may he never become a victim of extremism, neither to the left or to the right, as some have become, shipwrecking their faith and the faith of others. Aug. 8-17, it again was my pleasure to be at Modesto, Calif. Cooperation from there and many other places was wonderful. So much love was manifested among them; they did not waste our time criticizing and condemning others. Paul Nichols works among them, and not one criticized him and his work; that speaks well for the church and for the preacher. I appreciated this very, very much. I doubt that a stronger church than Modesto can be found in all the West. It was certainly good having Bro. Homer L. King for 4 services, and to see him doing so well. I need my brethren's prayers and good will.

Ronny F. Wade, Box 3636, Springfield, Mo., Aug. 13—Since last making a report to the paper we have been rather busy in meetings. After Joplin, Mo., we were at Lees Summit, Mo. for a week-end where 2 were baptized; next we were at Harrodsburg, Ind., June 6-13, for a very enjoyable meeting. This fine congregation has been meeting in the same building for one hundred years, this year. We were happy to have preaching brethren Don King and Joe Norton attend. Our next was at N. W. 21st St., Oklahoma City; we had a wonderful meeting with large crowds every night—2 were baptized and 3 confessed faults. It was good to be associated with Bro. Edwin Morris, a friend and brother of many years. We then enjoyed several days of the Sulphur, Okla. meeting, before leaving for Bakersfield (Brundage), Calif. to begin July 6. It was good to see all our friends there and we enjoyed the meeting which closed without visible results. It was good to have brethren Bennie Cryer, Wayne Degough, and John Smith with us one or more times. We also enjoyed the visits and Bible talks we had with our friend and brother of many years, Verlin Elliott. Our next was at Stockton, Calif.; to say we enjoyed it is putting it mildly. We had good crowds throughout, with visitors from Lodi, Manteca, Sacramento, Orangevale, El Cajon, Modesto, Covina, Concord, Escalon and perhaps other places. It was also good to be associated with preaching brethren Homer L. King, Don McCord, Jack Cutter, James Winchester, Don Pruitt and perhaps others. From there we went to the deep South where we just closed at New Salem near Brookhaven, Miss. We had large crowds for nearly every service. This church has stood

firmly against all departures from the truth. Just a few months ago, for the first time, a group of brethren began using the Sunday School in that County. This is certainly a tribute to many who fought for so long and hard in years gone by to keep innovations of modern man out of the work of the church. There were 2 baptisms and 1 confession of faults. Here we enjoyed the fellowship of preaching brethren Lynwood Smith, Miles King, Chester Spooz and Jimmie Smith.

John Modgling, 204 N. Cornell, Fullerton, Calif., Aug. 7—It has been quite some time since I last reported. I have now completed my C. O. work, and have been attending college for 2 years, preaching each month at Montebello, Orange, Lynwood, Cypress, and Corcoran, all in Calif. This summer I have been in Tex. and Okla., preaching at several places: Sentinel, Healdton, Sulphur, and Ardmore, all in Okla.; at Graham and San Angelo, in Tex. July 20, I preached at Concord, Calif. It was my pleasure to hold a week-end meeting at Dallas, Tex., Aug. 1-3. I am scheduled at Tucson, Ariz., Aug. 22, 23, 24. It is a great privilege to be active in the Master's Vineyard. I am happy to announce to the brotherhood that I am now blessed with a fine Christian wife, Sherian Kay, grand daughter of Bro. Dow Fancher, Sulphur, Okla. Please pray for us as we begin our lives together serving Him. I hope to report monthly henceforth.

NO TIME FOR GOD

No time for God?
What fools we are, to clutter up
Our lives with common things,
And leave without heart's gate
The Lord of Life and Life itself—
Our God!

No time for God?
As soon as to say no time
To eat or sleep or love or die.
Take time for God,
Or you shall dwarf your soul,
And when the angel Death
Comes knocking at your door,
A poor mis-shapen thing you'll be
To step into eternity!

No time for God?
What day when sickness comes
Or trouble finds you out
When you cry out for God;
Will He have time for you?

No time for God?
Some day you'll lay aside
This mortal self, and make your way
To worlds unknown;
And when you meet Him face to face
Will He — should He,
Have time for you?

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. 10

WHY WE EXIST AS A CHURCH

By Ronny F. Wade

The above caption has been the basis for many sermons and discussions, and we believe justifiably so. It seems that through the years the Church has had a tendency to forget her God-given mission. One needs only to consult Paul's writings about a "falling away" and history to prove this point. It is our belief that generally man's intentions have been good when he started on a venture that eventually led him in the wrong direction. The results of all such wanderings, however, have been tragic. Little by little we allow ourselves to be led from one practice to another justifying each step by the previous one until we wake up so far removed from spiritual Zion and her work that it is difficult to recognize our surroundings. It can be said with a great degree of accuracy that the majority of innovations and departures from the written word have come about as a result of the Church forgetting her mission in this world. For this reason we ask that you bear with us as we once again emphasize those things for which the Church was, and was not established.

It should be noted first of all that the church does not exist to provide secular education for its people. To teach reading, writing, and arithmetic is not the mission of the church. Nor is it her mission to build and maintain educational institutions such as so-called "Christian Colleges." From reading the religious journals of our day, one wonders whether the Church or the College is the hope of the world. Some ask the question, "where would the church be today had it not been for the college?" while others retort, "where would the college be without the church?" All of which reminds us that the unscriptural teaching becoming so popular among many today, that what the individual may do, the church may do also, is responsible for the "college in the budget trend," which has sent the church spiraling into the field of education, a field in which it was never established to operate. Education is good, and desirable, but the Church is not responsible for providing it.

The mission of the church is not to provide entertainment for its members. Church basketball teams, church sponsored skating or swimming parties, and church sponsored youth activities are as foreign to the teachings of the Bible as anything can be. I believe that young people need wholesome activities now as

(Continued on page eight)

GRIEVING THE HOLY SPIRIT

By Jack A. Cutter

Grieving the Holy Spirit is a danger so perilous that disciples guilty of this offense stand in jeopardy of losing their eternal inheritance. Unawareness of how one grieves the Spirit causes even the faithful to be sometimes threatened. Consider the Holy Spirit's importance in God's redemptive plan. God's words of guidance, comfort, and salvation have been interpreted to the world by the Spirit; thus, every time one reads the Bible (Scriptures), one is reading the words of the Spirit.

The Holy Spirit can be grieved and made sad; He can also be quenched. In I Thes. 5:19, the Apostle Paul, writing by the Spirit, said "Quench not the Spirit," meaning we are not to suppress or subdue the Spirit. In Eph. 4:30, he says, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." In ancient times the word "seal" carried with it the mark of ownership. According to II Cor. 1:22 and Rom. 8:23, it is the Holy Spirit who guarantees unto us that our bodies will be sealed unto the day of redemption. Because he is our seal or guarantee of a resurrected body in the day of redemption, the importance of conducting ourselves in such a manner in this life that we do not annoy him becomes imperative.

Are you grieving the Holy Spirit? There are several ways by which the Spirit can be irritated and even quenched. If we fail to regard divine patterns and ancient landmarks as He revealed them to us by the law of the Spirit, then he is certainly displeased. Furthermore, ill-will and derisive remarks directed against a fellow brother seems to adversely affect the Spirit, perhaps more than anything else that we might do. Following his statement in Eph. 4:30 (that we are not to grieve the Holy Spirit), Paul says in verse 31, "Let all bitterness, and wrath, and anger, and clamour (loud, derisive language), and evil speaking, be put away from you, with all malice."

Brethren, not only are our prayers hindered when we allow the above mentioned feelings to linger in our hearts (Matt. 6:14-15), but a greater tragedy than this has taken place; the one who guarantees a resurrected body is being grieved, the Spirit is being quenched, and his seal guaranteeing us a resurrected body is in danger of being removed. Brethren, we cannot afford to carry grudges, resentment, ill-will, etc. in our hearts toward anyone. The price for harboring these passions

will be the tortures of hell for eternity. Circumstances creating such evil can never justify its existence in the heart of any disciple of Christ.

On the other hand, the Spirit is pleased when we walk as he has directed. The Spirit said (Eph. 4:32), thru the Apostle Paul, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

I WENT TO THE FOOTBALL GAME

Last week, one of our deacons (and obviously one of my very close friends) took me, as his guest, to see the Dallas Cowboys play the Green Bay Packers. Although I have always been a sports enthusiast, I had never seen a professional football game. We left the house one hour before kick-off time to make what ordinarily would be a 15-minute drive to the Cotton Bowl. After taking every short cut imaginable, sweating out long lines of blocked traffic, paying a man \$1 to park in his yard, half-running a mile, pushing and shoving literally thousands of people up the entrance steps, climbing up ramp after ramp (and me with my arthritic knee) to some good seats in the lower stratosphere where our view of activities was helped considerably by a good pair of binoculars, we arrived just in time to hear the whistle signaling the beginning of the game.

Nearly 76,000 people, many of whom had to stand during the whole affair, had crowded into the stadium to watch the game which lasted 2 hours. Each of them had paid \$6 for the privilege of sitting on a hard 2 by 10 (with no back seat) for 2 or 3 hours. Nobody seemed to be the least bit bored or unhappy, and I didn't see a single person dozing. It was a good game and I enjoyed it very much in spite of having to listen to some raucous yelling, to pay 25 cents for a nickel coke and to sit squeezed up against a very large unattractive lady who used all of her seat and half of mine.

After the game we sat in the car for 45 minutes waiting for others to move their car so we could get ours out into the street. During the wait, we heard a lady scream and watched her escort run down the alley to retrieve her handbag from a purse snatcher. Then we managed to move into the street to become more actively engaged in traffic jams. We arrived home at 11:30 exhausted but filled with the same satisfaction enjoyed by 76,000 other football fans.

As a preacher I learned some lessons last Saturday night. I learned that it does not take convenient locations, adequate parking facilities, courteous ushering, free admission, short programs, or air conditioned comfort to get people to attend and enjoy that in which they really have an interest. Is it possible my spoiled complaining brethren do not have as much interest in the worship of Almighty God as those 76,000 do in a mere exhibition football game? Brethren, we are working on the wrong thing. We need to spend more to change men's hearts and less to change the location of the building, more to warm their hearts and less to air-condition the auditorium, more to soften their hearts and less to soften the pews. Our real problems are not with the external and physical details; they are with the interest and affections of human hearts. Show me real "worship fans" and I will dare to predict that you will never hear from them any complaints about

having to park a block away, about the service running a few minutes over time, about the church's need for money, or about the air-conditioning being cool enough!

Most of us need to take a long honest look at our hearts to determine the real motivation behind our "going to church." Is it really a sincere excitement over getting to be with, and express reverence for our Creator and His Son, our Saviour?—Eldred Stevens (Via Millbrook church bulletin, selected by Mattie Lloyd)

A CALIFORNIA MEETING

Last Aug. 1, 2 and 3, in Winters, Calif., to a small congregation of 10 adult members, there came young people from all over the state of Calif., nearly a hundred strong, as a testimony of our young people's faith in Jesus Christ. A meeting was held 3 nights and 2 days. We experienced joy and sorrow, triumph and failure. We were opposed by some and our efforts praised by others, and for our efforts two young souls were saved, one confession of fault was made, and our prayers were answered. We were unable to accomplish all we had planned but yet a foundation was laid and hence a beginning. We would like to express our gratitude to parents who came and helped and to others who provided means that their children might come. We want also to give praise to and for the young people who came and participated, expressing their faith in our Lord, and to encourage them that they might know our love and prayers go ever with them.—Jerol Moore

Comment—The three young brethren at Winters who took the lead in this meeting are 3 of the finest men I know in the church and I salute them—Jerol Moore, Johnny Long and Mel Starr. They and their families and others went all out to make this meeting a success. I attended one session and was impressed by Brother Moore's stressing to those young people how important it was for them to realize that socializing was not the primary purpose of their being there. I am sure it was their desire that the young folk enjoy each other, but the primary purpose was spiritual and they needed to engage in such things as study, prayer, song, meditation and Christian fellowship.

It is too bad that Bro. Moore had to mention that they experienced sorrow and failure along with joy and triumph. It is too bad that just a few can make an otherwise great experience a sad one, but this is the case so much of the time. I was so distressed to hear even false doctrine taught (not by Winters brethren), realizing it was the outcropping of the loose spiritual movement that has troubled us in Calif. for some time. Young people need to realize that in a meeting such as that, they are there to spiritualize and not socialize primarily, that they have a responsibility to the family, the home, their parents, the church, to God and themselves to be in subjection to those who lead and oversee in such meetings, that rebellion will do nothing but tear down and destroy. I humbly bow to those young people, and they were certainly in the majority, who made this meeting one of joy and triumph; and for those who caused sorrow and failure, we pray. May the joy and triumph be maximized and the sorrow and failure minimized. May other such meetings be devoted to more spiritualizing. This after all is a work of the church, and a function of the church was never to get

into the realm of socializing. This belongs to the home. Sorrow and failure can not come, will not come, when the home functions in its sphere and when the church functions in hers. God help us all to have the wisdom to know what functions belong where. God bless our young people everywhere, and we have a host of them who are just what they ought to be, clean, pure, obedient, God-fearing and assets to the church wherever they are; may this tribe increase more and more.

—Don McCord

MEXICO REPORT

By W. B. Coleman

Response to the appeals for help for our starving brethren in Mexico has been really gratifying. I wish that a special note of thanks could be sent to each and every congregation and individual who has responded. Time and circumstances do not permit this but a complete accounting of the funds received and how they either have been spent or will be spent accompanies the monthly report. We have the addresses of almost everyone and would be happy to mail a report to any who are interested.

Some rain has fallen in the drought stricken areas due to some storms on the Pacific coast. However, it is too late to plant corn or beans for this year and also the altitude is between 5000 and 6000 feet. We have been doing some thinking about furnishing a few milk goats to each congregation in order for the young mothers to be able to have a supply of milk. The rains will surely cause some growth on the low-lying brush so that the goats could have something to eat.

Letters and bills have been received from all of the preachers who have congregations in the drought area. Until we had a better understanding of the needs of the people of each congregation, we have been sending \$100 at a time to each preacher. With this money he has bought corn and beans together with lard and cooking oil and some salt. Every penny received by a preacher goes toward feeding the hungry except for \$4 that they pay to have the sacks hauled about to the people. That means that 96 cents out of every dollar goes into food and nothing into administrative costs, overhead, high salaries, etc.

Sufficient funds have now been received to continue sending money, at the rate of \$400 per month through the winter until harvest time in the early summer. It is very difficult for us to resist sending larger sums of money down immediately and then risk not having enough to carry them through the winter. Latest reports indicate that there will be considerable sickness during the winter due to the low-level diet of the people. We plan to increase the \$100 per month to each preacher to at least \$150 per month in order to help care for these who become ill. Strangely, we received word that the one thing that the people suffer most from in their standard of living is the lack of chili peppers. We were asked if some of the money could be used for this purpose. Knowing the nature of these people as well as we do, makes the request seem a very legitimate one.

Considerable clothing has begun to come in from the request made in the August issue of the O. P. A. With winter approaching it will be highly appreciated. We still have a problem in connection with the clothing,

however. While we have no trouble loading the clothing on a pick-up and taking it to Laredo to be stored until the brethren come for it, we do not have any funds to help them come to the border and pick up the clothing. It takes \$6 for a husband and wife to come to the border with Bro. Juan Rodriguez in his pick-up and then go back home on the bus or train with their boxes of clothing. We also do not have any money earmarked for song books or Bibles at this time.

Please write to any of the brethren here in San Antonio at any time about the work in Mexico. Also, boxes of clothing can be sent to any of the following named brethren: R. A. Perkins, Rt. 11 Box 316, 78213; E. E. Perkins, Rt. 13 Box 818F, 78218; Philip Fender, 830 Sunglo 78221; L. M. Crouch, 220 Roesler Rd., 78220; or the writer at 1747 W. Huisache Ave., 78201, all of San Antonio, Texas.—Waymond B. Coleman

SEGREGATION & INTEGRATION

In the North, East, South, and West, there is a battle raging between the segregationists and the integrationists; and I feel it my duty to warn, and advise all, of the coming dangers that may face us. Some of you may not like my advice; but I can assure you, I don't like to have to advise on such a touchy matter either; but as Christians we must comply with Bible teaching regarding this matter, even as in all other matters Christians have to deal with! Please bear with me patiently, and let us see if we can learn from the Bible where we should stand.

Which side of this terrible battle is Christ on? All Christians must stand behind, or follow Christ; for He said in Lk. 9:23, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Again He says in Lk. 14:27, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Then the Apostle Paul said in 1 Cor. 11:1, "Be ye followers of me, even as I also am of Christ." Neither Christ, nor the Apostles, taught segregation! Neither did they teach integration! Christians can accept either, but can fight neither! That is not the kind of fight Jesus is leading Christians in.

LISTEN! "Brethren, be pitiful, be courteous: not rendering evil for evil or railing for railing; but contrariwise blessing;—he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For—the face of the Lord is against them that do evil!" (1 Pet. 3:8-12). Then we read in Ex. 23:2, "Thou shalt not follow a multitude to do evil!" I believe it is impossible for Christians to follow those and other such verses while following a multitude of segregationists, or a multitude of integrationists to do evil. Is either multitude "pitiful,—courteous: not rendering evil for evil or railing for railing; but contrariwise blessing?" Brethren, think on these things.

Paul said in Rom. 12:14-19, "Bless them which persecute you: bless, and curse not.—Recompense to no man evil for evil.—Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." Listen to Paul in 1 Cor. 4:11-13, "Even unto this present hour we both hunger, and thirst, and are naked, and

(Continued on page seven)

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THIS AND THAT

Bro. Jim Canfield passes—It is with regret we chronicle the passing of our brother who did much in promoting the cause of Christ among his people. We will miss for a long time his field reports, and the personal notes of warmth and greeting that he usually wrote along with them. By November issue, we hope to have a complete obituary for our brother.

Apology—Through an inadvertent error on my part, an announcement of the meeting Labor Day at Trentman Ave., Ft. Worth, Tex. was overlooked for August OPA. My apologies personally to Bro. Charles Goodgion who sent the announcement in a personal letter, and to the brethren at Trentman and all others concerned.

"The One Container Question"—This is the title of an article in August, 1969 Truth magazine published in Louisville, Ky. Some of the statements made by the author are here quoted and considered:

1. "Brethren, who believe in one container should be labeled as 'one container brethren,' and should not be spoken of as 'one cup' brethren. May I kindly disagree with our brother—such a suggestion smacks of sectarianism in the deepest dye. Labeling brethren is not the author's prerogative—"one cup" brethren as a label is just as unscriptural, sectarian and disrespectful as the label "one container" brethren. We are just brethren, and refuse to be labeled, on account of our adherence to a scriptural practice whether it be in the communion or any other phase of our calling. If we are so labeled today, then Christ and Paul and others of worthy note must be so labeled, because their belief and practice in this was the same as ours.

2. "None of the passages that mention the cup in the New Testament refers to the container, but the contents." He then quotes from Matt., Mark, Luke and from Paul's account. Indeed the contrary is true—the Greek for "cup" in all references here is "poterion" and means a "drinking vessel." Vastly more is included in the passages than the container, but to say the container is not referred to is untenable. A child would not accept that.

3. "Then in 1 Cor. 11, Paul relates to them what the Lord's Supper is, and why they were to partake of it. However, we note that Paul said the cup could be sipped. Was that the container or the contents? He said they could drink it—and even says "drink this cup!" What more do you want?" It is true that a volume of liquid can be called "a cup"—but only if in a

cup—remember that. Fruit of the vine in more than one cup on the Lord's table can not by rules of scripture, logic or common sense be called "one cup," "the cup," "a cup," "the cup of the Lord." How do we drink the cup? By drinking the contents. My brethren who say the cup is the "contents" will not answer when you say—the contents of what? They really do not believe what they say—the contents of a cup has to be in a cup—no way around it. Yes, the radiator boils by the water in the radiator boiling—but you never saw a radiator boil without a radiator. My mother's kettle on a wood burning stove used to boil, but you never saw a kettle boil without the kettle. I have said that to say this—just as the radiator can not boil without the radiator (container), the kettle cannot boil without the kettle (container), you don't drink the cup of the Lord without the cup (container). You don't sup the cup without the cup either. Remember what Christ said about the cup—He said, "This cup is the New Testament in my blood." Now, if the cup is the blood or fruit of the vine, why does Christ say the cup is the New Testament? Yes, Christ said the bread was His body, the fruit of the vine His blood, and the New Testament the cup, and that is the container—has to be, and not the contents because that is the blood. In answer to our brother's question, "What more do you want?" Much more we want, Sir; indeed much more is needed than you give us here.

4. In our brother's conclusion, he accuses those who use one cup in the communion of dividing the church. Where has our brother been over the years? It is a matter of fact that those who chose to put cups on the Lord's table divided the church, and not those who were content with "a thus saith the Lord." Yes, those who have put more than one cup on the Lord's table are as guilty of division as those who forced the instrument into the singing of the church. Let's keep the blame where it belongs. Those guilty may not do so, but we will not allow it to be otherwise, nor will He Who knows all.

Hamburgers and Soft drink at communion—In April of this year, at a session of the first United Methodist Convocation on Worship, Methodist Bishop James Thomas of Des Moines, Iowa, suggested the use of hamburgers and soft drink at communion as acceptable if these items have religious significance for the communicant. How strange, indeed!—their having religious significance to the communicant means more than what Christ has said, more than what the apostles recorded, more than the significance of the record and the example. Nonsense!

In the August, 1969 Apostolic Doctrine, a paper published at Temple Terrace, Fla., a writer calls the statement involving these changes as "disrespectful, irreverent, and contemptible." I would be inclined to agree that this is so, but while we are considering changes, let us not forget that our own brethren, some of them, have suggested and changed the Lord's Table, too—or tried to. They cannot be so hard on the Methodists, can they, who substitute hamburgers and soft drinks when they substitute leavened bread, loaves, purity of cups, fermented wine, to name four. Seems if you can change the table, there is really no difference whether you do as the Methodists suggest or some of our brethren suggest. They both are tampering with holy things. So, come to think about it, changes are changes, so I really cannot see why our brethren who have tried to change the Lord's Table to suit themselves should become so upset at the Methodists who have tried to change it to suit themselves.

"T.V. Blamed as Fuel for Growing U. S. Violence"—This week, one day, these words were the front-page headline in my daily newspaper. In the headline, we have stated the recent conclusion of the National Commission on Violence. The Commission has recommended to the television industry among other things the following:

1. Abandonment of children's cartoons containing serious, non-comic violence.
2. Less time devoted to crime, western and action-adventure programs containing violent episodes.

To say that all television is bad is to be unreasonable; but to say all of it is good is more so. One of the regrets of my life is that I ever permitted one in my house. If there is nothing else against it, I aver that it is the biggest time-killer there is. It is the rare individual, indeed, who can properly control it. Television will cause you to neglect reading the Word and praying with your children; it will keep you from visiting your brethren who are sick in body and spirit; it will keep you from studying the Bible as you should to mention a few. Now, let's go back a few years—you know, those preachers and brethren who began crying out against television a score of years ago—whose number gradually diminished incidentally—may not have been as radical and fanatical as they were accused of being. We reap the fruits of our folly. This writer said some years ago it would likely take a generation or so for us to really know the impact television is making on us. I think we see it and what we see is not the best, and we don't really like it, we must honestly admit.

"Segregation and Integration"—This is the title of Bro. E. H. Miller's article in this issue. I hope our readers read it carefully. I don't agree with every point, but this does not mean I am right and our brother is wrong. I do know that a penitent baptized believer, having confessed Christ before men and baptized for the remission of sins, is my brother—and it does not matter whether he is white, black, red, yellow, or brown—I repeat, he is my brother, and I must treat him so. Though my brother's skin is black, he has been washed in the blood of the Lamb as have I, and that part of him that really matters is white as the driven snow. How true—the Christian, regardless of his color, in present day affairs, cannot become violent, rebellious, civilly disobedient, militant.—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.

Mattie Lloyd—7; Orvel Johnson—7; A sister, anonymous—5; Laura Kelley—5; Ronny Wade—5; Richard Nichols—4; Bennie Nichols—4; John Reynolds—3; Paul Walker—3; Don King—2; Ed Brittain—2; Mrs. Clyde Piper—2; Glenn Arnett—2; Paul Nichols—2; Earl Helvey—2; Frank Plasha—2; Gene Hopkins—2; J. T. Davis—2; J. W. Kornegay—2; Tom Lehmann—2; G. E. Prince—2; E. R. Coombes—2; S. F. Roe—2; Kenneth Bishop—1; Velma Meyer—1; Ruth Pasley—1; R. D. Stephens—1; Mrs. Paul Campbell—1; M. G. Starrett—1; Robert Lee—1; Clarence Claypool—1; Eugene Brown—1; Don L. Thomason—1; Mrs. Joe Elmore—1; Dale C. Steiner—1; Mrs. Ethel Chancellor—1; Veta Wissinger—1; Mrs. R. B. Finney—1; E. C. Wilson—1; Grady Carroll—1; Mrs. Ruth Jones—1; Mrs. D. O. Ercanbrack—1; Ellen Dearson—1; W. H. Jones—1; Elmer Snow—1; T. P. Spradley—1; Mrs. Martha Broughton—1; Jack Leverett—1; John Stidham—1; Roy Barnes—1; Delbert Boman—1; Mary Cook—1; Vera Powell—1; Ron Alexander—1; R. J. Holt—1; George A. Turner—1; Clovis T. Cook—1; A. B. Rush—1; Irving P. Stockton—1; J. E. Jones, Jr.—1. Total—109

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.

SERMONS AND WRITINGS OF HOMER L. KING

This is a new book just off the press. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King. It also contains a full page photograph of Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205.

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—Tommy Shaw, 1134 Laredo, St. Louis, Mo. 63138.

The Sunny South Quartet—Charles Goodgion, 1305 Lyric, Ft. Worth, Tex. —Don McCord

BOOKS WANTED

Does some reader have the debate on Bible colleges and orphan's homes by Carl Ketcherside and Rue Porter? If so, would you sell it? Do you know where I might obtain thoughts on Bible colleges and orphan's homes by Fred Killebrew, Seneth, Mo.? If you can help in this matter, please write W. E. Joslin, Rt. 1, Granby, Mo.

NOTICE, EAST TEXAS

My wife and I have recently been transferred to Douglass, Tex., near Nacogdoches. We previously worshipped in Houston. Presently, we are driving to Shreveport, La., a distance of 100 miles for Lord's Day worship. We enjoy fellowship with those wonderful brethren, but would like to meet closer home. If OPA readers know of those interested in true worship in the East Texas area (Nacogdoches, Lufkin, Alto, Rusk, Henderson, etc.), we would certainly appreciate hearing from them so we can make contact. Our address is Box 54, Douglass, Tex., phone 713-564-2803.

—Roger M. Porterfield

IN APPRECIATION

Oak St. church of Christ, 918 S. 15th, Abilene, Tex. expresses thanks to each congregation and individual for contributions toward our building. Since last report, the following churches have helped: Raleigh, N. C.—\$15; Covina, Calif.—\$50; Cedarhurst, Jacksonville, Fla.—\$25; El Cajon, Calif.—\$50; New Salem, Brookhaven, Miss.—\$200; Healdton, Okla.—\$50; Total thus far is \$660. May the Lord bless all who work in His vineyard, and for the furtherance of the Gospel.—Jesse C. French, 1141 Oak St., Abilene, Tex.

ACKNOWLEDGMENT

A previous list of contributors and their contributions has already been printed in the O. P. A. but that list was incomplete. Here is a complete list of donations to help purchase the building for the church in Mt. Vernon, Ky.: Baton Rouge, La.—\$50; Covina, Calif.—\$50; Montebello, Calif.—\$25; Planz Rd., Bakersfield, Calif.—\$100; Nacogdoches Rd., San Antonio, Tex.—\$50; Orangevale, Calif.—\$25; El Centro, Calif.—\$50; Wayne, W. Va.—\$100; New Salem, Brookhaven, Miss.—\$200; Columbia, Mo.—\$100; Mansfield, La.—\$20; Hillcrest, Brookhaven, Miss.—\$25; Ada, Okla.—\$200; LaGrange,

Ga.—\$25; 11th St. Acres, Tulsa, Okla.—\$10; Wynne-wood, Okla.—\$200; Harrodsburg, Ind.—\$200; Mozier, Ill.—\$25; Richmond, Ind.—\$25; Delta, Colo.—\$25; Anonymous donor from Texas—\$5; Anonymous donor from Calif.—\$50; West Chester, Ohio—\$1100; Total \$2760. The church here at West Chester is allowing me to go down to Mt. Vernon and hold a meeting for them within the next few weeks, the Lord willing. We solicit your prayers in this effort.—Richard F. Nichols

AN OPEN LETTER

Enclosed are two subscriptions to the OPA. This is our first time to subscribe having just recently come out of one of the digressive segments of the Church. We are members of the Church which meets on Aurora St. in Houston, Texas.

Perhaps a brief account of our change will be of some encouragement to the Brotherhood. My family including my wife and children, my Mother, Sister, Brother-in-law, and their children have recently come out from among the "Cups Brethren." This is certainly further proof that the Word, "God's Power to Save," is still effective in this Modern age.

I am confident that the digressive movement of the "Cups Brethren" (these do not have the Sunday School) has run its course. These Brethren divided the Church insisting on "the cups" and have been dividing among themselves ever since, until today they are so segmented that they are having less and less influence on the world and among their own Brethren. There are many fine people among these brethren who, like myself have become discouraged with this digressive movement, and with a little effort on our part many of these will be able to see the Truth. This can be accomplished only if each of us is willing to comply with Rom. 12:1 "... present your bodies a living sacrifice, Holy, acceptable unto God, which is your reasonable service."

Many of us become discouraged if immediate fruits of our labor in the Lord are not produced. I am always encouraged by a statement of the Apostle Paul in I Cor. 3:6 "I have planted, Apollos watered; but God gave the increase."

I can see much potential not being exercised in our Brotherhood to further the cause of Christ. So let us labor together, let the divisiveness of the digressives be a warning to us, and let us all speak the same thing and let there be no divisions among us. For there is strength in Unity that is based on "The Truth." Your Brother in Christ, Gerald D. Hill, 225 Helen, Deer Park, Tex.

CHURCH DIRECTORY

The following change needs to be made in the church meeting at **McALESTER** (Pittsburg County), **OKLAHOMA**: The church that has been meeting at B. St. & Carl Albert Parkway has moved to C. & Tyler Streets. Sun. 10:30 A.M. & 6 P.M.; Wed. 7:30 P.M., G. R. Helderbrand, 611 North Hickory St., McAlester, Oklahoma 74501—Phone (918) 423-1155; C. B. Sutton, 409 E. Delaware St., McAlester, Oklahoma 74501—Phone (918) 423-3311; W. L. "Bill" Verner, 343 West Monroe St., McAlester, Oklahoma 74501—Phone (918) 423-7267.

I understand that the church no longer meets at TACOMA, WASHINGTON. When you discontinue meeting at a place, please let me or the O. P. A. know about it. In this case a family had to drive several miles out of the way to find a place of worship because they were not meeting at TACOMA and no one was notified. Brethren, you have a responsibility to let people know whether you are meeting or not. This is happening too often and the next Directory may only list those places that are well established.

If you know of any changes, please let me know. If you know of any place that is not meeting or is meeting irregularly, please let me know, so that we can eliminate them from the Directory. Send all correspondence to Ray Asplin, 2440 SW 54th St., Oklahoma City, Oklahoma 73119.

THE 23rd CHANNEL

The T.V. set is my shepherd; my spiritual growth shall want. It maketh me to sit down and do nothing for His name's sake because it requires my spare time. It keepeth me from doing my duty as a Christian because it presents so many good shows for me that I must see.

It restoreth my knowledge of the things of the world, and keepeth me from the duty of God's word. It leadeth me in the paths of failing to attend the evening worship service, and doing nothing in the kingdom of God.

Yea, though I live to be a hundred, I shall keep on viewing my T. V. as long as it will work, for it is my closest companion. Its sounds and its pictures, they comfort me. It presenteth good entertainment before me, and keepeth me from doing important things with my family. It fills my head with ideas which differ from those set forth in the word of God. Surely, no good thing will come of my life, and I shall dwell in the place of the Devil forever.

—Selected by Dale Hope

BONDS OF MATRIMONY

Trimble-McCombs—On Sat. evening, Aug. 16, 1969, at the Church of Christ, Lovejoy, Pa., Duane Trimble and Cathrine McCombs exchanged wedding vows. A large crowd of relatives and friends were present to wish them well, and witness the beautiful, but simple service. We wish for this young couple the very best in life. I was honored to officiate.—Paul Walker

Philips-Clark—On Thurs. evening, Sept. 4, 1969, at Wiley, Tex., Bro. Alden Russell Philips and Sherry Elizabeth Clark were united in the bonds of matrimony. A large crowd of relatives and friends were present to wish them well and witness the beautiful candle-light service. Both are members of the church, and worship at Melissa, Tex. We wish for both of them all the happiness and joy of a Christian home. The writer was honored to officiate.—Maxie R. Crouch

McQueary-Freeman—The evening of Sept. 5, at the Stockton, Calif. meeting house, Bro. Terry McQueary and Sister Gail Freeman was united in marriage. This deserving young couple is from fine Christian homes; Terry's parents are of Sonora, Calif. and Gail's of Stockton. They are making their home in Stockton. We pray that they faithfully living together in this life, may in the life to come have eternal life. The writer was delighted to officiate.—Jack A. Cutter

OUR DEPARTED

Williams—On June 14, Sister Icy Minerva Williams, departed this life to meet her Creator. This passing marked an era for the congregation at McAlester, Okla. This faithful Sister and her departed husband, Bro. Lee Williams, were the ones primarily responsible for a faithful congregation in McAlester. For many years they labored in that area for the Lord's cause. We trust she will be rewarded for her just efforts. Sister Williams was 76 years of age and had been ill for some time. I felt very humble and inadequate in the presence of this grand lady. I pray the words that were spoken brought comfort and warning to the survivors. I thank Bro. Bill Roden for his assistance in the service.—Joe Hisle

Broseh—Bro. Joe Silas Broseh passed away Sept. 9, at Big Spring, Tex., at the age of 88. He was born Feb. 10, 1881, at Llano, Tex. The service was at Lufkin, Tex., with burial in Walker cemetery. Survivors include 5 sons, J. F., J. W., J. T., J. R. and J. H.; 4 daughters, Mary Corley, Minnie Helfers, Mrs. Donnie Kellum, Mrs. C. B. McLain; 18 grandchildren and 12 great grandchildren. A daughter-in-law, Sister Margaret Broseh, sent the obituary, and says, "He was an orphan and at any early age in life wanted to do God's will, found the truth and obeyed it. He had so few advantages in life as a young man, but reared a family of 5 sons and 4 daughters, all of them members

of the church. He was so patient in his illness. Many could take a lesson from this man who read his Bible faithfully and wanted to please the Lord. Mother Broseh was a Christian wife who helped her husband with this fine family until death claimed her in 1955. Others may not know how wonderful they were, but I do—I am married to one fine son."—Don McCord

Haverly—Sister Ethel Haverly was born May 4, 1892 and passed from this life July 16, 1969. She was a member of the Ceres, Calif. congregation. She is survived by her husband, George Ambrose Haverly. On September 14, 1969 they would have been married fifty years. They had eight children. Among these are Brother George Haverly and Sisters Louise McQuire and Wilma Nichols. She was the sister of Brothers John Reynolds, Carl Reynolds, and Fred Reynolds, and Sister Sally Tucker. Sister Haverly was a good woman. In her, the members of the Ceres congregation found a great love and always a helping hand. Sister Haverly was one of my best friends, always giving me encouragement and inspiration. I feel that I have lost not only a good sister but a good friend. The writer tried to speak words of comfort and warning.

—James L. Winchester

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.

—Gregory P. Gay, Rt. 1, Phillipsburg, Mo.

—Ronald Lynn Wilson, Rt. 3, Box 165-A, Atkins, Ark.

SEGREGATION & INTEGRATION —

(Continued from page three)

are buffeted, and have no certain dwelling place; And labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; Being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day." Yet

they did not picket, have marches, throw rocks and bottles, or in any way cause others troubles because of such troubles and sufferings. Brethren, Christians are a peace seeking people, not trouble makers (and are not to assist the trouble makers); so, as we read in Ps. 34:14, Let us "Depart from evil, and do good; seek peace, and pursue it."

The Apostle Peter said in 1 Pet. 2:21 & 23, "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow his steps:—Who when he was reviled, reviled not again; but committed himself to him that judgeth righteously!" Again he says in 1 Pet. 4:15, "Let none of you suffer as—an evildoer, or a busybody in other men's matters." Job 8:20 says, "God will not—help the evildoers;" So, as David said in Ps. 119:115, "Depart from me, ye evildoers: for I will keep the commandments of my God."

Let us now study this question from another angle. The Apostle Peter said in 1 Pet. 2:13-14, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors." Notice Christians are commanded to be in subjection to every ordinance of man! We are not to be disobedient trouble-makers in connection with the laws of our land, as long as those laws do not conflict with the laws of our Lord (Acts 4:8-19 & 5:25-29). Therefore, since neither segregation nor integration is against the laws of our Lord, we should be in subjection to the law of our state, county, city, etc. in regards to these things. Some one may say, "Brother Miller, because you are a Southerner you say such things." Brethren, I am a Southerner by fleshly birth (for which I am not ashamed), but I am a Christian by a second birth for which I am many times more thankful; so don't judge me too hastily. My second birth controls my life regarding these and all other matters. I try to do nothing Jesus Christ wouldn't do if He were in my place!

I have preached in the North and in the South (in over half of the states), yet I've never had trouble with the white or colored regarding these matters. Before this great battle started, I preached in a colored congregation here in the state of Georgia. Later this battle started, and my home town stopped the white from attending a colored gospel meeting; I then complied with the teaching of the Bible given above. Later, when a native from Africa visited our country, his life would have been in danger if we had used him (not only his life, but the life of others, as well as the loss of our building, and disgrace placed upon the Church by stirring up an uncalled for trouble), so since the law of the Lord didn't require us to use him we accepted the law of our city.

Let us notice another case; a colored preacher was contacted by a white congregation in the south to come and work for a month among the colored; there was not a faithful colored congregation in that city, but there was a digressive congregation in that city that the city had forbid the white people to attend after this war started, and a shot had been fired (missing the preacher a few inches). A white Brother agreed to have this colored Brother visit in his home where plans for this greatly needed work could be discussed, then he was to find a lodging place among the colored and work for a month striving to win the digressives and get a faithful congregation established. Things were looking good until the colored preacher backed out of the agreement. It seems he thought those white Brethren were discriminating against him; whereas, they were only obeying the city law, which 1 Pet. 2:13-14 teaches they should, under such conditions. I fear we all, too often, misunderstand each other (and our Christian duty) in such matters. Christian love for the colored in that city caused the white congregation to want to help get a colored congregation started there; and I believe those Brethren were justified in striving to comply with the civil laws of their city at the same time; since, as we have seen, this did not conflict with the law of the Lord. Please study Bible verses given, and others that follow.

The law of the Lord is not against segregation nor

integration; it is not even against slavery which is far worse. Notice Lk. 17:7-9, "Which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not." Jesus approved of such when this was the custom! Listen to Paul in 1 Tim. 6:1-2, "Servants—that have believing masters, let them not despise them, because they are brethren; but rather do them service, BECAUSE THEY ARE FAITHFUL AND BELOVED,—THESE THINGS TEACH AND EXHORT." Listen to Paul in Col. 3:22, "Servants, obey in all things your masters according to the flesh;" Yea, as in Eph. 6:5-6, "Servants, be obedient to them that are your masters according to the flesh,—doing the will of God from the heart;" Now turn to Titus 2:9, "Exhort servants to be obedient unto their own masters, and to please them well in all things;" Then Peter says in 1 Pet. 2:18, "Servants, be subject to your masters with all fear; not only to the good and gentle, BUT ALSO TO THE FROWARD" (NASV. "BUT ALSO TO THOSE WHO ARE UNREASONABLE"). Those verses show Christians should be obedient to the law of the land (and to custom) as long as such does not conflict with God's law. Those servantas were bought and sold like horses and oxen by Christian masters; their lives were far more bitter than the lives of those who are free to work for wages and do as they please, but who are segregated against in some places; so please bear with me as we go deeper into this subject.

Notice from the foregoing, Christ didn't come to free from slavery, which was worse than segregation (He came to free from sin, both the slaves and their masters who bought them). The Church nor Christianity didn't free from slavery; neither did Christ free from slavery (God's law wasn't for nor against slavery. Christian masters who bought them and worked them without pay, Paul said, were "FAITHFUL AND BELOVED!" (1 Tim. 6:1-2). In fact, the slaves were not free in this country until about 50 years before I was born, and it was the law of the land (not the law of the Lord) that freed them then. The Bible teaches Christians had to comply with that new law of man that freed the slaves, for that new law didn't contradict the law of the Lord any more than the old law of slavery did. God's law accepted the one that was made binding by man.

Brethren, let the above examples be a lesson to us. The law (not Christians, nor the Church) did away with slavery, and Christians had to accept the old law (of man) when it was binding; and then accept the new law (of man) when our government changed the law of the state, city, etc., or else disobey the law of the Lord (1 Pet. 2:13-14, and other verse given). Christians who then fought for or against the new law sinned. Segregation is now being outlawed by the laws of our land; but we as Christians should take no part in the fight that is going on; we should submit to the new law of the land (even as we did to the old law of the land), for the law of the Lord is not for or against segregation or integration. Therefore a Church or a group of Christians which fights to keep Christians of another race from attending their place of worship will sin! And Christians who disturb such places of worship, by fighting to be there, will also sin! In addition to examples from slavery, let us notice some Bible cases of segregation.

Read Gen. the 43rd chapter; Notice Joseph ate at a table "by himself," and those from the land of Canaan "by themselves," and the Egyptians "by themselves; because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians." Neither God nor Joseph rejected such segregation. Joseph and his brethren complied with the law of the land they were in; even as Christians should comply with the law of the state they are in (as long as that law doesn't conflict with God's law).

The Apostle Paul didn't condemn the segregated "CHURCHES OF THE GENTILES" (Rom. 16:); Those Churches were free to use (or not use) Jewish preachers! Not one of "ALL THE CHURCHES OF THE GENTILES" was unscriptural for not being A CONGREGATION OF JEWS AND GENTILES. They helped the other Churches "in carnal things," and were helped by others in "spiritual things" (chapter 15). Another case of segregation is recorded in Acts 11:19, "They which were scattered abroad—travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only." I don't find where God condemned them for not preaching to the Gentiles also! They, like all Christians today, were free to work where (and with whom) they thought they could do the most good.

Brethren, it is the Christian's duty to strive to help save the lost (regardless of race or color), and to help keep the saved working for Jesus! We should not fight one another in the great battle between segregation and integration. It is our duty to abide by the law of our nation, state, or city, regarding segregation and integration; but we must not fight for, or against, either! (even as Christians could not fight for or against slavery; but to obey God, had to accept the law of our land whether it be for or against slavery; for God's law was not against either). Remember 2 Cor. 10:3-4, "For though we walk in the flesh, we do not war after the flesh; For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds!"

In closing, if I've said any thing offensive or un-Christlike, or failed to manifest the Spirit of Christ, forgive me. I felt it my duty to strive to help, if possible, keep the Church and all Christians out of this kind of fighting; and to show we should all submit to our state, county, and city laws which do not cause us to break God's law. Let us all love one another, and help one another in every way we can to reach heaven; that should be our great aim! In Christian love,—E.H. Miller, P. O. Box 538, LaGrange, Ga. 30240

WHY WE EXIST AS A CHURCH —

(Continued from page one)

never before; but I still must insist that it is not the mission of the church to provide them. In the past few years there has been a rash of Church sponsored "youth meetings," but one I saw advertised recently took the cake. The schedule went something like this: opening night a movie was to be shown at the church, followed by a bowling party. The next morning there was to be a breakfast in the park with "an experiment in unity" (whatever that is), then a singing in the afternoon and finally that night a Church service, followed by a weiner roast. On Sunday there was to be a morning service followed by a lunch, then an afternoon service followed by ice cream, then an evening service followed by some type of survey of the community afterward. I contend that most of what these young people were doing was never intended to be a part of the work of the church. And it makes one wonder just how many young people would be interested in such meetings if the fun, food, and frolic were deleted and only spiritual food and activities were the order of the day. Which leads us to say once more that the mission of the church is not social. We must ever remember that the home must be, and remain the center of social activities. While the principles of the gospel will work social reform, it does so by reforming the individual, his thinking and living. For this reason we do not preach a "social gospel," practice a "social religion," or maintain a "social institution."

We could go on and on talking about things for which the church was not established, for during the past few years she has attempted to do about everything from educate the illiterate to operating hospitals; however, time and space forbid. For this reason we now turn our attention to why the church was established.

It is the conviction of this writer that very simply stated the mission of the church is threefold. 1. Preach

the Gospel; 2. Edify the saved; 3. Care for its needy. Or to put it another way, the church is authorized to operate in the fields of evangelism, edification, and benevolence.

First, evangelism. Matt. 28:18-20 and Mark 16:15-16 contain the Savior's commission to preach to "every creature." Eph. 3:9-10 further teaches the obligation of the Church in making known to the world the wisdom of God. The charges of Paul to Timothy and Titus attest further to the necessity of preaching the gospel. The church must also teach the saved, Matt. 28:20. It must edify itself in love, Eph. 4:8, 11, 13-16. To fail in this is to produce an untaught group of people who fall prey to every type of false doctrine and way. The result is disastrous.

It is also the duty of the church to care for its needy. So well did the early disciples function in this capacity that the Holy Spirit declared "no man had need of ought." The scriptures contain both examples and commands regarding our duty to the unfortunate members of the body.

A word of warning in closing. The three things we have attributed to the Church's mission belong to the church, not another institution. The church cannot preach the gospel through another institution such as the missionary society and please God. The church cannot edify itself through a Sunday School organization and please God, nor can the church discharge its benevolent duties through human organizations such as orphan's homes, old folk's homes, etc., and please God. May God help us to discover, or re-discover, as the case may be, the mission of the church and never lose sight of it in all our doings.



Maxie R. Crouch, Rt. 1, Box 125, Valliant, Okla., Sept. 18—We continue in peace here. We have fair crowds for which we are thankful, and have visitors at almost every service. Lord willing, Bro. Wayne McKamie will be with us, Oct. 25-26. Those coming by are invited to worship and visit with us.

W. H. Jones, Box 43, Alta Vista, Kans., Sept. 4—We here are trying to serve the Lord pleasingly and acceptably; few in number. A young brother has been helping with the singing which is appreciated; he will soon be leaving, so we would like for someone to take his place, as I am too old and my eyesight is poor. Pray for us. Keep up the good work; here is our renewal.

Gene D. Hopkins, 8724 E. 15, Tulsa, Okla., Sept. 1—The 11th St. Acres congregation on the corner of S. 141st and East 11th St. will be in a meeting with Bro. Barney Owens, Oct. 12-19, services each night 7:45 and Lord's Day 10:30 A.M. and 6:00 P.M. We are always happy to have visitors. If you have kinsfolk or friends we might study with here, write to me and we will try to help save their souls. May the Lord bless all of His.

Don L. King, 2200 Corbin Ln., Lodi, Calif., Sept. 19—We just closed a meeting in Lodi with one confession of wrongs. We certainly are enjoying the good association with friends and loved ones in the State of California. We very much enjoyed the meeting at Harrodsburg, Indiana and getting to see so many of our friends and brethren there. We look forward to the work in Washington and Oregon beginning in November, after which we are to return to Cincinnati after the first of the year. Pray for us in the work.

E. B. Helvey, 6516 Dawson Way, Sacramento, Calif., Sept. 15—We still progress at 64th St., Sacramento, in spirit and in number. Lately one obeyed her Lord in baptism, 1 was restored and there are prospects for more. Lately Bro. Glenn Lewis, Fresno, taught for us and brought wonderful lessons. We look forward to our meeting with Bro. Benny Cryer, Oct. 3-12; and Bro. Ron Alexander, Dec. 26-Jan. 1. Please note my change of address. Here are 2 subs.

S. Ghilbalo, Murukunva Vlg., Mkumba, P. O. Palombe, Malawi, Africa, Sept. 19—We are happy here that we are working well and the government is happy with our work to go on, but we let you know that you must remember us. You know here we are poor, so when going somewhere to preach we want to have clothes to use. June 1, I was at Vanyiwa with 8 baptized; 329 came; June 22, I was at Minwenye with 20 baptisms; July 27 again there with 341 and 13 baptized; Aug. 29, I was at Jenze with 12 baptized; July 9 at Nochipo church with 5 baptized.

J. J. B. Malowa, Pelusi Vlg., C/O Pumula Mkt., Box 1, Cholo, Malawi, Africa, Sept. 9—Here the work of the Lord continues to go forward; Sept. 7, was at Pelusi church—attendance was 123 and 16 confessed, and all brethren were very happy. Now, I am coming to you with my complaint—I began evangelistic work with Bro. Paul Nichols when he was at Wendewende, and from that time I worked with Brethren Jerry Cutter, Bennie Cryer, and Roy Lee Criswell, and from since I never received any support from there. I thank you in anticipation. Brethren, help me. I shall be very happy if you could reply me. Thank you now and best greetings to all brethren in America.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Sept. 18—The meeting at Jacksonville, Fla. was an enjoyable one. The wife was with me on this trip. We enjoyed meeting every one at Lee's Summit, Mo. while there. We stayed in the home of Brother Sonny Gay. He is like his father was; he stands for nothing but the truth. The meeting at Fieldstone, Mo. was well attended; good crowds each service. We had visitors from the local area, and the congregations nearby were good to attend. These people are good to work with. Do pray for me, and pray for peace in the brotherhood.

Ron Alexander, 290 Pegasus, Lompoc, Calif., Sept. 15—My family and I had an inspiring summer, enjoying much good fellowship with many fine brethren. We enjoyed meetings at Hillcrest, Brookhaven, Miss.; Cassville and Lebanon, Mo.; Midland, Tex. We had good crowds and wonderful cooperation from surrounding congregations during each meeting. One was baptized at Hillcrest; 2 confessions at Cassville; one baptism at Lebanon; five baptisms at Midland. The church at Lompoc continues to do well. As we settle down for the winter, we pray for much good to be accomplished in this part of the vineyard. Since our return, 3 have made confessions. The church here continues to pay for lots for a meeting place. Pray for us and the work here. Here is our renewal.

Ronny F. Wade, Box 3636, Springfield, Mo., Sept. 15—Since last reporting to the paper, we closed a very good meeting at Strong, Ark.; it was a pleasure to be back with these folk again. We made our home with Bro. J. H. Stegall; he possesses one of the keenest minds for a man his age that I know. It is always a genuine privilege to talk with him on things pertaining unto life and godliness. Sickness hindered our crowds some but all in all we had a profitable stay. It was our pleasure to be at Harrodsburg, Ind., Labor Day, their one hundredth anniversary. Bro. Lynwood Smith did his usual superb job handling such meetings; it was a great uplift spiritually to be there. Presently we are back home working in Springfield and visiting other congregations from time to time. We look forward to a profitable winter in the Lord's work. The Lord bless all is our prayer.

Paul Walker, 644 East Pike, Indiana, Pa. 15701, Sept. 15—Our work with the congregations at Indiana and Lovejoy, Pa. is progressing. It is a pleasure to work with these fine brethren. We now have a daily radio program called "A Moment With the Master." It is a one minute—"thought for the day"—type program. I have enjoyed recent visits with Tommy and Jimmy Shaw. Their father, Bro. T. J. Shaw, lives at Commodore, Pa. He is widely known and respected throughout the state of Pa. for his love and knowledge of the Bible. His life and good works are indeed worthy of imitation. Bro. Shaw has been ill for some time now. Why not send him a card of cheer (address above)? Ron Morris and I enjoyed our short visit at the Harrodsburg, Ind. Labor Day meeting. It is encouraging to hear of Billy Orten's return to the full-time preaching field. His recent meeting in Lawrenceburg, Tenn. resulted in 10 baptisms. Bro. J. D. Phillips has been preaching at Greenville, Pa. recently and will be at Lovejoy this week. We look forward to his visit.

Tom Lehmann, 465 Locust, Lebanon, Mo., Sept. 11—Since last report we have preached at Dallas and Fort Worth, Tex.; since we returned home, at Claxton and Lebanon, Mo. We will be spending more time with the Lebanon congregation during our last few months here. Thus far, the work as a whole has been a great teacher to me. I have learned more of my responsibility as an evangelist and as a Christian. I hope and trust that this work has helped others as much as it has helped me. For if it has, I will then feel my efforts not in vain. Our meeting at Cable Ridge, Missouri is Sept. 26-Oct. 5. We were asked to preach at Mountain Home, Ark. for one Lord's Day last month. We appreciated the fine interest shown while there. Brother Irvin Barnes is working there at this time. He has taught several out of digression in the past year. The outlook for the Mountain Home area is good. The brethren should be sure this work is supported properly!

Jimmie C. Smith, 2942 Hunter St., Wichita Falls, Tex., Sept. 15—Since last report, I have preached at the following with several confessions: Wynnewood and Capitol Hill, Okla. City, Okla.; Kansas Ave., Kansas City, Kans., where I enjoyed so much the fellowship of Clovis Cook; Trentman, Ft. Worth, Tex., where it is always refreshing to visit with Johnny Elmore; McGregor, Texas, and what a treat to be with Wayne McKamie again; also, Terrell St., Midland, and Clements St., Odessa, and Monahans, all in Tex. It was a treat to attend the meeting at New Salem, Miss. and hear Ronny Wade expound God's word so eloquently. My work at Monahans, Tex. has closed, thence I go to Lawrence Rd., Wichita Falls, Tex. My schedule for the rest of the year: Lee's Summit, Mo.—Sept. 27-28; Little Rock, Ark.—Oct. 3-5; LaGrange, Ga.—Oct. 11-19; Ardmore, Okla.—Oct. 24-26; Norman, Okla.—Nov. 14-16; Trentman, Ft. Worth, Tex.—Nov. 26-30. Notice my change of address.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Sept. 17—Our meeting at Norman, Okla. closed Aug. 24th, with one confession and one baptism. We had good crowds and interest which helped to encourage us. We appreciated all who cooperated in the meeting and assisted us. The hospitality was above average, too. Since returning to California I preached at Bakersfield (Planz Road) two services Aug. 31, which we enjoyed. We helped establish this congregation and worked with them for over four years. It was a joy to see our dear friends there. We are back home now and working with the church at Modesto. We are real happy to live here and work with this congregation. We continue to maintain two radio programs (one in cooperation with three other congregations). I preached at Escalon, Sept. 9th, and a Manteca, Sept. 11 and 14. This fall I am to be at San Pablo and Highway City for meetings, the Lord willing. May the Lord bless all the faithful.

Mike Pope, 506 N. Dean McGee, Wynnewood, Okla., Sept. 14—I just finished the most enjoyable summer of my life traveling with Bro. Miles King. I not only learned much about the gospel, but I learned with joy the true measure of a righteous man; through my association with Bro. Miles King, I learned that the life of a gospel preacher is fulfilling and enjoyable. We were at Hammond, La. where we were treated wonderfully; one was baptized. I was happy to share in the company of Bro. Cude Smith, Washington, Okla. who provided transportation, and Bro. Billy Dickenson from Houston, Tex. Our next was at Sentinel, Okla. where we were treated wonderfully, too. There I met Bro. Shelby Taulbee, and enjoyed his company very much. We then were received with the same respect and warmth at Marietta, Ga. I want to thank Bro. Miles King for his spiritual influence in my life and the lives of the other two young brethren. The fervent prayers of righteous men avail much, and if there were ever a time our Christian youth need your prayers, it is now.

Roy Lee Criswell, 1213 Ave. B, Levelland, Tex., Sept. 13—Since our return from Africa to America, we have been very busy in the Lord's work. For the past 5 months, we have labored with the small congregation in Levelland, Tex. The Christians here are very sincere and it is a pleasure to labor among them. At the present time, I am studying with 3 families who do not attend a religious service anywhere, and we have prospects of more. Contacts for these studies were made by house to house visits. It is our prayer that these will be taught the truth and become children of God. Last week I had the privilege of conducting a meeting at Lubbock. I would like to encourage the brotherhood to continue their interest and prayers in and for the work in Africa and Mexico. We keep close touch with the faithful in Malawi. If you are interested in their needs, please contact brethren at N. W. 21st St., Oklahoma City or this writer. Our love and prayers to and for all.

Alton B. Bailey, 909 Truitt Ave. LaGrange, Ga. 30240., Sept. 15—We enjoy the O. P. A. more all the time. The field reports are almost like personal letters from the brethren over the nation. The work continues with good interest in this part of the country. There have been several meetings close by. It is always a pleasure to hear other preachers assert strongly that which we believe to be the gospel of Christ. We look forward to the meeting here in LaGrange with Bro. Jimmy Smith, Oct. 11-19. The work in Greenville, S. C. is still going good. One of the young men there Bro. Wayne Owens is now preaching most every Sunday at a different congregation. Our next meeting will take us to Radnor, W. Va., Sept. 21-28. It was sad indeed to hear of the death of Bro. Ray Barron of Bandy, Ky. congregation, whose home was always open for the preachers when in that part of the country. May God bless and comfort his wife and children in their sadness. Pray for us.

Lonnie Kent York, 1208 A St. S. E., Ardmore, Okla. 73401—Since last report I have finished my meetings at Jacksboro, Tex.; Grinnell, Iowa; and Alton, Mo. All of these meetings were good, and very enjoyable. I will begin a meeting at Seymour, Mo. this coming Friday, and then I will go to Samson, Ala. for three months' work. I wish to thank all of those who asked me to hold meetings this past year, and for the Christian fellowship that I was able to enjoy. The Lord has kept me busy this past year, and I feel that I have learned a lot with the zeal to preach the gospel of Christ more than before. It has now been one year since I decided to preach the gospel full time, and wish now to thank all who have supported with their words of encouragement; all of which helped me to plod onward in the work. For next year, I am free to hold as many meetings as the brethren feel disposed to call upon me to hold. May the Lord bless his faithful servants, and I ask your prayers and support that I may always preach God's pure and simple word.

Joe Hisle, Rt. 4, Ada, Okla., Sept. 12—We just closed a meeting in Delta, Colo. It is always a pleasure to be associated with these brethren. The meeting was able to generate much outside interest for which we are thankful. We closed with 1 baptism. I made my home with Bro. and Sis. Robert Potts. You will not find a more hospitable place nor receive a warmer welcome than was extended me by these fine Christian people. I find that it has been some time since my last report so I will try to get up to date. The meeting at Burkhart, Mo. closed with 1 baptism; Okla. City, Capitol Hill, 3 baptisms, 31 confessions; Dallas, Tex. (Boulder), 3 baptisms, 16 confessions; Lee's Summit,

Mo., 1 baptism; San Antonio, Tex. (Catalina), 7 baptisms, 2 confessions; Houston, Mo., 2 baptisms. I thank God for the results that have blessed these meetings and look forward to the remainder of my schedule for 1969. The Lord willing, I will be at the following places: Orange, Calif., Sept. 21-28; Manteca, Calif., Oct. 3-12; Stockton, Calif., Oct. 17-26; Wynnewood, Okla., Dec. 5-14. We also have the New Year's meeting at Earlytown, Ala. If you are in these areas your support of these efforts would be greatly appreciated. I request the prayers of my brethren.

Richard F. Nichols, 10791 Lemarie Dr., Sharonville, Ohio, Sept. 16—We are now back in the Cincinnati area working with the congregation at West Chester for the last few months of this year. The work continues to progress for which we are thankful. Recently Bro. Jerry Cutter conducted a meeting for the Sharonville congregation. We were able to attend some. He did some good preaching and it was good to associate with him once more. The Labor Day meeting at Harrodsburg, Ind. was an uplifting occasion. We love the folk who live there and it was good to be "home" with them again, besides the grand fellowship with all the brethren from other places, making it an unforgettable experience. Our last meeting for the summer was at Cedar Creek, Jerusalem, Ark. We had good cooperation from the brethren at Little Rock and Pottsville. Bro. Irvin Barnes was with us for two services. It was good to visit with him. In November we are to be at New Salem in a short meeting, Nov. 26-30. The last part of December we are to teach the rudiments of music for the Earlytown, Ala. congregation, just before their New Year's meeting. We are certainly looking forward to being there. May the Lord bless all efforts for good.

Barney Owens, 6878 Tylersville Rd., West Chester, Ohio, Sept. 16—Since last reporting in this fashion, I have continued to work with the congregation in Sharonville, Ohio when not in meetings. We seem to be doing well as the brethren are trying to project the work more into the future. Also I have preached one or more times at Mtn. Home, Ark.; and Clio, Lebanon, and Bardley, Mo., as well as meetings at Lexington, Okla., and Powe, Mo. These meetings were certainly enjoyed by me. I am thankful that I can be of some help. Brother Jerry Cutter just closed a meeting here, which was inspiring to all of us. There were 2 baptisms, 3 who confessed faults, and 2 who renounced the sin of digression, and took their stand with us telling all they had sinned in worshipping that way. We will be in meetings at the following: Golden, Okla., Sept. 26-Oct. 5; Tulta, Okla., Oct. 12-19; Washington, Okla., Oct. 24-Nov. 2; and Covina, Calif. Nov. 21-30. We look forward to these and invite all in neighboring places to come and assist us. Pray for me and mine.

Tom E. Smith, 302 Phillips, Healdton, Okla., Sept. 15—Wife and I had the pleasure of accompanying Bro. J. D. Elmore and wife, and Paula Elmore and Susie Wilson to the meeting Labor Day at Ft. Worth. It was enjoyable in more ways than one; enroute and return afforded us enjoyable visits and Christian fellowship with those of like faith. The meeting was grand and glorious; the singing, the good talks, the sweet Christian fellowship, the hospitality and bounteous meal were blessings to us all. As we once said of the Oklahoma City area, I say the same about Ft. Worth—it is a large industrial area which was once included in Roger Babson's "Magic Circle;" there are congregations working fervently in building up the cause of Christ, all of which provides a great potential for good in the Master's vineyard. Attending was good by congregations in Tex., and some in Okla. I would to God that all congregations could and would see fit to encourage members to attend such meetings. We would thus see an increase of interest all over the country. It is said that seeing is believing—I dare you try it. We have had visiting preaching brethren the last few months—John Modgling, C. A. Smith, Wayne DeGough and Carl Johnson; these brethren all brought inspiring lessons. We extend a standing invitation to preaching brethren to visit us.

Jim Hickey, 1222 Craven, Arlington, Tex., Aug. 27—The work here continues to progress. Our home studies and film strip teaching has been profitable and encouraging. We have had some good studies with Baptists, Mormons, digressives, and several that attend nowhere. This last week I had an interesting discussion with two digressive preachers on the Sunday School system or the Bible class system, as they style it. Both terms

are unscriptural. It is hard to find a scriptural name for an unscriptural thing. Mrs. Alexander Campbell said of her distinguished husband, "Along with this mental discipline, he received that domestic religious training which, more than the instructions of Sunday-schools, Bible-classes, of stated catechisings, is a strict compliance with the injunction of Paul." Bro. Campbell did quite well without the so-called Bible-classes. Recently I had a nice discussion with a Pentecostal preacher that lives nearby. Last month I enjoyed teaching at Ardmore, Okla. September 4-14 I will be preaching at Galey, Oklahoma. October 17, 18 and 19, I will be at Jerusalem, Arkansas. We thoroughly enjoy the paper. The article by Tom Lehmann presents a good thought. The explanation of Romans 14 was, of course, excellent. I especially appreciated the last phrase, "A man should never insist on exercising his rights or liberties, if harm comes of his doing so." What wisdom! August 11th the Lord blessed us with our second son, James Barton. Remember to pray for the Lord's work.

Jack A. Cutter, 5521 Maine Dr., Concord, Ca. 94521, Sept. 15—The work in Concord and the Bay area continues to show gradual progress. Bro. Don McCord held a very good meeting here in Aug., resulting in two baptisms. Bro. Billy Orten and family have arrived in the area to begin assisting in this effort. Having someone to work with of Bro. Billy Orten's caliber is indeed a blessing and a privilege; so, it is with much enthusiasm and anticipation that we look to the future of this work. My family and I were privileged, once again, to attend the Sulphur, Okla. camp meeting, and to share in the many spiritual benefits realized from such gatherings. I held an enjoyable meeting at Temple, Ga., Aug. 9-17. We were delighted to have Bro. Ronny Wade and family visit with us a couple of days between meetings, and to hear him preach several times during his meeting at Stockton. Also, we were able to attend the last few services of the Labor Day meeting at Fresno. The preaching of Bro. Benny Cryer, who was in charge of the meeting, and the several who preached Labor Day morning, was indeed stimulating. It was very encouraging to me and a reward to my family to have Bro. Don McCord to stay in our home during his meeting here. It isn't often that we have been so blessed. Pray for us and the work.

Lester Dugan, Rt. 3, Box 405, Bakersfield, Calif., Sept. 10—Bro. Don Pruitt preached for us July 29-30; 3 made confessions of Wrongs; Bro. Pruitt did some good preaching for a young man. We would encourage others to use him. Bro. Cicero Goddard and family came from Ohio and are now here. The East Bakersfield and Southwest congregation are supporting him in the Lord's work here; plans are to plant a church among the colored people. I honestly believe Bro. Goddard can do this. He preached for us Aug. 24, and one confessed faults. We were happy to have Bro. Paul O. Nichols and family Aug. 31; Paul did the preaching. They were returning home from meetings in the East. Since Bro. Jim Hickey left, Bro. Richard DeGough has been preaching on the radio; some great truths are being preached and as a result, he has received letters as well as phone calls, some saying they heard the program for the first time. We know it is being heard. We have had the program for 5 years; it is now supported by brethren at Arvin and Southwest Bakersfield. Starting Sept. 7, Bro. Goddard will be doing the preaching. We encourage those living in range, to listen to KUZZ 800 Kc. Sun. A. M. 8:30-9:00. This station covers the entire southern end of the San Joaquin Valley. We enjoy the OPA very much.

George Powell, 1509 Laguna, Farmington, N. Mex., Sept. 8—It has been sometime since I reported. Thought these changes should be made in the church directory. The C. D. Moore family no longer worships with the church here, and the A. S. Corson family moved to Tex.; they plan to be back with us in the Fall or early Winter. At this writing, there are 4, sometimes 6, that continue to meet for worship in the Bible appointed way. Anyone planning to be here for worship, should plan ahead as at times there may not be services at the building here as we plan to attend worship other places as often as possible. We are very thankful for the visitors who have come our way this summer, among them Bro. and Sister Billy Orten; he had a very good lesson on "The Next Twelve Hours." Pray for us here that we will not grow weary in well-doing in doing His will.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., Sept. 15—In addition to several preachers who have recently paid us a visit, we have had two brethren from the Lee's Summit congregation, Lowell Richardson, and Sonny Gay to talk for us. This was a treat. We also enjoyed a week-end visit recently, from Wayne Sutherland, and family, of Mt. Grove, Mo. We attended the Labor Day meeting at Harrodsburg, Ind. We saw many of our good brethren of auld acquaintance. In my early preaching years, I held many meetings in the East; Harrodsburg, Ind., being among the first. We spent the winter of 1937 and spring of 1938 working with this congregation. We learned to love these people then, and during the many meetings I have conducted for them in the past. And so, we couldn't help but be given to reminiscence much of the time we had to spend there. This was a rare occasion indeed. How many congregations have been meeting in the same building for a century? How many have pews a hundred years old? They were hand planed, made of poplar at the same time the house was built. It still has the same bell, which I remember so well, that calls the worshippers together. What a marvel! The Harrodsburg, congregation went all out to make everybody comfortable and welcome. They were gracious hosts. Represented were: 28 congregations, 16 State, and approximately 24 preachers present. Bro. M. Lynwood Smith was the man chosen to take charge of the arrangements. In my opinion he has no peer in this field. As usual he wrote a beautiful song, a Centennial Hymn, titled "Safe Through A Hundred Years." It was sung at the beginning of each service. On Lord's Day morning the old bell tolled a hundred times, sending out its message as it had done for a hundred years that it was time to meet for worship. It was a joy to be present at this meeting. I recently baptized a young lady here, of the Catholic persuasion, and had several confessions of faults.

E. H. Miller, Box 538, LaGrange, Ga., Sept. 24—Wife and I arrived home this morning from a wonderful meeting in Arvin, Calif. We feel much good was done and no harm whatever. We only wish we could have stayed another week, as requested, but we had other work waiting in this section of the country (there is no catching up). Two were baptized, and there were eight confessions and restorations. The Lord willing we will return in August, 1971 for our fourth meeting with that fine congregation. It is certainly a pleasure to work with such a devoted congregation of Christians. We also appreciated the visitors from Woodlake, Porterville, Sacramento, Lompoc, Bakersfield, and perhaps other congregations. I believe we had visitors from Bakersfield every service. Such is certainly encouraging to the preacher, as well as to the congregation. Our next distant work will be with the 10th and Central Streets congregation in Kansas City, Kansas (Nov. 9-16). We encourage all who can to assist in that meeting, too. Bro. R. B. Roden just closed a good meeting there last month. The people there have a mind to work. We are also looking forward to the study in Wichita Falls, Texas in December. This is a lot like the Sulphur meeting; except here after each preacher delivers his lesson, every man who has heard him has a chance to ask questions regarding that subject (the questions and answers last for about 45 minutes, and this gives us all a chance to learn more about the subject that was preached upon). We regret very much to hear of the death of Brother Jim Canfield. He was an old soldier of the cross who has fought many battles with the devil and his workers; but now he has laid his armour down, and I feel sure is now enjoying the rest from his labours. Bro. Canfield will be missed by many for years to come. Brother Goddard, who is now working with the congregations in the Bakersfield area, was a great help in the Arvin meeting, but he was called away the last two days to attend the funeral of Brother Canfield. May God help us all work a little harder for Jesus, and a little closer with one another, as we are swiftly coming to the end of life's day. Remember us in your prayers.

David Macy, 254 Flintstone, Universal City, Tex., Sept. 6—We arrived in the United States July 7, and have been quite busy since. I first went to Oklahoma City to report on the work in Malawi, and preached there on Sunday night. The following Sunday I preached at Birmingham, Ala. and enjoyed a good day with the church there. The next Sun., I preached in San Antonio, Tex. From there, I flew to Detroit, Mich. and worked a little more than 3 weeks with the new church in Walled Lake, doing personal work and holding a meeting; there was

1 baptism and 17 confessions. The Walled Lake church has a lot of spirit in the service, and I feel they will do well. The people were very hospitable to my family and me and we look forward to being with them next year, Lord willing. We are now in San Antonio, working with the Nacogdoches Rd. church indefinitely. These are fine brethren and we feel that good will be done. I want to thank all the churches who contributed to our travel and monthly support in Africa, and we regret that we were not allowed to stay 3 years as we planned, but we believe the Lord had a reason for working things out as He did. We have heard from the brethren since returning and the work is still going forward, and everything seems to be working together for good, so if you have been helping support the work, do not be discouraged. The Blantyre church is meeting at the house many of you brethren made possible by your generous contributions. We established a new congregation at Monkey Bay about 2 weeks before we left Malawi and 22 were baptized at that time. I recently received a report that 12 more have been added. I have some time open for meetings in 1970. Please take note of my address; phone 512-658-2540.

J. W. Kornegay, Rt. 1, Raleigh, N. C., Sept. 10—We enjoy the OPA and the good lessons it contains. It is good to be back home in Raleigh. The first 6 months of 1969, we spent working with the few in Bricktown, N. J. During the time 4 were added by baptism. Brethren Denton and Butler are to be commended for their zeal; they need help by someone moving there. The debate with Bro. Elmer Moore was called off by me, because I was sick and under the doctor's care; I had some kind of spell that made me blind for a few seconds; I thought I was having a heart attack, so I called it off. My moderator, Bro. Preston Brown offered to take the debate on the same propositions, but they would not let him. They were to let me have a chance to speak later after I began to feel better, but they did not do what they said they would do. The notes I took and answered from the stand at Huff, Ark. after we advertised we would answer the questions publicly; I have all of it recorded on tape. One was restored at Huff, Ark. I enjoyed two days of the Sulphur, Okla. meeting; talks from the young brethren were great. July 6-16, I was at Blue Springs, Ky. with 19 baptisms and 20 confessions; July 20-27, I was at Walnut Grove, Ky. with 6 baptisms and 5 confessions. Seems the harvest is ready in that part. We had a good meeting here at Raleigh with Bro. B. B. Cayson; 1 confession. He is to be commended for his zeal and courage; it is his desire to work full time in the ministry. Aug. 10, was at Bunner's Ridge, W. Va., with 2 baptisms. Aug. 17-24, I was in a meeting at Athens, Ala., helping to plant the church there; Bro. Bobby Pepper there is a fine man with much zeal; there was good attendance and interest. It was good to have Brethren from Chapel Grove, Lawrenceburg, and Memphis, Tenn., and others. The meeting Labor Day at Harrodsburg, Ind. was great and most enjoyable; we enjoyed our stay in the home of Bro. Bob Powers. The rest of this year, I plan to work with the congregation here and the new one at Winston Salem, N. C. We miss Bro. Jerry Harris and family here as they now work with the Winston Salem church. We wish to thank all for their support and prayers for the work in the Lord's vineyard.

YOU CAN'T LIVE A GOAT AND DIE A SHEEP

The Bible makes it quite clear that we are going to die just as we have lived, and as we die, so we must face God in the judgment. As we face God in judgment so shall we spend eternity.

In spite of this plain teaching, many are living one life in hopes of dying another. They live the life of the unrighteous, but like Balaam of old, they pray, "Let me die the death of the righteous and let my last end be like his" (Num. 23:10).

We are like the little boy who listened to the preacher tell the story of the rich man Lazarus; the preacher then asked the lad, "Which would you rather be, the rich man or Lazarus?" This particular boy very honestly replied, "I would rather be the rich man while I live and then be Lazarus when I die."

Perhaps, you and I are trusting in making last minute preparations. Remember the parable of the virgins (Matt. 25:1-13). Don't count on burning your candle in the service of the devil and blow the smoke in God's face with any hope of being found holy in His sight or hear Him say, "Well Done." Become a sheep! Live as a sheep; then you can die a sheep.

—Selected by George Powell

Our purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; and 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 These 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

SPEAKING IN TONGUES

By Jim Hickey

In recent years there has been increasing interest among religious people in the phenomenon known as "speaking in tongues." Much of this movement was generated as rebellion against the cold and ritualistic attitudes of many religious bodies coupled with a general misunderstanding of the purpose of Spiritual gifts. In this article I would like to present several reasons why I find it difficult to accept this as a movement of God.

Let me first point out that the question is not whether the Church ever had these gifts, but rather does the Church have them today? It is not a question of God's ability, but of His will today.

The Church at Corinth definitely had many supernatural gifts of the Spirit but they made the gifts an end in themselves instead of a means to an end. This abuse and misconception prompted the Apostle Paul to write a lengthy criticism of their unspiritual attitudes and actions. He pointed out, for instance, that these gifts were but temporary while love was eternal. See 1 Corinthians 13:8-12. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Could the Holy Spirit make it any plainer that these gifts were not to continue for 2,000 years? We further read, "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." Paul is speaking here of revelation. With their gifts they received a partial revelation of God's will. When the complete revelation, the New Testament, was given, the supernatural gifts of the Spirit ceased.

Some of those who advocate speaking in tongues today say that this interpretation is wrong and that the perfect referred to is Jesus Christ. However, the text will not permit this interpretation. Jesus is perfect but the passage reads, "when that which is perfect is come" not when he which is perfect is come. They must force this passage to support their theories. It has been said that the Bible is the best interpreter of itself. Psalms 19:7 says, "the law of the Lord is perfect, converting the soul." In James 1:25 we read of the "perfect law of liberty."

Even if we grant, for the sake of argument, that

(Continued on page eight)

THE COVERING

By Bob Chancellor

Many articles have been written about the first 16 verses of 1 Cor. 11, and certainly not all questions have been answered to the satisfaction of everyone. I think most who have made a detailed study of the text have come to the conclusion that, (1). a man is not to cover or veil his head when he prays or prophesies and (2). the woman is to cover or veil her head when she does the same. There seems to be some confusion however as to where the hair (head of hair) of verse 15 is given "instead of" the covering suggested in verse 6. It is pointed out that the "covering" of verse 15 is a noun and comes from a different root word than the verb of verse 6. The argument is then made that the woman should (1) cover herself (v. 6) with an artificial covering and (2). wear long hair that was given her "instead of" the covering of v. 15.

First I would ask, what covering is replaced by the hair of v. 15? If indeed there is a difference suggested in verse 15 and verse 6, instead of 2 coverings, there are three involved. What other covering besides the hair and the veil of verse 15 are under consideration?

Perhaps some word definitions would help at this point. To be sure we have a verb in verse 6, and a noun in verse 15. The verb in verse 6 is a combination word—*kata-kalupto*: *kata*, a preposition basically meaning "down;" and *kalupto*, meaning to cover. So we have "cover down" which is the thought expressed in verse 4, where the man is restricted from "having (anything) down over (his) head." The noun form of *kata-palupto* is *kalumma* (2 Cor. 3:13), and means, "a veil, a covering" (Thayer, 6. p. 322). The "covering" (v. 15) is from *peribolaion* and means, "a veil, a covering" (Thayer, p. 502). The verb form of this is *peri-ballo* (Mk. 14:51). *Peri* is a preposition means "around," and *ballo*, to cast, so "cast around." Thayer defines this word (p. 502) "to cover," "to cover up." Let me point out that the definition of the noun form of both words is exactly the same—a veil, a covering.

We are quite familiar with this type of analogy—for example, I might say, "Anyone who goes out in the cold should be wrapped." Then again, "When it rains we wear raingear instead of a coat. The noun form of wrapped is wrap, not coat, but we have no difficulty in understanding that we substitute the raingear for the wrap when it rains.

Certainly, if the apostle Paul under the direction of the Holy Spirit allowed the woman to wear long hair for ("instead of") a "covering, veil," I have no right to demand more.—Box 773, Frederick, Okla.

"THE WORK OF AN EVANGELIST"

By E. H. Miller

I fear too many people, including some "EVANGELISTS," fail to understand "THE WORK OF AN EVANGELIST!" The word "EVANGELIST" only appears three times in the Bible (Acts 21:8, Eph. 4:11, and 2 Tim. 4:5). From those three verses we see, "Philip the evangelist,"—"And he gave some—evangelists:" to "do the work of an evangelist!" But what is "an evangelist?" W. E. Vine's Expository Dictionary of New Testament Words, says: "EVANGELIST—literally, a messenger of good—a preacher of the Gospel, Acts 21:8; Eph. 4:11, which makes clear the distinctiveness of the function in the churches; 2 Tim. 4:5—Missionaries are evangelists, as being essentially preachers of the Gospel." Notice 2 Tim. 4:1-5, says, "I charge thee therefore before God, and the Lord Jesus Christ,—Preach the work;—reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine;—But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Thus, we see "THE WORK OF AN EVANGELIST" is to "Preach the word;—reprove, rebuke, exhort;" yea, "make full proof of thy ministry;" and doing this he will have to "endure afflictions!"

Thayer's Greek-English Lexicon on the meaning of N. T. Words is a great help on this subject. He gives the NOUN and VERB in Greek, as follows, "EUAGGELISTES—(EUAGGELIZO)!" Notice, he gives the NOUN, then he gives the VERB in parentheses. Then in English he gives the meaning of the Greek word for "EVANGELIST." Gr. "EUAGGELISTES—a bringer of good tidings, an evangelist. This name is given in the N. T. to those heralds (EHM, proclaimers) of salvation—Acts 21:8; Eph. 4:11; 2 Tim. 4:5." Then on the joining page, he tells us the meaning of the Greek VERB that he gives in parenthesis. Notice, Gr. "EUAGGELIZO—to bring good news, to announce glad tidings;—to proclaim glad tidings!" Thus we see, the "EVANGELIST" is "a bringer of good tidings," and his work is "to announce glad tidings!" A Bible example is found in Acts 21:8 and 8:12, "we entered into the house of Philip the EVANGELIST (GR. EUAGGELISTES)," and "they believed Philip the PREACHING (GR. "EUAGGELIZO") the things concerning the kingdom of God!" Notice the Greek words for the "EVANGELIST" and his "WORK" are as near alike as the "PREACHER" and his "PREACHING" in English! Remember too, that's what Vine says an "EVANGELIST" is, "a preacher of the Gospel, Acts 21:8!"

The "EVANGELIST" is told in 2 Tim. 4:2 and 5, to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.—endure afflictions, do the work of an evangelist, make full proof of thy ministry." Yea, Titus 2:15 says to "exhort, and rebuke with all authority." Yes, as an "EVANGELIST," he can "with all authority," "reprove—and rebuke" those in disobedience! He can also "with all authority," "exhort" people to obey

the gospel of Jesus Christ. But that does not mean when he goes into a congregation doing "THE WORK OF AN EVANGELIST" (as here revealed in the N.T.), that he has any "AUTHORITY" OVER THE CONGREGATION! He is not THE OVERSEER (OR, ONE OF THE OVERSEERS) OF THE CONGREGATION! That is the work of an elder or bishop (different names for the same worker). A Brother, as an evangelist, can never move into a congregation and become its OVERSEER OR RULER with the "AUTHORITY" that elders would have if the congregation had elders. Read Acts 20:16-28; 1 Pet. 5:1-4; Heb. 13:7; Heb. 13:17-24. The "oversight" of "them which have the rule over you," spoken of in those verses, never applies to a man as an evangelist; but that "AUTHORITY" OR "RULE," "TAKING THE OVERSIGHT" applies only to the elders.

Let us go to Vine's Dict. and notice what he says about elders. "Elders—those who, being raised up and qualified by the work of the Holy Spirit, were appointed to have the spiritual care of, and to exercise oversight over, the churches. To these the term bishops, or overseers, is applied (see Acts 20, ver. 17 with ver. 28, and Tit. 1:5 and 7), the latter term indicating the nature of their work.—The duty of elders is described by the verb EPISKOPER. "Notice, just as the WORK of an EVANGELIST is described by the VERB, Vine says "The duty of elders is described by the verb!" Thayer defines the Greek word for "BISHOP" (AN ELDER) as follows, GR. "EPISKOPOS—an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian or superintendent!" Then on the joining page, he tells us the meaning of the VERB, as follows, GR. "EPISKOPEO, to look upon, inspect, oversee, look after, care for: spoken of the care of the church which rested upon the presbyters, 1 Pet. 5:2." Under no condition does a man become "an overseer,—or superintendent," with the authority and responsibility for "the care of the church which rested upon the presbyters, 1 Pet. 5:2" just because he is an evangelist. No one but an elder can Scripturally claim such an "OVERSIGHT" AND "RULE OVER YOU" WITH SUCH AUTHORITY BUT AN ELDER! Thayer speaking of "RULE" in Heb. 13: 7, 17, 24, says, "To be a leader; to rule, command; have authority over—so of the overseers or leaders of Christian churches; Heb. 13:7, 17, 24!" The evangelist doesn't "have authority over" like "the overseers" have.

Smith's Unabridged Bible Dictionary of 1863 says, "Evangelist—the meaning of the name, 'The publishers of glad tidings,' seems common to the work of the Christian ministry generally,—But he has not the power or authority of an apostle,—exercises apparently no pastoral superintendencies over any portion of the flock.—The Evangelist might or might not be a Bishop-Elder or Deacon. The Apostles, so far as they evangelized (Acts 8:25, 14:7; 1 Cor. 1:17), might claim the title, though there were many evangelists who were not Apostles."

I have before me statements by different evangelists; and I wish to quote a few of them to show the need of such an article as this; for as you can see, they are divided over EVANGELISTIC AUTHORITY. I leave it up to you, the reader, to see which of the following quotations is based upon the N.T. verses and the meaning of N.T. Words that have been given already.

The first quote is as follows: "Even where there are not elders, preachers are not to rule. He has one voice in business matters, along with other faithful men, but no more. It is regrettable that there are too many preachers who are determined to 'rule or ruin'" That is from one printed article; but now listen to another Evangelist, just as honest.

"One Elder or a dozen has only the authority to do what has been set forth in the Scriptures, with respect to prosecuting the duties of their office and so it is with the Evangelist, in a congregation where there are no ELDERS, these duties must be performed, and God has decreed that in such cases the Evangelist assumes these duties, and this means that in the things the Evangelist is required to do, in a congregation where there are no Elders, he would have as much authority as any one Elder, or twelve Elders, in a congregation that had them." That of course means one Evangelist where there are no Elders has as much authority in carrying out "these duties" of Elders as a dozen Elders would have in a cong. that had that many Elders.

From the above writer, I give the following quotation: "In Titus 2:15 Paul said, 'These things speak, and exhort, and rebuke with all authority'!—Now here the apostle Paul told Titus to reprove, rebuke, with all authority.—Paul told Titus that he could reprove, and he could rebuke, not partially, not with some authority, but he said, 'With all authority.' That means with all the authority that was given to Christ, that was channeled through His ambassadors to these individuals. If all authority, or power both in heaven and earth means all power in Mt. 28, all authority in this particular proof text means the same."

A third Evangelist stands behind the last quoted Evangelist, by saying, "Regardless as to who does not agree with it the Evangelist is the only one that has authority in the absence of qualified Elders. This is Bible facts that no intelligent person should dispute."

Brethren, please study this subject with care. Brethren, we are not all speaking the same thing; we are not all contending for what the Bible teaches concerning "THE WORK OF AN EVANGELIST!" AND "EVANGELISTIC AUTHORITY," Let us all unite on what the Bible teaches when the true meaning of Bible words are understood and accepted.

—P. O. Box 538, LaGrange, Ga. 30240

THE ORDER OF GOD'S SPEAKING (I)

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1, 2). The author of these words places God at the head of importance of all revelation. God has always manifested a means for His people to know His will, although He has done this in different ways and in different times by different people; yet, this was all done by the same God (1 Cor. 12:4-7; 2 Tim. 3:16; 2 Peter 1:20-21). Man has always been able to know the will of God by His revelation, and only at the proper times as that revelation was needed. God being one Who desires perfect order has outlined for man, in his development throughout the ages, an order of revelation of His will. In each age there has been revealed that which was needed or required for man, and at

times correction to bring man back to God. This order is now made plain through a careful study of all the words that God has given by revelation.

One of the major divisions of time in God's revelation is the Patriarchal dispensation, or the age that God spoke directly to the Fathers. In this age man had the direct communication with God, and there was no mistaking the words that were spoken. One such man was Adam. He heard God's will, but fell when he willingly disobeyed the commanded will of the Father. God continued to speak to man after he drove him out of the garden, because He then began to make manifest His plan for man's salvation. There were some men who lived during this time who followed God in all that He spoke, and God permitted one such person to pass from this life without death (Gen. 5:21-24; Heb. 11:5). As long as man would heed to the spoken will of the Father, he was blessed, and God continued with him.

With the growth of man on the face of the earth, there came a time that man began to reject the Father's will, and went about doing evil. The human race had become so vile that God even repented that he had ever made man, and sought to destroy that which he had created (Gen. 6:5-8). But Noah found grace in the sight of God, and he then revealed to that man a way of escape (Gen. 6:14-22; 1 Pet. 3:20, 21). Upon hearing God's will, Noah set about doing that which was commanded, and because of his action he and his were saved. The example of this man has been given to us that we may escape the evil of this world, and strive to do the commands of the Father.

In time another man found favor in the eyes of God, and to this man a great promise was bestowed. To the man Abraham was given the promise that from his seed a great nation would come, and that from that nation all families of the earth would be blessed (Gen. 12:1-3). Yet, at that time his wife was barren and this promise seemed impossible. With time and the faithfulness of Abraham, the promised seed came forth; for unto them was born of Sarah a son named Issac. To this boy fell the promise that was made to Abraham and to all the nations and families of the earth.

Issac had two sons and of the two, God chose Jacob to continue the promise (Gen. 25:23-26; Mal. 1:2, 3; Rom. 9:10-14). God changed Jacob's name to Israel, and made a promise that of the land of Canaan would his children have for a possession (Gen. 28:10-15; 32:28). To Israel were born twelve sons and these made a great nation. It was to the children of Israel that God would fulfill the promise made to Abraham.

The history of Israel after God had made the promise is recorded and is good reading, but what is needed now in God's order of speaking is to know what is next in line. The time had come that God was going to choose another method of speaking to His people. The children of Israel had grown so large that it was impractical for God to speak to each individual, so it was that he sent Moses to speak for Him (Exo. 3).

The children of Israel, being in bondage, cried to God that He might remember the promises made to the Fathers. This cry reached the throne of God, and Moses was sent with the commission to tell Pharaoh to release God's people. Moses carried out the things that God had instructed him to do, and at the conclu-

(Continued on page eight)

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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 — Tommy Shaw, 1134 Laredo, St. Louis, Mo. 63138.

The Sunny South Quartet — Charles Goodgion, 1305 Lyric, Ft. Worth, Tex. —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.**

Mattie Lloyd—7; Pete Howard—6; Clell Kendrick—3; James A. Davis—3; Hugh Bentch—3; Mrs. Geo. Phelps—2; Frank Meents—2; Christine Walkup—2; Earl Caffey—2; Scott Anderson—2; Louis Hopkins—2; Earl Butts—2; Corine Thomison—2; Cicero Goddard—2; Mrs. Bob Jones—1; Elmer Lucas—1; D. O. Ercanbrack—1; A. H. Cutter—1; Joe Bass—1; Joe Davis—1; W. D. Goodgion—1; Joe Norton—1; Bob Chancellor—1; Arlene Williamson—1; D. I. McConnell—1; W. B. Fisher—1; E. E. Hanz—1; Gloria Faye Early—1; Bill Reece—1; Don Krider—1; Claude B. Smith—1; Bernice Moody—1; Amos Doud—1; Ira Roberts—1; W. R. Heimer, Sr.—1; Cecil Miller—1; V. W. Mullican—1; Paul Walker—1; George Hunt—1. Total: 65

THE CHURCH DIRECTORY

The supply of the 1968 *Church Directory* is exhausted. Please do not send orders for I will have to return your money. I am looking forward to the 1970 *Church Directory*, which I hope to have published by early summer. Please send me: (1) Name and location of the place of worship; (2) Time of the services; (3) Name, address and telephone numbers of not more than 3 of the leaders. If you are planning to make a change, please wait until later to send information. Send all correspondence to Ray Asplin, 2440 SW 54th Street, Oklahoma City, Okla. 73119.

RELIGIOUS FILM STRIPS

In an earlier issue of the O. P. A. I requested letters from those who would be interested in developing a set of film strips for use in personal work. Response was so small that we have decided to postpone any further efforts along this line. Perhaps we will try again at a later date.

I lost some of the letters I received concerning the films, and was not able to answer. We apologize to those brethren who did not receive a direct answer to their questions. This statement will serve as my answer to all who were interested. —Tom Lehmann

STUDY, WICHITA FALLS, TEXAS

There will be a study of various scriptural subjects with various speakers, Dec. 22-26, at the Gardens Edge meeting house, 3310 Valley View Rd. As I understand it, this study is under the direction of the congregation meeting there, and under their direction and choosing, Brethren Jerry Cutter and Ron Courter have arranged the series. Public teaching is a work of the church; such studies arranged by the church, and not by men independently acting, and not under the control and direction of a congregation of brethren, will do much good. You may receive information directly from the congregation; but if not, you may direct inquiries to the brethren there on your own, or to Brethren Cutter and Courter. —Don McCord

BROTHER C. GODDARD SPEAKS OUT

This is to let brethren generally know I am yet among the living; I really have no excuse for not writing. We enjoy reading the OPA very much; enclosed are \$4 to pay for last year and this year. I am so thankful you continued to send the paper even though I was not able to pay for it.

In Oct. issue, I have read Bro. E. H. Miller's article on segregation vs. integration, and enjoyed it very much, although I cannot agree with it wholly. I teach obedience to the law of the land as long as it does not conflict with the law of the Lord. I would refuse to be obedient to a law that would forbid me to have fellowship with my brethren because of the color of their skin. I John 1:7 teaches that if we walk in the light as he (Christ) is in the light then we have fellowship one with the other, not white with white and black with black, but one with the other. I have talked with men and women, hippies and yuppies and I find that most problems that exist can be traced to men misputting the word of God. People are accusing the church of things that are wrong because the so-called churches have taught slavery and tried to prove it with the Bible. I cannot recall one Scripture that states Christians bought and sold slaves; we are slaves to Christ, yet we become His slave willingly, not by force. How can I defend the church's position on this subject when such articles are written for all to see? I maintain the church has never from a Bible viewpoint condoned the separation of members of the church because of their color.

I made the rounds of the congregations this year and stopped in San Antonio, Tex. for a week. For the summer I baptized 20. I am now in Bakersfield, Calif., working with the churches in an attempt to reach the Negroes in this area. Since coming here we have been blessed with 6 additions, 4 from those who use cups and classes; 2 were baptized, thanks to God through Christ. We are now in a discussion on the communion, with good attendance. We need your prayers for the work we are trying to do. The work in Cleveland, Ohio, though small, is making some progress for which we are grateful.

It was reported in Oct. OPA that Bakersfield was supporting me; they are, but so are 7 other congregations. This should be corrected.

—224 T. St., Bakersfield, Calif.

BANKING ON TIME

"Teach us to number our days, that we may apply our hearts unto wisdom." Psalms 90:12

"Wouldn't it be wonderful," a housewife was heard to observe, "if there were such a thing as a time bank? Imagine all those hours, stacked up neatly in a saving account, just waiting for us to use them at our discretion. How we could plan for the future. And if we just kept a goodly number of them on deposit, we could collect a percentage of interest on them, perhaps enough to live on and prolong life indefinitely."

The dream is an interesting one but still, we all realize, nothing more. Yet part of this is true: We do have a time bank. It is one of our countless birthday blessings from God together with His gifts of breath, and sight, and taste and the ability to love. There are only two stipulations which He makes when He grants

us these precious days: We are not to know how many He has put "on deposit" for us, and we must continually and without ceasing make regular and equal withdrawals—24 hours a day.

And while in this mortal life, each of us is given different total deposits, we are all equal in the rate at which we can tap them. Our only concern, then, should be to use them wisely—just as in Jesus' parable of the three men and the talents, it was not how much each had that counted. The question the giver asked when He returned was, "What did you do with them?"

"Teach us to number our days," asks the Psalmist of the Lord, "that we may apply our hearts unto wisdom." This means merely learning to live life to the fullest, as God shows us the way. For, as Jesus pointedly noted, no man knows the hour when his master shall come and ask for an accounting of his stewardship.

And the stewardship of time, given to us to learn of Him and love Him, is the most precious talent we have! —Selected by David Hays.

ACCUSED CHRISTIANS

By Billy Dickinson

We should not think it strange when we are despised and rejected, simply because we stand up for our Bible-based convictions! Yes, the Bible plainly teaches that if we do what is right we shall be despised by many. Let us not think this strange, for Jesus said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my name's sake" (Matt. 5:11). Yes, we can see how our forefathers were accused because they stood for something. Why, even our Lord was put to death by the mouths of false witnesses. We now propose to go back in time, and see how the apostles and others were accused, even as we today!

Let us first look at the apostle Paul. Brethren, here was a man who stood for something! In Acts 26, he stood before King Agrippa and preached his heart out, telling of his conversion. In verse 24, Festus spoke up and said, "Paul, thou art beside thyself; much learning doth make thee mad." But listen to Paul, "I am not mad most noble Festus; but speak forth the words of truth and soberness." No, my friends, Paul was not mad, he simply told it like it is!

Again, in Acts 2, the apostles began to speak in tongues and the people marvelled. In verse 13, some mockingly said, "These men are full of new wine." As it was then, so it is today! We are called "narrow-minded," "fanatics," "radicals," and just too "dogmatic!" Today we are called "narrow-minded people" because we will not bow to liberalism and looseness in the church, and will not allow things to come into the church which cannot be supported by the word of God. We cannot, we dare not, add to or take from the Word of God. (Rev. 22:18-19). We must speak where the Bible speaks and be silent where it is silent; no book but the Bible; no creed but the Christ; no name but the divine name; only the Lord's church, doing Bible things the Bible way. Because we take this stand for truth, many say we are narrow-minded. This truth of the matter still stands—Jesus said, "Enter ye in at the strait gate: for wide is the gate and broad is the way which leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and

narrow is the way which leadeth to life and few there be that find it."

It is not unusual for us to be called fanatics when we stand against sin, and find it so necessary at times to name it! We cannot continue in sin (Rom. 6:1), but rather submit ourselves to God and resist the devil. Paul wrote Timothy to "preach the word," to "exhort, "reprove" and if necessary "rebuke." Now, brethren, I cannot understand the evangelist who preaches nothing more than "first principles," for Jesus said, "Go teach all nations, baptizing them in the name of the Father, Son and Holy Spirit; teaching them to observe all things (not just the first principles of the oracles of God), whatsoever I have commanded you." Yes, it is the evangelist's business, as well as all the church, to stand against sin. If this is being a fanatic, then we need this like never before!"

We are termed "radicals" because we stand for the church and believe there is only one. Paul said, "There is one body." That one body is the church (Col. 1:18; Eph. 1:22-23). Yes, as far as God is concerned there is just one church; this is the New Testament church. It was begun by the right Man—Christ; at the right time—the first Pentecost after the resurrection and ascension; and justified by the right standard—the Bible.

Yes, we are considered "too dogmatic." One reason for this charge is our belief in baptism, for instance. Jesus said, "He that believeth and is baptized shall be saved." Again, Peter said, "Repent and be baptized everyone of you - - - for the remission of sins" (Acts 2:38). Again, Paul said, "For we are all children by faith in Christ Jesus, for as many of you as were baptized into Jesus Christ were baptized into his death." Yes, we must stand with the Scriptures, and allow God to be our strength.

Yes, as accused Christians, we need to be like Nehemiah, who in spite of opposition, from within and without, would say, "Let us rise up and build." Brethren, let us stand up for something—and in the end we will be glad we did!! —Houston, Texas

THE COST OF FORGIVENESS!

Everything of value has its price, even the gifts of God, and especially the great gifts of freedom and forgiveness.

The famous 18th century orator and judge, John Curran, noted that "the condition upon which God hath given liberty to man is eternal vigilance." Put into the modern language of a recent song, "Freedom Isn't Free," neither is forgiveness. Like freedom, it can be quite costly. Indeed it cost our blessed Lord His very life. Yet willingly He paid that great devastating price to set us free from sin, thus by that Holy Sacrifice purchasing both freedom and forgiveness for us.

But although the bulk of the ransom was supplied by Him, the Christian knows that he does not get off scot-free sailing blithely through a wayward life with no regard for the consequences. No, both freedom and forgiveness still demand constant installments of interest from each Christian.

One of these installments is the surrender of pride. He who would be forgiven must willingly accept, unreservedly, the bald fact he has sinned. There can

be no attempt to save face merely by confession and repentance.

An even more difficult installment is that of forgiveness to others. How smoothly each day we pray God to forgive us as we forgive; then continue to nurse old grudges and seek revenge against those who have wronged us. How easily we overlook Jesus' basic admonition that if we love only those who show love for us, we are doing no more than the heathen, or even animals!

Let us be ever mindful, therefore, that the price of forgiveness for us is repentance of our sins and forgiveness of others—heartfelt repentance and forgiveness based on the genuine love of Jesus Christ, who paid the supreme, once required ransom for your soul and mine. The price to us may often be costly but without saving grace of Jesus it would be impossible to meet!

And so for His sake, and in thanksgiving, let each of us vow anew to repent, to forgive, and to "Love one another as I have loved you."

—Selected by David Hays

OUR DEPARTED

Branch—Brother Gilbert T. Branch, a faithful member of long standing with the Twenty-first Street church in Okla. City, passed away Sept. 20, after suffering a stroke on Labor Day, at the age of 59. Of the immediate family, brother Branch is survived by his wife, Opal; two sons, Thastian and Sammy; and two daughters, Mrs. June Orten (wife of brother James Orten), and Mrs. Jeanetta Weeks. Brother Branch is also survived by several grandchildren as well as two brothers and two sisters. Brother Branch was a good man and will be greatly missed by all of us who knew him well. There was a large crowd present at the eulogy. We extend our sympathy to the family. The writer officiated at the final services.—Jerry L. Cutler

Bryant—Sister Mary E. Bryant, native of Texas, and at 91 years, passed away Sept. 2, 1969, at Modesto, Calif. She was a member of the Lord's church for many years, and leaves many descendants as members. She was the mother of Elva Elkins, Modesto, Calif.; Edna Box, New Mexico; Gertrude (Mrs. Roy) Arnett, of Mo.; John Bryant, Turlock, Calif.; Stanley Bryant, Ceres, Calif. She was the sister of Fannie (Mrs. I. C.) Fisher, Hughson, Calif., and Eliza Fowler, of Okla. There are 26 grandchildren, 54 great grandchildren and 3 great-great-grandchildren. A score of years ago, when I first came to Calif., Bro. and Sister Bryant were among my first acquaintances. I am glad I passed their way. Many of their descendants are my friends and I value this. We are indebted to the Stanley Bryants for the obituary. Burial was in Modesto, Calif.; I am sorry I do not know the officiant.—Don McCord

Capps—Bro. William Penn Capps, recently of Tucson, Ariz., departed this life Oct. 1, 1969 on his 85th birthday. He was a faithful member of the Lord's church for more than 60 years, in Shreveport, La. and then in the San Diego, Calif. area. He attended services regularly until his illness prevented it. He was of a meek and quiet spirit and well spoken of by all who knew him. In looking thru his Commentaries and Bibles I observed 3 Bibles that were worn out from

use, with numerous notes, etc. He leaves to mourn, his wife, Sister Mary Olive Capps; one son, Fred, of Tucson and one daughter, Mrs. Ella Lightfoot, of Houston, Texas; 3 grandchildren and 3 great grandchildren. The writer officiated.—Wm. Oxner

Canfield—Bro. Jim Canfield, gospel preacher, passed away Sept. 14, 1969 at his home in Marion, La. It was Lord's Day, he had eaten breakfast and requested that his sister prepare bath water that he might get ready for worship. This she did, and stepped to the front of the house to speak with someone who had driven up. She heard Bro. Jim's dog barking and knew no one had passed going into the house, so she went to see, and found Bro. Jim lying across the bed dead. I was called from Calif. to preach his funeral. He was well thought of throughout that country; cars were parked for nearly a mile, 3, 4 and 5 deep—we had a problem getting the hearse out of the churchyard. I can say it was the largest crowd I have seen at a funeral. Bro. Canfield will be missed there and all the places he went will miss him too. He has paid the debt that we still must pay. God grant us a life that is long and filled with good works as was his.

—Cicero Goddard

Weller—Sister Alice Mae Weller, a native of Flemington, Pa., passed away Sept. 16, 1969. She was 75 years old. Sister Weller is survived by one daughter, one son, one brother, two sisters, three grandchildren and four great grandchildren. Her husband, Brother Lester Weller, preceded her in death in 1953. She was a member of the Wright St. Church of Christ, in Flemington. Sister Weller lived a good Christian life and was loved by all who knew her. This good woman had been a shut-in for a long time, but the brethren at Flemington never forgot her; every Lord's Day after services, some of them would always stop by her home for songs and prayer. "Blest be the tie that binds our hearts in Christian love." I spoke words of comfort and warning to her family and friends.

Elkins—The day dawned bright and sunny, with a touch of autumn in the air. In the early afternoon, however, clouds began to cover the sky as scores of mourners gathered at the century-old meeting house of the church in Harrodsburg, Ind. to pay respects to the memory of one of its beloved deacons, Lone (Dick) Elkins. Dick had finally crossed over after an eighteen-month battle with cancer. Few men are as courageous as he, and even fewer as good as he. I was with him in March, 1968 when he first underwent surgery for the disease that would later claim his life. By the meeting Labor Day of this year, he was only a shadow of his former self. Yet, there was never a hint that he had or would give up. He fought bravely to the very last. Dick was one of those rare individuals who seldom spoke, and when he did he weighed every word carefully before speaking. It would be extremely difficult to find anybody who had anything against him, probably in part, because he always saw the good in everyone else. Dick was 59 years of age at the time of his passing, and is survived by his wife of 35 years, Della; one son, Hollis; one daughter, Mrs. Reva Bell; two brothers, one sister, and six grandchildren. He obeyed the gospel in 1939 under the preaching of Bro. C. T. Cook and remained faithful until death. This writer, assisted by

Bro. Richard Nichols, conducted the service in the presence of a large crowd.—Ronny F. Wade

Rush—On a clear, sunny afternoon, Oct. 20, 1969, Bro. Albert Barton Rush was laid to rest at Hood River in Oregon's beautiful Cascade Mountain country. Bro. Rush was born April 7, 1886 at Savannah, Okla. Both of his parents were faithful members of the Church of Christ. At the age of 17, Bro. Rush obeyed the Gospel and remained faithful until his death. On March 2, 1905 Bro. Rush was united in marriage to Sister Della Blue. To this union were born 8 children. After his marriage Bro. Rush filed a claim at Montoya, N. M. where he lived for 6 years. He and his family then moved to Taft, Calif. where they remained until 1937. This same year Bro. Rush moved to Oregon's Hood River country at Odell. He lived there until his death on Oct. 16, 1969 being 83 years 6 mos. and 9 days of age. Because of his love and concern for the Church, his absence at the Odell congregation will be felt for many years. Bro. Rush was preceded in death by 3 children, 2 sons and 1 daughter. He is survived by his beloved wife of 64 years, Della; 4 daughters: Mrs. Dow Grant of San Mateo, Calif.; Mrs. David Pett of Taft, Calif.; Mrs. Lloyd Shipman of Boca Raton, Fla.; Mrs. Bill Lobley of Albuquerque, N. M.; 1 son, J. Donald Rush of Odell, Ore.; 15 grandchildren and 15 great-grandchildren. Survivors include 1 sister, Mrs. Bill Dasher of Ukiah, Calif. and 1 brother, Walter Rush of Fort Worth, Texas. Services were held at 2 p. m. Oct. 20th at the Anderson Funeral Home with interment at near-by Idlewild Cemetery. Singing was by members of the Odell congregation. I was honored to be asked to be the speaker for the services.—Jim Franklin

BONDS OF MATRIMONY

Wells-Allen—On a lovely, late summer day, Sept. 6th, Bro. Gordon Wells and Sis. Lana Allen exchanged wedding vows in a simple but beautiful ceremony. The parents of both bride and groom were present, along with a number of other relatives and friends. Lana is the daughter of Bro. and Sis. Owen Allen. The new young couple and the Allen family are all members of the West Chester church of Christ. We wish for them a long and happy life together in Christian service. The writer was deeply honored to be the officiant.

—Richard F. Nichols

Perkins-Asplin—On the night of Aug. 15, 1969, Harry Perkins and Elizabeth Ann Asplin were united in marriage, at the meeting house, N. W. 21st St., Okla. City. Harry is the son of Brother and Sister Everett Perkins, San Antonio, Tex.; Elizabeth is the daughter of Ray Asplin, Okla. City, and the late Fern Parks Asplin. Both Harry and Elizabeth are fine Christians, being brought up in Christian homes. We wish for them a long and happy life together. The writer was honored to officiate. My apologies to Harry and Elizabeth for the belated report.—Edwin Morris

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.

—Kerry E. Willis, 7087 Mather, Union Lake, Mich.

—Terry Brumfield, 1207 Raceland Ave., Raceland, Ky.

—Richard C. Reece, 30741 Markham Rd., Visalia, Calif.

—Garry Lovell, Rt. 1, Weleetka, Okla.

—William Mark Bailey, 909 Truitt Ave., LaGrange, Ga.

THE ORDER OF GOD'S SPEAKING (I) —

(Continued from page three)

sion of the last plague the house of Israel left Egypt. They then began their journey towards the land of Promise, with Moses leading them in the way that God directed.

On the fiftieth day after the children of Israel left Egypt, God presented to them His Law. It was at this time that Israel chose Moses to go up and receive the law, and that he be their spokesman (Exo. 19:16-19; 20:18-21). God spoke and gave to Moses all the Law, and the things that would be required of Israel. Many times the Bible tells us how that God told Moses to speak unto the people, and to teach the people the commandments (Deut. 1:3; 27-10). These laws were for the house of Israel and for their children, and as long as they would follow the commandments, God would be with them (Deut. 5:2, 3; Exo. 31:12-17). From this time and as long as the Law stood, God spoke in the

second division of His order; He spoke then in the Mosaic dispensation.

After the Law was given and the temple was set up in accordance to God's plan, Moses then began to lead Israel toward the promised land of Canaan. During this journey Israel sinned and Moses had to plead with God several times to forgive them of their ways and to remember the promise. Moses was faithful in the leading of Israel, and he pleaded both for God and Israel. In this, God finally brought Israel into the Promised Land, and secured it for His people.

As long as there were men who stood up and led the people in God's ways, Israel kept God's laws. Yet, when these men died, Israel soon departed from the ways of the Lord. Because of this God began to raise up men and give them charge over Israel that they might judge Israel. These men were called in different ways and given different means of leading Israel back to safety. These Judges were over Israel for many years, and as long as they lived Israel followed God.

(To be cont'd)—Phillip.

SPEAKING IN TONGUES —

(Continued from page one)

speaking in tongues is for today we can observe some glaring contradictions among Pentecostal groups. For example, 1 Corinthians 14:28 demands an interpreter for the tongue-speaker. More than one of their preachers has admitted to me that they don't follow this command. Thus they resist the words of the Holy Spirit that they profess to revere. Almost all Pentecostal groups have women that "speak in tongues." This is a direct violation of 1 Corinthians 14:34, 35, which teaches that it is a shame for women to speak in the Church. Again, they grieve the Holy Spirit by refusing to do what He has plainly taught. Confusion reigns in the religious services of these Churches. But the Holy Spirit is not the author of confusion. The Holy Spirit is not going to cause you to act unseemly, disorderly, or foolishly. He is not going to make you jump, shout, stomp, scream, dance, run around the building, roll around on the floor, or get the "barks." People who do this are not being led by the Spirit, they are being led by their own spirit. We are led by the Spirit when we are led by the word of God, which is the sword of the Spirit. "For God is not the author of confusion, but of peace, as in all churches of the saints" (1 Corinthians 14:33).

According to God's Word our religious services should be edifying and not a "side-show." "Let all things be done unto edifying" (1 Corinthians 14:26). And again, "Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (1 Cor. 14:19).

The Pentecostal people heavily stress the word, unknown, in the term unknown tongue. However, if you will notice, the word unknown in the Bible is italicized. This means that the word was added by the translators and was not in the original text. In fact, there is no Greek word that can be so translated. God's word does speak of diversities of tongues; that is, different languages. The Holy Spirit miraculously enabled many of the early Christians to speak in language that

they were completely unfamiliar with. In this way Peter was able to preach the first Gospel sermon on the day of Pentecost to a group of people who spoke and understood foreign tongues.

Those who visit Pentecostal churches are confounded because they don't understand what is being heard, but on the day of Pentecost the people were confounded because they did understand! "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language" (Acts 2:6).

In conclusion, let us try the spirits for many false prophets are gone out into the world. See 1 John 4:1. Let us "prove all things." Let us beware of great signs and lying wonders. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast," (Revelation 13:13, 14).

—1222 Craven, Arlington, Texas 76010



Earl B. Helvey, 6516 Dawson Way, Sacramento, Calif., Oct. 15—We have just had a ten-day meeting with Bro. Bennie Cryer—a very good and successful meeting with 5 obeying their Lord in baptism and two restored from digression. We wish to thank all the surrounding congregations that helped to make it a success.

Bob Chancellor, Box 773, Frederick, Okla., Oct. 20—On July 31, we moved here from Ft. Worth, Tex. to begin work with the church. We have certainly been well received, and look forward to at least a year working with this congregation. My plans are to remain in the work full time. I humbly solicit your prayers.

Elmer Lucas, 702 Rockwood Ave., Chesapeake, Ohio, Oct. 1—The congregation at Chesapeake, Ohio dwells in unity of the Spirit and the bond of peace. Bro. Preston C. Brown still labors here, thanks to the churches at Huntington, Twelve Pole and Wayne, W. Va. Through Brother Brown's efforts we are growing in grace and knowledge of our Lord and Saviour Jesus Christ. Here is our renewal; we enjoy the paper very much.

Joe Norton, 705 Shady Lane, Hurst, Texas 76053, Oct. 15—We closed our summer's work in Harrodsburg, Indiana, with the Meeting Labor Day, Lynwood Smith doing the preaching. Brother Lynwood did an excellent job of conducting the services, and the meeting was very successful and very well-attended. This year marked the 100th year for the building in Harrodsburg.

We appreciated the opportunity of having a part in preparing for the meeting and of working with the Harrodsburg brethren. Please note our new address.

J. Kusamale, Chafikana Vge., P. O. Palombe, Malawi, Africa—Sept. 7, I baptized 9; 110 were at Nanyalo church; Sept. 14, a congregation was at V. H. Dumba, 3 confessed wrongs and 64 attended; Sept. 21, I went back there, baptizing 5, with an attendance of 96. Sept. 28, I had a congregation at Muriya church, 4 confessed sins and 120 attended. Please brothers and sisters all concerning churches very well, but do remember us, with best wishes in our Lord Jesus Christ.

Ronny F. Wade, 1341 E. Gretna, Springfield, Mo. 65804, Oct. 16—Please notice my change of address. We no longer receive mail at the post office, but at our home. The work in this area moves along. We have recently enjoyed visits to several of the congregations in this area. Also the preaching of several gospel preachers who have conducted meetings at nearby places. One returned to the church here in Springfield a while back for which we are thankful. We look forward to visiting other congregations in the near future in this area, and invite all coming our way to stop by and worship with us.

Orville Lee Smith, 909 E. Seminole, McAlester, Okla., Oct. 13—We are here working with the church at C and Tyler Sts. We trust the Lord will bless the work greatly. Recently Bro. Johnson preached here with 1 baptized; there have been 2 restorations of late. In Sept., I preached at Denison, Tex. at 2 services with 2 baptisms and 2 restorations. I have preached at the new congregation at Joplin, Mo. lately with 2 confessions. Please notice our new address. Our phone is 423-7993. May the Lord bless all his workers.

James R. Stewart, 3404 Wynmore Dr., Waco, Tex., Oct. 15—The congregation at Fwy. 35 and Richter St. is doing fine. Since last report, the following preachers have preached for us: David Risener, Melvin Blaylock, and Ellis Lindsey. We have enjoyed hearing Bro. Miles King at Hoyte and McGregor, Tex. lately. Oct. 12, we visited and preached at Oak St., Abilene, Tex. The house was full; they plan to build soon. Oct. 19, I will be at home to speak morning and evening. All visitors and preachers are welcome here. Pray for us and the work.

Paul Walker, 644 East Pike, Indiana, Pa. 15701, Oct. 14—We spent a most enjoyable week-end at Flemington and Rote, Pa. recently. The work here at Indiana and Lovejoy is coming along very well. Our radio program—"A Moment With The Master"—is on the air daily, Monday through Saturday. The brethren feel that this is a good way to reach the lost. We are now considering using these radio tapes on other stations. If you are interested in such a program in your community, please write me for further details. I am leaving today for Pocahontas, Ark. to conduct the funeral service for Sis. Hayes. Our deepest sympathy goes out to the family.

F. H. Lichapa, Box 543, Blantyre, Malawi, Africa, Sept. 26—The work of the church here is going strong. There is no trouble. Government has said not to be discouraged with the forms of Bro. Grant. You must take more years, not two or three, but 5 or 6. I want you brethren to come here in Malawi please because the work is great. We have no grape juice in churches. Brethren Namoya, Livikiko and Maloya need to be helped. I really thank you for those that have helped. Bro. Maloya went to Balaka to open mission work. I think this place Bro. D. Macy knows. I am visiting all the churches to make them strong. Greetings to you all.

Johnstone Matimati, Nakuba Vige., P. O. Chiradzulu, Malawi, Africa—All that seems is a wonderful cooperation among brethren in America. We thank brethren. Through years missionaries had left their homes, and had only hands to do the work for Malawi to have eternal life. Therefore, brethren let us also cooperate and go forth preaching the gospel. Jesus also gave us life. He left His beautiful heaven and was put to death for our sins. As a poor sinner we could not make full payment to God, for our great debt, but Christ has made full payment by doing a great deal on earth. Just believe in Him and accept His offer. A new preacher is at Nkanga; he is Walesa Makawa, Ndanga Vige., N. A. Nkanda, P. O. Magomelo, Malawi, Africa.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., Oct. 15—On Sept. 13, we preached at Mt. Home and Springfield, Mo. enroute to our meeting at Sulphur, Okla. It was good to be so associated with those of like precious faith. The Sulphur meeting was a good one, good crowds throughout. Ada, Davis, Okla. City were represented; having the Wilsons from Garland, Tex., and Tom Smith and Bill Roden was good. We were treated royally. We hope to see a lot of the brethren in Calif. At home, we had a fine meeting in Aug., with Bro. Johnny Elmore and family. The meeting Labor Day at Harrodsburg, Ind. was a ringer with 27 preachers, 16 states and 28 congregations represented. This is a church 100 years old and still worshipping as the Lord directs without innovations. Next year this meeting is scheduled at Cincinnati, Ohio. Better make arrangements to attend. I am yours for better things.

Jim Hickey, 1222 Craven, Arlington, Tex., Oct. 14—The Church here seems to be doing very well. Since the first of the summer 3 have been baptized into Christ. The church is blessed with excellent teachers, therefore, I have been able to concentrate my efforts on house-to-house evangelism; our efforts have not been wasted. Recently I contacted a family, in going door to door, and made an appointment with them to see our film strips on the Bible. The next day as I came into their house I counted 18 people, including several children. We have had several people attending as a result of our efforts. Last month we had a very enjoyable meeting at Galey, Okla. We had good crowds and interest. One sister made a confession for disobeying 1 Cor. 11:15 and a brother confessed his error in worshipping with individual cups and Sunday schools. This past week we had an enjoyable short meeting at Jerusalem, Ark. We enjoyed our stay with Bro. Tom Lee and family. During the meeting an older couple was restored to duty. The church here is growing. Re-

cently Bro. Wayne McKamie preached for us and we had well over one hundred in attendance. Our giving has been very good. If you are in this area, stop and visit with us.

Lonnie Kent York, 1208 A St. S. E., Ardmore, Okla. 73401, Oct. 15—My meeting at Seymour, Mo. went well, and there was good attendance from other congregations. Tom Lehman, Arthur Wade, and Ronnie Wade attended one night during the meeting. I am now in Samson, Ala. and will be doing three months' work. I have much to be thankful for and ask that all might pray that I may always do the Master's will. I am free after the first of the year for meetings, and if you desire that I hold you a meeting please contact me. I will be in a meeting at Huston, Mo., Nov. 23-30. May we all strive to do the will of the Father more perfectly.

Jimmie C. Smith, 2942 Hunter St., Wichita Falls, Tex., Oct. 15—Since last report, I have preached at Andrews, Tex.; Lee Summit, Mo.; Little Rock, Ark.; New Salem, Miss.; and am presently in a very good meeting in LaGrange, Ga. The meeting was well advertised, interest is real good, and we have had visitors from 7 states. Thus far, there have been 4 confessions and 1 restoration. There have been several preaching brethren attend one night or more thus far. It has been a pleasure working with them. I am happy that Bruce and Linda Word, also my parents and brother took their vacation in order to attend this meeting. It is my first "big meeting," though I have some 7 or 8 booked in the future. Pray for the work.

Carl Willis, 7087 Mather, Union Lake, Mich., Oct. 15—We have mailed letters for help in mission work in the East. Bro. Murl Helwig is at Rochester, N. Y.; Bro. J. W. Kornegay at present is working in the area of Raleigh, N. C. Bro. Kornegay will begin six months' work at Athens, Ala., the first of the year. If you received a letter or do receive one, please give it prayerful consideration, and if you did not get a letter but would like to help in this work, please write the above address. Send your support to: Murl Helwig, 184 Community Manor Drive, Apt. No. 3, Rochester, N. Y.; Bro. J. W. Kornegay, Route One, Box 198, Raleigh, N. C. Please pray for the work. We wish to thank the sister or brother and sister from Calif. who has been sending \$20 a month; it is being used for mission work.

Jack A. Cutter, 5521 Maine Dr., Concord, Ga. 94521, Oct. 20—Since Bro. Billy Orten has arrived and has gotten settled, we have been using every method we know to locate people which might be interested in the Truth. It is a very slow process. However, we gradually are compiling a rather long list of prospects. At the present time, between us we are conducting 6 to 8 home studies a week. Sometimes we feel this area is next to Sodom and Gomorrah, but it must be a little better because we are locating a few who seem to be concerned about their souls. Earlier I enjoyed visiting with and hearing my brother Jerry preach at Visalia. Lately, we have been privileged to hear Bro. Paul Nichols at San Pablo and Bro. Joe Hisle at Manteca and Stockton. Bro. Billy Orten is to hold us a meeting here Oct. 26 thru Nov. 2. Pray for us here.

R. J. Tumbulu, Namasoko Vige., Box 34, Palombe, Malawi, Africa, Oct. 15—This is my first time to write the letter and to send you my reports. I was met with Bro. Roy Lee Criswell Nov. 23, 1968 at Manjolo; I repent that day; I am still preaching the gospel of our Lord Jesus Christ. Can you help me do these things which I learn from 1 John 3:16-19; Matt. 25:35-36; Rom. 12:10-11; Heb. 13:1-2? Here is now my report: May 18, Khanaha—194 gathered, 17 baptized. May 15, Nachipa church 28 people; June 8, 303 gathered, 23 baptized; June 15, 56 gathered Nachipo church; June 22, 197 gathered, 20 baptized at Mwenye; June 29, 58 people; July 7, 55 people at Nachipo; July 13, 100 people, 6 baptized at Mikomwa church; July 20, 42 at Nachipo; July 27, 341 people, 13 baptized at Vanyiwa church; Aug. 3, we meet 48; Aug. 10, 30 at Mikomwe; Aug. 31, 329 at Bongwe; Sept. 7, 112, 56 baptized at Nachipo; Sept. 21, 62 at Nachipo; Sept. 28, we meet 51.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Oct. 21—The Lord's work continues to go well at Modesto, for which we are thankful. Through our radio program and personal work we have recently gained the attendance of three from the "bread-breaking group" here. We hope that soon others will see the truth on the communion and take their stand with us. We miss Brother "Mac" McKinney who passed away this summer. He was a good man and so patient in his prolonged illness. What an example! I recently held a week's meeting at San Pablo. Illness and swingshift work hindered, but we appreciated the encouragement afforded by the visitors from other congregations. Jack Cutter and Billy Orten rendered valuable assistance. They are presently working in the mission field at Concord and the bay area. My next meetings will be at Highway City and Visalia (New Year's meeting). All of our friends in these areas please note: Highway City, Nov. 21-30; Visalia, Dec. 26-Jan. 4.

Don King, 2200 Corbin Ln., Lodi, Calif., Oct. 19—Since our last report we have been busy. We have preached at the following congregations at least once: Ukiah, Stockton, Modesto, Escalon, and Manteca, all in Calif. We are to hold a weekend meeting, the Lord willing with the faithful at Escalon, Nov. 7-9. We will travel then into Washington and Oregon for meetings there, returning to Calif. the latter part of Dec. The Lord willing then, we are to return to the Cincinnati, Ohio area sometime after the first of the year. We, of course, look forward to seeing our friends and brethren there, too. The Lord has blessed our labors here in Calif. and pray that he will continue His guidance and care with us in the future. We were very much saddened to hear of the passing of our Bro. Hubert Murphy of the West Chester, Ohio congregation. His absence in our midst there will greatly be felt by all I'm sure. Our sympathy and prayers certainly are extended to his family and wife. We enjoyed being able to attend two nights of the meeting with Paul Nichols in San Pablo, Calif. and are happy to be attending some of the meeting in Stockton with Joe Hisle. May the Lord bless His cause everywhere is our prayer.

D. B. McCord, 1414 N. Albertson, Covina, Calif., Oct. 20—Once each month, I am at El Cajon and El Centro for 2 sermons each and at Arvin for 3. Brethren in these 3 churches are some of the best to work with. They have been my friends, tried and true, for many years, and I love them dearly. It is so encouraging to see them stand so staunchly against all those things that would hinder the Cause. We here at home are blessed in having Brethren Larry Lay and John Modgling every month. In Nov., we look forward to having Bro. Tom Lehmann; and in Dec., Bro. Jim Hickey. Too, in Nov., we look forward to a real good meeting with Bro. Barney Owens. Our Spring, 1970 meeting will be with Bro. Don Pruitt. My next meeting will be Dec. 26-Jan. 4 at Escalon; going there is always a joy. You will not find anywhere stronger advocates for the truth in all things. Having Bro. Joe Hisle for 3 sermons here at home was such a treat during his recent visit in the West. The six young preachers mentioned in this report are all assets to the cause; God bless them and may brethren use them to His glory. All is not so dark and foreboding, as we think ahead for the church with such men as these taking their places in the preaching field. We need your prayers, please. Lord bless the brethren everywhere.

Tom Lehmann, 465 Locust, Lebanon, Mo. 65536, Oct. 8—The meeting at Cable Ridge, Mo. was very enjoyable. The brethren there are interested in learning new songs, and have a gift for singing. We made our headquarters with the Hugh Bentsch family. We were encouraged by our association. Late this year Bro. Arthur Wade and I will hold a meeting at Ben Davis, Mo. We will move our things to Arkansas the first of December. Then, we will fulfill various preaching appointments in Texas and California. December 12-14 we will be at 5307 64th Street in Sacramento. We have time for and would like more meeting work in 1970. You may always contact me at 1934 St. Augustine, Dallas, Texas 75217, no matter where we are living. Brother Lonnie York has visited here lately. We enjoyed having him in our home. Brother Ronny Wade preached at Lebanon a few weeks ago while we were at Claxton. PLEASE NOTICE: In the August issue of this paper, I taught that the Jews could put Christ to death for blasphemy. I wish to acknowledge that error and correct it. The Jews could not put Christ to death for any reason. Read Jno. 18:31. When we are in error on any subject we will change when our error is pointed out, regardless of who shows us the error. We appreciate the words of encouragement we have received from around the country. We need the prayers and encouragement of all the brethren.

Don Pruitt, Box 1383, Ada, Okla., Oct. 22—Since my last report in July, we have been blessed with work. Our trip through California was very rewarding. While there we preached one or more times at Covina, Modesto, Escalon, Lodi, Manteca, Stockton, Orangevale, Highway City, both Plantz Rd. and Brundage in Bakkersfield, Arvin, and El Cajon. This was our first work in the state and while there we found some of the Lord's finest people. We look forward to working with seven of these congregations in meetings next year. We do appreciate so much the hospitality of all, and especially

thank Bro. Don McCord for organizing and making the trip possible. As always, we benefitted so much from his association. August 15-24, we were in a meeting at Grandview, Missouri which closed with one baptism. Sept. 19-28, we were in Abilene, Texas for another good meeting with good cooperation from nearby congregations and outside interest. At present we are in Kansas City, Mo. (85th & Euclid). We have been having good crowds with neighboring congregations supporting. From this meeting we go to Houston, Texas, Nov. 5-9; Marietta, Okla., Nov. 21-23; and Springfield, Mo. (Seminole St.) Nov. 26-30. We ask your prayers in these efforts.

Clovis T. Cook, 809 Lyons, Kansas City, Kan. Oct. 20th.—I closed a meeting at the Mt. Home congregation, west of Galena, Mo., Oct. 12th. We enjoyed the meeting beyond words of expression. One was baptized, Jan Ann, the daughter of brother and sister Don Edwards, a fine young lady who does not seem to be confused in the least about the future. We had good attendance. The Springfield congregation chartered a bus and came to the meeting twice, in addition to some attending at other times. We had people in attendance one night or more from: Springfield, Joplin, Neosho, Mt. Grove, Seymour, Cassville, Clio, St. Louis, all in Missouri. Also had visitors from Ft. Worth, Texas, Huntington, W. Va., and Kansas City, Kansas. My first visit to this congregation was in 1939. My love and appreciation (which began more than thirty years ago) for these people, has increased through the years. We were treated as nice as human beings can be treated. I was pleased to have Tommy Shaw, and Ronny Wade attend several nights during the meeting. This congregation may not be tops in numbers, but they have, in my opinion, some top quality material for leadership and officered members. Bro. Irvin Barnes, of Mt. Home, Ark., is in a meeting here at 7920 Kansas Ave., in Kansas City, Kan. Irvin is an able preacher, and the meeting starts off with good crowds, and interest. We are looking for several visiting preachers-in-Nov. Bro. Lynwood Smith, recently came by and preached over the week end for us which was really appreciated by the church. In my opinion he rates top billing as an Evangelist. Let us remember, brethren, that time alone does not erase, cure or heal sin. When a public sin has been committed such as division, etc., personal or otherwise, time may wear it out in the eyes of men but God will bring it up in the day of judgment (Eccl. 12:14). What Then?

Jerry L. Cutter, 1417 Rinehart, El Reno, Okla., Oct. 9—We enjoyed so much visiting with friends and brethren in California while conducting meetings at Corcoran and Visalia. It was a pleasure to be able to work with Brother Bob Sanders for the first time. He is an excellent worker. The meeting Labor Day at Harrodsburg, Ind., was a genuine spiritual feast. The Harrodsburg brethren went to a great deal of personal expense and trouble to accommodate all the guests. Those who are "down on the church" need to visit meetings like this around the country. The meeting at Sharonville, Ohio was crowned with success, for which we thank God. Two were baptized and two families took a stand with the church from error. Barney Owens works out of Sharonville, and is a preacher we gladly recommend

to all the brethren. Brother Richard Nichols, who was preaching at Westchester, also helped us during the meeting. The meeting at Joplin, Mo. was well attended and we believe good was accomplished. The 19th of this month Brother Ron Courter and I are scheduled to go to Malawi, Africa, for a month. Our trip is primarily to take care of certain business that Brother David Macy did not have time to attend to before leaving, to check on prospects of getting preachers back into Malawi, and to encourage the brethren. A meeting begins here in El Reno tomorrow night with Brother Tommy Show doing the speaking. The churches in the Okla. City area continue to do well, for which we thank God. Pray for us.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga., Oct. 15—We at LaGrange, Ga. are at this time enjoying a good meeting by Bro. Jimmy Smith. I suppose he is one of our youngest full-time evangelists but he is not to be underestimated due to age. He has done some very good preaching here this week. Our work since Sept. 1 has included: Sept. 7, 17 and Oct. 1, LaGrange; Sept. 14, 21 and Oct. 12th, Greenville, S. C.; Sept. 21-28, a very enjoyable meeting in Radnor, W. Va. where there were three baptized and a number of confessions. This meeting closed Sunday morning giving us the opportunity to preach at the 18th St. and Madison Ave. congregation in Huntington, W. Va. Sunday night, and Walterboro, S. C., Oct. 5. These brethren are working hard to increase their membership. They have almost paid for their new brick, air conditioned building in the last four years, and are hoping to be able to at least be able to help support a preacher in the near future. Lord willing, Bro. Wayne Owens and I will go there for a meeting Nov. 2-9. On Sept. 2, we were blessed with a new addition to our family, when the court granted Florence and me legal custody of Mary Frances Smith, a little six-year old girl. We trust it will only be a short time until we can change her name with complete adoption. Pray for us.

THE LOST SHEEP

'Twas a sheep, not a lamb, that strayed away,
In the parable Jesus told;
A grown-up sheep that had gone astray,
From the ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the good shepherd sought,
And back to the flock safe into the fold
'Twas a sheep the good shepherd brought.

And why for the sheep should we earnestly long
And as earnestly hope and pray,
Because there is danger, if they go wrong,
And lead the lambs astray.

For the lambs will follow the sheep, you know
Wherever the sheep may stray;
When the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead
For the sake of the lambs today;
If the lambs are lost, what a terrible cost,
Some sheep will have to pay.

—Selected by Geo. Powell

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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SHOULD CHRISTIANS FAST?

By Billy Orten

In the past twenty years, very little has come to my attention that has been written on the subject of fasting. This writer believes that many under value its importance for want of knowing its usefulness. While there is no express commandment in either the Law or the Gospel binding us to fast, yet it is plain from both precept and practice in the Old and New Testaments that there are occasions when fasting is both needful and helpful. Fasting must issue from an urge within us and not because it is imposed upon us. To fast simply because of being commanded to is to defeat the very purpose of fasting.

Christ spoke more than a little that encouraged His disciples to fast. His words in Matthew 6:16-18 show clearly that Jesus expected them to fast. "When ye fast, be not as the hypocrites . . . But thou when thou fastest, anoint thine head and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Jesus takes it for granted that His disciples will fast just as He takes it for granted that they will pray and do alms. Notice the similarity of these statements: "But when thou doest alms . . ." (Matthew 6:3), "But when thou prayest . . ." (Matthew 6:6), "But when thou fastest . . ." (Matthew 6:17). Jesus implies that His disciples should give alms to the poor, that they should pray, and that they should fast.

The Old Testament abounds with examples of God's servants fasting. David said, "I humbled my soul with fasting." When Nehemiah heard of the plight of the Jews at Jerusalem, ". . . he wept and mourned and fasted and prayed before the God of heaven." When Daniel desired the deliverance of the Children of Israel from captivity in Babylon, "He set his face unto the Lord and sought by fasting and prayer and supplication." God said to Israel through the prophet Joel, "Turn ye to me with all your heart, and with fasting, and with weeping, and with mourning, and rend your heart and not your garments" (See Psalms 35:13, Nehemiah 1:4, Daniel 9:3, and Joel 2:12). These examples could be multiplied because fasting among the Jews was a very common practice.

It is a great mistake to suppose that fasting was confined to the Old Testament. It does not appear that our Savior instituted any particular fasts, or enjoined

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TIME AND SIN

By Clovis T. Cook

Time is said to be "successive existence; the measure of duration." Time is absolute or relative. There are some who apparently believe that time will erase sin. Thus, in their minds, time becomes an eraser. The object of this article however, is to sincerely show that time and sin are not compatible. If time is a panacea for sin; if it can make right our wrongs, then the blood of Jesus Christ was shed in vain.

In 1 Jno. 1:7 we read, "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." A. T. Robertson defines "if we walk," condition of third class, present active subjunctive (keep on walking in the light with God). Therefore, if we keep on walking in the light, as God is continually in the light, then the blood of Jesus Christ continues to cleanse from "all" or "every" sin, indicating that constant justification is referred to in this passage, only by the blood of Jesus Christ. When we sin by transgressing the law of God (1 Jno. 3:4), only the blood of Christ will atone for our sins. Since our Lord is a living sacrifice, His blood is continually available, cleansing us from all sin.

In 1 Tim. 5:24 Paul said, "Some men's sins are open beforehand, going before to judgment; and some men they follow after." We may rest assured of one thing, and that is, if we do not repent, confess and pray to God for forgiveness, if our sins do not precede us, they will follow us to judgment. This is an irrefutable, indisputable fact. Some may hide their sins from their fellowmen here on earth, but in the judgment they will face them once more. Time will not wear out sin on the way to judgment. Some may say, this thing happened a long time ago. Suppose it did, is it any less wrong in the eyes of God now, than it was when it happened? I have known people who worshipped with digressive groups years ago; also some who have missed worship (Heb. 10:25) for no reason that could not have been prevented, who went along for years without doing anything about it, until it was pointed out to them. I have known some who went into the Armed Forces of our country, and went along for years without making this matter right; maybe there are still some in this class. Brother, let me tell you something, time will not fix it for you. You must walk in the light in order to have access to the atoning blood of Christ,

and as long as there is one sin unforgiven hanging over your head you walk in darkness.

In Matt. 15:13 Jesus answered and said, "Every plant which my heavenly Father hath not planted, shall be rooted up." As it has been said, if you do not believe this, you just wait until the rooting time. You may just think you have your feet on solid ground. You may think you can show inconsistencies in the other fellow's position, and this you may do. However, sometimes in trying to remove the speck that is in our brother's eye we overlook the log that is in our own. It should be our aim to eliminate inconsistencies among us, if possible, rather than become involved in more. Why should we violate some Bible principle that we have been taught all our lives, because we think we have spotted an inconsistency?

In Rom. 16:17 Paul said, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." I am appalled and amazed at the lack of understanding, and concern, on what this passage teaches. And, for this simple reason, I introduce it now. Usually, there are two things that lead to division. Personal and doctrinal differences account for the most of our schismatic problems in the body of Christ today. Of course, schism should never come over personal differences. They should be worked out within the congregation, and never allowed to proceed to the point of open division. When division comes to the body of Christ over doctrinal matters, one of two things happens: 1. When the doctrinal difference leads to dis-fellowship, both parties believing they are right, will go into judgment, and there the verdict will be handed down. If a man believes he is right on the matter, he will stand his ground. If however, in process of time, he decides that the matter of doctrinal difference should not be made a test of fellowship, then he becomes obligated to make some disposition of the schism and division he caused. Now, here is where the danger lies. We are all inclined to look at this individual, and we say, "This man has changed. He is alright now. He no longer makes his belief a test of fellowship." It may have taken this person years to reach this conclusion, and thus we say, "Oh, well, this thing happened a long time ago, and this brother, or these people are good, and I doubt if it was to do over, that they would do the same thing again." So, time becomes a relative thing, and we pick it up and use it as an eraser. There's danger here, brethren! God does not erase that sin with time. The Preacher said, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14). Time is of little or no consequence with God. The directive delivered by Paul in Rom. 16:17 must be obeyed. Regardless of time, the causer of division and schism in the body of Christ must be marked and avoided.

Mr. R. C. H. Lenski says on this passage, "Mark the aorist imperative and note the force of (ek) plus (apo) definitely, decisively, once for all, incline away from them." Notice he said, from them. "Avoid them (A.V.) is the sense: having nothing to do with them. Turn away from them (R.V.) with finality. This is the apostolic admonition which is stated by a peremptory aorist imperative. The present day unionistic advice is: Fraternize with them, fellowship them." This is what a lot of people do, some preachers being no exception

to the rule. What a travesty of the word of God. Listen! Peremptory means: "In law-barring further action; final. 2. That cannot be denied, delayed, etc., as a command." Aorist—"The name of certain tenses in the grammar of the Greek language, which express an action as completed in past time, but leave it, in other respects, wholly indeterminate." Imperative—"Indicating authority or command. Necessary; Urgent." Now we have it. Paul says, according to Mr. Lenski, that there is no appeal from the unlimited command that I give you. The Greek tense of the verb used here shows that it did not apply only to those who taught Judaism in Paul's time, for it is indefinite. Therefore, any causer of schism and division in the body of our Lord will have to be "marked and avoided." It is a mistake to think that time will heal and erase sin. Any sin! With the Lord, one day is as a thousand years, and a thousand years as one day (2 Pet. 3:8).

—809 Lyons, Kansas City, Kansas

AFRICAN REPORT

During our recent visit to Malawi, brother Ron Courter and I found the work continuing on a firm basis, under the capable leadership of the African preachers. Our visit gave the brethren added assurance that we were not deserting them now that we are unable to keep workers in Malawi on a permanent basis. We were encouraged to see that the brethren have effectively resisted pressures by the digressives to make inroads into our work on all fronts.

While in Malawi, Ron and I endeavored to set up the work on a business-like basis. The caravan and excess furniture were sold. Provisions were made to always have a ready supply of grape juice for the communion. Certain items were finished relative to the property, such as, sidewalk, drains and driveway improvements. Also, legal aspects dealing with the property and deed were cared for. Provisions were made for leasing the house. Lease revenues will remain in the Standard Bank in Malawi and will be used to continue the work on what essentially is a self-supporting basis.

We checked into prospects of getting workers into Rhodesia, and there is no reason to believe we cannot. Salisbury, Rhodesia, incidentally, is a very modern city, located less than 500 miles from Blantyre, Malawi. We also have members scattered throughout Rhodesia.

On other fronts, the work continues in Mozambique under the capable leadership of two preachers from Malawi, brethren Bvimhani and Kanyenga. They both hold passports and travel regularly into Mozambique.

Brethren Lichapa, Kasenda and Davidson Kasamgwe are to especially be commended for their faithful efforts for the church in Blantyre, and their careful care of the church property. Many strong brethren are found in the Blantyre church.

Finally, it was a real pleasure for me to have Bro. Ron Courter as a working companion. Ron is pleasant and agreeable at all times and without his help the success of the trip would have been virtually impossible. His keen perception and ready analysis of complex situations is amazing. Ron is an asset to any work.

Ron and I both extend our sincere thanks to all the brethren who made this important trip possible. May God bless you. Separate reports are being sent all supporting congregations.—Jerry L. Cutter

ON SLAVERY (I)

By Marvin Fisher

"The Law of the Lord is not against segregation nor integration; it is not even against slavery, which is far worse." This statement appeared in the October issue of a very fine national religious journal in an article entitled, "Segregation and Integration." I would like to take this opportunity to express my wholehearted disagreement with the last part of the statement just quoted: "... it is not even against slavery, which is far worse (worse than segregation—M.F.)."

"Worse," as used here means "bad, ill, evil, corrupt to a greater degree." Slavery cannot be "bad, ill, evil, or corrupt to a greater degree" than segregation unless segregation is "bad, ill, evil, or corrupt" to a lesser degree than slavery. Thus, according to the article quoted, segregation is "bad, ill, evil, and corrupt." I agree. I further agree that slavery is far worse.

Another statement from the same article: "Those servants were bought and sold like horses and oxen by Christian masters; their lives were far more bitter than the lives of those who are free to work for wages and do as they please, but who are segregated in some places." Consider Exodus 1:14, "... how the Egyptians made the Israelites' lives bitter (emphasis mine) with hard bondage." The bitter lot of a slave is painful, distressful, grievous and sore. The article further states that slaves for Christian masters have a far more bitter (painful, distressful, grievous, and sore) life than those that are "segregated against." Thus, those who are segregated have a bitter lot, only to a lesser degree.

We continue quoting: "Those servants were bought and sold like horses and oxen by their Christian masters." Brethren, do we realize that horses and oxen are bought and sold for profit? They are used to make money or gain by the seller and buyer. Many of you in this reading audience have attended auctions and you have witnessed how auctions are conducted. Horses and oxen are bought and sold with no thought of compassion or concern. To the seller or buyer they are animals, just property, and if they can be bought or sold for a profit, they do it. And I don't condemn them for it.

Picture, if you can, a Christian slave owner as he takes his slaves to the auction. In his group he has women, old and young, men, old and young, mothers and fathers with their children—all to be sold like horses and oxen at public auction. They are being sold for profit. In fact, without the profit factor slavery would never exist. Can you not see the heart-broken mother whose teen-age daughter was just sold to a master they had never seen before, and might never see again? Watch while a young mother and infant are pulled from the arms of the father (sold like oxen) to be seen no more. As we watch we see older men and women sold to those Christian masters whose demands are lighter and can be done by the elderly. Cries of sorrow and grief are heard on every hand, but the trading goes on. The article under our consideration further states that Christian masters could today engage in selling and buying people, were such actions not illegal.

The article makes no distinction as to the color of the slaves or of the masters. We that are white could

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THE ORDER OF GOD'S SPEAKING (II)

Israel began to grow under the guidance of Samuel, and God spoke to this man many times. As Israel grew, they had a great desire to be like other nations, so they entreated Samuel to ask God for a King. By God's words Samuel warned the people about the dangers of a King, but Israel would not listen; they wanted a King (I Sam. 8:10-22). God chose Saul to be their King, and God instructed him in his duties. It was not long until the words of Samuel were recalled, because Israel soon began to regret asking for a King. If they had heeded the words of Samuel they would not have had the trouble that came.

During the times that Kings ruled over Israel, God called into use another portion of His order of speaking to man. In this time God called Prophets to go and warn evil doers that they might return to God's ways. God spoke to Nathan that he might go and show David that he had sinned (2 Sam. 12:1-14). Other such prophets were Elijah and Elisha. These prophets warned the Kings of Israel to return to the ways of God, but they refused to do so. The working of God through these prophets was in different ways and at different times, but all for the purpose of man knowing the will of God.

Later the prophets began to write the revelation of God's plan for man. These men were counseled by others to know what the future would be, and if they should go into any adventure. To such prophets as Isaiah, Daniel, and others were given guidance to write about events far into the future. The writings of these men have challenged the minds of man even unto this day, that man might know the fullness of their words.

After these prophets finished their writings, there came a long period of time in which there was little or no revelation from God. It seemed as if there would be no more knowledge given to man, and that the order of speaking had concluded. Yet, there were those who were well read into what had been previously given, and these looked forward to the coming of a Redeemer, and he would come as the prophet Isaiah had spoken. His words were, "It shall come to pass in the last days, ... and he shall judge among the nations." God's order had not been concluded (Isa. 3:2-4).

"Hath in these last days spoken unto us by his Son." The writer here concludes the thought on God's order by saying that now there is no longer different ways and times, but only one and that by God's own Son. The last days mentioned here refer to the last days of the Mosaic dispensation, because it was during that time that Christ spoke the Father's will. Christ was before the world began, but was made manifest in those last times, that man might have the complete way of salvation revealed (1 Pet. 1:20; Eph. 1:3-5). This is the next phase in God's order of speaking to man.

Christ came speaking not His own words, but those that the Father had given Him to speak to the people (Jno. 12:49-50). everywhere that he went he taught the words of eternal life, and sought the lost that He might give them comfort. He came not to help the well and those that were saved, but rather He sought those that were ill and considered as sinners and unsaved (Lu. 5:30-32). His mission was to go to the lost of Israel, and teach them the way of truth. Those who heard

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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 — Tommy Shaw, 1134 Laredo, St. Louis, Mo. 63138.

The Sunny South Quartet — Charles Goodgion, 1305 Lyric, Ft. Worth, Tex. —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.**

Anonymous—10; Mattie Lloyd—6; Clyde Lamkins—5; Miles King—4; Charles Hurst—3; Ida Mosely—3; Jimmie C. Smith—3; Tim Dougherty—3; Al Newman—3; Charles Jameson—3; Richard Nichols—3; Fred Lay—3; Ronny Wade—3; R. K. Millard—2; Eddy Bullard—2; Nola Milner—2; L. C. Grimes—2; Franklin Brown—2; John Reynolds—2; H. R. Wages—2; Zora Nelson—1; Lloyd Anderson—1; Della Harper—1; Mrs. Jerry Derrick—1; Roy E. Stephens—1; Wm. Kramer—1; Lorene Link—1; James Montgomery—1; Noah Graham—1; Duane Cutter—1; Alma Lamkins—1; Philip Strong—1; Viola Hopkins—1; Noah Mullins—1; John H. Lemmon—1; Wm. Butt—1; Howard Cole—1; W. A. Harless—1; Byron Mitchell—1; Doyle Barrett—1; R. McClendon—1; Mrs. Ellis Smith—1; Keith Graham—1; Frank Boyer—1; Dee Aldridge—1; Dennis Smith—1; Carl Willis—1; Buster Bennett—1; Doris Bunner—1; Fred Renier—1; June Coleman—1; Frances Brown—1; Hallin Lockard—1; G. V. Jamison—1; R. C. Koller, Jr.—1; Earl Joy—1; Lyle Padgett—1; Lola Trueblood—1; J. J. Walding—1; D. F. Calbreath—1; Ira D. Mcvey—1; Betty Barnett—1; Howard Cole—1; Mrs. Ben Frentrup—1; Mrs. W. W. Bates—1; George Jackson—1; James A. Davis—1; Orvel Johnson—1; Larry Broxon—1; Tom E. Smith—1; Gladys Shores—1; Mrs. Cecil Southern—1; Tracy Moore—1; Mrs. D. O. Ercanbrack—1; Otis Hedglin—1; Dan Keel—1; Minnie Tipton—1; Phillip Holley—1; Neoma McCracken—1; Mahlon Garrison—1; L. D. McDonald—1; John H. Roberson—1. Total—128

WANTED

Wanted — Several copies of the S. D. N. Theory of Teaching Music — Gospel music. If readers have copies they do not need, we will buy a number of them. Please write either W. D. Goodgion or K. G. Wilks, 1109 Cornelia, Iowa Park, Tex. 76367.—K. G. Wilks

MEETINGS AT THE NEW YEAR

Alabama — Earlytown, Dec. 31-Jan. 4; Bro. Joe Hisle conducting.

California — Visalia, at 400 N. Church St., Dec. 26-Jan. 4; Bro. Paul Nichols conducting. Brethren to contact for further information include: Robert E. Lee, 33045 Manzanita Rd., Ivanhoe; Troy Seals, 30743 Markham Rd., Visalia; Bill Reece, 30743 Markham Rd., Visalia.

West Virginia — Huntington, Dec. 27-31; Bro. Dennis Smith, conducting.

THE CHURCH DIRECTORY

The following additions and changes may be made in the Church Directory: The new congregation at **MOORE** (Cleveland County, **OKLAHOMA**, 2827 Larkspur Lane, (Corner of N. W. 28th and Larkspur Lane) —Sun. 10:30 A.M. and 6:00 P.M.; Wed. 7:30 P.M. R. B. Roden, 112 Kelley Drive, Moore, Oklahoma 73060. Phone (405) 794-7133 may be added.

The church meeting at **MANSFIELD** (DeSoto Parish), **LOUISIANA**, has moved from 508 East Texas St. to the V. F. W. Hall, to be known as the **South Mansfield Church of Christ**. Go South on U. S. 171 to Shell Street then left for 30 feet. Sun. 10:30 A.M. and 6:00 P.M.; Wed. 6:00 P.M. Dan J. Holiody, 528 East Texas Street, Mansfield, Louisiana 71052, and Roger M. Porterfield, P. O. Box 54, Douglass, Texas.

The congregation meeting at White and Aborn Streets in **SAN JOSE**, (Alameda County) **CALIFORNIA** has moved to **FREMONT** (Alameda County) **CALIFORNIA**, 2817 Driscoll Road, Sun. 10:30 A.M. and 6:00 P.M., and Thurs., 7:30 P.M. C. V. Harris, 23128 Saklan Road, Hayward, California 94545. Phone (408) 782-6760; Carlton Jackson, Phone (408) 782-4269, also Ron Van Grundy.

I am still planning a Church Directory for 1970. It will make it easier if you will send the (1) Location of the place of worship; (2) Time of the services; (3) Names, addresses and telephone numbers of not more than 3 of the leaders. I will not carry a list of evangelists this time.

All the 1968 Directories have been sold. Please do not place orders for them; I will have to refund your money. Send all correspondence to Ray Asplin, 2440 SW 54th Street, Oklahoma City, Oklahoma.

OUR DEPARTED

Jones—Bro. John Paul Jones was born at Jacksboro, Tex., Dec. 17, 1884; passed from this life Oct. 22, 1969 at the age of 84. Survivors are his wife, Maud; 2 daughters, 5 grandchildren and 8 great grandchildren. He was a faithful member of the church, of long standing, loved by everyone who knew him, and was well-known in the Healdton, Graham and Wilson, Okla. congregations. The funeral was conducted at East Healdton, Okla. church, Oct. 24; the beautiful singing was rendered by members of the church. The writer spoke words of comfort to a large concourse of friends, relatives and brethren and sisters in Christ. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them (Rev. 14:13). Burial was in Graham, Okla. cemetery.—Tom E. Smith

Lucas—Sister Ollie Lucas passed away October 28, 1969 in Ada, Okla. She lived at Sulphur, Oklahoma and had been a faithful member of the church of Christ for 55 years. She was 79. She was born March 28, 1890, in Texas. She married Rayphord Lucas October 5, 1906 at Drake, Oklahoma. It was Indian Territory at that time. She lived in Sulphur about 30 years. She was the mother of two daughters and five sons. She was blessed with twelve grandchildren and two great grandsons. The funeral was at Dunn Funeral Home, Sulphur. She will long be remembered in the Sulphur area. The writer tried to speak words of comfort to the family.—R. B. Roden

Musgrove—Sister Faye Musgrove was born November 3, 1919 at Asher, Oklahoma. She passed away November 13, 1969 in Oklahoma City after a long illness. She was 50 years old. She was married to Bill Musgrove at Sulphur, Oklahoma in August, 1939. To this union were born 2 daughters and 3 sons. She leaves to mourn her passing her husband Bill of the home;

also Scott of the home, and two married daughters and two married sons; three sisters two brothers. The writer has known the family for years. She was a member of the church of Christ at 2636 S. W. 36, Oklahoma City. She attended services as long as she was able to go. May God bless the family; we will miss her.

—R. B. Roden

Venters—Sister Mary Laura Venters was born March 30, 1879, at Alvord, Tex. She passed away in Ardmore, Okla. She had lived in the Healdton, Okla. area for 75 years. Survivors include 1 son, 4 daughters, 2 brothers, 2 sisters, 5 grandchildren, 11 great grandchildren and 2 great great grandchildren. Her husband, Albert, died in 1954. Sister Venters was a patient and lovable Christian. She was in regular attendance at the Lord's house until her health and age prevented it. The writer and Reginald Beaver officiated. The singing was by members of the church. The theme used by this writer was "Who can find a virtuous woman" (Prov. 31:10-31)? Our sister had many characteristics mentioned in these scriptures. Blessed be her memory. Before a sorrowing concourse of friends and relatives her body was lovingly laid to rest in Mt. Olive cemetery, Healdton, Okla., to await the resurrection.

—Tom E. Smith

Kirkpatrick—Bro. William B. Kirkpatrick was born July 21, 1897, at Bells, Tex. He departed this life Oct. 23, 1969, at the age of 72 years. He was married to Eva Williams, Feb. 7, 1920, at Alma, Okla. Survivors include the wife, 2 sons, 2 daughters, 3 brothers and 2 sisters, and 12 grandchildren. To this writer, another life-long friend and brother has passed on. I have known this family for 53 years. Bro. Bill's father is the first person I met when I arrived in Ardmore, Okla. in 1916. I had the privilege of seeing my son, C. A., baptize him into Christ a few years ago, and was closely associated with him in the churches at Graham, and Healdton, Okla. until illness prevented his attending. I have many fond memories of my association with him and hope and pray that our association will be renewed in a land far fairer than this. The writer spoke words of comfort, and singers from the Healdton, and Ardmore, Okla. churches rendered the beautiful song service. There was an overflowing crowd and flowers profuse, which bespoke the high esteem in which he was held in the church and in the community where he had lived all his life. Interment was in Graham, Okla. cemetery.—Tom E. Smith

A GODLY LIFE

In our times, some have the feeling, which they often express, that one must do big things for the Lord and His church, else there is no use to do anything. This past week this idea was completely shown to be false, with the passing of Sister Laura Ivey of Temple, Georgia. I first met Sister Ivey in 1964 as a boy preacher traveling through Georgia. Shortly thereafter I spent three months with the church there, trying to build it up. We became very fast friends during this time. During the many hours we spent together, the church, the Bible, and the brethren and sisters in the surrounding congregations were shown to be a part of her every breath. To all she tried to be an example for them to follow. She worried a lot about her children and their spiritual welfare, hoping for them to

become as she was, a willing servant. I am thankful that I had the honor of knowing her, because she will always be a part of me; like Abel, though "being dead yet speaketh." Sister Ivey was born Jan. 20, 1892; she departed this life Nov. 2, 1969. The funeral was conducted from the Temple, Ga. meeting house, Nov. 4, 1969, with Bro. E. H. Miller officiating, assisted by this writer. Interment was in Liberty cemetery nearby.
—Barney Owens

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.

—Keith Forrest Graham, 326 N. Santa Ana Ave., Modesto, Calif.

—Dwight H. Smith, Rt. 2, Box 211, Brookhaven, Miss.

—Radford Franklin McClendon, Jr., Rt. 3, Box 73, Walterboro, S. C.

—Charles Glen Barwick, Rt. 3, Box 73, Walterboro, S. C.

—Rickey Alfred Martin, 249 Rutland Cr., LaGrange, Ga.

—Leland Ray King, 7345 South Pickering, Whittier, Calif.

BONDS OF MATRIMONY

Lay-Ballard—Larry Lay, gospel preacher, and Laura Ballard were married in the evening of Aug. 28, 1969, at the Aurora St. meeting house, Houston, Tex. A large crowd of relatives and friends were present to wish for them the very best in life. Laura's father, Bro. Larry Ballard, officiated.—F. Lay

"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 Chris-

tians 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 the world to the law of God. Let us turn the world upside down (Acts 17:6).

—13378 Knollcrest, Houston, Texas 77015

IS YOUR TIME WELL SPENT?

We are not entering a study of whether it is right to watch television or not. To say it is a sin to look upon a T. V. screen would be to take one extreme and to say one can watch what one wants as long as one wants, is to take the other extreme. In this work, we simply want to dedicate the following song to those who spend so much time watching television that they have no time for Bible study, home studies, and for church services. This should be sung to the tune of "I Am Thine, O Lord."

I am thine, O Lord, I have heard Thy voice, and it told Thy love to me.

But don't call me, Lord, To go preach Thy word, for I'm watching my T. V.

Consecrate me now to Thy service, Lord, But don't make me work too long.

For I need my rest, by my T. V. set, so I'll have to stay near home.

Oh, the pure delight of a "single hour" that before Thy throne I spend.

Then for "twenty-three" I just watch T. V., go to work, and sleep in bed.

There are depths of love that I cannot know, Till I cross the narrow sea.

But there's just one thing that I've got to know, "Does Sweet Heaven have T. V.?"

Chorus: Draw me nearer, nearer blessed Lord, But don't make me miss my shows.

If church makes me miss my programs, blessed Lord, then I just don't have to go!

Submitted by Tom Lehman

THE ORDER OF GOD'S SPEAKING (II) —

(Continued from page three)

Christ, whether they believed on Him or not, confessed that He spake as no man ever spake before (Jno. 7:46; Mt. 7:29; Mk. 1:22). None could deny that His words were not from the Father, because He spake as one having authority.

There were many things that Christ could not speak about to the multitudes, so He often would confide words to his faithful followers, the apostles. There

were also things that He could not presently give even to these men, but promised to them one who would reveal those things (Jno. 16:12-16; 14:25, 26). The one that was promised would also bring to remembrance all the things that Christ had spoken unto these men. This Comforter was considered as the Spirit of Truth that would guide the apostles into all truth. Therefore the Holy Spirit, whom God would send, would man be able to know the final revelation of God's will.

This Holy Spirit came fifty days after the death of Jesus Christ, and fell on those to whom he was promised; that being only to the apostle (Acts 2:1-4, 14; 1:26). When this event occurred, the law of salvation was preached, and man for the first time in history was able to receive the forgiveness of his sins. These apostles spake by the guidance of the Holy Spirit, and were in that respect fulfilling the order that God had planned for His revelation.

Concerning these Apostles, our Lord prayed before he suffered that they might be one as Christ and God were one. Our Lord's prayer was not only for the Apostles, but for those who believed on Him through their word, that the world might believe that God had sent him (Jno. 17:20-22). While these men lived, there was considerable unity among the believers, and because of this the Word was published throughout the known world in a very short period of time.

With the death of the last Apostle came the end of God speaking his will directly by others. The order of God's speaking ended with these men, and no more new revelation can be given. They were guided by the one that God had given, and they spoke not by the will of men, but as the Holy Spirit moved them (Mk. 13:11; 2 Pet. 1:20, 21; 1 Cor. 2:12). These men wrote down what had been given to them, and others were able to read and study what was written. The foundation had been laid and Christ was the corner stone of that foundation (Eph. 2:19-22). To any that dared add other words, other than what was given, that man, apostle, or angel was accursed (Gal. 1:6-10). God's order for setting forth His will was finished, but His desire is that man ever obey that will which continues for ever.

God has in different times and ways spoken to man about His will, that man might know what was required of him throughout the different ages of revelation. The order of God's speaking has been now made clear by the word that He has given. Man can see how that God first began to speak directly to those who followed him, but now that later he spoke through the Law that He gave. When man would not follow His law, God would send prophets to warn and guide the offenders back to obedience. By these prophets also was revealed the future of man and the coming of the Son of Man. Finally, God sent His own Son, and spoke His will through Him that man might have a way of salvation. After the Son died and arose from the grave, God sent His Spirit upon the Apostles that they might spread the good news to man. These men by the direction of the Holy Spirit have given to the world the final revelation of God's will. Thus through the ages God has manifested an order for speaking to men of all ages, and we today enjoy the fullness of that through a study of His revealed word.—Phillip

ON SLAVERY (I) —

(Continued from page three)

be the slaves and those of minority races could be the masters. Dear brother, suppose you and your family were slaves, how would you feel toward your "Christian" master after he had sold your family—your wife, your son, your daughter—"like horses and oxen." Could you continue to say the Lord is not against such things? Honestly, could you really say that?

I quite frankly admit that slave masters obeyed the Gospel and that slaves obeyed also, and that such slaves were to be subject to their masters: I Tim. 6:2; Col. 3:22; Eph. 6:5, 6; I Peter 2:18—"Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward (unreasonable)." Were those unreasonable who sold slaves like horses and oxen?

I feel sure that the majority of you brethren are opposed to Christians' participating in the armed forces of any nation. May we examine the question of serving in the military service in the same light our brother used on slavery? In Luke 3:14 the Bible says, "And the soldiers likewise demanded of him, saying, and what shall we do? And he said unto them, do violence to no man, neither accuse any falsely; and be content with your wages." This was a good opportunity to tell the soldiers to get out of the service, but this they were not told. Consider Matt. 8:9, 10: "I am a man under authority, having soldiers under me: and I say to this man go, and he goeth; and to another, come, and he cometh, and to my servant, do this, and he doeth it; and when Jesus heard it, he marveled and said unto them that followed, I have not found so great a faith, no, not in Israel." This centurion was not told to get out of the service by Christ. Does this prove Jesus approves of the man that is in the service of his country? May I now invite you to Acts 10:1, 2: "There was a certain man in Caesarea called Cornelius, a centurion (captain of one hundred men) of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." All of you brethren know the record concerning this man and his association with Peter. Acts 10:48: "Peter commanded them to be baptized in the name of the Lord." We have not a single suggestion recorded that Peter taught this man to retire from the service. He sure missed a golden opportunity, did he not?

Brethren, we have considered three cases involving men in the military. Although they were not rebuked by the forerunner of Christ (Luke 3:14) nor by Jesus (Matt. 8:9, 10), nor by the Gospel preacher (Acts 10), we cannot take the position that you and I can serve in the same capacity today. In fact, the teachings of the New Testament will teach a brother right out of the service if he will but practice these same teachings. (Cont'd)—3002 Luna, San Diego, Calif.

Sin may afford some pleasure, but it doesn't afford it very long.

If God were as unmerciful to us as we are to each other, heaven wouldn't have to be very large to hold all the saved.

SHOULD CHRISTIANS FAST? —

(Continued from page one)

that any be kept out of necessity; however, it is inferred from such statements as those in Matthew 6:16-18 that He expected His followers to fast. Luke 2:37 says of Anna, "She departed not from the temple, but served God with fastings and prayers night and day." Cornelius was fasting when the angel appeared to him and said, "Send men to Joppa and call for Simon, whose surname is Peter" (Acts 10:30). When describing his ministry in II Corinthians 11:23-28 Paul said, ". . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." The apostle Paul fasted often and he says to us in I Corinthians 11:1, "Be ye followers of me even as I also am of Christ." Since both Christ and the apostles fasted, it is expected that His followers would also.

There is clear intimation in various passages that the early Christians fasted. When the church at Antioch sought God's blessings on Barnabas and Saul as servants of the Gospel, they fasted and prayed (Acts 14:3). When Paul and Barnabas went about setting churches in order, they fasted and prayed (Acts 14:23). That Christians should give themselves to fastings and prayer is plainly implied in I Corinthians 7:5. The Pharisees murmured to Jesus because His disciples did not fast. Notice carefully how Jesus answered them in Luke 5:33-35, "And He said unto them, can ye make the children of the bride-chamber fast while the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then shall they fast in those days." Jesus plainly said His disciples would fast after He was taken away from them. The above passages leave no doubt about Christ expecting His disciples to fast.

Of concern to us also is the length and frequency of fasts. Since Jesus did not stipulate how often and how long fasts should be observed, some have concluded that fasting is not important. But we must remember that the length and frequency of our prayers were not regulated, either. The time and seasons for fasting will be regulated by each individual according to his needs. Various lengths of time are mentioned in the scriptures (See II Samuel 12:16, Esther 4:16, Daniel 10:2-3). The writer believes it is not the length of the fast, but the disposition of the heart that accompanies the fast that is the important thing. But if one seeks some kind of guideline to follow, the most common observance of fasting seemed to be from morning until evening (See Joshua 7:6, Judges 20:26, I Samuel 7:6).

A word of caution is needed here lest what was said above be put to the wrong use. Someone might say, "I feel no particular need or urge to fast, therefore I am discharged from this duty." The Christian reader will at once perceive that this argument could be made in connection with prayer and other Christian duties. If I feel no appetite for the heavenly manna, does this mean I am excused from studying the Bible? If I feel no desire to draw near unto the throne of grace, should I dismiss prayer from my life? The same principle most certainly holds true in relation to fasting. If I feel no need or urge to fast, then I should confess unto God my coldness of heart and beg Him to stir me afresh unto a use of this spiritual exercise.

Fasting is the abstinence of food, yet it is not to

be injurious to one's health. The practice of going on hunger strikes or refusing to eat for long periods of time is not encouraged by Jesus. Long fasts that are harmful to the body which are calculated to draw attention to the individual is condemned by Paul in Colossians 2:20-23. Fasting is more than merely not partaking of food, just as prayer is more than simply repeating a few lines. Fasting is abstinence from food while one gives himself wholeheartedly to seeking the Lord. Any severity to the body that is for any other reason is condemned.

The Pharisees fasted often, but they were condemned because they did it to be seen of men. "And when you fast, do not look dismal like the hypocrites, for they disfigure their faces that their fasting may be seen of men. Truly I say unto you, they have their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you openly." (Matthew 6:16-18 in the Revised Standard Version) God does not accept a mere outward performance, but it is at the heart that He ever looks. Unless our hearts be in our fasting, we do but mock the Most High with an empty show as the Pharisees did. On various occasions God rejected the fastings of people because their hearts were not right. (Read Zechariah 7:5, Isaiah 58:5-6). Obviously, fasting should not be paraded before men, because it is unto God. Abstinence from food or hunger strikes to draw public attention to any cause, regardless of how worthy the cause may be, is not fasting and should not be regarded as such.

The Pharisee in Luke 15:12 boasted that he fasted twice in every week. But God rejected his devotion because he made stage-play of it. He advertized what should have been a secret between him and God. Fasting, if it is genuine, arises from a deep sense of unworthiness and is designed to show humility. To make fasting a pedestal from which we proclaim our own righteousness is indeed a species of pride that must be most obnoxious to the Lord. When Christians fast, the great thing to remember is that it is unto God that our devotions are directed. It is unto Him we are to unburden our souls. It is His pardon and favor we are soliciting, and the opinion of our fellow-mortals fades into utter insignificance.

Perhaps the need and importance of fasting will become even clearer to us if we consider the purpose of fasting. The first purpose is the denying of self, and the bringing of our body and its lusts into subjection to the will of God. David said in Psalms 69:10, "I wept and chastened my soul with fasting." The body is made heavy, its senses dulled, and the mind rendered sluggish by much eating and drinking, and thereby the individual is unfit for the duties of prayer and meditation on the Word of God. Abstinence from food is a denial of one of the strongest fleshly desires, and is of great benefit in bringing the flesh into subjection. The flesh is mortified while the spirit is renewed through prayer and meditation on God's Word.

The second end in fasting is to humble our hearts. Again David is our witness in Psalms 35:13, "I humbled my soul with fasting." The denying ourselves of nature's strongest desire expresses the sorrow and grief we feel over our sins. If we "consider our ways," as the prophet told Israel to do, we will realize our utter

unworthiness of even the daily gifts of His providence. When we are convicted of our sins and our guilt is ever before us, we will turn to Him with fasting and mourning and the rending of our hearts. The proud and the haughty will find no occasion to fast, because fasting humbles the heart.

The third reason for fasting is that it frees the individual from other duties so that communion with God may be uninterrupted. In this connection, it should be noted that fasting is almost always linked with prayer in the scriptures. The non-preparation and participation of meals leaves one free to engage in prayer and meditation. For this reason we are told that Anna, "served God with fastings and prayers night and day." When the stomach is full, the body and mind are less prepared for spiritual duties. But when food is abstained from, the mind is more qualified for the performance of spiritual matters, and there is more time available to attend to the things of the spirit.

We have shown that many worthy men of Old Testament such as David, Daniel, Ezra, Elijah, Nehemiah, and Joel fasted. In like manner we have examples in the New Testament of Jesus, the apostles, and the early Christians fasting. Our study is concluded with the question, "Are there occasions today where fasting is needed?" Dear Christian Friend, if you do not feel the need of the strength and help that can come to your personal life through fasting, then the present state of the church on the earth, the drying up of the vital characteristics of godliness among Christians, the lack of fruit from the preaching of the Gospel, the abounding error on every side of us, the rising tide of infidelity and immorality, and above all, the careless and indifferent attitude of so many church members call loudly for the afflicting of our souls through fasting and prayer. —1718 Ravenwood Drive, Concord, Calif. 94520



Timothy Phillips, Rt. 1, Pottsville, Ark., Oct. 20—The church here is doing fine. We have had several baptisms since the last report; two families have moved here. We have enjoyed the visitors that have come by.

R. F. McClendon, Rt. 3, Box 73, Walterboro, S. C., Nov. 12—The church here is doing fine. Bro. Alton Bailey just finished a wonderful meeting with several confessions and the body of Christ strengthened. Pray for us please.

Fred Renier, 1213 Montana Pl., Joplin, Mo., Nov. 14—The new congregation here, Westside at 1101 Picher St. is continuing in growth and enthusiasm. We now number 57 regular members with 5 capable teachers and 8 or 9 song leaders. The prospects look very good, several new converts recently and visitors every serv-

ice, all this with the greatest of love and unity is very pleasing indeed. Praise be to God! Here is our sub.

Carl Diamond, Crestwood Mobile Homes, Rt. 2, Lot 57, Severn, Md., Sept. 25—We enjoy the OPA very much. Could you please make a little note of the address of the congregation that meets at the South Gate Motel, in the Azelea Room, each Lord's Day at 11:00 A. M., on So. Gleabe Rd., Arlington, Va. Anyone needing directions may contact Bro. L. C. Dent, 110 E. Braddock Rd., Alexandria, Va., or Bro. Joseph V. Brown, 273 Blackstone Rd., Manassas, Va., phone 361-2256. Those visiting the Washington, D. C. area are welcome.

Jimmie C. Smith, 2942 Hunter St., Wichita Falls, Tex., Nov. 10—Our meeting at La Grange, Ga. closed with good visible results. At Ardmore, Okla. we had 2 restorations and an enjoyable meeting, taking in the 4th Sun. singing. The work here at Lawrence Rd. is off to a good start. These are mighty fine brethren; they have a mind to work, and enthusiasm is at a high peak. Please send names and addresses of those we might contact here. We look for a fruitful season that will be to God's honor and glory. We need your prayers. Here are 3 subs.

Dee Aldridge, Rt. 4, Box 3X, Okemah, Okla., Nov. 10—We still meet at 621 N. 7; we are small in number. Paul told the Roman Christians not to think of themselves more highly than they ought to think. We are short of teachers at the present, although we have one standing by us. As Paul said in 2 Tim. 4:17, "notwithstanding the Lord stood with me (us)." Last Fri. night, Bro. Ray Roe and wife caused us to rejoice; they gave us a surprise visit, gladly received. "Finally, be of the same mind one toward another, mind not high things but condescend to men of low estate; be not wise in your own conceits." Remember us as you pray for others.

Paul Walker, 644 East Pike, Indiana, Pa. 15701, Nov. 20—Since last report one has been baptized at Butler, Pa. Our radio program, "A Moment With the Master," is now being heard on the radio station here in Indiana, Pa. and on the station in Lawrenceburg, Tenn. The work in Pa. is coming along very well. It is a real pleasure to work with all the brethren in this state. We recently enjoyed a week-end at the congregation in Youngstown, Ohio. I deeply appreciate the faithfulness of the brethren there, especially Paul Shaw. We look forward to week-end visits soon at Butler and Greenville, Pa. God bless the faithful everywhere!

Tommy Shaw, 1134 Laredo, St. Louis, Mo., 63138, Nov. 11—Since my last report appeared in this paper, I have been busy in the Lord's work. I have held a meeting at Conway, La., and enjoyed working with the young people in a singing school conducted weekday mornings. Five young people obeyed the gospel during the meeting. It was a pleasure to visit with brother Billy Orten and talk over old times. In October, I held

a meeting at El Reno, Oklahoma. We had several preachers to attend one or more times. My brother Jimmy lives there, and brother Jerry Cutter, and we spent much time in discussing Bible topics. The work here in St. Louis makes headway. One obeyed the gospel recently.

Joe Hisle, Rt. 4, Ada, Okla., Nov. 19—I am now at home after my trip to Calif. The work there was a very enjoyable experience for me. This was my first trip to Calif. and I found my brethren there just as hospitable to me as I could ask. While there I held meetings at Orange, Manteca and Stockton; also preached one or more times at Covina and Fresno. The work closed with 3 baptisms and 5 confessions. During the meetings, several of my fellow preaching brethren were in attendance; I appreciate their support. Since returning home I have preached at Ada and Kan. City, Mo. where one was baptized. The Lord willing I shall begin a meeting at Wynnewood, Okla., on Dec. 5-14 also I would like to take advantage of this opportunity to invite you to the New Year's meeting at Earlytown, Ala. If you can attend this meeting I assure you that you will receive a warm welcome.

Murl R. Helwig, 184 Community Manor Drive, Apt. 3, Rochester, New York 14623, Nov. 14—The work in the Rochester area is progressing very slowly. Since my last report we have seen no visible results. A survey was taken in the area on October 18 to try and find new prospects and try to set up home studies. Only one family has said they would like to see the film study. I appreciate the support of some of the men from Pennsylvania and Michigan who helped take the survey. Since my last report I have preached at Joplin, Mo., Pontiac, Mich., and conducted a meeting in Ada, Okla. which resulted in three confessions of fault. I request the prayers of the brethren on behalf of my wife and me and the work in the Rochester area.

Alton B. Bailey, 909 Truitt Ave. LaGrange, Ga., Nov. 18—The meeting in Walterboro, S. C. was well attended by members. We were happy to see outside interest shown. We were delighted to have the presence of Bro. J. W. Konegay with us for a few nights in this meeting. We are looking forward to the study in Wichita Falls, Texas the last of Dec. It is my belief that much good can come from this type service, where brethren can present their views on controversial as well as educational subjects and then discuss them with others. It is our prayer that brethren will ever strive with an open mind for a better knowledge of God's word, and that we may all teach the same thing and that there be no division among us. May the Lord's blessing ever rest upon His.

Roy Lee Criswell, Levelland, Tex., Nov. 20—The work here seems to be making progress. Thus far we have had 3 restored who were out of duty, and 2 have confessed their sins. The attitude and cooperation among the Christians here is wonderful. It is a pleasure to work among them. We continue visiting the hos-

pitals, rest homes, jails and going from door to door inviting people to church. Brethren, we must do all we can for we do not know when the Lord will come again. I personally believe it is at hand. Since our return to the States, I have been most encouraged by the number of talented young men who desire to preach. We must stand behind them, encouraging them with our prayers and support. It is a shame to see some drop out because of various reasons. Our love and prayers to all.

Franklin J. Brown, Rt. 1, Stilwell, Okla., Nov. 18—The church at Noel Chapel, 5 mi. so., is small but still having 3 services each week. Visitors are always welcome; since last report, we have enjoyed Bro. and Sister Darrell Harris, his father and mother-in-law from Jerusalem, Ark., and his father and mother from Westville, Okla. Bro. Charles Cutter preached a wonderful sermon for us lately. Bro. and Sister Brown from Cedar Creek, Ark. were with us last Lord's Day, and he gave a good lesson. Sister Marie Bagley, Sallisaw, Okla. has been with us several times. Sorry to hear of Bro. Jim Canfield's death. Remember us in your prayers.

Eddy Bullard, Rt. 2, Box 178-A, Denison, Tex., Oct. 28—I just finished the most enjoyable summer of my life, Sept. 1, having worked in 8 states, traveling over 11,000 miles. Many were baptized and restored; we are thankful to have had a little part in this. I appreciate the good field reports and the good number being baptized and restored, but let us not forget Jer. 8:20—"the harvest is past, the summer is ended, and we are not saved." Yes, much work is yet undone. Since Sept. 1, Brethren Van Butts and Chas. Wilson have held week-end meetings at Denison. Bro. Orville Smith preached one Lord's Day; 4 have been baptized and 2 restored. I have recently preached at Beach St., Ft. Worth, Tex., and Clements St., Odessa, Tex. Here are 2 subs.

John Reynolds, 3434 9th St., Ceres, Calif., Nov. 6—It has been some time since I sent a report, so I will give an account of myself. The good Lord has blessed me in sparing my life. There is no cure for my disease; I do not seem to get any worse. With some of the brethren's help I am able to attend worship every Lord's Day. Last Lord's Day, my nephew, Mike Hickey, preached and did a good job; we are all very proud of him, he is so spiritually minded. Bro. Bennie Cryer held a meeting here in Sept., and baptized several, one man nearly as old as I, and I will be 80 in Feb. One of our brethren, Granville Tucker, here suffered a stroke, but he is home now; we trust God will spare his life. Since I last reported, several of our older ones have died, 2 of them my sisters. I think of my brethren often.

Don L. King, 1061 N. Pilgrim, Stockton, Cal., Nov. 18—Since last report we have been busy laboring at the neighboring congregations. These congregations all seem to be doing well in their responsibilities, and we are very thankful for them and for the opportunities to preach in their midst. We closed a short meeting with

the Escalon congregation with no visible results; however, we feel that all were strengthened. We are certainly grateful to our home congregation of Lodi for the help and the encouragement they have so generously given us, as for that matter all of the surrounding congregations. We leave this evening for meetings in Wash. and Oregon, planning to return to California about Dec. 15. We plan to be back in Cincinnati around Feb. 1. We are happy to report the birth of a healthy son into our family, Nov. 2, and both mother and son are doing well. Pray for us in the work.

Miles King, 1533 Camden Way, Norman, Oklahoma—All my meetings this summer and fall were enjoyable and we pray good was accomplished. During October we were with the brethren at McGregor, Texas. We were glad to have several of our preaching brethren attend this meeting, also brethren from surrounding congregations—some as far as Ft. Worth and Houston attended! We stayed in the home of Bro. Wayne McKamie and the hospitality was great. Nov. 1-8, I held the meeting at Napoleon, Alabama—how good it was! and how glad I was to be there. These brethren were some of the first to encourage me to preach the gospel. I was glad to see several of my fellow-evangelists attend this meeting—Bro. Gillis Prince, Lonnie York, Elmer Stamper, Barney Owens and Bro. E. H. Miller. Since returning home we have had a short meeting here at Norman with Bro. Jimmy Smith doing the preaching. Jimmy is certainly making good progress as a gospel preacher. Recently we have heard Bro. Tommy Shaw at El Reno and Bro. Barney Owens at Washington, Okla. We are home for the winter, but look forward to meetings next year in Arkansas, Ohio, Michigan, Mississippi, Texas, Missouri and Illinois.

Dennis E. Smith, 336 W. 9th St., Apt. 2, Dallas, Tex., Nov. 21—Since last report to OPA, which was several months ago, I have moved to Dallas, Tex., working with Boulder Dr., a very fine congregation to work with. There have been 4 baptisms since last summer; 3 of these obeyed the gospel during the very good meeting Bro. Joe Hisle conducted, and the other a result of some home studies we are conducting. There have been several restorations. I appreciated the opportunity of accompanying some of the San Antonio brethren in a visit to the churches and preachers in Mexico. I was greatly impressed and encouraged by the progress since I was there in 1966. Brethren, this work is certainly a worthy one, and I would encourage everyone to support it. From the standpoint of how far our dollar will go and geographical location, the work in Mexico is certainly more opportune than work in other foreign fields. I look forward to the meeting New Year's at Huntington, W. Va., Dec. 27-31. I solicit the prayers of the faithful.

E. H. Miller, Box 538, LaGrange, Ga., Nov. 18—Bro. Jimmy Smith was with us in a most wonderful meeting, Oct. 11-19; this was his first full meeting, but no one would have guessed it by listening to his wonderful lessons so well delivered; he is young, but preaches like an old-timer. Everyone enjoyed his sermons and kept coming back for more. By the depth of

his sermons, one can tell he studies. Attendance was so good we had to get extra chairs. I do not think anyone would regret calling him for a meeting. We need to keep developing more workers for the Lord, then keep them busy! Wife and I returned from a good meeting in Kansas City (10th and Central); it was a pleasure. Seven congregations were represented one night; members from each of the 3 congregations in K. C. attended, and others from a distance. There were 3 confessions of faults, 2 restored and 2 baptized—one was 75 and the other was her married daughter. This was our last meeting for 1969. I look forward to the Wichita Falls, Tex. meeting in Dec. where so many preachers will be preaching on different subjects. I believe such will help people understand each other better, and give us all a better understanding of these Bible subjects. Our first meeting in 1970 is in March. We are sorry we could not answer more calls for 1969, but thankful we could answer as many as we did. We need more workers.

Wm. Tracy Moore, Delta, Colo., Nov. 7—The meeting here with Bro. Joe Hisle in Aug. was a very good one; we had visitors who had never attended our services before. Bro. Joe preaches the word in its purity and simplicity, and in a way that anyone who is willing to learn can understand it. One lady, who came to one of the meetings (from a denomination) has told me two or three times what a wonderful sermon she heard, and how much she enjoyed it. I was reading where it is suggested that a cooler place be found for the meeting July 4 at Sulphur, Okla. The brethren here at Delta would be very glad to have it here. There is an ideal place just north of Cedaredge, Col. (15 mi. from Delta) on the slope of Grand Mesa (the largest flat topped mountain in the world). Bro. Joe Hisle looked at the place when he was here and seemed very much impressed with the idea. If brethren are interested, please let us know and we will try to arrange for it. We cannot arrange at this late date for 1970, but could thereafter we are quite sure. We were very happy when our grandson, Greg, obeyed the gospel during the Aug. meeting. We look forward to seeing the other grandchildren, as well as the other children in the congregation, take the same steps in time. We are so happy for Greg, and we give God the glory. Here is our renewal.

Jim Hickey, 1222 Craven, Arlington, Tex., Nov. 24—The church here seems to be doing well. Last Lord's Day we had over ninety in attendance and over seventy in the evening worship. Last month I enjoyed preaching at the Beach St. congregation in Ft. Worth. We also heard Bro. Orville Smith there. Bro. Wayne McKamie preached two interesting sermons on the Holy Spirit this past month. We are looking forward to his next visit with us. Our personal work program is doing well. I have more prospects than I can study with. I have been having a weekly home study with about ten elderly people in a Dallas housing project. Several of them seem quite interested in the Church. This past month I had a two-night discussion in a home on the cups question. Bro. Jessie Jenkins admitted that they had no example, command, or specific authority for individual cups. If we can't read our practice

in the scriptures we certainly shouldn't contend for it. The Church in Dallas is trying to arrange for a public discussion with Bro. Jenkins and Bro. Ronnie Wade. We will give details when the final arrangements are made. Next month we plan to be at El Centro, Calif. the 21st and at Covina for a weekend meeting, the 26, 27, and 28th. I would like to say Amen to Bro. Cicero Goddard's article. Prejudice of various sorts is one of the greatest hindrances to the spread of the Gospel. Brethren, it is indefensible. Stop by and worship with us if you are in this area; you will find a warm welcome here.

Billy Orten, 1718 Ravenwood Drive, Concord, Calif. 94520—For the past three months I have been working with Bro. Jack Cutter in the bay area around San Francisco, Calif. Our home is in Concord, but the work carries us over a wide area. The first month was spent in a door-to-door program with the goal of scheduling home studies wherever we could. At present, more studies are available than we are able to conduct. A few of the young men are interested in personal work and are preparing for it. Brethren, this is the answer to reaching the lost. Every male member should train to do personal work. A meeting was held in Concord October 26-November 2. Several with whom studies had been conducted attended. Some of these will obey the Gospel soon, we believe. This week Bro. Cutter and I are conducting a meeting in the Fremont area. The congregation that did meet in San Jose has moved into Fremont. These brethren have secured a good location and labored diligently to prepare a suitable place to meet for services. The interest is good here and two have been restored thus far. We feel very insignificant in this vast area of millions of people. Please pray that the Lord will direct this effort and us as His servants so that many lost may be brought to Christ.

Barney Owens, 6878 Tylersville Rd., West Chester, Ohio—Our meetings of the last few weeks have been very enjoyable. Sept. 25-Oct. 5, I was pleased to work with the brethren at Golden, Okla. Attendance was good throughout the meeting. Visitors came from Broken Bow every night and from Valliant and Sweethome nearly every night. Brother Bill Davis came by one evening and consented to speak for us. Three obeyed the Gospel. Oct. 12-19, we were in Tulsa (11th St. Acres). Three confessed faults and one obeyed in baptism (the latter being due to the personal work of the brethren there; Bro. Gene Hopkins baptized him). The brethren from E. Latimer place were good to come. The highlight of the meeting came when brethren from the Joplin, Missouri area came by bus to assist one evening. Oct. 20-23, we began a meeting at Mtn. Home, Ark.; outside interest was good when we left. Oct. 24-Nov. 2 we were with the brethren at Washington, Okla. Brethren from many of the surrounding congregations attended (too many to name them all), helping out greatly. Brother Miles King and Bill Roden were present several times. One confessed faults. We enjoyed all the meetings and look forward to being with these again the Lord willing. Nov. 3, we were at LaGrange, Ga. as the death of Sister Ivey of the Temple congregation brought us to the area. Pray for us.