

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. XLIII

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No. 1

ENEMIES BECAUSE OF THE TRUTH

By Tom Lehmann

The Apostle Paul, writing to the church at Galatia, said, "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16). It is ironical, but true, that friends can lie to each other and still remain friends. Some feel if a lie will not hurt another there is no harm in lying. The Devil is the Father of all lies, according to Jesus in John 8:44. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." A true friend will not lie to anyone. One man has rightly said, "If the truth hurts, it should."

It is absurd, but common, that telling the truth makes enemies. Jesus said, "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God. . ." (Jno. 8:40). It seems that things are turned around. Reason tells us that those who tell us the truth are our friends and those who lie to us are our enemies. Human nature prevents us from recognizing this if the truth we hear "steps on our toes."

Let us consider the Galatians and their background to see why Paul asked, "Am I therefore become your enemy, because I tell you the truth?" Henry H. Halley tells us, "The Galatians were a branch of the Gauls, originally from north of the Black Sea, split off from the main migration westward to France, and settled in central Asia Minor in the 3rd century B. C. They were emotional, impulsive and changeable, as evidenced by their worshipping Paul, then stoning him, Acts 14:13, 19" p. 544. Keeping this in mind we notice they at one time had learned the truth, then later erred. Paul wrote, I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ" (Gal. 1:6-7). Being "emotional, impulsive and changeable" it seems that the Galatians enthusiastically accepted Christ, but sometime after Paul's departure from that area the Judaizing teachers began their work. The Judaizers were teaching a perverted gospel. They taught the Galatians that they must come to God thru the Law of Moses. One of the things they bound on the Gentiles was circumcision. The brethren at Galatia, in Paul's

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WHAT IS TRUTH?

By Jerry Cutter

Recently a church of Christ preacher in the Salisbury area wrote: "But what am I to do when others disagree and I know I am right. 'Do you really know you are right?' To my way of thinking this is one of the oldest dodges ever used by men who wished to get around the truth. The philosophers of old could never really decide on anything as truth. When Jesus said to Pilate "Every one that is of the truth heareth my voice," Pilate retorted by saying, "What is truth?"

Two things are of immediate interest in what Pilate said and did. First, he suggested, as the philosophers of the day would, that nothing could really be pinned down and called truth. Second, he never waited around for a reply. The scriptures say: "And when he had said this he went out. . ." Many are like this today. First, they imply we cannot know truth; and second, they don't wait around to find out if there might really be such a thing.

The preacher mentioned above had something on his mind when he wrote, "Do you really know you are right?" For instance, he writes: "Mini skirts is only one subject upon which Christians disagree. The list of others would be endless. For example, there is mixed bathing, women wearing hats in worship, premillennialism, how many cups to use in the Lord's Supper, how to take care of orphans, cooperation among congregations, eating in the church building, going to the films, smoking, drinking, the observance of Christmas, the use of musical instruments in worship, and the length of men's hair." He thus concludes: "Do you know something? If I were to draw a circle which would include only those who agree with me on the above subjects, I would probably be the only one from Salisbury in the circle. I even doubt that my wife would be in it. Want to know something else? Even Jesus would not be in the circle!"

Apparently, by "the circle" he means "the fellowship," and those who are in the circle are those who are in the fellowship. Those out of the circle are those who are religiously rejected.

Thus we see, and rightly so, that the fellowship will permit a wide range of differences. But we are not to believe the circle or fellowship is all encompassing. A line must be drawn somewhere, and there are those who can be scripturally excluded from "the circle." However, many of those in the neo-Christian movement, as we shall show, fellowship anyone and

anything, including **some with no religion at all**, which is carrying the matter to its ultimate degree.

The above brother would not, for instance, include in his fellowship those who believe in sprinkling for baptism, those who consider the Pope the earthly head of the church, or those who believe one is saved before baptism, just to mention a few. Why? Because there is **some truth** against them somewhere in the inspired word.

Though the above brother wouldn't include everyone religiously in his circle, there are some now who would—and do. In a recent article I stated that one of the churches of Christ in the Salisbury area had used a denominational preacher to conduct their "gospel" meeting, and the preacher was violently opposed to baptism for the remission of sins. Those in the neo-Christian movement know no bounds in their fellowship.

The feature article in *Time* magazine, June 21, 1971, had to do with what they called "The Jesus Revolution," and what I have been referring to as neo-Christianity. In the new movement are several former church of Christ preachers. The following are some of the quotations from the article: "Its appeal is ecumenical, attracting Roman Catholics and Protestant churches with a new empathy, and Protestants find themselves chatting with nuns and openly enjoying Mass. 'We are all brothers in the body of Christ,' says a California Catholic lay leader, and he adds; 'We are on the threshold of the greatest spiritual revival the U. S. has ever experienced.'" "Few are more zealous than Pat Boone; he has baptized more than 200 converts in his own swimming pool during the past year." Pat Boone is one of the former church of Christ preachers alluded to above.

This is supposed to be a special Spirit guided movement, and many claim to be able to speak in tongues, including Pat Boone.

Compare what is said in *Time* magazine now with what Bro. Ervin Waters has said in his coast to coast speech "The Odyssey of Division." He says, ". . . we are realizing that no one sect among us will be able to assimilate all the others." "Our youth are ignoring our divisions as artificial and meaningless. There is a surge toward oneness as never before, and it cannot be stopped. The Spirit is moving us toward Christ and each other. We stand at the threshold of a new restoration movement, one spurred by those outside our ranks even more than by those who are within."

When Bro. Ervin Waters speaks of those "outside our ranks" he has in mind those "outside the church." Of the church he says, "No one sect among us will be able to assimilate all the others." But of the church the Bible says: "To the intent that now unto the principalities and powers in heavenly places might be known **by the church** the manifold wisdom of God (Eph. 3:10). The great apostle also says: ". . . the church of the living God (which is), the pillar and ground of the truth." (1 Tim. 3:15).

When it is contended, as brother Waters does, that our youth are ignoring our divisions as artificial and meaningless, it is well to remember these youth are ignoring **all religious differences**, be it Catholic, Jew, or what have you, and not just those within what we know as the church. Notice carefully, too, brother Waters in **no way** disagrees with the practice. The Christian Church was advocating exactly the same thing openly in 1930 (see O. P. A., Aug. issue, 1971),

and the result was the Christian Church did not convert the world, but the world did convert the Christian Church. The Christian Church officially became another denomination in the early 1960's.

Thus we see the false teaching on fellowship has come to fruition. So now, as never before, it is time for good men everywhere to stand up and be counted. If the present false teaching on fellowship were to be accepted by everyone in the church, the church would immediately cease to function as a saving institution.

Space will not allow me to comment on the many things the preacher here in Salisbury placed in the "bag of opinion." Suffice it to say at this junction, though, the Bible does have something to say about men with long hair (1 Cor. 11:14), the cup in the communion (1 Cor. 11:23-30 and others), women's apparel (1 Tim. 2:9), drunkenness (1 Cor. 5:11 and others), and the kingdom (Acts 2:22-36 and others). These statements are truth and not opinion.

As for fellowship, I know of no one who believes we must agree on everything to "be in the circle." It is one thing to differ and far another to divide. Howbeit when one accepts, practices, and upholds error to the point of division that one breaks "the circle." That one breaks the partnership; that one jumps ship, and thus is no longer one of the fellows in the ship.

It is not "mark them who differ with you" but rather mark and avoid those who "cause divisions and offences contrary to the doctrine which you have learned" (Romans 16:17-18).

It is entirely possible (and has happened) for one who "stands for a truth" to push a disagreeing brother to the point of division, thus in this case making the one with "the Bible" in error. Let sleeping dogs lie. Why should we bicker over things we can never agree on but are not divided over. (Some errors involve only the individual. If a man believes in and practices wearing long hair, that is between that man and God. Once the error has been kindly pointed out to the man, duty has been done, and best let the matter lie. However, if one believes in and insists on the use of say instrumental music for worship, one is dealing in a different matter. This involves the corporate worship, and is no longer the individual believing in and practicing error. He now is trying to impose his error on others, and the result on this matter in the church has been division. Some errors are then of the type that involves only the individual, and others the type that automatically involve others, such as errors in worship. It is the latter type error that has so often divided the church).

This too should be mentioned, though space prohibits much elaboration. In matters of liberty, meaning things one can or cannot do, either one, and that without violating a scriptural principle, one should always be willing to give in to a weak brother rather than destroy him. For instance, eating meat sold in the market that had been used in sacrifice to an idol was a liberty. One could eat or not eat. However, if eating under the circumstances outlined in 1 Cor. 8 and 1 Cor. 10 was endangering a weak brother (one lacking a good knowledge or understanding) then one out of love and respect for this brother's conscience should not eat. When necessary one should always be willing to forego a right (liberty) to strengthen or save a weak brother.

Conversely, though, one cannot give in on a point
(Continued on page ten)

BRO. ERVIN WATERS' LIBERAL VIEWS ON FELLOWSHIP

By Ellis Lindsey

Fellowship and Withdrawal were Bro. Ervin Watters' principal topics during his speech on Law and Grace at the Garden's Edge church in Wichita Falls, Tex. on Christmas day, 1970, last day of the annual meeting at that congregation. As Ervin arose from his seat and began walking toward the speaker's stand, the distance must have seemed to him a mile; for before he had finished speaking he had revealed a liberalism which he must have known would further separate him from the brethren. Following his 45-minute speech, the audience asked him questions for 30 minutes. The present article consists of (1) my three questions; (2) Bro. Ervin's answers; (3) my comments, which I could not give at that time; and (4) a report of some of Ervin's writings since the speech. In the interest of warning the brethren, the complete questions and answers have been transcribed word-for-word as follows from the tape recordings:

Lindsey: "Brother Ervin, I want to say first of all that I love you, and that I always have. And what I am about to ask and say is not to be interpreted as hatred, or that I am trying to shoot you down personally, or anything of this nature. I want you to understand that, nonetheless, there are some things I'd like to ask you. You mentioned some personalities that you would fellowship; you also mentioned some you would not fellowship. And to my mind, one of the best ways to clarify the whole issue is to ask about three questions along this line. I'll ask them all at once, if I may. I'll re-read any of them later if you like. No. 1: Brother Leroy Garrett is here, and I would like to ask you in all brotherly love, do you extend fellowship to Brother Leroy Garrett, and would you call on him in a congregation where he might be worshipping if it is all right with the congregation there?"

Waters: "I'll answer these and go on to someone else, because we don't have much time; I must catch a plane in Dallas. With reference to Brother Leroy Garrett, I'm glad to tell the audience he's my brother with whom I disagree, just like you are my brother with whom I disagree. And, ah, every one of you, you are Brethren with whom we disagree, because, you see, there are not a two of you that even agree on doctrine. And, yes, I'm, I'm in fellowship with Brother Leroy Garrett, and have so considered myself for some time, even before he may have known it. And, yes, if it was agreeable with the congregation, and could be done in unity—and I've had enough division, Brother, in my lifetime—I do not want to inject the core of my conscience and scruples upon a congregation and divide it. A congregation acts in concert with a consensus it can agree upon in many of these matters, just like there are congregations that haven't been able to call me in many years for meetings because there would be just, maybe, something two out of a hundred, five or ten, object to Ervin. So, for their internal peace they wouldn't bring me in. But I accepted this and just went my merry way, you know. And this is the way we have to operate. This is congregational autonomy."

Comments (Lindsey): Ervin admits that he is in fellowship with Leroy Garrett, who has used cups and classes for years, and who teaches that there are many

Christians in numerous denominations. Most cups and classes churches consider him too liberal even for them.

Ervin makes an elemental mistake in trying to justify his fellowship of digressives upon the grounds that no two of us agree on everything. **We can differ on matters of opinion and interpretation and still be in fellowship; but if any of us forces these things to the point that we "cause divisions and offences," then we must be marked and avoided (Rom. 16:17).** Garrett has known of the split for years, and yet has continued to be a part of it, refusing to lay aside his practices he admits are unnecessary for the sake of the peace he claims to seek. Paul could give up the eating of flesh if it offended others (Rom. 14:21); Garrett will not even give up individual communion cups used to hold a drink! What love!

Even as I began preparing this article, I received the March 1971 issue of Bro. Garrett's **Restoration Review**, which contains Ervin's article, "The Odyssey of Division," in which he listed the following men he could fellowship: "I saw something was seriously wrong when I couldn't even fellowship my old self of a few years ago. I saw something was wrong when I could not extend the right hand of fellowship to a single pioneer of the restoration movement. I could not fellowship one of them — Alexander Campbell, Thomas Campbell, Barton Stone, Raccoon John Smith, John T. Johnson, Walter Scott, Jacob Creath, Robert Richardson, Philip Pendleton, Robert Milligan, J. W. McGarvey, Benjamin Franklin, Tolbert Fanning, Isaac Errett, J. B. Briney, H. Christopher, Clark Braden, David Lipscomb, Daniel Sommer" (p. 40). So, Ervin makes it clear that he could fellow J. B. Briney who sternly defended Instrumental Music and Missionary Societies (**Otey-Briney Debate**, 1908). But Briney was tame compared with Isaac Errett, who held the same views, but also went so far as to call himself "Reverend;" who laid the foundation for the one-man Pastor System in liberal Churches of Christ; and who is recognized by all as the one man most responsible for the wide spread of digressive practices. (See **Search for the Ancient Order**, West, Vol. 2, pp. 27-43 on Errett.)

But Ervin can fellowship still others. He continues, speaking now of our group compared to others, "Although we held in our number less than one percent of the restoration movement and less than one-tenth of one percent of immersed believers in America" (p. 40). Ervin knows that there are millions who believe in Christ but who believe their sins were forgiven before immersion. These "immersed believers" openly deny that baptism has anything whatever to do with salvation; yet Bro. Waters implies that any immersed believer should be fellowshipped. Immersion for the wrong purpose is not Scriptural baptism; if it is not performed for the remission of sins, can it be for the remissions of sins?

Lindsey: "Then, No. 2: I understand that G. C. Brewer is dead. He died in the mid-1950's. He is the man, of course, who introduced individual communion cups to the division of the body of Christ. I'd like to ask you, if he were living today, or you had been living during the period in which he introduced these things, would you consider yourself in fellowship with him, and would you call on him to participate in various services and be in fellowship with him?"

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THIS AND THAT

Reminiscing—With this number, *Old Paths Advocate* begins another volume, Volume XLIII (43). As our older readers will recall, and as our younger readers might be interested to know, the paper was begun by the late Bro. H. C. Harper under the name of the **The Truth**; in 1932, when the present publisher was a mere lad—a pre-schooler, Bro. Harper turned the publication to Brother Homer L. King, who published it for 30 years under its present name, *Old Paths Advocate*. In 1962, Brother King became physically incapacitated due to a stroke, and turned the paper to this writer; since its beginning I am not aware that the paper has missed an issue. Whatever good the paper has done, or will do, is very largely due to the work and sacrifice of Bro. Homer L. King through those very trying 30 years—sacrifices that very, very few can be aware of. Building a lasting reading audience, attaining and maintaining lasting trust and confidence among brethren in such an endeavor as this is so hard—and this Brother King has done, and now as *Old Paths Advocate* turns another milestone, and as Bro. King approaches his 80th milestone, I stand in humble and grateful though inadequate, recognition of him and his work. In my trying moments in these past 10 years with the paper, no one could have been any more understanding than Brother King has been; I shall as long as I live appreciate this from the depths of my heart. Since the paper's beginning, Laycook Printing Co., Jackson, Tenn., has printed the paper under the gentlemanly capable, dependable Bro. Lois G. Laycook, Sr., for many of the years, and now in his retirement, his capable sons.

This coming May, the present publisher begins his 11th year. I am sure mistakes have been made due to lack of wisdom, understanding, knowledge, insight. For such I am sorry, ever penitent and ask forgiveness. For every misunderstanding, I am sorry. I have assumed the responsibility willingly which I intend to discharge as long as I am able to the best of my knowledge and belief, the Lord being my ever-present Helper. Editing

has been done in my own living room, dining room, kitchen and bedroom, and in the same places of homes of good brethren where I have chanced to be at "paper time"—in the air, on buses, in parks, under trees; in the early morning hours, lateness of night, brightness of day. During the 10 years, during the school year, I have carried a full teaching load in the public schools, been in the challenging throes of rearing 5 children, averaged 5 or 6 protracted meetings a year, along with trying to do my part as a member of a local congregation. In spite of the moments of disappointment, hard work, despondency, misunderstandings, I would not have had these years pass any other way. It is my prayer that the paper and all other efforts have in some way been eternally beneficial to the church.

The paper is not a so-called "organ" or mouthpiece, official or otherwise, for any sect, segment or faction of any brotherhood, some disagreeing, notwithstanding. It is not policy-making or legislative in its intentions. A man's loyalty to God is in no way determined by his loyalty to the paper. *Old Paths Advocate* is not a "church paper;" it is a work of individuals, in the church, and not the church. It is not a corporation, profit or non-profit. Its purpose is still as stated over 4 decades ago on page 1—please read it! I think our record, manifest to the world, to all unbiased minds, will show that the paper has pretty much lived up to the noble, worthy, challenging purpose as stated.

The paper has been, is, and will continue to be an advocate of the "Old Paths" in the broadest scope of truth, and in love as the Scriptures describe the attribute. Specifically, it, and its writers have been advocates, with the Scriptures as the guide, of the following: (1) Inspiration of the Scriptures; (2) the Fatherhood of God; (3) the Sonship and the Messiahship of the Christ; (4) the work of the Holy Spirit as taught in the Scriptures in the church and in the world; (5) baptism for the remission of sins of the penitent believer, thus God adding man to the church; (6) in public, weekly worship—music—congregational singing without an instrument; in teaching—men, one at a time, women remaining silent; on the Lord's Table, one cup of "the fruit of the vine," one loaf—no leavening of either; giving as prospered and purposed by members—the church needing and asking nothing of those outside the body; praying with the spirit and understanding; (6) Christian's actively opposing carnal warfare by peaceful means; (7) the woman's covering—hair that is let grow as long as it will, per 1 Cor. 11; (8) congregational autonomy in work—benevolence, evangelistic, at home and abroad, nothing larger than the local congregation; (9) Christian living—opposing worldliness, sin in all its aspects; (10) the church not in the business of building and buying social halls, sponsoring recreational programs, colleges, orphan's homes, old folks' homes, hospitals; (11) gospel meetings—not conventions, "workshops," "seminars," "lectureships," "conferences;" (12) against divorce, adultery, fornication, broken homes; some misunderstanding us, notwithstanding; (13) elder-ship—properly qualified and ordained.

It is a matter of record that the position the OPA has taken in all matters pertaining to doctrine is the position of **Scripture and peace**. Such I firmly believe cannot be successfully disputed, with due respect to all. I know of no other journal that has for so long, so consistently and so staunchly stood and advocated the

truth in these many necessary areas of revelation that have so much to do with the salvation of the soul!

In this issue — In the interest of fairness to all concerned, and in the interest of trying to be understood, I feel I must before we go to press make the following observations. It is after prayerful consideration over a considerable period of time that I present to our readers the articles in this issue by Brethren Ellis Lindsey and Jerry Cutter. I feel that Brother Ervin Waters' present position, not known by all, needs to be known at this time. This is in no way intended to take advantage of a brother or to be unfair. It is not my intention to try to hurt Brother Waters, his influence, for good, his reputation — **but in the interest of the cause of Christ, a cause bigger than all of us**, the articles are presented. The OPA, preachers of the gospel, brethren so far as I know **are not taking issue with the man — any man**. Nothing ulterior, mean or devilish — as has been suggested — such as envy, jealousy, hatred are involved, believe it or not. That Brother Waters has chosen to identify himself with the liberal movement he has, and thus put us (his brethren and fellow-preachers) in the position of defending the Cause in this matter; and thus erect a barrier of his own making to further separate himself from brethren with whom he has worked so hard in the cause he knows cannot be scripturally questioned, is so regrettable!!! It hurts that we must due to no fault of our own raise a voice in defense of the truth as revealed. We cannot forget the dependable, capable defender of the faith he has been, and how in public discussion in matters pertaining to the purity of the church his spirit was above reproach. How well we do remember his sermons — forceful, truth-filled, effectual. His writings — masterpieces in Scriptural defense, we cannot forget — "The Communion" in booklet form, the best, general treatment I have ever seen of the subject; and his "If a Woman Have Long Hair," is unsurpassed in clarity, and convincing truth. I know the brethren, preachers and all, stand ready for Brother Waters' return to us and the scriptural stand we all for so long took — and I know, believe it or not — **we are not putting a block in his way of return. We prayerfully await such on scriptural grounds — may our wait not be in vain!!**

Passing of time now is manifesting the fruits of such liberalism. In the state of California alone, it has divided brethren — 2 congregations that I know — and that is 2 too many; others have become estranged; some old brethren because they would not go along have had to leave where for years they worshipped and worked. Brethren once friends are no longer so. Relationships among brethren in the same family have become strained. Young people having come under the influence of the movement have left the church — not to digression in worship only, but into rank sectarianism. The innocent have been falsely accused, snubbed, misrepresented, misunderstood. Such corrupt fruits can not come from a good tree, brethren.

The strong stand that some California brethren have had to take has been misunderstood. They have been judged and condemned without a hearing, and this is not right. It is my hope that these observations and the articles will put some matters in a truer perspective — **we may have been more silent and passive in the matter than has pleased the Lord — this I fear!**

—Don McCord

OUR HELPERS

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

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ON CALLING NAMES

Calling names of false teachers and their aids and sympathizers is neither undignified nor discourteous, because Paul did it—and he was courteous, dignified and educated. He said: "Demas hath forsaken me, having loved this present world." It was hard on Demas for Paul to say that publicly. He should have taken that up with Demas privately! Again, he said that Hymenaeus and Philetus had shipwrecked their faith and were overthrowing the faith of others by their theory of the resurrection and he wrote it down in the New Testament (a rather dignified book) that he had turned those brethren of his over to Satan. He clashed with Barnabas upon one occasion and withstood Peter to his face and rebuked him publicly. Neither incident ruined the church, nor marred the dignity of the New Testament. He further said that Alexander the coppersmith did him much evil and declared that the Lord would reward him for what he did. Paul did not seem to covet the kind of reward he intimated Alexander would get. He told a perverter of the truth one time that he was full of guile and villainy, called him a son of the devil, and asked him to quit perverting the way of the Lord. When a paper develops better manners than the New Testament and a preacher becomes more dignified than the apostles, neither is worth anything to the defense of the truth nor to the cause of Christ.—Foy E. Wallace, Jr. via *Truth Magazine*

POWERFUL SERMON OUTLINES AND CHARTS

This is the name of a new publication by Bro. David Macy. This is a first class publication that you will use and treasure for years to come. It will be a welcome addition to your library. It is approximately 200 pages in length and contains 60 complete sermon outlines and pictures of ten hand-painted sermon charts. The book is cloth-bound with a beautifully illustrated dust cover, making it a very attractive publication as well as being useful. The introduction was written by Bro. J. Wayne McKamie of McGregor, Tex. The price is \$2.95 plus 50c postage. Please send all orders to David Macy, 330 Artemis, San Antonio, Tex. 78218; telephone (512) 653-1845.

TWO NEW BOOKLETS BY ELLIS LINDSEY

I wish to announce two new booklets I have published. Both were prepared for the annual studies at Wichita Falls, Tex. and are entitled as follows:

1. **Evangelistic Authority (A Reasonable Treatment)** is a 30-page tract which maintains that the evangelist in a congregation without elders has authority, yet that he obtains the consent of the whole congregation in those matters over which there is room for honest difference of opinion. Many new passages never before brought to bear upon this subject have been examined. This tract represents, I think, the position of the vast majority in the brotherhood. Price, 25c each.

2. **"This Cup is the New Testament," A Research Paper** is a technical treatment of Lk. 22:20b and I Cor. 11:25b, which read, "This cup is the new testament." This booklet proves that the above statement means that the communion drinking vessel represents the new testament (covenant). The tract covers commentaries, grammars, lexicons, logic, history, etc., bearing upon the subject from both sides. Much new material is given. This booklet was circulated at last year's study, but I am just now binding enough of them for general circulation. 25 8½ x 11 pages for 50c.

Order from Ellis Lindsey, #54 Stonewall Dr., 8600 Cincinnati-Columbus Rd., West Chester, Ohio 45069. Thank you. —Ellis Lindsey

Success does not depend so much upon external help as on self-reliance.

OUR DEPARTED

Fitzgerald — Dora Eunice (Lee) Fitzgerald was born June 27, 1902, at Service Point, Missouri and departed this life Dec. 9, 1971, at Roseville, Calif. at the age of 69 years. She was the wife of John Robert Fitzgerald and the mother of Marvin, John Jr., Melverine Shortt, Sarah Ann Pierce and Agnes Elkstrom, all of California, and Alice Evans of Seymour, Mo. Arlin, a son, preceeded her in death. Sister Fitzgerald, along with her husband, was baptized in 1953 by their son, Marvin. Interment was at Seymour, Mo. The writer spoke words of comfort and warning to the living who were present.

—Paul O. Nichols

Tobey — Edward Sherman Tobey, born November 29, 1909 at Magazine, Arkansas departed this life November 24, 1971 in Portales, New Mexico, of a massive stroke. He is the husband of Jessie Tobey. To this union were born two sons, Hubert of Bedford, Texas; Homer of Ganado, Arizona; one daughter, Christine Knight. Edward and sister Jessie moved to New Mexico about eighteen months ago. They lived in California and Oklahoma most of their married life. Services were at the Church, Council Hill, Oklahoma. The writer spoke words of comfort to the family, church members and relatives. —R. B. Roden

Roberts — Sister Jewell Roberts passed away Dec. 17, 1971, unexpectedly while visiting a daughter in Dallas, Tex.; she worshipped with the church in Stroud, Okla., where she had moved with her aged mother, now 91, from Thackerville, Okla. where she had grown up. She had been a member of the church for many years. She is survived by one son, Charles Wilson, Pecos, Tex.; and one daughter, Lavern Baker, Dallas; her mother, Mrs. Nannie Larrabee, Stroud; sister, Annie Lee Roe, Stroud; two brothers, Orion Larrabee, Oklahoma City, and Roger Larrabee, Austin, Tex.; 8 grand children and 1 great grandchild. Services and burial were conducted at Marietta, Okla., conducted by John Broseh and Alvin Baker. The beautiful singing was by members of the Ardmore, Okla. church. The flowers and number of friends present spoke the love in the hearts of those who knew her. She will be missed at the assembly in Stroud, Okla. —P. R. Roe

Nicholas — Dec. 5, 1971 marked the end of a long and fruitful life with the death of our beloved brother, W. M. Nicholas, of the Oak Grove, Ark. congregation. Even in this dark hour we find comfort in the knowledge that he spent a lifetime preparing for that day. He suffered a fatal heart attack on his way home from Lord's Day worship. Faithful to the end, he will live on in the lives and hearts of all of us who were fortunate enough to know and love him. Some of his very last words were about the church and his happiness over the progress being made here. Bro. Lynwood Smith and I tried to speak words of comfort to his fine wife and family and the loved ones gathered to mourn his departure; but there was little we could add to the wonderful sermon he had preached by dedicating his life to the service of the Master. —Bob Chancellor, Winthrop, Ark.

Price — Bro. John B. Price, age 59, passed away Nov. 30, 1971, at Christ Hospital, Cincinnati, where he had been in Intensive Care for a month following major lung surgery. Brother Price had undergone both heart and lung surgery previously, within 18 months. He was courageous to the end. His sisters who are members are Myrtle Dona, Cloa Dawn, and Rosa Bullock (deceased). He is survived by a host of nephews and nieces, including Earnest, Bentley, and Bobby Bullock; and Geneva Harper — all members at the West Chester, Ohio congregation. I had known him for only about two months, yet had become attached to him. I think he was a good man. I thought it rather unusual that when he died, the good nurses who attended him wept. I understand that his room, which needed no refurbishing (being already a clean, nice hospital room), was renovated to lessen the sorrow of the nurses. This perhaps reveals better than any other thing I could say, what kind of a man John was. —Ellis Lindsey

BONDS OF MATRIMONY

Berna-Meeker — On Friday evening, Dec. 17, in a quiet ceremony in the presence of friends and relatives Brother Willie Berna and Sister Ruby Meeker exchanged wedding vows. Sister Meeker was of the Highway City, California congregation and Brother Berna is from Modesto, Calif. We are happy that they are going to make their home at Modesto. The ceremony took place in the home of the writer where he was honored to officiate. —Paul O. Nichols

Hodge-Costa — On Sunday afternoon, December 19, amidst the winter wonderland of Yosemite National Park, Gary Hodge and Mary Alice Costa were united in the holy bonds of matrimony in the presence of friends and relatives. Jack Lee and Barbara Cole rendered beautiful singing. Gary and Mary Alice are both members of the Modesto, Calif. congregation. It was a joy for the writer to officiate. —Paul O. Nichols

Gunter-Thomas — On Nov. 5, 1971, Phillip Gunter and Janet Thomas, both members of the 7920 Kansas Ave. congregation in Kansas City, Kan., were united in marriage, with a candlelight ceremony. The Kansas Ave. church house has a very large auditorium and it was almost filled to capacity with friends, relatives and well-wishers. It was a beautiful wedding, with elegant decorations. Plans and arrangements were carefully made and all went well. Dianne Hogland did the singing, and it was done so well. We wish for these two young Christians a long and happy life. May God bless them is our prayer. The writer said the ceremony.

—Clovis T. Cook

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.

—Glen Eaves, 920 N. 9th St., Chickasha, Okla.

—Jimmie Howard, Dora, Mo.

—Charlie Edward Wheeler, Camp Durant, Rt. 7, Raleigh, N. C.

ENEMIES BECAUSE OF THE TRUTH —

(Continued from page one)

absence, accepted this doctrine as enthusiastically as they did the truth.

Paul exposed their error. If truth is relative, then as long as the brethren at Galatia were sincere Paul didn't need to expose their error. Why? Because to them (the Galatians), they were observing the truth. Paul pointed out the difference between that which he taught and what the Judaizers were teaching. Concerning that which he taught he affirmed, "But I certify you, brethren, that the gospel which was preached of me is not after man, For I neither received it of man neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11-12). He called what the Judaizers were teaching "another gospel" (Gal. 1:6), yet he added "which is not another (gospel)" (Gal. 1:7). The "other gospel" that they were teaching was the gospel of Christ, but it was perverted (Gal. 1:7). They perverted the gospel of Christ by binding circumcision upon the Gentiles. Paul pointed out, "But though we, or an angel from heaven, preached any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that which ye have received, let him be accursed" (Gal. 1:8-9). He clarified the issue by saying, "For by the works of the law shall no flesh be justified" (Gal. 2:16). Furthermore he taught, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" (Gal. 3:24-25). Finally he said, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. . . For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Ye did run well; who did hinder you that ye should not obey the truth?" (Gal. 5:4, 6, 7). No! Truth is not relative. Paul did not say, "Who did hinder you that ye should not obey the truth as I see it?" He did not tell them, "This is what I believe; however, you may not see things like I do." He told them they had been hindered and were not obeying the truth! Perhaps now you can see why Paul asked them, "Am I therefore become your enemy, because I tell you the truth?"

Some Observations and Modern Day Applications:

1. **Other Gospels** — One does not have to be Anti-Christ to be withdrawn from. When "other gospels" are taught, the teachers are to be "accursed." Remember the Judaizers were teaching "another gospel" by virtue of the fact they had "perverted the gospel of Christ." One can pervert the gospel of Christ today by binding where God has not bound and loosing where God has not loosed. The Judaizers perverted the gospel of Christ by binding circumcision, a law unknown to the gospel of Christ. Today one can pervert the gospel of Christ by binding laws such as "infant baptism," "pouring and sprinkling for baptism," "instrumental music in worship," etc. . . Like circumcision, these doctrines are not contained in the gospel of Christ. These doctrines were started by men during the great apostasy (II Thess. 2:1-12). They are doctrines of Devils as we read in I Tim. 4:1-3. I realize that many sincerely believe these doctrines are in harmony with the scriptures, but a careful study will prove otherwise. I respect and ap-

preciate the people who believe these doctrines, but I would ask them the same question Paul asked the Galatians, "Who did hinder you that ye should not obey the truth?" We love those in error, but hate the doctrines of devils. These doctrines cause division, and Jesus prayed for unity (Jno. 17:20-21).

Present-day liberals have perverted the doctrine of Christ. They teach we are to fellowship those who believe and practice doctrines which have caused divisions. Paul didn't teach the brethren at Galatia to overlook the fact that some were binding circumcision on the Gentiles. He said "Let him be accursed." The liberal doctrine is also a doctrine of devils.

2. Rebuke — Paul rebuked the Galatian brethren for their error. This conclusively proves that brethren in error should be rebuked! Paul understood the purpose of rebuke. This is brought to light in his instruction to Titus. It seems that Crete had some Judaizing teachers who had perverted the gospel of Christ there, just as the ones at Galatia. They, too, had bound circumcision (Titus 1:10). Paul taught, "This is a true witness. Wherefore rebuke them sharply, that they may be sound in the faith" (Titus 1:13). Some argue that digressive brethren are not Judaizers, therefore this does not apply to them. The point is, by binding parts of the law of Moses upon the people the Judaizer perverted the Gospel of Christ. Today when brethren teach doctrines which originated in sectarianism they pervert the gospel of Christ. Sunday School, Cups, Instrumental Music, Christian Colleges, and Missionary Societies all originated in the sectarian world. Consequently, if a Christian becomes a Judaizer for incorporating Jewish law into the law of Christ, then a Christian becomes a sectarianizer when he incorporates sectarianism into the law of Christ. Either step will pervert the gospel of Christ.

3. Evangelistic Responsibility — Paul's letter to Galatia is a lesson in evangelistic responsibility. There is a time and place for reproof, rebuke, and exhortation (II Tim. 4:1-4). When error is taught and practiced as at Galatia there must be rebuke. There is a vast need for lessons of encouragement. Exhortation will help prevent brethren from going into error. However, when error is already being practiced, it is past time for exhortation! Brother it's time for rebuke! Paul rebuked Peter at Antioch. The Judaizing teachers left their mark upon the church there. Circumcision was the issue again. Paul and Barnabas and certain other Christians were sent to Jerusalem to get the matter settled (Acts 15:2). Soon the matter was settled and Paul returned to Antioch where he had to rebuke Peter. In Galatians 2:11-13, we find out why. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation."

Sometimes it is necessary to rebuke evangelists of the gospel of Christ. Rebuke is not a pleasant thing for the one giving it or receiving it. Still, it is necessary, yea, commanded of God!

Stephen, like Paul, had some enemies because he took his evangelistic responsibility seriously. He re-

buked his listeners sharply! He said, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts 7:51). He was put to death (Acts 7:54-60). Jesus, Paul, Peter, and John were bold in their teaching (Matt. 23; Acts 4:19-29; Eph. 6:18-20). One can be bold and still be tactful. Some never rebuke, and say they are being tactful. I once read a sign in a church yard that said, "THE WORLD CANNOT BE CLEANSED WITH SOFT SOAP." Evangelists need to take their responsibility most seriously.

4. The Truth — The world as a whole has always turned from the truth. When Moses preached to Israel they all wanted to leave Egypt. After crossing the Red Sea, he was hated of his own people. "Why have you brought the assembly of Jehovah into this wilderness, that we should die. . ." (Num. 20:4). John the Baptist was put to death because he was bold in preaching the truth to Herod and his family (Mt. 14:1-12). Jesus was hated because He preached the truth. He warns us, "The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also" (Jno. 15:20). If we are not hated as Jesus was, then we are not preaching the gospel of Christ. Paul told the Galatians, "For do I now persuade men, or God? or do I seek to please men? for if I yet please men, I should not be the servant of Christ" (Gal. 1:10). It is not enough to have some conviction. Our convictions must be based upon the truth and must be voiced to the lost. Jesus said, "The truth will make you free." In the process of being freed from sin, we will make many enemies. Christ also said, "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" (Matt. 10:22).

5. The Spirit of Christ — Though Christ had many enemies, He had a forgiving nature. Even on the cross he said, "Father forgive them for they know not what they do." When the Jews on the day of Pentecost met God's requirements for forgiveness, then God forgave them (Acts 2:38-47). We, like Christ, must not hate our enemies. We must have the same forgiving nature toward those who abuse us even as Christ had in His life. When those who hate us meet God's terms of forgiveness, we must accept them. We, like God, should, "Not be willing that any should perish, but that all come to repentance" (I Pet. 3:9). If our enemies will not repent, we must still love them (Matt. 5:44).

If we have any enemies (and we will if we are true Christians), let us be sure it is not because of some wrong we have done. Let us be sure we are on the side of truth at all times. —Escalon, Calif.

BRO. ERVIN WATERS' LIBERAL VIEWS —

(Continued from page three)

Waters: "And, No. 2. Of course, as far as personal association with Brother Brewer, I never had it. As a teen-ager I heard him preach four or five sermons. But I would say this, from what I read from his own writings as to his intentions, his purposes, to what he says he did, it appears to me that he had the factious spirit; that, division or not, he'd just force — he'd just fight — those individual cups in. In fact, that is virtually what he stated himself. And so, Romans 16 — yes, it applies to somebody, no doubt, some today and some in the yesterday (absolutely so!) — and it applies to a divider,

somebody that actually comes in, you see, and causes a division where there shouldn't be a division. But I want to warn you, brethren, where a line of fellowship should not be drawn, and you draw it, you may make your truth your heresy. Now, this is the thing a lot of people don't understand. Your truth, you see, may thus become your heresy by trying to force an alignment. One group will not be in fellowship with the other, and so you force the division yourself, but you wouldn't have to. You could still maintain your scruples, your convictions, your belief, and your practice, and not do that, because the mere diversity of practice itself is not division. The division comes when fellowship lines are broken, you see. This is what constitutes division."

Lindsey: "Would you fellowship Brother Brewer?"

Waters: "Oh, I would say that from what I know about him, I would say that he would come under Romans 16. Yes, I thought I said this a while ago, because he did admit that he struggled and fought, you see, to get them in, and, you see, this is terrible; it's forcing a wedge—terrible—and you and I have seen some of these things in our lifetime. This is extremely regrettable."

Comments (Lindsey): Bro. Waters correctly places Bro. Brewer under Rom. 16:17, which reads as follows: "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" (A.S.V.). "Divisions" (Grk. *dichostasia*) is rendered "seditions" in Gal. 5:20, and verse 21 says one guilty of this work of the flesh "shall not inherit the kingdom of God" The church at Corinth had such divisions (I Cor. 3:3). "Occasions of stumbling" (Grk. *skandalon*) is used as follows: (1) "There is none occasion of stumbling in him" (I Jn. 2:10); (2) "To cast a stumblingblock before" (Rev. 2:14); (3) and "An occasion to fall" (Rom. 14:13, referring to things lawfully right but which become wrong for use when they produce even an occasion to fall. How many divisions and offences have been produced over cups alone?

The "divisions and occasions of stumbling" included special obstacles known to the Romans; indeed, "The article with each noun points to some well-known disturbances" (M. R. Vincent in his *Word Studies in the N. T.*, Vol. 3, p. 181). Obviously, the doctrinal subject of circumcision (chapters 2, 3, 4) was a divisive one. Offences were caused among Gentiles because of the crooked conduct of some Jewish "Christians" (Rom. 2:25). I am glad Ervin admits that Rom. 16:17 applies to doctrinal issues. But what is the difference between Brewer and the person like Bro. Garrett who perpetuates the division over cups although there are more persons opposing them today than in Bro. Brewer's day? Bro. Waters says he could not fellowship Bro. Brewer, yet said that it is the breaking of fellowship lines that causes division; therefore, Bro. Waters is causing division (by his own argument) for withdrawing from Bro. Brewer. But notice that Rom. 16:17 says to turn away from those who cause divisions and occasions of stumblings; therefore, it is not the withdrawer of fellowship who causes the divisions, as fellowship is broken **after** the division is caused. Bro. Ervin has attempted to shift the blame for divisions to innocent parties!

Lindsey: "Then, the 3rd question: Where is the stopping place? Where do you draw the line of fellowship? Is there a place where fellowship can be drawn.

And if so, what place is it? And on what issue it is?"

Waters: "And then, No. 3, and I've partially answered that. Yes, Romans 16 applies to someone. Of course, I'm personally convinced that John was writing principally against the gnostic heresy; and that when he spoke, you know, someone coming unto you not bringing this doctrine, he was talking about the doctrine of Jesus Christ is the Son of God and that Christ and Jesus come in the flesh. And this is infidelity. And this Christ that the very foundation principle upon which the whole Christian superstructure is erected. And remember, I said all truths are equally true. They are not equal in importance; if they were, where would we be, because we have been discussing something that is true here hour after hour, and we don't agree on it. So, some of us don't have the truth on every issue we have brought up. And so, if they are all of equal importance as the one we are talking about, where are we? As I say, the monkey is on your back as well as on mine, you see; and we want you to be man enough to take it. Now, I do think that incordial immorality, you see, and all of this, such as I Cor. 5, stifles the life of the Spirit, the life of the body. But this is not to be equated—these things—with mere intellectual imperception, intellectual imbecility (ignorance), because we are all just learning. From the spiritual cradle to the grave, we are at a journey—we are just in a process of learning, learning, learning. Will we face up to this, all of us, without quibbling, I mean each of us face up to this, because I could get each one of you down—and, of course, you are not on the hot seat—and just say where you are going to do it. And you know what I would find out? Face up to it. Probably no two preachers agree upon precisely the same point or have the same judgment with reference to every individual, even when they agree that certain things could not be used. They still have different judgment with reference to the person coming under it." (Bro. Waters spoke another short sentence here, un audible on tapes. —E. L.)

Comments (Lindsey): See my comments on question No. 1 for material on the differences between all brethren. Perhaps the primary meaning of "doctrine" in II Jn. 9 is the teaching that Christ is the Son of God; however, other "deeds" (plural) are also under discussion, and these "deeds" (vs. 11) include digressive practices. Verse six requires that we "walk after his commandments" (plural), which those persons of verse nine did not do. G. C. Brewer did not deny that Jesus has come in the flesh, yet Ervin placed him under Rom. 16:17 as one to be avoided. When John wrote that God dwells in "Whosoever shall confess that Jesus is the Son of God" (I Jn. 4:15), he referred not merely to lip confession, but to confession in deeds of life. It is equally true that one may refuse to confess Christ by his deeds, although he may give lip service to Him. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I Jn. 2:4). Thus, the one who professes to accept Christ, and yet who divides the church over digressive practices, unnecessary by their very nature and lateness of origin, breaks the commandments, and thereby does not actually know God nor Christ.

Conclusions: It is stunning to think of the results of accepting Bro. Ervin's doctrine: We would have to (1) allow digressives to speak in our assemblies, as anything less is really not fellowship; (2) allow any

false doctrine to be taught and any new sect to be formed, so long as those involved give a lip confession of Christ and are immersed believers; (3) stop all criticisms of such activities; (4) allow these people and activities to influence us and our children; and (5) be severely judged at the end of time as a group of stand-for-nothings. Ervin would have us believe that digressives are standing with open arms waiting to greet us, and that we are actually the villains for keeping aloof. But anyone who knows anything about the digressives knows they poke fun at us and resent us highly. I should know; I was raised in the Sunday School and preached in digressive churches, which are smugly self-satisfied.

The way of peace is open: Although we are all learning, it does not take a genius to know which practices are causing division. If a digressive can see them, and can read Romans 14, he is bound to give up his offences; if he does not, he is a factionist.

Bro. Ervin has pointed out that some innovations were not made a test of fellowship immediately after being introduced. However, he should remember that when, after the passage of time, it became obvious that those practicers of questionable things were not going to change, despite the pleas of thousands of honest brethren, then, and only then, were the lines of fellowship drawn. The fact that disfellowship was slow in coming (in some cases) only proves the charity of the withdrawers, who just couldn't believe that the innovators could be so cold of heart, so bent upon division, that they could resist truth and the pleas of their brethren.

If we can fellowship digressives, then we thereby admit they will be saved (though in open defiance of truth); and if saved, then they break no commands in dividing the church to retain unnecessary practices; and if they break no commands in so doing, we would break no commands in so doing. So actually Ervin's liberalism is an attack upon the truths we have stood for; in fact, he has more influence for digression by staying among us and teaching his liberalism than he would have if he just left us and joined them 100%. If we can fellowship Bro. Ervin Waters, I see no reason why we shouldn't fellowship nearly any religious person. His liberalism is one of the most dangerous doctrines ever to face the church, for it would tear down the old land marks and make new paths for our feet—paths with a snare at every crook and turn. —8600 Cincinnati-Columbus Rd., W. Chester, Ohio

WHAT IS TRUTH? —

(Continued from page two)

of doctrine, say baptism, by saying that out of love for what the other thinks, even though the other is completely wrong, one cannot demand it of him. We have liberty in Christ, but certainly not liberty to ignore commands of God under the guise of love or unity. Love regulates things in the realm of liberty, things not commanded one way or another. Love regulates the way we speak the truth, for we are enjoined to speak the truth in love. But the truth must be spoken and that whether men like or accept it or not.

So again, one asks, as did Pilate: "What is truth?" Jesus said: "Ye shall know the truth and the truth shall make you free." Truth can be known. Jesus further said: "Sanctify them through thy truth; thy word is truth." Is this word so ambiguous as to mean

one thing to one and something else entirely to another? Peter speaks of purifying our souls "in obeying the truth," as old fashioned as that may sound. How can one obey something that cannot be known?

Beloved John wrote repeatedly to "keep the commandments." We learn Jesus "became the author of eternal salvation unto all them that obey him." Paul speaks of brethren speaking "the same thing" and encourages them to "be perfectly joined together in the same mind and in the same judgment."

To destroy faith in the church Satan must first destroy faith in the Bible. "So then faith cometh by hearing, and hearing by the word of God." But remember, friends, Satan was deterred at every turn by our Lord simply saying, "It is written." What is truth? It is written.

Finally, Jesus said: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Again, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, which built his house upon a rock."

It is true we must never press our opinions upon anyone, for to do such would be to sin. However, we must not relegate **any truth** to the altar of opinion, and question what it means to the point of making it mean nothing. To do so makes the word of God a farce, and the hope of saving anyone hopeless. —20 Justice Morton Rd., Belvedere, Salisbury, Rhodesia

FACTS

(Relative to the appointment of New Testament Elders (Bishops) and Deacons).

1. Qualified evangelist makes the appointment (Titus 1:4-5).
2. Not to be done hastily (1 Tim. 3:10; 5:22).
3. **Necessary** qualifications for Elders recorded in the following scriptures: 1 Tim. 3:1-7; Titus 1:5-11.
4. Requirements of teaching, oversight, attitude, behavior and final reward listed in 1 Peter 5:1-4.
5. To be approached as a father (1 Tim. 5:1).
6. To be held in high esteem (1 Thess. 5:12-13).
7. Accusations against them must be in keeping with 1 Tim. 5:19.
8. They are subject to receive financial support (1 Tim. 5:17-18).
9. They must be chosen from elderly men, having children under their supervision at the time of their appointment.
10. **Deacons:** Their qualifications — 1 Tim. 3:8-13.
11. Nothing is said of their age yet old enough to be married.
12. The Scriptures clearly indicate they also must have children under their supervision at time of appointment (Lu. 6:46).

—I. P. Stockton, 604 Ramona, Smithville, Tex.



A. and F. Bvimbani, Malawi, Africa, Dec. 11—I am very interested in reading OPA monthly and give my thanks. Late we have been at Makokola, Suman, Jumbe, Maiwa, Thamande and Chithambo churches. At Monkey Bay, 336 gathered with Bro. Kasambwe.

Jamson Kusamale, Chipakana Vlg., Npasa Traditional Ct., P. O. Phalombe, Malawi, Dec. 3—I am always happy when **Old Paths Advocate** comes here with reports from various places. Nov. 28, I baptized 13 at Nanyalo church; 241 came. Please pray for us here; please do not forget us.

Earl B. Helvey, 6516 Dawson Way, Sacramento, Calif., Dec. 7—We have just closed a ten-day meeting with two baptized and one restored. It was very successful; Bro. Don King is an excellent preacher, and preached some very enlightening sermons. We look forward to having him again. We thank surrounding congregations for their support. Here are 3 subs.

J. F. Graham, Box 51, Lexington, Okla., Dec. 27—The church here does well with a bright future; we hope to accomplish much. Please notice my address change from Washington. Passers-by please worship with us, Lord's Day, 10:30 A.M. and 6:00 P.M.; Wed. 7:00 P.M. We had a good meeting with Bro. Johnny Elmore; we think a lot of him and his wonderful family. Pray for us.

R. B. Roden, 112 Kelley Dr., Moore, Okla., Dec. 14—The Church here and in the Oklahoma City area is doing fine. We are about to enter the New Year; we pray that we all can be successful in living the Christian life. My last meeting was at Tucson, Arizona which was enjoyable. We had good crowds, and learned to love them for their faith in the work. The work load is always heavy in this area, and we do need your prayers. I am home for the winter. We are looking forward to our work in 1972.

Buddy Brumley, Woodlake, Calif., Dec. 27—Just returned from Okla. where I saw Carl Johnson and Joe Hisle, gospel preachers, and heard Bro. Jimmy Smith preach; it is so good to visit with the brothers at Galey congregation. They are very strong in the "Faith once delivered the saints." We at Woodlake are holding our own; the congregation is slowly gaining in membership as a few are coming back into the fold. I really enjoyed Bro. Jerry Cutter's article, "She Cried Not," in Dec. issue; very timely.

Van Butts, Sapulpa, Okla., Dec. 1—Since last report I have preached at Denison, Tex.; Stilwell, Stroup and Perkins, Okla., all to some wonderful people. I enjoyed being with Bro. Don McCord at Stroud, Okla. in his meeting; he is a good brother and preacher. It was good to see and hear Bro. E. H. Miller at Perkins. In John 8:32, Jesus says, "Ye shall know the truth and the truth shall make you free." May God help us to study His word and to be free. I enjoy hearing from the churches and look forward to the OPA each month.

F. L. Mauldidi, Chizinja Vlg., Box 6, Thyolo, Malawi, Central Africa, Dec. 6—Could I know how you are there in America; we are well here. I would like to bring to your notice of what happened here; Nov. 28, the house in which we were praying had its roof blown off by a strong, windy rain; by the power of God nobody was hurt. There were 100 Christians praising God, as Ezekiel 18:4 says. We are now in the rainy season. May God keep you spiritually warm and friend-loving for ever and ever more. Greetings to all fellow-Christians in Jesus' name.

Ellis Lindsey, 8600 Cincinnati-Columbus Rd., West Chester, Ohio 45069, Dec. 15—During the two and a half months since I moved to the Cincinnati area to work with the West Chester congregation, I have baptized three precious souls into Christ, two following home studies. Some of the good brethren here at West Chester have gone with me and helped much in the home studies. Brethren, we need to be doing more personal work, es-

pecially we evangelists. It has been a thrill to my soul to be back in the field. We anticipate a good New Year's meeting here with Brother Billy Dickenson Dec. 29-Jan. 2. May we do all in the name of the Lord and for His glory, praising and thanking Him always for His greatness and for what He has done for us.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Dec. 21—In November we had a good meeting with Bro. Carl Johnson of Ada, Okla. There were two baptisms and nine confessions. Shortly before the meeting we had two restorations and two baptisms. Since the meeting two have been baptized and two from the "bread breaking" faction have made confessions and taken their stand for the truth. We are thankful to God and take courage. Nov. 27, 28, I was with the Highway City congregation for three services. It was good to see and be with our friends there. Dec. 26 I am to be with the church at Orangevale, the Lord willing. Jan. 8, 9, the Lord willing I will be at Corcoran, Calif. I have been asked to moderate for Orville Lee Smith at Cottage Grove, Ore., Jan. 13, 14, 17, 18 where he is to have a discussion with a digressive preacher. May the Lord bless all the faithful everywhere.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo. 65804, Dec. 14—I have preached at several congregations since last reporting. At Kansas City, Kan. where we recently baptized two fine young women (twins), and also for the 85th and Euclid congregation on the Mo. side; also at Cassville, Springfield and Mt. Grove, all in Mo. I am to be at Lebanon tonight. We were glad to be able to hear Lynwood Smith in his meeting here for the Springfield church. He did some fine preaching. As you will notice, our change in address means that we are now living in Springfield, Mo. I am working in mission work helping with the T. V. work, running leads and doing other work as the churches have need for me. I will be working with several congregations in whatever way we can, to build them up. I have never been so busy, but the work holds great promise. We still receive mail at our Kansas City address, but I can be reached quicker at the Springfield address. We are glad to have Bro. Preston Brown working in northern Ark. He recently moved to Fayetteville, Ark. The churches in this area seem to all be interested in the work.

James R. Stewart, 2624 S. W. 64, Oklahoma City, Okla., Dec. 6—On account of my health and poor vision, we have moved to Okla. City where we will have plenty of drivers, as we have a daughter and several grandchildren to assist us. We regret very much having to leave the Freeway church in Waco, Tex. They are fine brethren and working for the cause; I believe they will carry on, but they need help. Who will visit and help them; will you? Anyone desiring to contact them, you may write the following: Dail H. Lindsey, 4600 Cole Ave., Waco; Cleburn H. Kirk, Sr., Old Marlin Hwy., Waco, Tex.; Jim Carpenter, Rt. 1, Box 1459, Waco. These are fine brethren here, too, in the Oklahoma City area. We have visited 21st St., Okla. City; Capitol Hill and Moore. Recently, we have heard Brethren Edwin Morris and R. B. Roden preach; also sermons by the young preachers. Nov. 28, I gave the lesson at Capitol Hill. Lord willing, I will be at Crescent, Okla., Dec. 12.

David Macy, 330 Artemis, San Antonio, Tex., Dec. 10—I have not reported in some time, but have been real busy in the Lord's vineyard. I have been close home the last few months, working with the Nacogdoches Rd. church here. The church continues to grow and prosper. Linda and Chuck Mountain moved here from Lubbock, Tex. and are a great help to the church. During the past two years, the church has more than doubled in attendance and we are working on several new prospects at the present time. I preached at Sabin, Tex., Dec. 12, for the first time and I really enjoyed it. I have been preaching at Medina, Tex. almost every 4th Lord's Day and we have come to love and

appreciate the brothers and sisters there. We have learned the field is wide open for work in Honduras, Central America; I plan a trip to assess the possibilities in the Spring, Lord willing. The orders for my new book, **Powerful Sermon Outlines and Charts** have been coming in real well for which we are very grateful. I hope to begin mailing soon after Jan. 1, Lord willing.

Tom Lehmann, 1021 Park St. Escalon, Calif., Dec. 12—Since last report we have preached at Manteca, and Lodi, Calif. There has been one confession of faults here at home. We had a good meeting at Yakima, Wash. in November. There was one request for prayer during the meeting. We enjoyed staying in the home of Bro. Jimmy Franklin. I have known him for several years but this was the first time we really got to know each other. He is a sincere and zealous worker for the church. He is the only full-time preacher in the Northwest. His work has taken him all over the states of Oregon and Washington. The Lord has blessed his efforts in the Yakima area with several conversions from digression. Congregations wishing to help in a mission work should consider helping send another preacher to the Northwest. The help is needed and the field is wide open. During our meeting at Yakima we had outsiders almost every night. Even though many of the members were sick (some in the hospital) the building was near to full most of the time. This I believe speaks well for the efforts made by Jimmy in that area. We will be going to Lodi, Calif. in Feb. of 1972. Our work with them will last about 3 months. From there we start our meetings. Let us hear from you if you need us for meetings. We plan to spend more time in the evangelistic field in years to come.

John W. Modgling, 204 N. Cornell, Fullerton, Calif., Dec. 1—It has been quite sometime since I reported to the OPA. During the past 4 years, I have attended college at California State, Fullerton, majoring in speech pathology and audiology; I will graduate in January, 1972. I have been busy during this time preaching locally in my home area: North Hollywood, Montebello, Orange, Lynwood, Covina, Corcoran, and Cypress (where there were 2 confessions last Lord's Day), all in Calif. I have also held a number of meetings during summer vacations. My desire is to preach the gospel of Christ full time. I have always wanted to preach, but desired to first complete my college education. I am ready to offer myself to Christ, His church, and those lost in sin who need to hear the good news of salvation. I will be available for meetings beginning Jan., 1972. All I can promise is the very best I have to give to the Lord's work and His cause. I solicit the prayers of everyone to succeed in this desired effort. I recently enjoyed hearing Carl Johnson in a meeting at Covina, Calif. I had the pleasure of having Carl in my home. We discussed the need for preaching the gospel at great length. I learned to appreciate him very much for the zeal and dedication to Christ he has. Again, please pray for me.

Don L. King, 41931 Chadbourne Dr., Fremont, Calif. 94538, Dec. 17—We are at the present time still trying to obtain a new building here. We hope to begin actual construction as soon as possible. The work here is moving along real well I feel. Our weekly home studies continue and are proving to be of real value to the cause. We have studied with several of various denominational beliefs, some of which are now attending our services at least on a part time basis. We are kept quite busy really, and thank God for it! We are presently running a weekly ad in the local newspaper which we call the "Ask your preacher question." We hope for good to come from this venture also. Some of our male members are showing a marked improvement in their interest in the public work of the Church, too, for which we are thankful. We study the rudiments of music each Lord's day evening after our regular services in an attempt to improve our singing. All things considered, I am very encouraged with the work here and pray God's richest blessings on it. Lynwood Smith recently closed a good meeting in Concord, which we were able to attend a good part of. It was good to be with him again, and to

hear him preach. I recently closed a very enjoyable meeting with the 64th St. congregation in Sacramento (1 restored and 2 baptisms). We also look forward to a week-end meeting in Orangevale, Calif. Jan. 28-30. May God bless His work, wherever it may be.

Orville Lee Smith, 909 E. Seminole, McAlester, Okla., Dec. 9—In 1971, I held 10 regular series of meetings at Modesto and Highway City, Calif.; Melissa, Tex.; Bandy, Ky.; Legal, Okla.; Cottage Grove and Corvallis, Ore.; Flint, Mich., and 2 meetings in Walled Lake, Mich., in which we studied the Book of Revelation. There were baptisms and restorations in some of these meetings and strength, edification and fellowship in all of them. I preached at other congregations and attended services and meetings conducted by my fellow-preachers in which I have been uplifted spiritually. On the local scene we have been very busy, too, and our labors have been blessed. Through the efforts of the brethren locally, myself, fellow-preachers, fellow-teachers, and 2 wonderful meetings with Brethren Clovis Cook and Alton Bailey, and good cooperation from other congregations, the church at McAlister has experienced a wonderful growth numerically and spiritually. Our attendance record of 90 was recently broken and now our record attendance stands at 92 in our new building. McAlester has had baptisms, restorations and spiritual joy this year. I have been ill recently but continued to work as hard as I could under the circumstances. The brethren were considerate of me and came to my aid wonderfully. I am thankful to be in the brotherhood of God's faithful ones. I want to compliment my brethren locally and throughout our brotherhood. I look forward to 1972 with great hope. I ask the prayers of the brethren and sisters in Christ in preaching the gospel of Christ and in raising my family in the nurture and admonition of the Lord. At Thanksgiving I was in a meeting at Corvallis, Ore. with good fellowship; the work makes fine progress in that section. Many are sacrificing much in the Lord's work up there. Those who can financially support the work there should consider it seriously. I am scheduled to discuss the communion and teaching subjects at Cottage Grove, Ore., Jan. 13-14; 17-18. Bro. Paul Nichols will be moderator.

Melvin Blalock, 4008 Beaver Dr., Amarillo, Tex. 79107, Dec. 6—The work here has been in progress for four months at the time of this writing. We believe that progress would be the appropriate term to use in reference to the church in Amarillo. God has blessed us from the very beginning of this endeavor. We have baptized four thus far and we feel that there will be more who will respond. Admittedly, the number of four is no astounding record, but when we think of these as souls and not just numbers, we can readily see how richly God has blessed us. We are very optimistic about the congregation meeting here and certainly not without good reason. Brother Wright and his family have been in the church a long while and they continue to prove to be an asset to the work. We are also impressed with those who are new in the faith because of the zeal and dedication that is so well demonstrated by them. Visitors have frequently attended our services and we are continually seeking home Bible studies and other means of creating spiritual interest. Not only have we had local visitors, but we have been blessed recently with visitors from great distances. We would like to express our appreciation to the following, who have visited with us: Brother Guy Phillips of El Cajon, Calif.; Brother and Sister D. O. Fancher of Sulphur, Okla., and my mother, Sister Turrie Blalock of Frederick, Okla. Those who have given us both spiritual encouragement and financial support are to be commended for the interest they have shown in this work. We can surely rejoice over the souls that have been saved. Perhaps it is well that we remember Paul's admonition to Galatia, (Gal. 6:9); "And let us not be weary in well doing: for in due season we shall reap, if we faint not." We continue to request your prayers and if you have acquaintances living in this area, please forward us their names and address. If you should desire to reach me at any time by phone, my number is 1-806-383-1066.

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

OLD PATHS ADVOCATE

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

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

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No. 2

THE FRUIT OF THE VINE

By Barney Owens

The contents of this article are taken from a book compiled by Bro. J. H. Garrison which contains articles by representative men who presented fundamental truths and doctrines of Christianity, entitled **The Old Faith Restated**. The portion which interests us at present is by D. R. Dungan on "The Lord's Supper." As many do not have this man's writings I felt it would be helpful to present them here since we are from time to time confronted by those who would have us use a fermented drink in the communion. Brother Lynwood Smith encouraged me to make this available to others; his knowledge of this subject warrants our investigation. Please read carefully and pass along to others, especially our brethren who are bound in this error.

"It is generally understood that the liquid in the cup was wine. It is not so denominated, however, in the Scriptures. It had grown into a custom to use wine on the occasion of the Passover. This wine was grape juice and warm water. The Master calls it the fruit of the vine, which indicates to us the presence of wine. It is quite evident that it had been prepared by Peter and John for the Passover, and was on the table for that purpose. It is generally thought, too, that the removal of all leaven from their houses, as well as from the feast during this week, indicates that this wine could not have been alcoholic, as the fermentation necessary to alcohol is the same thing that should be put out of the camp during the time of the feast. But since the cup was not provided by the law, and it was there by sufferance only, it is hardly safe to say that the law would be strictly regarded in a custom that had grown up independently of any commandment. The Savior did not object to the contents but used the cup as he found it. He calls it, the fruit of the vine, and we now know that as alcohol is produced by fermentation the fruit of the vine disappears, and that alcohol, in full proof, has no connection whatever with the fruit of the vine. The Savior used it, too, as the best possible symbol of the blood by which the world should be saved. And we now know that to the extent that any liquid contains alcohol it does not symbolize (as a beverage) anything that can save, but that which has power only for evil.

"But there are others who maintain that the cup then used contained wine, and that wine always con-

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WHERE DO WE GO FROM HERE?

By James Orten

In a recent issue of **Outreach**, brother Jerry Cutter urged the brethren, as others before him have done, to become more involved in mission work. The theme of that article was that accomplishments in spreading the gospel happen only when brethren commit themselves to definite plans, with clearly specified goals and then set out with all good wisdom to implement their plans. He suggested we attempt to place ten preachers in foreign fields within the coming decade.

This short paper is designed to give support to the plea for more interest in, and resources dedicated to, mission work. Our thesis is that societies, like individuals, pass through life cycles and that when one becomes old and decadent its citizens are no longer interested in Christianity. Young societies, on the other hand, like young people are more receptive to the gospel. It is to these young and receptive cultures that the major thrust of our evangelistic efforts should be directed.

Solomon said, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1). The clear implication of this passage is that when one gets old he is less likely to take pleasure in his creator if he did not do so when he was young. Our common speech intuitively catches this truth when we speak of older people as being "set in their ways."

The prophet is stating a general truth. He does not mean, of course, that no individual older person will accept the gospel. The scriptures do not imply either that we should not make efforts to convert any person, regardless of age, when he is interested. In fact, just the opposite is true. Nevertheless, the prophet's general principle is clear and most of us recognize its validity.

What we have not recognized nearly so well is that this truth applies to societies as well as individuals. Modern cultures have a way of creating "premature psychological age." No case could be a better example than the present generation in the U. S. Through its various institutions and means of communication our society exposes its members, including the young, to experiences which shatter their faith in everything and leave them sophisticated and cynical. They see men walking in space and are less impressed by Jesus' walk on the water. They see dozens of dead Vietnamese on

the evening news before dinner and value life less to avoid depression. If they believe in a national leader he is likely to be exposed as a fraud on the next First Tuesday broadcast. Becoming hardened and cynical is almost a necessary self defense. Psychologists are now describing the "vanishing adolescent" and the "disappearance of youth." What is meant by this is that the conditions of our society cause cynicism to develop so early there is no longer a tender and touchable age in many young people's lives.

Christianity reaches people best when they are mature enough to understand its concepts but tender enough to be touched by the redeeming love of Jesus. Ordinarily this time would come in the teens and twenties. And yet, many of today's teenagers have seen so much they take as commonplace experiences which would have shocked a mature man of yesterday. The conditions of modern society thus militate against the spread of the gospel.

It should be pointed out that what we are discussing here is not the effect of modern society on young people who are reared in Christian homes. While society will certainly make an impact on such young people, they will hopefully be exposed to Christianity from the day of birth, thus mitigating that effect. We are rather concerned with those who are not reared in Christian homes but who are potential Christians when they hear the gospel in later life.

In underdeveloped countries the case is just the opposite of that described above. The youth of those countries do not have the violence and debauchery of the world piped into their lives. They have neither the free time nor the surplus money to engage in the pursuit of pleasure. They remain naive and trusting longer. Almost every traveler in underdeveloped countries is impressed with the child-like quality of many of their peoples.

The success of preaching the gospel in the two types of cultures attests to the facts we are adducing. Perhaps an illustration will emphasize the point. Two of our most capable preachers worked for approximately two years to establish a small church in a large U. S. city. They were able, with great effort and expense, to bring together a group of less than fifty members. Since two preachers spent two years each in the effort, it took four man-years to establish one congregation. Several of the members were already Christians and driving other places to worship when the effort began. By contrast we have spent a grand total of less than ten man-years in Malawi and approximately 240 congregations grew from the effort. In sheer numbers this means Malawians were 100 times more receptive to the gospel. The same sort of success appears to be beginning in Rhodesia though it is too early to make predictions there.

There is certainly no intent here to deprecate either the preachers who established the church cited above or the congregations who supported them. They are rather to be commended. The work was difficult and they undertook it in good faith. Neither do we wish to minimize the importance of one small church. Churches are made of individuals and no price can be set on a human soul. We cannot set a price either on the souls, probably many more of them, who would have been saved had the same effort been directed toward some less developed area.

The point we are making here is that this country should be further evangelized by churches and brethren in the course of their regular efforts at worship and preaching while the thrust of our major evangelistic efforts is directed at more receptive fields. The gospel has been preached here with regularity and enthusiasm since the 1790's. Even in places where there is no church the people are well educated and the Bible is in easy access. In the writer's opinion there is simply no justification for spending vast sums of money in efforts

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THE WICHITA FALLS STUDY

By Johnny Elmore

The five-day study of the Bible provided by the Garden's Edge congregation in Wichita Falls, Tex., Dec. 20-24, 1971 was a great success. As in the past, the local members went all-out to make the visiting preachers welcome. These brethren conceived the study as an occasion for brethren to come from far and near to reason together, study their differences and draw closer together. It is not used to determine policy, to decide matters of fellowship, or to present hobbies. The study has proved that brethren can study their differences objectively, and learn from each other. The success of this study was due to the sacrifices of preaching brethren, and the selfless efforts of the local members. I truly appreciate the preachers who were willing to leave home and come to this study. They impressed me with their sincerity, courage, humility, and also with the logic and depth expressed in the presentation of their subjects. Those who did not present discourses made great contributions with their incisive questions and comments.

The following preachers delivered discourses: Ronny Wade, Clovis Cook, Ellis Lindsey, P. C. Brown, E. H. Miller, Tommy Shaw, Merle Helwig, Jim Hickey, Orville Smith, Bill Davis, Jack Cutter, Wayne McKamie, Irvin Barnes, Lynwood Smith, and the writer. Other preachers present were Richard Bunner, Dennis Smith, Melvin Blalock, Charles Mabe, J. W. Kornegay, Jimmy Smith, Nelson Nichols, and Joe Lee Norton. Young preachers present were Mike Pope, Richard Frizzell, Steve Bowen, Tommy Elmore and Alan Bonifay.

Johnnie Tate presented views on the first resurrection, although he was not endorsed by the congregation or preachers as a teacher because of his belief on fellowship among other things, and his subject matter was replied to in speeches by Clovis Cook and Tommy Shaw, and by others from the floor as well. We admired his kind, gentle presentation although we rejected his views on the first resurrection.

In the past the Garden's Edge congregation has been called a "faction" which I believe is unwarranted in view of the facts. I believe they are to be commended for their willingness to support the study each year. The next one will be held Dec. 25-28, 1972 under the direction of Clovis Cook and Bill Davis. I have no judgment to offer about anyone who does not or can not attend the study, but I can only wish that even more preachers could see fit to attend. I would like to share your knowledge of the Scriptures. We need to "reason together" on those things which affect the unity of the church.

MY PROBLEM

By C. A. Smith

We are all confronted with problems daily, and I am sure mine is not unique, but it is one that heretofore I have not faced. I wish to present it here, giving the alternatives left to me and announce the decision that the leaders of the Southside church, Andrews, Tex. came to in the matter.

I have worked for Texaco, Inc. for 15 years, and during that time I have not missed Lord's Day worship but twice and both of these times were due to sickness. However, recently, due to the decline in oil production, the company cut off one pumper and consequently due to doubling up had to change days off for some of us which included me. For years I have had Sunday and Monday off but now have Tuesday and Wednesday and have been forbidden by the management, both local and higher up, to take time off for worship at the appointed hour. This is regrettable and makes for a bad situation to say the least, and no one regrets it more than I. Throughout it all, I have shed many tears and prayed; oh how I have prayed for help from Him who never fails us when we need Him, and I believe with all of my heart He has helped me to find a way to solve my present problem.

My first thought was to take a reduction in pay and do something else in the field; however, the management informed me that to do so I would likely have to leave Andrews, and again I say, "I am needed here." I do a greater part of the teaching. I think all of my brethren who have been here know that the situation here demands my staying and doing what I can to build up the cause here. Of course I would if my brethren saw fit, start right here, for this area needs someone to devote full time in the worst way. However, others would have to help with the support as we are small and not able to make it by ourselves.

Thirdly, I could quit, but I have five mouths to feed and feel duty bound to do just that.

So, I proposed to the brethren here a later meeting hour, namely 4:30, Lord's Day afternoon. According to God's reckoning of time (Gen. 1:5) day begins at evening and ends at evening. Evidently the disciples of the first century also recognized this as per Acts 20:7, 8, 11 of which all will agree, I am sure, that evidently they came together after 6:00 P. M. Sat. evening and broke bread, and yet called it the first day of the week. Surely the hour is incidental if the supper is observed between 6:00 P. M. on Sat. and 6:00 P. M. on Sun., is it not? Many are the scriptures in both the Old and New Testaments that prove this to be God's way of reckoning time. We of course believe that this should be done when the whole church comes together according to the scriptures; therefore, we have all decided to come together at a later time.

Think not that I am not keeping my eyes and ears open for something else that will allow me to have the Lord's day off, for I am! I have some reservations about working on this day at all.

So, you be the judge, brethren. However, I would ask that you be charitable in your judgment. In the words of Jesus, "He that is without sin among you, let him cast the first stone" (John 8:7). Please let me hear from you as I am open to constructive and scrip-

tural criticism. I would especially like to hear from my preaching brethren.

(Editor's note: It would appear to me that Bro. C. A. Smith is doing the best he can with a difficult problem. The Andrews brethren are to be commended for their understanding in this matter. There are some matters that are the business of a congregation of believers and no one else's business—setting the time for corporate worship is one of them. This is a matter between a congregation and a brother; no principle is violated; the time of meeting is still on the Lord's Day. —DBMc)

PEACE

By Larry Parker

"Great peace have they which love thy law: and nothing shall offend them" (Psalm 119:165).

In a time when man searches for peace in varying degrees and ways, the answer to finding that peace seems simple according to the Psalmist. Possibly this simplicity accounts for the fact that it is overlooked. Man has always, it seems, sought for more difficult methods to achieve what God set up as simple. In the search for peace, we are all Naaman-like; we seek for some great thing. In our time man searches for tranquility through psychiatry, narcotics, alcohol, recreation, vacations, hobbies and countless other things. The search will continue. Millions will turn to multitudinous ways to secure peace, but few will acknowledge the simple truth which David realized so long ago. Let us explore briefly some reasons for the sensibility of the statement of the Psalmist.

Loving the law of God will keep a man busy. Jesus said, "If ye love me ye will keep my commandments." It is difficult to find a person idle who keeps God's commandments. It is equally difficult to find many seriously busy people who are seriously unhappy.

Loving the law of God will demand a proper attitude toward God. God and His law are so closely intermingled that to love the law is to love Him; to love Him is to love the law. Certainly happiness depends upon the acquisition and execution of a proper attitude toward God.

Loving the Law of God will create the proper attitude toward others. If one loves the law he sees the necessity of the law. He sees the need of obedience, and he wants others to obey. He is overwhelmed with the urge to help others to obey God's law. Out of this feeling of urgency develops the proper attitude toward others.

Loving the law of God will build a desirable attitude toward self. A man sees himself as a useful, purposeful, dedicated person when he sees himself as God's servant. When one's self-concept is good, self-actualization comes, and self-actualization brings contented happiness.

Any lack of happiness and peace in one's life probably lies in these areas: conflict within a person; conflict between a person and other persons; conflict between an individual and God. The proper attitude toward God's law solves all these potential problems, and as David said, "Great peace have they which love the law . . ." —3102 Springdale Rd., Hapeville, Ga.

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OUR HELPERS

You will please find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number sent. We express again our appreciation for your continued interest in and support of this journal. **Please check the following and report any errors to us immediately.**

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A WORTHY APPEAL

For several years the congregation which meets at 2354 Oakmont Street in Sacramento, Calif. has been anxious to obtain their own meeting place. Last year a lot was purchased upon which to build a modest type building. The lot is now fully paid for, thanks to God.

The members had hoped that a suitable building could be built without asking for assistance, but now

feel the need in the area for the Gospel it too great to wait longer. Letters have been sent to many congregations throughout the brotherhood explaining the need, and asking for what ever assistance they are able to bear.

It was my privilege to begin an extended work with this congregation in 1967 and extending into 1968. A number of precious souls obeyed the gospel as well as a number came back into the fold. Some have since moved away, some have fallen and some have passed on, but about twenty faithful carry on the work. Because of the great need, after my work tenure ended with the congregation, we stayed on, making this our home congregation. Last year it was necessary for me to give up visits on Lord's Days to other congregations to help in the work at Oakmont. This we did gladly because the possibilities for good in the area are so great, especially in the vicinity of the building site.

We are aware of the many requests for assistance which are made by congregations. This is as it should be. Without doubt, God's people will continue to assist those whom they can in the Lord's vineyard. In view of this we urge you to help as you are able in this request by the Oakmont congregation. May God bless and keep you as His.

Send contributions to: Orvel Johnson, 2200 Burney Wy., Sacramento, Calif. 95821, or Carl McCormick, 2501 Moretti Wy., Sacramento, Calif. 95821. All contributions will be acknowledged. —Orvel Johnson

NEW SONG BOOK

Brother Lynwood Smith is in the process of compiling the new song book, "Golden Sheaves." He says, "It promises to be one of the greatest. In view of the fact that many would downgrade the **Word** nowadays, many songs will bespeak this ageless doctrine." More detailed announcements will follow. I am sure that Brother Smith would appreciate advance orders; if brethren wish to communicate with him his address is Rt. 1, Box 151, Wesson, Mississippi. —Don McCord

A KINDLY GESTURE

Bro. John Spradley, Jr., my long time friend and beloved brother writes as we go to press: "It was my pleasure to visit Sister Mabel Fulton, Pleasantdale Home, 930 N. W. 19, Grand Prairie, Tex., where she is confined. She almost lives for the OPA and any other contact with Christians; they seldom write or visit, so she would appreciate just a work from any one. Too, Bro. Will Perser has now reached his 93rd milestone. His address is Box 708, Linden, Texas. For his age, he is of sound body and mind. Here is one of the oldest, soundest minds available to us that I know today. He has been very active in Texarkana for his age." What a kindly gesture it would be if some of our readers would take just a few moments to drop such ones a word of cheer and gratitude. God bless them and all others who too often times are forgotten by us who are younger, more able, and too busy to show we care. —Don McCord

NOTICE

Until further notice the congregation meeting at 709 S.W. 2, Andrews, Tex. will conduct Lord's Day worship at 4:30 P.M., and Wed., 7:30 P.M.



MEET BRO. JERRY DICKINSON

In that some have not met the young man pictured above, I would like to introduce Bro. Jerry Dickinson of Belton, Texas. Jerry and his wife have been a very essential part of our congregation in McGregor for about two years. During this time I have found him to be a very sound, a very capable, and a very dedicated young man who certainly desires to preach the gospel. We regret very much to lose Jerry and good family but we do rejoice that they are now entering the work on a full-time basis. About March 1 they plan to move to Marietta, Ga. for at least a year's work. In addition to his work with the church there, he will be free, I understand, to conduct meetings. Certainly this is an area in which he would like to function as a gospel preacher and there's no doubt but what he will uphold both the Lord and His gospel whenever and wherever he may be called. Here is a talented young man who should be kept busy for the Lord.

—J. Wayne McKamie

THE AFRICAN WORK

By Ronald Courter

A new year and some new ways of life are well upon us. We are enjoying the midst of summer with sunshine and refreshing rains. The land has responded to nature's skillful hand by revealing green grass and flowers in the latest fashions.

A little over two months ago we departed from Detroit, Mich. for Salisbury. Our trip went very well and ended well by being met at the Salisbury airport by the Jerry Cutter family. The weeks since have included the usual hustling involved in getting settled. The burden of this effort has lightened by the aid of the Cutters.

We want to express our thanks for the tremendous response of the churches in supporting this effort. A total of **fifty-four churches** supported the work and others wrote of interest and prayers. Truly this is an overwhelming reply especially since the preaching of the gospel from a world mission standpoint has been tossed about recently by tight purse strings. Yet, a fine

example of awareness and willingness to help has been manifested.

There are four congregations in the immediate area at present and one preacher from among these congregations is now engaged in the work. A vast number of opportunities and possibilities are beginning to manifest themselves. We pray that the Lord aids us and that each of you will pray that the decisions made will create a sounding board for the gospel here and in surrounding areas.

We are in the process of finishing a teaching and correspondence course for the work here and in Malawi. Our prayer is that the saints everywhere will realize the unsearchable riches they have in Christ. Hence, their lives will be enriched and they will not be able to hide the treasure they have found. The people of God are more than conquerors through Jesus and faith in Him. —Box 3216, Salisbury, Rhodesia

SPRING MEETING, PASADENA, TEXAS

The annual Spring meeting in Texas will be in Pasadena this year. The brethren present at the meeting last year decided to make this an annual event that would rotate among interested congregations. It was felt that since most of our larger meetings were either in the heat of the summer or the cold of winter it would be enjoyable to have one in the springtime. This meeting will run the week before and close on Easter Sunday. The dates this year will be March 26-April 2. This is not intended to show any significance to a religious holiday, but simply to coincide with days off from work and spring break from school. We hope to encourage young people and visiting preachers to come. We hope to use different preachers at most of the services. Visitors are welcome in any of the homes of the brethren in the Houston area. For additional information write: Don Pruitt, Box 411, Pasadena, Texas 77503.

AN OPEN LETTER

Dear Brethren:

The church in Lansing, Mich. has experienced some growth in the past and has an excellent future. The congregation has grown to the point of needing better facilities for a meeting place.

The work was started by Ron Courter approximately four years ago. The congregation first met in the basement of Bro. Ed Ball's home. As the congregation grew too large for the basement it moved to the Y. W. C. A. which is the present meeting place. There are approximately 25 members with as many as 35 present on many Lord's Day mornings.

The congregation is purchasing two and one half acres of land in a very good location with all utilities and paved road running by the property. It is in a housing area with new homes being built all around.

The congregation is running into many difficulties at its present meeting place with the presence of a denomination of about 300 meeting at the Y. W. C. A. Since the said denomination is much larger than the church, we are moved here and there for our services even though we have been there much longer. It is very difficult to have a meaningful worship service. We are also inconvenienced with poor parking facilities.

After much thought and consideration it is our de-

sire to build a meeting house on our lot. We realize that this is a great undertaking but we feel that the Lord's church will be greatly benefitted by this move. We ask your prayers and financial support. The money received will be used specifically for building a meeting house, and will be acknowledged by us. We covet the prayers of all for the work in Mich. If you desire more information about us, feel free to contact brethren listed below. These men are in the work at Lansing or closely associated with it, and would be able to supply information needed. In Christ's Name, S/Ed Ball, 3715 Churchill Ave., Lansing, Mich. 48910. Michael Bosley, 3009 Cabot St., Lansing, Mich.; Hugh Mock, 2082 Dean Ave., Holt, Mich.; Carl Willis, 7087 Mather St., Union Lake, Mich.; Murl Helwig, 7120 Banks St., Union Lake, Mich.

(Editor's note: We are asked to mention in behalf of the Lansing church an error that appeared in the letters sent to churches in paragraph 4, where in reference to a denominational group meeting at the same place as the church, the terms "another denomination" was used. The word "another" as used here is in error—as used it denotes the church as a denomination which it definitely is not. The Lansing church apologizes for the error, and we are more than happy to help them correct it. —DBMc).

SPRING MEETING

Beginning Mar. 26, and going through April 2, Bro. M. Lynwood Smith will be in Birmingham, Ala. for our annual meeting. Everyone is welcome; we can accommodate some visitors in our homes. Those wishing motel accommodations ahead of time, please contact either of the following: E. H. Stamper, R. 2, Box 968-B, Leeds, Ala. Phone 699-7138; H. E. Holloway, 7445 48th Ave. N., Birmingham, Ala. Phone 836-7029; R. E. Gladden, 104 20th Ave. NW, Center Pointe, Ala. Phone 853-3275.

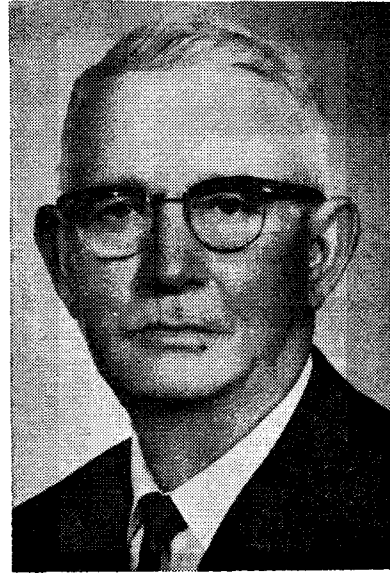
MY MORTAL ANGEL

She is the loveliest I ever met;
 So kind and sweet like heaven's best.
 She is to me as gold is to others,
 She is the sweetest of all wives and mothers.
 So kind and sweet to the children that love her,
 Although misunderstood as most mothers.
 Her words fitly spoken, so sweet and lovely
 Are like pictures of gold and apples of silver.
 The sweetest wife, to me, excels all others;
 She is my pride, my joy, it's why I love her.
 She is my life, my joy, my stay;
 She helps me live for Jesus every day.
 If all wives and mothers knew her
 As the ones who dearly love her,
 There wouldn't be any need for mortal angels,
 God could let us forever here stay
 To enjoy sweet communion
 With each other every day.

—James Vannoy, Monahans, Tex.

Written for his wife, June, on their 25th wedding anniversary.

OUR DEPARTED



Penner — Our loving husband, father and grandpa Clyde Penner was born Dec. 21, 1894 in the farm community of Vanzant, Mo. He departed this life peacefully on Jan. 5, 1972. Grandpa was united in marriage May, 1915 to Leona Beasley; to this union 2 children were born, one son, Eucl who preceded him in death in 1969; one daughter, Edna Shannon, Vanzant, Mo., 5 grandchildren, and 9 great grandchildren. Grandpa chose to serve the Lord in 1916 at a meeting held at the Coble school. He served the Lord faithfully for 56 years in any and every capacity he was called to fill. The congregation now in that area will miss his singing those beautiful old hymns so well. It seemed as he grew older his faith grew stronger in the Lord's service. He stood for the truth and tried to teach it to others. Grandpa Penner and Bro. Orville Sloan were together from the start in the Lord's work in the home area, and the day of his death he had attended Bro. Orville's funeral service. Grandpa stood tall in the community to Christians and non-Christians as well. Left behind in the Lord's service are his wife, Leona; daughter and son-in-law, Edna and Ross Shannon of Fieldstone, Mo. congregation; granddaughters and their husbands, Yvonne Unger, Judy Wood, and Olive Ann Wood, all of the Chain of Rocks congregation, St. Louis, Mo. The family wishes to express thanks to those who sent flowers, food, cards and the many acts of kindness shown in our time of sorrow. —Ron Wood

Morgan — Bro. Hubert D. Morgan, Birmingham, Ala., departed this life at the age of 66. He was the father of seven sons and two daughters, and was one of the original members of the 60th St. church, Birmingham. Burial was in Elmwood cemetery, Birmingham. The writer officiated, assisted by Bro. E. H. Miller.
 —E. H. Stamper

Hale — Raymond Horace Hale, 6706 Palacio Rd., S. W., Albuquerque, N. Mex. was born Oct. 19, 1923, at LaMesa, Tex., to Brother and Sister Raymond B. Hale; departed this life suddenly on Dec. 30, 1971 at the age of 48 years. Horace is survived by his parents; his wife, Susie Ann; one daughter, Mrs. Janit Maddox,

Hattiesburg, Miss.; one brother, Henry E. Hale, Albuquerque; 3 sisters, Mrs. Lottie Nunnally, La Puente, Calif.; Mrs. Clodie Gipson, Albuquerque; Mrs. Clyda Harris, Moriarty, N. Mex. and one grandchild. It had been the writer's pleasure in the late 1950's to baptize Horace into Christ. Between the time of Horace's death and his burial, the Lord's Day passed, and the Hales did something that I daresay not all families would have done on that day with a loved one just departed—they in their sorrow did not forget their appointment with the Lord at the little meeting house on that day where they worship in Albuquerque, so they assembled to worship as always. These things should encourage Christians who know them; they do me. Too, the director assured them the organist was there for the service, but, as I knew they would, they kindly refused to have the instrument used either before, during or after the service. I always feel so badly when members of the church fail at a time like this, even though a funeral service is not a church service, the worship, to let their light shine in refusing to use an instrument to accompany songs that are sung—once more the world there that day was reminded that we oppose an innovation that has troubled God's people too long. The service was conducted in Albuquerque in the afternoon of Jan. 4. The pretty singing was by the Buddy Johnson family, Christians there lately of Missouri. The writer tried to speak words of comfort and warning to those present. —Don McCord

OUR THANKS AGAIN

We, at Birmingham, Ala., wish to thank the following for contributions indicated since we last reported. We now have a total of \$3585 toward our building. We again sincerely thank our brethren in the Lord for your love for us and may the Lord bless you: Powe, Mo.—\$25; Tulsa, Okla.—\$10; Arlington, Tex.—\$100; N. W. 21st, Oklahoma City—\$100; West Plains, Mo.—\$25; Lovejoy, Pa.—\$25; Modesto, Calif.—\$50; Jacksonville, Fla.—\$100; Rosenburg, Tex.—\$1,000; Kansas City, Kans.—\$100. —E. H. Stamper

BONDS OF MATRIMONY

Atchley-Bishop — Dec. 23, 1971, in Olney, Texas, Willis Atchley, Jr. and Doretha Bishop were united in marriage. The wedding was conducted in the Olney church with many friends and brethren present. Both of these young people are members of the church and plan to worship in Lubbock where they will live while they are in college at Texas Tech. Dodie is the daughter of Kenneth and Dorothy Bishop, long-time members of the church in Olney. Certainly our best wishes and earnest prayers are for them in this new home.

—J. Wayne McKamie

Bradford-Allen — Bruce Bradford and Monica Allen pledged their vows to each other on the evening of the seventh of Jan., 1972. This lovely wedding was conducted in the Temple, Tex. church and it was indeed showered by the wishes of many brethren and friends. Bruce is the son of Bro. and Sister Wallace Bradford of Belton. Bruce and Monica are both members of the Lord's Church and a very important part of our congregation in McGregor. May God's blessings attend their ways. —J. Wayne McKamie

Duncan-Beck — Monday night, Dec. 20, 1971, Sammy Joe Duncan and Janette Laveta Beck were united in the bonds of matrimony at the home of the bride's parents, Bro. and Sister Nollan R. Beck, Andrews, Tex. The setting was simple, yet impressive, with a few relatives and friends present. Both are Christians, and I am sure they will make Christ a welcome visitor in the home they establish. May God bless this union with such blessings as are consistent with His will. The writer was happy to officiate. —C. A. Smith

WHERE DO WE GO FROM HERE? —

(Continued from page two)

to reach hardened and cynical persons when others are hungry for the truth.

Jesus said, "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet" (Matt. 10:14). There never has been a city in which every soul accepted the gospel and there probably never will be one in which not a single person will be receptive. At what point between these two extremes does a preacher shake the dust of a city (or nation) from his feet because they are no longer hearing him? How many doors must be slammed in his face? How many meetings must be held to empty houses? How many newspaper ads printed and radio talks given with little or no response? The writer does not have the answer to these questions anymore than anyone else, but they raise a viable issue which should be engaged. This is the question Paul answered for himself when he told the Jewish nation, "It was necessary that the word of God should first be spoken unto you: but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles" (Acts 13:46).

As a comparison to the long tradition of preaching in this and some European countries one could take the nation of Lesotho (formerly Basutoland) in the highlands of southeast Africa. The first person to preach in the name of Christ entered that country barely more than thirty years ago (according to a booklet published by the Ministry of Information, Maseru, Lesotho). Although the names of all denominations established there are not known to the writer it is quite possible that no church of Christ preacher has worked there to this day. Think of that! The name of Jesus was first spoken in the country within the lifetime of most of the readers of this journal.

Jesus said, "Lift up your eyes unto the fields that are white unto the harvest." At that time the Jewish nation was ripe for reaping. Later, they became hardened and the apostles turned to the gentiles. At one time the civilizations of the Western World, including the U. S., were ready for harvest but that golden age is gone.

Where do we go from here? Those of us who live here will continue to work and worship, of course. We will convert a few souls along the way and rejoice in doing so. But where do we go with our major evangelistic efforts? Do we continue to reap in dead fields when the harvest is long past? Or will we now put our sickles into other fields where ripe heads of grain stand waiting to be picked?

—3821 Scotwood Dr., Nashville, Tenn.

THE FRUIT OF THE VINE —

(Continued from page one)

tains alcohol; that, in order for grape juice to become wine, it must ferment and become alcoholic. They find proof of the correctness of this position in the statements of several learned Rabbis, that the wine used at the feast of the Passover was fermented, and therefore intoxicating. Others affirm that their statements are the result of their tradition or their preferences. But the position in favor of the use of alcoholic wine is amended so as to assert that there is no wine which is not alcoholic, that the presence of alcohol is essential to the existence of wine. This position is at this time regarded by the learned as exceedingly rash, unscholarly and untrue. While we have but a very limited space for the discussion of this feature of the subject, we will be borne with while we give some of the reasons for objecting to the position. Our quotations will be brief:

"I. The Lexicons and lexical men. 1. Webster: "Wine, the express juice of grapes." 2. Worcester: "**Must**, the sweet or unfermented juice of the grape: new wine." 3. Liddell and Scott: "**Gleukos**, sweet, new wine." 4. Groves: "The fresh juice of the grape, must, new wine, and mead." 5. Parkhurst: "Sweet wine, which distills of its own accord from the grapes." 6. Robinson: "**Must**, grape juice unfermented." 7. Andrew: "**Mustum**, new or unfermented wine." 8. Leverett: "**Must**, new wine." 9. Anthon: "Young, new, fresh; **must**, new wine." 10. Dr. Ure: "Juice newly expressed, and before it has begun to ferment is called **must**, and in common language, new wine." 11. Ainsworth: "New wine, close shut up, and not allowed to work." 12. Littleton gives the same that Ainsworth does. 13. Smith's Bible Dictionary, A.M. Ed: "It may be at once conceded that the Hebrew terms, translated wine, refer, occasionally, to an unfermented liquor." 14. Stuart: "Facts show that the ancients not only preserved wine unfermented, but regarded it as of higher flavor and finer quality than fermented wine." 15. Barnes' Note on John 2:10: "That was the pure juice of the grape." 16. Kitto: "Wine, **asis**, denotes the expressed juice of the grape, or other fruit." 17. Thayer: "The numerous authorities already cited to show that unfermented grape juice is wine, also prove that unfermented wine existed." 18. Dr. E. Nott, late President of Union College: "That unfermented wines existed from remote antiquity, and were held in high estimation by the wise and good, there can be no reasonable doubt. The evidence is unequivocal and plenary." 19. Roy. Dic. Lond.: "Wine pressed from the grape but not fermented." 20. Dr. Hilbert: (Dic. Ger. Lond.): "Wine pressed from the grape, but not fermented: new wine." 21. Littré: (Dic. de la language Francais): "New wine not fermented." 22. Descherell: "Wine which has just been made, and which has not yet fermented." 23. Sheller: (Lexicon 1832): "Wine just pressed out and not strained." 24. Flugel: (Dic. Ger. and Eng.): "Unfermented wine." 25. Freund: (Leipsic 1878): "New or unfermented wine." 26. Dr. Adam Clark: (Com. vol. I, p. 239, Lond. Ed., 1836, Note on Gen. 40:11): "From this we find that wine anciently was the mere expressed juice of the grape without fermentation."

"Josephus has a statement of this passage that shows the view had in his day respecting wine. Antiq. B. II., ch. 5, sec. 2: He therefore said that in his sleep he saw three clusters of grapes hanging upon three branches of a vine, large already and ripe for gathering,

and that he squeezed them into a cup, which the king held in his hand, and when he had strained the wine, he gave it to the king to drink, and he received it from him with a pleasant countenance. * * * Thou sayest that thou didst squeeze this wine from three clusters of grapes with thine hands, and that the king received it; know, therefore, that this vision is for thy good, and foretells a release from thy present distress. In this connection the word wine is four times applied to the juice that the butler was to squeeze from the cluster of grapes, into the cup that was to be in the hand of the king.

"We might continue this line of investigation almost at any length, but if the testimonies already presented will not be sufficient, a declaration from one having arisen from the dead would be of no avail. While it is conceded that wine will include fermented liquor from grapes or other fruits, it is certain that it also means unfermented juice. If not, scholarship must pass for nothing and the classics have no weight in determining the meaning of words.

"II. The use of the word wine in the New Testament accords with the testimony of the dictionaries and the classics. About half of the time it is so surrounded that the meaning is unmistakably that of unfermented grape juice.

"In Acts 2:13 we have **new wine** from **gleukous**, which was the juice of the grape which had been expressed by the weight of the grapes thrown into the vat, hence sweet wine. This was what the butler gave to the king of Egypt though he pressed it out in his hands instead of taking it fresh from the wine vat. But some one insists that they thought the apostles were drunk. True enough, and yet being filled with **gleukous** would not indicate it. Look at the passage again, and see that it was said in mockery. They meant that they were drunk, but they did not say they were. We use the same sarcasm when we say that a man takes too much tea. We mean to say that he gets drunk, but we say it ironically. Elijah suggested that the prophets of Baal would call louder. 'He is a god,' but he may be asleep, in conversation, in pursuit, on a journey. No one thinks for a minute that the prophet of the Lord conceded that Baal was a God. He said it in mockery, hence said one thing while he meant another. So it was with the mockers on the Pentecost. It is certain that then the word wine in the New Testament did not necessarily mean fermented liquor. But it may be said that **oinos**, the word generally employed in the New Testament for wine, means a fermented liquor. Not necessarily. It occurs ten times. Matt. 9:17; Luke 5:37; Mark 2:22, preceded with the adjective new. The illustration is taken from making wine and bottling it, hence the newly expressed juice was the thought and the only thought that could have been put into the word. The fact that the Savior so surrounded the word removes the question from the field of controversy. So in John 2:11, making wine at the feast of Cana; it was not possible for it to have contained alcohol unless the Savior created it on purpose. It was not necessary to the wine, nor even to the best wine, for the **gleukos**, or that which had been kept from fermentation was regarded as the best.

"If they had fermented grape juice, beyond any question they would call it **oinos**, and if they had unfermented liquor they were liable to use the same term. Hence no argument can be made from the word itself

since it had the same meaning that our word wine has (see Groves), and we have seen that wine means the juice of grapes or other fruit, either fermented or unfermented. If therefore, the word wine had been used by the Savior in referring to the supper, instead of "the fruit of the vine," it would not be proof that any intoxicating liquor was present.

"But it is sometimes said that the Passover, when this feast was instituted, was six months from the time that the wine had been made, and that it must have fermented in the meantime. This is to assume that they were not able to preserve the juice in an unfermented state. But this is not correct. In the references to the new wine the process was that of preserving it from fermentation. They had many ways of keeping the fruit of the vine from any alcoholic condition.

"A very peculiar argument is sometimes construed from 1 Cor. 11:21, 22 that the Corinthians used wine in the supper that was intoxicating, and that while Paul condemned other things he did not correct them in this respect. Let it be noticed, too, that he did not condemn them for making gluttons of themselves or for getting drunk. He says: 'What, have ye not houses to eat and drink in? or dispise ye the church of God, and shame them that have not?' It might be argued from this that Paul had no objection to their getting drunk if they would not do so at the house of God, but wait till they would get home. This error arises from the supposition that the apostle condemned in detail all that was wrong in their procedure. This is not true, there were things that he expected to set in order when he would come to them, and all that he had then to say was that they had so mutilated the supper that they had destroyed its identity, and were not partaking of it at all.

"Since, then, there is no evidence that the Savior instituted his supper with the use of alcoholic wine, since he did not use the word wine at all, but "the fruit of the vine," and since we know that as wine ferments, since he did not use the word wine at all, but "the fruit of the vine disappears, the probabilities are, at least, that he used innocent grape juice for the communion. This is further indicated by the symbolry of the institution: it was to represent the blood by which the world was to be redeemed. If he had come to curse the race, to 'destroy men's lives' and not 'to save them,' no more appropriate emblem could have been selected than some alcoholic liquor, but as his work was the salvation of the race no more inappropriate element could have been found than an intoxicating beverage.

There is a fitness in the selection of the symbols made by the Master. The unleavened roll and the fruit of the vine appropriately represent the body and blood by which sin is to be removed and the world saved. But it is not consistent with the character and teachings of Christ to suppose that he would use a liquor that had done more toward corruption, and sorrow, and poverty, and degradation of humanity than all other causes combined, to symbolize the blood that was shed for the remission of sins.

"Prudential reasons for the use of unfermented wine in the Lord's supper are very strong. 1. There is no sufficient reason why this innocent wine should not be used. 2. It is appropriate, and intoxicating wine is not. 3. The wine that is bought at the drugstore is sometimes devoid of any of the fruit of the vine; it is

made wholly of poisonous drugs. 4. There are many persons who are endangered by the taste of fermented liquor. They have become addicted to drink till it has become a disease, and the taste of alcohol unbalances them and they lose control of themselves, and plunge again into drunkenness because of the poison in the cup that was supposed to contain a blessing. To laugh at this does not change the facts in the case; very many such persons have been known. Since the danger can be avoided, it is evil to continue a practice that endangers any portion of the congregation. 5. We will be certainly right in using the unfermented wine, and it is therefore the duty of the rulers of every congregation to see to it that all intoxicants are strictly kept out of the house of God.

"It is easier to point out the things that should be, and to warn against the things that should not be, than to determine how far such improprieties as those we have mentioned should be endured; when it becomes sin to tolerate them. We may not be at liberty to raise the question in public, nor be warranted in absenting ourselves from the table of the Lord, but we should seek the removal of any evils of the kind."

—6552 Dimmick Rd., West Chester, Ohio



Bill Reece, 1602 S. Country Club, Tucson, Ariz., Jan. 20—We look forward to our meeting with Bro. Lynwood Smith, Feb. 5-13. We extend a welcome to all who will come. Here are 2 subs.

Austin Gene Welshhans, 204 N. 4th Ave. W., Newton, Iowa, Jan. 17—We would like your prayers for us as we begin meeting for worship here in Newton. Jan. 23 will be our first time. We desire to serve the Lord and build up His church.

John J. Bennison, 220 E. Threadneedle, Beaumont, Tex., Jan. 29—The church here has been meeting in my house for over 10 years. We have just bought a dwelling house to use as soon as we can remodel it. Hope to be meeting in it by Mar. 1. Here is our renewal.

Timothy Phillips, Rt. 1, Pottsville, Ark., Jan. 7—With this new year we are thankful for the love and unity that God has given us here in the church. We have been enlarging our meeting house, getting ready for our meeting with Bro. E. H. Miller, Mar. 19-26. We will appreciate all who will attend. We have had several visitors of late. Let us never give up the fight for God and the Truth.

B. B. Cayson, Rt. 3, Box 53, Walterboro, S. C., Jan. 20—At this writing all is well for which we are thankful. We have enjoyed visitors from Tex., Penna., and Fla. of late. We have preached at Raleigh, N. C., Temple,

Ga.; and at N. Hollywood St., and No. Watkins St., Memphis, Tenn. Two more have been baptized at Walterboro. May the Lord continue to bless all is our prayer.

J. D. Corson, Rt. 2, Mahaffey, Pa., Jan. 8—Seems I cannot do the things I would like, since my health is failing. We had three baptisms in Oct., two young men and a young lady. I must keep close home now with the temperature so low. I will keep doing what I can as long as I can. Remember us kindly and may the good work continue. Had not known until lately of the passing of Bro. Bennie Highams; I think he is next to the last of the elderly members of Mozier, Ill. congregation, and indeed a strong pillar; the younger there are trained well to carry on; bless them.

H. R. Goodman, Floral, Ark., Jan. 15—The church here continues worship the Bible way. Bro. Kornegay held a meeting for us in Nov. with no visible results, but the seed was sown, for he did some wonderful preaching. We want to extend a special invitation to those brethren who plan to make Ark. their home to visit us before buying. Our prayers are for all the faithful. Pray for us; here is our sub.

J. D. Elmore, 903 E. Texas, Healdton, Okla., Jan. 12—The congregation here has grown some the past year. Three were baptized who take an active part; two of them being song leaders. We have a good number of young brethren who are a real help to us; we thank God for them and take courage. The meeting New Year's was at Ardmore, Okla. with the largest crowd in southern Okla., with more young people than I have ever seen; looks good for the church and its growth. We would that more young people would turn their attention to the things of God. Here are some subs.

C. A. Smith, Andrews, Tex., Jan. 10—I am somewhat late in reporting the meeting with the brethren at New Salem, Miss., but feel compelled to say something about these good people. The meeting was well attended with some coming from quite a distance. Preaching brethren Lynwood Smith, Richard Nichols and Bill Davis helped tremendously by being at several of the services. The brethren there are just wonderful. We had heard of their hospitality, but until you have experienced it you just do not know how great it really is. There were no visible results, but we trust that in due season something will come from the efforts. May God bless the faithful everywhere is our prayer. Pray for us!

Richard Bunner, 2304 Cleveland Ave., St. Albans, W. Va., Jan. 18—It has been some time now since I have written to the OPA. It certainly has not been because there is nothing to say because the work here has been good, and we see results. I began a weekly newspaper column in the fall which I really enjoy. It is not only a chance to put the gospel in several thousand homes, but it also is giving me good experience in writing. I go now to Clintonville, W. Va. once a month; the people there are wonderful and really appreciate

any help they receive. I certainly enjoyed the Texas study in Dec. I spoke in Huntsville, Ark. and I appreciate all that the brethren did for me. We had one added to the church here this month. I pray that others will take heed before it is too late.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Jan. 19—We are looking forward to the meeting with Joe Hisle at Modesto, Feb. 18-27. We continue to have good crowds and results. Since the foggy weather our night crowds have been somewhat smaller, but when the weather improves so will the crowds. Recently I preached the closing sermon of the meeting at Escalon held by Ron Alexander. Dec. 25 and 26, we were with the congregation at Highway City, Calif. for three services. Jan. 8, 9, we were at Corcoran, Calif. where I preached three sermons. It was enjoyable. We had one confession and one restoration at Escalon and one confession at Corcoran. Last Lord's day we had one confession at Modesto. The Lord willing, I will be in a meeting at Lompoc, Calif., Feb. 11-20. Greetings to all the faithful.

Franklin E. Staggs, 2074 LaVelle Rd., Flint, Mich., 48504—Since last reporting, we have had edifying lessons here at Flint from preaching brethren L. G. Butler, Merle Helwig and Alan Bonifay, L. G. is a student at Ohio State University, but he hasn't stopped studying the Bible, by any means. This was very evident by the lessons he presented to us. Merle is doing his job well in this area and we thank God for him and his family. Alan is only a young man (19 years old), but his knowledge of the Word of God puts many of us older ones to shame! Lord willing, we will be with the Flemington, Pa. congregation in a meeting, Mar. 30-April 9. "Christian, are you making a mark on the world, or is the world making a mark on you?"

J. Wayne McKamie, Route 1, McGregor, Tex., Jan. 17—The New Year's Meeting in Earlytown, Ala. was a resounding success. The brethren there were highly complimented by the visitors from at least eight states, and rightly so. Their preparation, their work, and their participation were indeed appreciated by everyone. We were indeed fortunate and pleased to have preachers from Texas, Arkansas, Ohio, Mississippi, Georgia, and Alabama. This meeting has certainly grown since I was there four years ago; there are many fine reasons why this is so. If you haven't attended this meeting, you should by all means plan to do so. The work in McGregor continues to progress quite well. Jerry Dickinson baptized another dear person just a few days ago. My next meeting is in Fairview, La., Mar. 31-April 2. We do look forward to seeing all the people in that area again.

Dennis E. Smith, 3632 Legendary Ln., Apt. 130, Dallas, Tx. 75224, Jan. 17—Since last reporting I have again moved back to Dallas from Nacogdoches, Tex. The Dallas congregation supported the work in Nacogdoches, and we are still seeing after the congregation there and helping them from Dallas. We have enjoyed the past year's work in the Nacogdoches area, and although we did not have as much growth as we had

hoped for, we are thankful that there are two faithful families in the congregation and are conducting worship services each Lord's Day. If you are ever passing that way please do stop to worship with these brethren. Since last reporting it has been my pleasure to hold a very enjoyable meeting at Pleasant Grove, Ind. We really enjoyed staying in the home of Bro. Bill Butt while there, and the hospitality of the whole congregation was excellent. We are now resuming the work in Dallas. I ask the prayers of the faithful. Here is my renewal.

Carl Johnson, 723 N. Townsend, Ada, Okla., Jan. 16—Since last report I have been in meetings at Hiway 5, Mountain Home, Arkansas; Modesto, California; Covina, California; and a two-day meeting at Capitol Hill, Oklahoma City. These meetings resulted in a number of confessions, some baptisms and a restoration. I appreciate the warm Christian hospitality and cooperation of these respective congregations. We had a number of visitors at each place. We are thankful for any good that was done and give God the glory. I was especially thankful to be associated with several of our preaching brethren from place to place: Brother Irvin Barnes at Mountain Home, Paul Nichols at Modesto, and Don McCord, Wayne Fussell, Ron Alexander and John Modgling at Covina. The influence and encouragement of such brethren as these is appreciated more than they know. The New Year's Meeting at Ardmore, Okla. was a spiritual feast. The theme, "The Word is Still the Way," and the sermons were so timely. Bro. Lynwood Smith did an excellent job conducting. I am now at home in Ada and will begin my 1972 meeting schedule in March. Your prayers are asked.

Barney Owens, 6552 Dimmick Rd., West Chester, Ohio, Jan. 15—During the month of October we had a wonderful meeting here at the Sharonville congregation. Brother Lynwood Smith did the preaching and was as forceful as usual. I do not know how the preaching could have been any better. There were 2 baptisms, 3 restored (having been away from the church), and 4 confessions of faults. Since the meeting 2 others have returned, and we of the church here believe it to have been a result of the meeting. As for myself, I left here for Arvin, Calif., after the meeting. We enjoyed being in that area again, appreciating as we do the good brethren there. Brother Lynwood came by one night of our meeting there. Our next was at the Hale, Ark. church. Brother P. C. Brown came one night. Irvin Barnes came several nights to help us, for which we are thankful. Ira Barnes came both weekends along with his family, and surely made a difference in the crowd. At present we are back home for the next few months. It is pleasant to be at home for a time; the brethren here have been so good to us, and have not ceased to encourage in the work. Things have not faltered on their part. We are on the move to bring souls to the Lord. Pray for us.

Bob Vogt, Perkins, Okla., Jan. 15—We pray continually for the work of the Lord everywhere. We have enjoyed having Bro. Miles King as an overnight guest in our home, and truly enjoyed his sermon. We have a young married couple from Crescent, Okla. helping us

one Lord's Day a month; he seems to be a good speaker. It is a wonderful thing to see such young people so interested and so ambitious in the Lord's work. This young man wishes to drive the long distance each month just to be of service; he does not ask any support. We are grateful for his offer. We were deeply touched by the death of Sister Jewel Roberts at Stroud, Okla. The Taylors from here lately visited the congregation at West Fork, Ark., home for some here a long time; it is always good to go home once in a while. We enjoy having Bro. and Sister Butts help us; they are welcome. If any congregation in driving distance of me would like for me to speak occasionally, please write me; I will not accept support; it will be at my own expense. Our prayers are for all.

Ron Alexander, Lompoc, Calif., Jan. 18—This is the first time I have reported since summer; we enjoyed meetings at Cassville, Seymour, Mt. Grove, Claxton and Lebanon, all in Mo. We had several baptisms and restorations. I just closed a meeting at Escalon, Calif. where several made confessions. We enjoyed working with brethren in all these areas. The congregation here looks forward to a meeting with Bro. Paul Nichols, Feb. 11-20. We have just finished paying for our lots and we look forward to building in the near future. Bro. Carl Elliott from Bakersfield has volunteered to draw the plans, and we are so thankful for him. We also want to thank those who assisted us in paying off the lots; we hope to be able to borrow enough to build. We look forward to a meeting at Arvin, Calif., Mar. 24-April 2. We ask your prayers.

Jim Hickey, Box 353, Lone Grove, Okla., Jan. 21—Our young men's meeting recently concluded. We appreciate the number of congregations that were represented. Over three hundred were present the last night of the meeting. We were happy to have many young men give talks. We were also glad to have the following preachers speak: Irvin Barnes, Orville Smith, Miles King, Dennis Smith, Bill Davis, Joe Hisle, Carl Johnson, Rick Frizzell, Jimmy Smith, Garry Macy, Johnny Elmore, and Lynwood Smith who was in charge of the meeting. The work here the past year has been slow but we are thankful to have had nine people baptized. I have had some interesting home studies; one with two doctors and their Seventh-day Adventist preacher, and another series of studies with a "Oneness Holiness" group. I enjoyed having an informal public discussion with their preacher who has since refused to study further. I have some outlines prepared on their errors as well as some outlines I am preparing on the Jehovah's Witness group. If you can use these study guides write me and I will be glad to send them. I have some time available in June and July for gospel meetings. Please contact me if you think that I can be of service to the cause there. Remember to pray for the laborers in the field, especially those in foreign fields.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., Jan. 10—The work in these parts continues with an unusual amount of writing, visiting and preaching. There are five full time preachers in this area working under the mission plan initiated here in Missouri several years

ago, plus other efforts such as the T. V. work, etc., which creates great enthusiasm and interest. It is a genuine pleasure to be associated with these men in the work. We were able to attend the study once more in Wichita Falls, Texas. It was conducted by the Garden's Edge congregation, who did a fine job in providing for the needs of all who attended. I think it was one of the best studies we have had. This was the fourth one, and a fifth one is planned for 1972 (Dec. 25-28). It is hard for me to understand how any preacher of the gospel can afford to miss it, but more especially our young preachers who have such a bright future before them. I never saw subjects more thoroughly researched, prepared and delivered than was done at this study. It is such a joy to see all these men work so hard in search of truth, and then so courageously and unafraid lay it out for consideration to be refuted if possible. In my opinion we have settled some questions in the minds of many preachers that should never trouble them nor the brotherhood any more. Johnny Elmore and Ronny Wade were in charge of the study and they did a good job. Why not make plans to attend next year? I think you will be rewarded.

Don L. King, 41931 Chadbourne Dr., Fremont, Calif. 94538, Jan. 17—The work here in Fremont has been doing very well. Since last report 4 have been restored to the church, two of which are teachers. This of course is of extreme value to the public services of the congregation here and of course, to God goes the glory and thanksgiving. Our weekly home studies are continuing and growing. We are presently studying with some of other faiths who are very good prospects and who are attending the services now on a regular basis. We pray that soon they will obey the gospel call. At times we have a large part of our audience comprised of outsiders which is a great source of encouragement to us in the work. We still hope to be able to soon build a meeting house on our lots as soon as the "red tape" can be gone through. The Lord willing, Bro. Tom Lehmann will preach for us next Lord's day morning and we look forward to his coming. I am to hold a week-end meeting at the Orangevale congregation in Sacramento. I am looking forward to being with them as I have not been there for some time. Also I plan to preach for the congregation in Stockton, perhaps in March. We are always glad to be there with those brethren. Faithful preachers, you are welcome in Fremont always! If you have friends in this area that are not attending the services, please let me hear from you soon. May the Lord bless His work.

Richard D. Frizzell, 701 S. Hammack, Wynnewood, Okla., Jan 15—Since my last report, I have been busy working in the Lord's vineyard. My meeting in Cable Ridge, Mo., Oct. 8-17, was most enjoyable. There was good outside interest. I enjoyed the fellowship of brethren there. After the meeting at Cable Ridge, I spent two profitable months in San Antonio, Texas. David Macy and I worked and studied together during this time. I feel I have learned some very valuable lessons and gained some needed experience, in personal work. David is very dedicated to the cause of Christ. The Wichita Falls study was interesting and profitable. The New Year's Meeting in Ardmore, Okla., was one of

the best. The preaching was excellent and the singing was beautiful and inspiring. Lord willing, it will be my privilege to hold week-end meetings at the following places: Wynnewood, Okla., Jan. 21-23; McGregor, Texas, Jan. 28-30 and Ada, Okla., Feb. 4-6. After this, I may leave for Mtn. Home, Ark., to work and study some with brother Irvin Barnes. If anyone would like to have a meeting this summer, and would like to help a young brother get started in the field, please call on me. Also, if there is a need for personal work in your area I am willing to do my best. Let us give God the glory for all we accomplish in His name. Remember me in your prayers. May the Lord bless and keep us all in His care.

Joe Hisle, Rt. #4, Ada, Okla., Jan. 1—We have just returned home from one of the very best New Year's meetings that I have ever attended. I feel the success is due largely to the efforts of Bro. Lynwood Smith who should receive the highest commendation for his insight and dedication to the Lord's cause. I guess the most impressive thing to me about the entire meeting were the basic doctrinal sermons that my brethren delivered. These lessons came as a result of the meeting's theme, THE WORD IS STILL THE WAY. Surely, Lynwood could not have picked a more appropriate theme. In a day when some would like to believe that God's love hides all evil it is gratifying to know that there are still those who preach the true gospel of Christ and affirm that those loved by God and those who love God are those that keep His commandments. We are ready to begin our 1972 schedule and look forward to the work. The Lord willing, we will be in Sacramento, Calif. for a meeting with the Orangevale congregation Feb. 6-13, followed by a meeting at Modesto, Feb. 18-27. I will try to get the remainder of my schedule for you just as soon as dates are confirmed. Darlene and I would like to give our heart-felt thanks to God and to you, my brethren, for the support and encouragement extended us in 1971. I also want to express my thanks and appreciation to my home congregation here at Ada for their continuing confidence and support. We pray for a fruitful new year in the Lord's service.

C. Goddard, 224 T St., Bakersfield, Calif., Jan. 20—It has been quite some time since I reported to the paper; however, I still enjoy reading it. The work here continues to make some progress. In the last month 4 have been added; for this we are thankful. I hereby make appeal for support for a black preacher. Since Bro. Jim Canfield's passing, there is no one in the field full time to carry the gospel to the black community. I strongly favor the work in Africa, but I feel the offspring of the Africans here in America should not be ignored. I am disappointed to see in many of our cities the black completely ignored. The Bible teaches us to go into all the world and preach the gospel to every creature; not white, not black, not Chinese, but to every creature; this is not being done. The church has failed in her mission to the black community. If someone should come to my house and catch me fishing in the bathtub, or hunting deer in my living room, you would think me a little foolish, because to fish or hunt I must go where the fish and game are to be found. As a fisher of men we must do the same—go where the sinners are found. Since I am not able to be everywhere at the same time, and the people where we have congregations are not going into the black community to work with the blacks, I am asking support for Bro. Douglas Young of Kansas City, Mo., a man who is qualified to preach the gospel to the black community. For reference you may check with brethren in Kansas City, Richmond, Ind., San Antonio, Tex., Farmerville, La. Could I please hear from you about this? I caused him to give up a job with Ford Motor Co., Detroit, where he was making \$1100 a month and more. He is willing to suffer for Christ and I feel we should stand behind him. Checks may be made out direct to him, Douglas Young, in care of Juane Jones, 2335 Prospect Ave., Kansas City, Mo. 64127. I thank you for your help in advance.

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 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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WHY DON'T WE GO?

By James Orient

In last month's issue of the OPA under the heading "Where Do We Go From Here?" the writer argued the necessity of devoting more of the church's resources to mission work. While most people agree with the idea of mission work the fact is we do very little of it. There are many congregations within our fold which have never contributed to a foreign mission effort and only a few do so regularly.

This article is designed to explore the reasons we do not do more. To put it a different way this article attempts to explain the discrepancy between our words and our actions where mission work is concerned.

The discussion below is based on three assumptions which should be made explicit. **The first is that we are not always aware of the reasons we do the things we do.** The fact of unconscious motivation has been too well demonstrated to need proof here. Everyone has had the experience of saying honestly, "I don't know why I did that." Usually the speaker is talking about something, the faulty outcome of which, he could have predicted beforehand had he taken the trouble to do so. Why do people do things they know are wrong or will fail?

The writer's daughter is friends with a young lady who dates a boy she knows will cause her trouble. Her parents have warned her, her friends have talked to her, she acknowledges it, but she goes ahead professing she does not know why. Why does she behave in this inconsistent fashion? The answer is there is more than one level of motivation. Her sense of reason tells her she should not, but from someplace else she is getting the signal (apparently a more powerful one) to go ahead. Her behavior is inconsistent with one set of beliefs but congruent with the other.

If we say we should do mission work but continue to spend our money on bigger buildings, paved parking, air conditioning, or even local mission efforts that attract no outsiders we are in the same position as the young lady above. Our actions are inconsistent with the belief that we should do mission work, but they must fit with another more powerful belief which we probably have not acknowledged to ourselves.

The second assumption is that being unaware of our motives does not excuse unacceptable behavior. "I don't know why I did it," or "I couldn't help it" is often presented as an excuse for doing wrong. Such an

(continued on page nine)

THE CHURCH OF THE NEW TESTAMENT

By Barney Owens

Looking around we become aware of the many churches existing in the world today. This treatise will not have to do with the many doctrines of these. Nor are we to endeavor to explain the characteristics of the Old Testament Church (Acts 7:38). But as this writer is persuaded, a church is set forth in the New Testament, we will study the platform of that institution. To identify the church it will be necessary to go to God's Book, as no other work can show us what the church is.

There Is A Church Taught in the N. T. Jesus told the disciples in reply to a statement Peter made, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Thus the Lord promised to build the church founded upon the might of God. It would be a kingdom which would never be destroyed (Dan. 2:44), "the gates of hell," said he, "shall not prevail against it." Many have set before the mind of the people the theory that "the church is not important, or that one church is as good as another." Should we allow men to establish churches, write creeds and laws for them, then this is true. One institution of man is as good as any other, comparing them among themselves. However when these are compared with the Lord's church, the story is quite different, as an institution of man cannot match the Lord's church.

In Acts 20:28 we find, ". . . the church of God, which he has purchased with his own blood." To grasp the significance of this statement notice the words of Jesus in Matt. 26:28, "For this is my blood of the new Testament, which is shed for many for the remission of sins." All accept the fact that man can only be saved by the blood of Christ. Without it there is no forgiveness of sin. Why then can we not understand, that the church, too, is essential, being purchased by the precious blood of Christ? The same truth is set forth in Eph. 5:25, which says ". . . Christ also loved the church and gave himself for it."

Further, salvation is said to be in the church. Eph. 5:23 ". . . Christ is the head of the church: and he is the savior of the body." Where is the promise of salvation? Paul says that He is the "savior of the body"; Col. 1:18—"and he is the head of the body, the church." Then the body the Lord is the head of the church. The promise of salvation according to these passages

is in the church. If the word of God be true, the promise of salvation has not been given to anyone outside the body.

What Is the Church? It is to be kept in mind, dear reader, that we are not seeking answers to human institutions, but answers to the church established by the authority of God. For this reason we will let the New Testament speak. **The church is the body of Christ.** Eph. 1:22-23 "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 fulness of him that filleth all in all." The Holy Spirit, here through Paul's writings, made it quite plain that "the church is his body." The same writer said in Col. 1:24, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." The church and the body of Christ are the same. **The church is the kingdom of God.** Matt. 16:18-19— ". . . upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." In one sentence Jesus calls the institution "my church" and in the next he calls it "the kingdom of heaven." Paul in his letter to the church at Colosse said, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." These brethren had been placed into God's kingdom. They were the Christians at Colosse (Col. 1:2) being in Christ or his body, the church (Col. 1:18 & 24). **The church is the house of God.** I Tim. 3:14-15—"These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." By "the house of God" the apostle alludes to the place where God's family dwells. That God has a family none will deny. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named," Eph. 3:14-15. Those who are members of this family on earth are God's children, ". . . ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15). Why, in the light of such evidence, will the religious teachers of our day try to deny God's children a place to dwell? That dwelling is clearly in the spiritual house, or church of God. **The church is the body of Christ.** Eph. 1:22-23—" . . . gave him to be the head over all things to the church, which is his body." Just as every body has a head (one head) so it is with the body of Christ. As there is but one body (the church) we have but one head. What kind of a monstrosity would it be should we see a body with nearly 300 heads in the physical world? Or a head with 300 bodies? Certainly we do not think of such a freak of nature. Yet men will contend that Christ (the one head) has 300 bodies (or churches). When we arrive at the truth of the headship, (that there is only one), then can we see there is but one body (church). Christ as the Lord, is head (Eph. 4:5), so there is but **ONE HEAD.** There is but one body (Eph. 4:4) which is the church, therefore **ONE CHURCH.** This agrees with nature, from which the apostle draws his argu-

ment, one head, one body, physically and spiritually. This truth will be seen in the next.

How Many Churches Are There? As we have been doing, for our answer to this question, we appeal to the New Testament. By study we will see that the term "church" is used in a dual sense in God's word. First, that of which all Christians compose, or in a universal sense. Second, in a local or congregational sense, in which those of a particular community meet every Lord's Day to break bread (Acts 20:7).

In a universal sense "there is but one." As already established, the church is the body of Christ, "for his body's sake, which is the church" (Col. 1:24). There is but one body, Eph. 4:4, "there is one body." It appears that this is made as plain as possible. However the pen of the apostle makes it still clearer, observe closely: "But now are they many members, yet but one body" (I Cor. 12:20). The apostle could have said in regard to the members of Christ (Christians), "there are many members yet one body" and the truth would have been quite plain. Or he could have stated "they are many members but one body" which would have equally presented the truth. However to make his point extremely clear he says "yet, but one body." Surely, even the gainsayers will cease to deny the truth of there being but one church.

Yet, dear reader, we find the New Testament again and again presenting this truth. "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another" (Rom. 12:4-5). Is it not strange for religious teachers of our day to contend for different churches, encourage one another in division, and in the way of many churches, instead of contending for the one which the New Testament has taught? It appears when men give their lives to preaching, they turn their heads rather than look at these passages. The scriptures command every Christian to "Endeavor to keep the unity of the Spirit in the bond of peace" (Eph. 4:3).

When "church" is used of local people assembling to break bread we must remember that these all wear the same name, preach and practice the same doctrine by following the same rule of faith, and their form of worship is the same. These were not different denominations as the world now hold to, with each member wearing a peculiar name of his own denomination, with certain tenets of faith being taught, and different forms of worship being advanced by each. All the congregations of the New Testament were the same, what went for one as faith went for all (I Cor. 16:1-2 as an example). We have the different congregation referred to in the New Testament often by the place or locality of worship, for examples: The church of God which is at Corinth—I Cor. 1:2; the churches of Galatia—Gal. 1:2; the church of the Thessalonians in God—I Thes. 1:1; the church which was in Jerusalem—Acts 11:22; the church of the Laodiceans—Col. 4:16; church of Ephesus—Acts 20:17; church in Sardis—Rev. 3:1; church in Philadelphia—Rev. 3:7, etc. There are 27 in all, but these should show the fair minded the truth of the aforementioned statement. Remember, these were all the same in faith and in practice.

When Was the Church Established? To understand this we shall notice some things which were to take (Continued on page seven)

"IS ANY CHEERFUL? LET HIM SING PRAISE"

By Tom Lehmann

The caption is found in James 5:13 (A.S.V.). It suggests the type of mood the Christian most usually displays and a most effective and enjoyable way of expressing it. The Christian who takes no interest in singing denies himself of an immense and magnificent blessing! It is our purpose to objectively study singing as set forth in the New Testament Scriptures. Our prayer is that more will take interest in singing and thus develop their talent to praise God in song.

I. The Three Types Of Gospel Songs. — In Eph. 5:19 and Col. 3:16 we learn there are three types of songs that God accepts in worship to him: 1. **Psalms**—A psalm is a sacred song, written and sung in praise to God. The controversy which exists among religious people concerning this word is enormous. In the Old Testament the word properly included instruments of music accompanying singing. No one denies this. Thayer supports this in his definition on page 675. In giving the classical meaning of the word he says, "To pluck off, pull out. . ." and shows that psalm denotes the use of instrumental music. However, when he defines the word as used in the New Testament he says, "in the N. T. to sing a hymn, to celebrate the praise of God in song. . ." Thus, there is a distinguished difference between the Old and New Testament usage of the word. To sustain the above, we note that the New Testament Scriptures never mention the use of instrumental music in the worship of the church. In Matt. 26:30 and Mk. 14:26 we find a hymn was sung at the conclusion of the institution of the Lord's Supper. In Acts 16:25 Paul and Silas sang while in prison. In Rom. 15:9, we find a reference to Ps. 18:49 which was fulfilled in the New Testament. In I Cor. 14:15 we find what attitude we must have while singing. In Eph. 5:19 and Col. 3:16 we read of the three types of songs we may sing in worship. In Heb. 2:12 appears a quotation from Psa. 22:22 which refers to Christ and His church. The scriptures in Revelation which mention singing are not under consideration here because they relate to the singing in Heaven. Many things are done in Heaven that are not to be done in the worship of the church. Thus, the point to remember here is: A psalm is a song of praise to God, a song directed to God, not to sinners or other Christians.

2. **Hymns** — Thayer, on page 367, defines "Hymn" as, "A song in praise to gods, heroes, conquerors, but in the scriptures of God; a sacred song, hymn." Actually, there is very little difference between the words "Psalm" as used in the New Testament, and "Hymn." Both are in praise to God. Both are directed to God. Vine says a hymn is, ". . . A song of praise addressed to God."

3. **Spiritual Songs** — There are several points of interest to pursue here. Vine says, concerning "songs," "An ode, song, is always used in the N. T. in praise to God or Christ; In Eph. 5:19 and Col. 3:16 the adjective "spiritual" is added, because the word in itself is generic and might be used of songs anything but spiritual. . ."

A "spiritual song" just as a "psalm" and a "hymn" must be a sacred song. However, while a psalm and a hymn are directed or addressed to God, a spiritual song may be addressed to other Christians or to sinners. As

long as the words are scriptural and glorify God, such songs may be used in the worship services.

There are several kinds of spiritual songs. Some examples are as follows: A. Song of Testimony. "I've a Friend to Walk Beside Me" is a song many have sung. It is not addressed to God, but while telling of our Saviour's promise to be with us in life and in death, we glorify God when singing it. "He is Able to Deliver Thee," "The Rest of My Life," songs such as these are scriptural and thus acceptable in worship. B. Songs of Encouragement. "Are You Sowing the Seed of the Kingdom, Brother?," "Oh Never Give Up!," "His Way With Thee," are songs we sing to encourage sinners and Christians to do their duty. C. Songs of Invitation. "Christ Is Calling for You," "God Is Calling the Prodigal," "Try Jesus," "Prepare to Meet Thy God"—these spiritual songs are sung to sinners, but to the glory of God. D. There are songs of dedication, thanksgiving, and remembrance. We could go on and on. The point to remember is that although these songs are not addressed to God, as long as the words are scriptural they are accepted by God as praise.

II. "Speaking to Yourselves" and "Teaching and Admonishing One Another." As a point of interest, we want to comment on the above phrases which are found in Eph. 5:19 and Col. 3:16. Of course, they both mean the same thing. However, these phrases have nothing to do with singing. Vine says on page 241, ". . . Eph. 5:19; Col. 3:16, in each of which the punctuation should probably be changed; in the former "Speaking to one another" goes with the end of verse 18, and should be followed by a semi-colon; similarly in Col. 3:16, the first part of the verse should end with the words "admonishing one another," where a semi-colon should be placed."

By adding the semi-colons where the translators overlooked them, we find that "teaching and admonishing one another" and singing, "psalms, hymns, and spiritual songs" are separate thoughts. The point is the above thoughts are separate. The phrases, "teaching and admonishing one another" and "speaking to yourselves" affirms that the church is to be mutually edified, and exposes the error of letting one man do all the teaching.

Furthermore, most Sunday School brethren mis-use this verse to support women teachers. They argue that men and women "teach and admonish one another in Psalms, Hymns, and Spiritual Songs." Then they reason, if a woman can teach and admonish in public singing, why can't she also teach in a class? But when the semi-colon is added where it belongs, their argument falls apart. The Revised Standard Version correctly renders this verse as: "Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, AND as you sing psalms, and hymns, and spiritual songs. . ."

Notice where this argument leads. If singing is parallel to teaching; then, 1. Women cannot sing in public, because speaking and teaching by women in the assembly is forbidden (I Cor. 14:34-35)—(I Tim. 2:12); 2. Men only must sing one by one (I Cor. 14:31).

III. Sing with the Spirit and Understanding Also. In I Cor. 14:15, Paul teaches we must sing with the spirit and with the understanding also. In other words,

(Continued on page eight)

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THIS AND THAT

New feature proposed—For some time, we have seen the need of a question-and-answer column as a regular feature of this journal. We propose to begin this with the April, 1972 issue, Lord willing. We will avoid "foolish and unlearned questions." We do invite our readers to submit Bible questions, and we shall try to give a Bible answer.

In this issue—Articles this month are a little lengthy, but very good ones, timely, and Biblical, if I may judge. I need to read them more than one time—perhaps other readers may see the same need. The responsibility of every Christian evangelizing the world is emphasized in such a masterful, scholarly way by James Orten. Barney Owens' on the church needs to be in tract form, as do many other articles appearing in these pages from time to time. What brother or brethren of some means, or what congregation, would communicate with Bro. Owens in such a matter? Tom Lehmann's point that teaching is not the function of singing is eminently scriptural. His observations on Eph. 5:19 and Col. 3:16 are accurate. For years I have contended the same. Properly punctuated these verses do not contradict other clearcut passages of Scripture. This is important! —Don McCord

OUR HELPERS

You will please find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number sent. We express again our appreciation for your continued interest in support of this journal. **Please check the following and report any errors to us immediately.**

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BOOKS AND TRACTS

Old Paths 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: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

THE WORDS OF LIFE

This is the title of a booklet, 16 pages long, by Bro. L. M. Crouch, 220 Roesler Rd., San Antonio, Tex. 78220. It is eminently scriptural, positive in approach, neatly and attractively arranged, and free for the asking, or 10 cents a copy for those who wish to help with the expense. Every congregation needs a supply of these for distribution, and I recommend it without reservation. Very concisely, yet effectively treated, are "The Bible," "The Old Testament," "The New Testament," "God," "Jesus Christ," "The Church," "Salvation," "The Christian Duty," "Worship," "Who Will Be Saved?" "Who Will Be Lost?" "The Judgment Day."

—Don McCord

SERMONS AND WRITINGS OF HOMER L KING

This is a book off the press, 1969. 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 King, 1061 N. Pilgrim, Stockton, Calif. 95205

THE SPIRIT AND THE WORD

The caption is the title of a booklet by Dr. J. C. Holloway, first copyright in 1905, and reproduced in 1971 by Bro. Ray McCarty, Rt. 1, Anson, Texas. It is \$1.00 per copy; Bro. McCarty has only a few left and he needs to sell them. Please order from him.

NEW SONG BOOK

Brother Lynwood Smith is in the process of compiling the new song book, "Golden Sheaves." He says, "It promises to be one of the greatest. In view of the fact that many would downgrade the **Word** nowadays, many songs will bespeak this ageless doctrine." More detailed announcements will follow. I am sure that Brother Smith would appreciate advance orders; if brethren wish to communicate with him his address is Rt. 1, Box 151, Wesson, Mississippi. —Don McCord

SPRING MEETING

Beginning Mar. 26, and going through April 2, Bro. M. Lynwood Smith will be in Birmingham, Ala. for our annual meeting. Everyone is welcome; we can accommodate some visitors in our homes. Those wishing motel accommodations ahead of time, please contact either of the following: E. H. Stamper, R. 2, Box 968-B, Leeds, Ala. Phone 699-7138; H. E. Holloway, 7445 48th Ave. N., Birmingham, Ala. Phone 836-7029; R. E. Gladden, 104 20th Ave. NW, Center Pointe, Ala. Phone 853-3275.

SULPHUR, OKLA. MEETING 1972

This meeting will be here almost before we know it, at the rate time passes. I understand the dates are June 24-July 4, with Bro. Paul Nichols and Bro. Tommy Shaw conducting, having been chosen by the Sulphur brethren to assist them. There is no reason why this meeting should not be the best yet! Why not make plans now to attend? You will be glad you did.

—Don McCord

CHURCH DIRECTORY

Church of Christ, 200 North 4th Avenue West, Newton, Iowa 50208; Gene Welshons, 204 North 4th Ave. West, Newton, Iowa 50208, Phone (515) 792-3256; Roscoe Lawson, Rte. 1, Newton, Iowa 50208, Phone (515) 793-1320; for further information—Nelson Nichols 415 E. Main St., Montezuma, Iowa 50171, Phone (515) 623-2148.

RADIO PROGRAM INTEREST CONTINUES TO GROW

Over a year ago, the church meeting at 21st and Bragg Sts. in Little Rock, Ark., began a radio broadcast on 50,000-watt station KAAY. At first all the time we could get was in the evening, but in the spring of last year we secured the 8:30 to 9:00 slot on Sunday nights. The radio beam covers an area of the country in which 30 million people live. We continually receive letters from listeners in Wisconsin, Minnesota, Nebraska, the Dakotas, places where there is no faithful church that we know of. We have heard from two people in Jamaica. We know that people who would never otherwise hear the Truth are having the Gospel brought into their homes. We feel that it is a good work and want to see it continued as long as is possible.

The Little Rock congregation has borne most of the financial burden, but we appreciate the help from other congregations that we have received. Each program costs \$91, therefore the monthly cost runs \$364 to \$455, depending on the number of Sundays in the month.

At present the following congregations are supporters of the broadcast monthly:

Earlytown, Ala. \$50; Pearlhaven, Miss. \$35; Mena, Ark. \$100; 85th & Euclid, Kansas City, Mo. \$50; 11 St. Acres, Tulsa, Okla. \$15; One time donations: Lowery, Ala. \$200.00; Pleasant Grove, Ind. \$15.00; Buncomb Rd. Shreveport, La. \$25.00 (monthly—discontinued); A brother in Iowa, \$20.00.

If you would like to help in this work make your checks to—Radio Station KAAY, and send them to Melvin Styers, 8800 Dreher Ln., Little Rock, Ark. 72209. Please listen to the broadcast. If you are in any of the states along the Mississippi River or Missouri River you can hear the station. The time is 8:30 to 9:00 Sunday nights. KAAY is in the middle of your radio dial, 1090 kc.—Richard Nichols.

TO WHOM IT MAY CONCERN

The congregation at Escalon, Calif. has become of the conviction that at the present time we are able to edify ourselves. In agreement with Brother Tom Lehmann we decided to terminate his work with us on Feb. 1, 1972 so he can spend more time in the evangelistic field.—Signed: Escalon Church of Christ.

OUR THANKS AGAIN

We at Birmingham, Ala. wish to thank the following, in addition to those already mentioned, who have helped us toward our building here: Planz Rd., Bakersfield, Calif.—\$25; Greenville, S. C.—\$100; Roanoke, Va.—\$20; El Reno, Okla.—\$25; Boulder Dr., Dallas, Tex.—\$100. We have received in all \$3875, but still need some before actual construction begins, so we are trying to borrow. We still haven't sold the old building; actually all we have is a lot to sell with a building on it that is unsuitable and unsafe for use.—Elmer Stampfer, Rt. 2, Box 968-B, Leeds, Ala.

BONDS OF MATRIMONY

Middick-Stone—On Monday evening, Feb. 7, it was my good pleasure to officiate at the wedding of Bro. Clyde Middick and Sister Vallie Stone, both of the Frederick, Oklahoma congregation. The ceremony took place in the home of relatives near Avery, Texas. We wish for these two faithful servants abundant happiness. May the divine sanction of Heaven be on this union, is our prayer. —Bob Chancellor

OUR DEPARTED

Lee—Sister Sarah Elizabeth Lee, age 81, was called away Dec. 14, 1971. She was a member of the Community congregation, Texarkana, Ark. She is missed by her husband, Bro. C. W. Lee, her other relations and friends, and most of all by brothers and sisters in Christ. The writer attempted to speak words of comfort to the bereaved. —Cliff Tidmore

Holloway—Bro. Steve M. Holloway, age 69, departed this life Jan. 18, 1972, a member of the Community congregation, Texarkana, Ark. He obeyed the gospel a little more than a year ago, was so zealous of Christian works. He will be missed by all. The writer officiated. —Cliff Tidmore.

Davis—Bro. James W. Davis was born to the late Sam and Annie Davis, Sept. 16, 1903, in Germantown,

Tenn., and was practically raised in Woodstock, Tenn. He departed this life Feb. 4, 1972. He obeyed the gospel in 1965 under the preaching of the late Bro. James T. Brooks. He was a very faithful member of the Lord's church; he had been unable to attend regularly for some time due to sickness. He leaves to mourn his passing a very loving wife, Sister Fannie Davis; one brother, Roosevelt; one stepdaughter, Calbertha Speed; one brother-in-law, one sister-in-law, three nephews, and eight nieces. The funeral was conducted by Bro. Cleo Gatson and the writer.

—J. Rivers, Jr.

Wilks — Bro. Karl Douglas Wilks passed into the eternal realm Feb. 12, 1972 at Jacksboro, Tex. He left to mourn his passing his wife, Linda; one son, Karl Allen; his parents, K. G. and Cora Wilks; three brothers, Glyn, Don, David; one sister; a great host of brothers and sisters in Christ who dearly loved him for his humble and a quiet, child-like spirit. Douglas suffered the loss of his vision some two years ago, but this did not stop him from taking turns teaching the congregation in Jacksboro where he was loved and appreciated. (Those who use flimsy excuses ought to take note of his example). Douglas was only 30 years old. Bro. Johnny Elmore spoke comforting words to the capacity-filled little funeral chapel, and also words of warning from I Sam. 20:3. Significant it is that the length of life is not nearly so important as how one lives the moments. The words were eloquently rendered. The singing was beautiful by brothers and sisters from several congregations. I was honored to have a small part. —Jimmie C. Smith

Triplett — John Marion Triplett was born April 17, 1884, departed this life Jan. 20, 1972 in Wallace Memorial Hospital, Lebanon, Mo., where he spent the last few days of his life. He had been ill for some time. On Dec. 23, 1904 he was married to Ora King, sister to Bro. Homer L. King. They had six children, two of whom preceded him in death. His wife, Ora, and four children survive him. The funeral was held in the Lee's Summit, Mo. church building. He was always a member of this congregation, and as faithful as they come until he became unable to attend. He obeyed the gospel about 1911. This writer became acquainted with him in 1934 and had many pleasant visits with him. He believed in the simplicity of the Scriptures, and was never able to see any reason for going beyond their teachings. He was a hard worker. All of his children, except the one infant daughter who preceded him in death, he lived to see obey the gospel. Many friends and church members attended the funeral services. Ronny Wade assisted this writer. The church has lost one of its greatest supporters, but he left a heritage in his children that will carry the torch for the church in his absence. He is gone but not forgotten.

—Clovis T. Cook

Rawdon — Bro. King David Rawdon was born in Wayne Co., Tenn., Mar. 1, 1903. He departed this life, Jan. 15, 1972. He is survived by his wife, Esther; one son, Wayne; three daughters, Reba Oliver, Neva Clark, and June Patton; one brother, Claude Rawdon; one half-brother, Charlie Rawdon; two sisters, Zula Orten and Annie Hensley; one half-sister, Fannie Burns; 9 grandchildren and 15 great grandchildren. Bro. King

Rawdon was a member of the Chapel Grove church near Summertown, Tenn. He was a good man; always kind, generous, thoughtful. King was a preacher's friend. His home was indeed the "preacher's home away from home"—a place where warm, Christian hospitality was always extended. During his years at Chapel Grove, King was a fine song leader and his interest in singing greatly influenced others, especially several young men who have become song leaders. Late in life, after raising his family, King adopted a son and provided for him a good Christian home. Bro. Rawdon had a way with young people—he liked to make children smile, and he could bring out the best in them. King had a good wife and companion who helped him to be a good man. We miss King. We are happy though that his influence continues to be felt. John Fisher, along with Billy and James Orten, conducted the funeral service. —Paul Walker

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.

—Randall B. French, Box 1266, Redding, Calif.

—Charles McKamie, Rt. 1, McGregor, Tex.

—Glen Dale Eaves, 920 N. 9th St.
Chickasha, Okla.

—John Jackson, 1711 Lake Haven, Irving, Tex.

THE CHURCH OF THE NEW TESTAMENT —

(Continued from page two)

place when the Lord's church would be established, as foretold by God through the prophets. Further, we'll observe whether or not these things have come to pass. and when, making it an item of faith in our minds (Rom. 10:17). As the length of this treatise will not permit us to dwell at length on any one portion of truth concerning the church, we will look at only one prophecy, which in itself will answer the above question. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exhalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem"—Isa. 2:2-3. Here are the major points of the text before us: (1) It will take place "in the last days" (the **WHEN**); (2) At that time "the Lord's house shall be established" (the **WHAT**); (3) "All nations shall flow unto it" (the **RESULT**); (4) "The word of the Lord" will go forth (the **CAUSE**); (5) All this will take place in "Jerusalem" (the **WHERE**).

From this passage we learn many important facts. We learn what's going to happen ("the Lord's house will be established,") and when it will be ("in the last days") and where it will be established ("in Jerusalem.") Also that when it's established that "all nations will flow unto it" because the word of the Lord "will go forth" at that time and place. Before going further, it is necessary to establish what is meant here by "the word of the Lord." We know that "all scripture is given by inspiration of God" (II Tim. 3:16), but surely it is meant here in a limited sense. By "Lord," Jesus Christ is meant, He being King of kings, and Lord of lords. And as to the words of His that are referred to, Matthew's gospel helps us by stating after the resurrection of Jesus He said, "All power is given unto me in heaven and in earth" (Matt. 28:18). Therefore at this time Jesus was invested with "ALL" authority, not just part of it. The words spoken by Him at this time, known as the great commission, would certainly be "the word of the Lord." Observe from these accounts: (1) Mark gives, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." A man then must believe and be baptized. (2) Luke adds this, "Thus it is written, and thus it behooved Christ to suffer and to raise from the dead the third day: and that repentance and remission of sins should be preached in his name beginning at Jerusalem" (Lk. 24:46-47). Thus because Jesus was raised, repentance and remission of sins, was to be preached. Again we are told where it was to take place or begin ("in Jerusalem").

We next return to the time of fulfillment of this prophesy. We first will go to the proper place **WHERE** this was to happen, the city of Jerusalem. The disciples after receiving the great commission to preach in the Lord's name, "returned they unto Jerusalem" Acts 1:12. After their "being filled with the Spirit," "Peter standing up with the eleven, lifted up his

voice," and spake forth the first gospel sermon. Thus we are in the right place (Acts 1:5-6). The things preached will no doubt interest us, in Acts 2. (1) In verse 16-17 he tells us "this is that . . . which shall come to pass in the last days, saith God" (the **WHEN**); (2) Those who obeyed his word were added to "the church" (verse 47) which is the house of God (I Tim. 3:14-15) (the **WHAT**); (3) All nations would then be permitted to enjoy the blessings in God's house (verse 39); "you and your children" the Jews, "all that are afar off," the Gentile nations (See Eph. 2:11-13) (the **RESULT**); (4) The word of the Lord went forth (verses 36-38) (the **CAUSE**).

(A) "know assuredly" (that is, believe, because of the things spoken by Peter, "faith cometh by hearing . . . the word of God"—Rom. 10:17). That they believed Jesus was Lord and Christ is clear from verse 37. (B) Repent (verse 38); (C) Baptism (verse 38); (D) For the remission of sins (verse 38).

All took place that day, which the prophet of long ago foretold. Then clearly God's house, the church was established, in the year A. D. 33. Any church that has its beginning later than this date is not old enough. Any beginning before this time is too old.

How Can One Enter the Church? We often hear religious teachers asking people to "join" the denomination of which they are a member, or saying, "join the church of your choice." The New Testament does not teach a man how to become a member of a denomination. Therefore, if one should join a denomination, he does so without divine instruction. But the New Testament does teach us how to become a member of the church, which it teaches to exist. We are persuaded that the Lord would not establish a church, purchase it with his life's blood, then leave us to guess about the way of entrance into it. We learn that men are added to the Lord's church. The record says in Acts 2:47, "Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." On the day of Pentecost about 3,000 were added (Acts 2:41) and this continued daily, and does today. Again Acts 5:14 tells us, "And believers were the more added to the Lord, multitudes both of men and women." Once more Acts 11:24 states "and much people was added to the Lord." The word of God clearly teaches that believers are added to the Lord's church (excluding infants or babies). He adds to "his church" and not to any other. It is not a thing to vote on or petition a certain group, when one desires membership in the Lord's church. Although this is true in the institutions of men, to be a member of "the church" one is added.

Whom does the Lord add to his church? As we have studied one who is in the church is in the kingdom of God, as they are the same. With this before us, Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." To be born of water and of the Spirit will put one into the body of Christ. Jesus did not say, a baby must be born of water, and a man born of the Spirit, but a **MAN** must be born of water and the Spirit. Neither did he say a man must be born of Spirit, then sometime born of water. But the birth of "water and of

the Spirit" takes place when one will submit to the word of the Lord, being born of water, which complies to the dictates of the Spirit (Rom. 6:3-4; I Pet. 3:21 etc.). The following things are necessary to be added by the Lord to the church. **One must believe in Christ as the Son of God.** Heb. 11:6—"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This faith is not the product of hearing men, but comes from the word of God (Rom. 10:17). **The natural step after believing is to forsake sin or repent.** Lk. 13:3—"I tell you, Nay: but, except ye repent, ye shall all likewise perish." The people on Pentecost who heard Peter preach, believed his words, and were commanded to repent (Acts 2:36-38). **Following, is a confession of Christ.** Rom. 10:10—"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." When we confess our Lord we simply state what we believe. When Phillip preached to the eunuch in Acts 8 and he desired to obey, Phillip checked his faith by asking "if thou believest with all thine heart thou mayest." To this the eunuch said in a most noble way, "I believe that Jesus Christ is the Son of God" (verse 37). **Then one is baptized into Christ.** Gal. 3:27—"For as many of you as have been baptized into Christ have put on Christ." The people on Pentecost were commanded to be baptized (Acts 2:38). And the eunuch was baptized into the Lord (Acts 8:38-39). The Pentecostians were added to the church (Acts 2:41) as was the eunuch, and every other person since who has obeyed the Lord (Acts 2:47). Being baptized into Christ, they are new creatures (II Cor. 5:17). They are in his body, the church (Eph. 1:22-23). Here they contacted the life giving blood of Christ (Rom. 6:3-4).

Can One Be Saved out of the Church?

Dear reader, please look closely at the question. It is not "can one be saved out of a denomination?" But, "can one be saved out of the church of our Lord?" Some evade the question by saying "the church does not save a man." It is true that the church does not save. God through Christ saves. But where does God save one, in the church or out of it? Paul tells us "to wit, that God was in Christ, reconciling the world unto himself" (II Cor. 5:19). God saves people in Christ, which is to say he saves them in the body of Christ, which is the church. If people can be saved out of the church then the following would also be true. They could be saved: Out of Christ; out of the Kingdom of God; out of the House of God; out of the Family of God; out of the Body of Christ; out of the Building of God as the New Testament declares the church to be all of these. And if one can be saved out of the church he surely can be saved out of that which the church is called.

Redemption is in the Lord (Eph. 1:3), giving us forgiveness of sin (Eph. 1:6-7). To be in the Lord where these blessings are, we must be in His body, which is the church (Col. 1:18 & 24). The Lord paid the greatest price of all, His blood, for the church (Acts 20:28) which is too much for God to allow it to be cast aside. Let us no longer call it "NON-ESSENTIAL." "I am the way, the truth, and the life," said the Savior. Will we reject it? —6552 Dimmick Rd., W. Chester, Ohio

"IS ANY CHEERFUL? LET HIM SING PRAISES"—

(Continued from page three)

we must have our mind on what we are singing and understand the words. How many songs do we sing that have words or phrases we do not understand? How can we sing with the understanding if we never look up their meanings? The melody and harmony play a great part in making a song fit for use in worship. However, a melody sung is not accepted by God as praise until we understand the words and put our hearts into our singing.

IV. New Songs — There are many who are opposed to singing new songs. They seem to think God doesn't like new songs but accepts only the old, such as "Rock of Ages," and "What a Friend We Have in Jesus." Compared to the songs sung in the first century the above songs are new! The fact is these songs were new songs not too many years ago. The songs written this year will become "old songs" in just a few years.

With all due respect, usually the ones who object to singing new songs are the ones who have never developed their talents in singing and reading music. They just want the songs they can sing from memory. There is a danger involved here. When old songs are sung over and over there is the possibility of ritualism. We may sing a song so many times that our minds may wander from the meaning of the words. When we do anything over and over, we tend to become careless. Most automobile accidents take place within 10 miles of the home of those who cause the wrecks. Why? We know the roads near our home and we are more careless when driving there than when on long trips.

Certainly it is not wrong to sing old songs! However, to avoid the above danger, it is good to continue learning new ones. Thank God for brethren like Lynnwood Smith and Homer King who have put out song books with new songs through the years.

In the Old Testament the children of Israel composed a "new song" after they had crossed the Red Sea. The Psalmist David on numerous occasions said, "Sing a new song unto the Lord." Read Psalms 40:3; 96:1; 98:1; 144:9. Thus, those before the Christian age sang new songs. In Revelation we read that the redeemed will sing a new song. What are we doing today? The old, old story never changes, but it can be expressed by song in different ways. Singing new songs helps us to express our faith in different ways, thus keeping it alive and fresh.

V. What Is Your Interest In Singing? — I have known those who thought nothing of driving 100 miles or more to attend a singing. Others I know wouldn't walk across the street to attend one. Listen, Paul says to "Sing **and** make melody in your heart." Can one make melody in his heart and not have any interest in singing? If you are a Christian then you have every reason to be happy and cheerful! To you James says, "Is any cheerful? Let him sing praise." If you are a Christian, you should be interested in singing. I would like to share the words of a song I have written to encourage all to sing new songs.

(1) Sing a new song to the Lord, It will bring you sweet reward. Let us sing with one accord, Let us sing the whole day thru. (2) Sing a new song in the night, Fears and sorrows will take flight. Sing and darkness turns to light, Sing a new song in the night. (3) Sing

a new song everyday, It will brighten life's drear way. It will cheer you when your blue, 'Til sweet Heaven is in view. (end) Keep a new song in your heart each day, 'Twill drive the clouds of doubt away, A new song will brighten your day.

Our interest in singing should prompt us to learn enough about music to make our worship services as beautiful as possible. The song service helps to set the mood for the rest of the worship service. If the songs are poorly chosen, pitched too low, sung too slow, etc., the remainder of the service will lack the spirit it needs to be acceptable. Put some life into the singing and the teacher will find it easy to be enthusiastic and cheerful. Singing proper songs with the spirit and understanding will put us in the mood for giving, communing, praying, and teaching. May our interest in singing ever grow and may we glorify God in our efforts.

WHY DON'T WE GO? —

(Continued from page one)

excuse is inadequate for Christians are expected to bring into "captivity every thought to the obedience of Christ" (II Cor. 10:5).

The third assumption is that we can become aware of the unacknowledged reasons for not doing mission work and that doing so is the first step toward changing our actions. It used to be thought that to become aware of such motives one must go through long hours of therapy. Actually, it is not nearly so difficult. In most cases all one needs do is honestly look at his actions, listen to himself, and think carefully about the situation in which he lives. In the course of his therapeutic work the writer has had the experience of repeating back exactly what a client has said only to find him amazed to hear it. Our society trains us not to listen to others, but even more, not to listen to ourselves. By making an effort to do so we can discover the source of the conflict between our words and our deeds. If this article is successful it will stimulate within each of us an exercise in self communication.

The Influence of the Marketplace — Perhaps it sounds irrational to accuse the economic system on which most western nations are built of hindering mission work. The truth is it has affected every facet of our lives, including our attitude toward mission work.

A child growing up in America learns very soon the value of money. He is taught from early childhood that one "gets only what he pays for" and that if he wishes something of value he must be willing to pay. Bargain hunting, an attempt to beat the system, is a national pastime.

Fromn has argued that even young people choosing a date or a spouse are influenced by this god which controls such large areas of our lives (Eric Fromn, *Art of Loving*, p. 18). Young people assiduously cultivate the appearance and characteristics which will attract the sought after date. Not infrequently a young person will hang onto a beau not because he is liked or respected but because he is considered the best prize in the mating market. Fromn refers to this practice as "trading personality packages." Older people reveal their sensitivity to the practice when they say a young person "could have done better" even though there is nothing morally wrong with the spouse the young person in question has chosen.

In most foreign mission efforts large crowds come to hear the gospel preached. Conversions usually come quickly. Most Americans find it hard to believe anything of value comes that easily. This feeling is revealed in such questions as "Are they sincere?" "Do you think they will stay?" or "Are they just looking for a handout?"

Think carefully. Why should we question the sincerity or stability of an African convert any more than an American one? No factual studies have been made along this line. From where then comes the widespread belief that Christians converted in under-developed countries are less stable than those in America? In the writer's opinion this suspicion comes more from our own hearts than from facts we observe. We think a hard-won soul converted in a U. S. city simply must be better because we spent so much more effort to get him. Our actions seem to indicate we would trade the potential Christians in the rest of the world for a few converts in the decadent cities of the USA.

There is no evidence to support the conclusion that African or Mexican Christians are less stable than American or British disciples. Some of the leaders in the African church today have been with the church in uninterrupted service since the first effort within the country. The church there has suffered trouble and divisions but so has it in the U. S. and the United Kingdom. Some Christians fall away from the church in every country. We have no reason to believe, however, that they fall away more quickly simply because they were more receptive to start with. The writer remembers a city in which he and three other preachers labored to establish a church. Within a year after the last preacher left the church had disbanded. The fact that souls are hard to win does not guarantee their stability. It is time we recognize that the principle of market economy does not apply to saving souls.

Commitment To An Ideal — We are committed to an ideal way of doing mission work which is severely limiting. According to that ideal, mission work should be done by full-time evangelists who are completely supported by the church. This commitment is exposed by the fact that we do not ordinarily consider anyone for mission work except full-time evangelists even though others may be more willing and capable. A few years ago a brother who wished to participate in a mission program was opposed on the grounds that he had left the preaching field because he had taken a job. In this case the greatest missionary journeys of all time were taken by a "part-time" preacher, Paul, who most of the time supported himself by making tents. Even the subtle emphasis on "full-time" as opposed to "part-time" preachers is an indication of what we are talking about. If it is really true, as we say, that there is no distinction between clergy and laity these phrases are meaningless. What they do reveal is that there is indeed a distinction between clergy and laity. To a very large extent we expect preachers to do the work for the entire church, and no place is this expectation more apparent than in mission work. In the language of our brotherhood the word "reverend" is translated "full-time preacher."

The preachers cannot do the mission work for the entire church. Other brethren are quite capable of doing it as the Mexican effort clearly shows. Many,

probably most, of the churches in this country were not established by full-time preachers. The reason for this fact is not difficult to find. Most full-time preachers (including the writer when he was) spend little time anywhere except with established churches. Some spend none whatsoever. We are committed to the ideal but in actual practice it does not work out that way.

We need not be disturbed that our ideal has not been reached. We need rather to change the ideal. Evangelists have a place in the church, a very important one, but it was not intended that spreading the gospel should be left to evangelists alone. "Ye are a kingdom of priests," meaning everyone has priestly responsibilities, was the principle Jesus proposed and which was practiced by the early church.

There is an instructive example along this line in Romans the sixteenth chapter. Paul greeted an impressive list of people, almost all of whom he had met at other places. Priscilla and Aquila he had met at Corinth (Acts 18), Epaphroditus in Asia, and although we do not know where, he speaks of Urban, Stachys, Persis, and Rufus as if he had prior knowledge of them. Mary was probably in the same category. There are examples (Rom. 16:5; Phil. 2) of disciples conducting churches in their houses. What we may conclude, as is amply verified by pagan history, is that these Christian families migrated up and down the shores of the Mediterranean establishing churches wherever they lived.

There is a better opportunity today for putting this principle in action than almost any time in the past. Many Christians have acquired the skills and professional knowledge needed in under-developed countries. Such craftsmen as carpenters, plumbers, and bricklayers are always in demand. If the church can free itself from its constricting ideal it can encourage Christian families who possess these skills to do a great work. It could also assist with traveling expenses, partial support when necessary, and the like. The writer is not suggesting that churches indiscriminately urge families to move into foreign countries. Indeed, the same care should be exercised as when choosing an evangelist to go. Any family who is contemplating such a move should consult carefully with their home church whether they need financial assistance or not, for they will certainly need their guidance. Neither is the writer suggesting that this method replace the efforts of a dedicated force of evangelists. Both are necessary. When both are utilized we will see evangelistic horizons hitherto beyond our dreams.

Prejudice—The peoples in the world's under-developed countries are not white, while most of the members of the church in this country are. Mission work then, most often goes from white to non-white peoples.

It would be difficult to grow up in a society like this one without acquiring color prejudice. Hundreds of seemingly innocent everyday expressions betray it. The writer's use of the phrase "non-white" above is an example. That expression assumes white to be the normal color. Since three-fifths of the world is not, it would make more sense to speak of white people as "non-black." The common figure of speech "black list" came from the myth that blacks are innately inferior to whites.

It is understandable that we should acquire prejudice and that having acquired it we should be less enthusiastic about evangelizing those countries. Understanding its source, however, does not excuse it. Christians are expected to conform to the view of Jesus who came to break down the "middle wall of partition" and make all men one in Him.

Summary—The paragraphs above are an attempt to discover what the writer believes to be some of the principle reasons for the church's lack of enthusiasm over the years for mission work. There are other reasons, of course, which the thoughtful reader may supply. Those which are suggested will apply in unequal fashion to the Christians and congregations throughout the brotherhood. Each person alone can make the assessment of how much, if at all, they apply to him.

This article is not meant to depreciate what evangelism has been done. It does say we can do more, and that we can direct some of the efforts we do make into more receptive fields. In deciding where to conduct a mission effort our question should be, not how much or how little it costs, but where will hearts be most receptive to the truth. —3821 Scotwood Dr., Nashville, Tenn.



Tommie J. Jackson, 1711 Lake Haven, Irving, Tex., Feb. 21—We at Boulder Dr., Dallas, Tex., have had some very good preaching with good results. We have several home studies with much outside interest. All of the members are working and we can see the results. We like the articles and the field reports in OPA. Here is our renewal.

A. Bvimbani, Makwangwala Vlg., Box 12, Phalombe, Malawi, Feb. 13—The work of Mocambique is going ahead. I was at Siraba with 15 baptized; Sumani with 2 baptized; at Jumbe 18 baptized; at Chithambo we had a good meeting with 14 baptized; at Maiwe we baptized 9; at Kutukwe 8 were baptized. There are now 7 churches in D. E. A. and a new church is in the making. I am very interested in reading the OPA monthly.

E. O. Harrison, Rt. 1, Brashear, Tex., Feb. 7—We hereby inform brethren that we are resuming church services at the West Side church of Christ here, Lord's Day, 10:30 A. M. We have had many trials and have many things to do to try and rebuild the church. We hope with Christ as our leader to do just that. Please forgive us our past mistakes and pray for us. We are very happy to be able to try to be of service for the cause of Christ. We request your prayers.

Davidson Kasambwe, Box 573, Blantyre, Malawi, Africa, Mar. 2—Since last report we have enjoyed being with the church at Blantyre, Tonbe and Monkey-

Bay. One thing that impresses me is that every member is ready to preach the gospel of Christ, not only in work but in deed also. Monkey-Bay is my home church and I was happy to be there and 4 were baptized. Brethren, we remain busy in the Master's great work. We were also very happy to see Bro. R. Courter visit Malawi. We hope soon to have both Brethren Jerry Cutter and Ron Courter for meetings with preachers and other brethren. Please pray for the work in Malawi and Rhodesia. Thank you all for your great support.

W. Sande, Box 573, Blantyre, Malawi, Feb. 3—The work continues well and many people have been added to the church. I want to thank all brethren who are supporting the great work here. We know the reward will be given to those who remain faithful until death. We were very happy to have Bro. J. E. Ndelema from Rhodesia; we went with him at Chalingana church and he gave a very good lesson. We ask you brethren to to pray harder for the work here. Bro. Davidson Kasambwe also he is working hard for the Lord while we are in bush with Bro. L. H. Lichapa. Bro. R. Courter was with us 31 Jan. He went back to Rhodesia after we had a good meeting with him. Greetings to all brethren.

Irvin Barnes, Rt. 1, Mountain Home, Ark., Feb. 14—The work here is going well with some taking a stand against digressive innovations of men. Zeal is good, the church is growing. It was our joy to have Bro. Kornegay, Barney Owens, and Richard Frizzell with us recently. Richard is spending some time here, getting acquainted with congregations in the area. He is a fine young preacher. In my opinion he has the makings of a well qualified gospel preacher. My first meeting for the summer is at El Reno, Oklahoma, March 24-April 2. Richard Nichols will be here April 3-16 to preach on the week-ends and teach vocal music through the week.

D. B. McCord, 1414 N. Albertson, Covina, Calif., Feb. 25—We look forward to our meeting here Mar. 25-April 2 with Bro. Billy Orten. It has been our pleasure and to our spiritual betterment to have had the following preach for us of late: Brethren Buddy Brumley, John Modgling, Larry Lay, Orvel Johnson, Jim Hickey. We expect Bro. Miles King for one service in a week or so. Hearing Bro. Wayne Fussell at Montebello was a real blessing; Wayne will conduct our meeting in the Fall, Lord willing. The church here progresses; our crowds gradually improve; I would estimate our contribution is better than ever; and we are at peace which is worth so very, very much!! Faithful brethren and preachers are welcome in our midst to help us carry on. We need your prayers, please. Lord bless the church abundantly.

Jerry L. Dickinson, 1390 Austell Rd., Marietta, Ga., Feb. 22—My C. O. work is complete. I would like to express my gratitude to all who aided in manifold ways while, I did my duty to my country—deep in my heart for all they did, especially, my home congregation in McGregor, Tex. and two other congregations nearby—Sandgrove and Hoyt. We are now in Marietta, Ga. for

an extended work. Our first week has proven what we were told before we came; the fields are white already unto harvest. The brothers and sisters have already given me enough contacts to keep me busy for quite a while. Marietta is sort of a suburb of Atlanta and the prospects for growth look excellent, and with the Lord's help and your prayers we will do valiantly. We purpose to dedicate ourselves wholly to His work here and wherever we are called. Please pray for us. Our phone number is (404) 422-4168.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., Feb. 23—It would be difficult to mention the many places where I have preached, and the many places I have visited since last reporting. I have never been this busy in real mission work before in my life. I recently preached Fri. night through Sunday night, for the Chain of Rocks congregation in St. Louis, Mo., where one was baptized. These brethren are to be commended for the work they have continued to do in that section. I appreciate them so very much. We are reaching thousands weekly with the gospel, in this area, and we are doing our best to screen and make contact with the more promising leads, of which there are many. We are glad to have Bro. Preston C. Brown working in the north Ark., area. He is an able man, and he and his wife are true Christians in my opinion. We visited in their home recently. The influence of Bro. Ronny Wade, Tommy Shaw and Irvin Barnes is of great value in this part of the country. I am glad to be associated with all these men in the work of the Lord.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., Feb. 20—We had a real good trip to Modesto, Calif.; enroute we stopped at Springfield, Mo. and Albuquerque, N. Mex. where it was our privilege to spend the night with Bro. Buddy Johnson and nice family. We preached at Albuquerque Lord's Day morning; they need a lot of help. Preached Lord's Day evening at Modesto where Bro. Paul Nichols is doing a fine work; they have about 120 every Lord's Day morning. On our way home we preached at Springfield, Mo., where we enjoyed being with Bro. Ronny F. Wade and Bro. Clovis T. Cook. We were also at Fayetteville and Huntsville, Ark. where there are fine brethren, who enjoy hearing a message of the Master. Had a fine time with the Preston Browns. Many thanks to all for their hospitality. The church here is doing real well.

Richard Nichols, 5200 Baseline Rd., Little Rock, Ark. 72209, Feb. 17—The radio program continues to receive a great deal of mail. We have regular listeners in many states who inform us that they "never miss the broadcast." The congregation here has had to struggle to keep the program on the air. We have received relief by financial assistance in support of the broadcast by several other congregations. Please look for a report elsewhere in this issue. We look forward to this years work in the field. Our meetings are scheduled as follows: Mar. 4-12, Marietta, Ga.; May 3-14 Harrodsburg, Ind.; May 26-June 4, Mt. Pleasant, Fla.; June 9-18, Delta, Colo.; Sept. 8-17, Piney View, W. Va.; Sept. 22-Oct. 1, Sharonville, Ohio; Oct. 6-15, McAlister,

Okla. The Lord willing, we will be in the following places to teach the rudiments of music: Mt. Home, Ark. April 3-16; Mozier, Ill. April 17-30; Dallas, Tex. July 10-23; Earlytown, Ala. July 30-Aug. 13; Columbus, Ga. Aug. 14-27; Sharonville, Ohio, December 4-13. Please pray for us and the work.

Jimmy C. Smith, 5231 Kingston, Wichita Falls, Tex., Feb. 16—It has been some time since I reported to the paper. The work is going well here. We have a 30-minute radio program on KLUR-FM Sundays 8:30-9:00 A.M. Response has been favorable and we invite fellow Christians in neighboring communities to tune in. I do not remember where all I have preached since last reporting, but I know we had enjoyable meetings in Ardmore, Okla. and Ft. Worth, Tex. A young couple identified with us and made confession of errors last Wed. night; they were from a congregation that uses individual cups in communion. We regret the moving of the James Loudermilk family to Springfield, Mo.; both Burr and Bobby will be missed on the teaching agenda, and the hospitality of their home is missed, too. This makes five teachers we have lost within a year due to transfers of employment. Here is a sub.

Tom Lehmann, 415 S. Garfield, Lodi, Calif., 95240, Feb. 14—We closed our work at Escalon a month early to begin at Lodi during January. Our work here will end April 2 of this year. Already we have been blessed with results, the glory be to God. One lady has taken her stand with us. She used to worship where cups and Sunday school were used. There has also been one restoration. After our work here we begin our meetings. We will be at Rogers, Ark., May 19-28; Richmond, Ind., June 2-11; 12 Pole, W. Va., June 16-25; Cable Ridge, Mo. Oct. 6-15. We have other work booked in addition to that listed above but still have some time open if we are needed to preach. After our summer work we will be available to help in extended work. We have enjoyed hearing Bro. Joe Hisle at Orangevale recently. Also it was good to visit in the home of Homer Sallee at Escalon. **Please Note:** Due to request by good brethren we are having the article we printed in the O. P. A. in the August 1, 1971 issue put into tract form. It will be called "Why I Left Digression." I had not planned on doing this, but because of favorable comments and requests we are happy to have it done. We hope to have them ready for distribution by April 2, 1972. Send all orders to me, % H. D. Hinton, 1934 St. Augustine, Dallas, Texas 75217. (10 cents per single copy, \$1.00 per dozen postpaid).

Dennis E. Smith, 3632 Legendary Ln., Apt. 130, Dallas, Texas 75224, Feb. 15—After moving back to Dallas about a month ago, we have resumed the work with the Boulder Drive congregation here. I have worked with and been supported by this congregation, both here in Dallas and in a mission effort in Nacogdoches, Tex., for the past three years. As of the first of May, this work which has been both enjoyable and beneficial, will come to an end, and we will be moving from Dallas. As we leave, I wish to again commend the brethren here for their excellent understanding and cooperation that has been extended to me and to the

work. I also appreciate the good hospitality and loving care that has been extended to Nancy and me while we have lived here. The church here has grown at a good pace over the past few years, and we pray God that this will continue and increase in the future. We were made especially glad last week when a woman that we have been having home studies with was baptized. This week has also brought sadness to the brethren, as we share the sorrow of Brother K. G. Wilks and his family over the death of his son, and our brother in Christ, Douglas Wilks. I will be available for meetings or extended work wherever needed as of the first of May. I ask for the prayers of all my faithful brethren.

Nelson Nichols, 415 E. Main St., Montezuma, Iowa 50171, Feb. 10—Since my last report in the O. P. A. I have preached in the following places: Grinnell, Iowa; Arlington, Va.; Pleasant Grove, Ind.; Wynnewood, Okla.; St. Louis, Mo.; and Newton, Iowa and perhaps other places. We continue to do personal work and teaching in this area as well as answering calls and letters about draft problems. I am enclosing the address and vital information about the new congregation meeting in Newton, Iowa (please pray for this work. Bro. Gene Welshons desires to become a fully qualified preacher and is studying towards this goal. He has requested the prayers of the faithful. In most areas of endeavor, Bro. Gene is proving himself. We will continue to report on his progress and that of the Church in Newton. The two families listed under Newton are zealous in personal work. The last half of November I went to Washington, D. C. on several specific draft problems, and with several general problems. For the most part the Congressmen and Senators were receptive and some friendly and agreeable. We also visited Selective Service and the Department of Defense. Results were good on nearly every level. Those wanting more detailed information or reports should write to us at the above address. We continue to do evangelistic work wherever we are needed and allowed to go and we constantly need the prayers of the faithful. Warm regards to all.

FIVE REASONS WHY THE ROMAN EMPIRE FELL!!

1. Rapid increase of divorce, with the undermining of the sanctity of the home, which is the basis of society.
2. Higher and higher taxes; and spending of public money for bread and celebration.
3. The mad craze for pleasure; sports becoming every year more exciting and more brutal.
4. The building of gigantic armaments, when the real enemy was within; the decadence of the people.
5. The decay of religion; faith fading into mere form. Losing touch with life, and becoming impotent to guide.

America, take a good look!

Failures are divided into two classes; those who thought and never did, and those who did and never thought.

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).

SELLING CHRISTIANITY

By Bob Chancellor

One of the most essential skills in our age is the art of selling. It seems any product regardless of how good it might be has to be sold. Some might rebel at the idea of selling Christianity, but whatever term you prefer, that is exactly what we do. We are selling an idea, a principle, a way of life, and many of the methods used in selling a product are employed in converting souls to Christ.

First of all we must create a need. The man who is well satisfied with the equipment he now has, whether it be an auto or washer, is not likely to buy another. Likewise the person who is convinced he is good enough to merit his own salvation is not interested in being saved. Many people feel they are Christians even though they have not submitted to the commands of God. We must use tact and let the Bible show the sinner his condition and show his helplessness to heal himself. Paul said in Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Secondly, we must after creating a need, show that our product will fill that need. Here we must emphasize the quality of what we are selling. To show the superiority of true Christianity over the religions of men should not prove too difficult to any child of God who knows his "product," the word of God. Never try to sell something you are not familiar with. Jesus spoke of "blind leaders of the blind" (Matt. 15:14), and warned of the consequences.

After we have convinced our "customer" of his need and persuaded him that Christ can fill that need in his life, then the cost must be considered. This is very important as Jesus pointed out in Luke 14:28. "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" I think we often try to sell religion at bargain prices. This results in disappointment when the person later realizes the demands of godly living. Recently a young man considering obedience to the gospel began to tell me what he would have to give up and change in order to become a Christian. His job, his personal habits, in fact his whole life would have to be changed. Like the rich young ruler, he was not prepared to pay that price. I pointed out to

(Continued on page three)

"WITHOUT HIM"

By Burvil Taylor

"Without Him I can do nothing" are the words in a song that I first heard in February, 1971, in the Methodist Hospital in Houston, Tex. Until then, I had always been too concerned with "self" and too unconcerned with God's plan for my life. For over a year now, I have been blind—falling, stumbling, groping, reaching out for something solid to hang on to. But now, I realize that all my life I have been blind, spiritually blind.

I have had to place my life in God's hands, and I am learning to "wait on the Lord" (Ps. 27:14). I am learning to completely trust Jesus Christ for the first time. I still fall down, but now I know the words of Jesus are true when He said, "I will never leave thee nor forsake thee."

Here are a few of the scriptures I think about almost daily. I want to share them with you, for this business of religion is a very personal and practical business. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest for your souls. For my yoke is easy and my burden is light" (Matt. 11:28-30).

At first, I murmured and questioned God, "Why me"? Then I remembered—"the Word of God is quick and powerful, and sharper than any two-edged sword" (Heb. 4:12). So, if Jesus said that His yoke is easy and His burden is light, who am I, the clay, to tell God, the Potter, what to do? After all, I am His creation, and He has a purpose for my life.

This same Jesus, our High Priest, tells me I can come boldly to the throne of grace and find grace to help in time of need (Heb. 4:16). I had to really learn to pray, to humble myself; I had no choice. Then I had to learn to really trust someone I could not see. The following verses in Proverbs 3 helped me through many a dark hour in the past twelve months. They can help you, dear friend "Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:5-6).

Then I remembered a lesson I have given on "The Promises of God." I know now they were only words to me at that time, for then I had a good job, good health, and everything seemed to be going my way. Now, I am only beginning to know how true those

promises are: "For all the promises of God are yea, and in Him Amen unto the glory of God by us." That is a general promise, but then I have found specific promises I have claimed time and time again. "My God shall supply all your need according to his riches in glory by Christ Jesus (Phil. 4:19). I have seen how Christ has used my brothers and sisters in Christ and many, many friends as channels to provide those blessing to me. (I never loved the church and all God's creation as I do now.)

This constant receiving has humbled me and cast out a lot of pride, but immediately the Holy Spirit quickened another scripture in my heart. "God resisteth the proud, but gives grace to the humble" (James 5:5). With this, I have learned to graciously receive and to say "Thank you;" for I know that my need has given others an opportunity to have fruit to abound to their account in heaven; "A friend loveth at all times—" (Prov. 17:17).

How should I react to trials, to tribulation, to gifts, to prayers? I find a daily answer in 1 Thess. 5:18: "In everything give thanks, for this is the will of God concerning you." If this is God's will for me, why should I fret? "BE STILL and know that I am God," the Lord said. Notice, God said, "BE STILL." I never knew what it meant to meditate on God's Word. Now, I know that God is near as I sit quietly meditating, listening to the birds singing or the wind blowing. I never took time to see God in the beautiful sunsets, in the spring flowers, in the smile on a kind face or in an honest handshake, but I can remember them, and now I know that God is everywhere and all of us are a part of His creation. He has a plan for us, not what we want, not everytime what we parents want for our children, but what the Lord wants.

Now, I know that so many of the jobs I did before were not for the Lord, but to enhance my ego, my pride. Self-righteousness often brings confusion and strife, for when we can't have our way, we often get ill. But when God uses us as instruments or channels, we can trust Jesus Christ to provide—the time, the place, the energy, and the way. Jesus explains with: "I am **the way, the truth and the life**: no man cometh to the Father, but by me" (John 14:6).

All of us are here on this earth for one purpose only—that the name of Christ might be glorified through our lives. Peter tells us, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light (1 Peter 2:9).

So, "without Him," I know I would fail, but with Him I can prevail. "—I have learned in whatever state I am therewith to be content" (Phil. 4:11). —Rt. 1, Marion, La. (Editor's note: This moving, inspiring, Biblical testimony appeared first in a bulletin jointly published by brethren at the Fairview and Conway congregations, near Marion, La. where Bro. Burvil Taylor has been a long-time member of the Lord's church; thus he witnessed to these people with whom he has worked for years in the Lord's work as you have just read. Last summer, it was to my lasting benefit to be associated with Brother Burvil Taylor and his strong, devoted wife, Willard, in their home in the country not far from the meeting house they call Fairview in the rolling hills and piney woods of rural,

northern La. It was one of those blessings along life's way we just would not want to think of missing. It is with permission that we present the article to our readers. I do not know of a more rewarding gesture that readers can make toward one of "like precious faith" this very moment, than to sit right down and write Bro. Taylor a word of appreciation. He would be blessed and so would you. —Don McCord)

CHRISTIAN'S MODERNIZING — IS IT SCRIPTURAL?

By Gary Barrett

Since the church's beginning, Christians have made drastic changes in the Lord's worship and their own personal lives. Man wants to make the church more efficient as he sees things so that it can operate smoothly and be as little bother to the members as possible, it seems. We can look about us to see some of the changes that have been made. Some of them that man thinks are for the best have caused confusion and heartache. Let us observe some of them and see if they are as beneficial as some think.

Modernizing took place when the use of more than one cup on the Lord's table was instituted. Many faithful Christians could not go along with this plan of man, because God's word says, "He took the cup," and in every passage pertaining these Christians saw nothing scriptural in the use of more than one. Thus many suffer and have suffered heartbreaking division at the clutches of man's ideas.

Adjustments have been made, too, concerning singing to God. God asks for so little, but it seems that we can not wait to take that extra step into trespassing against His word. The Book has directed us to sing and make melody in our hearts, but man wants the musical instrument in worship because he thinks it sounds better and thus disregards what the Bible teaches. At the present we can be thankful that man has not done away completely with singing.

We can find too that in some places modernizing has brought in a touch of discrimination in the church. We can see the church divided into classes of people, but as usual man's ideas are not found in the Scriptures. How thankful we should be that He is no respecter of persons, and that it is possible for us to assemble regardless of discrimination among men.

In the 1920's some in the world took on a new look in dress and some in the church adopted it. In the early history of womankind, if she had short hair, it was a shame, but to our dismay this is not always the case in our day. To keep up with this age of change which the world seems to go through ever so often our Christian women tend to want the ways of the world and not wear the covering that God has blessed them with (1 Cor. 11).

With modernizing, too, in our changing society some seem to think it is very important to keep up to date, and in doing so participate in social drinking, thus forgetting the old prophet's warning: "Wine is a mocker; strong drink is raging; whosoever is deceived is not wise" (Prov. 20:1). Why can man not heed wisdom instead of foolishness in such things? Reader, if you are a social drinker, let us hope your neighbors never learn this, lest they think everyone at the church of

(Continued on page three)



'For What Saith the Scripture? ...'

(Rom. 4:3; Gal. 4:30)

Question: One very dear to me, a member of the church, of a digressive persuasion, says she has been baptized with the Holy Ghost, speaks in tongues to God. She says Mk. 16:16-20 applies to all believers. What do you make of this? —L. F. C., Tex.

Answer: That the baptism of the Holy Ghost is a promise, not a command, is evident from the Scriptures. That it is a limited promise is just as evident. The words of Christ (Acts 1:5), and to the apostles directly (v. 1): "ye shall be baptized with the Holy Ghost not many days hence." He no doubt referred here to the day of Pentecost (Acts 2). Their being "baptized with the Holy Ghost" must be one and the same as the Holy Ghost coming upon them (Acts 1:8) and the same as being "filled with the Holy Ghost" (Acts 2:4). The only other place in the Scriptures where such happening is implied—another special occasion—is at the household of Cornelius where the "Holy Ghost fell" (read Acts 10). These 2 cases involving the apostles and the household of Cornelius are proof positive that Holy Ghost baptism was special, a promise, and most limited. If men were baptized today with the Holy Ghost, they could do the things those men did. It is just this simple, really; since men cannot do these things today, it stands to reason they just are not baptized with the Holy Ghost. It was never promised to us. Interesting it is, too, that in those days those baptized with the Holy Ghost could not just speak in tongues to God, they could speak to others. Again, this is just not done.

Apart from Holy Ghost baptism, there was such a thing in the early days of the church as people possessing the Holy Ghost to such degree they could do extraordinary things; but remember, please, only through the "laying on of the apostles' hands" could this be done. Look at Acts 8. Philip was an evangelist, no doubt had had apostles' hands imposed, for he could do marvellous things (vs. 5-8, 13). Bear in mind, however, that even though he could do these things he could not equip other baptized believers to do the same. Even though Simon was a baptized believer he could not do what Philip was doing. But, when the apostles came down, they could do what Philip and others could not—they could by laying on their hands cause people to receive the Holy Ghost and thus have extraordinary power. The gift of the Holy Ghost spoken of and promised to all baptized, penitent believers in Acts 2 must be something other than the power to speak in tongues, perform miracles, etc., So, since the apostles are gone, no one has the power to perform miracles, nor does anyone else have the power to empower others to perform them.

Now to Mark 16:16-20—will the reader please read them? Certainly if verses 17-20 apply to believers generally, you and me, not only could we, all who are believers, speak in tongues, but we could cast out devils, take up serpents and be bitten and not harmed, drink

any deadly thing and live, and heal the sick. No one can do even one of these today by miraculous power of the Holy Ghost much less all of them. The "proof of the pudding is in the eating"—surely if this could be done, we would certainly know about it. The truth of the matter again is that verses 17 through 20 are limited and thus do not apply to everybody. The "them" and "they" in these verses refer to the same "them" and "they" from verse 10—and who are they?—the apostles for sure and no one else—please read for yourself. In verses 15 and 16 we have the general commission which is for us—notice in these 2 verses no reference is made to "they" and "them" simply because just the apostles are not under consideration. These verses are really a parenthesis. The reader might find it more meaningful to read straight from v. 14 directly to verse 17. You will notice that in verse 14 he had upbraided the 11 for their unbelief, and still speaking of them and to them he promised these signs would "follow them that believe" (v. 17), and that is precisely what the signs did—followed the apostles. Believers generally were never able to do the things here mentioned, nor are they able today. God never intended it, nor did He ever promise it. —Don McCord

CHRISTIAN'S MODERNIZING—IS IT SCRIPTURAL?

(Continued from page two)

Christ drinks. Let us not forget either the poor wife and children who must put up with Dad's habit of drinking when it gets out of hand. Let us leave the serpent alone lest he bite and even devour.

Finally, in this modern, changing age, shamefacedness seems to be a lost grace. How shameful is this following observation, but sisters need to take notice; how many are the times that a man in assisting in passing the bread and cup in public worship must be embarrassed, and of all times, by a woman with a dress too short. Immodest apparel being donned by a row of sisters at such a time as this borders on the ridiculous. Again, sisters, please take notice. —3201½ Hughes St., Huntington, W. Va.

SELLING CHRISTIANITY —

(Continued from page one)

him the worth of a religion that not only promised protection in this life, but life eternal in the world to come. This I told him cannot be bought at a bargain price. Indeed he must give his life to Christ.

Then one last point. I could never sell a product that I was not sold on myself. The old cliché, "Do as I say, not as I do" can never be sold to the world. Truly we are "the world's Bible." We cannot teach love while we hate, or honesty when we are dishonest. We cannot teach respect for God's Word while we twist it to justify ourselves. Paul asked, "And thinkest thou this, O man, that judgeth them which do such things, and doest the same, that thou shalt escape the judgment of God?" (Rom. 2:3). The obvious answer is, we will not escape.

Brethren, we have "this treasure in earthen vessels," so let us go forth and present it to the world using wisdom. Let us go in the spirit of humility with a burning love in our heart for the souls of men. Perhaps then we will see the fields truly are white unto harvest, and many sincere souls are waiting for you and me to bring the precious message of Christ. —Box 86, Winthrop, Ark. 71866.

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THIS AND THAT

"For What Saith the Scriptures?" is the name of our question-answer column that has been proposed for some time. The first appears in this issue. We feel this column-head very adequately expresses the design of the column. To a Bible question, only the answer according to the Scripture is the one we want, and the only one we propose. We feel our readers generally are like-minded. We kindly and earnestly invite our readers to submit Bible questions. The success of this new column will largely depend upon how interested brethren and readers use it. Please let us hear from you.

Matter for publication — We can always use articles that are timely and Biblically based. We therefore invite them. Please in submitting, it is very helpful if writers can type their manuscripts, double-spaced; this goes for field reports and any other material submitted. However, if you can not type them, send them nonetheless, and we will take them from there. I am sorry we cannot publish every item submitted, and that many times months pass before we can publish those that are. We just plead for everyone's understanding. Even though we do not always succeed, it is our responsibility to publish only those things that will help and not hinder. We are human and therefore we err. There are times, too, in the interest of clarity, space, and discretion, we must edit, but in doing so we strive to express the author's thought. When we fail in any of these endeavors, we are always sorry; please forgive. Please continue writing and reporting, brethren. There has never been a time that we did not need the help of our brethren; we still do.

"Liberalism" — This term, of course, means to different people different things; it can become meaningless, and even convey the wrong ideas concerning most anything. However, I hardly see how among our brethren we should be in the dark as to what this term means. When I warn myself and try to warn others against such a dangerous course in religion, I dare not neglect the other extreme, "radicalism," if I were to choose, I just would not know which one is more dev-

astating to the Cause of Christ, "liberalism" or "radicalism." These are two extremes, as is true of all extremes, that we must steer clear of, in my judgment. Lately, the Glenn Lewises of Fresno, Calif., members for many years at Highway City, submitted the following describing "liberalism" in the world; rightly applied it pertains to the church. It says so much, and expresses my sentiments so completely, that I feel it must be shared with our readers. My sincerest thanks to Lois and Glenn for sending it. Here it is, please read and re-read—it states so clearly the attitude of some of our own: "One of the great dangers of our liberalized day is not that we shall be so narrow-minded we become thin, but that we shall be so broad-minded we become shallow. We are tempted to spread ourselves a mile wide and an inch deep. Seeking to avoid the intolerance of the bigot, we are inclined to fall into the nonchalance of the fool. In our enthusiasm for open-mindedness, we are tempted to become scatter-brained." Enough said!!

Thanks — In our Feb. issue we mentioned a letter and suggestion from Bro. John Spradley concerning Sister Mable Fulton, Grand Prairie, Tex. desiring to hear from Christians; we also mentioned Bro. Will Perser. As we go to press, Bro. John writes: "Just a note to say thanks so much and to let you know how very much Sister Fulton enjoyed her letters and cards. She can't answer them all for she has to print because her hands are not stable, so she asked me to extend her appreciation this way." —Don McCord

OUR HELPERS

You will please find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number sent. We express again our appreciation for your continued interest in support of this journal. **Please check the following and report any errors to us immediately.**

Elmer Sutton—7; Wayne Pearce—6; Wm. Oxner—5; Richard Frizzell—5; James Bolding—5; Ellis Lindsey—4; Veta Wissinger—3; Marion Smith—3; Billy Orten—3; Joe Loughmiller—3; Nelson Nichols—2; Mrs. Herman Borkert—2; M. E. Mountain—2; Edna Wyatt—2; Alfred Newberry—2; Clovis Cook—2; J. L. Reynolds—2; Wm. Tracy Moore—2; Etta Wilson—2; Ronny Wade—2; Darrell Fritz—2; Clyde Middick—2; J. H. Stegall—2; A. J. Mason—1; K. G. Wilks—1; George Stiner—1; Bob Kornegay—2; Freeda Burkhart—1; W. W. Musgrove—1; L. C. Grimes—1; Charles Burna—1; Edwin S. Morris—1; Bob Loudermilk—1; Roy Smalling—1; Bob Hansen—1; Emma Tuckeer—1; Mrs. Ernest Gilley—1; Jim Hickey—1; Eunice Wright—1; Glenn Lewis—1; E. B. Owens—1; Cliff Arney—1; Pauline Clark—1; Thos. J. Shaw—1; Robert Blevins—1; Harvey Pollard—1; Albert Outcalt—1; E. H. Gilstrap—1; Myrl Dean—1; Floye Elmore—1; D. L. Warren—1; Alton Bailey—1.
Total—99

THE SPIRIT AND THE WORD

The caption is the title of a booklet by Dr. J. C. Holloway, first copyright in 1905, and reproduced in 1971 by Bro. Ray McCarty, Rt. 1, Anson, Texas. It is \$1.00 per copy; Bro. McCarty has only a few left and he needs to sell them. Please order from him.

BOOKS AND TRACTS

Old Paths 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: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

SERMONS AND WRITINGS OF HOMER L KING

This is a book off the press, 1969. 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 King, 1061 N. Pilgrim, Stockton, Calif. 95205

NEW SONG BOOK

Brother Lynwood Smith is in the process of compiling the new song book, "Golden Sheaves." He says, "It promises to be one of the greatest. In view of the fact that many would downgrade the **Word** nowadays, many songs will bespeak this ageless doctrine." More detailed announcements will follow. I am sure that Brother Smith would appreciate advance orders; if brethren wish to communicate with him his address is Rt. 1, Box 151, Wesson, Mississippi. —Don McCord

VISIT

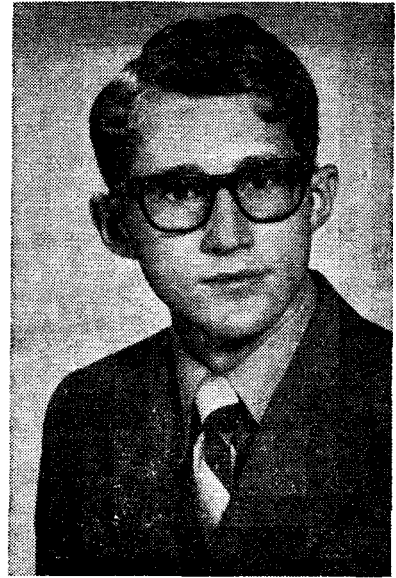
Jesus gave an injunction to all Christians to "visit" the sick, imprisoned, fatherless, widows, etc. The modern connotation of this word is to make a social call, to go over and talk with them awhile. This does not convey the full meaning of the Greek word Jesus used. It meant to look upon, care for; and signified to visit with help. Not just call upon them; but call upon one with a desire and an offer to help.

On the farm, the chores need to be done whether the family is sick or not. Seed time, and harvest do not fluctuate with health. The children's appetites do not subside when mother gets sick; neither do their clothes cease to soil.

Friends, get-well-cards, friendly social calls, "how do you do's," "sorry to hear of your illness," "hope you get along fine," "it must be hard rearing a family as a widow," and other expressions of sympathy, though they are appreciated, will not get the menial tasks done which are urgent and pressing. Some things can wait, but many "wait not on time nor tide," neither health.

It was a vivid realization of this that prompted Jesus to say this. James expressed it this way: "If a brother or sister be naked, and destitute of daily food, and one say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" "Let us not love in word, neither in tongue; but in deed and in truth" by truly "visiting" those in need as Jesus intended. —Selected via **The Reminder**, Lebanon, Mo.

MEET BRO. ALFRED NEWBERRY



Brother Alfred Newberry will graduate this spring from the School of Mines, Rolla, Mo. He has an unusual scholastic standing and will graduate with honors. Although he could seek achievement in the engineering field he now aspires to be an Evangelist. He hopes to preach this summer and in order to improve his speaking ability plans to attend a college in Springfield, Mo., this fall. Alfred adheres strictly to the scriptures in his manner of life. He is dedicated and sincere. At the age of twenty-one he is already showing capability in public preaching. He preaches once a month at the South Hi-way 5 congregation and periodically at Wade and Cross St., in Mtn. Home, Ark. He has taken his turn in public teaching in his home congregation, the Mo., Ave. congregation in West Plains, Mo., for the past several years. Any brethren in these churches will recommend him highly. It has been my pleasure to study with Alfred this past winter and also have him assist in several home-studies. Please encourage him in every way possible. —Irvin Barnes

SULPHUR, OKLA. MEETING 1972

This meeting will be here almost before we know it, at the rate time passes. I understand the dates are June 24-July 4, with Bro. Paul Nichols and Bro. Tommy Shaw conducting, having been chosen by the Sulphur brethren to assist them. There is no reason why this meeting should not be the best yet! Why not make plans now to attend? You will be glad you did.

—Don McCord

"LONG HAIR UPON MEN" — A NEW CASSETTE TAPE

By Ellis Lindsey

Every now and then a preacher or teacher will give a lesson which, for one reason or another, attains audience interest beyond the normal. My sermon **Long Hair Upon Men** recently gained such a response, not because I gave it, but because of the subject matter and the need for such a lesson. The sermon was given at the West Chester congregation in the Cincinnati, Ohio area, where I presently am working as an evangelist.

The lesson had a good result, in that a number of male members shortened their hair, and a number of boys either willingly shortened theirs or were prevailed upon by their parents so to do. Several members who heard the presentation requested tapes of it, which I have supplied. Even one man from the Christian Church has requested a copy in view of the hair problems that church is experiencing. Although I am sure there are many preachers who are more deserving than I to have their tapes of lessons circulated, I have been encouraged to announce that tapes of my lesson are available. The sermon contains, among other things, the following items: Proof that "custom" in I Cor. 11:16 does not do away with the requirements for long hair upon women and short hair upon men; the headdress not required; "long hair" defined; additional requirement for men in vs. 4 not to have hair which hangs down (Greek study); O. T. hair laws; the matter of influence; modern history of long hair upon men (evidence from recent publications); objections answered; and a final plea. The tape contains the hour-long sermon, plus statements of agreement from two leading members, plus two songs. I can send you a C-90 Cassette tape of the sermon for \$2.00 postpaid, or, if you wish, a reel tape copy (1200 ft.) for the same price if you will specify the speed at which you wish it recorded (either 1 7/8 or 3 3/4). —Ellis Lindsey, #54 Stonewall, Dr., 8600 Cinci.-Col. Rd., West Chester, Ohio 45069.

THE CHURCH DIRECTORY

I do not have any Church Directories for sale; please do not send orders. Some have been sending orders to Bro. E. H. Miller, but he does not have any for sale and has to send the orders on to me which costs him time and postage. Bro. Miller is not complaining, but orders should be sent directly to me, when the new directories are available which should be in mid-1973. If anyone needs information about the church in any area, I will be glad to give what information I have.

The following additions may be made to the directory: NEWTON (Jasper County), IOWA, 204 North Fourth Avenue West, Sun. 10:00 A.M. and 6:30 P.M.; A. Gene Welshhons, 204 North 4th Avenue West, Newton, Iowa, Phone (515) 792-3256; Roscoe E. Lawson, Rt. 1, Newton, Iowa, Phone (515) 792-3256. DEER PARK (Harris County), Texas—(Formerly the congregation meeting at 1601 Community Drive, Pasadena, Texas now meeting at 2002 Hillshire Street, Deer Park) Sun. 10:00 A.M. and 6:00 P.M., Wed. 7:30 P.M. George Sears, 3203 Washington, Street, Pasadena, Texas, Phone (713) 477-2823. Ronald Lyon, 1305 Wynd Street, Pasadena, Texas, Phone (713) 477-8477. Gerald Hill, 225 Helen Street, Deer Park, Texas, Phone (713) 479-1190. SONORA (Sutton County), TEXAS, 1608 Ranch Road 1691; Sun. 10:30 A.M., Raymond Trimble, Box 643, El Dorado, Texas, Phone (915) 853-2701.

The following change may be made in the YUBA CITY, CALIFORNIA listing. Bro. Bennie Cryer has moved from 1432 Princess Street, Yuba City, Calif. 95991 to 4635 Larkin Road, Live Oak, California 95953, Phone (916) 743-8826.

If you have new listings, changes in old listings, corrections, or want to inquire about congregations in a specific area, write to Ray Asplin, 2440 SW 54th Street, Oklahoma City, Okla. 73119.

WORK AVAILABLE FOR C. O.'s

We would like to inform young brethren of the Church who have recently been classified 1-O, that there is work available in Columbia, Missouri for C. O.'s. We are fortunate at the present time to have 2 young brethren and their families working here, and we encourage others to come. We feel you can be of great help in the work of the Lord while living here. The places of employment are Boone County Hospital, The University of Missouri, and The University of Missouri Medical Center. All of these places of employment are large enough to accommodate hours where one does not have to work on Lord's Day morning. Also the University permits an employee to attend School at a reduced rate. If you would like more information on these, or if you have any questions in regard to your work, please contact the writer. —Roy Lee Criswell, Route 9, 4710 Rice Road, Columbia, Missouri 65201.

SHOWERS OF BLESSINGS

How very precious, our brethren! Our letter from 2354 Oakmont St. congregation asking for assistance in building a meeting place was mailed on Feb. 1, 1971. As mentioned elsewhere in this issue, we were away from Sacramento the rest of the month. We were overjoyed on our return to find so much response in such a short time. Many letters of interest and encouragement have been received. Some who were too burdened to assist here sent letters. Praises to God for such concern, love and action, because we know it's God's will. Bless you, my brethren, are words from us to you. Harodsburg, Ind. \$200; Davis, Okla. \$50; Atwater, Ca. \$100; Bardley, Mo. \$50; Hoyte (Cameron), Tex. \$50; Tulsa (S. 141 St.), Okla. \$10; Tampa, Fla. \$100; Wesson, Miss. \$200; Okla. City (21st St.) Okla. \$100; Sanger, Ca. \$25; Waterloo, Iowa \$20; Raleigh, N. C. \$25; Hammond, La. \$100; El Cajon, Ca. \$100; El Centro, Ca. \$100; Okla. City (Capitol Hill) \$300; Sacramento (64th) Ca. \$500; Winters, Ca. \$100; Moore, Okla. \$100; Bertha Waddell (Sacto) \$50. Total to date (Mar. 13) \$2,280. Even though we are not yet in a position to borrow the balance of funds, several others have said they were going to help and would send their contribution soon. As soon as we are physically able, we must write each congregation who is so graciously assisting, either by letter or financially. —In Christian Love, Orvel B. Johnson, For: 2354 Oakmont St. Congregation, Sacramento, Ca.

WHAT IS PREJUDICE?

It is the lock on the door of the closed mind. It is the ignorance we usually mistake for reason. It is the first enemy of information and progress. It is intellectual astigmatism. It is a perfect combination of conceit and ignorance. Prejudice never saved a soul nor settled any question in the light of truth and justice. It is the defence of the devil, shell of a petrified mind, and ceiling on understanding.

Prejudice is the adjunct of a weak and wicked cause. It is that which prevents a person from investigating the teachings of the Word of God to see if what he has practiced in religion is in God's Book. Prejudice is that which causes one to attack the person doing the preaching when Scriptural arguments cannot be given in answer. In fact, when one manifests a prejudiced attitude he is admitting defeat in logical reasoning, but

still refuses to pay heed to anything different from what he already holds.

It is that which will keep many persons from obedience to the Gospel of Christ. We plead with you to lay aside all prejudice and study with us all the Book of God. Then let us do Bible things in Bible ways: call Bible things by Bible names; and be content with a "thus saith the Lord." If we were all to use the Bible as our standard of religion, division would cease and unity prevail which is that which our Lord so fervently prayed for (John 17:20-21). Lay aside your prejudice; study with an open mind.

—Author unknown

LETTER OF APPRECIATION

The church at Lansing, Mich. would like to take this opportunity to thank all the congregations who helped raise the money for a meeting house here. At the present time there is a total of \$3400 which is short of what we need in order to procure a loan. Due to money being so difficult to obtain in Mich. for such a purpose, we hope to be able to obtain a loan from a private source. We thank those, too, who took the time to write and express their regret at not being able to help us.

May God bless the work that is being done everywhere to spread the Gospel. My desire is to live to see a congregation of true worshippers in every major city in these United States so that all who desire may be able to go to the Lord's house without driving more than a 100 miles at least.

—Ed Ball, 217 Townsend, Lansing, Mich.

BABIES

You can raise a crop of babies on any kind of land,

In fact you need a little grit and just a little sand;
And lots of love and laughter to make them grow up strong,

Yet folks with lots of babies, seem some how to get along.

I don't say they're as useful quiet as calves and pigs and such,

But they're a grand crop in themselves, and worth ten times as much;

So don't forget the babies when you're plannin' for your farm,

A few about and under foot won't do a bit of harm;
And when your hair is growin' gray, and years are growin' long,

Your heart instead of dryin' up will hold a happy song.

For babies have a way with them, of growin' strong and tall,

And make such dandy leanin' posts when life's summer turns to fall.

—Submitted by Mrs. T. W. Lamb

OUR DEPARTED

Gunnells—Bro. John Gunnells, age 79, passed away recently in San Angelo, Tex. He is survived by his wife and a host of friends and relatives. Bro. Gunnells was a member of the Freeland Ave. church, San Angelo, and for many years was a fine Christian gentleman. His quiet and humbly attitude was ad-

mired by everyone who knew him. Bro. Jerry Johnson is to be commended for his fine job of speaking words of comfort to the bereaved. —Curtis Morrison

Webb—Brother Junior Lane Webb, son of Archie and Mable Webb, was born Aug. 7, 1929 in Wright County, Missouri, near Competition, and departed this life, March 13, 1972. Death was the result of a sudden and unexpected heart attack. Lane was only forty-two years of age, which reminds us of the brevity of life and the certainty of death. Surviving are his wife, two daughters, his mother, and a brother and sister. He was a member of the church in Lebanon, Mo. having been baptized into Christ several years ago. Services were conducted in Lebanon with burial in the Claxton cemetery, near Competition. The writer, assisted by Bro. Clovis Cook, conducted the service.

—Ronny F. Wade

Boley—Sister Oney Elaine Boley, 1404 N. Troost, Tulsa, Okla., was born October 28, 1918 in Cassville, Missouri, and died January 4, 1972 at the age of 53 years. She is survived by her husband: Leonard Boley; a daughter, Kathryn Hutchinson; two sons: Albert and Teddy; four grandchildren; four brothers: Walton Henbest, Tulsa, Ennis Henbest, Joliet, Ill., Eugene Henbest, Cassville, Mo., Leon Henbest, Lawton, Okla.; two sisters: Lola Wilson, Joplin, Mo., Wilma McQueen, Exter, Mo., and her step-mother: Bertha Henbest, Neosho, Mo. Interment was at Memorial Park in Tulsa, Okla. We are comforted in the knowledge that she "died in the Lord." The writer spoke words of warning and consolation. —Carl M. Johnson

Luttrell—Sister Bertha Mary Luttrell, 732 W. 15, Ada, Oklahoma, was born June 22, 1894 in Arkansas. She departed this life on Monday, February 29, 1972 at the age of 77 years. She is survived by one son: Leon Luttrell, Ada; one sister: Myrtle Cook, Arkansas; two brothers: Ira Deatherage, Mt. View, Okla. and Calvin Deatherage of California; 4 grandchildren. Interment was at Lightning Ridge Cemetery west of Ada, Okla. Sister Luttrell's last days were filled with pain and sickness but she was able to look forward to the time of her departure with a comfort known by those in Christ. The writer spoke words of comfort and warning. —Carl M. Johnson

Snow—On Feb. 22, 1972 our dear brother John Brewer Snow, Sr., passed from this life. Born Mar. 6, 1889, he was nearly 83. He married Laura Inis Strickland in 1921. The Snows had just recently celebrated their 50th wedding anniversary. He is survived by his wife, one son, four daughters, one half-brother, three sisters, fifteen grandchildren and 16 great grandchildren. Last respects were paid him on Feb. 23, 1972 in Abilene, Tex. and Dublin, Texas. His body was laid to rest in the New Dublin Cemetery. Bro. Snow was well loved and respected by his family, friends and brethren. He will long be remembered as one full of zeal and dedication to the Lord. May his life be a comfort to his family for he had been a Christian for many years. The singing was by some of his fellow-singers. The many beautiful flowers were appreciated. Bro. Jesse French of the Abilene congregation, and the writer spoke words of comfort. —Rodney R. Ross. (Editor's note: It is with regret that we must chronicle the passing of Bro. John

Snow. I shall long remember one day in Abilene one summer not long ago when I was in a meeting with the church at Graham, Tex. I had gone to visit the late Bro. T. E. McBride, hospitalized at Abilene, when Bro. Snow in his very gracious way invited me and others (among them the K. G. Wilks and David Macys) to eat with him; the hospitality of his home and the devotion of his wife to him and others that day I have never forgotten. Sister Snow reminded me of the woman described in Prov. 31. God bless her and theirs in this hour of loss and challenge. —Don McCord)

SALVATION BY GRACE

There is no theme in which man should be more interested than that of the grace of God. Webster defines "grace" as meaning favor, kindness and mercy. All that we have in this life is an expression of God's grace or favor toward us. All material blessings, the sunshine that shines upon the earth and does its part in sustaining life, the rain that cools the summer breezes, the food we eat, the water we drink . . . all these might well be labeled, "The Grace of God Toward Man." Certainly for God's grace in the material world we should be exceedingly grateful.

However, above all of the expressions of God's grace in the material universe we should be grateful for His grace in the spiritual realm. It was about such grace that the apostle spoke when he said: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. 2:8). This passage has been terribly misapplied by religionists in their attempts to prove that man is saved by the grace of God separate and apart from human obedience.

That we are saved by grace—and that no one can be saved except by grace—is too clearly taught in the Bible to be questioned by anyone who accepts the Bible as the true word of God. But, the question is, will all to whom His grace has been offered be saved by the grace of God? In thinking about God's way of salvation, is grace the only thing that need concern us? If so, then ALL will be saved. Hear Paul, an apostle of Jesus Christ, at this point: "For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). Notice that the grace that has appeared to all men is grace which brings salvation. But, the Bible clearly teaches that many will be lost. Jesus said: "He that disbelieveth shall be condemned (Mark 16:16). From this passage we see that faith, upon the part of man, is essential to his salvation. In fact, the very text which we are studying in this tract says as much: "For by grace are ye saved through faith" (Eph. 2:8). This text suggests the two sides to the plan of salvation—GOD'S side and MAN'S side. God's grace is accepted by man's faith. "We have access by faith into this grace," says the apostle Paul (Rom. 5:2). God's grace is freely extended to the whole world and is certainly capable of saving every person who has ever lived, or will ever live, upon the earth; but God has decreed that only those who accept His grace, through faith, will be saved. It is God's grace that saves, but faith is essential in order for His grace to be applied. Food satisfies hunger, but it takes eating to apply the food. Water quenches thirst, but only the thirst of the person who drinks it. So grace saves . . . but only the

person who applies it through faith. Salvation is God's gift to man . . . but it is NOT an unconditional gift.

We need not worry about God's grace—His part of man's redemption. His part has been perfectly done. All failures will be due to the failures of man . . . to failures of faith. How are we saved by faith? What kind of faith does it take to reach God's grace? Certainly a dead faith would not reach His grace. James tells us that "faith if it hath not works, is dead, being alone" (James 2:17). In John 12:42 we read of many of the chief rulers in the synagogue of Jesus' time who believed in Him, but would not confess Him because they loved the praise of men more than the praise of God. These people believed, they had faith in the fact that Christ was the Son of God . . . but we feel sure that they were not saved. (See Matthew 10:32-33). It takes more than mere faith to save us. In fact, faith that stands alone is dead, and therefore incapable of saving us. Paul tells us the kind of faith that it takes to save, when he says that the faith which avails is "faith that works by love" (Gal. 5:6).

However, one need not guess about what the apostle means by the statement of our text: ". . . by grace through faith." Remember Paul addressed the Ephesian Christians when he made this statement. Thus, if we can learn what these people did in being saved, we will then know what is required in being "saved by grace through faith." In trying to learn what these people did in being saved, let us turn first to Eph. 1:13. Here we learn that the people at Ephesus heard the gospel. But they were saved by grace through faith. Therefore, we conclude that in being saved by grace through faith we heard the gospel. The same verse also tells us that the Ephesians believed in Christ. So we conclude that in being saved by grace through faith we must believe in Christ. Now let us turn to the twentieth chapter of the book of Acts. Paul is here addressing the elders of the church of Ephesus. He is recounting his work among the Ephesians. In the twenty-first verse of this chapter, he says: "Testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ." But they were saved by grace through faith. Therefore, we decide that in being saved by grace through faith man must repent. In Acts 19:18, we read more about the people at Ephesus. There it is said that "many who believed came and confessed." Thus, we decide that in being saved by grace through faith men must confess Christ. (See also Romans 10:9-10). If we read the first few verses of the nineteenth Chapter of Acts, we read of the beginning of the church at Ephesus. We have here a record of the first people to be converted to Christ at this place. Verse five of this same chapter informs us that they "were baptized in the name of the Lord Jesus." It was to these same people that Paul said, "One Lord, one faith and one baptism" (Eph. 4:5). Let us not forget that he was talking to the same people of whom it was said in our text (Eph. 2:8) that they were saved by grace through faith. Thus, we are safe in concluding that in being saved by grace through faith men must be baptized.

This point should be made clear to every honest student of God's word . . . the word of God teaches that the Ephesians, in being saved by grace through

faith, HEARD the gospel, BELIEVED in Christ, REPENTED of their sins, CONFESSED Christ as the Son of God, and were BAPTIZED. If this were what these people had to do in being saved by grace through faith, can we do any less and obtain the same salvation? The Bible is its own best interpreter. On this matter the Bible has interpreted itself . . . the grand old apostle has told us what he meant by the statement of our text. Since God is no respecter of persons (Acts 10:34), we can know that this is the way He will save everyone who is saved during the Christian age.

As we continue our investigation of the Bible in our endeavor to learn the meaning of salvation by grace, we would like to shift our attention to another passage which bears upon the subject of salvation by grace. "The grace of God that bringeth salvation hath appeared to all men . . ." (Titus 2:11). Now let us read the next verse: "Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." From this verse we see that when the grace of God appears to man—it teaches. Now how does God teach man?

It is not through His gospel? In fact, are we not safe in saying that—so far as man's salvation is concerned—whatever the Bible ascribes to grace, it also ascribes to the gospel. That is to say that whatever the Bible says grace does, it also says the gospel does relative to man's salvation. Let us here consider a few examples: (1) From Ephesians 2:5 we learn that we are saved by grace. In 1 Corinthians 15:2 we learn that we are saved by the gospel. (2) Romans 5:2 teaches that we stand in grace. 1 Corinthians 15:1 teaches that we stand in the gospel. (3) Acts 20:32 refers to "the word of Grace." Acts 15:7 uses the expression "word of the gospel." (4) Titus 2:11 says grace has appeared to all men. Colossians 1:23 says the gospel had been preached to all men. (5) In Galatians 1:6 Paul uses the words "grace" and "gospel" interchangeable. Hear him: "I marvel that ye are so soon removed from him that called you into the Grace of Christ unto another GOSPEL." Notice the contract between "the grace of Christ and ANOTHER gospel." The opposite of the grace of Christ is another gospel. Thus, the grace of Christ and the gospel of Christ in this passage are one and the same thing. God's grace has appeared to all men teaching them—but how? Through the gospel of Christ. When Christ gave the great commission (Mark 16:15-16), authorizing the apostles to preach the gospel to every creature, he was thereby sending the grace of God to all men. The grace of God comes to men through the preaching of the gospel—there is no other way by which His grace which brings salvation can come. Hence, men are saved by the grace of God when they accept the Gospel of Christ by faithful obedience unto the same. (See Romans 6:17-18).

In stressing what man must do in being saved, we have not forgotten that he is not saved by his own righteousness. Paul said: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8-9). There is no work which man could do which would merit salvation. Man does not earn his way to heaven. If he did, it would not be by the grace or favor of God. The Bible makes a distinction between man's righteousness, and the righteousness of

God. Of the Jews of his day Paul said: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Romans 10:3). Our part in the scheme of redemption consists of "submitting" to God's righteousness. When we do this and thus obtain the pardon which God extends, we do not merit salvation . . . but rather receive the benefits of His grace. From John 6:29 we learn that faith is a work of God. Thus, while to believe is an act of man, it is declared by Christ to be a work of God. This is true of anything which God has commanded. In Romans 1:16-17, we are reminded that the righteousness of God is revealed through the gospel. We learn from Psalms 119:172 that the commands of God make up His righteousness. From Romans 5:21 we learn that grace "reigns through righteousness unto eternal life." When we do this we are not being saved by our own righteousness—but by the righteousness of God which we have obeyed in doing His will.

The late Dr. Hall L. Calhoun relates the story of a man who fell over Niagara Falls. He managed to catch on a ledge of rock far below. He could not save himself. Neither could those above save him by letting a rope down to him. Being back under the ledge of rock, the rope would not reach him. It was necessary for someone to go down on a rope swing over to the unfortunate man, taking the rope to him. Finally a volunteer for the job came forward. He made his descension on the rope, succeeded in swinging over to the man, and gave him the rope—extended to him the opportunity of being saved. Who would say that this man was not being saved by others? Still, he had to grasp the provided means of salvation. So it is with man, he is lost in sin. He could not save himself. From the glorious heights of Heaven, God sent His son to earth, to bring a means of man's salvation. The Son of God pleads for lost men to come to him and find salvation. Have you taken hold of God's provided means of salvation, dear friend? If you have not, you may do so by obeying His will just as the Ephesian Christians did of whom it is said, "By grace are ye saved through faith . . ." (Eph. 2:8). God is willing to save every soul who is willing to accept His offered grace. But remember, dear reader, we accept His offered grace, as those in Ephesus did, by a full obedience to His will. Remember that these people in being saved by grace through faith heard the gospel, believed the gospel, repented of their sins, confessed the name of Christ, and were baptized into Christ. This is God's plan for saving by grace every accountable person living upon the earth today. Why not obey His will that you may know God in the forgiveness of your sins? (1 John 2:3-4). —From a tract

WHAT IS LOVE?

It's silence when your words would hurt.
It's patience when your neighbor is curt.
It's deafness when the scandal flows.
It's thoughtfulness for another's woes.
It's promptness when stern duty calls.
It's courage when misfortune falls.

—Selected



Ross Shannon, Vanzant, Mo., Mar. 11—Bro. Irvin Barnes is at Fieldstone now in a 10-day meeting. He surely is a powerful young preacher. Bro. Richard Frizzell is with him, and seems to be making a good start as a preacher. We enjoy the OPA very much; here are 4 subs.

J. L. Reynolds, Rt. 3, Eubank, Ky., Mar. 30—The Bandy church here is getting along pretty well. Bro. E. H. Miller, LaGrange, Ga. will be with us in a meeting May 5-14. We hope to see many of our brethren attend. May the Lord bless the work everywhere. Here is our subscription for 2 years.

W. Maloya, Chikapa Church, P. O. Nthondwe, Zomba, Malawi, Mar. 10—I have now started visiting many churches teaching them about the true God here. Surely you must be writing letters. Bro. J. Cutter is in Rhodesia. We are busy teaching about God here. Don't forget to pray for us. We want you to give us another man who can continue the work of God so that everybody should know Who God is. We beg God must bless you.

W. H. Nichols, Rt. 1, Dover, Ark., Mar. 30—We enjoyed the fine meeting at Pottsville which closed Mar. 26, with Bro. E. H. Miller. No one was baptized but we did have several restored by repentance, confession and prayer. I feel we were all edified by such good, sound preaching by Bro. Miller. We had visitors from Little Rock and Rogers, Ark. Bro. Jackie Reed from Kansas City, Kans. brought us a lesson last Lord's Day morning and evening. Pray for us and the Lord's work in this part of the vineyard.

Miles King, 1525 Ann Arbor, Norman, Okla., Mar. 25—The past winter has been spent working with the church at El Reno, Okla.; their meeting is Mar 25-April 2 with Bro. Irvin Barnes. I have recently held two week-end meetings at Tulsa, Okla. and San Angelo, Tex. I look forward to returning to San Angelo for two weeks in April. For the past ten days I have been in Calif., preaching at Covina and Concord. The next two nights I am to preach at Highway City and Sanger. At Norman we look forward to a short meeting, April 28-30, with Bro. Johnny Elmore preaching.

Wm. Tracy Moore, Delta, Colo., Mar. 27—The church here continues to carry on the work and all is peaceful. One good family moved to New Mexico and we miss them so much, but we are so happy to have the Glen Arnetts move here; they are wonderful people and it is so encouraging to have them with us. We

look forward to our meeting in June, Lord willing, with Bro. Richard Nichols. We enjoy reading the OPA. We along with our grandsons truly enjoyed the Sulphur, Okla. meeting last year; it was a wonderful meeting. We look forward to it again this year. Here are 2 subs.

J. D. Chikungwa, Balola Vg., Namulenga Mission, P/A Thuchila, Malawi F Africa, Mar. 26—Greetings to you in the name of the Lord Jesus. The work here goes well. Jan. 2, I was at Chinta, 125 attended; Jan. 9, Namphungo, 196 gathered; Jan. 16, Chilemba with 98 people; Jan. 23, Namphungo, 119 gathered; Feb. 6, Kamwendo, 86 present; Feb. 13, Namphungo, 148 attended; Feb. 20, Chilemba with 102; Feb. 27, Lamwendo, 97 present; Mar. 5, Chilemba, 109; Mar. 12, Namphungo, 129 gathered, 9 baptized; Mar. 19, Kamwendo, 102 present; Mar. 26, Chilemba, with 102, 4 baptized.

Roy Lee Criswell, Rt. 9, 4710 Rice Rd., Columbia, Mo., Mar. 15—The Lord's work here seems to be doing quite well. We recently baptized a husband and wife with whom I had studied. They had both given much thought and study to the things they had learned, and we feel they will be of great benefit to the Lord's work in this area. Our Sunday morning crowds continue to be good. We have been blessed with a number of visitors lately. We continue to stay busy in the work with home studies, hospital calls, and preaching both publically on the radio and in the Church. We are all very thankful that Brother Arthur Wade has improved from surgery and that he has been released from the hospital to go home. We invite all of the faithful to come by and worship with us, and remember us in your prayers.

J. J. B. Malowa, Pelusi Vlg., Box 1, Thyolo, Malawi, Africa, Mar. 18—Work of Lord Jesus Christ is progressing ahead in Thyolo area. People are coming repenting. As a man named Saul hated Jesus, but he could not hurt Jesus Himself, for He had gone back to heaven. So Saul hurt Jesus' friends; he put some in jail and chased after others. One day Saul was looking for more of Jesus' friends on the way to Damascus and suddenly there shined about him a light so bright from heaven—bright that it hurt his eyes, and Saul fell to the earth and heard a voice. It was Jesus talking. Jesus forgave—Saul believed and was baptized; now Saul became Jesus' friend, now Saul belonged to God's family (Acts 9:1-20; 26:9-20). Now, best wishes to you all, brethren, please. Pray for us here.

L. T. Harrison Senda, Ntholola Vlg., Box 72, Thyolo, Malawi, Africa, Mar. 6—The work of our Lord Jesus Christ is progressing in Malawi. Feb. 27, we had the congregation at Ntholola. Bro. J. J. B. Malowa, one of Pelusi church came with brethren and sisters to attend the congregation and Bro. J. J. B. Malowa was very busy with the Lord's work. He preached and many have been attending, 8 being baptized into Christ. I am very happy for these. Now, will you kindly send me **Old Paths Advocate** at monthly; I shall be very pleased. Thank you; please pray for us.

W. Maloya, P. O. Thondwe, Zomba, Malawi, Mar. 1—Feb. 6, I was at Kapolo church, 3 baptized; Feb. 13, at Gala, 2 baptized; Feb. 20, at Namadidi Mission, 4 baptized, many attended including chiefs and members of District Council of Zomba West. Feb. 27, we were at Saidi church; brethren Lichapa, Sande, Chinga were present; 6 were baptized, and many people attended including the Village Headman of that area. Now we want to give our thanks to you for your encouraging and also we thank you very much for our Bro. Cutter's help. Continue to pray for us day and night. We do pray the Lord to bless you for your good work you are doing for us.

D. B. McCord, 1414 N. Albertson, Covina, Calif., Mar. 25—At this writing, we are privileged here to have a series of meetings by Brother Billy Orten. The preaching is outstanding, and the spirit prevailing could not be better. Sister congregations have been so good to attend and assist us. Visitors from as far away as Porterville and El Cajon have helped make the meeting even more enjoyable. I am a better man because of this meeting and my association with Bro. Billy Orten. I needed his preaching as did all of us at the church here; I am especially grateful that my children could hear him. We expect his return in 1973. We were grateful, too, that his wife, Peggy, and their daughter could be with him.

Jerry Dickinson, 1390 Austell Rd., Marietta, Ga., Mar. 25—The work here continues and we have high hopes for the future because we feel, with God's help, the church will grow and grow. The area has tremendous potential and we, with brethren, are setting about to reap for the Lord the harvest. We have a radio program over the Smyrna station which covers all the Atlanta area, so we hope and pray for good results. The brethren are zealously affected and have a mind to work which inspires me. We just closed a real good meeting with Richard Nichols. He did some fine preaching which resulted in several confessions of faults and left us all edified. We live in the basement apartment, and welcome anyone who is in the area. If you can find the church you have found us. Remember us in your prayers.

J. W. Kornegay, 7706 Falls of Neuse Rd., Raleigh, N. C., Feb. 25—The church here is on the move; they have a great zeal for the work of the Lord. We have a training program for the ones who would like to become teachers. I am also working with the church in Florence, S. C. The work seems to be picking up, and we have visitors at almost every service. We have a radio broadcast every week over WDAR, Darlington, S. C. We are studying the Bible, too, in homes and doing well. The faithful few here are meeting in a home and it is hard to get people to come to hear the gospel; we have hopes of another place to meet before long. We are happy to have my son and his family move back to us; he will be a great help with the work in this area; Johnny and Jeannette have been blessed with a daughter, Feb. 5, Joanna Michelle Kornegay. If readers know of those in our area that we should contact, please advise. We enjoy the OPA very much. Here is a sub.

Barney Owens, 6552 Dimmick Rd., West Chester, Ohio, Mar. 1—The work in this area continues to move forward, although not as rapidly as we all would like. But we are at peace and this is no small thing to be thankful for. We will be leaving soon for meetings at the following: Temple, Ga. (Mar. 18-26); Columbus, Ga. (Apr. 8-18); Golden, Okla. (Apr. 21-30); Huntsville, Ark. (May 5-14); Council Hill, Okla. (May 19-28 morning); Okemah, Okla. (May 28 evening-June 6); Legal, Okla. (June 23-July 2); Longwood, Fla., (July 21-30); Greenville, S. C. (Aug. 4-13); West Plains, Mo. (Aug. 18-27). In the fall we will be in Modesto, California. If you are near these areas, please come and lend your assistance to the meeting. By all means, mention us to the Heavenly Father

Ron Wood, 7421 Sunset, Hazelwood, Mo., Mar. 25—The congregation here at St. Louis is still working for the master. We have had some fine preaching this fall and winter. We try to hold a weekend meeting every 6 weeks. One precious soul was added this month in a meeting with Bro. Clovis Cook. Bro. Douglas Young of Kansas City has been over helping and we hope to see more of him. Brother Goddard wrote about this brother in the last OPA; we appreciated his comments about the black brethren and in all good faith endorse Brother Young. I also appreciated the article by Bro. James Orten; I think we should consider what both men had to say. We spend quite a lot of time preaching and working with the black people here; we have made progress in this work in the last year. I attended the study at Wichita Falls, Tex., and found it very beneficial. I have spoken at Ava, Mo. and the Fieldstone and Champion, Mo. congregations this winter. I want to thank them for giving me the opportunity for more experience. Remember us when you pray.

Irvin Barnes, Rt. 1, Mtn. Home, Ark., Mar. 15—Bro. Richard Frizzell has been in our home recently and preached at Mtn. Home, several times. He is a fine young preacher. I recommend him highly. He has the one quality that will determine his success preaching and that is a deep desire to spend his life doing nothing else. At present I am in a meeting at Fieldstone, Mo. The hospitality of the Ross Shannon and Price Rogers home is superb. It is so good to be with these brethren again. Brethren have attended well from other congregations. So far Ava, Houston, Mtn. Grove, Odom, Kansas City, Kans., and Mtn. Home, Ark., have been represented. It is good to have several preachers attend one or more times including Richard Frizzell, Tom Shaw, Clovis Cook, and Bobby Loudermilk. Lord willing, our next meetings will be at El Reno, Oklahoma, Mar. 24-April 2; Huntington, West Va., May 5-14; then on to Pennsylvania at Indiana and Love Joy, May 15-28.

Dennis E. Smith, 3632 Legendary Ln., Apt. 130, Dallas, Tex. 75224, Mar. 21—The work continues to go well here in Dallas. In the past two weeks we have had three baptisms at Boulder Drive. All of these obeyed the gospel after several studies had been conducted in their homes, and this certainly encourages us in doing personal work. We thank God for this increase and give

Him the glory. I recently preached two services at the congregation in Pasadena, Tex. We sure enjoyed our visit there, and are glad to see that the brethren there and Bro. Don Pruitt, who is working with them in that area, are doing a very good work. If the Lord's willing, I will be in Memphis, Tenn. for a week-end meeting April 15-16, and in Temple, Ga. for a five-day meeting 19-23. We will be moving from Dallas as of the first of May, and will be available for meetings or extended work where I'm needed. I ask the prayers of all my faithful brethren.

Joe Hisle, Rt. 4, Ada, Okla., Mar. 4—Since our last report it has been our pleasure to work in gospel meetings in Orangevale and Modesto, Calif. It was a joy to be with these fine brethren. At Orangevale two made confessions of fault; while at Modesto there were several confessions and three baptisms. It was most encouraging to find Christian people still very much interested in setting the proper example, in conversation, in action, in PERSONAL APPEARANCE. We enjoyed the association of Bro. Paul Nichols at Modesto. We had excellent support from the preachers and congregations in the area, for which we are thankful. We also spoke at Manteca and Orange while in Calif. Lord willing, here is our schedule thru June: Joplin, Mo., Mar. 24—April 2; Mt. Grove, Mo., April 7-16; Wynnewood, Okla., April 21-30; Hale, Ark., May 5-14; Cable Ridge, Mo., May 19-28; Neosho, Mo., June 2-11; Little Rock, Ark., June 16-25. We earnestly ask your prayers.

Billy D. Dickinson, Harrodsburg, Ind., Mar. 9—The church here has been blessed the past few months. We had a wonderful meeting with Bro. Lynwood Smith who did a masterful job of preaching; the meeting was a success in every sense of the word. There were 4 baptisms and 2 confessions of faults. Shortly after the meeting another was baptized and one was restored back to the fold. Those added were young people which I believe speaks for itself. The young people here should be commended. Every month most of the young people and few older ones go to a nursing home in Bedford (about 10 miles away) and sing for them. We simply try to cheer them up with spiritual songs and this they enjoy. We need to share our time and talents with those who need us and I am so thankful that the young people here are willing and ready to do that. I have enjoyed the work here very much, and will be here until July. The congregation has helped many young preachers in the past and I am certainly no exception. Our next meeting will be with Richard Nichols, May 5-14. My meetings are: Mar. 31-Apr. 9, McAlester, Okla.; May 5-14, Escalon, Calif. Please pray for me and the faithful everywhere.

Orvel Johnson, 2200 Burney Way, Sacramento, Calif., Mar. 13—Because of health reasons it was necessary to leave Sacramento for a few weeks for a drier area. We were in the Yuma, Ariz., Salton Sea and El Centro, Calif. areas. It was so wonderful to meet with and preach for the Church at El Centro, Calif. for three Lord's Days in February. It was so good to be with the Floyd Lechner family and enjoy their hospitality, and to

meet Bro. Earl Joy, his family and the many other fine folks there. Then, to see our long-time friend and brother in Christ from our Sulphur, Okla. tenure, Bro. David Moore, brought such precious memories. Surely God's rich blessings will be upon these fine Christians. Another pleasant part of our stay was the opportunity to visit and preach at Covina, Calif. It had been eleven years since we had been here. Once again precious memories were refreshed in seeing Bro. and Sister Jodie Parks, (Myrtle Moore) from the old home town of Sulphur, Okla., and the others we had not seen in so long. We especially wanted to see our dear friend and brother, Don McCord. It was so good to be in a Lord's Day service with him and his family, and to receive the new strength and encouragement that come from being in such a meeting with them. May God extend to them the richness of His great love. The home congregation at 2354 Oakmont St., in Sacramento fared well in our absence. We are so thankful that God has given us such worthy men as Leo Powell, Steve DeWitt, Eddie Gamble, Ted McCormick, and the many visitors to assist in the work. Too, to those who take care of the elements for the Lord's table, and care of the building deserve praise. I have been bedfast since returning home, but hope to be up and about very soon. The kindness, love, prayers and concern of our brethren is so much appreciated, as well as the help of our neighbor. May God bless and keep all His faithful.

WOULD I BE CALLED A CHRISTIAN?

Would I be called a Christian
If everybody knew
My secret thoughts and feelings,
And everything I do?
Oh! could they see the likeness
Of Christ in me each day?
Oh, could they hear Him speaking,
In every word I say?

Would I be called a Christian
If everyone could know
That I am found in places
Where Jesus would not go?
Oh, could they hear His echo
In every song I sing?
In eating, drinking, dressing,
Could they see Christ, my King?

Would I be called a Christian
If judged by what I read,
By all my recreations
And every thought and deed?
Could I be counted Christ-like
As I now work and pray,
Unselfish, kind, forgiving
To others every day?

—Selected

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. XLIII

LEBANON, MISSOURI, MAY, 1972

No. 5

A CHALLENGE TO OUR SISTERS

By Barney Owens

All are familiar with the parable of the talents taught by the Lord in Matthew 25, I feel sure. Likewise most, if not all of us, should give more thought and practice to the lesson here taught. At this time I shall endeavor to seek out one avenue which I feel is generally lax among us. Should this be improved it would increase our number, make others of the church grow stronger, glorify the Lord, and of course save many lost souls. I speak of the using of our sisters' talents.

That our sisters do not, and may not take a public part in the worship services, is clearly taught in the Word of God, and has been brought to our attention quite well by those who labor among us. However we should give equal time to the things our good sisters can do, and more important must do to save themselves and others (I Tim. 4:16).

Carrying out her domestic duties is looked upon by God as a good work. Care for the home is something necessary to the Christian life, though more often than not little praise is given them for it (Prov. 31:10-31). By this I do not mean only the daily chores as cooking, cleaning, washing and so forth, but the weightier matters which are of a spiritual nature. We are informed that a child trained from his youth will not depart from it, which most assuredly requires home training (Prov. 22:6 and Eph. 6:4). This is a task faithful women have always engaged in according to the inspired record. Observe the following texts: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Again: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 3:15 and 1:5). It is also quite plain that the Christian lady has a definite duty toward her husband. Because of her love and respect for him she willingly subjects herself to him (Eph. 5:21-25). Due to such influence she can win him to the Lord, if he is not a Christian, ". . . if any obey not the word," says Peter, "they also may without the word be won by the conversation of the wives" (I Pet. 3:1). This however, is not done by outward adorning as a worldly woman would attract a man to herself, but by a righteous life before her husband (verses 2-4).

(Continued on page three)

WHO STARTED THE CHURCH OF CHRIST?

By Johnny Elmore

A young man with whom I was discussing the Bible not long ago, asked me the question, "Who started the church of Christ?" This question was easily answered because the answer is in the Bible. Maybe there are others who would like to hear the answer, too.

Many people do not understand the plain answer given in the Bible because: (1) They are ignorant of the Word of God. (2) They are ignorant of the facts of history. For this reason, the charge is sometimes made that Alexander Campbell started the church of Christ. The problem is compounded because at least one denomination, the "Christian" church (so-called), claims him as their "founder." If he were alive, Campbell would be appalled by their claims.

Campbell couldn't have started the church of Christ. Paul, Peter, James and John were members of it (Matt. 16:18; Heb. 12:28). Campbell did not live during the days of these men. In fact, the church had been established for 1800 years before Campbell was born.

This truth was brought home to me vividly in 1958 when my wife and I visited the old Cane Ridge meeting house near Paris, Kentucky. While strolling reverently beneath the giant oak trees in the cemetery nearby, I saw the grave of William Rogers, whose tombstone revealed the following information: "Born in Campbell County, Va., July 17, 1784. Removed with his father to Cane Ridge, Bourbon County, April 1798. United with the church of Christ at Cane Ridge, in 1807."

1807 was two years before Alexander Campbell came to America, and was three years before he preached his first sermon. How could he have started the church of Christ?

In A. D. 32, Jesus said, "Upon this rock I will build my church" (Matt. 16:18). That was approximately one year after John the Baptist's death (Matt. 14:1-12). About one year after Jesus made that promise, the inspired penman, Luke, records that "the Lord added to the church daily such as should be saved" (Acts 2:47).

Of course, it should be remembered that merely calling something "the church of Christ" does not make it the church of Christ, but it should also be remembered that Jesus did build His church, and people were saved and added to it (Matt. 16:18; Acts 2:47).

—(The Trentman Visitor)

SHORT JABS

By B. F. Leonard

My text is found in 2 Peter 1:13, which reads as follows: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."

I hope these thoughts will stir some of us out of the dead and inactive condition in the church of Christ.

May it be received in the Spirit of love, is my prayer.

Well, brethren, brace yourself for the shock and take it like a good brother. What do you say that we start with us, after we enter the church? So many of us belong to the "three D class" — Dipped, Dried and Done. What is the cause of this condition in the church? Brethren, hell is a big and hot place.

Please, don't go yet. There is more on the road.

What do you say we strike at the very heart of some faults? This surely won't miss all of us. The church in some places puts me in mind of the 5 and 10 cent store, when the collection is taken up. I tell you all of the Annaniases are not dead yet. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem" (1 Cor. 16:1-2).

About all of us want to see the church perfect. How many Amens do we get here? But, what makes it so imperfect? There are too many "hot tongues and cold shoulders." "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26).

Let's try again. I am sure we can stand at least another jab. Should we say this is the next evil in line?

We seem to be so careless that I want to mention this. When the church is assembled for a Lord's day evening service, there are so few who attend, that, I feel so ashamed of my brethren, when a stranger walks in, I could crawl in a peanut. May God help us, through our Lord Jesus Christ to wake up. "Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ep. 5:14).

Why don't we advertise the church of Christ when we have a meeting? No circulars are put out, people are not told, it is not talked up by the brethren, and we do not see any visible results. Well, they say, "Let us try another preacher and see if we can wake up the people." We need to wake up the church. In the treasury, there are from five hundred to two thousand dollars. Remember what the Lord said He would do with the one-talent servant? The one-talent church will wake up at the same place. Jesus, have mercy on us.

If you have been helped so far, just stick a little closer, and we will wake up another brother, if possible.

Why doesn't the church grow? Brother, could that be your fault? "Oh, of course not." Now let us see. Have you, by your life, been instrumental in winning souls to Christ? You say you haven't won a soul. I wonder if the Lord is pleased with you? How many have you asked to attend the services? "Not one," you say. Well, I wonder how many the Lord needs like you. You surely have a job. Do you give to the Lord liberally? "Yes, indeed," why I give one dollar every Lord's Day the year around." Say, brother, how much

do you spend for tobacco? "Oh, about fifty-two dollars a year." Then, you split with the Lord and the devil. A mother and her small daughter attended worship, and after service the mother was telling the rest of the family and neighbor how boring the services were, the singing didn't suit her, the preacher talked too long, very few came around and spoke to her, no one complimented her new hat, etc. Then, the little daughter piped in. "But, Mamma, you can't expect much for a dime."

Is the church where you go strong or weak? "Pretty weak." I wonder. What kind of a church would the church be if all were just like you? "Well, why go on, that will hurt someone's feelings." Might as well hurt your feelings as to have your feelings burned.

Here is another "jab" — if I can make it strong enough to pierce a careless soul. Did you ever see some of my "chip-brethren? "No, I do not know that I have." Oh, I am sure you have. They carry one on their shoulder all the time. Then, we have to carry them around on a chip. This chip gets very tiresome at times. "Be kindly affectioned one to another with brotherly love; in honor preferring one another" (Rom. 12:10).

I notice another weakness, and I must say it is a sad condition for the church. I see in the church but about one brother in the congregation who is a builder. What I mean is, one who pushes things; while the rest look on, or listen or do nothing. Why do not the others have the courage to plead, beg, persuade, exhort, encourage, or try to get the church stirred up and show some zeal? I am sure the church could stand for all good brethren to do this job. Some of us would rather, it seems, see some in hell before we would lend a hand. Brethren, please wake up to the sense of your duty. Let us put the Lord's cause on a higher plane, and the church will be known more than five blocks away.

I hope these "jabs" are food for your soul. May God bless you through Jesus. Amen.

—(From Old Paths Pulpit)

THE HOME

By T. F. Thomasson

The home is God's oldest institution and He, being the author of the home, makes it a very sacred institution, and anyone who does anything to mar the peace and harmony of the home commits a very serious offense. God established the home in the very beginning of time. When He made man He said, "It is not good for man to be alone." God knew that a man by himself could not make a home. He, being masculine, cannot give it that feminine touch that it takes to make a home, so He took one of Adam's ribs and made a woman to be his helpmeet. They are now husband and wife. Adam said she, being bone of his bone and flesh of his flesh, shall be called woman. "Therefore, a man shall leave father and mother and cleave to his wife, they two shall be one flesh" (Gen. 2:7-25). Adam called the wife's name Eve because she was the mother of all living (Gen. 3:20).

The two words mother and home are very closely connected. In fact, they are so closely related that some one said, "What is home without a mother?" Many a home is broken by absentee mothers and many homes

(Continued on page nine)



'For What Saith the Scripture? ...'

(Rom. 4:3; Gal. 4:30)

Questions (By R. L. C.):

1. Does not "the cup" as mentioned in 1 Cor. 11:25, in a broad sense embrace any or all cups, while "this cup" (v. 26 and 28) limit the application to one particular cup, hence all others excluded?

Ans. — No, the reference in each passage is to the same cup. The R. V. renders all the references cited the same, i. e., "the cup."

2. Where is your authority for passing only one loaf in the communion, and for each member to break it?

Ans. — 1 Cor. 10:16, 17, "The loaf which we break, is it not a participation of the body of the Anointed One? Because there is one loaf, we the many, are one body, for we all partake of the one loaf" (Emphatic Diaglott V.).

3. Where is your authority for only one loaf to be used in the communion service? Proof is demanded.

Ans. — 1 Cor. 10:16-17; 1 Cor. 11:23; Matt. 26:23; Mark 14:22; Lk. 22:19. See R. V., Living Oracles, Emphatic Diaglott, et al translations).

4. Is the plate that contains the loaf in any way the bread, used in the communion service? If not, why not?

Ans. — No, Jesus said nothing about a plate. If He had we would have contended for one. No contention here. You should learn to designate between things in the Word of God and things not mentioned.

5. Where does the Book say to use only one tea-cup or glass in the communion service?

Ans. — The Scriptures do not designate "tea-cup, or glass." The "Book" says "cup" (singular everytime mentioned), "a cup" (how many is "a" cup), and "cup" is defined as "a drinking vessel."

6. Are we commanded to drink the cup (1 Cor. 11:25) and can we drink it (1 Cor. 11:26)? We cannot drink the container, hence not included, do you think?

Ans. — We are commanded to "drink the cup" and we can "drink it." "How can one drink this cup? By drinking what it contains, and in no other way" (N. L. Clark in Clark-Harper debate). "By drinking what is in the cup" (Thayer). Hence, even in the figure metonymy we do not get away from the idea of a drinking vessel — "what it contains," "what is in the cup." Can we drink the cup without a cup? Can you boil the kettle without a kettle? Can the radiator boil without a radiator involved?

7. In "as often as ye drink it" (1 Cor. 11:25), does the "it" include the container? If yes, how can we obey? If no, then does it not follow that the container is no way part of the cup?

Ans. — The answer to number six answers this question. In "drink the cup" we have a figure of speech, called a metonymy, and the kind here is one that involves the container and the thing contained, as I illustrated above. Cup is put for its contents, but if no

cup involved, then no figure, or if no contents involved, then no figure, but literal. Remember, the very term "contents," "thing contained," suggests to the mind a "container," for how could there be contents without a "container?"

8. Is "the cup" (Matt. 26:27) and "cup" (Lu. 22:17) the same cup?

Ans. — N. L. Clark says they are (Clark-Harper Debate), and I have no reason to believe he was wrong. However, this is against the plurality of cups as practiced by some brethren, for it is evident that the cup (Luke 22:17) was undivided (one) when Jesus gave thanks for it, and when he handed it to his disciples. To fit their practice, He should have said, "Take this which I have divided for you, etc.," but remember He told the disciples to do the dividing and how was that to be done? In Matt. 26:27, Jesus said, "Drink ye all of it," and Mark says, "They all drank of it" (Mk. 14:23). This shows how they "divided it," viz. "they all drank of it." —Homer L. King (from *Old Paths Advocate*, June 1937).

A CHALLENGE TO OUR SISTERS —

(Continued from page one)

The home is to be turned into a chapel for teaching the word of God, by word and actions.

But the home is not the only place the sisters are to teach the divine oracles. Be it remembered, though, this also must be in its nature private. The older sisters are to teach the younger their duties to the Lord, the church, the home, and their fellow-man (Tit. 2:3-5). The teaching of unbelievers always being in demand, this is a part "in the work" where the sisters may excel, as exemplified by Priscilla's teaching the eloquent Apollos, who in turn contributed an unending amount of good to the Cause. And **Priscilla helped start it all!** There are many, as myself, who are indebted to sisters in our ranks for teaching us the truth on many matters. Lord bless them to continue. Why not, my sister, set aside a certain day or hours a week to try to teach someone the truth? (Perhaps this would be good advice to some brethren, too.)

This short article would be incomplete without making mention of the good works of which Jesus taught in Matthew 25. The Lord here shows that the "works of praise" or "public works" are not the only things important to His Cause. Equally important are the more common attributes as "feeding the hungry, giving drink to them who thirst, providing lodging to the stranger, supplying clothing for the naked, a visit to the sick, elderly, and others who are shut in, and ministering to those in prison." Simple, yet full of meaning, are these often forgotten tasks, as the Lord said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." May their tribe increase through the years.

It is my hope this will serve as a small tribute to the faithful sisters who have put the Lord first in all things, and as an encouragement to others to do so. "Remember, today is the first day of the rest of your life." —6552 Dimmick Rd., W. Chester, Ohio

Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward offered, for they are gone forever.

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THIS AND THAT

A brief reply to a reply — In Restoration Plea, April, 1972, Bro. M. S. Whitehead, a subscriber to **Old Paths Advocate** over the years, had a great deal to say concerning my contention all along that the OPA is not an "organ" or mouthpiece for any sect, segment, or faction of any brotherhood. In spite of all the brother had to say, or will say, my contention still holds, and will hold. Just because a journal "contends earnestly for the faith" does not make it an "organ" so-called for a faction. I repeat, I am not a member of a faction, a segment of any brotherhood, a sect — I am a member of the church, the body of Christ, a subject of the heavenly kingdom, and with kindness toward all and malice toward none, challenge any brother to prove Biblically or otherwise to the contrary. How could I as editor of a journal then make such journal a "mouthpiece" for a faction seeing that I am not a member of one? I categorically deny his charges.

Brother Whitehead says: "Brother McCord's efforts to 'splain-away' the stubborn fact that his journal, the OPA, is an organ or mouthpiece of the faction, or party, that opposes the cups and classes and wine, is as puerile as his denial of being 'a member of a 'faction,' or a 'party,' and claiming, '—I am a member of 'the body,' 'the church,' I am a Christian' (OPA, Dec. 1971, p. 7). Since his language implies as much, it would be awfully interesting if he would explain whether or not he regards the comparatively very small group of brethren with which he is affiliated as the whole of the church on earth, or just a part. And since the word, "brethren," denotes a family relationship, it would be still more interesting—maybe, exciting—if he would attempt to explain how he can refer to and _____ as "—brethren—," without admitting in effect that they too are "members of the 'body,' 'the church'" i. e., "the brotherhood," and that he is in fellowship with them. As the little boy would say, "that'd be sumpin." So many, Brother Whitehead included, it appears, are obsessed with numbers—they determine the rightness of something by how many people adhere to it. We know all through the years of

time that God has never determined the rightness or the truthfulness of a thing by the number of people upholding it. I am sure the church is wherever in the words of the poet: "Where is thy church, O Savior, where?" I heard the cry, and then I heard; "Here is my church, where men still dare to take me at my word." Some churches are so in name only—candlestick removed (Rev.). There is such a thing as being a member of the church—all who have from the heart believed, repented, confessed Christ and been baptized are—and yet be erring, digressive, backslidden. The brethren whom he refers to are my brethren, members of the church, but according to the scriptures, and that is the only standard I know, they are erring, wrong, divisive, and thus are not walking in the light—then how can they be in fellowship with the Father and His who walk in the light ()? Brother Whitehead is like many—he confuses church membership and brotherhood with "walking in the light." A member of the body can so live as not to walk in the light, and not be in fellowship with those who do. It is just that simple. And until Brother Whitehead and others are content to use the Word of God as their standard, they will continue to be confused, deluded, erring, and out of fellowship with those who walk in the light and due to no one's fault but their own.

Among other things, Brother Whitehead says: "The name, "cup," is used for the name of "the fruit of the vine," whether in one cup or more." I challenge him and the world to prove this statement to be true by any writer of the New Testament giving the account of the communion. By no law of logic, reason or scripture can a cup name a volume of the fruit of the vine without that "fruit of the vine" being in a cup. The simplicity that is in Christ is so clear it is difficult for me to understand how brethren can be so led away, but when men become a law unto themselves, this is what happens.

Space and time forbid that we further deal with this, but I feel sure Bro. Whitehead would be happy to supply the issue dealing with this if you would address him at 211 E. Park Ave., Montgomery, Ala. One afterthought, Bro. Whitehead commits such folly when he tries to pin the blame of division on those who worship according to the pattern—this is not fair—when in reality, and any of us who have been in the church for long know that those who brought in the instrument to accompany the singing, classes and women teachers in the teaching, a plurality of loaves and containers in the communion **have been and are the dividers**, the "splitters of the log," the heretics, the schismatics and are therefore factionists, and the promoters of parties, sects, factions. Dare this be successfully denied!!

Interesting comments on the Sunday School — In Firm Foundation, Sept. 7, 1971, Bro. Ruell Lemmons says about the Bible School or Sunday School the following, among other things: "The young man came with his parents to Bible School. They went on to their classes. He slipped out of his. When asked why he had skipped, he charged, 'Sunday school is boring! It is meaningless, doesn't answer any of my problems. It is an utter waste of time.' —The average Bible school is conducted, like young people's meetings and V. B. S. sessions, more to be like other churches (denominations, I interpret—DMc) than for any constructive purpose. We

would not want to be caught without one. —The average congregation has absolutely no goals for the Bible school. There is no clear-cut purpose for the existence of the Bible school in the average church—it just exists because it exists. —Bible class teachers sometimes give only what they have left to give after they have given themselves to all other causes. No wonder the Bible school is lack-luster and stale. The condition cannot be cured by wishing. —The idea of simply setting the Bible school in motion and sitting back to see what if anything it would produce, is wrong. That's when the mountain traveled and brought forth a mouse." And now, brethren, in light of such charges, and I would not doubt them as they come from a brother who has promoted the Sunday School and Bible School system I guess all of his preaching life, and that contrary to God's Word, still brethren contend for this that has caused division untold among members of the Lord's church for years on end. How could such a mess as he describes be a work of the Lord—the Lord just does not deal in such messes as you have just read. That would be enough to convince anyone it seems to me that something is radically wrong with such a system—man-made, contrary to the scriptures.

Fermented wine again —In Sept.-Oct. **Footprints of Time**, we find a most interesting statement that brethren need to ponder and I trust remember. It reads: "Only by consulting the Old Testament can we know what state of grape juice Christ used." This is a bold admission that the "fruit of the vine" as used by Christ in the New Testament was not and cannot be fermented wine; it was just as He said—"fruit of the vine." If so, we could go to the N. T. and not the Old for our proof of fermented wine. I cannot see why we must leave the account of the institution itself and go anywhere else to prove anything about it—the account alone is sufficient. When we go to other places we get into trouble. The statement above in **Footprints of Time** proves that!
—Don McCord

OUR HELPERS

You will please find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number sent. We express again our appreciation for your continued interest in support of this journal. **Please check the following and report any errors to us immediately.** --

Jim Franklin—4; Leon Hill—4; C. W. McCormick—4; Carl Willis—3; Carl Diamond—3; Ron Wood—3; Wm. A. Joyce—3; Geo. Turner—2; Claud Davis—2; Johnny Elmore—2; R. A. Perkins—2; Darrell Dame—2; Mrs. John Kramer—2; R. B. Roden—2; Grady Carroll—2; Floyd Harris—2; Edgar Claywell—2; A sister—2; Caroline Stiner—1; J. C. Derden—1; Gene Robertson—1; L. Oxley—1; Mrs. John Malcolm—1; Mrs. Paul Campbell—1; Bessie Fancher—1; Cathy Baker—1; Artha Wilson—1; Alfred Baze—1; Ken Millard—1; Viola Taylor—1; Mattie Lloyd—1; Vera Hartin—1; Ada Norris—1; Lucy Bossman—1; King Fields—1; J. B. Terrell—1; Pat Loudermilk—1; Harvey D. Hammonds—1; L. E. Fussell—1; Gary Crader—1; Marion Thomas—1; Floyd White—1; Ruth Peck—1; Leland Moore—1; Verle Seeley—1; C. H. Kirk, Sr.—1; Louis Hopkins—1; Preston Brown—1. Total—76

BOOKS AND TRACTS

Old Paths 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: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

SERMONS AND WRITINGS OF HOMER L KING

This is a book off the press, 1969. 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 King, 1061 N. Pilgrim, Stockton, Calif. 95205

NEW SONG BOOK

Brother Lynwood Smith is in the process of compiling the new song book, "Golden Sheaves." He says, "It promises to be one of the greatest. In view of the fact that many would downgrade the **Word** nowadays, many songs will bespeak this ageless doctrine." More detailed announcements will follow. I am sure that Brother Smith would appreciate advance orders; if brethren wish to communicate with him his address is Rt. 1, Box 151, Wesson, Mississippi. —Don McCord

MEETING AT NEW YEAR'S

A New Year's meeting will be at Moore, Okla. this year. The address of the Church is 2827 Larkspur St. The brethren ask Brother Lynwood Smith to hold this meeting. We plan to begin on Wednesday night, December 27 and close at the mid-night hour, December 31. There will not be any services on New Year's Day. We are planning a good meeting, with the cooperation of the other congregations in this area. We invite all to come and be with us in the Oklahoma City area at this time. —R. B. Roden

"THE PSALMS OF SOME"

The 23rd Psalm is a beautiful Psalm but I am afraid that some, by their own actions, could not repeat this psalm as fitting their lives. But rather the following would more likely fit them: Unfaithfulness is my shepherd; I shall not care. It maketh me to putt down green pastures; it leadeth me beside fishing water. It destroyeth my soul: it guideth me in the paths of idleness for it's name sake. Yea, when I walk through the valley of the shadow of death, I will fear because unfaithfulness art with me; its idleness and lukewarmness, they will not comfort me; it causes me to sit at the table in the presence of God's enemies; it anointed my head with deceit; my deception runneth over. Surely wilful sin, because of unfaithfulness will follow me all the days of my life; and I shall not dwell in the house of the Lord forever. —Selected

ANNUAL SULPHUR MEETING

It is fast approaching that time when brethren from all over our vast brotherhood will be heading for Sulphur, Oklahoma for the annual get-to-gether meeting. Many plans are being made and vacations arranged by people who hope to attend. Some are planning to come who have never been before. This could well be the biggest meeting that we have had.

Brother Tommy Shaw of Ava, Mo. and I have been asked to take charge this year. We will do our best to make the services interesting and edifying and to prove worthy of the trust the Sulphur brethren have put in us. The dates are June 24-July 4.

Brother, Sister, why don't you come to the meeting and bring your family? From the beautiful singing, the superb preaching, and the wonderful Christian association you will experience a spiritual uplift that you will not soon forget. But be warned! If you do come once, you will probably never be satisfied to miss another Annual Sulphur Meeting. —Paul O. Nichols

AN OPEN LETTER

Last July we left the Cincinnati area in order to begin the effort here in Fremont as a part of the California mission work. The work has thus far been a great success, we feel. We have grown from about 4 families to about 30 members. However our crowds approach 60 in number many times with visitors and children. We are presently worshipping in an old residence which has been converted to a church house. Thanks be to God, that now our growth makes it necessary to provide larger facilities for the growing congregation to worship in. Letters have been sent to nearly all the congregations in this land and some have generously sent to our need. Brethren, we have no intention of building a structure which will cost many thousands of dollars more than necessary and by so doing take needed money away from the preaching of the gospel, but we do see the real need of providing a modest and adequate building for the Church to worship in, and we need it soon! Not only have we about outgrown our small building but street repairs are destined to cause the complete removal of our present building. We are buying the property we are now using and it is on this site that the new building is planned. We would greatly appreciate any financial assistance that our brethren could send. It is our prayer that with the aid of our brethren throughout the brotherhood the size of our loan needed for the project might be reduced to some degree.

We also want it known that we are loyal to the truth and in full fellowship with the congregations around us who are faithful as well. We are not "liberal" in our views nor do we sanction those who are! Preaching brethren who should be able to attest to this fact are: Homer L. King, M. Lynwood Smith, Billy Orten, Tom Lehmann, Paul O. Nichols and Jack Cutter.

We will personally acknowledge any and all contributions regardless of amount. Also the final amount contributed will be published in this journal.

Send all contributions to Church of Christ, 41931 Chadbourne Dr., Fremont, Calif. 94538. Yours in Christ, Jack Jackson; Rodney Moyer; Bobby Perrone; Don L. King; Jerry Mann; Leonard Torres; Al McQuery; Floyd Branan.

OUR THANKS AGAIN

Additional contributions received for our building at 2354 Oakmont Street in Sacramento, California are as follows: Bertha Waddell, Sacramento, Ca.—\$50; congregation at Starford, Penn.—\$25. This brings the total to \$2,305. We have heard from approximately 5% of the congregations contacted. Again we express our appreciation and sincere thanks for all of you who have been so good to help. Even though we do not have sufficient on hand to obtain a loan for the balance, we are making plans to start very soon. The site is to be graded and the building pad built up within the next ten days, Lord willing. Pray for us that the Lord will bless in these efforts. In Christian love, 2354 Oakmont Street congregation, Sacramento, by Orvel Johnson.

KINDNESS IN ACTION

When judging someone else, my friend, you never should forget that there's, no doubt, at least one thing Not known to you as yet, 'bout circumstances of that one, which known, would temper you, and make you ask: If in his place, I wonder what I'd do.

It may be someone crossed his path and ruffled up his day, and that is why he spoke those words he'd never planned to say, and you, because you did not know, a judgment harsh did make, if you'd but known, perchance a prayer you'd offered for his sake. And he, no doubt, would then have felt a strange, and pleasant glow, think how it might have changed his day tho you might never know, nor pat yourself upon the back That something great you'd done, yet your regard for someone else had turned him to the sun. This world, no doubt, would sweeter be and we'd be more relaxed if we'd remember that each man with problems great is taxed, and so he often says the things he later does regret, but if our heart is filled with love, those words we'll just forget.

—Selected by Vera Hartin

CAN YOU HELP?

We are in need of a man or woman to live in our lake home and help in the care of our son, Douglas Jones.

Douglas was a victim of polio over twenty years ago which left him with quite extensive paralysis. Although he does need an attendant nearby at all times, the work is by no means strenuous for a person of normal health.

Douglas is a man of multiple interests, and he is especially accomplished in Bible matters. He spends most of his waking hours in study, research and writing. His disposition is very kind, and a more understanding and patient person could hardly be found.

We want someone who is neat, dependable, and has high moral standards. There will be leisure time for reading, writing, fishing, etc., with days off as needed.

We have church services in our home each Lord's Day morning. We are located in the north sunrise beach area of Lake L. B. J. Address mail to: Mr. C. B. Jones, 220 Cove Lane, Click Route, Llano, Texas 78643. Telephone number: area code 915 388-4382. In San Antonio you may call: Mr. Bryan Jones Area Code 512 341-6573; Mr. Jack Jones 648-0137; Mr. Wes Bonifay 341-1742. In Austin you may call: Mrs. T. H. Robinson 926-8105.

WHERE WOULD WE BE?

When care draws its curtain of night 'round the day,
And life dons a garb, seems, of blackened array,
When shadows loom great, and the heart quakes with
fear;

Then 'tis easy to call on our Lord to be near.

When morning appears and the nightshades are gone,
The world's rosy hues would deny and disown,
That hardships we had, were so bad, after all.

Then do we forget that He's still there to call?

He's there to be thanked for so many more things,
Than eye can recall or that memory brings.

His aid through dark nights is in truth just a share,
Of blessings He has for all those in His care.

He gives us sweet Hope, and He gives us His name,
He built us the Church, and our souls He'll reclaim.

He gives us our bread and the raiment we wear,
Our families and friends and the comfort of prayer.

The air that we breathe, and the showers of rain,
The homes that we love, and the things that pertain

To every day life—we assume it's our due—

But where would we be without God to turn to?

—by Ann Collins.

ACKNOWLEDGMENT

We at the Oyster Bay church of Christ, Rt. 2, Box 155-C, Crawfordsville, Fla., would like to acknowledge the contributions for our building: Jacksonville, Fla.—\$500; El Centro, Calif.—\$100; Atwater, Calif.—\$25; Mena, Ark.—\$100; Sanger, Calif.—\$25; Panama City, Fla.—\$150. Total—\$900. We thank all and ask your prayers that God will bless us in this undertaking.

—Bob I. Kornegay

THE FOOD-GATE OF INNOVATION

A. Campbell published the first number of *The Christian Baptist*, July, 1823. This was the first regular periodical begun in the effort to tear down the shackles of sectarianism, to emancipate the conscience from the tyranny of opinionism, to dethrone the creeds of men and enthrone the word of God in the hearts of the people. Since the cessation of the *Mellennial Harbinger*, published by Mr. Campbell, numerous other periodicals have been started with the same leading motive that first brought out the *Christian Baptist*; chief among which we might name *The American Christian Review*, published by Benjamin Franklin, and *The Gospel Advocate*, begun by Tolbert Fanning and Wm. Lipscomb. . . . Immense results for good have been produced by these publications. The men who have had the control of their columns have been men who endeavored to magnify the paramount authority of the Bible, as opposed to human opinion, in matters of religion and who have endeavored to restore the ancient order of things in the churches. They have stood firm against any and all departures from the original order of Christian work and worship, as set forth by the apostles; they have opposed innovations and the organization of human institutions and societies, unknown in the New Testament, to do the work that God, in His wisdom established the church to do.

Such churches . . . have gradually lost their identity with the original plea of the reformation to restore the ancient institutions of the Messiah, as observed by the

primitive disciples, and have gradually conformed themselves to the model exhibited by the predominant sectarian parties. It can not be denied that they are now more in harmony with the denominational world. . . . When the gap is let down no man can estimate where the tide of innovation will stop. Bishop Purcell, who met Mr. Campbell in debate upon the Roman Catholic religion, in an interview in after years, in which he spoke very complimentary of him as a Christian and as a man, called attention to Mr. Campbell's wish to see the primitive simplicity of the Apostolic Age restored in the work and worship of the church; but he gave it as his opinion that Mr. Campbell's labors in this cause would result in vain. He called attention to the fact that even the larger churches were beginning to place flower pots in the windows, together with other evidences of worldly pomp and show, and that, as these churches were working upon the same principle first exhibited in Catholicism, it would only be a matter of time until they would themselves have all the paraphernalia of the Roman church. We need hardly say that Bishop Purcell was wrong in his opinion that the primitive order of things could not be restored; for, indeed, we have the express Scriptural declaration not only that it can be, but that it must be. God must be served in his appointments. Israel, in his way, failed; in God's way, he was successful. The churches must observe the divine order of things to meet God's approbation and approval.

We would advise our digressive brethren that, as our honest opinion, it would be best for them to formulate themselves a creed or a discipline. We think it would be the best choice between two evils. The sectarian denominations, when they cut loose from the Bible, have their creeds to hold them in check; but when a church repudiates all human creeds and accepts the Bible alone as its Guide, and then afterwards rejects the Bible alone, it has nothing else to hold it in check, but opens the flood-gate of innovation through which anything can consistently be introduced. —James A. Allen, "Concluding Remarks," *Defender of the Word*, Vol. II (Jan. 1907), p. 3, 8). (**Editor's Note:** Much of what is said in the foregoing can be applied to this present day, even through it was written 65 years ago. *The American Christian Review* is no longer published, and I daresay *The Gospel Advocate* has drifted far in its endeavor "to restore the ancient order of things in the churches." Nonetheless, much said is worthy of our earnest consideration in this day of rampant innovations and sectarianism in the church. —DMC)

RESURRECTION OF THE DEAD

By Lloyd Cox

Sick ideas are being spawned again by some of the so-called religious "leaders" in our country.

The "God is Dead" theory came from the Dean of Theology, Emory University of Georgia. Emory U. is considered one of our most advanced centers of learning in the fields of medicine and theology.

Now, Krister Stndahl, Dean of Harvard University Divinity School, is reported by the *Minneapolis Tribune* as saying that the tradition of "speaking about the immortality of the soul may be coming to an end." He is quoted as saying that "neither the Old Testament

nor the New Testament make any promise of soul immortality."

If these men did, in fact, make the statements attributed to them, I think it almost too kind to say as Festus: "Thou art beside thyself. Much learning doth make thee mad." I am more inclined to say: "They are NUTS, and no longer deserve the exalted position they hold, nor the right to teach the youth of our country." These men are **not** to be credited with having thought up a **new** idea!

Paul said in 1 Cor. 15:12-14, "Now if Christ be preached that he rose from the dead, how say **some among you** that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain." He concludes in verses 18 and 19 by saying: "Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." But we are all familiar with the scriptures concerning the resurrection of Christ.

Matthew recorded another resurrection in Matt. 27:52, 53, "And the graves were opened; and many bodies of the saints which slept arose. And came out of the graves after his resurrection and went into the holy city, and appeared unto many."

Christ promised in Matt. 25:46 that the wicked "shall go away into **everlasting punishment**: but the righteous into life **eternal**." How long is everlasting? Is it any shorter or any longer in duration than life **eternal**? How can one's soul **not** be immortal, and at the same time spend **eternity** in either Heaven or Hell?

There are many scriptures proving the immortality of the soul and that the true God is alive.

My God is alive! He always has been. He always will be. He is all powerful. He is all knowing. He is all creating — and He is always with me. What do I have to fear either in Life or in Death? And I ask you, as Paul, "Why should it be thought a thing incredible with you, that God should raise the dead" (Acts 26:8)?

If your God is dead, or if He has not the power to give your soul immortality nor to raise you from the dead, you must have chosen the wrong god!

—(The Trentman Visitor)

WHAT ABOUT DANCING — IS IT SINFUL?

Perhaps a few quotations from people in position to know would have more effect with brethren who feel that there is no more harm in the modern dance than all the writing preachers might do. Herein are presented some quotations in the hope that they will be seriously considered as the words of men who ought to know what they are talking about.

Law Enforcement Officers — J. Edgar Hoover, late head of the FBI: "Most juvenile crime has its inception in the dance hall, either public or private."

Dr. Phelps, New York City Police: "It is estimated that in New York City, 4,000 women are living the life of infamy, and that three fourths of these are started on their life of infamy through the dance."

Chicago Vice Commission: Of 300 prostitute girls asked, "What led you to do wrong, what led you to become such a sinner, what led you to become what

you are today, a scarlet woman?", 85% of them said, "My first step wrong was caused by the modern dance."

Physicians — Dr. E. S. Sonners, eminent nerve specialist Chicago and Los Angeles: "I attack the modern dance as a reversion toward savagery. As a medical man, I flatly charge that modern social dancing is fundamentally sinful and evil. I charge that it is the most insidious of the maneuvers preliminary to sex betrayal. It is nothing more or less than damnable, diabolical, animal, physical dissipation. Do brother and sister dance like that? Father and mother? Mother and son? . . . The basic spell of the dance is the spell of illicit physical contact. . . I tell you frankly, it is not safe to subject even the strongest men and women to the subtle temptation of the dance. A trail of broken homes proves this."

Dr. Thomas C. Whitfield: "The modern dance is condemned precisely at this point. It is not wrong solely because it might lead one to the physical act of fornication, but it is sinful to the degree that it arouses unrestrained desires that cannot be fulfilled under present relations and conditions. When such desires are aroused, the dancing is within itself sinful because it is then a lascivious act."

Dr. Howard Crosby: "The foundation for the vast amount of domestic misery and domestic crime, which startles us often in its public outcroppings, was laid when parents allowed the sacredness of their daughters' persons and the purity of their maiden instincts to be rudely shocked in the waltz."

Dr. Winfield Scott: "All specialists in this field without a single exception concur in the behalf that the dance is a device of the devil."

Educators — Prof. W. C. Wilkerson of Chicago University, having analyzed the modern dance, concluded that it is "a system of means, contrived with more than human ingenuity, to excite the instinct of sex action."

Dr. Lita Hollingsworth, Professor of Education at Columbia University, in an article attempting a defense of the modern dance: "Dancing is an exciting and pleasurable recreation as it affords a partial satisfaction to the sex impulse."

Fashion Designer — Christian Dior, a designer of women's clothes in Paris Presse, an afternoon newspaper: "For the first time I have done away with corsets even for dance dresses. I have often heard men complain that in dancing they couldn't feel a living form under women's corsets."

Dancing Experts — T. A. Vogner, former supervisor of the Dancing Academy of Los Angeles and also former president of the Dancing Masters' Association of the Pacific Coast: "No woman can waltz well and waltz virtuously."

Prof. Louis J. Guyon, owner and operator of the "Paradise," one of Chicago's largest dance halls: "We know that sex is the strongest impulse planted in the human race. You can just picture the effect on a boy or girl of 18 or 20, when this hunger is keenest, when knowledge and experience are lacking in the formation of judgment, of one of these dances which calls for close body contact and frequently bring the cheeks together and entwine the limbs. Yet, we find thousands of boys and girls dancing this very way who do not

realize they are doing anything out of the way, and whose fool parents look on complacently. This form of dancing is a menace to the future of our nation."

An Inspired Apostle—Paul: "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wrath, factions, divisions, parties, envyings, drunkenness, revellings, and such like; of which I forwarn you . . . that they who practice such things shall not inherit the kingdom of God" (Gal. 5:19-21). Are you aware of the meaning of the words?

A Worldling in the Church—"I can't see anything wrong with dancing" (Read 2 Tim. 3:1-7).—Joe Malone

CHURCH DIRECTORY

The folks who were meeting in the home of Bro. Homer Smith have purchased a building in Ottumwa, Iowa for a meeting place in the future. New Information: Church of Christ, Wapello County, Ottumwa, Iowa; 501 E. Williams (Corner E. Williams and Sheridan), Sundays 10:30 A.M. — 7:30 P.M. Homer O. Smith, Rte. 2, Ottumwa, Iowa 52501; Earl Butts, Rte. 5, Ottumwa, Iowa 52501.

OUR DEPARTED

Lee—Bro. Jesse Lee departed this life Mar. 18, 1972. He was a member of the church in Peoria, Ill. for many years. He was staunch in his Lord's word and works. At the age of 79, he laid his armor by. The writer spoke words of comfort to the loved ones left behind, and warning to the erring. —M. E. Mountain

Witt—Bro. Walter Witt departed this life at the age of 65 years. He had been a member of the church at Oskaloosa, Iowa for several years. He passed away suddenly of a heart attack. The writer spoke words of comfort to all his loved ones, and words of warning to the erring. —M. E. Mountain

Dent—Bro. Lloyd C. Dent, 110 E. Braddock Rd., Alexandria, Va., passed away after an extended illness. Bro. Dent was a faithful Christian soldier, and labored for many years to keep the cause of Christ alive in this area. He was born May 12, 1897, and departed this life April 3, 1972. He is survived by his wife Effie. The funeral was conducted at Cunningham Funeral Home by Mark Hicks with burial at National Memorial Park, Falls Church, Va. He will be missed by the faithful few here as he was an example to all of us.

—Carl Diamond

Shelley—Last week I was called to conduct Sister Mary S. Shelley's funeral in Celina, Texas. She had passed her eighty-first birthday. Bro. Shelley preceded her in death about nine years ago. The church at Melissa, Texas is largely made up of her children, grandchildren, and great-grandchildren. Two of her brothers live in Mansfield and Irving, Texas. She, with her husband were pioneer Christians in the North Texas area. Years ago Bro. and Sister Shelley left digression taking a stand for scriptural worship. Before her death there were four generations living of faithful Christians. One grandson and one great-grandson teach and preach on a weekly radio program. She was a sweet Christian.

Proverbs 31:10-31 surely spoke of her life. Brethren from Ft. Worth and Arlington sang. Bro. Dennie Smith assisted in the service. A large crowd of about three hundred people were present. She rests from her labors and her works do follow her. —Jim Hickey

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Richard Dean Hellums, Rt. 4, Box 4132, Wapato, Wash.

—Charlie D. Mabe, Jr., 306 Fairfax Ave., Asheville, N. C.

THE HOME —

(Continued from page two)

are broken because husband and wife have not learned the lesson of give and take. They are not willing to do their part in what it takes to make a home. In the beginning they were said to be one flesh and that has not changed. Jesus said, "For this cause shall a man leave father and mother and shall cleave to his wife, and they twain shall be one flesh" (Matt. 19:5). He also said, "What God has joined together let not man put asunder" (Matt. 19:6). Man is head and ruler over

the home as Christ is head and ruler over the church. Christ does not rule over the church by force, neither should man rule over wife and home by force; but he should take heed to what Paul said: "Husbands, love your wives even as Christ also loved the church and gave himself for it" (Eph. 5:25). Wives should also take heed to their part. Paul said, "Wives, submit yourselves unto your own husbands as unto the Lord, For the husband is the head of the wife, even as Christ is the head of the church and gave himself for it" (Eph. 5:25). Wives should also take heed to their part. Paul said, "Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church, and he is the Saviour of the body" (Eph. 5:22-23; Col. 3:18, 19; also read 1 Peter 3:1-8).

If every husband and wife would study these Scriptures and put them into practice, broken homes would cease to be. But instead of doing this, when a little wave of trouble comes into the home, between husband and wife, the first thing they think of is the divorce court, many of them for just any little thing and some for just nothing at all. Because divorces have become so popular, many people think they cannot be popular unless they have had a divorce. Every time a divorce is granted it means a broken home and that is pitiful indeed, especially where little innocent children are involved. The Pharisees asked Christ about divorce and He said, "Because of the hardness of your hearts Moses allowed it, but from the beginning it was not" (Matt. 19:3-10).

I consider the divorce evil one of the greatest sins of the age, because it destroys the home, the very foundation of civilization. From the beginning the home has been honored and safeguarded. All through the Patriarchal age the home was honored. When God delivered Israel from Egypt and set up a new priesthood, a new law, the home was preserved and kept intact. And now, under the new order, the home must be honored and safeguarded or the nation will go down. Paul told Titus to teach the old women to teach the young women to love their husbands, to love their children, to be discreet, chaste, keepers at home (Titus 2:1-6).

God established just two institutions, the home and the church, and He has given complete directions in the Bible as to how these should be operated. When thus operated we have a Bible home and a Bible church. A Bible home will merge into that everlasting home just as a Bible church or kingdom will merge into the everlasting kingdom. The word home carries with it the idea of security, safely, peace, joy, happiness, and also embraces mother and heaven; so the word home produces within us a feeling that no other word can produce. A young man, who went overseas and fought in World War I, said that during training they played patriotic music, on the way over, and on the return trip, until the tops of the skyscrapers in New York hove in sight. Then they struck up the tune, "Home Sweet Home." He said he had never had such a feeling before because he was realizing and appreciating home. We should strive to maintain a Bible home. A Bible home leads to a Bible church and these together will make us secure in the eternal home. (From **Old Paths Pulpit**)



Roy Park, Rt. 1, Box 76, De Leon, Tex., April 15—We are doing fine with the new congregation here, having good interest and enjoying love being shown once again for each other. Anyone passing this way is welcome with us. We are located on Hwy 6, half way between Garman and DeLeon, near a station called Rucker.

W. Maloya, Namadidi church, P. O. Ntondwe, Malawi, April 4—Mar. 5, we were at Namadidi Mission; Mar. 12, at Mainga with 5 baptized; Mar. 19, at Mafuwo church with 6 baptized; Mar. 26, Tanganyika church with 7 baptized. We are thanking you that the work of Jesus is going on well and our friends J. Cutter and R. Courter came.

Gene Welshhans, 204 N. 4th Ave., W., Newton, Iowa, April 15—We are small in number here, but are doing our best for the Lord's work. We would appreciate it if anyone could send a donation for our building. We were able to pay \$250 down and will owe \$750 at the year's end. I know the Lord would bless anyone who would help us. We meet here at 10:00 A. M. and 6:30 P. M., Lord's Day.

M. E. Mountain, 6216 Foulk Rd., Waterloo, Iowa, April 12—Wife and I returned home Mar. 24, after spending 2½ months of the winter in San Antonio, Tex. We stayed with our son, Charles, and his lovely wife, Linda, and little daughter, Staja. It was a pleasure to work with the congregation on Nacogdoches Rd. there. We were treated as one of their own. I gave a few lessons. They are wonderful Christians, inviting us into their homes. The church there is at peace; we were invited back; Lord willing we return this late fall.

H. S. P. Khumbunya, Box 43, Phalombe, Malawi, April 3—My report beginning Mar. 5, Mikongoni, 70 gathered, 5 confessions of faults; Mar. 12, Mphulanya, 49 gathered, 7 confessions of faults; Mar. 19, big meeting at Muthuka, 286 gathered, 46 baptized, 3 confessions of faults—following were there, P. Kalongonda, J. Kusamale, S. Chibalo. Mar. 26, at Likwangu, 250 gathered, 3 confessions. The churches are going ahead. So Brethren do not forget us in your daily prayers and support. Send me OPA regularly.

W. Maloya, Namadidi church, P. O. Thondwe, Malawi, May 1—On April 2, 6 confessed at Chikapa; April 9, 8 baptized and 12 confessed at Chilima Vlg.; April 16, 4 baptized, and 3 confessed at Sitima church; April 23, 4 baptized and 4 confessed at Ntiya church; April 30, 4 baptized and 6 confessed at Kakimbeta together with

Mr. Nkwanda and Mr. F. Kapura. The work of the Lord here is going on well in Zomaba, Malawi. We are happy with Brethren J. Cutter and R. Courter and we all thank you because the work is encouraging. They are teaching Bible to boys so that they must know how people are going with the work of God. We are happy with Brethren Lichapa and Kasambwe because they are encouraging the work of the Lord. Pray for us here, people of Malawi and Rhodesia so that the work must not stop.

Jim Hickey, Box 353, Lone Grove, Okla., April 13—The work at Ardmore continues though it is difficult to find people that are interested in studying God's Word. I have been having some good studies with some Oneness people, Jehovah's Witnesses, Adventists, and a preacher of a Deliverance Temple sect. Recently I have preached at Ada, Okla.; Melissa, Tex.; Jeff St., Dallas, Texas. This weekend we are to be at Capitol Hill congregation, Oklahoma City. I have enjoyed hearing Bro. Bill Davis in a meeting at Sulphur, Okla. He is an excellent preacher as well as being a mature Christian. We enjoyed visits with Bill as well as other preaching brethren Joe Hisle, Carl Johnson, Ricky Frizzell, and Dennis Smith. We are looking forward to a meeting, June 11-18, at the Hillcrest congregation in Brookhaven, Miss. I have time for one or two meetings in July. Let me know if I can help you in your evangelistic work.

Bob Loudermilk, 3335 W. Dorber, Springfield, Mo., April 11—The past few months have been a world of experience for me in many ways. My family just recently moved to Mo. from Wichita Falls, Tex. I owe many thanks to the brethren there at Lawrence Road for all the help they gave me over the past years. Bro. Jimmie Smith helped and encouraged me in so many ways that I could never mention all of them. I regretted the move from there, but the work here is certainly uplifting. I am now working with the church at Seymour, Mo. It is encouraging to see brethren so well rooted and grounded in the truth. Irvin Barnes recently closed a good meeting at Fieldstone, Mo. and Joe Hisle at Mt. Grove, Mo. The zeal and love of both these brethren is impressive. All I know to do is say thank you to everyone who has helped me get started in the Lord's work. Here is a new sub.

John Modgling, 204 N. Cornell, Fullerton, Calif., April 15—Since last report, I have been blessed with opportunities to get acquainted with brethren in numerous places. During Jan., Feb. and Mar. I preached at several congregations in Calif. I held a short meeting at Manteca, Calif., Mar. 2-5. It was good to see Brethren Homer King, Paul Nichols, Don King, Joe Hisle and Tom Lehmann in that area. I was at Las Vegas, Nev., Mar. 12., and enjoyed visiting Bro. Wayne Fussell there. I was in a meeting at Norco, Calif., Mar. 13-26. During the past 2½ months the labors in Calif. have resulted in 1 baptism, 3 confessions, of sin and 1 restoration. During April, I have preached at the following: Ada, Okla. (1 baptism); Capitol Hill, Oklahoma City (4 confessions); Joplin and West Plains, Mo. I will be in Mo. and Tex. during April and May. I begin my summer meetings this year at Sentinel, Okla., June 14-25. I am thankful to have several meetings booked for 1972. There is a great opportunity for work in the Master's vineyard. Please pray for us.

David Macy, 330 Artemis, San Antonio, Tex., April 11—The Nacogdoches Rd. church here is still doing well with good crowds and interest. The contribution is excellent and the church is still supporting me full time and helping support 4 other evangelists. I plan to move to Saltillo, Mexico in Aug., Lord willing. We look forward to this work as the potential for the church in Mexico is tremendous and it already has an excellent beginning. We plan to live in Saltillo a minimum of 2 years, Lord willing. I really enjoyed preaching in Ala. in Dec., at Athens, Piedmont, Earlytown, and Florala. Two brethren from San Antonio and I went to Monterrey and Saltillo the last of Mar. and found the work much improved. We really enjoyed the spring meeting at Pasadena, Tex. I appreciated the opportunity of preaching at both Pasadena and Aurora St. in Houston. I also heard Bro. Dennis Smith give 2 excellent and inspiring lessons. I apologize for the delay in mailing my book, **Powerful Sermon Outlines and Charts**. The printing company has had problems, but it should be off the press soon. I appreciate very much the patience and cooperation of those who have sent advance orders, and Lord willing you will receive your copy or copies soon. Pray for us and our work.

Ron Wood, 7421 Sunset, Hazlewood, Mo., April 15—The congregation at Mozier, Illinois just closed a singing school with Bro. Richard Nichols; the Lord blessed it with good participation and blessed us by allowing us to attend. The congregation at St. Louis has enjoyed the visits of Brother Jack Stallcup and his fine wife of California; we grew to love and cherish these two fine Christians. We have a ten-day meeting June 2-11, with Bro. Billy Dickinson and a weekend meeting, July 21-23, with Bro. Kornegay. We invite anyone to stop and be with us. School will soon be out and this brings a flood of young people seeking employment and colleges to attend in the fall. Many times this finds young people leaving small towns for the cities; if this be the case for anyone, St. Louis has a good job market, and many trade apprenticeships. It also has 3 major universities, a number of teacher's colleges and one of the best junior college districts supported by St. Louis County with 4 locations. Most of all it has, I feel, a very good scriptural congregation meeting here. We meet in the northeast part of St. Louis County, which is quite a few miles from the old city that people tend to fear. Work is abundant in the county; also a C. O. could fulfil his duties here.

R. B. Roden, Moore, Okla., May 3—Our meeting at Lexington, Oklahoma was enjoyable. It was good to work with them. I was able to stay at home and drive back and forth. The Lexington congregation has some good young men to help out in the services. We are thankful for men like them. The meeting at 36th and Everett in Kansas City, Kansas was a good meeting also. We had good cooperation from the congregations in that area. It made everyone feel the unity of fellowship. Brother Chester King has moved to that area, and we feel much good will come from his work. We had two come back to the church, and two confessions of faults. When we had the opening of the new building where 36th and Everett meets for worship, we all felt that these brethren would grow in number and spirit. They have baptized several, for which we are thankful. I plan to be in a meeting at Corcoran, Calif., June 2-11; we look forward to a good meeting there.

Carl Johnson, Ada, Okla., April 17—We just concluded a good meeting at Dora, Mo. resulting in three confessions of fault. The meeting was well attended with many visitors at every service. I appreciate very much the good Christian hospitality extended me during my stay and the fine cooperation of the brethren. I commend them to the brotherhood. I baptized two young women while at home recently. One of them, a college student here in Ada, was converted from Ca-

tholicism as a result of home studies. She is a sincerely dedicated young woman and is becoming an asset to the church. We have just begun a meeting in Tulsa, Oklahoma (Latimer Place). It is good to be associated with the people here, from both congregations. We pray that through our efforts the cause of the Lord will grow. My schedule for the next couple of months includes: Tulsa, Oklahoma (April 14-23); San Antonio, Tex. Catalina Avenue (May 12-21); Galey, Oklahoma (May 26-June 4); West Plains, Mo. (June 16-25). Your prayers are asked.

Don L. King, 41931 Chadbourne Dr., Fremont, Calif. 94538, April 18—The mission work in Fremont is doing well. Since last report 3 have been baptized and 2 have taken their stand with us from the digressives. Two other families are attending services part of the time who are also members of the digressive church and also show signs of taking their stand with us. Our weekly studies continue with various persons and we pray that soon others will obey the gospel call. Recently Paul Nichols and Richard DeGough presented some very fine and timely sermons to us, for which we are extremely grateful! It has been our privilege to attend meetings recently of Joe Hisle in Modesto, Tom Lehmann in Lodi and Lynwood Smith in Ceres. All of these men did some real good preaching and it was certainly an upbuilding experience to attend their meetings. We are presently engaged in an effort to build a new building. It is our goal to be finished with the construction by winter. The 4th of July meeting is nearing and we are as usual looking forward to seeing many of our friends and brethren there. The Lord willing we are to hold a meeting in Caldwell, Idaho, August 19-27. We look forward to this meeting. Pray for us in the mission efforts at Fremont.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, April 18—In February we had a good meeting here with Bro. Joe Hisle. We had excellent crowds. The results were 25 confessions and three baptisms. Our next meeting at Modesto is scheduled for August 4-13, with Bro. Johnny Elmore of Fort Worth, Texas. Recently I preached at Manteca and Fremont. We enjoyed being at both places. Bro. Don King is working with the church at Fremont and they are growing. The Lord willing, I am to be in a meeting near Grants, New Mexico with the new congregation. Several from California plan to attend. June 16-25, we are to be with the brethren at Wichita Falls, Tex. (Lawrence Rd.). Next we go to Sulphur for the big meeting which is scheduled for June 24-July 4th; from Sulphur, to Flint, Mich., July 7-16; Mt. Grove, Mo., July 21-30; Lexington, Okla., Aug. 4-13.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240 April 13—It has been some time since I have written to the O. P. A., but we still look forward to the paper each month. We began meeting in our new church house that seats about 300 March 12. It seems to have given the congregation a new uplift. We have needed a larger building for a long time to meet the needs that arise from time to time. The work in this part of the country seems to be going well. There have been several meetings in the area lately. It was a pleasure to hear preaching brethren Richard Nichols in Marietta, Ga. and Barney Owens in Temple, Ga. Bro. Lynwood Smith was in charge of the annual Spring meeting in Birmingham, Ala., and a number of the young men spoke at a special service held just for them. Lynwood surely is an inspiration to the young men in their work for the Lord. I think in the few words that he spoke before they gave their lessons he did as Paul wrote to Timothy in 2 Tim. 4:2, "reprove, rebuke, exhort." Lord willing Bro. Wayne McKamie will hold our June meeting this year (June 3-11). We plan to use this meeting for its usual benefits and also for a "young peoples' meeting." We would like to invite all young people (boys and girls) from all over the country to come and

be in this meeting. Places will be provided in homes for those who come. Those who may come from a distance may call (404) 882-1114 or write to either name in the church directory of the LaGrange congregation. Of course the parents are invited, too. The work in Greenville, S. C. is going well; the new members there have been an inspiration to the congregation. We do not cease to express our gratitude to these brethren for their support to help me stay full-time in the evangelistic field. We leave today for a meeting at 21st street congregation, Okla. City, (April 14-23). Our next meeting will be in Kansas City, Mo., May 7-14, at the 85th and Euclid St. Congregation. Please pray for us and our efforts.

Nelson Nichols, 415 E. Main St., Montezuma, Iowa 50171, April 10—Since our last report, we have continued to work towards building up the cause of Christ in central Iowa. Sometimes it seems people are so slow to accept anything from the Bible. However, we do see some visible results and have had some increase for the Lord. The church at Grinnell has a few more attending from time to time—we have baptized some. The Church at Newton has had some visitors and we have high hopes there. The faithful group that was meeting in the home of Brother Homer Smith, Rte. 2, Ottumwa, Iowa will soon be meeting in a building of their own, located in Ottumwa, Iowa, at the corner of East Williams and Sheridan. The address and detailed information should be printed elsewhere in the O. P. A. We have been asked to work with them some and hold a two-or three-weeks' meeting there beginning June 11, services each evening at 7:30. These brethren wanted me to invite all those with campers and trailers to come and camp and Brother Smith offered to keep several in his home. Come spend your vacation with us in the Lord's work! I am sure others will have room for visitors. There should be a lot of good singing, fellowship and Bible study. In March we held a short meeting at Pleasant Grove, near Brazil, Indiana. It was a genuine pleasure to work with these folks. We are grateful to the good Christians here in Iowa who have been so hospitable and encouraging. They are a pleasure to be with and to work with. Please pray for us.

Richard Nichols, 5200 Baseline Rd., Little Rock, Ark. 72209, April 11—The meeting at Marietta, Ga. was most enjoyable. We had good crowds especially on the week-end, with visitors from Atlanta, LaGrange, Napoleon, Piedmont, and Temple congregations. It was good to have preaching brethren, B. B. Cayson, E. H. Miller, and Alton Bailey present one or more nights. Bro. Jerry Dickinson and his family are now with the congregation and I was certainly happy to become better acquainted with him. Jerry impressed me as an able preacher and a most congenial fellow-worker. I'm sure that he will continue to be an asset to the Cause. The meeting at Marietta closed with four having made public confessions of sins. At present we are at Mountain Home, Ark. teaching the rudiments of vocal music. We are certainly enjoying our time here. It's a joy to be with Bro. Irvin Barnes and family again. He has done a wonderful work in this area and is to be commended. We were glad to have Bro. and Sis. Ray Asplin from Okla. City visit last week-end. At present Bro. and Sis. Gene Hopkins from Tulsa are visiting. We appreciate their coming by for a few days and helping out. It was good to become acquainted with Bro. Alfred Newberry. He seems to be an able young man with a bright future in the field. Bro. Richard Frizzell is here at Mt. Home with Bro. Barnes. He is traveling with Bro. Barnes this year. I have known Richard for a number of years and hold him in the highest regard. He is a dedicated young man. Congregations will do well to use him. The Lord willing we will return here later this year for a gospel meeting. Our next stop is Mozier, Ill., April 17-30 to teach music. Then to Harrodsburg, Ind. May 3-14 for a meeting and Wayne, W. Va. to teach singing, May 15-24. The Lord willing we will be at Mt. Pleasant, Fla., May 26-June 4, and Delta, Colo., June 9-18, for meetings. Please 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. 6:10) "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

THE CURSE OF THE AGE

By Wayne L. Fussell

I do not want to be guilty of a sweeping generalization in choosing the title to this article. Sometimes writers and speakers will make such remarks as, "The whole trouble with the world is" — and then pick out some pet peave and dwell upon it. Or, "The reason homes break up is" — then blame it on one of many reasons home are broken today. But when I say that the curse of the age is — materialism — I think I have Biblical proof. Paul said that "the love of money is the root of all evil" (1 Tim. 6:10), and surely he could not be charged with generalization in that time-proven truism. It was true 1900 years ago, and it is true today — maybe in even greater measure.

Folks, we have more today than ever before in the history of our nation. Even the poor people are rich by the standards of a few years ago. Brethren across the nation are prospering as never before. Thank God for His bountiful blessings! But, in so many lives, our blessing has become our curse. Instead of thinking about how we may use the opportunities which our prosperity has afforded to further the Cause of Christ and win lost souls and deepen our spirituality, many are turning all of their energies to the task of increasing their wealth to the utter neglect of Him "from Whom all blessings flow." People who in years gone by were content with their bounty from the Lord, whether little or much, spend all of their thinking, speaking and acting ability in the pursuit of "more." It's "feather the nest" regardless of the means or consequences. Some cheat on their income taxes, failing to "render to Caesar" as Jesus commanded. Some yoke themselves with dishonest business partners, and make money "by base means." Others lend themselves to the adage, "Let the buyer beware," and sell merchandise of inferior quality for premium prices.

Such unChristian practices in the pursuit of wealth, thank God, are limited only to a few, as far as this writer is aware; but few of us are entirely untouched and untainted by materialism today. Too many eat, sleep and dream money and possession. It's "think rich and grow rich," "Anyone can make a million," "make it while you can," "money consciousness" (to use some of the expressions of our time) that seems to be the order of the day.

No student of God's Word will take the position

(Continued on page nine)

WHAT IS THE CHURCH OF CHRIST?

By Paul O. Nichols

The church of our Lord Jesus Christ is neither Jewish, Catholic, nor Protestant. No where in the New Testament do we find these terms used by any of the inspired writers when referring to the church. Nor should any Christian be confused into thinking that he must be either Jewish, Catholic, or Protestant.

The Church of Christ is that institution which Jesus promised to build (Matt. 16:18). And remember, "Except the Lord build the house, they labour in vain that build it" (Psa. 127:1).

The Church of Christ had its beginning on the first Pentecost after the resurrection of Christ, and the Lord began adding to it on that day those who would obey the gospel and thus be saved (Acts 2:36-41, 47).

The word of God teaches that the church is the spiritual body of Christ. Paul says that Christ "is the head of the body, the church" (Col. 1:18). Also he says that God "gave him to be head over all things to the church, which is his body . . ." (Eph. 1:22, 23).

Just as Jesus had one physical body, the Bible teaches that there is but one spiritual body. "There is one body, and one Spirit, even as ye are called in one hope of your calling" (Eph. 4:5). Paul says, "For as we have many members in one body and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another" (Rom. 12:4, 5).

The Church of Christ recognizes the headship of Christ. The scriptures teach that God gave Christ "to be the head of all things to the church" (Eph. 1:22). "And he is the head of the body, the church . . ." (Col. 1:18).

The members of the Church of Christ acknowledge Christ as the Savior. The angel of the Lord announced before His birth, "He shall save his people from their sins" (Matt. 1:21). After the death of Christ Paul wrote ". . . He is the savior of the body" (Eph. 5:23).

The purchase price of the church was nothing less than the blood of Christ himself (Acts 20:28). "He gave himself for it" (Eph. 5:25). No other institution in the world cost so much.

It honors the name of Christ. Paul writes to the congregation at Rome, "The churches of Christ salute you" (Rom. 16:16). Other congregations of the Lord's church sent salutations to their sister congregations in the Roman capital. All were of the same institution.

The members of the church wear the name of Christ. "The disciples of Christ were called Christians first in Antioch" (Acts 11:26). One cannot write the name "Christian" without writing the name "Christ." It is important that we wear the name of Christ because the Bible teaches, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). No wonder Peter said, ". . . If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Pet. 4:16).

The Lord's church accepts scriptural organization. In Tit. 1:5-9 and 1 Tim. 3:1-13 we are given through inspiration the qualifications for officers in the church, namely "elders" and "deacons." Men must meet these qualifications before they are to be appointed.

The church is the only institution which has been given the responsibility of carrying the gospel to the lost. It is the "pillar and ground of the truth" (1 Tim. 3:15). It is to send the evangelists to the sinner to preach the "good news" of salvation (Matt. 28:19, 20; Rom. 10:13-17).

The Church of Christ believes in worshipping God "in spirit and in truth" (Jno. 4:23, 24; Phil. 3:3). Every act of service in worship is taught in the scriptures and each worshipper is instructed to render his worship from the heart.

One can only become a member of the Church of Christ by obeying the gospel. One cannot "join the church." He becomes a member by taking the steps stipulated by the Lord. The Lord adds to His own church such as should be saved. (See Mk. 16:16; Lk. 13:13; Matt. 10:32; Rom. 6:3, 4; Acts 2:47).

Once a person becomes a member of the church he is expected to practice Christianity (Jas. 1:22-25). "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

—Modesto, California

HOLY SPIRIT OPERATION

By Preston Brown

There are two gigantic errors being taught in regard to Holy Spirit operation: First, the direct operation; second, the Spirit received as an entity.

The idea that the Holy Spirit operates immediately, separate and apart from the word, to convert one, or that in conversion one receives the Spirit as an entity, is a sham, a pretense, based on ignorance or misunderstanding. The same mistake is made by many in applying to all disciples now, what Christ promised to twelve apostles. The subject of the Holy Spirit would not be a difficult theme were it not for the preconceived notions which are the fruits of human tradition. The teaching of the Bible is indeed very simple and easily understood, in respect to this question, when with a good and honest heart we arrive at that station in life where, to know what is revealed gives satisfaction and security.

The question then is not what the Spirit could do; not what are the limitations of the power of the Spirit; not how the Spirit once operated in the days of miracles;

but what is the teaching of the Bible concerning this all-absorbing and important subject.

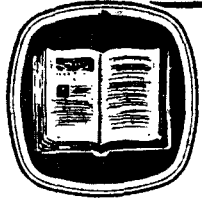
(1) **The Direct Operation** — By this theory men are supposed to have an "experience" as the evidence of conversion. This doctrine is preached by the whole denominational world.

It must be evident to every reader of God's word that this is the true reason why that positive command of God—baptism, is so peremptorily set aside by all advocates of regeneration by a direct operation or naked impact of the Holy Spirit. Hence, it is the worst of folly to argue the Bible purpose of baptism to those people, and I believe I am one who should know for I taught this doctrine for many years. Until you first convince them that no man receives the Holy Spirit as an impact, many concede that in conversion that the Holy Spirit operates only through, or by the word of Truth, but contend that the Christian receives the Holy Spirit as an entity, that is, **a real being, personal indwelling**, that the Spirit teaches Christians concerning what they should pray for and comforts and aids them in many ways in addition to the written word. I submit that this claim is just as groundless as the first. Both are the results of false teaching, and neither has any foundation, in fact, in the sacred oracles; no man holding to either can have the profound respect for God's word, nor can he have a fair scriptural conception of the great scheme of human redemption. Hence, the decision of the entire denominational world is that baptism is not "for the remission of sins" because God remits all sins of the alien by a direct impact of the Holy Spirit. Water baptism cannot be claimed as a part of the Holy Ghost operation; hence, it is dubbed a "non-essential." I submit that water baptism is the only baptism commanded; that this was required of believers in connection with repentance "for the remission of sins" and that baptism is nowhere said to be for anything else. But as long as preachers profess that God's pardoning power is vested in a direct operation or impact of the Holy Spirit, instead of the gospel, that long they must deny that baptism is one condition for the remission of sins, for they cannot claim that as part of their Holy Ghost "experience."

How Does The Holy Spirit Operate in Conversion? —

What do the Scriptures teach as to the way and means in and through which the Holy Spirit operates on the mind and heart of responsible adults in order to their conversion? We answer by citing the following Scriptures: "The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple" (Psalms 19:7). Here the Word of the Lord is said to convert the soul; but we may affirm the same of the Spirit, because He is the author of the Word. Luke 8:11 tells us that the seed of the kingdom is the word of God. From this passage it is evident that the Word of God is the seed sown in the heart, from which develops all the fruit of the Spirit. Also observe that even the Devil understands that if the Word of God is received into men's hearts, and permitted to remain there, they may "believe and be saved." There is no evidence that the Devil has ever opposed a profession of direct divine influence since the days of the apostles, but to get the Word of God out of men's hearts, he bestows all his energies, for he knows full well that where there is no seed there can be no harvest. Of

(Continued on page three)



'For What Saith the Scripture? ...'

(Rom. 4:3; Gal. 4:30)

Brother King, answer through the OPA, please:

1. Is baptism in the name of the Father, Son, and Holy Ghost the one baptism: If so, where do we get remission of sins?

Ans. — Yes, baptism "into" (R. V.) the name of the Father, Son and Holy Spirit (Matt. 28:19) in "water for the remission of sins" (Acts 2:38) administered to penitent believers, upon a confession of the Christ (Rom. 10:9, 10), is the one baptism, and the Lord pardons the individual, when he submits to this act (Rom. 6:17-18).

2. Did the apostles baptize right? If not, what did they lack?

Ans. — Yes the apostles baptized correctly, lacking nothing, in baptizing as the Master instructed them to do in Matt. 28:19.

3. Can a man enter into the sheepfold except by Jesus **Alone**? In other words, would baptism in the name of the Father, Son, and Holy Ghost, put one into the sheepfold?

Ans. — Baptism according to Matt. 28:19 and Acts 2:38, administered to a proper subject will put that subject into Christ, the "Door" (Gal. 3:27; Rom. 6:3, 4).

4. When Christ gave commandments to the apostles in Matt. 28:19; Mk. 16-15, 16-20, did He mean us, also, or the apostles only?

Ans. — The direct command was, of course, to the apostles, but his telling them how to do the baptizing is an example for all others, who are to administer baptism under the New Covenant, since the command in Matt. 28:19 was never abrogated, and was not obeyed until on Pentecost, as recorded in Acts 2:38, when many souls were added to the church. Remember Matt. 28:19 was directed to the ones who were to do the baptizing, while Acts 2:28 was directed to the ones to be baptized—no use telling the ones to be baptized how to administer the baptism.

5. Was the Godhead bodily in Christ, when the Holy Ghost came down on the day of Pentecost in His name?

Ans. — Yes, but this did not change, nor abrogate, the command given by the Lord in Matt. 28:19; which command was given by the Lord in Matt. 28:19; which command was not to be put into effect until Pentecost (Lu. 24:46, 49). Remember that Matt. 28:19 was not and could not be put into effect until Pentecost, and Acts 2 gives the account of its first inauguration. If the apostles did not baptize according to the command given in Matt. 28:19, they disobeyed the Lord. Remember, too, that Matt. 28:19 was given to the administrator, telling them how to do the act, while Acts 2:28 was to the ones who were to receive the act. This remembered, and your confusion should vanish. —Homer L. King

HOLY SPIRIT OPERATION —

(Continued from page two)

James it is said "of His own will begat he us with the Word of Truth" (Jas. 1:18). While John says, "It is the Spirit that quickeneth" (John 6:63). Many more Scriptures could be quoted on this proposition, but the foregoing are considered sufficient to satisfy any reasonable man or woman, that in conversion the Holy Spirit operates through the Word of God, and further, that he never converts any man without the Word.

Now, when one obeys the gospel and becomes a Christian, does the Holy Spirit still operate only through the Word? We answer, only through the Word (John 17:17). This language of Christ concerning the apostle shows that even they could not be saved without the Word. If this is affirmed of the apostle, what about us? To the Word we must look, since spiritual gifts ceased, not a word, not a thought, an idea—not a jot or tittle of instruction—has any man received in addition to the recorded words of the Holy Spirit—the written Word of God. The idea, then, of planting and watering, of preaching the gospel to aliens, and instructing Christians without the Word, or in addition to the revealed Word of Truth, is a chimera of the human brain.

Some may ask then what is it that some seem to experience? It is an illusion, a sad mistake, a misconception, a misapprehension; it is a mere fancy, self-deceit, a dream, a phantom, belongs to the mist of errors, is seen only by a false light and is the result of false teaching. It is an awful blunder, erroneous, false as sin, entirely groundless and heretical. And because of this fact every denominational preacher who starts out preaching Holy Spirit operation, separate from the Word of God, starts on the wrong scent. And the religion resulting from such preaching is fanciful, visionary and futile. It makes lunatics, fanatics, bigots, sectarians and infidels — none of which results can be ascribed to the pure Word of God.

Personal Indwelling of the Spirit as an Entity —

Many today have come to believe, and are teaching, that the Holy Spirit in conversion dwells in the child of God **in person**. My question is: What advantage have you over me? Of all the "things of God," what has the Holy Spirit taught you that I may not learn from the Word of Truth? Can you mention a jot or tittle? No! What grace do you possess because of the **personal** indwelling of the Holy Spirit, that I may not have simply through the written Word of God? None! What fruit of the Spirit are you enabled to show, because the Holy Spirit dwells in you in addition to the Word, which I may not demonstrate by simply continuing steadfastly in the Apostle doctrine? None! Can you tell when the Holy Spirit as a **personal entity** entered your heart? How did you know when it was and what it was? Do you put your hand to your heart and say, "I feel it here?" If so, where do you find such evidence in the Book of books? To me this is the wildest confusion, grossest perplexity, darkest fanaticism, and the depth of all human speculation.

If the gift of the Holy Spirit in Acts 2:38 is the Holy Spirit received **in person**, as some are teaching, then the same construction is employed in John 4:10 "the gift of God," and in Eph. 4:7 "the gift of Christ." In neither instance is the gift God himself, or Christ

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OUR HELPERS

You will please find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number 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

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: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

THE WORDS OF LIFE

This is the title of a booklet, 16 pages long, by Bro. L. M. Crouch, 220 Roesler Rd., San Antonio, Tex. 78220. It is eminently scriptural, positive in approach, neatly and attractively arranged, and free for the asking, or 10 cents a copy for those who wish to help with the expense. Every congregation needs a supply of these for distribution, and I recommend it without reservation. Very concisely, yet effectively treated, are "The

Bible," "The Old Testament," "The New Testament," "God," "Jesus Christ," "The Church," "Salvation," "The Christian Duty," "Worship," "Who Will Be Saved?" "Who Will Be Lost?" "The Judgment Day."

—Don McCord

SERMONS AND WRITINGS OF HOMER L KING

This is a book off the press, 1969. 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 King, 1061 N. Pilgrim, Stockton, Calif. 95205

THE SPIRIT AND THE WORD

The caption is the title of a booklet by Dr. J. C. Holloway, first copyright in 1905, and reproduced in 1971 by Bro. Ray McCarty, Rt. 1, Anson, Texas. It is \$1.00 per copy; Bro. McCarty has only a few left and he needs to sell them. Please order from him.

NEW SONG BOOK

Brother Lynwood Smith is in the process of compiling the new song book, "Golden Sheaves." He says, "It promises to be one of the greatest. In view of the fact that many would downgrade the **Word** nowadays, many songs will bespeak this ageless doctrine." More detailed announcements will follow. I am sure that Brother Smith would appreciate advance orders; if brethren wish to communicate with him his address is Rt. 1, Box 151, Wesson, Mississippi. —Don McCord

PLEASE NOTICE

Old Paths Hymnal No. 2, is out of stock, and we do not plan a re-print. The other song books as listed under "Books and Tracts" are still available.

—Homer L. King

OPEN LETTER

May 14, 1972

Dearest Brethren and Friends:

This is to inform all who know me in Christ that I am, God willing, leaving California June 9, to live in Plainview, Ark. I want to thank all of you who throughout the past years have encouraged me as a Christian and as a minister of Christ. I leave many friends behind who will not be soon forgotten. I thank God and everyone for every word of encouragement, for every act of kindness. To the Ark. congregation in whose midst I am moving, I would say that I have preached for 14 years, was baptized by Bro. James Orten at Orange Cove, Calif.; am 40 years old, married with 3 children, 1 son, 16; 2 daughters, 11 and 7. If you need a speaker at any time, please call on me; I will be happy to assist the congregations. If in question as to my ability, please do not hesitate to write congregations at Orange Cove, Calif.; Woodlake, Calif.; Corcoran and Highway City, Calif., addresses as listed in the church directory. My address will be General Delivery, Plainview, Ark. —Ken Millard

MEET BRO. GARY BARRETT



The congregations at Huntington, Twelvepole, W. Va., and Chesapeake, Ohio, are supporting Bro. Gary Barrett, 1113 B St. R, Ceredo, W. Va., to prepare him for a full-time preacher of the gospel. He has a good delivery and is well-versed in the Scriptures. He is married and has one child. He is now preaching at the three places above, at Linvell, O., and has preached at Wayne, W. Va., as well; he lately baptized one.

Gary has a great zeal to be a gospel preacher. We hope very soon he will develop into a great asset to the brotherhood. He is now busy in personal work among the brethren and in the homes of outsiders as well. He would be delighted to preach over Lord's Day if called by brethren. —B. F. Leonard

POWERFUL SERMON OUTLINES AND CHARTS

Bro. David Macy's book of sermon outlines and charts is off the press and he sincerely apologizes to those who ordered in advance for the long delay. The book is a first class publication that you will use and treasure for years to come. It will be a welcome addition to your library. It is 228 pages in length and contains 60 complete sermon outlines and pictures of ten hand-painted sermon charts. The book is cloth bound with a beautifully illustrated dust cover, making it a very attractive publication as well as being useful. The introduction was written by Bro. J. Wayne McKamie of McGregor, Tex. The price is \$3.45 and this includes postage and handling. Please send all orders to David Macy, 330 Artemis, San Antonio, Tex. 78218, telephone (512) 653-1845. The book is also being sold by the following distributors: David Risener, Waco, Tex.; Richard Frizzell, Mt. Home, Ark.; E. H. Stamper, Leeds, Ala.; Jim Hickey, Lone Grove, Okla.; Ellis Lindsey, West Chester, Ohio; Don R. Pruitt, Pasadena, Tex.; Paul O. Nichols, Modesto, Calif.; and Miles King, Norman, Okla. If you live near any of these brethren please make your purchase from the one nearest you. —David Macy

Until you try, you don't know what you can't do.

MY PROBLEMS RESOLVED

A few months back an article appeared in the O. P. A. under the heading of "My Problem" and concerned itself with the arrangement of a later meeting hour on the Lord's Day at Andrews, Tex. due to a change in my working schedule. I appealed to the brotherhood for advice and requested letters from all of the preachers stating their feelings in the matter. I heard from only a few, but was much encouraged by their concern and almost without exception their approval of the arrangements made. There was one who felt I was putting my job above and before the Lord and His work and stated what he was fearful of the influence I might have had on others who read the report. If such is the case I humbly beg your forgiveness, for I had rather wish my own soul lost than to be responsible for the loss of many. However, I feel that I have always had the cause of Christ at heart for I myself was not satisfied with the arrangement as such and so I continued to try to arrange my work so that I would have the Lord's Day off and my perseverance paid off, for my company finally allowed me to take a demotion so that I might have the Lord's Day free to serve the Lord. Of course this meant a cut in salary and benefits as well as much harder work, but I am willing to sacrifice whatever is needed that I might not offend my brethren and serve my Lord acceptably. Anyway, that's what Christianity is all about and I am a firm believer in Paul's words from Rom. 8:23—"All things work together for good to them that love God, to them that are called according to his purpose." I am now ready to use myself and the opportunities that are offered me as never before. I have learned many lessons during these times and trust that they will be lasting ones. It is my pleasure therefore to announce that the congregation meeting in Andrew, Tex. will assemble for weekly services at the following times: Lord's Day morning, 10:30 A.M.; Evening service 6:00 P.M.; Wednesday evening, 7:30 P.M. We would that any and all who can would stop by and visit with us when passing our way. —C. A. Smith

A PLEA FOR THE BRETHREN IN MALAWI, AFRICA

Brother Jerry Cutter has just written me a letter expressing the need of clothes for all of brethren in Malawi. The last few months I have heard personally from each of these brethren and they also told me their need. As most of you know, their income in Malawi is very low and they are very poor. I feel that each of the African preachers is worthy and should be helped.

Since we have 37 preachers in Malawi, I would like to see 37 congregations here in America take a collection of good used clothing and shoes for men, women, and children. If 37 congregations would be willing to help, each of these congregations could be responsible for sending clothes to one man. Thus each of the brethren could receive such a package.

If you desire to help in this work, you may write Bro. Benny Cryer or myself for the address of the preacher that need to be helped. —Mr. Benny Cryer, 4635 Larking Road, Live Oak, California 95953 or Mr. Roy Lee Criswell, Route 9, Box 177, Columbia, Missouri 65201.

THE CHURCH DIRECTORY

I do not have any church directories for sale. Brethren continue to order church directories, but I have to refund their money as I have sold out. I will not have any more before mid-1973. If you need to know about congregations in any given area, I will be glad to give you the information that I have at hand. I wish to add this congregation to the church directory: **ROCKPORT** (Aransas County), **TEXAS**, 1045 North Patton Street. In the home of Bro. Elmer Redden, Sun. 10:30 A.M. Elmer Redden, 1045 North Patton Street, Rockport, Texas 78382. Phone (512) 729-7204.

The congregation meeting at 835 North 17th Street, **RICHMOND, INDIANA**, has changed Sunday and Thursday evening services to 5:30 P.M.

The address of Bro. Lawson and his telephone number was in error in the April O. P. A. It should be **Roscoe E. Lawson, 723 North 2nd Avenue West, Newton, Iowa 50208, phone (515) 792-1320.**

The address of the congregation in **KENNEWICK, WASHINGTON** should read **215 East Fourth Avenue.**

I understand that the congregation meeting in the home of Bro. Lincoln in **MANKATO, MINNESOTA** will be discontinued soon, as the Lincolns are moving back to Iowa.

If you need any information, feel free to write to me about it, or if you have any changes, please let me know. Ray Asplin, 2440 SW 54th Street, Oklahoma City, Okla. 73119.

MORE CONTRIBUTIONS

Since last reporting, the congregations as follows have sent contributions for our building: Orangevale, Ca. \$200; Richmond, Ind., \$25. This brings the amount received to date to \$2,505. Again, we are so thankful for all who have helped, and pray God's rich blessings upon you. The lot for the building has been graded and the pad (compacted soil) is in place. We hope to have the plans ready to obtain the building permit by the first of June. Arrangements have been made to get a loan of \$10,000. We are still short of the amount we need (\$5,000) to really get started, but we feel others will help soon. We feel sure that once we have a meeting place of our own that growth will be such that we can then help others. Continue to pray for us in this worthy cause. All glory to God. —Orvel Johnson, for 2354 Oakmont Street, Sacramento, Ca.

OUR DEPARTED

Holmes — Sister Etta Holmes was born in 1904, and passed from this life May 18, 1972. She was baptized into Christ by this writer 2 years ago. Sister Holmes was a worker; just 2 weeks before her passing, she sat in the garden and showed her children how to plant one. The funeral was conducted by the writer, assisted by Bro. R. E. Gladden and a quartet of singers from 60th St. congregation, Birmingham, Ala.

—E. H. Stamper

Pierce — Myrtle Pierce, a member of the Graham, Oklahoma church of Christ passed away May 12, 1972. She had been in poor health for some time. She was born in Brazos Co., Texas, August 15, 1893; she would have been 79 her next birthday. Her husband, William, preceded her just one year earlier. Sister Pierce is sur-

vived by one son; Voyd, of Graham; two daughters: Pearlene Raper of Ft. Worth, Texas; Sylvia Hosler of Velma, Okla.; one brother, Virgil Knutson, of Davis, Okla.; two sisters, Iva Finley of Gladewater, Texas; and Ethel Byrd of Ozona, Texas; twelve grandchildren and eight great-grandchildren. Sis. Pierce was buried in the Graham cemetery. A large crowd of mourners were present indicating the esteem in which she was held by all who knew her. The greatest thing that could be said of her was that she was a true Christian. We mourn her passing but rejoice in her hope. It was my privilege to speak words of comfort and warning from God's Word. —Jim Hickey

Kennedy — It was on the quiet Sunday evening of April 30, that Sister Nora Mae Kennedy closed her eyelids and peacefully fell asleep. Like so many loved ones I know, she was ready and praying for this rest. She chose a negligee to sleep in for she would have us know she is looking for a glorious awakening, and is only asleep. She was 78 years of age. She left behind one son, two daughters, six grandchildren, and 8 great grandchildren. The singing was rendered by brothers and sisters in Christ. I endeavored to comfort the family and friends from the Book she loved so. Another sweet mother and grandmother that will be missed, but in the words of J. Frank Culpepper, "Sleep on, Dear One, and take your rest, we all loved you, but Jesus loved you best." —Jimmie C. Smith

Nunnally — Rick Nunnally, the young and only son of Brother and Sister Frank Nunnally, Pomona, Calif. passed away tragically May 3, 1972, the result of a motorcycle accident. Rick would have been 18 next Sept. 3. He is also survived by 2 sisters, Cheryl and Rhonda; grandparents, Sis. Vera Hartin and Bro. and Sister H. C. Nunnally; uncles, aunts, cousins and friends. It has been my pleasure to know Rick and his family all of his life. His sudden, tragic, and seemingly uncalculated-for leave-taking was such a sad experience. May the Lord bless and keep the family, especially the parents and sisters, who miss him most. The writer tried to speak words of warning, comfort and exhortation to the very large crowd present at the service conducted May 8, at Pollock's, Pomona, Calif. Burial was in Pomona Cemetery. —Don McCord

HOLY SPIRIT OPERATION —

(Continued from page three)

Himself. The gift of God to the Samaritan woman was God's gift to her—the living water (John 4:10). The gift of Christ to the Ephesians was Christ's gift to them, His grace (Eph. 4:7). The gift of the Holy Spirit was the Spirit's gift. If the gift of God does not mean the **personal** God dwells in the child of God, and the gift of Christ does not mean the **personal** Christ dwells in the Christian, then why must the gift of the Holy Spirit mean that the **personal** Holy Spirit must dwell in those who receive the gift? I believe the gift of the Holy Spirit in Acts 2:38 cannot refer to the Holy Spirit in **person**, but must refer to the gift of the person. My reason: Acts 2:38 states, "and ye shall receive the gift of the Holy Spirit." The verb, "receive" has for its object the noun in the accusative case, but not the "Holy Spirit." The "gift" in the Greek is in the accusative case, and the accusative is the case of extension, corresponding roughly to the English direct object (**Begin-**

ner's Greek Grammar, Page 30 by William Hersey Davis.

Robertson's Greek Grammar says: The term Holy Spirit in Acts 2:38 is not in the accusative case, but is in the genitive, the genitive is the specifying case, expressed in English by the possessive, or the objective, "with of" (same source as above). Robertson says the genitive is the simple possessive. In short, the accusative case is the object of verbs or prepositions, and the genitive noun, Greek *dorean* (gift) and the possessive genitive noun (Greek, *Poebatos*) of Spirit, because of their different cases cannot be the double object after any verb. It is not grammatically possible. It is clear that the phrase "of the Holy Spirit" is in the possessive case. The use of the preposition "of" before a noun in English makes it possessive. For example, the farm of Sam Green is in the possessive case, and means Sam Green's farm, just another way of saying the same thing. The gift of the Holy Spirit and the Holy Spirit's gift is identical language. Sam Green's gift, all can see that the gift of Sam Green is not Sam Green, but what he has to give.

The gift, *Dorean*, from the Greek, of the Holy Spirit, must mean that which proceeded from the Holy Spirit, like the gift of Sam Green, his farm, the salvation, the Holy Spirit would give. Those who claim that the Holy Spirit dwells **personally** in Christians and influences them by direct impression, apart from the word of God, open the door to the wildest speculation concerning the working of the Holy Spirit. Their teaching is filled with gross errors, inconsistencies, and contradictions of Scriptures. According to their viewpoint the Holy Spirit leads, guides, influences and illuminates the obedient child of God supernaturally, beyond the natural intelligence and intellectual comprehension of the student of God's word. Many times, those of us who contend for the all-sufficiency of the Spirit's influence through the inspired word of God, the Bible, are denounced as legalists who do not believe in the Holy Spirit, and are Spirit-less.

I have never thought of denying that there is an indwelling of the Holy Spirit within the heart of a child of God, and which operates in his life, but every influence ascribed to the Holy Spirit within us, in the New Testament, is affirmed also of the word of God.

The Christian life is begun, carried on and perfected by the Holy Spirit, but it is continued and perfected in the same way that it is begun—through the word. It is the Spirit working within the child of God, through the word and only through the word.

In Luke 8:5, Jesus spake a parable applying it to the nature of the kingdom, in regard to a sower going out to sow his seed; in verse 9, His disciples ask Him, saying, "What might this parable be," in verse 11, "Now the parable is this: the seed is the word of God."

Christ in His parable affirms that the Word of God is the seed of the kingdom, and that some, when they hear the word and understand it, bear fruit and bring forth an hundredfold. Can one beat that? Can any man, with all his claims of the **personal indwelling** of the Holy Spirit, beat that? Guess not; well Christ says that's what a man can do, simply by receiving the word of God, if he understands it (Matt. 13:23). One thing for sure since the close of the apostolic age, the Holy Spirit has said all he is going to say, and done all he

is going to do for saint or sinner, other than in and through His revelation, the revealed Word of God.

Here is one point which if well understood will clear this subject up for all who are free from prejudice and really want to know the facts as revealed. From Pentecost down to the end of Apostolic days, the Holy Spirit was always given for the purpose of constituting supernatural characters; or for the salvation of the one who received in it ordinary measure, the supernatural character was for the specific purpose of confirming the Truth (Mark 16:20; Heb. 2:3). Since the supernatural ceased no man has received the Holy Spirit as an **entity**, that is, the **personal** indwelling of the Spirit. There is not a single case on record, even in those days, where the reception of the Holy Spirit as an entity, ever made any man a Christian, or personally benefitted him as a Christian, further than to reveal the Truth to him.

In order that the readers may have a better understanding of the doctrine being taught by those who claim that the Christian receives the Holy Spirit as an entity, I introduce here an article that was published in the Huntington, W. Va. **Herald**. Many such articles appear in religious journals and daily newspapers of today. This article was entitled "Holy Ghost Power" and reads as follows: "To require prayer and a prayer handkerchief as in Acts 19:11-12, for healing from the Holy Ghost for you or your loved ones, check here:— For instructions in a new quick easy way to receive the Holy Ghost check here——. Many who have sought for years now receive the Holy Ghost in a few minutes by using our new instructions. Receiving the Holy Ghost is usually the beginning of Spiritual experiences such as visions, dreams, prophecies, revelations and other manifestations with God, too numerous to mention here. The Holy Ghost, who moved Holy men to write the Bible, moves Holy people to preach the Bible. The Holy Ghost puts eloquence in sermons, fire in testimonies and power in prayer. The Holy Ghost talks to believers, puts words in their mouths, causes them to say the right things at the right times, lets believers feel God causes them to rejoice with joy unspeakable and full of glory. Only Christians can receive the Holy Ghost, and only the saved can go to heaven; only Jesus saves; to receive Jesus and be saved now, you or your loved ones, each write your own names on following lines.

We will send you a beautiful golden coin purse that we have prayed over. Hurry! Don't delay, just send this whole Ad to Holy Ghost Evangelists Eldridge and Ruth Plunkett. P. O. Box 75855 Los Angeles, Calif. 90005. All Free The grand total of reported prayers are 40 million a minute, please pray for all those who request prayers and send this ad."

No one should have any trouble understanding that teachings like this is mere human speculation, belonging to the midst of error, seen only by a false light, and are the results of self-deceit.

A study of that which is revealed in the word of God about the indwelling of the Holy Spirit, and how the Spirit operates is profitable, such speculation on that which is unrevealed is useless. Too much of what has been written and spoken on this subject, such as was written above falls into the realm of human speculation, or of outright ignorance, and regardless of how many good, honest, and sincere teachers and preachers, who believe and teach that the Holy Spirit dwells per-

sonally in Christians, but who do not agree with wild speculations pertaining to the Holy Spirit, their position is as indefensible as the claims of those in the article; in fact, the one supports the other.

Those who teach the indwelling of the Holy Spirit in person reach their conclusions from two basic errors of interpretation. First, they make unwarranted distinctions between the function of God, Christ, and the Holy Spirit. Second, they read into passages pertaining to the Holy Spirit meaning that cannot be substantiated either from the text or the context. The Father, Son, and Holy Spirit all dwell in the Christian, (John 14:23; Col. 1:27; 1 Cor. 6:19-20). The Spirit of God, the Spirit of Christ, and the Holy Spirit are used interchangeably in Paul's Roman Epistle, Chapter 8.

We should have no difficulty in understanding that God and Christ dwell in the heart of the child of God, not personally, but representatively through the medium of faith produced by the word. Eph. 3:17—Where Paul, in writing to the Ephesian brethren, tells them that Christ dwells in their hearts by faith.

Today, the Holy Spirit dwells in the child of God, and leads in the same manner, through the Word. In Gal. 3:2 said Paul, "This only would I learn of you, receive ye the Spirit by the works of the law, or by the hearing of Faith. Again Paul declares that the indwelling of the spirit comes by the hearing of Faith (Gal. 3:5; 2 Cor. 5:7). For we walk by Faith not by sight.

It is time that we who love truth begin to qualify ourselves by studying what the Scriptures do teach on this all important subject, to be able to protect our people against the delusions from which men often suffer as a result of thinking of the Spirit in terms of some strange, fantastic force that operates in an abstruse manner, as was demonstrated in this article, and is being advocated by those who teach an actual **direct personal indwelling** of the Holy Spirit within the body of the believer. This kind of ignorance I could overlook if it was just coming from the sectarian segments, but when it is coming from those who claim to be members of the Church of Christ, though they may be liberal, it is a different question. If such statements were coming from ignorant unlearned teachers and preachers who never had an opportunity for a Biblical education, I would be in the deepest sympathy with them, but this in many cases is not the case.

I have never denied that there is an indwelling of the Holy Spirit within the child of God which operates in his life. The question that we must settle over this discussion is the mode and medium, or the how, of the indwelling that abides within and the outgoing that flows without.

At no time have I argued that the Spirit and the word are one and the same. They are separate entities. The Holy Spirit is being. The written word is a work of the Spirit, the means by which God chose to reveal His mind and His will unto men (2 Peter 1:21; 2 Tim. 3:16-17). The issue is not over whether the Spirit alone or the word alone works within and through the Christian. In this work they are inseparable. The Holy Spirit operates upon and within the heart of man (both sinner and saint) only through the Word. The Holy Spirit is the substantive being, not just an influence.

He is a being, person, and it is the one Spirit. Eph. 4:4; 1 Cor. 12:13. Said Paul, "For by one Spirit are we all baptized into one body." The one Spirit accomplishes these things through the medium of the Word.

On the subject of the **personal indwelling** of the Holy Spirit, there are two extremes of doctrine. There are those who teach the Word-alone system, and there is the Spirit-alone system. I believe in neither. There yet remains another school of thought which never speculatively separates the Word and the Spirit in conversion. This is my belief. It is the Spirit which quickens, and which, when planted in the heart, vegetates, and germinates, and grows, and fruitifies unto Spiritual life. I believe it is unscriptural to discriminate between Spiritual agency and instrumentality; between what the Spirit does and what the word does in conversion, as though they were two independent and wholly distinct powers or influences. The Scriptures teach whenever the Word gets into the heart—the spiritual seed into the moral nature of man, it as naturally, as spontaneously grows there, as the sound corn seed, when deposited in the genial earth. It has life in it, and is therefore, comparatively called the Spirit (John 6:63).

Every influence ascribed to the Holy Spirit within the child of God, in the New Testament is affirmed also of the Word of God. The child of God's life is begun, carried on by the Holy Spirit, but it is continued in the same way that it begins—through the Word. It is the Spirit working within the life of the child of God, through the Word and only through the Word.

Many say the reason they believe in the **personal indwelling** of the Holy Spirit in the Christian is because they can not explain how the Biblically, knowledgeable, non-Christian had the Spirit, but what they fail to see is that it is not just a knowledge of the word that saves; but it is obedience to the Word, not just knowledge of what it teaches, (John 12:42-42). In the day of Christ among the chief rulers, also many believed on Him but because of the Pharisees they did not confess Him, lest they be put out of the synagogues. Just as today many hear the Word of God, understand it, but never receive the Spirit.

Another argument made by those who believe and teach the **personal indwelling** of the Holy Spirit, which is very convincing to many and will influence people unless refuted, and that is that the 3,000 gladly received the Word before baptism, and if the Holy Spirit is received through the Word, they would have received the gift, before they were converted, but what they do not understand in their blindness, is the Spirit in Acts 2:38 was promised after baptism and not before. If these arguments prove the Christian receives the **Spirit in person**, separate and apart from the Word, then there is as much evidence of His reception by the unconverted as by Christians. The Spirit came miraculously upon Cornelious and his household even as Peter began to speak the words whereby they were saved (Acts 10:44; 11:14).

The Word saves (James 1:18; 1 Peter 1:21). By His own will, He, the Holy Spirit begets, with the Word of Truth; the seed then is planted—not by any unintelligible, direct impact of the Holy Ghost, but through the gospel, the Word of God being preached, heard and received.—Route 2, Fayetteville, Ark. 72701

THE CURSE OF THE AGE—

(Continued from page one)

that a Christian cannot be rich, for Paul gave instruction to rich Christians (1 Tim. 6:17); however, Solomon advised "Labor not to be rich" (Pro. 23:4)—that is, to be wealthy is not the objective of the child of God. Sometimes, though, God bestows riches on certain Christians. With this divine gift, however, comes a terrible responsibility. Such a divinely blessed individual must use his possessions for the glory of God, or be accorded the position of those for whom it shall be "hard to enter the kingdom of God." I know of such wealthy brethren and sisters who have so honored their God-imposed responsibility. Thank God for them!

Whether we have little or great wealth, we must consider it in its proper perspective as regards our relationship to God. Our first obligation is to God and His Church—"Seek ye FIRST the Kingdom of God and His righteousness, and all these things (material things) shall be added unto you" (Mt. 6:33). Material blessings will be ours in their necessary measure if we will only place the spiritual things first in our lives. All else must be secondary and subsidiary. Now this is easy to write and say, but not so easy to practice. It all depends upon the attitude we have toward God and godly matters. If our faith resides in God as its only object, and we can say as Paul of old, we "believe God that it shall be even as it was told" us, then it is a simple matter to put our lives in His hands. But if our faith resides only in our own ability, or simply in our own capacity for faith, then we will tend to be materialistic, fleshly and worldly, rather than spiritual. Thus we rob ourselves of great spiritual wealth while spending our lives in the vain pursuit of earthly rewards.

Fellow Christians, let us not "be conformed" to the materialistic spirit of this age. It will only bring disappointment and despair when we see it slip from our grasp, and then realize our work was all in vain. Our "labor in the Lord," though it may not produce the luxuries the physical man covets, will not be in vain. Energy expended in heavenly pursuits will always be rewarded in terms of peace of mind, joy unspeakable and hope eternal.

Now, most of us think that it's the other fellow who is suffering from the materialistic attitude; but if you will take a close inventory of your own attitudes, you might find this damning sin in your own heart. Ask yourself: "What do I think and talk about more than anything else?" "What worries me the most?" "For what will I come nearer doing wrong?" "Will I lie to get money?" "Am I deceptive when I trade cars?" "Do I report all of my income on my tax return?" "Will I miss worship to make a dollar?" "When I talk about money-making opportunities, am I more enthusiastic than when I am telling my sinner friend about Christ and the Church, or when I am discussing the great principles of Christian living?" You see, we are all suffering at the hands of the green monster, greed.

Let us search our hearts and remember the advice of our Master who said, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth" (Lk. 12:15.) After issuing this warning, Jesus told the story of the rich farmer who talked of bigger barns, increased goods, ease, eating, drinking and being merry, not know-

ing that death would rob him of it all that very night. God said, "Thou fool!" So He says to us who are caught up in the materialistic philosophy of our age, for in verse 21, He declares, "So is he that layeth up treasure for himself, and is not rich toward God." O, Lord, help us to set our affections on heavenly things, rather than on things of this earth!

—P. O. Box 9057, Shreveport, La. 71109



E. O. Harrison, Rt. Brashear, Tex., May 3—We still continue here at West Side; we appreciate visitors any time. We are few in number, but hope for more as time goes on.

W. D. Goodgion, 4202 Prothro, Wichita Falls, Tex., May 23—We are doing fine at Lawrence Rd. here. Jimmie Smith is working with us and he is surely a good one. We have a radio broadcast and it helps, I think. We look forward to our meeting here with Bro. Paul Nichols, June 16-25. Love to all. Here are some subs.

Cleburne Kirk, Sr., Rt. 7, Box 231, Waco, Tex., May 14—We at Freeway congregation are striving to do the will of the Lord. We have had some losses; Bro. James R. Steward moved to Okla. City. We have a large nice building on Fwy. 35 So. We need help in teaching. Bro. Benny Cryer holds our meeting, July 21-30. We invite those who can to be with us. Here is our renewal.

E. H. Stamper, Rt. 2, Box 986-B, Leeds, Ala., May 27—We at Birmingham are still struggling on for the cause of our Lord. We are to get our building plans this week. We are still short of funds to start doing much building, but we are trying to borrow what we lack; we received \$4,014 from the brethren for which we are very thankful. We hope to have the building finished for our meeting at Easter next Spring.

George Fall, 202 S. Tillery, Dallas, Tex., May 28—The church is doing well here and we still have good attendance, with the Wed. evening service almost as well attended as the Sunday evening. We have a full schedule for the summer months: Irvin Barnes in a June meeting; the Sulphur, Okla. meeting in July; the singing school, beginning July 10, for two weeks with Richard Nichols conducting, and the Labor Day meeting with Wayne McKamie. We would be happy to have anyone with us who can for all these. We do appreciate the work you are doing for the Lord through the **Old Paths Advocate**.

J. Wayne McKamie, Route 1, McGregor, Tex.—During the Easter holidays we were in Fairview, La. for a good meeting. We had the pleasure of being with brethren from all that section of the country. Our plans for the summer months include the following places: LaGrange, Ga., June 3-11; Lebanon, Mo., June 12-18; McAlester, Okla., June 24-July 2; Cinn., Ohio, July 8-16; and Pontiac, Mich. July 22-30. We are looking forward to seeing you during these meetings.

Dennis E. Smith, P. O. Box 464, Temple, Ga. 30179, May 19—Since last report, we have moved to Temple, Georgia to work with the congregation here. We have been received here with wonderful hospitality and the work has had a good beginning. Last Wed. evening we were made very happy when a young married couple obeyed the gospel. These two baptisms along with the potential good in other areas encourage me greatly in the work here. I really enjoyed being with the congregation at New Salem (Brookhaven), Miss. for a weekend meeting recently. We also enjoyed attending the meeting in Napoleon, Ala. and hearing Bro. Lynwood Smith again. While we live here in Temple, I will be available to hold a few meetings where needed. I ask the prayers of the faithful. Please notice my new address.

Wayne L. Fussell, P. O. Box 9057, Shreveport, La., May 19—We have just made the move from Las Vegas, Nev. back to our home church in Shreveport. We left the congregation in Las Vegas in a period of exceptional growth, with some 20 souls having been baptized into Christ in the past year. The young energetic Christians of that congregation would thrill the heart of any lover of souls. They are especially blessed to have Bro. Jimmy Terrell, a fine gospel preacher, to work with them. We shall never regret the years spent in that city—God's providence was far too evident in our lives. We are happy to be home, and look forward with deep anticipation to the fellowship of our brethren in this part of God's moral vineyard. Brethren, don't just "keep the Faith," share it.

Jerry L. Cutter, P. O. Box 3216, Salisbury, Rhodesia—May 9. Brother Ron Courter and I attended four days of plan meetings with the brethren in Malawi the last of March and first of April. At these meetings the work is laid out for the coming year, including gospel meetings, studies, etc. Because of the size of the brotherhood (more than 300 congregations are involved), the meetings were conducted at five different churches this year, rather than at one place as had been the practice. We met with the brethren at Namadidi, Blantyre, Sanbiatao, Manjolo and Djenje. The Sunday meeting was at Manjolo and the crowd was overflowing. After the meetings, Ron returned here and I remained in Blantyre to conduct a study with the English speaking brethren. This was also a first, and all in all it turned out to be a wonderful study. Twelve students "graduated." We expect this study to grow very much in the coming years. Also, plans are being formulated for continuing the studies with the Chichewa speaking brethren this year. While Ron and I were both away Jimmy (our oldest son) conducted the services locally. Work among the local churches continues in a good way. Your prayers are always needed.

Roy Lee Criswell, Rt. 9, Box 177, Columbia, Mo., May 22—We here at Columbia continue to labor together for the Lord. We feel the congregation is growing spiritually and unity prevails. We were blessed recently to have Brother John Modgling come by and preach a couple of nights for us. John is a fine young Christian, and I believe congregations should use him in the Lord's work. Since our last report we have started a 30-minute television program each Sunday morning over one of our local stations. We also have a 15-minute radio program each Sunday morning. I feel we should use every possible means to preach the Gospel to the lost. We are looking forward to our gospel meeting in July with Brother Ron Alexander. Lord willing, I am to be in a series of gospel meetings at Cassville, Mo. the first of August. We invite all of the faithful in that area to attend. I was recently asked if I were available to conduct gospel meetings. I am available if needed. Please remember us in your prayers.

Jim Hickey, Box 353, Lone Grove, Okla., May 30—We are bringing our work at Ardmore to a close soon. We have presented the Gospel to many and warned many but it is sad that so many are unmoved by the message of Jesus Christ. We were happy recently to baptize a man who had been raised in denominationalism. A sister recently has left digression and has been meeting with us. This month I enjoyed teaching at the Boulder Dr. congregation in Dallas, Tex. While there I studied with Joe Martinez and John Esquivel. The Spanish-speaking congregation is remodeling their meeting house. They have not asked for financial help but I am sure they could use help since they are so few in number. We need to be doing more among the Spanish-speaking people both here and abroad. How many churches are spending their money to preach the Gospel? It is not our money, it is the Lord's!

Jimmie C. Smith, 5231 Kingston, Wichita Falls, Tex.—It has been some time since I last reported. We are looking forward to our meeting June 16-25, with brother Paul Nichols. We invite all who can to come and be with us. Maybe you can come early on your way to the Sulphur meeting and be with us. I will begin a meeting next Sunday in Fruitland, Texas. Here is my schedule for the latter part of the summer: July 21-30, Wayne, W. Va.; Aug. 5-13, Kansas City, Kan. (Kans. Ave.); Aug. 19-27, Marietta, Ga.; Aug. 30-Sept. 4, Columbus, Ga.; Sept. 8-17, Lodi, Calif.; Sept. 22-Oct. 1, Manteca, Calif.; Oct. 6-15, Wynnewood, Okla.; Oct. 20-29, Frederick, Okla.; Nov. 3-12, Springfield, Mo. I solicit my brethren's prayers and help in our Lord's work.

P. Kalongonda, Box 43, Palombe, Malawi, May 16—The church as a whole is very well, and there is no problem in both new and old churches. Jan. 2, I was at Nakhupe church, 5 baptized; 98 people. Jan. 9, Muceza church, 4 baptized, 102 people. Jan. 23, Mkhulambe church, 19 baptized, 114 people. Feb. 2, I was at Dzenje church, 8 baptized, 140 present. Feb. 13, Miyanga church, 6 baptized, 116 people. Feb. 20, Muyapa church, 3 baptized, 119 people. Feb. 27, Linyama church, 8 baptized, 67 people. Mar. 19, I was at Vanyiwa church, 64 baptized, 237 people — this is a new church. Mar. 19,

Muthuha church, 76 baptized, 286 people. April 8, Mulambe church for a funeral. Mar. 16, Nhulambe church, 20 baptized, 231 present. April 23, Muyapa church, 12 baptized, 259 present. Greetings to all in Christ.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, May 25—Of recent date we have had to put out extra chairs to accommodate our crowds part of the time. It is encouraging to have such numbers come to worship God in spirit and truth. It proves we do not have to compromise with error or practice liberalism to get people to attend our services. We have enjoyed sermons from John Modgling and Billy Dickinson who passed by and preached for us. We also got to attend some of the meeting that Billy held with the brethren at Escalon. May 14-21, I held a meeting for the new congregation at Thoreau, New Mexico. It was a real joy. Their hospitality could not be beaten, and their love for each other is outstanding. The results of the meeting were nine baptisms and two confessions. It was good to have Brother R. V. Murry and wife of Modesto and Sister Alta Massengale present for the whole meeting. Sister Ruby Wilkins from Escalon was able to be with us for two services. We appreciated cooperation and help from members of the church at Albuquerque and Farmington. It won't be long until the Sulphur meeting begins. We are expecting a bigger meeting than ever. Come if you can. It begins June 24, the Lord willing.

~ Don Pruitt, Box 411, Pasadena, Calif., May 18—It has been some time since we have reported in the pages of this journal. At this writing we are on the road having just closed a meeting in El Cajon, Calif. This congregation is at work for the Lord. I trust their efforts shall be blessed. Tomorrow night we begin in Manteca. The remainder of our schedule for the spring and summer reads: Arvin, Calif., June 2-11; Arlington, Texas, June 16-25; and Earlytown, Ala., July 7-16. We return to California for meetings in Escalon and Orange in the fall. Though we look forward to these meetings, we hated to have to leave the work at home when we did. The congregations there continue to have outside interest every week. The Lord added one man to the church just before we left, and we trust He shall add his family before long. Our spring meeting was a joy. Good crowds composed of a large number of outsiders as well as many of our brethren from other congregations attended. Other preachers who spoke were Billy Dickinson, Gerald Hill, Dennis Smith, Alan Bonifay, and David Macy. We appreciated their help so much. Next year the Texas spring meeting will again be in Pasadena. Plan now to attend. May the Lord continue to bless His work everywhere is our prayer.

Richard Frizzell, 701 S. Hammack, Wynnewood, Okla. 73098, May 17—Since Feb., of this year I have visited in the home of, and traveled with Bro. Irvin Barnes. I feel that our studies together have been very beneficial in helping me to improve in my delivery of sermons. We need more who are willing to help and encourage young men as Irvin and others have been good to help me. He is a source of encouragement to

all that know him. I enjoyed being with him at Huntington, West Va., in a good meeting which ended with two baptized and some confessions. We are now in Indiana, Pa. I am happy to be in this part of the country as it is my first visit in this area. I have had many opportunities to preach in the past three or four months, at Wynnewood, El Reno, Crescent and 21st., St. in Okla. City in Oklahoma. In Ark., at Mtn. Home, Hale, and Huntsville. I also enjoyed being with brethren at West Plains and Dora, Mo. During our stay in Huntington I was privileged to preach at Wayne, Twelve Pole, and Chesapeake. Also a week-end meeting at Sharonville, Ohio, May 6-7. I sincerely appreciate the brethren who have received me into their homes and for allowing me these opportunities to preach the gospel. Please remember me in your prayers.

Carl M. Johnson, 1124 E. 8, Ada, Okla., May 10—My wife and I just returned home from Nacogdoches, Texas where we visited and I preached. It was good to be with my brother, Benny Johnson and his wife Sondra, and the Roger Porterfields. They are to be commended for their determined effort to maintain a congregation there. Benny is a full-time student pursuing his master's degree and Roger is employed by Shell Pipeline Company. Theirs have been the only families worshipping in Nacogdoches for some time. Most of their time is filled with work and study. They have been discouraged in the past, but with or without assistance, they are determined to perpetuate the church there. Just recently, they came in contact with a lady who had worshipped with the Sunday school persuasion, she made a confession for worshipping in error and now regularly attends services with them. God bless them in their continued efforts. The meeting in Tulsa, Okla. was a spiritual feast. Interest and attendance were good. We had visitors from the community every service. The majority of the brethren from the 11th Street congregation were there and participated every night except when they had their own regular services. The hospitality and cooperation of the brethren at the Latimer Place congregation made the meeting a pleasure. It resulted in 4 baptisms and 8 confessions. Lord willing, I begin a meeting in San Antonio, Texas, Friday. Your prayers are asked.

Davidsoni Kasambwe, P. O. Box 573, Blantyre, Malawi, Africa, May 25—Greetings in Jesus' name; it has been some time since I reported to the paper, but time passes by, and we cannot do enough for the Lord. Before I go on with my report, I want to thank Bro. Bennie T. Cryer for his good Christian hospitality. I received two parcels of **Outreach** and tracts from Fresno, Calif. through Bro. Bennie. Brethren, God continues to bless the congregations in Malawi and Rhodesia with growth in number and spirituality. We had several meetings this year with Brethren Cutter and Courter. There were a number of restorations and confessions for which we give the Lord the glory. Also, we had a very fine study conducted by Bro. Jerry Cutter with the English-speaking brethren. The future looks bright to us. April 9, one was baptized here in Blantyre; May 21, I preached at Mpingwi where 3 people obeyed God with baptisms. The church there is larger and stronger

than it has been since I can remember. Let us all awake to righteousness and do our part in seeing that the glorious light of the gospel is spread abroad. May we never forget to praise God and thank Him daily for all his wonderful blessings for the brotherhood. The meeting at Monkey-Bay will be July 21-23. Please keep praying for me and the work while our prayers are with you. We all know that "the effectual fervent prayer of a righteous man availeth much." May God bless the faithful everywhere!

Nelson Nichols, 415 E. Main St., Montezuma, Iowa 50171, May 10—We have continued to work for the Cause of Christ here in central Iowa. The church meeting at Grinnell is about the same. We have been encouraged, of late, by new interest among those we visit. The congregation at Newton has visitors nearly every week. We held a short meeting at the Pleasant Grove congregation near Brazil, Indiana the last few days in March. We held a very encouraging short meeting at Peoria, Illinois the last few days of April. We plan to go to Washington, D. C. again in about two weeks to work towards new documentation (which will evidence the Federal Government's recognition of our faith and the Bible teaching on what a Christian may or may not do when everyone else is at war). Too, we have specific cases to discuss with Congressmen who promised to help and with other government agencies. We have specific appeals. The Apostle Paul set an example of "appealing to Caesar" and we do not believe he tried to tell Caesar how to run the Roman Empire. But I doubt seriously if Paul or any true Christian could refrain from telling others (including Caesar or the Senate) where Christ and true Christians must stand . . . what Christ would or would not do in a given situation. Like the Apostle Paul and the other apostles and evangelists in New Testament times, we humbly ask that you pray for us.

Ellis Lindsey, #54 Stonewall, 8600 Cincinnati Rd., West Chester, Ohio, May 9—I am very glad that I moved here to work with this congregation. Although we had very good crowds before, our attendance has improved. I have recently baptized two more precious souls into Christ and have seen several come back to the Lord. In late April, Radio WHKK (FM), which serves the greater Cincinnati area, gave us 2.25 hours of free air time. I was interviewed during five 15-minute daily programs, in which I answered questions about the history and doctrine of the church. We were allowed to spend almost all of one of these discussing the Sunday School. The station taped one of our Sunday morning services (excluding communion, of course) and aired it the next Sat.; my sermon on that occasion concerned the Ecumenical Movement vs. the Truth. Since last report, our guest speakers have been Billy Dickinson, L. G. Butler, and Douglas Young. Bro. Young is the colored evangelist from Kansas City, Mo., who has great ability; I urge more "white" congregations to use him in meetings and in other work. Brethren John Ferd Roberson, Richmond, Ind., accompanied him. Bro. Wayne McKamie begins a meeting for us July 8 to which all are invited. Some of the male members here have been studying with me in private concerning how to teach and how to do personal work. The study last Dec. at Wichita Falls was great; I enjoyed being both a listener and participant. Since last report I have spoken at the following places: Okla. City (21st St.); Richmond, Ind.; Chesapeake, Ohio; Mt. Vernon and Blue Springs, Ky. It was so good to see some old friends again and to make some new ones at these

places. May we pray for the brotherhood—for each Christian—that God will bless the faithful and keep them eternally in His tender care.

Melvin Blalock, 4008 Beaver Dr., Amarillo, Tex. 79107, May 24—There have been inquiries recently, asking if we are still meeting here; and if so, where and what time? We are delighted to tell you that the church is still in Amarillo and that it assembles on Lord's days at 10:30 A.M. and 6:00 P.M. At the present time we are meeting at the Sands Motor Inn, 2707 Tee Anchor Blvd. We hope you can stop by and worship with us. For more information, when you arrive in town you may call Tom Wright at 372-2189 or Kenneth Curley at 373-8524. If I can be of assistance please write me at the above address or call 383-1066. The church in Amarillo now has five families and we are optimistic about more growth in the future. Since the work's beginning seven have been baptized. There have been times of discouragement and disappointments as Satan has done his work, but there have also been great times of rejoicing. Last Lord's day morning was one such time. We had several visitors. There were six families from the states of Texas, Oklahoma and California, who visited our services. Two of our visitors from Okla. City were none other than Bro. and Sister James Stewart. Bro. Stewart preached for us Sunday morning. We are anxious to thank those who have assisted in making this work a success. The following congregations have in the past contributed financial assistance to this work and a number of them continue to do so. They are Trentman Ave., Fort Worth, Texas; Arlington, Texas; Melissa, Texas; Garden's Edge of Wichita Falls, Texas; Crescent, Oklahoma; Sentinel, Oklahoma; Midland, Texas and Frederick, Oklahoma. We know that many have assisted by praying in our behalf and the many visitors have made great contributions. We hope you will continue to remember us in your prayers and that you will visit us in the future.

Irvin Barnes, P. O. Box 792, West Plains, Mo. 65775, May 17—At this writing we are at Indiana, Pa. It is good to become acquainted with Bro. Thomas J. Shaw, in whose home we visited today. My admiration for men such as he, who have kept the faith, is unspeakable. We just closed a good meeting at Huntington, West Va., with two baptisms and some confessions of wrongs. We enjoyed immensely the hospitality of the B. F. Leonard home. God be thanked for congregations such as the one at Huntington. Out of the ten days we were there the sisters worked hard to prepare food and refreshments for six or seven times when the church gathered in homes and in the park for meals, refreshments and to visit and sing. This adds so much to the vigour of a cong. Our meeting at El Reno, Okla., was enjoyable. Alfred Newberry and Richard Frizzell accompanied me in the meeting there. They are fine young preachers. Their company is always enjoyable and helpful. We stayed in Bro. Fred DeFrance's home. Their hospitality is splendid. We enjoyed visiting with a number of preachers in the area. Miles King, Jerry Harris, Edwin Morris, and James Stewart attended one or more times. We enjoyed several visits with Bro. James Shaw and family. The last day we had lunch together and singing in the afternoon. One was baptized. Following the El Reno meeting we returned to Mtn. Home, Ark., to enjoy a two-weeks' singing held by Bro. Richard Nichols, at Wade and Cross St. cong. Richard did some fine preaching. Having them in our home was an honor. Being associated with him was spiritually uplifting. The church at Mtn. Home is showing remarkable improvement in stature. Please note our change of address. We have a busy schedule for the summer and then plan to reside at West Plains this winter to work with the cong. at Missouri Ave. Our meeting here at Indiana is to close Sunday the twenty-first, then we are scheduled to go to Lovejoy, May 22-28; Sharonville, Ohio, June 2-11; Dallas, Tex., June 16-18; Walnut Grove, Ky., July 9-23; and Baton Rouge, La., July 26-30.

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. 7

"LORDS OVER GOD'S HERITAGE"

By Clovis T. Cook

We read in 1 Pet. 5:3, "Neither as being lords over God's heritage, but being ensamples to the flock." Needless to say to whom this statement was directed for we are told in verse 1 that it was the "elders among you." Does his mean that others who are not elders, but who are among the leadership in some congregation may lord it over others who are also God's children? Certainly not. Jesus said, after explaining to the mother of Zebedee's children, that it was not for Him to grant her wish, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (Matt. 20:25-28). So, the principle of 1 Pet. 5:3 was taught by the Lord in the foregoing quotation, and undoubtedly applicable to us today.

In 1 Cor. 12, the Apostle Paul makes a comparison of our physical body and the spiritual body of Christ. In this comparison, Paul shows every member of the body to be equally important to the natural functions of the physical body, so that the eye cannot say to the hand, I have no need of thee. Paul reasons from the natural to the spiritual, showing that when one member of the physical body is injured, the whole body suffers; likewise, when dominion is exercised over one member of the spiritual body to the offense and hurt of that member, when there is no need for it, and when it could have been avoided, the whole body (church) suffers. If we are not very careful, we will sometimes overlook some member of the body of Christ, in our zeal and haste to get some important work done. This could cause offense. I think that perhaps it is most usually, in such cases, an oversight that is unintentional. If this is the case, then of course it would be easily fixed. However, I am of the opinion that in some cases the failure to consult with certain members in matters pertaining to the work and worship of the church is intentional. This is a dangerous practice. I have believed for years that we should strive for full agreement among the members of the body of Christ, whether we be elders, evangelists or faithful men.

The Church Is Not A Democracy — The church is not to be governed by majority rule. I am opposed to
(Continued on page ten)

WHAT DOES IT MEAN TO "VISIT"?

By Edwin S. Morris

We are taught in the scriptures that we should visit. We would like to study with you and investigate as to just what this means. By our English word "visit" we usually mean the act of calling to see another, or paying a visit in the sense of a social call. First, I would like to give you the meaning of the Bible term "visit." It means to look upon or after, to inspect, to examine with the eyes; to look upon in order to help or benefit, to look after, to have a care for, provide for. We can readily see that it carries the idea of rendering aid or help. We shall now notice some verses.

In Matt. 25:43: "I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison and ye **visited** me not. It was not a mere social call that would have met the need of the prisoner. What a prisoner needed was ministering care like the help which the Phillipians sent to Paul by Epaphroditus. In 2 Tim. 4:13, Paul told Timothy, "The cloke that I left at Troas with Carpus, when thou comest bring with thee, and the books especially the parchments."

In Luke 1:68: "Blessed be the Lord God of Israel; for he hath **visited** and redeemed his people." When He used the word "visited" he really said, "for he has looked upon his people in order to help and benefit them, and provide for them." In Luke 1:78, "Through the tender mercy of our God; whereby the dayspring from on high hath **visited** us." The dayspring is none other than the Lord Jesus, Who looked upon Israel and had a care for His chosen people so that He came to their aid. In Luke 19:44: "And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy **visitation**." We see here that Israel did not realize or perceive that the coming of Jesus was the day when God was looking upon His people in order to help them. We have the same meaning in Luke 7:16.

In Acts 7:23: "And when he was full forty years old, it came into his heart to visit his brethren the children of Israel." It came into his heart, that is Moses, to look after his brethren in order to help them. He was going to their aid.

In Acts 15:14: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." We see here how God for the

first time did look upon the Gentiles in order to help them and provide for them.

In Acts 15:36: "And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." Paul's use of the verb "visit" included a tour of inspection and the giving of spiritual aid where it was needed.

In Heb. 2:6: "But one in a certain place testified, saying, What is man that thou art mindful of Him? or the son of man, that thou visitest him? The Psalmist exclaims at the wonder of it all, that considering the insignificance of man God would look upon him in order to help him and give him aid. In Hebrews 2:12: "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." The word translated "visitation" refers to the day when God looks after them and cares for their souls in salvation.

In James 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This does not refer to a social call. It is the act of looking after the fatherless and widows in order to render aid and in order to help them. Just here let me say that when we visit a sick person it is in order to help or render aid. So many times our visits are harmful instead of beneficial. As a general rule when a person is in the hospital sick, everyone visits them at first when they do not feel like having company but when they are feeling better and would be benefited by company we think "well, they are doing all right; I do not need to go and visit them." Remember, our visit is to be profitable to the person we visit. This is certainly no time to tell the sick of all the people that we know had the same trouble and died; to bore them with all the sickness we might have endured, to tell them all the troubles in the church and in the world. Believe me, this is not what is intended by visiting.

It may surprise you to know that the noun form of this word is found in the following places and are translated by the words "overseer or bishop;" Acts 20:28; Phil 1:1; 1 Tim. 3:1-2; Titus 1:7; 1 Peter 2:25; and Acts 1:20. The word means an overseer, one charged with the duty of seeing that things to be done by others are done rightly, a guardian. In the case of a church officer called a "bishop," it means "one charged with the spiritual oversight and welfare of the local church, with the responsibility of giving spiritual help to the saints." **WHAT A SHAME TODAY THAT WE DO NOT HAVE SUCH MEN PLACED IN THIS POSITION!!!** And what a greater shame that very few are concerned about it! It would surprise you to know of the people that need spiritual help in so many congregations and have no one they feel they can go to for this help. It was God's plan, and still is, that there be in the church men ordained in this office. Yes, I am aware that many false accusations have been made against some of us who preach and teach this; that we are accused of being hobby-riders, and on and on. But let any one deny that this was not God's plan to have such in the Church; and as one brother stated not long ago, "If God requires us to have them and then made the qualifications so difficult that no one

can meet the qualifications, then it would seem that God goofed." On the other hand, he said, "If God made them where we could meet them and we fail to, we have goofed." In conclusion, let me make this statement. I have **never**, and let me doubly emphasize it, **never** tried to force myself in anywhere as an overseer and neither have I ever tried to force any congregation to ordain men against their will. May we in a Christian spirit consider our condition. —10520 N. McKinley, Okla. City, Okla. 73114

WORSHIP

By Ronny F. Wade

Before we go into the aspects of true worship, perhaps it would be good to notice a few of the opposites of true worship. In the 17th chapter of the Acts, the apostle Paul suggested one. While in the city of Athens, he beheld an altar with the inscription "To the unknown God." In reference to that, he said, "Whom ye worship in ignorance, him declare I unto you." Here we have a group of people who were ignorantly worshipping. Again in the tenth chapter of Romans, Paul said, "Moreover, brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge, for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Here we have a group of people who had not submitted to God's righteousness because of their ignorance.

Then again we notice in Colossians 2:23 that there is such a thing as will-worship. The apostle Paul said "which things indeed have a show in will worship." Will-worship, we understand, to be a worship of human intentions, consequently performed from one's own will.

Then again in Matthew 15:19, Jesus said "In vain, do they worship me, teaching for doctrines the commandments of men." Vain worship is that worship which is born of men, and which is done according to the commandments of men and without the commandments of God.

But now then, just what are the true aspects of true worship? First of all, however, let us answer the question, when should our worship be rendered to God? This is a question that is not left up to us human beings, and is one that inspiration has seen fit to say a great deal about. Under the law of Moses, the people of God kept the Sabbath. The Sabbath day was holy unto the Lord, and it was regarded as such by the people. They were commanded to celebrate their Sabbaths because it was a day of rest. The seventh day had been a day of rest to God and later on it was sanctified as a day of rest to the Jewish people. However, are we still living under the law of the Sabbath? Is it necessary for us to observe that day as the Jews did? We think not, mainly because the Bible teaches that such is the case. In Acts 20:7, the Bible says, "Upon the first day of the week, when the disciples came together to break bread." Now the first day of the week is not the seventh day, and the Sabbath always fell on the seventh day of the week or our Saturday. The Lord's day or the first day of the week comes on our Sunday, and it is upon this day that the disciples came together to

(Continued on page six)

WHY DID THE HOLY SPIRIT FALL ON CORNELIUS A GENTILE, AND HIS HOUSEHOLD?

By J. H. Stegall

In Acts 10, we have the history of how the first Gentile became a member of the body of Christ (His church). This history is both interesting and inspiring when studied in the light of the New Testament scriptures. I shall endeavor to offer you only that which I am able to find. That should satisfy everyone seeking to understand this great event.

To acquaint yourself with this remarkable person read Acts 10:1-6. "Here was a certain man in Caesarea called Cornelius, a centurion 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 alway (daily). He saw in a vision evidently about the ninth hour of the day an angel of God coming to him, and saying unto him, Cornelius. And when he had looked on him, he was afraid, and said, What is it, Lord? and he said unto him Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do." Thus you will have a brief description of this man Cornelius, and from a moral standpoint, we are unable to detect anything evil, but God knew that he was imperfect in some way or manner, or perhaps I should have said LACKING in some religious aspect which was necessary for him to possess in order that he might be just what God wanted him to be.

In studying this question we divide it into at least four parts, for we have at least that many characters acting in the event.

First, what was the relationship between God and the Gentile world or people prior to this incident at the house of Cornelius? As a nation of people they had existed in a state of isolation from God. In Eph. 2:11-13, we read these words which were spoken to Gentiles by the apostle Paul: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel (community), and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Thus the apostle gave a picture of the spiritual condition of the Gentile world, as a nation of people, prior to the shedding of Christ's blood. Isaiah the prophet evidently foresaw a change in relationship between God and the Gentile world, for he spoke thusly, "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name."

Secondly, God himself was not satisfied with conditions, or relations, as they existed between him and the Gentile world. For we read these words concerning God's attitude toward all mankind in John 3:16-17. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son

into the world to condemn the world; but that the world through him might be saved." Thus we learn that God sent his son into the world to save those who would trust Him (Christ) for salvation. The apostle Peter, one of the characters in this narration wrote these words to Gentiles: "The Lord is not slack concerning his promises; as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance (II Pet. 3:9).

Thirdly, soon after Jesus was baptized by John the baptist, and acknowledged by God to be his Son, He began to select 12 men later known to be disciples, or apostles. These men aided Jesus in preaching the gospel of the kingdom of heaven to the Jewish nation during His earthly ministry, and after his death, resurrection, and ascension, they carried his gospel to all the world (both Jew and Gentile). These 12 men were present with Jesus when he came into the coast of Caesarea Philippi, and Jesus asked them, "Whom do men say that I the Son of man am? And they said, Some say thou art John the Baptist; some Elias; and others, Jeremiah, or one of the prophets. He (Jesus) saith unto them (his disciples) But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona; for flesh and blood (mankind) hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail (spread upon, gain mastery, triumph, withstand) against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven (Matt. 16:13-19). Notice a portion of scripture cited from Matt. 16. Note in verse 15 Jesus asked all of His disciples, "Whom say ye that I am?" Only Peter answered. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Why only Peter answered our Lord's question, I know not. However, Peter's answer brought this declaration from Jesus. "Flesh and blood hath not revealed it (who I am) unto thee, but my Father which is in heaven." When or how God revealed this matter to Peter is not here made known. I will again refer to this phase in another place. Verse 19, the Savior says, "And I will give unto thee the keys of the kingdom of heaven." I previously pointed out that Jesus first sent his disciples to the Jews to preach the Gospel of repentance to them. That mission was fulfilled, or completed, and Jesus was arrested, tried, crucified, buried, and upon the third day arose from the grave. Jesus remained on the earth for several days showing himself to his apostles and others until the day arrived for his ascension. Before his departure, being with his disciples, he said to them, "All power is given unto me in heaven and in earth. 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 alway, even unto the end of the world" (Matt. 28:18, 20). This command to go into all the world and preach the gospel to "all nations" included the Gentile

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SERMONS AND WRITINGS OF HOMER L KING

This is a book off the press, 1969. 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 King, 1061 N. Pilgrim, Stockton, Calif. 95205

POWERFUL SERMON OUTLINES AND CHARTS

Bro. David Macy's book of sermon outlines and charts is off the press and he sincerely apologizes to those who ordered in advance for the long delay. The book is a first class publication that you will use and treasure for years to come. It will be a welcome addition to your library. It is 228 pages in length and contains 60 complete sermon outlines and pictures of ten

hand-painted sermon charts. The book is cloth bound with a beautifully illustrated dust cover, making it a very attractive publication as well as being useful. The introduction was written by Bro. J. Wayne McKamie of McGregor, Tex. The price is \$3.45 and this includes postage and handling. Please send all orders to David Macy, 330 Artemis, San Antonio, Tex. 78218, telephone (512) 653-1845. The book is also being sold by the following distributors: David Risener, Waco, Tex.; Richard Frizzell, Mt. Home, Ark.; E. H. Stamper, Leeds, Ala.; Jim Hickey, Lone Grove, Okla.; Ellis Lindsey, West Chester, Ohio; Don R. Pruitt, Pasadena, Tex.; Paul O. Nichols, Modesto, Calif.; and Miles King, Norman, Okla. If you live near any of these brethren please make your purchase from the one nearest you. —David Macy

CAN YOU HELP?

Since our father passed away last Feb., we are in need of someone to live in with our mother, and think perhaps somewhere in the brotherhood, there might be some widowed lady, who would be interested in helping. Mother's health permits her to do most of her work; her greatest need is for someone at night in case she should need help. We are willing to pay a fair salary, plus room and board to some Christian lady; this would not interfere with Social Security or other benefits the sister is receiving. Abilene is a fine town and we do have a fine congregation of believers here. If interested please contact my sister, Mrs. Jayne Davis, 1318 Westview, Abilene, or the writer at 725 S. San Jose, Abilene, Tex. —John Snow, Jr.

HELP CONTINUES

Since last reporting contributions for help on our building, funds have been received as follows: Arlington, Texas—\$200; Rosenberg, Texas—\$500. Total contributions received to date is \$3,230. We just can not thank our fine brethren enough for their wonderful assistance and their concern for the spreading of the gospel in areas away from their home congregations. Again, we pray the rich blessings of God upon each of you. Continue your prayers in our behalf. To conserve space for others in the OPA our next report will be in September. By this time we hope to have the walls up and the roof on. Surely the blessings of God will be many fold for your help. —By Orvel Johnson, 2354 Oakmont St. Congregation, Sacramento, Calif.

CARD OF THANKS

It is so hard to put into words just how we feel at the loss of our beloved Daniel, age 6 years, to know just how many friends and brothers and sisters in Christ we have —some we have never met. We express our heartfelt thanks for all the beautiful flowers, cards, letters, prayers, phone calls and words of comfort, and a special thanks to Bro. Robert Chancellor who came from Arkansas to preach the funeral. "Just Around the Corner" we include here in Daniel's memory: "Just around the corner, a little out of sight, our loved one walked ahead into Eternal Light. Just around the corner, there is a brighter view, where many other loved ones at last can see God, too. And though our work's not finished here, we know God hears our prayer, for someday just around the corner, we will find our loved one there." —George and Winnie Powell, 1509 Laguna, Farmington, N. Mex.

ARE CHRISTIANS OBLIGATED TO DO PERSONAL WORK?

By Gary Barrett

We want to notice some scriptures along this line of thinking. I am afraid we Christians are becoming very weak along this line of Bible teaching. We are not fulfilling our job as Christians, and I will prove the Bible condemns us because of our laziness.

First of all we need to notice the Bible teaches us in three ways: First, by example; second, inference; third, command. Let us keep this in mind and proceed.

We want to notice in Mk. 16:15, the apostles were commanded to go into all the world and **preach** the gospel to every creature. I believe we can see the necessity of the gospel being preached to save sinners, but still we need to prove that this command was given to individual church members just like you and me. In Heb. 5:12, Paul warning against backsliding said, "For when for the time ye ought to be teachers, etc." We notice an example given here which states we should be teachers. Now notice, he is speaking to members just like you and me. Have you been slack in doing God's will along this line?

We notice our Savior, Jesus Christ, did personal work, showing us we shouldn't sit down on the job. Notice Matt. 4:18, 20; Matt. 4:21, 22; Matt. 9:9, 10. These passages of scriptures are enough proof to convince any Christian that Jesus himself was a personal worker, setting the example for us. He personally called Peter and Andrew, James and John and Matthew and made them His disciples. Jesus wasn't lazy in his personal ministry, but can we say the same for ourselves?

Do we follow the examples in the Bible? I will prove that many times we do not follow the examples set forth and are condemning ourselves because of our oversight and neglect. In John 1:40, 41 we have a good example, and I wonder how many follow it. Andrew heard the testimony of John, "He **first went to his brother, Simon, to tell him of Jesus coming.**" He first went to his brother. Have you even bothered to go to your brother, or sister, father or mother and tell them of Jesus? No, I am afraid we've been slack in our obligations, so we'll just have to answer to God because we do not take time to tell people about Jesus and His plan of salvation.

I believe these next few scriptures will shame us all. In Acts 5:40, 42, we read of apostles being beaten by the council of the Jews for preaching in Christ's name and they said, "We count it joy to suffer for the cause of Christ." This should indeed make us ashamed of ourselves. We will not even take the time to tell one of Christ, let alone take a beating for it. Shame on us. We have many more passages in which I can prove my point. The apostles set the examples for us, and we still follow most of them today. Please notice these few commands in which we are still slack. In Acts 8:1, 4, When Paul (Saul) was persecuting the church, the Bible says they were scattered abroad and **went everywhere preaching the word.** Maybe that's what we need, something to scatter us so we will start doing our job.

We want to notice some very good examples of individuals who just taught individuals. Notice in Acts 8:25, 39, Philip taught the Ethiopian eunuch the way of God and converted him. Have you tried to convert

anyone? Do you follow the divine example Paul set down Acts 20:20?" I kept back nothing that was profitable unto you, but have showed you and taught you publicly and from house to house." Do you keep back teachings profitable to lost souls. If you do, you aren't following Paul's example.

Are you waiting for the right opportunity to avail itself? If so, this isn't the Bible way. In Eccl. 11:4, "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." I believe this teaching is plain enough for anyone to understand. If you wait until the right moment, it may never come and some poor soul may end up in hell because of your neglect. Would not this look bad on our part in the Book of Life? Guilty, because of neglect and laziness.

—1113 B St. R, Ceredo, W. Va.

THE SPIRIT AND THE WORD

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A SERMON TO QUITTERS

Occasionally, people of the church are heard to say, "I am not attending the services for the reason that such and such a one in the church is dishonest;" or, "I had dealings with a man of the church and he didn't treat me right;" or I know that a certain individual is a hypocrite, therefore I don't attend."

Come, brace up! What's the matter with you? Did you join some individual in the church? Were you baptized into an individual? Are you appointed judge of the sins of any individual?

Of course, you will find in a church so large as the church of the Lord a few who are not what they ought to be. They may be dishonest, maybe they are hypocrites, probably they do not treat you rightly, but what has that to do with your church membership and your church attendance?

The church doesn't endorse those actions, it doesn't teach that kind of doctrine, it doesn't approve of hypocrisy or crookedness on the part of anyone, but it is powerless sometimes to control people to do just what they ought to do. That is demonstrated in the fact that it doesn't seem to have the power to cause you who stay away for these foolish reasons to square around and do your duty. Now, if the church doesn't seem to control you to the extent it ought, why do you object because it hasn't controlled some others who, as you think, ought to do differently?

The facts are, people may have rather good judgment about many things, but when it comes to matters of the church, too many times judgment is dethroned and one gives way to his own selfish feelings. If every member of the church were a hypocrite and you were the only straight fellow, it is a thousand times more incumbent upon you to be regular in your attendance and do your duty, and thus by your example show the others what to do.

The easiest thing in the world is just to quit. Anybody can do that. Quitters are found everywhere. Lindbergh wasn't a quitter; that's why he flew from New York to Paris. The picture that John saw of the

redeemed wearing the white robes and walking the street of heaven was not a picture of quitters. They had tribulation aplenty, but they came through them. They did not quit; they stayed put, and they arrived.

Remember, good people, this will all end some day. You are going to die — there will be a time when the shades will be drawn in your room and people will tread softly; there will be the scent of roses, the undertaker will drive up with his funeral car, the preacher will be called upon to console your family, the judgment will be awaiting you and you will have to give an account of the deeds done in the body. Simply to stand before the Judge and say, "There was a hypocrite down on earth and a dishonest man who cheated me; he belonged to the same church I did; I couldn't stand him, therefore I quit," will be of no avail. You had better spend a little time with the faithful in the service of God and in worship in the church, although there may be a few rascals around, than quit, turn away from the church and Jesus Christ, and then have to spend eternity in the presence of a whole neighborhood of rascals.

This thing of quitting because you do not like somebody is all camouflage. Suppose Paul had had that spirit. He would never have carried Christianity to Europe. Think of the long line of Christian heroes who have endured faithfully; do you think they had nothing to discourage them? Was their path strewn with roses? Did everybody treat them rightly? Are you willing to take your own little inconveniences, hang them up beside the suffering Christ on the cross of Calvary, and then say to Him, "I will quit?"

Let us hear no more of this; face about and do your duty. Do the right thing yourself, though all the rest go wrong. Don't be a quitter. —A tract — Nelson Nichols, Box N, Montezuma, Iowa 50171

OUR DEPARTED

Miller — Our sister Elsie Marie Miller was born Aug. 10, 1920, at Piedmont, Kansas, and passed away April 11, 1972, in Ellis-Fischal Cancer Hospital, Columbia, Mo. Sister Elsie and her husband, Bro. Johnny Miller, were members of the congregation at Neosho, Mo. She is survived also by 2 daughters, 3 sisters, and 3 brothers. Services were at Clark Funeral Home, Neosho, Mo., April 15, with interment in Gipson Cemetery. Singing was well done by members of the church. The writer officiated. —Gareld Stumpff.

(Note: My very sincerest apologies to Bro. Stumpff and the members of Sister Miller's family for overlooking the obituary; it was an inadvertent error on my part for which I am very sorry. —DMc).

Lloyd — Sister Mattie Lloyd was born Mattie May Barber, Nov. 30, 1880, at Florence, Tex., the daughter of the late Attie Lee and Joel Anderson Barber, and departed this life June 7, 1972, at Glendora, Calif., at the age of 91 years, 6 months and 7 days. In 1898 at Independence, Kans., she was married to William Washington Lloyd; to this union 10 children were born, 6 of whom survive. They are: Viola Taylor, Monrovia, Calif.; Liz Allen, Glendora, Calif.; Perry Lloyd, Tehachapi, Calif.; Alice Power, Fresno, Calif.; Louise Varnon, Cottage Grove, Ore.; Joel Lloyd, Sabastopol, Calif. There are 12 grandchildren, 28 great grandchildren and 5

great great grand grandchildren; one sister, Ethel Cure, Arlington, Tex.; one brother, Denver Barber, Oklahoma City. Sister Lloyd moved from Tex. to Okla., then Indian Territory, as a small child; then to Ariz., in 1902, and to Calif. in 1923. Well over 50 years ago she confessed Christ and was baptized into Christ for the remission of sins, after having waited a long time for a man to baptize her according to the scriptures. It was such a privilege and one of life's greatest blessing to this writer, to have known Mattie Lloyd. A friend of hers, for nearly 50 years, not a member of the church, wrote to me after the funeral these words: "These last few days have found me overwhelmed by memories, all making me realize that I have been privileged to know and love a wonderful human being as well as a real lady." How true!! For a long time we shall miss Mattie Lloyd at the assembly on Arrow Hwy., Covina, Calif. where she has been a long-time member. She simply did not let anything stand between her and the church. One of the last Lord's Days she lived she was so weak physically she could not sit up, and could not attend worship that morning, and feeling somewhat better that afternoon was asked to go for a visit, at which time she told this writer that if she could not go to the Lord's house on Lord's day she would not dare go any place else. This was Mattie Lloyd — her love and respect for the church and the Lord's people will be as long as I live an abiding inspiration. Visits with her were not filled with idle talk and chatter, but with Bible discussions, reflecting her love of the truth, the church and her deep faith. She had one of the keenest minds it has been my pleasure to know; at the same time she was so humble. It meant so little to her that in her family were such men as the humorist, Will Rogers, and John Nance Garner, the first vice-president of Franklin Roosevelt, and have a son the distinguished head of an institution in the Calif. Penal system, and a grandson, a distinguished professor of a leading university of our land. To have made much of such would have smacked of the "pride of life," and such was not Mattie Lloyd — she was so much a Christian. At her request, this writer used Ps. 23:4 as a text; at her request, "Haven of Rest," "Sweet By and By" and "What a Day That Will Be" were sung by the Lee Kenney family. The funeral service was conducted June 9, at Todd Chapel, Pomona, Calif., with interment in the cemetery there. In closing, may I say, how I wish the world were full of Mattie Lloyd's devotion to the church; what a difference that would make! God bless her memory, truly a benediction. —Don McCord

WORSHIP —

(Continued from page two)

break bread. It was upon this day that Paul gave order to the churches of Galatia and Corinth to lay by in store as they had been prospered. It was upon this day that Jesus was brought forth or resurrected from the dead. It is only natural, then, that this is the day that we assemble as the body of Christ to worship him in spirit and in truth. What a wonderful and glorious day it is! It is a vital part of our worship to God. Without it and without taking into consideration the restrictions and instructions that were a part of it, our worship would be in vain and to no avail.

In John 4:24, the Bible says, "God is a spirit and they that worship Him must worship him in spirit and in truth." In this one passage, at least three of the aspects of acceptable worship are stated by our Lord. First of all we learn Who the object of worship is. It is God. Secondly, we learn that God must be worshipped with the right motive or the right intention, the right frame of mind or heart. This deals with worshipping God in spirit. And last of all we are told here that we must worship God in truth. This deals with the way that we render our worship to God. Let us notice these three now in this order.

First of all "God is a spirit." God always did forbid other gods being worshipped or recognized. In Exodus 20:3-5, He said, "Thou shalt have no other gods before me." Again, Mark 12:28-30, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy might. This is the first commandment and the second is like unto it, thou shalt love thy neighbor as thy self." Over in Revelations 22:9, we find John bowing down and worshipping an angel, but we also find that he is commanded to arise and "worship God." Isn't it wonderful that God is the object of our worship. When anything else comes between us and our worship to God, we then commit the sin of idolatry. We allow other gods to come into our lives. And when such is the case, it is disgraceful in His almighty sight.

But now then, let us deal with the motive. What did Jesus mean when he said that they who worship Him must worship Him in spirit? What does it mean to worship God in spirit? Let us notice several things that will aid us in defining this. First of all, may I suggest that to worship God in the spirit means to worship God willingly. In II Corinthians 8:12, Paul said, "For if there first be a willing mind." If we are going to worship God, we must do so willingly, not reluctantly. There are many people who go to church, not because they feel the need to go there, but because they are afraid of what someone else would say or think about them if they did not go. If we reluctantly go to worship God, then our worship is going to be vain and to no avail. If we have an attitude of heart that prevents us from entering into a full and free worship of our heavenly Father, then that worship, being a restricted worship, will of course not be acceptable in His sight. It was David who said, "I was glad when they said unto me, come and let us go to God's house?" Do you ever say to others, come and let us go worship? In I Corinthians 14:40, Paul said, "Let all things be done decently and in order." In other words, it was the responsibility of the New Testament Church to have order in its services, that all be done decently or gracefully. This means that it was becoming and in a seemly fashion or seemly manner. Now, to do something disorderly not only would include doing it in a manner not becoming the commandments of God or the people of God, but it would also be to inject anything into that worship contrary to the laws of God. Because the apostle had certain consideration in his mind when these words were spoken, and because the Holy Spirit so directed, not only to do these words mean to worship God in a graceful manner, but they are also involved in the context of the passage itself. I notice that Dr. McKnight renders it something like

this, "But let all things be done decently and in order in your assemblies. The spiritual men avoiding envy and strife and the women remaining or being silent." Again, to worship God in spirit means to worship him reverently, or in a reverent fashion. In Hebrews 12:28, we are told about a kingdom which cannot be moved. "Therefore let us have grace whereby we serve God acceptably with reverence and Godly fear." The word "reverence" is used to denote the fear with which one who is sensible of his own unworthiness, approaches the deity in acts of worship. It means we will be clothed with a reverent attitude. We will not carry on with things that might distract others or ourselves, but we will give our wholehearted, our undivided and our complete attention to the situation at hand. Number four, to worship God in the spirit is to worship him sincerely. In Phillipians 1:10, the apostle Paul declares, "That ye may be sincere and without offense till the day of Christ." We need to be sincere. Literally, the word means purity of motive. It refers to the motive behind what a person does. Therefore, when we are engaged in acts of worship, we must make sure that what we are doing is springing from a pure unadulterated heart. We must be sure that we sing with the right motive in our minds; that we pray fervently. We must be sure that we attentively listen to what is being said and we weigh it carefully in the balance of divine truth. Next, we must worship God in an humble manner or with humility. The apostle Peter said in I Peter 5:5-6, "That God resisteth the proud, but giveth grace to the humble." It was Jesus who taught the parable of the two men who went up into the temple to pray. One was a publican and the other was a Pharisee. The Pharisee prayed thus with himself. "Oh, God, I thank thee that I am not as other men." And then he goes on to tell about the things which he did not do, and to extol his virtues, even to say that he gave tithes of all that he had. The publican not so much as lifted his eyes toward Heaven, but smote his breast crying, "God be merciful to me a sinner." Jesus said, "I tell you that this man went away to his house rather justified. For everyone that exhalteth himself shall be abased, but he that humbleth himself shall be exalted." This is the terrible sin of pride. This is what causes people to be lifted up in their own conceit, and when such is the case, it is impossible for the individual to worship God in the right frame of mind and with the right attitude of heart.

Again, when we worship God, we must do so as an individual. Our worship, in one sense of the word, is collective, in that we assemble with other people to carry out the acts of divine worship. However we must never forget the fact that as an individual we must worship God. It was the apostle Paul who said in Romans 4:12, "Everyone of us shall give an account of himself to God." When he was talking about the regulations of the Lord's supper in I Corinthians 11, he said, "Let a man examine himself and so let him eat of that bread and drink of that cup." Now I am thankful that the Lord did not give me the responsibility of examining you and I am thankful that he did not give you the responsibility of examining me. For had this been the case, I might have made a mistake and so would you. But I must examine myself for I know what is in my heart. I know whether it is right or not. I know whether I am doing what God asked me to do

and whether or not my motives are pure and clean. For that reason, I must realize that my worship, to an extent is individual in nature. This means, of course, that there may be others present who are doing things that are not right. It means that there may be someone right next to me or behind me or in front of me who is not worshipping God with the right frame of mind or in the right attitude of heart, but that will not affect my worship as long as I am worshipping Him in spirit and in truth. And then, last of all, I must worship Him in purity. The word pure means free from mixture. It means that it has not been adulterated. It means that it has never been mixed with anything else. We speak of a pure metal that has never been mixed with another metal. It's no alloy. It's pure. We speak of medicine the same way. Our worship to God must be the same. We must worship Him with all sincerity and in all purity. We cannot mix our worship with the ideas of man. We cannot mix our worship with the doctrines and commandments of fallible human beings, but we must look to God and to His will, alone.

Now then, for awhile let us notice this idea of worshipping God in the right way, according to truth. You will remember that Jesus said, "God is a spirit and they that worship him must worship him in spirit and in truth." What is the truth? Jesus said, "Ye shall know the truth and the truth shall make you free" (John 8:32). Again in John 17:17, he says, "Sanctify them by thy truth, thy word is truth." Therefore, the word of God is the truth. If I worship God according to the truth then I will worship Him according to His word. There are many people, especially when it comes to the subject of worship, that fail to take into account what a terrible thing it is to go beyond that which is written. For this reason, in the next few lessons that follow, we will be studying various phases of the New Testament worship, such as singing in the New Testament church, or teaching the word in the New Testament church and finally the Lord's Supper in the New Testament church. We consider these to be vital things and they all deal with this way of worshipping God in spirit and truth, worshipping God according to His word or according to His will. Now, if we are to worship God in the right way, I'm going to allow His book, the Bible, guide me. In other words, I'm not going to say, "Well, now, I think that's alright because I don't see anything wrong with it; or, "we live in a modern age;" or, "we have progressed a lot; we've learned a lot about this or about that." "Even though we learn that it was done differently in apostolic days, and even though the Bible may not say anything about this or about that, I still think it's all right." This again leads us down that same pathway away from the word of God into our own way. And instead of worshipping God in spirit and truth, we are worshipping God the way we want to worship Him.

Now, let me emphasize this, for our worship to be acceptable in the sight of God, we must take into account all four things that we have mentioned. We must make sure that it is upon the right day—the first day of every week. We must also make sure that we worship God—that our worship is directed to Him and not to some other. We must then make sure that we are in the right spirit, and that we are worshipping in the right way, according to truth. If this is the case, all will be well.

WHY DID THE HOLY SPRIT —

(Continued from page three)

people with the Jewish people, was world-wide in its scope, and its message was different. It declared unto the entire world that Christ had given His life a ransom for all. For we read in I Tim. 2:6 these words from Paul: "Who gave himself a ransom (ransom, free, redeem) for all, to be testified in due time." This new message or gospel of salvation was first preached to the Jews on Pentecost about 50 days after the passover, or 47 days after Christ's resurrection.

At that time in Jerusalem, the apostles were waiting for the fulfillment of the promise made by Jesus to them that he would send the Comforter, the Spirit of truth to guide them, into all truth, also to bring to their minds all things whatsoever He had said to them. See John 14:26; John 16:13. On the day of Pentecost, the following occurred in Jerusalem. "And when the day of Pentecost was fully come, they (those in waiting) were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, where in we were born" (Acts 2:1-8)? There were 17 nations and languages there at this gathering, but each understood that which was spoken in his tongue or language. That was indeed a great event and one that stirred the people to a high degree of excitement. Some said these apostles speaking as they were, were full of new wine. "But Peter, standing up with the eleven, (other apostles) lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem be this known unto you, and hearken to my words; For these men are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, (note all flesh) and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:14-21). When the 3,000 later cried, "What shall we do?" Peter said unto them, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins." Thus doing what Peter told them to do for the remission of sins, they called on the name of the Lord as admonished by Joel the prophet. As a result, they were saved (Acts 2:41). The thing that stirred those people was the convicting words of the apostle Peter concerning Christ, God's approval of him by wonders and signs, in their midst, how they had by wicked hands crucified and slain Him; and furthermore that He had been buried and on the third day

arose from the grave. These facts with other sayings by Peter at that time constituted the Gospel, God's power to save men then and now (Rom. 1:16). Peter being the chief spokesman to the Jews on that occasion, evidently was using the "keys" promised him by our Lord, for he bound obedience upon them as he told them what they had to do to be made free from sin, and on that day there were added unto them about three thousand souls (Acts 2:41). "And the Lord added to the church daily such as should be saved" (Acts 2:47). Let me remind you now that Peter was the **chief** speaker. He told those three thousand Jews what they must do to be free of sin. Furthermore, he bound certain terms upon them as conditions of pardon. Jesus told Peter he would build his Church, and Peter told those Jews how to become members of it. When he did, and they obeyed, the Lord added them to his Church.

Fourthly, for a period of about eight years after the church was set in order at Jerusalem, with Jewish members only, it appears that many including the apostles, were content to let it remain that way. However, God had purposed otherwise! Christ also intended for His church to include others, for He said in John 10:16: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." The bringing into the fold, or Church of Christ, the household of Cornelius united all nations in one body, which was what God intended in the beginning. We read in Eph. 1:10 of Paul concerning this union, "That in the dispensation of the fulness of times He (God) might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him (Christ)." From this scripture we learn why both God and Christ did so much for mankind. It was to unite them in one body. Having learned that God purposed to gather all things both in heaven and earth, we can better understand the events which occurred at the house of Cornelius which began after he prayed to God. Notice, now the words spoken by Peter to the apostles and elders of the Church in Acts 15:6-9. "And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe. And God which knoweth the hearts, bare them witness, purifying their hearts by faith." We here learn from Peter that God had prearranged that he first preach the gospel to the Gentiles. Now, we can understand why God's angel appears before Cornelius and tells him to send for Peter who would tell him what he ought to do. Peter had been given the keys of the kingdom, the power to bind and loose on earth, and the promise that it would be bound and loosed in heaven.

Fifth, in response to the angel's words, which were God's commands, Cornelius calls for two of his household servants and a devout soldier of them that waited on him continually. (See Acts 10:7). "And on the morrow, (Verse 9) as they went on their journey, and drew nigh unto the city, Peter went upon the housetop to pray about the sixth hour; And became very hungry, and would have eaten; but while they made ready, he fell into a trance, And saw heaven opened,

and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common." This vision was given to Peter by the Lord to show him that the fulness of time had come and God was ready to "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him" (Eph. 1:10). The three men which Cornelius sent to Joppa to find Peter, after some preliminary remarks, were invited into the house to spend the night with him. And the next day Peter went away with them. When they arrived in Caesarea, Cornelius was waiting for them, "And as Peter was coming in, Cornelius met him and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man" (Acts 10:25-26). "And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation: but God hath showed me that I should not call any man common or unclean" (Acts 10:28). Peter then asked Cornelius why he had sent for him. Cornelius related that while fasting four days previous and after praying, a man stood before him in bright clothing and said to send to Joppa and call for Simon Peter and when he came he would speak to him. "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him" (Acts 10:34-35). To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost (Holy Spirit) fell on all them which heard the word. And they of the circumcision which believed were astonished - - - because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God, Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he (Peter) commanded them to be baptized in the name of the Lord, (See Acts 10:43-48). Thus is given details of how Cornelius became a member of the church of Christ.

But why did the Holy Spirit fall on them? It was not to purify their hearts for we have already given you Peter's words saying, "And put no difference between us and them purifying their hearts by faith" (Acts 15:9). From this scripture, we learn that the purpose or mission of the Holy Spirit was something other than to purify their hearts, or to forgive their sins. That being true, what was its purpose or mission at the household of Cornelius?

Evidently the mission or purpose was at least two-fold. First, it was God's witness bearing testimony to Peter, for in Acts 15:8, we read these words from Peter himself: "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us." Hence this appearance of the Holy Spirit was irrefutable testimony from God to Peter. Therefore, he baptized them, as he did the three thousand

Jews on Pentecost for the remission or forgiveness of sins.

Secondly, it also sanctified the house of Cornelius, or set them apart as gospel subjects; and as proof therefore, I submit to you the following given to us both by Peter and Paul! First, in I Peter 1:1, 2, we read, "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the fore-knowledge of God, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, he multiplied." These strangers were Gentiles, and it was through sanctification of the Spirit unto (toward) obedience. Here is what Paul said the Holy Spirit did for the Gentiles, in II Thess. 2:13-16 he says, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation THROUGH SANCTIFICATION OF THE SPIRIT and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle. Now our Lord Jesus Christ himself, and God, even our Father which hath loved us, and hath given us everlasting consolation and good hope through grace." In Rom. 15:15, 16 are given these words from Paul, "Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable being sanctified by the Holy Ghost." In Eph. 3:5, 6, we read from Paul's writings to the Ephesians, "Which in other ages was not made known unto the sons of men, as is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body (Church), and partakers of his promise in Christ by the gospel."

Finally, I give you the definition of the word, sanctify: Dr. William Smith's **Dictionary of the Bible**: "To set apart, separate." If these things that I have said in this article have in anyway benefited you, give God the praise; if not, pray for me that my soul be not condemned in the day of Judgment. With love to all my brethren everywhere. —Rt. #2, Box 92, Strong, Ark. 71765

"LORDS OVER GOD'S HERITAGE" —

(Continued from page one)

a vote by the majority to settle spiritual matters in the church. Many departures from the word of God could, and have been brought into the church through this democratic process. A majority rule permits some to be lords over others, and sometimes causes offenses among the minority, and schism in the body of Christ. There is no example where anything was ever settled by majority rule in the early church as far as my knowledge of the scriptures is concerned.

The Church Is Not An Autocracy — The church is not to be governed by a one-man rule. I do not believe this, notwithstanding to the contrary, it has been reported that some of us believe that an evangelist in a congregation, with or without elders, is a one man rulership. I know of no other that believes this. Jesus

said to Pilate, "Sayest thou this of thyself, or did others tell it thee of me" (Jno. 18:34)? Such reports have to be a matter of hearsay. One preacher came to Bro. Ronny Wade, and myself, just recently, to find out first hand just what we do believe. I appreciate this. A one-man rule would tend to make him a lord over God's heritage.

After the wrong had been done by Adam and Eve, in the garden of Eden, God made the woman subject to the man "and thy desire shall be unto thy husband, and he shall rule over thee" (Gen. 3:16). "For the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:23); Paul also tells the wives to submit themselves unto their own husbands as unto the Lord (verse 22). The wife is to be subject to her husband in everything (Eph. 5:24), and these texts show that the husband is to assume domestic rule in the home. However, it does not grant him a license to lord it over her in the church. Only in the Lord does the husband have such domestic rule. He would not have a right to demand obedience of his wife in anything unscriptural. But to claim the man is to exercise the same dominion over the woman in the church, granting her no opportunity to express her wishes and desires, when she is as much a part of the body of Christ as he, is to deprive her of her rights as a citizen in the kingdom of God, and makes him a lord over God's heritage.

I am fully aware that a woman is restricted to take a part in any congregational meeting by way of speaking (1 Cor. 14:34), or teaching (1 Tim. 2:12), but it does not say that she cannot be present at such meetings. Paul said, "If therefore the whole church be come together into one place" etc., (1 Cor. 14:23) of which the woman is a part. What need would there have been for Paul to place such a restriction as he did in verse 34 upon the woman if she had not been present. In 1928, both first and second Corinthians were read in the presence of twenty five college professors, and an opinion was given later, agreed to by them, as to what they believed on the matter of the woman's right as a member of the body of Christ. I would like to pass to you, dear reader, their opinion. I quote: "How the granting of voice and vote to woman in all congregational meetings can do anything but place women completely on a level with men in all such meetings and thus gravely interfere with their divinely ordered subjection and obedience, we are unable to see. In all cases where women now have such voice and vote they certainly are on an equality with men in these meetings. But the matter of voice and vote is one entirely apart from the natural rights of women in the church. Thus in questions of doctrine and conscience sex cannot count in any way, and any woman concerned must be heard. Again, in undertaking important work, ordinary wisdom will be enough to go and consult those women whose support should be enlisted. Even in minor matters such as providing a desired service or arranging details concerning which women may well have proper wishes of their own, good sense will meet these wishes on their part. All these things have been done for many a year in the churches without going to length of placing women on a par with men in giving them a voice or vote in all congregational meetings, and without depriving them in the least of their favored position in the church" — From an Opin-

ion of the Theological Faculty of Capital University, Columbus, Ohio.

We have many widows in our congregations today, and also many women whose husbands are not members. These women are members of the body of Christ, and no other member has the right to say to them we have no need of thee. To take away their right to express themselves, is taking away their citizenship, and makes those who do so, lords over God's heritage. Now we have already shown that we are not talking about expressing themselves by voice or vote in any congregational meeting, but we are talking about striving for complete agreement by allowing freedom of expression privately, to those who cannot do so publicly. Is anything wrong with this? Anyone that applies the same to scriptures that gives a man conditional, domestic rule, to the church, errs in scriptural interpretation.

The Church Is a Monarchy — It is an absolute monarchy. Jesus as Lord governs it by constitution, properly transmitted by the Holy Spirit, and transcribed by chosen ambassadors, the apostles. The constitution is the New Testament. No man has any rights, privileges, responsibilities, obligations or duties, except as the word of God directs. Good leadership will strive for one hundred per cent agreement in matters pertaining to the work and worship of the church, rather than cause offense or become lords over God's heritage.

—1503 E. Crestview, Springfield, Mo. 65804



John R. Scott, Rt. 2, Box 300, Neosho, Mo.—Bro. Gillis Prince has recently closed a good meeting here at Burkhardt congregation; cooperation from Neosho and Leawood congregations was great. We were happy to have Brethren Orville Smith and Miles King with us during the meeting. Bro. Prince sowed the seed of the Kingdom, which resulted in 1 baptism and one restored after he returned home. For this we praise the Lord.

W. Maloya, Namadidi Mission, P.O. Ntondwe, Zomba, Malawi, June 1—The work of God here is going on well. Congratulations to Brethren Jerry Cutter and Ron Courter that they are really doing well with the work of God. These people are really establishing the work of God in Rhodesia and Malawi. We ask people in America to help us in the work of God. Reports: May 7—Chikapa, 4 baptized; May 14, Mwanajumi, 2 baptized; May 21, Kapolo with Brethren F. Kapusa, Lichapa, Sande, Chinga and Mkwanda. Please pray for us.

Charles T. Wilson, Rt. 2, Box 480-R, Texarkana, Tex., June 14—My family and I moved here to work in the Master's vineyard May 26. For a time the congregation was meeting once a week, but now we have services Lord's Day, 10:30 A.M. and 7:00 P.M.; Wed., 7:30 P.M. We are without question small in number, but we pray, not for long, as indicated by visitors we have at nearly every service. We now have more

studies scheduled than we can handle, but we will study with all who are willing in time with God's help. We urge all coming our way to come by; you are welcome in our home. We desire the prayers of the faithful.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., June 6—The church here is doing real well; Bro. Charlie Ross and Bro. Gary Barrett have both baptized one of late. Had a fine meeting with Bro. Irvin Barnes, a fine preacher, with 2 baptized and 7 confessions, fine crowds. Bro. Brown baptized 2 at Chesapeake, O. Bro. Richard Frizzell preached for us several times; he is a fine boy and good teacher. Bro. Nelson Nichols preached at Rt. 52 congregation on his way from Washington, D. C. It was a real treat having so many preachers in this area. Bro. Richard Nichols held a good singing study at Rt. 52 congregation. June 18-25, I will be in a meeting at Fayetteville, Ark.; Nov. 3-12, at Little Rock, Arkansas.

R. F. McClendon, Walterboro, S. C., June 6—Since Oct. 19, 1972, I have been sick off and on, hence have not reported, but am now better, thanks to God. Much has been done here at Walterboro; having Bro. B. B. Cayson and wife here from Memphis for the past year has been a great help. We regret their return to Memphis, Tenn., but hope once more the church there can be built up; lot of the families had moved away. I have been doing the preaching here of late; 2 confessed faults, June 4, and we are rejoicing. We pray that all will come to repentance. Visitors from Tex., Fla., N. J. and Pa. have come our way. July 7-17, Bro. Joe Hisle will hold our meeting.

R. Dee Price, 405 E. Reynosa, DeLeon, Tex., June 18—The report by Roy Park in May OPA relates to the Hiway church of Christ established by members of the old Ramsey congregation. Many of us were baptized by Brethren Homer L. King and Homer A. Gay, and a number of the preachers held their first gospel meetings at this place. Interest continues good; all members are taking an active part. We have had visitors from Ft. Worth, Austin and Lubbock, in Tex., and Calif. We are located on Hwy. 6, half way between Gorman and De Leon; services Lord's Day, 10:30 A.M., and 7:00 P.M. Come worship with us and pray that the Lord's cause will be blessed in our efforts.

Dennis E. Smith, P. O. Box 646, Temple, Georgia 30179, June 15—The work here in Temple is going very well and we are encouraged by the progress thus far. Since last report I have preached at Columbus, Georgia and Piedmont, Alabama. We really enjoyed being with both of these congregations. It was also very good to hear Bro. Wayne McKamie several nights in the meeting at La Grange, Ga. Wayne did some very good preaching and we certainly enjoyed the visits with him and his family. It was also good to be associated with the brethren of the La Grange congregation again. This coming weekend, at Piedmont, Ala. again. I am to be in a meeting at Napoleon, Ala. August 13. I ask the prayers of the faithful.

Joe Hisle, Rt. 4, Ada, Okla., June 13—I am very glad to report that we have had some fruitful meetings this spring. We have just closed a meeting at Neosho, Mo. I want to praise the congregations in the Joplin-Neosho-Burkhart area for their splendid support. It has been our pleasure to speak to overflowing crowds due to the unified efforts of these brethren. The meeting at Joplin resulted with 7 baptized, with one baptized during the Neosho effort. We are looking forward to being in Burkhart in Sept. We have also enjoyed working at Mt. Grove, Mo., with one baptism; Wynnewood, Okla., 7 made confessions of fault; Hale, Ark., here we had considerable outside interest, actually I regretted leaving with only one restoration; Cable Ridge, Mo., closed with 3 confessions. Following is our

summer schedule: July 7-16, Walterboro, S. C.; July 22-30, Florala, Ala.; Aug. 4-13, Andrews, Tex.; Aug. 18-27, Claxton, Mo.; Sept. 1-10, Odum, Mo.; Sept. 15-24, Burkhardt, Mo. If you are near these areas we invite you to attend. Remember us in your prayers.

Gerald Hill, 306 E. 5 Ave., Florala, Ala., June 13—For the past three years it has been my pleasure to be associated with the congregations in the Houston, Texas area. All the brethren in the Houston and Deer Park congregations are to be commended for their willingness to work together for the cause of Christ. We will always remember the hospitality and love that abounds among these our brethren and sisters in Christ Jesus. On June 6th, my family and I moved to Florala, Alabama. I will be preaching full time, working with the congregations in Florala, Earlytown, and Lowery. Most of my time will be used in developing an effective personal work program here in Florala. The congregation here is few in number, but rich in zeal toward God. The congregations in this area are made up of some of the finest, God-fearing people we have ever met. I appreciate so very much the confidence expressed by these brethren in asking us to work with them in the Lord's vineyard. Because of the nature of this work, it will be necessary for me to remain here most of the time for the remainder of this year. However, next year, I will be available for some meeting work, the Lord willing. When we arrived in Florala, a gospel meeting was in progress at the Lowery congregation. Brother Clovis Cook was doing the preaching. We appreciated so much his edifying sermons and his helpful suggestions concerning our area work. The Lord blessed this meeting with visible results. Four precious souls responded to the gospel call. Two were added to the church and two restored to the faith. We need your prayers. May the Lord bless and keep us all in His care.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., June 13—I have just closed a meeting for the Lowery congregation, near Kinston, Ala. The cooperation by the Earlytown and Florala congregations was wonderful. The interest was some of the best I have ever seen, and the hospitality was second to none. We had very good crowds throughout the meeting. Two young women were baptized and a young man and his wife who had been out of duty came back to the church. I have had so many good meetings in that section of the country, but I think this may have been one of the best ones ever. Bro. Gerald Hill, of Houston, Texas has just moved into that country to work with the brethren at Florala, and we wish him the very best in his work. He was able to attend most of our meetings and I was so glad he could. He seems like a fine young man that has just been waiting for an opportunity which has now come his way. The work here in Mo. and Ark. has surpassed our fondest expectations. A few weeks ago we began a new congregation in Ashgrove, Mo. Several who were meeting in a little town near by gave up cups and classes in worship and as a result of this move we were able to begin in Ashgrove. There are other such places where we need to be right now and must as quickly as possible. As a result of the teaching on these questions on our telecast here in Springfield, Mo. we have stirred up the greatest interest on these issues I have ever seen. Many preachers in cups and class congregations are being asked questions by their members, and many of the members are not satisfied with their answers. As a result of this pressing, urgent need to be here, I have had to call off some meetings which has made me sad, but in my judgment, it was the best thing to do in view of the unusual interest in this country at the present time which might pass in a few months. We have now begun a second telecast in Columbia Mo., where they tell us we will be going into 185,000 homes weekly. Ronny Wade does a good job in his presentation of these questions. The rest of the preachers in the work in this area are working hard with us to capitalize on our opportunities while they present themselves. There have been souls saved by

baptism, restoration, and by giving up unscriptural practices, as a direct result of the T. V. work here. But, of course, none of this could be possible if it were not for the brethren in this country that give so liberally to the work, and apparently recognize no limit to what they can do. With this kind of set up, God being with us, how can we fail?

Tom Lehmann, 1934 St. Augustine, Dallas, Texas 75217, June 20—We are in a meeting at Twelvepole, W. Va. at this time. The interest and attendance have been good thus far, and we are enjoying making the home of Jim and Janice Leonard our headquarters while here. Being here this year has brought back many pleasant memories from visits in years gone by. The smaller children have grown into teen-agers, the teen-agers into adults who have married. Some now have children of their own. The first time I preached in this part of the States was in 1966 when I traveled with Bro. Billy Orten. We enjoyed preaching at Sharonville, Ohio June, 14-15. Here, too, many memories were recalled. It was here that we started preaching full-time. We enjoyed living and working with the brethren there, learning to love and appreciate them very much. Barney Owens is working there now. Through his efforts the congregation has grown and it was encouraging to see many new faces present at each service along with the old that we know so well. If you are ever in the Cincinnati area I can warmly recommend that you visit this congregation. We also enjoyed seeing brethren from the West Chester congregation at both services. The meeting at Richmond, Ind. was very inspirational. We had good outside interest. During the meeting we had visitors from three congregations in Michigan and from both congregations in the Cincinnati area. Brother Nelson Nichols dropped in one evening on his way back to Iowa. We also had brethren from Pleasant Grove, Ind. After the meeting at Richmond we enjoyed visiting in the home of Bro. Bob Strain at Harrodsburg, Ind. We were also able to attend one night of Ronny Wade's meeting at Breeze Hill, Ind. We preached at Springfield, Mo. May 31. It was good to be able to visit with Brethren Ronny Wade and Clovis Cook while there. The work they are doing in the Springfield area is being blessed with results. The telecast has stirred up much interest. The meeting at Rogers, Ark. was interesting and enjoyable. These brethren really work to prepare for and advertise the meeting. We had visitors from the area and from other congregations in Ark., Okla., and Mo. We preached one night at McAlester, Okla. Orville Smith is working there and is doing a good job. We enjoyed staying with him. Other places we have visited one or more times since last report are: Escalon, and El Cajon, Calif. on our move away from Calif.; Dallas (Boulder Dr. and Jeff St.), and Arlington, all in Texas; Healdton and Washington, both in Okla. We will be at Cable Ridge, Mo. again this year. We always enjoy preaching there. Also we will be attending the study at Wichita Falls, Texas, in Dec. We will be at Modesto, Calif., Feb. 23-March 4, 1973. If brethren between Texas and California need someone to hold a week-end or ten-day meeting just before or after the above date, it will save me the expense of going to Calif. for just one meeting. We have had more work to do the last year and one-half than ever before. Our meeting work provided for us while without a home congregation to work with. Now, if things do not change, we look forward to working in the Dallas area until we can begin a new congregation at Mesquite, Texas. I will know when I return to Dallas (after the Sulphur, Okla. meeting) if we will make this our home. If things change we will be open for personal work elsewhere. The response to our tract: "WHY I LEFT," dealing with why I left digression, has been great. We plan to use up the remainder and have it reprinted in a more attractive way. If you can use these tracts send your orders to 1934 St. Augustine, Dallas, Texas. I will send what you need of the first printing and keep your name and address to send you sample copies of the second printing. Send your order to me today!

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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SO FEW TO PREACH — WHY?

By Billy Orten

Twenty years ago, when I began preaching, little boys everywhere would tell me they wanted to be a preacher when they grew up. Mothers and fathers encouraged their sons to become preachers. Lately, it has been a long time since a little boy has told me he wants to be a preacher, or a mother has expressed a desire for her son to become one. Today, it is a rare thing for a young man to be attracted to the work of an evangelist, rather they seem to be repelled by the very idea of it. The answer to our preacher shortage is to be found in the reasons why young men are repelled at the thought of being a preacher.

There is a critical shortage of faithful gospel preachers today. Personal evangelism lags in many places because no one can be secured to do this work. Mission programs are brought to a standstill in some instances, not because of lack of money, but because there are no evangelists available to enter these programs. Each year, some congregations are left without a meeting because they did not book one two or three years in advance. The problem becomes more acute each year, but we have not as yet determined to do anything about it. We are not convincing enough of our best young men that preaching is the greatest work in the world.

In the past few years, there have been a few very talented young men who have taken up the sickle and are in the harvest field for Christ full-time now. These young preachers are devoted to the work and dedicated to contending for the Word of God. The brotherhood has responded to these young men and shown their confidence in them by keeping them busy. This is encouraging; however, the discouragement comes when we realize that the number of young men entering the field has not kept pace with the number that have left preaching because of health, domestic responsibilities, or other reasons. In short, there are fewer faithful gospel preachers today than there were twelve years ago. Brethren, this is far more serious than at first we realize. The church cannot continue to grow as the number of laborers decreases. The growth of the church, to a large degree, will be in proportion to the number of workers in the harvest field. Jesus said, "The fields are white unto harvest, but the laborers are few."

At this time, we are concerned with the reason for

(Continued on page eight)

THE SUNDAY SCHOOL QUESTION

By Jerry L. Cutter

(Note: In 1969 I asked some of our leading preachers to assist me in preparing a booklet, arranged in outline form, against innovations. The booklet, entitled **Where We Stand**, shall be published later, Lord willing. However, before publication, I wish to share several of **these articles with you, the readers of the OPA**. I have had numerous requests for material on the class question; I am hoping, therefore, that the present article by Bro. Cutter will fill a void, as I am sure it will, being the good article it is. I wish to thank Bro. McCord for the space afforded in the OPA for this work. See the Bibliography at the end of the article for sources of citations given in the article itself only by author and page No. The printer is presently unable to print single quotation marks (used, of course, when there is a quotation within a quotation); thus, double quotation marks are used throughout. —E. Lindsey.)

The origin of the Sunday School is well stated in the **World Book Encyclopedia** (Vol. 17, pp- 790, 791): "SUNDAY SCHOOL, an observance usually connected with Protestant churches, teaches Bible study and religion. Such schools may have existed as early as the 1500's. But the present-day Sunday-school movement was started in Gloucester, England, by the publisher Robert Raikes. In 1780, he launched his 'Ragged School.' He tried to aid the children of the poor in his community by teaching them reading, writing, and the principles of religion . . .

"In America, the Sunday-school movement became widespread after the Revolutionary War."

Churches of Christ which divide into classes to do some of their teaching sometimes call the classes "Sunday Schools" and other times "Bible Classes." For example, the Gospel Advocate Company of Nashville, Tennessee, advertised the following in October, 1958: ". . . Sunday school and church supplies. It (their catalog—J. L. C.) is an essential tool for every preacher, teacher, and Sunday school and church worker. . . ." Certificates of attendance have been issued to students with a picture of Robert Raikes having the following inscription under the picture: "Robert Raikes, founder of Sunday Schools, 1780."

Sunday Schools are found in secular history but not in the Scriptures. Moreover, they violate the principles God set forth to regulate church assemblies. The

following are the major arguments used by church of Christ preachers in the last half century endeavoring to prove Sunday School classes are Scriptural.

ARGUMENTS IN DEFENSE OF CLASSES ANSWERED

1. Argument (by W. Curtis Porter, pp. 138, 177): Does the command "to teach" ever include methods of teaching?

Reply: a. Yes. Jesus said, "Go teach" (Matt. 28:19), and this does include "methods of teaching." For example, there is the blackboard method, chart method, projector method, etc., none of which violates the principle set forth. **b.** Matt. 28, then, includes methods of teaching, but Sunday School and Bible Classes are not methods of teaching but for teaching. Dividing into classes does not constitute teaching. One can sit all day in a class and learn nothing. This method for teaching violates the rules for the assembly as set forth in I Cor. 14:27-40.

2. Argument (by P. J. Taylor, p. 12): Women spoke publicly. "Yes, they spoke as Joel said they would. Was this a public place (Acts 1:14-15)? Yes, there were 120 people there and the women taught in public."

Reply: a. The above does not prove the class method for teaching. If the reasoning is correct, it proves that women can preach, or teach the whole assembly. **b.** If these women taught in public as contended, it is of interest to note that they taught an unsegregated, undivided audience of both men and women. (See Acts 1:14, 15.)

3. Argument (by E. C. Fuqua, 2nd bibliographical ref., p. 4): "I use the word 'class' as a direct antithesis of 'public.' . . . each class, then, is a private gathering, as contrasted with the public gathering of the church."

Reply: a. First, Fuqua directly contradicts what Taylor said about women in the church (Argument 2). **b.** If each class is a private gathering, then a woman may teach a class of men, because there is Biblical evidence of a woman teaching a man in private (Acts 18:2, 26). **c.** Inasmuch, then, as women are not allowed to teach men's classes, this shows that these classes are not private gatherings.

4. Argument (by T. N. Thrasher, p. 10): "I Tim. 2:11-12: Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Notice the two restrictions that are placed on women. She may not (1) 'teach' nor (2) 'usurp authority.' . . . The passage plainly declares that she is restricted from teaching 'over the man.' . . . Hence, the woman is forbidden to (1) teach over man, or (2) usurp authority over man."

Reply: a. "Usurp authority over" is a prepositional phrase in English but is only one word in the Greek, and means "Exercise dominion over one. . . I Tim. 2:12" (Thayer's lexicon, p. 84). In short, "over" is not connected with "teach" in I Tim. 2:12, but only with having dominion over the man, or the second part of the verse. **b.** The Bible does not say, "I suffer not a woman to teach over the man!" The passage says nothing about "teach-over." Rather, it says, "I suffer not a woman to teach," nor to do something else. **c.** Compare these two parallel passages: (1) I Tim. 2:12: "I suffer not a woman to teach, nor to usurp authority over the man."

If "over the man" modifies both "teach" and "usurp authority," consider the following and see the contradiction: (2) Lev. 19:14: "Thou shalt not curse the deaf, nor put a stumblingblock before the blind. . ." Shall we say that the prepositional phrase, "before the blind," modifies the first prohibition? If so, the passage merely means, "Thou shalt not curse the deaf before the blind." In other words, according to such logic, it would be perfectly all right to curse the deaf, provided it is not done before the blind. **d.** "Silence" in addition to "subjection" is also imposed on women in this passage. **e.** The woman is not to teach anyone as per I Tim. 2:11, 12, not even a child.

5. Argument (by E. R. Harper cited by Knight, pp. 4, 5): Concerning I Tim. 2:11, 12, "This did not say one word about WHERE she is NOT to teach. This is just a blanket statement that she is not suffered, allowed 'to teach,' but be in silence, in subjection. The entire idea here is that she is to be in subjection and is not to teach with the spirit of usurping authority over a man."

Reply: a. The apostle said, "Let the woman learn in silence." The woman cannot learn in silence while teaching a class. **b.** Paul said in I Cor. 14:34, 35, "It is a shame for a woman to speak in the church." A woman is to be a learner, not a teacher in the church.

6. Argument (by E. R. Harper cited by Knight, p. 7): According to Acts 18:26, "We know that Priscilla taught . . . a woman can teach, and she may teach a man."

Reply: a. No one denies that a woman may teach a man in private. **b.** If classes are private, as contended, nowadays, and a woman may teach a man, then a woman may teach a class of men.

7. Argument (by Curtis Porter, pp. 184, 185): "We are going to say there are two congregations . . . meeting six blocks apart. There are two assemblies there." The two assemblies are moved together. "Well, just how close can they get before the thing becomes unscriptural?"

Reply: a. Congregations, or assemblies, were used to prove Bible Classes. **b.** Thus, classes, by this reasoning, are on a par with church assemblies, a fact many of us have sought to show for years. **c.** Which of these congregations (called classes once under the same roof) could a woman teach, inasmuch as it is believed that a woman may "teach some of them"? **d.** These congregations can observe the Lord's Supper and have a collection. Thus, the same could be done in the classes if both are parallel, thus making the classes church assemblies. **e.** The above argument is spurious. It does not prove that the church can use the class method for teaching, but would, if correct, prove the female ministry; for congregations are built of men, women, and children.

8. Argument (by Roy Lanier, p. 77): Women cannot teach while their groups form part of a public assembly, hence segregation of their groups is necessary. This being true, the church has authority for recognizing these groups and teaching them separately.

Reply: a. Lanier contends that women could not teach in the public assembly, while Porter used public assemblies to prove classes (Argument 7), and Taylor contended that a woman could teach an undivided, unsegregated audience publicly (Argument 2). **b.** Lanier's

argument says that a woman cannot teach in the public assembly unless the assembly is divided, and that this dividing of the public assembly makes the parts private. **c.** However, Lanier would insist that the assembly be divided according to age and/or sex before a woman could teach some part of the division. If the parts of the divided assembly make for a private situation, a woman could teach any part or group or class. (See reply b. to Argument 3.) **d.** If just dividing the public assembly makes the parts private, then most children are not really attending "public schools," but private, because the schools are divided into classes. **e.** A gathering does not become private merely because only a specific age or sex group is invited. However, as far as classes are concerned, everyone is invited by means of newspapers, church signs, pulpits, radio, television, etc. Moreover, classes are under the direction of the church (not just an individual), and the church invites everyone to attend. Under these conditions, a woman is teaching a public assembly when she teaches a class. (Read I Cor. 14:33-35 and I Tim. 2:11, 12.) Just announcing a thing does not make the thing announced public; however, classes have all the other essential elements for making a public assembly.

9. Argument (by D. H. Tallman, pp. 6, 20): "The idea of a Sunday School or Bible study is found in Acts 2:1-12 and among other places in Acts 19:9." Further, "The only scriptural Sunday School is that divine institution the church, working as a Sunday School." "For I especially called your attention to the Sunday School recorded in Acts 2:1-12, where at least some, if not all the teachers and classes are mentioned and it was on Sunday, therefore a Sunday School. The apostles were the teachers. The classes are named in verses nine, ten, and eleven. . . ."

Reply: a. The apostles were teaching nations. If different apostles were teaching different nations, and these different nations are equivalent to classes, and a woman can teach "some classes," then according to this reasoning a woman can teach some nations. Also, nations are comprised of men, women, and children; thus, Acts 2 will not prove the class method for teaching, but if the reasoning is valid will prove the female ministry Scriptural. **b.** The apostles did not divide the people into various nationalities in Acts 2. "The multitude came together" (vs. 6). "How hear we every man in our own tongue, wherein we were born?" (vs. 8). "Peter lifted up his voice, and said unto them" (vs. 14). **c.** If, as contended, the church is the only Scriptural Sunday School, it follows that Sunday Schools are, in reality, the church. **d.** If "the only scriptural Sunday School is . . . the church," then each Sunday School class can have all items of worship, and it will be "a shame for women to speak" in any of them.

10. Argument (by Roy Lanier, p. 79): Acts 5:25 says, "Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people." This proves that "several persons taught in the same building at the same time."

Reply: a. To say that "they are teaching the people" does not necessarily mean that all are speaking simultaneously. **b.** In Acts 3:12-26 Peter was preaching; however, in Acts 4:1, 2, the priest and captain were grieved because "they spoke" and "taught the people." "They spoke unto the people" as the priests and captains "came

upon them." Yet only one man (Peter) was speaking. This proves conclusively that when a plurality of persons authorizes one person to speak, and concurs with his remarks, it is proper to say they spoke. **c.** In Acts 5:27-29 "Peter and the other apostles answered and said, We ought to obey God rather than men." There is only one class (the council) here. Yet, Peter and the other apostles preached "then" to "them." Were they all shouting at the same time? **d.** And those who make a to-do about the "tense" should notice that the verb tense in Lk. 6:46 agrees exactly with the tense of Acts 5:25. Luke records, "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." The apostles were found "teaching the people" (Acts 5:25), and when Jesus was found He was "hearing them" (the doctors of the Law). All the doctors were not speaking at the same time "then." Thus, the fact that the apostles were "teaching them" does not prove that "several persons taught in the same building at the same time."

11. Argument (by Curtis Porter, p. 213): Of the woman he said the following: "But in the public assembly she can sing. And when she sings, she teaches, because Paul says so. If she doesn't teach when she sings she is not doing what Paul said to do."

Reply: a. Porter was trying to prove that classes are Scriptural and that a woman may teach a class because she may sing in the public assembly. If the woman can teach the whole public assembly of men, women, and children by singing, then she would not have to wait until she assembled in a class before she continued. Or, is it that she can sing only to women and little children in the public assembly? **b.** Singing is not on a par with speaking. If so, the singing would have to be by solo, or one-by-one, because that is the way the speaking is to be done (I Cor. 14:31). **c.** Conversely, though, if singing and speaking are parallel, then the speakers do not have to speak one-by-one, because we do not have to sing that way. Jesus and the apostles jointly sang an hymn; however, we speak one-by-one. There is a marked difference between the two. **d.** If singing and teaching are absolutely parallel, then the above argument has the women teaching the whole public assembly, not a class. This is only some more of the "Scriptural Proof" given for the class method for teaching.

12. Argument (by E. R. Harper cited by Knight, p. 1): In reply to the question, "Does the Bible give us the right to have classes for the purpose of teaching the Bible?" he responded by asking for the Scripture that forbids them.

Reply: a. The Bible specifies how the teaching service is to be conducted, as shown later in this article. **b.** When a thing is specified, everything else is excluded. For example, God specified gopher wood in building the ark, thus excluding all others, God specified singing and making melody in the heart, thus excluding playing an instrument. God specified baptism by immersion, thus excluding sprinkling, etc. **c.** The Scriptures forbid going beyond what is written (I Cor. 4:6), and according to the above argument there is no Scripture for classes. **d.** The class system (or any other practice) is thus forbidden by God's silence where He

(Continued on page six)

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This is a book off the press, 1969. 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 King, 1061 N. Pilgrim, Stockton, Calif. 95205

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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**.

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THE SPIRIT AND THE WORD

The caption is the title of a booklet by Dr. J. C. Holloway, first copyright in 1905, and reproduced in 1971 by Bro. Ray McCarty, Rt. 1, Anson, Texas. It is \$1.00 per copy; Bro. McCarty has only a few left and he needs to sell them. Please order from him.

MILLER-SHARP DISCUSSION

This discussion between Bro. E. H. Miller and Bro. Keith Sharp will be conducted Sept. 5, 6, 7, 8 at Rogers, Ark. Subjects for discussion are the Communion and the Teaching. Everyone is invited to attend and we pray that much good will be done and no harm at all. —Dennis Calloway

NOTE OF GRATITUDE

Since our last report, Oyster Bay church of Christ, Crawfordsville, Fla. has received help from the following churches for our building: Sanger, Calif.—\$25; Panama City, Fla.—\$150; Harrodsburg Ind.—\$200; Lebanon, Mo.—\$100; Rote, Pa.—\$50; Hillcrest, Brookhaven, Miss.—\$100; Sweet Home, Broken Bow, Okla.—\$100; Legal, Okla.—\$150; 7th St. Lawrenceburg, Tenn.—\$100; Greenville, S. C.—\$100; Pontiac, Mich.—\$100; Wynnewood, Okla.—\$200. This makes a total of \$2,100. We are so thankful. We plan to start building in a few weeks. Please pray for us in this undertaking. —B. Kornegay (Under date of July 24, 1972 :Broken Bow, Okla.—\$25; Melissa, Tex.—\$150. Total: \$2,275.00).

SPECIAL ANNOUNCEMENT

This Labor Day for the first time, the congregation at Columbus, Ga. will conduct a meeting. It has been planned since Aug., 1970, so we look forward to a good one. Bro. Jimmy Smith will preach; it begins Aug. 30, and closes about noon on Labor Day. Bro. Smith's theme will be "The Reaping Time Cometh." We believe such a meeting as this will serve to build our love, understanding and cooperation among the brethren, particularly in the deep South. We feel, too, that Columbus being centrally located will enable those coming a distance to get back to jobs and other responsibilities by Tues. without any difficulty. Please make your plans now to attend. —Frank Scott

MO. BRETHREN, PLEASE NOTICE

A few years back, I wrote to this paper in an effort to locate loyal brethren in the Granby, Mo. area. I heard from 2 families north of Stark City, Mo. who were at that time driving to Cassville, Mo. to worship. Would you please write again, as I have forgotten the names and addresses? I am 79 and driving to Neosho, Mo. to worship. I do not know how much longer I can drive. While I enjoy meeting with these fine brethren, I am hoping and praying there can be a place found closer. I thought there might be an opportunity in my neighborhood some 2 years ago, but not as yet. Bro. Merle Helwig and a Joplin brother talked to the leader here, but did not change things. I am a trustee here and have stood for sound doctrine, but have been overpowered. Cups were brought into the communion. I cannot qualify for an elder, but I know what the scriptures teach. Bro. Oscar Johnson helped me read myself out of the Sunday School system. The OPA has been of help, too, as are Bro. Ronny Wade's wonderful lessons on television from Springfield. We cannot all preach, but we can talk, hand out tracts and pamphlets. We hope no one's blood will be required at our hands at that great day. Brethren, I ask your prayers that there will be a congregation of loyal disciples here in the near future. Your brother for sound doctrine, W. E. Joslin, Rt. 1, Granby, Mo.

THE NEW CHURCH DIRECTORY

There are quite a number of people in need of a Church Directory; I have sold all directories. Just as soon as brethren send information for a new directory, we will publish it. When we do get a new one is entirely up to you; the sooner we get the material, the sooner we will publish it. Please do not wait until I write to you, for that will take too long. I need: (1) The name and location of the place of worship; (2) Time of services; (3) Names, addresses and telephone numbers of not more than three leaders. If after looking over the 1969-1971 Directory you find no changes, so advise, and I will enter as in the 1969-1971 Directory, but it will be necessary for me to **HEAR FROM YOU**, in order to get in the new directory. Let me hear from you just as soon as possible.

Bro. Robert Strain of Harrodsburg, Ind., and I will put out the directory. I will compile it and he will print and send it out. Send all information to me, but send all orders to Bro. Strain. Do not send orders for a while. If you are planning to move the congregation soon, please send the present information now, and we

will so note. We plan to have the directory set up at all times and we will make corrections and will be able to print a new directory with corrections at any time.

You may add the following congregations to the Directory: **TEXARKANA** (Miller County), ARKANSAS, 1104 Community Street, Sun. 10:30 A.M. and 7:00 P.M.; Wed. 7:30 P.M. D. I. McConnell, 1102 Community St., Texarkana, Ark. 75501, Phone (501) 773-4837; C. W. Lee, 102 Argyle Street, Texarkana, Texas 75501. Charles Wilson, Rt. 2 Box 480-R, Texarkana, Texas 75501. —Ray Asplin, 2440 SW 54, Oklahoma City, Okla.

LABOR DAY MEETING

All are invited to attend a series of meetings at Kansas City, Kansas, August 30-Sept. 3 at the Church of Christ, 36th and Everett Streets. Services each night at 7:30; Sundays, 10:30 A.M.; 6:30 P.M. Times for special activities to be announced at the regular services. Bro. Nelson Nichols has been selected as the Evangelist. It is designed to be somewhat different from other such meetings. Vital topics will be discussed which concern all members of the Church but especially the young people. For young men who may have special problems there will be 2 question-and-answer periods to discuss National Service and to discuss personal service to God. Bro. R. N. Sifford has assured us that the Christians in the area will be hospitable and open their homes to all of "like precious faith," and there will also be camping facilities available for those who prefer them. Young people's activities are planned to provide fellowship and association much needed among Christians. For more information call or write: R. N. Sifford, 2308 North 34th St., K. C., Kansas; Johnnie Nichols, 4428 State Line St., K. C., Kansas (913) 432-7038; Darrell Fritz, 3626 Walker St., K. C., Kansas (913) 371-2512.

OUR DEPARTED

Cargill — Effie Ethel Cargill was born March 31, 1898 in Arkansas. She expired July 16, 1972 at the age of 74, in the Norman, Okla. Hospital. Her home was 223 East Johnson St., Norman, where she had lived about one year. She married the late Robert L. Cargill, Jan. 13, 1918 at Sasakwa, Oklahoma. They moved to the Washington, Okla. area in 1928. She was a faithful member of the Church of Christ. She is survived by five children: Wilma Allison of Washington; Mable Clark of Bethany, Okla.; Norma Lee Shepherd, Norman, Okla.; Jake Cargill and William Cargill of Norman. Eighteen grandchildren, twenty-five great grandchildren. She will be missed by all. Services were in the Primrose Funeral home in Norman, Okla. and the singing was beautiful, by members of the Church. The writer spoke words of comfort to the family and host of friends. —R. B. Roden

Davis — Brother John Davis, Holdenville, Okla., departed this life June 24, 1972 at the age of 91 years. Brother Davis was born in Bonham, Texas, February 7, 1881. He married Texana Peebles in 1900. They moved to the Spaulding and Holdenville area in 1918. He spent his last days in Holdenville. This man was not known in the Church by his preaching, singing, or praying in public, but Brother Davis was known as a

Christian; everybody liked uncle John. He was one of the best men I have known and worked with. May God bless his children. The writer spoke a few words of comfort to the family. —R. B. Roden

Powell—It was indeed a mournful journey that took us back to Farmington, New Mexico recently. Little Daniel Powell, six-year-old son of George and Winnie Powell of the congregation there, accidentally drowned, June 2. Words failed me as I tried to comfort this grieving Christian couple. Only God can fill the void left in their hearts by this tragic loss. May God help them bear the burden of the days to come, and keep them as they wait for that blessed reunion in Heaven with their little boy. —Bob Chancellor

Short—It is with regret that we must chronicle the passing of Sister Fannie W. Short, a lady who listened to me when I was first learning to preach, and one that I have not forgotten through the years. She was born July 11, 1884 at Old Washita, Indian Territory, now Oklahoma, and passed away June 25, 1972. She moved from Sulphur, Okla. in 1953 to live with her daughter, Hattie Ellen Short, at El Paso, Tex. It is so sad that for so long in El Paso, Sister Short could not worship; she would not worship wrong, and there was no congregation with true worship there. For a while before her passing, Bro. Steve McBride was able to conduct worship in the Short home, for which Sister Short was so grateful—she had longed before her passing to break bread once more. Sister Short obeyed the gospel in 1917. Through the goodness of her daughter, it had been my pleasure for some time to be in touch with Sister Short. Though very old in years, and blind, she had not lost interest in spiritual things. Funeral services were conducted at Tishomingo Ave. church, Sulphur, Okla. by Bro. Jerry Gilbert, with burial in Davis, Okla. cemetery. —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.

—Glenn Thomas Elmore, Jr., 214 G St., Ardmore, Okla.

—Joel Broseh, Rt. 1, Box 79, Riesel, Texas

—Andy Lyle Peek, Box 71, Harrodsburg, Ind.

THE SUNDAY SCHOOL QUESTION —

(Continued from page three)

specifies what should be done. In all such cases, a practice is considered unscriptural although not specifically forbidden.

13. Argument (by E. R. Harper cited by Knight, p. 1): “I am suggesting now that the Bible divides up into classes or groups, which is all a class is. I am affirming . . . the principle for teaching in groups or classes is in the Bible, and that the Lord lays upon the Elders of each congregation the duty of seeing that each class or group is properly fed.”

Reply: a. The Bible recognizes individual differences and needs but does not authorize the class arrangement to supply these differences and needs, as shown later. (Read Deut. 31:12, 13; Neh. 8:1-3; 7, 8; Josh. 18:1, 35; I Jn. 2:12, 13). **b.** The Bible nowhere divided into classes, or groups, those to be taught.

14. Argument (by E. R. Harper cited by Knight, pp. 1, 2): “I am suggesting now that the Bible divides up into classes or groups. . . .” “Now I maintain that in this chapter (Heb. 5:12-14) is the principle upon which our classes are formed. Paul here never told the exact method of getting this milk and strong meat fed to the ‘babes’ and the ‘full age groups.’”

Reply: a. Since it is insisted that the exact method is not stated by Paul, how does one know the Class Method is the exact one? **b.** Paul does give the exact way the church is to be taught so that all may learn (I Cor. 14:26-40). **c.** The Bible nowhere divides any audience “into classes” for the teaching of God’s word. **d.** Further, Harper is taking the spiritual milk and feeding it to literal children, and a 40-year-old man just converted (a babe in Christ) will be placed in the “full age groups” and fed meat instead of milk.

15. Argument (by Curtis Porter, p. 183): In explaining Mk. 9, Porter said this: “And so we have teaching going on in the group Jesus left behind. He took one group away and taught that group, and the group that was left behind was also taught.” This therefore “proved” that Jesus divided His audience to teach it.

Reply: a. The audience was not segregated into age

groupings, and the women were not teaching anyone. But if Mk. 9 authorizes classes, then which of the above classes could a woman have taught? **b.** Moreover, the so-called classes did not even meet on the same day. Thus, there was no simultaneous teaching of the same audience, as Porter wished to prove. (Read Lk. 9:37.)

16. Argument (by E. C. Fuqua, 1949, p. 4): "The so-called 'no Sunday School' theory originated in the mind of Satan. . ."

Reply: a. We were given "all things that pertain to life and godliness" but were never given the class method for teaching, any more than we were given sprinkling for baptism, or the instrument to aid in our singing. **b.** Christ and the apostles never once used this "better method for teaching," despite strenuous efforts of many preachers to prove otherwise. **c.** Historically, Sunday School originated in England in 1780. (See the opening paragraph in this study.) Yet, in spite of this, some would deign to say that not believing in them "originated in the mind of Satan!"

17. Argument (by E. C. Fuqua, 1949, p. 6): In reply to the statement that there is "No Scriptural precedent for the class study," he said, "True" and "No precedent is needed."

Reply: a. Fuqua said that the no-Sunday School theory originated in the mind of Satan, and then turned right around and admitted that there is "No Scriptural precedent for the class study." **b.** Why did Porter, Lanier, and the many others try to prove there is Scriptural precedent when really there is none?

THE SCRIPTURAL PLAN FOR THE CHURCH ASSEMBLY

1. The Church Assembly: a. The word **church** is used generally in three ways: (1) the universal sense (Matt. 16:18); (2) In the local (congregational) sense (I Cor. 1:2); and (3) The congregation assembled (I Cor. 14:23-40). **b.** The early church had assemblies (James 2:2). **c.** The assembly was not to be forsaken (Heb. 10:25). **d.** Both unlearned and unbelievers frequented the assembly (I Cor. 14:23). **e.** A church assembly is any group of people called together by the local church for the express purpose of rendering spiritual service to God: (1) An assembly involves a coming together (I Cor. 14:23, 26). (2) Two or three must be present (Matt. 18:20). (3) The coming together must be under the direction of the local church. (Thayer's Greek-English lexicon, pp. 195, 196: "Assembly: Prop. (literally—J. L. C.) A gathering of citizens called out from their homes into some public place; an assembly. An assembly of Christians gathered for worship, I Cor. 14:19-35.")

2. Purpose of the Assembly: a. To teach the people (Acts 11:26); **b.** To consider spiritual matters (Acts 15:6); **c.** To convince, teach, and convert unbelievers (I Cor. 14:23, 25); **d.** To instruct the unlearned, or those unskilled in the word of righteousness (I Cor. 14:23, 25); and **e.** To edify (build up) the whole congregation (I Cor. 14:26, 31).

3. God's Rules (Divine Arrangements) for the Assembly: a. The tongue (foreign language) speakers were to speak "by course" (I Cor. 14:27). **b.** The prophets (inspired teachers) were to speak "one by one," that "all may learn" (I Cor. 14:31). **c.** The hearers (audience)

must remain silent (Acts 15:12). **d.** Confusion in the assembly is condemned, for "God is not the author of confusion" (I Cor. 14:33). **e.** Women are to "keep silence" in the churches (assemblies) (I Cor. 14:34, 35). **f.** God's rules for the assembly apply to "all churches (assemblies—J. L. C.) of the saints" (I Cor. 14:33). **g.** No dividing according to age grouping or classification is allowed. When the above rules are followed, "all learn" (I Cor. 14:31). **h.** Those who ignore the divine arrangement are condemned. I Cor. 14:37, 38 read as follows: ". . . the things I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant." The Revised Standard Version renders these passages thusly: "What I am writing to you is a commandment of the Lord. If anyone does not recognize this, he is not recognized."

4. Public and Private Teaching (Acts 20:20): a. Men may teach either publicly or privately and may teach anyone (I Cor. 14:23, 40). **b.** Women are limited to private teaching (I Cor. 14:34, 35; I Tim. 2:11, 12). **Note:** Where a woman may teach, she may teach anyone. (1) A woman may teach a man (Acts 18:26). Here Aquila and Priscilla, a man and his wife (vs. 2), taught Apollos the way of God more perfectly (vs. 26). Apollos was taken "unto them" (vs. 26) and taught privately. (2) A woman may teach a woman. Older women are to "teach the young women," and are told what to teach (Titus 2:3-5). (3) A woman may teach a child. Grandmother Lois and mother Eunice taught Timothy as a child (II Tim. 1:5; 3:15). (4) A woman may teach anyone privately. Prophetess Anna spake of Jesus "to all them that looked for redemption in Jerusalem" (Lk. 2:36-38). (**Note:** The Scriptures allow no classification for the teaching of the church or Bible Classes, as shown in No. 3 above. What would prohibit a woman from teaching a class of men would also prohibit her from teaching a class of children; for where she can teach a child she can also teach a man, and where she cannot teach a man she cannot teach a child. In short, where a woman is allowed to teach, which is privately, she can teach anyone. Where she is not allowed to teach, which is publicly, she can teach no one, not even a child.)

5. Women Teachers and the Assembly: a. Women are enjoined to "keep silence" in the church (assembly) (I Cor. 14:34, 35). **b.** Women are to keep as silent as the tongue (foreign language) speaker who has no interpreter. (See I Cor. 14:27, 34). **c.** Women are not (1) "to speak" (I Cor. 14:34), or (2) "to teach" (I Tim. 2:11, 12), but to "be in silence." **d.** The Lord's injunction is against any woman—married, single, divorced, young, or old. "For it is a shame for women to speak in the church" (assembly) (I Cor. 14:35). The Corinthian women who were asking questions had husbands (the prophets) and were enjoined to ask them their questions "at home." And the reason these particular women could not speak is that it was a shame for any women to speak.

6. Conclusion: We must not go beyond that which is written (I Cor. 4:6), but must carefully honor all God's rules for the assembly.

CONCLUSION

The above arguments and replies are presented to show you every major argument we are aware of in favor of the class method for teaching the church,

and why thousands of sincere brethren around the world are opposed to it. The truth is at stake, and souls are in jeopardy. Please study all the material given in light of God's word, with an open heart, remembering that "the truth shall make you free" (John 8:32).

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 —P. O. Box 3216, Salisbury, Rhodesia

SO FEW TO PREACH — WHY? —

(Continued from page one)

our failure to attract talented young men to the work of the gospel. It will profit none to spend time showing that we do have a problem; but to discover why the shortage of preachers exists is the first step in doing something about it. The question as to why more young men have not been inspired to preach cries out to be answered. This writer believes the power to change the direction of this problem lies with the readers of this religious journal, hence we are using this medium to call it to our attention.

THE TWO GREATEST INSTITUTIONS IN THE WORLD MUST TAKE THE LEAD

The two greatest institutions in the world must take the lead in filling the need for gospel preachers. These are the home and the church. (We use the word "church" here in the local sense to refer to the local congregation, as it is used often in the Word of God.) The Christian home must provide the material for preachers. Parents, like Hannah, are needed who will dedicate their children to the Lord. Hannah was a childless woman. She asked God to give her a child, and when Samuel was born she said, "He shall be lent to the Lord; as long as he liveth he shall be lent unto the Lord" (I Samuel 1:27-28). The home must furnish the raw material for God's messengers. The simple fact is most parents do not want their sons to become preachers. They see the preacher as a weak, ineffective, intellectually mediocre fellow who is half-heartedly engaged in an irrelevant profession. Most parents want their bright and aspiring young son to go into a more vital ministry. Our image-conscious age has been very hard on preachers the last decade. Parents who are wanting their talented sons to make a name and a place for themselves in this old world have not encouraged them to make preachers. Thus the home has failed to take the lead in supplying the material for messengers of God. The desire to preach should be instilled in a

young man long before he graduates from high school or enters college. If during the next ten years, parents will begin to encourage their boys to preach, and provide them with a background in the scriptures like Timothy was given by his mother and grandmother (2 Timothy 1:5 and 3:15), then our shortage of preachers will be solved. But if the present trend continues, the church will suffer in the next generation.

The local congregation plays a very vital role in preparing a young man to preach. The home provides the raw material, but the local congregation should be the source of inspiration and training. There is a lack of interest in this at the congregational level. Many congregations want to call in an experienced preacher to work with them, but do not want the responsibility of training the talent in the congregation.

A lack of spiritual life and vitality in the congregations has dampened the enthusiasm of many young men toward preaching. They have been a part of a congregation with no interest in foreign mission work, no program for reaching the lost in their own community, and very little effort put forth to edify and build up its own members. People spend their time talking about how hopeless it is to try to convert the lost, and when someone drops out of the church, everyone says they were expecting it anyway. Can you blame a young man for not wanting to identify with a cause that everyone says is hopeless? There will be no solution to the preacher shortage until the church wakes up to the need and urgency of saving the lost. As long as the congregations spend more money on padded seats and air-conditioning than they do on mission work, young men will not be impressed with the need of sacrificing to preach. Brethren, it is not wrong to have a nice air-conditioned building to worship in, but we must give the saving of the lost priority over everything else in our programs. Everything must become a means to this end if our message is to have any force. We have a brotherhood of little boys that can be recruited into God's service if we impress them with the relevancy and urgency of the message. A preacher may be able to overcome the fact that he does not make as much money as almost everyone else in the congregation, but one thing he cannot overlook is the fact that he is being asked to do a work that the ones who are doing the asking are not putting first in their own hearts. Do we really want gospel preachers or do we want more men who will avoid controversial subjects, and give us flowery, easy-to-listen-to sermons?

PREACHERS ARE TO BLAME, ALSO

All the blame for the shortage of preachers cannot be placed on the home and the church; we preachers are partly responsible. There is no doubt about it, preachers do not have the respect of the brethren they once enjoyed. No matter how hard we try, we cannot escape the fact that the decline in our preacher image is partly our own fault. Some parents have not encouraged their sons to preach simply because they have lost respect for preachers in general. We are tempted to deny this at first because it hurts; however, every sincere minister of God will be more concerned with correcting our problem than with saving face.

The present generation of young people is idealistic. They are not refusing to preach because of the money or the poor "fringe benefits." It just may be that they

have not been impressed with those of us who are preaching. Most of us who preach know that the decision to make this our life's work came in part because of our parents, and in part because of a deep respect for a preacher who came our way and touched our lives when we were young, leaving an imprint there. But what has happened to our ability to influence young men into the work of the Gospel? Perhaps we preachers should examine carefully the way in which others see us. Let us be open-minded enough to search for the reason why preachers are not respected as highly as they once were.

Perhaps we should point out (although we feel it almost unnecessary for the readers of this journal) that no gospel preacher wishes to be elevated to a position of honor above his brethren, as is practiced by denominations when they distinguished between the "clergy" and "laity," or when preachers are called by titles such as "Reverend." We are talking about respect for a person because of the work he does. The Apostle says in I Thessalonians 5:12-13, "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to **esteem them very highly** in love for their work's sake."

Consider the following thoughts concerning preacher "failings" that have contributed to the loss of the "Man Of God" image in the brotherhood. No doubt we have all sinned, if not in all points, surely in one count. Therefore none of us can point a finger of judgment at another; that is to be left to God only. This article makes judgment on no one, but prayerfully suggests self-examination on the part of all preachers, and hopefully, self-improvement.

1. Preachers disavowing what once they worked to establish has helped to lower the preacher image. Liberal thinking has cut the doctrinal heart out of much preaching. A preacher who talks about Bible examples and patterns being good to follow, but not important enough to contend for, will find that he lacks the power to call forth recruitments into the Lord's Army. Lack of Biblical faithfulness will not lead to missionary commitment. A few years ago, preachers were respected because brethren knew they loved the truth and could be counted on to defend it. Those preachers who have sheathed their sword against error must bear the blame for encouraging some to err, and discouraging others from entering a ministry where people are so confused about what is important. In short, preachers ridiculing the things they once contended for having caused brethren to lose much respect for preachers.

2. Preachers biting and devouring one another have contributed to lowering the preacher image. Case after case can be cited where preachers have planted distrust in the brethren's mind about a fellow preacher. We have been very hard on each other, and intolerant of those with whom we differ, even a little. Our suspicions are aroused if someone suggests an interpretation a little different from our own. A devout brother in a mid-western city named five preachers he was told to "watch." Although no point of unfaithfulness in these men was known, yet it was easy to see that suspicion was there because he had been told by another preacher to "watch" them. Dear Fellow Preacher, do I not know that if I destroy you or in any way weaken your influence, that my influence, to some extent, goes down with you, because we are laborers together in this great

Cause. Our Apostle Paul says in Galatians 5:15, "All the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. **But if ye bite and devour one another, take heed that ye be not consumed one of another.**" If a preacher is guilty of teaching or practicing false doctrine, it must by all means be dealt with according to the scriptures. In this event, the brother in the wrong should be approached **directly**, lest rumors which tend to exaggeration be spread across the brotherhood, many times unknown to the person involved. A young preacher recently replied in a most Christian way when he was asked about a rumor on another preacher, "I am unable to say what this person believes because I have not talked to him personally." Let us all work to restore confidence in our preaching brethren. When discipline of one becomes necessary, may it be done in love.

This article is much longer than planned when work on it was begun. No claim is made that all the answers to the preacher shortage are contained herein. No indictment is intended for any individual or congregation. It is sent forth with a prayer that all of us will honestly review our lives and apply the principles of Christianity to our failings. Parents, you must be willing to lend your sons to the Lord. Congregations, it is your responsibility to inspire and train young men who show a desire to preach. Preachers, we must impress these young men with the urgency and power of our message by our dedication to the Cause of Christ and our love for one another. —Route 3, Box 48, Marion, La. 71260



J. R. Tidmore, 311 W. 5, Broken Bow, Okla., July 7 —Golden had a real good meeting with Bro. Johnny Elmore preaching. Bro. Barney Owens begins at Valiant, July 15. All is well here. Here are 2 subs.

R. F. McClendon, Rt. 3, Box 73, Walterboro, S. C., July 4—We have been busy getting ready for our meeting with Bro. Joe Hisle, July 7-17. We have had several confessions of faults for which we give all praise and honor to God. We enjoyed attending part of the meeting at LaGrange, Ga. with Bro. Wayne McKamie who did some wonderful preaching. We were treated well at LaGrange.

Everett Nichols, 1045 Atascadero Rd., Morro Bay, Calif., July 1—Please be informed that the wife and I are moving to Morro Bay, Calif., and plan to have worship in our home for a time at least. Those passing by will find a welcome. We are located at Rancho Colina Mobile Homes, 1045 Atascadero Rd., Sp. 307, approximately ¼ mile East of Morro Bay. Here is our sub.

J. J. B. Malowa, Box 1, Thyolo, Malawi, Africa, July 17—Report work of our Lord Jesus Christ a son

of God is going well in Thyolo area. June 11, Nameta, 135 attended, 4 baptized; June 18, Maoni; June 25, Ntholola, preaching in turns with R. Chikale and L. T. Hsenda, encouraging people. Now greetings to you all, brethren in America. Please pray for us here.

F. L. Lichapa, Box 573, Blantyre, Malawi, Africa, July 1—The work is going well here. This year, I have preached at Blantyre, Chapananga, Chidzinja, the home of Bro. J. E. Ndelenma, Namadidi, A Zaone, Zombe, Mangombe, Manjolo, Mologeni, Mulasa, Kapolo, Rikhura, Sambatiyao, Khamula Mzizira and Chongwa. Many people gathered, some baptized, many confessed.

James Vannoy, 203 N. Ave. B, Kermit, Tex., July 14—Be advised that the congregation at Monahans, Tex. has discontinued services at this time due to so many moving away. Since we started the congregation we have had the privilege of assisting 13 souls in obedience. Several were restored. Eleven families have moved away. If others should move here we could resume worship. I will be working with neighboring congregations. Please note our new address.

John Modgling, 204 N. Cornell, Fullerton, Ca., June 20—Since last report, I have preached at several congregations in Mo., Ark., Okla., and Tex. during April and May. My wife and I left Calif. June 1 to begin our summer and fall meeting schedule. We were at Arlington, Texas, June 3-4, and Strong, Arkansas, June 9-11, for weekend meetings. Currently we are in Sentinel, Okla. Please continue to pray for all those who preach Christ and Him crucified, that fruit will be reaped from the word which is sown.

Frank Staggs, 2074 La Velle Rd., Flint, Mich., July 25—We enjoyed the Sulphur, Okla. meeting so much, and our meeting at Flint with Bro. Paul Nichols was very encouraging; 5 were baptized into our Lord Jesus Christ, and 5 made confessions. I have made my public commitment to preach full time and have work in Walled Lake, Mich. Pray for me that I and my family may do all the good we can with congregations working with us and that always and in all ways to the glory of our Lord Jesus Christ. Here are some subs.

Bill Roden, 112 Kelly Dr., Moore, Okla., July 25—We are in a good meeting with Bro. Carl Johnson; crowds are good; 2 have made confessions. I enjoyed the meeting at Washington, Okla. with Bro. Lynwood Smith; Washington is blessed with unity. For July I am at home working with the church here. We need your prayers. I am sorry I had to cancel some of my meetings to be at home more. The churches in the Okla. City area are always ready to help in time of need. I am blessed to be able to work among them. Do pray for us.

Homer O. Smith, Rt. 2, Ottumwa, Iowa, July 7—Our 15-day meeting closed June 25 with a few confessions. Some young people expressed an interest

which we hope will develop. Bro. Nelson Nichols preached good sermons with much kindness to outsiders which is what we wanted in our new location. His fine family attended every one of the services, driving 53 miles and back. Attendance of members from other places was appreciated: Gladbrook, Ia. (110 mi. away); Newton, Grinnel, Montezuma, Oswaloosa, Bloomfield, Ottumwa, all in Iowa; and Peoria, Ill. We thank all very kindly.

B. F. Leonard, 815 W. 3, Huntington, W. Va., July 22—The meeting at Fayetteville, Ark. was good. We baptized 3 precious souls into Christ; about 130 were in attendance one night. Brethren from Neosho, Mo. area came in a bus load; that always makes a good meeting. Huntsville, Ark. was good to attend. We had the honor of staying with the Preston Browns which was a real treat. Sister Brown is a real cook, and they know how to make you feel wanted; so many thanks for the courtesy. Fine brethren in that area; Bro. Brown is doing a fine work there. The work goes well here. Jimmy Smith is at Wayne congregation. Yours in the greatest endeavor in the world.

Cicero Goddard, 224 T St., Bakersfield, Calif., July 20—We are making great strides forward, thanks to Christ. We have purchased lots to build a meeting place and as you know we need help to get it off the ground. We are writing letters to the brotherhood requesting that you make a donation to help us with this great work. We will make a report to each congregation that sends to this effort, and we will also make monthly reports to OPA. Make all checks and money orders payable to the church of Christ. For reference contact: Richard DeGough, 3517 Argent; Dorn Painter, 2600 Blackstone Ct.; Mannie Powell, 210 Clyde St., all of Bakersfield; Loma Hefley, 435 Tucker, Arvin, Calif. Let us thank you in advance for your help.

Alfred L. Newberry, 128 S. College, Mountain Home, Ark., July 23—The word here in Mountain Home is steadily growing. Our attendance has been well over 80 for the last month. Enthusiasm is high. The brethren are hard workers and are not ashamed of the Gospel of Christ. We have been conducting several studies with high hopes of converting several. We recently had another baptism. I am very happy to have the opportunity to work with these brethren. The only disadvantage is that the summer will soon be over. We have a meeting with Bro. Richard Nichols in August. We look forward to having many visitors and accomplishing much for the cause of Christ. May God be with you all.

R. B. Roden, 112 Kelly Dr., Moore, Okla., July 12—Our trip to California this year was enjoyable. We enjoyed our visit at Montebello. Our meeting at Corcoran was blessed with one baptism, and visitors both locally and from a distance. It is always good to be in that area. We stayed in the home of Brother and Sister Lum; these people know how to make you feel at home. I am looking forward to our meeting at Jerusalem, Ark., August 11-20. The Sulphur, Oklahoma meeting was

another spiritual feast. The weather was nice and cool. If you have never been to one of these meetings, try to come next year. Do pray for us in the work at Moore, Oklahoma.

John Modgling, 204 N. Cornell, Fullerton, Calif. July 19—Since last reporting we have closed two very enjoyable and fruitful meetings. The meeting I held at Sentinel, Okla. June 14-25, closed with 10 confessions of faults. Crowds were very good from night to night, with outside attendance from several denominations present almost nightly. The meeting at Sulphur, Okla. was one of the best I recall having attended. It was so good to see so many brothers and sisters in Christ. I just closed another meeting at Graham, Texas, July 9-16, with 5 baptisms, 7 confessions, and 2 men coming over from digression who confessed worshipping in error. Certainly results such as these show clearly that God's Word is still the light which brings the lost to Christ, and makes the weak strong in Christ. We will be at Conway, La., July 21-27; Fairview, La., July 28-30; Temple, Ga., July 31-Aug. 6; and Piedmont, Ala., Aug. 18-27. Please continue to remember us when you pray.

J. W. Kornegay, 7706 Falls of Neuse Rd., Raleigh, N. C., June 28—The church here does well; 2 have been baptized since last report. We look forward to the meeting Labor Day, Aug. 27-Sept. 3, with Bro. Bill Roden. We plan to open our homes to as many as we can; fine motels are not far from the church, too. Contact R. E. Hawkins (876-2794), Max D. Weatherly (876-0409) or the writer at 876-3290. We just closed a good meeting with Bro. Orville Lee Smith; he is a well qualified preacher; we had good crowds. It was good having the Jerry Harris family with us several nights; we enjoyed having their Jeff with us. In May, I worked with the faithful in Roanoke, Va., with 3 baptisms and 3 confessions—one was restored from digression in worship. The church at Raleigh still helps the faithful few at Florence, S. C. They are in great need of help. I baptized 4 when I worked with them about 4 or 5 months. We enjoy the OPA very much. Here is a sub.

James R. Stewart, 2624 S. W. 54, Oklahoma City, Okla., July 12—We attended all but one service of the Sulphur, Okla. meeting; it was a great spiritual feast for wife and me. We met many old-time friends we had not seen for many years. Brethren Paul Nichols and Tommy Shaw did a splendid job. The churches in this area are doing fine. Since last report, I have preached at Holdenville, Crescent, Capitol Hill, Moore, Okla. City (21st St.), Wynnewood, all in Okla. May 21, I preached at the new congregation in Amarillo, Tex., they have purchased a lot on which to build. Bro. Melvin Blalock is doing a wonderful work there; prospects for a good congregation. May 7, I was at Boulder Dr., Dallas and June 4, in Graham, Tex. Tonight we plan to hear Bro. Lynwood Smith at Washington, Okla.

Don Pruitt, Box 411, Pasadena, Tex., July 19—We have just returned home from our meetings. In May we closed in El Cajon, Calif. with two confessions. From there we went to Manteca and Arvin where we had some real good crowds and cooperation among the neighboring congregations. Next we were in Arlington, Texas, where two obeyed the gospel and one confession was made. After leaving Arlington, we were blessed by the Sulphur, Okla. meeting. It afforded us the opportunity to hear some preaching for a change. A preacher does so much preaching that he gets to hear very little. It was a welcome treat, especially when you can hear it at its best. Before returning home, we took our first trip to the deep South. We enjoyed so much a short visit at New Salem, Miss. It was a real joy to visit with Lynwood Smith and some of the other Smiths there. Our last meeting for the summer was in

Earlytown, Ala., where we were blessed by large crowds and outsiders at every service. These brethren had worked hard to prepare for this meeting, and their advertisement paid off. Not only were there a large number of outsiders present, brethren came from five states to be in attendance. The meeting closed with 6 baptisms and 1 confession of fault. Southern hospitality is just what it is "cracked up to be." We look forward to returning real soon. Lord willing we will be home until Oct. when we return to Calif. for meetings in Escalon and Orange. We need your prayers.

Jack A. Cutter, 5521 Maine Dr., Concord, Ca. 94521, July 15—The work in this area is still showing some progress. During the past several months, there have been 7 baptisms. However, for the amount of effort put forth, the number accepting and remaining in the Truth is very small. (This ratio is probably true almost everywhere). We recently made a trip to West Virginia to see my wife's mother and relatives. While on the way and returning, I preached at Fresno, Ca. (Highway City); Crescent, Okla.; Oklahoma City (21st Street); Huntington, West Va.; and visited several places in Arkansas and Missouri where we used to live and labour. Also, on the return trip, we attended the Sulphur, Okla. meeting. This meeting we always enjoy. In August we will have completed our fourth year in the Bay work. We believe it is time for brethren who sponsor this work to replace us. So, in September, we are leaving this work to assume a new work with the Ceres, Calif. congregation. In many ways we regret leaving this work and Concord; however, it is our judgment that the work has developed to the point where a new preacher could pick it up and do a tremendous service for the Cause. We anxiously anticipate the challenge of a new work at Ceres. Pray for us!

Billy D. Dickinson, 13378 Knollcrest, Houston, Tex., July 10—My trip to Calif. was indeed a most rewarding one. The meeting at Escalon (May 5-14) was a wonderful experience. I found these brethren contending for the faith! We had such good crowds every night. It was good to see preaching brethren Homer King, Bennie Cryer, Paul Nichols, and Jack Cutter. Everywhere I have been the brethren have been good to me! Two confessed faults. I also counted it a joy to preach at Modesto (3 confessions); Manteca, Lodi and Stockton. I look forward to returning to Escalon and Manteca, in 1973, and Modesto in 1974. It was also good to be at Covina (May 19-20) where I found the brethren hospitable. I enjoyed visiting Brethren Don McCord and John Modgling there. June 2-14, it was a pleasure to be at St. Louis, Mo. Although they are small in number, they are still working. June 16-25, I was at Mozier, Ill.; we had outstanding crowds, the best they said in a long time. One night we preached on the worship and have reason to believe we stirred up much interest. I was pleased to see Bro. Roy Lee Criswell while in that area; the meeting closed with 10 confessions of faults. Brethren, let's contend for the faith! I fear for many! For instance, there is a congregation in Texas, 200 miles from Houston, that lately used a man of fermented wine persuasion for a singing school whom they have used in the past in the assembly. Brethren, we must be careful!

Max Rodgers, P. O. Box 197, Kinston, Ala., July 10—I am happy to report that I am studying to be a gospel preacher and have been encouraged by the fact that I have been able to travel with Bro. Richard F. Nichols. June 9-18, he conducted a meeting at Delta, Colorado. I was real happy to be able to bring a short talk on the last evening of the meeting. I would like to thank Bro. and Sis. Tracy Moore for letting us stay in their home for this period of time. We had one confession of faults and I thought the meeting was a big success. After the meeting at Delta we went to Kansas City, Mo., where Bro. Richard held a one-week singing

school, June 19-24, at the 85th and Euclid congregation; we had good attendance from surrounding congregations. I would like to say "thank you" to all the members of the congregation for having us in their homes. Bro. Richard was a real inspiration to me and taught me a lot about the Bible. I was real happy for him to give me the opportunity to preach at Delta and at 85th and Euclid. My folks and I were able to attend the July meeting at Sulphur, Okla. It was real enjoyable, as well as spiritually uplifting. I ask the prayers of the Brotherhood that I might make a successful gospel preacher.

Gary M. Barrett, 1113 B St. R., Huntington, W. Va., July 20—I have just finished a series of talks throughout a part of the brotherhood to get better acquainted. I had the opportunity of meeting Bro. Homer L. King, whom I admire as an old soldier of the cross. June 25, I was at Huntsville, Ark., and was welcomed by Bro. Preston Brown and wife into their home. I was at Oak Grove, Ark., for a 4-night meeting, June 26-29, which was my first. We were welcomed into the home of Bro. and Sister Roy Barnes. We were honored by the presence of Bro. Irvin Barnes and family for two nights. We went on to Sulphur, Okla., where we had association with many fine Christians and friends. We left there very uplifted and continued on to Lubbock, Tex., where I spoke July 5, and the following Sun. morning and night. We were warmly welcomed into the homes of those we love. We then were at Trentman Ave., Ft. Worth, Tex., enjoying a wonderful visit in the Bruce Word home. July 16 found us at Fremont Ave., Springfield, Mo. We had wonderful hospitality in the Ronny Wade home, and enjoyed so much association with the Homer Kings and Clovis Cooks. All of this has been very uplifting. We are now home looking forward to Bro. Jimmy Smith's meeting at Wayne, and Bro. Ron Alexander's at Huntington.

Miles King, 1525 Ann Arbor Dr., Norman, Okla., July 17—We just returned from a short vacation into Mexico. We traveled with the Melvin Styers family from Little Rock, Ark. While there we had a short visit with the Juan Rodriguez family in Monterrey. They seem to be looking forward to the David Macy family moving to Mexico. Brethren, this is a good work and we certainly commend those brethren in San Antonio who are overseeing it and those all over the brotherhood who are helping support it. June 3-11, were the dates of the meeting at Denver, Colo. It was so good to be with these brethren again. June 16-25, I was at Hammond, Louisiana. Outside interest seemed to be good and we were so glad to have brethren attend from congregations in Mississippi, Baton Rouge and New Orleans. Bro. Bill Davis is truly doing a good work in that area. Then the last part of June took us to the wonderful meeting at Sulphur, Oklahoma. How good it was to see brethren from all over the brotherhood. Brethren, do plan to attend this meeting next year! Brethren Barney Owens and Gayland Osborn will be in charge. We are now making plans to be there the entire meeting. August 13-20, I will be preaching at Graham, Okla. Then in September I look forward to being at Broken Bow, Okla. Brother Lynwood Smith just closed a meeting at Washington, Okla.—we got in on the last week-end of it and enjoyed it very much. August 18-27, Brother Billy Orten will be with us at Norman for a meeting. Brethren, pray for the work.

J. Wayne McKamie, Route 1, McGregor, Tex., July 15—June 3-11, we were in LaGrange, Ga. for our first meeting of the summer. The meeting was conducted in their new building which is one of the nicest we have seen. Crowds and interest were very good throughout. As a result there were forty confessions and 1 baptism. We enjoyed staying in the home of Bro. and Sister E. H. Miller throughout the entire meeting. The following Monday we began in Lebanon, Mo. and continued

through July 18. This was our first meeting in Lebanon, but the area and people were not new to us in that we have been in meetings nearby. Cooperation from within and without produced a full house almost every service. Several of our preaching brethren were present throughout the meeting. Certainly we appreciate the work being done in that area. June 24-July 2, we were in McAlester, Okla. for the first time. During this meeting we felt the closeness of the Sulphur, meeting, but our crowds were still good due to visitors from the community and also the presence of brethren from surrounding congregations. Bro. Orville Smith makes his home in McAlester and was a definite help in the meeting. There were four confessions and 1 baptism. We are presently in West Chester, Ohio and this is another first for us. A great deal of advance work was done for this meeting by the brethren and by Bro. Ellis Lindsey who is working with this congregation. At this writing the meeting is progressing quite well. Certainly we appreciate the presence of brethren from Sharonville; West Va.; Ind.; Tex.; Ky., and perhaps other places and states that I have overlooked. We go next to Pontiac, Mich., and then to our home for our meeting, Aug. 5-13, with Bro. E. H. Miller. Aug. 19-27, we will conduct a meeting in Sand Grove, Texas. Sept. 1-4, we plan to be in Dallas, Texas conducting the Labor Day meeting. Please take notice of all these dates and if at all possible, be present. We would especially like to invite all of you to be in Dallas on Labor Day.

Nelson Nichols, 415 E. Main St., Montezuma, Iowa 50171, July 8—Toward the end of May we went to Washington, D. C. once again to appeal specific draft cases and to alert Congressmen, who have promised us aid, about pending legislature and regulations which would deny us freedom of religion. This trip was very successful, thanks to God. We enjoyed a visit to Flemington, Pa. and preached there May 28, and at Rote, Pa. I enjoyed very much visits with Christian friends I had not seen in nearly two decades and enjoyed immensely a short visit in the home of Bro. Lloyd Kramer at Rote. On May 29, I went to see Bro. and Sister James Corson. Bro. Corson has been in failing health but is alert, sparkling and a joy to visit. In the past Bro. Corson was a diligent worker for the Lord and this writer recalls many pleasant memories of working with him in personal work. I thank God for him and his wife and for my opportunities of working with such a devoted Christian. Returning home, I was thankful for the hospitality and stimulating visit with Bro. and Sis. B. F. Leonard, Huntington, West Va. While there Bro. Rick Frizzell was also there—I've known him all of his life and recall fond memories of encouraging him with his first talks in Church and his growth towards evangelistic work. I was privileged to preach at Wayne, W. Va. and was inspired by their zeal—led by Bro. Dennis Osborn—an outstanding example of personal evangelism. The brethren in this area are to be commended for growth, personal work and fellowship and devotion to the Cause of Christ. Next I stopped over with Bro. John Ribertson at Richmond, Ind. to attend one night of Bro. Tom Lehman's meeting there. Tom was gracious enough to ask me to speak but since I knew Tom from his youth and was, according to his words, "instrumental in his conversion," I was more than happy to hear him. Upon returning home, we went to Ottumwa, Iowa to do personal visiting and advertising for the 15-day meeting at 501 E. Williams Street. Bro. Homer Smith is a diligent Bible scholar and effective in personal work. I found him a humble servant of God. We had 15 confessions—(some of them had been away from the Church for a year or more)—three others came forward to be baptized but due to their youth and lack of Bible knowledge we agreed to study with them until they understood more. The Sulphur, Okla. meeting was one of the most pleasant and inspirational I have attended. We are now preparing for a meeting in Grinnell, Iowa and then we plan to travel and do personal work, studies and hold meetings. We have some time open for the coming working year. Please pray for us.

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

OLD PATHS ADVOCATE

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

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

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No. 9

GOD'S LOVE FOR MAN

By Ronny F. Wade

Some things are so great that comments only detract. Like the ocean that is measureless and the sky that is without dimension, so is the subject of our lesson: **God's Love For Man.** It is impossible to explore completely in all its aspects the great love which God has for the human family. The Bible teaches us in 1 Jno. 4:8 "He that loveth not, knoweth not God, for God is love." Because God is love, His every act must be interpreted in terms of love. All of God's works partake of His nature. For example, the greatness of God may be seen in the creation of the earth. Only one capable of outstanding power could bring into existence the great universe of ours as it now exists. Again, the beauty of nature tells us something about the character of God. All these things awaken us to His great might and concern for human beings. There is no park in all the world today that can in any way compare with the beauty that was in the world before sin cursed it. Everything changed with the inception of sin upon the earth. Nothing was the same.

The Bible teaches us that the earth was made by God for man. God did not create the earth for himself but rather for His creatures here below. This is a manifestation of God's love for man. The fact that he created the beautiful garden of Eden and placed man there showed that God loved him. Thus the creation of man in His own image and the many material benefits provided for his welfare are manifestations of God's love for man. Of all things created man was the only one to bear in his spirit the image of God. What an honor this was. And what a shame that man showed his disrespect for this blessing by disobeying the commandment of his creator. As a result of sin, man made his exit from this primeval paradise. The gates of that beautiful garden were closed. But God, our great benefactor, immediately opened the doors of repentance, and gave man an opportunity to turn from his sin and choose a better way of life. One must admit that the human family suffered a great loss in Eden. However, with deeper love that He showed in preparing the garden for man, God immediately begins to prepare and plan man's redemption.

This brings us to our next: Christ a manifestation of the love of God. In John 3:16 the Bible says, "God so loved the world, that he gave his only begotten son,

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UNDER HIS WINGS

By Don Pruitt

In Matt. 23:37, Jesus weeps over the city of God when he said, "Oh Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." How pathetic are the words when He speaks of the many times He would have gathered His people together, but so much more pathetic was the reality that they of their own will would not!!! I am sure that even now Jesus looks down over spiritual Jerusalem and desires to gather us together "under His wings," **but we will not!!**

The very principles of Christianity are based on love and understanding. The lawyer one time asked our Lord which was the greatest commandment in the law. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40). This was important to not just those that Jesus was talking to here, but to us as well, for John tells us, "Beloved, let us love one another: for love is of God; And everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (1 John 4:7-13). As we begin our study, John points us to the very source of love "for love is of God." There is a positive correlation between our love for God and our love for our brethren. We **can not** be born again Christians, yea, we can not even know God, if we have not love one for another. Our very knowledge of God and the possibility of him living within us is dependent on our love for one another. This is made possible in the fact that he hath given unto us of his Spirit. Paul said in Rom. 8:14, "For as many as are led

by the Spirit of God, they are the sons of God." We can not be the children of God nor have the promise of His guidance down the pathway of life, unless we "love one another with a pure heart fervently."

Across our brotherhood, within individual congregations and in relations of congregations one with another, in our personal relations with brethren both near and far, and in the preachers' relationships one with another, there simply is not the love and understanding that was manifested in Christ Jesus, Whose blood makes us brothers. The Master said in John 13:34-35, "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Two thousand years ago Jesus gave a new commandment—and it is still new to many. I am not saying we do not love our brethren, but I am saying many do not love one another as Christ loved us, and gave Himself for us. This is the love Christ instructs us to have—so much that we would even be willing to die for our brethren. When we have this kind of love, Jesus said that none will mistake who we are, for all shall know we are His disciples indeed.

The love mentioned in God's word is not one which can just be spoken of overtly and not deeply felt inwardly. That was the problem with the Pharisees. I believe most strongly that except our love "exceed that of the Pharisees, we shall in no wise inherit the kingdom of God!" There are many today who simply will not gather themselves together "under His wings." For this reason, peace and unity in the Lord's church is made to suffer. Love and understanding can only be the result of a conscious effort on our part. Many will have to conquer their vain pride in order to find this spiritual relationship with their brethren and their God.

I do not wish to take such a negative position, nor do I wish my readers to think me too bold or unthoughtful when I say that so many who wear our Lord's name do not have the Bible kind of love one for another. I, too, was totally unaware of these things until I began to travel across the brotherhood. The most disappointing and discouraging obstacle I faced and still face as a young evangelist was to become aware of the harsh attitudes and lack of brotherly love that exists in so many hearts. It is strange indeed that the only boulders that have been rolled in my path have been rolled there by some of my older preaching brethren—ones young men should be able to look up to for help and guidance. There have been very few of such cases, but just one is far too many! Brother Homer Gay used to say that many of us suffer for preacheranity. We still do. I simply can not understand the "power struggle" among some of our preachers and leaders. When will we learn that the Lord is still the head of the church?

Sharp tongues have struck out across the land and have destroyed the Christian influence of others. Solomon said, "Whosoever keepeth his mouth and his tongue keepeth his soul from troubles" (Prov. 21:23). We call him the wise man, but many do not heed his wisdom. Too many are not watching their tongues, and they are looking for trouble. They usually are able to either find

(Continued on page ten)

Where We Stand, No. II:

THE MODERN PASTOR SYSTEM

By Tommy Shaw

(Note by Ellis Lindsey: This is the second in a series of articles from my booklet **Where We Stand**, to be published later, Lord willing. Brother Shaw's good article not only points out the Pastor System as one of the greatest evils among digressive churches, but it also points the reader toward the Scriptural practice of having all able teachers among the male members teach from the pulpit. Bro. McCord has graciously consented to the publishing of several of the articles from my booklet. E. Lindsey.)

The Origin of The Innovation

In studying the history of the church, it is impossible to pin-point an exact date for the origin of the modern Pastor System. In the beginning every Christian was a priest. Peter said to Christians, "But ye are a chosen generation, a **royal priesthood**, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9). Each priest had his work to do. It is obvious that not all were teachers; but when the church came together, each priest exercised his God-given talent according to rules laid down by God. In I Cor. 14, Paul says in verse 26: "How is it then, brethren? when ye come together, **every one of you** hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." In verse 29, he says, "Let the prophets speak **two or three**, and let the other judge." In verse 31, he directs, "For **ye may all prophesy one by one**, that **all** may learn, and **all** may be comforted." This God-given system, used in the beginning, was designed to edify, or build up, the church, and we must believe there is no system superior to the God-given one.

The changes made in this system are recorded on the pages of history. The arrangements given by God for building up the church were laid aside little by little. Instead of speaking one by one for the mutual edification of all, the teaching duties were assumed by one man in each church. By A. D. 200, these teachers were calling themselves by the title of "priest," and all others in the congregation were relegated to the position of onlookers in the teaching service. It was this corruption of God's plan, that each member of the body should do its part to help the body increase in strength and grow, that started the church on the road to apostasy. The unscriptural priesthood of that day finally culminated in the Roman pope.

Definition of the term "Modern Pastor System"

It is true that the early church had pastors, but not "modern pastors." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). But this name was only one of the titles given to the same office. A pastor was also an elder; a pastor was also a bishop. These titles suggest that the men of this office were distinguished for their age, wisdom, and experience (elders); that they were to oversee and superintend the church (bishops); and that they must see to the feeding of the flock (pastors). The qualifications each man must meet to hold this office are listed in I Tim. 3 and Titus 1.

Notice that in every case these men were spoken of in the plural number.

The Roman Catholic hierarchy was never successful in putting down all opposition to its views. For 900 years there were small groups of men in various places who tried to cling to Bible teaching. With the coming of the Renaissance in the fifteenth century, tools were put into the hands of men like Luther, Zwingli, and others, that resulted in the Scriptures being wrested from the hands of the clergy, and given back to the people. One point stressed in this reformation was the priesthood of believers—the right of every man to join in the worship of God in the area his talents equipped him to serve.

Protestants, however, failed to heed the teachings of the Bible or learn the lesson taught by church history. After the Reformation the newly established denominations began to select one talented man to assume the duty of feeding the flock. This man became known as the "pastor" of the church. Some churches of Christ have borrowed this practice from the denominations. When we refer to this practice in the Lord's church, we often speak of it as the "modern pastor system" to distinguish it from the plan set forth in the Scriptures. The Scriptures teach mutual edification; the modern pastor system calls for one man to do all the teaching.

Excuses Offered for the Modern Pastor System

Long before the 13th century, the hierarchy was in complete control of the apostate church; but in 1229, the Council of Toulouse prohibited the laity's possessing or reading the Bible to "prevent private interpretation." This dogma was the logical conclusion of the idea that ordinary men cannot edify the church. The excuses for hiring a preacher today are often stated: "We need a man who can attract outsiders," or, "Our local men can't edify the church." If this be true, then probably local men cannot understand the Scriptures, either; and the Bible should be withheld from them.

The Arguments Examined

From this point forward we intend to examine the arguments offered in defense of the modern pastor system and the replies to those arguments. Then the Bible reasons for the practice followed in those congregations trying to please God by obeying His commands will be listed.

1. Argument: God has bounded the duty of teaching upon the church (Matt. 28:19, 20; Col. 4:16; II Cor. 2:14; Acts 20:28). Such teaching is to be under the direction of the elders of the church. The elders are not bound to do the teaching personally; so, as a matter of expediency, they can hire a preacher to feed the church.

Reply: a. For something to be expedient, it must be lawful. The modern pastor system is not taught in God's law. There is no example anywhere in God's book of a group of elders hiring a man to teach the church (that is, to do all the teaching in the church—Editor). Hiring a preacher to teach the church goes against what is taught. In Eph. 4:15, 16, Paul says: "But we are meant to hold firmly to the truth in love, and to grow up in every way into Christ, the head. For it is from the head that the whole body, as a harmonious structure knit together by the joints with which it is provided, grows by the proper functioning of individual parts to its full maturity in love" (The New Testament

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CHRISTMAS AND CATHOLICISM

By Alfred Newberry

As a member of the true church of Christ, which is renowned for fighting the innovations of men, for demanding Bible for everything religious, and for being some of the greatest Bible scholars in the world, I am astonished and sickened when I see raw Catholic doctrine that is practiced in our brotherhood! I am speaking of none other than the keeping of Christmas.

In Rev. 18:4 the Bible says, "A voice from heaven said, Come out of her my people that ye be not partakers of her sins. . . ." This is admonition to come out of the practices of the Roman Catholic Church in order that we be not guilty of partaking of her sins! In other words it says simply — **do not have any Catholic doctrine.**

Now, for example, if one went to the Priest to have his sins prayed away, would the brotherhood tolerate this practice? **No!** Indeed, what if one wouldn't eat meat on Friday? Again **No!** But yet just how many of our brethren put up a Christmas tree, give Christmas gifts, send Christmas cards, give Christmas greetings or have Christmas parties? Or, let us go one step further; how many readily accept Christmas gifts or tack their Christmas cards upon a bulletin board, and how many have become so brazen as to bring the gifts to church? I would say from what I've seen, nearly all of our brethren do! My brethren, these things ought not to be so!

Christmas is purely Catholic or is more properly Catholicised heathenism. It is a religious holiday and cannot be kept in a non-religious manner. Let us substantiate these statements by showing how this blasphemous event started.

Name — The name Christmas is a fusion of Christ and mass. Mass—Latin meaning a sequence of prayers and ceremonies forming the eucharistic office of the Roman Catholic Church. Xmas comes from the same origin. Christ in Greek is **Christos**. Notice the first letter Chri is like our X—hence Xmas is an abbreviated form. Brethren, we always argue the importance of the name of Christ. I argue that Christmas is blasphemy against His name; i.e., it is using His name in vain. In Acts 4:12, the Bible says, "For there is none other name under heaven given among men, whereby we must be saved." Let us not misuse His name which is so important—our salvation depends upon it.

Date — According to the encyclopedia, "In A. D. 354 Bishop Liberius of the Roman Catholic Church ordered the people to celebrate on Dec. 25. He probably chose this date because the people of Rome already observed it as the Feast of Saturn celebrating the birthday of the sun." Brethren, one of our strong arguments against cups and classes in worship is the **Date** they first appeared. I say 354 A. D. is spiritually just as far from 33 A. D. as is 1894 and 1780!

Tree — According to the encyclopedia, "People in Scandinavia once worshipped trees. When they became Christians, they made evergreen trees part of Christian festivals." Another writer says, "The custom of decorating homes and churches with evergreens began in Ancient times. The Romans exchanged green tree branches for good luck on the first day of January."

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You will please find listed below the names of those sending subscriptions since we last went to press, and opposite the name the number sent. We express again appreciation for your continued interest in support of this journal. Please check the following and report any errors to us immediately:

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POWERFUL SERMON OUTLINES AND CHARTS

Bro. David Macy's book of sermon outlines and charts is off the press and he sincerely apologizes to those who ordered in advance for the long delay. The book is a first class publication that you will use and treasure for years to come. It will be a welcome addition to your library. It is 228 pages in length and contains 60 complete sermon outlines and pictures of ten hand-painted sermon charts. The book is cloth bound with a beautifully illustrated dust cover, making it a very attractive publication as well as being useful. The introduction was written by Bro. J. Wayne McKamie of McGregor, Tex. The price is \$3.95 and this includes

postage and handling. Please send all orders to David Macy, 330 Artemis, San Antonio, Tex. 78218, telephone (512) 653-1845. The book is also being sold by the following distributors: David Risener, Waco, Tex.; Richard Frizzell, Mt. Home, Ark.; E. H. Stamper, Leeds, Ala.; Jim Hickey, Lone Grove, Okla.; Ellis Lindsey, West Chester, Ohio; Don R. Pruitt, Pasadena, Tex.; Paul O. Nichols, Modesto, Calif.; and Miles King, Norman, Okla. If you live near any of these brethren please make your purchase from the one nearest you. —David Macy

SERMONS AND WRITINGS OF HOMER L. KING

This is a book off the press, 1969. 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 King, 1061 N. Pilgrim, Stockton, Calif. 95205

BOOKS AND TRACTS

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: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

THE SPIRIT AND THE WORD

The caption is the title of a booklet by Dr. J. C. Holloway, first copyright in 1905, and reproduced in 1971 by Bro. Ray McCarty, Rt. 1, Anson, Texas. It is \$1.00 per copy; Bro. McCarty has only a few left and he needs to sell them. Please order from him.

THE CHURCH DIRECTORY

Brethren, I am in the process of compiling a new Church Directory, but I am unable to do so without your help. Some of you promised to send information at the meeting at Sulphur, Okla., but over a month has gone by and I have not heard from you. I need (1) Name and 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 need this information as soon as possible so that Bro. Strain can begin printing. **If you want your home congregation in the directory, it will be necessary for you to send the information.** Don't expect me to guess whether or not you are still meeting.

The following changes and additions are being made. Bro. Larry Johnson of **Great Lakes, Illinois**, informs me that everyone connected with that congregation is leaving, and the congregation will be extinct.

We may add to the following congregation: **Highway Church of Christ (Comanche County), Texas**, on Highway 6 halfway between DeLeon and Gorman, Texas, (6 miles from DeLeon, or Gorman), Sun. 10:30 A.M. & 7:00 P.M. R. Dee Price, 405 East Reynosa Street, DeLeon, Texas, Phone (817) 893-2644.

Send all information to me; **please do not send any orders.** —Ray Asplin, 2440 SW 54th Street, Oklahoma City, Oklahoma 73119.

REPORT ON CONTRIBUTIONS FOR BUILDING

Since last reporting contributions for our meeting house have been received as follows: Lebanon, Mo., \$100; Bolder Drive, Dallas, Texas, \$150; Vernon and Sally Metcalf, \$50. We are so happy for the fine response from our brethren from so many places, and praise God on your behalf. It seems that all is going as God would have it, for we are blessed in so many ways. Some delay has been encountered in the many things to do to meet rigid building codes, but these have been overcome and the building is underway. We pray that we can be in the building by the first of January. Our plans, Lord willing, include an extended gospel meeting in early spring. May God truly bless each of you and keep you in his loving care.—By: Orvel Johnson, Oakmont congregation, Sacramento, CA.

OPEN LETTER

August 7, 1972

Dear Brethren:

The church at Lansing, Mich. sent 361 letters asking for help in building a meeting house in Dec., 1971; 28 responded, sending help, and about 5 others wrote saying they were unable to help at this time. We received \$3,758 for which we are so thankful. We have been to all the lending agents (banks and loan companies) in Lansing where we are told we must have pledges, or align with some church in town, or sell bonds. We, the members of the Lord's body are of the opinion that such is unscriptural, so we refuse to do this. The congregation is willing to pay the loan if we could obtain one. We ask again for those who can to please help us. We look forward to the day when we can have a man in the field full time. The growth of the church here has just started. We would appreciate any advice and help that brethren can give. I will continue to report on the progress of the work. We ask your prayers for us and the work throughout the world. Correspondence may be sent to the church of Christ in care of the writer at 3715 Churchill Ave., Lansing, Mich. 48910. In Christ's Name, S/Edwin W. Ball

BONDS OF MATRIMONY

Loudermilk-Morgan—On Friday evening, Aug. 4, 1972, Bobby Loudermilk and Cindy Morgan were united in holy matrimony before a large audience at Fairview church of Christ, Wichita Falls, Tex. The music was beautifully rendered by Duane and Gary Fancher, John Campbell, Cindy Smith and Charles McKamie. Bobby and Cindy are both Christians. They will reside in Springfield, Mo. The writer was honored to officiate at this happy occasion. —Jimmie C. Smith

Morris-Crouch—On Friday evening, June 30, Chuck Morris and Martha Crouch exchanged wedding vows in a dignified candlelight ceremony in the presence of friends and relatives. Both are members of the Trentman Avenue congregation in Fort Worth, Texas, where the ceremony was conducted. Beautiful singing was done by Kay Evitt, Reta Hayes, and Linda Spradley. We wish for Chuck and Martha God's richest blessings and a long and happy life together in His service. The writer was honored to officiate. —Joe Norton

NOTICE

Bro. David Macy advises that effective immediately the price of his book **Powerful Sermon Outlines and Charts**, mentioned elsewhere in this issue, is \$3.95 instead of \$3.45. All orders should be sent to Charles Mountain, 10922 Lazy Oaks, San Antonio, Tex. 78217.

—Charles Mountain

OUR DEPARTED

Patton—Sister Farry Elizabeth Patton was born Aug. 1, 1884 and departed this life May 5, 1972 in Cassville, Mo. She is survived by 3 sons, 3 daughters, 18 grandchildren and 18 great grandchildren. She had been a faithful member of the Body for many years. Her presence and kind manner will be missed at the little congregation in Cassville. The service was conducted from the Culver Funeral Chapel with the writer officiating. —Ronny Wade

Middleton—Clarence O. Middleton was born Aug. 12, 1914 and departed this life Aug. 8, 1972 four days short of his 58th birthday. He was reared in the Jamesville community in Stone Co. Mo., and had been a member of the Jamesville congregation for over 20 years. Death came suddenly as result of a heart attack. His presence and leadership will be greatly missed. Surviving are his wife, Maxine; one son, two daughters, and one granddaughter. The writer conducted the service. —Ronny Wade

Heckert—Brother Paul Heckert, Sr. of Ottumwa, Iowa, departed this life Aug. 11, 1972, being 80 years of age at the time of his passing. Bro. Heckert was converted several years ago when we ran our T. V. films in the Ottumwa area. He and I had corresponded frequently during the last few years of his life. In the front of his Bible shortly before his leaving he wrote the following: "Many days have gone by and many may come, but the Lord will provide for me and when he calls me my suffering is over and peace will come for me." Surviving are 3 sons, 5 daughters, one brother, and several grandchildren. A large crowd gathered for the service which the writer conducted —Ronny Wade

Walker—Bro. Clyde Walker was born April 23, 1924 at Whorton, Ark., and passed away, Feb. 2, 1972 at Stockton, Calif., after a lengthy illness. Clyde was baptized into Christ July 8, 1948, by the late Bro. Charles (Buddy) Tankersley. The widow, Myrtle, writes: "I would like you to know we were both restored to the Lord's church, and Clyde was ready and happy to go, just as though he could hardly wait." Survivors in addition to his wife are a son, Johnny; 2 daughters, Shirley Horst and Roberta Stevens, both of Stockton, Calif.; his parents, brothers and sisters and 3 grandchildren. Singing was by members of the church. Bro. Jack Cutter officiated. Burial was in Cherokee Memorial Park, Lodi, Calif., Feb. 5, 1972.

Nelson—Clydie May Nelson was born Dec. 15, 1900, and departed this life on Aug. 13, 1972, at the age of 71 years, 7 months and 28 days. She leaves one daughter, Mayola Alberson; and one son, Welton Nelson, 1 sister, sister Carl (Frances) McCormick. She also leaves three grandsons and three great grandchildren besides other relatives, a host of friends and members of God's family. Sister Nelson, along with her late husband, Wallace, was baptized into Christ on her birthday in 1955. She had attended the Oakmont, Calif. congregation until she became bedfast several months ago. She loved the Lord and His church as attested to in her leaving \$400.00 for the Oakmont congregation to use on their meeting place. It is so sad that the building could not have been completed before her passing, but God knows best. Memorial services were conducted in the Chapel of the Valley at Mount Vernon Cemetery,

Aug. 16, 1972. Beautiful songs were sung by members of the Church from the Oakmont, Fair Oaks and Yuba City congregations. Luther Boek and the writer officiated at the service. Sister Nelson surely will be missed by her family and the church. Our deepest sympathy goes out to the family, and as sister Nelson would have it; our prayers are in their behalf. May God bless them. —Orvel Johnson

Walters — Bro. Henry Calvin Walters was born April 3, 1891 at Ardmore, Oklahoma, and departed this life May 22, 1972, in Johnston Memorial at Tishomingo at the age of 81 years. Mr. Walters was a member of the Church and worked as a farmer in Tishomingo where he resided since the age of 21 years. He is survived by his wife, Ethel Elizabeth Walters; 5 sons: Grady Walters of Tishomingo, John Walters of Wapanucka, Charles Walters of Coleman, Leon Walters of Bromide, James Walters of Kansas City, Kansas; 3 daughters: Ruby Chaney of Temple, Texas, Juanita Eaves of Purcell, Okla., Mary Ann Eaves of Purcell, Okla.; 1 brother: Hugh Walters of Artesia, N. M.; 3 sisters: Alice Horath of Enid, Okla., Bessie Roberson of Coleman, Okla., Ida Gary of Caddo, Okla.; 26 grandchildren and 20 great grandchildren. We are comforted in the knowledge that he died "in the Lord." The writer spoke words of warning and consolation.

—Carl M. Johnson

McAneer — Bro. Elbert Thomas McAneer was born May 29, 1896, and passed away, Mar. 6, 1972 after a lengthy illness. He obeyed the gospel in the 1930's and was a member of the Northside church of Christ, Jacksboro, Tex., a devoted Christian, a good husband and father, helping out in the public service of the church as long as he was able. He was laid to rest by an infant daughter, Lillie Clorene, who passed away Mar. 1, 1922. He is survived by his wife, Oma; and 4 children, Faine, Lorene, and Leonard, Jacksboro, Tex., and Lloyd, Bridgeport, Tex.; 11 grandchildren, and 23 great grandchildren; 3 brothers, Clyde and Lester of Jacksboro, and Roy of Shattuck, Okla. Faine and family attended worship in Jacksboro where he is active in the church; Loyd and family attend at Fruitland, Tex., where he is active in the church, for which their father was very grateful. Bro. Cleo Fancher, Graham, Tex., was in charge of the beautiful singing. At the service, the house was filled with relatives and friends from far and near. He and his companion celebrated their 55th wedding anniversary, Aug. 20, 1971. We are indebted for much of this information to his widow, Oma. Bro. Johnny Elmore conducted the service, and says, "I apologize to the family and friends for the delay in publishing this information."

GOD'S LOVE FOR MAN —

(Continued from page one)

that whosoever believeth in him should not perish, but have life everlasting." Notice what it says here. God so loved that He gave. The object of God's love was man. The gift of God's love was Christ, His son. The Father expressed His love in the superlative degree, for he took the finest jewel that Heaven could offer and sent Him to this earth, filled with sin and sorrow. While here He went about doing good, dedicating Himself to the welfare of man both physically and spiritually. Finally, He was crucified that we might regain all that we lost in Eden and even more. He died, not because of crimes or sins of His own, but rather because of our crimes, sins, and unrighteousness. The perfect and complete picture of God's love for man is a cross on a mountain outside the city of Jerusalem, and on this cross a man suspended between two worlds as though He was fit for neither.

Another manifestation of God's love for man is the church. It serves as a token of His care and concern

for the human family. How foolish and ungrateful it would be on the part of man to say that the church has no part in God's plan of redemption and that it is unnecessary. The truth is, God has selected the church as the place where reconciliation takes place. In the spiritual body of Christ, we come into relationship with God the father. Also the Bible teaches that God's plan of salvation is made known unto the world by the church. When one comes into the body of Christ, he becomes an heir of salvation. It is here that he enjoys the fatherhood of God, and shares a brotherly relationship with Christ. What a wonderful manifestation of God's love to provide an institution capable of showering such blessings upon us. Surely God has reserved his choicest blessings for His children. These blessings may be had and enjoyed in the church, an institution provided as evidence of his love and care for the elect.

Another manifestation of God's love is the Bible. What a wonderful thing that God would provide a book to guide and direct us on our journey from earth to heaven. It tells us when we are right and when we are wrong. It never leaves us in doubt, but readily clears the air of all false doctrines and leaves only the prize gems of truth. It is the mind of God revealed to man.

Because of this, we don't have to ask the question "what does God think of this or that?" for by going to the Bible, we can readily find out. We may use the Bible as a guide, a help in directing us in the right way. It encourages the faint-hearted, as well as condemns all who trifle with its holy contents. The Bible is not the production of man, but rather from the Holy Spirit. Jesus said "The words I speak unto you, they are not mine, but my Father's which sent me." Thus we have a message from above, rather than one from man. Not only did the Spirit of God give it, but providence protected it. Down thru the ages, providence has kept it safe. Though man has tried to destroy it time and time again, all his efforts have been in vain. Voltaire, the French agnostic, decided that he would write a book that would outsell the Bible. However, he failed. Few people know that he lived or that he ever wrote a book, and yet the Bible is as popular as ever. Hitler made the same boast, but suffered the same fate, as all have who have tampered with the Bible. The agnostic, atheist, infidel may mock and ridicule divine wisdom and law, but it is just not in their power to destroy this manifestation of God's love for His people — **the Bible**. That is the reason we insist that you **let the Bible speak**. Unlike the creeds and doctrines of men, it can be trusted. It is a book worthy of your faith and confidence. Regardless of what the problem may be, or how deep the mystery may appear, if we will only allow the Bible to be heard and believed our seeming difficulties will quickly pass away. It matters not what the theologians think, or what the critics say. As long as we stand upon a thus saith the Lord, we are safe. Thanks be to God for His wonderful gift — **the Bible**.

But again, the promise of eternal life grows out of God's love for man. Jno. 3:16—"God so loved the world that he gave his only begotten son that whosoever believeth in him, should not perish (here it is) but have eternal life." God wants man to live eternally. When banished from the garden of Eden because of his sin,

man was deprived of the fruit of the tree of life. But now, through the love of God, Jesus has come, dying for our sins, and restoring to us a right to the tree once again. For just as surely as we live in harmony with the teachings of the Bible, we shall enjoy the promises of our Father. We shall live eternally. This is one thing that is so different about man. All animal life ceases to be, it dies. And even though our bodies die and decay, our spirit returns to God where it is reserved until that day when the shadows will flee away and we shall be gathered home, forever.

Now, let us turn to Romans 8:38:39. We read: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The Bible teaches that none of these things will ever be able to separate us from God's love. It does not say that these things will not come between our love for Him. For sometimes they do. Far too many times, we don't love and respect Him and His word as we should. But even when it is like this, God still loves us. God's love for us was so great that he selected heaven's prize Jewel and gave it, because He loves us. One of the interesting things to me about the above text is the fact that when we find ourselves in famine, peril, distress, etc. immediately we think that God has left and forsaken us. But not so. Remember these things cannot separate us from His love. Why? Perhaps this is the reason: "He that loveth not, knoweth not God, for God is love." The very essence of God is love. His every action must be interpreted within the light of His love for man.

As I told you in the beginning of this lesson, sometimes comments seem to detract from the theme itself, especially when the theme is so great and so boundless as the love of God. There is no man who can pay due justice and respect to God's love. It is impossible for the preacher to completely explore it, or for the artist to paint it, or for the philosopher to explain it. It is impossible for the orator to extol its beauties. The best way for me to tell you about the love of God is to tell you that over nineteen hundred years ago, Jesus the Son of the Living God, came to this earth and died. He died for you and for me. This is the love of God. If you have never obeyed the Lord and taken advantage of what He did for you long ago, you should — now.

—1341 E. Gretna, Springfield, Mo. 65804

THE MODERN PASTOR SYSTEM —

(Continued from page three)

in Modern English, J. B. Phillips). When talented teachers sit on the bench and allow a preacher to pastor, they cease to function properly. In Rom. 12:4-8, Paul discusses the body of Christ: "For just as you have many members in one physical body and those members differ in their functions, so we, though many in number, compose one body in Christ and are all members of one another. Through the grace of God we have different gifts. If our gift is preaching, let us preach to the limit of our vision. If it is serving others let us concentrate on our service; if it is teaching let us give all we have to our teaching; and if our gift be the stimulation of the faith of others let us set ourselves to it" (Phillips). The modern pastor system keeps the teacher from "giv-

ing his all" to the teaching. It is not lawful for one man to do the work God has given to others, or for one man to worship God for another. If we can hire someone to teach for us, we can hire someone to sing, to pray, and to commune for us.

b. The modern pastor system upsets God's plan that calls for the bishops to oversee the work of the church. Paul said to the elders of Ephesus in Acts 20:28, "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Notice the elders were to feed and oversee. The preacher hired to feed, also becomes a hired overseer. It is, however, no less logical to argue that if elders can hire someone to feed the flock, they can also hire someone to oversee the flock.

c. Such a program denies a congregation the benefits of mutual edification. Every plan that prohibits the body of Christ from developing the ability of its members, or that denies every man in the congregation who has the ability to teach the church, the opportunity to teach, is contrary to the New Testament. Such a practice infringes on the rights of those Christians who are entitled to serve in the teaching service. Paul said, "Every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation" (I Cor. 14:26). Notice every one who had a gift or talent made a contribution to the edification of the church. "For ye may all prophesy one by one, that all may learn, and all may be comforted" (vs. 31).

d. The modern pastor system undermines God's rule over the church. Since there is no authority in God's word for such a practice, the congregation that follows such an arrangement destroys God's government just as surely as the addition of Sunday School, individual cups, instrumental music, women preachers, or a host of other digressions in rebellion to the divine rule.

e. The modern pastor system adds an office to the church and applies titles to that office, that are unscriptural or used in an unscriptural way. For instance, sometimes the modern pastor is called "the minister of the church." But every Christian is a minister! It would be just as Scriptural for the modern pastor to be called the "priest of the church." All Christians are priests, and no one is willing to give that title to a preacher exclusively. But an unscriptural practice calls for unscriptural language; and hence we find the modern pastor being called the parson, the reverend, and the minister.

2. **Argument:** I Cor. 14 was written to regulate supernatural gifts. Since we don't have supernatural gifts today, those passages that teach mutual ministry are not binding upon us.

Reply: a. All gifts, whether natural or supernatural, necessary for the building up of the church proceed from God. The regulation of God's gifts, whether natural or supernatural, is the same. b. I Cor. 14 is the only portion of God's word that specifically deals with the procedure of the assembled church. If that chapter does not apply today, we do not know how to proceed when the church comes together in one place to worship. c. **The Holy Spirit**, according to I Cor. 14, would not allow an inspired man to do all the teaching. The modern pastor system allows an uninspired man to do what the Holy Spirit would not allow an inspired man to do.

3. Argument: The church needs someone with superior talents to do the work of teaching. Our teachers cannot hold the interest of the members or draw outsiders.

Reply: a. It would be just as logical to say this: "We need someone with superior talents to do the singing. Our local talent is poor, and our singing does not attract outsiders, or for that matter, please the church. Let us hire a choir." The fact is, we cannot rid ourselves of our duties to God by paying someone else to do them. If so, why can't we pay someone to go to services in our place if some Sunday morning we decided we would like to go fishing? If we can pay for teaching in our place, we can pay for attending in our place. **b.** Too many people want to be entertained. Church services are not classified as entertainment. **c.** Paul felt the church could edify itself. He said in Rom. 15:14, "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another." To the Thessalonians he wrote, "Wherefore comfort yourselves together, and edify one another, even as also ye do" (I Thess. 5:11). The Holy Spirit said the church could edify itself, and gave arrangements in I Cor. 14 to provide for each member with the ability to teach an opportunity to teach. **d.** The directions given by the holy Spirit to govern the teaching services do not depend upon each man having the same ability as every other man. That is to say, some men have more ability to teach than others; but in spite of that fact, the man with less ability is not to be denied the opportunity to teach. (See I Cor. 14). **e.** Under the system promoted in denominationalism today and in some churches of Christ, none except college-trained preachers could preach. The Bible College with its ministerial training courses is the standard for making a modern-day pastor. No diploma, no preach.

4. Argument: Timothy located for a time with the Ephesian church (I Tim. 1:3, 4). This church, according to those who promote the modern pastor system, had elders. Hence, Timothy at Ephesus gives us an example of a modern-day pastor.

Reply a. There is no hint at all that Timothy was to participate in an unscriptural practice while at Ephesus. There were some there who were teaching error. Timothy was to charge them to teach nothing but truth. If Timothy was doing all the teaching, the "some" Paul mentions in verse three of chapter one would not have had the opportunity to have taught. **b.** If we can use unscriptural programs to set right those things which are wrong in the church, then we can use the Sunday School to take the place of home instruction, the colleges to train preachers, the orphan home to care for orphans, and the missionary society to preach the gospel.

5. Argument: Where is the authority for a preacher holding a ten-day meeting and doing all the teaching during his stay?

Reply: The difference between a man holding a meeting and a preacher doing all the teaching from now on is obvious. After the meeting, mutual edification goes on. The modern pastor stops mutual edification completely.

6. Argument: If a church does not have elders, it can hire a preacher to work with it.

Reply: An evangelist working with a church without elders must not let his preaching conflict with the plan of I Cor. 14. If there is talent available in the congregation, he must be developing it. One cannot develop into a teacher without having the opportunity to teach, and the evangelist that occupies the pulpit full-time would be destroying this development. Strap your left arm to your side for a year, and use your right arm only during that period; and at the end of the year the left arm will have lost much of its ability to function. The teacher who does not teach loses his ability to perform well. The modern pastor system is spiritually weakening despite its claims to numerical growth.

7. Argument: There is no passage that says how long a man may stay in a certain place. A preacher could live a lifetime in some of our large cities and not completely cover the area.

Reply: The question does not revolve around how long a man lives in one place. What is important is what he does while he is there. Is he doing the work of an evangelist? Or, is he a modern pastor?

The Bible Teaches

The need for edification in the church is stressed in the Scriptures. Among the many passages speaking of mutual edification is Rom. 14:19, which says, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." The word **edify** means properly to build a house; then simply to build, build up, to establish, to confirm. When we speak of edifying the church, we are speaking of that process whereby its members are built up, established, or confirmed in the truth. One of the ways Christians are instructed in God's ways is by their being taught in the public assembly. The question here is, how do the Scriptures teach us to proceed with the public instruction of God's people?

1. Argument: Christians are regularly to be engaged, according to their ability, in the work and service of the church. Notice Rom. 12:4-8 (where the parentheses in bold type correspond to brackets in the text of the Amp. N. T. —Editor): "For as in one physical body we have many parts (organs, members) and all of these parts do not have the same function or use, so we, numerous as we are, are one body in Christ the Messiah, and individually we are parts one of another—mutually dependent on one another. Having gifts (faculties, talents, qualities) that differ according to the grace given us, **let us use them:** (He whose gift is) prophecy, (let him prophesy) according to the proportion of his faith; (He whose gift is) practical service, let him give himself to serving; **he who teaches, to his teaching;** (He who exhorts, encourages), to his exhortation; he who contributes, let him do it in simplicity and liberality; he who gives aid and superintends, with zeal and singleness of mind; he who does acts of mercy, with genuine cheerfulness and joyful eagerness" (Amplified N. T.). When every part of the body does its job, the church will be strong. Paul said in Eph. 4 that Christ is the head, and that "Under his control all the different parts of the body fit together, and the whole body is held together by every joint with which it is provided. **So when each separate part works as it should,** the whole body grows and builds itself up through love" (vs. 16, **Good News for Modern Man**). These passages teach that those members of the body of Christ that are able to build it up in some way—whether by teaching, or by

servicing others, or by giving, or any other capacity—to work to the development of that body. Those qualified to teach publicly could no more stop teaching, to allow the modern pastor system to operate, than the evangelist can stop preaching, those who serve stop serving, the givers stop giving, or the believers stop believing!

2. Argument: We have specific instructions in I Cor. 14 concerning how to proceed when the church comes together for worship: **a.** In vs. 23, Paul says, "If therefore the whole church be come together into one place." Verses 19, 26, and 34 also point out that he has under consideration the public assembly. Verse 26 shows that each person who could contribute something to the building up of the body did so: "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."

b. Paul in vs. 31 instructed the teachers to participate in mutual edification: "For ye may all prophesy one by one, that all may learn, and all may be comforted." Now to say that it is unnecessary to proceed in this way in the teaching service is to deny the plain instructions of this chapter. If we can dismiss the plan of edification bound on saints, can we not dismiss such prohibitions as in verse 34, which forbids women speaking in the church? They both go out the same door.

c. Though quotes from many men of distinction could be given to substantiate the foregoing arguments, one will suffice. It is by Brother J. W. McGarvey, and was published in the *Apostolic Times* in 1873: "There is no doubt, that in the ordinary Lord's Day meeting of the apostolic churches, quite a number of brethren took part in the speaking and praying. This is clear to any one who will read carefully the fourteenth chapter of First Corinthians. It is true that the instructions contained in that chapter are mostly given to persons possessed of spiritual gifts; but if, when men possessed of such gifts were in the church, it was not best that any one of them should ordinarily occupy the entire time, why should we think it best to reverse the rule in the absence of such gifts? Surely we have no right to make such a change unless there be something in the absence of spiritual gifts which demands it . . . a proposition that will hardly be affirmed. In the beginning of the Reformation the Scripture precedent just mentioned was recognized, and brethren very generally undertook to restore it to practice."

3. Argument: There is in all of the New Testament no command or example to justify the modern pastor system; but we do find teachers (in the plural) at Antioch of Syria (Acts 13:1), at Rome (Rom. 15:14), at Corinth, at Ephesus (Eph. 4:15, 16), and at Thessalonica (I Thess. 5:11).

4. Argument: Paul wrote to Timothy and Titus (I Tim. 3 and Titus 1) and gave them instructions to ordain elders who were apt to teach. It would be unnecessary for elders to be able to teach if the hired preacher was to do it all.

The foregoing arguments do not exhaust the Scriptural store of information on the conduct of public edification of the church. But the truth seeker should need nothing more. The Lord has commanded; it should be done. He has spoken; let us obey.

—Rt. 1, Ava, Mo. 65608

CHRISTMAS AND CATHOLICISM—

(Continued from page three)

Brethren, is it not written, "Learn not the way of the heathen . . . for the customs of the people are vain" (Jer. 10: 2 & 3)? Why do we then have evergreen trees in our homes with the name of Christ tacked on them??

Santa Claus— "Saint Nicholas served as a bishop of Myra in Asia Minor, in the A. D. 300's. He was famous for his generosity, and people came to believe that any surprise gift came from him." "The name Santa Claus also developed from a European source. Dutch settlers in New York called Saint Nicholas, Sinter Klaas."

Brethren, one of the seven abominations spoken of by Solomon in Prov. 6:16 is a lying tongue. One of the worst of all Christmas practices is telling the children Santa Claus brought the presents. Brethren, this is nothing more or less than an untruth—a lie to be perfectly honest. Also, along this line is the "tooth fairy" and the "Easter bunny." Brethren, the Bible commands us to speak the **truth** (Eph. 4:25); dare we disobey??? Is it not written to bring up the children in the nurture and admonition of the Lord? Does that leave any room for **lies**? No, indeed, for we shall give account of **every** idle word, Matt. 12:36.

Commercialization— According to the encyclopedias, "Stores in the U. S. depend on Christmas shoppers for a **fourth** of the sales they make during the entire year." Of all we read about the life of Christ, the only time He became physically violent was when he drove the money changers out of the temple saying, "Take these things hence; make not my Father's house an house of merchandise" (John 2:16). Again, another writer says, "but since the 1850's the celebrations have become increasingly popular and commercialized." Brethren, Christmas is nothing more or less than a huge sales **gimmick**! They have made His house an house of merchandise; are we going to be partakers of their evil deeds???

I have presented more than enough to prove that Christmas is purely Catholic and heathen. You will never find the name Christmas in the Bible unless, of course, maybe in the book of Judas Iscariot. I'm told it is right after the section on selling indulgences and just before the part on purgatory. If we use this book as our guide we can find cups, classes, women teachers, women preachers, and all other **FALSE** doctrine. However, if we desire to serve God, let us use His word, for His word, is truth!

Fellow teachers and preachers, I entreat you to fight against this spiritual wickedness in high places! We should not shun to declare the whole counsel of God. I've had many people who've been in the church many years tell me that I've been the first they've ever heard preach against Christmas. Why? I hope it is not for the reason one good brother suggested. He said he thought most were afraid to. Preachers, are you afraid to? I sincerely hope and pray not! If not, let us all preach and teach against it that we might be free from the blood of all men!

Brethren, let us all heed those words so fitly spoken—"Come out of her my people that ye be not partakers of her sins . . ." Let us prove all things, hold fast which is good, abstain from every appearance of evil! May God bless you all.

—128 S. College, Mtn. Home, Ark. 72653

UNDER HIS WINGS —

(Continued from page two)

it or make it. An unknown poet once said:

"There is so much good in the worst of us
And so much bad in the best of us,
It hardly behooves any of us
To talk about the rest of us."

Brethren, it seems only logical that we should put our brains in gear before we put our mouths in motion. That must be why Jesus said, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath" (James 1:19).

In both the Old and the New Law, God commanded, "Thou shalt not bear false witness (Deut. 5:20 and Rom. 13:9). Love can be known only from the action it prompts!! We can see this in the cross. But we see it so little in our personal relationships. Bible love seeks the welfare of all (Rom. 15:1-2). It seeks the opportunity to do good to all men and especially toward them that are of the household of faith (Gal. 6:10). In short, as Paul says in Rom. 13:10 that "love worketh no ill to his neighbor: therefore love is the fulfilling of the law." How can we speak of our brother as we do and sometimes even unjustly try in open and public fashions to hinder his work for God by bringing reproach upon him or even make others to question him, and still claim to have Bible love, knowing that our words and actions shall work ill toward him. In fact, sometimes they are even intended to do so. The Bible tells us that the street of heaven is paved with pure gold. Some people would not be happy living there, for there will be no mud to sling. Paul asked, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way" (Rom. 14:10-13). Again in James 4:10-12 the writer says, "Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one law-giver, who is able to save and destroy: who art thou that judgeth another?" Sometimes it is difficult to judge a man's action until you stand in his shoes. You can not say what you would do in any given situation until you've been there. My best judgment may not be as good as yours, and if it is not, then you must remember Gal. 6:1-2: "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. Bear ye one another's burdens, and so fulfil the law of Christ." Some would rather become an addition to their brother's burden than to help him bear what he already has. But the Bible plainly teaches that "if thy brother shall trespass against thee, go and tell him his fault between thee and him alone" (Matt. 18:15). We are not to go to the congregation where he worships or to other brethren with our tales in an effort to lessen his influence or effectiveness, but we

are to go to him alone first. Even then, often times, when brethren do finally get together to work out their problems, they want to bury the hatchet with the handle sticking out. Then years later, we stumble over the stump. Jesus said that we must leave our gift before the altar and go and first be reconciled to our brother, and then come and offer our gift. May God help us to be more understanding while being less misunderstood.

We can not come "unto the measure of the stature of the fulness of Christ" and continue in our stagnate pool of unmoving love for our brethren. Jesus prayed for unity. The answer to His prayer is in our hands. Our divisions and problems do not lie in His word. They are in our own personal envy strife, and pride. They are produced in our heads which have become swelled with self-righteousness.

We must let brotherly love continue and we must let it rise to greater heights and grow to greater depths. The church we read of in the book of Acts is a church of love, understanding, and fellowship. Brethren, we claim to be that same church!

May we learn to "be kindly affectioned one to another with brotherly love; in honour preferring one another," for our hope and prayers for peace and unity in the church can not become reality until we first develop proper love and understanding for one another.

Jesus wants to gather us together "under His wings." Will we??



Noah Langley, Rt. 1, Woodland, Ala., Aug. 21—We have enjoyed preaching brethren Lynwood Smith, Miles King, Dennis Smith, Jerry Dickinson and John Modgling in our home lately. Here are 2 subs. We enjoy the paper very much.

J. D. Chikungwa, Saboloa Vlg., C/O Namulenga Mission, P/A Tuchila, Malawi, July 1—June 4, Kamwende, 1 baptized, 98 gathered; June 11, Chilemba, 100 attended; June 25, Chongwa church, 109 gathered. I am very interested in reading OPA monthly. Remember us here to prayer.

F. L. Maulid, Chizinja Vlg., Box 6, Thyolo, Malawi, July 28—Here we are very well. May 28, was at Chidzinga, 290 people, 15 baptized; June 18, at Chalingna, 120 people, 11 baptized. July 2, at Mpeni, 200 people. July 20, I journeyed from here to Monkey Bay with many troubles.

H. S. P. Khumbunya, Box 43, Phalombe, Malawi, Africa, July 31—Here the work goes on all right. July 2, at Nakhupe, 97 people, 8 baptized; July 9, Mikongoni, 74 present; July 16, Genda, with 230. I was very happy to see Bro. F. H. Lichapa and Bro. Maloya. July 23, Zenje church, 84 present, 7 baptized; July 30, Mulambe, 364 present. I am trying to ask if you can kindly do some favor for some clothes, for the ones I was using are worn out. Greetings to all in the name of our Lord.

Bobby Reeves, Marion, La., Aug. 17—The work and worship of the church continue to go along nicely here. We have Brethren Wayne Fussell and John Modgling with us at Fairview during July for week-end meetings. Both are outstanding, and did leave us with the idea we had best stay on the firing line for the Lord. We look forward to having Bro. Billy Orten with us again through the school year. Bro. Clovis Cook comes for a week-end meeting in Sept. Our Wed. night services with our young men continues with good interest. We ask the prayers of all the faithful. Here is our sub.

Gene Welshhons, 204 N 4 Ave. W., Newton, Iowa, Aug. 14—Aug. 13, I preached at Waterloo, Iowa both services; enjoyed meeting brethren and sisters I had not seen for a long time. Brethren from the true church are welcome there I am sure, as they are here. Bro. Nelson Nichols came here to help, so I was able to get away. I ask the prayers of all that I can be a true servant of the Lord. Pray for us that the church will grow. We have much work to do. In the directory there is an error in the address of the church here; it should be 204 N. 4 Ave. W.; for information contact the writer at the above address or Roscoe E. Lawson, 723 2 Ave. W., Newton.

Orvel Johnson, 2200 Burney Way, Sacramento, CA 95821—We have just recently returned from a trip to Oregon and the upper part of California. It was such a blessing to be among the brethren in the areas we visited. It was an enjoyable honor to preach at Cave Junction, and Cottage Grove in Oregon, and Ukiah, CA. At each place the worship was reverently carried on, and we were well received. May God's rich blessings be upon these brethren and all of like faith. We are home now and energetically helping on the building. Just last evening one of the very fine and faithful members at Oakmont passed to the great beyond, Sister Clydie Nelson, who had been ill for so long, quietly passed on. She was the sister of Sister Carl McCormick. The memorial services will be Aug. 16.

John Mountain, 1304 East River Dr., Matgate, Fla., Aug. 7—My wife, 3 of my children and I have moved into the Ft. Lauderdale, Fla. area to be of what help we can. At the present there are 3 families meeting at 11:00 o'clock Lord's Day morning. We have no building here now. I visited here 4 times in the last 3 years, and was asked to make this my home and work with the church, so I have decided this is what God would have me do; at present we meet in the home of Mary Dixie Godwin. We have 2 lots paid for and about \$3500 in the bank. I am a carpenter by trade and if God wills we will try and build a small meeting house. Visitors are welcome to meet with us. I have made but a small sacrifice, but feel we must work while we have opportunity. Pray for us that we may prosper in Him. Here are 4 subs.

Dennis E. Smith, P. O. Box 464, Temple, Georgia 30179, Aug. 15—The work here continues to go well. We recently had three more baptisms during our meeting. We thank God and praise Him for five additions to the church here in the past few months. Bro. John Modgling held our meeting and did some excellent preaching. In addition to the three baptisms, there were also 16 who confessed faults during the meeting. I have just returned from a meeting in Napoleon, Ala. We had a very good meeting and it was enjoyable being with the brethren there. Nancy and I are very happy and thankful to God for the birth of our first child, a baby girl, born Aug. 1. We ask the prayers of all the faithful. Here is one sub.

Miles King, Norman, Okla., Aug. 25—I just closed a wonderful meeting at Graham, Oklahoma with three confessions and restorations. We appreciated the attendance of brethren from nearby congregations of Healdton, Wilson and Ardmore. July 28-30, we held a

short meeting at Pottsville, Arkansas. It was so good to be with these brethren and we look forward to returning for a fall meeting October 20-29. Also during the months of July and August I have preached at Napoleon, Ala.; Tampa, Florida; Waco, Texas (Circle Road), and Healdton, Okla. I have also enjoyed dropping in to hear several of my preaching brethren at different places such as Carl Johnson at Healdton, Okla.; Bro. E. H. Miller at McGregor, Texas and Bennie Cryer at Waco, Texas (Freeway congregation). During the first part of Sept. I will be in a meeting at Broken Bow, Oklahoma. Brethren, pray for our efforts.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538, Aug. 18—The work here continues to progress. Since last report three have been baptized and two have been restored to duty. Our studies continue and we hope that soon others will obey the gospel. We are presently engaged in an effort to develop capable teachers in the congregation. Recently, Bro. Johnny Elmore preached one sermon for us which was appreciated by all. We want to encourage faithful preachers to stop by and preach for us when they can. Lord willing, I am to hold a series of meetings, Aug. 19-27, with the brethren in Caldwell, Idaho. We look forward to this meeting and to the Labor Day meeting coming shortly at Stockton, Ca. We appreciate so much the generous help that was sent to us from all over the land for our building. Lord willing, we will run a complete report on this next month. May the Lord bless the faithful.

Amos E. Doud, 5935 Auburn Blvd., Citrus Heights, California—It has been some time since I have made a report to the Old Paths. I meet for worship with the Orangevale, Calif. congregation. I retired in April; since then I have traveled some ten thousand miles visiting different congregations and attending the Sulphur, Okla. meeting. It was one of the greatest inspirations a Christian could have in this life. In my travels I preached several times; two times at Cottage Grove, Ore.; two times at Yakima, Wash.; one time at Elgin, Ore.; once at Amarillo, Tex.; Pottsville, Ark. two services; one service at Mountain Home, Ark. We also visited at Breeze Hill, Ind.; Peoria, Ill.; Denver, Colo. We met some of the most faithful brethren. They seemed to all be in unity; this is something to be thankful for with all the division and liberalism that is going on in this day and time. I want to take this space to thank all for their most wonderful hospitality. Hope to see them again some time, and be asked to teach for them. We are now thinking of trying to establish a congregation in Olympia, Washington; we have several members living there who are out of duty; some of them expressed their desire while we were in Yakima. Please pray for us and our efforts to do the Lord's will.

Jerry L. Cutter, P. O. Box 3216, Salisbury Rhodesia, Aug. 8—The work of the Lord continues in a good way here in Rhodesia as well as in Malawi and Mozambique. In Malawi, Davidson Kasambwe continues to care for the office in Blantyre. Brethren Lichapa and Sande travel among the churches, strengthening and encouraging them. Also, the several dozen other preachers continue their local work in an effective way, with some half dozen of them preaching regularly in Mozambique. Here in Rhodesia new churches are being established, and the work prospers among the older congregations. A week ago Sunday brother Ron Courter and I visited a new congregation near Gatooma at Golden Valley Mine, located about 100 miles from here. This past Lord's day we visited at Aberfoyle tea plantation, located some 220 miles out. Five were baptized at Golden Valley and three at Aberfoyle. When both Ron and I are out, my sons, Jimmy and Ricky, care for the local English services. Time is swiftly passing and we are now on our last year in Rhodesia. We plan to return to the States in August, 1973. We will send a special report to all supporting churches near the first of the year; however, it should be noted, especially by

those who pay several months in advance, that all support should be terminated by August 15, 1973. The Lord continues to bless both the work and us, and for His wonderful blessings we give many thanks. Pray for us.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Aug. 17—Since my last report we have assisted brethren in meetings at Wichita Falls, Tex. (Lawrence Rd.); Flint, Mich.; Mt. Grove, Mo.; Lexington, Okla., and preached three nights at Tulsa, Okla. (11th St. Acres), and once at Huntington, W. Va. The Lord blessed our efforts with 25 responses—5 baptisms and 20 confessions and restorations. The Sulphur, Okla. annual meeting was wonderful. The crowds were large, the preaching edifying, and the singing good. Tommy Shaw and I appreciated the cooperation of the preachers, the song leaders, and the ones who directed the prayers, which made our job of coordinating the meeting a joy. The Sulphur brethren are to be commended for the work they do to get everything ready for the meeting each year. They are so good to work with, too. Thanks to all. After being gone from home for over two months it is good to be back at Modesto and the work here.

Ronny F. Wade, 1341 E. Gretna, Springfield, Mo., Aug. 16—This summer meeting season has passed quickly. We have been privileged to preach at several places and also hear others as they expounded the Word. June 11-18, we were at Breeze Hill, Ind. for a good meeting. Two were baptized. We were impressed with this little congregation and the dedication exhibited by its leadership. July 9-16, found us at Jamesville, Mo. We had large crowds almost every service. One was restored. July 21-30, were the dates of our meeting here in Springfield. Bro. Johnny Elmore ably handled the preaching chores. We had the largest crowds ever for a meeting. The house was packed several nights. Three were baptized. July 29-Aug. 6, we were at Harrodsburg, Ind. for another meeting. I always enjoy going there. I think we had more outside interest and attendance at this meeting than any I have ever conducted there. Six confessed wrongs and rededicated themselves to a closer walk. During our meetings we were privileged to have the following preaching brethren present: C. T. Cook, Tommy Shaw, Allen Barefoot, Tom Lehman, B. F. Leonard, Ellis Lindsey, and John Roberson. We appreciate them all. Currently we are at home. On Aug. 20, the Lord willing, we begin a meeting with Bro. Clovis Cook at Ash Grove, Mo. We look forward to a good meeting.

Davidson Kasambwe, Box 573, Blantyre, Malawi, Africa. Aug. 16—The work of the Lord here is gaining momentum. I had a very wonderful meeting at my home Monkey-Bay. Brethren A. Zuimbani, F. L. Maulidi, W. Machoka, M. L. Bonongwe, A. K. Kalichere, and M. Lipenga have preached for us. The congregation as a whole had a wonderful spirit and had more local visitors, real non-church goers than in a long time—4 baptisms and 3 confessions. Aug. 13, we were at Ntambe-Nlomba where we had a wonderful meeting; many preachers were there; some fine Christians here. I enjoyed working with them. The work in Rhodesia continues to progress. At last I appreciate so very much the encouragement I have received from so many. I could not begin to thank them all, but I would like to give special thanks to Brethren Jerry L. Cutter, Ron Courter, David Macy, Roy Lee Criswell, and James Grant of Scotland for their help on several occasions. I ask your prayers.

Jimmie C. Smith, 5231 Kingston, Wichita Falls, Tex., Aug. 13—I have been engaged in some very profitable and enjoyable meetings at Fruitland, Tex., Tucson, Ariz., and Wayne, W. Va. To God be the glory! I consider the meeting at Wayne one of the best I have conducted; I enjoyed the hospitality of the Dennis Osburns, making their home my headquarters; they all

sure know how to make one feel at home. I enjoyed association with preaching Brethren B. F. Leonard and Gary Barrett. To say one meeting is better than another is not to slight anyone, but that the conditions were more suitable to spreading the word. We will close an enjoyable meeting here in Kansas City (79th and Kans.) in just a few short hours. I have enjoyed having in my audience and associating with Brethren Chester King and Jim Hickey who are presently working in this city. It is good to see harmony and peace here; and may it prevail. We at Lawrence Rd., Wichita Falls, Tex., enjoyed a very good meeting with Bro. Paul Nichols in June. His sermons were very timely and well-rendered. I thought the Sulphur, Okla. meeting was the best! Here are some subs.

Bob Chancellor, Box 86, Winthrop, Ark. 71866, Aug. 18—The work here at Oak Grove continues to go well and we are so thankful for the faithful support of three other congregations. They have shown their unselfishness and their love for lost souls in standing by us in this work. In the past year we have about doubled in number. We pray God we may do better in the year to come. Nine precious souls have been baptized into Christ and others have come back to the fold. Due to the wonderful attitude of the members here outside interest is very good. This congregation enjoys a reputation for its warmth and friendliness throughout this community. Brethren, this is the way it should be. We should never have to apologize for the conduct of members. I just finished a very enjoyable meeting in Levelland, Texas. The hospitality was the greatest and interest was good. The Lubbock congregation cooperated so well with their attendance. I think we are home for the school term now. Come by and worship with us and I can assure you that you will leave spiritually uplifted.

Irvin Barnes, P. O. Box 792, West Plains, Mo., Aug. 16—During the month of June we held a meeting at Sharonville, Ohio with one restored to the faith. Visitors came from Blue Springs, Ky.; Huntington, West Va.; and from West Chester. We enjoyed staying with the Gerald Cromer family. Bro. Barney Owens was home for part of the meeting and as always his presence was helpful and uplifting. Following this I was in an enjoyable meeting at Boulder Drive in Dallas. From there we immensely enjoyed a few days of the Sulphur, Okla. meeting. It was one of the best. In July I held a two-weeks' meeting at Walnut Grove, Ky. The church there is improving in spiritual strength and zeal. We had large crowds with two baptized and one confession. Brethren Kent May and Richard Frizzell traveled with me during the meeting. Bro. Derwin Cromer from Cincinnati spent the meeting with us also. These young men are among the finest. I am refreshed by the zeal and purity of some of the youth I've seen this summer. During the last of July we were at Baton Rouge, La., for a five nights' meeting. Brethren there treated us with the best of hospitality. This was my first meeting in La. Bro. Bill Davis attended every night of the meeting driving back to New Orleans to work in home studies during the day. His presence in the meeting contributed much. It was a pleasure to become better acquainted with him. He is sound, studious, and zealous. Our next meeting was at New Salem, Miss. We appreciated the presence of Bill Davis, Richard Nichols and a host of brethren who came from far and near. The joys of this great meeting are unspeakable. The church there is among the most stable. Being with Bro. Lynwood Smith was encouraging, educational, and enjoyable. I find him to be a man of strong character coupled with a tender and compassionate heart. Large crowds attended each night; the singing was outstanding. Three were baptized. Our meetings for the rest of the year are: Seymour, Mo., Aug. 14-23; Lees Summit, Mo., Aug. 25-Sept. 3; Houston, Mo., Sept. 22-Oct. 1; Ada, Okla., Oct. 6-15 and Tulsa, Okla., Oct. 20-29. Following this, we plan to winter at West Plains, Mo. My family and I solicit the prayers of the faithful.

Our purpose is to "earnestly contend for the faith which was once delivered unto the saints," 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

BEWARE OF SNAKES!!

By M. Lynwood Smith

The following is taken from the Modesto Bee, Modesto, Calif.:

Snake Kills Man Proving Faith — Sparks, Ga.—AP—A man who handled a rattlesnake at a church service, died proving his faith.

The authorities said Lloyd B. Hill, 41, died yesterday, several hours after he was bitten by a snake at a Saturday night service of the New River Holiness Church. He was the father of four daughters. The police said he apparently did not seek medical aid. Dr. J. P. Oliphant, Cook County medical examiner, said Hill died from rattlesnake venom.

This newspaper clipping seems strange compared to the account of a man in the New Testament. His name was Paul, and he was on a voyage to Rome, when he was shipwrecked and landed on the island of Melita. Here is his story: "And the barbarous people shewed us no little kindness: for they kindled a fire and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, no doubt the man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off he beast into the fire, AND FELT NO HARM. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, they SAW NO HARM COME TO HIM, and they changed their minds, and said that he was a god" (Acts 28:2-6).

Just what do you suppose the difference in these two men could be? The man in Sparks, Ga. is one of the many we have read about who suffered like fate. The account of this man indicates he had faith; he proved it by his works. But he was not sustained as Paul was.

Poor man! We pity him. Doubtless a good man, but led to believe an unscriptural doctrine. This man had read and had heard preached, no doubt, the verse found in Mark 16:17. It reads like this, "And these signs shall follow them that believe; in my name shall they cast
(Continued on page three)

AUTHORITY IN RELIGION

By Ronny F. Wade

In Mark 11:27-33 Jesus comes to the temple. The Pharisees and Sadducees question him about the authority which he possessed and used in performing miracles. Before he answered their questions, however, he asks them one. "The baptism of John is it from heaven, or did it come from men?" Realizing the seriousness of this question they reasoned among themselves. If they answered "from heaven" then he would want to know why they hadn't obeyed it. On the other hand, if they assigned it to men, then they feared the people, for all counted John a prophet. So rather than entangle themselves, they just answered "we cannot tell." In response to this, Jesus said "neither do I tell you by what authority I do these things."

The subject of authority is an important one. It touches our lives every day. There must be some way to determine what is right and what is not. Once the standard is located, it must then be respected and obeyed by all concerned. For example: On which side of the street should one drive? Or, is it possible for each person to coin his own money? Or, what standard of weights and measures shall we use? Or, who determines the rules in a game? The answers to the above questions are far reaching. And unless we agree upon some authority to determine the answer, the results will be catastrophic. It is not only necessary that we have a standard in the above matters, but that all involved recognize the same standard. This principle is just as true in religion. And because we have failed as a body of people to recognize and respect the same standard in spiritual matters, we are divided into different groups, with differing ideas and opinions.

With respect to religion, the question "by what authority doest thou these things, and who gave thee this authority?", is a very revealing one. We are likely to get many different responses. The Modernist will say that he follows his own reason, while others will declare that one man is the universal head of the church, and therefore what he says becomes authority. Still others will appeal to the decisions of a church convention or rely upon their conscience or feelings. Some in an effort to dismiss themselves from responsibility will even give in to the majority and follow them, because they are sure "that many people can't be wrong." A close examination of the above, however, will readily reveal that there is no justifiable or even sensible

reason for accepting such as a real or genuine basis of authority in matters of religion. Because in each there is some fault, instead of drawing people closer together the result has been greater division. For this reason we think it wise to study carefully the subject of authority in religion.

If we can determine exactly where authority in religion began, then we should have no difficulty in tracing it to present day demands and needs. In order to do this, let us go back to the beginning, Gen. 1:1. We learn that "in the beginning God," this is as far back as any man can go. Thus from eternity all primary or inherent authority resides with and in God. Because He is and has always been, because He created heaven and earth, it logically and scripturally follows that in Him should this authority be vested. However, when any one person possesses all of a certain thing, they also possess that right to delegate a portion of it to someone else. Through a careful study of the Bible, we can see that God did just that. In Matt. 28:18-20 Jesus said "All authority is given unto me in heaven and earth, go teach all nations. . ." Here Christ claims "given authority." From whence did this come? Here is the answer: John 5:22 "For the Father judgeth no man but hath committed all judgment unto the son," then in v. 26-27 "For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also." Thus we see God Who possessed all authority delegating this authority to His Son. Now that Christ possesses this authority from God, we see Him also delegating authority to His apostles. In Matt. 16:18-19 "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Keys are a symbol of authority, and here Christ gives His apostles (Peter in particular) the authority to preach the gospel. We do not understand that they had a free hand, or were allowed to preach anything that came to their mind, but rather those things given them by the Spirit of God. They could only bind that which had already been bound in heaven, and loose that which had already been loosed. Again in Mark 16:16 Jesus says: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The same commission was repeated by Jesus in Matthew 28:18-20.

A question, now worthy of our consideration is this: did these men, independent of any divine help, preach what they believed was right? Or, were they inspired of God to deliver a divine message? In Matt. 10:19-20, "But when they deliver you up, take no thought what ye shall say or how ye shall speak, for it shall be given you in that same hour what ye shall speak for it is not you that speaks but the spirit of your father which speaketh in you." We can see that these men were delegated by Christ and as his ambassadors would speak, not of themselves, but rather by His spirit. What about their writings? We find the answer in 1 Cor. 14:37 "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments

of the Lord." In other words the writings of Paul and the other apostles, were received directly from God. This is in harmony with the events of Acts 2:1-4 when the Holy Spirit descended upon them, and they all spake as the "spirit gave them utterance."

This brings us to the most important question of all: What is authority in religion? **Very simply stated, authority in religion today is the inspired writings and teachings of the New Testament scriptures.** In John 12:48 we read, "He that rejecteth me and receiveth not my word, hath one that judgeth him. The words that I speak unto you, the same shall judge him in the last day." Again in Romans 2:16, "In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel." The secrets of men will be judged or brought to light and tried by the gospel of Jesus Christ. Thus the only safe standard and guide in religion today must be inspired scriptures of God.

Another question worthy of consideration is: How do we know this is a genuine message? Can we really be sure that it is the truth? The answer to these questions is found in the fact that this message was confirmed by miracles. Jesus himself confirmed many of the things which he taught by performing miracles. You remember he healed the sick, gave sight to the blind, walked on the waters of Galilee, etc., etc. No less important are the miracles of the apostles. These miracles removed any doubt that it was a message from heaven. Heb. 2 declares, "Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip, for if the words spoken by angels were steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation which at first began to be spoken by the Lord and was confirmed unto us by them that heard him. God also bearing them witness both with signs and wonders and with divers miracles and gifts of the Holy Ghost according to his own will." How marvelous it is that this message has been guarded and protected by the Holy Spirit, and has been proved by miracles, wonders and signs.

Let us now briefly review what we have learned. First of all we must remember that all primary or inherent authority reside in God. This is the beginning place. It is impossible to go back farther than that. If we can come to agreement here, then we should have no difficulty tracing divine authority to the present. God, then delegated authority to His Son Jesus, the Christ. Christ in turn delegated authority to preach the Gospel to his apostles. Their preaching was not of themselves, but rather as they received it from the Holy Spirit. The message of their lips and pens thus constituted God's message to man. In order to convince the people that their teachings were inspired, signs, wonders and miracles followed them. Thus, then their writings—the New Testament scriptures) constitute authority in religion. Or in simple languages, the Bible is our guide and authority in religion today.

There is but one question left for us to consider: Once the New Testament was completed, need we ever look for further revelation? We must answer that question in the negative. The Bible is very plain and explicit regarding it. Note the following: 2 Peter 1:3—"According as his divine power hath given us all things that pertain unto life and godliness. . ." 2 Tim. 3:16-17—

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." Gal. 1:6-9—"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble ye and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

From the above passages, we learn that to tamper with God's Word is forbidden. Therefore, it would be foolish on our part to add to it, or to subtract from it.

In conclusion, let me emphasize that whatever our problems or disagreements may be, if we will submit them to the Bible, God's authority, we will be able to solve them in a scriptural way and enjoy the benefits that come from serving and obeying the living God.

BEWARE OF SNAKES!! —

(Continued from page one)

out devils; they shall speak with new tongues; **THEY SHALL TAKE UP SERPENTS**; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." This man, like so many, many today thought this applied to all who were baptized, but a close study of Mark 16 will show us it applied to all apostles who would believe on Him as they ought to, for heretofore they were doubting Him (verse 14). Then He told them to go into all the world and preach the Gospel to every creature. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Then he again speaks to the eleven about their disbelief and tells them of the signs that would follow the ones who would go forth and preach the Gospel and believe on Him as they should. It was to the eleven **ONLY** that He promised these signs. The eleven only were to expect them. The eleven received them (verse 20). "And they went forth, and preached everywhere, the Lord working with them, confirming the word with the signs following." That was the purpose of the signs in the first place. To confirm the word was why they were given. Paul says in Heb. 2:3, "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was **CONFIRMED** unto us by them that heard; God also bearing them witness, both with signs and wonders and divers miracles, and gifts of the Holy Ghost, according to His own will?"

Now when the Gospel was revealed and confirmed unto the world, we no longer need the signs and wonders. "Confirm" means "to make firm" and "to give assurance." To say the word of God is not already confirmed is to deny the Bible.

So this man's fate came from misunderstanding God's plan and His will. Nowhere are we promised the signs which these **special** men in a **special** day did for a **special** purpose. The special purpose was to confirm the word, and that has been done. Beware of Snakes!!

FIFTY YEARS OF MARRIAGE



CHARLEY AND ORA RISENER

Bro. and Sister Charley Risener, 357 N. Hill St., Arvin, Calif., were married Aug. 1, 1922 at Bokchito, Okla., and lived in Okla. until 1944 when they moved to Calif. They obeyed the gospel in 1933. Their three children, Charles Risener, Jr., Betty Jo Holliday, and Jane Womble have been baptized into Christ. More than 300 guests attended a reception in their honor, among whom were 72 family members from Texas, Arkansas, Oklahoma, Minnesota and California. Fifty years of marriage! What an example for all to consider and ponder well.

THE CHURCH DIRECTORY

Brethren, I am still waiting to hear from you. There are congregations no longer meeting and some have changed locations. **These two are no longer meeting:** 7th & Allen Streets, **MONAHANS, TEXAS** & 718 Aaron Place in **SAN ANTONIO, TEXAS.**

I am glad to add a new congregation in the **NEW ORLEANS, LOUISIANA** area. **HARVEY** (Jefferson Parish), **LOUISIANA**, 2000 4th Street—In the Moose Lodge Building (4th Street is the same as Louisiana Highway 18); Sun. 10:30 A.M., Bill H. Davis, 129 Anne Drive, Avondale, La., or P. O. Box 43, Westwego, Louisiana 70094; Phone (504) 776-2990; Glen Spradley, P. O. Box 215, Buras, Louisiana 70041; Larry Alexander, 477 Brookmeade Drive, Gretna, La. 70053; Phone (504) 367-9046. So far not many have responded to sending information for the new directory. As of today I have not heard from brethren in **New York, Pennsylvania, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky, Ohio, Indiana, Michigan, Iowa, Kansas, Colorado, New Mexico, Nevada, and Washington.** Please sit down and send information as soon as possible. If it is the same as in the 1969 Directory please let me know that it is the same. If changes need to be made, please send the (1) Location, (2) Time of the services, (3) Names, addresses and telephone numbers of not more than 3 of the leaders. —Ray Asplin, 2440 SW 54th St., Oklahoma City, Okla. 73119.

TRACT ANNOUNCEMENT

"Singing" is the title of a tract recently written by Bro. Carlos B. Smith, Rt. 1, Box 150, Wesson, Miss. It may be obtained for the asking. Please order from Bro. Smith.

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OUR HELPERS

Please check the following subscriptions and report any errors to us immediately. We continue to appreciate more than we can say all that others do in behalf of this journal.

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PLEASE HELP!

Brethren, this is an open letter to acquaint you with a situation that should and must concern us all. For many many months, Betty Robinson, a young sister in the Lord has been hospitalized in Houston, Texas with an advanced cancerous condition. Local assistance has been given at various times but the tremendous expense involved, plus the cancellation by the insurance company, has moved this into a realm that must be brought to your attention. This family is worthy of your most diligent and prompt attention. Please send all assistance to Mr. Wayne Robinson, 708 N. Ave. F, Olney, Texas 76374. —J. Wayne McKamie

(May brethren respond freely and with dispatch to this worthy appeal is my humble, sincere prayer.—Don McCord).

A NEW TRACT

Response to the tract "WHY I LEFT" has been so great that we have made arrangements to have it enlarged and reprinted. The first printing is exhausted except for a few copies I plan to keep for my own use. Some of the copies of the first printing were not clear and were hard to read. Response has been so great that I am having 5000 printed for free distribution. The second printing will be of good quality and attractive looking. We pray that it will be useful in teaching others the truth about individual cups and Sunday school. I am not sure just when they will be ready for distribution, but we hope they will be ready by the time this appears in **Old Paths Advocate**. Send all orders to me, c/o H. D. Hinton, 1934 St. Augustine, Dallas, Texas 75217. —Tom Lehmann

THE 1972 CALIFORNIA LABOR DAY MEETING

The 1972 Labor Day meeting in California was held in Stockton. The brethren are to be commended for their direction of the meeting. It was well planned and ran smoothly throughout. The attendance was excellent, the building being nearly filled the last three evenings. The brethren decided against securing the services of any particular evangelist to do the preaching; and the preaching brethren in the area were called on to provide the spiritual food during the meeting. Preachers who were called on to speak during the meeting were: Jimmy Winchester, Benny Cryer, Paul Nichols, Wayne DeGough, Jack Cutter, Jimmy Franklin, Orvel Jhonson, Ed Powell, Richard DeGough and the writer. Sunday afternoon (Sept. 3) there were singing and short talks by the young men. Then at 4:00 P. M. male members gathered to discuss the mission effort in the Bay area. Sadly, the realization came to me that from all appearances there is a definite lack of support for the second preacher to enter this field. Brethren, what a shame it is that we worship in better than necessary buildings today and are at the same time, apparently unable or unwilling to support the preaching of the Gospel! Surely the Lord is not pleased with us when we are slothful in His business. Brother Jack Cutter has left this mission work and is now working with the church in Ceres, Calif. The brethren in this area would very much like to be able to replace him in this effort, but as of the meeting this Labor Day in Stockton we found we are hundreds of dollars short of the necessary funds to accomplish the task! Brethren, let us not make the fatal mistake that the Master warned against in John 4:35. We cannot afford to procrastinate and think that there are "four months, and then cometh the harvest," for Jesus says, "behold I say unto you, **Lift up your eyes, and look on the fields; for they are white already to harvest.**" It's time that we looked to the fields, brethren, and concerned ourselves with the task of bearing some fruit for the Master. I am told that in this world some 100 people die every sixty seconds. Can we in view of these facts afford to withhold our means of saving a portion of those who are right now lost? Certainly, we need to take careful inventory of our goals which we are to work toward, the goal of preaching the gospel to this lost world.

STUDY IN DECEMBER

The study that has been held in Wichita Falls, Tex. for the benefit of the preaching brotherhood will not be held at Wichita Falls this year, but has been moved to the Trentman Avenue Church of Christ in Fort Worth, Texas.

We pray that the preaching brotherhood through its participation will help make the study there as successful as it has been in Wichita Falls. So please make your plans now to attend. —Garden's Edge Church of Christ, Wichita Falls, Texas.

ANOTHER LABOR DAY MEETING

The Labor Day meeting at Raleigh, North Carolina was well attended. We had seven confessions of faults, for which we were thankful. Some of the preachers and others came to be with us for most of the meeting. The wife and I stayed in the J. W. Kornegay home, and was made to feel welcome while there. We enjoyed our stay in that area. This was our first time to work with the Raleigh congregation. I feel we know one another better now. I attended some of the meeting at Capitol Hill, Oklahoma City, Okla. Brother John Modgling was doing a fine job preaching the truth. He and his wife make a fine team working together to spread the Gospel. John is in the field full time now, and we pray that he can stay busy. He comes from a good Christian home, and we wish him the best, in the work. I am now in a meeting at Hoyte, Texas and go next to La Grange, Ga., September 30-October 8. Do pray for us in the work of the Lord.

NOTICE

The Church of Christ, South 71 Highway, Mena, Arkansas assembled September 16, 1972 and does hereby place the following charges against Leon W. Fancher:

1. Sowing discord among brethren (Prov. 6:19)
2. Perverting the Gospel of Christ (Gal. 1:8-9)
Pervert: Definition—Webster: "Deviating from the right course; leading astray—I.E. Corrupting."
3. Has failed to keep the unity of the spirit in the bond of peace. (Eph. 4:3)
4. Has refused to stand fast and hold the traditions that have been taught, whether by word or epistle. (2 Thess. 2:15)

In view of the above charges, attested to by the members whose signatures are below, we as the body of Christ do hereby withdraw our recognition, and fellowship from Leon W. Fancher. S/Raymond W. Bray, Ray Smith, O. B. Casey, James Hooper and Harold Deramus.

ADDENDUM: I was present at the meeting mentioned above. In light of a sermon preached by Leon at Mena on Sept. 3rd, and his assertion to the brethren and to me that he now feels he must continue to preach these things publicly wherever he goes, I believe the brethren have taken the only course they could scripturally pursue. Anyone interested in more details of the matter may contact one of the brethren there. It can be said to the credit of the brethren and Leon, that this action was taken with the deepest regrets, and in the absence of malice, bitterness, or gossip on the part of anyone. —Billy Orten

CONTRIBUTIONS REGARDING BUILDING IN FREMONT, CALIF.

The brethren gratefully acknowledge the following generous contributions to the new building, which we soon will be building: Modesto, Ca.—\$500; Concord, Ca.—\$500; Arvin, Ca.—\$100; Bakersfield, Ca., Planz Rd.—\$50; Harrodsburg, Ind.—\$200; El Cajon, Ca.—\$100; El Centro, Ca.—\$100; Greenfield, Ca.—\$50; Montebello, Ca.—\$25; Capitol Hill, Okla.—\$200; Tulsa, Okla.—\$10; Bobby Reeves—\$15; Paris, Tex.—\$25; Okla. City, Okla.—\$50; Sulphur, Okla.—\$50; Sanger, Ca.—\$25; West Chester, Ohio—\$200; Manteca, Ca.—\$250; Locust Grove, Okla. (Chouteau)—\$25; Rosenberg, Tex. (Richmond)—\$1,000; Wynnwood, Okla.—\$100; New Salem, Miss.—\$300; Lebanon, Mo.—\$100; Arlington, Tex.—\$200; Lawrenceburg, Tenn.—\$100; Lodi, Ca.—\$350; Mt. Home, Ark.—\$50; Moore, Okla.—\$100; Floyd Staniford, \$150; Total \$4,925. Others wishing to contribute will be appreciated. Again, thank you, for your help, brethren. May the Lord bless you. Continue to remember us in your prayer. —Don L. King, 41931 Chadbourne Dr., Fremont, Cal. 94538

THANKS FROM MICHIGAN

We at Walled Lake congregation deeply appreciate all who have so willingly given of the Lord's money for the building project which is so badly needed here. Lord willing, Brother L. H. Frizzell from Oklahoma, a contractor, will arrive soon. He believes we can move into the new place of worship within two months. The following congregations have assisted us in this endeavor financially: Bakersfield, Calif.; Powe, Mo.; Mt. Home, Ark.; Broken Bow, Okla.; Ceres, Calif.; Waterloo, Iowa; Lebanon, Mo.; Imperial, Calif.; Sanger, Calif.; Kansas City, Kansas; Huntsville, Ark.; Brookhaven, Miss.; Santee Calif.; Tulsa, Okla.; Okla. City (21st St.), Okla.; Rosenberg, Tex.; Brookhaven, Miss. (New Salem). To this date, Sept. 8, we have received a total of \$1,585.00. Thanks be to God and to each of you. Brother Frank Staggs is moving here from Flint, Michigan to work with us for a year. He and his family will do all they can to help us grow spiritually, and to try to gain others to the Fold. —Christian love and prayers, Shelby Taulbee, 2220 Wixom Rd., Milford, Mich. 48042, in behalf of the Walled Lake Congregation.

OUR DEPARTED

Hope — Raymond Hope was born in Texas, Dec. 5, 1909. He departed this life at his home at Escalon, Calif., Aug. 23, 1972. Brother Hope was a member of the Church near Escalon. He was the grandfather of Brother Dale Hope. He leaves to mourn his passing his wife, Mable, of the home, two sons and a daughter; 12 grandchildren and 3 great grandchildren; three brothers and three sisters, as well as members of the church and friends. The singing was rendered by members of the Escalon congregation and the writer endeavored to speak of truth and consolation. —Paul O. Nichols

Lessley — George Calvin Lessley was born in Sherman, Texas, September 27, 1886. Along with his parents he moved to the Cherokee Strip, which later became Sequoah County, Oklahoma. On February 18, 1910,

he was married to Annie Clementine Hollis who preceded him in death. In 1915 he moved his family to Colorado where he lived for several years. Finally, in 1941 he moved to California where he resided at Sacramento for the past 31 years. He was baptized into Christ, September 10, 1956. He was married the second time to Sister Elpha Doud, September 3, 1966. He passed away on his wedding anniversary, September 3, 1972. Besides his wife he leaves two sons and three daughters; five stepsons (one of whom is Amos Doud); 20 grandchildren, 29 great grandchildren, and two great-great grandchildren. The singing by members of the church was pretty and the floral offering was beautiful. The writer officiated. —Paul O. Nichols

Bates — Horace Eugene Bates, 108 W. Hayes St., Norman, Oklahoma, was born August 8, 1895; departed this life September 10, 1972, at the age of 77 years. He was married to Olive Franklin Moore, December 20, 1914. To this union two sons were born, Noale and Lowell Bates both of Norman, Oklahoma. Brother Bates had retired and was living in Norman at the time of his passing. Brother and Sister Bates lived in Oklahoma City for years and attended services at the Church of Christ. Brother Bates obeyed the Gospel in 1922. He was faithful until death, for 50 years. He will be missed by all. The writer spoke words of comfort to the family and others who were present in the service at 2636 S. W. 36 St., Oklahoma City, Oklahoma.



Harold Monhollen, 7031 Goshen Rd., Goshen, Ohio, Sept. 15—Bro. Richard Nichols will conduct our meeting at Sharonville, Sept. 22-Oct. 1. We solicit the prayers of the faithful. Pray for us that we may ever grow and abound in the truth. Here are 6 subs.

Fred Renier, 1213 Montana Pl., Joplin, Mo., Sept. 5 —The church here in Joplin is doing very well. Bro. Carl Johnson completed a 10-day meeting with us with fine results—21 made confessions of faults and 1 was baptized the last night. Here is my renewal.

O. N. Reeves, Marion, La., Sept. 25—Bro. Clovis T. Cook gave us a great lift last week end. He had not been in this section for many years. Bro. Billy Orten is home, and will keep the camp fires burning. We hope to keep the work of the church going. Here is my renewal.

J. F. Graham, Box 51, Lexington, Okla., Sept. 5—The congregation here gets along very well. Bro. Paul O. Nichols was here for a summer meeting, and what a meeting it was! Bro. Paul is certainly a good preacher. Here is my renewal and 3 new subscriptions; we would all miss the paper very much. We request the prayers of all the faithful.

Earl B. Helvey, 6516 Dawson Way, Sacramento, Calif., Sept. 20—We have completed a series of meetings with Bro. Larry Lay; he is a very good speaker and has taught us some wonderful lessons. Two were baptized and all of us have been spiritually uplifted. The congregation is growing in spirit and number. We invite visitors coming our way to worship with us at 64th St. congregation.

B. B. Cayson, 1993 Burnham Ave., Memphis, Tenn., Sept. 26—The Lord continues to bless us both spiritually and materially, for which we are thankful. For the past 18 months we have been busy in the Lord's work; have preached one or more times in 11 states. The Lord blessed the work with a number of baptisms and restorations. Note our address as above; phone number is (901) 357-5229. We are now working in the Memphis area; 3 have lately been baptized and 1 restored. May the Lord continue to bless all is our prayer.

Frank Lunn, 12612 E. 31st Pl., Tulsa, Okla.—We regretted moving from Pontiac, Mich. and our many friends there. The 141st St. E. Ave. congregation in Tulsa has welcomed us, and we are thankful; they are a fine group of Christians. We have heard Bro. Kornegay at Chouteau, Okla. with visible results. We can

THE AMARILLO, TEXAS BUILDING PROGRESS REPORT

We, the brethren of Amarillo, express our warmest thanks to the zealous brethren who have manifested their liberality toward the Amarillo work. Though we are making a point to thank every congregation by letter, we are anxious to commend them openly through the pages of the **O. P. A.** When we band together in unity and faith, great things can be accomplished and indeed have been. At the time of this writing, August 22, we have a total of \$2,125. The following congregations are to be commended for their assistance: Sentinel, Okla.—\$150; El Centro, Calif.—\$100; Harrodsburg, Ind.—\$200; Stevenson, Calif.—\$25; Washington, Okla.—\$250; Tulsa, Okla.—\$25; Foster Rd. Church of Christ, Baton Rouge, La.—\$25; Crescent, Okla.—\$200; N. W. Twenty-First St., Okla. City, Okla.—\$100; Frederick, Okla.—\$400; Boulder Dr., Dallas, Tex.—\$150; Arlington, Tex.—\$500. Due to the generosity of these congregations we will soon be able to acquire a loan and begin building. We ask for your prayers in this great endeavor. —Melvin Blalock, 4008 Beaver Dr., Amarillo, Texas.

There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself, and the dewdrops run off. God rains his goodness and mercy as widespread as the dew, and if we lack them, it is because we will not open our hearts to receive them.

Common sense is what the world calls wisdom.

see that God's word is still powerful. We had the good pleasure of having Bro. Paul Nichols preach for us one week end. He is a wonderful Christian man; it had been 20 years since we had seen him. Pray for us in the work of the Lord.

Aubrey Z. Wright, 12048 Lemming St., Lakewood, Calif., Sept. 12—We at Huntington Park are trying to keep the work of the Lord going. Sometimes it is discouraging, but we believe that even though we are few in number, and we follow the examples set forth in the scriptures, our work is acceptable with the Lord. Of late I have received two pieces of "Printed Matter" trying to run down the work of Bro. Don McCord and efforts in regard to the OPA; I heartily disagree with the brother. I just say keep up the good work. Here is my renewal.

Bob Vogt, Perkins, Okla., Aug. 26—We enjoy the OPA each month. We are still trying here; I suppose the work of the church is slow everywhere. We are thankful for the college students at OSU who are attending worship here. We are grateful for our visitors. We are very thankful for the efforts of Bro. and Sister Larry Mann; they have been a real help. We now have our building paid for, the paint and plumbing bill is paid, too. All we owe now is the land payment. We are more than grateful for the help we have received. We have enjoyed being at Stroud; it is like going home to us. We pray for all everywhere and ask everyone to visit us.

Gaylon Barton, Box 72, Thoreau, N. Mex., Aug. 27—I would like for brethren to know more about us here. We are half way between Gallup and Grants, N. M. on highway 66 on the corner of Pinion and Aspen Sts. It is a new subdivision east of the Crownpoint, Chaco Canyon Rd. We are few in number, but welcome all visitors. We meet Lord's Day at 11:00 A.M. and 6:30 P.M. We invite preaching brethren. Pray for us that we may be able to continue to worship in spirit and truth. Other brethren here are: Grady Permenter, 700 Sage St., Grants, N. Mex.; Jimmie Stallings, Thoreau, N. Mex.; John Morrow, Milan, N. Mex.

Carlos Smith, R. 1, Box 150, Wesson, Miss., Aug. 31—We had a good summer meeting here with Bro. Billy Dickinson. Bro. Billy and his brother, Jerry, are here for our Labor Day meeting which we are enjoying. I am glad to say we have 4 congregations in and around Brookhaven, Miss. that worships scripturally, that have never had a pastor system, the oldest one being New Salem that was established over 60 years ago by Bro. N. L. Clark; afterwards, Bro. H. C. Harper came along and taught us the true worship. See tract announcement elsewhere in this issue; I wish to thank Bro. and Sister Jones of Baton Rouge, La. for the work they did on it.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Aug. 24—Our meeting here with brother Carl Johnson was well supported by this area. Carl did some fine preaching. He is ready to give chapter and verse for what he is teaching. We need more preachers willing to let the Bible speak for what we believe. Our meeting at Jeru-

salem, Ark. was good. We had good crowds for most of the meeting. My stay in the Odell Wilson home was encouraging; they have two fine young boys in their home. These boys are ready to study the Bible with you. We need more young men ready to study the Bible. We of this area are looking forward to our New Year's meeting; we invite all to come and attend.

Tom Lehmann, 2000 Sycamore, Mesquite, Texas 75149, Sept. 16—The work at Dallas is off to a good start. The Lord has blessed the congregation with good results. There have been 3 baptisms and 13 confessions since the work began in July. In addition to these, during the Labor Day meeting there were other confessions of faults and one baptism. Wayne McKamie did a good job conducting the meeting. The preaching was edifying and uplifting and the singing was most beautiful. We will be in a meeting at Cable Ridge, Missouri, October 6-15. Then November 5-12 we will be at El Reno, Oklahoma. The congregation here is still looking for a lot to purchase in the Mesquite area. We will keep you notified concerning the time the new congregation will start meeting.

Gary Barrett, 1113 B St. R, Ceredo, W. Va., Sept. 29—My work here is steadily progressing as I am learning more about the art of meeting people and how to talk to them. I have started teaching at another congregation since I last reported which makes a total of five that I am working with. I am working with the congregation at Linnville, Ohio; Chesapeake, Ohio; 18th St., Huntington; Twelve Pole and Wayne County and the Radner, W. Va. congregation. I pray the Lord will bless me in my endeavor to preach the Gospel that much good may come forth. Brother P. C. Brown just recently closed meetings at the Chesapeake, Ohio and Linnville, Ohio congregations. He edified the congregations very much by preaching the truth which I feel is needed everywhere. It was certainly a pleasure having Brother Brown back in this area again where I had the opportunity of discussing the Bible with him. I will be conducting a weekend meeting at the Radner, W. Va. congregation on Oct. 6, 7 and 8th if the Lord wills. We pray much good may come from it.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., Sept. 14—I recently held a meeting for the Planz Rd. congregation in Bakersfield, Calif., which was such a pleasurable affair. Cooperation by other congregations was good. I saw so many of my dear old friends. Two men were baptized, and it seems like only yesterday when their parents were as young as they. I visited in several homes finding the hospitality so very wonderful. I principally made my home with the Richard Degough family. Ah! what fond memories this man stirred within me. Almost all of these people have been so special to me in years gone by. These people in that part of the country have great potential. They will be champions for the cause of truth against all odds is my firm belief. The work in this part of the country is going great. Many meetings have been held in the Ozarks this year. Ronny Wade and I recently closed a meeting for the newly established congregation in Ash Grove, Mo. Three were baptized. A good leader from another congregation has taken his stand

with us along with his family, which will be of great help to them. Several have been added since we started the congregation there. The work around Mt. Home, Ark., is going so well. We are to have a discussion on Miracles in Mt. Home, Ark., with a Pentecostal preacher soon (Oct. 27-28), and another is pending on the cups and class questions. We recently needed more support to put our seventh fulltime preacher to work in this area. Three congregations came up with it in no time at all. Two of these congregations were already supporting the work liberally. I used to think some of these brethren were out of their minds when they talked about what could be done. But, now I think I might have been the one that was having problems. There is much to do and we can do it if we set our mind to it.

R. Dee Price, 405 E. Reynosa, DeLeon, Tex., Aug. 24—Brethren Roy Park and Irby Mauney have been seriously ill for several weeks; have just learned that Bro. Mauney passed away this afternoon. He was a loyal, true and faithful worker for the cause of Christ. We will miss him greatly. Aug. 13, Bro. Johnny Snow of Abilene preached for us; Bro. Truman Evitt, Ft. Worth, on Aug. 16. Bro. and Sister Jack McCarty of Abilene and Bro. and Sister Geo. Hughes, Blanket, Tex. were welcome visitors with us in Aug. As soon as we are financially able we would like to schedule a 10-day meeting with sufficient advance advertising to assure good attendance. We are small in number but zealous, true and faithful in our efforts to uphold the truth. We urge all faithful to worship with us; we are on Hwy. 6, west of De Leon and east of Gorman. We solicit your prayers that the Lord will be pleased with our efforts to serve Him. We enclose 3 subs.

Ron Alexander, Lompoc, Calif., Sept. 18—Since last report we have enjoyed several meetings with those of like precious faith. Among those meetings have been Escalon and Arvin, Calif.; W. Monroe, La.; Huntsville, Ark.; Columbia, Mo., and Huntington, W. Va. It is always a joy to be with brethren. We had good crowds with several preaching brethren in attendance; more outsiders attending than I can ever remember. This shows that good work is being done in local congregations. We are now settled here for the winter and look forward to a good year. We have been home four Sundays now and have had local visitors at each morning service and some night services. Two have made confessions after being out of duty and one adult woman has been baptized. Other prospects look good, so pray for us that we might accomplish the Lord's work in this part of the vineyard. We look forward to building a meeting place. Our lots are now paid for and Bro. Carl Elliott from Bakersfield is drawing our plans. We look forward to making arrangements for financing the building and most of all having a meeting place we can use when we need or want it. Again, pray for us.

Roy Lee Criswell, Rt. 9, Box 177, Columbia, Mo., Aug. 22—The Sulphur Meeting this year was indeed a Spiritual feast. We certainly did enjoy the good plain teaching of God's Word and the wonderful Christian fellowship. During the latter part of July we had a

very good gospel meeting here with Bro. Ron Alexander. He is an outstanding preacher and a fine Christian. We certainly enjoyed having him and his family in our home. We were very encouraged in that we had approximately 50 visitors from this area who attended the meeting one or more times. There were no visible results, but we believe the gospel seed was sown. I had a very enjoyable meeting at Cassville, Mo. the first of August. The meeting was attended by surrounding congregations at Neosho, Monnett, Mt. Home and Hale, Arkansas. We were very thankful for their interest and especially the help they rendered in the singing. We are now here in Columbia working with the congregation. With our visiting, home studies, radio and television programs we will be busy the coming months. We request the prayers of the faithful and would be happy to have those traveling our way to stop and visit with us.

Don L. King, 41931 Chadbourne Dr., Fremont, Calif. 94538, Sept. 14—The cause of the Lord is still showing progress in Fremont. Recently all of our folding chairs were out and only one empty seat left in the building. We thank God for His wonderful care in blessing us in so many ways! Our studies continue with various persons and our hope is that soon they will accept the gospel invitation. The meeting in Caldwell, Idaho (Aug. 19-27) was a real pleasure. Many are now worshipping there that we have known in other congregations for several years and so it was like preaching to home folks. The meeting closed with no visible results but we believe the brethren were encouraged to continue the fight against Satan. The hospitality was excellent there and I was treated in a way that no preacher could keep from enjoying. We were able then to attend and participate in the annual Labor Day meeting in Stockton, Calif. We enjoyed it a great deal; there was a fine attitude manifested by all it seemed. Why not make plans to attend next year in Bakersfield? Remember us when you pray.

Jack A. Cutter, 1924 Glenwood Dr., Ceres, Calif. 95307, Sept. 18—We began the work with the Ceres congregation Sept. 1. Already our efforts have produced results, 2 restorations and 1 baptism. Also, I have started home studies with two families with the prospect of several more being organized in the next few days. So we are off to a good start in this area. The Ceres congregation is the largest group that we have ever worked with, and it is the strongest church (at this point) of any group with which we have labored. However, there is much to be accomplished here; but with the attitude which these brethren have, and with God's help, we can accomplish all that is lacking. The last week in August I held a most enjoyable meeting at Sulphur, Okla. Recently, we attended the Labor Day meeting at Stockton. It, probably, was the best held in this area in recent years. Last Saturday night, I heard Jimmy Smith preach a fine sermon at Lodi. May God bless all, and pray for us.

Gerald Hill, Box 432, Florala, Ala. 36442, Aug. 21—The work here in Florala, Alabama is going quite well and we are much encouraged by progress thus far. Cooperation is excellent among the congregations

in this area and everyone is anxious to do his or her part in the work. Since last report, one young man has taken his stand with us, having left digression. The same night his wife was baptized into Christ. We have enjoyed hearing some outstanding preaching this summer. Each of the gospel meetings held in this area have been blessed with excellent crowds and visible results, for which we give God thanks and the glory. During these three meetings 19 were baptized, with a number confessing their faults. We have enjoyed the visits and association with the preaching brethren and their families that have come our way. Remember us in your prayers.

Carl M. Johnson, Ada, Okla., Aug. 29—Since last report the Lord has blessed us with some wonderful meetings. They were: Galey, Okla. (7 confessions); West Plains, Mo. (2 confessions); Healdton, Okla. (1 baptism and 3 confessions); Moore, Okla. (5 confessions); Tulsa, Okla. (4 baptisms, 8 confessions); San Antonio, Texas, Catalina Avenue (10 confessions); and Joplin, Mo. (1 baptism, 21 confessions). Each of these meetings was a spiritual feast. The splendid hospitality and cooperation of the brethren at each place made the meetings such a pleasure. I am sure that without such cooperation and support we could not have realized what success we did. To Christ be the glory. The Sulphur, Okla. 4th of July meeting was the best I can remember in a long line of excellent Sulphur meetings. The preaching done was some of the best I have ever heard. Bros. Tommy Shaw and Paul Nichols did a superior job in conducting. Lord willing, my next meeting will be at Hale, Arkansas (Sept. 15-24) and from there I go to Mountain Grove, Mo., (Sept. 29-Oct. 8). Your prayers are asked.

John Modgling, 204 N. Cornell, Fullerton, Calif., Aug. 29—We continue to have enjoyable meetings this summer: Conway, La., July 21-27 which closed July 28-30 at Fairview, La. The efforts resulted in 3 confessions. We were at Temple, Ga., July 31-Aug. 6. This meeting closed with 16 confessions and 3 baptisms. We then held a meeting at Piedmont, Ala., Aug. 14-20, closing with 2 baptisms, 5 confessions, and a man and his wife restored to duty. We were thankful for good crowds during the two meetings in this area. It was good to be with Bro. Dennis Smith and to have in attendance one or more nights preaching brethren Bro. E. H. Miller, Don Snow, Jerry Dickinson and Billy Dickinson. We look forward to our meeting at the Capitol Hill, Oklahoma City, Okla., Sept. 1-10. Our schedule is as follows: Strong, Arkansas, Sept. 16-24; Pasadena, Texas, Sept. 29-Oct. 1; Las Vaga, Nevada, Oct. 15-19; Arvin, Calif., November 10-19; and Jacksboro, Texas, November 26-Dec. 3. Please continue to pray for us.

Jerry Dickinson, 1390 Austell Rd., Marietta, Ga., Sept. 12—The Lord's work here continues to build momentum. It seems as if new prospects are opening on every hand. Please pray for us, that we may garner them. Brother Jimmy Smith recently closed a meeting with us, in which he did some good Bible preaching. I do, and have always loved Jimmy and I appreciate

his convictions more than he knows. My brother, Billy, and I held the 2nd annual Labor Day meeting in Pearl Haven, Miss. The crowds got larger each night and we had the largest crowd by far Sunday night. I enjoyed so much the fellowship of the brethren there, and appreciate beyond words their hospitality. From there, Billy and I went to Rogers, Arkansas for the debate over "cups and classes" between Brother E. H. Miller and Keith Sharp. This was the cleanest debate I have ever attended. Brother Miller presented the truth in such a lucid way that any honest person could see it, and I believe some did see it. We thank the brethren there for the accommodations made for us. We are now preparing for what we trust will be a fruitful autumn and winter in the vineyard of the Lord. Pray for us.

Alfred L. Newberry, 128 College, Mtn. Home, Ark., Sept. 12—I am most happy to report that I am continuing in the work here. I have agreed to put off school for this year in order that the work might progress more rapidly. I am happy to have the opportunity to work with Bro. Richard Frizzell. There is sufficient work here to keep us both very busy. During the summer, we have had 4 baptisms and one come from digression. We expect 6 more to take a stand with us possibly in the near future. The work continues to expand; each week seems to bring new leads and successful studies. Indeed, the fields are white unto harvest, but the labourers are few. Our meeting with Bro. Richard Nichols was most successful with 2 baptisms. We also would like to announce a public debate with the Pentecostals Oct. 27 and 28. The subject will be miracles. Bro. Ronny F. Wade will defend our position. Everyone is invited to attend. We will have accommodations for everyone who can attend. We look forward to large crowds each night. We also have another debate with the digressives sometime this coming spring. Bro. Ronny will defend our position. May God be with you all.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, Aug. 16—Since July first we were at Sulphur, Okla. for the annual meeting. July 2, we preached at the Lexington, Okla. congregation. We also preached in LaGrange and Greenville, S. C.; July 16-23, we were in a very enjoyable meeting in Houston, Texas. We were back in Greenville, S. C., July 30, and from there to Walled Lake, Mich., Aug. 6-13. Our meetings this summer have gone very good. Everyone of them. I have been much impressed with the enthusiasm shown by all the brethren. The last three meetings has brought some twenty-five forward, some for baptism, some confessions and some restorations. There have been several meetings in this area lately. Due to my travels I did not get to attend some of them. The work still goes very well in the deep South. Bro. Barney Owen closed a meeting in Greenville, S. C. Aug. 13, with three more baptisms. I enjoyed having my youngest son, Allen, with me at Walled Lake, Mich. Though he is only fourteen years old, the brethren at three nearby congregations had him preach for them. We appreciated their encouraging him very much. We plan to moderate for Bro. E. H. Miller in a debate with Keith Sharp dealing with cups and classes, Sept. 5-8, at Rogers, Ark. We ask the prayers of all the righteous.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Sept. 18—I recently had the privilege of hearing Bro. Jimmy Smith in his meeting at Lodi and hope to hear him more at Manteca. Bro. Johnny Elmore held our meeting at Modesto this summer. There was one confession. Since then we have had one confession and one restoration. The crowds continue to be good, sometimes necessitating extra chairs. The congregation is presently helping to support five preachers in various places. Oct. 1st, the Lord willing, we begin a local radio program. The station is KLOC (940 kc). The time will be 9:00-9:30 each Lord's Day morning. The Labor Day meeting in California was great this year. Stockton did a superb job of hosting. Next year it is scheduled to be in Bakersfield. In November I am to be at Kennewick and Yakima, Washington for meetings, the Lord willing. The one at Yakima is to embrace the annual Thanksgiving Day meeting. We urge all who are in driving range to come and help make it the best ever. Greetings to all the faithful.

Jimmy Smith, 5231 Kingston, Wichita Falls, Texas 76310—It was a joy to be with the brethren in Marietta, Ga. who, though small in number, are fervent in spirit. It was good to be associated once again with Brother Jerry Dickinson, who has established a good name for himself with the brethren there, as being humble and full of zeal. We were happy to have fellow labourers Dennis Smith, Alton Bailey, and E. H. Miller attend also, as well as Christians as far as Greenville, S. C., Lowry and Early Town, Alabama. The meeting at Columbus, Ga. around Labor Day was a big success I feel. Brother Richard Nichols will conduct it next year there and I urge all who can to make preparations to attend. Cooperation was superb. Preaching brethren who participated were: E. H. Miller, Edison Thompson, Bobby Pepper, Elmer Stamper, Dennis Smith, Don Snow, Richard Nichols, and Gerald Hill, as well as local and visiting leaders and those aspiring to preach the gospel. There were visible results in both these meetings. We are presently in a good meeting in Lodi, Ca. It is my first trip to California, and I feel Lodi is a good starting place for a good impression. We love them! Brother Homer King was in our audience last evening and we expect Don King before the meeting is over. Here are some subs.

Barney Owens, 6552 Dimmick Rd., West Chester, Ohio—As the summer draws to a close many memories are kindled from the meetings we have had the joy of lending a part to—meeting new brethren, whom we had not known, and re-newing old friendships. Our thanks to all who took us into their homes and otherwise made us as comfortable as possible. Thanks to God for you. Although we cannot mention all, I would like to mention this one, because other churches helped in supporting it. At Valliant, Okla. the following assisted: Melissa, Tex.—\$150.00, Broken Bow, Okla.—\$100.00, Sharonville, Ohio—\$150.00. We are now at home, and things are progressing quite well, and our number is increasing. We were blessed by having Brother Lynwood Smith preach for us recently. Our next meeting is with Richard Nichols, Sept. 22-Oct. 1. My next meetings will be: Modesto, California, Nov. 3-12, and New Salem, Mississippi, Nov. 22-26. If possible, please

try to attend these and help us in the work of the Lord. Pray for us please, and let us all "consider one another to provoke unto love and good works" (Heb. 10:24).

Jim Hickey, 11306 Crystal, Kansas City, Mo., Sept. 27—At present we are engaged in work with the 85th and Euclid congregation in Kansas City, Missouri. We are looking forward to a very profitable work. The brethren are anxious to go all out in building up the cause of Christ here. This is really the only way to get the job done. I recently enjoyed hearing Bro. Nelson Nichols at the Labor Day meeting. The brethren at 36th and Everett have had several baptisms lately for which we rejoice. Jimmy Smith recently held a good meeting for the brethren at the Kansas Ave. Church. We are glad to see that Bro. Douglas Young of the 27th St. Church is going into the field full time. I was glad also to meet Bro. Roberson of Richmond, Indiana and many of our black brethren who have been meeting to discuss better ways of evangelizing the world. Bro. Cicero Goddard should be appreciated for his effective work in establishing new congregations in the black communities. I am afraid that in the past we have not done right in our attitudes toward the black both in and out of the Church. I hope that these attitudes of the past will be out grown. How can you say that you love a brother and then let him know that he is not welcome to worship with you? May the Church of Christ ever be an example to the world of love and tolerance. I have begun a door to door campaign that is meeting with favorable response. I have also had some home studies with Jehovah's Witnesses and Mormons. We are hoping soon to start a radio or television program. If you get a chance to come our way we would be happy to have you visit with us. Please note our new address.

Billy D. Dickinson, 13378 Knollcrest, Houston, Tex. 77015—My summer meetings have now ended for this year. It was a privilege to preach at several places. I held some eight gospel meetings and I certainly do appreciate the fine hospitality shown everywhere I have been. But most of all, I appreciate the faith which was placed in me and only hope that I lived up to what an evangelist should be! June 7-16, I held a meeting at Brookhaven (Pearlhaven congregation), Miss. It is always a real pleasure to go back to this congregation. I was glad to find Bro. Carlos B. Smith feeling better and to be able to study with him throughout the week. The meeting ended in one baptism. Aug. 11-20, I was at Love Joy, Penn. This was the first time I had been to this part of the country. The meeting was a good one and I appreciate those that drove a great distance to be with us. Aug. 30-Sept. 3, I then went back to Pearlhaven, Miss. for their Labor Day meeting. My brother Jerry and I held this meeting together. We believe it turned out to be a success. There were at least some six states represented. They have decided to make this meeting an annual one. So make plans to be with us next year! I assure you that you will enjoy it in every way. There were two confession of faults. I now look forward to future work. Beginning in November, I will work with the church at Wynnewood, Okla. for an extended period of time. Also, it was a pleasure to attend a debate at Rogers, Ark. which was

held between Bro. Keith Sharp and Bro. E. H. Miller. Brethren, as a result of this debate, I have been persuaded as never before that we have the truth. Yes, we have the truth but do we have the zeal? I ask for your prayers!

Joe Hisle, Rt. 4, Ada, Okla., Aug. 31—We are most thankful to report that we have had some very successful meetings since last report. The meeting at Walterboro, S. C. closed with 16 confessions. We enjoyed meeting these brethren and being in their homes. The effort at Floral, Ala. resulted in 11 baptisms and 9 confessions. This was the result of several contributing factors. The excellent cooperation and support of the three congregations in this area was a great asset to the meeting. The congregations at Earlytown, Lowery and Floral have combined in a joint effort to support the gospel. Never have I seen a work where there was any more enthusiasm or willingness to work. They have called Bro. Gerald Hill to work with them and are fortunate to have such a willing and able worker. We appreciated the opportunity to be with Bro. Gerald and his family. They are some of the finest Christian people we know. We expect greater things yet from this area. We commend these brethren for their good works and pray for their success. From Alabama we traveled to Andrews, Tex. Here one lady, from the digression made a confession of faults. We enjoyed meeting some new brethren as well as the association of Bro. C. A. Smith and his family. We just closed a meeting at Claxton, Mo. It was our privilege to once again enjoy the hospitality of Bro. Argus and Sis. Ruth Emerson; you will not receive better treatment anywhere. Lord willing here is the next portion of our schedule: Odom, Mo., Sept. 1-10; Burkhart, Mo., Sept. 15-24; Kan. City, Kan. (36th and Everett), Sept. 20-Oct. 8. Please pray for us.

Orvel Johnson, 2200 Burney Way, Sacramento, Ca. 95821, Sept. 9—We continue our work in the Sacramento area with the Oakmont congregation on their new building. It is moving right along now. Just today a number from the Yuba City and Oakmont congregations were energetically doing many things about the building that needed doing so badly. Our faith is strengthened so much by the efforts of those who so wonderfully have come to our assistance. We were able to attend a big part of the Labor Day series of meetings at Stockton. This California Labor Day meeting was among the best ever held. Surely it could be second only to the Sulphur, Okla. meeting. Unity among brethren and the desire to project Christ was ably manifest. Many congregations in California were represented, as well as Oregon and Washington. Next year's meeting will be in Bakersfield. Bro. Billy Orten's article in August OPA on the "Preacher Shortage" was much needed, timely and to the point; however, from my point of view there are many able preachers whose time is not utilized by congregations. Speaking from a personal standpoint, though not among the ablest, only one offer to hold a gospel meeting has come my way in the past six years; no offers for weekend meetings, with little or no support at the few places I have been invited to preach on a Lord's Day. It is hoped that I am not too fretful of this, because it is possible

for me to obtain engineering consulting work almost at will to supplement my retirement income. This is mentioned to call attention to a number of able brethren who are not called by congregations, or called only for work where no financial assistance would be involved. Seemingly, preachers and congregations need to come to some understanding, so that all who are willing and able to teach will be kept busy. Still we must encourage young men to enter the field. God bless them; there are many who are potential preachers. Pray for us in our efforts for the Lord.

Richard Frizzell, 1405 Cross St., Mtn. Home, Ark. 72653, Sept. 15—God has blessed me abundantly! We, as Christians, should ever be thankful for all that God has done for us—for, we are all unworthy of His great love, mercy and blessings. During the past summer I have been privileged to attend several gospel meetings. After the 4th of July meeting, at Sulphur, Okla., which I enjoyed very much, I went to Walnut Grove, Ky., with Bro. Irvin Barnes for a two-weeks' meeting. This was my first time to be in that part of the country for any length of time. I found that the brethren were hospitable and zealous in the work of the Lord. Next I went home to Wynnewood, Okla., for a month. During this time I was able to visit some of the gospel meetings in progress in that area: Bro. Carl Johnson at Moore; Bro. Paul Nichols at Lexington; Bro. Billy Orten at Norman and Bro. Jack Cutter at Sulphur. Needless to say I heard some very fine GOSPEL preaching. At the first of this month (Sept.) I moved to Mtn. Home, Arkansas to work with the brethren here for the cause of Christ. Bro. Alfred Newberry has been here all summer and has stirred up a lot of interest (as has Bro. Ronny Wade's TV program). The field here is truly white unto harvest—Alfred, the brethren and I shall be busy this winter, Lord willing. Please pray for the work here and the world over. It is my desire to preach God's Word to the lost and to strengthen the faithful. If any one would like to have a meeting next summer, and would like, please call on me. Please note my change of address. May God bless and keep us all in His arms of love, care and protection. Again, please pray for the work everywhere.

Billy Orten, Route 3, Marion, La. 71260, Aug. 25—Presently, I am engaged in a meeting at Norman, Okla., my last one for this summer. Several preachers have been in attendance during this meeting, and the hospitality of the Miles King home is outstanding. From here we return home to work with the congregations in north Louisiana, and to school teaching. My next meeting will be at Tampa, Fla. during Thanksgiving. My meetings this year have been enjoyable and encouraging. From Sulphur, Okla., we went to Sanger, Calif. This meeting resulted in three baptisms and several confessions. The Sanger congregation is at peace and growing. The leadership there is forward looking and dedicated to contending for the faith. After Sanger, we visited for a few days in the Bay Area where we lived for almost two years. It was very good to see our Christian friends in that area again. Next, we were with the brethren in the Northwest, our first visit to that area. Meetings were held at Kennewick and Yakima, Washington, and Cottage Grove, Oregon.

The interest was high and there were several baptisms and restorations. What a joy it was to become better acquainted with preaching brethren Jim Franklin and Gaylond Osburn. Jim has done a wonderful work in Yakima and Gaylond at Cottage Grove. These men and their wives are some of the most dedicated people I know. I am humbled when I think of how little I do in comparison to them. Jim and Marlene Franklin have taken three small children into their home, sharing their love and finances with them. Enroute to Okla. we were privileged to visit Rod Wilson and family at Caldwell, Idaho, and preach once for the congregation there. How pleasant to find another congregation at peace and prospering! We return home much encouraged from our summer work.

Lonnie Kent York, 648 N. 61st, Kansas City, Kansas 66102, Sept. 15—It has been quite some time since I reported to the OPA so I will try to bring everything up to date. The work in Kansas City is progressing quite well now that we have Chester King working with the 79th & Kansas Avenue congregation and Jim Hickey working with the 85th & Euclid congregation and several others who are doing personal work. We have acquired radio time with Jim Hickey doing the preaching on KCLO each Saturday morning; also, we have acquired TV time on Channel 5 and this is for one 30-minute program in 1973 with the prospect of acquiring three separate 13 week sessions on Ronnie Wade's films. We pray that all things working together, we might be able to accomplish this great work. We have just concluded the first annual Labor Day meeting which was held at my home congregation at 36th & Everett with Nelson Nichols. The meeting was well attended, with these states represented: Missouri, Kansas, Iowa, Mississippi, Indiana, Tennessee, Texas, California, Nebraska and there may be others; if there are, please forgive me for not mentioning them. The meeting was a five-day meeting with two baptisms and one restoration and one confession with eight more baptisms the following Tuesday. We consider this meeting a great success and are looking forward to next year. At present the 85th & Euclid congregation plans to hold the next year's meeting. All that possibly can, please plan to attend. With the new members, we are launching a program directed primarily at basic teaching and instruction in order to give these new babes a foundation and faith on which to grow. At the same time, the home study program is increasing with more members taking active part. We look forward in the near future to baptizing several more. There are some good prospects, which we feel and pray in a few weeks will be finally realized. It is our goal to put forth all of the effort that we can, for we realize that time is such an essential part in the salvation of souls. As we plod on, our word of encouragement is extended to all congregations to lift up your eyes unto the fields for the harvest is ripe; only there are few reapers. May God bless everyone.

Cicero Goddard, 224 T St., Bakersfield, Calif., Sept. 12—We went to Miss. for a meeting with the black brethren, to see what we could do toward getting the gospel to the black community, as we see the black community has been left out of the picture in many

places. We feel, too, the brethren who have the truth have not carried their part of the load in getting the gospel to their community. We feel preaching brethren have neglected their duty in preaching on giving properly; I plead guilty, as I too have refrained preaching this as I ought, for fear I would be branded as being interested only in money. I ask forgiveness, and I if I am so branded, than that will be a cross I must bear, because the gospel must be supported. We went from Mississippi to Omaha, Neb.; I have tried for years to get brethren to send someone there. Thanks to Christ, there is now a group of Christians meeting at 2801 Sprague St., Omaha. Brethren may contact Bro. J. Q. Adams, 4213 Maple St., or call 453-4561. Potential for great growth is good there. After 3 weeks in Omaha, we went back to Kansas City, Mo. where it was decided to send Bro. David Young to Omaha to do personal work. This will take money. We received promises of \$400 a month, but this is about half enough for travel and living expenses. Following is an account of those who sent me to Omaha: Jericho church of Christ, Wesson, Miss.—\$50; 27th St., Kansas City, Mo.—\$200; Farmerville, La.—\$100; Marion, La. the Jim Canfield home congregation—\$50; Richmond, Ind.—\$200. This totaled \$600 for travel expense, rent for a building, lights, lumber for pulpit and rostrum, printing bills, renting chairs, food, dry-cleaning and laundry for my family for August. I borrowed \$83 for my rent. We feel we accomplished something, and now have a foothold in a new State. Thanks to Christ. The Kansas City, Mo. brethren paid rent in Omaha for two months and Richmond, Ind. promised to pay 2 months to give the Omaha brethren a chance to get on their feet.

POWERFUL SERMON OUTLINES AND CHARTS

Bro. David Macy's book of sermon outlines and charts is off the press and he sincerely apologizes to those who ordered in advance for the long delay. The book is a first class publication that you will use and treasure for years to come. It will be a welcome addition to your library. It is 228 pages in length and contains 60 complete sermon outlines and pictures of ten hand-painted sermon charts. The book is cloth bound with a beautifully illustrated dust cover, making it a very attractive publication as well as being useful. The introduction was written by Bro. J. Wayne McKamie of McGregor, Tex. The price is \$3.95 and this includes postage and handling. Please send all orders to David Macy, 330 Artemis, San Antonio, Tex. 78218, telephone (512) 653-1845. The book is also being sold by the following distributors: David Risener, Waco, Tex.; Richard Frizzell, Mt. Home, Ark.; E. H. Stamper, Leeds, Ala.; Jim Hickey, Lone Grove, Okla.; Ellis Lindsey, West Chester, Ohio; Don R. Pruitt, Pasadena, Tex.; Paul O. Nichols, Modesto, Calif.; and Miles King, Norman, Okla. If you live near any of these brethren please make your purchase from the one nearest you. —David Macy

You will be whatever you resolve to be. Determine to be something in the world and you will be something. "I cannot," never accomplished anything. "I will try," has wrought wonders. —Hawes.

Our purpose is to "earnestly contend for the faith which was once delivered unto the saints," 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).

EMOTION, REASON, OBEDIENCE = CONVERSION

By Alan Bonifay

Recently there has been a great stir among the leaders of the Church as to just how the Holy Spirit works in the lives of Christians today. There are some of the persuasion that the Spirit of God operates within the Christian today separate and apart from the Word of God. They argue that all Christians since Pentecost have been blessed with the literal, personal indwelling of the Holy Spirit. There are others who emphatically declare that the Holy Spirit does not work within the Christian separate and apart from the Word. They argue that the Word is the medium through which the Spirit operates. They declare that "whatever influence is ascribed to the Holy Spirit within us in the New Testament is also affirmed of the Word of God." (Foy Wallace, Jr., *Mission and Medium of the Holy Spirit*, p. 12). They affirm that the Spirit does indwell the Christian as Romans 8:11 clearly states, but that this indwelling is not literal—it is spiritual. It is said that the Holy Spirit indwells us in the same way that God and Christ do—spiritually. And on and on the great battle rages.

I want to make it clear that my beliefs about the operation of the Spirit in our lives coincide with those of the latter group mentioned. I realize that the Spirit does not work within the Christian separate and apart from the Word. However, I fear that many have misunderstood our arguments. I know that all of us would readily admit that the Word of God is not a synonym of the Spirit of Christ, but I wonder sometimes whether we really believe that the two are not the same.

Through the years in our battle against Holiness doctrine, I fear we may have allowed the pendulum to swing to the opposite extreme; and extremities are always dangerous and generally wrong. For years and years we have very loudly declared that the Christian religion cannot be successfully based upon pure emotion—and rightly so; but brethren, neither can it be based on pure reason. At either extreme the religion ceases to be Christianity and becomes something else. We must be careful in our declarations of how the Spirit works today that we do not relegate the Christian religion to a stack of cold, hard facts found in the Word of God—because it is not that at all.

We cannot progress in our journey to God unless we become emotionally involved in our work. Those

(Continued on page ten)

A CHEAP RELIGION

By Ronny F. Wade

One day several preachers approached a very well-to-do man, asking him to join or become a part of their religious organization. Each time the man would reply by asking, "How much will it cost me?" To that question the preachers replied, "It won't cost you anything; we don't want your money; we want you." Finally, one day, he was approached by a preacher of the gospel. He talked to him about the condition of his soul and encouraged him to obey the gospel. Again, the man asked the question, "How much will it cost me?" To this the preacher replied, "It will cost you everything you have to be a Christian." The man was delighted, and he exclaimed, "This is the religion I have been looking for; I don't want a cheap religion."

I wonder, sometimes, however, if we have not come to expect and want a cheap religion. If we are not interested in something that is not too demanding on our time, talents, money, etc. Jesus said in Luke 14:25, "If any man come to me and hate not his father and mother and wife and children and brothers and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me cannot be my disciple. For which of you intending to build a tower, sitteth not down first and counteth the cost whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish, all that behold it mock him saying, this man began to build and was not able to finish. Or what king going to make war against another king, sitteth not down first and consulteth whether he with ten thousand will be able to meet him that cometh against him with twenty thousand, or else while the other is yet a great way off he sendeth an ambassage and desireth conditions of peace." Then Jesus says, "So likewise whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Note, this is not a word for word quote—only the sense of the passages). This is one of the demands of discipleship. What a challenge this was to the people. A challenge calling them away from a self-centered life, to a Christ-centered life; calling them from the elements of this world to a life that is above sin. Jesus forbade any earthly tie being stronger than spiritual ties. Upon another occasion in Mt. 10:32 Jesus says, "He that loveth father or mother more than me, is not worthy of me." This should forever settle the issue.

Next, the Lord challenges these people to bear their own cross and follow Him. Sometimes we sing the old song, "Must Jesus bear the cross alone and all the world go free; no there's a cross for everyone, and there's a cross for me." This is true. Then the Lord adds, that we must "forsake all that we have." What does He mean by this? He simply means that discipleship is such a demanding thing that we must be willing to part with anything that would come between us and our service to God.

This brings us to our discussion today, regarding a cheap religion. I wonder sometimes if in looking at the demands of discipleship we don't expect or even desire a cheap religion. Let us study a few areas where this is being done. When it comes to converting man, have we come to expect a cheap religion? When I read what the Bible says about conversion, I am afraid we undersell it. In effect we have highly emotionalized the teaching of God's word. Some think conversion takes place when people break emotionally. This is not true at all. The word "conversion" is a simple word. It means a change, a drastic change. A change from doing what is wrong to doing what is right. When one was converted in New Testament times, he had to hear the word of God. He had to know something about the gospel, and God's requirements for him. Once he heard it he had to believe it. For according to Paul in Rom. 10:17, faith comes by hearing the word of God. And since without faith one cannot please God (Heb. 11:6), it was a necessary part of salvation. Next, repentance was required. Luke 13:3, "I tell you nay, except you repent, you shall all likewise perish." Then with the mouth confession was made unto salvation (Rom. 10:9-10). And finally he was baptized into Christ for the remission of sins (Acts 2:38; I Pet. 3:21; and Gal. 3:26-27). We can see that the plan of salvation is a very simple and easy thing to comprehend. There was nothing demanding beyond that which was reasonable. But without exception, every case of conversion in the book of Acts had to comply with these requirements—faith after hearing, followed by repentance, confession, and finally, baptism.

But I wonder now, if we have not come to expect a cheap religion. Instead of making the demands of the New Testament we say, "It doesn't really make any difference what you believe or what you do as long as you're honest." Or sometimes people say, "Faith is all that's necessary, just as long as you believe, that's enough." We leave out what the Bible says about repentance, confession and baptism. We must remember that if we purchase a cheap religion, we will get a cheap religion. You can buy almost anything you want to, at any price you want to pay. If you go to the store and buy a suit of clothes, you can expect to pay anywhere from \$5 to \$250. But if you buy one that costs \$5 you can be sure that you have purchased a \$5 suit. Say, for example that I go into a large department store. I shop on the main floor for a suit or sweater. Then I go to the bargain basement and look there. Things in the basement will be much cheaper. But I must realize that what I purchase there cannot compare in quality with what I looked at on the main floor. So it is with religion, there are many cheap bargain basement religions. But remember when you purchase one you are getting what you pay for, and nothing more. You cannot hope to receive the benefits of the religion of Christ.

Hospitalization insurance is much like this; you can buy a policy that will pay \$5 a day for room rent. However, when you go to the hospital, and the room costs \$20 a day, you still will only collect \$5 from the company because that's what you paid for. Remember, you are not going to get anymore out of your religion than you put into it. A cheap religion pays cheap benefits.

Again, I wonder if we have not come to expect a cheap religion in Christian living. People today are saying that it makes no difference how you live. Their contention is that we live in a modern world, and that I must broaden my mind and do and accept things that a few years back were considered wrong. The argument is made that people are different today and because this is true, they are justified in living differently. However, may I remind you that the child of God is to live a holy life regardless of what century he lives in. (Rom. 12:1-2) Again in 1 Jno. 2:15, the Bible teaches not to love the world or the things in the world. If we love the world then the love of God is not in us. All in the world consists of the lust of the flesh, lust of the eye, and the pride of life. And we must remember that the world and the lust thereof passes away, but those who do the will of God abide forever. Now, if you want a cheap religion, you can find it. You can find one that will allow you to do most anything you want to. However, it will not give the blessings and rewards that Christianity offers.

I wonder also, if we have not come to expect a cheap religion in raising our children. There was a time when people realized that a Bible home was the divine plan of God. There were people who accepted the responsibilities of parents. They respected the instructions of Paul to bring their children up in the nurture and admonition of the Lord. However, it seems today that we are far removed from the idea. Instead of parents accepting their responsibilities, they are trying to shirk them. Instead of the home being the center of spiritual learning, it has been pushed off on the church. The only teaching some children receive is what they receive in a man made Sunday school once a week. Some parents are quite content to leave the children at the movies so they don't have to be bothered with them. Such, may I assure you is a cheap religion that pays poor dividends. In fact we are paying for such actions. Yes, in the form of a generation of children that respect not their parents nor the law. That's not to say that all children are like this. The reason is that all parents are not like this.

I want to impress on your mind today the importance of paying the price. Quality is worth something. In fact it is worth everything. In religion there are many who have paid the price, and I'm sure they are glad they did. In Mark 10:28, we read, "Then Peter said, Lo! we have left all and followed thee." And Paul said that he counted all things loss for the excellency of the gospel of Christ. It cost Paul something to be a Christian, eventually his life. But, what blessings he received in return! Yes, the cost was high, but so were the dividends. Let me tell you something my friend: Christianity has never been a cheap religion.

It cost God His Son. It cost Christ His life, and thousands of martyrs their lives. I would be less than honest if I told you that in order to become a Christian it would cost you nothing, for I can assure you that it

will. I cannot say that once you become a disciple of Christ, you can live a life of ease, for you cannot. It is going to cost you something to be a Christian. You will have to sacrifice. I'll admit there are cheaper religions available, but with your soul at stake, do you really want one?—1341 E. Gretna, Springfield, Mo. 65804

THE BREAD QUESTION:

One Communion Loaf in One Piece Demanded

By Johnny Elmore — Edited by Ellis Lindsey

(Note by Ellis Lindsey: This is the third in a series of articles from my booklet **Where We Stand**, to be published later, Lord willing. Brother Elmore has done a great job in researching this subject, and his article should satisfy the many requests I have had for material relating to the number of loaves to be used and the manner in which a loaf is to be broken. See the Bibliography at the end of the article for sources of citations given in the article itself only by author and page No. The printer is presently unable to print single quotation marks (used, of course, when there is a quotation within a quotation); thus, double quotation marks are used throughout. I wish again to thank Bro. McCord for the space made available in the OPA for this work.—E. Lindsey.)

This article deals with two questions: (1) The number of loaves to be used in the Lord's Supper, and (2) The Scriptural method of breaking bread.

ORIGIN OF LOAVES AND PIECES OF LOAVES IN COMMUNION (CHURCH OF CHRIST)

It was the apostolic practice to use one loaf of unleavened bread on the Lord's table. It was also the practice of leading Restoration figures to use one loaf only. This will be shown later in the article. However, with the inception of individual communion cups in the early 1900's, it became a common practice for churches using them to use also more than one loaf, or "wafers," on the Lord's table.

A reader of the **Christian Standard** in 1907 (Jan. 5, p. 4) questioned the practice of using "crackers" in the Lord's supper. A reader of **The Christian-Evangelist** wrote this: "There is a custom that is becoming introduced that I think will become exceeding harmful. I refer to the use of individual communion cups and the wafer" (Feb. 9, 1911, p. 211).

By 1933, the evolution in the "Christian" church was complete; and Frank W. Henry (p. 805), of Denver, Colo., described a special communion service in his congregation in these words: "As a matter of convenience in holding the individual cup we placed on the table at each chair a small wooden cross. At the center of the cross beam was a hole to receive the cup, and small individual bread, specially prepared, was placed on the lower upright."

By 1939, the "individual communion" idea had invaded churches of Christ; and R. L. Whiteside, of the **Gospel Advocate**, admitted (Dec. 21, 1939, p. 1211) that "it seems more appropriate to have only one loaf," but went on to state that "I certainly would not refuse to obey the Lord because there chanced to be two pieces of bread on the Lord's table." Today it is the practice of those churches employing individual communion cups to have several loaves of bread, and to break them before distribution.

Then there are those who break the one loaf into two pieces in, or near, the middle to make the loaf "represent Christ's broken body." J. Ervin Waters (1947, p. 6) traced the origin of division over this practice as follows: "In the nineteen and thirties the division on the breaking of the bread struck the church. Some contended that the bread should be broken in pieces by the man serving at the table and without partaking first be passed to the assembled disciples. Bob Musgrave, who is now dead, was the chief exponent of this theory. He was more influential than Chas. F. Reese and John Bedingfield, both of whom are still living and who set forth this teaching."

ARGUMENTS FOR LOAVES AND PIECES OF LOAVES REFUTED

Arguments one through four concern the number of loaves; and five through seventeen, the manner of breaking.

1. Argument (by T. R. Applebury, *Christian Church*, p. 189): "'One bread' means one kind of bread, not just one piece of bread."

Reply: a. On the contrary, the scholarship of the world shows that it means **one loaf**, and not "one kind of bread." Read what the scholars say on I Cor. 10:17: (1) The translations render it "one loaf." See the ASV (1901, margin), RSV, Emphatic Diaglott, *The Living Oracles*, and many others. (2) The lexicographers render it "one loaf." See Robertson, Vincent, Berry, and others. (3) The commentators say "one loaf." See Barnes, Clarke, B. W. Johnson, and many others. **b.** In Matt. 26:26 it is recorded: "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." Note that "it" and "this" are pronouns, singular in number, which refer to the antecedent, that which Jesus took, **bread**. Therefore, they must refer to only one loaf.

2. Argument (by T. R. Applebury, p. 189): "To force this phrase to mean one piece of bread is to go beyond the requirements of this symbolism."

Reply: a. Not true! Christ had only one physical body. But Jesus said of the loaf (bread), "This is my body" (Matt. 26:26). Therefore, only one loaf should be used as an apt emblem of that one body. **b. Oneness** figured heavily in type and antitype. Notice: (1) **One Passover lamb**. The lamb slain in the Passover was a type of "our passover" (Christ, I Cor. 5:7). There was to be a lamb for each house (Ex. 12:3), or one lamb for each Passover assembly. (2) **One spiritual body**. Since "there is one body" (Eph. 4:4), the Church (Col. 1:18), and there is to be no "schism" (I Cor. 12:25) or "division" (I Cor. 1:10), it is necessary that there be only one body (loaf) on the Lord's table. Paul commented: "For we being many are one bread and one body: for we are all partakers of that one bread" (I Cor. 10:17).

3. Argument (by T. R. Applebury, p. 189): "There are congregations that are too large to be served by one piece of bread."

Reply: a. This is a hypothetical situation. But if time is the problem, do we not have one day set aside for this purpose? **b.** The number of communicants does not change the plain teaching of God's word. (This sort of reasoning has been used to argue sprinkling for baptism.) **c.** If one congregation is thought to be too large to commune Scripturally, remember that we have Scrip-

(Continued on page eight)

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This is a book off the press, 1969. 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 King, 1061 N. Pilgrim, Stockton, Calif. 95205

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MEETING — "THANKSGIVING 1972"

Bro. Bob Chancellor, Winthrop, Ark. will do the preaching in a meeting at Farmington, N. Mex., Nov. 23-26. We extend an invitation to all, and a special invitation to hunters and fishermen who might be in the area. —George Powell

SMITH-SMITH DISCUSSION

An honorable discussion was held Oct. 2-5 in Tulsa, Okla. The propositions: "The Scriptures teach that an assembly of the church of Christ, for the communion may use individual communion cups (drinking vessels) in the distribution of the fruit of the vine." J. T. Smith affirmed; Orville Smith denied. The second night, "The Scriptures teach that an assembly of the church of Christ for the communion may use one cup (drinking vessel) in the distribution of the fruit of the vine." Orville Lee Smith affirmed; J. T. Smith denied. The third night, "The Scriptures teach that when the church of Christ comes together for the teaching of the Bible, the people must be taught in one undivided assembly, by men only, speaking one at a time." Orville Smith affirmed; J. T. Smith denied. Fourth night, "The scriptures teach that when the church of Christ comes together for the teaching of the Bible, the people may be arranged into classes and be taught, simultaneously, by both men and women." J. T. Smith affirmed; Orville Lee Smith denied.

Brother Orville Lee Smith flooded Bro. J. T. Smith with scriptures every night, and did a very fine job. Bro. J. T. Smith, the night he was to affirm the use of individual cups, tried to deny the use of one; the night he was to deny the use of one cup he used the same argument he had when he was to affirm individual cups. He had no Scriptures, even though Brother Orville plead with him night after night to use some. Bro. J. T. Smith's moderator, Eugene Britnell, admitted each night they were under tremendous pressure and sometimes were so nervous they could "thread a sewing machine and it running." I believe if I stood on an issue that made me that nervous, I would change issues. On the last night, Bro. Orville Lee Smith asked Bro. J. T. Smith if he realized that he was wrong, would he change; Bro. Smith said no. The discussion was a success for truth. The meeting houses were full each night and many heard the truth. I believe Bro. Orville Lee Smith did an outstanding job defending the truth, and the brotherhood should be grateful for preachers such as he. I appreciated the opportunity to serve as moderator. —Eddy Bullard

TRACTS BY ELLIS LINDSEY

1. **The Staley-Lindsey Debate.** This is a written debate which I had with John Staley, the leading preacher and debater among those churches of Christ which demand fermented wine in communion. He affirms that fermented wine must be used; I demand grape juice. I mimeographed this debate in 1969. It contains all the main arguments. I have had two oral debates on the wine question; moderated for one; and had two written debates on the subject, Staley quitting the first one in 1963 and also quitting the one above advertised until I offered to publish it in its uncompleted state. We finished it. 30 pages 8½ x 11". 50c

2. **This Cup is the New Testament.** This technical treatment offers proof that the communion vessel represents the N. T. The booklet consists of an article I published in 1964 while with the digressive church. In that article I denied that the vessel represents the N. T. The booklet also contains my reply to myself. Greek and English Grammar are discussed, as well as commentaries, grammars, lexicons, logic, and history. The 1964 article was highly commended by such men as Guy N. Woods and Carl Ketcherside. This booklet is intended for preachers and leaders and students. 25 pages 8½ x 11". 50c (Published in 1970.)

3. **Qualifications of Elders.** This tract, which I published in 1970, maintains that of the 24 eldership qualifications, only five apply to elders as contrasted with all Christians. Proof is given that "husband of one wife" means once married; that "faithful children" means Christian children; that an elder may qualify with one child; that some persons who have been in the church only two years are still not novices; etc. 16 pages, 20c.

4. **Evangelistic Authority (A Reasonable Treatment).** This tract, published in 1971, proves that in a congregation without elders, the evangelist is the one who is to "set in order the things that are wanting" (Titus 1:5), but that he is to obtain the consent of the congregation in matters of church business. He is to stand for truth and injustice. This is an extremely important subject, one which every member of the church should study. 30 pages, 25c.

5. **Miller-Lindsey Debate.** This debate between Brother E. H. Miller and myself was conducted in writing in 1961-2. The subject is the headdress, or veil, for women. Bro. Miller believes that the artificial veil is binding upon women to wear; I do not. This debate covers the main arguments of both English and Greek words, history, and translations and commentaries. I was with the digressive church at that time; thus, the debate contains my statements that women may cut their hair, which I no longer teach. Brother Miller and I hold the same positions today on the headdress as then. This book contains over 100 pages, for 60c. Order this book from Bro. E. H. Miller, P. O. Box 538, LaGrange, Ga. 30240.

Order all the above booklets except the last one from me at this address: #54 Stonewall Dr., 8600 Cincinnati Rd., West Chester, Ohio 45069. Thank you. —Ellis Lindsey

No one can win true success in life who does not have regard for the welfare and happiness of others.

MEET BROTHER GENE WELSHHONS



Bro. Gene Welshhons, 204 N. 4th Ave. West, Newton, Iowa 50208, is a faithful preacher of the gospel, and is so recommended by those who know him in his home state, including Bro. M. E. Mountain, and Bro. Nelson Nichols. We wish for him the very best, and may he have a long, long life in which to preach the gospel of Christ. May God bless him and his family. Words of encouragement and greetings may be addressed to our brother at the address above.

POWERFUL SERMON OUTLINES AND CHARTS

This is a first class publication by Bro. David Macy which you will use and treasure for years to come. It will be a welcome addition to your library, 228 pages, containing 60 complete sermon outlines and pictures of ten hand-painted sermon charts. The book is cloth bound with a beautifully illustrated dust cover, making it a very attractive publication as well as useful. The introduction was written by Bro. J. Wayne McKamie, McGregor, Tex. The price is \$3.95 and this includes postage and handling. Please send all orders to Charles Mountain, 10922 Lazy Oaks, San Antonio, Tex. 78217.

ACKNOWLEDGMENT

The Oyster Bay church of Christ, Rt. 2, Box 155c, Crawfordsville, Fla., would like to acknowledge the contribution for our building fund from Boulder Drive, Dallas, Tex., \$100. As of this date, we have a total of \$2375 received. We are very thankful. We have begun laying the foundation, and as we expected, the cost will be quite a bit more than received. If there are others who would like to contribute to this cause, be assured your funds will be put to good use. There is one denomination in this area, so I feel confident we can do a lot of good once we get a building. We do appreciate all the help we have received, and we pray that much good will come. —Bob I. Kornegay

A GOLDEN ANNIVERSARY



Bro. and Sister L. H. Frizzell, Sr.

Bro. and Sister L. H. Frizzell, Sr., 701 S. Hammack St. Wynnewood, Okla., telephone (405) 665-4246, will be celebrating 50 years of marriage Dec. 21, 1972. There will be open house all day, and their many friends and brothers and sisters in Christ are invited to come; if you cannot come, a card or call would be appreciated. To them I dedicate this little poem:

It takes a while for us to realize
All the things that parents do,
To guide and help their children,
And make home-life happy, too.
But time has shown quite clearly
As a Mother and a Dad,
You're the kindest, most considerate pair
A family's ever had!

—A son, Richard L. Frizzell

Note: It is with much pleasure that we announce this happy event for these two grand people. For years, now, both in Calif., where they formerly lived, and now in Okla., I have considered them some of my warmest friends. The home of Bro. and Sister Harvey Frizzell will for a long time be remembered by many a preacher as a home away from home; they are two of the most hospitable people I know, and may God bless them. I count them and their children among my truest friends. They have been assets to the church—more need not be said! —Don McCord

THE AMARILLO BUILDING FUND

The brethren of Amarillo wish to thank the following congregations for their assistance in the effort to obtain an established meeting place. Since our last report the building fund has grown from \$2,125.00 to \$3,370.00. The congregations responsible for this increase are the New Salem Church of Christ, Brookhaven, Miss.—\$200; Commodore, Pa.—\$25; Big Springs, Tex.—\$50; Modesto, Calif.—\$150; Waterloo, Ia. \$25; Lubbock, Tex.—\$50; an individual—\$20; El Reno, Okla.—\$50; Hillcrest Church of Christ, Brookhaven, Miss.—\$100; Fruitland, Tex.—\$25; Nacogdoches Road, San Antonio, Tex.—\$50; Rosenberg, Tex.—\$500. The assistance in this endeavor has been wonderful. It will be our desire to assist others in the future. —Melvin Blalock

THE CHURCH DIRECTORY

Have you sent material for the new Church Directory? If you have not, please do not delay. If there have been no changes from the 1969-71 Directory, drop a card telling me that there has been no change. If changes have been made, please send (1) Location of the place of worship, (2) Time, (3) Names, addresses and telephone numbers of not more than 3 leaders. But either way, if you want your home congregation listed in the 1972-73 Directory, please send at once. I will not list congregations for whom I do not receive information.

The following changes have been made:

DRURY (Douglas County), **MISSOURI**, is no longer meeting. The following may be added to the Directory: **HUNTINGTON PARK** (Los Angeles County), **CALIFORNIA**, 3169 Gage Avenue, Sun. 10:30 A.M. and 6:00 P.M., Robert L. Falvey, 6824 Cedar Street, Huntington Park, Calif. 90255. Phone (213) 585-3009; Aubrey Wright, 12048 Fleming Street, Lakewood, Calif. 90715, Phone (213) 860-9851. **LOS ANGELES** (Los Angeles County), **CALIFORNIA**, 3014 West 36th Street, Sun. 10:30 A.M. and 6:00 P.M. C. Cornett, 3012 West 36th Street, Los Angeles, Calif. 90018, Phone (213) 734-4733 or (213) 735-4371. **ASH GROVE** (Greene County), **MISSOURI**, 117 South Calhoun Street, Sun. 10:00 A.M. and 6:00 P.M., Wed., 7:30 P.M., J. P. Vernon, Rt. 4, Box 974, Springfield, Mo. 65802, Phone (417) 869-2330; Junior Lee Hackworth, 100 Park Way South, P. O. Box 6, Ash Grove, Mo. 65604, Phone (417) 672-2270. **AMARILLO** (Potter County) **TEXAS**. The congregation that was meeting at 2707 Tee Archer Boulevard has moved and is now **GRAND STREET CHURCH OF CHRIST, N.E.** 12th Street and Grand Street, 4 blocks north of U.S. 66 Business Route on Grand Street; Sun. 10:30 A.M. and 6:00 P.M., Thurs. 7:30 P.M. Tom Wright, 3118 South Fairfield St., Amarillo, Texas 79103, phone (806) 372-2189; Kenneth Curley, 2200 South Manhattan St., Amarillo, Texas 79103, phone (806) 373-8524. Melvin Blalock, 4008 Beaver Drive, Amarillo, Texas 79107, phone (806) 383-1066. **DALLAS** (Dallas County), **TEXAS**—The **FORNEY ROAD CHURCH OF CHRIST** has changed its name to **SKYLINE CHURCH OF CHRIST** and is the same as listed in the 1969-71 Directory.

Send all directory information to me; I am not taking orders for directories yet. —Ray Asplin, 2440 S. W. 54th Street, Oklahoma City, Okla. 73119.

NEW YEAR'S MEETING — OKLAHOMA

The congregation at Moore, Okla. invites everyone who can to be with us December 27-31, each evening at 7:30; Sunday evening will be at 8:00. We will sing "the old year out and new year in." We have a chapel secured for Saturday and Sunday nights at Oklahoma City University, which seats 600—located at N. W. 23 and Blackwelder Streets. The young men will speak Sunday night. Brother Lynwood Smith will hold the meeting. Come and be with us. —R. B. Roden

BRETHREN, PLEASE NOTICE

If brethren know of radio stations anywhere using records by "The Lamplighters," or using his copyrights, please immediately communicate with Bro. M. Lynwood Smith, Rt. 1, Box 151, Wesson, Miss. This is most important and will be very much appreciated.

MEETING — NEW YEAR'S TIME

Bro. Jerry Dickinson will conduct this meeting at Sharonville, Ohio, Dec. 27-31; 7:30 each evening thru Sat.; there will be an 11:00 A.M. meeting on Saturday. Lord's Day, meeting times will be 10:30 A.M.; 6:00 P.M., and 10:00 P.M. We welcome all from far and near. We open our homes as places to stay; for those coming by plane or other ways, we will be glad to meet them. For information, etc., please contact: Barney Owens, 6552 Dimmick Rd., Cincinnati, Ohio, phone (513) 777-6512; Bobby Anderson, 28 Washington, Cincinnati, phone 771-7847; or Tommy Koeler, 1857 Lewiston Ct., phone 825-0138. —Brethren, Sharonville

CARD OF THANKS

We thank everyone for the beautiful flowers, the prayers, the food, telephone calls and letters received by Sister Ruth Cohea in the loss of her beloved husband, Tom. We would especially like to thank Bro. Don McCord for his kind words, and Bro. John Modgling for assisting him. We thank the brothers and sisters in Christ, too, for the beautiful singing.

—The Tom Cohea family

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.

—Dennis Lane Eckles, 271 W. Jackson, Sonora, Calif.

—Larry Don Broseh, Rt. 1, Box 79, Riesel, Tex.

—Doren L. Hobart, Rt. 4, Box 49-0, Neosho, Mo.

—Jeff Calabrese, Box 42, Harrodsburg, Ind.

—James Darren Baugh, Box 82, Harrodsburg, Ind.

OUR DEPARTED

Starrett — Sister Katherine Gertrude Starrett was born Nov. 6, 1896 at Denton, Ark., and departed this life at Stroud, Okla., Oct. 10, 1972. She was married to Bro. Mose G. Starrett in 1918, at Bristow, Okla.; she was a member of the church at Stroud, Okla. Besides Bro. Starrett, she is survived by 2 sons, 4 daughters, one step-son, 34 grandchildren and 32 great grandchildren; one brother and 2 sisters. Sister Starrett will be missed greatly in the little congregation at Stroud, Okla., but her memory will linger on. Singing was by members of the church at Moore, Okla. Interment was in Stroud cemetery; words of comfort were spoken by Bro. Van Butts and the writer. —Ray Roe

Kerns — Sister Lizzie Kerns was born Jan. 4, 1880, and passed from this life August 26, 1972 at San Diego, being 92 years of age. Long will this Christian mother be remembered. She is survived by five daughters: Lela Clark, Dosha May, Mabel Moore, Katie Potts, and Nora Sawatzky. It is much credit to her good life that these are all Christians. In addition she is survived by 12 grandchildren, 40 great grandchildren, and 9 great great grandchildren. Sister Kerns was baptized into Christ at 18 years of age and thus spent some 74 years of faithful service to Him. Her passing certainly chronicles the end of a very long and a very good earthly life and the beginning of life eternal, free from all cares. We sorrow not as those that have no hope. The singing was conducted by members of the Church of Christ at El Cajon, Calif. It was my privilege to assist Bro. Marvin Fisher in paying a last formal earthly tribute to our departed loved one. —Larry Lay

Cohea — Bro. Thomas Greer Cohea, 13528 Moore St., Cerritos, Calif., was born Sept. 23, 1905 in what is now the state of Oklahoma. He departed this life, Oct. 13, 1972 at Artesia, Calif. He is survived by his devoted Christian companion, Ruth Warwick Cohea; 2 brothers and 2 sisters; nieces and nephews, and friends. Bro. Tom was a member of the church at Lynwood, Calif. The funeral was conducted Oct. 16 at Rose Hills, Whittier, Calif. The writer tried to speak words of warning and comfort. The following, in loving memory was submitted by one very near to him: "We miss Tom Cohea very much. He was a wonderful husband to Ruth, a perfect uncle, a good friend, but most important, a fine Christian man. For many years, he went to church with Ruth, though not a member himself, but Ruth never faltered from the truth, and finally Tom was baptized into Christ, by Bro. Bill Roden. It did not matter how bad the weather, Tom was at church; it did not matter how badly he felt, he and Ruth always saw to it that the meeting house and grounds were clean, the grass mowed and watered. Even when the doctor warned him to slow down, he would still drive 20 miles to set out the trash cans at the meeting house, and another 20 the next day to put the same cans, empty now, back where they belonged. When he should have been home resting, he was out visiting the sick. Yes, he will be missed every Lord's Day morning when it is time for the Lord's supper; he will be missed when it is time for the announcements; he will be missed at Lynwood church so much where they are few in number and the need so great. Most of all he will be missed by those of us who loved him. Our comfort is in knowing what a fine Christian man he was. His last act in the assembly just a couple hours before his heart attack was to assist one repenting of sins. What better thing could he have done? He would ask, I know, that you remember Aunt Ruth when you pray. Yes, we miss Uncle Tom. —L. Warwick Van-Fosson." —Don McCord

Bailey — Bro. Frank Bailey was born July 5, 1887 at Vilonia, Ark., and departed this life Oct. 3, 1972 at Glendora, Calif.; his wife and companion, of 64 years, Clyda Ward Bailey, was born Oct. 9, 1886 at Hamlet, Ark., and departed this life exactly 2 weeks after his passing, on Oct. 17, 1972, at Glendora, Calif. By their many friends and loved ones they were known as "Uncle Frank" and "Aunt Doll." They were long-time

members of the church of Christ, and had been members at the Orange, Calif. congregation since 1949. They had no children. For several years, Brother Bailey had been completely blind, so was very dependent on Sister Bailey, "Doll," as he affectionately called her. At the Baileys' request, along with the family, the doctor, and the Superior Court, it had been my responsibility, and my privilege, to act as their guardian for some time—since they had become unable to care for themselves and had no children. One of the saddest days of this writer's life was the day he, with others, had to take them by the hand and lead them from their home and familiar surroundings where it had become impossible for them to stay, since both had come to the point they had to have constant care. We hope in God's sight, we did the best for them. Due to their long standing dependence upon one another, and Sister Bailey's very weakened state, so far as we know, she was never aware of Bro. Bailey's passing. Both services, his on Oct. 6, and hers exactly 2 weeks later, Oct. 20, were conducted in accord with their wishes from Shannon's Chapel, Orange, Calif. Singing was congregational, ably led by their friend and brother, John Modgling, at both services. The writer, in the eulogies and the addresses, tried to speak words appropriate for both these dear people, and in some way exhortatory to those left. Personally, I feel that I have lost two of the warmest, dearest friends I have had; long will our most pleasant association be remembered, and I am happy that in the absence of sons and daughters and grandchildren, it was my privilege to act in some small way in their stead. They lie side by side at Fairhaven cemetery, Orange, the place of their choice to await the "redemption of the body." —Don McCord

THE BREAD QUESTION: —

(Continued from page three)

ture for another congregation, but not for more than one loaf of bread.

4. Argument (by R. L. Whiteside, p. 1211): "All therefore, no matter where located, eat the one bread, but not certainly of the one piece of bread" (on I Cor. 10:17).

Reply: The teaching of the New Testament concerning the items of worship apply to each congregation locally, and not to the church universal. For example, Paul directed the Corinthians to teach "one by one" (I Cor. 14:31), but that does not mean that there shall be only one teacher for the whole church in the world.

5. Argument: Jesus broke the bread, because Matt. 26:26 says, "Jesus took bread, and blessed it, and brake it."

Reply: a. No one denies that Jesus broke bread. **b.** Remember, however, that this is also something that every disciple and communicant does: (1) Acts 2:42, "And they continued stedfastly . . . in breaking of bread." (2) Acts 20:7, "And upon the first day of the week, when the disciples came together to break bread." (3) I Cor. 10:16b, "The bread which we break, it is not the communion of the body of Christ?" Thus, these passages show conclusively that breaking is something that every disciple does. **c.** Remember, also, the directive of Jesus: "This do in remembrance of me" (Lk. 22:19; I Cor. 11:24). Each disciple present was to do exactly what Jesus did.

6. Argument: Jesus did not eat of the bread; therefore, the breaking which He did was not for the purpose of eating.

Reply: a. Granted that it is not specifically mentioned in Matt. 26:26 that Christ ate of the bread. Neither is it specifically mentioned that the disciples ate (although they were commanded to do so). **b.** F. H. Stringham (p. 8) admitted, "If it can be established that Jesus drank the fruit of the vine in instituting the communion, it can be properly assumed that He ate the bread." **c.** But Jesus did drink of the fruit of the vine.

Matt. 26:29, "I will not drink henceforth of this fruit of the vine." Mk. 14:25, "I will drink no more of the fruit of the vine." These passages show conclusively that Jesus did drink of the fruit of the vine just before He said He would do so "no more" and "henceforth." If Jesus would drink of the fruit of the vine, why would He not eat of the bread? **d.** If the disciples ate the bread, which they doubtless did, it was in response to Jesus' command: "Take, eat," and "This do in remembrance of me" (Mk. 14:23; Lk. 22:19). "This" is a demonstrative pronoun referring to the action of Jesus, which means that He must have done what He commanded the disciples to do. Therefore, Jesus ate of the bread. **e.** Jesus left an example "that ye should follow His steps" (I Pet. 2:21). The apostle Paul followed Christ's example (I Cor. 11:1). But Paul partook of the bread; for he said, "We are all partakers of that one bread" (I Cor. 10:17). Therefore, Paul, in following Jesus' example, partook of the bread.

7. Argument: Christ would not eat of His own body and drink of His own blood.

Reply: a. Remember that the bread and the fruit of the vine are only His body and blood in a metaphorical sense. **b.** But Jesus said that He would drink it in "that day that I drink it new in the kingdom of God" (Mk. 14:25). If He would drink of it later, is there any reason that He should not have drunk of it then? **c.** If it is unthinkable that Christ should eat the bread, which was His body, why would it be reasonable that the church (which He also called His body, Col. 1:18) should eat the bread, which is His body?

8. Argument: Unless the bread is separated into two or more parts, we are eating of an unbroken body; but Jesus' body was broken, for He said, "This is my body which is broken for you" (I Cor. 11:24).

Reply: a. If the breaking of the bread is to portray Christ's broken body, then it should not be separated into two or more pieces in or near the middle, because Jn. 19:36 says, "A bone of Him shall not be broken." **b.** Christ's body was not broken into several pieces; but the breaking, according to Thayer, means "shattered, as it were, by a violent death." It has a figurative application, because Christ's body was never literally broken. **c.** This argument is not valid, because it would be impossible to partake of an "unbroken body," for it must be broken to be eaten.

Note from Editor: There are two things which prohibit the phrase "which is broken for you" referring to "bread" in vs. 24: (1) "Which" is translated from the Greek demonstrative *touto*; and "We should take note that *touto* is neuter and hence cannot grammatically or in thought, refer to *artos* (loaf—E.L.) which is masculine" (R. C. H. Lenski, I Cor., p. 466). Thus, the phrase "which is broken for you" refers to "body" (vs. 23), not to "bread." (2) Vs. 24 says that Jesus "brake" it, which is an action already completed. Yet, the expression "is broken" is in the Greek Futuristic Present Tense, and means "in the process of being broken," just as "is shed" is in the same tense, meaning that his blood was in the process of being shed. Thus, Jesus broke the loaf (ate), then said that His body, not the loaf, was in the process of being broken (shattered figuratively in death). But the loaf had already been broken. Ps. 38:8 prophesies of Jesus, "I am feeble and sore broken;" and Ps. 69:20 says, "Reproach hath broken my heart," and vs. 21 speaks of the gall offered Jesus. —E. Lindsey.

9. Argument (by J. S. Bedingfield, 1941, p. 6): The bread does not become the body of Christ until after it is "broken" by the man at the table. "Christ did not say, 'This is my body' until after He brake it" (Mk. 14:22).

Reply: a. This is similar to the last argument, and is invalid, because all do break before partaking. **b.** According to Mk. 14:22, Christ also "gave," and said, "Take eat" before He said, "This is my body." So, following the same reasoning, the bread would not become Christ's body until the man at the table "gives" and says "Take eat." If not, why not?

10. Argument (by J. S. Bedingfield, 1941, p. 6): "Broken bread IS broken body" (I Cor. 11:24).

Reply: a. Jesus also said, "This is my body which is given for you" (Lk. 22:19). If the bread must be broken to portray His "broken" body, what act must be performed to portray His "given" body? **b.** Jesus said, "This cup is the new testament in my blood, which is shed for you" (Lk. 22:20). If the bread must be broken to portray His "broken" body, what act must be performed to portray Christ's "shed" blood? **c.** The terms "broken," "given," and "shed" refer to the real body and blood of Jesus and not to the bread and not to the bread and fruit of the vine.

11. Argument (by J. S. Bedingfield, 1941, p. 6): "Christ was a servant (Lk. 22:37); A servant eats last (Lk. 17:7, 8); Therefore, Christ ate last."

Reply a. Lk. 17:7, 8 does not apply to the communion. **b.** By the same reasoning, it could be argued: Christ was a master (Matt. 26:25); a master eats first (Lk. 17:7, 8); therefore, Christ ate first. In truth, neither applies to the communion.

12. Argument (by J. S. Bedingfield, 1941, p. 5): "That He took, He blessed. That He blessed, He broke. That He broke, He gave. But He took all and blessed all. Therefore, He gave all of the bread to His disciples" (Matt. 26:26).

Reply: a. Jesus also said in Matt. 26:26, "Take, eat." According to the above argument, He meant "all." Therefore, the first one who communed would eat it all. **b.** According to this line of reasoning, the communicants must "take" (all of it) and "eat" (all of it), leaving none, or else they would not carry out Jesus' command. **c.** This is a foolish argument designed to prove that Christ ate last.

13. Argument (by J. S. Bedingfield, 1941, p. 6): "When the disciples came together to break bread" (Acts 20:7), implies the whole communion service."

Reply a. That is right. **b.** It is a figure of speech, a synecdoche, in which a part (breaking of bread) is put for the whole. But the whole is no more true than the part mentioned. This further shows that each disciple broke bread. It was not something in which someone acted as priest for them and did their breaking.

14. Argument (by Bob Musgrave, 1940, p. 5): "One only should break the bread, and that be the one who served at the table; the others were commanded 'Take, eat' not 'break'."

Reply: a. In a practical demonstration of this, rather than break off his portion, Bro. Musgrave took a loaf and bit off his portion. **b.** It is obvious that all must break the loaf in order to partake, unless someone breaks for them. **c.** I Cor. 10:16 shows that it is the "bread which we break."

15. Argument (by R. C. Clements, on Acts 2:42 and Acts 20:7): "It didn't even say that they broke bread; they just came together to break bread, and Paul preached to them . . . They didn't eat, they didn't drink of the cup, they didn't lay by in store, they just came together to break bread."

Reply: a. If they did not break bread, but only ate common meals, then Luke commends the disciples for "continuing stedfastly" in common meals (Acts 2:42). **b.** Also, they came together in a church assembly for a common meal where Paul preached (Acts 20:7) on the first day of the week without observing the Lord's Supper, and in violation of Paul's instructions in I Cor. 11 concerning eating a common meal in worship. **c.** And if they didn't eat, but only came together to break bread, what a waste that was to break bread on and on, and never to eat!

16. Argument (by J. W. Bedingfield, 1957, pp. 9, 10, on Matt. 26:29): "Many people have concluded that since Christ said 'henceforth' that He had just finished drinking of the fruit of the vine." (He quotes several passages such as Lk. 1:48; Acts 18:6; II Tim. 4:7, 8; and Rev. 14:13 to prove the "action mentioned had (not) just been completed.")

Reply: a. This weak argument is made in a vain

effort to avoid the force of arguments made on "henceforth" and "no more." If it can be shown that Jesus ate and drank at the last Supper, then the breaking of bread was simply for the purpose of partaking, and was not a "symbolic" breaking. **b.** The Scriptures referred to above for comparison do not compare, because they are affirmative statements and Jesus made a negative statement. If a comparison is needed in the K. J. V. of the N. T., one should turn to Matt. 23:29 where Jesus shows that they had just seen Him, but where He said, "Ye shall not see me henceforth" (i.e., after this time). **c.** The Greek word for henceforth is *aparti*. Let the lexicographers define it: (1) Thayer, "adv., from now, henceforth;" (2) Bullinger, "now, just now." Therefore, Jesus had just partaken of the cup, but said, "I will not drink henceforth (from now, just now) of this fruit of the vine . . ." (Matt. 26:29). If He would drink of the cup, why would He not partake of the bread?

17. Argument Added by Editor (by M. S. Whitehead in various issues of his Restoration Plea): Bro. Whitehead argues that some translations say that Jesus took a loaf and "broke it in pieces" (Goodspeed on Matt. 26:26; Mk. 14:22; Lk. 22:18; and I Cor. 11:24), or "broke it into pieces" (Phillips on Matt. 26:26).

Reply: a. Although these translations are fairly good as a whole, they are not always correct. For example, Phillips changes the "holy kiss" of Rom. 16:16 to a mere "hearty handshake." **b.** Phillips says "pieces" in only one place; but if that is the correct rendering, why has he not so translated in the other three references, as Goodspeed did? **c.** Assuming "pieces" were the correct rendering, this cannot help someone like Whitehead who believes in plural loaves; for these translations say it was a loaf Jesus fragmented into pieces after thanks, but digressives have plural loaves before thanks. **d.** The rendering "into pieces" cannot help the bread-breaker who demands two pieces; for "into pieces" means to fragment into many pieces. **e.** As plain proof that Jesus did not fragment the loaf "into pieces" (or break for each disciple), all disciples were to "break," not fragment, the loaf, just as Jesus did. (See Reply to Argument 5 above.)—E. Lindsey.

ARGUMENTS FOR ONE LOAF BROKEN ONLY BY EACH COMMUNICANT

1. Argument: Jesus instituted the Lord's Supper using one unleavened loaf of bread. **a.** It had to be unleavened because it was during the "days of unleavened bread" (Mk. 14:12) that the supper was established. **b.** Only one loaf was used: (1) Matt. 26:26 (ASV margin), "As they were eating Jesus took a loaf." (2) The word for bread in the Greek text is *artos*. Alexander Campbell (p. 305) said, "The Greek word *artos*, especially when joined with words of number, says Dr. Macknight, always signifies a loaf." (Campbell was citing James Macknight, *Apostolical Epistles*, p. 176.) (3) The singular pronouns "it" and "this" show that only one loaf was used (Matt. 26:26; Mk. 14:22; Lk. 22:19; and I Cor. 11:24). (4) Jesus commanded them to do what He had done: "This do in remembrance of me" (Lk. 22:19). (5) To follow Jesus' command and example, Christians today must use only one loaf of unleavened bread on the Lord's table. (6) One loaf should be used on the Lord's table for the same reason only unleavened bread should be used—the example of Jesus.

2. Argument: The apostolic practice was to use only one loaf on the Lord's table. **a.** Paul was praising the Corinthians in that they "keep the ordinances, as I delivered them to you" (I Cor. 11:2). **b.** Paul used the one bread (loaf) as a powerful argument for unity, or for one body (I Cor. 10:17). **c.** Following Paul's instructions, the assembled congregation all partook of one loaf. I Cor. 10:17 (RSV), "Because there is one loaf, we who are many are one body, for we all partake of the same loaf."

3. Argument: The practice of leading figures in the Restoration Movement was to use one loaf on the Lord's table. **a.** Alexander Campbell (p. 268): "On the Lord's table there is of necessity but one loaf." **b.** E. A. Elam (cited by Hinds, p. 12): "The margin says 'from' 'one loaf.' It is safe to have 'one loaf,' 'to break' that, and

all to partake of that 'one bread' (on I Cor. 10:16,17). c. T. B. Larimore (cited by Hinds, p. 21): "The one loaf, to represent the one body mangled on the cross, is in perfect harmony with the spirit and purpose of the institution." d. David Lipscomb (p. 409): "The Savior used one cup only, as well as one loaf only." e. J. W. McGarvey (p. 7): "There, in the margin, as a substitute for bread, we have a loaf. This is doubtless correct, for it is clear that he took a loaf and broke it."

4. Argument: Breaking the bread is an act of Worship performed by every Communicant, and not a special, symbolic act performed by the one officiating at the Lord's table. a. See Reply to Argument 5 above. b. Luke records that Jesus said, "This do in remembrance of me" (Lk. 22:19). If Jesus had broken the bread into a number of pieces, or even in the middle, it would have been impossible for others to have followed the command, "This do." c. The breaking which Jesus did was for the purpose of partaking. Every disciple must follow His example (I Pet. 2:21). To break for some other purpose would be an unauthorized act or error in worship.

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EMOTION, REASON. —

(Continued from page one)

early leaders of Christianity were emotionally involved. Do you think a man who based his faith on reason alone would stand in the face of an insane mob of rock-throwing people and pray for their forgiveness? I rather doubt it. In the early Church the children of God realized that they had eternal life in their hands, and nobody could take it away! The concept of eternity with God had become a reality to them. It wasn't some abstract occurrence 50 or 60 years away, but it was right now! They were a people who deeply felt their religion. They were a people whose only goal in life was to declare unto others the truth of this wonderful gift of God.

Therefore, brethren, let us, like them, become involved in our religion. Let us realize that it is based neither upon emotion nor reason alone but upon the solid foundation of a combination of the two. It should be no disgrace for us to feel our religion, as long as we recognize the Word as truth and as long as we realize that we must be obedient to that Word. So, in our defense of the operation of the Holy Spirit let us be careful that we do not give the impression that Christianity should be based solely upon reason.

—10510 Mt. Ida, San Antonio, Texas 78213



J. E. Mountain, 3521 N. W. 26, Lauderdale Lakes, Fla., Oct. 12—Those wishing to meet with us here may contact either the writer at the address above, or phone number (305) 735-4294, or Bro. W. H. Ball, 4160 N. W. 11 Ave., Ft. Lauderdale, Fla. We meet from house to house on Lord's Day 11:00 A. M.

H. Bread, Mwanyenga F. P. School, Phalombe, Malawi, Sept. 28—Reports: Aug. 27, Nwanyenga church, 264, 8 baptisms. Here in Malawi, we smoothly go with the work of God, and we beg your continuous prayers for us.

Gene Welshhons, 204 N. 4th Ave. W., Newton, Iowa, Oct. 15—Bro. Nelson Nichols was here Oct. 13-15, with very good sermons, 2 confessions, good attendance and outside interest; attendance from Waterloo, Gladbrook, Grinnell, Bloomfield, Montezuma and Newton. We thank all kindly. We plan another such meeting soon; pray that much good will come.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., Oct. 17—Bro. W. H. Runyan passed away here. The church was started here in his front room 40½ years ago. His wife, Della and two daughters remain. He had a long life of 89 years here. He will be missed; we spoke some warnings. We will be in a meeting with brethren at Little Rock, Ark., Nov. 17-26; hope to meet new friends and see our old ones again. We need the help of all. Yours in Him.

Bob Vogt, Perkins, Okla., Oct. 15—Things are stable here; we have most of our bills paid off, and are hopeful for a "worker" here before too long; anyone interested please contact us. We do not have all arrangements made for such an undertaking, but we do need to know the interest. We pray for the work of the church everywhere. We welcome visitors here; our home is always open to Christians. Here is our renewal; we enjoy the OPA very much. We try to share ours with those who do not subscribe.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Oct. 14—Our meeting at LaGrange, Ga. was well attended. We had twenty confessions and restorations. The church there has a beautiful new building, and the congregation is growing. We give God the glory for the results of the meeting. Brother E. H. Miller is in a meeting at Oklahoma City (21st St.). We enjoyed the first service last night. We were thankful to have all the visitors at LaGrange, also preaching brethren Jerry Dickinson and Dennis Smith. I am to be at Tucson, Arizona, November 3-12. We invite every one to come and be with us. Do pray for the meeting. We at Moore, Oklahoma, and in the Oklahoma City area are looking forward to a good New Year's meeting.

David Macy, 222 Reynosa, Col. Republica, Saltillo, Coah., Mexico, Oct. 19—Our work here is off to a good start, thanks to our loving heavenly Father. We have visited most of the congregations (34), witnessed 9 baptisms, and conducted a series of studies with the preachers in the southern area. Generally, the response to the studies was excellent, and we trust much good was accomplished. Bro. Juanito Rodriguez is now translating a series of lessons on the church which I prepared in Africa, and we plan to use these for a correspondence course, and also to teach in the villages. The potential for growth is tremendous here. We plan to expand the work, if the Lord wills, after a period of

strengthening churches already established. We appreciate all who support this work and we believe God will richly bless you. We solicit the prayers of all the faithful.

John Modgling, 204 N. Cornell, Fullerton, Ca., Oct. 11—Our meeting at Capitol Hill, Oklahoma City, Okla. (Sept. 1-10) was a real spiritual treat. Crowds were good, and we had in attendance one or more nights the following preaching brethren: Carl Johnson, Bill Rhoden, Edwin Morris, James R. Stewart, Miles King, Jerry Harris, and Melvin Blalock. The meeting closed with 1 baptism, 1 restored, and 13 confessions of fault. We then went to Strong, Arkansas (Sept. 16-24). The meeting there closed with a man and his wife being restored to duty. It was good to be in association with Billy Orten while there. We went from there to Pasadena, Texas for a weekend meeting Sept. 29-Oct. 1. There were 2 confessions. It was good to be with Don Pruitt and Billy Dickinson while there. Lord willing we go to Las Vegas, Nevada (Oct. 22-26); Sacramento, Calif. (Oct. 27-29); then to Arvin, Calif., (Nov. 3-12); and Jacksboro, Texas (Nov. 26-Dec. 3). This will conclude our meetings for this year. We look forward to having Bro. Don Pruitt at Orange, Calif., October 16-22.

Eddy Bullard, Rt. 1, Box 26, Tupelo, Okla., Oct. 10—I have enjoyed a real good summer; the Lord has blessed in many ways. We worked most of the summer in Tulsa, Okla. There was an increase; much more can be done. It is a blessing to work with brethren like them; they are great Christians and an asset to the church. I appreciate them very much. I was glad to be associated with preaching brethren J. W. Kornegay, Billy Orten, Paul Nichols and Orville Lee Smith. Lord willing, I will speak at Legal, Okla the second Lord's Day; McAlister, the third; and Tulsa, the fifth. Next summer I will work at Tulsa, Okla. and Denver, Colo. Many know my wife has had a heart malfunction; she has to rest a lot and is not able to travel much. She had to miss worship one Lord's Day, the first since we have been attending, now over 14 years. We are thankful for prayers, cards and calls. Our sons, Buddy and Billy, have enjoyed this past year, going to meetings at Moore, Norman, McAlester, Chouteau and Galey, all in Okla.; Huntsville, Ark., and the meeting at Sulphur, Okla. I appreciate how brethren have received them; they came home much impressed. We are thankful to God and all for what we have, and for being a part of the church.

Jimmie Smith, 5231 Kingston, Wichita Falls, Tex., Oct. 16.—We do cherish the acquaintances we made in Calif. Preachers in attendance one or more times were Bennie Cryer, Jack Cutter, Paul Nichols, Don and Homer King, Lynwood Smith. We visited in the homes of Paul Nichols and both Don and Homer King. Brethren, do not think for a moment that Bro. Homer's mind is not as "sharp as a tack." He is very current on issues, and what is going on over the brotherhood; his heart is still with the cause he loves and has fought so ardently for. Don is a true "chip off the block." The meeting at Manteca, Calif. was well attended. Last evening we closed a very enjoyable and profitable meeting at Wynnewood, Okla. Our brothers and sisters have surely been good to us this year; it is our prayer that we may be more worthy of their goodness. Our financial support has been more ample this year than any since I began preaching; in fact, ample is hardly the word. Our many thanks! Here are some subs.

George Powell, 1509 Laguna, Farmington, N. Mex.—We are very happy and thankful indeed that all seems to be going well with the church here; we now have 7 families worshipping faithfully and others from time to time. We are happy to have the Robert Potts family back; he is one of the first to help get the church started here. We enjoyed to the fullest a meeting with Bro. Melvin Crouch in Sept.; it was a great comfort to us to have him and his wife stay with us in our home. Bro. Jim Thompson and wife are in the Lindith, N.

Mex. area working toward establishing a faithful congregation; I am sure that any word of encouragement or a prayer would be greatly appreciated; they meet on Lord's Day in the home of Sister Lucille Nelson. The problem today is not that God has changed His standards, but that man would rather have his own. Nearly everyone has a Bible, but how many actually read and follow it? A curious-minded boy prowling around the house discovered a dust-covered Bible. Addressing his mother, he said, "Mama, is this God's Book?" "Why yes, of course," was her quick reply. "Well, then," said the boy, "I think we might as well send it back to Him. We never use it." God forbid that, having God's book in our homes, we should use only our own desires to shape our course of action.

Ted M. Warwick, 5 Gloria Circle, Wichita Falls, Texas 76309, October 9—Recently I have preached at the following places: Olney, Wichita Falls (Lawrence Rd.) and Pasadena, Texas, also Frederick and Okla. City (Capitol Hill), Okla. While in Pasadena we made our home with the Ronald Lyon family and appreciated once more their hospitality. The congregation in Pasadena has a beautiful new building and are anxious to fill it to capacity. Don Pruitt is working with them. While in the Houston area we heard Alton Bailey speak one time. During June we heard Paul Nichols in his meeting at Lawrence Rd., Wichita Falls. In Okla. City we visited with many former acquaintances and of course met new ones. We considered it an honor to be asked to speak there. Keith and Phyllis Wells extended the hospitality of their home to us while in Okla. City. Jimmie Smith is working with the Lawrence Rd. congregation here in Wichita Falls, and is doing an excellent job. We feel fortunate in having him in our area during his time away from meetings.

Douglas J. Young, 3804 Virginia, Kansas City, Mo., Oct. 15—We are working with the congregation in Omaha, Neb. begun by Bro. Cicero Goddard last summer. The work looks very promising. I have a young man from the 27th St. congregation, Kansas City, Bro. Richard Reed, helping with the work; he is a great asset, and preparing for the work of an evangelist. I am now at Baldwin, Mich., doing personal work; there is no congregation in this area, and we appreciate more than we are able to express the brethren from the various congregations in Mich. helping in this effort. We solicit your prayers for here and at Omaha. We thank congregations, too, for financial support we receive. We hope and pray God that we can be worthy of such support. A special thanks to the 27th St. church here; they have stood behind us, and are willing to give more than they are able. Last summer, we held meetings at Detroit, Mich.; Richmond, Ind.; Berniece, La.; Marion and Farmerville, La.; Brookhaven, Miss.; Samson, Ala.; Crestview, Fla.; and San Antonio, Tex. with some 13 baptisms and a number restored. We give all the glory to God. We do hope in days to come that all Christians will be more concerned and strive more and more to diligently lead men to Christ.

Melvin Blalock, 4008 Beaver Dr., Amarillo, Tex. 79107, Oct. 19—We are encouraged with the work in this area. We have had good attendance and we have observed interest shown by the people in Amarillo. When we begin meeting in our own building, we anticipate even more interest. Another thing that we have found encouraging is the contributions that outsiders have made in this effort. An engineer donated his time and labour to the design of the building. Others have donated the use of equipment and labour in the construction. One individual told us that if we have any problems securing a bank loan, he would loan us the money himself. We have found the people in Amarillo to be very receptive. God's blessings have been abundant in this great endeavor. Among those blessings that we wish to mention is the membership. One has been baptized since our last report. In addition to this, Brother Guy May is doing his C. O. work here. (We hope more C. O.'s will do their work here for there are employers

who have promised their cooperation.) Brother and Sister Atchley have just moved into this area. Our attendance at Sunday morning's service usually ranges from 20 to 30 people. As the brethren can see, the congregation in Amarillo has been the recipient of many blessings. We ask you to continually pray for us in this great work.

Ellis Lindsey, 54 Stonewall, 8600 Cincinnati Rd., W. Chester, Ohio 45069, Oct. 10—On Oct. 1, I completed my first year as evangelist with the West Chester congregation in the Cincinnati area. I have baptized three into Christ since last report, bringing my total baptisms in the year to eight. I am glad that I came to work in this area. We had a good meeting in July with Bro. Wayne McKamie. Since last report, I have heard the following men at other places: Ronny Wade, Preston Brown, Irvin Barnes, Tom Lehman, and E. H. Miller. We are looking forward to Bro. Jim Hickey's meeting with us, Nov. 4-12. I really enjoyed my three-day meeting in Sept. at Lebanon, Mo. The churches in Missouri are doing a fine work. Their T. V. program LET THE BIBLE SPEAK should be aired in every city in the land. During July, I spent two weeks in my hometown of Waco, Texas, speaking there at the Free-way congregation and once at Trentman Ave., Ft. Worth (another hometown, since I lived there for 2½ years). But the highlight of the trip was when I could see my parents again and worship with them. Brethren, it is long past time that every person who wears the name Christian stand up for the truth and fearlessly do what is right. It is time for a house cleaning—a cleaning which will sweep away all those things in the church which dishonor God and the truth. Do we care enough for God to exercise the discipline He demands, or are we men-pleasers? Do your relatives mean more to you than the God who made and redeemed you?

Nelson Nichols, 415 E. Main St., Montezuma, Iowa 50171, Sept. 24—The meeting at Grinnell, July 13-23, was attended by several outsiders and many Christians in Iowa from four other congregations. There were several responses. We then went to Melissa, Texas for a weekend meeting. We were happy to work with the faithful there. Several from other congregations attended one or more of these services. It was good to see many we have known and loved in the faith for years. We returned to Iowa to continue personal work for a time. We were in West Virginia preaching one or more times at the Twelve Pole, Wayne and Huntington congregations. We enjoyed visiting among these Christians. We enjoyed hearing Bro. Ron Alexander (at Huntington) and Lynwood Smith (at Clintonville). We then went to Kansas City, Kansas where I had been asked to preach from August 30-Sept. 3, for a Labor Day meeting. We were asked to preach on personal work and what each member can do to "bear much fruit (souls) unto the Lord." Response and interest shown were exceptionally good. On the first night there were over 200 present and on Saturday night over 250 attended—there were Christians from at least 11 states and someone counted 15 preachers. We were thankful the individual members in that area worked to make the meeting a success and some brought outsiders. There were 7 confessions (6 adults—some had been out of the Church quite awhile). Two adults were baptized on Sunday. Several others wanted to obey the gospel and some of the faithful agreed to continue to study with them privately, and Tuesday night in a special service 8 more obeyed the gospel. The Apostle Paul taught one plants, another waters, and God gives the increase. Christ said the Glory is due God the Father.

Richard F. Nichols, Lavelette, W. Va., Oct. 19—Thus far, this year has been a busy one. We were at Marietta, Ga., Mar. 5-12. We were happy to have in attendance Bros. E. H. Miller, B. B. Cayson, and Alton Bailey, preachers of the gospel. Next we taught the rudiments of music at Mt. Home, Ark. It was a genuine privilege to stay in the home of Bro. Irvin Barnes and

to be associated with him again. Young preaching brethren, Richard Frizzell, and Alfred Newberry were in attendance some. It was good to have visitors from other congregations, the Asplins from Okla. City, the Hopkins from Tulsa, the Dennis Mays from Mtn. Home, Mo. April 17-30, we taught vocal music at Mozier, Ill. It was most enjoyable to have a visit paid us by Bros. Roy Lee Crisswell and John Modgling. Bro. Ron Woods and his family came up from St. Louis to attend most of the sessions. We are troubled to hear of late that Bro. Obie Shireman of the Mozier congregation is in very bad health. Our prayers continue for him and Beulah. May 3-14, we were with the Harrodsburg, Ind. congregation in a series of meetings. There were 3 baptisms and 5 confessions. Attendance was very good. We had visitors from Pleasant Grove and Cincinnati. May 15-24, we were at Wayne, W. Va. teaching vocal music. While preaching on the Lord's day we had 6 confessions of fault. It was good to be with B. F. and Ruth Leonard. Bro. B. F. Leonard is due a great deal of credit for the progress of the church in the Huntington, W. Va. area. May 26-June 4, we were at Mt. Pleasant, Fla. It had been 10 years since I had the opportunity to be with the congregation there and our visit certainly brought back happy memories. One was baptized and a sister was restored during the meeting. We appreciated all of the visitors from other congregations, especially Earlytown, Ala. It was most pleasant to be at Delta, Colo., June 9-18. One made confession of fault. Next, I taught vocal music for a short time (June 19-25) at 85th & Euclid, in Kansas City, Mo. Young Bro. Max Rodgers was with me in these last two engagements and proved himself to be a fine Christian and a most capable speaker and serious student of the Scriptures. He is to be commended. July 10-21, we taught the rudiments of music in their annual normal conducted at Boulder Dr., in Dallas, Tex. The Lord willing, we will be with them again next year. Our annual singing session at Earlytown, Ala. was July 30-Aug. 13. While there, we got to be in on the last two night services in a series of meetings conducted by Bro. Joe Hisle with the Floral congregation. He did some fine preaching, as usual. It was good to have Bro. Lynwood Smith with us in the first Lord's day morning service there. Bro. Gerald Hill is now working in the south Alabama area, and is doing a fine job. He and his family set a good example of "the Christian home." Gerald is a soft spoken and kind man but stands firm to defend the Truth. I can recommend him as a true man of God. Next, we were back at Mt. Home, Ark. in a series of meetings. Bros. Newberry and Frizzell are doing a good work there. Sept. 8-17, we were in a meeting at Piney View, W. Va. One was baptized, one made confession, and one was restored to duty. We received a pleasant surprise the last Saturday of the meeting when a busload of folks from the St. Albans congregation came to help out in the services. We certainly did appreciate it. Sept. 22-Oct. 1, we were at Sharonville, Ohio in a meeting. Two made confessions. Between 25 and 30 of the West Chester members attended. It was good to have their cooperation and help in the meeting. I was glad that Bro. Barney Owens was able to be home during the meeting. I enjoyed visiting with him very much. Oct. 6-15, we were at McAlister, Okla. One confession was made. Bro. Miles King is working with this congregation on a part time basis. He was there for a good deal of the meeting. It was especially good to work with Miles. It had been several years since we were able to work together. We were glad to have Bro. Jerry Harris and his family with us for one service. Also one day we had a pleasant visit with Bros. Jimmie Smith and Irvin Barnes who were in meetings at Wynnewood and Ada, Okla. respectively. Our next work is a meeting at Pasadena, Tex., Oct. 20-29; a vocal music session Nov. 1-11 at New Salem, Miss.; and Dec. 4-13 we return to Sharonville, Ohio to teach the rudiments of music, the Lord willing. The last of November we are to move to West Virginia to work principally with the Wayne congregation. Note our new address above. Pray for us and the work.

Our purpose is to "earnestly contend for the faith which was once delivered to 'prove all things; lived unto the saints,' 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. 12

PENTECOSTALISM — I

By Jerry Cutter

If you have not been baptized in the Holy Spirit, confirmed by speaking in tongues, you have missed it, according to Pentecostal doctrine. And moreover, you do not have to join one of the more than 35 Pentecostal denominations to be a part of the present trend. The present movement includes "an unguessable number of people in the traditional established churches, both Catholic and Protestant . . ." (John Sherrill, **They Speak With Other Tongues**, New York: Spire, 1965, p. 31.) And furthermore, it includes an unguessable number within the churches of Christ, including our own ranks. We can no longer afford to "fiddle while Rome burns," just because none of our friends or relatives happen to be in the city. The least we can do, it seems to me, is rise up off our couches and take a peek at the situation. This we propose to do in this and some future articles.

Though in this article we wish to consider more especially the historical aspects of pentecostalism, it is fitting we also introduce you to the basic doctrine to be considered. Kevin and Dorthy Ranaghan in **Catholic Pentecostals**, Paramus, N. J.: Paulist Press, 1969, p. 256, state the situation thus: "They (traditional pentecostals) came to the conclusion that the only sure and scriptural sign of the baptism in the Holy Spirit was speaking in tongues." Jean Stone, a neo-pentecostal, and editor of **Trinity** states, "The Baptism is for the whole church. For every Christian." The constitution of the Assemblies of God says: "The Baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance." The Declaration of Faith of the Church of God says essentially the same: "We believe in speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of Baptism in the Holy Ghost" (Sherrill, pp. 79-80.). "From the beginning of Christianity, then this baptism of the Holy Ghost has had a special significance because it marks the difference between the mission of a mere man, no matter how bold and effective, and the mission of Christ: Jesus would baptize His followers with the Holy Ghost" (David Wilkerson with John and Elizabeth Sherrill, **The Cross and the Switchblade**, Westwood, N. J.: Spire, 1964, p. 158).

Needless to say, Pentecostals are widely divided over speaking in tongues and baptism in the Holy

(Continued on page nine)

THE HOLY SPIRIT PERSONALLY INDWELLS THE CHRISTIAN

By Ellis Lindsey

(Note: This article is to be read with Bro. Robertson L. Whiteside's article "The Indwelling of the Holy Spirit," found elsewhere in this issue. Bro. Whiteside, side, well-known for his commentary on Romans and other works, was a digressive preacher, educator, and debator of rare ability. I have submitted his article for re-publication because another digressive preacher, Foy E. Wallace, Jr., has taken the position that the Spirit dwells in the Christian only representatively. Wallace has written the book, **The Mission and Medium of the Holy Spirit**, in which he shows his characteristic carelessness of exposition, even implying that Bro. Whiteside, now deceased, agreed with him, as well as implying that the scholarship of the world and most brethren agree with him. In all such carelessness and implications he is wrong. I have heard a few brethren repeat Wallace's arguments, perhaps thinking that Wallace has really presented something powerful. It is because of these well-meaning brethren, and because of my duty to the truth of God, that I review some of his arguments.)

Does the Holy Spirit personally dwell in the hearts of Christians? This timely question demands an answer. If the Holy Spirit does not personally indwell, then it seems that little harm could be done by teaching that He does, so long as one does not teach that the Spirit within causes one to produce miracles today; there could be some wrong involved in misunderstanding the Scriptures, of course. However, if the Spirit does so indwell, and if we deny that He does, this could very easily lead to one's unwittingly working against the Spirit. Thus, our subject is one of great importance. I have no patience with those who teach, with Pat Boone, that we may speak in tongues today; but I also am afraid of the opposite extreme.

To hold, as I do, that the Spirit resides within the heart of the Christian and aids him is not so hard when I also believe the following: (1) God answers prayers, altering circumstances to answer them, and even giving wisdom to those who ask (James 1:5). (2) God exercises His providence, or guidance, of His children, protecting them and working out His plan for the ages (Matt. 18:10; Gen. 50:20; Phil. 1:12-14; etc.). (3) God makes a way to escape temptation (I Cor. 10:13). (4) God chasteneth and scourgeth every Christian (Heb. 12:6). (5) God heals the

sick through prayer, the prayer of a good man doing much good (James 5:16). Can it be that we have some in the church who deny that God actually does these things? If one denies these operations of God today, he is an out-right Modernist, not even believing the Bible. But if one does believe these things, as I am sure our readers believe, then it should be rather easy to grant the possibility that the Spirit, in person, comes into the saint's heart.

Our next question is this: Does God perform every work for the Christian only by the written word? Or, does God operate today separate and apart from the word? First, there is a semantic problem concerning the meaning of the word "separate." God will do nothing for us unless we are close to His word; and in this sense, He does not operate separate from His word. However, when Christians accept His word, then He **intervenes** in behalf of His children, altering circumstances in unknown and unseen ways; and in this sense, this intervention is separate from, and in addition to, the written word of God. But this does not contradict the written word, for it is the word that tells of such intervention. Can the word of God answer prayer, heal the sick, etc. I have been asked, "Name one thing that the Spirit does that the word of God cannot do?" That is easy. In addition to the above things, the Holy Spirit makes intercession for us in prayer—making our prayer acceptable to God (Rom. 8:26, 27). If, therefore, God exerts influences upon the Christian in addition to the word, it should come as no surprise to us that the Holy Spirit is a part of this influence. Even God's promise that "all things work together for good to them that love God" (Rom. 8:28) is inseparably connected with the Holy Spirit (vs. 27).

But just how personally does the Spirit dwell in us? Paul wrote, "Your body is the temple of the Holy Ghost which is in you" (I Cor. 6:19). He later wrote of "the Spirit in our hearts" (II Cor. 1:22). Thus, one's heart—the very seat of the emotions, conscious and subconscious—is the abode of the Spirit. It was even said of John the Baptist that "he shall be filled with the Holy Ghost, even from his mother's womb" (Lk. 1:15). The minute John was born, he was filled with the Spirit; yet he could not understand spoken or written words, thus making it impossible for him to have been filled representatively with the Spirit only by knowing the word. Although we today do not receive the Spirit at physical birth, we do receive Him at spiritual birth (Acts 2:38). Paul exhorted all the Ephesians to "be filled with the Spirit" (Eph. 5:18). Such filling produces no miracle, as Brother Whiteside pointed out, and as we also see from the fact that Stephen was filled with the Holy Spirit before the apostles laid hands upon him to give him power to perform miracles (Acts 6:5-8).

"The Gift Of The Holy Ghost"

On the day of Pentecost, Peter exclaimed: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). That Peter meant that they would receive the Spirit Himself is evident from the fact that they received "the promise of the Holy Ghost" (vs. 33), "whom God hath given to them that obey him" (Acts 5:32). In Acts 2, thousands obeyed Him and received the gift of the Holy Spirit.

But some will tell us that "the gift of the Holy

Ghost" refers to some gift given by the Holy Ghost, not to the Holy Ghost Himself. However, after Luke mentioned the gift of the Holy Ghost in Acts 2:38, he mentioned it again eight chapters later (Acts 10:44, 45): "(44) While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. (45) And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." Notes: Verse 44 says the real, personal Holy Spirit fell upon them; verse 45 describes that thing which fell as also that which was poured out—that the Holy Spirit was the gift of the Holy Spirit, or the Holy Spirit as a gift.

In English, we often use a noun with a prepositional phrase in apposition, as, for example, "The city of London," where "city" is a general noun and where "London" refers to this same city, defining the city more specifically. So it is with the expression "the gift of the Holy Ghost:" the "gift" states in general terms what is meant, and "of the Holy Ghost" is in apposition with "gift," further defining this same thing. In Greek, this kind of construction has been variously called the Genitive of Apposition, Genitive of Identification, etc. A. T. Robertson, in his great unabridged Greek Grammar, gives over thirty examples of this construction and adds that those are by no means all. Among the examples he gives are the following (pp. 498, 499): (1) "temple of his body" (Jn. 2:21); (2) "sentence of death" (II Cor. 1:9); (3) "miracle of healing" (Acts 4:22); (4) "reward of the inheritance" (Col. 3:24); and (5) "promise of the Holy Ghost" (Acts 2:33). Robertson says the same construction is used in Acts 2:38: "The gift consists (Acts 8:17) in the Holy Spirit (genitive of identification)" (**Word Pictures in the N. T.**, Acts, p. 36, on Acts 2:38). The trusted W. E. Vine says, "In Acts 2:38, the gift of the Holy Ghost the clause is epexegetical, the gift being the Holy Ghost Himself" (Vol. II, pp. 146, 147). Thayer (p. 161), also speaks of this "epexegetical" (explanatory) Genitive, and says that it is used in Acts 2:38. In commenting upon the verse, F. F. Bruce, recognized as the leading N. T. scholar of today (and conservative), states, "The gift of the Spirit is the Spirit Himself" (Commentary on the Book of Acts, 1954, p. 77). In fact, I know of no commentary, translation, lexicon, or grammar which differs. But to drive home this Genitive of Apposition a little more, let's notice some constructions with the word "gift": (1) "gift of righteousness" (Rom. 5:17); (2) "gift of the grace of God" (Eph. 3:7); (3) "gifts of healing" (I Cor. 12:9, 30); (4) "gifts of healings" (I Cor. 12:28). In II Chron. 21:3, we read of "gifts of silver, and of gold, and of precious things." In all these instances, and more, the meaning is not that which a certain thing gives, but that certain thing as a gift.

In spite of all the above evidence, Wallace persists in saying that the gift of the Holy Spirit is something given by the Spirit. It is true that **sometimes** in the Scriptures this usage is seen; for example, in the expression, "the gift of Christ."

Then Wallace attempts to make a technical argument from the Greek. He says that the "gift of the Holy Ghost" in Acts 2:38 cannot mean the Holy Ghost as a gift, because (1) a verb cannot be followed by a double direct object, part of which is in one case and part of which is in another; and (2) in Acts 2:38 the verb "receive" is followed by "gift" (Accusative Case)

and by "of the Holy Ghost" (Genitive Case); and (3) therefore, "Holy Ghost" is merely an adjective, making the expression mean "the Holy Ghost's gift." In answer to this, I say (1) Wallace fails to understand that there is an Appositive Genitive, which I have demonstrated; (2) "gift of the Holy Ghost" is not a double object, but the whole expression is referring to one thing—the Holy Ghost as a gift; (3) there is no rule in Greek Grammar forbidding the interpretation I have given; and if there were it is strange that no scholar, translator, commentator has taken notice of it.

But allow me to explode this so-called rule of grammar. Note these examples which destroy the contention: (1) "having received of the Father the promise of the Holy Ghost" (Acts 2:33). Here "promise" refers to "the Holy Ghost," and yet the former is in the Accusative Case and the latter in the Genitive Case. (2) "had the sentence of death" (II Cor. 1:9). "Sentence" is a non-Genitive, while "death" is a Genitive. (3) "are built upon the foundation of the apostles and prophets" (Eph. 2:20). Here "foundation" is Dative, followed by two Genitives. (4) "shall receive the reward of the inheritance" (Col. 3:24). Here "reward" is Accusative and "inheritance" Genitive. Other examples can be produced.

Wallace attacks the Good News for Modern Man translation as a Modernistic work because it renders Acts 2:38 thusly: "God's gift, the Holy Spirit." Yet the following conservative versions give basically the same thing: N. T. in Basic English (Cambridge): "and you will have the Holy Spirit given to you;" The Living Bible (Taylor): "this gift, the Holy Spirit;" and The N. T. in the Language of Today (Beck); "and you will be given the Holy Spirit."

Now, let me cite some brethren much more qualified to speak than Bro. Wallace. **J. W. McGarvey**, a great Greek scholar: "The second blessing promised on condition of repentance and baptism, is the 'gift of the Holy Spirit.' By this it not meant that miraculous gift which had just been bestowed upon the apostles; for we know from the subsequent history that this gift was not bestowed on all who repented and were baptized, but on only a few brethren of prominence in the several congregations. The expression means the Holy Spirit as a gift; and the reference is to that indwelling of the Holy Spirit by which we bring forth the fruits of the Spirit, and without which we are not of Christ" (New Commentary on Acts of Apostles, p. 39). **Moses E. Lard**, whose commentary on Romans is very scholarly and fine, wrote: "The Holy Spirit then actually dwells in every child of God" (Commentary on Paul's Letter to the Romans, p. 260, on Rom. 8:11). **T. W. Brents**, one of the greatest scholars the church has ever produced: "To our mind, the passage admits of one interpretation, and only one; namely, that the Spirit of God—the Holy Spirit—dwells literally and really in every Christian, and by it God will re-animate his body in the great day" (The Gospel Plan of Salvation, Brents, pp. 640, 641, commenting on Rom. 8:9-11). **David Lipscomb**: "The gift of the Holy Spirit (Acts 2:38) was the Holy Spirit himself" (Questions Answered, p. 318). Others can be cited.

I plan, Lord willing, to prepare a tract or booklet upon this subject if there is enough interest. I would like to bring out many more points and cover the ones given in much more detail. Let me know what you think of this idea. (I remind the readers to read this

article in conjunction with Bro. Whiteside's article in this issue.) —#54 Stonewall, 8600 Cincinnati Rd., West Chester, Ohio 45069

THE INDWELLING OF THE HOLY SPIRIT

By **Roberison L. Whiteside**;

Selected by **Ellis Lindsey**

(Note: This article by Bro. Whiteside was reprinted by his daughter, Inys Whiteside, in the book **Doctrinal Discourses**, 1955, pp. 196-199. Please read this article with my article in this issue. My article is entitled "The Holy Spirit Personally Indwells the Christian." —E. Lindsey.)

We can believe revealed truths and facts, though we may be unable to understand all about them. I cannot understand how the Holy Spirit can be in different people at the same time; but to say such is impossible is to contradict plain statements of Holy Writ. On Pentecost twelve apostles "were all filled with the Holy Spirit." (Acts 2:4.) See also Acts 4:31. I do not understand it, but I believe it. Let us not try to measure the operations and possibilities of Deity by our own limitations. On this, as on other points of Christianity, the Bible is our only source of information; and what it says should be the end of controversy.

I have heard this argument on the setting up of the church before Pentecost, though it never did seem to me very conclusive: "The church is a body; and if it was set up before the Spirit was given on Pentecost, it was a body without a spirit; and a body without a spirit is dead." And the one who made the argument was likely to deny that the Spirit now dwells in the church! Is the church now a dead body? Think on these things.

"And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him" (Acts 5:32). Have you obeyed God? One good brother said, "I know I haven't the Holy Spirit in me; if I had I could feel it." A denominationalist rises up in meeting and says, "I know I have the Holy Spirit, for I can feel it." So there you are—both depend on their feelings as evidence. In such talk God's word is ruled out of court. Is not that so? "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" (I Cor. 6:19.) "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16.) Not by feelings, but only by revelation, may we know this. I do not even feel my own spirit, neither do I know much about how it dwells in my body. I think I know my spirit is not in the food I eat, and I know, that, if I do not eat food, my spirit will leave my body. The word of God is the Christian's food. You can follow up the analogy, and yet the analogy may not be conclusive proof to you. "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." (Rom. 8:11.)

But I have been met with this statement: "The Holy Spirit dwells in us, just as Christ does—by faith"—"that Christ may dwell in your hearts through faith." (Eph. 3:17.) And it is also said that we are justified by faith. In both cases is not faith the condition? On that condition the facts stated are based—faith is the condition,

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THIS AND THAT

The Holy Spirit—We have, in the last several months, presented in the columns of this journal articles concerning the Holy Spirit and the fact that he does indwell the Christian. Not all writers see eye to eye on this most important matter, as you may have seen. Nothing is any more clearly taught in the Scriptures than the indwelling of the Holy Spirit—that he indwells is evident from 1 Cor. 3:16-17. That he does such things for the Christian as “helping our infirmities” (Rom. 8:26), and “beareth witness with our spirit” (Rom. 8:16) cannot be doubted. There is a lot about the Holy Spirit, I admit, **that I do not know**, but this in no way—that I so ignorant concerning him and his dealings in the lives of Christians—detracts from the truth of his existence and functions. I admit freely that I know so very little of **how** he indwells the Christian, **how** he helps us in our weaknesses, **how** he bears witness with our spirits—but, again, just because I understand so little of the **how** of his work in no way means that he does not do the things the scripture teach. On the other hand, there are some things we do know concerning him—he does not equip men nowadays to raise the dead, take up serpents without hurt, drink deadly poison, miraculously heal the sick—these things are just not done today, so we know just from that, in addition to what the Scriptures teach about such matters, that he does not, as he once did, manifest himself miraculously—nor may I add, does he equip men today, in the church or out to speak with other tongues, for such has been taken away (1 Cor. 13:8); too, that people have a “pentecostal experience” is imagination pure and simple—no one in our day has ever seen or heard what happened on the first Pentecost following Christ’s resurrection (Acts 2). Those tongues were simply languages spoken and understood by those present—no such thing happens now, be not deceived. It is highly presumptuous on the part of the denominations or anyone else to think that denominational groups can speak in tongues or do anything else by direction of the Holy Spirit. Tongues speaking was never done anywhere by the Holy Spirit’s help but “in

the church”—and I am not speaking of some man’s church, some denomination, some sectarian body—I am speaking of the church of Christ, for that is precisely what Paul spoke of in 1 Cor. 12:28—“**in the church**” were set such things as “gifts of healings,” “miracles,” “tongues”—this is the best reason I know that so-called “faith healers,” miracle workers are a myth, pure and simple. They are not even in the church—how can they thus perform? No one in the church today does these things—this we know—“the proof of the pudding is in the eating.” Just because the Spirit does not manifest himself in some miraculous way, brethren, let us not think for one minute that he does not exist and, even though we do not know the **how** of his functioning, he nonetheless does. I kindly suggest that readers please follow the series on “Pentecostalism” that Jerry Cutter begins in this number.

The paper’s welfare—Brethren, thanks to you and all who help in this endeavor, the paper is continuing and will, the Lord being our Helper. I am always sorry when we are late, which is consistent, and I do apologize, and this bothers me more than any one knows. So long, though, as I must carry the load that I do, meet the demands that are put upon me, my time and my energy, this will likely be the case; but, do not become discouraged, the paper will reach you, and I trust will be a blessing.

When you move—In the last few months, our subscribers’ moving has been to us quite costly. When you move, and your paper is returned to us, we must pay our post office ten cents—now, a few of these might not make much difference, but of late so many have had to be payed for. So, if when you move, you could either let us know, or authorize your post office to send the paper on to you, and not return it to us, it will be most helpful, and we will be most grateful to you.—Don McCord

OUR HELPERS

Please check the following subscriptions and report any errors to us immediately. We continue to appreciate more than we can say all that is done in behalf of this journal.

Church, Omaha, Neb.—6; Dale Hope—5; R. B. Roden—4; Neoma McCracken—3; Mrs. Herman Borkert—3; B. S. Rayls—3; J. B. Lane—2; Mrs. Gilbert Branch—2; M. W. Derrick—2; James Stubbs—2; Mrs. A. D. Baxley—2; Cecil Sherwood—2; Mrs. F. G. Keele—2; Veta Wisinger—2; Gene Hopkins—2; Alvin Smith—1; Neva Kuykendall—1; Judith Garrison—1; G. P. Adams—1; John Stidham—1; Dean Hopkins—1; James D. Shaw—1; Lowell Smith—1; Frances Kubena—1; Lyle Padgett—1; B. E. Shephard—1; L. C. Grimes—1; Doris Reynolds—1; David Gilley—1; Earl Bunner—1; Woody Wood—1; Roy Barnes—1; Eugene Brown—1; M. D. Byrd—1; Gayle Hopkins—1; Ruth Burns—1; L. D. McDonald—1; Olan A Taylor—1; David Macy—1; Amedia Brown—1; R. G. Hatter—1; Joe Lloyd—1; Clell Kendrick—1; Bessie Hamilton—1; Bill Reece—1; George Hunt—1; Lem Satterfield—1; Eldon May—1; Mrs. T. W. Lambert—1. Total 76

The best way to become the possessor of what you learn is to tell it to someone else.

BOOKS AND TRACTS

Old Paths 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)** — 26c; **The Communion**—by Ervin Waters—35c. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

SERMONS AND WRITINGS OF HOMER L. KING

This is a book off the press, 1969. 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 King, 1061 N. Pilgrim, Stockton, Calif. 95205

POWERFUL SERMON OUTLINES AND CHARTS

This is a first class publication by Bro. David Macy which you will use and treasure for years to come. It will be a welcome addition to your library, 228 pages, containing 60 complete sermon outlines and pictures of ten hand-painted sermon charts. The book is cloth bound with a beautifully illustrated dust cover, making it a very attractive publication as well as useful. The introduction was written by Bro. J. Wayne McKamie, McGregor, Tex. The price is \$3.95 and this includes postage and handling. Please send all orders to **Charles Mountain, 10922 Lazy Oaks, San Antonio, Tex. 78217.**

TO WHOM IT MAY CONCERN

Brethren, who for some time have met at Buncomb Rd. church, Shreveport, La., except for 2 men and their families, are no longer meeting at that place. The decision to leave was over a doctrinal matter. For detailed information those interested may communicate with the undersigned at 2827 Emery Dr., Shreveport, La. Our plans are to buy land and build a new building. It seems we are anxious to work, and looks as if we will grow. We now meet in a rented building on West Kirby, Shreveport, 10:30 A.M. and 6:00 P.M., Lord's Day; and 7:00 P.M. Wed. —Richard M. Thompson, Billy Bywater, E. E. Reeks, Marvin Thompson, Homer Harper.

BONDS OF MATRIMONY

VanStavern-Ruark — On Saturday evening, October 8, 1972, Rodney VanStavern and Evelyn Ruark were united in marriage at the church building on Boulder Drive in Dallas, Texas. Both are members of that congregation. The service was complimented by beautiful singing provided by Mike Fall, Duane Fancher, Gary Fancher, and Charles McKamie. Floral and candle arrangements lent an awesome touch to the well-planned service. May God richly bless Rodney and Evelyn with a full happy life in service to the Master. The writer was honored to officiate. —Joe Norton

THE INDWELLING OF THE HOLY SPIRIT —

(Continued from page three)

not a substitute for the thing affirmed. Jesus said, "I will not leave you desolate (Margin orphans): I come unto you." (John 14:18.) He would come to them in the person of the Holy Spirit. Again he says, verse 23: "If a man love me he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." Does this mean anything to you? Jesus and the Father are so closely united that he could say, "I and the Father are one." (John 10:30.) And after the Holy Spirit came, the Father and the Son act through the agency of the Spirit. Hence Paul could say of Christ the Lord and God, ". . . in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit" (Eph. 2:21, 22).

What does the indwelling Spirit do? What if I am unable to answer that question? And what if no one else can give a definite answer, would our inability to answer the question nullify what God has said? If we cannot explain a thing, shall we say there is no such thing? Let us not jump to unwarranted conclusions. This we do when we say, that, if the Holy Spirit really dwelt in us, we could speak by inspiration and work miracles. John was filled with the Holy Spirit from his mother's womb (Luke 1:15). I hardly think any one will say that John worked miracles and spoke by inspiration as soon as he was born. And he never did work any miracles, even though he was a prophet. (John 10:41.) If an apostle were living today, I feel sure he could not speak by inspiration or work a miracle. The whole plan of salvation has been fully revealed, confirmed, and recorded; no additional revelations are needed. But let us think of one idea that has been with me for years. Did you brother preacher, ever pray for the Lord to lead you into the places where you can do the most good? No? Well, you should; the Lord knows you and he knows the fields, and he therefore knows where you can do the most good. You do not know. For a long time I have prayed for the Lord to lead me into places where I could do the most good. Why not?

If preachers would seek places where they can do the most good, instead of seeking places where they can get the most material good—what a blessing to the cause and to them that would be! If a preacher really wants to go where he can do the most good, he can then sincerely pray for the Lord to lead him to such places. If all preachers were of that mind, there would be no job-hunting preachers. There would be no scheming for good paying places. I think I am old enough and near enough to the grave to say without the appearance of boasting that I was never knowingly a candidate against any other for any place.

ANNOUNCEMENT

We are asked to announce that the church that has met for a number of years at 3550 Lynwood Rd., Lynwood, Calif. has disbanded, the building is being sold, and members remaining will attend other nearby congregations. We, with regrets, make this announcement. —Don McCord

"This world is not interested in the storms you encountered . . . but did you bring in the ship?"

REPORT ON THE WORK IN MEXICO

By **Waymond B. Coleman**

For a number of months many of you have viewed with keen interest the efforts of the brethren in San Antonio to strengthen and expand the soul-saving efforts in Mexico.

It was felt that some strong preacher from the States should move to Mexico and work with Bro. Juan Rodriguez and his son, Juan Jr., in providing support to the native preachers and the converts to the cause of Christ.

Bro. David Macy became interested in the work in Mexico and made a number of trips into Mexico with the brethren from San Antonio as they visited Mexico from time to time. Bro. Macy determined that he would like to move to Mexico and work with the brothers down there.

By means of the Mexico Reports, which have been sent to the various congregations and individuals throughout the brotherhood, interest was aroused in the idea of sending Bro. Macy and his family to Mexico for an indefinite period. Some support was raised and funds were received to buy furniture as no furniture could be taken into Mexico.

The Capitol Hill congregation in Oklahoma City purchased a new Crew Cab Style Ford Pick-Up and donated it to the work in Mexico.

Bro. Macy and his family have settled in Saltillo, Mexico in the state of Coahuila, about 200 miles into the interior of Mexico. Bro. Juan Rodriguez Jr. has moved within a half block of Bro. Macy and serves as an interpreter as well as an instructor in Spanish to Bro. Macy. The move to Mexico was made about the middle of August, 1972.

Bro. Raleigh A. Perkins, the writer, and his wife, have just returned from a visit to Bro. Macy and his family and the two Bros. Rodriguez (October 20-23). The impression received was an extremely favorable one. The Macys have adapted to life in Mexico wonderfully well. The children are doing well in school and learning Spanish rapidly. Bro. Juan Rodriguez and his son are truly happy to have someone come down and help strengthen the entire movement. In this brief time a number of people have been baptized. Three prospective preachers are being trained and new congregations are in the process of being established.

The brethren here in San Antonio have determined to turn over the responsibility for seeing to the work in Mexico to Bro. Macy and to serve only as advisors, upon call, as problems might arise. Monthly support for the native preachers as well as monthly support for Bro. Macy should be sent directly to Bro. David in Saltillo unless other arrangements have been made. Bro. Macy will also take over the writing and mailing of both the Mexico Reports and the report of monies received and spent. Since Bro. Macy would be working daily with the brethren in Mexico, he would be in a better position to handle these matters.

Investigation made into the costs of living in Mexico have revealed that inflation has caused the rise in prices of almost everything. To date the Macys have received some \$550.00 promised as monthly support. This seems to be several hundred dollars short of what

they will actually need as traveling expenses in the four-state area where congregations are located eat heavily into the amount presently received. Your consideration of this matter is urgently stressed.

In sending checks for Bro. Macy, Bro. Juan Rodriguez, Bro. Juan Rodriguez Jr., and the native preachers, a regular United States Air Mail stamp should be used. Bro. Macy will soon be reporting on the feasibility of sending clothing for the poor brethren in Mexico. Correspondence should be directed to David Macy, Reynoso #222, Colonia Republica Norte, Saltillo, Coahuila, Mexico; Juan Rodriguez Jr., Apdo #3, Colonia Del Valle, Nuevo Leon, Mexico.

The brethren here in San Antonio have great confidence in the ability of Bro. Macy to help expand the work in Mexico. Your prayers are solicited for the work.

May the Lord bless every congregation and individual who has had a part in this work.

WORK IN MALAWI, AFRICA

By **Davidsoni Kasambwe**

When someone says "showers of blessings," we here in Malawi certainly know what that means. We have been so well blessed in this work that we cannot even start to express our thanks and could not do so anyway. We are most grateful to all in the United States who are so keenly interested in helping the work here. Because of this interest, so many churches have been started in so many areas; many have been baptized, and we praise God for every individual who responds to the gospel invitation. The work in Rhodesia has been blessed and is going well. Our meetings recently with Bro. Ronald J. Courter were enjoyed. Having him for a working companion is a great joy for me.

The plan of visiting P. E. A. churches is under way with Brethren Cutter and Courter with the Mozambique government officials. Also, in Malawi, Bro. F. H. Lichapa and the writer, are discussing with the Malawi government officials concerning the coming of another evangelist from the States as in the past. We ask your prayers to be for this great task.

Brethren Cutter and Courter have worked out some plan whereby there is a plentiful supply of the fruit of the vine for communion.

I gladly commend the brethren of Scotland for their support of some preachers and clothing for the poor.

We look forward to meetings next year, Lord willing, with Brethren Cutter and Courter in Malawi; Bro. Courter will conduct English study, and Bro. Cutter will conduct Chichewa study.

Jesus said, "Go ye into all the world and preach the gospel to every creature." Paul says we walk by faith, not by sight (2 Cor. 5:7), and without faith it is impossible to please him. Remember to pray for laborers in the field, especially those in foreign fields.—Box 573, Blantyre, Malawi

NEEDED

I am in need of a tract on Vocal vs. Instrumental Music with an analysis of the Greek terms involved if possible. If you know of such a tract please contact me at Rt. 3, Box 73, Walterboro, S. C. —R. F. McClendon.

THE WORK IN MEXICO

By David Macy

Our work here is still progressing smoothly. We have prospects now of planting 3 new congregations for which we give to God the glory. We stay busy preparing a correspondence course, visiting preachers and churches, and preaching the gospel whenever we have an opportunity. I could not possibly take care of everything that needs attention without the assistance of my wife and Bro. Juan Rodriguez, Jr.

The stark reality of grinding poverty comes vividly before our eyes time and time again. We visited a congregation last Lord's Day in the village of Los Muchachos which meets in a tiny bedroom and most of the members and visitors must stand during the entire service. We gave to them all the clothes we had on hand but more was needed as we can only transport a few clothes across the border at the present time. Please pray that this situation will change.

We again want to express our sincere appreciation to all the congregations who are supporting our work here. We also appreciate the support for the Mexican preachers. May God richly bless all of you for your liberality. Following are congregations that support us monthly and the total support for the month is \$610; at least \$800 is needed to meet all of our expenses. Nacogdoches Rd., San Antonio, Tex.—\$50; Catalina, San Antonio, Tex.—\$50; Paris, Tex.—\$15; Smithville, Tex.—\$20; Cable Ridge, Mo.—\$50; Baton Rouge, La.—\$50; Moore, Okla.—\$50; Healdton, Okla.—\$50; Covina, Calif.—\$25; Raytown, Mo.—\$100; Aromas, Calif.—\$25; Live Oak, Tex.—\$25; Lebanon, Mo.—\$100.

We are grateful, too, for these one-time contributions that were used to get a mission established here, for we were unable to bring anything with us except a few household items and clothing. Also some of this was used before we came to Mexico to put a camper on the truck which was donated by the church at Capitol Hill, Oklahoma City, Okla. Without this truck it would be impossible to get to some of the villages. Also \$500 was paid to a lawyer to get more permanent papers which we hope to get in the near future. Those contributing: Rosenberg, Tex.—\$1000; Westminster, Colo.—\$300; Paris, Tex.—\$50; Arlington, Tex.—\$200; Nacogdoches Rd., San Antonio, Tex.—\$100; Harrodsburg, Ind.—\$300; Albuquerque, N. Mex.—\$100; anonymous—\$100; Rylan Nichols—\$20; Moline, Mich.—\$500; S. W. Lea—\$50; Lebanon, Mo.—\$200. —222 Reynosa, Col. Republica, Saltillo, Coah., Mexico.

ATTENTION, BRETHREN

For the past several years, Bro. Nelson Nichols, 415 E. Main St., Montezuma, Iowa, has spent much time and money making trips, communicating with officials in Washington, D. C., and otherwise supporting our conviction that Christian men do not engage in carnal warfare, and assisting young brethren with their draft problems. To add to this expense, he has had family medical expenses far above the average, and such has created a need that brethren should not ignore. Christ condemned those on His left hand for not supplying the needs of His brethren; let us keep on His right hand (Matt. 25:45-46). Let us not only commend Bro. Nichols for this work, but let us support it. —The congregation, Delta, Colo.

THE SPANISH-AMERICAN WORK IN DALLAS, TEXAS

Our Spanish-American brethren in Dallas have used their present meeting house for longer than advisable because they just could not see how they could build another. However, with your help, and because we believe you want to help, we have a plan now to build a new meeting house on their presently owned premises. It will be modest, but nice, at a cost of approximately \$19,000. They are willing and ready to assume the big portion of this obligation, but won't you help them reduce it? Send donations to the church at the following address: 2117 Cloverdale, Arlington, Tex. 76010; they will be acknowledged in this journal. We thank you very much for any help you can give. Brethren Joe and Vic Martinez, members there, are aware of this appeal. —John Spradley

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.

—Mike Davis, 805 N. Arnold, Moore, Okla.

God never alters the robe of righteousness to fit man, but man must be altered to fit the robe!

THE CHURCH DIRECTORY

Brethren, this is the **LAST CALL** for the Church Directory. You have had several months to get the material to me, and I want to get the Directory ready for the press. If you have not sent in the material, I need the following: (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 I do not hear from you, **don't expect your home congregation to be in the new directory.**

These congregations are no longer meeting: **SOUTH HIGHWAY FIVE** (Baxter County), **ARKANSAS**; part of the congregation went to **LONE ROCK** and part to **MTN. HOME, ARK.** The **BUNCOMB ROAD CHURCH OF CHRIST** (Caddo Parish), **LOUISIANA** is now meeting at 3935 Eileen Lane, **Shreveport, La.** for the present.

These congregations may be added to the Directory: **SACRAMENTO** (Sacramento County) **CALIFORNIA**, **NORTH AREA CHURCH OF CHRIST**, 2570 Darwin St. between El Camino & Marconi Streets—(Formerly met at 2354 Oakmont St.). Sun. 10:30 A.M. & 6:00 P.M.; Thurs. 7:30 P.M., Carl W. McCormick, 2501 Moretti Way, Sacramento, Calif. 95821. Phone (916) 922-4904; Leo Powell, 4425 Myrtle Avenue, Sacramento, Calif. 95841; Phone (916) 331-5642. Orvel Johnson, 2200 Burney Way, Sacramento, Calif. 95821; Phone (916) 925-1932.

CLEWISTON (Hendry County), **FLORIDA**, 208 South Lopez St., Apt. 3; in the home of Bro. George Culbertson, 208 South Lopez St., Apt. 3, Clewiston, Fla. 33440, Phone (305) 983-8668, Sun. 11:00 A.M.

FT. LAUDERDALE (Broward County), **FLORIDA**, from house to house, Sun. 11:00 A.M. Willie H. Ball, 4160 N.W. 11th St., Ft. Lauderdale, Fla. 33309; Phone (305) 565-3944, John E. Mountain, 3521 N. W. 26th St., Ft. Lauderdale, Fla. 33311, Phone (305) 735-4294.

SHREVEPORT (Caddo Parish) **LOUISIANA**, 3925 Eileen Lane—in the home of Bro. Billy C. Bywater, (Temporary location) (Formerly the Buncomb Road Congregation); Sun. 10:30 A.M. & 6:00 P.M., Wed. 7:00 P.M.; Billy C. Bywater, 3925 Eileen Lane, Shreveport, La. 71109, Phone (318) 635-1523. Richard M. Thompson, 762 Treelane, Shreveport, La., 71106, Phone (318) 861-7984. Jeff Cantrell, 9484 Clausen Ct., Shreveport, La. 71108, Phones (318) 686-4695 or (318) 869-1692.

WALLED LAKE (Oakland County), **MICHIGAN**, 1375 Decker Road (between West Maple Road and Pontiac Trail), (Formerly met at 126 West Walled Lake Dr.) Sun. 10:30 A.M. & 6:00 P.M., Wed. 7:30 P.M.; Stanley Watkins, 2368 Darnell Dr., Walled Lake, Mich. 48088, Phone (313) 624-3028; Shelby Taulbee, 2220 Wixom Road, Milford, Mich. 48042, phone (313) 624-6610.

NASHVILLE (Davidson County), **TENNESSEE**, meets at 2800 Blair Boulevard in the Seventh Day Adventist Building, instead of 2500 Blair Boulevard as shown in the Directory.

Send all directory information to me. **DO NOT SEND ORDERS FOR A DIRECTORY** at this time.—Ray Asplin, 2440 S. W. 54th Street, Oklahoma City, Okla. 73119.

OUR DEPARTED

Perkins—Olen O. (Hap) Perkins, of Competition, Mo., born July 15, 1922, passed away Sept. 26, 1972, at his home. He had been a resident of that community perhaps all of his life. He was united in marriage to Loretta Webb, several years ago, of the same community. To this union two children were born. The wife and children survive. He obeyed the gospel in about 1961 and was a member of the Claxton Church of Christ. The Craven family did the singing, which was done so beautifully, as they are able to do. A very large crowd assembled for the funeral at the Claxton Church of Christ. He was laid to rest in the little cemetery joining the church grounds. The writer was the speaker. Clovis T. Cook

Elliott—Mary Lois Elliott, born March 6, 1925, suddenly departed this life Nov. 7, 1972 at her home near Cassville, Mo. She was united in marriage July 25, 1942 to Eldon C. Elliott. They had eight children, one of whom preceded her in death. She obeyed the gospel at an early age, and was a member of the Cassville Church of Christ at the time of her death. Her husband, and all but one of her children survive her. The funeral was held in the Culver Funeral Home of Cassville, Mo., where one of the largest crowds assembled to pay their last respects, this writer has ever seen. Bro. Eldon Elliott is a sick man, and needless to say the shock of his wife's sudden death was not taken lightly. The members of the Mountain Home, Mo. congregation did the singing, with the help of Greg Gay, and Howard Meents. This writer conducted the service.—Clovis T. Cook

Dougherty—Sister Ottie Dougherty was born Nov. 3, 1916 at Bonham, Tex., and departed this life Oct. 28, 1972 in Oklahoma City, Okla., at age 55. Sister Dougherty had made her home in Sentinel, Okla. since 1945, where she was a faithful member of the church all that time. She is survived by 2 sons, both Christians; Clifton, Oklahoma City; and Lester, Fresno, Calif.; her mother, Letha Ford, Sentinel, Okla., and 1 brother, and 4 grandchildren. The funeral service was conducted at Sentinel, Okla., the writer officiating.—R. B. Roden

(Editor's note: We regret to chronicle the passing of Faye Dougherty, an humble, unassuming lady. She, among others, sat patiently and understandingly while I was trying to learn to preach, encouraging and helping. When I first knew her, the sons, now men, were mere little boys, and I have always remembered how Faye cared for them—their physical needs as well as their spiritual; that they are Christian men speaks volumes for her and the example she set for them. I am thankful I have known such people here.—Don McCord)

Eaker—Bro. Elgin Arthur Eaker, aged 67, of 279 Manfre Rd., Watsonville, Calif., passed away Oct. 18. He was a native of Dexter, N. M. He obeyed the gospel at age 18, in 1923, and had been for years a member of the church at Aromas, Calif. He leaves his wife, Margaret; a son, William, Trinity Center, Calif.; a daughter, Alpha Pendergrass, Watsonville, Calif.; 4 brothers, 2 sisters, 6 grandchildren and 1 great grand child. Bro. Nolen Young, to whom we are indebted for the obituary, wrote: "We all miss him so much, but we know he is at rest now." This writer remembers Bro. Elgin as a most hospitable, kind man; he and his wife have always been good to me when I have been preaching in their area, and I shall always remember this of them. May God bless his memory, and watch over his family.—Don McCord

Smith—Brother Thomas E. Smith, 15-year-old son of A. G. and Margaret Smith was born Oct. 26, 1957 at Corona, Calif., and departed this life Oct. 27, 1972 at Corvallis, Ore., the result of a motorcycle accident. Tommy was a member of the church, took an active part in teaching and leading singing. He is terribly missed at home and at the church. He is survived by his parents, Brother and Sister A. G. Smith; brothers, Alvin, Jerold, Bob, Melvin, Gary and Benny; sisters, Charlotte, Dorothea, and Lottie; grandmother, Bertha Smith, many uncles, aunts, cousins. The funeral service was conducted at DeMoss-Durdan Funeral home, Corvallis, Ore., Oct. 31, being attended by a host of relatives and friends, which indicated more than words the esteem in which Tommy and his family are held by relatives and by friends who came from far and near. Interment was in Oaklawn Memorial Park, Corvallis. Bro. B. S. Rawls conducted the service. Perhaps of interest to long-time readers of this journal is the fact that Tommy was a grandson of the late Bro. Abe G. Smith and a grand nephew of the late Bro. Tom E. Smith, names often seen in these pages while they lived. Surely, of such is the kingdom—may Tommy's sudden, tragic, seemingly uncalled-for leaving, some way, some how be a blessing for his family. God bless them!—Don McCord

BUILDING CONTRIBUTIONS

N. Sacramento, Calif.

Since last reporting, the following contributions have been received for our building: Left by Sister Clydie Nelson—\$400; Mrs. Dewey Sheppard—\$20; Lodi, Calif.—\$350. This brings the total received to date to \$4,300. In addition to this, the contractor who placed the fill and base rock at the parking area cut \$500 from his bid. Also, a plumbing contractor for which one of our brethren works has installed the water lines and provided layout assistance for the waste lines. This would amount to a substantial amount should we have had to pay for this work. We have also been advised by the Orangevale congregation that they will pay for our ceiling installation. This will be close to \$700. Then just last Saturday (Nov. 11) some 30 members gathered at the building to work. When the day was ended this massive crew had installed just about all the insulation and sheetrock. Folks came from Stockton, Orangevale, Yuba City, 64th Street, Sacramento, and of course, Oakmont. What a day it was! Great fellowship, love and a lot of work! At noon-time the sisters from different congregations provided a fine meal. At this writing brethren continue to come and work. The building is nearing completion. We plan, Lord willing, to have our first services in the building on the first Saturday evening and first Lord's Day in January. Because of bad weather and low finances we will not be able to have the black-top on the parking area, but it is in good shape for use. Words just cannot be found to express our joy to all of you who have so wonderfully come to our assistance. One thing we know—God will bless you abundantly for your goodness. When we say thank you so much, just remember it is with great love. Pray for us too. For: 2354 Oakmont St. Congregation, Sacramento, Calif. By: Orvel B. Johnson

THE WADE-EDDINGS DISCUSSION

This discussion took place in Mt. Home, Ark., Oct. 27-28, between James L. Eddings and Ronny F. Wade. The proposition for discussion was on miracles. Mr. Eddings affirmed that miracles can be done today by the power of God, just as Christ and the apostles did them. Needless to say, Ronny denied this proposition. Ronny was forceful in negating this proposition, and forced Mr. Eddings into many admissions which he painfully and woefully failed to uphold. For example, Mr. Eddings claimed they had apostles in their church. Finally, he admitted that he was an apostle. When he was asked how he qualified to be an apostle, he said in the same way that Paul was qualified, which of course, was by seeing the Lord (1 Cor. 15:8). He said he had seen the Lord in a vision. However, there was at least one thing that he said he didn't believe in; he said, "Don't hand me a snake," but you remember Paul had no trouble with snakes (Acts 28:2-6). He claims to be an apostle, but "snakes" is not one of the signs that follows him, because he didn't want one. The only sign that he really believed, apparently, and Ronny forced him to this conclusion, was "healing" and "tongues."

We had good crowds each night. Several preachers were in attendance for both sessions. The congregation in Mt. Home did a splendid job in hosting the discussion.

Alfred Newberry and Richard Frizell are doing a good work in that section of the country.

Preachers present were: Lynwood Smith, Barney Owens, Preston Brown, Alfred Newberry, Richard Frizell and perhaps others. There were several from the cups and class brethren who attended. The writer moderated. —Clovis T. Cook.

With all our minds frequently being turned to the heavens by space explorations these days, one is given to consideration of the omnipotent power of God in creation.

If we would be a little more careful about where we walk, those who follow us would not stumble so often."

PENTECOSTALISM — I —

(Continued from page one)

Spirit. "To evangelical pentecostals, baptism in the Holy Spirit is a 'new' work of grace. In the life of a Catholic it is an 'old' work. . . ." "In practice it has come to be an experience (for Catholics) of reaffirmation rather than initiation" (Ranaghan, p. 142).

As for their name Pentecostals, they get it from "this experience at Pentecost." (Wilkerson, p. 158).

Receiving the baptism in the Holy Spirit and speaking in tongues has ostensibly taken place for centuries. Pentecostals believe Christians have received these blessings since the day of Pentecost, Acts 2. Various explanations are given as to why they were apparently "dormant" for several centuries. However, what makes the modern pentecostal movement unique can be seen in the following quotation: "The Pentecostals look back on this hour—7:00 p. m., New Year's Eve, 1900 — as one of the key dates in their history. They point to it as the first time since the days of the early Church that the Baptism in the Holy Spirit had been sought, where speaking in tongues was expected as the initial evidence" (Sherrill, p. 38.). Thus from 1900 forward there has been a direct connection between being baptized in the Holy Spirit and speaking in tongues. To them, the tongues became the sign that the baptism had taken place.

We will now drop back to the seventeenth century and pick up the thread of history that leads up to modern pentecostalism (1900) and then show what has developed since then.

1) Seventeenth Century: "The ministry of George Fox and his close associates was accompanied by visions, discernment, healing and to some degree tongues" (Ranaghan, p. 253).

2) Eighteenth Century: "Wesley's ministry involved not only traditional practices. . . His ministry also was marked by 'enthusiastic outburst,' including healing and tongues" (Ranaghan, pp. 253-254).

3) Nineteenth Century: We find the following concerning Barton W. Stone, restoration preacher of Kentucky: "Stone was baffled by the piercing shrieks, the jerks and epilepsy-like strokes that left men and women like dead bodies. He did not approve the method, but he could not deny its effectiveness in changing lives" (James DeForest Murch, *Christians Only*, Cincinnati, Ohio: Standard Publishing, 1962, p. 85. Also, see *Memoirs of Alexander Campbell*, by R. Richardson, vol. II, pp. 192-193.) The date: about 1801.

By the last half of the 19th century the Holiness movement was well under way. And thus ". . . the Holiness Movement which grew from early Methodist's emphasis on personal holiness" became the seed bed for modern pentecostalism. During the 19th century others also had similar experiences. In 1855 there was a report of "The Mormons speak in tongues at the colony in Nauvoo, Illinois. . ." (Sherrill, p. 77).

4) Twentieth Century: As mentioned above, modern pentecostalism began in 1900. What makes this date unique is this. In October 1900 Methodist preacher Charles F. Parham set up a school in the old Stone mansion at Topeka, Kansas with the intention of recapturing miracles, healings, etc. as found in the Bible. This school had no tuition and about 40 students. "Charles Parham knew the direction that their studies should take. For fifty years many Protestants had been paying increasing attention to a religious experience that occurs, traditionally, some time after conversion. It was a day-and-dateable experience which some people called 'a second work of grace,' some 'the second blessing,' some 'sanctification.' But the essence of the experience was always an encounter with the Holy Spirit" (Sherrill, pp. 33-34). A certain Miss Ozman requested Parham lay hands on her that she might receive the baptism in the Holy Spirit. She immediately spoke in tongues. The year: 1900; day: December 31; hour: 7:00 p. m.; place: Topeka, Kansas. Why important to Pentecostals? They "point to it as the first time since the days of the early church that the Baptism in the Holy Spirit had been

sought, where speaking in tongues was expected as the initial evidence" (Sherrill, pp. 34-38).

Parham endured the usual persecutions that accompany a new religious movement. Finally, though, it took roots in Galena, Kansas in 1903. It is said that "in Galena the Pentecostal message caught fire." It then spread in 1905 to Houston, Texas, and from there "to one of the most famous addresses in Pentecostal history: 312 Azusa Street, Los Angeles." The doctrine continued to spread until today there are 8,500,000 Pentecostals, of whom 2,000,000 are found in the United States.

In the early 1900's the Camp Creek Revival in North Carolina produced the Church of God.

"By 1914 American pentecostals were so numerous that some form of national organization was necessary. The Assemblies of God was incorporated in that year, and to this day it is the largest pentecostal denomination in this country. However there have been many other pentecostal denominations formed, numbering now about thirty-five, divided regionally, culturally, racially and doctrinally" (Ranaghan, pp. 256-257).

5) 1956 — Neo-Pentecostalism: "Until about 1956 the movement was religiously and culturally confined, although not absolutely, to Protestants of an evangelical or fundamentalist background. Since 1956 there has been a rapid growth of pentecostalism among Protestants from denominations belonging to the World Council of Churches. This latter development is called neopentecostalism." It has grown in leaps and bounds "among Episcopalians, Lutherans, Presbyterians and Methodists" (Ranaghan, p. 253). It has grown among Baptists, Disciples, and churches of Christ, though only the Disciples fit the above definition, being a denomination within the WCC.

6) 1967 — Catholic Pentecostalism: "Until 1967 the experience of baptism in the Holy Spirit followed by the gifts and fruits of the Spirit, recognized as such and organized along such lines, did not exist in the American Catholic Church." "The vast majority of the two million pentecostal Christians in the U. S. either belong to one of the pentecostal denominations, or have remained within their denomination of origin" (Ranaghan, p. 252).

There are 5000-plus Catholic Pentecostals within the U. S. and a few in Canada. The movement began to stir in the fall of 1966 at Duquesne University, Pittsburgh, Pa., and from there spread to Notre Dame and St. Mary's College. According to Ranaghan, a neo-pentecostal and teacher at St. Mary's, these Catholic Pentecostals learned from a study of the Bible "The would not be his disciples, they could not be Christians in any sense of the word unless they were anointed, unless they were christened, unless they had received the Spirit as he had" (Ranaghan, p. 10).

7) Full Gospel Business Men's Fellowship International: No doubt you have heard of this organization many times. You will be hearing more of it. You should know what it is. "The F. G. B. M. F. I., for short. It's a group of business and professional people from all denominations who've had or are seeking the Baptism in the Holy Spirit and get together several times a year to share experiences" (Sherrill, p. 60). Ranaghan says it is "an inter-faith group of laymen who share the experience of the 'baptism in the Holy Spirit'" (Ranaghan, p. 41). This organization is international. It is here in Rhodesia, there in America, in Europe, etc. And it is Pentecostal. Formal genesis: 1953.

Pentecostals and the rest of Christendom were separated by an invisible wall for 50 years. David du Plessis, a native of South Africa, did much to breach this wall in the early 1950's. Du Plessis made initial contact with leaders of other denominations at the World Council of Churches headquarters in New York. He found he was favorably received, and from that point forward traditional Pentecostals and WCC denominations have been courting one another, though not without the usual share of lovers' quarrels.

This historical sketch will give you some insights

into Pentecostalism, without which it is virtually impossible to understand the doctrine.

When we take up the doctrinal aspects of Pentecostalism, especially speaking in tongues and baptism in the Holy Spirit, we will not only show the difference between the Catholic Pentecostal and the evangelical view, but will show how Pentecostals strive vainly to get around a great paradox. The doctrine says every Christian should be baptized in the Holy Spirit. It then says proof of this baptism is the speaking in tongues. However, they also admit that all their members cannot continue to speak in tongues, once baptized. They "eliminate" the problem by making a distinction not found in the scriptures between tongues as a **sign** (of the baptism), and tongues as a **gift**. However, this will be the topic of another article.

Today the pentecostals can no longer be considered as just a bunch of ignorant, uninformed, uneducated holy-rollers. They have many educated, well-to-do members. They have many beautiful church buildings, and they operate a number of colleges. Within the movement is the ultra-modern, multi-million dollar Oral Roberts University of Tulsa, Oklahoma. Pentecostals put some 14 million dollars into that university before pentecostal founder Roberts turned Methodist. To question their doctrine is not to question their sincerity; however, would to God their sincerity and truth were in closer proximity.—P. O. Box 3216, Salisbury, Rhodesia

(To be continued)



Witness Maloya, Namadidi Mission, P. O. Thondwe, Zomba—Greetings to the brethren. The work in Malawi is going well. Preaching has taken me to Namadidi, Thanganyika, Jali and Satima. Please remember us in your prayers.

Readson J. Tumbulu, P. O. Box 34, Phalombe Malawi, Oct. 13—The work of our Lord God is going well. Since last reporting work has found me at Misimisi, Namanya, Mulamb, Nanyalo, Likhulwa, Subili, Sulwati, Nkhulambe. Please send me **Old Paths Advocate** monthly.

Charlie Everett, Haywood, Okla., Nov. 19—We at McAlister feel grateful for the privilege of being able to have Regis McCord, a student at the University of Okla., to come from Norman on regular appointments each month. He will not be able to return here now until Jan. due to going to Calif. in Dec. He gives real good lessons and his efforts are appreciated here. Love and best wishes from all here.

A. Bvimbani, Box 12, Phalombe, Malawi, Africa—We are well and the work is going on well in Malawi. We are very poor; we need clothing. I would be more happy if you will send us clothing, and I think it will be helpful. I have 5 children, 3 sons and two daughters. (Surely there is a congregation or a family reading this who will communicate with this man and help.—DBMc).

Gary Barrett, 1113, B St. R. Ceredo, W. Va.—The work here is progressing with several home studies weekly. We hope for good results. We were in Flemington, Pa., Oct. 25-29; interest was good with some visitors. We certainly appreciated the hospitality of Bro. and Sister Garrison and all the members of that congregation. Bro. Alton Bailey is preaching the true gospel at Wayne congregation at this writing.

H. S. P. Khumbunya, Box 43, Phalombe, Malawi, Africa, Oct. 31—Hello, in the precious name of Jesus Christ. It was last week when I returned home from Phulanya, Mikongoni and Nakhupe churches. At Phulanya, we had 82; at Mikongoni 62; this was Oct. 1. On Oct. 22, we were at the same places. At Nakhupe, we had a big meeting with Bro. Lichapa, crowd of 496. We still pray for you all the time; and we ask you to pray for us. Best wishes.

Gene Welshhons, 204 N. 4th Ave., W., Newton, Iowa, Nov. 10—I want everyone to pray for me that I will be a good servant for the good Lord. Progress is slow here, but I believe it is the Lord's will that the church grows; there were 6 regular members, but 2 have moved away. The other couple and my wife are strong and faithful workers. Everyone is welcome here at the church.

Dennis E. Smith, Box 464, Temple, Georgia 30179, Nov. 17—Since last report I have preached at Columbus, Ga.; Piedmont, Ala.; and Harrodsburg, Indiana in addition to continuing in the work here at Temple. We enjoyed the association with Bill Roden in his meeting at LaGrange. I leave tomorrow for a weekend meeting at Earlytown, Ala., and then we will be at Harrodsburg, Ind. next week, Lord willing. We ask the prayers of the faithful.

Ray Lambert, Broken Bow, Okla., Nov. 6—Our meeting at Sweet Home with Bro. Wayne Fussell closed Oct. 29 with great results, 5 baptized, 6 confessions of wrongs, 1 of the latter taking her stand with us from digression. Since another has been baptized, and another has come from digression as a result of the meeting. In spite of 3 nights of bad weather, interest and attendance were good. We will have to get some more outsiders; Wayne cleaned out our sinners. Pray for us.

R. Chikale, Nameta Vlg., P. O. Thyolo, Malawi, Africa, Nov. 8—Greetings to you all in the name of our Lord Jesus Christ, the Son of God. Oct. 1, I preached the gospel at Nameta, 123 attended; Oct. 8, at Ntholola, 173 attended; Oct. 15, at Pelusi, 149 attended and 8 baptized; Oct. 22, at Kogoya both Brethren L. J. Balakas and J. J. B. Malowa, 275 present; Oct. 29, Nameta with 169 present. Will you please send *Old Paths Advocate* monthly?

Van Butts, 911 N. Hodge, Sapulpa, Okla., Nov. 14—Since last report, I have preached at Tulsa, Stroud, Perkins, Council Hill, all in Okla.; and Denison, Tex., all to some wonderful people. It is great to be with these people. I enjoy the OPA very much; it is good to hear what churches all over the land are doing. I am open for meetings and week-end meetings. If there ever was a time when the gospel should be preached it is now, and if there ever was a time we need to know the truth, it is now. Here is our renewal.

Roy Lee Criswell, Rt. 9, Box 177, Columbia, Mo., Nov. 18—We continue to be encouraged in the Lord's work here. We recently baptized one into Christ; it is our prayer that there will be others follow this example. We hope to study with other members of this family. The telecast with Bro. Ronny Wade is beginning to stir up interest here. We are thankful to the brethren at Lebanon, Mo. for supporting this work. We stay busy with out visiting and home studies. We invite preaching brethren to visit us. Remember us in your prayers.

John Modgling, 204 N. Cornell, Fullerton, Calif., Nov. 19—Since last report, Don Pruitt held us a very good meeting at Orange, Calif. One lady was baptized and 3 made confessions of faults. I was at Las Vegas, Nev., October 22-26, for a very enjoyable meeting. We

closed there with one lady baptized, one restored and 12 confessions of faults. We were at Orangevale, Calif. for a weekend meeting, Oct. 27-29. Crowds were good and we had a most enjoyable weekend. I just closed a meeting at Arvin, Calif. (Nov. 3-12). There were no visible results, but we had a good meeting. I will be in a meeting at Jacksboro, Texas, Nov. 26-Dec. 3, Lord willing. This will be our last meeting for this year. Please continue to pray for us.

F. H. Lichapa, Box 573, Blantyre, Malawi, Nov. 10—Since last report, we have been blessed with the work. I have preached 2 or more times at the following: Bangwe church, Blantyre; Nchete church, Zomba; Fombe church, Chikawawa; Nambazo church, Phalomba; Chikwende church, Thyolo. We rejoice at visible results, and that several of our preaching brethren attended. I am most thankful to have Bro. Davidson Kasambwe, a young man, in the field who is very, very intelligent and most helpful in the work. The work continues to press on. I plan to visit many areas before much rain, Lord willing. 1972 has been a good year for the work. We pray our next year to be the same. We await the next year's meeting with Brethren Jerry Cutter and Ron Courter. Please pray for the wonderful work.

Jerry Dickinson, 1390 Austell Rd., Marietta, Ga., Nov. 12—The work here in Marietta continues, with a tremendous amount of interest being stirred among the digressives. We are studying with a number of them now and have high hopes that these studies will produce a discussion which would, we believe, reap bountiful results. Brethren, the digressive brethren we are talking to are really willing and seemingly seeking the truth. Now more than ever men from all factions seem to be seeking common ground on which we can unite and now more than ever should our plea be exalted "Back to the Bible." We are looking forward to holding the New Year's Meeting in Cincinnati this year. It begins on the 27th so if you can, make plans to come. The meeting will put emphasis on the young people. Pray for us here.

Jack A. Cutter, 1924 Glenwood Dr., Ceres, Calif., 95307, Nov. 15—We are happy to report that because of the efforts and prayers of many, full fellowship and unity now has been achieved and exists between the Modesto and Ceres congregations. As you can imagine, this development has removed a tremendous burden from the work, and with joy and thankfulness we look to the future. The effort with the Ceres congregation is showing steady progress. Besides pulpit teaching and home studies each week, we are also holding studies with the brethren on the subjects of Personal Work and Leadership. There have been a number of confessions of fault the past two months. Brethren Don Pruitt (Escalon) and Barney Owens (Modesto) have recently completed meetings in the vicinity. They both are fine men and preachers. Pray for us.

Carl R. Diamond, 472 Kennebec St., Apt. 203, Oxon Hill, Md. The Northern Va. church of Christ continues to carry on with zeal for the Master; we have 3 families, a total of 7 adult members now meeting each Lord's Day at 11:00 A.M. We enjoyed the last Labor Day meeting at Raleigh, N. C.; it was the best we have attended in recent years. Bro. Bill Roden conducted the meeting in a most excellent manner. Brethren there are to be commended for making the meeting such a success. Among visitors from other congregations, it has been our pleasure to have the Ray Asplins from Oklahoma City. We ask all the faithful coming our way to visit us. You may be assured of a warm welcome and a true church in which to worship the Master. We ask the prayers of all. For references regarding the writer, contact the following: B. F. Leonard, J. W. Kornegay, Preston Brown, to name a few. This will serve to refute stories circulated that we no longer have true worship in this area.

Pat Adkison, 617 4th Ave., Rt. 9, Glencoe, Ala., Nov. 19—Our meeting at Napoleon, Ala., was Nov. 5-12; I enjoyed being with the brethren and sisters very much and learned to love those I did not know so well previous to the meeting. During this meeting was the birthday observance of Sister Ruth Prince, a long-time faithful member there, and the mother of so many in the church. Relatives and friends from several congregations in the South attended the closing week-end. We certainly enjoyed association with fellow-preachers, Gillis Prince, who baptized this writer some 26 years ago; Dennis Smith, R. V. Hill, Larry Thompson, Calvin Prince, and Larry Mann. I am most grateful for the confidence the church there placed in me in asking me for the meeting. I shall never forget their kindness and support. I am presently preaching alternate Lord's Days at Birmingham; Piedmont; Temple, Ga., and look forward to going to Athens, Ala. every first Lord's Day beginning in Dec. Please pray for me and my family as we need your prayers and God's help so very much.

R. F. McClendon, Rt. 3, Box 73, Walterboro, S. C., Nov. 21—Since my last report, much has been going on here in the deep south. We had a wonderful meeting with Bro. Joe Hisle; the meeting ended with 16 confessions and the whole church uplifted and made stronger. May God go with him and his wonderful wife is our prayer for them. We miss the B. B. Caysons very much; he did much for us here; he is a dedicated man doing all he can for the Master. Of late a family of 5 returned to the faith after a year's absence, for which we are thankful and give to God the glory, and thank Him so much for His word which is able to save our souls. Visitors are always welcome here; we have had several from different states of late and we appreciate that. I have received Bro. David Macy's sermon book, and it has helped me a great deal. My thanks to him for the time and effort he spent in this work; a job well done. My thanks, too, to Bro. Homer L. King for his sermon book; it has been a great help, too. We ask the prayers of all the faithful that much good will be done here.

Jimmie C. Smith, 5231 Kingston, Wichita Falls, Tex., Nov. 14—The meeting at Frederick, Okla. was heart-warming. How encouraging it truly is to see brethren resolve their differences and act like brethren who want to spend eternity together; but not just over there, they want to be together down here, too. They are worthy of praise! It takes BIG PEOPLE to manifest love and cooperation to those they feel have not loved them. May their number multiply. It was very upbuilding to be near, visit and sap strength from fellow and older preachers in the Springfield, Mo. area. Preachers who attended were Irvin Barnes, Alfred Newberry, Ronny Wade, Clovis Cook, Tommy Shaw and B. F. Leonard, and other Christians who drove up to a hundred-plus miles one way to attend this meeting. That section is doing much, via news media, etc. to convert those about them (through united efforts more than any region I am familiar with). Few indeed are they who have never had the chance to hear the gospel in that area, due to Christians who dig deep to support it, preachers who spend and are spent for it, and leaders with foresight. Ronny Wade's and Clovis Cook's united efforts and talents make the TV program tick. Here are some subs.

Franklin E. Staggs, 110 DeKalb, Walled Lake, Mich. 48088, Nov. 15—Since the latter part of July we have been working full time in the Lord's work. We sincerely thank the congregation here at Walled Lake for giving us this opportunity to get started in a work we have hoped for over a period of years. Also we continue to be at Milford once a month. The hardest part about our going into full-time work has been trying to learn to be away from our brothers and sisters in Flint, whom we were so closely associated with, in trying to build up that congregation for eleven years. Walled Lake, being the free-hearted people that they are, allows us to go back home occasionally, though; in fact, we were

there this past Lord's Day evening for services. Chuck Smith, one of our good teachers here, is to leave us tonight to make his home with the Nacogdoches Rd. congregation in San Antonio. Our loss is their gain. Brother Harvey Frizzell, who has been here for two months over-seeing the building program, is also planning to leave tonight to go back to his home in Wynnewood, Oklahoma. He has been a great help in teaching, also. Lord willing, we will be in our new building within a month and plan to do personal work in the neighborhood, seeking those who may be interested in Christ. Please pray for the work here, that we may do and say only those things which will build up His Cause, before we depart next summer, Lord willing, to go on to other fields.

Ronny F. Wade, 707 Pearson Dr., Springfield, Mo., Nov. 13—It has been sometime since we reported to the paper. Things in this part of the country are on the move. The Lord daily blesses our efforts. Souls are being won to the Lord in increasing numbers. I do not know of an area anywhere that has had more gospel meetings this year than Southwest Missouri. During the latter part of August, Bro. Clovis Cook and I conducted a meeting at Ash Grove, a new congregation existing largely as a result of our T. V. program; three were baptized. Sept. 29-Oct. 1, I was at Cassville for a short meeting resulting in the baptism of one man, who promises to be a big help to the church. We are currently in a meeting at Jamesville, near Nixa, Mo. Two have been baptized thus far. The meeting continues thru Nov. 19. The Lord willing, Nov. 24-26, we will be at Hale, near Oak Grove, Ark. for a week-end meeting. Oct. 27 and 28 we were in a Debate with Mr. James Eddings of the Apostolic Pentecostal church on the subject of miracles. Large crowds attended both nights, with several preachers present. Bro. Clovis Cook was my moderator. It was a good debate. I personally profited from it very much. It saddens me to see so many people today, some even in the church, going off after Pentecostalism. In our opinion the position held by some of our preachers on the Holy Spirit represents only a hair's difference in rank holy-roller doctrine. We have enjoyed hearing several preachers of late preach the old time gospel. Among them Jimmy Smith, who held a very good meeting here in Springfield; Irvin Barnes, and Lynwood Smith. It always builds us up to hear good sound preaching. Please notice my change of address and direct all correspondence accordingly. Here as some subs.

D. B. McCord, 1414 N. Albertson, Covina, Calif., Dec. 18—I have neglected reporting from month to month. Due to the need here at home, I remained close by during the summer months. In Sept., it was our privilege to be in Okla. and Tex. when we took one of the children back to school. What a treat it was to hear Billy Orten one night at Norman, Okla., and to see our many friends of long years' standing there. On the Lord's Day for 2 services I was at 21st St., Oklahoma City—and what a blessing for the family and me this was! We then attended the meeting Labor Day at Dallas where we benefitted so much, as we all do in such meetings. Getting to preach at Trentman Ave., Ft. Worth, over the Lord's Day was my pleasure. Just from a more or less causal observation that I was able to make, I concluded here is a working church, and a giving church, that we really hear too little about. For the school year, we are home trying to help. Lord willing, Dec. 25-31, I will be as Escalon, Calif., in a meeting. For the summer, I plan meetings, Lord willing. Wayne Fussell recently closed our meeting here. What a meeting it was, brethren! Having Wayne in our home, and getting to associate with him closely, brethren, substantiated my conviction that here is a most useful man, blessed with a rare ability to preach the gospel, a man who needs to be encouraged; a man, too, by hearing his preaching, and by talking, studying with, I am firmly convinced, who is staunch for the truth, sincere, and devoted to saving men's souls. May God bless him!