

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

OLD PATHS ADVOCATE

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

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

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No. 1

THE HOLY SPIRIT, HENRY AND I

By Jerry Cutter

"It is just simply opening the door and letting it happen . . . but sometimes it takes holding hands or a pat on the back or getting on our knees or something of a physical nature to help us accept the idea." This is a quotation taken from an article by one of our preachers of 35 years' experience on how to get the indwelling of the Holy Spirit. No, he does not claim to be a neo-Pentecostal, and yes, he is still with the church.

The article and above statement prompted the following exchange with my friend and fellow-preacher. In order to protect the guilty, though, I am using the name Henry instead of this person's real name.

Henry, as well as some other preachers among us, is preaching a doctrine that if put into practice is nothing less than Pentecostalism. And, unfortunately, some of our preachers have already put it into practice and are now no longer with the church. It is an error of no small magnitude, and one about which you will be hearing much more.

To believe in the personal indwelling of the Holy Spirit is one thing. It is something else, though, to mis-use and mis-quote the Bible in trying to prove the doctrine. We in the church have no more right to twist and mis-use the Scriptures than anyone else, and when they are the end result need not be stressed—it already is manifest in those who have.

After a few pleasantries, the following is what I wrote my friend Henry:

Dear Henry,

. . . I read your article "Specific Spiritual Blessings" with more than a little interest, and I must confess with some concern also. I am writing you because of the article, but not without this comment. I know you do not claim "inspiration" when writing—and along with the rest of us acknowledge errors will be made. Thus I think it only fair for any critic to take an overall view of what one writes, and avoid nit-picking. Knowing you, and you me, I feel I can approach you concerning what I feel are some basic and major errors on your part relative to the Holy Spirit without fear of undue offense.

Thus I address myself to some points that I think are too important to let pass unnoticed. Your premise was good, namely, we need to "appropriate the great

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WINE NOT FOR COMMUNION (II)—(Cont'd)

By Ellis Lindsey

7. Argument: I Sam. 10:3 says that Saul would meet "three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine," which some say proves wine was used in worship.

Reply: a. Fermented wine could not be drunk in Temple worship (Lev. 10:9, 10; Ezek. 44:21). b. If used at all in worship, their wine would have been used, as Adam Clarke says, "for a libation" (drink offering poured out, Num. 28:7). c. Yes, three men were going to Bethel with wine; but vs. 5 says Saul met some prophets coming from worship carrying "a psaltery, and a tabret, and a pipe, and a harp." May we therefore use such instruments in worship? or the wine?

8. Argument: Jesus made wine at the marriage feast of Cana, changing six large water pots of water into wine (Jn. 2:1-11). Therefore, wine is good.

Reply: a. Jesus performed this, his first miracle (vs. 11), not to supply wine to guests, but to show his power; this "manifested forth his glory" (vs. 11). b. This wine may have been unfermented (Isa. 65:8); but even if fermented, it is nowhere stated that Jesus or His disciples drank any of it. c. Even if it could be shown that Jesus here drank fermented wine, this was not in worship, but would have been social drinking. d. A miracle of God often contains elements which we today cannot Scripturally perform; for example, striking people blind (Acts 13:11), dead (Acts 5:1-12), etc. The plagues of frogs, lice, flies, etc., brought upon Egypt in Ex. 8-11 were miracles involving things impure for worship. e. A thing is not good for worship merely because God made it; if it were, we could do evil, since the Lord does "create evil" (Isa. 45:7), and since He did place in Eden the forbidden tree of the knowledge of good and evil (Gen. 2:9). Christ made all things (Jn. 1:1-3), including juice. Jesus made a plurality of loaves and fishes (Jn. 6:9-14), which cannot be used in worship. f. Jesus always made an excess (Jn. 6:9-14), and made apparently an excess of wine.

9. Argument: Lk. 7:33, 34 says that although "John the Baptist came neither eating bread nor drinking wine . . . The Son of man is come eating and drinking," which implies that Jesus drank wine, say wine people.

Reply: a. The expression "eating bread and drinking wine" has no reference to fermented wine, but is a

figure for food and drink in general, as is the expression "bread and wine" (in Gen. 14:18. As proof of this, the parallel account in Matt. 11:18, 19 does not mention wine, but only "eating and drinking." **b.** How can it be thought that Jesus drank wine, when it is known (1) that He was the Great King (Matt. 21:5), and (2) that "it is not for kings to drink wine" (Prov. 31:4)? **c.** If Jesus did here drink wine, He did it socially and among sinners. Who can believe it? No worship service was under consideration. **d.** If Jesus was a "winebibber" simply because the Pharisees claimed it, then He also cast out devils by Satan's power, and John had a demon, since they said so. Was He a "winebibber," when Prov. 23:20, 21 defines such an one as a "drunkard"?

10. Argument: Others claim that Isa. 25:6 is a prophecy of the use of fermented wine in church communion. It prophesies of "fat things full of marrow, of wine on the lees well refined," which they say means "fully fermented."

Reply: a. Being prophecy, the passage is symbolical. If not symbolical, then the "fat things full of marrow" are also part of the communion today! **b.** The wine people do not demand the "lees" ("dregs"—Ps. 75:8). **c.** It is claimed that wine in fermenting becomes "well refined"; but this phrase is translated from the Hebrew *zaqaq*, which means "to be strained" (Davies, p. 187); "strained clear" (New Eng. Bible). **d.** How could this passage be a communion prophecy, when Isaiah wrote only three chapters later that "the priest and the prophet have erred through strong drink, they are swallowed up of wine . . . they err in vision, they stumble in judgment" (Isa. 28:7)?

11. Argument: Others tell us that since the Nazarene was to "eat nothing that is made of the vine tree" (Num. 6:4), and since verse 3 mentions wine, then wine is made of the vine tree.

Reply: a. Although the argument looks good at first glance, it will not stand. The phrase "is made" is translated from the Hebrew very *asah*, conjugated Niphal here, which is in the Passive Voice. The Passive Voice cannot represent the vine as producing, as that would require the Active Voice. The Passive indicates that the vine's produce is receiving the action. Thus, *asah* here means the following: "b. be produced from . . . vine Nu 6:4" (Driver and Briggs, p. 795); "to be prepared e. g. for food Num. 6, 4, for sacrifice Lev. 7, 9" (Davies, p. 495); "and all that is made in a frying-pan Lev. 7, 9; . . . that is made (prepared) of the vine tree Num. 6, 4" (Harkavy, p. 552); "which is prepared from" (Berkeley Ver.). Thus, the vine does not prepare these things, but man and nature do. The above authorities list Lev. 7:9 under the same meaning as Num. 6:4. Lev. 7:9 says the meat offering was "dressed (*asah*) in the frying pan," again indicating that the frying pan did not do the dressing or making, but that the offering received the action. **b.** The material in **a.** above proves that, actually, the vine does not produce wine, but that wine is produced by the action of man upon the product of the vine. **c.** The vine did not produce fermented wine, for fermentation only "begins within from six to twelve hours after the pressing" (Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. 12, p. 382). **d.** Even if it were true that an Active Voice rendering were possible, this could not mean that everything in the preceding

verse was produced by the vine tree. For example, the same preceding verse mentioning wine also mentions "strong drink" and "vinegar of strong drink," both of which are admitted by Staley (p. 16) to be "possibly other than wine." Scholarship is united in saying that strong drink (Heb. *shekar*) "means intoxicating liquor not made from grapes" (Ellicott's Com., on Judg. 13:4). Did the vine "make" it? No; nor did it make wine.

12. Argument: Arndt and Gingrich's lexicon defines *genema* (translated "fruit" in the phrase "fruit of the vine," Matt. 26:29; Mk. 14:25; Lk. 22:18) as "product, fruit, yield . . . of wine as the product of the vine" (p. 154). It is also argued that several translations (e. g., J. B. Phillips, Living N. T., and Good News for Modern Man) say "wine" in those passages instead of "fruit of the vine."

Reply: a. The lexicon is very good as a whole, but sometimes is in error. It says on p. 899 that *psallo* (sing) in the N. T. means to sing "to the accompaniment of a harp." The lexicon itself defines *oinos* (wine) as only "wine, normally the fermented juice of the grape" (p. 564)—that is, sometimes unfermented. The lexicon also defines "the fruit of the vine (Jos., Ant. 2, 67)"; and this reference in Josephus is to the grape juice expressed into Pharaoh's cup, a full account of which is given above in Argument 3 for grape juice. **b.** The translations cited are also good as a whole, but are sometimes in error. On Matt. 26:26, Phillips says that Jesus took a loaf and "broke it into pieces." The 20th Cen. N. T. translates *genema* as "juice of the grape," a good rendering.

13. Argument: It is argued by some that when Deut. 32:14 says, "Thou didst drink the pure blood of the grape," the word *pure* is from the Hebrew *chemer*, which, it is argued, means "fermented," since the cognate (related language) Aramaic word *chamar* means "fermented."

Reply: a. The Aramaic *chamar* often refers to unfermented grape juice. Witness the following Aramaic Targums (from Lees and Burnes, p. xxvi): (1) On Song of Solomon 1:14, "They took clusters of grapes and pressed wine (*chamar*) out of them;" and (2) On 8:2, we read of "wine (*chamar*) reserved in its grapes." Might this prove that Deut. 32:14 refers to unfermented wine? **b.** It is by no means certain that the Hebrew *chemer* means "fermented"; for several translations (e. g., Moffatt, the American Bible) say "foaming," and one great lexicon says, "*probably* something fermented, hence wine Deut. 32, 14" (Davies, p. 218). **c.** Even assuming that fermentation is meant, almost all authorities say that the fermentation is not complete, but in progress. For example, Gesenius (p. CCLXXXIX) and Strong (p. 40) give "fermenting"; and Holladay (p. 109) says "wine (w^h is still fermenting) Dt 32:14." The Jerusalem Bible (used by wine people) also says "fermenting." Yet the wine people demand "fully fermented" wine. **d.** Assuming Deut. 32:14 does mean the fermenting blood of the grape, this would prove only that (1) the liquid was the blood of the grape before fermentation; that (2) the blood of the grape can ferment; and that (3) the blood of the grape does not have to ferment to be the blood or the fruit of the vine. If I were to refer to a discarded and decaying communion loaf as "the decaying loaf," this would not mean that the loaf would have to decay before it be-

came a loaf. e. Some delight in quoting Isa. 27:2, which mentions the "vineyard of red wine;" however, the Jerusalem Bible renders it "delightful vineyard" (excluding wine, as do the R. S. V., N. E. B., and LXX).

Conclusion

From the evidence presented, it becomes clear that "the fruit of the vine" was, and is, unfermented grape juice. Fermented wine in the Lord's supper is an innovation—perhaps even more of an innovation than some of the other items discussed as innovations—for this reason: In substituting wine for fruit of the vine, the very element for communion is changed; this is equivalent to substituting a leavened loaf for the unleavened one Jesus demanded, or even to substituting ice cream for the loaf. Add to this the enticement which wine has over certain weak persons, and we know that wine in communion is one of the most horrible of the innovations, with which we can have no fellowship.

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—4600 Cole Ave., Waco, Texas 76710

THE HOLY SPIRIT, HENRY AND I—

(Continued from page one)

benefits of the Spirit as they are available to every disciple." Your reasoning used to show this is suspect, to say the least. Immediately you introduced the promise of a Comforter to the Apostles, saying the Comforter was the Holy Spirit and "He is the comforter to the 20th century saints." You say the promise was not limited to the written word.

The word "Comforter" is used four times in the Bible, John 14:16; 14:26; 15:26; and 16:7. (It is used

once in reference to Christ, 1 John 2:1). No one but an Apostle was ever promised **this** Comforter, and none but an Apostle could ever do the things promised as a result of receiving the Comforter. The logic that the Comforter was the Holy Spirit and everyone is promised the Holy Spirit, therefore everyone has the Comforter, does not follow. If we receive the Comforter today as was promised in these texts, then we need not the "revealed word" for we would be guided into all truth without it, as Jesus had promised the Apostles. In the texts given, all the promises relate to the giving of "all truth." Further, when the Apostles were baptized with the Holy Spirit they received this Comforter and Luke 24:49, and Acts 1:8 as well as Acts 2 all relate to this. All this is not to deny others also received the Holy Spirit in some measure, for many did, but it is to say only the Apostles received the Comforter mentioned in the gospel of John. To take this text out of its context and make it apply to every Christian destroys the great truth found therein.

Henry, on p. 7 you say that Paul said: "How can any man judge what the Spirit is except by his own spirit." This could have been a slip, but it is a very big one indeed. Paul not only did not say it (1 Cor. 2:11), but no where in the Bible is it taught. We can know God by what His Spirit reveals, and in no other way. Our spirit could never know God save by revelation. Paul in 1 Cor. 1 and 2 is simply showing God cannot be known by the wisdom of men, but only as He has seen fit to reveal Himself to man by His Spirit. We can trust what the Spirit revealed through the Apostles, for He and He alone knows the mind of God. Just as we know our hearts by our spirits, the Spirit knows the mind of God.

On p. 8 concerning the indwelling and how to get it you comment by assuring us you know how to let him live in us. I think I too can answer the problem, if such be the case, but your comment shows me you do not have a clear conception on this point. You say: "it is just simply opening the door and letting it happen . . . but sometimes it takes holding hands or a pat on the back or getting on our knees or something of a physical nature to help us accept the idea." Henry, I have read everything I can get my hands on having to do with Pentecostalism and neo-Pentecostalism, and this is exactly what they say again and again, but the Bible no where teaches it. Please give me one verse that teaches anything equal to it. If you want my views, read my last article on the Holy Spirit in the January issue of **Outreach**. Henry, you have a very imperfect view of **how** the Holy Spirit indwells us. But if you are correct, and it is just a matter of "letting it happen," then you have in effect made Christianity anti-knowledge and have made faith subjective and existential. Being led by the Spirit is not and never has been a matter of one simply being passive, and "letting it happen." Why does one need "something of a physical nature to help us accept the idea"? The Word is certainly silent on all such.

You taught that according to Rom. 8:14 "He (the Spirit) makes us to be sons of God," and "He does this when he comes into us. That is not what baptism does, it is what the 'being led by the Spirit does'." Further, you say, "Being a member of the Church and being a

(Continued on page six)

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THIS AND THAT

Good News—In our December issue we informed our readers that due to increase in printing and other costs, it would be necessary to reduce the size of **Old Paths Advocate** from 12 pages to 8. Our only other alternative was to increase the subscription price which we had rather not do at this time if we can prevent it. Since this became known, several have written their concerns, and I want you all to know that I appreciate this very, very much. Now, through the goodness and benevolence of a dear brother and sister in Christ in Oklahoma, we will with the February issue be able to return to 12 pages and not at this time have to increase the subscription price. Bro. Bill Verner, McAlester, Okla., writes, "God has been very generous with His blessings to my wife, family and myself, and this is just our way of maybe giving a small portion back to Him. I am very glad I can be of some help." I can not tell Bro. and Sister Verner, nor can I tell our readers, just how helpful is their offer. May God bless them, and as I have told them, I will try myself to be, and try to make **Old Paths Advocate**, worthy of such trust. May God bless others, too, who have been so faithful in helping us to keep **Old Paths Advocate** going.

"The Honest Gentile"—This is the title of a little tract made from a sermon preached by the late Bro. E. M. Borden. It may be ordered from Bro. and Sister Hubert Bagley, Box 469, Sallisaw, Okla. 74955, who have financed its printing. They are yours for the asking. I am sure postage with your order would be appreciated.

Books needed—Bro. W. R. Lambert, Rt. 1, Box 316, Broken Bow, Okla. 74728 writes that the Sweethome congregation where he is a member is in need of a few more copies of **Old Paths Hymnal No. 2**. If brethren or congregations have these and are not using them, would you please contact our brother. Too, they are in need of the booklet, "The Cup of the Lord," by Bro. J. D. Phillips, published by Bro. Ronny Wade. If you have these, could you please let Bro. Lambert know?

"The Inside of the Cup"—Many of our readers will remember this as the title of a tract by our late Bro. Homer A. Gay. It has now been re-printed by Bro. Bob Strain, Harrodsburg, Ind. 47434. Bro. Strain writes, "I have 1000 and they are as usual free. I think it is needed."

News of Brother Homer L. King—It was my pleasure the latter part of December to be in a meeting at Stockton, Calif. where Bro. King is a member and an elder. Our readers will be glad to know of Bro. King's well-being. Even though he suffered a sever stroke nearly 12 years ago and will soon be 82 years young, it is remarkable how mentally alert and how very spiritually discerning he is. It was a real pleasure, and an unforgettable experience for me, to sit and visit and talk and reminence with this tried and true veteran soldier of the cross. May God bless him; his life has been and still is a blessing. —Don McCord

CHURCH DIRECTORY

Bro. Bob Strain writes: "Believe it or not, over 2,000 Directories were printed and given out or mailed. Many thanks to those who sent donations; they surely helped on the postage. In spite of sickness, hospitalization, I have filled all orders received. If any failed to receive theirs, please write again." Bro. Strain's address is Harrodsburg, Ind. 47434 —DMc

THE CHURCH IN THE WASHINGTON, D. C. AREA

The members of the church in this area are doing all we can to promote growth and spread the kingdom. We hereby appeal to those with loved ones, acquaintances, friends, etc. in this area to please advise us so we can attempt to get them to the church. We need the prayers of brethren. Please contact any of the undersigned: John D. Smith, Rt. 1, Box 1WB, Purcellville, Va. 22132, phone 338-4370; Joseph V. Brown, 273 Blackstone Rd., Manassas, Va. 22110, phone (703) 361-2256; Carl R. Diamond, 9408 Beech Park, Ritchie, Md. 20027, phone 336-4757.

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

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 and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

THE CHURCH DIRECTORY

The following corrections and changes need to be made to the Church Directory: **MONTGOMERY** (Montgomery County), **ALABAMA**, **Vonora Avenue Church of Christ**, 1402 Upper Wetumpka Road—Upper Wetumpka Road & Vonora Avenue, Sun. 11:00 A.M. & 6:00 P.M., W. L. Haygood, 465 Finley Avenue, Montgomery, Ala. 36104. Phone (205) 262-7777; Louis Arnette, 35 Cox Lane, Montgomery Ala. 36110. Phone (205) 834-6168. James A. Warren, 3516 Brindlewood Drive, Montgomery, Ala. 36111. Phone (205) 281-0177.

MORRO BAY (San Luis Obispo County), **CALIFORNIA** now meeting **from house to house**; formerly met at 209 Surf Avenue in the Veterans' Memorial Building. The time of services, names and addresses and telephone numbers are the same as listed.

LANSING (Ingham County), **MICHIGAN** now meeting again at the **YWCA Building, 217 Townsend Street** formerly at 3005 Reo Road. The time, names and addresses and telephone numbers are the same as in the Directory.

I am trying to keep the Directory up to date, but I can not without your help. I get a lot of calls and letters inquiring about the church in different areas, and I can only give information I have at hand. Send all information to Ray Asplin, 2440 SW 54th. Street, Oklahoma City, Okla. 73119. **Church Directories can be ordered from Bro. Robert H. Strain, Harrodsburg, Indiana 47434.** He is still distributing them free, but a donation will help him to continue to carry on the work. —Ray Asplin

RECIPE FOR A GOOD YEAR

Take 12 full months, clean thoroughly of all bitter memories; remove specks of pettiness and jealousy. Cut each month into 30 equal parts, enough to last a whole year. Do not attempt to make up the entire batch at once as overbaked frustration results. Prepare one day at a time, putting into each day the following: 10 parts of faith; 9 of patience; 8 of courage; 7 of work (essential!); 6 of loyalty; 5 of kindness; 4 of hope; 3 of prayer and meditation; 2 of rest (do not omit); 1 of well selected resolution.

Add a dash of good spirit, a sprinkling of fun, and a heaping measure of good humor. Pour in a liberal amount of love and service. Mix with a grin. Cook well in enthusiastic heat until nicely done. Garnish with a few smiles and a sprig of appreciation, then serve with quietness, cheerfulness, and unselfishness. A happy progressive year will be a certainty. —Selected

MORE ABOUT MEXICO

By K. G. Wilks

The "Mexico Report" of September-October, 1973 has been received and I would like for the supporting brotherhood to know how pleased I am that our brethren have seen good to support this noble work of carrying and supporting the Gospel of Christ to the people of Mexico. The extent of the work, its growth and cohesiveness has exceeded fondest expectations, and may God grant that yet more and more the Word of the Lord may have free course in Mexico to the extent that the nation may be filled with the Salvation of the Lord. Donors to this work are surely being blessed for it. Extensive credit must go to the brethren

of San Antonio for success of the work, for overseeing and coordinating it. Without their effort it would have been impossible for it to succeed so well. Indications are now that young brother Juan Rodriguez, Jr. with supporting preachers will likely be able to carry their new burdens of responsibility well, if financial support continues to be received. God grant it.

Gratifying also it is to learn of the intention of brother Jim Hickey and others to begin a new mission in the Lower California, Mexico area if sufficient support can be found to finance the same. This will be on the west coast of Mexico next to California of the USA. Jim is preparing himself now to be ready when the time comes to launch this effort, which I pray to God may be done with complete success—not to detract from the original work but to be another success. Who knows? Mexico may be the next haven for us, as things appear now. —1310 S. Bowie, Abilene, Texas

A NEW CONGREGATION

A new congregation is in the process of being established at Flintville, Tenn. (between Fayetteville, Tenn. and Huntsville, Ala.).

At present, brethren from the Athens, Ala. congregation are meeting at Flintville on Thurs. evenings with the two families there. We meet in the home of Bro. Louis Mearse. One young man from the neighborhood is already attending regularly. Bro. Frank Staggs, who is now working with the Athens congregation, plans personal work for the new area. These two families, Mearse and Mann, have been worshipping with the Athens congregation for about a year and a half, after moving back home from Marietta, Ga., where they attended the faithful congregation there for about 10 years. These brethren have located some land at \$1,000 an acre and are in the process of buying it with Anthens' help; they feel that a good building (30' by 50' on a concrete slab) can be erected for between 12 and 15 thousand dollars.

If you would be able and willing to help in this new work, financially, we feel you will be blessed and that God will be glorified. Any amount sent will be promptly acknowledged. Please send to Flintville church of Christ, c/o Louis Mearse, Rt. 1, Box 105-B, Flintville, TN 37335. For more information concerning these brethren please feel free to contact any of these preaching brethren: E. H. Miller, Lynwood Smith, Don McCord, Paul Nichols, Johnny Elmore, Ronnie Wade, Barney Owens. S/ Herbert Mann, Louis L. Marse, Frank Staggs.

FROM HUNTINGTON, W. VA.

Through the years the church here at 18th Street has lent a helping hand to sister congregations in need; we have taken pride in thus assisting. Now, father time has taken its toll on our meeting house and it is time for us to take action. Since remodeling is out of the question, we feel a new building is the necessary step. Our building was constructed in 1944 at a cost of \$2100; in the 29 years meeting here we have invested an additional \$2,000 in remodeling and repairs.

We are currently involved in several phases of mission work which we plan to continue; therefore, we plan a moderately constructed building, cost-wise. Our projected date for construction is early spring, 1974. Any financial assistance will be greatly appreciated.

May we hear from you soon so our plans can be completed. Checks may be made payable to the church of Christ in care of B. F. Leonard, 815 W. 3rd St., Huntington, W. Va. For further information contact any of the following: Arvel Burmfield, Mason St., South Point, Ohio; Charles Ross 811 12th St., Kenova, W. Va., Robert Hayes, Sr., Wurtland Ave., Wurtland, Ky.

(Note: I am asked to say a word concerning this appeal, and I am happy to do so. These are mighty fine brethren, have done much good in their city for the cause of Christ, and all over the country in answering appeals from others. I know they are worthy, and may brethren generously respond to their appeal. — Don McCord).

THE HOLY SPIRIT, HENRY AND I —

(Continued from page three)

son of God may not be the same thing . . .” depending upon whether we are led by the Spirit. In view of this, how do you explain Gal. 3:26-27, and Acts 2:38? The one says we put on Christ in Baptism, and are the children of God by faith in Christ, and the other says we receive the gift of the Holy Spirit at baptism. Was the prodigal no longer a son when he left the Father's house? True, to be faithful sons of God we must be “led by the Spirit,” but this is not what **makes** one a son of God.

Still further into your article you brush the truth when you say Paul “through the Spirit is telling us,” and we have “the Spirit to guide us.” Now, Henry, does the Spirit “tell us” and “guide us” in some mysterious way from within, or through truth?? (See 1 Pet. 22-25). Again, for a full explanation read carefully my article in January Outreach.

On p. 11 you quote Rom. 8:16: “The Spirit itself bears witness with our spirit, that we are the children of God.” Your explanation in part was that “this mechanism is working. If the Spirit is in us, we will be receiving help for our needs.” Henry, look at the verse again. It does not say the Spirit bears witness to our spirits, but rather **with** our spirits. In short, when our lives match the teaching of the Spirit this shows we are being “led by the Spirit,” and are truly sons of God. Study it over. There is quite a difference in the two prepositions, and best one stick with the book.

On p. 13 you use Rom. 8:26-27 to show the Spirit “prays for us.” The Holy Spirit does not make intercession for us, but Christ does (Rom. 8:34), and we have only one intercessor. Space will not permit much elaboration but briefly “He who searches the heart and knows the mind of the spirit is Christ, our intercessor—he knows the mind of the one who is praying, but who cannot utter the yearnings of his heart.” Also, read A. Campbell, Vol. I, beginning on p. 111, of **Millennial Harbinger**. He said: “I say, then the (human) spirit itself speaks for us to God; it intercedes for our deliverance by groans which cannot be expressed in words. For although our spirit groans under these bodily afflictions and infirmities, and cannot give utterance to its own desires; yet when patiently bearing these trials, its groans have a meaning which is understood. Yes, he who searches the heart knows what these groans mean. . .”

Then on p. 14 you give 1 John 4:13: “Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.” You say “there is no way you can refute the statement,” meaning to say “His Spirit makes us to KNOW this.” You teach “we are in communication.” Well, Henry, I can refute your use of the verse, because you are wrong. John is warning the brethren against being deceived by the doctrine of antichrist. He shows they need not be deceived. They can know. Now turn to 1 John 2:20: “But we have an unction from the Holy One, and **you** know all things.” In reference to the matter under consideration they knew all things. How did they know? They had an anointing (spiritual gift) that permitted them to know, and thus they had no excuse for being deceived by antichrist. The gift was the ability to discern spirits (discerning of spirits, 1 Cor. 12:10), and by it they were

to “try the spirits” to see whether they were of God, “because many false prophets are gone out into the world” 1 John 4:1. Further, John says: “But the anointing which ye have received of him abideth in you, and you need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him” (v. 27). They were directly guided by the Holy Spirit because of this anointing. We are not. Now go back to your 4:13 and see what you have. It does not teach what you want it to. The Spirit is not in communication with us, as you stated. “Seeing you have purified your souls in obeying the truth through the Spirit . . .” is the answer. How do you know what is truth, Henry? Through some direct communication with the Holy Spirit, or by the Spirit speaking “through the word”?

Finally, Henry, what you are doing is teaching the false doctrine of Pentecostals and neo-Pentecostals, possibly ignorantly, without apparently realizing where the consequences of such teaching leads. The Pentecostals accept the consequences of their teaching, and you will be forced to do the same or else return to the truth on what the Bible teaches relative to the indwelling of the Holy Spirit. There is no middle ground, as you are sure to learn if you haven't already.

I must close for today. I would welcome a reply from you concerning anything said, and will gladly elaborate more on any point you so desire.

Sincerely in Him,

Jerry L. Cutter.

Now, then, what was Henry's response? After a few pleasantries, he wrote:

Dear Brother Jerry:

My first impulse was to just totally ignore your recent note. . .

Jerry, I do not accept a single one of your objections or corrections as valid. I learned what I know about the subject from “the Word,” but the difference in us is that I took the Lord or the Spirit at his word and tried the principles out. They work with uncanny regularity. Several of the more mature preachers that are still living taught me a great deal on this subject . . . men in our limited ranks, too. . .

Jerry, the difference in our philosophies is that you continue to learn “ABOUT” the Spirit and I have become acquainted WITH HIM. Yes, I know him. You could too, if you only would allow your ego to step aside. . .

I am not a neophyte on the subject of the Holy Spirit. My recent article was not in any way teaching error so far as the Bible is concerned. A friend was asked recently, “how and when did you become a liberal” to which he replied, “I did not become a liberal, but I did come to believe the word as ‘literal’.”

Jerry, trust Jesus. Let Him guide you. Please stop attempting to replace the Pharisees of the first century. Jesus as Saviour has some great gifts for you and if you love Him you will not be offended at this suggestion.

I love you as a brother in Him.

Signed: Henry.

So, you see there was nothing Henry wished to change in his article. He wished to retain his manufactured Scripture. He wished to ignore the truth on where his use of the verses given would lead him. And he retained the idea the best way to get the indwelling sometimes was by a pat on the back, prayer, or something of a physical nature “to help us accept the idea.”

Though Henry is an honest man, I do not believe any mature preachers in our limited ranks, and still living, ever taught him this false doctrine. As I pointed out to Henry, I have read every thing I can find on Pentecostalism and I **know** who teaches this doctrine.

Brethren, Henry does not represent an isolated example of what preachers in “our limited ranks” believe on the indwelling of the Holy Spirit. So, you might as well get the Sword of the Spirit out, oil it up, and get ready, for your day of battle is coming, if it has not already.—6405 N. College, Oklahoma City, Okla.

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.

—Jeff Cantrell, 10530 Florida, Townhouse 109, Baton Rouge, Louisiana

—Johnny Trent, 2709 Cheyenne Way, Norman, Oklahoma

—Newton A. Davis, 1105 Cherrylawn Dr., Pontiac, Michigan



Masamba Pensulo, Penge Asbestos Mine, Room C122, P. O. Penge, Transvaal, S. A.—Each Lord's Day we assemble with good group. You must pray for me.

Julius N. Mauwa, Thumbwe Post Office, Malawi, Africa—Have had very nice assemblies at Manjolo, Nakhuba, Chongwa, Nkola and Nangwiya. I always read *Old Paths Advocate*.

F. L. Maulidi, Box 6, Thyolo, Malawi, Africa—At our assemblies with Bro. Bill Davis many people came from different parts. Attending were Malawi Congress Party members and the chief, too. The Lord blessed us and we still ask your prayers.

H. Bread, P. O. Phalombe, Malawi, Africa—Reports from here, greetings to you there; I have been busy at Waluma, Chabe, Malandamba, and Vanyuwa, with 49, 99, 215 and 662 gathered respectively. Several baptized into Christ.

J. D. Chiikungwa, P. O. Mulanje, Malawi, Africa—The work here is progressing very well. Several have been baptized and many confessed sins. Have preached at Chilemba, Namphungo, Nkolongongo, Kamwendo, and Manjolo. Many gathered.

Earl Helvey, Sacramento, Calif.—We at 64th St. just finished a weekend meeting with Bro. Benny Cryer on Fri. and Sat. nights, and Bro. Glen Osburn Sunday with large crowds at each service. Since, we have had one baptism. Here is my renewal.

Van Butts, Sapulpa, Okla., Dec. 7—Since last report, I have preached at Denison, Tex.; Perkins, Tulsa and Stoud all in Okla., to some very good people. Last Lord's Day it was my pleasure to hear Bro. Edwin Morris at Tulsa; he is a fine preacher. Keep up the good work; here is my renewal.

D. N. Ntira, P. A. Kamwenda, Phalombe, Malawi—This is my first time to write to OPA, and it is my pleasure to let you know how the work is going here. Bill Davis is doing fine; we hope he will do much for the work and the church. I have preached at Gowero, Zenje, Makhanamba, Komihera, Likhungu and Teyateya. We are always happy when we receive OPA. Pray for us and the work.

Readson, J. Tumbulu, Box 34, Phalombe, Malawi, Africa—Work of our Lord Jesus Christ is going well. Preached at Namanya, Nachamba, Vanyiwa with good numbers attending. We are busy preaching the good gospel of our Lord. Pray for us in all our needs. All saints here send best wishes. I am young preacher, 34 years old, 3 daughters; We and they send greetings in Jesus Christ's name.

Lyle Padgett, Cassville, Mo., Nov. 27—We are doing fairly well; brethren of other congregations have been good to help us. Clovis Cook still comes at least once a month. Bro. Alfred Newberry held a weekend meeting for us this month. Bro. Eldon Elliott has not been able to attend due to his illness; he is in a Fayetteville, Ark. hospital. Visitors are always welcome here. Here is our renewal.

Elmer Stamper, Rt. 2, Box 968-B, Leeds, Ala.—We are now in our new building in Birmingham; it is a real nice one and new interest is being shown. In our two appeals to brethren, we have received close to \$7500; we pray the Lord's blessings on these good brethren. As soon as we can get all the necessary information together, we will submit a full report to the brotherhood. Keep the OPA coming; here are 5 new subs.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va.—The brethren have been wonderful sending donations for our buildings; we thank them for remembering us. They are to date: Youngstown, O.—\$100; Wilson, Okla.—\$25; Lowery, Ala.—\$200; Piedmont, Ala.—\$200; El Centro, Calif.—\$100; Harrodsburg, Ind.—\$300; Love Joy, Pa.—\$100; Modesto, Calif.—\$200; Tulsa, Okla.—\$10; Blue Springs, Ky.—\$150; Hillcrest, Miss.—\$200; Baton Rouge, La.—\$100; Ruth Malcolm—\$20; James Leonard—\$100; Bakersfield, Calif.—\$100; Hammonds, La.—\$100. Total —\$2005. May the Lord bless you in your generosity.

K. G. Wilks, 1310 S. Bowie, Abilene, Tex. Dec. 5—This is to report the baptism of a brave young lady at Boulder Dr., Dallas, Dec. 2. She had been attending for some time; her family was strenuously against her action, but she was brave enough to obey her Lord anyway. God grant her the courage to continue in the

Faith. The faith of other encouraged her to obey. This was the second time we had been invited to return to Bolder Dr. since our move from there in June; we were invited to Arlington once during the same time; the members at both places show us much affection, respect, and appreciation for which we thank God; may there be more and more like them.

D. C. Kasambwe, Box 573, Blantyre, Malawi, Africa—Lord's work continues to press on. Have preached at Monkey Bay, my home; Namadidi; Chikumbu and Mpingwe; what a privilege to meet so many brothers and sisters in Christ of like precious faith. We praise God for every individual responding to the gospel. Bro. Bill H. Davis is in Malawi; Bro. Ronald Courter came from Rhodesia to be with us in meetings, too. Bro. Bill Davis is a good man and a powerful preacher. I find him most congenial to study and reason with, and his advice worth heeding. We have been so well blessed we cannot express our thanks. Our brethren in America, we want them to know how thankful we are for their stand for the truth, and their helping us. May your type ever increase. May the Lord bless all is our prayer.

Bob Loudermilk, 904½ W. Tennessee, Midland, Tex. Dec. 18—The congregation here just enjoyed an excellent meeting with Bro. Carl Johnson; Bro. Billy Bullard was with him and we enjoyed them both; 3 were restored and 1 confessed faults. They left us all uplifted. Our meeting in Covina, Calif. last month was a spiritual feast, for good cooperation and association prevailed throughout this meeting. We were so happy to have Brethren Carl Modgling and Ray Fox (2 aspiring young preachers) in our audience several nights; I was impressed with their ability and zeal. I return to Covina for a spring meeting; we look forward to that. We enjoyed working with Bro. Billy Dickinson in a gospel meeting in Sonora, Tex.; 2 were baptized into Christ and 1 confessed faults. Billy put out some fine gospel preaching. C. A. Smith and I each plan to help there once a month in hopes of further building them up. We hope to see several brethren at the Ft. Worth study and the meeting in Okla. at New Years. Lord willing we will be in a meeting at Olney, Tex., Jan. 6-16.

Allen Barefoot, 228 Shick, Lake Orion, Mich.—We have finished a very enjoyable meeting at Raleigh, N. C. The members there showed a great interest in the success of the meeting in the way they prepared for it and the enthusiasm throughout the meeting. In all twelve members made confessions of faults. We are very thankful for their efforts and desire to grow in Christ. The work in Pontiac has continued to grow. The interest in personal work and the study we are having on the book of Isaiah is increasing. Several members have shown a new interest in the Lord's work. For all this we are most thankful to Him. We ask that you pray for the work in this area. Here is our subscription. In Christian Love.

Jerry Dickinson, 203 W. Stonewall, McAlester, Okla., Dec. 11—At this writing we have been in McAlester, Okla. one week and already we can tell we are going to enjoy living and working here. After almost two years in Marietta, Ga. we decided to move here to labor in the Lord's cause, but a great portion of our hearts will always be back in Georgia. One of the hardest things in being a Gospel preacher to me is having to leave brethren you have learned to love so much and go elsewhere. Ah, but that's why we look forward to heaven. We had a greet meeting in LaGrange, Ga., Oct. 6-14. We were saddened by the death of sister Louise Bowen just before the meeting began. None who knew her shall ever forget her and we know she is and will be missed greatly. Nov. 30-Dec. 2 I was in Greenville, S. C. and enjoyed the meeting to say the least. I look forward again to the New Year's meeting in Cincinnati. The brethren there expect a greater gathering this year than last. Pray for us.

Charles Wilson, Route 2, Box 480-R, Texarkana, Tex. 7551, Dec. 4—Our work here is pushing forward. We enjoyed a good week-end meeting Nov. 16-18, preaching by Bro. Bob Chancellor from Oak Grove, Ark. He is a fine man and a good gospel preacher. We had the pleasure of several visitors from surrounding churches. We will not try to name them all; we had good support from Shreveport; among them was Bro. Wayne Fussell; it was a pleasure to see him again. From the church at Oak Grove, Ark. and the church on Community St. here in Texarkana, in the last few months, we have baptized four for which we are very thankful. It was our pleasure to have Gordy and Janice Thrash and boys move here from Shreveport, La. Also Dale and Jean Scaife moved here from New Mexico. Sis. Gayle Hopkins has lived here for the last three months attending a special school; it will be our loss when it comes time for her to return to Ada, Okla. For those that may be coming our way we invite you to worship with us. Please pray for the work here. We are listed in the O. P. A. as the Bylau Church of Christ; this is an error. We are the Eylau Church of Christ.

Joe Hisle, Rt. 4, Ada, Okla. 74820, Dec. 8—To all our brothers and sisters in Christ we want to thank you for another year of support and encouragement. Those of you with whom we have stayed we especially thank you for your wonderful Christian hospitality. We also want to express our appreciation for our home congregation at Ada; it is a rare congregation that will assist a preacher to go preach for others. I did not realize how long it had been since our last report. We worked with the brethren at Pontiac, Mich. during the Eastern Labor Day meeting. This was our first time to visit Mich.; we came to appreciate them very much. The Pontiac brethren put out a tremendous amount of time and effort on the meeting; they are to be commended. One was baptized and several made confessions. Our next meeting was at Houston, Mo. We enjoyed being there again; the meeting closed with six baptisms. From Houston we traveled to Orange, Calif. We always enjoy the brethren there; the meeting was well attended by surrounding congregations. One was baptized. Our last meeting for 1973 was at Lodi, Calif. We enjoyed our visit with the brethren in this area. Between meetings we preached several times at Manteca as well as hearing Bro. Lynwood Smith at Ceres and Bro. Jimmie Smith at Modesto. Darlene and I are looking forward to our 1974 schedule. The Lord willing we begin Feb. 2-10 at LaGrange, Ga. We ask your prayers.

Orvel Johnson, 2200 Burney Way, Sacramento, Ca. 95821, Dec. 10—Jan. 6, 1974 will be one year since we began using our new meeting place at the North Area congregation. We feel that those who so wonderfully assisted us in the building effort will be pleased to know that some progress has been made for the Lord's cause. To Him be all the glory. We have had one week-end meeting, which was at the opening services in the building, and two ten-day meetings this year. A number of preachers donated their time in these efforts; while we were able to pay a substantial amount in the last meeting, even though we would have desired to do more. Two precious souls have been restored, two confession of faults made, and two precious ones obeyed their Lord in baptism. Two from digression have made confessions and meet with us; three others come most every Lord's day. Some have moved into the area and are meeting with us. Others from the area come often. The total gain in number in the year, including some children, is fifteen people. Others plan to move to the area soon and meet with us. We thought you might like to know that your help to us is not in vain, but much more must and will be done, thanks be to God. Just yesterday it was my privilege to baptize one of my grandsons, in his obedience to the Gospel. Please pray for us that we shall have the strength and purpose to do more, and find opportunity to teach people of God.

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

OLD PATHS ADVOCATE

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

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

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No. 2

A DYING VIRTUE

By Paul O. Nichols

We Christians, unless constantly reminded, are inclined to neglect duties. Peter wrote, "Wherefore I will not be negligent to put you always in remembrance of these things though you know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance" (2 Pet. 1:12, 13). In so writing he was not suggesting that brethren did not know the truth, but that they did need to be reminded from time to time, so they would not forget. Peter was aware, as James was, that "to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1).

Brethren, it is quite possible that the "sin of neglect" is going to get more of us than the "sin of commission." We must be constantly warned.

Most of us know better and refrain from gross sin. We know it is wrong to lie, commit adultery, and to kill. We also know it is right to be faithful in worshipping God each Lord's day, and many other things which we strive to do. We would not tolerate for a moment the introduction of a mechanical musical instrument into our corporate worship, nor individual communion cups for the distribution of the fruit of the vine in observing the Lord's supper. We would openly oppose women teachers in the church services, and we would not put up with fermented wine in communion for an instant. This is all well and good, and I am convinced it is right. But what about some of the forgotten duties and neglected virtues required for salvation?

One Christian virtue that is so neglected as to be in the throes of death is **hospitality**. It is so in many places throughout the brotherhood. Perhaps one of the reasons is because it has been sadly neglected from the pulpit. Preachers and teachers of God's word have failed to teach it forcibly enough to make people realize how important it is that we practice hospitality. Now it is rather hard to get the job done in many cases, because the very ones who are in a position to instruct others do not practice it themselves. "Thou therefore which teachest another, teachest not thyself? (Rom. 2:21).

When brethren had less of the material things of this life, it seems that many were more willing to

(Continued on page eight)

DYING OF MALNUTRITION?

By Jack A. Cutter

The necessity and urgency for each individual Christian to grow spiritually is so important that it can not be over emphasized. The apostle Peter instructed disciples to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). The apostle Paul phrased it this way in writing to the saints at Philippi, "And this I pray, that your love may abound more and more in knowledge and in all judgment" (Phil. 1:9). Jesus in giving instructions to his followers said, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29). These and many other inspired writers teach the absolute necessity of an individual growing in the "nurture and admonition of the Lord" (Eph. 6:4).

The apostle Paul, writing to the Hebrew Christians (Heb. 5:11-14; 6:1-12), emphasizes this point (the necessity of study and growth, and the tragedy which awaits all those who fail to do so) as clearly as any writer of the New Testament. The apostle had been teaching these brethren concerning the priesthood of Jesus Christ. Without doubt, this is one of the most profound subjects in all of the Bible. It, in its various ramifications, is the very essence and heart of Christianity. Consequently, for these brethren to comprehend this subject required on their part a keen spiritual awareness. This they (some of them) lacked. Therefore, Paul rebukes them severely and admonishes them to study.

This situation, concerning the admonishment of the Hebrew Christians, is unique. These disciples were not members of a primitive church. They were members of the Jerusalem congregation. Although the church had been in existence for about 40 years, it did not lack highly qualified instructors. The Apostles remained at Jerusalem even after the church was scattered abroad by persecution (Acts 8). Also, they had the instructions of James the Less, 'til about A. D. 62, according to Josephus (Ant. xx. 9, 1), and other historians say he was there even to A. D. 69. (Jerusalem was destroyed in A. D. 70). In view of these circumstances, the ignorance implied by Paul becomes even more startling. Furthermore, it is possible that Paul, while writing in general terms, only had a few in mind. This is true in some of his other writings (1 Cor. 3:1-6; 5:2; 6:5-6). Nevertheless, the situation was so severe Paul

warns them that they were "falling away" toward the point of no return. They were gradually dying of malnutrition.

Let us look more closely at the admonition which Paul gives to the Hebrew saints. "Of whom we have many things to say, and hard to be uttered (difficult to interpret), seeing ye are dull (sluggish, indolent, slow to move) of hearing (the ears of perceptive faculties of the soul). For when for the time (indicating a backward movement among these disciples) ye ought to be teachers (teaching is used in the informal sense here; meaning: every individual, male or female, should grow and develop to the point that they can teach the oracles of God), ye have need that one teach you again which be the first principles of the oracles of God; (they did not need their memories refreshed. They needed to be completely retaught concerning the fundamental principles of the gospel.) and are become such as have need of milk, and not strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." It can be seen after observing these scriptures that these brethren had progressed to the point that they should have been teachers. However, at this point in their Christian development they began to deteriorate. Consequently, although still in the fellowship of God, they were in grave danger of "falling away" completely.

The apostle Paul in Hebrews 6:1-12 is exhorting these brethren not to "fall away." In verses 1 thru 5, there is "a regular graduation from the first elements of Piety in the soul to its highest development" (Milligan). The warning comes loud and clear concerning the tragedy for those "having tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (v. 5-6). Could we, because of inattention to the study of the Bible, be dying a slow death?

GROWTH HABIT

It must be understood that growth in Christ is not an accomplishment. It is a process. When the process stops, growth deteriorates, and we begin to die gradually, spiritually. A man can build a house and totally complete it. This is an accomplishment. However, in Christian development there is never a climax. It is a continual process of developing and growing.

Life itself implies change. It is my understanding that the cells of the human body go through a process of continual change, and if this did not occur we would die.

There is human weakness after tasting a degree of success of becoming self-satisfied. Consequently, there is a real danger of stagnation that follows success. This is true in almost every field of endeavor. The success plateau is dangerous to the athlete, to the business man, and, most especially, to the Christian. Paul shamed the Corinthians who felt that they were filled (1 Cor. 4:8). When the church at Laodicea revelled in satisfaction over past accomplishments, Jesus charged that they were "wretched, pitiful, poor, blind, and naked" (Rev. 3:14-17). Individuals, as well as congregations,

can have a reputation for being active and alive; yet if they are satisfied with this they are dead.

The following poem whose author is unknown conveys the urgency of the situation. Here is the poem:

Far down within the slimy mire,
The crayfish works his spell
To weave around him silently
An ever hardening shell.
Such as bequeaths his softness
To the mud where it belongs.
And fits himself to take his place
With toilers brown and strong.

But once his growth is fully reached,
His earthly end attained,
He finds all further growth denied,
By that already gained.
Then face he must anew
The travail or re-birth,
Or find his goal become his doom
Through the encrusting girth.

In mystic, darksome warp
This cycle is for men.
All growth must end in growth
Or harden into sin.
All systems and all thoughts
Involve a larger whole:
Man too must grow,
Or lose his living soul!

The apostle Paul cultivated the growth habit. He once said (Phil. 4:13-14), "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Paul was never satisfied with past accomplishments, but strived for greater achievements for Christ. As you recall, Paul sternly rebuked the Hebrew Christians who, because of the length of time they were members of the church, should have been teachers; however, they were in need of someone reteaching them. They were drinking milk when they should have been eating meat.

Brethren, how are you progressing and growing in the kingdom? Have you checked your study habits lately? Are you reading and studying regularly? If you are not, how do you expect to grow? What is your attitude toward attending worship services? Is it to learn and study? If you are reading and studying your Bible regularly, attending every worship service that you can, and you are doing your best to improve your character spiritually; then, more than likely, you have developed the growth habit necessary and vital to a thriving and prosperous Christian existence.

—1924 Glenwood Dr., Ceres, Ca. 95307

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

—Selected

Do not say all that you know, but always know what you say. —Selected

THE DAUGHTERS ARE AFTER US

(Rev. 17:5)

By K. G. Wilks

The daughters of the mother of Revelation 17:5 are out to get possession of the children of God, but the cry of the heavenly voice is to "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). The mother constantly calls to her daughters, "Return to the MOTHER CHURCH," thereby acknowledging the churches of the world to be her daughters. The heavenly call is to "come out of her . . ."

Jesus promised among other things in Matthew 16:18 ". . . I will build my church . . ." That Jesus did in fact build the church is established by divinely inspired words of the apostolic writer in Colossians 1:18, "And he is the head of the body, the church: . . ."; and again in Col. 1:24 ". . . his body's sake, which is the church." That the church which Christ built is **one**, is established by Ephesians 4:4-6, "There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God, and Father of all, who is above all, and through all, and in you all." "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). Three thousand souls were added to the church on the day of Pentecost (Acts 2:42 and 47).

The faith and practice of the church that Christ built is fully described in the New Testament. Just as Adam and Eve, in the Garden of Eden, fell, so the fall of many was foretold. Acts 20:17 through 30 tells something of that fall. "And from Miletus he sent to Ephesus, and called the elders of the church." Through verses 18 through 27, he discusses his course of action before them. In verses 28-30, he tells them, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

The falling away is further discussed by the divine writer in II Thes. 2:3-9: ". . . that day (of Christ) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders. . ."

In the development of the "falling away" (apostasy) there came to be one bishop of a city or church instead of the New Testament plurality of bishops. Later further departures from New Testament practice resulted in a single bishop called the Pope over the whole fallen church. By A. D. 440 the apostasy was well on its way to being what we now know as Catholicism.

A discussion of the two women of Revelation,

chapters 12, 17, 18 is in order at this point. There can be no doubt that the righteous and glorious woman of chapter 12 who was sent into hiding in a safe place was the church as Christ established it, in holiness and righteousness, obedient to God, Christ being the head of it, preserved in its seed and in the holy element of the membership. There can be no doubt that the unholy and abominable woman of Rev. 14:8, and of Rev. 17:5 including the whole of chapters 17 and 18 is the apostate church, together with confusion of religions, perhaps involving the old Roman paganism before Christianity, plus later devilish doctrines not immediately connected with the Roman system. Old literal BABYLON had long since fallen at the time John wrote the "revelation of Jesus Christ." He was seeing into the future; therefore what he saw was yet to come as the Apostle Paul had prophesied. The mark of the beast of Revelation 13:18 can be identified. The following computations are well known to many Bible scholars and are not original with this writer. It is well known that some of the ancient nations had no system of numbering such as the Arabic nations had, but that they used the letters of their alphabet as numerals. The Hebrews, Greeks, and Romans all used letters for numerals which are herein exhibited. One named Latinus is said to be the father of the Latin people. The New Testament having been written in Greek, his name in the Greek would be spelled "Lateinos" (30, 1, 300, 5, 10, 50, 70, 200, total 666). Next, the Latin Kingdom in Greek is said to be spelled HE LATINE BASILEIA. H) E, 8; L, 30; A, 1; T, 300; I, 10; N, 50; E, 8; B, 2; A, 1; S, 200; 1, 10; L, 30; E, 5; I, 10; A, 1; total 666. The value of the long E is 8. The value of the short E is 5, in Greek. The letter H has no value, I understand. The **Greek New Testament** or the **Emphatic Diaglott** can be used to check these values.

In Greek for the Apostate Church it is "Apostates." Again, matching the letters of the name with their numerical values we have: A, 1; P, 80; O, 70; ST, 6; A, 1; T, 300; E (long), 8; S, 200; total 666. So, here in the Greek, the man's name who was the father of the Latin people, the name of the Latin Kingdom, and the "apostasy," all spelled out in the Greek point to Rome as the center of this apostate body as numbered in the last verse of Revelation 13.

In the Hebrew language the city of Rome was spelled ROMIITH. It is therefore valued as follows: R, 200; O, 6; M, 40; I, 10; I, 10; TH, 400; Total, 666. So, too, the name of the empire and the so-called Holy City have the identifying number even in the ancient Hebrew language.

Footnotes of the **Catholic New Testament** says of Revelation 13 that it is based on the 7th chapter of David (written in the Hebrew) and that it, the first beast is Rome, that is, Romiith.

All school children from the middle grades up know that the Roman letters have numerical values. The Pope's crown is three crowns in one, so says the **National Catholic Almanac** of 1940, by the Director of St. Anthony's Guild. There is a word on each, making one meaning and referring to the Pope. VICARIUS FILII DEI is the name, and is valued thus: V, 5; I, 1; C, 100; A, 0; R, 0; I, 1; U, 5; S, 0; F, 0; I, 1; L, 50; I, 1; I, 1; D, 500; E, 0; I, 1; total, 666.

Again the number points to Rome in the very
(Continued on page seven)

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THIS AND THAT

My Thanks—Every so often I feel that I must in this column express my sincerest thanks to all those, without whose help this endeavor would hardly be possible. Again, thanks to Bro. and Sister Bill Verner, for making it possible for us, with this issue to return to 12 pages per issue and not have to increase the subscription price in doing so, at least for a year. My thanks, too, to our many faithful and understanding readers and subscribers who have stood by us so patiently. Thanks are due those brethren and fellow-preachers who have responded with articles when I have written and asked, almost begged, their help. My gratitude is continuous and genuine for Agnes Himelhan and Glennis Faust in the Lee Summit community in Missouri who faithfully attend to the mailing there, and to Bro. Bill Van Stavern who has graciously permitted us to use his office in Lebanon, Mo. in order to satisfy postal regulations. Thanks are due my wife, Wanda, too, who spends literally days in helping me keep books, up-date address rolls, and in every way, cooperates with me in this task.

On time—With this issue, we are again almost on time. Please try to have material for publication to me by the 15th of the month or as soon thereafter as possible. Articles, field reports and other material of interest and edification are always appreciated. It has been suggested, and I think it is a good one, that our writers try, please, to be brief and to the point in material submitted. Be assured of my appreciation for every effort put forth by all to help us in any and every way.

Next issue—With our March issue, we hope to resume on a regular basis our Question-Answer column, so we would welcome your questions that concern you and would likely be of concern to our readers generally.

—Don McCord

Let us not concern ourselves about how other men will do their duties, but concern ourselves about how we shall do ours.

OUR HELPERS

You will find listed below those sending subscriptions since we last went to press. We continue to appreciate more than we can say the interest shown in **Old Paths Advocate**. The very good number of subscriptions of late has been so very encouraging, and we are grateful, and take heart. The paper enjoys as wide a circulation as ever in its history; thanks to our brethren and friends all over the land. **Please check the following and report any errors to us immediately.** Again, if you know of those who should be getting the paper but for some reason are not, would you please notify us; if there is an error in your subscription or in anyone's you know, would you please let us know.

Della Stone—6; Thomas Thornes—6; Irvel Johnson—6; Olive Wilburn—5; Clovis T. Cook—5; Alton Bailey—4; Martin Wright—3; Lee Trigg—3; Bessie Greenwood—3; Lois Mullican—3; Zelma Mustard—3; Ida Moseley—3; Ken Freeman—3; Floyd Lechner—3; Dennis Osburn—3; Laura Kelley—3; Ray Pafford—3; H. C. Hackenbraugh—3; Mrs. D. O. Ercanbrach—3; Kenneth Pipkin—2; William Martin—2; Mrs. Edgar Claywell—2; Ernest Kimble—2; E. W. Strain—2; Opal Branch—2; Fern Jenkins—2; Ralph Calabrese—2; Glynn Smith—2; Vance Ayers—2; Cecil Sherwood—2; Hugh Bentsch—2; John R. Watson—2; John Modgling—2; Wm. Tracy Moore—2; Bill Van Stavern—2; Betty Barnett—1; Pearly Marshall—1; Barbara Osborn—1; J. G. Oakley—1; Jim Hickey—1; Larry Young—1; Eugene Lockard—1; Clarence Claypool—1; Florence Plunkett—1; Glane Harris—1; Russell Philips—1; Al Hamilton—1; Joe Hisle—1; B. F. Leonard—1; Olan Taylor—1; Lowell Smith—1; Van Butts—1; Vester Reynolds—1; Lem Satterfield—1; W. H. Bullard—1; Agnes Himelhan—1; Rube Thompson—1; Rosa Gibson—1; Howard Roy—1; Don Pruitt—1; Vaden Morgan—1; Fred Phillips—1; R. V. Criswell—1; James Orten—1; L. McAnear—1; Joe Koller—1; Jack Reed—1; R. G. Hatter—1; Ira Roberts—1; Lula Bullard—1; Wayne Sutherland—1; Joy McFall—1; Barney Owens—1; Jack Cutter—1; Gayland Osburn—1; Hardie Lindley—1; T. L. Modgling—1; Joe Hisle—1; Wilmer Hunter—1; Robert L. Cook—1; Homer King—1; Irving P. Stockton—1. Total—150

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

SULPHUR, OKLAHOMA MEETING, 1974

This meeting will be conducted June 26 (Wed. night) through July 4. Sulphur brethren have chosen Brethren Roy Lee Criswell, Columbia, Mo. and Carl Johnson, Ada, Okla., very able brethren, to assist them in leading this meeting. If you have never attended, why not make plans now to do so—I do not believe you will be sorry. —Don McCord

A wrong-doer is often a man that has left something undone, not always he that has done something.

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 and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

A NEW CONGREGATION

We at Turlock, Calif. in our attempt to plant the church here seem to be off to a good start with co-operation just excellent among other established congregations. Brethren from Modesto, Escalon and Ceres have agreed to help all they can in this work. The brethren at Escalon are paying our rent for one year so we will not have that expense. All of this means a lot to us. We just know we can reach the lost and restore the backsliding. Bro. Harvey Nelson is the treasurer, and a fine man. We have good crowds so far; there were over 50 for the first service and last Lord's Day there were over 60. Visitors are welcome. —Richard DeGough, Rt. 2, 1907 Tully Rd., Hughson, Ca. Phone 883-4168; Harvey Nelson, 631 N. Morgan Rd., Turlock, Ca. Phone 632-1644; Don Bumgardner, 1207 Tegner, Rd., Turlock, Ca. Phone 634-4006; Mike Shelton, 1613 Marty Ct., Modesto, Calif. Phone 529-3832.

THE CHURCH DIRECTORY

The following change needs to be made in the Church Directory: **The Clements Street Church of Christ ODESSA, TEXAS**, is now meeting in their new building at **University Boulevard and Rogers Streets**. The names, addresses and telephone numbers and times of service are the same.

A new congregation to add to the Directory is **HARRISON** (Boone County), **ARKANSAS**, on the **four Lane Highways 62 and 65, 3/4 mile Southeast of City Limits**—second house east of the J. P. Williams Car Lot. Sun. 10:30 A.M., 7:30 P.M. Irvin Barnes, Rt. 2, Harrison, Ark. 72601. Phone (501) 743-2284). F. H. Anderson, Rt. B, Flippin, Ark. 72634. Phone (501) 453-2631. —Ray Asplin, 2440 SW 54th St., Oklahoma City, Okla. 73119.

CAN YOU HELP?

Dear Brethren: This is to inform you of the physical condition and the needs of Bro. Cicero Goddard. He has a case of ulcers and a heart condition and was in a Bakersfield, Calif. hospital 2 weeks. As of yet, Bro. Goddard has not received all the medical cost, but it is expected to be about \$2000. We at Planz Rd. congregation, Bakersfield, have assisted the family, but the need is still very great; therefore, we send this appeal for financial assistance for Bro. Goddard and his family.

On Sept. 7, 1973, the congregations in this area had a meeting with Bro. Goddard and the differences between him and the churches here have been resolved. At this meeting there were present the following gospel preachers: Paul Nichols, Richard and Wayne DeGough and Ron Willis. Signed Bob Terwilliger, Phil Kelley, Darrell Brewer, Dan Keel, Dorn Painter, Clifton McKeever, David Payne.

THE CHURCH IN THE WASHINGTON, D. C. AREA

The members of the church in this area are doing all we can to promote growth and spread the kingdom. We hereby appeal to those with loved ones, acquaintances, friends, etc. in this area to please advise us so we can attempt to get them to the church. We need the prayers of brethren. Please contact any of the undersigned: John D. Smith, Rt. 1, Box 1WB, Purcellville, Va. 22132, phone 338-4370; Joseph V. Brown, 273 Blackstone Rd., Manassas, Va. 22110, phone (703) 361-2256; Carl R. Diamond, 9408 Beech Park, Ritchie, Md. 20027, phone 336-4757.

BRETHREN, PLEASE NOTICE!!

Dear Brethren:

Bro. Frank Harold Lunn, a member of the church in Tulsa, Okla., is badly in need of our prayers and financial help.

During the fall of last year, Bro. Lunn was in the hospital for 40 days, after having had open heart surgery and a light heart attack. After this, and two strokes, he had physical therapy for two weeks. Due to his heart condition, his hospital insurance expired, leaving him with a bill of about seven thousand dollars.

Brother Lunn is a worthy Christian with a Christian family. We understand his condition is worse, now, and that he is hospitalized again.

Please let us heed the Scriptures and help this needy family. Send any help directly to Bro. Lunn at 13018 E. 28th St., Tulsa, Okla. 74129. Thank you, with love in Christ, S/Franklin Staggs.

THE STUDY AT FORT WORTH

Dec. 24-27 were the dates for the annual study which was held this year in Ft. Worth, Texas, Trentman Ave. Several years ago this study was originated by the Garden Edge congregation, Wichita Falls, Texas. These brethren are due a lot of credit for conceiving the idea, and also for successfully executing a number of them. For the ultimate good that has and will come from such ventures these brethren certainly deserve much of the credit. The study this year was one of the most successful in terms of preachers present and general attendance. Some sessions the building was full and people standing. Over thirty preachers were present for one or more days, representing thirteen states. A fine spirit prevailed throughout. Each speaker had put in hours of study and research as their presentations demonstrated. Everyone benefitted greatly from the subject matter as well as the question and answer sessions. Some false rumors being circulated about this study need to be corrected. The idea that it is used as a base from which "brotherhood policy" is determined and proclaimed is so utterly false and foolish that it deserves no further comment. This is not as some are telling merely a lectureship. It is an intensive study. If you don't believe it, attend one sometime and see for yourself. All those who criticize it or misrepresent it have never attended it. If you really want to know what it is like or how valuable it can be, ask someone who has been there. The Lord willing next year the study will be Dec. 23-26 at 21st St. church in Okla. City, Okla. Why not make plans now to attend? —Ronny F. Wade

THE VOICE OF ONE CRYING IN THE WILDERNESS

This excellent treatise by Bro. J. D. Phillips, is now being reprinted. It gives a careful examination of the communion and, in my opinion, explains the matter of bread breaking as well, if not better, than anything in print. Please send all orders to Irvin Barnes, Route 2, Harrison, Ark. 72601. Prices are: single copies 30c; \$2.75 per dozen; \$21.00 per hundred. They will be available for mailing Jan. 1. Prices are postpaid.

NOTE OF APPRECIATION

The many get-well cards, letters, phone calls, visits, and, especially, your prayers were deeply appreciated during my recovery from the heart attack which I suffered last August. Your remembrances was the best medicine I could have received. Thanks to your prayers and a good Doctor, I am as nearly recovered as I ever will be from my attack. —Jack A. Cutter

PLEASE NOTICE

In the interest of preserving factual information relative to the introduction of the Sunday school and women teachers along with individual cups, I am anxious to hear from the oldest members of the church throughout the United States relative to the introduction of these innovations as far back as they can possibly go with their accounts of what happened. All information should state dates, persons, places, circumstances, and events and what and how it all happened. I will try to use the information in a historic document for posterity. The story will be told by someone or more, but it should be told accurately and documented as much as possible by authoritative information, unimpeachable as possible. Both men and women, preachers or laymen, can tell their story, but be sure of your facts because history will challenge your statements, and eternity may depend upon the truthfulness of your stories. We want nothing but facts told in the spirit of modesty, but in full force. I have tried rather weakly over a number of years to find some one who can record these historic accounts of the history of the church and its digressions but time is running short for the generation which lived during those times to record same from the eye-witness point of view. Second or third-hand accounts will be acceptable if the writer is sure of the truth of the accounts. To the whole of the brotherhood I say, "Please get after this matter right away. Please send me your information quickly, but do it thoroughly."

I have what I believe to be an authenticated and documented account of the introduction of the instruments of music and the missionary societies into the churches of Christ in Texas, which mostly happened before my time. I am sixty-seven years old and can record a little of it myself. **HELP PLEASE!** —K. G. Wilks, 1310 S. Bowie, Abilene, Texas 79605

Then a voice within his breast
Whispered, audible and clear:
"Do thy duty; that is best;
Leave unto the Lord the rest!"

OUR DEPARTED

Davis — Sister Flora Davis was born March 9, 1909 and departed this life suddenly on November 19, 1973 following a heart attack. She was at her home near Tampa, Florida when the attack occurred. Flora is survived by her husband, Clarence; two daughter, Mrs. Ray Meredith, and Mrs. Joyce Sexton; and one son, Steven, all of Tampa, Florida. The funeral was at the Sandifer Road Church of Christ in Athens, Alabama. Sister Davis grew up near Athens and obeyed the Gospel there in 1920. Clarence and Flora and family are known to many, having lived for several years in Okla. City. I first became acquainted with them in 1947 when Bro. Ervin Waters debated Bro. W. Curtis Porter at Lawrenceburg, Tenn. on the cups and class question. Bro. and Sister Davis were worshipping at that time with the digressive congregation there. At the conclusion of the debate, they came forward and stated to Bro. Waters that they believed he was upholding the Truth. The very next Lord's Day, they, along with another family, began worshipping with the faithful congregation at Chapel Grove, Tenn. This was a sacrifice for them as they had many close friends in the digressive congregation. I have lost a very special friend. Sister Davis heard my first feeble effort at preaching, and has never ceased to encourage me. The life she lived will continue to encourage me. Her sweet and lovable spirit, her cheery smile, and love for others endeared her to many people. —Billy Orten

Early — Sister Dovie Early was born July 9, 1890 and passed this life December 9, 1973 at the age of 83, in Foley, Alabama. She was married to L. J. Early, April 14, 1907 and obeyed the gospel June 26, 1908. To this union four children were born, three of whom survive; two daughters, Mrs. Elaine Pate and Mrs. Ruth Adkinson; one son, L. J. Early, Jr. Besides these she leaves her husband, L. J. Early, Sr., and one brother, Toxie Jay. She also leaves 6 grandsons; 13 great grandchildren; and 1 great-great grandchild. "Aunt Dovie," was a long time member of the Earlytown, Ala. congregation, but for the past twenty years worshipped with the church in Robertsdale, Ala. Over the years she and Brother Early shared their home with many preachers that came their way. This sister will be remembered for her hospitality and love for the church of our Lord. The singing was by members of the Florala and Lowery, Ala. congregations. Brethren Larry Broxson and Jack Burkett assisted me in the service.

—Gerald Hill

McManus — Kimberly Farrell McManus was born Dec. 18, 1973 and passed from this life Jan. 7, 1974. Little Kimberly had a heart defect. She is survived by her parents, Harrel and Lila Dean McManus and six sisters. The McManuses are members of the Church of Christ, Galey, Okla. It was indeed a sad occasion, but we must have the attitude of King David. She cannot come back to us but we can go to her (2 Sam. 12; 15, 23). I attempted to speak words of warning and comfort. —Eddy Bullard

Clements — Bro. Kenneth Darrell Clements was born at Sherman, Tex., May 11, 1932; departed this life Dec. 13, 1973 at Wichita Falls, Tex., at the age of 41 as a result of cancer. He was a member of the church of Christ; a graduate of Iowa Park, Tex. high

school and East Texas State University, Commerce. He is survived by his wife, Joyce; parents, Mr. and Mrs. L. S. Clements, Wichita Falls; 2 daughters, Charla and Michelle; grandmother, Mrs. G. W. Clements, Sherman, Tex.; 4 sisters, Mrs. F. E. Schmidt, Mrs. Ed Spradley, Mrs. Leo Cook, Mrs. Morris Heskett; 2 brothers, George Clements and Gerald Clements. Touching is the fact that the morning before he died that afternoon, Kenneth called his family together, and thanked the doctors and nurses and had his father lead a prayer. The writer was called to conduct the service.

—Miles King

Moffett — Bro. William Enoch Moffett, Medina, Tex. was born Feb. 26, 1893 in Bandera Co., Tex. and passed away Dec. 12, 1973. He was married to Leo E. Moffett, Jan. 21, 1923 and to this union 10 children were born; one, Maurie Leon, preceded him in death; these remain along with their wonderful Christian mother: daughters—Sylvia Wilson, Evelyn Reese, Elaine Crouch, Winifred Thomas, Dolores Anderson; sons—Carl, Walter, Eldon and Richard; one brother, J. M.; 2 sisters, Sarah Jackson and Alice Miller; 21 grandchildren and 3 great grandchildren. This writer baptized Bro. Moffett into Christ about 10 years ago. As far as I know all the children are members of the church. Bro. Everett Perkins assisted me in preaching this funeral. Many brethren from San Antonio who dearly loved Bro. Moffett and his family were present; singing by San Antonio brethren was beautiful. The service and interment were at Bandera, Tex. —Miles King

Elmore — Mollie L. Elmore, 408 K St. N. W., Ardmore, Okla. was born Oct. 9, 1888 at Velma, Okla. (Indian Territory) and departed this life Nov. 4, 1973 at Ardmore, Okla. She was preceded in death by her husband Bro. Joe Elmore, June 15, 1964. Sister Elmore had lived in the Ardmore, Okla. area since 1938. She was a faithful member of the church of Christ and her whole life was built around this conception. She and Bro. Elmore were not only members of the church; they were pillars in the church, having helped to build a number of congregations. The fine congregation at Ardmore, Okla., which they nourished from its beginning, is their joy and crown. Surviving are: three daughters—Mrs. C. L. Tate, Floye Elmore, Mrs. Wood Morris; 3 sons—Joe D. Elmore, Glenn Elmore, Johnny Elmore; 20 grandchildren, 27 great grandchildren and 1 great-great grandchild; and 3 half-brothers. This was one of the hardest funerals for me! To see that little wrinkled form in that casket brought back many memories to me. She was one of the dearest mothers any family could have; and since my earliest work she became sort of a mother to me, for she cared for me in so many ways. She was always interested in the young, and delighted in giving them an encouraging hand. She was a deeply religious woman—old-fashioned and proud of it! She was an intelligent and interesting person; very conversant on many subjects. But when it came to the church and the Bible—they just did not get too big nor too great for her to tell just how it was. She never concerned herself with the outward, showy things of life, for you must take her as she was—or not at all. Her love for the family was affecting. It was never a worry nor a bother to her to have them break forth in rousing song—day or night, as they were wont to do. I have seen her rise from bed at a late hour

when we would come home and decide to “try out” a few new songs. Thus, it was a very touching thing when thirty some odd members of her family recorded the singing that was played at her funeral. A great and wonderful tie, connecting me with my boyhood preaching years has been broken—and truly they are “going down the valley one by one.” One of the greatest and everlasting honors of my life was to be asked to speak at this sad occasion. May God bless this heartbroken family. —M. Lynwood Smith

THE DAUGHTERS ARE AFTER US —

(Continued from page three)

person of the Pope, whose official language was Latin until 1963 when the vernacular was approved for mass. No other religious body fits the time, the circumstances, or the description of its actions. Referring to three names in Greek; one name in Hebrew; one in the Roman, the number 666 refers to names peculiar to Rome, its founder or the kingdom, and the Pope. Notice that in Rev. 17:5 Babylon, the fallen spiritual body, is a mother and has harlot daughters. They, too, will be unholy spiritual bodies, confusion, babylonish, abominations.

The true church went into hiding. The apostate, or fallen church came to power reigning over not only the religious orders of the times but also over the kingdoms of the world, believed to be 1260 years, a day for a year as told in Rev. 12:6. As the apostate church gave birth to the daughters they began to exercise their power and oppression. Some of them are accounted for as follows: John Wycliff began about A. D. 1354 to oppose the Catholic church system in England for its corruption and evils. His influence on John Huss resulted in the separation of the Hussites from Rome, about A. D. 1360. Martin Luther, about 1510, another priest, defied Rome and became the founder of the Lutherans against his wishes. Ulrich Zwingli, 1484-1531, another priest, was contemporary with Luther and became one of the reformers as Luther was. Henry VIII of England wanted to divorce his wife to marry Catherine, queen of Aragon (A. D. 1509). The Pope at Rome refused to grant him the right to do so. Henry declared himself head of the church in England, got the divorce, cut off Rome and the Pope from English contributions of money and support, and thereby and with the aid of his government established another protestant church, the Church of England. It became what is now known as the Episcopal church with almost no change in faith and practice.

John Calvin, A. D. 1536, a priest, was the father and originator of Presbyterianism. He taught the doctrine of total depravity, presbyters, infant baptism, and sprinkling for baptism. He caused many of his opponents to be burned at the stake, without legal counsel.

John Smith, A. D. 1607, of the church of England, a Puritan, of the Episcopalians, became the father of the Baptists, denied infant baptism, denied sprinkling for baptism, but did not baptize for remission of sins as the New Testament teaches.

Among one of the finest of the reformers was John Wesley (A. D. 1729), a preacher of the church of England. He opposed the papacy with all of his power, therefore was hated, vilified, persecuted. He taught

baptism by immersion, opposed the use of instruments of music in the worship, declared the rule of the church by bishops (elders). Against his will, he became the father of the Methodists, another sect of the Protestants.

So went the beginnings of the Protestants, the daughters of the woman of Revelation 17:5, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. They have multiplied many times over until now it would be hard to count them. This was the so-called Reformation. Meantime, the few true believers of the true church with the Word of God, which is the seed of the Kingdom of God was in hiding, ready to be restored. The reformers did a wonderful work toward reforming that which was in error, but failed. The restorers set for their goal the **restoration** of that which was true but trodden down by the MYSTERY, BABYLON THE GREAT . . . her daughters assisting. The RESTORERS sought to demolish or abandon the whole system then in existence, go back to the scriptures alone, and preach the pure seed of the kingdom, which would produce only Christians of New Testament faith and practice. So, according to II Thes. 2:1-10, the Lord will not come until the above is fulfilled.

The Falling Away (Apostasy) brought the following:

1. Change in the form of church government; 2. Change in the name of the Church; 3. Change of subjects for baptism; 4. Change in the form of baptism; 5. Change in creed, N. T. to human; 6. Change of form of worship by introduction of: a. instrumental music; b. use of choirs; c. hired pastors; d. communion service, from one cup and one loaf; e. system of teaching, from pulpit to Sunday School. The Denominations in total have continued every one of the major changes made by Catholicism. By what right? The New Testament church was established by Christ, not by one of these men, and at Jerusalem, not at any other city or in any other land. Catholicism is wrong in over 800 items of faith and practice, publicly, privately, singly, or in groups, when measured by the New Testament.

NOW, considering the Heavenly call to the people of God, to "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4), how can we as members of the Body of Christ allow or encourage the members of the Body of Christ to return to the fellowship of the Mother of Harlots and her unauthorized daughters and other descendants? The doctrines taught and practices practiced are in utter confusion. The confusion of names even boggles the mind. We have a New Testament name, Christian individually, and church of Christ collectively, for Him Who named it. The liberal doctrines and practices now being sown like cottonwood seed to the wind by unfaithful and shipwrecked brethren would have us go back into fellowship with the descendants of MYSTERY Babylon, the Great Mother of Harlots, and Abominations of the Earth (Rev. 17:5), becoming one with them eventually to accept the call of the "MOTHER" to return to the "mother church." The nearer to the true a counterfeit is, the easier it is to accept it as genuine, to be duped by it, be it doctrine or money. If you as a preacher or teacher or even a leader think that you are going to "win friends and influence people" (per Dale Carnegie), you certainly will, by the preaching of doctrines more liberal than

the New Testament. You will win friends among the lost and influence Christians to be lost, destroying the Faith and the Body of Christ. All of the "liberal" teachings we hear are directly from one or more of the **daughters** of the "mother of harlots" of Revelation 17, or from the "mother." Some of those false doctrines are herein compared to New Testament teaching: Christians may use several names. The disciples were called Christians—Acts 11:26 (of individuals). The church may use several names. Christ ". . . I will build my church"—Mt. 16:18; Churches of Christ—Rom. 16:16. Baptism may not be by immersion, or may not be required. Three lexicons say immersion, buried. Peter ". . . every one of you be baptized for remission of sins" (Acts 2:38). "Baptism saves us" (1 Pet. 3:21). Baptism may be of the Holy Ghost—a continuing thing . . . not water. Baptized in water (Acts 8:38; Acts 10:47). Instruments of music permitted in the worship. Sing Eph. 5:19; Col. 3:16. Fellowship any sincere person. Eph. 5:11 "no fellowship." Lord's Supper on any day. Acts 20:7 "first day of the week." Church organization, any kind can be fellowshiped if sincere. New Testament, not of men. "My truth may not be the same as your truth . . ." John 16:13, . . . he will guide you into all truth. Rom. 1:25, who changed the truth of God into a lie . . . II Tim. Ever learning, never able to come to a knowledge of the truth.

It is urgent that the congregations of Christ, individual Christians, preachers, teachers, and leaders, all arise to watchfulness against false doctrine of every kind and preach against it, marking those who teach it, avoiding them. "Timothy, keep safe that which has been entrusted to you. Turn a deaf ear to empty and worldly chatter, and the contradictions of so-called 'knowledge,' for many who lay claim to it have shot far wide of the faith" (1 Timothy 6:21, New English Bible). —1310 So. Bowie, Abilene, Texas

A DYING VIRTUE —

(Continued from page one)

share than they are now with their abundance. The poorest of homes used to be open to others. When wages were low and it was a real struggle for people "to make ends meet," brethren enjoyed sharing what they had. But now we have become so wrapped up in our little affairs, no one had better upset our routine, our recreational plans, our TV programs, ad infinitum. And now that we have been blessed by the Lord with more material possessions, some are so afraid the nice things in their homes will be spoiled that they refuse to expose them to any but their closest friends and relatives. On the other hand, children in so many families are so undisciplined and have never been taught proper respect for the property of others, that it is a hazardous experience and sometimes expensive to invite them into a home. This all adds up to a Christian virtue dying by degress. Hospitality is already dead in some places. All that is lacking is the signing of the death certificate and holding the funeral.

What does the Bible teach with regards to hospitality? I am convinced that there are some members of the church that do not even know that it is a Bible subject. However, Peter says, "Use hospitality one to another without grudging" (1 Pet. 4:9). Christians are to have homes open to other Christians, not only

through a sense of duty, because this might cause us to begrudge it, but rather through a love of brethren and a desire to share our blessings.

The poor widow and her only son were willing to divide their meager fare with the old man, Elijah. Poverty had come to her because of the drought conditions that plagued the whole country. The woman was down to her last few grains of meal and a few teaspoons of oil, and already she had made her plans and resigned herself to hers and her son's fate. She would fix one last cake and she and her son would eat and then wait for death to relieve them of their miseries. Not even aware that Elijah was a prophet of God, at his request, she gave him food and water. She told him of her miserable plight, but he guaranteed that she and her son would not go hungry. And sure enough, because she was willing to share, there was plenty for the three, not only then, but for days to come (1 Kings 17:8-16).

When one considers the foregoing case it may be that his response is, "But God commanded her to do that." So what? God has also commanded you and me to be hospitable, too. Paul says that we who are members of the "one body" are to be "given to hospitality" (Rom. 12:5, 13). "But the woman was promised she would not go hungry," you say? So are you—if you "seek first the kingdom of God, and his righteousness" (Matt. 6:33). And just remember this, David said, "I have been young and now I am old; Yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25). —514 Oakshire Ave., Modesto, Calif.
(To be continued)

GIRLS, PLEASE READ THIS

"Once I was an innocent, beautiful, virtuous, religious and ambitious girl. I went to school and had lofty ideals of doing big things in life. I hoped some day to have a good husband and happy home. I loved the church. I believed the Bible. I was much loved and admired by my friends.

"Then some whom I believed to be my friends made me believe that my happiness depended on being smart; that only popularity and pleasure were ideal. Too, I was told that 'everybody is doing it!' After seeing the ads of cigarette companies, watching my so-called friends indulging, I was influenced to smoke and got a great kick from sitting in public places puffing smoke in others' faces.

"Having lost my desire to go to church or to be with church folks, I went with the crowds to dance halls, road houses, and cocktail rooms. I soon became brazen enough to call for a drink at the bar. I learned to gamble, play the horses and had my late-hour dates. NOW, I HAVE HAD MY FLING—I've been a MODERN girl, and I have had my personal liberty but what has it gotten me? My life has been wasted. My virtue is gone. WHAT DO I HAVE LEFT? Here I sit, an old, ugly, bleary-eyed, blotched-faced, cigarette-smoking, half-crazed, drunken sot. I have spurned everything that was good, noble, refined, beautiful, moral and spiritual. The new friends I made are just as miserable as I am. My body is decaying with disease, my heart is broken, noble ideals are crushed, my motherly instincts are dead, my good family name is disgraced.

My character is ruined, my ambitions are gone. My past is evil, my present is hell, and my future is dark."

Girls, the above is a true story. The one who wrote it desires to remain unknown, but she is known to God and to her mother and father, who recently laid her diseased corpse in a cheap grave in a western city. —G. E. Darling, from *Gospel Digest*, here by way of **Proclaimer of Truth**

Dost thou love life? Then waste not time; for time is the stuff that life is made of. —Selected

IT DIDN'T MAKE HEADLINES

It didn't make newspaper headlines, but a record-breaking number of people went to hell today.

No one was surprised at some of them. There were the usual: thieves, drunkards, prostitutes, adulterers, liars, swindlers, thugs, atheists.

But some expressed surprise at the number of "good" people who went there. Many were highly respected people in their communities—who were never in trouble with the law and were involved in commendable programs.

And you should have seen the many religious people! Some had gone to their church every Sunday. Religious, yes, but they never took seriously the clear words of Jesus: "Except a man be born again, he cannot see the kingdom of God" (John 3:3). All that went to hell found there is no getting around the words of Jesus either: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:16).

And so they were!

But heaven will also be a busy place some day. No one will be surprised when godly people are admitted. Wonderful saints who walked with God will be there. But maybe some will be surprised when another group comes in—people with a bad past—they are like the Corinthians of old in Paul's description: "... thieves, covetous, drunkards, revilers, extortioners, and such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:10-11). Besides, they had been immoral, liars, atheists, but now redeemed from all past sins by and through the blood of the Lamb. Thank God! —Selected

PRAYER

A breath of prayer in the morning...

Means a day of blessings sure—

A breath of prayer in the evening...

Means a night of rest secure.

A breath of prayer in our weakness...

Means the clasp of a mighty hand—

A breath of prayer when we are lonely...

Means someone to understand—

There's never a year nor a season...

That prayer may not bless every hour—

And never a soul need be helpless...

When linked with God's infinite power.



J. D. Elmore, 903 E. Texas, Healdton, Okla., Jan. 17—The meeting in Ardmore, Okla. at New Year's was well attended, so many young people give us more courage and hope. We enjoy the paper; here are some subs.

Frank H. Lunn, 13018 E. 28 St. S., Tulsa, Okla., Jan. 7—My open heart surgery was a success. I am doing very well. We thank everyone for the nice cards and letters, and especially your prayers. We here at Tulsa are doing well. Bro. Edwin Morris preached 2 good sermons Jan. 6. Pray for us here.

Davidson C. Kasambwe, Box 573, Blantyre, Malawi, Africa, Jan. 3—We enjoy meetings and good fellowship of all brethren here. Bro. Bill Davis, a well-educated man, speaker and preacher brings some refreshing approaches to the Lord's work here. We are glad to have him and family working with us. Dec. 29-30, we had a very good meeting, informative and very well attended. We solicit your prayers.

Carlos B. Smith, Rt. 1, Box 151, Wesson, Miss., Jan. 13—Here is a check and subs for OPA; it has done too great a work all these many years to let go down. I have been a reader of *Old Paths Advocate* ever since it began. Brethren, why not support it for I am sure it is a worthy cause. I see where Bro. Ellis Lindsey is defending the truth on the wine question. Bro. H. C. Harper debated Bro. W. G. Tucker here on the same about 47 years ago; my father debated him also and wrote some articles in this paper.

B. F. Leonard, 815 3rd St. W., Huntington, W. Va., Jan. 15—We appreciate the OPA very much and would be willing to pay more for it to be 12 pages instead of 8. In addition to amounts last reported that brethren have sent to help on our building, the following have been received: Kansas City, Kans.—\$50; El Cajon, Calif.—\$100; a brother and sister at home—\$1000; Moore, Okla.—\$100; St. Louis, Mo.—\$25; Fairmont, W. Va.—\$200; Waterloo, Iowa—\$100; a brother and sister—\$125; Brazil, Ind.—\$1000; Piney View, W. Va.—\$100; West Chester, O.—\$2000. Grand total—\$7225. Many thanks to our brethren. If we have missed mentioning anyone, please advise.

John Modgling, 204 N. Cornell, Fullerton, Calif. 92631, Jan. 20—Since last reporting, we have been home during the winter, working with the congregation at

Orange, Calif. Our prayer is that the Lord will give increase to our labors for Him always. We look forward to a good meeting with Bro. Paul Nichols, Feb. 1-10. We anticipate a good year, and look forward to our meetings which will soon begin. My schedule for this Spring is as follows: Escalon, Calif. (Mar. 1-10); Ada, Okla. (Mar. 15-24); Valliant, Okla. (Mar. 25-31); and Okemah, Okla. (April 1-7). Please continue to pray for us.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Jan. 22—The Lord's work at Modesto continues to look good. In spite of the fact that several from the Modesto congregation are now going to Turlock to help out in that new work that began there last November, we still have almost a full house on Lord's day. We were having to put out extra chairs much of the time before. I see no reason why with the Lord's help and the right kind of work we cannot in the future be ready to "swarm" again in a little while. Our next meeting will be with Billy Dickenson, the Lord willing, Feb. 22-Mar. 3. We look forward to it. The Lord willing, I am to be at Orange, Calif., Feb. 1-10. It will be my first time there since the debate we had with a liberal digressive preacher over ten years ago. The Lord bless the faithful everywhere.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538, Jan. 16—The work in Fremont continues, and is encouraging. Recently, a young man was baptized into Christ and there have been one or two confessions of wrong lately. We have new prospects for home studies (a new family that is now attending services) and they seem to be real interested. We met in our new building last Lord's day, for the first time; and though the job as a whole is far from completed, the building is basically finished inside. We thank God for it, and for the good we pray will come from it. This summer, Lord willing, we will be going into the South for some meetings. As it happens, I have time open for one meeting immediately following the Sulphur, Okla. meeting. If there are those who are needing a meeting, and can use those dates (July 6-14) please contact me as soon as possible. Pray for us, and the work here.

Ronny F. Wade, 707 Pearson Dr., Springfield, Mo., Jan. 10—The new year is now under way, and we look forward to a fruitful year working for the Lord. Our area is alive with gospel preaching and God is giving the increase. The Lord has been good to us and blessed our efforts. We thank Him. At present our T. V. program, "LET THE BIBLE SPEAK," is being shown here in Springfield, Kansas City, and Wichita Falls, Texas. Others want to carry it soon. Should you be interested, let me hear from you. You will never preach the gospel to more people any other way for less money than T. V. You will get into homes that otherwise the Truth might never enter. We have several meetings scheduled this year that we will announce as the time draws near. This last year was a good one and we enjoyed being able to preach at as many places as we did. May the Lord bless you as you strive to work for Him and the furtherance of His cause.

Miles King, 1525 Ann Arbor Drive, Norman, Okla. 73069, Jan. 7—The New Year's meeting at Ardmore, Okla. was a real success. It thrilled us to see our young people take such interest in this type meeting. Some 17 young men made short talks on New Year's eve and it all ended with a wonderful singing and prayer at the mid-night hour. We wish to thank the brethren from Ardmore, Healdton and Marietta for the wonderful hospitality. I counted preachers and young people present from about nine different states. The church at McAlester plans this meeting next year. Do start making plans to come to McAlester. During December, I preached at McAlester, Norman, and Marietta, Okla.; also San Antonio, Tex. (Catalina St.) I also held a week-end meeting at the Lake Breeze congregation near Abilene, Texas. We are so happy that Bro. Jerry Dickinson and family have now moved to McAlester, Ok. We look forward to a meeting at Harrison, Ark. the last week-end in March.

A. Bvimbani, Mkawangwala Vlg., Phalombe, Africa, Jan. 3—I am very delighted to tell about the work in Mazambique; it is still going on and I think Lord has blessed. Bro. Jerry Cutter did much to help work here, and may God bless him. Bro. Roy Criswell did, too. We are very happy to receive Bro. Bill Davis and his family, and feel they will strengthen the Lord's work. Thanks to brethren for sending us these men. I and fellow-preachers here are very interested to receive OPA and hear news of our Lord from over the world. May God continue to bless the work the world over, as we read that we are to preach to all and baptize them in the name of our Lord Jesus Christ. I think this will be fulfilled in the foreseeable future. May God bless all members of the church of Christ wherever they are.

F. H. Lichapa, Box 573, Blantyre, Malawi, Africa, Jan. 10—The work here continues to make some progress, and we are thankful indeed. Brethren, we all need to see the great need for peace and unity in the church. May we all forever continue steadfastly in the apostle's doctrine with the goal of reaching heaven, and taking as many there with us as we can. We are happy to have Bro. Bill Davis and family working here. Dec. 29-30, here we had a well planned and well attended meeting; it was so good to hear so many gospel preachers, M. Chinga, W. Malave, P. Kalongonda, Davidson Kasambwoya, N. Kanyaenga, F. Khundzu from Monkey Bay, K. Chaperewera. Bro. Bill Davis did a wonderful job; he is a very good preacher and very firm in his conviction. Please pray for us and our efforts.

Bob Loudermilk, 904½ W. Tenn., Midland, Tex. 79701, Jan. 17—"Search the scriptures" was exactly the splendid attitude shown this year at the study at Ft. Worth, Tex. From Ft. Worth we were in Springfield, Mo. for a Wed. night and a Lord's Day. Enroute home we were in Ardmore, Okla. one night for the New Year's meeting which always leaves one uplifted. We just closed a very good meeting at Olney, Tex. Several from digression in worship attended, we studied

with a few, so a good foundation for future work with them has been laid. The brethren here impress me to no end, so sincere, teachable, and of course, just "home folks." I appreciate so very much those from surrounding congregations who backed this meeting so well. We are now back at Midland, Tx., striving in the Lord's vineyard. We invite all in our area to our last-Sat.-night-of-each-month study; Feb. 23 is the one next month with Jimmy Smith, whose subject possibly will be on the class system of teaching. Your prayers, please.

Eddy Bullard, Rt. 1, Bx. 26, Tupelo, Okla., Jan. 9—We always look forward to getting the O. P. A. and, Don, I think you are doing a real fine job. I think everybody would be glad to pay extra if the need should arise. Actually, I would rather pay more than see you cut down its size. I preach regularly at Legal, Okla. the first Sunday morning and at Galey, Okla. the first Sunday evening; McAlester, Okla. the third Sundays. We attend the Ada congregation each Wednesday night. It is good to worship with this fine Church. Ada has great leadership. It is good to be associated with Bro. Joe Hisle and Bro. Carl Johnson and of course all the brethren there. I have recently preached at Tulsa, Okla. It is always an inspiration to be there. The 5th Sunday in Dec., I preached at Sulphur, Okla. and have an appointment to return the 5th Sunday in March. I was elated to preach there because of the delectable feeling that I am sure we all have toward this congregation. I have a radio program over KBOR, Atoka, Okla. with a good coverage. We can be heard in the Denison and Sherman, Texas area. We have listeners of different faiths. We are trying hard to preach God's word in spirit and truth with simplicity. It gives me pleasure to have those of other faiths tell me they are listening and that they look forward each Sunday to hearing me. God's word will not return void. Pray for us.

Jack A. Cutter, 1924 Glenwood Dr., Ceres, Calif. 95307, Jan. 15—It has been several months since I reported to the OPA. Several very important things have happened to us during this period of time. To begin with, I had a very mild heart attack August 29. I was in the hospital a week, and confined to the house for some time after that. However, I am happy to report that I have had a complete recovery. The last of November I terminated my work agreement with the Ceres congregation. This I hated to do. Nevertheless, I felt compelled to do so for the good of the Cause and my own health. Since then, although we still live in Ceres, I have been working part time with Sanger. I am working 2 weeks out of each month with them until school is out, at which time, we are not definitely sure what we are going to do. The Lord has blessed our efforts. The past 2 months we have assisted in 8 restorations and 1 baptism. The Sanger work is progressing exceedingly well. I have time for 1 meeting in May, and July and August are completely open. This area is blessed with a lot of preaching, so it has been our privilege to hear several of our finest speakers. Pray for us!

Melvin Blalock, 4008 Beaver Dr., Amarillo, Texas 79107, Jan. 1—I am very delinquent in making this field report. The work in Amarillo continues to show promise. We have had many visitors through the past several months, both brethren from other areas and the local public. We feel that local interest has been very good and it is our objective to continue to promote this interest. We are currently writing an article on a weekly basis in a small local paper. The response by the public has been favorable. We had a very good meeting with Bro. John Modgling the last of August. Three obeyed the gospel and we had seventeen visitors from the area. Brother Ron Willis also stopped by and preached for us on a Thursday night in November. The potential for the church to grow in number in this area is very good. We hope brethren in the future will move to Amarillo. Employment is on the upward swing here and the growth is very obvious. If any one is considering moving to this area, we want to assure you that there is a faithful congregation meeting three times a week, a new building in a good location, and those who are interest in helping the church to grow. It is our prayer that some good, faithful brethren will move here and join us in this great effort. We ask your prayers in this work.

Jim Hickey, 11306 Crystal, Kansas City, Mo., Jan. 18 —Bro. Juan Rodriguez Jr. and I have just concluded a very encouraging survey of Baja, California and the city of Mexicali. One man who has been taking our Bible correspondence course has offered his humble house as a place of worship. I have sent him some Spanish Bibles and I hope that through him we can influence others as well as his family. While in Mexicali we found a Church that uses only one loaf and one cup in the worship. They asked us to preach on a Friday night and then again on Sunday night. Bro. Rodriguez preached an eloquent sermon on Scriptural worship and I gave a simple lesson on the plan of Salvation. They received us very warmly and wanted us to return. We handed out tracts on Baptism and gave them some Bible courses to study. Although they did not entirely agree with what we taught they were not offended and studied with us for some time after services. During the week we were able to study with several other individuals who seemed to be good prospects. The conclusion of our survey indicated that Mexicali is indeed an excellent area to evangelize and the prospects for establishing a Church there are very hopeful. I hope a Spanish-speaking preacher can be sent there soon. I am very grateful that Bro. Juanito could assist me so ably in the work. The Churches at El Cajon and El Centro paid his expenses for the trip. Remember us in your prayers.

Ron Willis, 702 Meyer Apt. 29 (note: change of apartment number), Arvin, Calif. 93203, Jan. 20—The church continues to grow in this area in grace and the knowledge of our Lord and Saviour Jesus Christ. I'm happy to report the baptism of a man and his wife last Lord's Day; a couple we had been studying with for awhile, also, 2 confessions and one restoration since our last report. The restoration was a sister who had been out of duty for several years. We're so thankful

and want, always, to give God the glory. We continue to study with others who have sincere hearts. Over all, our crowds are increasing continually and there seems to be more enthusiasm for the common cause of working for the Lord. Since last reporting, I have preached at the following places: Modesto, Covina, Bakersfield (Planz Rd., 8th St.) in Calif.; Moore, Norman, Okla. City (21st) in Oklahoma; Springfield, Lebanon, in Missouri; Arlington, Amarillo, in Texas. We appreciate the hospitality, support, and encouragement from each of these places. My apologies to those congregations that were scheduled and because of a very bad cold and sore throat, I could not meet the appointments. Also, I want to thank again those preachers who helped arrange that trip, Jerry Cutter, Clovis Cook, Wayne McKamie, Bobby Loudemilk, and especially Don McCord. And, also, to others that helped make my trip a good one. Pray for us and the cause of Christ that it may flourish.

Discretion of speech is more than eloquence.

MY BODY

Thank You, God for this body.
 For the things it can feel—
 The things it can sense,
 Thank You for the wondrous things it can do.
 For the bright vigor of my body at the day's beginning,
 For its weariness at the day's end.
 Thank You even for its pain—
 If only to sting me into awareness of my own existence upon earth.
 I look upon Your creation in amazement
 For we are indeed fearfully and wonderfully made.
 All its secret, silent machinery—the meshing and churning—
 What a miracle of design!
 Don't let me hurt it, God,
 Or scar it or spoil it,
 Or overindulge or overdrive it.
 But don't let me coddle it, either, God.
 Let me love my body enough to keep it agile
 And able and well and strong.

—Sent in by Dr. and Mrs. Alton Ochsner
 (Placed in my school mail box anonymously—DMC)

(Note: May we consider this in view of what Paul said in 1 Cor. 3:16-17, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Then, lest we not understand what he means, he continues in 6:19-20, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." We do know and recognize the fact that this body will return to the dust from whence it came as has been decreed more than once through the age (Gen. 3:19; Eccl. 12:7); however, we just as much must recognize the fact that Paul also spoke of "the redemption of our body" (Rom. 8:23). Surely in view of such inspired testimony, Christians should take better care of their bodies. —Don McCord)

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. XLV

LEBANON, MISSOURI, MARCH, 1974

No. 3

"WITH REFERENCE TO" OR "IN ORDER TO" — WHICH?

By Jerry Dickinson

(Preface: The quotation below is taken from **Good News For Modern Man—The Devil's Masterpiece** by M. L. Moser. I completely agree with Mr. Moser that this new translation is the "Devil's masterpiece," however what is written regarding Acts 2:38 is wrong and we cannot let it pass.)

John R. Rice, editor of "The Sword of the Lord" in commenting upon the translation of Acts 2:38 in **Good News For Modern Man** said:

"The statement here: 'be baptized . . . so that your sins will be forgiven' is a perversion of the Greek text. If the preposition had been **hiva**, meaning 'in order to' or 'so that' this translation would have been correct, but it was another preposition, 'eis,' an indefinite preposition of reference, 'referring to, pointing to, at, toward,' which is used here, and it could not mean 'baptized . . . so that your sins will be forgiven.' And besides that would make a doctrine contradictory to the expressed statement of the Bible again and again."

In the above statement Mr. Rice, either knowingly or unknowingly, has arrayed himself against the best scholarship in the world. We are not baptized, he says, to obtain the forgiveness of sins but we are baptized with reference to or as a sign of the fact that our sins have already been forgiven. What he is driving at is that our sins are forgiven before baptism. He bases all this on his definition of the Greek preposition "eis" in Acts 2:38. The scholarship of the world does not agree with him.

I have before me **Winer's New Testament Grammar**, recognized as one of the best ever written. The Greek preposition "eis" according to Dr. Winer has several meanings and one of those is "with reference to," but **not** in Acts 2:38. On page 397 Dr. Winer says "eis" means "the purpose and end in view," and under that he lists a number of scriptures including Acts 2:38. Professor Melancthon W. Jacobus concurs with that saying the preposition "eis" in Acts 2:38 is, "literally, unto-to this end."

These two scholars inform us that we repent and are baptized to the end or for the purpose of gaining the
(Continued on page eight)

ESTABLISHING NEW TESTAMENT AUTHORITY

By Ron Willis

The purpose of this article is to explain the basic rules or standards to follow in studying the New Testament. There seems to be a growing need to learn these standards.

I would first like to define what I mean by **NEW TESTAMENT**, and what I mean by **AUTHORITY**. By New Testament, I simply mean the law that was given by Christ and confirmed by the Holy Spirit through the apostles, and was then passed on to us by them. We believe this to be binding upon us today. For the word 'Authority,' we go to **Webster's New World Dictionary**: "The power, or right to give commands; enforce obedience. As delegated to another; authorization. Power or influence resulting from knowledge."

I emphasize that Authority is of two classifications. The first: **PRIMARY AUTHORITY**. This authority grows out of the relationship of those who have the right to command, to those whose duty it is to obey. It comes from God; God the Father; the One who rules the universe; the One who is the Father of lights; the Giver of all things; in Whom we live, move, and have our very being. The apostle Paul tells us in II Cor. 5:18, "And all things are of God, who hath reconciled us to himself by Jesus Christ." The fact that we are reconciled to God by Christ brings us to the second type of authority: **DELEGATED AUTHORITY** — the right to command and to enforce obedience which can be given to another by the one holding the **PRIMARY AUTHORITY**. God has rarely seen fit to govern His creatures by His personal, primary authority. He has delegated that authority to others and He rules through them as His representatives. In Hebrews 1:1-4 we find that "God who at sundry times and in divers manners spake in time past unto the **fathers by the prophets**, Hath in these last days spoken unto us **by his Son**, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." From these verses of scripture, we can understand that the author-

ity which God has, He has delegated to Jesus Christ, His son. Even Moses of old, prophesied this fact in Deut. 18:15 when he said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, **unto him ye shall hearken.**" The apostle Peter made reference to this scripture while affirming that Jesus was the Christ in Acts 3:22, 23. The fact that Jesus was the Son of God, and that He was to be obeyed was so emphatic that God, Himself, spoke from heaven on two different occasions. The first at the baptism of Christ and recorded in Matthew 3:17, "This is my beloved Son, in whom I am well pleased;" the second, in Matt. 17:5, after Jesus had been transfigured before Peter, James and John. You remember, Peter had just said: "Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." Then in verse 5 we read: "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; **hear ye him.**" Jesus, after His resurrection, affirmed the fact that he had been delegated this authority when he said: "All power is given unto me in heaven and in earth" (Matt. 28:18). Then we find in John 14:6, where Jesus again speaks: "I am the way, the truth, and the life; no man cometh unto the Father, but by me." Again, in John 8:31, 32: "if ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." We realize that the multitudes, which Jesus taught, recognized this fact by their astonishment, recorded in Mark 1:22 and, also, in Matt. 7:29: "And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes." The apostle Paul, being divinely inspired, has also left us record that Christ has been delegated all authority when he tells us in Col. 1:18, 19: "he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell."

We should realize and recognize the fact that the church DOES exist, and that it is an ABSOLUTE MON-ARCHY with Christ as the King. There are many scriptures that refer to Christ as King of Kings and Lord or Lords. I am sure that if we understand and accept Christ as the King or the Head of the church, then we will accept the fact that He can and does rule the body!, as we, also, find in Eph. 1:21-23. For Paul tells us here that God" 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." Christ, being in Absolute Authority, and "being in the form of God, thought it not robbery to be equal with God" (Phil. 2:6), forbids us to go beyond His word. For proof of this statement we go to II John 9: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." Now, the word 'transgresseth' here, means to go beyond certain, prescribed limits. Solomon was aware of this also, for he tells us in Prov. 30:6: "Add thou not unto his words, lest he reprove thee, and thou be found a liar." And in Rev. 22:18: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." These scriptures are some of the guards set up

in the Bible to assure us that we are definitely NOT to add to, or take away from the gospel of Christ. Paul refers to it as a certified gospel in Gal. 1:11, 12. He says: "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." Paul, again, gives warning in the previous verses of 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 you, 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." Paul knew this would be such an important factor that he even repeated the command!

Christ, being in complete authority, had delegated that authority to His apostles before He left this earth. In Matt. 16:19 He said: "Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Then, He reaffirmed it in Matt. 18:18. Receiving this authority did not mean that they could say anything they wanted to. It meant that what they taught, through inspiration, would be binding on us. We realize that the apostles were divinely led, for we read in Mark 13:11 that Jesus told them: "when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost."

In our world today, we are governed by specific rules and regulations. All the way from playing a simple child's game to traveling our super-highways, we realize that if we don't obey the given rules, we will be responsible for consequences that may arise. By the same token, why is it so hard for us to understand and accept the basic standard and authority when studying the Bible? Yet, there are so many who will continually deal with human ideas and "think-so's," and will pick up and accept every opinion that comes along! Jesus warns us of just such like in Matt. 15:8, 9, when He says: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." The apostle Paul tells us in Col. 2:21, 22: "Touch not; taste not; handle not; Which all are to perish with the using; after the commandments and doctrines of men." And in Matt. 15:13 Jesus says that such human authority shall be rooted up: "Every plant, which my heavenly Father hath not planted, shall be rooted up." We also can be assured that these human authorities are blind, themselves, and are leading the blind; and that they both shall fall into the ditch (Matt. 15:14).

According to II Peter 1:3, the scriptures are **complete**; "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:" Paul told Timothy in his second letter, 3:16-17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for

(Continued on page seven)

A DYING VIRTUE (No. 2)

By Paul O. Nichols

In our first installment under this caption we sought to show that **hospitality** is a function of the Christian home. Christians are to "use hospitality without grudging," we continue our study of a **dying virtue**.

Sometimes brethren will request a preacher to come hundreds of miles across the country to assist them in holding a gospel meeting, and when he arrives, they have made no arrangements for him a place to stay. At one place it was my personal experience to have one of the leaders of the congregation where we had been asked to hold a meeting, say to me and my wife, "You can stay here, if you can't find any other place to stay." Needless to say, we did find another place. We made our headquarters with a family who insisted that we stay in their home, even though they were not members of the congregation conducting the meeting.

Some preachers, when they go somewhere to hold a meeting, and take their families with them, prefer an apartment or motel cabin. Some prefer to stay in the home of a Christian family. Brethren, why not give them their choice? The main thing is to have a definite place for them when they arrive. Then during the meeting show them that they are respected and wanted by all the members by inviting them into your homes, showing Christian hospitality. No one likes to just be tolerated; we all like to be wanted. And any intelligent person can tell the difference—even preachers.

Hospitality is a virtue to be mutually shared by husband and wife. Sometimes a man would be more hospitable if he just had a wife who would cooperate. But since the wife usually does the cooking and shares in the entertaining, she, also, must be a "lover of strangers." If she refuses to cooperate, the man must be careful lest he subject his guests to something worse than inhospitality. Much of the time it is a lazy, half-converted wife that makes it impossible for the man to feel free to invite brethren or friends into his home. She might have to do her duty as a home-maker in cleaning up the house, cooking, and washing the dishes, if guests were to come for a meal or to spend the night. Some just do not want to be bothered. The man who has such a companion is to be pitied.

Some of the accommodations provided a preacher by brethren during a meeting are places they would not stay themselves, but expect the preacher and his family to be perfectly satisfied. We can and have stayed in all kinds of places in order to do the Lord's work—all the way from the African hut with dirt floor, grass roof, and insect infested, to the fine accommodation of the Holiday Inn in America, accommodations provided by brethren. Preachers are adaptable and can make it almost any place, if they are truly dedicated to the Lord's work. And none should consider himself too good to stay anywhere necessary to reach people with the gospel. (After all, Jesus one time said that He did not even have a place to lay His head.) Sometimes brethren who live in nice, well furnished homes, call a preacher across the country to help them in a meeting, and then get him and his family a sub-standard place to stay (or have none at all, as in some cases) when he arrives, tired and worn from a long trip. Brethren, this is not right, and it creates resentment in the preachers. And rightly so.

One place brethren got us an accommodation in an apartment building on a busy street, with no place to leave our car at night but a vacant lot across the street. We were to share the bathroom facilities with the other tenants. When we arrived to look at our quarters there were men across the hall from our apartment (we could see through an open door) who were drinking beer. When we asked about a key for our door, it seems that it had been lost and they had not gotten it replaced. We managed to get another place.

One time I was gotten a room in a hotel down by the railroad tracks by a leader in the congregation, because he and his wife just could not be bothered with a single preacher in their neat, well-furnished home. One of the good brethren came to my rescue and invited me to stay with him and his family.

Fortunately, nowadays these are exceptions. Some brethren are very hospitable and considerate. They offer the choice of staying in their home or a neat apartment or a nice motel; whatever the preacher prefers. Then, throughout the meeting members of the congregation invite him and his family into homes to enjoy Christian hospitality. Everyone who thus participates enjoys the meeting more and derives greater benefit from it. The association counts for something.

The writer of Hebrews says, "Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:1, 2). On the plains of Mamre, Abraham lifted his eyes and saw three men coming. He greeted them and gave them an invitation to come and enjoy his hospitality. A calf was killed and Sarah, his wife, made some cakes. After the meal and a rest the strangers went their way. Two of these were angels and the third was the Lord who appeared to Abraham (Gen. 18:1-22).

The lack of this virtue can disqualify a man from being an elder in the Lord's church. He may be a wonderful Christian in many other ways, but if he is not "given to hospitality," he cannot qualify. (See 1 Tim. 3:2; Tit. 1:5, 7, 8). Of course, if he does meet the qualification, it will be because his wife cooperated.

People who fail to practice hospitality miss a lot in their endeavors to live a Christian life. The sweet association of those of like precious faith, they fail to experience to the same degree as some others. The influence of other Christians is helpful in our efforts to live a righteous life; and where can we enjoy the association of good men more than on an informal basis in our homes?

When brethren from out of town come and attend our worship services, do we ever check with them to see if they have a place to go afterwards? Do we invite them to go home with us for a meal and a visit? If so, we make a lasting impression for the congregation. People like to attend services where the members are friendly and hospitable. And such a congregation will grow numerically, too.

Brethren, let us not be guilty of allowing hospitality to die in our area. Let us practice this virtue ourselves, "And let us consider one another to provoke unto love and good works" (Heb. 10:24). Let us remind one another that in the day of judgment to those who practiced inhospitality Jesus is going to say, "I was a stranger, and ye took me not in . . . and these shall go away into everlasting punishment" (Matt. 25:43, 46).—Modesto, Calif.

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OUR HELPERS

You will find listed below the names of those sending subscriptions since our last "Our Helpers" entry, and received by us as we go to press, Feb. 23. Please check for any errors, and let us know immediately if there is an error in your subscription or anyone's you know. We continue to appreciate immensely everything that is done in behalf of **Old Paths Advocate**.

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If instead of a gem, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels must give.—Selected

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 and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

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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

CAN YOU HELP?

In our Feb. issue, under this caption, brethren at Planz Rd. congregation, Bakersfield, Ca., made a plea in behalf of Brother Cicero Goddard, who is in dire need of help. Inadvertently, I erred in not including the address; my sincerest apologies. Bro. Goddard's address is: 224 T Street, Bakersfield, Ca. 93304. —Don McCord

SULPHUR, OKLA. MEETING

This meeting will be conducted June 26 (Wed. night) through July 4. Sulphur brethren have chosen Brethren Roy Lee Criswell, Columbia, Mo. and Carl Johnson, Ada, Okla., very able brethren, to assist them in leading this meeting. If you have never attended, why not make plans now to do so—I do not believe you will be sorry. It is our hope that the "energy crisis" gripping our land will not hinder this great meeting. —Don McCord

EARLY SPECIAL NOTICE

The North Area congregation at 2570 Darwin St., Sacramento, Ca. will have Brother D. B. (Don) McCord in a series of gospel meetings Aug. 16-25, this year. It is hoped that this early notice will prompt many from a wide radius to make plans to attend. It would be real exciting if folks from congregations could get together and get a charter bus load. This method is used in other events that people want to attend; why would it not work out real well in our work for the Lord? Those who may desire to come from a distance may want to plan to stay in the area after the meeting ends, and attend the Labor Day meeting at Stockton. You might want to do a little fishing in the beautiful American River, or just some visiting with folks. You're welcome, so come on. —Orvel Johnson

NOTE OF APPRECIATION

We appreciate so very much all the cards and letters that we received since the death of our mother. Oft-times we don't really realize just how much our brethren and sisters do mean to us until the dark days come. We thank you all for your help and sympathy. —Miles King

THE CHURCH IN THE WASHINGTON, D. C. AREA

As of March 1, 1974, the church that has met for several years in the Cardinal Room of the Quality Court Motel in Arlington, Va., will be meeting in a lovely old church meeting house near Purcellville, Va. It is a historical building in an excellent location, and in good condition. We have paid the first year's rent in full, and have the option to renew. Lord's Day, Mar. 3, Bro. J. W. Kornegay will assist us in our first service in this new location. Several have expressed their intentions of meeting with us when we are in the building; we feel there is now real potential for growth by the church in northern Virginia. Our goal is to have a capable, faithful preacher working full-time this fall. We welcome all in this area to meet with us, and brethren passing our way are cordially invited to worship with us. Contact any of the following: John D. Smith, Rt. 1, Box 1WB, Purcellville, Va. 338-4370; Joseph V. Brown, 273 Blackstone Rd., Manassas, Va. 22110, (703) 361-2256; Carl R. Diamond, 9408 Beech Park St., Ritchie, Md. (301) 336-4757. —Carl R. Diamond

WHOM SHALL I DATE

I feel this is one of the most important questions that the young Christian must answer. So many times, it is not properly considered, it seems; and when it is, it is not studied realistically. Let us study this briefly from a Bible standpoint that we may be approved of God (2 Tim. 2:15).

First, let us consider this with the ultimate end of dating in view—that of marriage. There seems to be as much controversy over this one question as any other we have. The Scriptures plainly teach us not to yoke with unbelievers (2 Cor. 6:14-16). Most certainly we are yoked with an unbeliever when married to one who is not a Christian. What greater yoke can there be than exists when two become one? We need to bear in mind, too, that the husband is the head of the wife (Eph. 5:22-23). Surely, no Christian young lady wants to have an unrighteous head. By the same token, I am sure that no Christian young man wants to be the head of unrighteousness.

Since it is wrong to marry out of the Lord, we can be assured it is unwise, to say the least, to date those outside of Christ. Admittedly, there is a problem; some say, "There just is not anyone in the church for me to date." First, let us remember the words of Jesus in Matt. 6:33: Let us seek those things of the kingdom first. Never forget the words of Solomon in Eccl. 12:1: "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—."

Lastly, parents have an obligation here, too; they need to rear their children in sound doctrine concerning the institution of marriage. It is my hope that I have presented something for you to consider, those of our readers who may be grappling with an answer to the question in our caption. —Selected

What this world needs is a better me.

CREATING A DEMAND

By Gary Barrett

Much is said about preaching the truth in love, and so it should be preached. **But in the love of what?** The preacher should so love the truth that he will not sacrifice any of it nor pervert it, and he should so love people that he will not withhold from them even an unpleasant truth. He that does either of these things loves neither the truth nor the people.

We frequently fool ourselves; we think we do thus and so to spare the feelings of others, when it is our own feelings that prompt us. "Preach the word, be urgent in season, out of season; rebuke, exhort, with all long suffering and teaching." Certainly I agree with this teaching. I believe it is now time that we as Christians should demand strong doctrine. That Bible teaching which may hurt be not withheld from us, for the simple reason, **we won't accept it.** We demand that the clothes we buy be without spot and blemishes; shouldn't we ask the same of gospel Sermons?

Someone asks, "Why do we not hear great gospel sermons like the ones we used to hear? If preaching is being done that doesn't occasionally step on toes, then there are two conclusions: Either all the people are living a perfect life or the preacher isn't preaching the truth and the people don't care."

As in many warnings given prior to the destruction of Jerusalem, we have warnings of false prophets and teachers (Mt. 7:15). And Jesus answered and said unto them, "take heed that no man deceive you, for many shall come in my name saying, I am Christ, and shall deceive many" (Mt. 24:4, 5).

Too many times it is very possible we can believe a lie, be led away by our lusts and at the same time be condemned. In Eph. 5:6 Paul warns, "Let no man deceive you with vain words for this brings about the wrath of God upon the disobedient." Paul is warning about teachers who tell you that sin is all right; there are those who pervert God's word and cause people to sin. **But again on the other hand,** we have those people who don't want the truth but rather false teachers, teaching things they like to hear (II Tim. 4:3, 4). "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears. And they shall turn their ears from the truth and shall be turned unto fables."

Peter warns against the ignorant who make the Bible say what it doesn't say. In II Pet. 3:16, Peter says of Paul: "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures unto their own destruction. Yes, there is a demand today for sound gospel preaching. —St. Louis, Mo.

I preached a sermon to a man,
Concerning him, no other.
And when he heard it, how he laughed;
He thought I meant his brother.

—Selected

TODAY IS A SAD DAY!

By Phillip Cimei

Today is a sad day! Someone has died. You knew the individual perhaps. We all knew him. He was an important person, maybe not, but a person who could have benefited by the cause of Christ immensely if the opportunity had arisen when he lived. Today is a day of mourning, a day to be remembered, for today died a sinner! It's a sad day because he died in sin. You know him perhaps because he worked with you, talked with you, was kin to you. He could have been given the opportunity to have done a marvelous work for Christ. It's a day of mourning because we could have changed the sad ending if we, instead of "being at ease in Zion," or a "slothful servant," had been a good and faithful one.

How could we ease back in our comfortable chair, I ask; how could we close our tired eyes, how could we even bear living with ourselves knowing that we could have sown a seed somewhere and converted a soul to Christ? If only the Lord in heaven would open our eyes to the fact that we are too indolent, too unconcerned about the souls of man.

What's our excuse? Are we slow of speech like Moses when the Lord told him to go free the children of Israel? Do we think we can flee from responsibility or the presence of God like Jonah "who rose up to flee from the presence of the Lord?" Remember, Jesus said, "the harvest is truly plenteous, but the laborers few." Too many I fear rely on the preachers and teachers to do their job.

Paul said, "for though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." Jesus said, "whosoever therefore shall confess me before men, him will I confess also before my father which is in heaven" (Matt. 10:32). People seem to think that all we need is one good confession and we are on our way. Brethren, is that all the blood-stained cross means? Is the torment and torture Christ suffered of so little meaning, we forget it? Is a soul of a man of so little value that we will be so self-centered not to want to "convert a sinner from the error of his way?"

Again, John said "He that loveth not knoweth not God; for God is love." Is this love when we stand by and watch our family, our fellow workers go to hell because we are so indifferent? Solomon said, "He that gathereth in the summer is a wise son; but he that sleepeth in harvest is a son that causeth shame" (Prov. 10:5). "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger."

If we had love for the soul of man, and for Christ, our every waking thought would be to spread the good news. Our last bit of consciousness before sleep would be of Christ and His reward to those faithful servants. In such there's no prestige, no high places of honor, just the satisfaction that "we have done that which was our duty to do." —211 Bock, Broken Bow, Oklahoma

After all is said and done, there is usually more said than done.

MARY HAD A LITTLE SON

Mary had a little son, his soul was white as snow.
Yet, he never went to church, 'cause Mary wouldn't go.
He never heard the stories of Christ that thrill the childish mind;
While other children went to church, this child was left behind.
And as he grew from babe to youth, she saw to her dismay,
A soul that once was snowy white become a dingy gray.
Realizing he was lost she tried to win him back;
But now the soul that once was white had turned an ugly black.
She even started back to church and was quite faithful, too.
She begged the preacher, "Isn't there a thing that you can do?"
The preacher tried and failed and said, "We're just too far behind."
He tried to tell her years ago, but she would pay no mind.
And so another soul is lost, that once was white as snow.
Attending church would have helped, but Mary wouldn't go!!!

—Submitted by Billy Dickinson

THE WORLD IS MINE

Today upon a bus, I saw
A lovely girl with golden hair.
I envied her, she seemed so gay,
And wished I were as fair.
When suddenly she rose to leave,
I saw her hobble down the aisle;
She had one leg, and wore a crutch,
And as she passed — a smile.
O God, forgive me when I whine,
I have two legs, the world is mine.

And then I stopped to buy some sweets,
The lad who sold them had such charm,
I talked with him—he seemed so glad—
If I were late; 'twould do no harm.
And as I left he said to me: I thank you,
"You see," he said "I'm blind."

Later walking down the street,
I saw a child with eyes of blue.
He stood and watched the others play;
It seemed he knew not what to do.
I stopped a moment then I said:
"Why don't you join the others, dear?"
He looked ahead without a word,
And then I knew he could not hear.
O God forgive me when I whine,
I have two ears. The world is mine.

With legs to take me where I'd go—
With eyes to see the sunset glow—
With ears to hear what I would know—
O God forgive me when I whine,
I'm blessed indeed,
The world is mine.

—Selected

ESTABLISHING NEW TESTAMENT AUTHORITY — (Continued from page two)

correction, for instruction in righteousness: That the man of God may be **perfect, thoroughly furnished** unto all good works." And, again, Jude exhorts that we should: "earnestly contend for the faith which was **once** delivered unto the saints," verse 3. Therefore, we are assured that the apostles of Christ carried out His commands and that we can depend on what they have told us in the New Testament. Paul told the Corinthian brethren in chapter 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.**"

Christ has laid out a pattern. The apostles followed that pattern, Phil. 3:16-19: "Nevertheless, whereto we have already attained, let us walk by the **same rule**, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)" Then we find, in Phil. 4:9: "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Paul also told the brethren at Thessalonica in his first letter, chapter 2:14: "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews." And, for further proof, we can look to I Cor. 4:16, 17: "Wherefore I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church." Paul was simply carrying out the commandment of Christ, recorded in Matt. 28:20: "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Up to this point these facts have been established: that God is our **PRIMARY AUTHORITY**; that He **DELEGATED** this authority to His son, Jesus Christ. And that Christ **DELEGATED** it to the apostles by divine inspiration through the Holy Ghost. From here, now, we need to understand how we, as Christians today, should go about to establish scriptural authority.

There are three methods to be used when trying to establish scriptural authority. The first is known as a **PRECEPT**. The second is an **APPROVED EXAMPLE**. The third is **NECESSARY INFERENCE**. A Precept is a command or statement of fact; a commandment or direction meant as a rule of action or conduct; a rule or direction; a written law. An approved example is not just a mere incident, but an apostolic example backed up by a definite precept; a person or thing to be imitated; a model; pattern; or precedent that does not contradict another precept or example. Necessary inference is the act or process of inferring; specifically, the deriving of a conclusion in logic by both **induction** and **deduction**. By induction I simply mean the bringing forward of all separate facts or instances pertaining to the precept, whether directly or indirectly, so as to

prove a general statement. Deduction is the process in which the conclusion is arrived at with deductive reasoning, either from the general to the specific; or from a premise to a logical conclusion, a syllogism. A syllogism is an argument or form of reasoning in which two statements or premises (major and minor) are made, and a logical conclusion is drawn from them. For example: All mammals are warm-blooded. This statement of fact is a major premise. Next, we know that whales are mammals. This is a minor premise. Therefore, whales are warm-blooded, our conclusion. This is reasoning from the general to the particular, or deductive logic.

Now, let me use these three methods, Precept, Approved Example, and Necessary Inference, to prove scriptural authority for the Lord's Supper. It must first be established that we are **commanded to observe it**; the Precept—I Cor. 11:25: "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: **this do ye**, as oft as ye drink it, **in remembrance of me.**" Paul received it from Jesus, and then gave it to the church by the Lord's authority: I Cor. 11:23: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night. . ."

Now that we have a precept, or background rule, that we are to observe the Lord's supper, the question is: when are we to observe it? Since there is no definite precept telling us when, we find in Acts 20:7: "And upon **the first day of the week**, when the disciples came together to break bread." Thus, we have an approved, apostolic example, accompanied by a precept. The apostle Paul had received this memorial from the Lord and, therefore, he knew when the Lord wanted it to be observed. This would explain why he remained in Troas for 7 days, obviously waiting for the day upon which the saints assembled, as we find in Acts 20:6: "and came unto them to Troas in five days; where we abode seven days." This should prove, by way of example, that it was observed in the early church only upon the first day of the week—the Lord's Day—as John tells us in Rev. 1:10: "I was in the Spirit on the Lord's Day."

Next, we will establish the frequency of observing the Lord's supper by using the method of Necessary Inference, since there is no precept or approved example telling us 'how often.' Again, we look to Acts 20:7: "upon the first day of the week, **when** the disciples came together to break bread." The writer has **inferred** that he means "every" first day of the week. Now, let's compare this scripture with that found in Exodus 20:8. God had commanded the Israelites to: "Remember the sabbath day, to keep it holy." And in Lev. 24:8 we find: "Every sabbath he shall set it in order before the Lord." Therefore, it is only logical to conclude that if Ex. 20:8 means **every** sabbath, as regularly as it comes; then, Acts 20:7 means **every** 'first day,' as regularly as it comes. There is no other way of determining how often this memorial supper is to be observed except by Necessary Inference, which we have proved to be backed up by an Approved, apostolic Example and based upon a Precept of observance.

The next phase of establishing scriptural authority comes under the headings of **GENERIC** and **SPECIFIC**.

By generic authority I simply mean **GENERAL**. This would **include** anything of, applied to, or referring to a whole kind, class, or group that comes within the realm of the precept, example or command. As an illustration of this point, let's look at Matt. 28:19, where Jesus tells His disciples to "Go ye therefore, and teach all nations." His command was to "Go." He did not command a definite means of transportation. Therefore, the method of travel was left up to man, and comes under the heading of General authority. Another precept is found in Heb. 10:25: "Not forsaking the assembling of ourselves together." Here, we have a general command to assemble, but as to 'where' we are to assemble is left up to man's judgment. We might use a rented building, meet in our homes or under a tree, just as long as we assemble somewhere.

While we are on the subject of General Authority, we observe that men have tried to place unscriptural practices in this category, calling it expediency, not realizing that a General Command is still very much a command. Expediency only allows the human reasoning in the thing not specified in the general command. Men still try to justify their own lusts by claiming that they are expedient. But, a thing is a scriptural expedient **only** when it works at accomplishing **God's will** and is in harmony with **His word**. In other words, it must be lawful to be an expedient. The apostle Paul tells us in I Cor. 6:12 and in I Cor. 10:23 that: "All things are lawful unto me, but all things are not expedient." As we pointed out earlier, the word 'transgresseth' means to go beyond, and John warns us in II John 9 that we are NOT to go beyond the word of Christ. Paul teaches in II Cor. 5:7: "For we walk by faith, not by sight," and in Rom. 14:23 that "whatsoever is not of faith is sin." In Rom. 10:17 he says that "faith cometh by hearing, and hearing by the word of God," thus: faith comes by the belief of the word of God, and we walk by that word. We must, therefore, recognize and **heed** the silence of God! We have no assurance of pleasing God in anything unless the Holy Spirit has revealed such to us through the word (confer. I Cor. 2:10-13). God has always condemned presumption, as in the case of Cain and Abel, Gen. 4. Cain 'presumed' that his vegetable sacrifice would please God. He was wrong! Nadab and Abihu in Lev. 10:1, 2 offered strange fire, when the Lord had already commanded **which fire** to use. They 'presumed' that their fire would be pleasing to God. They were wrong! In II Sam. 6:6, 7 is the story of Uzzah. God had commanded that only those of the tribe of Levi were to touch the ark of the covenant. Uzzah was not of this tribe. When the ark began to fall, Uzzah 'presumed' that by bracing it, he would not be condemned because he was "doing a good deed." He was wrong! There are those in the church today who will defend their erroneous practices by saying, "Well, you can't find the scripture that says it's wrong!" Brethren, we have always contended that where the Bible speaks, let us speak, and where the Bible is silent let us be silent. I wonder sometimes how they can profess this attitude in one breath and the former attitude at the same time, without seeing the contradiction?

Now we come to **SPECIFIC AUTHORITY**, that which **excludes** all else except just that which is **definitely** specified by precept, example or thing commanded. When God told Noah to build the ark out of

gopher wood, Gen. 6:14-16, He meant just that: Gopher wood! Not oak, knotty-pine, sycamore, or even dogwood. When God said to put only one window and one door in the ark, that's just what He meant! Not 2; 92; 1½ or even a half of one! In Eph. 5:19 we are commanded to sing. This excludes all other "types" of music. Playing an instrument is NOT singing, **NEITHER** is it an aid in singing, because the Specific Authority leaves no room for anything **but** singing. Thus, instruments in a worship service can only be classified as an "addition." God commands us to dip (baptizo) which means to immerse, bury, Rom. 6:4, in baptism. "Sprinkling" is NO aid to baptism, it does NOT expedite in obeying God's command. It is a **substitute**. On the other hand, a baptistry might expedite and, therefore, aid in baptism. God has made the choice in these matters of Specific Authority. When man does not comply with the will of God, no matter how sincere he may be in a practice, he stands in a state of rebellion, and will be punished accordingly.

In conclusion we must recognize and use these standards of authority. If we are to prove divine authorization for anything, we **must** have scriptural **PRECEPTS, APPROVED EXAMPLES, or NECESSARY INFERENCES**. If it is in the realm of **GENERAL AUTHORITY**, then that which is **included within** authorized bounds is permissible. If it comes under **SPECIFIC AUTHORITY**, then God has made the choice and no substitution or addition is allowed. —702 Meyer #29, Arvin Ca.

"WITH REFERENCE TO," OR —

(Continued from page one)

remission of our sins. Forgiveness, then, comes after baptism.

Grimm, in his great lexicon of the Greek N. T., defines "eis" as used in Acts 2:38, "to **obtain** the forgiveness of sins." The word obtain means to get possession of or to acquire. Therefore, we acquire the forgiveness of sins by baptism.

Two other great and recognized Greek scholars state that "eis" denotes the object and motive. Meyer says, "Eis (for) denotes the object of the baptism, which is the remission of the guilt contracted in the state before 'metanoia' (repentance)." Professor Hackett states, "In order to the forgiveness of sins we connect naturally with both the preceeding verbs. The clause states the motive or object which should induce them to repent and be baptized." In other words, the people on Pentecost wanted their sins forgiven and taken away. Peter said, "if you will repent and be baptized you will get what you desire," and the Bible says that they believed and were moved by what Peter said. "Then they that gladly received the word were baptized" (Acts 2:41).

We see, then, that the forgiveness of sins is the object, the end, the motive, and the purpose of baptism according to the greatest scholars the world has known. So far as I know there is not a single translation of Acts 2:38 that renders "eis" "with reference to" —no, not even "the Devil's Masterpiece"!

In 1938 a debate was held between Brother N. B. Hardeman and a Baptist by the name of Ben M. Bogard.

Mr. Bogard at that time had engaged in over 200 debates; more than any Baptist until that time (and probably since). Mr. Bogard, in the debate, took the same stance as does Mr. Rice on the Greek word "eis." Of course, Brother Hardeman showed him, as we have in this article, that he opposed all the scholarship of the world. This, not sufficing, he finally quoted one of the greatest Baptist scholars ever to live. Listen!

Dr. J. W. Wilmarth, D.D., LL.D. says on Acts 2:38, "We conclude without hesitation, and in accordance with such authorities as Hackett, Winer, Meyer, etc., that the proper rendering in Acts 2:38 is **unto, for, i. e. in order to** remission of sins." As to Campbellism he writes: Whoever carries the weight of the controversy with the Campbellites on the "eis" will break through. When the Campbellites translate **in order to** in Acts 2:38, they translate correctly. The world's scholarship is on their side."

We have established by the greatest authorities the world has ever known that Acts 2:38 declares baptism is for, unto, in order to, and for the purpose of obtaining the forgiveness of sins. Where is the man who will stand against the scholarship of the world? Where is the man who will stand against the Word of God.

Friend, if you want your sins taken away, if you want to be saved, the Bible declares you must not only believe, repent, and confess Jesus as God's Son, but also be baptized in water. That's what the Bible says. Woe be the man who rejects it! —203 W. Stonewall, McAlester, Oklahoma 74501

OUR DEPARTED

Mills — Clara May Mills of Cassville, Mo. was born April 27, 1899 at Cassville, Mo., and departed this life Jan. 8, 1974 at the age of 74 years, eight months and eleven days. She was a member of the Church of Christ for many years. The most of her adult life was spent on a sick bed that incapacitated and rendered her unable to do as she would have liked to do. She was just such a sweet person. I met her thirty-five years ago. She passed away in a rest home in Cassville, Mo. Her funeral was held in Culver's Funeral Home, on a very bad day in the Ozarks. Her parents and three brothers preceded her in death. She left two brothers. This writer conducted the funeral. —Clovis T. Cook

Jones — William Henry Jones was born Dec. 8, 1889 in Geary County, Kansas, and departed this life Jan. 22, 1974 at the age of 84 years. He obeyed the gospel Sept. 10, 1933 and became one of the leaders in the Alta Vista, Kansas Church of Christ. For the past several years he was the one the church looked to for leadership, because many of the other leaders had passed on or moved away. He was an active member as long as his health permitted. I met him more than thirty years ago when I was called there for a meeting, and during the fifteen years I lived in Kansas City, I saw him quite often when I would go there to preach. I always liked Bro. Jones. Two brothers and three sisters preceded him in death, and his parents, of course. A nice crowd attended the funeral. I was called to conduct the services. He has one brother living yet, Bro. Mirl Jones, of Mobile, Ala. —Clovis T. Cook

Fancher — Bro. Dow Fancher passed from this life at Austin, Tex., Jan. 23, 1974 at the age of 77 years. Bro. and Sister Fancher lived at Graham, Tex. Bro. Fancher married Birdie Fox, Jan. 2, 1916. He obeyed the gospel at an early age and lived faithfully until death. His survivors are his Christian companion, two sons, Cleo of Graham, Tex., and Clayton, of Frederick, Okla.; 3 daughters, Mrs. Connie Stubbs, Chattanooga, Okla.; Mrs. Bonnie Rogers, Austin, Tex., and Mrs. Donna Jordan, Los Angeles, Calif.; 16 grandchildren and 17 great grandchildren. I have known the Fancher family for a number of years, and have enjoyed some of the sweetest fellowship with them. Bro. Jimmie C. Smith assisted the writer. We spoke words of comfort at the chapel of Owen-Brumley Funeral Home, Wichita Falls, Tex. —R. B. Roden

Taylor — Sister Hazel Virginia Taylor, age 56, passed away Feb. 5, 1974 at Stillwater, Okla. She was married to Bro. Willie Taylor in the home of Bro. Taylor's daughter, Mar. 21, 1971, with Bro. Van Butts officiating, who became her favorite person other than her family. She was the 4th member of the church of Christ at Perkins, Okla. and lived very faithfully. Although she had no children of her own, she became a real mother to Bro. Taylor's 7 children, and was deeply loved by them in return. She taught all of her family by her example that love is a very precious thing. Survivors are the husband, 2 step-daughters, Mrs. Bobby Vogt and Mrs. Terry Bowman; 5 stepsons, Robert, Joseph, John, Dwight and Jackey Taylor; 14 step grandchildren; and 1 sister, Mae Myers. Brethren Van Butts and P. R. Roe spoke words of comfort, love and warning to the many friends and relatives who gathered to say farewell to this wonderful lady. —Bob Vogt

Jackson — On Jan. 22 we were shocked by the untimely death of sister Allie Jackson of the Frederick, Okla. congregation. She was only 43 years of age. She is survived by her husband, Bro. Harvey J. Jackson, two daughters and a son and two grandchildren. One sister and three brothers also survive. The Lord knows how much she will be missed but her Christian influence will be long felt. Her children are faithful members of the Lord's church and the son plans to dedicate his life to preaching the gospel. What more can be said? "Her children arise up, and call her blessed; her husband also, and he praiseth her. . . Give her of the fruit of her hands; and let her own works praise her in the gates." —Bob Chancellor

Latham — Jan. 22 marked the end of a long and fruitful journey for a soldier of the cross. Bro. Fred Latham of the Mena, Ark. church succumbed to a long and painful illness. The service was held at the funeral chapel at DeQueen, Ark., with burial at Foreman, Ark. Bro. Fred leaves to mourn his passing his wife, Lillie, and a large family, including one son and four daughters. He will be sorely missed by many friends and loved ones, but truly his works will follow him. I counted it an honor to speak at his memorial service. —Bob Chancellor

MOTHER IS GONE

The most important person in a little boy's life is mother—mother to kiss away the hurts and make the path smoother. Next to wife and children, the most

important person in a grown man's life is so often mother—mother who is so proud of the preacher her little boy has grown in to; mother who encourages when others discourage; mother who understands and sympathizes in all of life's hurts and despairs; mother, whose religious convictions taught us the way of God, Christ, and His Church from our youth up; mother who was willing to make any sacrifice for us all. Our mother is gone and our brother, Charles, spoke for us all when he said, "We couldn't have had a better mother."

This earthly link with our mother was finally severed on the morning of January 28, 1974, after two months' illness in the hospital in Austin, Texas. Our mother, Gladys S. King, was born in Boaz, Alabama on July 29, 1911. She was married to Warren T. King nearly 43 years ago in Alabama, but for the past 25 years they have lived in and around Belton, Texas. Surviving are her husband, Warren, of Houston, Tex.; three sons, Charles of Belton, Tex.; Neal of Fresno, Calif.; Miles of Norman, Okla.; one daughter, Mrs. Joyce Land of Spring, Tex.; her mother, Mrs. Dollie Fowler Miles of Gasden, Ala.; seven brothers, two sisters, ten grandchildren and three great-grandchildren.

During the past four years, Mother was in ill health—her mind and body slowly fading away, but one of her abiding joys was to be able to visit her friends of years gone by. She loved them all and was always delighted to see or hear from them. Twice in the last five years she accompanied me on trips back to Alabama where she grew up and lived her young married years—where we first learned the truth of God's way and the Church. These are memories to look back upon and brighten the days of sadness and loss. Mother is gone and we miss her. —Miles T. King

AN ACKNOWLEDGMENT

I take this opportunity to acknowledge the funerals of members of the church that I have conducted. I beg the forgiveness of the families of these loved ones for my negligence. If I overlook anyone, please call it to my attention. Bro. John T. Cox, Parlier, Calif.; Sister Lannie B. Lichlyter, Orange Cove, Calif.; Sister Eva Ortha Jennings, Linuba, Calif.; Bro. Virgil E. Rice, Orange Cove, Calif.; Bro. Lloyd A. Scantling, Waterford, Calif.; Bro. Irvin Ringenberg, Fresno, Calif.; Bro. Tony Hackworth, Porterville, Calif.; Sister Evelyn A. Overbeck, Porterville, Calif.; Bro. Clarence Willingham, Woodlake, Calif.; Sister Lula B. Byars, Porterville, Calif.; Sister Hattie M. Brockman, Porterville, Calif.; Sister Lula B. Scantling, Selma, Calif.; Sister Josie Mae Mahaffey Hamett, Fresno, Calif.; Bro. Pete Weger, Orange Cove, Calif.

All of these members I have known and loved very much. Concerning the last one, Bro. Pete Weger, he was a quiet man, but I give him credit for the peace of mind I now enjoy in Christ. It was he who some years back sent a post card inviting me to a gospel meeting at Orange Cove, Calif. by Bro. Orville Lee Smith; I was at the time in despair and did not know what to do. Here is a lesson for all us—during a gospel meeting, let others know; if sending a post card is all you can do, do it; you never know what good you may do. —Bob Sanders, 2017 N. Newcomb, Porterville, Calif.

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.

—Randy Cantrell, 10530 Florida, Townhouse 109, Baton Rouge, La. 70815

—Michael Alan Swain, 1753 Milo St., Redding, Calif.

Has your Bible been opened today? Not to look at but to read and study?

ATTEND THE CHURCH SERVICES REGULARLY BECAUSE

It will promote spiritual appetite, health and growth.
It will afford an opportunity to have fellowship with kindred spirits.

It will cause others to know that you are interested in the church and right living.

It will be a demonstration of faith in God.

It will be an evidence of love for God.

It will be a good example for your family.

It will show reverence and respect for God.

— Selected



H. R. Goodman, Floral, Ark., Feb. 2—We, few in number, still meet at 1:30 P. M. We plan to keep going to the end. Keep the OPA coming; here is a sub. Pray for us.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Feb. 11—The work in this area moves along with some encouragement; we continue to have visitors, who we hope will soon obey the gospel and others take their stand with us. We need the prayers of the faithful.

J. J. B. Malowa, Box 1, Thyolo, Malawi, Africa, Jan. 16—With the Holy Spirit leading, we are busy preaching the good gospel to the people here, telling them that they must reject their sins. On Dec. 2, we had our meeting at Ntholola with Bro. Bill Davis. Bro. F. H. Lichapa and Bro. D. Kasambwe preached in turns. Now, greetings to you all, brethren.

J. C. Ndelema, Box 3216, Salisbury, Rhodesia, Africa, Feb. 11—I am telling about the work of God, that it is still going on and on. People being baptized are increasing; I baptized 53 here in Rhodesia; therefore help us in your prayers that the work must carry on. Please read Heb. 10:19-25. We have troubles. Will you please send me another *Old Paths Advocate*? God be with you.

P. R. Roe, Box 307, Stroud, Okla., Feb. 18—We, though few, are still trying to keep house for the Lord here. I solicit the prayers of the faithful in behalf of my wife who has been sick. Some over the land have departed and turned to false systems of worship; we pray they soon will see their folly and return. "As for me and my house we will serve the Lord." We have been approached to enter into community revival meetings with the denominations; this we cannot do; the Bible is too clear on not being unequally yoked together with unbelievers and what fellowship hath righteousness with unrighteousness or light with darkness?

Roy Lee Criswell, Rt. 9, Box 177, Columbia, Mo., Feb. 18—The Lord's work in this part of Mo. continues to be most encouraging. The fellowship and cooperation in Columbia continues to be good; recently 2 precious souls were baptized into Christ. Last Lord's Day we had one of our largest crowds. I continue to labor one Lord's Day each month with the congregation at Mozier, Ill., wonderful Christian people. In recent months we have had 4 confessions and 2 baptisms at

Mozier. Lord willing, we begin working with the Cassville, Mo. congregation in June; we regret leaving Columbia, but look forward to Cassville.

Bob Vogt, Perkins, Okla.—The church has purchased a nice size travel trailer which we plan to someday use for a work here; it is rented until paid for, then we plan to keep it empty and ready with supplies at all times for the Lord's work. We thank all who were so helpful in the loss of our Sister Taylor here, especially Chris and John Freeman; we have never witnessed such friendship and thoughtfulness from one so young. Bro. Taylor needs prayers, please remember. Pray for the work here and everywhere. We do not fail to thank God each day for His love and for each congregation.

Bob Chancellor, Box 86, Winthrop, Ark., Jan. 31—The work here at Oak Grove continues well and the rewards are great. The church here has a very good influence in the community and we are seeing the results in renewed interest. We have had some baptisms lately and others are returning to scriptural worship. Two persons baptized just the last few days were among some I had been working with for months, so much patience is required for this type work. When we consider, however, the worth of one soul we know that our efforts are not in vain. Several have asked about extended work in other areas but I am not free to accept such work at this time, although I can schedule a number of meetings. We ask your continued prayers.

Jim Hickey, 11306 Crystal, Kansas City, Mo., Feb. 19—Since my last report one young lady, who had been a Methodist, has been baptized. One sister, who just recently began attending here, has been restored to duty. The Church at 85th and Euclid is dwelling in peace and progressing well. We are enjoying weekly home studies that members of the congregation have started. Recently I had a couple of private discussions on the Communion with a Bro. Bob Jarrell. He is the preacher for a local digressive Church. He was unable to answer the fact that the cup is the New Testament. I have also been working with the Church at 79th and Kansas Ave., Kansas City, Kans. We are now using three different Bible Correspondence courses in our personal work here. If any readers of this paper would like to enroll in a Bible Study course, please write and I will be happy to send you the first lesson. Our love goes out to our brethren here and beyond our borders.

Richard Nichols, Rt. 1, Wayne, W. Va. 25570, Feb. 12—It has been some time since I last reported. Since September we have been home, working with the Wayne congregation. During this time we held 10-day meetings at Pleasant Grove, Ind. and Huntington, W. Va. and a week-end meeting at Hamilton, Ohio. At present, Bro. Juadon Norton is here studying on various subjects. We have found him to be humble and very studious. He has preached for several of the congregations in this area. He does an excellent job. Recently we had a good meeting at Wayne with Bro. Elgie Thompson. He did some good preaching and the meeting was well-attended. Five have been baptized in the past 3 months here. Among those converted were Curtis and Gladys Asbury, who have attended church services here for many years. I am sure that many will rejoice to hear this. The Lord is gracious and kind. We thank Him and praise Him for His goodness. Please pray for the progress of the work.

Jerry L. Cutter, 6405 N. College, Oklahoma City, Okla. 73132, Feb. 20—Our study on Pentecostalism at Twenty-first Street, Oklahoma City went well. We showed both when the doctrine originated and where it violated the Scriptures. Also, over the past several

months the Twenty-first Street church has grown by baptisms and by new families moving in or being converted. We just concluded a most enjoyable two weeks' meeting at Little Rock, Ark. This is the first meeting of this length I have held in more than 20 years. The first week was for regular type preaching and the last for a special study on Revelation. There were three baptisms, one restoration and two confessions. This was my first visit to Little Rock, and I was very impressed. The church has taken on a lot of growth in the last year, and it has one of the nicest groups of young people to be found anywhere. I enjoyed the warm hospitality of the Maurice Chandlers as well as that of the Morris Reynolds. Our schedule for the next couple months is as follows: El Reno, Okla., Mar. 3-10; Dallas, Texas, Mar. 15-17; San Antonio, Texas, Mar. 21-24; Pasadena, Texas, April 7-14; and Nashville, Tenn., April 21-28. Your prayers are needed and always appreciated.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Feb. 20—Recently at Modesto we have had several confessions of faults. It is good to know that there are hearts that are still tender and receptive, and consciences that can be pricked with Truth. God bless them. We had an enjoyable meeting at Orange, Ca. The crowds were a little disappointing at some of the services, but we did appreciate all who did attend. The gas situation may have had something to do with it. Many stations were out of gas completely; lines of cars waited for gas at others. In spite of all, we did have eight congregations represented in the meeting. Orange is the home congregation of Bro. John Modgling, who was present for all services. Also, preaching brethren Don McCord and Ron Willis encouraged us with their presence. My thanks to Don for starting the meeting for me due to a funeral I was requested to conduct here at home, which caused me to be one day late. This week, Feb. 22, we begin a ten-day meeting with Bro. Billy Dickenson. We look forward to a good meeting. The Lord bless the faithful everywhere.

Juadon Norton, Rt. 2, Box 68, Bogue Chitto, Miss. 39629, Feb. 12—It is my earnest desire to be a messenger of God's Word; therefore, I have decided to begin preaching full time. At present, I am staying with Bro. Richard Nichols for the purpose of studying and becoming more acquainted with the necessary fundamentals of gospel preaching. Richard, whom I respect and admire very much, has been a tremendous help and encouragement to me. He and Bro. Ernest Bailey had a great influence on my decision to be an evangelist and I appreciate them for it. Since the first of the year, I have preached at New Salem, Miss. and at Hillcrest, Miss., my home congregation. Thus far, during my stay in West Virginia, I have preached at Wayne, 18th St. in Huntington, Radnor, and Twelvepole congregations. My immediate plans are to continue in this area until May, after which I will travel with Richard and Joy during the summer. I am available to be booked for meetings and may be contacted at the above address. I wish to express a special thanks to all of the brethren and sisters at home who have encouraged me.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., Feb. 11—The work in these parts rolls on. At this writing Bro. Irvin Barnes and I are in a series of gospel meetings in Harrison, Ark., where a new congregation has been planted just recently. We are off to a good start with good outside interest. The congregations in this area have promised to help and they are doing just that; in fact, the congregation in Springfield chartered a large Continental Trailways Bus, and will bring a bus load to the meeting one night this week. The churches in north Arkansas, and south Missouri, are just simply to be commended for their zeal and determination. Good news came last night from the Mt. Home, Ark., congregation. Bro. Ivy Stone, and his

wife took their stand with the church in Mt. Home. Bro. Stone has been a preacher in the Church of Christ for years, but perhaps never was as concerned about the things that have caused so much division in the church until the last year or so. What a commendable thing to do! A few months ago Howard and Julia Hockenbraugh also took their stand for the Old Paths. These are fine people and our hearts are made to rejoice. We have now increased our Television programs by adding three more stations to our viewing audience, Kansas City, Wichita Falls, and Midland, Texas. These brethren are to be commended for their foresight and zeal in getting these programs on the air in these places. It increases the work load on both Ronny Wade and myself, but we certainly think it is worth it. Thousands of people are hearing the truth for the first time in their lives. This is one of the greatest mediums through which to preach the truth that we have ever had.

Jimmie C. Smith, 5231 Kingston, Wichita Falls, Tx., Feb. 13—Through negligence it has been six months since I last sent a field report. During the latter part of the summer we enjoyed some of our best meetings and worked with some fine brethren. We wish to thank all those who opened their homes to us last year; we did not stay in one single motel during the seven months of meetings, but we enjoyed the best hospitality found anywhere. We were welcomed and at ease. For the information of those within a hundred mile radius of Wichita Falls, Tex., we are happy to announce our TV program on Channel 3, Sun. 7:30 a. m., with Ronny Wade as the principle speaker, and Clovis Cook assisting. Our response thus far has been overwhelming. Presently the program is sponsored by ten congregations who also are in the listening area. I'm looking forward to going to Midland, Texas the last of this month to present a study on the Sunday School issue. My meeting schedule for the first part of the year is as follows, though all the dates are not confirmed yet: McGregor, Tex., Mar. 29-31; Hale Ark., April 26-28; Fruitland, Tex., May 12-19; Columbus, Ga., May 25-June 2; Cassville, Mo., June 7-16; Midland, Tex., June 21-30; Piney View, W. Va., July 5-14. I am happy to see the OPA is able to resume its twelve-page publication.

Carl M. Johnson, 1124 E. 8th, Ada, Okla., Feb. 7—We just closed a good meeting in Arlington, Texas. It was a pleasure to be associated with such fine people and to preach to such attentive listeners. Efforts resulted in five confessions. I found the brethren there sincerely concerned in the cause of Christ. They are especially concerned with broadening their efforts in that metropolitan area. God bless them all. I look forward to my return there later this year to assist them with the Labor Day meeting. Since last report I held the Thanksgiving meeting in New Salem, Miss. This meeting resulted in three confessions. It was a real treat to be with Lynwood and Jimmie Smith and the other brethren there. I had heard much good about these brethren and it was a pleasure to enjoy their hospitality first hand. From New Salem we enjoyed a weekend meeting at Wichita Falls, Tex., and from there we held a meeting in Midland, Tex. This, too, was a real spiritual feast, resulting in three restorations and one confession. I came to know and appreciate fellow-preacher Bobby Loudermilk more fully while there. From Midland I capped off my 1973 meeting schedule by holding the New Year's meeting in Earlytown, Ala. It was my first time in that part of the country and the cooperation and hospitality was unsurpassed. The meeting was a wonderful experience. There were eight states represented, with fellow preachers Joe Hisle, Juadon North, Gerald Hill, and Richard Nichols also in attendance. I will be at home now until March, when my meetings begin again. I doubt that I could find the proper superlatives to describe the good support and cooperation of my brethren here at home. God bless the faithful, and please continue to pray for us.

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

OLD PATHS ADVOCATE

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

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

Vol. XLV

LEBANON, MISSOURI, APRIL, 1974

No. 4

"LET HER BE COVERED"

By Don L. King

The covering or "glory" which is pictured in I Cor. 11:1-16 has been and still is the ground upon which many polemical battles have been waged. Men have disagreed with one another concerning the meaning of the passages for many years indeed. Often when the meaning of a passage of scripture is somewhat obscure, brethren mistakenly decide that it is not only too controversial but too difficult and troublesome to understand. As a result, we often enter into a conversation or study about it with our minds made up that we will know little more about it when we have finished than when we began. Perhaps this has been one of the problems with our Christian women. If so, we suggest that the reader put aside all preconceived ideas for the moment and let the scriptures speak for themselves! Remember that the psalmist said in Psalm 119:130, **"The entrance of thy words giveth light; it giveth understanding unto the simple."**

We believe that in order to understand the central theme of I Cor. 11:1-16, it is imperative to recognize the laws God had given concerning women from the beginning of the world. It was with a vast knowledge of these truths that the Apostle speaks of, in giving the exposition of the headship and the covering in I Cor. 11:1-16, and thus should be considered in our study of the subject. In Gen. 3:16 God speaks of woman and her place in the world; notice please that He says in the last phrase of the sentence, **"and he shall rule over thee."** Today, in the Church in many cases this is not obeyed. Again, in I Tim. 2:12, Paul says, **"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."** Further, I Cor. 14:34 says, **"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."** The Apostle Peter in his writing speaks of women being under subjection to their husbands and says **"Even as Sara obeyed Abraham, calling him lord: . . ."** (I Peter 3:6). In the epistle to Titus, Paul wrote concerning women and declared that they were to be **"discreet, chaste, keepers at home, good obedient to their own husbands, that the word of God be not blasphemed"** (Titus 2:5). Lastly in his writing to the Ephesian brethren Paul said, **"For the husband is the head of the wife. . ."** (Eph. 5:23). If we can keep these truths in

(Continued on page eight)

THE SUNDAY SCHOOL — ITS BACKGROUND, INCEPTION, DEVELOPMENT and SPREAD

By K. G. Wilks

The historical information given herein was excerpted from a 100-year-old source entitled **History of Methodism**, From It's Origin to Its 100th Anniversary 1839, Volume II, by Abel Stevens, LL.D., Twenty-First Edition. (Entered According to Act of Congress in the year A. D. 1859 in the Clerk's Office of the District Court of the Southern District of New York.)

Note: If the Sunday School is of Heaven or Divinity, why did it come from and through the daughters and granddaughters of the fallen mother of Revelation 17 instead of the Word of God and the New Testament church? The same question may properly be asked concerning individual cups (or just cups) and women teachers in the church. Both are from the same source as instruments of music. We cannot afford to fellowship the practices or the practioners thereof.

Numbers hereinafter given will be page numbers of the above mentioned history. P. 17 . . . the adoption of the Sunday School, promoted in this country, societies by Wesley, introduced into the metropolis by Roland Hill, and into America by Bishop Asbury . . . (Footnote: It was suggested to Robert Raikes, by the wife of Rev. Samuel Bradburn, one of Wesley's most noted preachers. She also assisted Raikes in its first organization.) P. 106: (Footnote: The class-meeting has been the nucleus of Methodism throughout the world.) P. 321: His orders, John Wesley's given to his "assistants," who were dispersed through the land, could be conveyed by them to his three hundred preachers, who were continually hastening, like couriers, over their long circuits: by these they could be communicated to twelve hundred local preachers, who, with the itinerants, could convey them to about four thousand stewards and class-leaders, and these, by the private but established means of the societies, could bring them directly to the more than seventy thousand members. P. 405: . . . Grace Murray . . . formed and regulated many of his (Wesley's) female classes in the north of England.

P. 406: Such, then, was the character of John Wesley; . . . The candid student of history will be able to find in all its records but few men who had fewer faults, however many he may suppose he finds who had greater abilities or greater virtues. P. 408: He professed to adhere faithfully to the fundamental the-

ology of the church of England. The theological distinction of Methodism lay not in novel tenets, but in the clearness and power with which it illustrated and applied the established doctrines of the English Reformation; . . . P. 409: If Wesley did not like the phrase total depravity, yet he evidently agreed with the usual definition of that phrase by theologians. P. 412: . . . Wesley never confounded these phenomena with noise or clamor in public worship; the latter he unhesitatingly condemned. "Perhaps," he says in one of his discourses, "some may be afraid, lest the refraining from these warm expressions, or even gently checking them, should check the fervor of our devotion. (Footnote: . . . "Let not the persons who act in the congregation in this disorderly manner, say that they are under the influence of God; for he is not the author of confusion; but two, three, or more praying or teaching at the same place, at the same time, is confusion; and God is not the author of such work; and let men beware how they attribute such disorder to the God of order and peace.) P. 425: ("If they would not strive against it, but pray in good earnest, the jerking would usually abate," says a witness who has seen more than five hundred persons "jerking" at one time in his large congregations. (Footnote: From the Autobiography of Peter Cartwright, p. 48: "To see those proud young gentlemen and young ladies, dressed in their silks, jewelry, and prunella, from top to toe, take the jerks, would often excite my risibilities. At the first jerk or so you would see their fine bonnets, caps and combs fly; and so sudden would be the jerking of the head, that their long loose hair would crack almost as loud as a wagoner's whip.")

P. 429: Wesley saw that the state of religion throughout the English nation required a thorough reform. P. 430: He expected at first to keep within the restrictions of the national church. . . . The debt incurred by this building rendered necessary a plan of pecuniary contribution among the worshipers who assembled in it. They agreed to pay a penny a week. They were divided into companies of twelve, one of whom, called a leader, was appointed to receive their pittances. At the weekly meetings, for payment of this contribution, they found leisure for religious conversation and prayer. These companies, formed only for a local and temporary object, were afterward called **classes**, and the arrangement was incorporated into the permanent economy of Methodism. P. 431 . . . The class-meeting has, more than any other means, preserved the original purity and vigor of Methodism. It is the best school of experimental divinity the world has seen in modern times. It has given a sociality of spirit and disciplinary training to Methodism which have been characteristic of it, if not peculiar to it. P. 431: The whole fiscal system of Methodism arose from the Bristol penny collections, modified at last into the "rule" of "a penny a week and a shilling a quarter." . . . Wesley . . . was destined to raise up a great religious organization. . . P. 444: Such was the brave, truth-loving spirit of John Wesley—arrayed in the robes of the Church of England, defending that church at every point he could, yet magnanimously asserting the claims of truth and charity whenever its Articles compromised them!

P. 447: While Wesley thus sacredly maintained the catholicity of Church communion, he nevertheless guarded with care the theology of Methodism, so far as its

public teachers were concerned. P. 451: Origin of the Class: The United Society was the original form, and Church of Methodism, but the Class, as we have seen, has usually been its germinal form; for though the Class was introduced subsequently to the Society, it has in most places been the beginning of the latter. Attendance at the Class-meeting is made one of the terms of Church membership, in the General Rules. Wesley himself has recorded its origin. P. 452: It is the duty of the Leaders, 1, To see each person in his Class once a week at the least, in order to inquire respecting his spiritual condition; to advise, reprove, comfort, or exhort, as occasion may require, and to receive what he is willing to give toward the relief of the poor and support of the Gospel. . . P. 453: Upon all these considerations it was agreed that the members of each Class should meet together, and by this means a fuller inquiry was made into the conduct of every person. . . P. 454: The Class rule of a "penny a week and a shilling a quarter," has been effectively, as we have seen, the basis of Methodist finance. The Class leaders, appointed by the pastor, (for their duties are pastoral) inspected the society individually and weekly; and reported to him the result of this inspection weekly, in our day monthly; a more effectual means of discipline could hardly be conceived. P. 455: In compliance with their desire, he divided them into smaller companies; putting the married or single men, and married or single women, together. P. 475: It has already been seen that the Bible Society, the Missionary Society in its modern Protestant form, those great publishing institutions misnamed Tract Societies, the adoption of the Sunday School by the church, the religious periodical publication, and most other characteristic religious agencies of our day, spring directly or indirectly from it. . . . A Churchman has said, in language which Methodists themselves might willingly qualify, that "there were no Bible, Tract, or Missionary Societies then to employ the church's powers and indicate its path of duty. But Wesley started them all; he wrote, and printed, and circulated books in thousands upon thousands of copies; he set afloat home and foreign missions. The church and the world were alike asleep;

P. 479: Methodism was cradled in a University, though it was born in the Epsworth Rectory. P. 481-482: Of his school at the London Foundry, Wesley himself gave us an account: "Another thing which had given me great concern was, the case of abundance of children. Some of their parents could not afford to put to school, so they remained like 'a wild ass's colt.' Others were sent to school and learned, at least to read and write; but they learned all kinds of vice at the same time; so that it had been better for them to have been without their knowledge, than to have bought it at so dear a price. At length I determined to have them taught in my own house, that they might have an opportunity of learning to read, write, and cast accounts, (if no more) without being under almost a necessity of learning heathenism at the same time; and after several unsuccessful trials, I found two such schoolmasters as I wanted, men of honesty and of sufficient knowledge, who had talents for, and their hearts in the work. They have now under their care nearly sixty children; the parents of some pay for their schooling; but the greater part, being very poor, do not; so

(Continued on page seven)

A CHRISTIAN'S EXAMPLE

By Stacy Orten

Simon and Andrew were fishermen. When Jesus approached them and asked them to follow Him, they left their nets and did so. They must have felt some great attraction for Jesus, or noticed something very unusual about Him. With this simple invitation, "Follow me and I will make you fishers of men," they became Jesus' disciples. Think of that! Grown men left their families, homes, occupations, and possession to follow this obviously not rich or powerful stranger. But whatever their motives for following Christ; they did so.

Jesus said, "Follow me and I will make you fishers of men." Jesus was the only being who could realistically make such a statement about Himself. Christ was a perfect example for all mankind. We as Christians should follow Him and look at His life for guidance. Christ was perfect. An example must be perfect or it is not a good example. No other man has lived a perfect life even though many have tried. Leaders try to be perfect so they may be looked to for guidance but they have all failed. So have men in the Bible, such as: 1) Noah—after the flood. Noah became drunk in his wine vineyard and embarrassed himself in front of his family (Gen. 9:21). 2) Abraham—Abraham, a great man of his time, was not a perfect example to his people. In some instances in the Bible Abraham lied for his own well-being (Gen. 20:2). 3) Moses, who led the Israelites out of bondage from the Egyptians, had an explosive temper. In Exodus 32:19 he broke the tables of stone that God had written with His own hands. With his hot temper Moses showed signs of human weakness.

Even our President is constantly being abused and criticized, usually for acts which show signs of human weakness. Men are not good examples to follow. One day they may be praised for something good they have done, and a short time later they may be condemned when a mistake they have made comes to light. Only Jesus Christ is perfect, and thus the only possible example.

Paul knew the fact that Christ is the only perfect man. Paul recognized he was imperfect so he gives advice accordingly to those in the faith. He doesn't say "Follow me," because sometimes he showed signs of human weakness. Instead of saying, "Follow me" he says, "Follow me when I am following Christ."

When Jesus said, "Take up your cross and follow me," He meant our goals should be the same as His. Strive for perfection, obey the commandments, and strive for eternal life in Heaven. If we are to follow Christ we must let our thoughts be the same as His, our actions the same as His, and our intentions the same as His. What greater standard or model could we have than one who would suffer, bleed and die for remission of our sins and in so doing give us a chance for Heaven.

When Jesus said, "Follow Me," He did not mean follow me one day a week. Some people act as though that is what He meant. We must follow Him in our everyday life and on Lord's Day, too. Young people must be Christians in school. Adults must live like Christians at work, with their neighbors, and on vacation. In the same way, it is not altogether the size of the church, but how dependable and trustworthy the

members are which really counts. When we follow Christ we must be willing to do so all the way, not just around other Christians or on Lord's Days.

In all Jesus' life it has not been shown that he sinned against God's law or the law of the land. He was meek and tender, but He also had strength and courage. Never did He surrender to those in authority when they ordered Him to worship by their laws.

Jesus' strength also rubbed off on His disciples. Paul gave up a high position in the Jewish government and withstood many hardships for Christ's cause. Peter was crucified and all of the apostles were put to death for Jesus' sake. Jesus said to His disciples, "I am the way, the truth and the life; no one cometh unto the Father but by Me." The disciples were following Jesus' example when they suffered. When you look at a train you see the locomotive pulling other box cars. Just so, Jesus is a powerful force helping us along in His way.

Many times in Christ's life the Pharisees and Sadducees tried to make Jesus offend someone or tempt Him with trick questions. Please read Matt. 22:17-21. He realized their trickery and answered according to His law.

Jesus never sought praise or attention in religion or elsewhere. In fact, He rebuked the Pharisees for doing so. They prayed on street corners to be seen of men and did good works for praise by men. Christ never did this. He said God would give those a just reward who did good deeds for His sake.

Christ was always busy in His Father's work. When only 12 years old He was found in the temple conferring with the doctors of the law. When He was found by His parents He gave this explanation, "Wist ye not that I must be about my Father's business."

Christ was also free from malice. He did not try to get even with any man. He said they would receive their just reward from the Father. Christ also was a man of prayer. He prayed without ceasing. In everything He gave thanks. He also taught us to consult God in prayer. If we follow Jesus we must follow Him in all these matters.

Jesus was the only Man Who could make claims like, "Follow Me and I will make you fishers of men." He could make these claims because He was the only Man in history who was sinless and at the same time possessed the virtues of strength and tenderness. There have been many great men in the history of the earth, but not one could be as good an example as Jesus Christ. And besides all this, He gave His life for us. —3821 Scotwood Dr., Nashville, Tennessee.

(Note: Stacy is the 14-year-old son of the James Orten, whom many of our readers know. A very good article from one so young—let us all give heed. —DMc)

ONLY ONE

I am only one;
But still I am one.
I cannot do everything.
But still, I can do something.
And because I cannot do everything,
I will not refuse to do something I can do.
—Selected

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SULPHUR, OKLA. MEETING

This meeting will be conducted June 26 (Wed. night) through July 4. Sulphur brethren have chosen Brethren Roy Lee Criswell, Columbia, Mo. and Carl Johnson, Ada, Okla., very able brethren, to assist them in leading this meeting. If you have never attended, why not make plans now to do so—I do not believe you will be sorry. It is our hope that the "energy crisis" gripping our land will not hinder this great meeting. —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 and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

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 CHURCH IN THE WASHINGTON, D. C. AREA

As of March 1, 1974, the church that has met for several years in the Cardinal Room of the Quality Court Motel in Arlington, Va., will be meeting in a lovely old church meeting house near Purcellville, Va. It is a historical building in an excellent location, and in good condition. We have paid the first year's rent in full and have the option to renew. Several have expressed their intentions of meeting with us when we are in the building; we feel there is now real potential for growth by the church in northern Virginia. Our goal is to have a capable, faithful preacher working full-time this fall. We welcome all in this area to meet with us, and brethren passing our way are cordially invited to worship with us. Contact any of the following: John D. Smith, Rt. 1, Box 1WB, Purcellville, Va. 338-4370; Joseph V. Brown, 273 Blackstone Rd., Manassas, Va. 22110, (703) 361-2256; Carl R. Diamond, 9408 Beech Park St., Ritchie, Md. (301) 336-4757. —Carl R. Diamond

THE CHURCH DIRECTORY

The following additions and changes need to be made. The Church in **ADA, OKLAHOMA** should add another leader, **Walker Hisle, Rt. 4, Ada, Okla. 74820, Phone (404) 332-1556.**

The congregation that has been meeting in **ARLINGTON, VIRGINIA**, across the Potomac River from Washington, D. C. has moved about 50 miles Northwest of Washington, D. C. to the new location known as: **NORTH VIRGINIA CHURCH OF CHRIST** (Loudon County), **VIRGINIA**, on Highway 716 2½ miles off Highway 7, near **Purcellville, Virginia**, in an old historical building which they have leased for a year. Sun. 11:00 A. M. John D. Smith, Rt. 1 Box 1-WB, Purcellville, Va. 22132, Phone (703) 338-4370. Joseph V. Brown, 273 Blackstone Rd., Manassas, Va. 22110, Phone (703) 361-2256. Carl R. Diamond, 9408 Beech Park St., Ritchie, Maryland 20027, Phone (301) 336-4757.

I would appreciate new information you may have. I am aware that there are some new congregations that have not contacted me. Please let's keep the Directory up to date. I can't do it without your help. Send all information and inquiries to Ray Asplin, 2440 Southwest 54th St., Oklahoma City, Okla. 73119.

SPRING MEETING, BIRMINGHAM, ALA.

This meeting will be April 7-14 in our new meeting house just off Hwy. 78 East about 3 miles east of Eastwood Mall Shopping Center on Crescent Ridge Road in Irondale, Ala. Bro. M. Lynwood Smith will be preaching week nights at 7:30; Sat., 10:00 A. M.; Lord's Day, 10:30 A.M. Luncheon will be served noon, the 14th, and the meeting will close with the 2:00 P. M. service. For motel reservations or other information contact: Lowell G. Hill, 1248 Montclair Rd., Birmingham, phone 591-1031 or E. H. Stamper, Rt. 2, Box 968-B, Leeds, Ala., phone 699-7138.

FOR SALE

For sale for church purposes a brand new tent never taken out of canvas bags; heaviest weight, tan colored, 20 by 36 ft., 2 center poles, all posts painted bright red with all stakes. Priced at just what I gave, and a good price at \$670. I will give free 65 good, solid, used folding chairs. —Homer O. Smith, Rt. 2, Ottumwa, Iowa 52501, phone 1-515-682-3037.

SILVER PLATING SERVICE

Sister Christine Walkup, Greenfield, California, informs us of a company advertised as "America's Largest Silver Replating Company" that does excellent work. The congregation in Greenfield recently had this company replat the cup they use for communion; their work is excellent. Other congregations may need this service, and if so, you may want to contact the following: The Senti-Metal Co., 1919 Memory Lane, Columbus, Ohio 43209. —Don McCord

NOTE OF APPRECIATION

My family and I take this means of thanking brothers and sisters in Christ for their support in our time of need. We did not realize we had so many who cared. Thanks for the nice letters, cards and prayers. My insurance paid most of my doctor bills, but not all, after open heart surgery. I just returned from an 11-day stay in the hospital due to a light heart attack; my doctor said I overdid. I am doing very well. Yours in Christ, Frank Lunn, 13018 E. 28th St. S., Tulsa, Okla. 74129.

"HEAVENLY SUNLIGHT"

This is the name of Bro. M. Lynwood Smith's new song book that he hopes to have off the press by mid-June. Bro. Lynwood regrets that due to increase in cost of everything, including paper and labor, the song book will have to sell for \$1.50 per single copy; \$1.25 per 100. **Advance orders will be very much appreciated.** Please send them to Bro. Smith at Rt. 1, Box 151, Wesson, Miss. 39191. His current book "Golden Sheaves" may still be obtained; order from same address. —Don McCord

IS THIS YOU?

If you know someone who's erred, by the crowd is being jeered; if you think a word from you just a little good will do, **say it.** This same fellow that you know may be reaping while you sow; so if you are prone to blurt a bit of gossip that will hurt, **forget it.** —Selected by Bro. Cude Smith

OUR THANKS

We, the members of the Oyster Bay church of Christ, Crawfordville, Fla., take this opportunity to thank all those who played a part in helping us erect our building. It is now completed and Bro. Lynwood Smith has accepted our invitation to conduct our 3-day meeting, May 17-19. We plan a great weekend, and invite all who can to come. Appropriate activities are planned. Overnight accommodations will be provided. Shell Point Beach is located 30 miles southwest of Tallahassee. Call or write the writer for specific information. —Bob Kornegay, Rt. 2, Box 383, Crawfordville, Fla. 32327, phone (904) 926-3194.

TEXAS TELECAST

"Let the Bible Speak" with Bro. Ronny Wade preaching is the television series heard each Lord's Day on KFDX Channel 3, Wichita Falls, Tex., 7:30 A. M. Central Daylight Time. Those in viewing range are urged to listen. The following Okla. and Tex. congregations cooperate in its support: Texas: Fruitland, Woodson, Jacksboro, Graham, Olney, and Fairview in Wichita Falls; Okla.: Frederick, Duncan, Graham, and Healdton. —W. D. Goodgion

NOTE OF THANKS

Bro. J. H. Stegall, Strong, Ark. has been sick, and has asked that expressions of thanks be given to those who have been so kind to him. His condition is improved. He is 91 years old. He needs and requests the prayers of brethren. —M. Lynwood Smith

OUR DEPARTED

Fulton — Funeral services for Sister Mabel Fulton, 515 Hensley Drive, Grand Prairie, Texas, were conducted Thursday, Feb. 28. A native of Sherman, Tex., Sister Fulton had lived in Grand Prairie for 13 years. She was a member of the Church of Christ, 721 Woodrow Street, Arlington. She died Monday, Feb. 25, after a long illness. Survivors include 4 sons, 3 daughters, 27 grandchildren, 19 great grandchildren, and several brothers and sisters. The writer attempted to speak words of comfort and warning. —Joe Norton

Gore — Melvin Manning Gore passed from this life Feb. 10, 1974 a few weeks after having open heart surgery. He was the father of Bro. Charles Gore, Andrews, Tex. congregation. Besides Bro. Charles, he leaves to mourn his passing his wife, Gladys, 3 sons, 2 brothers and 1 sister. The writer attempted to speak words of warning and comfort to all present. —C. A. Smith

Phillips — It is with sadness we chronicle the passing of Sister Fairy Eirene Phillips. She was born Sept. 18, 1910 in Texas and passed away Feb. 1, 1974 at the age of 63 years. Surviving are her husband, Bro. A. G. Phillips, Chula Vista, Calif., and a member of the church at El Cajon, Calif.; 2 sons, Jay Chumbley, Sparks, Nev., and Edward W. Chumbley, Dupont, Wash., and a step-son, Sidney Phillips and his family. Sister Phillips' gracious and unassuming ways will be well remembered, for they spoke so well for her Christian character. We sorrow at our loss, but are most hopeful for her gain. My apologies to the family for the delay in this notice. —Larry Lay

McGuire—Willie H. McGuire was born at Hot Springs, Ark., July 15, 1893; he passed from this life at Fresno, Calif., March 11, 1974 at the age of 80 years. Brother McGuire was a member of the church of Christ for 46 years, having been baptized in 1927. On Sept. 13, 1913 he was united in marriage to Margaret V. Kizer at Hot Springs. This union was blessed with three boys and three girls, all who survive: Jimmy D. of Fresno; Earl of Nevada; Travis of Oregon; Lora Pendergrass of Clovis; Velma Tracy and Faye Conner of Fresno. Other survivors are 15 grandchildren, 24 great-grandchildren, 3 great-great-grandchildren. Bro. McGuire was a personal friend of mine for more than 25 years and I was honored to be asked to assist in the funeral. Willie was a hospitable and friendly man. People liked him. There was not "put on" about him. He was a carpenter, but in his own right he was an artisan, although this is not the way he will be remembered by most who knew him. But he was an artisan. He built violins by hand as a hobby. After the violin was completed he would give it to someone he thought would appreciate it. I am the proud possessor of the last one he built. It is a cherished possession. Brother Glen Lewis and I conducted the funeral.—Paul O. Nichols

Dame—Helen Olive Dame, was born June 13, 1924. She passed away Jan. 30, 1974 being forty-nine years of age. She was married to Denton Dame, Oct. 2, 1939, and to this union were born five children. One daughter preceeded her in death, having passed away in infancy. Four children survive her passing, they are: Two sons, Leroy and Ivan, of Kansas City; two daughters, Linda Hayden, of Ramona, Okla., and Loretta Adair, of Kansas City. She had nine grandchildren. Helen was baptized by this writer in 1946. I also baptized her husband, two sisters, and all of her surviving children. Four sisters, and one half-brother, are among the survivors. I was closely associated with Helen, and her family, while we lived in Kansas City, for the past fifteen years. Helen was very sick for the last two or three years of her life. Her body rested in the Butler Funeral Home, in Kansas City, where her friends were permitted to view her before being brought by the Holman Funeral Directors to the Lee's Summit Church of Christ, where the funeral was held by this writer, assisted at the graveside, by Chester King. The Lee's Summit congregation did the singing. A nice crowd attended the final services.—Clovis T. Cook

Elliott—Eldon Elliott was born July 17, 1921 in the Oak Ridge Community in Barry County, Mo. He passed away in the South Barry County Hospital, Feb. 4, 1974. He was a member of the 17th and Townsend Streets Church of Christ, in Cassville, Mo. He was married to Mary Lowe, in 1942. His wife and one infant son preceeded him in death. His survivors consist of four sons and three daughters. The sons are: Larry of Cassville, Mo.; Donnie of Oklahoma City; Charles of Camp LeJune, North Carolina; Garry of Altus, Okla.; three daughters, Mrs. Lou Jeffries of Altus, Okla., and Rhonda and Sharon of Cassville, Mo.; two brothers, W. O. of Cassville, Mo., and a twin brother Elvin of Lees Summit, Mo.; three sisters, Mrs. Edith Hall of Monett, Mo., Mrs. Claretta Padgett of Bakersfield, Calif., and Mrs. Pearl Cook of Ventura,

Calif.; five grandchildren, and a host of relatives and friends. One brother, Verlin Elliott, who was well known around Cassville, Mo., and Bakersfield, Calif., preceeded Eldon in death. Verlin and his family, like Eldon, was a very close friend of mine. The funeral was held in Culver's Funeral Home, in Cassville, where a large crowd assembled to pay their respects. This writer conducted the funeral services for Eldon's father, one sister and his wife, and of course, for Bro. Eldon, assisted by Lynwood Smith, and Irvin Barnes.—Clovis T. Cook

McFarland—Sister Johnnie J. McFarland was born Feb. 19, 1886 at Sweetwater, Tex., and departed this life Jan. 23, 1974 at Ardmore, Okla. at the age of 87. She is survived by one son, and four daughters, two of whom, Sister Cathryn Dees and Sister Amanda Roberts, worship with us in Ardmore, Okla. She and her daughters had worshipped with us only a short time when she passed away, but she had been a member of the church of Christ for over 60 years. The writer attempted to speak words of comfort and warning. Burial was at Haldton, Okla. She will be missed.—Johnny Elmore

Loveless—Bro. Walter C. Loveless was born March 29, 1886 in Haleyville, Ala., and departed this life Feb. 14, 1974 in Haldton, Okla. at the age of 87. Bro. Loveless spent his early life in Alabama, and moved to Daughterty, Okla. in 1915. He moved to Wilson, Okla. in 1941. He is survived by his wife of almost 64 years, Hester; two daughters, one son, one brother, one sister, six grandchildren, and two great-grandchildren. His son, Bro. Don Loveless, is one of the leaders of the church at Wilson, Okla. His wife, Sister Loveless, and a daughter, Sister Bernice Smith, are two of the most faithful and dependable members of the church at Haldton, Okla. Bro. J. D. Elmore directed singers from Ardmore and Haldton, and the writer spoke words of comfort. May the Lord bless the family as only He can.—Johnny Elmore

Wilkerson—On Feb. 11, Sister Clara Wilkerson departed this life in the Anderson Nursing home at Lebanon, Mo. At the time of her death she was exactly 89 years of age, having been born Feb. 11, 1885. She was married to Wood Wilkerson in 1902 and to this union four children were born. Two sons and her husband preceeded her in death. She is survived by one son and daughter, a brother and several grandchildren. She and her husband were among the first members of the church in Lebanon, Mo. She was faithful in attendance as long as her health permitted it. In so many ways she was a model Christian. In speaking to those gathered for the funeral service, I pointed out that she had not been at home in this world for a long time. She just could not get accustomed to all the modern changes in dress and morals. She was truly an old-fashioned Christian, the kind the world needs so badly today. It was a pleasure to have known her, and visited with her so many times a few years back when we lived in Lebanon. The beautiful flowers and crowd of friends attested to the love and esteem in which she was held. Bro. Chester King and this writer conducted the service.—Ronny F. Wade

Hough — Brother Erna Hough was born August 25, 1892 and departed this life Feb. 15, 1974 in Wallace Hospital, Lebanon, Mo. In 1911 he was united in marriage to Mary Jane Atkinson; to this union were born seven children. He was preceded in death by a son and daughter, and is survived by his wife and the rest of the children, also several brothers, sisters and grandchildren. Bro. Hough had been a member of the church for over thirty years. He was such a fine person, lovable and a joy to know, considerate of everyone, and a lover of truth. One of his daughters is Sister Lois Wade, wife of our beloved preaching brother Arthur Wade. Bro. Hough will be missed in the home and church. He was a good man. A huge crowd gathered for the memorial service, and the flowers and singing were beautiful. This writer, assisted by Bro. Chester King, conducted the service. —Ronny F. Wade

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.

—Carlis McKamie, Rt. 1, McGregor, Texas

—Steven Chestine, 322 Lovell Way,
Manteca, Calif.

THE SUNDAY SCHOOL —

(Continued from page two)

that the expense is chiefly defrayed by voluntary contributions. They learned . . . swiftly . . . were instructed in the sound principles of religion, and . . . to fear God. The Wesleyan Normal Institution at Westminster, whose stately buildings cost 40,000 pounds and accommodate more than one hundred students preparing to be teachers, to a grand scheme of Day Schools which at present comprises four hundred and fifty schools and more than fifty-five thousand pupils.

P. 483: As early as 1769 a young Methodist, Hannah Ball established a Sunday School in Wycombe. . .

In 1781, while another Methodist young woman (afterward the wife of the celebrated lay preacher, Samuel Bradburn) was conversing in Gloucester with Robert Raikes, a benevolent citizen of that town and publisher of the *Gloucester Journal*, he pointed to groups of neglected children in the street and asked: "What can we do for them?" She answered: "Let us teach them to read and take them to church!" P. 484-485: They immediately proceeded to try the suggestion, and the philanthropist and his female friend attended the first company of Sunday scholars to the church, exposed to the comments and laughter of the populace as they passed along the street with their ragged procession. Such was the origin of our present Sunday School, an institution which has perhaps done more for the Church and the social improvement of Protestant communities, than any other agency of modern times the pulpit excepted. Raikes and his humble assistant conducted the experiment without ostentation. Wesley's earliest notice of Sunday schools is in his *Journal* for July 18, 1784, the year of Raikes's published account of them. He speaks of them prophetically: "I find these schools springing up wherever I go; perhaps God may have a deeper end therein than men are aware of; who knows but some of these schools may be nurseries for Christians?" They were introduced into the metropolis by the Calvinistic Methodist, Rowland Hill, in 1786; in the same year they were begun in the United States by the Methodist bishop, Francis Asbury, and the first Sunday school of the New World prefigured one of the most important later advantages of the institution, by giving a useful preacher to the Methodist Episcopal Church. On the 18th of April, 1788, Wesley preached at Wigan, "a sermon for the Sunday schools," and "the people flocked from all quarters in a manner that never was seen before." . . . A similar interest for it prevailed among other religious bodies; . . .

P. 509: A literary authority has said: "It is in the rural districts into which manufactories have spread—that are partly manufacturing and partly agricultural—that the population assumes its worst shape. The Methodists have done much to check the progress of demoralization in these districts. They have given vast numbers education; They have taken them away from the pot-house and the gambling house; from low haunts and low pursuits. P. 511: "one of the leading characteristics of the eighteenth century, and one that preeminently distinguishes it from all that preceded, was a craving for knowledge on the part of those classes from whom knowledge had hitherto been shut out." It was then that Sunday schools arose to supply in part this craving, and no man promoted them more

than (John) Wesley. (End of excerpts from *History of Methodism*).

Note: John Wesley died A. D. 1791. His life, to the English speaking people, was perhaps, socially, the greatest influence for good of any man of his time except the Son of God himself. It was said that his brother, Charles Wesley, was considered a better preacher and wrote more and better religious songs than John did, but Charles was not the man of power and influence that John was. They often did not agree, according to the *History of Methodism*.

Explanation of excerpt from page 412: He writes here of the noisy jumping and shouting, confusion, and disorder, usually attributed to acquisition of the Holy Ghost.

Explanation of excerpt at page 425: "The jerks," attributed to seizures by the Holy Ghost resulting in involuntary and violent muscular actions, were supposed to have been by the deep feeling of the listeners to certain preachers of the times. Wesley's admonition at page 412 would rule here too. The Apostle Paul's instruction about all things being done in decency and order is the final and divine order of instruction. Extra attention is called to page Number 425, to the footnote where the claim is ridiculously made that their heads jerked so suddenly and harshly that "their long hair would crack almost as loud as a wagoner's whip." We question the credibility of such witnesses and of those who would rely on them for factual information. But from such came our modern Sunday School with all of its countermerits, divisions, and sorrows.

It is easy to see that the Sunday School is only about 200 years old. It is also easy to see that its purpose was social correction of the age, and, to throw in religion with secular education. It did what it was designed to do, but it did not restore New Testament Christianity. It was all done with the design of keeping the whole action within the framework of the Church of England and its precepts and dominion over humanity — granddaughter of the fallen and apostate church of Rome. Others followed the Methodist lead.

From whence cometh the faith and practice of the Church of Christ? Not from the daughters of "Mystery, Babylon the Great, Mother of Harlots, and Abominations of the Earth. Rev. 17:5.

Sarah tried to help the Lord give Abraham a son to fulfill the promise. She gave him a son according to flesh, Ishmael, who became the father of a major portion of the present day Arabs and Egyptians; infidels they are and will remain, enemies of civilization. Satan transforms himself into an angel of light.

I repeat: If the Sunday school is of heaven or divinity, why did it come through the daughters and granddaughters of the "MOTHER OF HARLOTS" of Rev. 17:5 instead of through the New Testament and the church of Christ? Same thing refers to women teachers? Both came to the church of Christ from the same sources. Tactics used to install these innovations and divisive practices were the same as were used to install the instruments of music, individual cups, missionary societies, multi-loaves in the communion, the many false doctrines that have divided the church. "Come out of her my people, that ye be not partakers of her sins . . ." Rev. 18:4.

—1310 South Bowie, Abilene, Texas 79605

"LET HER BE COVERED" —

(Continued from page one)

mind as we study, it will help us to get a more complete picture of the reasoning used by Paul in his very strict teaching in I Cor. 11:1-16. Please remember that what Paul says about the covering for Christian women, he says with the understanding that godly women recognize and accept their position, as well as Christian duty to be in subjection to the man "women's Lib" notwithstanding!

Many Bible scholars tell us that verse 1 of I Cor. 11 actually continues the thoughts previously expressed in the 10th chapter. Paul had taught concerning, among other things, violation of the conscience. In the 1st verse of chapter II Paul continues his thought by saying that they should follow him, as (or like) he follows Christ. Then in verse 2 he praises them in those points worthy of praise; namely, that they had remembered him and had kept the "ordinances" or commands that he had previously delivered to them. In this way, the Apostle sets the stage, or makes them ready, for some of the sharpest correction he ever wrote.

Notice now, that verse 3 begins with the word "but." We understand from this word that although Paul has previously praised them for their good points, he is about to change the tenor of his instruction. In fact, a sharp correction is about to be given. He establishes the divine headship in verse 3 which is simply: God is the head of Christ, Christ is the head of man, and man is the head of woman. There has, in the past, been argument over the subject of "headship" among various brethren, but it seems to me that with a little "horsesense," as brother Homer Gay used to say, we can understand what Paul is saying. It seems very logical to me that Paul, in speaking of the head of Christ, man, and woman, speaks of the one who has the power to govern. It is my belief that Paul makes no reference whatever to the physical head in verse 3, but rather, to the one with power to govern. In other words, Paul teaches that God has the power to govern Christ, Christ the power to govern man, and man is the governing power over woman. However, in verse 4, reference to both the physical and the governing head is made. Notice, "Every man praying or prophesying, having his head covered. . ." Obviously this first time in verse 4 that Paul mentions the "head," he refers to man's physical literal head. But, let's finish the verse now. "Every man praying or prophesying, having his head covered, dishonoureth his head." The last time we find the head mentioned in verse 4 refers to the man's head of authority, the one with power to govern, or Christ. The same holds true in verse 5. The first time Paul mentions the woman's head, he doubtless refers to her physical head. However, the second time he mentions it, he refers to her head of authority; the one with power to govern, or man.

There are, of course, reasons for this divine headship which is strictly outlined in I Cor. 11:3; and it would seem that at least one reason for it is the following: We all realize that it is a Bible fact that when man prays to God, he must pray through Christ Jesus. The Master says in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father but by me." So then, in order for our prayers to be heard they must be prayed in and through the name of Christ. Man may

pray directly through Christ to God the Father, since **Christ is the head of man**. But woman can not pray through her head of authority to God, for her head is man. To do so would dishonour her head of authority (see verse 5). So, Paul solves the problem for her; a woman is to **"COVER"** her physical head, showing her subjection to her head of authority (which is the man). Apparently, by so doing she is able to by-pass the man and pray through Christ to God as the man does.

Paul very plainly shows us in the 5th verse that if the woman prays to God with her head uncovered she dishonours her head, meaning that she would place dishonour upon her **head of authority**, by praying to God with her **physical head uncovered**. But please notice carefully the last part of verse 5. Paul says, "for that is even all one as if she were shaven." Whatever the covering is, Paul flatly states that if she doesn't have it, she may as well shave her head!

What is the covering? It is necessary that we be able to establish exactly what it is in order that we be able to understand the rest of the instruction pertaining to it. Remember, the Psalmist tells us that the word of God "... giveth understanding unto the **simple**." I just do not believe that the Spirit inspired Paul to give us instruction about this in such a way as to be impossible to understand! The Apostle plainly tells us that the covering is in verse 15. There Paul says, **"But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."** Notice, that the Apostle used the word "hair" twice in this verse. However, in the original text there were two different words used to express the thought or word, "hair." The first time "hair" appears in verse 15 the Apostle used the greek word, "komao." The translation of "komao" according to Thayer is, "To let the hair grow, have long hair," (pg. 354). Vine, in his dictionary of New Testament Words says it means to, "Let the hair grow long, to wear long hair, . . ." (pg. 189). The second time Paul speaks of "hair" in verse 15, he chose the greek word "Kome." This word, according to Vine is a noun, which denotes a person, place, or thing; and means according to Thayer, "hair, head of hair: I Cor. 11:15." He further states that this term differs from the anatomical or physical term by designating the hair as an ornament, (pg. 354). Now, before further notice of the term hair, notice the next phrase of verse 15, "it is a glory to her." The word "glory" as it appears in the King James translation comes from the greek word, "doxa" which means "glory, primarily signifies an opinion, estimate, and hence, the honor resulting from a good opinion." (Vine, pg. 153) Thayer says it means, . . . "praise, honor, glory" (pg. 155). Consequently, we may safely say that the phrase means "it calls forth praise to her." Now, notice the last part of verse 15—"for her hair is given her for a covering." This is where the second term translated hair (kome) appears. Remember that this term according to Thayer designated the hair as "an ornament." This "ornament" (hair) is given to the woman, Paul says, **"FOR"** a covering! The word "for" comes from the Greek word, meaning: "For, instead of, in place of" (Thayer, pg. 49). Berry, in his Inter-linear translation of the Greek New Testament translates it, **"for the long hair instead of a covering is given to her."** The word "covering" found in verse 15 comes from a Greek word called "Peribolaion," which "lit. denotes something thrown around; hence, a veil, cov-

ering . . ." (Vine pg. 252); also translated as a veil by Thayer on pg. 502. So, what is the covering? Let us put all of the translations together concerning verse 15 and see if indeed, it doesn't enlighten us. "But if a woman let her hair grow (komao), it calls forth praise to her (doxa-glory), for her head of hair (kome, which must be let grow according to komao) is given to her for, or instead of, to take the place of, a veil (peribolaion).

Now we can see what the covering is. It is, simply, a woman's God-given hair; hair which is allowed to grow just as long as nature directs. There are those who would argue that the term "komao" does not mean "uncut." To those, we simply ask, in what way the godly woman may obey the directive or command given by Paul himself to "let the hair grow" if in fact she is cutting it occasionally? Can she "let it grow" and cut it off at the same time? Of course not; The only way a Christian woman may obey Paul's instruction is by refusing to cut her hair in any way! When she obeys the command to let it grow, she then obtains that which is given her instead of, or to take the place of, a veil.

Again, there are those who object that the covering spoken of in I Cor. 11:4-7 is a different covering than that spoken of in verse 15 because the word "covering" there is taken from the Greek "katakalupto." This term is translated by Thayer as follows, "to cover up, to veil or cover one's self." Vine says it means, "to cover up . . ." Some translations have the word "veil" instead of the word "cover" or "covering" in verses 4-7; and as far as I can see, this changes nothing. Paul commands the women to be covered or veiled, the men to be uncovered or unveiled in verses 4-7, and then plainly shows in verse 15 **WHAT** the covering is: hair Paul tells us that the hair of a woman is given her **INSTEAD** of a veil or covering. Regardless of what the covering in verses 4-7 alludes to, Paul explains that it is **exchanged** for a divine covering: hair which is to be let grow! Suppose you worked for a farmer and you normally used a hoe to make your living. However, on this particular day the farmer stops you and says, "I'm going to give you this shovel instead of, or to take the place of, your hoe." Would any of us wonder whether or not we were to have **BOTH** the shovel and the hoe? Of course not, we would readily understand that the farmer took away the hoe, and gave us **ONLY** the shovel! It seems then, that we ought to be able to readily understand that God does not today demand that His women wear an artificial covering or veil, since he has given her a covering to take the place of the veil; her natural-length hair.

The rest of the subject is somewhat easier to understand now that we know what the "covering" is. We understand now, that Paul is teaching in verse 4 that if a man allows his hair to **grow**, (if he like the woman lets it go uncut which is what many young men desire to do today) he dishonors his head of authority, or Christ. Paul plainly points out in verse 14 that if a man have "long hair it is a shame unto him." The phrase "long hair" is here also derived from the Greek "komao" (to have long hair, or let the hair grow).

We can also understand verse 5 to mean that it is a shame (or sin) for a woman to pray or prophesy uncovered. Now then if the practice of letting her hair grow (not cutting it), renders her covered, then for her

to cut her hair in any way renders her uncovered. Thus, Paul shows that when a woman prays **or** prophesies (teaches), she must have on her head the covering God provided for her: her natural-length hair! Usually, those who advocate the artificial veil for Christian women teach that she should wear her artificial veil during worship services because she prays during the service and thus must have her artificial covering or veil on to obey Paul's teaching. However, Paul says in verse 5 ". . . prayeth **OR** prophesieth." She then must have her covering on when she prays **and when she teaches or prophesies!** Paul forbids her to teach in the assembly of the church (I Cor. 14:34), so it seems that she is to have her covering on at a time when she **can** teach, not in the public worship service, but privately! God has taken care of this for her: he has given her a veil or covering which she wears **all** of the time, both public and private, her hair!

In verse 6 Paul teaches that if the woman be not covered (does not allow her hair to grow) she is "also" to have it shorn or shaven. I understand him to mean here that if the hair is only partially there, if part of it is cut off, it may as well in addition be shaved close to the scalp. Then, he reasons that if it is a shame for this to be done (indeed it was a shame, for often women who were immoral had their heads shaved as a sign of it) then she ought to be covered, or in other words she must let her hair grow and render her "covered."

Paul continues in verse 7 by teaching that the man should not cover his head (physical head); he should not allow his hair to grow uncut, because he is the image and glory of God, **but** the woman is the glory of the man. Verses 8 and 9 are pretty much self explanatory. However, verse 10 has been the source of much disagreement. Paul teaches that the woman ought to have "power" on her head "because of the angels." The word "power" is translated "authority" in Berry's Inter-linear Translation of the Greek New Testament, and since the subject of authority is of much importance to us in this study (see again verse 3), it seems a reasonable interpretation. When we think of the angels and begin listing their characteristics we remember that they are very much in subjection to the Father. Apparently, our women are to take a lesson from the subjection of the angels in knowing or learning how to be in subjection to men.

In verse 11, Paul shows that neither sex can be independent of the other, in the Lord. For as he continues in verse 12, even though the first woman came from the man, all men since then have been born of women. God, of course, is the creator of "all things."

In verse 13, Paul appeals to the common sense of all. "Judge in yourselves: is it comely that a woman pray unto God uncovered?" Does it seem right to you, that a woman should pray without her God-given covering or veil, her hair? To the contrary, he reasons that even nature tells us that it is not masculine for a man to have hair like the women. It is a shame for this to be the case. Yes, it was a shame then, and still is today!

Then, after teaching what we have already studied in verse 15, he concludes by saying, "But if any seem to be contentious, we have no such custom, neither the churches of God." Some would have us to believe that

after all his instruction concerning a woman's hair, he meekly conceded defeat by saying that if anyone was not disposed to accept his teachings, if they felt argumentative about it, they could just forget the whole thing! But, no! Paul rather makes his teaching even stronger. He teaches that if any feel contentious, if they want to argue the point, "we" (the Apostles) have, or recognize no such custom. What custom was he speaking of? The custom of women doing away with their coverings or God-given veils, **THEIR NATURAL-LENGTH HAIR!** Not only did the Apostles condemn this practice, but the rest of the brotherhood did too!—"Neither the churches of God!"

May God help us to faithfully practice His will.

"YE CALL ME"

Here is how one anonymous writer thinks Christ may have spoken:

"Ye call Me Master, and obey Me not;
 "Ye call Me Light, and see Me not;
 "Ye call Me Way, and walk with Me not;
 "Ye call Me Life, and desire Me not;
 "Ye call Me Wise, and follow Me not;
 "Ye call Me Fair, and Love Me not;
 "Ye call Me Rich, and ask Me not;
 "Ye call Me Eternal, and seek Me not;
 "Ye call Me Gracious, and trust Me not;
 "Ye call Me Noble, and serve Me not;
 "Ye call Me God, and fear Me not;
 "If I condemn you — blame Me not."

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 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



John J. Bennison, 220 E. Threadneedle St., Beaumont, Tex., Feb. 9—The church here at 575 Anchor St. is doing fine. Here is my sub and some extra for postage.

A. Bvimbani, Makwangwala Vlg., Phalombe, Malawi, Africa, Mar. 2—The work seems to grow with Bro. Bill Davis coming to us. Feb. 10, 95 gathered here; Feb. 12, at Makwangwala, about 175; Feb. 24, 125. Pray!

M. S. Himanya, Kombola Vlg., Phalombe P. O., Malawi, Africa, Feb. 14—Words of God are going forward here and very powerful. We know your prayers are with us. Great to have Bro. Davis here and Bro. Courter in Salisbury. Greetings to you.

M. E. Mountain, 6216 Foulk Rd., Waterloo, Iowa, Mar. 13—I wish to say I had nothing to do with the writing of letters sent out by Grinnell, Iowa congregation concerning problems there with a brother. We at this congregation have had no such trouble.

R. Dee Price, 405 E. Reynosa, De Leon, Tex., Feb. 21—We continue to worship loyally, and with interest in our teaching. Bro. Johnny Snow, Abilene and Bro. Truman Evitt, Ft. Worth have been a great help. We hope to have our meeting house paid for by this year's end. Here are 3 subs.

H. S. Petro Khumbunya, Saidi Vlg., Box 43, Phalombe, Malawi, Africa, Feb. 27—Reports: Feb. 3, Saidi church, 82 assembled; Feb. 10 Cheraeni, 41 assembled, 1 baptized; Feb. 17, Mphulanya, 53 assembled, 2 baptized. All the brethren in Christ send you warm greetings.

W. Maloya, Namadidi Mission, Malawi, Africa, Feb. 9—In behalf of the church I express our gratitude for the coming of Bro. Bill Davis and his wife to this country. They are both dedicated to His work. We are also grateful for your sending to us Bro. Ron Courter who is in Rhodesia. Please continue to pray for us.

C. A. Smith, 810 N. W. 6, Andrews, Tex. 79714—The congregation here has enjoyed steady growth over the past few months for which we are thankful, and give to God the thanks for the power of His word. We have worked hard with God's help to accomplish this and plan to continue. May God's richest blessing be with the faithful everywhere. Enclosed find 2 subs.

Franklin J. Brown, Rt. 1, Box 285, Stilwell, Okla., Jan. 14—The Noel Chapel congregation meets Lord's Day morning and evening and Wed. evening. Visitors are welcome. Hubert and Marie Bagley and Lois Mulican were recent visitors; for this we are thankful. Bro. James Morgan from Park Hill preaches for us every Lord's Day evening, Wed. nights and the 2nd and 4th Lord's Days of the month; he has preached real good sermons. Remember us in your prayers.

Cude Smith, Rt. 1, Washington, Okla., Feb. 27—The church here is doing well. Bro. Billy Dickinson held our last meeting. He is one of the most promising young gospel preachers we have. Bro. Jerry Harris of Norman works with us part time and will continue until early summer. We look forward to Bro. Wayne McKamie's meeting with us in July, his first with us since 1966. I am very happy to see the OPA return to 12 pages instead of 8. Here are 2 subs.

Ron Alexander, 290 Pegasus, Lompoc, Calif., Mar. 13—Bro. Don King just closed a very good meeting here; he did an excellent job preaching, and we enjoyed having him and his family in our home. We enjoyed several visitors from other congregations in spite of the gas shortage. One young lady was baptized and the entire congregation was edified. We look forward to meetings this summer at Boulder Dr., Dallas, June 14-23; Mt. Grove, Mo., July 5-14; Seymour, Mo., July 19-28; Claxton, Mo. July 29-Aug. 4; and West Monroe, La., Aug. 9-18. Pray for us always.

Irvin Barnes, Route 1, Harrison, Ark. 72601, Mar. 3—Bro. Clovis Cook and I recently held a meeting here. Never before have so many come from a distance to lend a hand. We had around ninety-five people who attended from other congregations, one or more times. There were eleven preachers who came one or more times. Local interest was good, however the meeting closed without visible results. Thank God for His children who will go to such great lengths to help ground the truth! We need your prayers. Here is a sub.

E. B. Owens, Route 5, Box 37, Neosho, Mo. 64850—The church here is still working for the Lord and making some progress; recently we had one make a confession of faults for worshiping in digression, also one at Granby, Mo. My family and I had the honor of attending service at Harrison, Ark., Feb. 15. Bro. Clovis Cook did the preaching at night; it goes without saying a wonderful sermon, "Cleaning out Old Wells." The preaching brethren have, it seems to me, been working overtime in warning, teaching and instructing us in the O. P. A. How I love to read and hear these wonderful sermons; Often our burdens seem so heavy we almost fall because we seem to forget and allow God to share these burdens. How shameful I am at times when I almost let temptation drag me down. I beg the prayers of all that perhaps God will grant us all the strength to bear up under our burdens and overcome them. Except we have God's help we will surely fall, but we must allow him to help; he will not intrude where not wanted or asked. Here is my renewal.

Alton B. Bailey, 909 Truitt Ave. LaGrange, Ga. 30240, Mar. 17—It has been sometime since I have written to the O. P. A. and will not try to catch up on all the past few months. Bro. Joe Hisle held our February meeting and as usual did a fine job. His sermons were direct and to the point. We had our year's work planned with both personal work and meetings and was truly looking forward to them. I express my apologies to those congregations where I have had to cancel meetings. I have come down with a grounded case of pneumonia the doctor said, and told me to call off my work for a while. I have cancelled up to mid-April. We ask the prayers of all the faithful Christians everywhere to pray for us that the conditions will not be anything more than pneumonia and that we will soon recover and return to our work. May God bless all of His.

Paul O. Nichols, 514 Oakshire Avenue, Modesto, Calif. 95351, Mar. 19—Recently we had a good meeting with Bro. Billy Dickenson doing the preaching. There were six confessions of faults. Sickness hindered our crowds considerably, but in spite of it all, we had a good meeting. We certainly have some fine young people in this area who are an asset to the Lord's Cause. We are thankful for them. We also have several members who are in their eighties, and we certainly appreciate them. In February I held a meeting at Orange, Calif. It was real good to get to see so many of our old friends and acquaintances whom we have known for so many years. Some who attended have known me since I was just a lad. We appreciated the cooperation of all who assisted in the meeting, especially Bro. Don McCord, who started the meeting for me. Orange is John Modgling's home congregation, and it was a joy to make his home my headquarters. He and Sharian are so hospitable. This month John held a good meeting at Escalon, and we got to attend several nights. He unquestionably vindicated himself as a gospel preacher. He did an excellent job of declaring the truth of God's word. Last Lord's day I preached at Sonora for the first time in several months, and we enjoyed being there. Our next meeting at Modesto is scheduled in August with Don Pruitt as the speaker.

Johnny Elmore, 419 K St. S. W., Ardmore, Okla. 73401, Feb. 27—We are enjoying living in my old hometown, and working with the church here. I attended the study in Fort Worth, and thought it was excellent. The New Year's meeting, held here this year, was also excellent with overflowing crowds and great singing and preaching. We heard Bro. Lynwood Smith in a meeting with the new Fossil Creek congregation in Fort Worth last week for two nights. He drew large "standing room only" crowds with good, old-time sermons. He showed that the church has stood through the ages, and will continue to stand until time is no more, in spite of modern Judases, defectors, liberals, and "holy-rollerism." Some of the modern prophets of doom, who have predicted the demise of the church, have overestimated their own importance to the church. The church can thrive without them, however large their mental faculties may be, and I predict that the greatest days for the church are ahead. Remember, brethren, that the denominational world has never

opened its doors to the preaching of the pure gospel, and every inch of ground we occupy came as a result of our "fighting the good fight of faith."

Billy D. Dickinson, 506 N. 2, Davis, Okla., Mar. 11—We have been enjoying the OPA very much; Bro. Don McCord is doing a fine job. We just finished two meetings in Calif.; Fair Oaks, Feb. 4-14; Modesto, Feb. 22-Mar. 2. Surrounding congregations attended so well, and some nights at Fair Oaks all the seats were taken. We appreciated all who came from far and near. At Modesto, because of sickness, our crowds were affected, but toward the close our crowds increased and we still had a fairly good meeting. We closed with 6 confessions of faults. It was good to be with Bro. Paul Nichols during this meeting. I am thankful for such older preachers who have encouraged us younger preachers in the truth. I had the privilege of attending two public discussions that Bro. Paul Nichols had with Elmer Moore in Houston, Tex., and David Bonner in Duncan, Okla. a few months back. The subjects discussed were cups and classes. Bro. Paul did an excellent job defending the truth on both issues, both times. The work here in Davis is a pleasure; these brethren, though small in number have a desire to grow. We look forward to our meeting in Marietta, Ga., Mar. 23-31. I express my appreciation to all brethren with whom we have worked; everyone has been so good to my wife and me. We appreciate especially the Conner family in Citrus Hts., Calif. and the Permenter family in Riverbank for allowing us to make their homes our home during the two Calif. meetings. Pray for us.

Orvel Johnson, 2200 Burney Way, Sacramento, Ca. 95821, Mar. 18—It's wonderful to see the O. P. A. back to twelve pages, and the goodly number of subscriptions as noted in the March issue. Many timely articles are coming forth for which we are thankful. We pray for Bro. Don McCord and the many who assist with the paper, as I am well aware of the great amount of work to put a publication together each month. A week-end meeting has just concluded at the North Area congregation in Sacramento. Bro. Jack Cutter preached three evenings, and Bro. Jimmy Winchester Lord's Day morning with Harve Hodson at the evening service. Some powerful preaching was done, with much interest generated. Bro. Cutter was a pinch-hitter for Bro. Bennie Cryer who was scheduled for the meeting. Due to surgery the week before, Bennie was unable to come. It was so good of Bro. Cutter to come on such short notice. We plan more meetings of this sort throughout the year, along with an extended effort with Bro. Don McCord as noted in March O. P. A. Our effort with a monthly newsletter for the area produces good results in getting some to attend, the average ratio being about one attending to fifty distributions. I enjoyed Bro. Billy Dickinson's meeting at Fair Oaks, and the one visit at Modesto. How wonderful it was to have the privilege of assisting my daughter, Mrs. Royce (Marie) Gibbs in her obedience to the Gospel just recently. No doubt this was due, at least in part, to the efforts of Bro. Jack Cutter, with the Sanger congregation. Of course to God be all the glory. It was good to preach for the Sanger congregation last month. Pray for us in the work for God in this area.

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

OLD PATHS ADVOCATE

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

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

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No. 5

THE PRISON OF SELF-SATISFACTION

By Billy D. Dickinson

Are you living in a prison? Not a prison with stone walls or iron bars, but a self-made one. Charles Dickens expressed it this way, "I wear the chains I forged in life." Indeed we forge our own chains which enslave us. There is a stronger and more unyielding prison bar than one made of iron. It is a thought, maybe, or an attitude of life. Many are imprisoned by their lusts, hates, temptations, grudges, resentments or sins and, yet, Jesus can still set one free.

Long ago Jesus read an Old Testament prophecy concerning Himself which reads: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to see at liberty them that are bruised" (Lk. 4:18). Our theme as we proceed is deliverance.

Jesus can still free us from the prison-house of self-indulgence. We notice one of these self-made prisons and the liberty only Jesus can give. Yes, many times we live in a prison we ourselves have made. Are we living in the **prison of self-satisfaction**? Many people are satisfied with self. They have no desire to be different because they are self-complacent. Some never become Christians because they are satisfied with living a life of sin. Some feel they are not sinners and never see the need to obey the gospel, and, yet, the Bible says, "For all have sinned, and come short of the glory of God" (Rom. 3:23). Unless we can claim perfection, we have room to grow and improve. Remember, Amos told Israel, "Woe to them which are at ease in Zion" (Amos 6:1). Many are so satisfied, they simply sit back in ease and deceive themselves. There is only one way to overcome this problem. If one has a lazy, easy-life complex, he must overcome it by working and assuming responsibilities. The Laodiceans were satisfied. They said, "I am rich, and increased with goods, and have need of nothing." In other words, "We have it made; we're satisfied." But, Jesus said, "Knowest not that thou art wretched, and miserable, and poor, and blind, and naked?" (Rev. 3:15-17). Whenever we become satisfied with ourselves, God is not pleased, because we will not have the initiative to grow or improve, which God expects. Listen to Paul, "But beloved, we are persuaded better things of you. . ."

(Continued on page eight)

RESPONSIBILITY

By Ron Willis

Jesus said in Luke 12:48, "For unto whomsoever much is given, of him shall be much required." I do not believe any religious leader who considers the Holy Scriptures as final authority would disagree with the lesson our Saviour is teaching here. He is simply saying that our ability and the recognition of our opportunities necessitates responsibility.

Responsibility, it seems, is that which most everyone is trying to shirk; not realizing that sooner or later we must face the consequences of that shirking! Generally, the penalty is worse, the longer we try to avoid our responsibilities. In most cases, time does nothing more than enlarge the debt. But, you can be assured that it must be paid. The Apostle Paul warned the Galatians in the 6th chapter, verse 7, "For whatsoever a man soweth, that shall he also reap." In Ex. 22:6, we are reminded that "He that kindled the fire shall surely make restitution."

Assuming responsibility determines the man. His social standing, religious affiliations, and his civic functions, as far as the community is concerned, are all within the realm of his willingness to assume responsibility. John F. Kennedy once said, "Our privileges can be no greater than our obligations." We have certain obligations to ourselves, to others, and, most of all, to our Creator.

We have a responsibility to obey magistrates. In the world, today, there seems to be a growing disregard for the laws of the land; laws that have to do with our own safety and well-being, and, especially, the safety of others. It seems if there ever was a time in history, it is now that people are without natural affection (2 Tim. 3:3). It seems that people are selfish, inconsiderate and indifferent to the welfare of others. Most of our laws were made with fairness for all in mind. Therefore, we need to realize our responsibilities toward those laws. We find in Rom. 13:1, 2 "the powers," or government, "that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." The only exception to this is when the government tries to enforce that which is contrary to God's law. Then, we must heed the apostle Peter in Acts 5:29 when he tells us, "We ought to obey God rather than men." We definitely have a respon-

sibility to God as far as the laws of our land are concerned.

Another responsibility is to work and make a living for our families. We find in I Tim. 5:8 if a man "provide not for his own" he "is worse than an infidel." Also, in II Thess. 3:10, "if any would not work, neither should he eat." I think everyone knows that this would not apply to those who can not work; such as the feeble, the disabled, and the aged. If fact, we have ample scripture that bears out this fact. For instance, concerning the "widows that are widows indeed" (I Tim. 5:3-16), with certain qualifications should be taken care of by the church. But, we are talking about able-bodied people who have a responsibility that cannot be overlooked. It seems even in the church there are those who are looking for a way to get something for nothing. Just because relief and welfare programs are available, and, generally, looked upon by the world as the way to get out of working respectably, does not mean that we as Christians can accept this kind of living when we are able-bodied men with no intention of finding a job. God will hold us responsible in the day of judgment.

We also have responsibilities for the debts we make. People today are "covenant breakers" (Rom. 1:31), which we should not be. It used to be that a man's word was as good as gold. Now, it seems that not only the word of a man is worthless, but he holds no respect for the written contract either. Brethren, if we owe a man, let us pay him, or at least make arrangements to do so. A Christian should not have to be brought to court to make him realize that he owes a debt. Jesus says in the sermon on the mount, "and if any man will sue thee at the law, and take away thy coat, let him have thy cloke also" (Mt. 5:40). Bankruptcy is only a legal means of not paying our debts; it is not a scriptural liberty.

Now, how about our responsibility to the church? There are those who seem to think it is just a joy ride. We owe something more to the local congregation than just an hour and a half on Lord's Day. In addition to our money, we owe Him our lives. But, you know how hard it is to get many of the brethren to take part in the services even if they have the ability, much less, get them to visit the sick or the needy or to study with an outsider even one night a week! When God gave His Son, He gave the very best He had, and I know if we worked 26 hours a day for the Lord and gave every dime we had, we could not pay back what He did for us. I know if we do not wake up and start giving our best, God will reckon with us on that day. Let's do all we can for the local congregation for without it there could be no church, universal.

So many men today have disrespect in handling God's word, The Bible. They disregard such scriptures as Deut. 4:2; Prov. 30:6; and Rev. 22:18, 19 which state, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." And—how about your salvation? Peter warns in the Acts 2:40, "Save yourselves from this untoward generation." I have heard people say: "I have the right to do what I want to do." But, I can assure you, we do not have the right to do wrong! Since we are free moral agents, we just simply have the power of choice. We know right from wrong and, therefore, we are **responsible** for our actions. "Who will render to

every man according to **his deeds**" (Rom. 2:6). We have a responsibility to ourselves to investigate God's word with an **unbiased** attitude regarding our soul's salvation. Yes, let us assume our responsibilities, in view of all of our privileges here, and in view of impending judgment over there. —707 Meyer, #29, Arvin, Ca.

"BRETHREN — WHAT DO WE OWE THE PREACHER?"

By Sonny Gay

As the big meeting draws to a close and everyone has eaten more than they should at the last 'dinner on the ground,' the ladies are cleaning up the leftovers, getting ready for the afternoon singing that will follow in a few minutes, one by one the brethren start to gather into a huddle. Looking around, one brother asks, "Are we all here?" Then comes the big question, "How much shall we pay the preacher?"

From the first years that I can remember "big meeting time," this seems to be the regular procedure. It is a time for serious thought, because at this time this man's future depends on you! You have asked for his time, and possibly, time away from his family. He has given you the fruits of his many hours of study from God's Word. Now, what are your thoughts? Have you questioned him during the week to see if he has had any "hard luck" or sickness that has put him behind? Has he preached for some small congregation that was barely able to pay his expenses? Finally, one of the group suggests a figure. How often do you hear someone speak up and say, "That isn't enough" or "The church needs more of these men?" Once in awhile someone is heard to say, "That is more than I make in a month!" but this brother has not stopped to think that this may be all this preacher makes that month. His clothes and travel expenses are great; his car will not last forever, and his family has to be fed and clothed. What he makes through the summer probably has to last him and his family through the winter, too. Yet, a lot of brethren think only of the ten days he has labored for them! This is the very reason we are short of preachers! So many young men have started out to preach, only to be discouraged by lack of support. They're forced to get a job to supplement their income and, finally, quit preaching all together. You may not think that a brother has a right to quit preaching. Maybe, though, if **you** had given as you were prospered and then shared it with the preacher, there might be a **surplus** of preachers instead of a shortage. This is not a decision to be made by one leader of a congregation, because it is more than one man's responsibility. When only one man makes all the decisions as to when the meeting will be and how much to pay the preacher, the preacher usually comes out the loser — **financially**.

Many congregations seem to be keeping their money in the bank for a "rainy day." Brethren, if you have five to ten thousand dollars in the bank with no immediate plans for its use, I don't know what you have been doing, but I know what you **have not** been doing! You are not helping to spread the gospel that you could and should. Think it over, brethren; God didn't intend the church to be a "money saving — money making" group, but we are to be a gospel-spreading people.

(Continued on page nine)

THE COMMUNION (Or the Lord's Supper)

(A sermon preached by Homer A. Gay at Compton, Calif., taken down by tape recording and transcribed).

(Editor's Note: We present this sermon, taken here from a tract, at the suggestion of Bro. Barney Owens. We begin it with this issue, and will continue and complete it in the June issue. You will find, I think, it to be very sensibly arranged and very logically presented. It would be a good work, it seems to me, if someone who is able would have it re-printed in tract form for widespread distribution. Those of us who knew, loved and appreciated Homer A. Gay will benefit anew from the truth expressed and the style that belonged only to the man; those who did not know him will, by reading, and paying the most earnest heed, too, be blessed. —Don McCord)

THE COMMUNION (Or The Lord's Supper)

*A sermon preached by Homer A. Gay at Compton, California, taken down by tape recording and transcribed.

We would like to read to begin with from the tenth chapter of the I Corinthian letter: "I speak as to wise men; judge ye what I say, The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one body and one bread; for we are partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifice partakers of the altar? What say I then? That the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils; and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table and of the table of devils." Thus we read from the 15th through and including the 21st verse of the tenth chapter of I Corinthians.

It is with the greatest pleasure that I stand before you this evening to discuss, what is generally speaking, a new subject; that is, the subject of the Communion. I say it is new not because we have never seen it observed or that we have never observed it, but that we hear so little about it.

As a boy when I obeyed the gospel some forty years ago, they announced at the water that night that on Sunday we would have "church meeting." I realized that I was a member of the church and I wanted to see what was going on; I wanted to do my part, and so I went. After we had engaged in singing a few songs, had read a chapter in the Bible, and had a prayer, the brother who had agreed to take the lead for us there walked over to the table and turned the cloth back and said: "Now we all know what we're here for, We'll stand and give thanks for the bread." I frankly admit that I, for one, did not know what we were there for,—it was all new to me. Now, not being brought up by Christian parents, but by sectarians, I suppose they had had the communion service at some time, but I didn't happen to be there when they observed it. So, up until that time, I had never seen the communion service observed—it was all new to me. But the rest

of them partook of it and I did too. I thought they should know what they were doing, and so I stayed with the crowd. I have always been of that disposition. Well, it rocked on for a few Lord's days and finally it came my turn to serve at the table, or wait on the table, as we are accustomed to call it; so I made the same speech. I said "we all know what we're here for, we'll stand and give thanks." That went on for several years. And everywhere I went the brother that waited on the table made that same speech, and I finally decided that in order to justify and ease my conscience in the matter I would study the situation over and see really what it was—what it did amount to. Tonight in the brief time that I shall speak to you, I will give you the results of that study. I could this evening quote from commentaries and Greek lexicons and various other translations, and such as that, but I had rather just take the commonly accepted translation of the Bible, and just notice that in its plainness and simplicity,—one that everybody, even the children, can recognize as the word of God. And in doing that we want to study this question and study it seriously tonight.

We note in the reading now from the tenth chapter of the first Corinthian letter the apostle Paul says, "You cannot be partakers of the Lord's table and of the table of devils." Now I began to wonder how can I tell? How can I know which is the "Lord's table" and which is the "table of devils?" Is there any way that I can **know** whether or not I am pleasing God?

Reading from Acts 20:7—"Upon the first day of the week the disciples came together to break bread,"—I learned that it was something to be done every first day of the week. For surely every week has a first day, and upon the first day of the week the disciples came together to break bread. Now anything that was that important, anything that meant so much to the Christians, surely we wouldn't be left in doubt about that as to whether or not we are pleasing God. And so I began to wonder now, how can I distinguish the table of the Lord? How do I **KNOW** that this is the Lord's table? Can I detect it by a certain kind of wood? Is it a certain height? Is it round, square, or oblong? How can I tell whether or not it is the Lord's table? And I am frank to confess that the only way that I know to distinguish and understand when it is the Lord's table, is by what it has on it. Not by the kind of material it is made of; not how high the table is; how long, or whether it is round or square; but by what there is on that table.

I believe the Lord knew that we could do that by the things He did while He was here, and by the great example that He set before us for our consideration. So it will be well and advisable for us to just take the time and turn and read the passages of scripture in the Bible that give us the account of this communion service. We will go first over to Matthew the twenty-sixth chapter and here we will read the account as given by Matthew, beginning with the 26th. verse, he says: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body. And he took the cup and gave thanks, and gave it to them saying, drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of

(Continued on page seven)

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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 and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

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 CHURCH IN THE WASHINGTON, D. C. AREA

As of March 1, 1974, the church that has met for several years in the Cardinal Room of the Quality Court Motel in Arlington, Va., will be meeting in a lovely old church meeting house near Purcellville, Va. It is a historical building in an excellent location, and in good condition. We have paid the first year's rent in full and have the option to renew. Several have expressed their intentions of meeting with us when we are in the building; we feel there is now real potential for growth by the church in northern Virginia. Our goal is to have a capable, faithful preacher working full-time this fall. We welcome all in this area to meet with us, and brethren passing our way are cordially invited to worship with us. Contact any of the following: John D. Smith, Rt. 1, Box 1WB, Purcellville, Va. 338-4370; Joseph V. Brown, 273 Blackstone Rd., Manassas, Va. 22110, (703) 361-2256; Carl R. Diamond, 9408 Beech Park St., Ritchie, Md. (301) 336-4757. —Carl R. Diamond

SULPHUR, OKLA. MEETING

This meeting will be conducted June 26 (Wed. night) through July 4. Sulphur brethren have chosen Brethren Roy Lee Criswell, Columbia, Mo. and Carl Johnson, Ada, Okla., very able brethren, to assist them in leading this meeting. If you have never attended, why not make plans now to do so—I do not believe you will be sorry. It is our hope that the "energy crisis" gripping our land will not hinder this great meeting. —Don McCord

"HEAVENLY SUNLIGHT"

This is the name of Bro. M. Lynwood Smith's new song book that he hopes to have off the press by mid-June. Bro. Lynwood regrets that due to increase in cost of everything, including paper and labor, the song book will have to sell for \$1.50 per single copy; \$1.25 per 100. **Advance orders will be very much appreciated.** Please send them to Bro. Smith at Rt. 1, Box 151, Wesson, Miss. 39191. His current book "Golden Sheaves" may still be obtained; order from same address. —Don McCord

HELP NEEDED IN CALIF.

The small congregation meeting at Hydesville, Calif. is in dire need of someone who can take a public part in worship to move there and assist. There is plenty of secular work in the area. This need must be met soon. It is very urgent. Please contact the writer at Box 12, Hydesville, Calif., or Vol. Garrett, 2405 Porter Way, Stockton, Ca. 95207. —G. D. Garrett

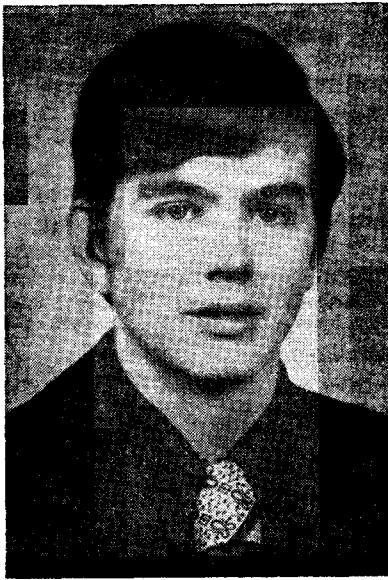
HELP NEEDED IN FLORIDA

Are you looking for a new, exciting place to move? We encourage you to consider the south coast. Come join us in Ft. Lauderdale, Fla., a major city with unlimited opportunities. Ft. Lauderdale is a city with hundreds of job opportunities. Would you like to move to a place where you can be of immeasurable value to the church? The small congregation meeting here needs you and your family. We need you to help in spreading the gospel here. Young men and women, why not come here to school and be a great benefit to a small congregation? There are many colleges and technical schools in the Ft. Lauderdale-Miami area. We have beautiful climate all year around. If you desire more information, please contact the writers: John Mountain, 3521 N. W. 26, Lauderdale Lakes, Fla. 33311, phone 305 - 735-4294 or Rodney Mountain, 2971 N. W. 43 Terrace, Apt. C, Lauderdale Lakes, Fla., phone 305 731-1612.

CHILD NEEDED, WANTED

We take this opportunity to ask brethren to help us find a baby or a small child to adopt and share our home with; we would consider two. We have searched everywhere since losing our precious Daniel. There are thousands of homeless children that are being placed in foster homes or institutions. Please contact us, George and Winnie Powell, 1509 Laguna, Farmington, N. Mex.

MEET BRO. JUADON NORTON



Brother Juadon Norton is 20 years old. He is the son of Bro. and Sis. David Norton of Brookhaven, Miss. where Juadon was born and reared. He was baptized at the age of 14 by his grandfather, the late Bro. Ernest Bailey, who was influential in Juadon's decision to become a gospel preacher. The year he was baptized he began taking part in public worship, speaking his first time for the Pearlhaven, Miss. congregation. Through the years, Juadon continued to preach for the various congregations in the area. Being encouraged by the brethren at home, the Hillcrest congregation, as well as others, he has decided to begin preaching full-time this year.

Brethren, Juadon's ability speaks for itself. We believe he is dedicated and will be an asset to the cause of Christ through the years.

s/Clovis, Cook, Irvin Barnes, Richard Nichols

CHURCH DIRECTORY

The Church that was meeting in **ELGIN** (Union County), **ORGEON** is no longer meeting. The Church at **CORVALLIS** (Lane County), **OREGON** has moved to a permanent location: **410 S. E. Alexander Street**. Sun. 10:30 A. M. and 6:00 P. M.; Wed. 7:30 P. M., **Larry Hickman**, 419 S. W. 8 Street, Corvallis, Oregon 97330, Phone (503) 752-6476; **Charles Carter**, Phone (503) 752-6817. Please keep me informed about any changes or new congregations. I receive lots of inquiries, but I can't direct them in the proper channel unless I know where you are meeting. Please send all information to Ray Asplin, 2440 SW 54 Street, Oklahoma City, Oklahoma 73119.

THE CHURCH IN NASHVILLE, TENN.

The church here is in its new meeting house at 236 Tusculum Road; services are Lord's Day 10:30 A. M. and 6:00 P. M.; Wed., 7:30 P. M. The names, addresses and phone numbers are the same as listed in the church directory. —James Orten, 3821 Scotwood Dr., Nashville, Tenn. 37211

CAN A CHRISTIAN FALL FROM GRACE?

By Jim Hickey

There are many religious people who believe the Calvinist doctrine that once a person is saved he can never be lost. Hence, the expression, "once saved, always saved." The doctrine is variously referred to as, The Impossibility of Apostasy, The Eternal Security of the Believer, and The Assurance of Salvation. The doctrine is expressed in this way according to the Baptist Manual, Article XX, Pg. 54, "We believe that such only are real believers as endure unto the end." Which, in plain language, means that if a person falls away he never was saved in the first place. Let us examine the Scriptures to see if this doctrine harmonizes with the Word of God.

First, let us examine their foremost authority, John 10:28, 29. They say that this proves that a child of God cannot fall from the grace of God. What does it really say? It teaches that there is no power on earth that can force the Christian to fall or be lost. But that is not to say that one cannot sin so as to be finally lost. This would be a violation of our free moral agency. Let us notice some other passages of God's Word to see if this position is correct.

Galatians 5:4 says, "... whosoever of you are justified by the law; **ye are fallen from grace.**" They couldn't have fallen from something they didn't have! Peter warned, "... beware lest ye also, being led away with the error of the wicked, **fall** from your own steadfastness" (2 Peter 3:17). Or, how could this passage be clearer? "Wherefore let him that thinketh he standeth take heed lest he **fall**" (1 Corinthians 10:12).

If these verses are not sufficient, notice the following: "Remember therefore from whence **thou art fallen**, ..." (Rev. 2:5), 2 Peter 1:10 makes it clear that our eternal security is conditional "... for if ye do these things, ye shall never fall." Jude 24 also expresses this idea. Whether we fall or not depends on our own free will. God is able to keep us from falling but He will not force us to do His Will. The "once saved, always saved" are apparently stronger Christians than the Apostle Paul because he said, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" 1 Cor. 9:27. The word from which we get castaway, is **ADOKIMOS** in the original Greek. It stands for one who is reprobate, rejected of God. **Vine's Greek Dictionary** says that it includes the "loss of future reward."

John 5:28, 29 and Revelation 20:12 both indicate that we are going to be judged according to the way we have lived, whether good or evil. Belief in the diety of Christ apart from obeying the teachings of the New Testament will not save a person. If so, the devils would be saved for they believe and tremble. Read James 2:14-26. Don't you know that Satan is pleased with a doctrine that tells a person, "don't worry about your soul's salvation. You can't be lost. You are God's elect." Such a person is soon rocked to sleep in the arms of the Devil. "Looking diligently lest any man fail of (fall from—Margin) the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Hebrews 12:15).

A NOTE OF THANKS

The brethren at Flintville, Tenn. wish to thank the following for their willingness to help them get started on their building project, and for all who spoke words to our heavenly Father in their behalf: Lowery, Ala., New Salem, Miss., Harrodsburg, Ind., Bakersfield, Ca., El Cajon, Ca., Marietta, Ga., Lansing, Mi., Shreveport, La., Temple, Ga., Pontiac, Mi., Wynnewood, Ok., Columbia, Mo., Rote, Pa., Love Joy, Pa., Newton, I. The total is presently \$2,000. The building project has begun; interest is growing. May God bless each of you who are helping in any way because it really is an encouragement to these brethren. —Frank Staggs

AN OPEN LETTER

To the faithful everywhere: In order to set the record straight, we the undersigned male members of the Freeway church of Christ, Waco, Tex. would like for everyone to know the following: 1. We do not believe that fermented wine can be used on the Lord's Table. 2. We do not use fermented wine on the Lord's Table, neither shall we use or in any way support those who do believe that fermented wine can be used. 3. We do not and will not use those liberal in worship in our services. Signed: James R. Stewart; Tommy Holt; Cleburne Kirk, Sr.; James Trillow; James H. Gallagher; William R. Oxner.

HONOR TO WHOM HONOR

As most here at Twenty-first (Oklahoma City) know, Bro. and Sister James R. Stewart are returning to Waco, Tex. The winters here in Oklahoma are much more severe than they are used to, and they feel it would be better for them to return to a warmer climate. We here at Twenty-first will miss them, and the church has been honored to have them for the last year or so. Brother and Sister Stewart have just now had their 57th wedding anniversary. This is beating some of the modern day marriages many times over.

Some of us have known the Stewarts a long, long time. He has been a faithful preacher for almost 60 years and has baptized hundreds. Also, he established a good number of congregations across the nation. When we (the Cutter family at Crescent, Okla.) came to the New Testament pattern of worship from the individual cups and women teachers way of worship 26 years ago, Brother Stewart was the first loyal preacher we heard. He was sent to Crescent by Twenty-first Street church (then meeting on 7th Street) to hold two meetings in all.

Since those many years ago we have continued to hold an especially warm spot in our hearts for both Twenty-first Street and Brother and Sister Stewart.

Now that the Stewarts are leaving, we wish them the Lord's richest blessings and continued good health wherein it is consistent with His will. This good preacher and his wife rose up, stood firm and offered spiritual strength to many. For such people we give much thanks. I know I speak for all of Twenty-first Street church. —Jerry L. Cutter via N. W. 21st Street

OUR DEPARTED

Ward — Brother Thomas I. Ward was born May 7, 1898 in Wayne County, W. Va. He passed away at the age of 75, April 3, 1974. Bro. Tom was the son of the late John and Ella Wilson Ward and the husband of Sis. Hattie McKeand Ward. Serving as treasurer for several years, he was a faithful member of the Twelvepole church of Christ. His home was the preacher's home for many years. Bro. Tom will be missed both in his home and in the church. His love for the church and for people will continue to be remembered. He is survived by his loving wife; 3 daughters, Mrs. Texie Keskins of Greensboro, North Carolina, Mrs. Ada Lee McCoy and Mrs. Lena Holland both of the Huntington, W. Va. area; one son, Carol Ward of Denver, Colo.; 2 sisters; 12 grandchildren and 12 great grandchildren. A son, Jack, passed away in 1964. Bro. Juadon Norton assisted the writer in the services. —Richard Nichols

Smith — Sister Nora Smith on Dec. 26 was laid to rest in the quiet little family cemetery, 8 miles out of Jacksboro, Tex. Many gospel preachers had partaken of her hospitality and witnessed her good works. "And it fell on a day that Elisha passed to Shunem, there was a great woman; and she constrained him to eat bread. And so it was that as oft as he passed by, he turned in thither to eat bread" (2 Kgs. 4:8). A large crowd gathered to pay their respects. She was 69 years of age and obeyed the gospel at a tender age. She is survived by 3 daughters: Elizabeth Owens, Jean Hensley and Florence Anderson all of Jacksboro, Tex.; 2 sons, Jasper Smith of Bridgeport, Tex. and Eugene Smith, Hurst, Tex. The writer spoke words of comfort and admonition. —Jimmie C. Smith

IN MEMORY

Fifty years ago in a little west Texas town the gospel was being preached and a young man from the crowd stepped forward. He gave the preacher his hand and God his heart and was buried with his Lord in baptism. Fifty years later, April 5, 1974, the body of this same Christian man was returned to Silverton, Texas, not far from where he was baptized, for another burial to await the resurrection.

Floyd Daniel was born March 11, 1905, in Binger, Oklahoma. He was married to Mary Jones December 10, 1923, starting a wonderful relationship. It continued to exist to the last.

Brother Daniel left behind his bride of fifty years and three children; Marguerite Green of Pasadena, Texas; John Kenneth of Lakeside, California, and Charles Keith of Holyoke, Colorado; nine grandchildren and four great grandchildren; one brother, Warren Daniel, of Dallas, Texas.

Brother Fred Lay and the writer spoke words from the Holy Scriptures and from our personal acquaintance with Floyd.

We have lost a faithful friend. The church has lost more than a member; it has lost a "pusher." When the going was hard in the work of the church, Floyd was there with a ready push.

Singing by local members was beautiful and the songs were well chosen. The flowers were very pretty.

We that remain will soon be joining that endless caravan, as Floyd has, and my prayer is that we may be as well prepared for the journey as we feel he was. —Marvin E. Fisher

MANY THANKS!

Many thanks to all the churches and individuals for donations on our meeting house at Huntington, W. Va.; since last report, we acknowledge the following: Kansas City, Kans.—\$50; El Cajon, Calif.—\$300; A brother and sister—\$1,000; Moore, Okla.—\$100; St. Louis, Mo.—\$25; Fairmont, W. Va.—\$200; Waterloo, I.—\$100; Bro. and Sister Elwin Cutter—\$125; Brazil and Pleasant Grove, Ind.—\$1,000; Piney View, W. Va.—\$100; West Chester, O.—\$200; Houston, Tex.—\$100; Richmond, Ind.—\$50; Tampa, Fla.—\$100; Lansing, Mich.—\$50; Pontiac, Mich.—\$100; Rosenberg, Tex.—\$750; Washington, D. C.—\$25; Napoleon, Ala.—\$200; Thelma Smith, Pontiac, Mich.—\$50. Grand total to date (April 9)—\$8747.49. Isn't that wonderful? Oh! We appreciate it so very much. May the Lord bless you for it. —The Huntington, W. Va. congregation by B. F. Leonard.

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.

—Ronald Mark Alexander, 290 Pegasus,
Lompoc, Calif.

THE COMMUNION—

(Continued from page three)

sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until I drink it new with you in my father's kingdom. And when they had sung a hymn, they went out into the mount of Olives." This now is the account as given by Matthew. Before we do any commenting upon that we want to notice the other witnesses. We never have all of the truth on any subject until we have heard all the witnesses. That is the reason that a case in court is never turned over to the jury until all of the witnesses have been examined, so as to ascertain the truth. So we come over next to Mark's statement of the matter. Talking about the same thing over here in Mark the 14th. chapter. We come now to notice his account as recorded: "And as they did eat, Jesus took bread, and blessed, and brake it, and gave it to them, and said, take, eat; this is my body. And He took the cup and when He had given thanks, He gave it to them; and they all drank of it. And He said unto them, this is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives" (verses 22-26).

This is Mark's account of the occasion. He brings out a few points here that Matthew doesn't make perhaps as clear as should have been. All of them together in talking about the same occasion clarify the matter. For instance, Matthew in talking about the cup said that He took the cup and gave it to them saying, "drink ye all of it." Now some might get the idea, in fact I have met some that did get the idea, that He meant for them to empty the cup, just drink all of it—empty the cup. Over in Eden, Texas, where I used to live, there was an old brother that believed that. After the communion service was over and he would go to put the things away, he would take the cup and get down behind the stand and finish it up. He said the Bible said to "drink all of it." But now Mark clarifies that and says, "they all drank of it." They all, with reference to the disciples and not to the cup—**they all**—all the disciples, drank of the cup. That clears the matter up a little bit there. Another point that Mark makes clear here is, he says, "I will drink no more of the fruit of the vine until the day that I drink it new with you in my Father's kingdom." Thus indicating that He did drink some of it, but He would drink no more until he drank it new with them in his father's kingdom.

But we go next to Luke. After reading all these passages of scripture, we will do our best to round it up and get it in as simplified a manner as we possibly can, for the benefit of all and especially for the children who have not had the opportunity to hear this taught on heretofore.

In the 22nd chapter of Luke we have the account given here again and he says, beginning with verse 17: "And He took the cup, and gave thanks, and said, take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. And He took bread, and gave thanks and brake it, and gave unto them, saying, this is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper,

saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table" (Lk. 22: 17-21).

We have some points here in Luke that are not brought out by the other apostles who were present there at the time the Saviour instituted the supper. We notice in this that the cup is mentioned twice. Some have tried to argue from that, that there was a cup that went with the passover supper. The first one that Jesus mentioned there was the "cup in the pass-over," they say. Now, that I doubt. There never was a cup that went with the passover by divine authority. The Jews evidently had many cups in connection with their passover feast; but they sold doves, oxen, and things like that in the temple, too. And they did many things that Jesus told them made void the law of God by their tradition. I believe that when Jesus observed the passover He observed it as it was instituted by the Lord back in the BEGINNING (Ex. 12). Now the cup being mentioned twice here has perhaps caused some to stumble a little bit on that. Brother H. C. Harper, one of the strongest men that I have ever been associated with, says that perhaps it was mentioned twice lest anyone should get the idea that He would take the cup BEFORE He did the bread. Since Matthew and Mark had given the order in which He observed that, that is, He took the bread FIRST and THEN the cup. Well, we notice in the 10th chapter of the 1st Corinthian letter that the cup was mentioned first and then the bread: he said, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" But in the 11th chapter of 1st Corinthians he turns the order around now and gives it the way that Christ observed it on the night in which He was betrayed. And lest any should get the idea that Luke was saying that He took the cup first, he says like wise, or like the other apostles had said, "the cup after supper." You will note also in the 1946 translation of the Bible, the latest translation; also in a number of the later translations, the verse mentioning the cup the second time is left out entirely, showing that it is not in all the originals that the Bible was translated from. But we note in the 17th verse of this chapter here, that He tells His disciples to TAKE that cup, "take this and divide it among yourselves." Now the Twentieth Century N. T. says, "Share it among yourselves." Well, some people have tried to argue that because of that, we are to divide the cup as we want to. We will get to that a little later on and give it our due consideration.

THE PRISON OF SELF-SATISFACTION —

(Continued from page one)

(Heb. 6:9). God expects us to grow, improve, become stronger, more knowledgeable, and to exercise our talents for Him.

Again, some are satisfied with their parents' religion. The religion of their parents satisfied them and so it's good enough for them. I had a young man tell me one time, "My parents believed such and such and if they were wrong and died and went to hell, then I will, too. What was good enough for them is good enough for me." Friends, is this reasonable or sen-

sible? What if my parents were atheists? Would it make sense to say, "Well, they were atheists. What was good enough for them is good enough for me?" If each person were to trace back seven generations, he would have 128 parents. They surely differed in religion. The point is this: our parents are not our standard. There is only one infallible standard—the Word of God.

But then, some say, "I am satisfied with just a good moral life." They think they can be saved outside the church as well as be saved inside the church. But Jesus said, "not everyone who saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven. . . (Matt. 7:21). We must do the will of God. Moral goodness alone is not sufficient.

Some are satisfied with pleasing self. They think as long as self is happy, what more is necessary? We have some popular doctrines in the world today, such as, "Join the church of your choice." But, friends, does God give a choice? Whom are we to please? Man; God; or self? Micah said, ". . . What doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God" (Micah 6:8). Are we in a prison of self-satisfaction?

Lastly, some are satisfied with the doctrines of men. Why do people lay aside God's wonderful word for a man-made innovation which mars the beautiful message of truth contained in the Bible? Whenever we do such, our worship is vain because we are teaching "for doctrines the commandments of men" (Matt. 15:9). Let us notice an example: There is a leading denomination in the world today which teaches that man is saved by "faith alone." However, just the other day, a member of this denomination gave me a free translation of the Bible, **Living New Testament**. This denomination in Davis, Okla. is giving everyone this paraphrase free. Now, there are many things in this paraphrase which are wrong! We need to be careful with some of the "modern translations" so-called because some are merely commentaries of men. But, in James 2:14, 17, 20 of this paraphrase there are words which literally prove this denomination wrong on their position of "Faith only." Their own endorsed paraphrase puts it straight; listen: "Dear brothers, what's the use of saying that you have faith and are Christians, if you aren't proving it by helping others? Will that kind of faith save anyone? If you have a friend who is in need of food and clothing, and you say to him, "Well, good-bye and God bless you; stay warm and eat hearty," and then don't give him clothes or food, what good does that do? So you see, it isn't enough just to have faith. You must also do good to prove that you have it. Faith that doesn't show itself by good works is no faith at all—it is dead and useless. Dear foolish man. When will you ever learn that "Believing" is useless without doing what God wants you to? Faith that does not result in good deeds is not real faith." AMEN, AMEN. How sad for people to be satisfied and yet LOST. Jesus can make us free from the prison of self-satisfaction! Permit Him!

—506 N. 2nd St., Davis, Oklahoma 73030

What we turn to in our hours of sadness is determined largely by what we yearn for in our hours of gladness.

"BRETHREN — WHAT DO WE OWE —

(Continued from page two)

We could all do more as individuals for the preachers and their families. It doesn't all have to be done through the treasury of the church. When I was a small boy, a brother here in the church at Lee's Summit, Mo. gave us a pig—then brought us corn to feed it until it was big enough to eat. The preacher's pay was a lot less in those days and needless to say, it was greatly appreciated by our family. This will always be one of our treasured memories.

We have talked about the money side of the picture, but this is not all we can do to help the preacher. What preparation do we make for a meeting? Do we wait and let the preacher do his own advertising; knocking on doors and passing out handbills? Do we find a good place for him and his family to stay? Preparing for a meeting takes more than just a day or two prior to starting date. The problem is a few of the members have the responsibility and the rest are willing to let them have it.

When a list is put up for families to sign their names where the preacher can go for a meal, how long does it take for it to be filled? It is strange what good cooks some sisters are, yet, just can't feed a preacher. After all, he is only human, like anyone else, subject to likes and dislikes. He can be offended or he can appreciate praise and compliments, and certainly he enjoys Christian hospitality. Those of you who do not make a practice of having the preacher and his family in your homes, miss so much that cannot be gained any other way. When your children have grown up they will remember how you did or did not show your hospitality. So many people see their children go astray and just cannot find the answers. Could it be your lack of interest in the church and its progress? How concerned are you about your brethren and preaching brethren?

During the meeting is no time to practice and learn new songs, this should be done weeks ahead. Appropriate songs should be sung and not the same songs every night. Especially, don't sing "Oh, Why Not Tonight?" on Lord's Day morning! This may seem humorous but it has happened in the past, simply because careful thought was not given to the singing. Good singing will encourage outsiders and is a great help to any preacher.

Brethren, this is not written to offend anyone or to criticize any certain congregation, but only in hopes that it will cause you to think more seriously when you ask a preacher to come and preach for you. We cannot expect young preachers to be encouraged to remain in the field when we invite them in to do our work for us then all we give them is a pat on the back, a few compliments, and a promise to pay them when they become preachers. Let's all help the preacher all we can. Get the meeting advertised. Get ourselves in a frame of mind that nothing will keep us from attending each night. Singing every song. Doing all we can, and sharing with him our homes; exercising Christian hospitality!

**PREACHER — WHAT DO YOU OWE
THE BRETHREN?**

In II Tim. 2:15 we find Paul speaking to Timothy, "Study to show thyself approved unto God, a workman

that needeth not to be ashamed, rightly dividing the word of truth." Again, in Titus 2:1 we find Paul advising Titus, "But speak thou the things which become sound doctrine." When a young man starts out to preach there must first be some preparation and this is acquired by lots of study of God's Word. Through the years and continued study of the Bible he will naturally commit more to memory and will be able to present his lessons with greater ease and confidence. Some find it easier to commit the scriptures to memory than others, but with proper determination it can be accomplished. Brethren who are teachers in the congregations, who are farmers, factory workers, etc., and only teach once a month, usually cannot or do not commit as much of the scriptures to memory as does the full-time preacher.

In the past few years, it seems, the trend has gone more to lecture teaching, even to the point that some do a lot more reading than teaching. We expect a young man starting out to preach to have to stick more closely to his notes, but when a full time preacher who has preached for years still has to read his sermon, it only means he has not prepared his lesson well.

My memories of the old-time preachers are of the way they used the blackboard, quoting scriptures as they went. They preached "hell, fire, and brimstone sermons;" if we can call them that, which would cause people to sit up and listen and think of the hereafter with a lot more seriousness than they do now. It seems that sin is touched on very lightly, now, perhaps hoping not to offend too many. Could this be the reason it is harder to baptize as many people as we used to? How many sermons do you finish without giving the plan of salvation? I have heard several in the past few years. Just suppose visitors were there for the first time. Knowing nothing about baptism, they wouldn't know whether to come to the 'mourner's bench' or what. Remember, very few people in the outside world have heard the true gospel and this may be your chance to show them that the things they have been taught all their lives are **not** taught in the Bible.

When the brethren have asked for your time and set the dates for the meeting, then you are under obligation to them for that time. You have been called for the purpose of preaching and spreading the gospel. We realize that some of our preaching brethren are good carpenters, mechanics, painters and salesmen, but to take this trade along with you when you go to hold a meeting seems just a little out of line. I realize you might make more money at your trade that week than the church will support you, but that is not what you were called there to do. Perhaps, if you would spend the time in visiting with those whom the brethren refer you to, it might pay a lot more in souls saved.

I have no greater love and respect for anyone in the church than the preacher and his family. He has to be made of steel, like the blacksmith's anvil, and his wife even more so. I always admired a preacher's wife who could sit and listen to each sermon as if it were the first time she had heard it. She always has to keep herself dressed neatly and have her hair fixed just right, to avoid criticism. The children have to be corrected more because the brethren expect them to be better than other children. When I was a young lad, a good brother asked my mother why the preacher's kids were always meaner than other kids? She promptly

replied, "It's because they have to associate with the brethren's kids all the time."

Jealousy and envy should not be tolerated between preaching brethren. In the first place, it is a sin and, secondly, it brings about idle gossip. When you hear and repeat things that are detrimental to your brother, stop for a moment and think of Luke 6:31, "And as ye would that men should do to you, do ye also to them likewise." This would stop a lot of idle talk among brethren in the church as well as preachers.

Brethren, for thirty-four years of my life I knew an old-time preacher better, perhaps, than anyone else because he was my daddy. I knew him when he was happy, sad, tired, and offended, but he never lost faith in his God. There were times when he borrowed money for train fare to hold a meeting, then didn't get enough to pay back what he had borrowed, but he didn't quit. He preached the word as it was written. Think on these things! —Written with love and respect for all preaching brethren; a preacher's son. —Phillipsburg, Mo.

UNITY

In a mighty auditorium are four men. They really desire to come together, but neither will come to another's corner. In the center of the room is a beautiful fountain. Finally someone proposes that they all meet at the fountain. They start for the common center. They come on — forty-fifty — one hundred feet. The nearer they come to the fountain, the nearer they come to each other, each making concessions of location and space. At last they reach their destination, and clasp hands around the sparkling waters of the fountain. Jesus Christ, the great fountain of life, liberty and love, is set up in the center of the world. The nearer God's children come to Christ, the nearer they will come to each other. Let us help hasten the day when we can all clasp hands and sing, "Blest be the tie that binds our hearts in Christian love." Let the Christian world strike hands in the spirit of those of old, who said, "We are brethren." —Selected

Worry is wasting today's time by cluttering up tomorrow's opportunities with yesterday's troubles.

Many toy dolls must be placed on their backs before their eyes will close. Many of us have to be flat on our backs before our eyes are opened.



P. Kalongonda, Mkoko Vlg., Box 43, Phalombe, Malawi, Africa, Mar. 20—The church goes on without any trouble at all. All the prayers prayed here are to try to encourage the work of the Lord both there in America and here in Malawi. Please remember us here in your prayers.

Readson J. Tumbulu, Box 34, Phalombe, Malawi, Africa, April 1—The work of the Lord Jesus is going on. I am busy preaching the gospel of our Lord Christ. One thing I am suffering; my cycle was broken, so I beg you to help me find a second hand cycle. I send my best wishes in Christ's name to all brethren.

Weston Sandey, Box 573, Blantyre, Africa, April 1—I have been very busy in the Lord's work; all our meetings have been enjoyable. We are happy for the Bill Davises. It would not be wise to use the time or space to mention all the places where I have preached, but in this type of work, we are called upon to go many places and this is what we want. We certainly appreciate all congregations and individuals who send financial aid to us. Please pray.

B. B. Cayson, 1993 Burnham Ave., Memphis, Tenn., April 8—The work for the Lord is going well here; the church has a bright outlook. Everyone has been reconciled, and all are meeting at the N. Watkins St. meeting place; it is wonderful we work with a congregation where true love among Christians is a reality. Please pray for us and visit us.

Alton Bailey, 909 Truitt Ave., LaGrange, Ga., April 15—Lord willing, I will be in Pottsville, Ark. May 19-26. Please consider this as a "Card of Thanks"—during my illness, brethren have been very good to me and I am grateful to all of you. I am able to resume my meeting schedule, and the Lord willing, will do just that. I need your prayers, please.

Eddy Bullard, Rt. 1, Box 26, Tupelo, Okla.—Bro. John Modgling has just closed a good meeting at Ada, Okla. He did some very good preaching. Bro. Nelson Nichols is scheduled to be at Denison, Texas for a week-end meeting March 29, 30 and 31. I preached at Golden, Okla. the fourth Sunday of March and the Lord willing I will be at Sulphur the fifth Sunday of this month. My work this summer will be in Okla., Colo., and Mo. Here is my sub. Pray for us.

James R. Stewart, 713 Dickens Dr., Waco, Tex., April 15—My health is better; we have moved back home and worshiping with my old home congregation at Freeway, Waco. We enjoyed our stay in Oklahoma City, visiting and preaching at many congregations. We learned to love and appreciate all the brethren and miss them all very much. If you should come this way worship with us; all true preachers invited.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., April 9—The church is doing real well; attendance at all services is splendid. We hope to have a good meeting with Bro. Carl Johnson. The meeting Labor Day in this area is to be with us this year; all are invited. We hope to have our meeting house finished by then. Pray for our endeavors for good; may the Lord "take a likin' to ye."

Earl B. Helvey, 4825 - 12th Ave., Sacramento, Ca.—The church here at 64th St. is doing better than it has for several years, with unity and fellowship among its members and other congregations. The meeting for the young people, April 26-28, was a great success with 4 young people baptized and another on May 1. Bro. Don French and Bro. Sam Dewitt are working very hard with the young people here, and we owe them many thanks. Please visit us; notice my new address and my phone number is 456-8176.

Barney Owens, 6552 Dimmick Rd., West Chester, Ohio 45069—Since several have inquired about our meetings in the coming months, here is a list: **June** 1-9, Ada, Oklahoma; 21-30, Arlington, Texas. In **July** 7-16, Escalon, California; 19-28, Arvin, California. During **August**, 2-11, McGregor, Texas; 17-25, Marietta, Georgia; 26-September 2, Columbus, Georgia. If you are near these areas at the dates mentioned, your presence will be appreciated. I have just returned home from an enjoyable meeting at McAlisher, Oklahoma. Pray for me and mine.

Jerry Dickinson, 203 W. Stonewall, McAlester, Ok., Apr. 23—April 5-14 I was in Kansas City, Kansas—my first time in that part of the country; however, I enjoyed working in a meeting with the brethren there as much, if not more, than anywhere I have been. Brother Jim Hickey was there most of the services and it was good to be associated with him some. The meeting resulted in 2 baptisms and 2 restorations. While I was in Kansas, Brother Barney Owens was in a meeting here in McAlester doing, as I understand, some good preaching which resulted in 1 baptism and several confessions. The work here is, I think, starting to gain momentum. We've had 2 restorations lately and prospects for more look good. Pray for the work here and everywhere.

Joe Hisle, Rt. 4, Ada, Okla., April 4—Since the first of Feb., we have worked in meetings in LaGrange, Ga.; Hillcrest, Miss.; Odom, Mo. and Pleasant Grove, Ind. We are presently at Harrodsburg, Ind. Following is a portion of our schedule for the year; if you are in any of these areas, we would appreciate your support; April 19-28, Mena, Ark.; May 3-12, Hale, Ark.; May 17-26, Tampa, Fla.; June 1-9, Florala, Ala.; June 14-23, Little Rock, Ark.; July 12-21, Sand Grove, Tex.; July 26-Aug. 4, Medina, Tex.; Aug. 9-18, Golden, Okla.; Aug. 23-Sept. 1, Mt. Home, Ark. We had the opportunity of hearing Bro. John Modgling several nights at Ada; he delivered sound doctrine without fear or favor in an edifying way. We appreciated his straight forward preaching; it is much needed. Brethren, please remember us in your prayers.

Jimmie Smith, 5231 Kingston, Wichita Falls, Tex., Apr. 9—We had a real good week-end meeting here with Brother Charles McKamie the third Sunday of March. Charles is a clean-cut, sound and maturing gospel preacher. Like most preacher's kids, everyone knows every wayward step and juvenile deed I suppose he ever did. If you doubt his steadfastness and ability to proclaim the gospel, then dare give him a chance. He has a fine wife, formerly Leota Butler; and it was a

joy having the two in our home. The last week-end of March we had a lovely weekend meeting at McGregor, Texas where we always find it refreshing to be associated with such a one as Wayne McKamie. We hope to give our future address in the next report, since we have chosen to move to other fields of labor in the near future. Here is a sub.

George Powell, 1509 Laguna, Farmington, N. Mex., April 15—The church here still strives to worship in spirit and truth, and I will admit it is not easy in these days of trials and worldliness. We would like to see some stable families move this way, who believe in putting the church first. There is work here of all kinds. We could support a preacher for several months; we feel a younger preacher who could influence young people would be good, and one that would shun not to declare the whole counsel of God. We do not need anyone with the attitude "if you cannot lick them, join them." We cannot book a meeting too far in advance, but would like to have a gospel meeting this summer. If there is a preacher traveling from east to west and has time, please contact me. We could have a week-end meeting once a month. This state among others has been sadly neglected when it comes to preaching the gospel. We have everything from "Jesus Freaks" to "Jesus Superstar," but not much of Jesus Christ.

Bob Loudermilk, 4404 Wilshire, Midland, Tex., April 30—Our hearts rejoice with those who responded to the gospel call last month here—1 was restored who had been away for years; and 4 were baptized into Christ. It is good to see hearts that can still be pricked with the truth, and we give God the glory. We still have the telecast "Let the Bible Speak" and have had write-ins requesting tracts or asking questions from week-to week. We just closed a gospel meeting in Covina, Calif. and I always enjoy the congregation there; it was well attended by surrounding congregations; 3 fellow-preachers, and a few aspiring preachers. My next to Calif. will be latter Oct. for a meeting at Modesto. Enroute home I preached at El Centro, Calif. and Tucson, Ariz.; this was my first visit to these places and it was a real treat. Our home-studies seem to be picking up; 2 families in digression seem to be seriously considering the truth. I believe now more than ever that God's word will not return to Him void, so may we all press on, proclaiming His message to the ends of the world. Lord willing, my next meeting will be June 16-23 at Frederick, Okla. Please pray for us. Please not our new address.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, April 19—Recently in this area we have had the opportunity of hearing some good preaching. Brethren John Modgling held a meeting at Escalon, Don McCord at Ceres, and Irvin Barnes at Lodi. We enjoyed hearing them all. Ron Willis preached once at Modesto recently. He continues to grow in knowledge and ability, as is proven each time we hear him. The results crowning his efforts at Arvin where he lives and works with the church certainly attest to his ability and his zeal. He is available for meetings and could possibly hold yours this year, if you need him. (Ron Willis, 702 Meyer, Apt. 29, Arvin, Calif. 93203.) Since my last report I have preached at Sonora and Lodi, Ca. This week-end, the

Lord willing, I am to be at Cave Junction, Oregon. The third week-end of May (17, 18, 19), we are scheduled for a series of sermons on the Holy Spirit, by request. The Lord bless all the faithful.

Richard Nichols, Rt. 1, Wayne, W. Va. 25570, April 17—The work here is progressing well. These brethren are good to work with and very cooperative. We continue to have home studies, and look for more conversions in the near future. Recently we were in a weekend meeting at Hamilton, Ohio. Two were baptized and two were restored after several years of being out of duty. The Lord willing, we will be in a meeting at Burkhardt, Mo. (May 3-12); teaching vocal music at Lee's Summit, Mo. (June 1-9); Earlytown, Ala. (July 28-Aug. 11); Conway, La. (Aug. 12-25). Bro. Lynwood Smith is to be in a meeting at St. Albans, W. Va. (April 21-28). We look forward to hearing him. Bro. Carl Johnson is to be at Huntington, W. Va. (May 3-12), and I'm sure that both of these meetings will be profitable and spiritually uplifting. We certainly look forward to the Fourth of July meeting at Sulphur, Okla. It is always a spiritual feast. Bro. Juadon Norton who continues with us is proving to be an asset to the Cause of Christ. Brethren, please pray for us.

Ron Willis, 702 Meyer, Apt. 29, Arvin, Calif. 93203, April 25—Prayer is definitely in order for Brother Loma Hefley, Arvin, Ca., who has been sick for almost 2 yrs. now. He has been one of the stable leaders in this congregation for many years. The brethren here have deep respect for him, and all hope and pray he will soon get well. We're planning our summer trip, looking forward to several stops along with our meeting at Sentinel, Okla., June 19-30. If you are in the area during those dates, please stop and meet with us. The congregation here is looking forward to our meeting with Brother Barney Owens, July 19-28. I'm happy to report the baptizing of four souls since my last report of Jan. 20. The enthusiasm continues to grow along with the crowds, and for this we want to give God all the praise. I've preached at the following places: Bakersfield (Morning Dr.), Visalia, Turlock, Modesto and Lompoc. We truly appreciate the hospitality and support in these places. Thanks for the prayers and encouragement from so many. Please continue to pray for us.

Juadon Norton, Rt. 2, Box 68, Bogue Chitto, Miss. 39629, April 10—Since my last report, I have preached at St. Albans, Piney View, Chesapeake, Wayne, Twelvepole, 18th St. in Huntington, all in W. Va., and at Hillcrest, Miss. Also, while Bro. Richard Nichols, with whom I am staying, held a weekend meeting at Hamilton, Ohio, I preached at Sharonville. My stay here in West Virginia is just about over, for Richard will begin his summer meetings the first part of May. I want to thank all of the brethren in this area who have encouraged and supported me. It has been a spiritual feast for we to be associated with these faithful brethren and sisters in Christ. They have really made me feel at home, and I have come to love them very much. It has been a joy for me to meet and get to know Bro. B. F. Leonard and his wife, Ruth. This area is truly blessed in having them. Everyone has been absolutely wonderful to me, and I hope that in some way I have helped them. I feel I have learned a lot from them, and my efforts have not been in vain. Their hospitality, generosity, and experience which they have given me have made me more determined than ever to preach the gospel. I thank the Lord for these blessings.

Carl M. Johnson, Ada, Ok., Mar. 27—Since last report I have held short meetings in Mena, Ark. and Fairview, La. The one in Mena resulted in one confession. There were large crowds every service, with visitors from the community and several congregations in Ark., Okla., and Texas. Preaching brethren in attendance included Bob Chancellor, Charles Wilson, Taylor Joyce, Delmare Lee and Glen Osburn. The latter two are currently working with the congregation

there. Delmare and Glen are doing a good job and are to be commended. The meeting in Fairview was my first time in that area. I thoroughly enjoyed visiting with the Billy Ortens and the other brethren there. The attendance was good with surrounding congregations supporting well. Our meeting here at home closed Sunday night with Bro. John Modgling. We had good crowds and John did an excellent job. Here is the first half of my meeting schedule for this year: Mountain Home, Arkansas (April 5-14); Ft. Worth, Texas (April 19-28); Huntington, West Virginia (May 3-12); Cableridge, Mo. (May 17-26); Sharonville, Ohio (June 7-16); Sulphur, Okla. (June 26-July 4); Odom, Missouri (July 12-21); Joplin, Missouri (August 2-11); Pasadena, Texas (Aug. 16-25); Arlington, Texas (Labor Day—August 31-Sept. 2). We solicit your prayers.

Dennis E. Smith, 307 N. Cass, Cartersville, Missouri 64835, April 18—It has been some time since I last reported to the O. P. A., and for this I am sorry. Since last reporting we have continued to work with the churches in Oregon, in addition to holding several meetings in the northwest. The first part of Feb., I was in a meeting at Corvallis, Ore. We had a very good meeting which resulted in one baptism. Feb. 24-Mar. 3, I was in a meeting at Yakima, Wash. There was one baptism and 11 confessions there. March 4-10, we were at Kennewick, Wash. This was a good meeting with 2 confessions. All of these meetings were very enjoyable and we thank these brethren for their kindness and hospitality. In December, I was asked by the brethren in Okla. City (21st Street), to go to Africa to replace Bro. Ron Courter in Rhodesia. We have agreed to go, and the Lord willing, we will be leaving for Rhodesia on May 19th. We left the work in Oregon April 1 to prepare for the Africa move. We are grateful to the brethren in Oregon for the consideration, cooperation, and hospitality extended while we worked in that area. Just before leaving Oregon, we were thankful to assist one in baptism and 2 with confessions of sin at the Cottage Grove congregation. I preached 2 Sundays at Okla. City (21st St.). On the first occasion there were 4 baptisms. The Lord willing, I will be at Temple, Ga., April 26-May 5. We will then be in Indiana for visits before we leave the states on May 19. Notice my new mailing address. Please remember us in your prayers.

Orvel Johnson, 2200 Burney Way, Sacramento, Ca. 95821, April 16—We are not holding our own at the North Area Congregation in Sacramento. It is good when we can do this, but so much better when we can go forward, thanks be to Him who gives the increase. In the past three weeks three have come in obedience to their Lord in baptism and two have come over from digression. We look for more in the near future. Lord's Day attendance continues to increase in number. It is hoped that Thursday evening attendance will show more soon. Our plans for this year include several week-end meetings, with the meeting to be held by Bro. Don McCord, August 16-25. We look forward to great things in the work in this area this year, especially in the short meetings and the August meeting. I had mentioned in the early notice of Don's meeting here that it would be exciting if folks up and down the Valley could charter busses and come to the meeting, then in the report of Bro. Clovis Cook in the OPA recently, he mentions where this is being done in the area where he lives. How wonderful it is when our love for God and the saving of souls is such that we are ready and willing to go all the way with Him! To God be all the glory. I hope to attend at least a part of the annual Sulphur, Ok. meeting, and of course the two-day reunion of my family members at Nacogdaches, Texas. I appreciate all the good brethren who so willingly preach for us from time to time. I feel it good that the young men are given the opportunity to develop, and they are so willing to help. I do keep busy in personal work, the monthly News Letter I use in this work and the many duties that come up. Keep praying for us here and remember me personally in your prayers.

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

OLD PATHS ADVOCATE

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

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

Vol. XLV

LEBANON, MISSOURI, JUNE, 1974

No. 6

WORDS FROM AFRICA

By Ronald Courter

While many of you are eyeing the signs of spring and summer, we are in the midst of beautiful fall weather. Early morning is very refreshing, as the bright sun's rays strike the dew-laden grass. The departure of the sun leaves us with bright, starry skies and the night air smells of the fireplace fires warming the neighborhood.

We recently returned from a two-week stay in Malawi. There, we enjoyed the fine hospitality of the Davis household. One week was spent in meetings in the bush and the last week we enjoyed a study in Blantyre.

Nine students gathered for the study, where the week was spent studying the ages of the Bible, the establishing of the kingdom of Christ, entering the kingdom and the Holy Spirit's work in such an entrance. It was a time well spent with hard working students desiring to know more of God's Word. We thank God for such good times.

We are very thankful for the presence of Bill and Daisy Davis in Malawi. A lot of good and necessary work is being done by their presence. The churches have been strengthened and much fruit will come from their diligent efforts.

Our departure from Blantyre for Salisbury was just as night was beginning to dominate day. The only problem encountered on this peaceful evening was discovered by our youngest son. We were sitting in the very front seat of the plane, which faced toward the back. After take-off, he immediately wanted to know why the plane was flying backward. A lengthy discussion finally made him concede we were flying forward in spite of where we were sitting. I considered his concession a mild triumph in an age that has virtually eliminated the possibility of knowing truth by saying it all depends where you view it from.

We enjoyed a very good meeting here at Harari Township. Four hundred brethren gathered for services that praised God and encouraged the saints. The brethren had worked very hard and the meeting revealed their good preparation. I decided the most difficult part of the preparation was purchasing a cow to feed the hungry lot. It took two trips into the trust land to acquire the beast. Our first effort found us making our own road around the small lakes that controlled

(Continued on page seven)

THE COMMUNION

By Homer A. Gay

(We here continue and conclude the sermon by Bro. Gay that was begun in our May issue; this is in answer to a request by Bro. Barney Owens. This is taken from an old tract that needs to be re-printed, as I see it. —Don McCord)

The disciples understood that Jesus wanted them to do this, He had told them "to do this in remembrance of me," and so they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread and in prayers, and fear came upon every soul, and so on (Acts 2:42, 43). "They continued in the breaking of bread" as we find in Acts 20:7, "Upon the first day of the week when the disciples came together to break bread Paul preached to them," showing that was their habit, their custom, their belief, and their practice, to assemble on the first day of the week to break bread. We want to notice in I Corinthians 11 some more writing upon the subject. We have the apostle Paul writing upon this. He was not there, but said "the things I am writing you I did not receive from man, neither was I taught it by man, but by the revelation of God" (Gal. 1:12). So the Lord saw fit to reveal to the apostle Paul how the thing was done that he might in turn hand it down to everyone else. Some 26 years after the institution of the communion service, we find the apostle Paul writing to the church at Corinth, but he tells us in the 1st chapter of the Corinthian letter that he is writing to those at Corinth and to ALL THAT IN EVERY PLACE call upon the name of the Lord. Now, here at this place we call upon the name of the Lord so, in turn, he is writing this to us. We note in the 1st verse of the 11th chapter: "Be ye followers of me even as I also am of Christ;" second verse, "Now I praise you brethren, that you remember me in all things and keep the ordinances as I delivered them unto you." Let us remember now that it is one thing to KEEP an ordinance; it is another thing to keep it AS IT WAS DELIVERED. It might be that we could put an apple back somewhere, lay it back on the shelf, and keep that apple for two or three years. But would it be kept AS IT WAS when it was given us from the tree? Now the apostle says here, that he wants us to keep the ordinances as ("as" means like), like I delivered them unto us. Come with me to the 23rd verse and we read some more: "For I have received of the Lord that which also I delivered unto you that the

Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (Vs. 23-29).

We have read the references in the Bible from the four writers who have written on the subject of the communion service. Now we want to get into the subject and study it for a little while from the standpoint of the writings of these inspired men of God.

The Lord's supper was instituted, as we all remember, at the time when the Saviour came together with the disciples to observe the passover supper. The passover supper was instituted back over here, as we find, in Exodus the 12th chapter, to point forward to a certain thing. In instituting the passover supper it was to be observed by eating a lamb; that lamb, as you know, was to be without spot or blemish, a male lamb of the first year, and it was to be eaten whole. If a family found it was too small to eat the lamb, they could not take a quarter of the lamb over to the neighbor's, but invited the neighbors over to help them eat the lamb, because the lamb was not to be divided. **THAT LAMB STOOD FOR THE LAMB OF GOD**, the matchless Son of God, and was to be eaten with unleavened bread and with bitter herbs. That constituted the passover supper that pointed forward to the time when Jesus, the matchless Son of God, would die upon the cross for our sins.

Before Jesus died upon the cross He introduced something new: something that the people had never seen nor heard of before. No one else had ever told them anything about this institution. It was something that we call the "Lord's supper" or, "communion service" that is to point back to Jesus as he hanged there on the old rugged cross. This should stand here with no additions, nor subtractions. The passover was to point forward to a time when the Lamb of God would die for the sins of the world, that lamb for a family, "a lamb," as the Lord gave in the instructions. They were to kill it, and they were to roast it with fire, and they were to eat it.

You notice the similarity of how the Lord talks about the cup and loaf when he is talking concerning His supper or the communion service.

There is something significant about that as this institution pointed forward for hundreds of years to that time when Jesus would die upon that cross for us.

THIS institution reaches on down the stream of time, but it shows the death of the Son of God. It points **back** to that time when the Saviour died upon the cross.

Now over here on this side, as we said, there was no drink that went with that passover supper but they

caught the blood of that lamb in a basin, a bowl, a cup; they caught that blood of that lamb and it was used to sprinkle the door posts and lintels to the door. So when the Lord passed over the land wherever the blood was applied, He would pass over that house, but wherever the blood was not seen the oldest in that house would die and hence the "passover." Over on this side in the N. T. times, we have the blood of the Son of God. The blood of animals would not do, it can not do for a transfusion: but the blood of Jesus Christ is pure, innocent; and He gave His blood for you and me. He said my flesh is meat indeed and my blood is drink indeed (Jno. 6). Well, Jesus, during the time when they were eating the passover supper, (and they were accustomed to that, they had been raised to observe the passover supper and in that supper each one ate all he wanted, all he could hold, they ate of that Lamb and of the unleavened bread and of bitter herbs, all they wanted. He took a loaf; He took bread, now some people have told me that there is no distinction, that bread is bread whether you have one loaf or whether you have a dozen loaves, or whether you have it torn in two pieces or a dozen pieces: it is just bread. Well, now if that be so, I just wonder how those Jews could ever know when they had "12 loaves" baked to put on the table of shew bread. How could they count? How would they know when to quit? They were to do that every seven days. They were to make 12 loaves and place upon the table of shewbread. Now as they could count to 12, I wonder can we not? I believe the Lord realized that we could, and that is why the Apostle says, "we are all partakers of that **ONE** bread," just as in Israel they killed one Lamb, that was "one lamb for a family." And so with us over here; it is one loaf, one loaf for the congregation, and one cup for the congregation, if you please, because God deals with us in units; He deals with us as **bodies** of individuals that band themselves together to worship and serve God.

Now, having read these passages of scripture dealing with this subject we want to begin to try to put that before our minds in a way we can grasp and keep it there. Realizing that those disciples knew and understood the passover, He is not describing that to them. The Savior is establishing something entirely new that they have never seen before. And in doing that, Jesus takes bread and gives thanks, He thanks God for that bread, and He breaks, and gives to the disciples and tells them to take and eat.

Let us study the thing here that these four witnesses tell us that Jesus said when he instituted that supper. Matthew and Mark say that Jesus "took bread and gave thanks and brake it and gave it to the disciples and said, **TAKE AND EAT.**" Luke and Paul tell us that in establishing it, Jesus "took bread and gave thanks and brake it and gave it to the disciples and said **THIS DO—do this.**" Now, you know there is something for us to consider there, isn't there? Let us just reason about that for a few minutes. I believe that it is plain and simple so that the children can understand it. At school, you know, we have played "do this," and, "do that." Now we understand when we use "**THIS,**" that it is something **RIGHT HERE.** If it is something off out yonder, it is "**THAT,**" "do **THAT.**" But now here is something that He is doing; He is telling the disciples to "do this," **YOU DO WHAT I**

HAVE DONE. There is something that Jesus did there that He told those disciples to do.

Now, if we add that all together, like the brethren say for us to do when talking about the first principles: You know—faith, repentance, confession and baptism; if we add it all together we can see what one is to do in order to be saved. So, we will add the teaching of the apostles together here, now. Matthew and Mark say that Jesus "took bread, gave thanks, brake it, gave it to the disciples, and said take, eat, this is my body." Luke and Paul say that He "took bread, gave thanks, brake it and gave it to the disciples and said, this do," or TAKE AND EAT LIKE I HAVE. Now, if He told them to "take and eat," and also told them to "do what I have done," then what did Jesus do? Well, He did what He told the disciples to do, you see. Do this, do what I have done. Do what? Well, "take and eat" (like I have).

It might be that a little illustration might help us along that line, especially the children. Let us say for just a moment now that we have the loaf, of course for decency's sake we would have that on a plate, or something. We could of course worship the Lord without that loaf being on a plate, so far as that is concerned, but we don't do that. If I were serving at the table, I would want to do as nearly like the Saviour did as I know how. I don't believe anybody can set me a better example than the one Jesus set. I want us to keep in mind that the apostle Paul, over here at Corinth some 26 years after the institution of the supper, says to go back over here and observe it like Christ and the apostles did. He said that is the way for US to do it. All right, Jesus took bread and HE gave thanks; I would take the bread and I would give thanks; then Jesus broke it, and some tell me that he divided it or broke it in two or near the middle. All right, let us see if He does that then? He takes bread, we will say that I am serving at the table now and I would take the bread, and I would break it like that (tearing a piece of paper in two) and give it to Brother Nelson over here and I'd say, "do this"—THIS DO. He would say, "Well, give me another loaf, Brother Gay, and I will." "I can't do what you did with that one, you have already broken it. I can't do that." Well, but somebody said, "No, I believe He just simply broke it up in as many pieces as there were disciples; that He just simply broke it for them." The Bible says "this is my BODY which is broken for you," Well, let us just see if that is right then. I would take the loaf and I would just break it into various pieces and give it to Brother Nelson, and say "this do"—DO THIS. Well, you give me another loaf and I will, but I can't do it with that one. Now, they evidently could not follow the Saviour in doing that. They could not do the "THIS" that Jesus had done if that is the way He did the breaking.

There is another question I would like for us to settle just here on that, and that is what would a divided loaf represent? What would it stand for? Now, when Jesus said "this is my BODY which is broken for you," what was he meaning, the loaf or his body? When he said "this is my blood which is shed for you," what did he mean, the grape juice or his BLOOD? Well, of course He is meaning His blood, not the grape juice. Even so, when He says "this is my body which is broken for you," He is meaning the BODY is being broken for us, and not that the bread was being broken for them.

They were each to break the bread for themselves, as we do—"we are all partakers of that one bread," that one undivided loaf for each congregation.

Now Jesus said of the bread, "this is my body." What could a divided loaf stand for? It does not look like the body of Christ—it doesn't look like the lamb—it doesn't look like anything that goes with the Lord's supper.

Now notice that the apostle tells us here in the I Corinthian letter the 10th chapter, "The bread which we break is it not the communion of the body of Christ?" Now "communion" means a JOINT OR EQUAL PARTICIPATION IN ANYTHING. "The bread which we break, is it not the communion of the body of Christ?" A joint participation in something. All right then, again Jesus said as per Matthew and Mark, that He took the bread and gave thanks and brake it and gave it to the disciples and said "take and eat," as per Luke and Paul, Jesus took the bread and gave thanks and brake it and gave to the disciples and said "this do," take and eat; THIS DO. Well, now then, if I were serving the table I would take the bread and I would break, and I would give it to Brother Nelson and say "this do,"—THIS DO. He could do exactly what I did; every disciple there could do what I did. Every disciple there could do what Jesus did, and would all be partakers of the ONE bread. Well, that is what the apostle said we did, "we are all partakers of that one bread."

That brings us to the next phase of the subject now, and that is the DRINK IN THE COMMUNION. When they had finished with the loaf, it says, "in the same manner also He took the cup." Now whatever Jesus did with the loaf, that is what He did with the cup. Remember friends, this is something new, something those disciples had never seen. They don't know anything about it; it is entirely new to them. Jesus went on before and opened every door for us, He suffered for us leaving us an example that we should follow in His steps, says the apostle Peter. So then, if we are to follow in His steps we want to do like Jesus did. Well, He took the bread then, and He gave thanks and He brake, and ate, and told his disciples to do the same thing. He took the cup, gave thanks, and when He had supped, said, "take this and share it among yourselves"—take this and divide it among yourselves. Now, some have said, well that is right, He told us to DIVIDE it among ourselves, but did not tell us HOW to divide that, so we can divide that any way we want to. I have observed in the early days, and you have, too, the individual that waits on the table, takes the cup, and the fruit of the vine in the cup, gives thanks, and pours part of that fruit of the vine into another cup, then passes it out, down the aisles, you know; down both sides there, "Because," he said, "we are at liberty to do that." Christ said to "take it and divide it among yourselves." But now notice, friends, that Jesus did NOT do that, He told THEM TO DO THE DIVIDING. Now when Jesus took it, it was one. He took the cup and He gave thanks for it and He gave it to the disciples and He said YOU do the dividing: "divide it among yourselves." Folks say we don't know how they did that. Oh, yes we do; sure we know how they did that dividing. Why, Mark says "and they all drank of it." That is the way they divided it. They all shared that: They ALL drank of IT. Why certainly so, that is

(Continued on page seven)

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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 and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205.

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, Hymns Of Love, Joyful Praises.**

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"HEAVENLY SUNLIGHT"

This is the name of Bro. M. Lynwood Smith's new song book. Bro. Lynwood regrets that due to increase in cost of everything, including paper and labor, the song book will have to sell for \$1.50 per single copy; \$1.25 per 100. Please send orders to Bro. Smith at Rt. 1, Box 151, Wesson, Miss. 39191. His current book "Golden Sheaves" may still be obtained; order from same address. —Don McCord.

AN OPPORTUNITY ANNOUNCED

Bro. Douglas A. Jones, 220 Cove Ln., Click Rt., Llano, Tex. 78643, telephone (915) 388-4382, has prepared a series of lessons on The Revelation available to serious Bible students on a loan basis. Also available are lessons on "The Names of God," and "First, Second, and Third John" either reel-to-reel or cassette tapes can be had. In the opinion of many who have heard Bro. Doug speak, he is one of the best Bible scholars among us. Any who take advantage of this opportunity can be assured of being exposed to a remarkable course in religious history, as well as a fascinating view of God's Word. Those interested may contact him at the address above.—J. E. Jones, Jr.

OLD PATHS ADVOCATE IN VOLUMES

Bro. Howard E. Roy, 701 W. 16th St., Huntington, W. Va. 25704 has a great desire to see **Old Paths Advocate** published in volumes since the first issue to the present. He has already submitted \$200 of his own money, and is willing to do more. I am willing to put forth the time and effort to see such a work materize if there is sufficient interest among brethren. If our readers are interested, would you please either advise our brother at the address above, or the writer, and the amount you can invest in the initial venture; do not send money now, please; just let us know how much you can help. This venture will depend entirely upon brotherhood and reader response. My personal thanks to, and appreciation for, Bro. Roy's willingness to spearhead such a proposed venture. —Don McCord

ENVELOPES AVAILABLE

If you desire and are in need of envelopes with truths concerning the Lord's church attractively printed on the back, why not contact the following sister advising of your needs: Zelma Mustard, 727 Sloss, Yuba City, Ca. 95991. —D.Mc

A GOOD SOLDIER

Many of our readers will recall the caption as the title of Bro. Homer A. Gay's book, published by Bro. Ronny F. Wade some years ago. Not long before the passing of Brother Gay's widow, Susie Gay Perser, she sent a box of the books to me requesting that in time they be given to those desiring them for proper and profitable use. If you would like one of the books, they are yours for the asking. A small postage contribution would be appreciated with your order. —Don McCord

BY WAY OF ENCOURAGEMENT

This is to publish my compliments on the article by Stacey Orten, the 14-year-old son of James Orten, which appeared in a recent issue of *Old Paths Advocate*. May he grow into one of the strongest in the brotherhood in faith and practice and eventually become a great preacher and bishop in the church of the Lord. —K. G. Wilks, 1310 S. Bowie, Abilene, Texas 79605

PLEASE NOTICE

REFERENCE TO APRIL ISSUE, page 8, second sentence after **Note:** Mr. Wesley's life probably had a greater impact for good, socially, morally, and for the standard of living on the British people than any man of his time. Reread item P. 509. Some claim clarification is needed, claiming Mr. Wesley is due no credit for good done. Change mine. K. G. Wilks, Author.

Thank you again.

MOTHERS ARE VERY SPECIAL PEOPLE

They care for you when you're ill,
And of course they always will.

They worry about unpaid bills,
And where you'll get the next meal.

They send their kids off to school,
And try to always stay cool.

They cook and clean and wash dishes,
And don't make ridiculous wishes.

They never seem to stop hurrying,
And turn old and gray from worrying.

They want their kids to be seen
As trustworthy and honest and clean.

And think how they feel when you're grown,
And start a new life of your own.

They don't ask for anything from others,
What would we do without mothers?

By: Rhonda Lea Nunnally
(Granddaughter of Vera Hartin)

OUR DEPARTED

Jackson — Sister Hattie Viviam Jackson, Lubbock, Tex., was born June 29, 1906. She departed this life in her 68th year. She was the devoted wife of Bro. Harvey Jackson. Among her children is Bro. Harvey Jackson, Jr. of Frederick, Okla.; her grandson, Bro. Donnie Jackson, aspires to be a gospel preacher. In my most pleasant memories of a meeting at Lubbock, Tex. in the 1960's is how kind Sister Jackson was to me; I shall not forget. Her funeral was conducted at Resthaven-Singleton-Wilson Chapel, with interment in Memorial Park, with Bro. C. O. Ethridge conducting. May the Lord bless Bro. Jackson and the children. —Don McCord

Hughes — Brother George Freeman Hughes was born at Athens, Ala., February 6, 1890. He was the husband of Sister Lucy Hughes for over 61 years. Brother Hughes and his wife moved to California about 30 years ago and lived at Stockton until they came to Modesto a few years ago to be near one of his sisters and attend worship services here. Bro. Hughes was the victim of cancer and passed away April 30, 1974, at the age of 84 years. He was a fine old gentleman, and he was my friend. We already miss him. Survivors include his wife, one daughter, two granddaughters, five sisters, and three brothers. The beautiful singing was rendered by fellow Christians of this area. It was the honor of the writer to speak at the funeral service. —Paul O. Nichols

Owen — Brother Thomas Harrison Owen was born at Dora, Missouri, June 11, 1890. He passed away April 19, 1974, at the age of 83 years, at Lodi, Calif., where he had lived for many years. Brother Owen was a member of the Lodi congregation, having obeyed the Gospel and being a Christian since he was 15 years old. He was the husband of Sister Lyda Owen, the father of Selby Owen, and the grandfather of Jerry Harris, one of our Gospel preachers. His survivors include his wife, three sons, one daughter, 13 grandchildren, and 24 great-grandchildren. In his younger days Brother Owen was a singing school teacher and a farmer. He had been retired for many years. His home was hospitable and he always greeted his friends with a smile. He will be missed. I was honored to be asked to speak at his funeral, assisted by Jerry Harris and Jimmy Winchester. The singing was beautifully done by fellow Christians. The pallbearers were six of his grandchildren. —Paul O. Nichols

BONDS OF MATRIMONY

McCord-Waldrup — On the Lord's Day, May 19, 1974, Bro. Darnold McCord, Jr., and Sister Jamie Waldrup exchanged their wedding vows, in a simple, impressive ceremony. Darnold is the son of Don and Wanda McCord; Jamie is the daughter of Harper Waldrup and Mary Ligon. Jamie's maternal grandparents are Lem and Lou Satterfield, long-time members of the church at Covina, Calif. It was my privilege to officiate for them, and only the Lord in all of His wisdom knows how very much we appreciate Jamie, and how wholeheartedly we welcome into our family, such a sweet, mature, loveable, devoted young lady. May God in all of His goodness bless them and their home. —Don McCord

MY THANKS!

Thanks to all the brethren and sisters for all the cards, letters and especially the prayers. We have received enough to pay my doctor bills and medical expenses; I am glad I had the open heart surgery, and am at lot better, due to a new medication I am taking. Wife and I both have been in the hospital. My doctor has told me if I will take care of myself my life can be extended for several years. We are thankful for God's mercy, and all the fine brothers and sisters in Christ. If we receive more money we will return it; we only used what the insurance would not pay. Please do not send any more money. —Frank Harold Lunn

(Note: As we go to press we are advised of the passing of Bro. Lunn; we are sorry. May the Lord bless the brethren who helped him with his burden; may the Lord bless his wife and others left behind. —Don McCord).

BROTHER'S HOUSE BURNS

As we go to press we are advised of the misfortune of Brother and Sister Harvey Frizzell of Wynnewood, Okla., in the loss of their home—the house and all their belongings by fire. It is reported that insurance will cover re-building the house, but other things lost, if indeed they can be, must be replaced by other means. I am sure that any help that brethren can send these worthy people will be very much appreciated. The Frizzells are mine and others' close friends of long-years standing; they are pillars in the church; I know them to be worthy and most deserving. God bless them! They may be reached at the following address: Harvey Frizzell, C/O V. L. Thompson, Rt. 2, Box 23-C, Wynnewood, Ok. 73098. —Don McCord

MATTER, ENERGY, ENTROPY, AND THE WORD OF GOD

By Alfred L. Newberry

The finiteness of the universe is very evident from the Second Law of Thermodynamics or the "Principles of Increasing Entropy." Entropy, in simple terms is a scientific way of expressing the movement of energy (heat, light, radiation, etc.). If this movement is from a higher energy body to a lower energy body, this is mathematically defined as positive entropy, and if the reverse is true, this is defined as negative entropy. To illustrate, a hot cup of coffee will naturally cool down; that is, lose energy to the surrounding, cooler air. This movement of energy is from a higher to a lower temperature (or energy) body, and therefore, this process is one of positive entropy. If the reverse were true, that is, if a cup of coffee warmed up by taking energy from the lower temperature air, this would be a case of negative entropy. The latter process is, of course, not the case. It is impossible even under the most exacting laboratory conditions to perform a negative entropy process. Energy always moves from the high to the low, from the hot to the cold, and never the other way around. As a result, entropy is always increasing since every process is one of positive entropy and since entropy is additive.

When one looks then, at the entire universe, he sees that likewise, the entropy of every process is always positive. For example, the sun and stars are expelling energy into space producing positive entropy

at a staggering rate. Therefore, it is clear that the entropy of the entire universe is increasing, and, since it can never be reversed, the universe is finite; i. e., of limited life. Why? because in enough time all the energy sources, the sun and stars and small amounts stored else where, will have transferred all their energy to surrounding space and then there will be no more heat and light. Supposing that the universe will be here that long, everything will become dead, dark, and frozen. Hence, life of any type can just exist so long before these sources will be used up, and then, life will be impossible. To illustrate, the universe is like a toy which has been wound up, and ever since the creation has been steadily "unwinding," and given ample time, it will, like the toy, run completely down. The universe is different though from a toy in that no natural phenomenon could ever have "wound it up" in the first place. This leads to the next consideration.

Most importantly, the law of increasing entropy disposes of all men's theories of the beginning of the universe. Since, according to these, time in the physical sense goes back to infinity, all of this energy would have already been transferred to the emptiness of space, and since the law shows the impossibility of it being gathered together to form matter (this will be discussed next) and the resulting energy sources, the universe couldn't have just happened. As Van Wylen and Sonntag put it, "how did it (the universe) get in a state of low entropy" (pg. 224)? In short, energy is constantly spreading out, and no natural phenomenon could ever have gathered it together even on a tiny scale, much less on the colossal scale of the universe. Perhaps this is best summed up by Van Wylen and Sonntag, "the authors see the second law of thermodynamics as man's description of the prior and continuing work of a creator, who also holds the answer to the future destiny of man and the universe" (pg. 225).

"The worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3). The inspired writer explains that matter, things which are seen, was made of things which do not appear, that is, which are not seen. Albert Einstein formulated the famous law, $E=MC^2$ (E is energy, M is mass or weight of the matter or material, and C^2 is a very large constant number). In simple terms, the law says that matter, i. e., all material things, is made of energy and the law establishes the quantities, that is, how much energy it takes to make so much matter and vice versa. This law restates in scientific terms what the Hebrew writer said almost two milleniums ago that all matter was created by the power (energy) of God which is described as things which are not seen.

From this law, we can more fully understand what the Apostle Peter wrote, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved . . . wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat" (II Peter 3:10-12). Some materially minded groups have naively argued that the earth can't burn because "rocks won't burn," hence this cannot be understood literally; therefore, giving way to their unlearned, carnal doctrines.

First of all, one finds it difficult to understand how they can deny what Jesus said that all things are possible with God, but beyond that, this law shows plainly that they are wrong.

According to Beiser, "Mass can be created or destroyed; but only if an equivalent amount of energy simultaneously vanishes or comes into being, and vice versa" (pg. 32). This shows clearly that all matter will burn, that is, turn back into the energy it was made from in the creation if its stability is upset, a thing quite possible with Jehovah! Hence, yes, even the rocks will burn along with every other material thing in the universe. The words of Peter are indeed a vivid description of just such a process. Notice, he says that all these things shall be dissolved, that is, there will be nothing left. This is not burning in the sense of what we call burning, a simple chemical reaction, but the returning of matter back into the energy (the things which do not appear) that God made it of in the creation. When the Lord God Almighty finishes with this old physical universe, there will surely be no ashes to sweep up! REFERENCES: Holy Bible: KJV; Van Wylen, Gordon J., and Sonntag, Richard E., *Fundamentals of Classical Thermodynamics* (New York: John Wiley and Sons, Inc., 1965) pp. 155-225; Beiser, Arthur *Concepts of Modern Physics* (New York: McGraw-Hill Book Co., 1967) pp. 27-32.

WORDS FROM AFRICA —

(Continued from page one)

the main road. The effort ended in failure when a swirling river blocked our path. Success was ours on the second attempt, as we completed the journey on foot. We received some special gifts from the slain beast, such as liver, tongue and tail. The tail is a great delicacy and gift in this land, which probably reveals how quaint Americans are.

We continue to go to new areas here as the church grows and settles into new territory. There are so many interesting and interested people to be found in this work. We traveled 150 miles to the south of Salisbury this last Lord's day. We gathered on a little rise behind a large concentration of mud-baked huts. A short, but long-limbed shade tree marked the assembly hall. The elegance of the day enriched our gathering, as the land about us showed off its natural beauty. A mixture of trees and grass-land was sun-splattered from our vantage point. We walked through cotton land and passed corn shocks on our way to the baptizing spot. Divers tongues and beliefs gathered to listen and observe, as we worship God.

Sometime ago many of you received a request to help our building project. We still need help as we have just passed the half-way point in our financial need. There are many open doors before us in Africa. I feel the next three years are going to call for financial help to complete some badly needed tools for the preaching and strengthening that is our responsibility as stewards of the kingdom. Our desire and hope is that brethren will become more aware of the work and its needs. We cannot let distance or unfamiliarity make us turn a deaf ear toward spiritual needs.

The financial outlay in this work has been minimal in the last few years. Our opportunities and the consolidation of our working bases calls for a change in the amount of money needed for the work if we are

even going to touch the hem of the garment. When your congregation is planning work to help declare Christ's name, please contact someone familiar with the work and see what specific need you can fulfill.

The Lord willing the Dennis Smith family will be arriving in Salisbury in the near future. We seek the prayers of saints to help in this work and to encourage the many brethren living and laboring here. May all continue steadfast in the Lord's way.

THE COMMUNION —

(Continued from page three)

the way they did the bread. They were all partakers of that one bread, and we are all partakers of that one cup. You know people never had any other idea than that until designing men with ideas "beyond that which is written" decided to make it more beautiful and more popular by putting in things unheard of in the word of God, thus drifting further and further on down the line, until now you can't talk to people about the cup in the communion service. Why they tell us that the word "cup" doesn't mean cup, that it means the "fruit of the vine," that the "cup is the blood," the "cup is the fruit of the vine," etc., etc.

You know, I heard a debate one time when I was a little boy and one of the preachers quoted, "Except a man be born of water and of the spirit he cannot see the kingdom of heaven." That other fellow stood up there and just argued until he was almost black in the face that "water" didn't mean WATER. And I thought that was the most horrible thing that I ever heard anybody do, just to stand up there and deny the Bible when the Bible said "water." I knew it said water and to me that was just plain, and simple enough. You know when the Bible says "cup," it is just plain enough to me, unless that word is used in a figurative way, it just simply means a "cup," and when you use it in a figure there must be a cup under consideration.

Well, now, Jesus took, He TOOK, TOOK the cup. Now the definition of took or "take" is to GRASP, to HANDLE, to TAKE IN ONE'S HAND. Now that is what Jesus did,—Jesus TOOK the cup. Over in the 40th chapter of the book of Genesis we have an account of the dream which the butler had and told to Joseph. He said that he dreamed a plant came up before him and it grew and put forth its tender shoots, and there occurred the ripe clusters of grapes, and he said, "Pharaoh's cup was in my hand, and I took the ripe cluster of grapes and pressed them into the cup, and gave the cup into Pharaoh's hand." Now Bible language is plain and simple when people are willing to accept it for what it says. Here we have a cup in a man's hand, we have the cluster of grapes, which is being pressed. There is the juice of the grape that was pressed into the cup; now there is the FRUIT OF THE VINE IN THE CUP. Here is the cup and the fruit of the vine is in there. I want to tell you, friends, they are not the same thing. The cup was in the man's hand, but the juice of the grape was in the cup, and that was in a cup that he could hand to the other man, and he could take it into his hand. He said, "I had Pharaoh's cup in my hand," and I squeezed that cluster of grapes into the cup, and I "gave the cup into Pharaoh's hand." You know it would just take a preacher to keep folks from understanding language like that. Well, now, that, friends, is exactly the way Jesus talks about that:

it is exactly the way the apostles talk about the way the Lord instituted the supper.

In Moffat's translation he says in Luke the 22nd chapter: "And there was HANDED him a cup." In the 20th century New Testament it says, "He took a cup which was handed to Him." There is something that is handled now, there is the "taking," there is the "grasping." He took a cup, but in that cup was the fruit of the vine, because they were to drink of that cup and of course we could not drink of an empty cup; why certainly not. The only excuses we have for a cup is to put something in. The fruit of the vine that Jesus used in introducing His supper, the Communion service, to the world was a drink, something to drink. Now that, that we drink, we do not take and pass it from one to the other in our hand, everybody knows that, so, the necessity of something to contain that which we drink.

Somebody says, "Well, we drink the cup," why certainly we drink the cup because we drink the cup by drinking what the cup contains. As Professor Thayer says, "We drink the cup by drinking what is in the cup." We drink the cup just like we take the bottle of medicine. Just like we say we "took the whole bottle," we took the MEDICINE that was IN the bottle. Now we drink the cup by drinking what is in the cup.

When we talk about drinking the cup, the word "cup" is then used by a figure of speech known as metonymy: the container is used for the contents. As an example, as given in rhetoric on that, he says, "the kettle boils," meaning of course, that the water in the kettle is doing the boiling; or, "the radiator boils." Now, then, if we take the water that is IN the kettle and put part of that water into other kettles, then with the same use of language, known as metonymy, we would say "the KETTLES boil." The kettles boil because we have more than one. We take the cup of the Lord now, and we give thanks for that and we drink that. We drink the cup of the Lord by drinking what the cup contains. But if we take that fruit of the vine and we put it into other cups, with the same usage of language, we would have to say we drink the "CUPS OF THE LORD," plural—the CUPS of the Lord, why certainly so. Now there is not a rule of language known to man, under high heaven, by which a liquid can be called a cup, unless, that liquid be in a cup, and if we have it in more than one cup it will be called cups the same way; why certainly so. It would not be called a cup if we take the liquid there and put it in a bottle. If we take the liquid and put it in a jug, we would say "drink the jug."

I wonder just when do my brethren believe that the fruit of the vine is the "cup." Is it the cup when it is over yonder in the cluster? Is it the "cup" then? No, it is not the cup then, because in the butler's dream he took the cluster and pressed it into the cup. It was not the "cup," it was the "cluster" over here. And Isaiah says, "as new wine is found in the cluster. And one said destroy it not, there is a blessing in it" (Isa. 65:8); that wine that is in the cluster; that is, the juice of the grape. That is exactly what the butler did in his dream, he squeezed the juice of the grape into the cup. Now the juice of the grape was not the cup. A person could drink the cup by drinking what is in the cup. Evidently that is why Paul tells us in I Corinthians 10:16, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" The cup of blessing. Isaiah

said there is a blessing in that new wine that is found in the cluster. He said destroy it not, because, there is a blessing in it. "The cup of blessing which we bless;" well, that is what Jesus gave the disciples to drink—THE FRUIT OF THE VINE, that PRODUCE OF THE VINE, that, which the vine produced. Now he said there is a BLESSING in that. "The cup of blessing which we bless is it not the communion of the blood of Christ?" Why certainly so; we can understand that when we talk about a cup of water. Jesus said, "If any give a cup of cold water to a disciple in the name of the disciple, he shall in no wise lose his reward" (Matt. 10:42). We can easily understand that and we wouldn't say that the WATER is the cup, why certainly not; or that the cup is the water. But the water is in the cup, and we drink the cup by drinking what the cup contains.

Now someone says, "Well, but Jesus said this is my blood." Well let us look at that just a little bit here if we have room on the board. We know from Matthew and Mark, Jesus said of something here, "THIS is my blood of the new testament" which is shed for many for the remission of sins. Now Luke and Paul say that Jesus said, "THIS CUP is the new testament ratified by my blood." Now, I want us to fill in up here and see how we get along. Jesus tells us what the cup is now, He says "this cup is the NEW TESTAMENT," but now He said of something here, "this is my blood of the new testament." I want you to notice, friends, that "blood" and "new testament" are 2 different things. The BLOOD is one thing and the NEW TESTAMENT is something else. Now the new testament conveys to us the benefit of the blood of Jesus Christ, and were it not for the blood of Jesus Christ, the new testament would be meaningless; it would be empty; it wouldn't amount to a thing in the world to us. They are inseparable, as we reap the benefits of the blood through the new testament. All right, we have the same picture right here now. The "this" that He is talking about, Jesus explains when he says, "I will drink no more of THIS fruit of the vine;" THIS fruit of the vine, He says, is my blood which is shed for many for the remission of sins. It is "my blood of the new testament." What is the "cup?" Why the CUP is the NEW TESTAMENT. Now then as we receive the benefit of the blood only through the new testament, we receive the benefit of the fruit of the vine only through the cup, and they are inseparable. Now you take the cup, empty cup, away from the Lord's table and set it out there; it is just another cup. You can buy them for a dime apiece around over the country. You take the fruit of the vine, the grape juice, and set it up on the shelf over there in the drug store, or the grocery store, it is just GRAPE JUICE; we can it by the quarts up in Missouri, where I live. We drink it instead of iced tea in the summer. It is just merely grape juice, that's all it is. But when you take that "fruit of the vine," and you put it in the "cup" and you put it on the Lord's table, and it is sanctified by the word of God in prayer, there we have the BLOOD OF JESUS and the NEW TESTAMENT portrayed to us there in that institution of the drinking of the FRUIT OF THE VINE from THE CUP.

We hasten on; there are several things we want to disabuse your minds of now before we close because there are lots of arguments that come up. Some tell us, "Well now when He talks about the cup, it is a SPE-

CIES." A species, like Solomon said, "go to the ant, thou sluggard,"—just a SPECIES including all ants, EVERY ANT. Now, I admit it can be used like that,—we can say go to ant thou sluggard: but, now then let us notice this use of it, if we say "the ant stung me," do you understand by that that every ant in the world stung me? No, why certainly not. Well then, when He took the cup, do you understand He took every cup in the world? We say that dog is man's best friend." We use that in the general sense there, the species." But if we say, "The dog bit me," we don't mean that every dog in the world bit me, do you? Surely we wouldn't understand that as meaning that. Well, then when we say the cup is a drinking vessel, that is from the "species," but when we say "He took the cup," his hand was not big enough to take all of them. No sir!

Well now, some tell you, "I don't believe the Lord even had a literal container in his mind when He instituted the Lord's supper." Friends, not being a mind reader, I don't know what He had in His MIND, but I do know what He had in His HAND: He had a "CUP" in his hand, and He said, "this cup is the new testament in my blood." It seems to me that should settle that with all honest people.

Others talk about individual cups; I believe we will talk about them for just a moment now. "Individual communion," now friends, that within itself is a contradiction of terms. There is no such thing as "individual communion." "Individual" means ONE; "communion" means a JOINT PARTICIPATION of more than one in one thing. It means a "fellowship" of two or more parties in anything. For instance, we have fellowship one with another; "if we walk in the light as he is in the light we have fellowship one with another," and that word "fellowship" is from the Greek word *Kainoonia*, which is rendered "communion." We worship together in the communion, there is a "joint participation," but individual communion, that is a contradiction of terms. You might as well talk about an "honest thief," or a "truthful liar," or something like that. It is just an utter impossibility.

But others tell us "Why, the cup doesn't amount to anything; why should we pay any attention to the cup? It is the CONTENTS of the cup that counts." I have heard that a lot of times, you know; that idea is not new. That idea was sprung by people in years gone by. While the Saviour was here, in the 23rd chapter of Matthew, you find Him rebuking the scribes and Pharisees there, and He says, "You fools and blind, You say that 'whosoever shall swear by the temple, that is nothing, but whosoever shall swear by the gold of the temple, he is debtor.'" He says "You fools and blind, which is greater the gold or the temple that sanctifies the gold?" But He quotes them further and says, "Now, you say 'whosoever shall swear by the altar, it is nothing.'" (The altar doesn't amount to anything, it is just a pile of stones out there). "Whosoever shall swear by the altar that is nothing, but who so sweareth by the gift that is upon the altar, he is a debtor." Jesus said, "Ye fools and blind, for which is greater the gift or the altar that sanctifies the gift?" Now we take the gift out there, a lamb or whatever it is, they are going to make the sacrifice of: it is just another lamb, but when the lamb is placed upon that altar in sacrifice to God it becomes sacred then. Now, the apostle Paul in talking about the communion

service over here in the 10th chapter of the first Corinthian letter, says, "The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread;" and then he says, "Behold Israel after the flesh. Are not they which eat of the sacrifices partakers of the altar?" How were they partakers of the altar? Because they ate the sacrifice from the altar. How are we partakers of the cup? By drinking the fruit of the vine from the cup, certainly so! But people say, "Well now, the cup doesn't amount to anything." They said the altar didn't amount to anything either, but Jesus said "When you swear by the altar you swear by the altar and everything that is on it." "When you swear by the temple, you swear by the temple and Him that dwelleth therein." So when you take the cup, you take the cup and what it contains, too; it is all included in that. We drink the cup by drinking what it contains.

Another point we notice here before our time runs out, and that is the "sanitary argument." You know people get to be very nice sometimes, and they are afraid of contracting some contagious disease. "I wouldn't want to drink after just anybody, you are liable to take just any kind of a disease." There are lots of people like that you know, they are afraid, just AFRAID. There are people who are afraid to be baptized, afraid they'll catch a cold, catch pneumonia and die. That is why sprinkling and pouring came into prominence, because people were AFRAID to obey God. I want to tell you, the individual that will stagger at the commandment of God will never get to heaven. No sir! Jesus said, "Whosoever shall lose his life for my sake and the gospel's, shall find it." Now all of the talk about the common communion cup spreading disease, it seems to me like that is a little far-fetched. I believe that before I would try to bring up an argument along that line, I would try to bring up at least ONE CASE somewhere, where disease had been spread by using the common communion cup. There is not a one in history where anybody ever contracted a disease from drinking of the common communion cup. It is unheard of. We would like to see the bridge before you ask us to cross it. Then I have thought, too, now if we are going to be so particular and so afraid that we are going to catch some disease, I wondered, wouldn't it be better, instead of having the one loaf, and all of us break from that one loaf, wouldn't it be better to do like the Catholics, and have some soup crackers? Each fellow would just get his own cracker you know, without touching any of the rest of it. Now those that are supposed to know tell me that our fingers carry far more disease germs than our lips do. It seems to me if I were going to be that particular along that line, that I would want me a little soup cracker. And certainly I wouldn't want to handle the money that other people take out of their bill folds and roll it around in their hand, and then put it on the collection tray. I wouldn't want to handle that, I'd be afraid to handle that, no telling whose hand had a hold of that. Not only the fellow that contributed on Lord's day, but what about that old thug or that old gambler that lost it a day or two before it went into the bank and then was given to some good person. What about that,

if we were so afraid of disease? I tell you, some people are too nice to stay in this old world. Then I thought too, a man coming to church out here, will pick his nose, with his finger; will scratch his head, and walk up, open the door, come right on in and the other fellow right behind him will come along and get a hold of the same door knob and come on in. I wonder why somebody doesn't strike onto the idea of "individual door knobs." Why we are liable to catch most anything like that. And, how about individual song books, and such as that? I'm here to tell you friends, that the idea is foreign to the teaching of the Scriptures. Right along that line I want to read just a little clipping here from the Path Finder Magazine, Washington, D. C. March 20, 1944, it says, "Sacred tradition of the common communion cup which dates back to the upper room in Jerusalem has been freed of the oft repeated charge of being a germ carrier by scientific research by two University of Chicago professors. In a report of the Journal of Infectious Disease, (Dr. William Burrows) associate professor of bacteriology, and (Dr. Elizabeth Hammons) instructor in (Walter G. Zoller) Dental Clinic, point out that heavy metals, particularly silver, have long been known to have a bactericidal effect, and are self-sterilizing, so that common cups do not spread disease." Well, that satisfies me all right; I'm not afraid; I am not looking for germs, I am looking for the body and blood of the Lord. Jesus said "As oft as ye eat this bread and drink this cup you do show the Lord's death." I am looking for the Lord's death in that, instead of deadly germs, when I commune. I am afraid we get our mind on the wrong thing too many times.

One more thought in conclusion. The fruit of the vine being a LIQUID cannot be handled without it being in some kind of container. Now that container that it was in on the night in which Jesus instituted the supper was called a "POTTERION" which is a "cup," a "drinking vessel." That cup, that drinking vessel, we HAVE TO HAVE: we CANNOT WORSHIP GOD WITHOUT THAT. We cannot worship God without having as many as one. We do NOT HAVE TO HAVE MORE THAN ONE in order to please God. The idea that people have of big congregations, they carry it back to Jerusalem a lot of times you know, and talk about all those thousands over there. But the Bible says "THEY broke bread from house to house." In the 46th verse of the second chapter of Acts of the Apostles, "they broke bread from house to house," and history tells us that "the meeting places of the early Christians were rooms in private homes," as well informed people know. They didn't build houses big enough to accommodate all of those thousands, even had they wanted to assemble in one congregation for the breaking of the bread. We do not have to have more than one cup, but we do have one—and I maintain that all the division, all the strife, and all the trouble that has ever been over the communion service has been over MORE THAN ONE. It could not be over one; we have to have one. We would spill the grape juice if we did not have one. We have to have one, but we do not have to have more than one; so I lay all the responsibility at the feet of those who contend for more than one cup in the communion service. They are responsible for all the division, all the discord, all the strife that has ever been in the church over that subject. I want

to add further that if there had been a church that had the right to make a contention for more than one cup, I believe that Corinth had that. We never read in the Corinthian letter about THEM breaking bread from house to house, but I find over here in Acts 18-8 that Crispus, the chief ruler of the city, (now evidently he would be a little stuck up, as we would call it today, and his family yes, his wife and his daughters and all of them if he had any)—that Crispus and his family obeyed the gospel, and many, notice that, MANY of the Corinthians believing were baptized. Now the Apostle Paul, in writing to that church at Corinth over here in the 11th chapter of I Corinthians, does not tell them, "Now you just add as many cups as you want to there." No sir, but he takes them right back over here to the upper room, right over here to the night in which Jesus instituted the Lord's supper, and he said "that is the way for you to observe it." Notice, friends, that is 26 years after the institution was established. Big churches, little churches, and in between, had been established and the apostle said "that is the way for you to observe it." And in as much as Paul was writing to "all that in every place call on the name of the Lord," we firmly believe the Lord wants you and me to practice the same thing now in every congregation of the Church of Christ. We know it is right—Christ and the Apostles did it this way; it cannot be wrong: why take chances?



B. B. Cayson, 1993 Burnham Ave., Memphis, Tenn. —The work goes well here, and the church has a bright future. All have been reconciled and are meeting at the N. Watkins St. meeting place. It is wonderful to work with a congregation where true love is a reality. Please pray for us.

J. W. Sutton, 204 W. Sylvia, Christopher, Ill., May 17—We enjoy the OPA very much, and believe it gets better every issue. Thanks to you and all who help on the paper. Here is our renewal.

Phil Kelly, 112 Hopkins, Oildale, Ca., May 10—We recently closed a meeting with Bro. Don King at Planz Rd., Bakersfield. It was a great meeting with superb preaching and good attendance at each service. The Lord blessed our efforts with 1 restored, 2 confessions of faults, and 1 baptism. As a result of these fruits, we submit these subs.

J. E. Ndelema, Box 3216, Salisbury, Rhodesia, Africa, May 6—We had a very big congregation in Harare Township with Bro. Bill Davis and Bro. Ron Courter; services were with power; powerful words.

The work of Christ still goes forward; I have baptized 47 from our branches. Remember us in your prayers. We do not forget Bro. Jerry Cutter's work in Rhodesia. We will be very happy to see Bro. Dennis Smith.

H. S. P. Khumbunya, Box 43, Phalombe, Malawi, Africa—This is to ask whether you can kindly send us a Bible; we need it in the church, for the ones we had are worn out. Bibles are so expensive here, and we cannot afford to buy a number of them for the church. (Note: It would seem good if some congregation would take this matter into consideration and correspond with the brother, or with Bro. Courter or Bro. Davis and help in this matter—DMc).

Bob Vogt, Perkins, Ok., May 14—Sister Hazel Taylor continues to be missed here; she was a great asset to the congregation; Bro. Taylor is adjusting pretty well. Thanks to everyone for the support, cards, prayers and help; without your help it would have been more difficult. We continue to struggle along; we are small but are thankful for what we have. We pray for all everywhere every day. We welcome visitors.

Keith Bullock, 6980 Tenderfoot Ln., Cincinnati, O., May 6—At Hamilton, we are growing both in numbers and spirit; 4 have been baptized since the beginning of this year; 2 of these were the oldest son and daughter of a couple who returned from being out of duty for several years. The other two are men from whom we hope much in the Lord. We hope to be in our new meeting house this summer or early fall. Pray for our success in this unharvested field to continue.

Dennis E. Smith, 90 Blakeway Dr., Belvedere, Salisbury, Rhodesia, May 15—Since last report, I have preached at my home congregation of Burkhart, Missouri, and at Harrodsburg, Ind. which is my wife's home. We have enjoyed visiting with these brethren and in our parents' homes before leaving for Africa. We also enjoyed being with the congregation at Temple, Ga. We had very good meetings there with 4 being baptized and 3 confessing faults. We leave the States for Rhodesia on May 19th, Lord willing. We are looking forward to the work in Africa, and to being with brother Bill Davis and family and the Ron Courter family. Bro. Courter will return to the States approximately two months after we arrive. We solicit our brethren's prayers and correspondence.

Don L. King, 41931 Chadborune Dr., Fremont, Ca., 94538, May 15—The work in Fremont is still doing real well. Our attendance continues to be good with regular outside interest manifested at several services each month. Since last report a young man and his wife have been baptized, another was restored, and several new leads have developed. We are so thankful for God's care of us. We look forward to the Sulphur, Okla. meeting in July as well as our meetings at: Wedowee, Ala. July 21-28; New Salem, Miss., August 2-11; and Norman, Okla., August 16-25. I recently held very enjoyable meetings in Lompoc (Feb. with one baptism),

and Bakersfield, Ca. (Planz Rd.) in April with one baptism, one restored, and two confessions of wrong. We also enjoyed holding a week-end meeting in Ceres, Ca., May 4-5. May God bless all who are faithful; pray for us in His work.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, May 14—Our crowds are good at Modesto, especially on Lord's day, in spite of many leaving here to help out with the new work at Turlock which began last November. We are thankful for the excellent contributions that we are receiving which enable us to have a part in much benevolent work and various evangelistic and church building programs. We also maintain a weekly local radio program to try to reach more people with the truth. We are looking forward to the Sulphur, Okla. annual meeting. Several from this area plan to attend, the Lord willing. It appears that the gas situation is going to effect our meetings this year. The latest report it is going up yet higher and should level off at about 70 cents per gallon by midsummer. Our preaching schedule includes meetings at Pleasant Grove, Ind., July 7-14; Blue Springs, Ky., July 19-28; San Antonio, Tex., Aug. 12-18.

Charles Wilson, Rt. 2, Box 480-R, Texarkana, Tex., May 4—It has been some time since we made a report from the field. The work is pushing forward. We just closed a meeting with Bro. Alton Bailey, April 24-28. He did a wonderful job and is a fine Christian. The interest in the community was good, also the church in this area turned out well. It was good to see Bro. Wayne Fussell and Bro. Bob Chancellor again. It was commendable the way the church on Community St. turned out. Bro. D. I. McConnell and his wife attended the services most every night. We have some good studies going and are thankful for the increase this far. Please pray for the work here.

Miles King, 1525 Ann Arbor Dr., Norman, Ok. 73069, May 15—It was so good to be in Leveland, Texas and Hammond, La. for short meetings this spring. I also held a week-end meeting recently at San Angelo, Texas. Our work continues with the church at Marietta and McAlester, Oklahoma. And now we are beginning some personal work with the congregation at Lexington, Ok. Bro. Johnny Elmore just closed a meeting at Lexington and did some real good preaching. We have also been uplifted by having Bro. Jimmy Franklin in our area for about five days. While here he preached at Wynnewood, Tulsa and Washington, Okla. Our summer meetings are near—June 2-9—Denison, Texas; June 14-23—Hammond, La.; July 21-28—Wichita Falls, Texas (Gardens Edge); and August 23-Sept. 1—Thoreau, New Mexico. The brethren at Thoreau would like for brethren living in New Mexico, Arizona and Colorado to consider this a Labor Day meeting for that area. Other brethren passing through from other states might like to stop over for a night or two. I look forward this fall to returning for meetings at Wynnewood, Ok. and Blue Springs, Kentucky. We regret so much that Bro. Jerry Harris and family are leaving our area and returning to California.

R. B. Roden, 112 Kelly Dr., Moore, Ok., May 13—The week-end meeting, March 29-31, at Kansas City, Kan., 36 St., was an enjoyable meeting. We had good crowds. I am looking forward to being with them again in 1975. I was in a good meeting at Joplin, Mo., April 19-28; we baptized one and had real good crowds. This was my first time to be at Joplin and meet the members who meet and worship at the Leawood Village Congregation. They are good to work with. We had visitors from Neosho, Burkhart, Mo. and Rogers, Ark.; others who attended one or more service; we were thankful to have them all. I stayed in the home of Brother Fred DeMasters; these people surely know how to let a preacher feel at home. I did enjoy my stay with them. I go next to Bunner's Ridge, West Virginia, May 17-26, then to LaGrange, Ga., June 1-9. I plan to be at the Sulphur Meeting again this year. We have enjoyed some good meetings here in the Oklahoma City area, and looking forward to brother Don McCord's meeting at Moore, Oklahoma, July 26-Aug. 4. We invite all who can to attend this meeting.

Roy Lee Criswell, Rt. 2, Bx. 147, Cassville, Mo., May 14—Our labors with the congregation at Columbia will soon be history. The Church has grown in number and we feel that each member has grown spiritually. Since our arrival some 3½ years ago, 11 have obeyed the gospel and the number attending has almost tripled. All those baptized have been in direct result of personal work, and all have been adults. We recently had the privilege of baptizing a young lady from Malawi, Africa with whom we had studied. She is a student at the University of Missouri. This last Saturday I was asked to officiate at her wedding. She married a young man who is also from Malawi, and who is a member of the Church. We wish for them a long and happy life together in God's service. We have had several students from Malawi that have worshipped with us from time to time. Lord's Day we were with the congregation at Mozier, Illinois where we had two confessions. Lord willing we will begin laboring with the congregation at Cassville, Missouri, June 1. We solicit your prayers as we travel from area to area. Please note our new address.

John Modgling, 204 N. Cornell, Fullerton, Ca., May 15—Not long ago we had a very good meeting at Orange with Bro. Paul Nichols; this was his first time in the area for several years and we certainly enjoyed his usual fine preaching. Our next is with Bro. Billy Orten, June 8-16. Then enjoyable meeting at Escalon, Ca., Mar. 1-10, was blessed with good crowds and closed with 1 baptism, and 3 confessions. It was good to have preaching brethren Paul Nichols and Jack Cutter. My next was at Ada, Okla. (Mar. 15-24) where the brethren are to be commended for their extensive advertising; I enjoyed being with Brethren Joe Hisle, Eddy Bullard and Carl Johnson. We were glad to see Glen Osburn and Delmar Lee who are doing a good job in Mena, Ark. My next was at Valliant, Okla. (Mar. 25-31); the meeting closed with 6 baptisms and 4 confessions. We were saddened at the passing of Sister J. R. Tidmore during the meeting (obituary will appear in July issue). Last night I received a call from Bro. Cliff Tidmore, Valliant, that young Bro. Chris Hundley, aged 14, was drowned in a tragic accident this week; he was baptized during the meeting and was actively taking part in the worship service. Let this be a solemn reminder that death is no respecter of persons. Other meetings were Okemah, Okla. (Apr. 1-7); Wynnewood, Okla. (Apr. 8-14). It was a pleasure to preach Lord's Day evening, Apr. 14, at Capitol Hill, Oklahoma City. I was home for some of Bro. Bob Loudermilk's meeting at Covina, Ca.; he did some fine preaching. I have just returned from a very enjoyable meeting at Albuquerque, N. M., there was one confession. They are small in number, but fervent in spirit and enthusiasm. Those passing through will find a warm welcome among them. My wife and I were blessed by the birth of our first baby, a boy,

May 2. We are so thankful for him. Lord willing, we will be in San Bablo, Ca., May 24-26. We leave in mid-June for our summer meetings, beginning at Rogers, Ark. (June 21-30). Please continue to pray for us.

Nelson Nichols, Box 307, Pineville, Mo. 64856; May 5—In June we held a meeting at Grinnell, Iowa with good interest; two confessions and one baptism. We went from there to Sulphur, Okla. for the July 4th meeting. We enjoyed seeing so many we have known and loved in the Faith. July 6-15, we were in a very encouraging and inspiring meeting at Neosho, Mo. Two were restored. We enjoyed the fellowship and co-operation of the congregations in that area especially Bro. Orville Lee Smith. We returned home due to local responsibilities before returning to Southern California for the first time in over three years. We conducted a meeting at San Marcos, Calif. and baptized 3 and restored one. We went from there to Detroit, Michigan. We were scheduled to speak at the study there during the week of August 8 thru 11. We enjoyed the portion of that study we were allowed to attend. We enjoyed the meeting at Powe, Mo. the last part of August. September 2, we were with the Grinnell congregation for two services. We have assisted in Services at Ottumwa (501 E. Williams St.) several times this fall and winter. Towards the end of September, I went to Sulphur, Okla.—the members that worship there year around are to be commended for caring for the July 4th meeting and for the responsibilities involved. It seems a thankless task at times. I am sure, but most of us appreciate them and their faithfulness year around. We enjoyed the personal work there although there were frequent sad memories and disappointments in those once considered faithful. We went from Sulphur home for 3 days and on to Walled Lake, Michigan, to train the members there in person to person teaching. Personal work is an art easily learned when the mind and soul are prepared. These folks were prepared. We taught publicly and privately on why we must all work to convert others—how to talk to others—how to clean up ourselves—how to approach others—how to close or convince them to become truly converted to Christ. We also conducted a meeting (17 days) and had 22 responses from that work (3 were baptized and 19 restored). We also found members who were not attending anywhere who started attending services and we hope they will be fully restored soon. We need to train each member to be a "converter of men" as the early Christians were—it can be done. During this work we were on the job working to teach, train, and preach publicly and from house to house 7 days per week, 16 to 18 hours per day—27 days. We pray the brethren will keep up the good work they have undertaken in that area. We appreciate those who attend from Flint, Pontiac, Milford, Detroit, Lansing, and Grand Rapids. We enjoyed the fellowship with preaching brethren Murl Helwig, Allen Barefoot, Shelby Taulbee, Floyd Ross and others and their help and encouragement. During November and December we preached one or more times at Granby, Mo.; Rogers, Ark.; Denison, Tex.; Joplin, Mo. We have been doing personal work and teaching publicly and house to house—in southern Missouri and northern Ark. We are trying to work daily for the Lord in the ways that will please God. We cannot please God and men at all times. If anyone has anything against us we would appreciate it if they would come to us and show us with scriptures where we are wrong. Please forgive us if we have unknowingly hurt anyone and please pray for us. We hold no malice towards anyone.

If we must condemn, let us first condemn our own imperfections and shortcomings; if we must fight; let us first fight our own complacency and unconcern; if we must destroy, let us first destroy our own ignorance and prejudice; if we must kill, let us first kill our own false pride and arrogance.

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

FLATTERY

By Juadon Norton

The basis for this short discussion is Job 17:5, "He that speaketh flattery to his friends, even the eyes of his children shall fail." Flattery is the portrayal of something or someone too favorably. It is often used to build up someone's ego by showering praise. It is also the quickest underhanded way to gain the friendship of an individual. Flattery is very popular in denominationalism. The evidence of this—in their use of placing flattering titles upon men holding different positions in their varied organizations, and of course through this, these men are made to feel impressed with themselves and are exalted. Job speaks against this form of flattery in Job 32:21, 22, "Neither let me give flattering titles unto man. For I know **not** to give flattering titles; in so doing my maker would soon take me away."

There are several warnings in Proverbs against flattery. Not only in Proverbs, but throughout God's Word, Christians are told to beware of flattery! We should realize that it is oftentimes used as a tool by those who are doublehearted to execute some of their treacherous and conspiring deeds. Prov. 29:5 says, "A man that flattereth his neighbor spreadeth a net for his feet." We are told that a flattering mouth can lead to one's own ruin in Prov. 26:28, "A lying tongue hateth those that are affected by it; and a flattering mouth worketh ruin." Instead of showering praise on a man who needs correcting, it is better to rebuke him for we read in Prov. 28:23, "He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue."

Flattery was used by the sly and wicked Absalom to gain the favor of the people in order to turn them against his own father, David. In II Sam. 15:2-6 we read, "And Absalom rose up early, and stood beside the way of the gate; and it was so that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when

(Continued on page nine)

THE WEAVER-BARNES DEBATE

By Clovis Cook

This discussion between Bro. Walton Weaver and Bro. Irvin Barnes was held May 13-17 in Mtn. Home, Ark. Three propositions were discussed in the following order: 1. The class method of teaching; 2. Women teachers; and 3. The cups question. Both speakers conducted themselves well, leaving no room to call in question their demeanor.

Bro. Weaver affirmed that it is scriptural, when the church comes together, or assembles, for the purpose of teaching the word, to divide into classes in order to do so. Some of the stock arguments, with a somewhat new twist, were introduced. Bro. Weaver found a class in Acts 20:17 where Paul called the elders from Ephesus, and met with them. I doubt the class brethren have a special class for their elders, and if they do, who is the teacher? This was pointed out by Bro. Barnes when he showed that the situation in Acts 20:17 is not parallel to the classes of his proposition. He also made mention, by way of reply, of the case in Acts 18:24-26 where Aquila and Priscilla took Apollos unto themselves and taught him the way of God more perfectly. Bro. Weaver saw a class here. But the trouble here is, he found a place where two teachers were teaching one pupil. Do these brethren have such a class? Again, it was asked, where is the parallel?

Notice! Bro. Weaver argued throughout the discussion that radio teaching is a method or an arrangement authorized under generic authority, and tried to parallel that with the classes of his proposition, which he claimed is authorized the same way. Bro. Weaver was asked: "Is the arrangement for radio preaching a formal public, or informal private arrangement for teaching?" He answered, "A formal public arrangement." The next question of necessity was: "Are your classes public or private as per Acts 20:20?" The answer was, "Private." Now, you see Bro. Weaver destroyed the parallel he tried to make between preaching on the radio, and teaching in their classes when he said one was "public" and the other was "private." The next question was: "Would you allow certain acts of hospitality to be performed during the course of study in your classes, such as washing feet, or serving refreshments?" The answer was "No." Bro. Weaver answered the first question in this series, "Do the classes of your proposition constitute any form of church as-

sembly?" by saying, "No." Now, let us see what Bro. Weaver did about these answers. When Bro. Weaver admitted that their classes are private (not all of the class brethren admit this), but yet said no private acts can be performed in these private classes, he surrounded himself with inconsistencies from which he was never able to extricate himself. His reason for not permitting acts of hospitality in his classes, he said, is because they are a church function. Now, can the church have a picnic on some river bank where refreshments are being served, and if some sister decides to take the same class of children that she teaches in the classroom on Lord's day morning, with the permission of the elders, aside and teach them, will these children have to lay their sandwiches down while they are being taught the word of God? Now remember, Bro. Weaver said, that such a class is no part of a church assembly, and that it comes under "house to house" (private), but these little children have to lay their refreshments aside, because it is a church function. Now, would that private class be any more a church function than the picnic itself? When did it cease to be a picnic and become a church function? No man can take the position that the class method of teaching is private as opposed to public, and consistently keep instrumental music, foot washing, refreshments, etc., out of such classes. Paul recognized only two methods in Acts 20:20, "publicly and from house to house." There is a specific pattern for public teaching when the whole church comes together in one place (1 Cor. 14:23), which is: "For ye may all prophesy one by one, that all may learn, and all may be comforted" (verse 31), and that the women must keep silent in the churches (assemblies), for it is not permitted unto them to speak (verses 34-35). See also 1 Tim. 2:11-12.

Bro. Weaver affirmed that women can teach in their classes. However, he said they can not teach a class of men as an official teacher. Bro. Barnes asked him if the elders who oversee and supervise the subject matter taught in their classes by a woman can step inside the classroom where a woman is teaching her class and listen even if they might be edified? He said, "Yes, because the elders are there with authority over the woman." This answer stands in contradiction to his former statement that a woman can not teach a class of men as an official teacher, for here he said she could edify a class of elders. If she can edify a class of elders because they have authority over her, why couldn't she edify the whole assembly while the same elders exercised authority over her? If the elders have the authority to let a woman teach and edify them in a classroom, in what way do they exercise authority over her in the classroom, that could not be exercised if she taught the whole assembly?

Bro. Weaver argued that the most effective way to teach a group of children is to divide them into classes according to their physical ages. Bro. Barnes asked Bro. Weaver if a mother of six ranging in age from six to twenty-one, some of them being members of the church, can teach them at home on a private informal basis? He answered, "Yes." Then the question was asked: "Could the same mother take all of the same children and teach them in one of the classes of your proposition?" He said, "Yes, because she has authority over her children who live at home." Now, get this!

Here is a class in which you find children ranging from six to twenty-one years of age, all being taught in one class. However, Bro. Weaver argued that a six-year-old should not be left to receive its teaching in a class of adults, but a mother can teach a class ranging in ages from six to twenty-one all in one class, providing they are her own children. A mother can teach her own children without classification but if some other child came in it is better to arrange them into classes according to their ages. This proves that these brethren do not believe that the classes are the most effective way to teach the Bible, for the simple reason that Bro. Weaver said, a mother can teach (as an official teacher) a group ranging in ages from six to twenty-one, all in one of their classes. It is possible also, that the oldest one in this family is a twenty-one-year-old gospel preacher, and so we have a woman teaching a man as an official teacher in one of their classes.

Bro. Weaver was asked: "If you brethren had a woman, a member of your congregation, named Priscilla, and a man named Aquila who were well versed in the Bible, and a preacher named Apollos, an eloquent man and mighty in the scriptures—Priscilla and Aquila having heard this man preach knowing only the baptism of John—would you allow Sister Priscilla and Bro. Aquila to take Bro. Apollos into one of your classrooms while the other classes were in session and expound unto him the way of the Lord more perfectly?" He answered, "Yes, as long as she remained in subjection as she did in Acts 18:26." One pupil, two teachers and one of the teachers is a woman—the pupil is a preacher mighty in the scriptures. How does the Bible teach this woman to be in subjection to this man while they correct this preacher on a doctrinal point? Acts 18:26 says, ". . . they took him unto them. . ." which plainly shows that the woman had as much to do with the correction that was to be made as did the man. Where a woman can teach anybody, she can teach everybody. So, she could help in teaching this man the way of God more perfectly, and still remain in subjection. We deny that these brethren's classes are private, and therefore, when a woman teaches one of these classes she violates the prohibition laid down by Paul in 1 Cor. 14:34-35; 1 Tim. 2:11-12. Bro. Weaver recognized the fact that their classes constitute some kind of an assembly, for the elders must oversee them and he said they are a church function, though he said they are private and constitute no form of church assembly. Bro. Weaver also knows that a woman cannot teach publicly, for when he was asked, "May a woman teach on radio or television; what scripture forbids it if any?" he answered, "No," and cited 1 Tim. 2:11-12. Once more we see his effort to parallel his classes with radio teaching fail. He finally said that a thing could be parallel and not be identical. However, this was only a dodge, for Bro. Weaver had tried desperately to justify his classes by drawing a parallel with teaching on the radio, for since the Bible does not specify either, both are authorized under generic authority; therefore, if you can preach on the radio we can have our Bible classes, says he. I personally do not believe that teaching on the radio is a method of teaching. The radio is an invention by which the human voice is projected by an electromagnetic wave of energy radiated from an antenna. This is no more a method of teaching than

(Continued on page eight)

THE EXTREME STRICTNESS OF GOD

By C. A. Smith

Down thru the ages since the creation of man, God has always been a very strict and exacting God. This prompted the Apostle Paul to say: "Behold the goodness and severity of God" (Rom. 11:22). All of us are much aware of the fact that God is good, if we have had any dealings with Him at all. In fact, God could well be described as the personification of goodness. Jesus once asked: "Why callest thou me good, There is none good, but one, that is God" (Matt. 19:17). That which He created was good, as Gen. 1:31 declares, "God saw that it was good." James says, "All good and perfect gifts cometh down from the Father" (James 1:17). His word is Good (2 Kings 20:19); "Good is the word of the Lord." David suggested that we should "Taste and see that the Lord is good," and all who have done this will not hesitate to speak of God's goodness and be eternally thankful for it.

However, there is another side of God's nature that far too many people will not let themselves see. People of all ages, cultures, and races have what are called "hang-ups;" they are not willing to face reality, resulting in addiction to alcohol, drugs, perversions, etc.; but this does not do away with reality. For after one comes off the bad trip, reality is the first thing to encounter. So it is in looking at God. If you have always thought of God as being good, longsuffering, forbearing, loving and refuse to look at Him, too, as being stern, exacting, wrathful, destructive, then you are refusing to really see and appreciate God as He really is. The word severity, used by the Apostle Paul as he spoke by inspiration in Rom. 11:22 in the original, meant extreme strictness. You can rest assured that Paul knew what he was talking about, for on many occasions he found reason to warn men of the wrath of God.

What we need to do is look at both sides of God's nature. Now, I realize that our religion should not be prompted only because of the fear that we have for the Lord, but fear is a part of it and if I may be the judge an important part. Solomon of old said, "Fear is the beginning of knowledge," and later declares: "The whole duty of man in sum and substance is, To fear God and keep his commandments." So then, is your problem with God multiplied by the fact that you do not fear Him? Is perhaps this why you have failed in trying to walk with Him? I am sure that God would be well-pleased if He can but see a shudder run thru us as we contemplate ourselves and our service to Him, and what can happen if we do not keep His commandments.

But, oh no! We have become so complacent and brave that we are not afraid of anything. Not even of God! What a tragedy! I tell you, God needs to be feared, revered and respected by one and all. So, for the next several months we would like to look at the strictness of God in the lives of men in the Bible and as we do so draw some parallels for us today, hoping that we may be able to persuade men to "fear God and keep His commandments." We know and realize that "It is a terrible thing to fall into the hands of God" (Heb. 10:31). Paul declares in 2 Thess. 1:8-9 that when Jesus comes again, "He's coming in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power." (To be continued)—810 N. W. 6th, Andrews, Texas 79714

THE SPIRIT OF ANTI-CHRIST

By Richard Nichols

John begins to warn the brethren in his first general epistle of the "spirit of antichrist." In II John 7 he continues to warn, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." The strange doctrine was being propagated that Christ was here as a spirit being and that he merely appeared to be flesh. This of course would result in a bloodless savior. There could have been no sacrifice of His body on the cross. There could have been no blood shed for remission of sins. This doctrine, no doubt, was created in the mind of Satan and pressed into the ideas of men.

The Bible states, "The Word (LOGOS) was made flesh and dwelt among us, (John 1:14)." Jesus said, "This is my blood of the New Testament which is shed for many for remission of sins (Matt. 26:28)." Upon the mount of transfiguration the conversation between the Lord, Moses and Elijah was concerning the death which he would accomplish at Jerusalem (Luke 9:31). In the upper room Jesus informed His apostles that he would have to die in order to be glorified (John 12:23, 24). A spirit being cannot die but the separation of body and spirit means death (James 2:26).

If Jesus were merely a spirit being he would not have suffered the temptations of a human being. But the Bible says, "Jesus was led up into the wilderness to be tempted of Satan (Matt. 4:1)." The temptations placed before Jesus were the same as those yielded to by Eve and David and shown to be the Devil's snare by John, when he calls them "the lust of the flesh, and the lust of the eyes, and the pride of life (I John 2:16)." We are also taught, "For in that he himself hath suffered being tempted, he is able to succour them that are tempted (Heb. 2:18)." Also, "For we have not an high priest which cannot be toughed with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin (Heb. 4:15).

I heard one assert that in the garden of Gethsemane when Jesus pled with the Father, "let this cup pass from me," Christ had a bad attitude. To say that He had a "bad attitude" infers a rebellious heart and sin. If Jesus had a "bad attitude" then we should have one too, for Peter instructs, "For even hereunto were ye called because Christ also suffered for us, leaving us an example, that ye should follow in his steps." If there were sin in Christ we should sin. We would have license to sin! God forbid! But Peter continues, "Who did no sin, neither was guile found in his mouth (1 Pet. 2:21, 22)." Matt. 12:34 shows us that the things said with the mouth are the things thought in the heart. In the garden, Christ's words were not rebellious or wrong, neither were the thoughts that motivated those words wrong.

Jesus realized the terrible suffering and death that was in store for Him, and as naturally as any human being He had a desire to preserve His life. Therefore, He begged, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done (Luke 22:42)." If He had desired to die would he not have been either a masochistic human or super-human (which is the doctrine of antichrist).

Jesus set a beautiful example of submission to
(Continued on page ten)

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EDIFYING THE CHURCH

The importance of teaching in God's plan cannot be overlooked. From the earliest of times God has placed stress on teaching His people. Christ was to be a prophet like Moses, "hear him" (Deut. 18:15). The well-known passage of Isaiah, chapter two, speaks of the people who would go up to the mountain of the Lord's House to learn of God. When the Lord came to begin his public ministry, the way had been prepared by John who filled valleys, made crooked ways

straight, rough ways smooth, and leveled mountains. All this is to say he prepared the minds of men for the coming of the Lord and the reception of the truths he was to teach. On the mount of transfiguration God urged, "hear ye him." Our Lord then spent three and one-half years teaching before He was taken up. The Lord did not leave His apostles unprepared to carry on; they were given powers by the Holy Spirit to equip them to teach (John 14:26, John 16:12-13). Paul later wrote to the Corinthians of the word he had preached to them (I Cor. 15:1-3). And he urged Timothy to commit what he had learned to faithful men who could teach others (II Tim. 2:2).

It still remains necessary to teach the church. "Let us therefore follow after the things that make for peace, and things wherewith one may edify another (Rom. 14:19). "Let all things be done unto edification (I Cor. 14:26). The word edify in the original means to "build up." It is used metaphorically in the sense of edifying the church, promoting the spiritual growth and development of believers, and to educate the members of the body of Christ in the ways of God.

Edification requires two things. First, systematic instruction is necessary. There can be no building up of the church without spiritual food. Paul exhorted the elders of Ephesus to regard God's word "which is able to build you up" (Acts 20). There must be a carefully planned schedule of feeding of God's people if they are to grow. Secondly, each Christian must edify others by careful attention to all the ordinances and duties of the priesthood. Edification is not public instruction alone. When each member attends to his duty, the church is built up. **The Living New Testament** words Eph. 4:16 in this manner: "Under His direction the whole body is fitted together perfectly, and each part in its own special way helps the other parts, so that the whole body is healthy and growing full of love." Romans 12:4-8 also stresses each member's part in edifying others. Each Christian should edify by visiting the sick, living holy lives, giving of their means; in short, in doing all we are equipped to do. Any act well performed in obedience to God's will is to some extent an act of edification. It is preaching and practicing that will build up the church. Let us all do our part. —Selected

BEGINNINGS

Little sins, so called, are the beginning of great ones. The explosion is in the spark, the fiery serpent in its smooth egg, the fierce tiger in the playful cub. By a little wound death may be caused as surely as by a great one. Through one small vein the heart's blood may flow no less fatally than through the main artery. A few dops oozing through an embankment may make a passage for the whole lake of water. A green log is safe in the company of a candle; but if a few shavings are just lighted, and then some dry sticks, the green log will not resist the flames. How often has a character which seemed steadfast been destroyed by little sins. Satan seldom assails in the first instance with great temptations. Skillful general! He makes his approach gradually, and by zigzag trenches creeps towards the fortress he intends at length to storm. Therefore, watch against little sins. —Newman Hall

MUSICAL INSTRUMENTS FOR WORSHIP??

Mammon, the God of riches, has deceived many as to the true spirit of Christianity—humility (I Pet. 5:5, 6; Jas. 4:10) We, as priests have a duty to be grave, sincere, and unspotted by the corruption in the world. In Titus, the second chapter, we learn that elders are to be vigilant, grave, temperate, and sound in the faith, in charity and patience. Aged women are to be discreet—careful of what one says or does, chaste, keepers at home, good, obedient to their husbands. And we young people have a responsibility to humble ourselves before God and to submit ourselves to the elders. But what is especially important in order for us to have a due respect for the Church and honor for those above us, is discretion. We must learn to approach the holy institutions of the home and church with an attitude of reverence. Heb. 12:28—"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (I Tim. 6:8; Lk. 12:15; Mt. 6:24; Jas. 4:5, 6).

Adding to or going beyond the law of God is an injustice. The Way of Righteousness is the only way that God will accept. We cannot serve God and Mammon (Mt. 6:24). Instead, we are to seek His Righteousness, and then food and clothing will be added unto us. Upon receiving the necessities, we should be content (I Tim. 6:8). And to our theme, instruments of music are not acceptable in God's worship (II Tim. 3:16, 17; Rom. 12:1, 2; Rom. 1:17; II Pet. 1:13; I Cor. 4:6). Instruments of music are not acceptable to God in His worship simply because it is not written in the New Testament, and so it is not the will of God that we use them. We have no authority to change the worship from the plain and simple way that Christ instituted. We must accept God's will with meekness and fear. Otherwise, we will lose faith in God and forget He is our Creator.

Instrumental music, as an art, is fine, but there is no place for the secular with the divine when prohibited. We must not profane God's holy institutions: The Home and Church, and this is what one does when he worships with zeal, not according to knowledge, making no difference in the holy and profane. Thus, we show not the true spirit of praise and our worship is vain. Jesus put a curse on them that teach for doctrine the commandments of men. I Thess. 5:22 says, "Abstain from all appearance of evil." This means anything that we look upon that our conscience tells us is evil.

Amos, a Prophet of God, put a curse on them that call evil, good; and good, evil . . . those that are wise in their own eyes, and prudent in their own sight . . . and those that . . . chant to the sound of the viol, and invent to themselves instruments of music like David (Amos 6:1, 5, 7).

Speak where the Bible speaks: be silent where the Bible is silent. Your attention is called to the New Testament record of music in conclusion.

Col. 3:16—"teaching and admonishing one another, in psalms and hymns and spiritual songs singing with grace in your hearts to the Lord." Eph. 5:19—"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Heb. 2:12—"in the midst of the church will I sing praise unto thee." I Cor. 14:15—"I will sing with the spirit,

and I will sing with the understanding also." Jas. 5:13—"Is any merry? let him sing psalms." Rom. 15:9—"as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name." Heb. 13:15—"let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Matt. 26:30—"And when they had sung an hymn. . ." Acts 16:25—"And at midnight Paul and Silas prayed, and sang praises unto God" —James Whitney, Church of Christ, Foster Rd., Baton Rouge, Louisiana.

I WAS NOT APPRECIATED (SO I JUST QUIT)

By K. G. Wilks

The above caption seems to be the trend of the day, even among the sons of God. WHO IS APPRECIATED? There are those who are saying, and perhaps many more are thinking, "The brotherhood did not appreciate my labors, my zeal, my suffering, so I just quit!" Responsible brethren in congregations become quitters. Preachers turn quitters. Members, too. All because of unappreciation. But not appreciated by whom? The brethren? The churches? Why not serve for God and his Son who do appreciate loyalty and service? Why even try to please the brotherhood? That is men-pleasing, condemned by holy writ.

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

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

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

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

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

In 1 Cor. 16:13, we read, "Be watchful, stand firm in your faith, be courageous, be strong." As chief of the brethren, as teachers, as preachers, as mothers, wives, even children, all as members of the body of Christ, each in your own capacity and ability, hear . . . "what the Spirit says to the churches, "He who conquers shall not be hurt of the second death" (Rev. 2:11). Conquerors do not quit! In the book of Judges 7, the Lord God said to Gideon:—"Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand. And the Lord said unto Gideon, The people are yet too many; bring them down to the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whosoever I say unto thee, This shall not go with thee, the same shall not go . . . And the Lord said unto Gideon, By the three hundred men that lapped, will I save you, and deliver the Midianites into thine hand: and let all the rest of the people go every man to his place. And they cried, The sword of the Lord, and Gideon. . . . and all the (enemy) host ran, and cried, and fled."

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

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

OUR THANKS

We wish to hereby, from the depths of our heart, thank our brethren for their love for the Lord shown by your generosity in response to our plea for help on our building. Those responding thus far are Lawrenceburg, Tenn.—\$100; Wilson, Ok.—\$100; Alta Vista, Kan.—\$50; Golden, Ok.—\$25; Brookhaven, Miss.—\$200; El Centro, Ca.—\$100; Healdton, Ok.—\$50; Covina, Ca.—\$200; Graham, Ok.—\$50; Hammond, La.—\$100; Pleasant Grove, In.—\$500; Las Vegas, Nv.—\$100; Kitts Hill, Oh.—\$50; La Grange, Ga.—\$100; Youngstown, Oh.—\$50; Amarillo, Tx.—\$100; Mt. Home, Mo.—\$50; El Sabrante, Ca.—\$25; Boulder Dr., Dallas, Tx.—\$200; Kansas City, Kan.—\$50; Pine Ridge, Ar.—\$25. Total—\$2,225.00 — Charles Wilson, Rt. 2, Box 480-R, Texarkana, Tx. for Eylau Church of Christ.

YOURS FOR THE ASKING

The Organ Episode in Add-Ran College, Thorp Spring—how it split the church, and the heirs thereof, including Thorp Spring Christian College—I have about 30 copies of this believed-to-be-authentic and documented essay, telling of the division of the church over instrumental music and the fruits thereof. Preachers or others wanting to maintain historical data such as this should send a long envelope bearing 20c postage for your copy. No other charge. —K. G. Wilks, 1310 S. Bowie, Abilene, Tx 79605

OLD PATHS ADVOCATE IN VOLUMES

Bro. Howard E. Roy, 701 W. 16th St., Huntington, W. Va. 25704 has a great desire to see **Old Paths Advocate** published in volumes since the first issue to the present. He has already submitted \$200 of his own money, and is willing to do more. I am willing to put forth the time and effort to see such a work materize if there is sufficient interest among brethren. If our readers are interested, would you please either advise our brother at the address above, or the writer, and the amount you can invest in the initial venture; do not send money now, please; just let us know how much you can help. This venture will depend entirely upon brotherhood and reader response. My personal thanks to, and appreciation for, Bro. Roy's willingness to spearhead such a proposed venture. —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.

—Michael J. Kovalick, Jr., Rt. 1, Box 197, Frenchville, Pa.

—Tim Berna, Box 114, Moxee City, Wash.

—Buddy Bullard, Rt. 1, Box 26, Tupelo, Okla.

—Steve Bowen, 3515 Harvard, Irving, Tex.

—Lanny Price, Box 225, Woodson, Tex.

THE CHURCH DIRECTORY

The following new congregation may be added to the Directory—**PERRYTON** (Ochiltree County), TEXAS In the home of Sister Burkhalter, 1302 South Fordham St.; Sun. 10:30 A. M., and 6:00 P. M.; Dan J. Holiedy, P. O. Box 692, Texhoma, Okla. 73949.

The following correction should be made for **ARVIN, CALIFORNIA**: the weekly service has been changed from Sat., 7:30 P. M. to **Wednesday 7:30 P. M.**

The following change needs to be made for **WEST CHESTER, OHIO**: Bro. E. J. Brown, has moved from 10791 Lamarie Drive to 10886 Willfleet Dr., Sharonville, Ohio 45241. Phone (513) 563-2740.

An error was in the May, 1974 O. P. A. for **Corvallis, Oregon**: it should read **CHARLES CUTTER**; he is a brother of Jerry and Jack Cutter.

Please send information of any changes to me as we are continually revising the Directory. I have heard of several changes, but no one has written about them; so if a New Directory comes out without them, just remember, it is your fault for not letting me know. —Ray Asplin, 2440 SW 54th Street, Oklahoma City, Oklahoma.

CAN YOU HELP?

Sister Mary Goff, Modesto, Calif. is in dire need of someone, preferably a sister in Christ, to live in with her and help her. If any of our readers would be interested, or know of anyone who might be, please contact Sister Goff's daughter, either by letter or telephone; she is Mrs. Cuba Brown, 14605 Comdon Ave., Lawndale, Ca. 90260; telephone (213) 675-5253.—Don McCord

LABOR DAY MEETINGS

Huntington, W. Va.—Aug. 25-Sept. 1, 1974, each evening 7:30. Bro. Jimmie C. Smith conducting.

Pearlhaven, Miss.—Aug. 28-Sept. 2. Bro. Jerry Dickinson and Bro. Billy Dickinson conducting.

OUR DEPARTED

Altom—Sister Ethel L. Altom was born April 11, 1890 in Coffman County, Texas. She was laid to rest June 7, 1974. She left to mourn her passing two sons, Sherman of Healdton, Okla. and Oscar of Ada, Okla.; two daughters, Mrs. Atlas Lindsay of Healdton, Okla., and Estelle Bass of Pauls Valley, Okla.; two sisters, 16 grandchildren and 26 great grandchildren. Her husband, Monroe J. Altom, preceded her in death January 29, 1927. Two sons also preceded her in death. Sister Altom was one of the kindest, most wonderful Christian ladies I have ever known. She lived a life of loving and helping others, and will be greatly missed by so many. She could always be depended on to attend the services of the church if she were able to be up. I was asked to speak words of comfort. —James Vannoy

Tidmore—Sister Missouri Lee Tidmore was born Nov. 18, 1899 in Ark.; departed this life at Idabel, Okla., Mar. 29, 1974. She was a member of the Lord's church for 56 years, having been baptized in 1918. For 56 years she was married to Bro. J. R. Tidmore. They had resided in Broken Bow, Okla. for 26 years, where

they have been pillars in the church. Surviving are her husband, Bro. J. R. Tidmore; one son, Bro. C. M. Tidmore, Valliant, Okla.; 4 daughters, Elsie Hunt, Fritch, Tex.; Lucille Vanslyke, Glover, Okla.; Velma Lackey, Grand Prairie, Tex.; Lavon Dumont, Broken Bow, Okla.; 3 brothers; 18 grandchildren, 14 great-grandchildren; 2 step grandchildren and 2 step-great-grandchildren. There was a large gathering of relatives, friends, brothers and sisters in Christ at the funeral in Broken Bow; interment was at Valliant, Okla. Sister Tidmore was a very humble, unassuming woman, one who was so faithful to her Lord and His church. She was a great influence on her children, grandchildren and all who knew her. The writer attempted to speak words of comfort as well as warning to those present. Sister Tidmore is greatly missed. —John Modgling.

(Note: I must say a few parting words as we chronicle the passing of one who has been so dear to me through so many years, since my boyhood, and whose memory I shall hold always in love and respect. I guess I never had a better friend than Sister J. R. Tidmore. In her home, she treated me like a son—she fed me, kept me, did my clothes, was one of the best listeners I ever had in an audience in my preaching the gospel, so encouraging in every way. Her love for the Christ and her love for His church were as evident in her life as in anyone's I have ever known. She has been as great an influence for primitive Christianity in southeastern Okla. as anyone I have known—you had to know her to really appreciate her influence for good. I know whereof I speak. The Tidmores' lives have been marred by tragedy, sheer heartbreak along the way, the kind that lesser folks would have weakened under, but not their kind. May the Lord bless Bro. Tidmore and all the children; beyond the reach of sorrow here, is the dawning of a new and brighter day, where I believe unquestionably we will meet again. —Don McCord

Williams—Sister Claude L. Williams (Eva Siler), Eola, Tex., was born Nov. 15, 1890 in White Co., Ark.; she passed from this life in her 84th year at Eden, Tex. where she had been confined for some time at Concho County Hospital. She had lived in Concho Co., Tex. since 1909. On Sept. 9, 1910 she was married to Bro. Claude Williams; to this union 3 children were born; they are Sister J. T. (Margie) Broseh; Bro. Prentice Williams and Bro. Siler Williams. There are also 2 sisters, 4 brothers, 8 grandchildren and 17 great-grandchildren surviving. Sister Williams obeyed the gospel in about 1912, being baptized into Christ by Bro. J. S. Hall, dearly loved of the family, and for years a frequent visitor at the Williams home. Bro. Barney Welch, long-time close friend, conducted the funeral, attended by a host of brothers and sisters in Christ and friends. Burial was in Eola cemetery. We are indebted to Sister Broseh for the obituary information. Some of my fondest memories in my preaching years are of meetings at Eola, Texas where Brother and Sister Williams always treated me as one of their very own. Sister Williams was one of the most hospitable women I have ever known; great is the number of brethren in Christ and other friends who have sat at her table. She had a real devotion to the church that I and others who knew her will not soon forget. I by no means am aware of all the crosses she bore, but I am aware of some, and if I may judge, she bore them with grace

and submission to His will. May the Lord bless and keep all of her family, and may they find solace in the blessed hope of the resurrection and life eternal. Don McCord

Lunn—Bro. Frank Harold Lunn was born July 7, 1911 in Jacksonville, Ark. and departed this life May 28, 1974, at Tulsa, Okla. He is survived by his wife, Evelyn; 1 daughter, 3 step-sons, 1 brother, 1 sister and 15 grandchildren. Two of the grand children, Roy and Elizabeth Wallace were reared by Bro. and Sister Lunn. Bro. Lunn obeyed the gospel in 1950 at Greenfield, Calif.; he lived in Pontiac, Mich. from 1950 to 1972. He took early retirement from General Motors Corporation due to a heart condition; he moved to Tulsa, Okla. in 1972 and underwent open-heart surgery in Sept., 1973. He worshipped with the 11th Acres congregation there. I met Bro. Lunn several years ago and had seen him quite often as I had preached in Tulsa once a month for a time. He always had encouraging words. I was asked to conduct the funeral. The singing was beautiful. —Edwin S. Morris

Taylor—Sister Lucille Taylor, Waterloo, Iowa, departed this life May 15, 1974. She had lived with a daughter and son-in-law for a number of years. Her husband preceded her in death 13 years ago. She loved her Lord; loved to worship; a lovely person she was, loved by all who knew her. Hers was the largest funeral I have ever preached. —W. E. Mountain.

Miller—Sister Mittie C. Miller, age 86, departed this life in San Angelo, Tex. where she had resided since 1948. She was born Mar. 22, 1888 in California; she was married to M. J. Miller, Sr., June 16, 1907 at Onealville, Tex. Surviving are 3 sons: Russell Miller and M. J. Miller, Jr., San Angelo; and J. C. Miller, Ceres, Calif.; one daughter, Mrs. Estin Cate, San Angelo; 1 brother; 2 sisters; 9 grandchildren and 18 great-grandchildren. Bro. David Traylor officiated at the funeral service; burial was in Lawnhaven Memorial Gardens, San Angelo. We are indebted to a son, Bro. J. C. Miller, for the obituary information. I have real fond memories, too, of Sister Miller and her family, during meetings over the years in the San Angelo and Eola, Tex. areas. Surely, our people one by one leave this stage, and their home-going should be a solemn reminder that we, too, must soon take our leave. May the Lord bless Sister Miller's family, and may they find comfort and hope in the promises of God. —Don McCord

Stiles—Sister Mae Cochran Stiles of Ada, Okla. was born Oct. 24, 1891 at Russellville, Ar., and departed this life March 11, 1974. She was preceded in death by her husband, Bro. Herbert Stiles, Sr., last year. Funeral services were held March 13, 1974 from the 8th and Oak Church of Christ in Ada, where she and Herbert were members. A group from the church sang with Bro. Ted Hudson directing. The writer was called to officiate. —Johnny Elmore

Smith—Bro. Arthur D. Smith was born Aug. 22, 1905 in Palo Pinto Co., Texas, and departed this life April 21, 1974 at Fox, Okla. Bro. Smith is survived by his wife, Bonnie, of the home; five sons, Floyd, Wilson, Okla.; Marshall, Graham, Okla.; Ernest, Aztec, N.

M.; Homer N., and Billy Ray, of Fox; four daughters, Mrs. Voncille Graham, Okla. City, Okla.; Mrs. Lois Jean Sanders, Farmington, N. M.; Mrs. Opal Sue Burns, Ardmore, Okla.; Mrs. Mary L. Freeman, Thackerville, Okla.; one brother, J. C. Smith, of Fox, sixteen grandchildren, and one great-granddaughter. Funeral services were conducted from the East Healdton Church of Christ with Bro. J. D. Elmore in charge of the singing. The writer attempted to comfort the bereaved and warn those who might be unprepared. —Johnny Elmore

Milner—Sister Carmine B. Miller was born Feb. 27, 1891 at Murfreesboro, Tenn., and departed this life May 22, 1974 in Ardmore, Okla. She was married to William C. Milner Aug. 15, 1913 at Gober, Tex., and moved to Ardmore in 1962. She is survived by her husband, Bro. W. C. (Bill) Milner; one son, Hugh T. Milner, Middletown, Ohio; three daughters, Mrs. Max (Dortha) Guthrie, Ardmore; Mrs. Edward (Helen) Brittain, and Mrs. Doyle (Korean) Trent, both of Paramount, Calif.; two sisters, Mrs. Temp Speights, Lubbock, Texas, and Mrs. Jessie Hagan, Healdton, Okla., nine grandchildren and nine great-grandchildren. I have found Bro. and Sister Milner to be faithful, tried, and true over the years, having known them since childhood. Their influence has always been in one direction. They have been staunch and firm supporters of the gospel. They had been married for over 60 years, which is a good report. They raised a family of good singers and saw them all obey the gospel. The funeral service was held May 24, 1974 from the Ash Street Church of Christ in Wilson, Okla. The writer took his text from Proverbs 31, believing the sweet life of Sister Milner to parallel in so many ways the virtuous woman described there. A quartet, composed of Glen Bray, Glenn Elmore, Tommy Elmore, and Carolyn Briscoe sang some old favorite songs of Sister Milner. It is sad to see our aged members pass away, but we trust that our loss is heaven's gain. Let us "sorrow not, even as others which have no hope." —Johnny Elmore

THE WEAVER-BARNES DEBATE—

(Continued from page two)

a public address system. The radio is not a method of teaching, but a method of amplification of the teaching done with the human voice. It is in no way parallel to classification for the purpose of teaching God's word.

On the use of cups in the Lord's Supper, Bro. Weaver took the same old line of reasoning that others have taken. He simply said that the cup is the fruit of the vine. Now, let us look at some of the questions and answers that were submitted and received. Bro. Weaver was asked for the scripture that teaches individual cups; he answered by saying, "I don't believe the Bible teaches individual cups; it teaches one cup (fruit of the vine), etc." The next question was: "Do the scriptures teach individual cups may be used in the communion by example, command, or by inference?" He answered, "Individual cups, no; drinking vessels by command." He was asked if the cup in Lk. 22:17 were the cup of the communion? "Since the cup is the fruit of the vine, yes," he said. Bro. Weaver was asked how many drinking vessels did Jesus use when He in-

stituted the supper, and he said as far as he knew, no man knows. He said it was revealed that He took one cup (fruit of the vine); nothing is said about the number of drinking vessels, says he.

Now, you will notice that Bro. Weaver was claiming that every time the word cup is used in connection with the Lord's Supper, it means fruit of the vine. Bro. Barnes asked this question: "Metonymy names one thing to suggest something else—since Paul said, in 1 Cor. 11:27, 'drink this cup of the Lord,' and since it requires two things to constitute this kind of metonymy, and since that which is to be drunk, is that which is suggested—what is the name of the object in this passage that suggests it?" His answer: "It does not require two things to constitute this kind of metonymy, but the object named in 1 Cor. 11:27 is cup." Bro. Weaver repeatedly stated that he was the one cup man, so Bro. Barnes asked him, since he said he was a one cup man, and since he said that the cup is the fruit of the vine: "What is a one fruit of the vine man?" He answered: "A one fruit of the vine man is a one cup man, because the cup is named to suggest the fruit of the vine." He was asked if they follow the example and obey the command set forth in Lk. 22:17 in observing the Lord's Supper. He said, "Yes."

Bro. Barnes put up a chart that showed the definition of the word "cup," which is, of course, "a drinking vessel," and showed the names of twelve lexicographers that so define the word. Bro. Weaver said, "Put my name right up there with them. I believe that."

With all due respect to Bro. Weaver, I have never seen a man so mixed up and confused on any question. It is not difficult to observe the glaring contradictions in this man's answers to the questions that were submitted to him. If the cup is a drinking vessel, and he said, "put my name right up there with them," i. e., those who say it is, then it can not be the fruit of the vine as he had so often stated throughout the discussion. The vessel is not the fruit of the vine. He said so himself when he answered the question on 1 Cor. 11:27, for he said the object named is "cup" . . . not that which is suggested. He tried to argue that every time the word "cup" is used in reference to the Lord's Supper, it is used by metonymy. He obviously does not know one thing about the figure of speech, metonymy, or if he did, he deliberately avoided the proper use of it, for if he did know how and when it is used in 1 Cor. 10:21; 11:27, then he should have known it was not used that way in Matt. 26:27; Mk. 14:23; Lk. 22:17 and 1 Cor. 11:25. Since he had stated in one of his answers that individual drinking vessels are authorized by command, he was pressed by Bro. Barnes to show where.

Bro. Weaver said they follow the example and obey the command of Lk. 22:17, but he was shown by Bro. Barnes that they do not. Notice! "And he took the cup, and gave thanks" (this is the first thing Jesus did), and said, Take this (this is the second thing Jesus did) and divide it among yourselves (and this is the last thing Jesus did). I am quite sure that Bro. Weaver and his brethren do not follow this pattern. I am quite sure that the fruit of the vine is divided by someone other than the communicants. I am equally sure that they divide it by pouring the fruit of the vine into individual cups before they give thanks for it. Is this the way Jesus did it? No! Jesus gave thanks first.

The dividing is to be done by all drinking of it (Matt. 26:27; Mk. 14:23), not by the janitor or someone else. The phrase, "Take this, and divide it among yourselves," is imperative, and something that each communicant must participate in as well as the giving of thanks. I am quite sure that Bro. Weaver and his brethren divide the fruit of the vine before they give thanks. The communicants take that which has already been divided and do not obey the command which says, "Take this, and divide it among yourselves."

Bro. Barnes did well, considering that this was his second formal debate. Bro. Weaver was laboring under a disadvantage because he did not have the truth; and I think, too, Bro. Weaver has not had too many discussions, especially on these issues.

We have the truth, brethren. I have never been so convinced of this fact. The class method of teaching and individual cups are an addition to God's word. Once you learn the few arguments that these men advance, you should have no difficulty in meeting them all.

Bro. Jesse Jenkins, of Denton, Texas moderated for Bro. Weaver, and this writer moderated for Bro. Barnes. We should appreciate men like Bro. Barnes who are willing to defend the truth at all cost. Truth marches on.

FLATTERY —

(Continued from page one)

any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel." Absalom was one of the handsome princes who lived at the palace in Jerusalem. Instead of being like his father, David, he was selfish and evil-minded. He must have often daydreamed about the time when his father would die, and there would be the need for a new king. Absalom wanted to be the king of Israel more than anything else in the world. How degrading for a man to wish for his own father's death! As time passed on, Absalom grew tired of waiting for his father to die. Finally he planned to steal the kingdom away while his father was yet alive. Notice that his main weapon is **flattery**! First, he began by acting very friendly toward all of the people who came to Jerusalem. He won their hearts by kindly rendering services for them. With his youth, charm, and good looks, flattery was all he needed to become attractive to the people. As a result of this, the people believed he would make a great king. As recorded further by Samuel, the plan backfired, and the final outcome was Absalom's own death. As we see here, flattery can be a disguise to cover up evil plans.

Let us now turn to Dan. 6:7. This passage says, "All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days save of thee, O king, he shall be cast into the den of lions." How wonderful King Darius must have felt after his servants paid him this great tribute. Was it really a genuine tribute, though? One would think so at first. As one reads on, he realizes that Darius' servants were not from their hearts bestowing honor on him, but rather flattered him for their own selfish desires.

Darius liked and respected Daniel, a servant of God, very much. As a result of his admiration for Daniel, he placed Daniel in a high place of authority, which was the first of the three presidents. Eventually the other servants became envious of Daniel and tried to destroy his character, but they could find no fault in him worthy of death. They hated Daniel because the king had honored him so greatly. Being unable to find any fault in Daniel's conduct of his office, or in his daily life, they turned to his religion. Knowing his deep conviction and worship of God and his regularly praying to God three times every day, they devised their scheme. Through their wicked cunning, they planned to snare Daniel by using his service to God as a basis. With this in mind, the whole picture becomes clearer. These men assembled themselves together before Darius and told him their purpose for wanting to see him. They made a decree that Darius was to be the only being to whom any request or petition could be made by any man for thirty days. Because Darius was a heathen king with a proud heart, he felt flattered to hear the decree, so he gladly consented to it. Again flattery was used as a disguised weapon by double-hearted men. Again the final outcome backfired on the flatterers. Darius was humiliated and made to feel foolish. Daniel was honored even more, but the servants were put to death. Flattery was used as a net to attempt to trap Darius and Daniel.

In Acts 12 we find that Herod made an oration to the people, and they flattered him saying, "It is a voice of a god, and not of a man." Instead of giving God the glory, he basked in the light of their swelling words of praise. His punishment is a warning for those who do not give God the glory for the good things they do. We read in Acts 12:23, "And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost." The danger of flattery is again revealed to us.

It should not be the desire of Christians, especially preachers, to please men. The apostle Paul said in Gal. 1:10, "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Paul was not to persuade God to men, but to persuade men to meet the conditions of obedience to God. Neither did he want to please men, rather he wished to please God only. We should have this same attitude that Paul had. If one seeks to please men, then that person is not a true servant of Christ. There are those who want to please men because of their love for the praises of men. Jesus denounced this attitude with a woe in Luke 6:26, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."

Flattery is not a trait of a true Christian. Jude spoke of flattery as being a characteristic of the ungodly in Jude 16, "... and their mouth speaketh great swelling words, having men's persons in admiration because of advantages." Paul told the members of the church at Thessalonica in I Thess. 2:4-6, "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words as ye know, nor a cloke of covetousness; God is witness: Nor of men sought we glory,

neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ." Sure, all of us like to be complimented and encouraged for our good works, but we should always avoid flattering someone or loving to be flattered. We should compliment and encourage one another, but we should not do it just to make someone feel good. For instance, when one makes an error in preaching the gospel, his error should not be overlooked but have it brought to his attention. If this is not done, the speaker will continue, not realizing his areas of much needed improvement, thus he may not try to better himself. Let it be emphasized that it should be done out of love and not out of spite or jealousy. This will cause him to become better in his efforts, and also it will help to prevent exaltation. There is a difference in a compliment and flattery, and we need to be careful not to go to the extreme with paying compliments. On the other hand, those who are complimented should **never** take the credit but **always** give God the praise and the glory. Flattery is one of the easiest snares of Satan in which to fall, so let us take extra caution not to love the praises of men more than the praise of God. Remember the consequence of being exalted. Let me close with one final warning in Ps. 12:3, "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things." —Rt. 2, Box 68, Bogue Chitto, Miss. 39629.

THE SPIRIT OF ANTI-CHRIST —

(Continued from page three)

the Father's will. He could have called for over twelve legions of angels for protection but then the prophecies of God would not have been fulfilled (Matt. 26:53, 54, 56). But instead He said, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done (Matt. 26:42)." Oh, what humility! Oh, what dutiful obedience! What a model for us! Hebrews 2:14 tells us that Jesus was flesh and blood and then in chapter 5, verses 7-9 we find, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him." Only when we learn to have that sweet, submissive, obedient spirit of Jesus will we ever be able to "do the will of the Father, which is in heaven (Matt. 7:21)." As Jesus taught in Matthew 6:10, let us pray "Thy will be done in earth, as it is in heaven." And then let us rise from our knees and seek to do that will. —Route 1, Wayne W. Va. 25570

GOD IS

God is love in the heavens above.

God is life after this strife.

God is great but we need faith.

God is all you need; do all in word or deed.

God is my best friend to confide in 'til the end.

God is our Father; there is no other.

God is the beginning of undying love never ending.

Seek and you shall find; God is there all the time.

— By Robin Kemp

He is a wise man who does not grieve for the thing which he has not, but rejoices for those which he has.



Everett Nichols, 1045 Atascadero Rd., #307, Morro Bay, Calif., June 16—We still meet each Lord's Day at 10:30 A. M. in the Veterans' Hall, 209 Surf St. Those passing this way will be welcome to worship with us in a scriptural way. For more information call 772-3897, Morro Bay.

Ed Ball, 3715 Churchill, Lansing, Mich., June 16—Our prayers are for all who make the OPA possible. We ask prayers for the congregation here. Bro. Wayne McKamie comes here for a meeting July 20-28. Bro. Ron Courter is expected back with us about Aug. 15. Here is a list of subs.

George Berry, Box 306, Winters, Calif., June 11—We still meet at 18 Main St. and invite all to visit and worship with us; praise the Lord that we still have the good brethren from other places who come and preach and teach for us. Pray for us that we might grow. Here is our renewal; surely enjoy reading the paper.

B. F. Leonard, 815 W. 3 St., Huntington, W. Va., June 5—We had a good meeting with Bro. Carl Johnson; good crowds; 5 confessions. Church here is doing well. Bro. Juadon Norton is developing into a fine speaker among us. Bro. John Mullens moved here from Fla. and took his stand, and seems to be thrilled to find the truth. Yes, there are still those who want the truth. Let's keep pressing on!

J. L. Stephens, 2407 Utica, Lubbock, Tex., June 18—We just closed a fine meeting with Bro. Wayne McKamie. He taught the word of God in a forceful manner and 2 were baptized into Christ. Bro. Wayne is a respectable and a respected preacher of the gospel. We had visitors from Amarillo, Midland, Andrews and Levelland, Tex. The Chester Spoonts family recently moved to our area and worships with us for which we are thankful. Glory, honor and thanks to our heavenly Father.

Johnny Elmore, 419 K St. S. W., Ardmore, Okla. 73401, May 30—I conducted a singing school at Healdton April 4-14, and was in a meeting with the church at Lexington, Okla., May 3-12, which resulted in one confession of faults, and I hope other results not immediately visible. I am to be in Kansas City, Kans., June 7-16; Earlytown, Ala., June 21-30; Neosho, Mo., July 5-14; Harrodsburg, Ind., July 19-28; and West

Plains, Mo. Aug. 2-11. I look forward to these meetings, and to having Bro. Lyndon Cox, of Fort Worth, Texas with me. Lyndon has a lot of talent, and wants to become a gospel preacher.

Bobby Kemp, Merced, Calif., June 11—The congregation at Dierra Vista and Drakley Ave., Atwater, will have Bro. Don McCord for a meeting, Aug. 25 (evening) through Sept. 1. Everyone is welcome; brethren attending the meeting at Stockton Labor Day are invited to come by our meeting, too. We have a large building and hope and pray we can fill every seat. Fri. and Sat., Aug. 30-31, refreshments will be served after services; on Lord's Day, Sept. 1, we will have lunch and singing after morning worship. We need your prayers.

F. H. Lichapa, Box 573, Blantyre, Malawi, Africa, June 12—I am very glad to report that we are enjoying fruitful meetings this time. The work here is going well and we are encouraged. Since last report I have preached at several churches with 11 baptized and 221 confessions. It was good to see Bro. Dennis Smith and his family on their way to Rhodesia. In all the meetings we have attended with Bro. W. Sande, the interest was some of the best, and hospitality was second to none. We look forward to being in meetings at Mwaye church and Monkey-Bay. On June 2, we were at Mzizira with 800 to welcome Bro. Dennis Smith. We need your prayers; may the Lord bless and keep us all in His care.

Alfred L. Newberry, Rt. 5, Mtn. Home, Ark., June 14—Since last reporting, I have been attending college in Oklahoma City pursuing course work that has proved, and will prove, very helpful in my preaching. The time spent was very worthwhile. During this time, I have been busy on weekends and in short meetings at Memphis, Tenn.; Cassville, Joplin, Springfield all in Mo.; Mena, Ark.; Tulsa and nearly all the congregations in the Oklahoma City area. I surely enjoyed the good association with the brethren in Oklahoma City, especially Bro. Jerry Cutter who is certainly an outstanding preacher of the gospel. I am now back in Mtn. Home and certainly look forward to continuing an ever increasingly successful and fruitful work. A word to those of you who have inquired about the communion cup; we have some problem, and as a result I have not been able to obtain any. I have contacted both Bro. Waymon Coleman and Bro. Juan Rodriguez, Jr., and hope to have this cleared up soon. I apologize for the long delay. May God bless you all.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, June 19—Recently I have preached at Lodi and Sonora, Calif. We have been made to rejoice with several responses at Modesto of late. One of these was our youngest daughter, Cheryl, who was baptized. June 14-16, I was at Fresno (Swift Ave.) for four services. I enjoyed being with people whom I have known for so long. Some have weathered the storms of division and are trying to be faithful to the Lord. They are fortunate to have Wayne DeGough and his family meeting with them now. Two of our young men of Modesto, Duane Permenter and Smith Bibens, who are

making preachers, left yesterday for Thoreau, New Mexico to hold their first meeting. We also have other young men in this area who have expressed a desire to preach, and are already working toward their goal. We look forward to the annual Sulphur meeting. About 27 persons from the Modesto congregation plan to be there this year, the Lord willing. The Lord bless the brotherhood.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538, June 15—The work in Fremont continues to grow. A few weeks ago, a young family was baptized; and now new interest has been shown by still other prospects. We have reason to believe that a young woman will obey the gospel in the next few days. We are so thankful to God for His care of us! The Lord willing, we will leave for the Sulphur, Okla. meeting in less than two weeks. We regret to leave the work here (though there are now men who are capable of carrying on quite well), but look forward to meetings this summer. We especially look forward to attending the meeting in Sulphur, Okla. It escapes me how some can apparently care so little for good singing, preaching, and such association, that they never attend. Pray for us as we attend to His work.

Jimmie C. Smith, 500 E. Cherry, Green Forest, Ark., June 14—We enjoyed laboring with the brethren at Fruitland, Tex. in a meeting; we witnessed visible results and rejoiced to see that the church has taken on renewed interest in the past 2 years. Our labors in Columbus, Ga. saw visible results; we enjoyed the unity of those brethren. I have also preached at my home, New Salem, Miss. and Baton Rouge, La. Presently we are in a meeting at Cassville, Mo., my first with these brethren; cooperation has been near excellent, with some seven preachers having attended thus far. Bro. Roy Lee Criswell has begun labors among them. My meeting schedule follows: July 5-14, Piney View, W. Va.; July 19-28, Shreveport, La. (Flournoy Lucas); Aug. 11-18, Greenville, S. C.; Aug. 25-Sept. 1, Huntington, W. Va.; Sept. 6-15, Harrodsburg, Ind.; Sept. 20-29, Flint, Mich.; Oct. 4-13, Sharonville, Ohio; Oct. 18-27, Tucson, Ariz.; Nov. 4-13, Lodi, Calif.; Nov. 15-17, Fairview, La. Here are 3 subs.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., June 13—I am presently engaged in a gospel meeting with the church in Temple, Ga., where you will find some of the finest people you could ever hope to know. We are having a good meeting and I am enjoying it very much. We have had several meetings going on in our area of late, and I have visited many of them. I was asked to set forth our position on the fellowship question May 2-3, which I did at the Peace Valley Church of Christ, some few miles northwest of Huntsville, Ark. This congregation had taken cups out of the communion and had put in one, but had not made up their mind what to do about cups preachers and those of their close friends who still used cups. They asked N. E. Rhodes, from Springdale, Ark., to present his views on this question. After each session the male members in the audience were invited to ask questions, and we did our best to answer them. Bro. Rhodes took

an extreme liberal view on fellowship—in fact, we could hardly find anybody that Bro. Rhodes would not fellowship. I put up six cases in the Bible where there is no doubt as to the line of fellowship being drawn. Bro. Rhodes recognized none of them. Bro. Irvin Barnes kept time for me. Bro. Preston Brown and Jim Donnohue had been working with these brethren for almost two years. It is unknown at this time which way this congregation will go. We hope they will give up the liberal views presented by Bro. Rhodes and continue the conservative Bible way. The Bible way is the only way. If the Bible does not teach it, don't do it!

Gary Barrett, Box 792, West Plains, Mo., June 11—Our work in the West Plains, Missouri area is going very well. We now have eight more people worshipping with us from cups and classes. So, we are pleased to say the church is growing. Interest is good, as we consistently have visitors from other churches. We give our special appreciation to the churches which make this work possible—Springfield, Mo.; Odom, Mo.; West Plains, Mo.; and Twelvepole, West Virginia. We send literature to all residents in the West Plains area in hopes this will further the cause of Christ. We receive response from our twice-weekly radio program through letters and telephone calls, as I speak on many different subjects of interest to both sinner and saint. I just finished two gospel meetings; Chesapeake, Ohio with two obeying the gospel and Lynnville, Ohio. The congregation at Lynnville has about six members, but during the meeting we had some real good crowds with good interest from outsiders. Chesapeake, Ohio had the largest crowds ever assembled for a gospel meeting to the best of my remembrance. Our next gospel meeting will be at Fieldstone, Missouri. We pray God will bless this meeting as He did the others.

Richard Nichols, Rt. 1, Wayne, W. Va. 25570, June—The meeting at Burkhart, Mo. was well attended. The meeting house was full some nights and extra seats had to be put out. There were two confessions of fault. It was good to be with Bro. Orville Lee Smith who is working with the Burkhart congregation. My brother, Nelson Nichols, attended one night. We had visitors from Tulsa, Huntsville, Rogers, Neosho, and Joplin. We appreciate all who assisted by being present. We had a most enjoyable time at Lee's Summit, Mo. while we taught the rudiments of vocal music. A group from the Lebanon High School recorded each session. They are staff members of a magazine called "Bittersweet" which features life in the Ozarks. They plan to do an article on the teaching of shaped notes and shaped note singing. There will be a recording to supplement the article. The singing was some of the most beautiful we have heard and we appreciate the cooperation of the brethren in the area who came to help. We are especially indebted to Bro. Lynwood Smith who came from Mississippi to see that we had the new song book, "Heavenly Sunlight" for our closing session. We recommend it heartily. We were glad to have Bros. Clovis Cook and Chester King attend some. Please make a note that the singing sessions at Conway, La. are postponed. They will not be in August but will be Sept. 4-15. Brethren, 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. 8

PLAIN TALK ABOUT THE PREACHER AND HIS SUPPORT

By Ronny F. Wade

In John 10:24 the Jews came to Jesus and said "... if thou be the Christ tell us plainly." Too often we approach subjects in such sweeping generalities that no one is sure what we say or mean. This is usually a mistake. People are left uncertain, or confused. Because of our vagueness they may even get a sense of false satisfaction or security.

The subject of preacher support has been "batted around" for years. Most preachers are reluctant to address themselves to it for fear of being accused of preaching for money. While some have been falsely accused of this, we are convinced that few, if any, preachers were guilty of the charge. We are convinced also that remaining silent on the subject is a mistake.

For this reason we would like to share a few **plain facts** with you along this line. Scripture is abundant to show that preachers may and should be supported by the church. Some being Luke 10:7; 1 Tim. 5:18; Phil. 4:10-14; Phil. 4:16-18; 2 Cor. 11:8. We could give more, but these are sufficient. I would suppose that most of my readers would agree that it is scriptural to support the preacher to preach the gospel. Most would also probably agree that he should be supported adequately. But what is adequate? What is a living wage? By what method shall we arrive at his pay for a gospel meeting? These are all questions that deserve answers as serious and legitimate as the questions themselves.

Just this year, at two different places, brethren who were very sincere and concerned asked me to **tell them plainly** about the financial problems and amount of support needed today for gospel preachers. I hope others are concerned also.

Inflation has hit the preacher, just like it has hit everyone else. The preacher who travels, it has hit even more. Just in the past year, gasoline prices have doubled. In some places 55-65 cents per gallon is not an unrealistic figure. Food prices have sky-rocketed to unbelievable levels, especially if you eat out, which you have to do when you are traveling. Motels like everything else are up. No longer can you find a place to sleep for five dollars.

Just for the sake of illustration, let's suppose you call a preacher 1000 miles to hold a ten-day meeting. What will it cost him, if he brings his wife and two

(Continued on page seven)

CHALLENGED AND ANSWERED

By K. G. Wilks

In the February, 1974 issue of *Old Paths Advocate*, my statement that the falling away (Apostasy), was accompanied by changing from one cup and one loaf in the communion service, was challenged, the charge being that it was untrue. The challenger also said that there were "no one-container men" before about 1910. I had used the words "one cup" in my essay, and "one loaf." I quote from his letter: "You say that Campbell was a one-loaf, one-cup man. I challenge you to find where Campbell said that it was wrong for a church or congregation to drink from more than one container — or to break from more than one loaf. I have 3 of his books (not the one you mentioned) and can not find anything akin to it. The one-container ideology was not born 'til after the turn of the century, and then later that each one had to do his own breaking and from the same loaf."

Some of our younger preachers and members have been told various degrees of the above. Erroneously, some have believed it. Usually though, they are led to believe that the preaching of the one cup and one loaf began about the 1930's. Note that I did not say "the one bread and one container." The New Testament says, "the cup," or, "a cup." In the Greek (original) it says the equivalent of "a loaf" or, "the loaf." I propose to show by written evidence that the Lord's people have preached and used one cup and one loaf in the communion service far back beyond "about 1910." In order to show the lateness of the struggle, I will begin at a date later than the 1930's, and work backward, including Campbell.

Item: Old Paths Advocate of July 1, 1940: "L. B. Badgett, 648 DeQueen Blvd., Port Arthur, Texas, was born September 6, 1880, about 40 miles from Nashville, Tenn. He obeyed the gospel in 1905, at Port Arthur. In 1910 he withdrew from the church there due to the introduction of innovations into the services, but a congregation was soon started with the assistance of W. D. Black, after the New Testament order. This church grew rapidly, but was soon torn asunder by the introduction of cups and classes, etc. About ten years ago he became associated with Brother S. E. Weldon, who stands for one cup in communion service. Brother Badgett states that he has failed to find a single preacher who will not admit that one cup is safe and scriptural, hence he contends for the unquestionable prac-

tice. He has preached in Texas, Arkansas, Missouri, and Oklahoma. The last few years he has made quite a sacrifice to preach the gospel to destitute places, with his tent and truck, especially in Oklahoma." (Note that it was the **introduction into existing churches** of that which was against the New Testament that caused the trouble.—KGW)

Item: Old Paths Advocate of December 1, 1937: J. D. Phillips, quoting from F. L. Rowe, Publisher, **Christian Leader**, Oct. 26, 1937, quotes: "When I was on my trip west, I was told by a reputable member of the church of a statement made by one of our leading preachers out there, a statement that surely did astound me. He was defending the individual communion cup against the **old one-cup practice of the pioneers**. The language attributed to this preacher is this: 'If they want to eat and drink like hogs, let them.' Regardless of what our view may be regarding individual cups or the one cup, language like that from any preacher today is an open insult and slap in the face of godly, consecrated men who have gone forth and paved the way, through their sacrifices and sufferings, that have made possible our position and strength in the world today. It ill becomes any preacher who will slur the work or practice of the pioneers of the Restoration, and any preacher guilty of such language ought to drop on his knees and pray God to forgive his thoughtless sin. My own father belonged to that group and there are others, whose parents belonged to that group, who will resent any such language or slur on the scriptural practice of those spiritual giants who went forth to conquer a world of sin, and whose only authority for everything in doctrine and practice was backed up by the doctrine and practice of the early church."

"Bro. Rowe is entirely right in his criticism, and we hope that other editors of brotherhood papers will speak out as he has done. One of the leading debaters said publicly at Holtville, California in the winter of 1929-30, that he would "defy the practice of the church at El Centro; i. e., all drinking out of one cup like a bunch of hogs drinking of the same trough." But when brought face-to-face with a proposition in defense of the practice of that congregation he would not deny it! "Talk is cheap," but it takes a man to defend his practice!" (Note again, that it was the cups that were being forced into the "**old one-cup practice of the pioneers**." —KGW)

Item: The Truth (now Old Paths Advocate since 1932, changed by Homer L. King, publisher) March 15, 1929: H. C. Harper, Publisher. (Before 1929) Excerpt: And it is a well known fact that the church at Littlefield were using one cup in the communion before the College was established there and that they still use one cup. And it is well known that the ones that went to the College put in the cups there. And it is just as well known that there is a well laid plan by the College element to control the old congregation and turn it in the way of digression by putting over it a set of Elders to 'Lord it over the congregation' and 'bring them to time.' (Again, it was forcing of the cups in where the old custom of one cup had been in use.—KGW)

Item: The Truth (now Old Paths Advocate since 1932) March 15, 1929, H. C. Harper, Publisher. E. V. Hilifield, Center Point, Oregon: . . . We use one cup in

communion and oppose all innovations on the Bible way.

Item: The Truth (now Old Paths Advocate since 1932), October 15, 1929, H. C. Harper, Publisher: "As to me trying to get the brethren at Abilene to quit the 'one cup,' I made no suggestions about it to the church, but I did talk with some of the brethren privately about the matter." J. N. Cowan, 6-13-1925. (Note:—He was trying to get the brethren to QUIT the use of the one cup—the old way.—KGW).

Item: The Truth (now Old Paths Advocate since 1932), October 15, 1929, H. C. Harper, Publisher: "My father was baptized in western Pennsylvania by Alexander Campbell, and I have been over every step of the 'Restoration Movement.' Some preachers and papers have died martyrs rather than surrender to the digressionists who demanded 'silence, no discussion, no mention of these things,' when the digressions were brought in. Most of the preachers and papers surrendered for 'filthy lucre's sake' or for popularity, or because they lacked faith to fight to a 'finish.' And the fight is still on, and will ever be on. Who shall be able to stand? When the demand was made not long since that the **Review** play shut-mouth, it fell in line. When the demand was made on the **Leader**, it was promptly heeded, and when the demand was made on the **Apostolic Way**, the 'catering to it' took immediate effect. And the **Firm Foundation** was 'whipped' into line twenty years ago (1909). And God only knows whether **The Truth** (now **Old Paths Advocate** since 1932) shall be able to stand; but we expect to 'fight the good fight of faith' as long as we can keep our heads afloat, even with the sacrifice of all that we have or hope to be with the help of God and his faithful, sacrificing children—all for the church, being our motto, the blood-bought church.

"I told Daniel Sommer several years ago when I reviewed him on the 'Baptism question' and 'I never let the bug-bear 'hobbiest' frighten me from the truth.' And I still say the same thing. We have stressed the 'cup question' because there was and has been a propaganda put forth after the muzzling of the **Apostolic Way** to break the churches away from using one cup in the communion. And these digressives have resorted to the same tactics that the organ digressives did. They don't believe it is right to debate, and it is such a 'little thing,' and just 'your little bunch' will be saved, and last, but not least, for it was the only real 'argument' they had—ridicule, as the brother here does, or it may be his actual ignorance of the meaning of cup. Why not consult a dictionary and learn the meaning of words?" (Again, 20 years ago, 1909, The Firm Foundation was whipped into line allowing the cups in.—KGW).

Item: The Truth (now Old Paths Advocate since 1932), March 15, 1929, H. C. Harper, Editor and Publisher: (Quoting from F. L. Rowe, **Christian Leader**, 1910): "Immersion is right, or it is wrong; sprinkling is right, or it is wrong; and the individual cup is right or it is wrong. And it should require no more time for **The Standard** to decide the question of scriptural deportment in the use of the individual cup than it took them to decide the unscriptural course in receiving the unimmersed. The manner of participating in the Lord's supper is stated in Holy Writ as plainly as is the 'mode' of baptism. And after the very pronounced

(Continued on page eight)

"JEKYLL AND HYDE"

By Don Pruitt

In the Book of Romans, the Apostle has led us a long way in his great argument for Christianity. He has led us through the story of sin, propitiation, faith, union, the new birth, the bridal oneness of Christ and the Church, and the relationship of Christ and the believer. But he has yet to unfold the secrets and glories of the experience of a life lived in the "newness of spirit" that he spoke of in Rom. 7:6. He has yet to speak of the realities and difficulties of the Battle of Life. This is the longest battle ever fought. It began with Adam and Eve and will last until Jesus comes. It is that battle that takes place within a man's soul between the good and the bad, the right and the wrong.

I suppose most of us are familiar with Robert Louis Stevenson's story of **The Strange Case of Dr. Jekyll and Mr. Hyde**, in which the physician is able periodically to transform his own personality into that of another self, the viciously criminal Mr. Hyde. This story in which the two opposite characters dwell in the same man, presents a picture more or less true of us all.

Paul shows us this truth within his own life. In the first six chapters of Romans, the writer has dealt mostly with "you" and with "us." Now he speaks as "I," "me," and of mine." The person Paul is here, analyzing and reporting upon himself; drawing the veil from his own inmost life, with a hand firm because it is surrendered to the will of God, who bids him, for the Church's sake, expose himself to view, I find nothing in literature more intensely individual than this. Yet, on the other hand, nothing is more universal in its application. The writer of this passage is "the chosen vessel" of the Lord. Listen, as he bares his soul before us. "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. 7:15-25).

In this, as well as in the eighth chapter of Romans, Paul deals with the realities of the Christian life. I think there is no other book in the Word of God that brings the Christian life to us more vividly or more on a day-to-day basis than the book of Romans. Who of us does not know the frustration of wanting to do great things in the service of God; for to will is present with us, but how to perform that which is good, we find not? Who has not found within themselves this

split personality—"with the mind I myself serve the law of God; but with the flesh the law of sin?"

The central theme of his lesson is concerning the children of God and their inheritance as he says in Rom. 8:17, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." All the rest of this chapter unfolds the meanings and applications of that verse as if they were the branches of a tree.

The conflict between the flesh and the spirit is explained in verses 12-16 of chapter eight. He says, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God."

The "Flesh" and the "Spirit" are the two contending forces in the battle of life. The whole value of life depends on which of these two gain the victory.

The "Flesh" is not used here as the mere substance of the human body. Christ had a human body that "was in all points tempted like as we are, yet without sin" (Heb. 4:15). And Paul tells us here that our bodies can be redeemed to be the instruments of righteousness, according to verse 23. Therefore, "flesh" here means the fallen or sinful human nature with its temptations and lusts. It is more than the material body, for among the works of the flesh are: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21). The flesh is that state of mind which gives itself up to yielding to the temptations of the body, which makes temporal things first in importance, and uses its energies to gain the luxuries and pleasures which pamper our temporal bodily life, in contrast with those that elevate our higher spiritual nature. It includes everything that is wrong, all gain at the expense of righteousness and love, all pleasures that injure others. It is a wrong, hellish state of mind!

The "Spirit" is the spirit of God in man. It is our higher nature, which is like God's nature. We learn of the Spirit by its fruits. "For the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, godness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23).

The 'battle of life' is between these two forces. The writer said in Gal. 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." The real life-question, the real test of men is in which of these two is gaining the victory in your soul—the wheat or the tares, the flesh or the spirit. Perhaps the reason some find it difficult to live a Christian life successfully is that they are trying to combine or mix both elements into their lives, while the Bible says that they are contrary

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THIS AND THAT

The Sulphur, Okla. Meeting — For many years now, this meeting has been a great source of strength and abiding inspiration for many of us. It has been, and is, indeed a feast of sustaining spiritual manna, a veritable "wayside well" of abundant supply. Out of the goodness of their hearts, Bill and Chris Verner, Christians of McAlester, Okla., offered, by using their own funds, to erect a tabernacle with facilities to more than accommodate the meeting, with the McAlester, Okla. congregation having the oversight; this offer was voiced when it seemed apparent the meeting would be moved. What a gesture of good-will, and how gracious of the Verners on their own, to offer, for the good of the cause of Christ, to assist in this manner. It is now decided by the Sulphur brethren that they will continue to have the meeting in the future as they have in the past. Be it therefore understood that the McAlester congregation has no intentions, nor have they had intentions, of having a meeting there at the same time. So, Brethren, please continue to make your plans to attend the Sulphur, Okla. meeting next year as you have in years gone by.

May I please express here a personal view — it would seem that should the time ever come for this meeting to be moved, it of necessity will have to be a joint-decision of **the Sulphur congregation and the other congregation** where it will be moved — how preachers generally can decide such, how other congregations can decide a matter like this between 2 other congregations, I cannot see. The Sulphur meeting, as I see it, is a gospel meeting conducted by that congregation, just like meetings conducted all over the land by congregations of brethren. Preachers not involved in a congregation, nor do other congregations decide with or for another congregation what it shall do in such a congregational matter.

May God bless the Sulphur brethren for their grace, and may He bless, too, the Verners and the McAlester congregation for their grace and willingness to let this matter be a congregational decision, and in this case the congregation at Sulphur, and be so willing to abide

by that congregational decision not to move the meeting. How could this have been more scriptural?

A note on dress — While in Andrews, Tex. in a meeting recently, Bro. C. A. Smith called the following news item to my attention — the account was given by a lady who had just returned from a tour of South and East Africa. It reads in part as follows: "One of the most interesting public relations incidents happened in the little nation of Malawi. The night before they entered Malawi, the tour manager asked the ladies not to wear slacks, but being American women and determined to do as they pleased, several appeared in slacks. As they stepped out of Customs and started for the bus, the tour manager was stopped by the police and told to put the party in the bus as quickly as possible and to keep the women in it while they were in their country. The women in dresses which covered their knees would be permitted out of the bus only to go into the hotel for lunch. Then they were to go straight from the bus, look neither to the right or left and let no man catch their eye. Any woman whose knees could be seen would be arrested immediately and taken to jail. The ladies in slacks would not be permitted off the bus."

Note — Modest apparel on women is so necessary lest they place a good man in the condemnation of Christ's warning in Matt. 5:28. That women are to dress modestly is self-evident. That men, too, are to dress modestly should be. However, the reverse is often times embarrassingly evident. This is what women tell me, and I am inclined to agree. In our day of knit fabrics, men are not always, especially leading in public worship, modest in apparel — not only is it immodest to bare the skin, but immodesty can involve revealing that which is covered, both man and woman. As one preacher puts it: "Men wear such tight pants that if they have a coin in their pocket, you can tell whether it is heads or tails." So, brother, let us insist on modest dress for our women, but dare we dress immodestly ourselves.

\$500 Reward offered editors of the Old Paths Advocate — Leading brethren of congregations over the land have received in recent weeks a tract with this caption. In our September number (I had hoped this could be for August) there will be an explanation and other matter that I would hope will be "oil on troubled waters." It is my hope that brethren will not judge too harshly **anyone** over this matter. No man deserves condemnation without a hearing. The Righteous Judge seeks out full evidence, so would we, I trust. — 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 and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205.

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

AN EXAMPLE WORTHY OF TRIBUTE



Bro. and Sister E. J. Hanes of Monrovia, Calif. have celebrated 60 happy years of married life. What an example this is in this time of so much disregard for the sanctity and perpetuity of the marriage institution! This is an example worthy of tribute, an example that all of us would do well to consider and do our best to emulate. The Hanes were married June 7, 1914 in Wingate, Texas. They are the parents of two children, Opal Heyl and Harold Hanes; grandparents of 6 and great grandparents of 6. It has been my good pleasure to know the Hanes a long time. May God bless them abundantly. —Don McCord

CAN YOU HELP

The little congregation at Chouteau, Okla., about 30 miles east of Tulsa, needs our financial help. They have eight faithful members at present. They lost two families not long ago and it has been a blow to them. They started out some years ago with four members if I am not mistaken. They managed to build a small meeting place and pay for it. They didn't have rest rooms so they decided to add them on. Since they have lost those two families, it has put a burden on them to pay for work they have begun. They need close to two thousand dollars. That doesn't sound like much to a lot of people, but it is for them, as almost half of them are old people who are not working for income. Therefore, their contributions are not very large. If you want to verify their faithfulness you may contact any of the following preachers: Orville Lee Smith, J. W. Kornegay or Eddy Bullard. You may send your donations to the Church of Christ, in care of Bro. Mac Garrison or Bro. Donald Ray Garrison at Box 584, Locust Grove, Okla. 74352.—Gene Hopkins

Satan is never too busy to rock the cradle of a sleeping Christian.

THREE LIVES

Over 1900 years ago there lived three boys who were to change the entire course of this world's history. They grew up much like other boys of their days, but these three lads, not like ordinary children, were destined to be known to millions as long as time shall last.

The first lad lived in a city of Judah. He was the son of Zacharias, the priest. The Bible infers he was a quiet lad who shunned the crowded cities and towns, and when he reached manhood he went into the wilderness to live a life of solitude.

The second boy grew up in a carpenter's shop in the small city of Nazareth. Not too much is known of his childhood, but the Bible tells us he obeyed his parents, and he seemed to possess unusual knowledge of the Old Testament scriptures.

The third boy knew nothing of the first two. He lived far away from Palestine in a city of Cilicia called Tarsus. Tarsus was a busy town, a center of learning, and he grew up with a thirst for knowledge and zeal for serving God.

The first boy became known as John the baptizer. He came out of the solitude of wilderness wearing clothing made of camel's hair with a girdle of leather around his waist. He must have been a strange sight indeed to the people of his day. He had a fiery message that he preached to all who would listen. "Repent," he said, "and believe on him who is to come." His message said that the kingdom of God is near, and that people must prepare for the Messiah's coming and kingdom. Before John had preached very long he made an enemy of Herod the king, who put John to death.

The second boy was the Messiah. About six months after John began his preaching, Jesus Christ was pointed out by John to his disciples as the one who had been promised by the prophets. For three and one-half years after he began his ministry the world was filled with a wonderful light. That light continues to shine today through the Word of God. He brought balm for broken hearts, peace for the troubled, and rest for the weary. But his life was misunderstood, and Jesus was betrayed and put to death. He died for the whole world, bearing our sins in his body that we might be saved.

The third boy grew up to serve the Christ. At first he was a persecutor of Christians, but after his conversion, he preached the Good News to the Gentiles. He was, in the estimation of some, the greatest man of the first century of the church's existence. His life was dedicated to the magnification of Christ. He said, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now Christ shall be magnified in my body, whether it be by life, or by death."

The lives of these three men were extraordinary and we cannot expect to reach to the heights they reached. But we can try to emulate their devotion to God. Our lives, like theirs, can be important, for we too can serve. We can be instruments in God's hands that can help to make this world a better place. And more importantly, we can prepare ourselves, and others, for that great eternity that is to come. —Tommy Shaw

FROM MINERAL WELLS, TEX.

A faithful congregation is now meeting here in my home at 402 S. W. 9th St. I moved here in June from Wagoner, Okla. (Chouteau congregation). We meet at 10:30 A. M. and 7:30 P. M. on Lord's Day and at 7:30 P. M. Wed. There are 9 active members, with 20 in attendance usually. We would appreciate brethren passing by to worship with us, especially those capable of teaching. I am the only teacher at present. If members of the church should consider moving here they would be most welcome. There are jobs and housing available, and new industry comes often. Should readers need to call here please call either Bro. Geo. Turner at (817) 325-6728 or Bro. Tandy Allen, (817) 325-8021. There is a need for a congregation in this town, as the nearest one is over 30 miles away. I do not know if there were ever a faithful congregation here; if so, it was a long time ago. We ask the prayers of the faithful in this effort. —Dude Mainard

AN OPEN LETTER

To: All churches of Christ regarding the financing of the annual camp meeting at Sulphur, Okla.:

1. This letter is sent forth in love and hope of understanding.

2. The camp meeting is financed by the contribution on the Lord's Day during the meeting, and by the Sulphur congregation. Some of the surrounding congregations in years past have helped. This has been discontinued. Several years ago, Bro. Bill Roden and the late Bro. Tom E. Smith assisted in raising funds used to install the wings on the tabernacle and other improvements. This is the last assistance received.

3. Several members of other congregations are under the impression that the Sulphur congregation is making money on the camp meeting. Far from it, brethren; there is in fact a deficit of over \$500 this year.

4. This is **not a request for money**, rather it is a **plea for love and understanding** that we are, under the circumstances, doing the best we can.

5. We pray that this letter will be received in the same spirit in which it is sent; that everyone will have a better understanding, thereby creating more love and Christian fellowship among us. When we achieve this, and cease to find fault with each other, we will accomplish more of what we have sent out to do; namely, that brethren are to teach true Christianity throughout the world and save souls. In Christian love, Jerry Gilbert; Bob Sheperd, Joe Danyuer, George Hill, Don Stehr, Jodie L. Parks—1115 W. Wynnwood Ave., Sulphur, Okla. 73085

Note: We are hereby advised by the Sulphur brethren that the meeting will continue to be conducted there as in past years. Brethren Bill Roden and Jimmie Smith were chosen by them to assist in the effort.—Don McCord

All high happiness has in it some element of love; all love contains a desire for peace. One immediate effect of new happiness is to make us turn toward the past with a wish to straighten out its difficulties, heal its breaches and forgive its wrongs.

OUR DEPARTED

Kelley—Bro. Walter Ephram Kelley was born November 22, 1898, in Pollock, Louisiana. He passed from this life July 21, 1974. He is survived by his wife, Anna Mae Kelley; one son, two daughters, one sister, and nine grandchildren. Bro. Kelley obeyed the Gospel several years ago under the preaching of Miles King. His health failed him the last two years of his life, but when he was able he faithfully attended the Galey, Okla. congregation. The singing at the funeral service was beautifully done by fellow Christians from the Galey, Moore, and Capitol Hill, Okla. congregations. The writer spoke words of warning and comfort.—Carl M. Johnson

Wade—Minta Bertha Wade, daughter of Thomas and Mary Ann Pittman Carter, was born in Texas Co., Mo., Feb. 24, 1889, and departed this life June 13, 1974, being 85 years of age. She was united in marriage to Noah J. Wade in 1903 and to this union were born 4 boys and 5 girls. She is survived by her children, three sisters, and several grandchildren and great grandchildren. Her husband preceded her in death. One of her sons, Arthur E. Wade, of Lebanon, Mo. is one of our faithful gospel preachers who is loved and respected by many throughout the United States. Some 32 years ago Sister Wade was baptized into Christ, thus becoming a member of the church. At the time of her death she was a member of the Hayes St. congregation, Lebanon. This writer conducted the service from the church building in Lebanon where a large crowd assembled to pay their respect to this good woman.—Ronny F. Wade

Walters—Sister Ethel Elizabeth Walters was born December 31, 1900, near Ardmore, Oklahoma. She departed this life March 8th in a Tishomingo, Okla. hospital. She married Henry Calvin Walters on December 10, 1916 at Enterprise, Okla. Bro. Walters preceded in death on May 21, 1972. She is survived by five sons: James, Charles, Leon, Grady, and John, three daughters: Juanita Eaves, Mary Ann Eaves, and Ruby Chaney; three brothers, four sisters, 28 grandchildren, and 22 great grandchildren. I have realized a personal closeness to this family over the past few years and I shared their sorrow over the passing of this beloved sister in Christ. Sister Walters was quite ill in her latter years, but that never dampened her zeal for the Lord's Church. She relished the role of being simply a Christian. God bless her for that. I was honored to speak at the funeral service.—Carl M. Johnson

Fox—Sister Bessie Fox was born February 20, 1897 at Paris, Texas. She expired July 28, 1974 at Doctors Hospital in Okla. City, Oklahoma. Her home is 3612 South Roff Street. She married Joseph Fox, July 28, 1914, at Wynnwood, Okla. Brother Fox preceded her in death, July 29, 1967. To this union two daughters were born, Mrs. Willa Mae Pipes, Oklahoma City, and Mrs. Betty Jo Traverse, Konowa, Oklahoma. They survive as do six grandchildren, 12 great grandchildren. Sister Fox obeyed the gospel early in life and lived faithful until death. She will be missed by all of us. The writer spoke words of comfort. Brother Don McCord read the text.—R. B. Roden

BONDS OF MATRIMONY

Gilley-Elzo—On Saturday night, May 11, 1974, at the meeting house 3822 E. Latimer Pl., Tulsa, Okla., Darvin Gilley and Linda Elzo were united in marriage. Many friends and relatives gathered to wish them well on their start of life together. Darvin and Linda are both fine young Christians and we wish them many happy years together. —David Gilley

McLemore-Black—Michael McLemore and Lynne Black were united in holy matrimony on the evening of July 11, 1974, at the 21st Street Church of Christ, Oklahoma City, Oklahoma. There was a good crowd of friends and relatives to witness the ceremony and wish them well. The singing was beautifully done by Lloyd Spradley, Becky Lasiter, and Rodney and Evelyn Van Stavern. It was my pleasure to officiate at this wedding, and I wish them great success. —Carl M. Johnson

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Martin Wright, Box 517, Frisco, Texas

—Douglas Edwards, Box 6206, Moore, Okla.

—Jimmy L. Cutter, 6405 N. College,
Oklahoma City, Okla.

—Terry Baze, Rt. 3, Box 712, Midland, Texas

—Nickie Russell Norton, Rt. 1, Bogue Chitto, Miss.

PLAIN TALK ABOUT THE PREACHER —

(Continued from page one)

children along? At 12 cents per mile (which the government allows, and certainly isn't too much) that amounts to \$120.00. At least one night on the road for a motel \$18 to \$20. Food for four for two days—six meals, a minimum of \$36.00. If he has no trouble at all and spends no extra money it will cost him a minimum of \$174.00 to get to your congregation. If he has no other meetings in that area and returns home then another \$174.00 or a total of \$348.00. Now some of you may say the 12 cents per mile is too liberal, that it does not represent actual out-of-pocket expense. This may appear true, but remember insurance, depreciation, tire wear, etc., on his car must be paid sometime. In the past, one could trade cars for \$500 to \$700 per year. Now, it is almost unheard of to do so for less than \$1000 per year.

Now, let's get back to my illustration. Suppose this church pays the preacher \$500.00 for the ten-day meeting. Subtract the \$348.00 for expenses and that leaves \$152.00 support for the meeting. Remember also that his support must be spread over two weeks, for the preacher can only hold two meetings in a four-Sunday month. This gives him \$76.00 per week. Would you like to live on that in these times? You may still feel figures are wrong. However I just talked to a preacher who traveled from the West Coast back East to hold some meetings, and it cost him \$70 per day out-of-pocket expense to travel. My own personal experience this summer has been for one day and night on the road a minimum of \$58.00 out-of-pocket expense. This is with ideal conditions and no added unexpected expense. (By ideal conditions I mean the ability to locate a McDonald's at eating time). If the preacher travels 500 miles for the meeting, just cut the figures in half and you will get a fair estimation of what it cost him.

Now, brethren what does this mean with reference to what you pay the preacher? How long since you raised the support you pay for a gospel meeting? Some have admitted to me that it has been at least two years. Think of it! It costs you, the preacher, and everybody else twice as much to travel and live now as it did two years ago, and yet we expect the preacher to live on the same pay.

This is staggering, but what about those brethren who still pay less than \$500 for a meeting. Some still think \$350 is adequate for a gospel meeting. They reason that \$35 per day is good money, and that \$350 per week is equal to \$1400 per month. That looks good, but just won't add up. In the first place, the preacher can hold only two meetings a month. That cuts it immediately to \$700 per month. Then deduct expense depending on how far he has to travel, and you will have a good idea as to the true support.

What does all this mean? — This means that at present price trends, unless brethren wake up and begin to more knowledgably figure the preacher's pay, many will be forced to quit holding meetings altogether, or they will be forced to hold only meetings close to home. Is this what we want?

Brethren, what did you pay for your meeting this year? Was it more than last year? Will it be more next year? Can the preacher afford to come back to your congregation? Think about it.

I submit this in love and concern for both preacher and churches, but especially the Cause we all love.

"JEKYLL AND HYDE" —

(Continued from page three)

the one to the other. The good in a man grows by overcoming evil. The war against wrong makes mighty men. It increases courage, patience, loyalty, endurance, love of the good, and hatred of the evil. Brethren, we may fail in our ideal, we may be wounded in the battle, we will make our mistakes, but if we keep our face toward the foe, and "press toward the mark for the prize of the high calling of God in Christ Jesus," we may rest assured of final victory, for we have a Helper.

Paul says in verses 26-28, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose." In this the writer speaks of something special that only the children of God have. He does not speak of any "new revelations" or of "supernatural experiences" better felt than told. But he does speak of divine help with our infirmities and a working or guidance of things together for our good. Too many today deny the providence of God and claim He does not work in a Christian's life. But, we are told that "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). The fundamental principle of prayer, "Ask and it shall be given you," teaches us that our "Father which is in heaven gives good things to them that ask him" (Matt. 7:7-11).

All of these things and more convince me that God is still an active force in this world. If he is not, dear reader, someone please stop it while I get off!!

The Christian life is a physical impossibility, for it is a spiritual way of life. When we try to mix the flesh and the Spirit, we shall fail. To determine which is the victorious force in one's soul, he can only go to the standard Paul gave the Galatians. If the works of the flesh are present, the Spirit is losing. But if the fruits of the Spirit reign supreme, a crown shall be given to all who have fought a good fight, have finished their course, and have kept the faith. —Box 411, Pasadena, Texas 77501

CHALLENGED AND ANSWERED —

(Continued from page two)

stand taken by Prof. McGarvey on this very question, we are astonished that **The Standard** would permit an article like this one by Keeler to appear unrebuked. (Note: See more by McGarvey later—KGW.) This is not a matter of opinion nor a matter of expediency. It is a matter of scriptural fact and **The Standard** has proven indifferent to its opportunity to rebuke something that is at entire variance with scriptural precedent." (The reference to Keeler's article concerns an article designed to force the individual cups into the Englewood church, Chicago. **The Standard** did not take sides—KGW.)

Concerning the above, H. C. Harper, Editor and Publisher of **The Truth** (now **Old Paths Advocate**) that time says, quoting: "Now if **The Standard** was Digressive

in 1910, the **Leader** was in 1925, and it has not changed for the better, but for the worse, since 1925. Truly, 'The manner of participating in the Lord's supper is stated in Holy Writ just as plainly as is the mode of baptism.' And 'This is not a matter of opinion nor a matter of expediency. It is a matter of fact.' And the **Leader** has gone Digressive with the **Standard**, and Ira C. Moore has led the way, and the churches have followed these 'pernicious ways, 2 Pet. 2:2, caring nothing for 'Holy Writ' and 'scriptural fact'."

Item: The Apostolic Way, May 1, 1927, H. C. Harper: "The **Pacific Christian** for January 19, 1925, edited by Earnest C. Love, who has fought this innovation among the churches of Christ, as did David Lipscomb, of **The Gospel Advocate**, from the beginning says: 'Brother F. L. Rowe told me personally that he stood just where he did years ago in the nice little pretties. He published some of the strongest articles against them (individual cups—KGW) that I have read, when the Christian church first introduced them twenty years ago (1905). (Innovations pushing to get into the churches —pushing out the old order of one cup and one loaf. —KGW).

(Note: It was not found necessary to defend the New Testament communion until the plurality of cups and loaves began to be forced into the churches by weight of numbers and deception, hence little was preached about the matter. But to say that nobody at the turn of the century stood or preached for the one cup or one loaf is error, grossly so. It is true that some of the churches on occasion of large crowds did use two cups and two loaves, but that did not make it right, nor does it make it right today. The error of the practice was fully brought to light when the digressionists began forcing the individual cups and loaves into the worship, hence the forceful defense of one cup and one loaf.) KGW.

Item: Statement from Sister Pearl Beatrice (Wilson) Stewart, Abilene, Texas. (I quote from the following original which I have on file in my home. KGW) **TO WHOM IT MAY CONCERN — THE CHURCH OF CHRIST SCATTERED ABROAD:** In defense of the truth, I wish to state some facts concerning an issue that some have confused. My husband, the late evangelist Tolbert Fannin Stewart, born May 2, 1886, was the son of the late John Howard and Mary Elizabeth Stewart. My husband was reared by his Grandfather Stiles, who was injured in war and needed him. Grandfather Stiles was an elder in the church—taught precept upon precept, line upon line. He taught the scripture without addition or subtraction, using the one cup and one loaf. (I still have the cup that was used in the communion service.) His grand father as an elder in the church—would have a meeting—barbecue a whole beef, camp on the ground—free for every one. My father, the late John C. Wilson, son of young Thomas Armstrong Wilson, M.D., of Newbery, South Carolina, was born October 27, 1847. Dr. Wilson went to Florida to work with the yellow fever. At the age of six my father lost his father with yellow fever. Grandmother Wilson returned to Carolina to her parents. At the age of eight, father lost her, that is, she died. He came west with his grandmother. Father studied the Bible. He visited various meetings, praying for the Holy Ghost (age 22, 1869). Finally in a little log cabin he heard a sermon at the age of 24 (1871) by a church of Christ

minister and obeyed the Gospel. He, too, was for the one cup and one loaf, and remained the same. When we were having sorrow and heartache from the cups people, at the age of 86 he embraced my husband and said, "Son, preach the Gospel, be instant in season, out of season, . . ." (as recorded in II Timothy 4:2). Remember the prophet when he thought all had forsaken him, there was three thousand that had never bowed to Baal. Father was a true Christian. I have been blessed with wonderful parents. Now I am one of the three living out of fourteen children. May the Gospel be carried on though many soldiers have gone on. Signed: Pearl Beatrice (Wilson) Stewart, July 5, 1974.

(Note: I met brother Tolbert Stewart and heard him talk about the fights they had in his younger days with the innovators over scriptural worship and teaching. He was preaching before the turn of the century, at the turn of the century, and after that. Look back into this article and see that it was the desire and intent of the innovationists to break the churches of Abilene away from the old pioneer ways of using one cup and one loaf. They also instituted the Sunday school.—KGW).

Item: Alexander Campbell, in The Christian System, A.D. 1857: On page 302, Proposition I, There is a house on earth called the house of God. (underlining mine—KGW) He calls it "a spiritual house, . . ." Question: How many houses? Answer: One!

On page 303, Proposition II, — In the house of God there is always the table of the Lord. Question: How many tables? A. One! Campbell says, "These were called in the Hebrew 'The loaves of the faces, or the Loaves of the presence' in discussing the bread of the old Mosaic law. How many loaves? Twelve loaves! Plural! Page 304, Proposition II continued: "In his allusions to this table in this connection, he represents it as continually approached by those in the Lord's house. 'The cup of the Lord' and 'the loaf,' for which thanks were continually offered, are the furniture of this table, to which the Christian brotherhood have free access." How many cups? How many loaves? How many tables? Answer: One, every time!

Proposition III — On the Lord's table there is of necessity but one Loaf. (How many tables? One! How many loaves? One!—"but" one!) Quoting Campbell: "As there is but one literal body, and but one mystical or figurative body having many members; so there must be but one loaf. The Apostle insists upon this, 'Because there is one loaf, we, the many, are one body; for we are all partakers of that one loaf.' The Greek word *artos*, especially when joined with words of number, says Dr. Macknight, always signifies 'a loaf,' and is so translated in our Bibles. —'Do you not remember the five loaves? Dr. Campbell says, 'in the plural number it ought always to be rendered loaves; but when there is a numeral before it, it indispensably must be rendered loaf or loaves. Thus we say one loaf, seven loaves; but not one bread, seven breads.' —'Because there is one loaf,' says Paul, 'We must consider the whole congregation as one body.' . . . There was no dispute about the one loaf; therefore, there ought to be none about the one body." Campbell continues, same proposition: "It was, then, an established institution, that there is but one loaf, inasmuch as the Apostle establishes his argument by reference to it as an established fact."

Our Third Proposition is, then, **sustained**, that on the Lord's table there is of necessity but one loaf.

Proposition IV: (In the proposition he writes of . . . "the Lord's table, its loaf, and cup—." In the body of the proposition, page 306, he again writes of . . . **the Lord's table, its loaf, and cup** of wine? And "handle the loaf and cup?" How many tables? How many loaves? How many cups? One!!!

Proposition VII: page 311, (Campbell again speaks of "the one loaf," . . . He has repeatedly written about "the loaf," "the cup," "one loaf," "but one Loaf" "the table of the Lord," all of which have to be nought but singular in each congregation of the Lord. Language does not permit of any interpretation. Look again!

Proposition VIII, page 312: "But the church in Troas met upon the first day of the week, consequently all the churches met upon the first day of the week for religious purposes." (Question: How many 'first' days does a week have? Does one week differ from another in this respect? No! "The first day of the week means just one first day. It is improper to say, 'Every first day of the week.' There cannot be but one, so it is proper to say, or write, 'The first day of every week, or the first day of the week' as Campbell does—NOT "every first day of the week." However, the idea here is that "the first day of the week" means one and only one. Similarly, "the loaf," "the cup," "the table" mean one and only one. But to clinch the matter for sure, Campbell says "but one loaf." Did Campbell believe and preach "one loaf and one cup?" **Absolutely and unequivocally he did!**

Now before going to what Professor McGarvey had to say about the matter, I believe it is proper to say that regardless of what all of these men taught, it is the Holy Scriptures alone that determine the truth of the matter. However, the charge was that the preaching or teaching of one cup and one loaf was not done about the turn of the century, that is, about 1900 and later. I believe it is amply evidence from the testimony offered that the charge is not true. Now let us hear from McGarvey.

From the NEW COMMENTARY ON ACTS OF APOSTLES by J. W. McGarvey, A. M. (A. D. 1892) Page 47, verse 42 of Acts 2nd chapter: "The breaking of bread and the prayers, in which they also steadfastly continued, are the breaking of the emblematic loaf, or the observance of the Lord's supper and the public prayers in the congregation. The frequency with which the loaf was broken is not here intimated. . ." Note that he uses the definite article "the" which is singular in number, meaning one, only one.—KGW.

Item, Part Third, page 179, concerning XX. 7: "This passage shows that the first day of the week was the day in which the disciples broke the loaf; . . ."

"Such being the purpose of the Lord's day meeting, as surely as the disciples met every Lord's day, they broke the loaf on that day."

(In each case above it is the definite article, always in the singular number, that is used—KGW.)

THE PURPOSE OF THIS ARTICLE is not so much to prove what who taught in times past, nor to prove what the scripture has to say about the matter, but to show to our younger preachers and church men that the use of one cup and one loaf is not a thing of this

century only, but that it goes back beyond our times. The defense of the oneness of the communion is a scriptural defense. When the offense became thick and heavy, the defense rose to the occasion to defend the Truth of the New Testament relative to the communion service. Great debates were conducted. Many souls were saved from false doctrine. Many churches were saved; many were established, on the Truth. But more were lost to error and false doctrine because the popular side has the greater number in its fold. As the mechanical instruments of music were put in by deception and love for the way of the world, so also the same tactics were used to bring in the Sunday school, the individual cups and plurality of loaves (commercially made). **I SAW IT ALL HAPPEN IN MY LIFE-TIME EXCEPT THE INSTRUMENTS OF MUSIC IN THE WORSHIP** which preceded my time. Where are the defenders of **The Faith** for the coming battle against current day Sodom and Gomorrah and liberalism? Young men, **ARISE!** —1310 S. Bowie, Abilene, Tx. 79605

The wages of sin have never been reduced.

FOR SALE

One cross. Nearly new. I cannot carry it and keep up with the world and its crowd.

One talent. New, except slightly self-worn. It has been laid away for years in a napkin.

One five-piece armor. All pieces are in good shape; only need polishing.

One bundle of Christian opportunities. Contained in this bundle is one of the greatest opportunities in the world, and that is of going to church every Sunday. Another is the opportunity of being a soul-winner. I seldom use these opportunities, so have decided to let them go for sale.

One badly-used Christian influence. Buyer may be able to repair this influence if carefully handled. The above-mentioned articles are stored in the basement of my home, located on the corner of Careless Avenue and Neglect Street.

—(Signed) A. Lotta Christian

ON BEING LATE TO WORSHIP

When I am late —

The worship is interrupted until I am seated.

I disturb others.

I, myself am a bit disturbed (or should be)!

I miss a valuable part of the worship.

I set a bad example.

I have a guilty feeling (or should have)!

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

IS ONE JUST AS GOOD AS ANOTHER?

When you were seeking for a wife,
Was one just as good as another?
When you last called the doctor,
Was one just as good as another?
When he gave you a dose of medicine,
Was one just as good as another?
When the pharmacist filled your prescription,
Was one ingredient just as good as another?
When you paid the cashier,
Was one amount as good as another?
When you took your wife out of the hospital,
Was one baby just as good as another?
When the realtor handed you the deed,
Was one just as good as another?
When the bank sent you your statement,
Was one just as good as another?
When you got in your car,
Was one just as good as another?
When Christ shed his blood for his church,
How can another be just as good?

— Selected



H. Bleadi, P. O. Phalombe, Malawi, Africa, July 15 —June 2, Namuthu church, 130 gathered, 10 baptized. June 9, Mwambeni, 536 gathered, 4 baptized—a good meeting; June 16, Livetere church, 86 gathered, 4 baptized; June 23, at Khanaja church, 211 gathered, 28 baptized; July 7, 343 gathered, 13 baptized at Lolo church. July 14, Waluma church, 168 gathered, 6 baptisms.

B. F. Leonard, 815 W. 3 St., Huntington, W. Va.—Bro. Jimmy Smith conducts the Eastern Labor Day meeting here with us. Bro. Jerry Cutter held a good meeting at Twelve Pole congregation. Bro. Juadon Norton and Bro. Richard Nichols have preached several times for us. The work goes well. The Sulphur, Okla. meeting was a good one; nearly 1000 one night attended. We thank the Lord for our safe trip home. In His love.

P. Kalongonda, Mkoko Vlg., Box 43, Phalombe, Malawi, July 10—June 2, Bongwe church, 196 people, 18 baptized. June 9, Mwsembeni, 236 people, 4 baptized. June 16, Juphande, 219 people, 11 baptized. On the same day P. Kasenda visited Mulela, 45 people. This is a new prayers house. June 23, Chiwalo, 58 people; June 30, Tamani, 224 people, 19 baptized. July 7, Zolo, 440 people, 11 baptized. On that day we were with Bro. Bill Davis. Greetings to all in Him.

L. J. Richardson, Rt. 1, Shawnee Mission, Ks., July 21—A new congregation now meets in the Blue Springs, Mo. area; the meeting house is on Hwy 7, approximately 3 miles south of I-70, 30 miles east of Kansas City, Mo. The work was begun and is assisted by the 36th and Everett congregation, Kansas City, Ks. and the other churches in the Kansas City area. Services are Lord's Day 10:30 A. M. and 6:00 P. M. For information concerning the congregation the following address may be used, 8728 Smart, Independence, Mo. We ask your prayers that the work will grow.

Bob Loudermilk, 4404 Wilshire, Midland, Tex., July 15—Our meeting at Fredrick, Okla. closed with 3 confessions of faults. How thankful we are that the gospel still has the power to prick the hearts of the sincere; I enjoyed the meeting; good crowds, consisting of brethren from Amarillo and Wichita Falls, in Tex.; and Sentinel, Okla. Bro. Jimmie Smith held an inspiring meeting here in Midland the last week of June; large crowds attended. We appreciate so much his determination and concern for preaching the truth that all needed. He has grown close to our hearts over the years. I enjoyed the Sulphur, Okla. meeting so much this year and I commend the brethren who were in charge. Here is a renewal.

Dennis E. Smith, 90 Blakeway Drive, Belvedere, Salisbury, Rhodesia, July 4—We arrived in Rhodesia to begin our work on June 6. We have enjoyed our first month, and have found the prospects in the work to be very encouraging. It is good to be associated with Bro. Ron Courter and his family again. Ron has accomplished a lot of good in this work, and he has given me a good initiation. We will miss the Courters' association when they leave. The Lord willing, they return to the States July 31st. On our way here we were also able to visit with the Bill Davis family in Malawi. It was good to be with the Davises again, and to see the work there is continuing to grow. Although we are located about 300 miles from Malawi, we look forward to being able to associate with the Davises several times a year as we cooperate in meetings and other areas of the work. I thank all the congregations who have helped with my travel expenses and support for this work. We solicit your prayers, and encourage your correspondence when possible.

K. G. Wilks, 1310 S. Bowie, Abilene, Tex.—Bro. Joe Patterson, Menard, Tex., spoke in Graham, Tex., July 21; a very good and timely sermon. Two of his grandchildren obeyed the gospel. It was good to view the telecast that day in our motel room with Bro. Clovis T. Cook preaching. We were pleased to see how many of the area churches participate in sponsoring it, and may God bless you all for it. We cannot hear it in Abilene. It is a delight to hear from Jim Hickey occasionally regarding the proposed Spanish language broadcast for Baja California, Mexico. He and Bro. Juanito Rodriguez are consulting with each other on this proposed move. Some of us plan to help supply

them with tracts in the Spanish language. We have permission from at least three authors. As in the English language tracts, the Spanish language tracts will have verbatim quotations from the Scriptures. If any should be interested in contributing to the cost of these tracts, please let us hear from you.

Paul O. Nichols, 514 Oakshire, Modesto, Calif., July 18—The Sulphur, Okla. annual meeting was as wonderful as usual—fine preaching, good singing, happy fellowship. It was well conducted by the Sulphur brethren and those men selected by them, Brethren Roy Lee Criswell and Carl Johnson. It has been suggested that the meeting be moved to another location; and, of course, if it is, my family and I will plan to be in attendance wherever it is held, the Lord willing. I, personally, would not like to see the meeting relocated for several reasons, but if it is, I pledge my cooperation to make it succeed. The brotherhood needs the meeting regardless of where it is held. I preached at Washington, Okla., June 30; it was good to see so many of our old friends. July 6-14, I was with the good brethren at Pleasant Grove, Ind. (Brazil). They had advertised the meeting well and many outsiders and brethren from other congregations attended. There were thirteen confessions and restorations. July 17, I had the pleasure of speaking at Huntington, W. Va. There was 1 confession. July 19-28, Lord willing, I will be at Blue Springs, Ky., and then to San Antonio, Texas.

Miles King, 1525 Ann Arbor Dr., Norman, Oklahoma 73069, July 17—Some of my meetings were postponed during the past six weeks due to eye surgery. Thank you, brethren, for being so good to us during this illness. Now, I look forward to a meeting at Wichita Falls, Texas (Gardens Edge) this next week. The Camp Meeting at Sulphur, Okla. seemed to be one of the biggest this year. We surely enjoyed it. The meeting at Denison, Texas is July 28-Aug. 4; August 11-18, at Hammond, La. and Thoreau, N. M. August 23-Sept. 1. This summer I enjoyed having Bro. Derwin Cromer travel with me. I am also impressed with so many other young preachers who are making their start. Last week we enjoyed attending a big portion of the meeting at Washington, Okla. with Bro. Wayne McKamie doing the preaching. This week we are at McAlester to hear Bro. Don McCord. We will surely miss the Jerry Harris family who left this week for California.

Alton B. Bailey, 909 Truitt Ave. LaGrange, Ga. 30240—We are now back to our regular work after some time of sickness; we wish to thank all who remembered us in their prayers. I enjoy having my wife travel with me now. June 26, I preached in LaGrange, Ga. before leaving for several meetings, and baptized one lady, 65 years old. We preached in Texarkana, Tex., June 29-30, on our way to Sulphur, Okla. It was so good to see and be with all the brethren and sisters again. It always gives us a spiritual uplift. It seems every year is better than the year before. July 5-7, we enjoyed another short meeting at Pottsville, Ark. We closed here Sunday night and began Monday night

in Huntsville, Ark., July 8-14. The results of this effort seemed very favorable. We have learned to love these people for their faith and willingness to do what they can, both men and women, to see that the cause does not suffer, but rather go forward in their community. We are presently at the Oak Grove, Ark. congregation, where we are enjoying both a good meeting and fellowship with the brethren. It is inspiring to be associated with Bro. Bob Chancellor again who is working with the congregation. From here we will go to Lexington, Okla., July 21-28, and on our return trip home from Okla. we were asked to stop by Pottsville, Ark. (Monday night) and preach a sermon on a special subject. We ask the prayers of all the faithful for our work and health.

Carl M. Johnson, 1124 E 8, Ada, Okla., July 25—Since last report I have conducted meetings at Mountain Home, Ark. (1 baptism); Ft. Worth, Texas (9 confessions); Huntington, W. Va. (5 confessions); Cable Ridge, Mo. (2 restorations, 1 baptism, 2 confessions); Sharonville, Ohio (1 baptism, 6 confessions); Odom, Mo. (2 baptisms, 3 confessions). I would like to thank all those that contributed to the success of these meetings. Once again the cooperation and hospitality of the brethren from these respective congregations were splendid. Things are going well here at home also. It is a pleasure to live in the same city and work with a man of Joe Hisle's caliber. Five have been baptized in recent weeks. We recently enjoyed a good meeting here with Barney Owens. I also take this opportunity to thank all those who attended and participated in the annual Sulphur meeting, especially the preachers. I left with a renewed confidence in my preaching brethren. Almost without exception they went to extremes to assist in making the meeting successful. There was a prevailing spirit of unselfishness and of preferring one another. It was that spirit of cooperation that greatly lightened the burden of administration for Bro. Roy Lee Criswell and myself. My schedule for the next few months includes: Joplin, Mo. (Aug. 2-11); Pasadena, Texas, (Aug. 16-25); Arlington, Texas (Labor Day-Aug. 31-Sept. 2); Mountain Grove, Mo. (Sept. 27-Oct. 6); Mountain Home, Mo. (Oct. 18-27). We continue to solicit your prayers.

Joe Hisle, Rt. 4, Ada, Okla., July 8—We are at about the mid-way point in our schedule for this year. We are thankful to report some successful efforts in meetings, for this we give God the glory. The meeting at Harrodsburg, Ind. closed with 2 baptisms and several confessions of faults. Next we traveled to Mena, Ark. for a most enjoyable meeting. Here it was our pleasure to work with two young gospel preachers, Bro Glen Osburn and Bro. Delmer Lee. The meeting closed with 6 baptisms. The good work these young men are doing is very evident. Our efforts at Hale, Ark. closed without visible results. We appreciated the support of Bro. Irvin Barnes. Following Hale we worked in Tampa, Fl. and Florala, Ala. At Tampa, 1 was baptized, several confessed sins. The meeting at Florala closed with 2 restored who had been out of duty for several years. It was good to be associated with Bro. Gerald Hill once again. One of the high points in our schedule thus far

has been the meeting at Little Rock, Ark. Here, if we may coin a term, we had a "revival"—a revival in zeal and concern about Christian living, so badly needed in the church today. Several took a new stand in their life against immodest apparel, worldliness, anything that would detract from a good Christian example. Little Rock is blessed with some of the finest young people we have met anywhere. The church there has all the potential for a bright future. Here is the fall portion of our schedule: Sept. 13-22, Huntington, W. Va.; Sept. 27-Oct. 6, Orange, Calif.; Oct. 11-20, Escalon, Calif. Please remember us in your prayers.

J. W. Kornegay, 7706 Falls Neuse, Raleigh, N. C.—The church here does well; we have good talent that is used here and other places. The church at Florence, S. C. has developed teachers able to edify the congregation; however some from here continue to help twice a month. Here in Morganton, N. C. at the foothills of the Blue Ridge Mtns., in the western part of the state, we have a good place to worship; although temporary; we look forward to growth. We appreciate brethren coming by. Brethren Edward Arrowood and Earl Absher welcome visitors; they meet on the Lord's Day at 2:30 P. M., at 109 Howard St., 2nd floor, just back of the Masonic building. Contact Earl Absher, 105 Randolph St., Morganton, N. C., phone (704) 433-0572; Edward Arrowood, 101 Woodward Dr., Morganton, phone (704) 437-5898. There is much work to do for the Lord everywhere; we need more full-time preachers. I plan to help the brethren at Purcerville, Va., near Washington, D. C. in Oct. for a year probably. Bro. Lloyd Kornegay, Quincy, Fla. is asking someone able to teach to help them for 3 months or longer; their teacher, Bro. Taylor, suffered a heart attack and is not able to drive the 40 miles and teach. We ask your prayers; here are 3 subs.

R. B. Roden, 112 Kelly Dr., Moore, Okla.—Our meeting at Bunner's Ridge, W. Va. was a good one. I did enjoy it; stayed in the home of Brother Earl Bunner, and was made to feel at home. I look forward to another good meeting next year with them. The meeting at LaGrange, Ga. was good with 14 confessions and 1 baptism. I always like to go to LaGrange to visit with Brother and Sister E. H. Miller, and all the congregations in that area. It is a pleasure to work with these people. I did enjoy the meeting at Sulphur, Okla. this year. Brother Carl Johnson and Brother Roy Lee Criswell did such a good job, and the crowds were outstanding. I went to Broken Bow, Oklahoma again this year for another good meeting. We had 15 confessions. The crowds were real good and among our visitors was Brother Don McCord. Everyone was proud to have him visit us. Brother McCord is in a meeting here at Moore, Oklahoma. Five have been baptized, and four made confessions. The crowds have been good, and last night we had to bring out extra chairs. The preaching has been superb. The wife and I have been blessed to have him in our home. Do pray for us in the Lord's work.

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

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. XLV

LEBANON, MISSOURI, SEPTEMBER, 1974

No. 9

ON THE LORD'S TABLE — THE PLEASING ODOR

By Carlos Smith

In Numbers 28 the Lord said to Moses to speak unto Israel and tell them that He wanted their offerings to be of a pleasing odor, then He tells them of some things to use as an offering. (RSV). Also, in this offering, strong wine was to be poured and time after time he told them he wanted that of a pleasing odor. Could we think of the measurement here if it had been fermented wine, and would it have a sweet odor? This, in itself will teach that that kind of wine was not accepted of God; He wanted that with its fresh natural odor.

The drink offering was to be of the first ripe fruits (Micah 7:1). The Lord desired the use of fruit in its natural state; He also desired that the fruit be the first fruits. They did not have time here to ferment. Clearly, the amount to be poured out in the holy place could not have been fermented into wine as the odor would have been wrong.

They also drank the same kind of wine in the house of the Lord (Judges 9). The vine said, "How can I leave my wine?" The vine has a wine and it would cheer both God and man. In verse 27 of Judges 9, it tells what kind it was. They went into the fields and gathered their vineyard and pressed their grapes and were merry or cheered. They did not delay to offer this, neither did they let it ferment. Isaiah 62:9 says they that gathered it shall eat and drink it in the courts of holiness and praise the Lord. It will cheer both God and man. There was a kind that was unholy and unclean; that if they drank it in the tabernacle they would die (Lev. 10:9). This is too plain for us to be mistaken; we do not gather alcoholic wine.

In Isaiah 65:8 the new wine is found in the cluster; destroy it not for there is a blessing in it. Fermentation is that which destroys and we are commanded not to destroy it, and it was not all destroyed. The cup of blessing which we bless, is it not the blood of Christ? They knew how to preserve it in that condition. Jesus said to put new wine in new wine skins and both are preserved.

No wine press ever pressed out alcoholic beverages or wine out of the grape. We have learned from Lev. 2 that His offerings were to be unleavened. He plainly tells us in the scriptures that it is to be the first ripe

(Continued on page six)

BREAKING THE LOAF — HOW?

By K. G. Wilks

THE LIVING BIBLE is said to be a PARAPHRASE of both the OLD and THE NEW TESTAMENTS, meant to say as exactly as possible what the divine writers meant to say, in language as clear and as simple as is possible. The word paraphrase is defined by the American College Dictionary as, (noun) 1. "a statement of the sense of a text or passage in other words, as for clearness; a free rendering or translation, as of a passage." . . . Clarity and simplicity are admirable and desirable, but not at the expense of the truth. Notice again that a paraphrase is to give the sense of a passage. If the paraphrasers in THE LIVING BIBLE had followed the ancient New Testament Greek they would have had a more wonderful work. But they apparently followed theology and other so-called translations and versions more than they did the original manuscripts.

An example of a good rendering of the N. T. Greek is found in the *Living Bible* at 1 Cor. 10:16, . . . "And when we break off pieces of the bread from the loaf to eat there together, this shows that we are sharing together in the benefits of his body. (17) No matter how many of us there are, we all eat from the same loaf, showing that we are all parts of the one body of Christ." This is in accordance with the Greek.

But at 1 Cor. 11:24, the paraphrasers leave it as the King James Version does, . . . "he broke it" (arch. brake). Worse still is the construction of the three Gospel accounts of the supper. Matt. 26:26 . . . "Jesus took a small loaf of bread and blessed it and broke it apart . . ." Mark 14:22 "and broke it in pieces . . ." Lk. 22: . . . "he broke it apart . . ." The King James fails to differentiate the many meanings of the one English verb (to break). When the verb "to break" in its numerous parts is used, the distinction between the several meanings is clear in the Greek. The English usage of the verb is not clear. The Greek verb is "Klao" and it is the one verb used in the above passages and others.

The definition of the Greek word "Klao" is as follows: Strong's Greek Dictionary: to break (specifically of bread); Young's Greek Dictionary: to break; Thayer's Greek-English Lexicon: to break: used in the N. T. of the breaking of bread (see "artos") Mt. 14:19; 15:36; 26:26; Mk. 8:6; 14:22; Lk. 22:19; 24:30; Acts 2:46; 20:7;

(Continued on page eight)

DEMON POSSESSION

By Jim Hickey

In Zechariah 13:2 the Lord prophesied, "And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land." This shows that demons and demon possession was to cease within the first century of the Church era. An unclean spirit was another name for a demon or a devil.

In studying the scriptures it is clear that demons or unclean spirits were real and that they actually possessed men. To deny this is to deny many plain references in both the Old and New Testaments. Demons are not the spirits of wicked dead men. Nor are evil spirits just diseases. They caused mental and physical disease but they are to be distinguished from disease itself. This distinction is clear in Matthew 4:24, "and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them." The Bible teaches that devils or unclean spirits are fallen angels. See Revelation 12:9. Hebrews 1:7 states that God made "his angels spirits, and his ministers a flame of fire."

Can people be demon-possessed today? If we can be overcome by demons it is certain that Satan is not bound today. Therefore, let us first determine by the scriptures if Satan is bound. We are not interested in someone's opinion about this, but we want to know what the Bible teaches. One of the purposes of Christ's coming was to destroy Satan's power. "For this purpose the Son of God was manifested, that he might destroy the works of the devil" 1 John 3:8.

One very important, but often overlooked fact is that Satan was bound at the same time that the Kingdom or Church was established. Revelation 20:1-6 shows that the Kingdom was to continue for a figurative thousand years. It also shows that Satan was to be bound for this same period of time. When we determine the period of time that Christ is to reign we will also determine the period of time that Satan is to be bound. Christ must have had reference to this when he said, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matthew 12:28). The Jehovah's Witnesses so-called say that Satan was bound in 1914 but about 33 A. D. Jesus said, "I beheld Satan as lightning fall from heaven" (Luke 10:18). In John 12:31 he also said, "Now is the judgment of this world: now shall the prince of this world be cast out." Read also Revelation 12:7-12.

Hebrews 2:14 and 15 show that Christ, through His sacrificial death, destroyed the power of Satan and freed men from his bondage. "That through death he might destroy him that had the power of death; that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Satan and his angels had power and freedom until Christ came. During the ministry of Christ and the Apostles they exerted their greatest power, for Satan hoped to prevent Christ from purchasing our salvation. Witness the tempting of Christ in the wilderness by Satan himself and Peter's attempt to stop Christ from being crucified. See Matthew 16:21-23.

After the passing of spiritual gifts in the first century demons ceased to possess men. If they continued to possess people after this time there would have been no miraculous power available to cast them out. This would have then contradicted the teachings of the Bible and made Satan and his angels more powerful than Christ's Church. But the Bible teaches, "... greater is he that is in you, than he that is in the world." 1 John 4:4. In 1 John 5:18 we also read, "but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

The Bible teaches that the demons, or fallen angels, have been cast down to Hades where they are now bound in darkness. "For if God spared not the angels that sinned, but cast them down to Hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Peter 2:4). Since this has already taken place it seems rather absurd to teach that people can be demon-possessed today. If they are imprisoned in Hades it would be impossible for them to attack or possess someone today.

The resurgence of interest and belief in demon possession is closely related to the rise in Spiritualism and the Neo-Pentecostal movement. It may also be a way in which people try to escape responsibility for their actions by blaming the Devil or evil spirits for their actions. This will not work because God's Word teaches that every individual is responsible for his own sins. Compare James 1:13, 14 with Genesis 3:13.

After saying all this, some will say that Satan couldn't be bound with all of this violence and wickedness that is in the world today. I will agree that many people act as if they are demon-possessed. I am not saying that Satan isn't busy working today. On the contrary, the Bible teaches that the devil, as a roaring lion, walketh about seeking whom he may devour. This shows that Satan is limited today. There are many that he MAY NOT devour. He can only overcome those that fail to resist him. The man called Legion in Luke the eighth chapter was unable to free himself from Satan's bondage but 2 Timothy 2:26 shows that a person **can** "recover themselves out of the snare of the devil." Though demons do not possess people today, millions, nevertheless, are voluntarily under the bondage of the Devil. Read Romans 6:16. Satan doesn't have to possess people to make them lie, cheat, steal, curse, lust, or even kill. People do these things because they **want** to do them.

We might illustrate the binding of Satan by thinking of a vicious dog tied up in someone's yard. If a prowler tries to sneak into the yard at night the dog would be able to attack him. But the dog could not harm the Postman because he walks only on the walkway to the house beyond its reach. We too are safe from the snares of Satan if we walk in the "Way of Holiness." "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:" Isaiah 35:8, 9.

Satan is bound today. He is restricted in his deceiving work. This does not mean that he is cast into the lake of fire and destroyed yet. Revelation 20:10. This will be his final end. —11306 Crystal, K. C., Mo. 64134

AMNESTY AND FORGIVENESS

By Nelson Nichols

The whole country has had thoughts about amnesty and frequently people ask how we feel about it. Amnesty according to the dictionary means "a general pardon," or "to grant a pardon." In the modern popular usage the term amnesty is used in reference to pardon by the Federal government to be granted men who fled the country to avoid military service and men who were in service who went A. W. O. L. (absent without leave).

What is our attitude? In the past, we, as most true Christians, consistently advised young men not to break any laws but to seek relief within the law. In other words, the law allowed men who were conscientiously opposed to taking any part in the Armed Forces, to do other work legally. The law even allowed men in service who were converted or men who came to the conclusion that war was wrong to be **released honorably**, provided they complied with the law.

To the best of our knowledge in the past 30 years no Gospel preacher ever advised anyone to break the law or flee the country to escape the draft. Furthermore, we do not know of any true Christian who **did** break the draft law or flee the country in the past 30 years. If one did we were not informed of it. We believe that any Christian who willfully breaks the laws of the land should be willing and anxious to confess his sins and do all he can to remove the reproach he has brought on the Church. If any Christian is guilty of swearing, filthy talk, forsaking worship, having the appearance of evil, hatred, malice, murder, etc. he should be willing to confess his sins and anxious to do all he can to remove all reproach he had brought on the Lord's body—the Church.

Forgiveness is a basic part of redemption—salvation means that God is willing to forgive the repenting obedient sinner who is turning **from his sins** and buried with Christ, or returning to Christ. It may seem confusing to the immature or unconverted that when God forgives a man, every true Christian **must also forgive** him. Jesus taught His disciples to say, "Father forgive us our sins as we forgive those that trespass against us" (Matt. 6:12). "For if you forgive men their trespasses, your heavenly Father will also forgive you" (Matt. 6:14). "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15).

We cannot know the intentions or thoughts of our fellowman so we do not know when he is truly repenting—**God knows**—we are not judges but servants. We are advised not to judge God's servants (Romans 14:4) but we are commanded to forgive—"and when ye stand praying, forgive if ye have ought **against any**; that your Father also which is in heaven may forgive you your trespasses" (Mark 11:24). "And forgive us our sins; for we also forgive everyone that is indebted to us" (Lk. 11:4).

Does this mean we must fellowship sinners? No!!! To fellowship someone not doing God's will is to become partaker of his sins. 1 John 1:5, 6, 7; 2 John 9 and 10 teaches us "whosoever goeth onward or transgresseth and abideth not in the doctrine of Christ hath not God!!" True Christians keep Christ's Law (Gal. 6:2). "And be

(Continued on page eight)

PEACE AT ANY PRICE — A DANGEROUS TREND

By Ellis Lindsey

If there is a single cause, or common denominator, responsible for the difficulties in the church today, it is the false doctrine of **peace at any price**. The time has come for this doctrine to be exposed again from the Scriptures. (Note: All passages from the N. T. herein cited are from the **New International Version**, 1973, which in my opinion is one of the greater translations, as a whole, in existence. Church of Christ scholars aided in the preparation of this literal version. O. T. citations are from the **New English Bible**.)

I. The True Peace and the False. Of the Christian Peter said, "He must turn from evil and do good; he must seek peace and pursue it" (I Pet. 3:11). We all know that Jesus said, "Blessed are the peacemakers, for they will be called sons of God" (Matt. 5:9). It is plain that we must seek peace. The only real question left to answer is how that peace must be sought and upon what conditions. We must go to the Scriptures for our answer.

The modern trend in the church is to think that so long as we can cover over any situation and have an external peace, this is what must be done. There are many who would refuse to discipline the most extreme sinners in the church merely because to do so would arouse a little controversy. This trend seems to demand that peace must be had, regardless; and that anyone who disturbs it, even by preaching the truth, is a trouble-maker who loves neither God nor man. This attitude reminds one of the great prophet Jeremiah, who lived and spoke during a period in which Israel and Judah were steeped in corruption. After he had told these people that "prophets prophecy lies and priests go hand in hand with them, and my people love to have it so" (Jer. 5:31), he stung them with these words: "For all, high and low, are out for ill-gotten gain; prophets and priests are frauds, every one of them; they dress my people's wound, but skin-deep only, with their saying, 'All is well.' All well? Nothing is well!" (Jer. 6:13, 14). A peace which exists simply because sin is being covered up and the statement is made, "All is well," is a peace that is a lie and that God hates.

There are many conditions under which peace would be sin. Christ Himself did not come to earth to produce peace between the faithful and the unfaithful. To the contrary, He stated: "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn 'a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law. A man's enemies will be the members of his own household'" (Matt. 10:34-36). Where does this leave the person who, to avoid a struggle, will follow his family even when wrong? Some people seem to hold sacred any peace produced by doing wrong to follow family. Even the marital tie cannot justify one's doing wrong; for Paul wrote, "What I mean, brothers, is that the time is short. From now on those who have wives should live as if they had none" (I Cor. 7:29). A Christian may not even follow his marital mate in sin to have family peace. What about peace with God? Indeed, if we ever reach

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THIS AND THAT

The status of Old Paths Advocate—During the summer, our subscriptions reached, so far as I remember, the all-time high. For this I am most grateful. In spite of being off schedule, and other discouraging factors, the growth in circulation is remarkable, I feel.

Very soon, it appears, we will of necessity have to raise the subscription price. I regret more than I can say doing this. Most of our readers should know that Bill and Chris Verner in McAlester, Okla. are, out of their own resources, paying over \$100 a month of the printing bill in order for us to keep the subscription price at \$2.00 a year and have 12 pages instead of 8. Out of the goodness of their hearts, Bill has told me they will do the same next year. How I appreciate this, but I do not feel that we should ask one brother to assume so much burden. I really do not feel it is fair. I would like to hear from our readers what you think and really feel we should do. I do not know how much longer Laycook Printing Co., our true and tried printers now for nearly one-half century, can go on without raising their price. Did you know that paper alone has nearly doubled in price in less than a year? I shall soon make a subscription drive at the \$2.00 a year price and see how things go from there. Would you now sit down and drop me a line, and let me know what you think we need to do?

Old Paths Advocate in Volumes—Bro. Howard E. Roy, 701 W. 16th, Huntington, W. Va., has a great desire to see this done and has donated \$400 toward this end; others have pledged some, but we do not have nearly enough interest yet to warrant our planning too far ahead in this venture. Should we do this or not? Please either write to Bro. Roy or me and let us know; do not send any money, just an indication of how much, if any, you can send in the event we can do this.

Oklahoma City Study—Bro. J. Wayne McKamie and the writer have been asked by the 21st St. congregation, Oklahoma City to assist them in this undertaking for Dec. 23-26. Many preachers will take part; we will have morning, afternoon, evening sessions. There will be a wide variety of timely, interesting, Biblical

subjects. More will be forthcoming as to detail, but we hope you can plan now to attend. I look forward to this as much as any work I have been asked to do; pray that much and lasting good will be done; what a privilege to work with brethren at 21st St., and with Wayne McKamie and other preaching brethren — Don McCord

\$500 REWARD OFFERED EDITORS OF THE OLD PATHS ADVOCATE

Leading brethren over the land in the last few months have received a tract with the above caption. This is an attempt to do what I can to help settle the matter. I have a most difficult time, brethren, confessing to sins I do not commit; repenting and confessing to such is an impossibility. However, in all of this matter wherein I have offended parties involved, erred in judgment, sinned, hurt the cause in any way I am sorry. This includes Bro. E. H. Miller and everyone else offended. In editing a paper, it is virtually impossible to agree with all that is published. The following item should not have been published, and I apologize for it—the entire article should not have been published. I quote here the part that Bro. Miller says “was very unscriptural and dangerous” and his correction as appears on page 3 of the tract: “After God put away and divorced national Israel for adultery and fornication (Ezk. 16:26-32), he could and did marry spiritual Israel, the church (2 Cor. 11:2; Rom. 7:4). The church is the wife, the bride of Christ (Rom. 7:4; 2 Cor. 11:2)”! (Bro. Miller’s reply): “NOTICE TWO BIBLE VERSES ARE USED TO PROVE (?) “God—did marry—the church”! AND THOSE SAME TWO VERSES ARE USED TO PROVE “The church is the wife, the bride of Christ”! **THAT TEACHES GOD MARRIED HIS DAUGHTER IN LAW! OR, GOD IS THE SON! AND “spiritual Israel” the church (2 Cor. 11:2, Rom. 7:4) “IS NOT MARRIED TO (“Christ”) ANOTHER” AS THOSE VERSES TEACH!”**

In August, 1970 OPA there appeared a statement with what I thought were signatures of brethren from Panama City, Fla. The following is their correction of that statement which did not appear in **Old Paths Advocate**; it was deleted by the printer on being asked, against my better judgment; I assume full responsibility for this and ask all involved forgiveness — it was one of those many times that one is not sure what is best to do. Here it is: “—On Friday, Sept. 4, we heard a sermon preached on the subject, (very liberal teaching —DMC) with strong conviction, which we cannot, and will not endorse. We have known brother E. H. Miller for the better part of his life, and have found him to be a man of God, who believes in teaching only that doctrine that is laid down by the New Testament, and it is this unscriptural, taped sermon, that he had taken issue with, and not the article for the ‘Searchlight’ while in Panama City. —We therefore wish to make a public apology to Bro. E. H. Miller for anything we may have said in this article that might have been harmful to him.”

Brethren, I do not feel it is necessary to go into detail, but in fairness to all, I feel that I must remind those concerned that a meeting was held in Oklahoma City, Okla. by brethren involved in this matter at which time, in the mouth of more than one or two

witnesses I understand, Bro. Preston Brown apologized for and retracted the article (tape) that has caused all of this, and if I understand made confession and asked forgiveness. From that time forward that particular part of all this should have been forgotten. I want it understood that I do not uphold knowingly any man, Brother Brown, Bro. Miller, the editors, myself included, for wrong doing. Brother E. H. Miller has since that meeting been urged personally by me with the consent of the other editors to write in **Old Paths Advocate**. He still has the privilege of writing if he so chooses. I make this a matter of public record. —Don McCord

OUR HELPERS

We continue to be so grateful for the continued interest in **Old Paths Advocate**. Would you please check the subscription list following. If we are in error, please immediately advise us. If you should be getting the paper and for some reason are not, please tell us; if you know of those who should be getting the paper and are not, would you please tell us, too.

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MEETING AT THANKSGIVING

The church of Christ at Corvallis, Oregon requests your presence at this meeting, Nov. 22-Dec. 1, with Bro. Dennis Wilsey conducting. The brethren say they will furnish accommodations. Please let them know ahead of time your needs. The church meets at 410 Alexander St. You may contact: Charles Cutter, Box 1338, Corvallis, phone 752-6817; Larry Hickman, 915 S. E. Richland, Corvallis, phone 752-6476. —Don McCord

The way we pray shows how we live; the way we live shows how we pray.

SOME SUGGESTIONS FOR PREACHERS

By Ashley S. Johnson

Don't preach without preparation: it indicates that you are wanting in an appreciation of the responsibility that rests upon you.

Don't assume in the pulpit or anywhere else that you are Sir Oracle; better informed men than yourself will be disgusted with you and your pretensions.

Don't hide behind the multitudinous "we"; speak for God and for yourself.

Don't emphasize everything you say; sensible people will think you are trying to hide your lack of sense by making a great noise.

Don't draw on your imagination for facts; preach what you learn from the Bible.

Don't attempt to prove what you preach; preach the gospel as it is written and it will need no proof.

Don't fish for compliments by belittling your work; let praise come spontaneously.

Don't put yourself forward for greater positions; fill your humble station well and greater places will seek you.

Don't try to drive people to heaven; sheep will follow if the shepherd calls them kindly.

Don't use big words for show; make the weakest understand you.

Don't feel called upon to answer every little two by four infidel who comes along; preach the gospel by word of mouth and enforce it by holy living and infidelity will not need to be answered.

Don't be discourteous to those who disagree with you; others are perhaps as sincere as you are.

Don't preach too long; the true worth of a sermon is as often in its brevity as in its length.

Don't preach from a manuscript; imagine Paul on Mar's Hill, preaching to the cultured men of Greece with one eye on a pile of manuscript and the other on the people.

Don't expect the people to do any more of what you preach than what you do yourself; be an example as well as a preacher.

Don't chew or smoke; keep clean and save your money for a better purpose.

Don't say anything under any circumstances that will compromise your dignity as a man and a preacher; control your tongue.

Don't be seen in a company of doubtful propriety; stand aloof from all evil.

Don't be too familiar with the people in reference to your personal matters; learn to keep your own counsels.

Don't be in a hurry to marry; hundreds of young men have been ruined by thoughtless and premature marriages.

Don't trifle your time away in idle gossip; give yourself to study and prayer.

Don't enter into controversy with every person who doubts your conclusions; a still tongue is proof of a wise head.

Don't be haughty; be a man of the people.

—Via The Truth

36 REASONS WHY CHRISTIANS SHOULD NOT DANCE

Because it is written, Be ye holy; for I am holy—1 Peter 1:16.

1. The Bible word "lasciviousness" (Gal. 5:19) is defined as "filthy words, indecent bodily movements; unchaste handling of males and females." (Thayer's Lexicon, p. 79).

2. The Bible word "revellings" (Gal. 5:21) is defined as "a jovial feast with music and dancing" (Liddell and Scott Greek Lexicon).

3. The dance is the only place where the vilest of men can embrace the purest of women.

4. Dancing church members are looked upon as hypocrites.

5. Three-fourths of the fallen girls of America began their road to ruin on the dance floor.

6. Dancing destroys effectiveness in winning others to Christ.

7. Church members who dance fail in loyalty to Christ in attendance, prayer, and Bible study. A dancing foot and a praying knee don't grow on the same leg.

8. No young man can go through the motions of the dance without impure thoughts.

9. Thousands of men engage in dance as the surest way to trap an innocent girl.

10. The Roman Catholic confessional reveals that 19 out of 20 young women who go wrong attribute it to the dance.

11. No good thought or noble thing has even come from dancing.

12. Men and women are led to more evils by means of public and private dance floor than any other form of amusement.

13. Dancing is the favorite pastime of the underworld.

14. Dancing is not tolerated in the preacher of the Gospel, and what is wrong from him is wrong for every Christian.

15. The fondling and embrace in dancing is not permitted in decent society without music. What is wrong without music is wrong with music.

16. It is impossible to imagine Peter, Paul, or Jesus engaged in the dance.

17. J. Edgar Hoover, former head of the FBI, declared: "Most juvenile crime has its inception in the dance hall, either private or public."

18. Dancing teachers and holders are not the spiritual leaders of any community.

19. Dancing has proved to be a sure way to destroy Christian influence and usefulness.

20. True Christians abstain from anything and everything that might cause others to fall (Rom. 14:21).

21. Dancing is not a form of recreation, but dissipation.

22. The words, spirit and the tone of the Word of God is contrary to the dance.

23. Children of God do not participate in any activity in which it is not proper to ask the Lord's blessings.

24. Christians cannot dance and abstain from every form of evil, for dancing is evil.

25. Christians cannot dance and keep unspotted from the world, for dancing is of the world.

26. Christians cannot dance and deny ungodliness and worldly lusts, for ungodliness and worldly lusts are found in the dance.

27. Dancing church members have brought shame and reproach on the church.

28. No Christian in his right mind would want to be engaged in dancing when Jesus comes.

29. Dancing reduces the awareness of God's presence and has never brought one person closer to God.

30. Dancing has left a trail of broken homes, broken hearts, and suicides.

31. Dancing arouses emotions and desires that can be fulfilled only in marriage.

32. Dancing has created a condition in many public schools that is worse than the white slave traffic.

33. Young women lose their modesty and chastity, and influence by dancing.

34. The modern dance began in a house of prostitution in Paris, France; an evil tree producing evil fruit.

35. Night clubs, roadhouses, tavern of infamy, late hours, are companions of the dance.

36. Dr. E. S. Sonners (nerve specialist): "I charge that modern social dancing is based on sex appeal. The basic spell of the dance is the spell of illicit physical contact."

The dance belongs to the world. The Christian belongs to the Christ. The true Christian will not jeopardize his own soul's salvation and the salvation of those he might influence by participating in the modern dance. —From a tract, selected here from N. W. 21st St. Bulletin, Oklahoma City

ON THE LORD'S TABLE —

(Continued from page one)

fruits. Which is first? It was that in the cluster that cheers both God and man, and we have this kind before we have fermented wine. It was a pleasant odor. This is not to be saturated with sweets such as sugar, but its natural odor and taste.

One might ask, did they ever offer God anything else? Yes, in Amos 2:8, they drank the wine of the condemned in the house of their God. Also, in Amos 5:21 God said, "I hate, I despise your feast days, and I will not smell in your solemn assemblies." We should conclude from this that the Lord wanted that which tastes and smells right or has a pleasant odor.

Brethren, shouldn't you smell of your wine and see what kind of odor it has before you offer it as the Lord's blood? I want to say again that that which was found in the cluster was destroyed by fermentation. God said not to destroy it.

If the Lord had intended for us to use alcoholic wine, He would have given us a recipe for it. But since we have learned that fermentation changes that formed in the cluster, even destroys most of its elements, Jesus said that a good tree cannot bring forth evil fruit. The Lord made it just as it came from the vine.

The Lord said the earth bringeth forth fruit; no plant, vine or tree ever produced one drop of alcohol, therefore, alcohol is not the fruit of the earth, but the fruit of fermentation and fermentation destroys the fruit. It does not have a pleasing odor, therefore, the Lord would not even smell of it. Why not offer the wine of the vine and cheer both God and man (Judges 9; Isaiah 62:9)—Rt. 1, Box 150, Wesson, Miss.

OUR DEPARTED

Acree—James Richard Acree was born Nov. 18, 1939, and died suddenly at his home near Maynard, Arkansas, of a heart attack July 31, 1974. He was 34. Jimmy is survived by his wife, Lavada, and three children, Mike, Anetta Gail and Danna. Jimmy was dearly loved by all, and his funeral was attended by several hundred. Only recently brother Elmer Sutton, now 80, of Bardley, Mo., had turned the leadership of the church to Jimmy. As for Jimmy, he was a good teacher and song leader, and truly loved the church. He traveled several hundred miles this past month to help in meetings and to hear the gospel, and was preparing to drive 80 miles one way to attend my meeting at Powe, Mo., the evening of his death. Both Jimmy's life as well as his death have taught us something valuable. To his loved ones there is great comfort in knowing he died faithful in the Lord. —Jerry L. Cutter

Hutchings—August 9 marked the passing from this life of Sister Maude Hutchings of the Paris, Texas congregation. The funeral was conducted at the local funeral chapel with many friends and loved ones in attendance. Her husband, Bob, survives and our prayer is that God will comfort him in the days to come. Many of those reading this will recall happy times and the hospitality of this Christian home. —Bob Chancellor

Holbrook—Sarah, also known as Sadie Ellen Thompson Holbrook was born Oct. 10, 1891 at Moberly, Mo., daughter of William and Elizabeth Thompson. She passed to her reward July 10, 1974 in Bakersfield, Calif. At an early age she came by wagon train with her parents through Indian Territory to what is now Ringling, Okla. where she spent her childhood. Nov. 28, 1909, she was married to James Newton Holbrook. To this union 10 children were born; 4 preceded her in death as did her husband, a merchant for many years at Washington, Okla. The children are Daniel Holbrook, Modesto, Calif.; Ruby Millican, Bakersfield, Calif.; Opal Tosh, Coeur D'lene, Idaho; Virgie Anderson, Norman, Okla.; Carrie Murphy, Ridgecrest, Calif.; Marjorie Cass, Norman, Okla.; one sister, Carrie Reynolds, Norman, Okla.; 24 grandchildren, 30 great grandchildren, a host of nieces and nephews and friends. She obeyed the gospel in 1913. She was known for her good works, and they shall praise her in the gates. The funeral was conducted at Washington, Okla.; singing was by members of the church. The writer spoke words of comfort to the family, and others present. —R. B. Roden

NEW YEAR'S MEETING, McALESTER, OKLA.

The Okla. annual New Year's meeting will be in McAlester this year; it will begin Dec. 27, and end with the singing in of the New Year, New Year's Eve. Bro. Lynwood Smith will conduct the meeting which, as far as I know, will be the first New Year's meeting ever here. The brethren plan to keep as many as they can in their homes, and the McAlester Motor Inn has promised to give our people a discount. They have a large ballroom which they also have said we may use for get-togethers if we have enough people staying in the motel. If you would like to make reservations there, or inquire about elsewhere to stay, you may write to me and I'll be glad to help. If, when you get into town, you wish to be informed of a place to stay, my number is 426-0502. Make your plans to be with us. —Jerry Dickinson, 320 West Monroe, McAlester, Okla. 74501

BONDS OF MATRIMONY

Martin-Bedsale—At the meeting house, Lowery, Ala., in the afternoon of June 15, Rickey Martin, the son of Mr. and Mrs. G. Bobby Martin, and Jane Bedsale, the daughter of Mrs. Mary and the late Hubert Bedsale, exchanged vows of marriage. The ceremony was beautiful which set these two forth in a new relationship, dedicating a new home to God. Our prayer is that they will always have the love for one another they expressed before all present on that day. They plan to make their home in Marietta, Georgia.

—Barney Owens

Smith-Carr—On the night of August 2, Brother Kevin Smith, son of Kenneth and Clara Smith, and Sister Debra Carr, daughter of Bro. and Sister Jerald and Bernice Carr, were united in marriage at the Hayes St. church building in Lebanon, Mo. The house was filled with friends and well wishers who came to witness the impressive candle-light service. We wish for these two young Christians the very best life has to offer. May God bless in their lives and home. I have known them both since they were small children, and consider it an honor to be asked to officiate. —Ronny F. Wade

TRACTS AVAILABLE

"The Church of Christ in Faith and Practice," with brief but good articles by Miles King, Johnny Elmore, Clovis T. Cook, Joe Hisle, Edwin Morris, J. Wayne McKamie, Jerry Cutter, Wayne Fussell, Ronny Wade, is a tract that is yours for the asking. Every congregation needs a good supply of these; I would say the same for Bro. Paul O. Nichols' tract on "Not Forsaking the Assembling of Ourselves Together." You may order from Bro. Bob Strain, Harrodsburg, Ind. 47434. A small amount enclosed to cover postage would be appreciated, I know. —Don McCord

1975 CHURCH DIRECTORY

We have no 1973 Directories for sale. We would like to get a new directory out by January 1, 1975 or shortly thereafter. The only way that we can do it is with your cooperation. Please send the following information: 1. Name and location of the place of worship. 2. Time of services. 3. Names, addresses and telephone numbers of not more than 3 of the leaders. I need this information just as soon as possible. If I do not hear from you, the congregation will not be listed in the 1975 Directory. I did not hear from WALNUT GROVE CHURCH OF CHRIST, in Kentucky last time and they did not get listed. I would like to list WALNUT GROVE this time. If the information is the same as it was in 1973, please drop me a card.

I am getting some information now for the 1975 Directory. LEBANON, MISSOURI has a time change—Sun. 10 a. m. & 7 p. m.; Wed. 7 p. m. Bro. C. W. Van Stavern is now at Box 9, Lebanon.

The Church meeting at 3517 North Beach Street, Ft. Worth, Texas, is now known as the FOSSIL CREEK CHURCH OF CHRIST; Sun. 10:30 a. m. & 6 p. m.; Wed. 7:30 p. m. Charles W. Goodgion, 1305 Lyric St., Ft. Worth, Texas 76134. Phone (817) 293-2123. Joe L. Norton, 813 Edgehill St., Hurst, Texas 76053. Phone (817) 281-1999; Lloyd P. Cox, 613 Ponderosa Dr., Hurst, Texas 76053. Phone (817) 282-5952. —Ray Asplin, 2440 Southwest 54th St., Oklahoma City, Okla. 73119.

HE HANGETH THE EARTH UPON NOTHING

The more we discover of this amazing universe, the more we recognize that the hand of the almighty brought it into existence and continues to sustain it. Job's replay to his friend Bildad reveals a wisdom beyond his own. He said that God "stretcheth out the north over the empty place, and hangeth the earth upon nothing."

Eugene Cernan, one of the astronauts who enjoyed the exciting adventure of walking on the moon, said with wonder, "Our world appears big and beautiful, all blue and white! You can see from the Antarctic to the North Pole. The earth looks so perfect. There are no strongholds to hold it up! there is no fulcrum upon which it rests." Contemplating the infinity of space and time, he said he felt as if he were seeing earth from God's perspective when it was created.

Just how is our planet suspended in space? The writer of Hebrews says that Christ upholds "all things by the word of his power" (Heb. 1:3). Although nothing visibly supports our globe, God's almighty hand continually sustains it. The mere thought of infinity tends to frighten man, but the Bible reassures us that the wisdom and power which created this great universe is manifest in love in the person of Jesus. This One through whom the Almighty "hangeth the earth upon nothing" is also the world's Redeemer and Friend.

If we appreciate fully the astounding marvels of the universe, why don't we live for him? How can one acclaim His worth in the wonders of creation and deny Him in religion? The Bible tells two stories: "IN the beginning God created the heaven and the earth" . . . and . . . "Salvation is of the Lord." —Adapted—printed here from **Sacramento Area Bulletin**—Max and Peggy Buttler.

BREAKING THE LOAF — HOW? —

(Continued from page one)

27:35; 1 Cor. 10:16; 11:24 . . . ; The Analytical Greek Lexicon: to break off; in N. T. to break bread, Mat. 14:19; et al; with figurative reference to the violent death of Christ, 1 Cor. 11:24; a breaking, the act of breaking, Luke 24:35; Acts 2:42; a piece broken off, fragment, Mat. 14:20; 15:37; Mk. 6:43, et al; Greek-English Lexicon of the New Testament, By Arndt & Gingrich: break, in our literature only of the breaking of bread . . . This was the practice of Jesus, Mt. 14:19; 15:36; 26:26; Mk. 8:6 & 19; 14:22; Lk. 22:19; 24:30; 1 Cor. 11:24. Likewise of the religious meals of the early Christians. Acts 2:46; 20:7; 11; 27:35; 1 Cor. 10:16; . . . Green's Interlinear Greek-English New Testament: The same Greek word "Klao" is used throughout the above scriptures in one or another of its conjugations.

When **The Living Bible** says "he broke the loaf in pieces or broke it apart" it is not telling the truth; it is not giving the original sense of the Greek New Testament; it is not a translation, a version, or a paraphrase, because it does not give the message intended. The message is that the communion loaf was divided among the participants by passing the loaf (one) around for each communicant to receive by the process of breaking off his own portion to eat. The cup was divided by the process of passing it around for each communicant to drink from, thereby as **The Living Bible** says, in 1 Cor. 10:16 they "eat together and share together by eating

from the same loaf" so they drink together and share the cup together by drinking therefrom. In other places **The Living Bible** ignores the true meaning of the English words, "break, broke, brake, breaking," rather giving erroneous meanings therefor.

Other Greek words having different shades of meaning are translated into the same English word "to break." Some of them are as follows:

The word "**katagnumi**" would have been used in connection with the breaking of the communion loaf if the Lord had meant for us to "rend it in pieces, or to crack it apart." The word was used at Jno. 19:32. . . "brake the legs of the first (thief) . . ."

The word **suntribo**, meaning "to crush completely, i. e. to shatter, literally or figuratively to break in pieces, broken to shivers" as used at Mk. 14:3, if the Lord had meant for us to so treat the communion loaf (concerning the alabaster box).

The word **diarrhesso**, meaning "to tear asunder, break or rend," as the fishermen's nets, Lk. 5:6; and Legion's bands as at Lk. 8:20, would have been used if the Lord meant for us to so treat the loaf.

The word **kataklao** would have been used if the Lord had meant for us to break down, i. e. to divide, the communion loaf. But he did not mean this or any of the other words **except** the one word "Klao," meaning a particular kind of breaking which was done for the purpose of a breaking off for the purpose of eating, each participant doing his own breaking, that all might share alike. Paul said to the Corinthians, ". . . the bread which we break . . ." not broken for you of us. Therefore, we may not crack the loaf open, apart, or to pieces, or divide or burst it.

The Living Bible, A Paraphrase, as with other versions, or even with translations or transliterations, should be used with care, differentiating where the Lord's divine writers differentiated. As Paul said to Timothy . . . "rightly dividing the word . . ." May the Lord keep us humble, not thinking too highly of ourselves, in our search for the Truth. "Thanks be to God for his unspeakable gift" II Cor. 9:15. —1310 So. Bowie, Abilene, Tx. 79605

AMNESTY AND FORGIVENESS —

(Continued from page three)

ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:13).

How can anyone call himself a Christian and pray a prayer to God without forgiveness in his heart—especially when a brother or sister has openly confessed and asked forgiveness? I would rather forgive someone who is unworthy of forgiveness than to have my prayers unheard because of my **unforgiveness, malice, bitterness** and perhaps **hatred**. God is a just God. He will not allow the pretender to get past the judgment bar unforgiven. He demands that we forgive as **Christ forgave**. To do otherwise, is to allow the sinner to destroy your chances to please God or get to Heaven. Amnesty and forgiveness? Yes! —Box 307, Pineville, Mo. 64856

PEACE AT ANY PRICE—A DANGEROUS TREND—

(Continued from page three)

the state that all goes well in our lives and everybody speaks well of us, that is the time to beware! "Woe to you when all men speak well of you, for that is how their fathers treated the false prophets" (Lk. 6:26), said Jesus. Ask yourself this: "Am I now trying to win the approval of men, or of God? Or am I trying to please men? If I were still trying to please men, I would not be a servant of Christ" (Gal. 1:10). It is true that we can forgive personal wrongs even before being asked (Acts 7:60), but we have no power to forgive the sins of others against the Lord and His church until repentance is seen clearly in the offender.

Our contention against sinners within the church must be every bit as firm as against sinners in denominations. The well-known command of Jude 3 to "contend" (Greek *epagonizomai*, "to contend about a thing, as a combatant," says W. E. Vine) for the faith has been applied mistakenly by many to fighting denominations only. However, allow me to quote Jude 3 and 4 and to make a few points: "Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that God has once for all entrusted to the saints. For certain men whose condemnation was written about long ago have secretly slipped in among you. They are godless men, who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord" (Jude 3, 4). Jude is saying clearly that the contention of which he speaks is that directed against those sinners "among you." Proverbs 28:4 states basically the same truth: "The lawless praise wicked men; the law-abiding contend with them." Also, "It is not good to show favour to the wicked or to deprive the righteous of justice" (Prov. 18:5). "How long will you judge unjustly and show favour to the wicked?" (Ps. 82:2). Peter wrote, "But there were false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies . . . In their greed these teachers will exploit you with stories they have made up. Their condemnation has long been hanging over them, and their destruction has not been sleeping" (II Pet. 2:1, 3). Must we turn the reigns of the church over to such people and grant them amnesty to avoid our duty to contend against them? But how do we contend for the faith? Notice:

II. The Truth Not to be Shunned. Paul reminded the Ephesian elders thusly: "Therefore, I declare to you today that I am innocent of the blood of all men. For I have not hesitated to proclaim to you the whole will of God" (Acts 20:26, 27). Those teachers who will not declare the whole will of God are guilty of the blood of the lost hearers. Many today study ways to avoid speaking what is really needed, for fear of men; they speak, rather, concerning things less needed. Their "justification" is always, "If I preach that, I will anger someone at me." However, Paul preached the truth knowing he was making enemies. He said to the Galatians, "Have I now become your enemy by telling you the truth?" (Gal. 4:16).

III. Sharp Rebuke Necessary. When Peter preached that powerful sermon on Pentecost, he drove sinners to their knees with sharp rebuke. Hear him as he, speaking of Jesus, said, "Him . . . ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). His rebuke continued. "When the people heard this, they were cut to the heart and said to Peter and the other apostles, 'Brothers, what shall we do?' " (vs. 37). Peter did not drag them into the church sin-laden; he cut them deeply with the truth, and this caused their true repentance. How many are brought into the church today who have never been convicted of their sin and lost condition and who have not changed? Paul also said it like it was. He quoted a Cretan prophet as saying, "Cretans are always liars, evil brutes, lazy gluttons" (Titus 1:12), and in the next verse agreed. Paul then told Titus, the evangelist, how to handle such people: "Therefore, rebuke them sharply, so that they will be sound in the faith and will pay no attention to

Jewish myths or to the commands of those who reject the truth" (vs. 13). Sharp rebuke is the only way to produce true repentance and to preserve the truth! How many go along with evil, fearing to lift a voice against it? Paul severely rebuked the Corinthians in his first letter to them. When many of them repented, he wrote in his second letter that "Godly sorrow brings repentance that leads to salvation" (II Cor. 7:10). To change a sinner, one thing must come first—his heart must be cut with the truth, not only of the Bible, but of his wicked ways. How very little this is understood!

IV. We Must Stand Actively for the Truth, Even if Trouble Results. Some at Corinth had not repented following Paul's first letter to them. In his second letter, he tells them this: "I am afraid that when I come I may not find you as I want you to be, and you may not find me as you want me to be. I fear that there may be quarreling, jealousy, outbursts of anger, factions, slander, gossip, arrogance and disorder. I am afraid that when I come again my God will humble me before you, and I will be grieved over many who have sinned earlier and have not repented of the impurity, sexual sin and debauchery in which they have indulged. This will be my third visit to you. Every matter must be established by the testimony of two or three witnesses." I already gave you a warning when I was with you the second time. I now repeat it while absent: On my return I will not spare those who sinned earlier or any of the others . . ." (II Cor. 12:20-13:2). Many today would not go to any place at which they knew there might be a contention, or where they would have to rebuke sinners. Their "reputation" might suffer. It becomes clear that the Bible refuses any peace which exists because sin is allowed free course. Satan must take delight in the fact that so few will resist him. Paul would go to Corinth, although knowing that there would be trouble when he rebuked the Corinthians for their sins. Are we better than Paul?

V. Public Scandal Must be Rebuked Publicly. I Tim. 5:20 plainly states, "Those who sin are to be rebuked publicly, so that the others may take warning." Because the church has failed to rebuke sinners in public, we now have reached the point that "the others" do not take warning, but are themselves among the ones needing stiff rebuke. "The others" know that they can find members to side in with them. Don't you see that such open rebuke serves as a deterrent to others? Does this verse apply today? Who will deny it? Let us come now to one of the most remarkable passages in the Bible, that being Gal. 2:11-14, wherein Paul wrote: "When Peter came to Antioch, I opposed him to his face, because he was in the wrong. Before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray. When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, 'You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?' " (Gal. 2:11-14). Notes: (1) Many today would have thought that Peter conducted himself with great "wisdom" and "expediency" in his discontinuing to eat with Gentile Christians to please and appease Judaizing teachers, the real ones in need of rebuke. But Paul, by inspiration, sharply rebuked him openly. We cannot reject a Brother whom we admit to be in the right for the sake of "peace" and refuse him his duty to develop his talents of teaching; to do so would be to repeat Peter's sin, or, actually, to go beyond his sin which involved common meals. There are some today who wear the name Christian in, not only the South, but also the North, who discriminate against Negro Christians, and do not even wish to commune or meet with them, letting it be known that colored people are unwelcome at services and social activities. This is a sin of great magnitude! (2) Notice also that when such discrimination takes place, there will be others carried away with the "hypocrisy" unless something is done about it. The

persons, however, who will not disfellowship sinners are the very ones who discriminate against some poor Christian to please someone else and to have a "peace" which exists because they have sold him out. (3) The cure for this evil conduct is open rebuke, as Paul gave. This is the Biblical solution. Going along with a church disorder only makes that disorder stronger as time goes on and adds to the difficulty of later clearing up a situation. I fear that the principal causes behind the refusal of many to rebuke openly are lack of courage, conviction, and love of the truth. Does love cause one to follow the Biblical instructions to rebuke publicly, or to refuse to do it?

Speaking of love, John was the disciple whom Jesus loved. John was perhaps one of the more easy-going of the Twelve. However, when it came to defense of truth, John stood up and was counted. When he wrote the single-chapter Epistle of II John, he warned thusly: "I wrote to the church, but Diotrephes, who loves to be first, will have nothing to do with us. So if I come, I will call attention to what he is doing, gossiping maliciously about us. Not satisfied with that, he refuses to welcome the brothers. He also stops those who want to do so and puts them out of the church" (II Jn. 9, 10). Yes, John said he would bring it all up and get it straightened out. Many today think that they can reject true Christians and that it is of no importance. They must be rebuked. How many are there today who teach that we must not bring up disorders, but must let them lie for "peace"?

Thus, public sin must be rebuked publicly. It is only sin of a personal, private nature which must be corrected by going to the offender alone (Matt. 18:15-17); but even this sin, if not corrected, is to be made public (vs. 17) to the whole church!

Autonomy. There are those who seem to think that since the church is "autonomous" (independent, self-governing), it can enact any law or false arrangement it so chooses, and no one must voice disapproval. However, this backfires; for if it be true, then anyone who criticizes cannot be condemned, either, since he also is a member of another "autonomous" congregation. Sin is sin, wherever it is found, and must be rebuked wherever found. I do believe in the independence of every local church, so much so that I know that many churches would be better off to go to the Bible for their practices rather than to compare themselves to some other congregation and follow it in weak practices. The Bible plainly teaches in many places that decisions of the church must be made with the consent of the members, as in Acts 15:22, where the whole church had a part in, not only the decision, but the discussion of the decision made.

Some of those liberal on fellowship have argued that we must let every sin go unrebuked, so long as that sin doesn't violate some act of worship. Then, what about Missionary Societies? They do not violate a single act of worship; may we, therefore, call upon persons who do use them (like members of the liberal Christian Church)? Sunday School (completed before church services begin) violates not a single act of worship in the general assembly. May it be tolerated?

VI. We Must Be More Dedicated to God and His Truth than to Ourselves. Paul said, in speaking to Timothy, "I have no one else like him, who takes a genuine interest in your welfare. For everyone looks out for his own interests, not those of Jesus Christ" (Phil. 2:20, 21). It is not uncommon to hear someone say, "Oh, if we discipline the church, we will find ourselves alone with few friends." Is not this an admission for the need of discipline? Such an excuse betrays a deep-seated refusal to demand the truth. It also betrays opportunism. As Paul put it, "We do not dare to classify or compare ourselves with some who commend themselves. When they measure themselves by themselves and compare themselves with themselves, they are not wise" (II Cor. 10:12). Paul refused to take John Mark on another journey until he had repented of this sin: "...deserted them in Pamphylia and had not continued with them in the work" (Acts 15:38). Paul's refusal

led to his "sharp disagreement" with Barnabas, and to their parting. Paul was, of course, right. Why can't we stop thinking about what might happen if we, indeed, do what God requires? Why can't we just do His will and let the chips fall where they may? This kind of true approach would greatly cleanse the church, and many sinners, who today sport themselves in almost any sin their hearts desire, would be forced to either change or be disfellowshipped. And speaking of withdrawal of association from sinners, note the conclusion below:

VII. From Where Must We Withdraw Association?

The answer is plain: "But mark this: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited lovers of pleasure rather than lovers of God—having a form of godliness but denying its power. HAVE NOTHING TO DO WITH THEM" (II Tim. 3:1-5). As it is today, any and all such persons are welcome to the church, where they do and say just about whatever they please. This element will not stand for true progress; for example, they fight qualified leadership (elders), and as a result, I could probably count on the fingers of one hand the number of congregations among us with elders. One of two things is true: (1) Either we have men in the church who are qualified to be elders, and yet we do not have enough love of the truth to appoint them. Or (2), we have no men who can qualify, which would certainly prove that we are very weak, since the Biblical qualifications for elders apply also to all Christians, with but few exceptions. The New Testament says we should have elders (Acts 14:23; Titus 1:5; etc.). Why is it that such a condition exists? Because men with little vision and little love of the truth began preaching this doctrine of peace at any price; and now, elders must not be ordained, because this might disturb the "peace," as somebody will not like it and will try to prevent it from happening. How do we correct the situation? We preach and perform the truth of God, regardless of who does not like it. We rebuke and discipline and refuse association with sinners, no matter how long they have been "in" the church, or how important they think they are, or who they are related to. We honor the blessed name of God and His Son, and seek to please them above all things, and to make the body of Christ on earth what He wants it to be. Nothing else will clean up the corruption. What will be your stand?

Finally, there are positive things which will come from fighting against sin. For example, although God condemns the sinner who causes the division by his sin, the division will result in making known who really is a Christian. As Paul put it, "No doubt there have to be differences among you to show which of you have God's approval" (I Cor. 11:19). Trouble is not caused by one's standing for the truth; trouble is caused when men break the law of God and have to be rebuked. Let our theme be: "Lead on, O King Eternal; the day of march has come. Henceforth in fields of conquest, Thy tents shall be our home." —4600 Cole Ave., Waco, Texas 76710

TODAY

My Gift was delivered at seven,

Just as I woke where I lay;

A gift marked — From Heaven —

My gift was this beautiful day.

One wonderful shining good morning,

Entrusted by God to my care.

It came bearing only this warning,

FRAGILE — HANDLE WITH PRAYER.

— Author unknown



William Oxner, 3225 N. 29, Waco, Tex., Aug. 2—It is with mixed emotions that we move from Tucson, Ariz. where we spent 15½ wonderful years. We are back here, our old home, with much love for brethren in both places; we hope for the very best.

J. L. Stephens, 2407 Utica, Lubbock, Tex., Aug. 18—The church here continues to preach the gospel. Those in listening range may hear our broadcast on KFYO, 890 on your dial at 9:30 A. M. each Lord's Day. This is a joint effort supported by us and the Levelland congregation. Bro. Wayne McKamie is our speaker. Bro. L. G. Butler and family moved to our area and worship with us; we believe their presence and efforts will advance the cause of Christ.

Alfred L. Newberry, Rt. 5, Mtn. Home, Ark., Aug. 23—The work here goes well. Since the first of June, 4 have obeyed the gospel, for whom we give God the glory. Today, we begin here with Bro. Joe Hisle, and look forward to a good meeting. I attended the study at Walled Lake, Mich.; it was surely time well spent. Brethren Merle Helwig and John Roberson did an excellent job. Enroute to Mich., Bro. Clovis Cook and I preached at St. Louis where Bro. John Modgling was in a meeting. May God bless the faithful everywhere.

G. Keith Bullock, 6980 Tenderfoot Ln., Cincinnati, Ohio—The congregation at Hamilton has made strides in spiritual matters and we would like others to know so they may be encouraged. A family that has been away from Christ for too many years was restored and their oldest son and oldest daughter were baptized. To add to these joyful events the son gave his first lesson last Lord's day with the help of his father. Three other men have been baptized into Christ. The future for them looks very bright. Lord willing, we should be able to meet in our new building by winter. Please remember us in your prayers.

John Modgling, 204 N. Cornell, Fullerton, Ca., Aug. 28—Since last report, we have held meetings at the following: Rogers, Ark. (June 23-30), 1 baptism and 1 confession; Chapel Grove, Tenn. (July 7-14), 2 baptisms, 1 restoration and 16 confessions; Columbia, Mo. (July 19-28), 3 baptisms, 3 confessions and 2 restorations. We were at St. Louis, Mo., July 31-Aug. 4 where 9 preachers participated; brethren worked hard; good outside attendance. They are to be commended for their zeal and willingness to work. We were at Mozier, Ill. (Aug. 5-11), 6 confessions and 1 restoration; Jerusalem, Ark. (Aug. 16-25), 5 confessions. We go to Jacksboro, Tex. (Sept. 1-8); Levelland, Tex. (Sept. 13-22); and San Pablo, Calif., (Oct. 25-Nov. 3). Please continue to remember us when you pray.

Jerry Dickinson, 320 W. Monroe, McAlester, Okla., Aug. 8—Bro. Don McCord recently was with us in a gospel meeting; he did some superb preaching which resulted in both visible and invisible results I am sure. We appreciate Don and his love for the truth, and pray God will bless him spiritually and physically that he may continue to preach the Word. We had unusually large crowds; some from distant places, among whom were preaching brethren Miles King, Richard Frizzell, Billy Dickinson, and two young aspiring preachers

Derwin Cromer and Buddy Bullard. We have had one more restoration of late for which we are thankful and look for and pray for more who have left the church to return. We are still in the process of working out details for debate on the cups and classes issues. I am to be at Hoyte, Tex., Aug. 17-25; Pearl Haven, Miss., Aug. 28-Sept. 2 where my brother, Billy, and I will hold the Labor Day meeting.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Aug. 21—Our summer was profitable in the Lord's Work. We held meetings at Pleasant Grove, Ind., Blue Springs, Ky., and San Antonio, Tex. All were enjoyable meetings and the hospitality good. Our love and appreciation for the brethren was enhanced. There were a total of twenty-four confessions and two restorations. To God we give the glory. It was a thrill to be asked to return for meetings at all three places. We were also at the following for one service each: Washington, Okla. (one restoration), Huntington, W. Va. and Dallas, Tex. While we were away from home Don Pruitt held a good meeting at Modesto. We have heard glowing reports concerning the preaching, the crowds and the results. It is good to be back with the home congregation to resume our regular work. Since our return there has been one baptism and one confession of faults. The Lord bless the brotherhood.

Jim Hickey, 11306 Crystal, Kansas City, Mo., Aug. 15—Since last report I have enjoyed meetings at Lovejoy and Indiana, Pa.; and Golden, Okla. Bro. Wayne McKamie held a wonderful meeting at the congregation here. The brethren really worked for the meeting. I cannot recall a meeting where more outsiders attended. I recently enjoyed preaching at the 27th and the 79th congregations here. This past month a new congregation was established at Blue Springs, Mo. about 20 miles east of Kansas City. It is located 2 miles south of Blue Springs on Highway 7. This past month I also enjoyed preaching at a special meeting at St. Louis, Mo. We enjoyed the hospitality of the Ron Woods family while there. Our work in Kansas City is winding up now. We have been here over two years. November 1 we begin mission work in Mexicali, Mexico. We request your prayers for the work. At this time, besides individual pledges, I only have \$500 per month promised to me for support. Would you like to help in this evangelistic endeavor? We intend to send out a full monthly report to all those that share in this work. Please write to me if you wish more information about this work.

Jerry L. Cutter, 6405 N. College, Oklahoma City, Okla. 73132, Aug. 7—Since May we have been engaged in gospel meetings at Twenty-first Street, Okla. City; Pontiac, Michigan; Walterboro, So. Car.; Twelve Pole, W. Va.; Bardley, Mo.; Hillside, Ark., near Pochontas; and Powe, Mo. In all these, several have been baptized, while others have been restored to the church and several confessions have been made. But for whatever good has been done, we give God the glory. In all these meetings we have been associated with many, many wonderful people, and much warm hospitality has been shown me. Brother Timothy Berna has been traveling with me since the Sulphur, Okla. meeting, and is dedicating his life to the preaching of the gospel. Timothy has what it takes. He is intelligent, humble and talented. He is diligent in his study of the Word, and has also been studying history as well as New Testament Greek. I am looking forward to my next meeting at Harrison, Ark., and to being with brother Irvin Barnes and the many other preachers that side. From Harrison I am scheduled for Tucson, Arizona, and then to Temple, Ga. The meeting at Temple concludes Sept. 15. Having been away almost continuously since January, it will be good to be home for a while. We will be working, Lord willing, through the winter with the Twenty-first Street church, Oklahoma City. May the Lord continue to bless the work everywhere.

Jimmie Smith, 500 E. Cherry, Green Forest, Ark., Aug. 12—The meeting at Midland, Tex. was well attended, but no visible results. They are a mighty fine group and I enjoyed the association with Bro. Bob Loudermilk. The Sulphur meeting this year was one of the best. It was my joy to have Bro. Lyndon Cox travel with me to Piney View, W. Va. where we abode with the Elgie Thompsons. It was our first there to labor and we are certainly the richer for having been there. I enjoyed hearing Brethren Billy Orten at Springfield, Mo. Don King at New Salem, Miss. What radiant joy is mine when I get to hear my brethren preach! The meeting at Shreveport, La. (Fourney Lucas Rd.) where we certainly increased our love for all, the Midway church was well represented every night except when they had their own. I thoroughly enjoyed visiting in the Wayne Fussell home; it was certainly refreshing and I admire his love for things sublime. Presently we are in a good meeting in Greenville, S. Ca. Our love for these people has flourished over the years. Here are some subs.

Orvel Johnson, 2200 Burney Way, Sacramento, CA 95821, Aug. 26—The time seems to pass so quickly in meetings such as the one just closed at the North Area Church of Christ in Sacramento. Bro. Don McCord was surely at his best in the fine, forceful sermons he delivered each evening. It was such a fine meeting, and no doubt one of the best attended meetings in the Sacramento area in many years. Extensive advertising was done on television, via handbills and word of mouth. We had not experienced TV ads before, but I feel that the number of people reached and those who came as a result of the spots, it is well worthwhile. No doubt this will continue to produce results for sometime to come, along with the Words of Truth preached in the meeting. The young people were so good to come in such numbers and to be attentive to the preaching. To God be all the glory for answering our prayers, and His ever-attentive ear to our plea. In the past two months ten more members have started meeting with us. Two of the men among this number assist in the singing and teaching. We look for more to come with us soon. Young men of the congregation asked me just last evening to help them in their studies on deacons and elders, and sort of monitor their progress in this direction. A mind to work we have; error we can not afford, and divisive problems must find their abode somewhere else. Just keep praying for us and may the rich blessings of God be yours, too.

Ronny F. Wade, 707 Pearson Dr. Springfield, Mo., Aug. 7—This summer has been one of the best for us in many years. The Lord has blessed our efforts and we have thoroughly enjoyed the privilege of working with so many good brethren in so many different places. June 2-9, we were at Harrison, Ark. where Irvin Barnes is in the process of planting a New Testament church. Few are aware of the problems of starting from scratch in a work like this. Irvin is certainly equal to the task, and we believe before long a strong church will exist in that city. From Harrison we went to Tulsa, Okla. for a very good meeting that resulted in seven confessions of fault. June 27-30, we were at Fairview, La. for a good meeting which resulted in one baptism and two confessions of fault. It was good to see so many of our old friends we had known and loved in years gone by. Bro. Billy Orten who lives and labors among these people was present for most of the meeting. It was a privilege to have him, and be able to visit in his home. July 7-14, we were in a meeting at West Chester, Ohio. It was a good meeting. Cooperation from surrounding churches was encouraging and we baptized two and seven confessed their faults or were restored to duty. The latter part of July we were in a meeting at the Lowery congregation in southern Alabama. It was certainly a wonderful meeting. Twenty-five confessed faults and were restored to duty. Some who had been away from the church as long as twenty years came back and made things right. The building

was full for nearly every service. It was a homecoming for me. Twenty-three years ago as a young lad of fifteen, I met Bro. Homer Gay at this place for my first trip as a young aspiring preacher. This trip brought back so many, many memories of the past. We enjoyed every minute of it. It was especially good to have Bro. Gerald Hill who labors with the brethren in this area present for the meeting. He is a dedicated servant and rightly respected by the brethren there. At this writing we are in a meeting at Fayetteville, Ark. Two have confessed faults so far. We look forward to a good meeting. During our meetings this year we have been pleased to have preaching brethren Irvin Barnes, Clovis Cook, Alfred Newberry, Richard Frizzell, J. W. Kornegay, Orville Lee Smith, Jerry Dickinson, Eddy Bullard, Billy Orten, Wayne Fussell, John Roberson, Gerald Hill, Judon Norton, Richard Nichols and P. C. Brown present in our services. This was an inspiration to us and we enjoyed their presence and the opportunity to associate with them. May the Lord bless them all as they labor in His Vineyard.

D. B. McCord, 1414 N. Albertson, Covina, Calif., Sept. 1—It was mine and my wife's good fortune to attend a small part of the Sulphur, Okla. meeting; what a spiritual feast it was! My first meeting of the summer was at McAlester, Okla. where we had such good crowds and interest. Here Jerry Dickinson works with the brethren and they with him. Jerry and Judy were so good to me; my own children could not have been better. Jerry is one of the finest young men among us. Bill and Chris Verner, too, opened their hearts and doors to me as did others there. May God bless the church at McAlester. Visiting preachers included Bro. Miles King, Bro. Billy Dickinson, Bro. Rick Frizzell, and aspiring young preachers, Derwin Cromer and Buddy Bullard. While visiting my aging father at Antlers, Okla., I was privileged to be with the church at Broken Bow one time where Bro. Bill Roden was in a meeting; it is always a blessing to return to the land of my fathers, and see my brethren in Christ. Enroute to Moore, Okla. for my next meeting I was privileged to preach one night at 21st St., Oklahoma City; this is going home really. One fine young lady was baptized. It was a blessing to hear and be with Alton Bailey at Lexington, Ok. At Moore, we had such a good meeting to His glory I feel. Tom and Pat Everett, Bill and Eunice Roden treated me as their own. Preaching brethren in attendance were Brethren Edwin Morris, Bill Roden, Rodney Ross, Buddy Brumley, Billy Dickinson, Jerry Dickinson, Jimmy Shaw, Carl Johnson, Charles McKamie. Six were baptized for which we give to God the glory. My next was at Andrews, Tex. where I found a fine group of brethren where Bro. C. A. Smith is held in such high esteem. We had visitors from Midland, Odessa, Big Spring, and Levelland. Bro. Bob Loudermilk, young, capable gospel preacher was real good to come and help. My next was at North Area, Sacramento, Calif. where we had an outstanding meeting. All the churches in the Sacramento area were just great to attend and support. What a host of fine young people there are in that area! I made my home with Bro. Orvel Johnson where I could not have been treated better. Bro. Orvel is such an influence for good in that area; may he live long to guide and counsel. Bro. Benny Cryer's help was much appreciated, too. My next was at Atwater where we had another real good meeting. The brethren there treated me wonderfully; I made my home with Bob and Mary Kemp, and they were so good to me. Here at home during the summer months we appreciate so much the help of such men as Bill Page, Karl Modgling, Raymond Fox and Larry Lay. I am home for the school year. It was my pleasure lately to preach at Morning Drive, Bakersfield for the first time in their new meeting house; how very nice; not too lavish but a credit I feel to the cause of Christ. We look forward here to Bro. Jack Cutter's meeting in Nov. My next will be in Oklahoma City in Dec. with Bro. Wayne McKamie and 21st St. congregation; see announcement elsewhere in this issue. May the Lord bless all the faithful!

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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THE EXTREME STRICTNESS OF GOD

By C. A. Smith

In our last, we introduced a series of studies designed to study the extreme strictness of God; we plan to examine some case histories from the annals of inspiration that show vividly this side of God; this we propose to do at this time. Too, as we study these case histories we will draw a parallel to men and their actions today which relate to particular incidents under consideration.

For the next few months now we will go first of all to the Old Testament and examples found there. The Apostle Paul tells us in I Cor. 10:11: "Now all of these things happened unto them for examples (or types) and they are written for our admonition. And then in Rom. 15:4 he says; "The things that were written aforetime were written for our learning that we through patience and comfort might have hope."

We call your attention first of all to the first man and woman ever to see the wrath of God, Adam and Eve. All of you are acquainted with this couple, the crowning glory of God's creation; let us reiterate some of the facts that are pointed out in the word of God concerning them.

God's goodness was expressed in creating Adam from the dust of the earth and woman from man's side (Gen. 2:7). "And the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life" (Gen. 2:21)—And God caused a deep sleep to fall upon Adam, and he took one of his ribs and closed up the flesh thereof; (Vs. 22) and the rib, which the Lord God had taken from man, made he a woman and brought her unto the man." His goodness was further expressed in giving man dominion over the fish, the fowl, the cattle and over all the earth (Gen. 1:26). He showered him with His goodness when he placed him in the proverbial garden to keep and dress (Gen. 2:15). There they had a wonderful relationship. Certainly no one could ever say that God wasn't good to His creation.

Then God showed His goodness toward them by giving them a Law (Gen. 2:16-17)—"And the Lord God commanded the man saying of every tree of the garden thou mayest eat freely: But of the tree of knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die." . . .

(Continued on page nine)

MARRIAGE OUTSIDE THE FAITH: IS IT SAFE?

By Duane Permenter

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18).

We, as God's people, should deal with this problem stated in the caption very seriously. We should be concerned with it, for it could determine our eternal destiny. Many parents do not teach their children as they should, and some children do not listen to their parents as **they** should, when they are taught. Therefore, many lives are ruined and souls are lost.

We will take a Bible example and show the mistakes that a young man made, hoping we can learn something from his problems so that we will not make the same mistakes. In Judges 14 and 15 we read of Samson. This man of God went to Timnath and chose a heathen woman to be his wife. His father and mother warned him, and asked why he did not choose from the women of God. But Samson said: "Get her for me; for she pleaseth me well." He thought he had to have her and would not listen to those who were wiser. On Samson's journey to see his Philistine woman, a young lion came out from a vineyard and the spirit of the Lord came mightily upon him, and he destroyed it. He passed by again and looked at the same place, there in the carcass of the lion was a swarm of bees and honey. He made a riddle about the bees and honey in the frame of the beast. Samson said: "Out of the eater came forth meat, and out of the strong came forth sweetness."

Samson prepared a seven-day wedding feast. Within that seven days, if his companions could answer the riddle Samson proposed, he would give them shirts and "thirty changes of apparel. On the seventh day they had

not answered the riddle. They enticed his wife that she should give them the answer. She was threatened by the men; they said they would burn her, and her father's house. Samson's wife wept before him and finally got the answer from him. She told the men and they gave the man of God the answer (Judges 14:18). He knew that they had found out from his wife. Samson gave them shirts and thirty changes of garments. Samson became furious and went up to his father's house. He came back again only to find his wife given to one of his companions, who he had thought was his friend (Judges 14:19, 20). This Godly man was put through misery, and he lost his wife. This was the result of marrying a heathen woman, one that was not of the Hebrew faith.

The apostle Paul taught us to be separate from unbelievers (2 Cor. 6:14, 15). And Amos asked: "Can two walk together except they be agreed" (Amos 3:3)?

A news article entitled "Ideas Given for Family Life Success" appeared in *The Bakersfield Californian*, August 24, 1956. These findings come from a Harvard Protestant scientist and a Jesuit priest who collaborated in a survey of 6,000 representative families. "Our studies show that those who cross-marry have the most trouble," he said. "It arises because they have not agreed wholeheartedly to accept one or the other's faith and continue to hold their religious differences before their children."

There are those today who have married unbelievers and their life has been much misery and heartaches. If you ask them, some will tell what it is really like. One woman wrote, "Dear Abby: You must get lots of letters from young people who want to know what their chances for happiness are when they go into a mixed-marriage. Please, may I tell them from my own experience? When you are young and deeply in love you think that nothing matters but being together. Soon after you marry, he goes his way to church and you go to yours, and you get your perspective back. You discover that your religion means more to you than you thought it did. Then children come along and you drag them first to one church and then to another. Slowly you drift apart because neither will give in. It's a lonely road to travel every Sunday alone. I kept praying he would go my way and he kept praying I would go his way. It's too late for us now as we are 76. I should have let one of his own girls have him and married my own kind. Please, listen to me, young people, and save yourselves a lifetime of heartaches."—(Sorry Now)

The best way to avoid marriage outside the faith is just simply do not date outside the faith. Those whom we do not date are those whom we do not marry. In conclusion, "Choose a date who would make a good mate." —Riverbank, Calif.

We may give without loving, but we cannot love without giving.

"Alcohol is the Major Cause of insanity and poisoning from it causes more deaths than from all of our most infectious diseases."

—Dr. Parran, Surgeon General of U. S.

HOLY (?) GREEK

By Alfred L. Newberry

Dana and Mantey in the introduction to their grammar of the Greek New Testament write, "There was a time when the scholars who dealt with the original text of the New Testament regarded its Greek as a special Holy Ghost language, prepared under divine direction for the Scripture writers. When the fallacy of this concept began to grow evident . . ." These Greek grammarians point out an idea which is still prevalent among some today; that is, that the New Testament scriptures were written in "Holy" Greek while the other Greek writings of the first century were written in "secular" Greek. In order to discover the fallacy of this conception, the development of the Greek language must be considered in some detail.

In what is called the Formative Period of the Greek language (down to 900 B. C.) three basic families of the language formed: the Doric, Aeolic, and the Ionic. The most prevalent of these three was the Ionic which was the most influential on the following developments of the Greek language. From these three basic dialects, a number of different dialects developed, among these the most important being the Attic which is based on the old Ionic.

The next period, the Classical (900-330 B. C.), covers the time from the days of Homer to the conquests of Alexander the Great and the formation of the Greek empire. It was during this period that the Attic, the language of Athens, became the supreme dialect. Nearly all the classical Greek literature was written in this particular dialect which had such a great impact upon subsequent developments of the language. Its importance to the Greek New Testament is described by Dana and Mantey, "It (the Attic dialect) constituted the chief basis of New Testament Greek."

The third period, the Koine, extended from 334 B. C. until 330 A. D. The Greek of this era was known in ancient times as 'the common language.' During this period, Greek was the universal language of the civilized world and it was no more uncommon in Rome, Alexandria, or Jerusalem than in Athens. Greek was to that era what English is to the twentieth century today—the universal language of the world. It was, of course, in this period that both the Septuagint (the Greek translation of the Old Testament translated in the third century B. C.) and the Greek New Testament were written.

It is important to note in a discussion of Koine Greek the five different sources of Koine Greek writings. (1) Biblical Greek consisting of the New Testament and the Septuagint. (2) Literary Koine—The formal literature of the Koine period. This class contains the writings of such men as Plutarch, Polybius, and Josephus. (3) Papyri—This source is so named because of the writing material which was used (crude paper made from Papyrus, an Egyptian water plant). This invaluable collection of documents contains every kind of general literature from casual private letters to legal contracts. These writings are of primary importance because they contain the ordinary, colloquial language of the day. (4) Inscriptions—The epigraphs and notices usually carved in stone for official, civic, and memorial

purposes. (5) Ostraca—These writings are valuable in that they were made on broken pieces of earthen vessels by the poorer people who were unable to purchase the papyrus. Hence, they represent the everyday language of the poor and common people. A study of these five sources of Koine Greek reveals that there were two different types of the Koine. (1) The Literary Koine represented by the non-Biblical literature, the inscriptions, and some of the papyri. (2) The Vernacular Koine or common, everyday street language represented by most of the papyri, the ostraca, and, as shall be seen, nearly all of the Biblical Greek literature.

Before the discovery and study of the papyri and ostraca, the only source of non-Biblical Koine were of the literary type. Hence, it is easy to see how scholars of that time were confused because of the obvious differences between the writings of the New Testament and Septuagint and the other writings of the same period. As a result, the theory that the New Testament and Septuagint were written in "Holy" Greek is easily explained. The papyri and ostraca, however, have revealed that, "the language of the New Testament is no artificial language of books, and no Jewish-Greek Jargon, but the natural, living language of the period" (Machen pg. 5). The writers of the New Testament, undoubtedly through the direction of the Holy Spirit, wrote in the Vernacular Koine Greek, the language of the man on the street, and, without doubt, this was no accident or coincidence. This fact is in harmony with what Paul wrote in 1 Cor. 1:26, "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." God in His infinite understanding of mankind was aware that the Gospel of Christ would appeal not to the educated, the rich and the elite, the ones who were accustomed to the literary Koine, but to the average people, the ones who used the vernacular Koine, and it is no surprise that His word was written in the language of the people who would gladly receive it. Danna and Mantey write, "The inspired writers of the New Testament wrote in the ordinary language of the masses, as might have been expected."

The supposed distinction, then, between "Holy" Greek and "secular" Greek is obviously a myth. This is not to say that some words as used in the Biblical writings haven't taken on higher meanings for as Machen puts it, "Common words had to be given new and loftier meanings, and common men were lifted to a higher realm by a new and glorious experience." A rough illustration of this might be noted in our day in the higher meanings given to certain words because of technical discoveries. For example, the term, "solid state," has a higher meaning today than it did 30 years ago. Likewise, the common every day words of the First Century were often given higher meanings in order to communicate the new things found in God's revelation to man. A prime example of this is the word, *ekklesia*, which commonly meant 'a called out assembly' but in the New Testament was given the higher, spiritual meaning 'church.'

In spite of these "higher and loftier" meanings, the Greek of the New Testament is still Vernacular Koine Greek. The practical value of this fact is apparent. First, when studying the New Testament words and grammar, it is valid to compare the word

usage and grammar of the non-Biblical writings. For example, Thayer quotes some 300 to 400 non-biblical writers in his *Lexicon* (see pages XI-XIV). Since this is not "Holy" Greek in the New Testament, the comparisons are quite valid. Second, this fact unshrouds the New Testament of much of the mysticism attached to it by some. Third, and perhaps most important to the average person, it helps us more fully understand and appreciate the fact that God's word was indeed universally directed to the common people of all nationalities, not to a select group or a select nation. References: Holy Bible, KJV; Dana, H. E. and Mantey, Julius R. *A Manual Grammar of the Greek New Testament*. Machen, J. Gresham: *New Testament Greek for Beginners*. Arndt, William F. and Gingrich, F. Wilbur: *A Greek-English Lexicon of the New Testament and other Early Christian Literature*. Thayer, Joseph Henry: *Greek-English Lexicon of the New Testament*.

DIARY OF A CHRISTIAN MARRIED TO AN UNBELIEVER

1955 — I'm getting married today. My new husband is not a member of the church, but that doesn't matter. It's not important. It won't matter to our marriage.

1956-57 — Still going to church, but I sure do wish my husband would go with me sometimes. He doesn't go anywhere.

1959 — Our first child has arrived. A little boy! I'm driving 160 miles round trip to church now that we live here. Talked my husband into going with me now. I need help with the baby driving that far. Sure is nice to have him go with me. We go home to dinner with some of the people from church sometimes.

1961 — Our little boy has been sick a lot. The doctor said we should not take him in crowds. My husband stays home from church with him.

1962 — My husband got used to missing church and now he isn't interested in going at all.

1963 — Our little girl was born today. Would love to go to church as a family, rather than by myself.

1964-65 — My husband goes to church with me sometimes now and helps with the kids. But he really isn't interested. We talk about it sometimes, but to no avail.

1966-67 — I now have two children. How they grow up depends on me, their eternal destination is dependent, in a large part, on me. I must raise them to be Christians. It is my responsibility.

1968-69 — I am trying in every way I know to raise my children to be Christians. My husband goes to church regularly now, but it is just to please me. He has no interest in it. He has heard many good preachers; we have talked quite a lot, but he just doesn't care. I must make Christians of my children by myself, with God's help. In this most important thing in our lives, we are not one. I cannot tell him my deepest feelings. We do not share this. We cannot be close in Christ! Oh, how foolish I was not to realize the importance of different religions when we were married, and it was so important. My mate will be lost in eternity unless he changes and I have tried every way, every reasoning I can think of to reach him, and have failed. —A member of the Body of Christ.

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SPECIAL NOTICE

Our readers will notice that we are combining the October and November numbers of **Old Paths Advocate**. I am sorry to do this, but in doing so, I hope to get back on schedule. I beg your understanding. In order to compensate we shall try to, when you renew, give you credit for an extra month. When your subscription expires, we continue to send at least 3 extra on an average and even more, striving to be as fair as we can about this matter. Thank you for bearing with me; it is appreciated more than I can ever say. —Don McCord

THE CHURCH DIRECTORY

Time is getting short! I need information for the 1975 Church Directory as soon as possible; we want to get it ready shortly after January 1, 1975. 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 three leaders. If there has been no change since 1973, send a card so advising. If I do not hear from a congregation, it will not be placed in the Directory because I have no way of knowing whether it is still meeting.

Farmington, N. M.—the congregation is now on **U. S. Highway 64**, in the same location; the number of the highway has changed. **Perryton, Texas**, I understand is no longer meeting. **Searcy, Arkansas** now shows time at 10:30 A.M., and Bro. Merle Helms, Rt. 3, Searcy, Arkansas 72143; Phone (501) 268-8083 replaces Bro. Pless Wiley who is deceased. **Texarkana** (Miller County), **Arkansas**, 1104 Community Street has services Sun. 10:30 A.M. & 6:00 P.M., only, Mitchell (Doc) Mize, 1221 Martha Ave., Texarkana, Arkansas 75501; Phone (501) 772-3962 replaces Charles Wilson who is with the new congregation in **Texarkana, Texas**. The church at **Clewiston** (Hendry County), **Florida**, is no longer meeting; the family moved to Alabama. **Kansas City** (Wyan-dotte County, **Kansas** now lists, Raymond Thomas, Rt. 1, Box 198 Basehor, Kansas 66007; Phone (913) 724-1612, and Lloyd Curtis Freeman, 7542 Lyons St., Kansas City, Kansas 66111; Phone (913) 334-1948 and Richard Dale

King as leaders of the Stony Point Church of Christ, 7920 Kansas Avenue. **Wayne** (Wayne County), **West Virginia**, shows address change for Dennis Osburn to Rt. 1, Box 237A, Wayne, West Virginia 25570; Phone (304) 523-8072. —Ray Asplin, 2440 SW 54th St., Okla. City, Okla. 73119

MEN UNDER RECONSTRUCTION

By Nelson Nichols

When a neighborhood is run down, people today call for "reconstruction" which implies, "tear down the old and up with the new." When you have driven a car its allotted span of life and its usefulness is no longer great, you send it on its way to the dump heap or junk pile. When a man has marred his life, it is unthinkable that we should relegate that man to a junk heap as we do an old automobile or crumbling apartments. There is within man that which is eternal, a part that is valuable—useful and **should be productive**.

Some make the mistake of thinking those who go to Church services and study the scriptures and pray, "are better than everyone else." It is high time those people who do think that come to realize this is nonsense. To be a true Christian a man must first admit that he is far from perfect. A Christian is one who could see error, fault, failure, or wrongs in his life making it a slum or human junk pile. He or she is one who seeks help from above to weed out the impurities, imperfections, and faults. Once a person has found the "way out" of the crumbling ruins of life it is only natural to want to share this "way out" with others. Sometimes this looks to the non-church-goer like a "holier than thou" attitude, but it is really nothing of the kind.

Christians are in fact men and women under reconstruction. These people came to see that inwardly their lives had become a bit of a mess and that, with nothing but their own resources to draw upon, there is very little they can do about it. Through the guidance of the wise 'Master Builder,' frequent study and daily application of principles laid out in the 'Master Plan' (the New Testament, 2 Cor. 3:18; Rom. 12:2), a person can be rebuilt.

Discovering such a condition in one's self is not so gloomy, and morbid as it may appear, for God does not wish men to remain groveling in their sins, still less brooding about them. He has offered the "way out" . . . full reconciliation and forgiveness in **Christ** (Gal. 3:27, Rom. 6:3).

Forgiveness is not enough . . . once "in Christ," God proceeds to introduce His Design and Will into the person "under reconstruction," through HIS WORD. In this way as he or she grows in grace and knowledge of the Will of God, each gains will-power, strength, courage and a growing desire to please God. The Christian thus learns to love good and hate evil. It is not a matter of dozens of "thou shalt nots" but a new way of life. The new person is changed from the inside by the 'power from above' (Rom. 1:16; 1 Cor. 1:18). The faithful 'church-goer' attends all the services of the Church he can because he (1) gains strength and courage from fellowship and study and (2) he realizes it pleases God when people worship "in spirit and in truth" regularly (John 4:24; Heb. 10:25) and become

doers of God's will (Matt. 7:21; 2 Tim. 3:16-17; 2 Tim. 2:15). Early Christians came together **regularly** on the first day of the week (Sunday) **because they really wanted to, and were taught to do so.** (John 20:1, 19, 26; Acts 2:42; Acts 20:7; Heb. 10:25; 1 Cor. 11:23, 33; 1 Cor. 16:2).

The next time you feel inclined to criticize a genuine church goer (and we are not talking about hypocrites) remember that he is "a man under reconstruction."

It would be silly, wouldn't it, to judge hastily . . . or too soon?

Is there anything more important or more difficult than to take a person who is contaminated and decaying with the pollution of human decay and helping him rebuild into a useful life, right attitudes, and good habits?

There is a group of "people under reconstruction" near you. Wouldn't you like to meet them and learn more of God's **PERFECT WILL?** —Box 307, Pineville, Mo. 64856 (Available in tract form)

DREAMING

I met a woman who told me how wonderful it would be if all of the churches were one in faith and practice. Someone should write an article on how wonderful it would be if all of the people were one in Christ—about all of the blessings one would receive from God if we all belonged to Christ—were all obedient to Him. Write it just like all of the churches were the same, like the New Testament says, "that we should all be one in Christ Jesus." Picture the love one has for another and how we would help and care for each other in time of need, famine, flood, hurricanes, no job, sickness, loneliness, despair, care of the elderly, all topped off by the hope of the eternal home in Heaven through Christ the Redeemer. If we had the membership, Holy Writ has the plan. How wonderful it would be if I could approach the sinner with this line of thinking—tell the sinner about this wonderful institution that not only would furnish our needs on earth but more than that would furnish all men the hope of the eternal rest. We would have no need for public assistance, for the church would take care of all of that. There would be money for everything the people need; food, raiment, and all of the wonderful blessings of the church would be brought into actual practice. I see, in this dream, the plan with all of the blessings of the plan, but the dream fades away slowly. There wasn't enough money, because someone seemed to be putting it into the treasury but taking it back, locking it up in house after house. Then even worse, this dream shows a worse picture. Some men—was it three, or four, or five—I can't tell. But they took all of the money that was left and quickly crammed it into a chest or something and started putting padlocks on it, one after another until it was locked up so tight that nobody could get at it for anything, no matter how bad the need was. I began looking backward through my life. It is the same locked box that has somehow been around the whole of my life—**LOCKED TIGHT!** By, I wonder, whom.—Selected

MEET BROTHER M. E. FRANK



We would like to take this means to introduce Bro. M. E. Frank to the brotherhood. A little over a year and a half ago I received a telephone call one night; the voice at the other end of the line, asked if I were the preacher on the television program "Let The Bible Speak." I replied that I was. The caller then introduced himself as M. E. Frank, preacher of the Christian Church. Bro. Frank expressed a desire to study, and the next night Bro. Clovis Cook and I met with him for several hours discussing our differences and common beliefs. From this point forward we met to discuss various Bible topics. Finally, a year ago, the latter part of May, Bro. Frank and his wife took their stand for the truth and became members of the Seminole and Fremont congregation in Springfield, Mo. For forty-two years this man preached for the Christian church, both liberal and conservative branches. He has preached (pastored) churches with memberships of as many as 600. He has evangelized in Missouri, Illinois, Texas and other states. He holds the highest degree their colleges offer, but none of these things mattered to him. He was interested only in the truth. He sought, found, claimed and is now standing for the Truth. He is happy, contented, and eager to preach that which he has learned. Since coming to us, he has preached to the churches all over this area. He has been received with open arms, and we have all learned to love him for his sincerity, love of truth, honesty, and desire to preach to others. He is currently being supported by the church here in Springfield, and is working with Bro. Tommy Shaw. I take this opportunity to recommend him as being tried and true. He would like to conduct meetings anywhere and everywhere. Feel free to call him. He will be glad to come, and we feel you will not be sorry you did. You may write him at 406 N. Alexander, Republic, Mo., or for further information you may write or call Bro. Clovis Cook, Bro. Tommy Shaw, or this writer. —Ronny F. Wade

Kindness is like snow. It will make beautiful anything it covers.

FELLOWSHIP AND RECREATION

By Fred E. Dennis

The two words that stand at the head of this article are certainly being bandied about with wreckless abandon in these days. The word "fellowship" is being used without any regard to its connotation in the Bible. One preacher said it was getting so that when he heard the word "fellowship" he could smell the coffee! If you use it in a Bible sense, you will "smell no coffee." Brethren will provide a recreation hall and call it a "fellowship hall." Why not call it what it is?

Don't worry about fellowship. Just preach and teach the gospel and get people to walk in the light, and the fellowship will take care of itself. We have "full fellowship" when we thus walk. Maybe we had better read it: "But if we walk in the light, as he is in the light, we have fellowship one with another" (1 Jno. 1:7). Dear brethren, that is the "fellowship" that all Christians are interested in.

I can't find anything in the Bible about "recreation," or I would write a little on that. I suppose that folks need a little recreation, but this I know: that the church is not in the recreation and entertainment business. The great business of the church is to preach the gospel and care for the worthy poor. This "recreation business" should have no connection with the church in any way whether by public announcements, through church bulletins, gospel radio programs, etc. Providing recreation belongs to the home and to individuals and not to the church as such. It seems to me that some brethren have gone almost "stark crazy" and "hog wild" over these adjuncts which belong to the home. Let us keep them where they belong.

And we hear much about our "youth problems" and "youth programs" and "youth meetings." Did they have any youth in the early days of the church? Folks back there were more prolific than they are now, but it seems that the brethren were so busy going everywhere preaching the gospel that the "youth" created no special "problem." It is my candid judgment that one of the greatest "problems" facing the "youth" of our day is the way the "adults" behave in the church of God. In some places elders and preachers are leading the "parade" with their skating rinks, ball clubs, swimming parties, etc. Shame and more shame! Brethren, let the church be the church. These are perilous times. May the good Lord help us to keep our feet on solid ground. Get busy with the old Sword of the Spirit! —Gospel Guardian (Selected by Paul O. Nichols)

A NEW CONGREGATION

A new congregation has just begun meeting at Ft. Stockton, Tex. Bro. Claude Nichols of Big Spring and Bro. Elliott of Midland were instrumental in getting this new effort off to a good start. The congregation meets Lord's Day, 3:00 P. M. in the home of Donald Duggan, 601 N. "D" St.; telephone 366-2137. Ft. Stockton is in a prime location for travellers. It is located off I-10, between El Paso and San Antonio. All visitors will be appreciated. —Bob Loudermilk

Strong characters suffer without complaining. Weak characters complain without suffering.

OUR THANKS

We hereby express our sincere appreciation for all the help, the cards, and prayers extended to us and for us when our home burned. May God's rich blessings be with you all. In Christian love, Bro. and Sister Harvey Frizzell, Wynnewood, Okla.

FROM AUSTIN, TEXAS

Our place of worship here is 5302 Wellington Dr., in a little chapel attached to our house. Our times of worship are 10:30 A. M. and 6:30 P. M. Lord's Days and 7:30 P. M. Wednesdays. Brethren from across the nation are invited to come by and worship with us and encourage us, to tell the brotherhood about us, to tell others that this prosperous city is a good place to live. We expect to conduct New Testament worship and fellowship such as are found at such meetings as the Sulphur, Okla. July 4 and the Texas Labor Day meetings.

Our great need right now is a well located, decent place to worship. I have been sick almost the entire time since our move here Sept. 19; I believe I have found a doctor who is helping me, so I can do more toward locating members and a place to worship. We have had several visit us for worship. —K. G. Wilks

SMITH-MOORE DISCUSSION

In McAlester, Okla., Oct. 7-10, Bro. Orville Lee Smith and Brother Elmer Moore discussed individual cups in the communion, the Sunday School and women teachers. The first two nights dealt with whether we must use one cup or whether we may use individual cups in the Lord's Supper. The major difference as I saw it on this proposition was whether Jesus took and emphasized a literal cup (container) as Bro. Smith maintained, or whether the cup Jesus took and emphasized was figuratively the fruit of the vine as Bro. Moore contended. Of course, Bro. Smith showed that all the authorities declare that Jesus took a literal cup containing fruit of the vine, and the one cup (container) represents the one new covenant (1 Cor. 11:25), and the fruit of the vine represents His blood shed to establish that covenant.

The last two nights were devoted to discussing Sunday School and women teachers. Bro. Moore tried to prove that 1 Cor. 14 does not apply today; however, Bro. Smith showed that the rules and principles of 1 Cor. 14 still apply in "all churches of the saints." Bro. Moore maintained that if 1 Cor. 14:34, 35 applies today, a woman could not sing because the word silent is absolute. Of course, Bro. Smith showed that silence is with reference to speaking and asking questions, and not to singing or confessing Christ. Bro. Smith asked Bro. Moore if a woman could sing where 1 Cor. 14 does apply, and to my wonderment he answered **no**, not in that situation. According to Bro. Elmer Moore in the early church when they possessed spiritual gifts, a woman could not sing. What extent a man will go to, and get himself into in order to uphold a false practice.

We appreciate Bro. Clovis Cook who came and moderated for Bro. Smith and Bro. Alfred Newberry who brought a great deal of his own equipment to make Bro. Smith's charts. —Jerry Dickinson

WE NEED YOUR HELP

A little over four years ago Bro. Nelson Nichols held a meeting for us here in Rogers, Arkansas and baptized several young men. He now lives near here and works for the Lord and His Church here and in the surrounding communities.

Since he and his family have been working with us we have enjoyed good crowds both Sunday morning and Sunday evening and now Wednesday evenings. We have 15 or more men and boys taking part in services and most of them teach or are studying to teach.

We hope to grow to the point that we need no help but can help Bro. Nelson do mission work in nearby communities.

Right now we do need help if we are going to help Bro. Nelson Nichols stay in the field preaching full time. Our contribution is a little less than half of what Bro. Nichols needs each month to live—**provided we have no unusual expenses and provided he has no unusual expenses.**

We would appreciate any help you can give us. All help will be acknowledged. —Lloyd Birdsong, Rte. 3, Rogers, Arkansas 72756

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.

—Doyle Glenn Wilson, Rt. 3, Box 165-A, Atkins, Ark.

—Randy Meents, Rt. 2, Lebanon, Mo.

—Larry D. Hale, Rt. 4, Levelland, Tex.

—Gregory M. DeGough, Rt. 2, 1907 Tully Rd., Hughson, Calif.

—Freddie Copley, 149 Garrett Dr., Wayne, W. Va.

"WORDS OF LIFE"

Our caption is the title of a booklet by Bro. Melvin Crouch. Every congregation needs a good supply of them. Price is 10 cents each any quantity. Please order from Bro. Crouch at Blewett Rte., Box 76, Uvalde, Tex. 78801. —Don McCord

PREACHERS NEEDED

Sanger, Calif. — We need a young, married preacher to work with us here; one that loves to do personal work. Please contact: Tim Dougherty 2343 S. Maple, Fresno, Calif. 93725, phone (209) 251-6287; J. C. Alexander, 2890 N. Bethel, Sanger, CA; phone (209) 875-8156; Tim E. Dougherty, 920 N St. Sanger, CA 93657; phone (209) 875-5717.

Wichita Falls, Tex. — Seven churches in north central Texas and south central Okla. met at Olney, TX Oct. 12, to make plans for a united, concentrated, evangelistic effort, similar to the one now in effect in Missouri and Arkansas. We are in need of a preacher to help us. We are presently using telecasts that originate in Mo. with Bro. Ronnie Wade. Financial support will be adequate. If interested and for further information please contact Ted M. Warwick, 5 Gloria Circle, Wichita Falls, TX 76309, or phone (817) 692-5239.

HOW TO BEGIN THIS DAY

Begin this day with God. Every morning lean thine arms awhile upon the window sill of Heaven, and gaze upon thy Lord. Then with the vision in thy heart turn strong to meet the day. —Thomas Blake (Found among the papers of Mattie Lloyd, staunch Christian, my true friend, and submitted here by her daughter, Viola Taylor. —DMc)

OUR DEPARTED

Starrett — Edd Starrett was born at Walnut Ridge, Arkansas, December 19, 1903. He departed this life at Stroud, Okla. August 28, 1974 at the age of 70 years. He was married to Bonnie Hollon at Bristow, Okla., Dec. 21, 1929. He was semi-retired from the Cyclone Well Service Company where he had worked as a service unit operator for many years. He was preceded in death by his parents, Monty and Lou Starrett. He obeyed the gospel in 1959. Survivors include his wife of the home; two brothers, Mose Starrett, Stroud, Okla. and Phillip Starrett, Bristow, Okla.; one sister, Mrs. Ella Bond, Stroud, Okla.; a number of nieces and nephews, and other relatives and many friends. The singing was by members of the Church of Christ from Oklahoma City and Stroud. Interment was in the Stroud cemetery. The writer tried to speak words of comfort to all present. —R. B. Roden

Jones — Sister Ruth Elizabeth Jones was born Sept. 7, 1893 and passed from this life Aug. 30, 1974 in her 81st year. She leaves to mourn her passing 3 daughters, Ellen Dearson and Vera Powell, Odessa, Tex.; Ruby Jo Freeman, Garland, Tex.; 2 brothers, 2 sisters, 4 grandchildren and 1 great grandchild. Her husband preceded her in death. The funeral was held in San Angelo, Tex. where the writer attempted to offer words of comfort and warning to those left behind. Beautiful songs were rendered by members of the church there. She was buried in Eola, Tex. Sister Jones was a

lovely Christian woman and will be sorely missed by all. —C. A. Smith

Starrett — Bro. Mose Garfield Starrett was born Dec. 29, 1884 at Pawhatten, Ark., and departed this life Sept. 2, 1974 at Stroud, Okla., at the age of 89 years, 8 months and 4 days. He obeyed the gospel of Christ in 1921 at Iron Post, Okla. He faithfully attended the services of the church as long as his health permitted. His wife preceded him in death Oct. 10, 1972; survivors are 7 children, 31 grandchildren, 34 great grandchildren, 1 great great grandchild, 1 brother and 1 sister. Several months ago Bro. Starrett asked me to speak at his funeral and I count it an honor to have done so. —John J. VanStavern

Harrell — Bro. Garland Bradley Harrell, Sr. was born Oct. 7, 1885 at Smead, Ark.; departed this life Sept. 9, 1974 at Little Rock, Ark. in his 89th year. He was a remarkable man; he had the determination to hold on to the end. He obeyed the gospel at 18, and preached the gospel over 70 years. While a young man, he would hold meetings in rural areas, and sometimes would not get support to pay his bus fare. As he grew older his eyes grew dim, eventually he lost his sight. Eternity alone will reveal the good he accomplished. A large crowd of loved ones and friends were present to pay respects to this Christian at Fordyce, Ark.; interment was at Pine Bluff. This writer officiated. —B. B. Cayson

Alexander — Bro. Fred F. Alexander was born Oct. 18, 1907 in Taylor County, Texas and passed away Aug. 24, 1974 at Abilene, Texas. Bro. Alexander is survived by his wife, Mary Ellen, of the home; a daughter, Jo Harris of Abilene; a son, Don of Houston; three brothers, Lewis of Odessa, Brice of Roby and Luther of Brownwood; and three granddaughters. Bro. Alexander obeyed the gospel many years ago; he worshipped with the So. Park congregation in Abilene, where he was loved by each member. It has been my good pleasure to have known Bro. Alexander for several years of his Christian life, and I shall always have fond memories of his love for the truth and the wonderful Christian spirit he possessed, never at anytime complaining of his lot in life but accepting all things as being the will of the Lord. The service was held Aug. 26, in Bailey Funeral Chapel in Clyde; the beautiful floral offering along with a large crowd of Bro. Alexander's friends and loved ones, bespeak the high esteem in which he was held. The singing was rendered by members of So. Park Church. Interment was in Ross cemetery in Baird. May God's richest blessings rest upon this Christian family that they may find comfort and confidence in His holy word. The writer officiated. —Johnny Snow

Brown — Lottie Haley Brown was born May 14, 1891 in Indiana. She departed this life at the age of 83 years, a resident of Stilwell, Okla. Survivors are six sons, Franklin Brown, H. T. Brown, Stilwell, Okla.; Wales Brown, Mead, Kan.; Lincoln Brown, Petersburg, Va.; Calvin Brown, Prince George, Va.; Gaylore Brown, Stilwell. Two daughters, Lizzie Beth Littlejohn and Ruth Kent, live in Stilwell, Okla. A number of grandchildren and great-grandchildren, and a host of other relatives and friends also survive. Sister Brown was a faithful member of the Church of Christ that meets

on Highway 59 six miles south of Stilwell, Okla. The speaker was James Morgan of Park Hill. Interment was in the Zion Cemetery. Sister Jewell Brown requested that I submit this. Jewell is a grand daughter. —R. B. Roden

Jenkins — Sister Maggie Jenkins was born May 14, 1893 at Mt. Pleasant, TX. and departed this life Oct. 2, 1974 at Idabel, Okla. at the age of 81 years, 4 months and 18 days. She and Bro. Ervin Jenkins, who preceded her in death in 1965, moved to this area in 1934. They were faithful members of the church, having attended the church at Golden as long as their health permitted. Sister Jenkins' funeral was conducted Oct. 5 at the meeting house at Golden; was laid to rest in the Morgan cemetery, near Valliant. Survivors include a son, George Ross Jenkins, Austin, TX.; two daughters, Blanche Hunter, Golden, Okla., and Verberth Wright, Idabel, Okla.; one brother and 2 sisters, and 2 grandchildren. Her passing is a great loss to us here, but we have that Christian hope that our loss is heaven's gain. The writer tried to speak words of comfort and encouragement. —Ray Lambert

BONDS OF MATRIMONY

Morehead-Turnbull — Daniel Binford Morehead and Carolyn Turnbull pledged their marriage vows August 30, 1974 at 7:00 P. M. in the Moore, Oklahoma Church of Christ, in the presence of many friends and relatives. Both are members of the Church of Christ. Beautiful singing was by Rodney and Evelyn VanStavern, Lloyd Spradley and Shirley Gilly all members of the Church of Christ. We pray that God will bless this new home. The writer was honored to officiate. —R. B. Roden

Cannon-Seale — October 11, 1974 was the evening brother Gary Cannon and sister Janet Seale declared their life-vows of marriage before family, friends, and brethren. They manifested before the gathered audience the eternal principle that love prompts joy and mutual responsibility. May the Lord richly bless their home founded on the principles of Christ and awaken the continual love and joy that is promised to those that live together in Christ. —Ron Courter

May-Boyd — Bro. Kent May and Sister Phylis Boyd were united in marriage June 29, 1974 at the Wade and Cross meeting house at Mtn. Home, Ark. Kent was reared by wonderful Christian parents in the Mtn. Home, Mo., congregation near Galena, Mo. Phylis' mother, grandmother, and great grandmother have been long-time members of the church. I have known both Kent and Phylis all of their Christian lives. They have already contributed much to the cause of Christ. Both of them have been a great encouragement to me in preaching the gospel. It was a great honor to officiate at their wedding. Bro. Kerry May provided vocal music for the occasion. The wedding group was made up of a host of relatives, friends and members of the church. All who know Kent and Phylis love them and offer congratulations and best wishes for the oncoming years. No doubt they will be a great consolation to each other through life, and their home will be an example to all unto the glory and honor of God. —Irvin Barnes

THE EXTREME STRICTNESS OF GOD —

(Continued from page one)

Simple enough, wasn't it, and it was only right that God should give man a law since as Jer. 10:23 states, "It is not in man that walketh to direct his steps." But as you know the Devil came upon the scene and persuaded them to transgress God's law by simply adding one word to God's injunction by saying; "Ye shall **not** surely die" . . . that seems innocent enough doesn't it? But the Devil you know is a liar and the father of liars and this little word "not" brought sin into the world and sin when it is finished brings death. Every sorrow, every tear, points back to this terrible tragedy of Eden. God showed His other side by casting them out of the garden and from his divine presence. Surely this proves that God just will not tolerate anyone who transgresses His Divine injunctions. And yet men today still take liberty with the word of God, and you can rest assured that those who do so shall be banished from the presence of God when He comes to usher in judgment; then they, too, will see the other side of God.

For instance, the denominational world has gone the Devil one better by adding two letters to God's word. Not a whole word mind you, but two letters. Now, that is something when you beat the devil at his own game. Jesus said, "I will build **my church** (Matt. 16:18)—**Not** Churches. Paul said He is the head of the body, the church (Col. 1:18 — Eph. 1:22)— **not** bodies. For in Eph. 4:4 Paul says, "There is one body." However, our friends say, "Join the church of your choice." All religious bodies are God's invisible church here on earth, they say. Now, that's just downright ridiculous in view of the example we have just noticed. God knew what He was doing when He had his Son die and purchase His church. Listen to Him in Matt. 15:13: "Every plant which my Heavenly Father hath not planted shall be rooted up in the last days." Now, the Heavenly Father planted one church, yet today there are approximately 300 different bodies claiming to be the Lord's church. Something is wrong somewhere and God doesn't like it. Look at your church, friend, did Christ build it? Did He die for it? Does it wear His name? Does it prescribe to Him laws or the laws of men. Don't chance spending a life time in a man-made organization, obeying man's creeds, only to see the wrath of God fall upon you at judgment.

Now, there are some of my brethren who will go the denominational world one better. They don't add two letters, but only one, and you know God is just as displeased with this as he was with Satan for adding a whole word. For example, when the Lord instituted the Lord's supper the Bible says, "He took the cup, blessed it, and gave it to His disciples and said drink of ye all of it." And according to Mark they understood, for the Bible says, "They all drank of it." Now, the Lord took a literal drinking vessel or a cup and called it The New Testament (Luke 22:20) or a representation thereof. It contained the fruit of the vine which was a representation of His blood (Mk. 14:24). But my brethren, many years after, decided that the Lord would be well pleased with cups and so in 1914 they were introduced into the Lord's church. What a shame that members of the body of Christ have not learned a valuable lesson from the example we have studied. Listen, please, to the book of Inspiration (Rev. 22:18): "For I testify

unto every man that heareth the word of the prophecy in this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

Surely, you can see the folly of adding to God's word and thereby transgressing God's Law. Make sure you find the church the Lord built. Make sure you enter that church by way of God's plan of salvation. Make sure your worship squares with the teaching of God's book. Don't settle for anything less.

Next month, the Lord willing, we will resume with the case history of Noah and the world in his time. —Andrew, Tx.



Ray Roe, Box 307, Stroud, Okla., Sept. 1—Bro. Bill Roden did the preaching during our meeting; one young man was baptized and we believe he will help the church here.

Franklin Taylor, Strong, Ark.—Here is our subscription; we enjoy the paper very much. Please pray for the church here; we desperately need the prayers of the faithful.

Pelusi Kalongonda, Mkoko Vlg., Box 43, Phalombe, Malawi, Sept. 12—The church prospers here. I have worked at Zolo, Nkhulambe, Sayiti, Livetele, Namanga, M Namasoko, Namatikha and Gowelo with several baptized. Please pray for us here.

Bobby Pepper, Rt. 7, Box 248, Athens, Ala., Oct. 11 —The church here does well. Family and I are thankful for the prayers and support that has made it possible for us to work full time here. With the Lord's help we hope to establish more congregations in north Alabama.

B. F. Leonard, 815 W. 3 St., Huntington, W. Va., Sept. 7—Bro. Jimmie Smith did an excellent job in our meeting; one night 300 attended. There were 15 preachers and 11 states represented. Nearby congregations cooperated. We look forward to Bro. Joe Hisle's meeting. Love to the brotherhood.

A. Buimban, Makwangwala Vge., Phalombe, Malawi, Oct. 4—I have been very busy in my visits to churches in Mozambique; churches at Sumani, Ponderani, Munduzi, Jumbé. These people are spiritually growing in our Lord Jesus Christ. May God bless all.

J. L. Stephens, 2407 Utica, Lubbock, Tex., Sept. 16 —Our meeting with Bro. Tommy Elmore closed without visible results; however the word was preached and we trust the church was strengthened. Visitors from Leveland, Midland and Amarillo were present. We thank everyone for their support and appreciate the interest shown.

Jerry Dickinson, 320 W. Monroe, McAlester, Ok., Oct. 23—We were at Trentman Ave., Ft. Worth, Oct. 18-20 for a weekend meeting which we enjoyed immensely. We had a good crowd of visitors, including my brother and fellow gospel preacher, Billy Dickinson. We are working now and preparing for our meeting here with Don Pruitt, Nov. 1-10. Pray for us.

Tandy Allen, 1013 SW 4th, Mineral Wells, Tex., Sept. 11—We are meeting here in our home with about 20 attending each service, 14 members. Bro. Lynwood Smith donated new song books, and the church at Graham has offered to help us financially should we need help getting a building or preaching. Our main problem seems to be in getting word around that we are worshipping here. We ask your prayers.

J. E. Ndelema, Box 3216, Salisbury, Rhodesia, Africa—The work of the Lord goes on here. We have received with two hands our Bro. Dennis Smith. We cannot forget Brethren Jerry Cutter and Ronald Courter. Please send them again; they are very strong. Give us your prayers so that we do not go tired with the work of the Lord. Read John 17:20-22.

Roy Lee Criswell, Rt. 2, Box 147, Cassville, Mo., Sept. 9—It was a pleasure to work with Bro. Carl Johnson at Sulphur, Okla. It was a great spiritual feast with some of the best teaching ever on day-to-day Christian living. The meeting in St. Louis, Mo., in association with several preachers, was enjoyable. I was happy to attend one night of the Labor Day meeting in Kansas City. Pray for the Lord's work here.

Ray Lambert, Broken Bow, Okla., Sept. 3—The congregation at Sweet Home is still growing; it was good to have Billy Orten in a short meeting; 2 were restored, a man and his wife, who had been out of duty for years. We always have outside interest. We are thankful for our new building; we were able to build without asking for or accepting help from others. With God's help we felt able to do it ourselves. We expect Bill Orten to return in March and Wayne Fussell will conduct our meeting next summer. Bro. Glen Osburn will come from Mena, Ark. on occasion; I still go to Mena and preach when I can get away.

J. J. B. Malowa, Box 1, Thyolo, Malawi, Africa, Sept. 23—Work of the Lord Jesus Christ our Saviour is progressing well here. We are busy preaching the gospel to the people. Surely we are proceeding to work hard, just as God loved Job and blessed him, Job loved and obeyed God. One day we read that Satan, tried to tell God that the reason Job was so good was because He had hedged him in, but if He would take away his possession, he would soon stop loving and trusting Him. Job though afflicted would not turn from his God, so must we not. My sincere greetings to all faithful. Pray for us.

Jimmie Smith, 500 E. Cherry, Green Forest, Ark., Sept. 13—We thoroughly enjoyed the Greenville, S. C. meeting; I have a soft spot in my heart for them and I enjoyed working with Alton Bailey there. The meeting Labor Day in Huntington, W. Va. must have been one of the best. The 18th St. congregation is second to none in conducting such a meeting. I never quite saw things run so smoothly and such cooperation! The brethren and sisters there are willing to spend and be spent for the Lord. We are now in a well-attended meeting at Harrodsburg, Ind. and are enjoying the association of brethren we love. Here are some subs.

B. B. Cayson, 1993 Burnham, Memphis, Tenn.—The Lord continues to bless us in many ways. Interest in this area is on the increase and the Lord is blessing our efforts. I have just returned from Newark Valley, N. Y. where we enjoyed a wonderful meeting, 2 baptisms and a number of confessions. Visitors from Ind., Ohio, Penn., Tenn., and Syracuse, N. Y. helped us. Bro. and Sister George Lee are to be commended for their work in the Lord. The church has a bright future in Newark Valley. If you know of those who might be interested in true worship in the area, contact George Lee, 6 John St., Box 325, Newark Valley, N. Y. 13811. May the Lord continue to bless all.

Glen Osburn, 1007 S. 7, Mena, Ark., Sept. 30—Peace be unto you! Bro. Delmer Lee and I have been working with the "called out" here since Jan. to help promote truth. The work has been very rewarding. Mena gave us our first opportunity to work for the Lord and we appreciate it. Bro. Lee has since gone to Calif., 64th St., Sacramento. He is missed; he has contributed much to the work. It has been great having Carl Johnson and Joe Hisle in meetings here. Just recently a young man who has been worshipping God in error took his stand for the truth; he will be an asset to the church. This year I have held meetings at Jerusalem, and Little Rock, Ark., Melissa, Tex. and my home, Cottage Grove, Ore. I do appreciate the concern of my brothers and sisters. Pray, keep the faith, love one another. Peace, eternal!

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Sept. 17—We look forward to our meeting at Modesto in October with Bobby Loudermilk of Midland, Texas. During the past few weeks we have had several confessions and one baptism. Our West Coast Labor Day meeting held at Stockton was well attended. People were present representing several states. The liberalistic movement in this part of the country is no longer a serious threat. It has gravitated to certain areas, and the congregations that tolerate the false doctrine are known. Its adherents have lost most of their influence and all the writing and advocating they do has little impact on the thinking of the large majority of the members. What a waste of time and talent! In their effort to enlarge their scope of fellowship on unscriptural terms they have narrowed it even more. May the Lord bless the faithful everywhere.

Jim Hickey, 476 Belford Rd., Imperial, Ca., Sept. 16,—We are now concluding our work with the church at 85th and Euclid in Kansas City. We have labored here for over two years. Several have been baptized. Several more have been converted from digression and inactivity. The Church has grown spiritually as well as in number. Between our radio program and newspaper ad over 75 people have written for our Bible correspondence courses. In all we feel that our work here has been our most successful work. We leave here some of our best friends and some of the finest Christians we know. Recently I baptized three young people in the Ft. Worth area. I enjoyed speaking lately at Fossil Creek in Ft. Worth and Arlington, Texas, and the 79th St. and 27th St. Churches in Kansas City. This week I plan to work with the new congregation at Wichita, Ks. By the time this is printed we will be in California beginning mission work along the Mexican border at Mexicali. The Church at North Hollywood, Cal. is overseeing the work. We are grateful for the evangelistic-minded Churches that are supporting us in this work. We plan to work at least two years in Baja, California. We ask for yours prayers and encouragement in the work. Plan to visit us when you come through the El Centro area. Please note our new address.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Sept. 7—Our meeting was blessed with six baptisms, and a number of confessions of faults. Brother Don McCord held one of the best meetings in this area that we have had in a long time. The singing at the 3:00 P. M. hour the last Lord's day was of the best, everybody was ready to sing. We are thankful for the results. My meeting at Stroud, Okla. was blessed with one baptism; we had visitors from Tulsa, Oklahoma City, Moore, and Perkins. I go next to Council Hill, Oklahoma, Sept. 13-22; then to Houston, Mo., October 18-17; then to Farmington, New Mexico, November 8-17. We invite all who can to come; we solicit your prayers. The church here is still moving along with good attendance. We are looking forward to the study at 21 St., Okla. City, in December.

Marion L. Smith, Rt. No. 2 Fayetteville, Ark. 72701, Sept. 6—The first of August Ronny Wade conducted our meeting in Fayetteville. We had good crowds and visitors from several congregations; attendance from Hartwell; Rogers; Tulsa, Okla. and Neosho, Mo., also several outside visitors. Two were baptized and two made confessions. This made 11 baptized since Brother Preston Brown has been working with this congregation. Bro. Brown has done a good job in preaching the gospel from the pulpit, over the radio and from house to house in home studies. We had dinner in the park each Lord's day during the meeting. Brother Wade did a splendid job in preaching the gospel and no one will go wrong in booking him for a meeting. We are looking forward to our next meeting with Barney Owens. Pray that our tribe may continue to increase.

Ronny Wade, 707 Pearson Dr., Springfield, Mo. 65804, Sept. 21—The meeting closed in Fayetteville, Ark. with 2 baptisms and 2 confessions of fault. We enjoyed our stay in the home of Bro. Preston Brown. They were very gracious and hospitable to me while I was there. Aug. 23-25 we were in Lebanon, Mo. We had large crowds and 4 baptisms. It is always good to go back to Lebanon. We lived there for four years and in many ways it still seems like home. The Labor Day meeting in Kansas City was a good one. Bro. Chester King and I worked together in this effort. We had large crowds for every service. The brethren of that area really turned out and cooperated. The sisters provided food in abundance. The Kansas Ave. congregation was the host. The Lord willing the meeting next year will be at the 36th and Everett church. Our meeting schedule for the next few weeks includes Columbia, Mo. Oct. 18-20, and Midland, Texas, Nov. 7-10.

Juadon Norton, Rt. 2, Box 68, Bogue Chitto, Miss., Oct. 29—I am now in Strong, Ark. working with the brethren for 3 months; Bro. Richard Nichols helped me much during my stay in W. Va. and I now thank him publicly for opening so many doors of opportunity for me. Special thanks, too, for Wayne and Twelvepole congregations for their support and helping me so much. The Lord has been so wonderful to me. Brethren and sisters here at Strong have shown interest and concern for the continued growth of the church. They are in process of constructing a new meeting house. Any financial aid you could send would be deeply appreciated. I go from here Lord willing, to Greenville, S. C. I look forward to working with them. Please remember me in your prayers.

Miles King, 1525 Ann Arbor Dr., Norman, OK, Oct. 1—Our meetings this summer were so enjoyable and we pray that much good was accomplished. We held meetings at Wichita Falls (Garden's Edge), Tex.; Denison, Tex.; Hammond, La., and Thoreau, N. M. I enjoyed attending portions of meetings at Washington, Okla., McAlester, Okla. and New Salem, Miss. Here, it was so good to have Bro. Don King and family in our home and his preaching we really liked—it had that old

fashioned ring! Our fall meetings are Wynnewood, Ok, Sept. 13-22; Blue Springs, KY, Oct. 11-20; and we begin at Melissa, TX, Nov. 8. We look forward to the meeting New Years at McAlester, Okla. Brethren, do make plans to attend.

Jerry Dickinson, 320 W. Monroe, McAlester, OK., Sept. 12—August 17-25 we were in Hoyte, Texas where we had a tremendous meeting. We had good crowds each night with good outside interest. We appreciated brother Wayne McKamie's help and attendance several nights as well as brethren from other congregations around. The brethren in this part of Texas hold a special place in my heart. While I did my C. O. work in Temple, often I visited and preached in this area and learned to love the brethren there because of their love of the Truth. From there we went to Pearlhaven, Mississippi where my brother, Billy, and I for the third consecutive year, held the Labor Day meeting. We had some from several places in Louisiana and as usual we enjoyed the meeting. Since we arrived home we have baptized one and are now looking forward to and working toward our meeting here in November with Don Pruitt, and beyond that to the New Year's meeting which will be held here for the first time ever. We will have more to announce concerning that later, but please make plans to come now. Remember us in prayer.

Carl M. Johnson, 1124 E. 8, Ada, OK., Sept. 10—The Texas Labor Day meeting was a tremendous success. It was a pleasure to work with the Arlington congregation in conducting this meeting. There were 12 preachers in attendance and congregations from six different states represented. The brethren at Arlington were well organized and worked hard to make the meeting successful; and their hospitality was wonderful. There were four baptisms during the meeting. Since my last report I have also held meetings at Odom, Mo. (2 baptisms, 3 confessions); Joplin, Mo. (2 baptisms). As usual, there was excellent support from Burkhart and Neosho at this meeting; and Deer Park (Houston), Texas (3 confessions). It was good to be with Don Pruitt and his family at Deer Park. Don and I have known each other since our childhood days in Oklahoma, so his presence at the meeting made it all the more enjoyable. My next meetings are with Mountain Grove, Mo. (Sept. 27-Oct. 6) and Mountain Home, Mo. (Oct. 18-27). We solicit your prayers.

K. G. Wilks, 5302 Wellington, Dr., Austin, TX, Oct. 14—I thank the people who have expressed their appreciation for my articles in *Old Paths Advocate*. The encouragement is needed, but for any good that may come of the same, give thanks to God for HIS mercy and goodness. Researching *Old Paths Advocate* and other older papers of decades ago saddens me in that so many who used to be working for the unity of the faith have sown division in the churches and carried away numbers after them. It is noteworthy that in the last two years we have had so many good articles published. I believe it is "Paul-like" to give thanks to God, as he did, for the churches and devout men of God. Why don't we do it more? When people are won to Christ—when congregations likewise are won to the faith, I suggest that a number of us write to them to tell them we are brethren of like faith and are writing to tell them how thankful we are that they have obeyed the call of the Lord and are now our brethren and sisters. To do this, names and addresses will be needed, or else the letters can be sent in care of the churches. In any case, names will be needed. This should make them feel more welcome. Preachers, let me know of those you baptized.

Eddy Bullard, Rt. 1, Box 26, Tupelo, Okla.—Since last report, I have preached at the following places in Okla.: Galey, Ada, Legal, Holdenville, Tulsa, Sulphur, Broken Bow and Norman; in Missouri, at Springfield,

Fieldstone, Seymour and Ava; in Colo. at Longmont and Delta, and Farmington, New Mexico. I held more meetings this year than I normally do. I have had a very successful summer. I have baptized several and some were restored. This winter I will be working with Denison, Texas and Holdenville, Okla. I speak at Sulphur, Okla. the 5th Sundays. It is a genuine pleasure to worship with the Ada, Okla. congregation each Wed. night. Ada is the home of Joe Hisle and Carl Johnson and Vaden Morgan. Bro. Morgan is a local preacher with regular appointments at Golden, Lexington, Holdenville, Okemah, and Legal the 5th Sunday. He is helping me with a radio program over KVVY, Holdenville. Bro. Morgan teaches school here. His home congregation is at Ada, where he is highly respected. Ada has several brethren who stand very tall in the faith. I appreciate the brethren telling me that they watch for my report in the O. P. A. Lord willing I will hold a short meeting at Texarkana, Ar., Thanksgiving weekend. We ask that you remember us when you pray.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538, Sept. 12—We certainly enjoyed our meetings this summer. July 21-28, we were with the Napoleon, Ala. congregation and as many others have, made our home with the Noah Langleys. August 2-11, we were in Brookhaven, Miss. (New Salem congregation). The brethren had previously made arrangements for us to stay in a very fine motel, and take our meals with various brethren there. While there, we enjoyed very much being with Lynwood Smith who has worshipped with this congregation for many years when he is home. August 16-25, we worked with the congregation in Norman, Okla., and made our home with Miles and Johnette King and family. We were happy to baptize one into Christ while in Norman and two made confessions of wrong. Also, while away from home this summer we preached at the following places: Bakersfield, Ca. (Planz Rd); Wynnewood, Okla.; Lees Summit and Lebanon, Mo.; Cincinnati, Ohio (West Chester), LaGrange, Ga., and Springfield, Mo. We were so happy to have been able to see and visit with so many brethren this year. We, too, enjoyed being with several of our preaching brethren. We are home now, in Fremont, and getting ready for our meeting here, Nov. 1-10, with Lynwood Smith. The work here looks good; may God grant that it continue so. Pray for us as we do you.

Bob Loudermilk, 4404 Wilshire, Midland, Tx., Sept. 11—The congregation here has been blessed with several baptisms the last few months. It is such a necessary effort to encourage young Christians to remain faithful as well as to grow. Several leads have developed from our television program in surrounding communities which could later be seeds for new congregations. Cindy and I were so thankful to be able to attend the Labor meeting in Kansas City, Kansas this year. Our special appreciation goes out to the 85th and Euclid congregation in K. C., Mo. who made our trip possible with their invitation and support. A new congregation has just been established in Wichita, Kansas, now meeting each Lord's Day at 574 W. Douglas St. I understand three families, just out of digression, have been meeting there a little over a month with the help of a few faithful preachers and members who alternate going each Lord's Day. The brethren in the Kansas City area (with 85th & Euclid congregation now overseeing this new effort) have asked us to move to Wichita to work in this new field. The Lord willing, we will be moving to Wichita the first of January. I understand the leads are numerous and much discussion has been conducted with members and elders of the digressive group. With such added responsibility, I certainly feel the extent of my youth and will need the prayers of all. Some faithful reader may be of help to us in this new area if he and his family should see the need of moving to this city of 300,000, find secular work and

help us BUILD a strong congregation for the Lord. I invite any questions on this effort. The Lord willing, my next meeting will be Oct. 25-Nov. 3, in Modesto, Cali. Brother Ronny Wade is scheduled here in Midland Nov. 6-10.

Nelson Nichols, Box 307, Pineville, Mo., Sept. 2—The work at Rogers, Ark. is going quite well. Crowds on Sunday morning and evening are very good. We have begun mid-week services and these are also well attended. We now have fifteen men and boys taking part in our services and all seem eager to learn to teach others. Each is willing to do his part whenever called upon. We are scheduling two evening studies per week to train the younger men. We continue daily in personal work and preaching wherever we are needed. I enjoy very much the study in Walled Lake, Mich. and appreciate very much the hospitality of the Walled Lake Christians and the attitude of the preachers who participated. I went from Michigan to a tent meeting in Richmond, Indiana. The brethren there are to be commended because they are eagerly doing the good things they have been taught from God's Word—teaching others—baptizing them and teaching them to be faithful and "converters of men." We had four restorations while there. There was much rejoicing over Brother Robert Cobb's return (he had been out of Church about ten years). At one time he was an excellent teacher and preacher. In conversation with him it was apparent to me that he is humble, sincere, and willing to prove himself at whatever task the brethren give him no matter how small. We thank God for such men. We appreciate the cooperation and attendance of Christians in Indiana and from Ohio. It was a pleasure to work with preaching Brethren John Roberson and Ferd Roberson, Jr. Bro. Keith Bullock attended some. I also preached at the new Congregation at Dayton twice during that meeting. The brethren at Richmond called it "a meeting of Progress." Please pray for us and our work for God.

Jack A. Cutter, 11548 E. 27th St., Tulsa, Okla., 74129, Sept. 11—We decided to leave Calif. and move to Tulsa where we will be working with the East 11th congregation. Please note our new address. From November, 1973 through June of 1974, we worked on a part time basis with the Sanger, Calif. congregation. Our efforts were blessed with several baptisms and restorations. If we had remained in Calif., the first of September we would have moved to Sanger and continued the work which we had started earlier. However, after several weeks of reflection and soul searching, I made one of the most difficult decisions of my life in deciding not to stay in Calif. and resume the Sanger work. The Sanger brethren were very good to us during a most difficult time, and God only knows how much we appreciate and love everyone of them. Nevertheless, the time had come for us to decide whether we were going to raise our family in Calif. or try another type of environment. This year, besides the Sanger work, I have held meetings at Sanger, Bakersfield (Morning Dr.), Sacramento (64th St.) and several short meetings and week-end appointments at Modesto, Maneca, Stockton, N. Sacramento, Orangevale, Atwater, and Covina. My meetings in Calif. were blessed with results and were some of the best which I have ever held. We attended the Sulphur, Okla. Camp meeting which was inspiring. Afterwards, I held a meeting at El Reno, Okla. This was a good meeting with results, and the brethren there treated us royally. I have held short meetings at Amarillo, Graham, Tx., and Tulsa, Okla. I have preached one or more times at Okla. City (21st St.), Crescent, Norman, Washington, Okla.; also, Joplin and Houston, Mo.; Chesapeake, Ohio; Huntington and Twelvepole, West Va. I have a meeting scheduled at Covina, Calif., Nov. 24-Dec. 1. Brethren, the way my work is arranged here, I have time available for 4 meetings in 1975. So, contact me soon, if you would like to schedule me for a meeting next year. May God bless you all!

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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ALBERT AND THE ASSEMBLY

By Jerry Cutter

In a recent issue of a paper circulated across the brotherhood, Bro. J. James Albert wrote an article entitled "On Assembling." Bro. Albert is one of the modernists that cries legalist the minute one says there are laws of God for Christians to obey. Bro. Albert and tribe operate under the theory that to obey a law would destroy the concept of grace.

In his article, Bro. Albert concluded, **without one scriptural quotation**, that we are not commanded to assemble. He does not question our right to assemble, or to do anything else under the sun, but only that to assemble is not a command. Let us notice his reasoning. He writes: "In the first place I question that we are commanded to assemble. The scriptures used to support this notion are like so many others we have used to support various opinions through the years. The wish is father to the thought and we twist scriptures to support our preconceived ideas.

"From my understanding of the scriptures about the way God is dealing with man in this age I don't think God would want any person to assemble because of legalistic motivation. In fact, I think He would disdain such and say we are wasting our time assembling because we think it is an onerous command or because we are coerced by what others will think about us.

"Thinking of assembling in terms of being a command lends itself to the prevalent erroneous idea in our denomination . . ."

Now understand clearly what these people believe. We cannot emphasize any law of God today, be it baptism, the assembly, giving, Christian living, etc. For, they reason, to receive a blessing from God because of obedience would mean we had earned the blessing, and thus it would not be grace.

The above position is often a cover or front used by certain individuals to justify their ungodly deeds that are in open contradiction to God's law. Rather than repent of their sins, they find it easier to say one who says one must obey God is a legalist. It is an attempt to eliminate any and every command of God.

The Bible says, "Thou shalt not commit adultery" (Romans 13:9). Can I tell brother Albert that the law of God commands not to commit adultery? Does this make me a legalist?

It seems to me we need more John the Baptist's
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OFFENDED AT THE CROSS

By Billy D. Dickinson

A cross is defined as "an upright post with another post across it, on which criminals were once executed." This is, of course, its basic and primary definition. But to the Christian, the cross means more than just an upright post with another post across it. It is a symbol of glory, power, and victory. It is an emblem of our salvation. The apostle Paul wrote, "Forbid that I should glory, save in the cross of our Lord Jesus Christ"—Gal. 6:14. There was much in the life of Paul over which he could have gloried. He had accomplished many great achievements for the Lord. But Paul said that he should not glory except in the cross of Jesus. Yes, to those of us who are followers of Christ, the cross is an emblem of God's saving grace. But to those who disbelieve in Christ, the cross is a rock of offense. In Gal. 5:11, the apostle Paul reminds us of this offense, when he wrote, "And I brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offense of the cross ceased." Let us notice some who are offended at the cross!

I. THE WISDOM OF MEN IS OFFENDED BY THE SIMPLICITY OF THE CROSS. Paul writes, "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." The wisdom of men is offended at the very idea that they must do something simple in order to be saved. This is why Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"—Mt. 18:3. Yes, man must be willing to humble himself and strip himself of all worldly pride. This is why God has chosen the simple things of this world. Paul said it is to confound the wisdom of the prudent and to bring to naught the wisdom of man. Paul further writes, "After that in the wisdom of God that world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe"—I Cor. 1:21. Yes, to the world, the preaching of the cross is foolishness; but unto us which are saved it is the power of God. Notice verse 23, "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness." Some stumble at the word because they believe it is too simple and too foolish to obey. Man has always been that way. Remember Naaman? He was told by Elisha to go and dip seven times in Jordan and he would be healed of leprosy.

But Naaman went away angrily in a rage. The Bible explains, "And his servant came near, and spake unto him, and said, My Father, if the prophet had bid thee to do some great thing, wouldest thou not have done it? How much rather then, when he said, Wash and be clean"—II Kings 5:13. Many today are still making the same mistake. They believe the word of God is too foolish and simple. Many people look at the command of baptism and say, "How foolish for man to be immersed in water!" They just can't understand how water could play an important part in our salvation. Some people look at the Lord's supper in disgust, and say, "How foolish to pinch off a little piece of bread and swallow a little bit of grape juice." They just can't see the significance of such an act. But, of course, to those of us that believe, both the Lord's Supper and baptism are important and significant! Yes, some are offended at the simplicity which is in Jesus which was made possible by the cross. Peter wrote, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: But unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient"—I Pet. 2:5-8.

II. MAN'S INDEPENDENCE IS OFFENDED AT THE DOCTRINE OF ATONEMENT. The Bible says, "We were reconciled by the death of his son . . . by whom we have now received the atonement"—Rom. 5:11. "To wit, that God was in Christ, reconciling the world unto himself"—II Cor. 5:19. Man could not make an atonement for his own sins. This offends the independence of man. Man is offended at the very idea that there is something man cannot do. There are several impossibilities of man:

1. Man cannot be saved by his own righteousness. Read Eph. 2:8-13. This is referring to human works of merits and not to the commandments of God such as baptism, etc. When man becomes guilty of sin, there is no tear big enough, no prayer long enough, and no deed good enough to take away that sin. Man **MUST** come to Jesus Christ and the gospel provided by the cross.

2. Man cannot direct his own steps. The Bible says, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his own steps"—Jer. 10:23. Also, see Prov. 14:12.

3. Man cannot be saved separate and apart from the blood of Jesus. "Without shedding of blood is no remission"—Heb. 10:22. See Eph. 2:13. This is why the independence of man is offended at the cross.

III. MAN'S DIGNITY IS OFFENDED BECAUSE MAN IS CALLED A SINNER. This is why Jesus had to die because man is a sinner. "For all have sinned, and come short of the glory of God"—Rom. 3:23. The Bible says, "If we say we have not sinned, we deceive ourselves, and the truth is not in us. . . If we say we have no sin, we make him a liar, and his word is not in us"—I Jno. 1:8, 10. This is why man is offended. The

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NOT FORSAKING THE ASSEMBLING OF OURSELVES TOGETHER

By Paul O. Nichols

In the first century during the days of the apostles there was a problem in the church. Some of the members were neglecting their worship to God. For one reason or another they failed to assemble with other Christians of the community. Today we have the same problem in many places. The need for dealing with this violation of God's will is just as great now as it was at that time.

Jesus taught that God seeks those who will worship Him "in spirit and in truth" (Jno. 4:23). If one is a Christian, his desire should be to worship and serve God. Upon one occasion Jesus said, "Thou shalt worship the Lord thy God and him only shalt thou serve" (Matt. 4:10).

The writer of the book of Hebrews says, "not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the day approaching (Heb. 10:25). Teaching was needed in Paul's day to help members of the church realize that they must not neglect their worship to the Lord. Apparently there were some who were rebellious, and others who were careless and indifferent, just as there are today. We can profit from Paul's teaching, if we will listen to him.

By example we learn that we are to worship God on the first day of the week (Acts 20:7). This is the day that we, as Christians, are to "break bread" in memory of Jesus. Also, Paul, the apostle, binds on us the giving of our means on this day as God prospers us (1 Cor. 16:1, 2). The first day is a special day, and is called by John "the Lord's day" (Rev. 1:10).

"Not forsaking the assembling of ourselves together" simply means that Christians are not to willfully, of their own volition, choose to do something else in preference to gathering with other disciples in corporate worship to God. Jesus taught His Followers, "But seek ye first the kingdom of God, and his righteousness" (Matt. 6:33). When sickness or accident, which is beyond one's control, keeps him from the assembly, he is not in violation of the above command. But when a person chooses to work, go fishing, hunting, camping, visiting, or go on vacation away from any faithful congregation, then he certainly does forsake the worship assembly and does not seek first the kingdom of God. And Paul teaches that we are to exhort one another to not neglect our duty. He says, "Exhorting one another: and so much the more as you see the day approaching."

The preposition "for" in verse 26 connects the next thought with the preceding command. He says, "For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins." It is not only a mistake for us to fail to meet with other Christians for worship, but Paul classes it as a willful sin. And there is no worse sin than that which is deliberate.

In verse 27, the writer indicates that for such willful sin one will be brought into condemnation. He says that which awaits such an individual is "judgment and fiery indignation, which shall devour the adversaries." No wonder, for in the preceding verse

(Continued on page nine)

FASHIONED AFTER THE CUSTOMS OF THE WORLD

By Juadon Norton

From the Amplified New Testament we read in Rom. 12:2, "Do not be conformed to this world—this age, fashioned after and adapted to its external, superficial customs. But be transformed (changed by the (entire) renewal of your mind—by its new ideals and its new attitude—so that you may prove (for yourselves) what is good and acceptable and perfect will of God, even the thing which is good and acceptable and perfect (in His sight for you)."

The desire of some of today's modern youth is to be accepted by the crowd, so in order to do this, they conform to the crowd. Some cry out, "We want to be individuals!", "The establishment is keeping us down!", and "Let us be ourselves!", so they dress in outlandish costumes, and the boys let their hair grow long, all conforming to these same identifying marks, which smacks of a "rebellious student."

Throughout the Bible warnings are signalled to God's people to refrain from becoming closely associated and identified with those who are not of God. Christians are to have that love for all mankind (II Pet. 1:7), but we are not to follow sinners and indulge in their wickedness. This is a problem among church members, especially young people. Some younger members seem to have a tendency to want to go with the "in crowd" and be "where the action is." This is especially true with those in school.

The scriptures teach in 1 Tim. 4:12, "Let no man despise thy youth; be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." Young Christians are to be an **example** of the believers of God to the world. They are not to succumb to the abusive indignities of evil company but stand fortified for those things that are right and delightful in the all-seeing eye of God. Juveniles are to conduct themselves in a manner not worthy of despise, but of love and admiration from those around. We Christians are to do this by bridling our tongues and speaking words fitly, like apples of gold in pictures of silver. We young people need to be swift to hear, slow to speak, and slow to wrath. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6). The older faithful Christians teach and correct us for our own good and well-being, and we should always listen to their wisdom and be admonished by it, for they have lived on this earth a lot longer than we.

In Titus 2:6-8 we read, "Young men likewise exhort to be soberminded. In all things shewing thyself a pattern of good words: in doctrine shewing uncorruptness, gravity, sincerity. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." We ought to be a pattern of good works in all things rather than a pattern of detestable and mundane misconduct. We must be clean spoken, or else we will be condemned. We as young Christians should examine ourselves individually through the perfect law of liberty, and ask ourselves if we are being the proper example of what a child of God truly is.

I contend that any boy or girl can find all of the

action they can handle by working diligently for the Lord, if they really want action. Why do not young people quit using those reprehensible slogans and be perfectly honest about their deleterious actions? They blame it on the establishment or the older generation, but that is not the genuine source. The true reason is that **they like it**. In order to cover this up, they bellow various kinds of dubious provocations. The Kingdom of God is a monarchy; Jesus Christ is King of kings and Lord of lords. He said, "All authority has been given unto me in heaven and in earth" (Matt. 28:18, ASV). Any rebellion against the establishment in the church is anarchy.

Peter says in I Pet. 2:21-23, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:". When Jesus lived upon the face of this earth, He suffered for us. His life is our example, and we should follow Him in His footsteps. He was tempted just like we are tempted, but He never submitted or conformed to the world. We are to be like Him when he was reviled and threatened, and not render evil for evil. Through all of this Jesus never sinned. All of us must endure temptation if we expect to receive a crown of life. I profess that any sincere Christian man or woman who wants to live as faithful as possible, will put away things that are questionable and are not becoming a Christian. If they refuse, then the deep desire is not within them, and eventually they will become indifferent about spiritual matters.

It is evident that many young Christian men and women (and some older ones) are conforming to the world. It is becoming alarmingly widespread. The women show their desire to be like the world by cutting their hair and wearing pants, and yes, some even wearing shorts. Many young sisters feel they have to wear dresses halfway up their thighs to attract the boys. The Christian is taught to mortify the lusts of the flesh, and such apparel should not be appealing. Then again, the young brethren reveal their lack of Christian principle by dating mini-skirted girls. The most shameful part of it all is that some Christians seem to have accepted this rather than condemning its loose morality. Many young men feel they have to let their hair grow long, and from some directions look sexually indiscernable, to attract the girls. Then the girls debase themselves by flaunting over them. Are they not aware that the scriptures teach that a woman's hair is her glory, and that it is a shame for a man to have long hair, or are they filled with the lust of the flesh and the lust of the eyes? It has to be one of the two, and whether it be the first or second reason, their souls are hanging in the balance. John teaches us in I Jno. 2:15-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

I am sure that many of our young people do not
(Continued on page six)

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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 and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205.

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"The Church of Christ in Faith and Practice," with brief but good articles by Miles King, Johnny Elmore, Clovis Cook, Joe Hisle, Edwin Morris, J. Wayne McKamie, Jerry Cutter, Wayne Fussell, Ronny Wade, is a tract that is yours for the asking. Every congregation needs a good supply of these; I would say the same for Bro. Paul O. Nichols' tract on "Not Forsaking the Assembling of Ourselves Together." You may order from Bro. Bob Strain, Harrodsburg, Ind. 47434. A small amount enclosed to cover postage would be appreciated, I know. —Don McCord

CAN YOU HELP?

Two years ago I moved my family to the Ft. Lauderdale, Fla. area to work with the church; this is including Miami and Ft. Lauderdale, modern cities of Sodom and Gomorrah, and the home of 5 to 7 million people; the fields are ripe to harvest.

Presently, we have 2 lots in the southwest section of Ft. Lauderdale paid for and \$5,000 in the bank; plans are drawn for a meeting place that will cost between 25 and 30 thousand dollars. Much of the inside work can be done by local brethren. All donations will be acknowledged; please send to church of Christ, Ft. Lauderdale, C/O John E. Mountain, 3521 N. W. 26 St., Lauderdale Lakes, Fla. 33311. —S/John E. Mountain, Rodney Mountain, Willie Ball, Rick Harris.

A WORTHY TRIBUTE



David and Pearl Talley, 630 Eastern Ave., Brawley, Calif. have celebrated 70 years of marriage. They were married Oct. 11, 1904 in Cerrogorda, Ark. They made their home in Idabel, Okla. until 1941, when they moved to Yuma, Ariz., then to Blyte, Calif., then to Las Vegas, Nev. Since 1943, they have lived in California's Imperial Valley, and are members of the body of Christ, and meet when they are able at the church, 7th and Brighton, El Centro, Calif. Bro. Talley was born July 2, 1885 in De Queen, Ark., and Sister Talley was born Dec. 11, 1885 in New Boston, Tex. Their sons are: O. C., Henderson, Nev.; H. E., Haworth, Okla.; Elbert, J. D. and Leon, Brawley, Calif.; daughters are: Dorothy Pitt, and Willa Mae Pate, Brawley, Calif.; they have many grandchildren. It has been this writer's good pleasure to know the Talleys a number of years, as I have preached where they have been members of the body of Christ for many years. May God bless them, and may young people take notice of such a wonderful example as these two have set. I am indebted to Sister Wilda Egurrola, a long-time friend of theirs and mine, for the information. —Don McCord

MEETING HOUSE, TURLOCK, CALIF.

The brethren meeting at Turlock, Calif. are in the process of procuring for worship a building they have needed for sometime now. I personally do not know of a young congregation with greater potential for growth and spiritual development. It has been my good pleasure to know these people, some of them for years, and I know what stalwart, dependable men and women they are. Brethren, they need financial help in purchasing their building. Won't you help them? Turlock is a growing city, not far distant from other thriving congregations and strong brethren. I do not know of an area in the United States where there are stronger members than in that part of the San Joaquin Valley in California. What an example the following is—when the brethren started meeting at Turlock, they had to rent a meeting place; one of their sister congregations, Escalon, assumed their rent payments so they could without this obligation save for their permanent meeting place. I never heard of that being done; how wonderful! Please send a contribution to the church of Christ, C/O Richard DeGough, Rt. 2, 1901 Tully Rd. Hughsen, CA 95326. —Don McCord

THE LINDSEY-FERGUSON DEBATE —
AN ANNOUNCEMENT

By Ellis Lindsey

The teaching of some churches that the communion loaf must be broken into two or more pieces before being distributed to the congregation has caused considerable disturbance. Sometimes some of these lesser-known issues are more difficult for brethren to refute than those with which they have been familiar. I debated Brother Lloyd Treat in Broken Bow, Okla., in 1971, and that discussion led to the one I am announcing here with Brother Paul Ferguson, who is reputed to be their best debater.

The debate with Brother Ferguson will be held, Lord willing, in the Fayetteville, Arkansas area on January 27, 28, 30, and 31, 1975. (Wed. the 29th is free.) The propositions read as follows: **Prop. #1:** "The Scriptures teach that at an assembly of the Church of Christ for the communion, the servant at the table, after giving thanks for the loaf of bread, must break off his piece and eat; then it is given to the assembly for them to break off and eat." Affirms: Ellis Lindsey; Denies: Paul Ferguson.

Prop #2: "The Scriptures teach that at an assembly of the Church of Christ for the communion, the servant at the table, after giving thanks for the loaf of bread, must break it into two or more pieces; then it is given to the assembly for them to take and eat." Affirms: Paul Ferguson; Denies: Ellis Lindsey.

I will be affirming Prop. #1 the first two nights at the congregation at which Bro. Ferguson meets, located 11 miles east of Fayetteville, on the north side of Hwy. 45, east of the town of Goshen. Brother Ferguson will be affirming Prop. #2 the last two nights at the congregation at which our brethren meet, located in Fayetteville at 80 West Lafayette St. (Lafayette St. at Forest Ave., two blocks west of Highway 71). Time of services each night will be 7:30. My moderator will be Brother Preston C. Brown, who is working as evangelist with the Lafayette St. church. (I might add just here that I think the time has come for brethren among us to be reconciled upon grounds of truth; and it is my intention, as well as Brother Brown's, to take some initial steps in that direction. I think that most people know that I am very firm and conservative about whom I will fellowship; and Brother Brown and I are joining in this effort to combat false teaching relating to the bread-breaking question, with which neither of us can have fellowship.)

I am planning for this debate to be an in-depth study of the issue, and I ask the prayers of the faithful that much good will be done. I compliment the church at Fayetteville for their interest in this discussion.—4600 Cole Ave., Waco, Tex. 76710

YOURS FOR THE ASKING

The following are good for your tract rack, for mailing out and hand distribution: (a). Chart of the Churches; (b). Facts Concerning the New Testament Church, by Wm. J. Campbell; (c). The Daughters Are After Us, a Treatise on Catholicism's Daughters, by K. G. Wilks. Please send postage; the items are sent free of charge otherwise. Send orders to Mrs. Zelma Mustard, 727 Sloss, Yuba City, Ca 95991.—K. G. Wilks

OUR DEPARTED

Self—William Henry Self of the Modesto, Ca. congregation passed from this life at his home, Oct. 20, 1974, on his 67th birthday anniversary after a prolonged fight with cancer of both lungs. Bro. Self was born in Oklahoma, but had made his home in California for about 21 years. He was a little man in stature, but big when it came to physical labor. He was neither afraid or ashamed to work. He fought hard to live, but was not afraid to die. Bro. Self leaves to mourn his passing his faithful wife of 49 years, Ruth, six daughters, four sons, 26 grandchildren, and 10 great grandchildren. It was my honor to officiate at the funeral which was held at the Modesto meeting house.—Paul Nichols

THE CHURCH DIRECTORY

This is the last call for information for the 1975 church directory. If you have not sent information, please sit down now and do so. I can't list your home congregation unless I hear from you, because I don't know whether you are still meeting, or what changes have been made. I need the (1) name and location of the congregation, (2) time of the services and the names, addresses and telephone numbers of not more than 3 of the leaders.

We have new congregations: **WICHITA** (Sedgwick County, **KANSAS**, 574 West Douglas St. (Temporary location); Sun. 10:30 A.M. Roy Coldiron, 3330 N. W. 2nd St., Wichita, Kansas 67203, Phone (316) 943-7827. Dean Coldiron, 114 East 3rd St., Udall, Kansas 67146, Phone (316) 782-3506. **FLORENCE** (Florence County), **SOUTH CAROLINA**, West Florence Church of Christ, Hoffmeyer Road & Winburn Drive, 4 miles from Florence Mall, worshipping temporarily in a trailer home (formerly met at 625 Fairfield Circle), Sun. 10:30 A.M., Wed. 6:30 P.M. in Winter, 7:30 P.M. in Summer. Willie Russ, Sr., 816 West Marion St., Florence, S. C. 29501, Phone (803) 665-7822 and 662-7413. Erskine Long, 701 Saluda Ave., Florence, S. C. 29501, Phones (803) 662-5518 and 662-0531. **MINERAL WELLS** (Palo Pinto County), **TEXAS**, Southwest Church of Christ, 2315 Southwest 5th Ave., Sun. 10:30 A.M. and 7:30 P.M., Wed. 7:30 P.M. George Turner, 1900 S. W. 2nd Ave., Mineral Wells, Texas 76067, Phone (817) 325-6728; Tandy Allen, 2313 S. W. 5th Ave., Mineral Wells, Texas 76067, Phone (817) 325-8021.

* We have no Directories for sale at this time. Please send all directory information to Ray Asplin, 2440 S. W. 54th St., Oklahoma City, Okla. 73119.

EASTERN LABOR DAY MEETING — '75

We send you our greetings in the name of Christ. This is an early invitation from the Flemington, Pennsylvania congregation to attend. Bro. Ron Courter will conduct Aug. 24-31. We have rented a camp complete with tabernacle, recreation hall, complete kitchen and dining facilities, sleeping quarters, showers, modern restrooms, hook-ups for campers. Bring your own bedding and linens. All meals will be provided by us. If you are able to come earlier our homes will be open, and will be open during meeting time as well. Further details will follow. Yours in Christ, church of Christ, Herr and Wright Sts., Flemington, Pa. 17745

FASHIONED AFTER THE CUSTOMS OF THE WORLD

(Continued from page three)

realize where some of the fadish styles popular in the world came from. Why are girls encouraged to wear pants and boys to let their hair grow long? It is the influence of the unisex movement and women's liberation, both of which are contrary to the principles of Christianity. People of the world who are involved in such ungodly activities are led to believe that you are involved, too.

We must all walk circumspectly in this life. "See then that ye walk circumspectly, not as fools, but as wise" (Eph. 5:15). This passage warns us to walk cautiously and diligently and to be careful of what we do and say. If we are cautious, then we will be able to walk as children of light. "For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light" (Eph. 5:8). Christians are to shine as lights, for Christ is the Light of the world, and to walk blameless, harmless, and without rebuke. Instead of conforming to the world, we are to "have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

Our influence is very powerful, and we tend to overlook how dangerous or how good it can be. No matter where you spend eternity, you are going to take other souls with you. Our association with evil company can corrupt us and destroy our influence as Christians. "Be not deceived: evil communications corrupt good manners" (I Cor. 15:33). We are to be doers of the Word, and not hearers only, and to keep ourselves unspotted from the world. With these things in mind we read in Gal. 6:9, 10, "And let us not be weary in well-doing: for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." I plead with all brethren and sisters in Christ, young and old, not to be a stumbling-block of offense to one another, but let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. In anything we do or say, let us be able to back our words and deeds with the scriptures, and if we cannot, then we must put away those things contrary to God's will.—Rt. 2, Box 68, Bogue Chitto, Miss. 39629.

MANY THANKS

Many thanks to all the congregations that have sent donations since we last reported to the O. P. A. The following have been received. Montezuma, Iowa \$250; Freemont, Calif. \$50; El Cajon, Calif. \$400; Name withheld, \$105; Wynnwood, Okla. \$100; McGregor, Tx. \$50; Washington, Okla. \$200; Montebello, Calif. \$25; Shreveport, La. \$500; St. Albans, W. V. \$50; Modesto, Calif. \$50; Tulsa, Okla. \$25; Maynard, Ark. \$100; Summertown, Tenn. \$100; Bakersfield, Calif. \$50. Total \$4,380.00. It is a pleasure to know that so many Christians over the U. S. are interested in seeing that others have a nice place in which to meet. With our building costing \$5400, and the various repairs that have to be made in the very near future will cost us about \$1,500.00, we are drawing close to the point where we will have the money needed. This leaves us short of \$1,500.00. Again many thanks. —Chas. Wilson, Rt. 2, Box 480-R, Texarkana, Tx.

BONDS OF MATRIMONY

Phipps-Martin — On Sat., Oct. 26, 1974, at Grinnell, Iowa, I had the honor of assisting two very fine young Christians in exchange of their wedding vows; they were David Phipps and Billie Marie Martin. It was a beautiful fall wedding with about 250 present. We wish for them the very best life has to offer. May God enrich their lives and may their home be built around Him always. —John E. Mountain

Kemp-Burnsed — Bro. Michael A. Kemp and Sister Roberta Burnsed were joined in marriage on the night of Nov. 1, 1974 at the Wade and Cross Sts. meeting house, Mtn. Home, Ark. Many friends and relatives were present to witness the simple, yet beautiful service. It is our prayer that God will richly bless them and that their home will ever be the wonderful institution the Father wants it to be and will ever serve to magnify the glorious light of Christianity in the midst of a dark, troubled world. May God grant them many happy years together. —Alfred L. Newberry

Holt-Chapman — On Oct. 12, Bro. Bobby Holt, son of Sister Elsie and the late Bro. Tyree Holt, Raleigh, N. C., and Sister Fern Chapman, daughter of Bro. and Sister Wilson Chapman, Norfolk, Ark., exchanged wedding vows; in a beautiful ceremony, they pledged their solemn vows, thus beginning a new home, dedicated to the Lord. My prayer is that they will always have the love for each other as expressed on this day; we wish them the very best life has to offer. May God bless their lives and home. I consider it an honor to have been asked to officiate. —J. W. Kornegay

Alvarez-Wilmoth — Bro. Nat Anthony Alvarez and Sister Lynette Wilmoth were united in marriage in a beautiful afternoon ceremony in Arcadia, Calif. Both are members of the body of Christ, and are loved and respected highly where they attend, the church of Christ, Covina, Calif. Tony is the son of Nat and Dora Lou Alvarez and Lynette is the daughter of George and Jeanette Wilmoth. Many of our readers have known through the years Tony's maternal grandparents, Florence and Wilda Egurrola. We wish for this fine, Christian couple the very best in this life, for they are more than worthy. Bro. Floyd Lechener, El Centro, Calif., a long-time friend, officiated for them. —Don McCord

MEET BRO. EARL ABSHER

By J. W. Kornegay

During my stay and work at Morganton, N. C., I had the pleasure of meeting Bro. Earl Absher; I was introduced to him by Bro. Edward Arrowood, my faithful helper in the Lord there. We studied much with Earl, I read some of his writings and was impressed with his ability in writing songs and inspirational books. He had been a Baptist ordained minister for about 17 years. He told me he could not teach the whole truth as he desired. He desired to take the Word for just what it says. Earl went with me to Raleigh, N. C., made the good confession that he believed that Jesus Christ is the Son of God, and I baptized him for the remission of sins as Acts 2:38 teaches. It is his desire to preach the gospel of Christ, spend and be

spent for the cause of Christ. He attended with me the Huntington, W. Va. meeting Labor Day, and was much inspired and impressed.

Bro Absher is at this writing working with the Mt. Pleasant, Fla. congregation. He is a good song leader and preacher. Brethren, write to him; the Lord needs laborers in His vinyard, and the laborers need our prayers and encouragement. Brethren, I recommended Bro. Earl Absher as a faithful gospel preacher. Now, to hear from him:

I am a former Baptist preacher for 17 years before coming into the Church, April 21, 1974. Brother J. W. Kornegay and I met in my home town, Morganton, N. C., in early January and soon became friends. I must confess for about 6 years I had been searching, studying, and seeking the truth of God. I suppose during the 6 months prior to meeting J. W., I had become dismayed, despondent, and confused as to my convictions, and not being able to perform my duties and be happy in doing so, as I had in the past. I soon realized that I could not express my true beliefs and convictions as I believed in my heart and soul. This had been my trouble for some years.

Brother Kornegay baptized me in Raleigh, N. C., and I then began my new life with Christ; there is so much to say in this regard, that it will be impossible to write it all. I have been working with Wallace for about 6 months now. He is now in VA. near Washington, and will be for about a year. I left my job in North Carolina to start in the work, and hope that when Wallace finishes the work in VA. that he and I can get together and work together in the future.

I am also a song writer and an author of seven books on devotion and inspiration. I have about 60 songs. I have 40 of these finished and have just completed my first 'All Original Gospel and Church Hymn Book.' I only have 3 of my devotional books printed so far.

I want to mention that I am single, 42 years old, and my deepest desire is to become an Evangelist in the Church. I hope by next Sulphur, Okla. meeting on Labor Day I will be able to present myself to the Brotherhood in this respect. I am working with the Mt. Pleasant, Fla. congregation. They are supporting me some, but I still have to work. The church is small and the support cannot be more at this time. We are planning a week-end meeting the first week in November and hopefully a week's meeting in the near future.

Our work here has been rewarding and also the future looks promising. Pray for the church and our labor. I hope that God will permit me to stay for awhile as to build the congregation; also this is the ground work for me, as I am just getting started in the work myself. The Lord certainly has blessed me in so many ways, and I am deeply grateful.

I have been rejoicing in finding the truth and my desire is to teach men the same. I had the opportunity to speak at Chesapeake, Ohio and meet a number of preachers and evangelists. They gave me their support and encouragement to continue on in the work full-time. This is why I am in Quincy, Fla. —Yours in His service, Earl Lee Absher, Rt. 1, Box 222, Quincy, Fla. 32351

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.

It is in leisure time men are made or marred.

ALBERT AND THE ASSEMBLY —

(Continued from page one)

who will stand up and tell people the truth. John told Herrod it was **not lawful** to have his brother's wife. In so doing, was John a legalist? It cost John his life, but he told the truth. The prophets of old cried aloud and spared not. So should we.

This hassle about legalism is not a new one. It goes back, not generations, but centuries, even to the gnostics of apostolic days. However, the current situation is simply this. The above modernists contend that to obey a law is work. This is why Bro. Albert does not believe we are commanded to assemble, or for that matter do any other command of God. Bro. Albert and friends believe that to obey a command of God comes under work, and to receive a blessing from God under that circumstance would not be of grace. They overlook some simple facts. First, God has from the beginning of time had laws for man to obey. Through the stream of time man has received many blessings. Of all the blessings ever bestowed, can you think of one that man ever earned? They were all grace. Yet God's blessings have always depended upon man's obedience. Do you think Israel earned God's blessings, or grace, by obeying the law of Moses? However, without this obedience she was not blessed. In the New Testament God's grace does much more abound through Jesus. The fact that we obey Jesus in no way indicates that we think we have earned God's grace. However, it is under the condition that we obey that God has promised to bless. (See Matt. 7:21-27; John 14:15.) This is God's prerogative. From the very beginning He has promised to bless those who obey His laws, but none ever earned one of His blessings.

What many seem not to realize is that the doctrine of the modernists takes away faith itself. To obey a law is work, so it is contended, and if it is work it is not of grace. But what is work? It is energy expended, whether it be mental or physical. Thinking is work. Reading is work, and takes about 100 calories per hour to maintain. Believing in God is work. So the doctrine, if carried to fruition, takes away faith in Jesus. For instance, the disciples asked Jesus this question: "What shall we do, that we might work the works of God?" Jesus replied: "This is the work of God, that you believe on him whom he hath sent" (John 6:28-29). Jesus says belief is work. The modernists say anything that is work is not of grace. So, according to the devilish doctrine, we would have to stop believing in Jesus to be saved.

Back in the early 19th century Alexander Campbell was accused of teaching a "mere outward work or *opus operatum* in religion." In short, Campbell was

being called a legalist. The brilliant Campbell soon put his accusers in their place. His reply was: "There are no acts of worship or of religion ordained by Jesus Christ that are at all to be regarded as **outward** or **external** bodily acts. (John 4:24 was given.) **Vocal** prayer and praise, though they are exercises of the larynx, and tongue and the lips; the bending of the knee, or the standing erect or falling upon the ground; the eating of bread, the drinking of wine, or any other exertion of one or more or all of our organs, mental or corporeal, are not to be regarded as acts of religion except they are exercises of the understanding and the heart; and no man of any sense pleads for these, as bodily acts, as of any importance whatever."

Further, Campbell says: "But the spirit of man cannot think at all without the body; it cannot think if the brain be not exercised; it cannot speak unless the tongue be moved; it cannot feel but by the nerves; it cannot move but by the organs of the body. How unreasonable, then, to separate or to regard human action in reference to the particular organ which operates! Immersion is as **spiritual** an act when proceeding from faith in God's promise as any act in which a person is either active or passive. **FAITH IS AS MUCH A BODILY ACT AS IMMERSION.** No man without the exercise of his senses can believe anything. 'Faith comes by **hearing**,' says a master in Israel." (*Memoris of Alexander Campbell*, Vol. II, p. 360.)

In exercising our duty to God, and in obeying His commands, bodily actions come into play. How else could it be? But what puts the body into motion? The spirit. What motivates the spirit to command the body to do what it does? Faith based on God's word. However, this is what we find. Not only do our critics refuse to honor God's laws as such, but they judge us who strive to obey them by insinuating that what we do is mechanical and not from the heart.

But as Campbell said: "Immersion is as **spiritual** an act when proceeding from faith in God's promise as any act in which a person is either active or passive." And so it is with all we do in service to God, be it assembling according to Hebrews 10:25, or giving, or praying, or teaching, or Christian living, or the Lord's supper, or, for those not members, being baptized. These are all **spiritual** when proceeding from faith in God's promise.

Jesus said, "If you love me, keep my commandments" (John 14:15). We are not "without law to God, but under the law to Christ" (1 Cor. 9:21). Paul spoke of "the law of faith," and encouraged those who wished to go to heaven to "strive lawfully" (Rom. 3:27; II Tim. 2:5). The apostle John said, "For this is the love of God, that we keep his commandments; and his commandments are not grievous" (1 John 5:3). The commandments of God are only grievous for those who do not wish to live according to them. When we keep His commandments we dwell in Jesus and Jesus in us, 1 John 3:24. John also taught Christians, notwithstanding the modernists, that "whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." By modernists' standards John would be a legalist. Finally, "Whosoever transgresseth, and abideth not (remaineth not) in the doctrine (teaching) of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (II John 9).—6405 N. College, Oklahoma City, Okla.

OFFENDED AT THE CROSS —

(Continued from page two)

very idea that God would even think of referring to man as a sinner! Some people say, "It's not nice to call a person a sinner." BUT THEN SIN ISN'T A NICE THING! The Bible says, "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: But they which are written in the Lamb's book of life"—Rev. 21:27.

IV. SABBATARIANS ARE OFFENDED BECAUSE OF DIVIDED COVENANTS. A sabbatarian is simply one who believes the sabbath day is still binding today. They are offended because the Bible teaches that Jesus took the old law and nailed it to the cross—Col. 2:14-17. "Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second"—Heb. 10:9. "In that He saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away"—Heb. 8:13. Yes, Jesus took the old law out of the way and established a new and better covenant. This old law contained the sabbath day. Notice Deut. 4:13, "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stones." This plainly shows that the ten commandments were the covenant God made with His people. But, God said "I'll make a new covenant"—Jer. 31:31. Paul said, "He hath made the first old," and now we have that new covenant. In the first place, the sabbath day was never given to anyone to keep except Israel. It was never given to Gentile nations. See Ex. 31:12-17. In Amos 8:5, "When will the new moon be gone? And the Sabbath?" Yes, Amos says there is coming a day when the sabbath will be gone. He asked the question, "When will . . . the sabbath be gone?" In verse 9 he gives the answer, "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in a clear day." When did this happen? In Matt. 27:45, the Bible says, "There was darkness over all the earth from the 6th to the 9th hour. This was from 12 noon until mid-afternoon. This is when the sabbath ceased, when Jesus nailed the old law to the cross. Hosea 2:11 explains that God would cause her sabbaths to cease. Col. 2:14-16 says they have ceased.

What does the cross mean to you? Do you find comfort in the cross or are you offended by it? —506 N. 2, Davis, Ok.

Success in marriage is much more than finding the right person: it is a matter of being the right person.

NOT FORSAKING THE ASSEMBLING —

(Continued from page two)

he points out that the action of the person who deliberately refuses to assemble for worship indicates that the sacrifice Christ made for his salvation is not important enough to him to put the Lord first in his life. But he would remind us that there is no other sacrifice through which we can obtain salvation. "There remaineth no more sacrifice for sins."

Next, he makes a comparison in verses 28 and 29. He uses for an example the punishment that was meted out to those who violated the laws of God under the

Mosaic dispensation. He reminds us that the violator was stoned to death, if there were as few as two or three witnesses to his act of disobedience. Then he suggests that a person who violates the law of Christ is worthy of worse punishment, because it is tantamount to trampling under foot the Son of God who was the testator. And by his actions he considers the blood of Christ, which ratified the covenant, "an unholy thing." He also accuses the guilty of doing "despite unto the Spirit of grace" (*embrace*—"to treat insultingly, which suggest the insulting disdain of one who considers himself superior"). Any one of these things is bad in itself, but how much worse is it when a person is guilty of all three of these condemning wrongs. One renders himself guilty of all three when he deliberately forsakes assembling with others for the purpose of worshipping God and commemorating the sacrifice of Jesus.

There is no doubt that it is good for Christians to gather together for the purpose of worshipping the Lord. No one will dare deny this, because it is the will of God. But James says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). So regardless of how one may seek to justify doing otherwise, the scriptures teach (1) we must seek first the kingdom and righteousness of God, (2) not to forsake the assembly for worship, (3) that if we do deliberately choose to do otherwise, we are guilty of willful sin.

The pertinent question sometimes arises, "What about the other services of the church besides Lord's day worship?"

The one service in which God demands our presence is the worship service in which we commemorate the great sacrifice of His love, Jesus Christ, His Son. The other services of the church, both time and number, are arranged by the congregation. A local church could have religious meetings every day of the week, if it chose to do so, or on the other hand it could choose to meet only once a week. This is an arbitrary choice of the congregation. However, no church could decide not to have a worship service on the Lord's day, for this would violate the teaching of the Bible (Acts 2:7; I Cor. 16:1, 2). So the service on Lord's day is not the same as those in which a congregation engages in worship at other times. While God demands that we assemble on the first day of the week in worship to Him, the other services are voluntary, and should be considered as "second mile religion" (Matt. 5:41). God commands that we go the "first mile," but by attending the other meetings of the church we volunteer to go the "second mile." Let us not forget that Jesus taught that when one does the bare stint of duty, he is unprofitable. He said, "When ye have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do" (Luke 17:10). The Lord expects us to have such desire to please Him that we are willing to do volunteer service in whatever way we can, and we should be willing to gather for worship more often than just once a week (our duty) if the church has more services.

In conclusion, remember, Jesus said, "Seek ye first the kingdom of God, and his righteousness." In the day of judgement it will prove to be worth it all. —514 Oakshire, Modesto, Ca.

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.

—Stephen Lackey, 505 Sparks Dr.,
Grand Prairie, Texas

—Richard E. Keele, 1003 Lakın, Pasadena, Texas

—David Studer, Box 17333, Ft. Worth, Texas 76102

—Larry D. Hale, Rt. 4, Box 96, Levelland, Texas

FAITH MADE PERFECT

By K. G. Wilks

It appeared to me that thousands of people were in the stadium to witness the graduation exercises of one of the Fort Worth (Tex.) High Schools. We were there to see our granddaughter graduate. It was thrilling indeed to see the hundreds of students crossing the rostrum to receive their diplomas. But of course it was thrilling indeed to our family to see our first granddaughter receive hers. As each student crossed the rostrum, more or less clapping and noise took place, according to the popularity of the student and the number of friends and kinsfolk present, and how expressive they were in their cheers. The occasion was of course recognized as the completion of one of life's greatest accomplishments.

Though the event was truly secular in nature, not spiritual, there is a scripture in the New Testament that comes to mind every time I remember this event. Vividly impressed on my memory was the accomplishment of one student which proved the truth of James 2:22, which reads, "Seest thou how faith wrought with his works, and by words was faith made perfect?"

Not far from the back of the hundreds of students, we saw one, a girl, perhaps weighing eighty-five or

ninety pounds, being pushed in a wheel chair. She was robed and capped like all of the others. When she arrived at the rostrum, some four feet high above the stadium floor, she was removed from the wheel chair by fellow students and carried up the steps and stood upon her feet. Said my daughter-in-law, who was sitting by my side, "They say that girl has never walked. She has finished school in that wheel chair."

The pose taken immediately by the afflicted student was that of an infant attempting its first steps alone—arms flew out to balance the body, then tottering on unused and untrained feet, the girl made her first step. Every movement, every step, was exactly like a baby learning its first steps. Sometimes too wide, sometimes almost not moving, once or twice the foot just did not go forward more than an inch or two so that it was necessary to lean back to the side and try again. Meanwhile the arms were still out, balancing the body. Once it looked as though a fall was to be the next movement. By now the faith in herself and her determination to walk with the rest of them for her diploma was so evident to the thousands that there was not the smallest sound to be heard. If ever there was one who had the absolute attention of an audience, this girl of faith and purpose now had absolute attention. She never wavered, that is, she never stopped or showed fear—nothing but the goal before her. That goal was to do her own walking to receive her own diploma with not a hand behind or at either side to catch her if she began falling. She had over the years earned that diploma. Now she was going after it on her own power.

Finally she made one big step forward and at the same time grabbed desperately (it appeared) for the corner of the speakers stand where her diploma was handed to her. Now, where silence had been absolute during her unsteady progress to the speaker's stand, there came a thunderous roar of applause from the thousands in the stadium as they arose as one person to give her a standing ovation. Never in my life have I heard on an occasion such as that was, such warm-hearted approval of such noble faith and courage, demonstrated by one so frail in body, but so immense in spirit—faith made perfect by her works accomplished in the face of uncommon frustrations.

WHY CANNOT WE AS GOD'S CHILDREN WORK WITH A LIKE FAITH, COURAGE, AND DETERMINATION? JESUS SAID, "IF YE LOVE ME, KEEP MY COMMANDMENTS."



J. W. Kornegay, Gen. Del., Round Hill, Va., Nov. 12
I am now working in northern Va. It is a pleasure to work with brethren like these. I believe much good can be done; these people are more concerned about talking about their soul than most I have seen.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Nov. 18—We recently had an excellent meeting at Modesto with Bob Loudermilk of Midland, Tex. The results were several confessions and two restorations. He did a fine job of teaching the truth and people learned to love and appreciate him. He was an inspiration to our young people. Any congregation inviting him for a meeting will not make a mistake. Here at Modesto we have a teaching program to help develop the talent in the congregation, and it is paying off. Several of our teachers are in demand and often go to other places to assist sister congregations. We appreciate the confidence they have in our men, and the opportunities they are affording our younger men who are making preachers of the Gospel. Recently I have preached at Turlock, Escalon, and Stockton. Dec. 4th, Allen Bonifay of West Virginia is scheduled to speak for us. Our next meeting is in March with Alton Bailey of Georgia, the Lord willing. Greetings to all the faithful.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo.—Since last reporting I have preached at various places both in and out of Missouri. I attended the study at Walled Lake, Mich. It was a good one, and very well handled by the church there and by those who directed it, Bro. Merle Helwig, and Bro. John Roberson. I was asked to moderate for Orville Lee Smith, in a discussion with Elmer Moore, at McAlester, Okla., Oct. 7-10. (A report on this discussion will be given). I just closed a good meeting at West Chester, Ohio. We had many visitors from other congregations such as Chesapeake, Ohio; Richmond, Harrodsburg, and Brazil, Ind. The local churches in that area attended which we appreciated. It was nice to be associated with the good brethren there. It was so good to visit in the Hugh Milner home and visit with the family, relatives of ours. One was baptized, and two made confession of faults in this meeting. The work in these parts is still going forward. We recently had a good study in our home with brethren who differ with us on the manner of breaking the bread in the communion. Brethren James A. Parker, Waunita, Neb., Tom Allington, Sunol, Neb., Merle Ford, Golden, Colo., and his brother Max Ford, of Ozark Mo., all came here and met with Ronny Wade, Alfred Newberry, Orville Lee Smith, and myself. We hope more will come of this effort; I am still in touch with these brethren. I have heard many of our preachers in this part of the country this past summer.

Jack A. Cutter, 11548 E. 27th St., Tulsa, Ok. 74129, Dec. 1—The work in Tulsa is progressing with noticeable change with increases in attendance and giving. Since September there have been several restorations and baptisms. This represents a gain of four families. Besides the regular routine of evangelistic work, I have been conducting personal work studies with the congregation. It has been my experience that the "world" is still generally receptive to the gospel. It is obvious everywhere that they are not coming to us to hear the "good news." Consequently, it is the churches responsibility to take it to them. Most members and preachers are either, not interested, or ill-prepared sometimes because of the lack of training to successfully do this work of saving. What a tragedy! My meeting at Covina was generally well attended and I enjoyed it. It was inspiring to be associated with preaching Brethren John Modgling, Ron Willis and Don McCord while at Covina. The last weekend in September I held a short meeting with the Trentman congregation in Fort Worth. There was one baptism and restoration during this engagement.

John E. Mountain, 3521 N. W. 26th St., Lauderdale Lakes, Fla. 33311, Nov. 2—We presently meet at 11:00 A. M., Lord's Day at Lauderdale Lakes City Hall council chambers; they were kind enough to permit our use

free of charge until we acquire our own building. Bro. Harold Spears and wife and her parents, Bro. and Sister McKeand, have moved here from Tampa congregation. We also have a young couple, the Rick Harrises and son who moved to us from Detroit, Mich.; we lately baptized Terri Engler, who will become the wife of our second son, John, Dec. 6. I just returned from Iowa where I worked at Grinnell, Newton and Waterloo. God bless them for their hospitality and interest in the cause of Christ. They expressed a desire to support me next summer for more work in the area. We have received to date the following to help with our meeting house: Waterloo, Iowa—\$50; Linville, Ohio—\$50; Sweet-home, Broken Bow, Okla.—\$100; Blue Springs, Ky.—\$100; Montebello, Calif.—\$25; Tulsa, Okla.—\$25; Newton, Iowa—\$15. Thanks, and may God bless you!

Billy D. Dickinson, 506 N 2, Davis, Okla., Nov. 26—We had a very enjoyable meeting in LaGrange, Ga. (Oct. 4-13). I could not help but remember that some two years ago I held my first gospel meeting with this congregation. The crowds were consistently good; we appreciated those who came from surrounding congregations, some driving quite a distance. We were glad to have Bro. Gerald Hill and family with us from Ala. We were glad that Brethren E. H. Miller and Alton Bailey were home during the meeting; we appreciated the fine hospitality; the Millers made us feel their home was our home. There were 10 confessions of faults and 1 restoration. The work here in Davis continues to progress; it is a delight to work with these brethren. I have found them willing to work and cooperate. This is certainly a blessing to any preacher. One man cannot do it all; the only way a congregation will really grow and progress is by a united effort of all the members of that congregation. Some have recently come back to the fold. We look forward to the study at Oklahoma City, and the meeting at New Years in McAlester, Okla.

Carl Johnson, 1124, E. 8, Ada, Ok., Nov. 18—Since last report I have held meetings at Mountain Grove, and Mountain Home, Mo. At Mountain Grove we had good attendance with good support from other congregations in the area. Preaching brethren in attendance included Clovis Cook, Gary Barrett, Marion Frank, James Howard, and Arthur Wade. We felt like the meeting was a good one despite no visible results. At Mountain Home we had a very enjoyable meeting. It was my first meeting there and I came to love and appreciate the brethren. We had good support from other congregations throughout the meeting, culminating the last Saturday night with fourteen congregations from Missouri and Arkansas being represented that one night. Preaching brethren included Roy Criswell, Ronny Wade, Irvin Barnes, Garald Stumpff, and Richard Frizzell. The meeting resulted in four baptisms. The first half of my meeting schedule for 1975 is as follows: LaGrange, Ga. (Jan. 31-Feb. 9); Trentman, Ft. Worth, Tex., (Feb. 28-Mar. 2); Walliant, Okla. (Mar. 21-30); Lodi, Calif. (Apr. 4-13); Orange, Calif. (Apr. 18-27); Escalon, Calif. (May 2-11); San Antonio, Tex. (May 16-25); Tampa, Fla. (June 6-15); Midway, Shreveport, La. (June 22-29); Earlytown, Ala. (July 11-20); Lee's Summit, Mo. (July 25-Aug. 3). God bless the faithful. Your prayers are asked.

Ron Alexander, 290 Pegasus, Lompoc, Calif., Nov. 17—This has been a good work for the brethren here. We finally were able to start building a place of worship. We have looked forward to this for a long time. Ron Willis and his father-in-law, Dorn Painter, are doing the cement and block work. Not only is Ron a good young preacher, but he is also a very good mason. We appreciate so much the congregation at Arvin, Calif. for sharing him long enough to help us with the building. This congregation is still trying to raise enough money to support someone here full time. Lord willing,

we plan to move to Mo. in June. We have mixed emotions about this move since the church here still needs someone to work with them. The need is real and the brethren are worthy. If any congregation is interested in helping, please do not hesitate contacting us. We have about half the support. I enjoyed my meetings this past summer as always. The brethren everywhere always extend such warm hospitality to us as we travel from place to place. We enjoyed meetings at Dallas, Tex.; Mt. Grove, Seymour, Claxton, Mo.; and at West Monroe, La. Pray for us and the Lord's work.

Gary Barrett, Box 792, West Plains, Mo.—Our work here has been very rewarding. We have had many change from the use of cups and classes to scriptural worship. I recently baptized a Pentecostal woman after many studies on miracles and baptism for remission of sins. She saw according to the work of God that she was in a lost condition and desired to obey the gospel; I thank God for such honest people. We have a radio broadcast here twice weekly and enjoy a good response. God's word is really stirring people, and arousing their interest in the truth. The broadcast was instrumental in converting the woman just mentioned. I recently worked in Wichita, Kans., where I had a good study with a preacher in digression which resulted in the conversion of a family to the truth. While there 2 more were baptized, and another left unscriptural worship. The church meets there on W. Douglas St. If you are in that area meet them; you will love them as much as we do. Bob Loudermilk (see his report elsewhere) will work there beginning in Jan. This congregation is certainly a blessing to my heart for there was no loyal congregation there; now people will have a chance to obey the gospel and worship spiritually. My meetings scheduled thus far are in the states of Mo., Ark., W. Va.; we look forward to seeing you good brethren in these areas. May God continue to bless the work.

D. Mainard, 402 SW 9, Mineral Wells, Tex., Nov. 6—Since last writing we have had 4 baptisms and 2 restorations; Bro. John Modgling baptized 3 and 2 confessed wrongs during his meeting at Jacksboro early in Sept. This brings our number of active members to 14 here; 7 of these are young men between the ages of 13 and 20, all of whom take active part in the public worship. We were outgrowing the Mainard family's living room, and were looking for a meeting house to rent when we happened to find a building, ready to use, for sale. It was individually owned. Two of the brethren raised \$1,000 down payment; the balance is \$3500. We would appreciate any financial help as we are small in number and of modest means. We feel the need of personal work very much, for which we are not well trained. Bro. James Stewart of Waco, Tex. has offered to assist any way that he can, and we are thankful for his offer. The address of our meeting place is 2315 SW 5th Ave. We invite investigation, for if we err in any way, we want to make it right. We have been blessed abundantly. Bro. Lynwood Smith donated new song books and we are grateful. Pray for us. Any financial help may be directed in care of the writer.

Lonnie Kent York, 648 N. 61st Street, Kansas City, Kansas, Oct. 15—I feel happy to report that the work in the Kansas City area is increasing with many glorious rewards. I am sad, yet happy, that I must cancel my out-of-town trips and remain in the Kansas City area. The work demand is such that I must for the futherance of the Gospel devote my energies to my home field. I wish to express my deepest love and appreciation to all who have allowed me to come and preach the gospel in your area, the preaching of God's word is the fulfillment of my life and purpose of being. I shall not be silent! I shall devote more time with greater determination to preach the pure word of God, for fearing His wrath we should all persuade men. There are now six

congregations within the greater Kansas City area, with plans now being developed for future growth. A new congregation has been established in Wichita, Kansas. Presently the congregation meets at 10:30 Lord's Day morning at 576 West Douglas, and for information you can contact Roy Coldiron of the city. An evangelist will begin work with this congregation around the first of the year. Pray for this work, that much good will be the rewards of the labor of love from many. May God's richest blessing be with all the faithful; pray for me and the work of the Lord.

Bob Loudermilk, 4404 Wilshire, Midland, Tx. 79701, Nov. 18—The past few months have been very busy for us. The meeting in Modesto, Calif. was uplifting. I found some of the most loving and steadfast members there that I have ever met and the spirit of the congregation impressed me to no end. It was my pleasure to visit and work with Brother Paul Nichols whom I have respected and loved since I was a small lad. The meeting closed with 2 restorations and 8 confessions of fault. Let the saints rejoice with Heaven. Brother Ronny Wade just closed a short gospel meeting here in Midland. He did some fine preaching and left us better than he found us. By the time this report is published I will be in Wichita, Kansas, in an effort to help build up and strengthen the new congregation there, the Lord willing. I need the prayers of all in this effort. I want to express my appreciation to all those whom we left behind in Midland. I worked with them for two years and I will never forget their willingness to "take me under their wing" and to help me get established in gospel preaching. I believe we had a good work there. For the first time in my life I saw the true joy of preaching as well as the gloomy side. It always hurts deeply to see one depart from the faith, but, oh, the joy of watching sincere people who belong to God grow in His grace! For these we will always hold a special place in our heart. When one decides to preach he often turns down many opportunities in secular fields with great material benefits. Yet, at the same time, he gains heart-warming benefits in working with God's children and no gospel preacher is willing to trade these precious thoughts. Are there doubts? Just ask one!

John Modgling, 204 N. Cornell, Fullerton, Calif., Nov. 12—As we near the close of another year, we pause to pray we have spent it well for Him. Our meeting at Jacksboro, Texas (Sept. 1-8), closed with 3 baptisms and 2 brothers restored. It was a pleasure to see these brethren again, and we were encouraged by the faithful few in Mineral Wells, Texas who are laboring in a new congregation. We pray for them and certainly wish them God's speed in their endeavors. We also enjoyed going to the Labor Day meeting in Arlington for one service. It was inspiring and uplifting to see our brethren and fellow preachers again. Our next meeting in Levelland, Texas (Sept. 15-21) closed with 3 being baptized into Christ. We enjoyed our stay there greatly. Our last meeting for this year was in San Pablo, Calif. (Oct. 18-27). There was one baptism and 3 made confessions. We recently had a good meeting at Orange with Bro. Joe Hisle. I appreciate hearing one who plainly declares God's truths without fear or favor and with a "thus saith the Lord." We enjoyed having Joe and Darlene in our home while they were here. We enjoyed having Alan Bonifay preach for us at Orange. He is a very capable young man. Lord willing our labors will be with the North Hollywood and Orange congregations until our meetings begin in March, '75. We realize that without Him Who stands beside us and gives us the very reason for our labors, we could do nothing. Let us all strive to do more next year. Let us try a little harder to press the banner of our King forward and upward to greater and yet more noble heights. And though we may sometimes stumble and fall, let us quickly rise up to take our place beside Him again.