

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. XLVI

LEBANON, MISSOURI, JANUARY 1975

No. 1

"... MAKING MELODY IN YOUR HEART ..."

Eph. 5:19

By Robert Chancellor

It seems periodically the question arises as to what God demands of us in the singing of praises. Sometimes in trying to justify mechanical instruments of music, debaters point to the word "PSALLOO" and say it means playing on an instrument. We are tempted to suspect that the desire is the mother to the thought. Again the question arises when someone reads in Young's or some other book that the word means "to sing praise with a mechanical instrument." In either case it is a legitimate question. There is no reason to avoid it because it can be answered by the Bible.

Thayer (P. 675) gives several definitions of the word from non-Biblical sources: (a) To pluck off, pull out. (As hair). (b) to cause to vibrate by touching, to twang . . . then . . . absolutely- to play on a stringed instrument. Now, notice closely he further says . . . "In the N. T. to sing a hymn, to celebrate the praises of God in song." He cites three examples, Jas. 5:13, Rom. 15:9 and Eph. 5:19. Let us notice these.

Jas. 5:13—"Is any among you afflicted? let him pray. Is any merry? let him sing psalms." The one who is merry could no more sing with an instrument than the afflicted one could pray with one. How anyone could conclude that an instrument was even suggested in this text is beyond me.

Rom. 15:9—"I will confess to thee among the Gentiles, and sing unto thy name." Certainly no one would argue that these things could be done with anything other than our voice. Again, we cannot confess him with a mechanical device, neither can we sing unto His name with such an instrument.

Now notice Eph. 5:19—" . . . singing and MAKING MELODY in your heart to the Lord;" here the word PSALLOO (a form of it) is translated "making melody." It is a participle in the present tense, suggesting continuous action. It is *anarthrous* (without the article) and would be translated "WHILE" (See Machen's Greek Grammar P. 105). So, we have ". . . while making melody . . .". In other words, we do it simultaneously, singing and making melody. Remember, too, Thayer says it means to . . . celebrate the praises of God in song (see above). Aside from this, notice whatever it includes, it is to be done "in your heart."

So, we sing with our lips, our God-given instru-

(Continued on page five)

TASTE OF A BAD EGG

By K. G. Wilks

One does not have to eat a whole egg to discover it is bad. Only a taste or even a smell will tell. Likewise, one does not have to devour the whole Mormon system to discover that it is bad—false. The Book of Mormon as published by The Deseret Book Company of Salt Lake City in 1962 was copyrighted in 1957. The Book of Mormon was first published in the year A. D. 1830. In the Brief Analysis of the Book of Mormon, 1962 edition it is stated that the plates of revelation were delivered to Joseph Smith, whom Mormons call a prophet, in the year A. D. 1827. With the publishing of the book in A. D. 1830 the world first heard about Mormonism. The following information was taken from the Book of Mormon in the year 1972 and was delivered by the author to Boulder Drive church of Christ, Dallas, June 4, 1972, to warn members of the church of the dangerous and false doctrine of the Mormons.

In A. D. 33 (Matt. 16:18) Jesus said . . . "I will build my church" (future) . . . That Jesus accomplished this is seen in Acts 2. But the Book of Mormon makes a statement early in the first part of the book (1 Nephi 4:26,) as follows: "And he, supposing that I spake of the brethren of the church . . ." According to the footnote, this statement purports to be about 600 years before Christ. There was no church then, as any knowledgeable person knows.

In 1 Nephi 16:7, Nephi and his brothers, purporting to be Jews (1 Nephi 5:12-16), take and marry the daughters of Ishmael (1 Nephi 16:7), same being clearly forbidden marriages, yet Mormons claim the Nephites were the chosen of God. The people of Ishmael were never obedient to God or to Christ.

1 Nephi 5:9 tells of their offering burnt offerings and sacrifices in the wilderness, but Jesus had told the Samaritan woman at the well (Jno. 4:20) . . . "that in Jerusalem is the place that men ought to worship the Father."

1 Nephi 13:16 tells of Gentiles gone out of captivity—submitting themselves before the Lord; and the power of the Lord was with them." Verse 19 more of the same. . . "Gentiles gone out of captivity were delivered by the power of God out of the hands of other nations." QUESTION? What Gentile captivity? Six hundred years before Christ! Ephesians 2:11, 12, says, "Wherefore, remember, that ye being in times past Gentiles in the flesh, who are called Uncircumcision by that which

is called the Circumcision in the flesh made with hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and **without God in the world:** . . ." God did not bless the Gentiles with His protection before Christ, yet the Mormons write of a Gentile captivity which history knows nothing about; and, they write of God's blessings when Holy Writ says they were "ailens . . . strangers . . . having no hope, and without God." . . . Their doctrine is false indeed and they showed ignorance of the Word of God.

1 Nephi 13:24, 40, mentions the gospel and the twelve apostles, purporting to have been made 600 years before Christ, 633 years before any apostles were made. In 14.9 . . . pre-revelation of the abominable church; 14:20 . . . pre-apostolic . . . 14:25 pre-apostolic, in the singular, "the apostle." False again!

It is claimed in 1 Nephi 2nd chapter that when, they say, God directed them to leave Jerusalem, they went a three days' journey into the wilderness "bordering on the Red Sea—near the shore of the Red Sea— . . . pitched their tent in a valley by the side of a river of water . . . it emptied into the Red Sea. . ." Note: there are no rivers there—emptying into the Red Sea.

1 Nephi 17 and 18, they journey again after eight years in the wilderness by the Red Sea, to the land "Bountiful" where they build a ship. Out of what? There are no forests there—never have been. Where is the land "Bountiful," so fruitful and full of good food and comforts? In all of geography and history of man, who knows about this land? From "Bountiful" to the promised land—where? Proof? They claim they sailed to America. Can you imagine that they sailed in that crude ship from the Red Sea or Gulf of Aden around Africa to America? There was no Suez Canal, you know.

II Nephi 2:25, "Adam fell that men might be; and men are, that they might have joy." The teaching seems to be that Adam sinned to produce children, and that men exist for pleasure, like the Mohammedans. But the truth is that Adam fell because of sin, and men live to obey God and to prepare for eternal life.

II Nephi 5:16, ". . . Nephi did build a temple like Solomon's, but not so precious. . ." But the temple at Jerusalem was the place where Jews were to worship. These were claimed to be Jews.

In II Nephi, 10th chapter (footnote, 559 and 545 B. C.), prophecies concerning Christ are purported to be made. Why prophecy of Christ, then hide same for 2386 years—far past the time of Christ? In the Book of Jacob (of Mormon), chapters six and seven, the doctrine of Christ was over 500 years too soon, yet presumed to be delivered to the world about 1830 years too late, through one Joseph Smith. Smith had not even obeyed the gospel. Romans 2:16 says, "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." The Mormon book of Enos presumes to deal in the doctrine of Christ over 500 years too soon, yet presumed likewise to deliver it to the human race 1830 years too late. A prophecy delivered after the fact is not a prophecy. Anyone who can write, can so write prophecy—and that was what was done, except that it is false prophecy.

In the Mormon book of Alma 4:4, 5, 7, (86 B. C., says Mormon) . . . (vs. 1) "in the sixth year of the reign of the judges . . . (vs. 4), and they began to establish the church more fully . . . many baptized in

waters of Sidon were joined to the church of God . . . baptized by the hand of Alma, . . . high priest over the people of the church. . ." (7) . . . "many of the people whom Alma had consecrated to be teachers, and priests, and elders over the church." . . . (past tense, B. C. 86 years). (vs. 5) . . . "three thousand five hundred souls that united themselves to the church of God and were baptized." Note: There was no church before Christ (at any time). There were no priests in the church when it was established except that each member is his own priest. Members are not added to the church prior to baptism, but the opposite is true—baptized into Christ. Churches and priests do not mix! Alma 5th chapter, mentions Alma, the High Priest, recounts the experience of the church, purporting to be about 83 B. C. More false doctrine. Priests did not operate in the church. The Church did not function under the priestly system.

Alma 5: . . . "the land of Mormon. . ." who can tell us where that land was, or is. Geographers do not tell us.

They try to tie the writings and history of Mormonism to the Holy Land through the pagan temples of Mexico, shown in the book of Mormon, claiming they are the Lost Ten Tribes of Israel, yet they claim that they recorded with the Jews. See 1 Nephi chapter one.

Mormon book of Helaman, Chapter 4:23 mentions "iniquity and dwindling of the church." Out of place 63 years (30 B. C.). Again, Helaman 5:12, "And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God that ye must build your foundation." . . . Note: Jesus in prophecy not yet Christ, the Redeemer. Presumed to be given about 30 B. C., yet hidden, it is said, until 1830 years after Christ.

III Nephi 1:15 . . . "at sundown there was no darkness nor that night." But in Matthew 27:45 it was . . . "three hours of darkness from the sixth hour to the ninth hour." There is no authentic historical record of a night without darkness, but there is of one day with darkness recorded.

In III Nephi, 5:13 . . . "(I Mormon . . .) . . . am a disciple of Jesus Christ . . . called of him to declare his word among his people." . . . (21-26 A. D.), says the footnote, 9 years prior to the public ministry of Christ. "God is no respecter of persons," says the Bible. Also in III Nephi, the selection of their twelve, and many other things are duplicated from the gospels as to the so-called Nephites, as though they were a separate people.

The beatitudes of III Nephi 12 were stolen from Matthew 5th chapter. Many other Bible writings were copied from the King James Version of the Bible, dated A. D. 1610. How come this when the Book of Mormon was supposed to have been written in another language and hundreds of years before Christ when there were not even any English Bibles, much less any King James Versions?

The Bible, Mark 16:16 says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" Mormon, III Nephi 11:34 . . . "and is not baptized. . ." No need to add those words—the unbeliever is damned whether he is baptized or not.

The Latter Day Saints is not a Bible term or name. Church of Jesus Christ of Later Day Saints
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THE POINT OF NO RETURN (Hebrews 6:4-6)

By Bob Loudermilk

During World War II the men of the Air Force popularized a frightening phrase, 'the point of no return.' It designated the spot in space where the fuel supply of their aircraft would be half depleted. The dangerous bobbing maneuvers frequently called for an aircraft to take off from a home base, deliver its load, and land at a different destination. The missions were long and dangerous. If trouble developed, a decision to terminate the mission and return to the home base would have to be made before passing the point of no return. If they had already come so far on their mission and passed this point, there was no way to return on adequate fuel, so despite problems ahead, they would have to continue in the same direction, or suffer consequences of running out of fuel.

There is, too, a SPIRITUAL POINT OF NO RETURN. A disturbing paragraph from the book of Hebrews describes it: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have 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." This terrifying passage begins with a list of the privileges of the Christian life but ends with the shocking word 'impossible.' The boundless love and infinite grace of God seem so out-of-step with this harsh talk of impossibility. Notice carefully that the passage does not say it is impossible for God to forgive. It says it is impossible to renew men to repentance. Before we discuss the actuality of how a person can reach this point of no return, we need to remember: There are sins the Lord will not forgive. "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" **Mk. 3:28, 29**. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it" **I Jno. 5:16**.

The scriptures give hope for all mankind. We are told that all may come and drink of the water of life freely. The great commission was given that the apostles were to preach the gospel to **every creature**. These scriptures show that all have opportunity to change their ways and be saved eternally. But, there are passages that insert a disturbing note and leave us apprehensive. "My spirit shall not always strive with man, . . ." **Gen. 6:3**. "For this cause God gave them up unto vile affections . . ." **Rom. 1:26**. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" **Rom. 1:28**. "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" **II Thess.**

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PROGRESSION OF HAPPINESS (Matt. 5:1-12)

By Ron Willis

In the past there have been many people, and today there are even more who do not seem to understand the purpose of Christ's first coming. Their misconceptions have led them into all kinds of erroneous ideas and doctrines, which have resulted in many differing denominations.

We find that Jesus wasted no time in beginning His ministry after He was baptized by John the Baptist and tempted by the devil. The Bible tells us that Jesus went about "teaching and preaching the gospel of the kingdom"—Mt. 4:23. In fact, the first part of the fifth chapter of Matthew is begun with what is commonly called the "Sermon on the Mount," and there are some who will try to make you believe that it does not apply to us today. Now, I will admit that there is a part of it that only applied to those folks there at that time, that being when Jesus admonished them to pray for the kingdom to come. By scripture and logic we know that the kingdom has already come and it would be out of place for you and me to pray "thy kingdom come." The point is that He preached to the multitude and, more closely, to His disciples. The word 'disciples' simply means "a learner," as opposed to that of "teacher." So, those disciples "that came unto Him" were those that demonstrated a willingness to learn.

Jesus begins His sermon on the mount with eight beatitudes, which show the progression of the qualities and characteristics a person must have in order to obtain inheritance in the kingdom. He carefully and beautifully arranges each one in a unique order. We're going to categorize the beatitudes into four different phases: (1) Beginning of faith; (2) Progression of faith; (3) Perfection of faith; (4) Trial of faith. We will then break each phase down into three parts so that we might obtain the most from this study.

The first phase contains the first three beatitudes. They depict the very beginning ray of the light of our faith; the basis of our salvation. Each beatitude begins with the word 'Blessed,' which actually means "happy," and is so translated by many scholars. I think all will agree that the kingdom is a spiritual one. Jesus told Pilate, "My kingdom is not of this world"—Jno. 18:36, indicating a spiritual kingdom. He also said, "the kingdom of God is within you"—Lk. 17:21. Therefore, this happiness is not just that which is looked on and considered to be happiness by others. It is actually a new source of satisfaction and a sense of security realized by the individual.

Happiness is probably sought after more than any other thing, and usually all for naught. The reason being that most of us are not looking in the right place. The material things of this life cannot bring true happiness. From this point we can study and understand the second part of the beatitudes: the dependent clause or condition of the sentence. I might caution you here that these conditions do not refer to differing classes of people. They are all definitely applicable to each individual's character and psychological development toward the entrance into the kingdom which Jesus has reference. In each of the first three beatitudes we can see the necessity of being willing to

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IMPORTANT NOTICE

Brethren, it is with reluctance, and after much consideration, and prayer that I write this. As of March 1, 1975, we must raise the subscription price of **Old Paths Advocate** in order to even break even. Our long-time trusted and efficient printer, Laycook Printing Company, can wait no longer to raise their price for printing. With increase in printing costs, shipping and other necessary expenses connected with publication of a paper, it will cost, beginning March 1 in the neighborhood of \$450 a month to publish **Old Paths Advocate**; **please keep in mind that no one makes any money from this endeavor.** The \$450 will cover printing, shipping, mailing out, and such miscellaneous items as paste, staples, address rolls, tape and paper used for wrapping for mailing, etc. As a means of comparison, in 1962, it was costing in the neighborhood of \$125 a month to publish **Old Paths Advocate**, and at that time the subscription price was \$1.00 a year; we then had to go to \$2.00 a year some years later, in order to try to meet expenses. Now, in 1975 it is going to cost a **little less than four times** what it did in 1962 when the present publisher assumed editorial responsibilities. Before long, if spiraling costs continue, it will cost **more than 4 times** as much as it did in 1962 to publish the paper. So, it is not out of line, brethren, all things considered, to raise the subscription price to \$4.00 a year which we must do, though most regretfully, as of March 1. In the interest of fairness, I not long ago sent to leading brethren all over the country an appeal for subscriptions at \$2.00 a year, announcing that the price must soon be raised. Too, in order to be as fair as possible, any and all subscriptions received the month of January and February will be \$2.00 a year. After March 1, if it is too difficult for our readers to send the \$4.00 per year at one time, we will accept 6-month subscriptions at \$2.00, in the hopes that it will relieve any burden for our readers. Too, if you are unable to pay the \$4.00 a year, or the \$2.00 for 6 months, just tell us and we will see that you get the paper anyway as long as we can manage to publish it. Or, if you know of those who would benefit from receiving the paper and who do not have the \$2.00 for six months or the \$4.00 for the year,

tell me, and we will see that they, too, receive the paper as long as we are able to go on.

We need your prayers and understanding in these trying times, brethren. I shall do all I can to even make **Old Paths Advocate** better and better. I need your help, please. If, after you have read this, and just cannot understand why we are increasing the subscription price to \$4.00 a year, please question us and I shall try to explain further. We just do not want to lose one subscription for any reason, please be assured.

—Don McCord

CAN YOU HELP?

Ever since coming here 13 years ago we have wanted to find a place to build a home for the church; we have had to move from place to place, not knowing for sure if we would have a place to worship from week to week. We have now found property, right off the Freeway on which we can build, but we need help. It is an ideal location and at a very good price. We have an option to buy if we can raise the money soon. Please, if you can help us, send to church of Christ, Box 1266, Redding, CA 96001. All help will be acknowledged in OPA. —Jesse French

OUR HELPERS

We continue to be grateful for the continued interest in **Old Paths Advocate**. Would you please check the subscription list following. 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.

Church of Christ, Jacksboro—14; Olive Wilburn—10; Crockett Byars—10; Mrs. D. O. Ercanbrack—6; Charles Chandler—6; Frank Meents—4; John Modgling—4; Carlos Smith—4; Jim Hickey—4; James S. Davis—3; James R. Stewart—3; Pat Adkison—3; Richard DeGough—3; Mrs. Bessie Greenwood—3; Billy Gann—2; Joel Broseh—2; C. R. Fancher—2; Joe Fergerson—2; Ronald Weeks—2; Wilson Thompson—2; Mrs. Floyd Daniels—2; Robert Melton—2; Richard Baze—2; Brenda Combs—2; Mrs. M. W. Derrick—2; Jack Burkett—2; Cecil Sherwood—2; Larry Conner—2; Mrs. Opal Branch—2; Dennis Wilsey—2; James D. Shaw—2; Jerry Harris—2; Mrs. O. B. Holman—2; Ellis Cozad—2; H. T. Young—1; James P. Marshburn—1; Verna Erbele—1; Mrs. Joe Koller—1; W. D. Goodgion—1; R. W. Davison—1; Mary Coffey—1; Richard Korte—1; Buddy Brumley—1; A. H. Cutter—1; Mrs. Kathryn Stout—1; Boyd Kent—1; Frank Johnson—1; L. D. McDonald—1; Lawrence Bee—1; Foy Wade—1; A. B. West—1; Roy Lee Criswell—1; Eugene Lockard—1; Denver Ratliff—1; C. Peek—1; Elmer Boggs—1; Lowell Smith—1; Earl Helvey—1; David Ray—1; Clell Kendrick—1; Ralph Meents—1; Gregory Gay—1; Dean Holt—1; Glenn Spradley—1; Oscar Golden—1; Richard Aegerter—1; Lyle Padgett—1; Elmer Lucas—1; Florence Plunkett—1; Fred Jennings—1; David Earl White—1; Deaton Norsworthy—1; D. K. Snow—1; John Nichols—1; Katie Thompson—1; Eugene Bowman—1; Ray Asplin—1; Ollie Cook—1; Mrs. Bill Hammon—1; Larry Parker—1; P. R. Cimei—1; Mrs. Douglas Hurst—1; Melvin Garrison—1; R. V. Criswell—1; Mahlon Garrison—1; Cecil Miller—1; James Blake—1; H. A. Sifford—1; W. A. Irvin—1. Total—172

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.** PLEASE NOTE: if any new congregation or small group need song books and are unable to purchase them—let me know. These books are free to you for the cost of postage. We also have a few copies of various books we have published if your need is as small as a dozen or so.

Tracts: **Clark-Harper Debate** (Communion)—25c; **Clark-King Discussion** (Communion)—25c; **The Communion** by Ervin Waters—35c. Send all orders to Homer L. King, 1061 N. Pilgrim, Stockton, CA 95205.

STATUS REPORT ON (4) SPANISH LANGUAGE GOSPEL TRACTS PRINTED

By K. G. Wilks

Received from Hoyte Church of Christ, \$60; Dallas, Boulder Drive church, \$60; Montebello, California church Sister Zelma Mustard and Brother Thompson, \$60; Brother and Sister Gary Fancher, \$25; total received \$205. Printing and shipping costs for 2,000 "Facts About the Church of Christ That You Should Know," 2,000 "Worshipping God In Spirit and In Truth," 2,000 "The Communion of the Body of Christ," 2,000 "Steps To Enter Christ," total 8,000 tracts (four titles). Total printing cost \$179.75; total shipping charges \$10.35; total \$190.10. Gary and Laura Fancher's check was given to cover any cost in excess of other contributions received.

The above Spanish Language Gospel Tracts, 8,000 of them, were divided among Jim Hickey, Juan Rodriguez, Jr., a Mexican brother in California, Brother C. A. Calderon, the greater part of them going to Jim Hickey. A few were kept back from each printing for later use and for "seed." By rearrangement of the first tract, at the printer's suggestion, about \$15 was saved. We thank the churches and individuals for their fellowship in this. God bless you all in all good works.

Wherever you live, wherever you go, please tell the brethren everywhere that we are in Austin, Texas now. We welcome them. We covet your prayers in our behalf. Our home address will soon change to 7807 Gault Street, Austin, Texas, 78757. Our meeting place is temporary so you should ask information for our telephone number and call before coming.

PREACHERS NEEDED

Bakersfield, CA—The brethren meeting on Planz Rd. are in need of a preacher to work with them—not to do the work that is their duty and their ability to do, in no way to hire him to do their work, but they need a qualified man to do the work of an evangelist. If a man is interested, they would appreciate hearing from him. Please direct communications to Bro. Bob Terwilliger, 2814 Park Wy., Bakersfield, CA 93304.

Lauderdale Lakes, FL—The brethren meeting in this south Florida city are in need of help. If a man is interested, they would appreciate hearing from him in care of Bro. John Mountain, 3521 NW 26, Lauderdale Lakes, FL 33311. —Don McCord

BACK TO THE BIBLE

The investigation of two prominent "pastoral" practices: 1. The located one-man contracted pastor. 2. The roving short time contracted pastor—Scriptures that will justify one will justify the other; they fall or stand together. Those who practice or embrace either are encouraged to give specific scriptural precept or example for doing so (I Peter 3:15). I trust that no one will take offense for the above requests.—Irving P. Stockton, 604 Ramona, Smithville, TX 78957

CHURCH DIRECTORY

Please do not order church directories, until we announce the availability and the price. Since Bro. Strain and I have a heavy load of correspondence and are busy getting the Directory ready, we do not have the time or any way of booking orders. If you have requested directories in your information letters, please request again when notice of the Directories are published in **Old Paths Advocate**.

The following places are no longer meeting: **LA-FAYETTE** (Lafayette Parish) **LOUISIANA**, **LAWTON** (Comanche County), **OKLAHOMA**, and **PROSPECT** (Butler County), **PENNSYLVANIA**.

LAUDERDALE LAKES (Broward County), **FLORIDA**, 4300 N. W. 36. In Lauderdale Lakes City Hall Council Chambers (Formerly met in FT. LAUDERDALE); Sun. 11:00 A.M., John E. Mountain, 3521 N. W. 26, Lauderdale Lakes, Fla. 33311. Phone (305) 735-4294; Harold Spears, 6816 N. W. 33rd Terr., Palm Aire Village, Fla. 33309. Phone (305) 971-5776. Willie H. Ball, 161 N. W. 35, Oakland Park, Fla. 33309. Phone (305) 566-0604.

AUSTIN (Travis County), **TEXAS**, 5302 Wellington Drive (Temporary location); in the home of Bro. K. G. Wilks (Call before coming as place of worship may change); Sun. 10:30 A.M., and 6:30 P.M.; Wed. 7:40 P.M. K. G. Wilks, 5302 Wellington Drive, Austin, Texas 78723. Phone (512) 454-9432; Don K. Wilks, 5313 Wellington Drive, Austin, Texas 78723. Phone (512) 928-2134.

"... MAKING MELODY IN YOUR HEART ..."

(Continued from page one)

ment. Heb. 13:15 says "... let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." The instruments of man can never compare with the ones God gave us.

Paul says (I Cor. 14:15), "... I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." Our prayers and songs of praise originate in the inward man for here is the dwelling place of the "spirit and the understanding."

Let those who insist on using mechanical instruments of music in the song service know that they have no authority in the word of God and that includes the word PSALLOO. Then let just one scholar step forward and contend that we cannot obey God's command to "SING" without these instruments. Brethren, let us walk by faith, and that by the word of God (Rom. 10:17). —Winthrop, Ark.

OUR THANKS!

We thank from the depths of our hearts those who have responded to our call for help on our building here. **We hope others will help, as it is sorely needed, brethren.** Here are those helping since our last report: Wilson, OK—\$25; Piedmont, AL—\$150; Ava, MO—\$30; St. Louis, MO—\$50; Liberty, KY—\$25; Mrs. Thelma Smith, a widow on Social Security—\$50; Harrodsburg, IN—\$300; West Chester, OH—\$200; LaGrange, GA—\$100; Morro Bay, CA—\$25; Richmond, IN—\$25. Total received to date—\$1345. Please notify us of any errors. —John Mountain, 3521 NW 26, Lauderdale Lakes, FL 33311

OUR DEPARTED

Lindsey—Sister Lettie Iona Lindsey was born February 4, 1896 in Arkansas, and departed this life December 8, 1974 in Purcell, Oklahoma at the age of 78 years. She moved to Oklahoma as a child, and settled in the Atoka area, then to the Washington and Purcell area. She was a member of the Church of Christ, attending at Washington for years; her last days were at the Lexington congregation. She had two sons, Raymond and Clyde both of Purcell, Oklahoma; three sisters and two brothers. 12 grandchildren, 10 great grandchildren, and one great-great granddaughter; 5 generations blessed her life. She will be missed by all who knew her. The writer had the honor of officiating. —R. B. Roden

Dean—Bro. William Fredrick Dean was born in Washington, OK April 5, 1892, and departed this life in Purcell, OK, Nov. 25, 1974 at 82 years of age. Bro. Dean was a lifetime resident of Washington, OK; he and Sister Dean had celebrated their 63rd wedding anniversary in Sept. He was a long-time member of the church. One daughter and one son preceded him in death. Survivors are: the wife, Sister Viola Dean; 1 daughter, Lucille Stelter, Weatherford, TX; 1 son, Luther Dean, Washington, OK; 2 brothers, 12 grandchildren, 16 great grandchildren, 4 great great grandchildren, and a host of other relatives and friends. The funeral was conducted by the writer with Bro. Bill Roden assisting, at the Washington, OK meeting house with singing by members of the church. —Miles King

PROGRESSION OF HAPPINESS —

(Continued from page three)

realize our own lowliness and God's sovereignty; our own inefficiency and incapacities and our need to be dependent on our God as Supreme. Being "poor in spirit" is the beginning of what could lead to a happy Christian life. When one finally realizes he is spiritually destitute, then and only then is he able to see that he is entirely dependent on God's mercy. In Isa. 66:2 the prophet says, "For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." A 'contrite spirit' **Strong** tells us means "smitten" (Listing 5223). In other words, one who has an open mind and a receptive heart of the truth. Jesus tells us that the prodigal son in Luke 15:17 was brought to this attitude "when he came to himself," or when he found himself, as so many are trying to do today. In utter destitution,

he humbled himself. So, without a doubt, the first condition is to be humble-hearted.

The second part "are they that mourn," and the connection to the first is evident. The realization of destitution brings on mourning, misery, and sorrow to the point of doing something about the existing situation. The Apostle Paul wrote in II Cor. 7:10, "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." Not sorry about the punishment of sin or because we got caught, but sorry for our sins from the heart, in an outward manifestation; concealment is not intended.

Now, the third part of the beatitudes is interrelated to the first two in that those that "are the meek" also show the right spirit needed for conversion to the kingdom of God. This attitude is encouraged in Rom. 12:19, 20, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." And also by the psalmist David in Psa. 51:17, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Then again in chapter 34, verse 18, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

At the outset of this study we said that each of these beatitudes was divided into three parts and we have now considered the first two parts of the first phase, showing that happiness is found in the condition. Now, in the last part of each beatitude we see an additional reward, or maybe to be more definite, we can see wherein our happiness lies. For instance, in the first beatitude he says "for theirs is the kingdom of heaven." He also uses the same language in the eighth beatitude, indicating that this is the ultimate purpose for the individual. In the others He simply describes the nature of some of the blessings or happiness enjoyed in the kingdom. Paul describes some of these blessings in Rom. 14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Then when he writes to the church at Ephesus he says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."—Eph. 1:3. I believe that the reason Jesus is so emphatic in His promise here, is that if a person will manifest the attitude mentioned, then the kingdom **IS** his—mainly because that kind of person will seek after the kingdom diligently, not just haphazardly.

"For they shall be comforted"—Mt. 5:4. In this second beatitude we see not only the comforting of Jesus (I Pet. 5:7), but also the close relationship of fellow Christians—I Jno. 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"For they shall inherit the earth." This is where a lot of sincere people seem to draw the wrong conclusion. They will advocate that this is conclusive proof that the kingdom will be set up on earth in a literal sense when Christ comes again. First, we know that Christ was speaking in a time period of about three years before His kingdom was established. That we've

already shown by the way the Lord's prayer is worded concerning the coming kingdom. Therefore, we don't deny the nature of the Lord's language in the future tense. Second, we've already shown where the kingdom is of a spiritual nature. In Eph. 6:12 we read: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Also, we've previously pointed out that these, in a way, are side benefits and a part of the blessings of the kingdom. Here, again, we see a double meaning—1) A Christian in his happiness will undoubtedly enjoy the earth more fully while here. Now, I realize that at times people of a selfish nature may possess more in the way of material things, but it is the meek that will get the most out of it. Why? Because he is apt to count his blessings more often and more thoroughly; thus realizing the richness and fulness of the earth he will be, in the end, victorious over the earth through the citizenship of the kingdom. 2) Jesus never said "which" earth, and we can read about a new earth in II Pet. 3:13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

We should now have a clear understanding of the 'Beginning of faith,' described in the first three beatitudes. We should also understand that "without faith it is impossible to please him: for he that cometh to God must believe that he is," Not only that but we must be convicted that "he is a rewarder of them that diligently seek him"—Heb. 11:6.

The next phase of our study is the 'Progression of faith,' and can be seen in the fourth beatitude. We're also able to see the three distinct parts of it. #1. "Blessed" or happy; #2. "Are they that hunger and thirst after righteousness;" Jesus is still using simple and familiar illustrations to teach some very important spiritual lessons. Also, He has not lost the sequence of thought for we can easily see how this beatitude relates to the others; from out of the heart that is desolate in spirit comes mourning for his sinful condition and this, in turn, develops into a gentle and mild attitude. Next, he will begin to starve and then crave that which will satisfy the longings of the spirit—Righteousness. **Thayer** says of righteousness: "It involves purity of life and correctness in thinking, feeling, and action." Psalms 119:172: "all thy commandments are righteousness." A condition of the full approval of God. Deut. 6:25: "it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Psalms 1:1, 2: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night."

Rom. 1:16, 17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." If a person in the physical realm is hungry or thirsty, he will do almost anything to satisfy that craving and that's why Jesus could give us the third part of this beatitude in keeping with

his divine mission. #3. "For they shall be filled." This is the promise for the one that has sought vigorously.

The third phase of our study includes the next three beatitudes, and can be called the 'Perfection of faith.' These particular beatitudes pull in some loose ends, so to speak, that are necessary in order for our faith to be perfect; and not only our faith, but also to show wherein lies the perfection of our happiness. Again, the blessing precedes the condition. "Blessed are the merciful:" Then the fulfillment follows: "for they shall obtain mercy." This also has a twofold meaning: not only in this life from different individuals, but from God, both now and in the life to come. Actually, this fifth beatitude is self-explanatory, but just a few scriptures to reinforce this thought—Prov. 14:21: "He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he."—Psalms 18:25: "With the merciful thou wilt show thyself merciful;"—James 2:13: "For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment."

"Blessed are the pure in heart: for they shall see God." Again, we can't impress upon you enough the fact that these blessings are beautifully arranged and interwoven. Here, the sixth beatitude is no exception. Paul talks about "a pure heart, and of a good conscience, and of faith unfeigned"—I Tim. 1:5. James says to "Purify your hearts, ye double minded"—James 4:8. We must live clean lives free from lust, that our faith might be perfect. II Cor. 5:7, "(For we walk by faith, not by sight;). In John 1:18 he says, "No man hath seen God at anytime; the only begotten Son, which is in the bosom of the Father, he hath declared him." But—if we lead clean lives without reproach, Jesus says we WILL see God, all of which is obtained through His kingdom.

The seventh blessing is possibly the ultimate in the perfection of our faith. "Blessed are the peacemakers: for they shall be called the children of God," Peacemaker denotes action, and entails effort. One who makes peace first with God, and then by doing so, he is at peace with himself and his fellow Christians. The opposite of peace is strife, division, war and dissension. In fact, a peacemaker is just not of the nature or disposition to go against God, the author of peace. He and His word making up the common denominator for peace. Some feel that peacemaking means staying neutral and not putting down error. Nothing could be further from the truth. In Phil. 3:16: "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing," or by the same standard which is from above. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."—James 3:17, 18. Then we are eligible to be called the children of God.

Now we have progressed to the perfection of our faith by our obedience—James 2:22, "Seest thou how faith wrought with his works, and by works was faith made perfect?" Once the question of final authority is determined and recognized, happiness is found; also that happiness and peace of mind is enhanced through

and in the kingdom. We quit fighting God and become submissive to Him and His commandments.

The fourth and final phase of our study is the 'Trial of faith,' and is explained through the eighth beatitude which, I believe, pretty well seals the lid. Anything that has been worthwhile has been tested and tried. And if our faith and happiness are worthwhile, they must be tried and tested as well.

I understand that metal is tried by fire. As the fire gets hotter, it eliminates the impurities, thus making the metal stronger. I believe that's what James is saying in chapter 1, verses 2-4: "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

"Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven." Paul could truly say, "From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus"—Gal. 6:17. He bore the scars, not only in his body, but in his character. Jesus continues in the eleventh verse of the text: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Actually, we can be persecuted in several different ways. Reproach could mean several things; one might be reviled or be abused in a slanderous manner. I think the apostle Peter puts it about right in I Pet. 4:12-14: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." Then Jesus sums it all up in the twelfth verse of the text: "Rejoice and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you." And, again, He says in Luke 21:12, 13 "But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony." Tribulations are the proving grounds for the Christian, according to Rom. 5:3-5, "we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." It will all be worthwhile according to James in the first chapter, verse 12: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." And, also, in Rom. 8:18, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Arvin, CA.

"It is one of the most beautiful compensations of this life that no man can sincerely try to help another without helping himself."—Emerson

THE POINT OF NO RETURN—

(Continued from page three)

2:10-12. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" **Heb. 10:26**. "Behold therefore the goodness and severity of God: on them which fell, severity: but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" **Rom. 11:22**. God has given this information in His word that we might realize that there are dangers of being lost eternally.

We are not idealists—we have the intelligence to understand when God speaks. I admit that there are times when it is difficult for us to understand **why** God commands this or why God commands that, and, yet, we must recognize that He has His reasons. Moses said to the children of Israel, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and our children forever. . ." **Deut. 29:29**. This suggests that God has not chosen to reveal every reason behind His law or behind His teachings. You and I must accept some of it as matters of faith. Paul says that we "walk by faith, and not by sight" **II Cor. 5:7**. Just because I cannot understand or you don't understand everything that God has said, or every reason behind what He says, does not mean that the teaching is unreasonable. I am sure God has reason to send strong delusions to those who receive not the love of the truth.

We put ourselves beyond the reach of divine help and mercy. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" **Mt. 12:31, 32**. We certainly do not want to be guilty of blasphemy against the Holy Spirit, or of committing the sin that would cause us to be lost forever.

What is the Sin against the Holy Spirit, or the Unpardonable Sin? Some say that it is the sin of murder, or profanity, lasciviousness, drunkenness—but the Bible teaches that these sins can be forgiven, and Jesus teaches that the sin against the Holy Spirit will not be forgiven in this world or in the world to come. So, although these sins may play a part in reaching the point of no return, they do not make up the sins the Lord will not forgive. We have a propitiation and can obtain the forgiveness of God. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" **I Jno. 1:7-9**. So, the Bible teaches that the child of God can be forgiven of **every sin** which he will confess; and, yet, the Bible also teaches that there is a sin which the Lord **will not forgive**. So, it appears that the sin the Lord will not forgive is that sin which is not confessed. Therefore, the unpardonable sin, the sin unto death, appears to be the sin which a person refuses to repent of and confess. Let us see if this is correct. "If we con-

fess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" I Jno. 1:9. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. . ." I Jno. 5:16. "Confess your faults one to another and pray one for another. . . Jas. 5:16. So, what we have, first of all, is repentance for the sin committed. Second, confession of that sin, and third, prayer in behalf of that sin that is not unto death. If a person fails to comply with the stipulated terms of God's will, then, it seems, that whatever sin is committed by the individual is a sin unto death. "There is a sin unto death: I do not say that he shall pray for it" I Jno. 5:16.

Sin against the Holy Ghost which Jesus speaks about in Matt. 12 and Mark 3, is a condition of the heart. In Acts 7:51 we are told that it is possible to "resist the Spirit." In Eph. 4:30 we can "grieve the Spirit." Those who sin against the Holy Spirit are guilty of rejecting the final will of God, made known by the Spirit. Since the unpardonable sin is the sin against the Spirit, we must know what the work of the spirit is and how he does it. Bear witness of Christ—Jno. 15:26; Convict the world of sin—Jno. 16:7, 8; and to invite men to Christ—Rev. 22:17. How is the work of the Holy Spirit done? Thru the inspired word—Jno. 20:30, 31; Rom. 7:7; II Thess. 2:14; also, human agency is employed—Eph. 6:17; II Thess. 2:14.

When one rejects the Spirit, he rejects all hope of salvation. When he turns his back upon the testimony of the Spirit (the Bible), there is not forgiveness for this man neither in this world nor in the world to come.

I think that all can see and understand the sins the Lord will not forgive. First, the sin that is unrepented and unconfessed. Second, the sin against the Holy Spirit. Let us not be guilty of either. If the sinner rejects the conditions of pardon, made known by the Spirit, then he is guilty of the unpardonable sin.

There is a spiritual point of no return, which can lead to the unpardonable sin; the test explains it—Heb. 6:4-6. The point of no return might be encouraged by ignoring God's moral rules. Alcoholics—I've never known a man who intended to become one. But it seems millions of alcoholics have passed the point of no return. The sin of adultery has the same enslaving power. No man ever intended to lose his influence, throw away his position, or crush his family. But "each man is tempted when he is drawn away by his own lust, and enticed"—Jas. 1:14. It begins so innocently. Paul wrote that the moral decay of Rome had caused men to become "vain in their reasonings, and their senseless heart was darkened." Then, in three sledgehammer phrases he declared that **God gave them up** to uncleanness, vile passions, and a reprobate mind" Rom. 1. When a man reaches that point where God gives him up, has he not reached the point of no return??!!

The point of no return is shared by nominal Christians. Our text describes not an adulterer or an atheist, but a professed Christian, or one that knows of Christ, but fails to stay close. Those who have been enlightened, tasted of the heavenly gift, partaken of the Holy Spirit, tasted of the word of God and the power of the ages to come—how much colder could the picture be drawn? It was said of the church at Sardis, "Thou hast a name

that thou livest, but thou art dead." That's what it means to be nominal. Existing in name only, not real or actual. People called Christians who fail to commit totally their abilities, their time, their money to Christ will find real damage to their hearts. Their hearts will die spiritually. God must be taken seriously. Even our talents not devoted to His service will die from lack of use. Example: Young boys with the desire to preach, but lose it in college, and in daily activities. The simple truth is that Christ is not to be taken lightly. Continued lukewarmness saps all of the excitement from Christianity. Example: Penicillin is a miracle drug which has saved many lives, but if one takes a shot of penicillin for every case of the sniffles, his system will likely develop an immunity, and the medicine will no longer have any influence on the body. I fear that some of us have taken Christianity in such small doses that we, too, have become immune to the power of the real thing. **IF GOD BE GOD, LET'S SERVE HIM!** Example: One of the world's greatest serpentariums is in Miami, Florida. The scientist who directs it was bitten a few years ago by one of the largest cobras ever brought into North America. He was rushed to the hospital where his friends awaited his death. But, he did not die! The only medical explanation was that he had been bitten so many times by less deadly snakes that he had built up an immunity against the bite of the king cobra. What a tragedy for a so-called Christian to reach the point of no return while sitting in the pew, to lose the capacity to be disturbed and excited about Christ, and to become what many call "Sunday morning Christians." Many professed believers are suffering **ecclesiosclerosis**—spiritual hardening of the arteries, because of indifference. When no power is left to excite, the point has been reached. One had better not take Christ at all, unless he intends to take him seriously. Christ must be all or nothing at all. Something tragic happens to the heart of the nominal Christian—it **DIES!!** "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (II Pet. 2:21).

The point of no return may be reached when one is hardened by delay; when one delays in obeying the gospel, as described in the parable of the sower, Lk. 8:5, some fell by the wayside, and it was trodden under foot, and the birds of heaven devoured it. Christ was describing the calloused condition of some human hearts. The gospel has absolutely no chance with some people because their hearts are hard beyond hearing.

When the church was young the gospel was never preached to entertain men, but rather, to convict them of sin that they might obey. It was serious business. Apparently, every person on record as having obeyed the gospel in the New Testament age did so upon hearing his very first sermon. What a testimony to the power of the gospel to convict men who listen earnestly. On Pentecost, thousands heard the first sermon ever preached of Christ and responded immediately to the invitation. The nobleman from Ethiopia could not so much as comprehend the Old Testament book of Isaiah at the day's beginning, but when Philip in one sermon preached unto him Jesus, he was ready to exclaim, "Behold, here is water; what doth hinder me

to be baptized?" Acts 8:36. Ananias had to tell Saul of Tarsus but one time, "Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord" Acts 22:16. Cornelius heard only that one sermon by Peter. Lydia was baptized the first meeting she had with Paul. The jailor at Philippi turned from suicide to salvation because he heard but one sermon the same hour of the night. Wherever we look the story is the same. In its first glory the gospel had the power to move men immediately. Each time one hears and does not obey he moves still nearer to the point where he cannot obey. The record also tells of some of these—men who sat through that first sermon and failed to make use of it. Agrippa was one and we have a song written about him:

"Almost is but to fail, sad, sad that bitter wail, almost, but LOST!!" And Felix who "was terrified, and answered, Go thy way for this time: and when I have a convenient season, I will call thee unto me" Acts 24:25. The convenient season never really comes. Likely, Felix was never again quite so terrified. The second sermon loses some of its "punch." That's why young people should render obedience to Christ during the tender years of hearing. "Remember thy creator in the days of thy youth. . ." Eccl. 12:1. ". . . Today if ye will hear his voice, harden not your hearts. . ." Heb. 4:7. The point of no return is no fairy tale. It is as real as the sin-hardened lives of men who can no longer distinguish good from evil. It is as real as a multitude of Sunday morning pew fillers who have lost all capacity to get excited. It is as real as the increasing ease with which a man, who is always hearing and never doing, loses the desire to do.

In which direction are you presently moving? Toward a closer walk with Christ or toward the point of no return? Your present position is not so crucial as your present direction. Every soul has its point of no return. It is that line by us unseen: by which each path is crossed; beyond which God himself hath said that he who goes in lost!!!

TASTE OF A BAD EGG —

(Continued from page two)

is not a Bible name. Romans 16:16 mentions the churches of Christ. The language is different.

Error says some of the books of the Bible have been lost, hence the reason for the Mormon "revelation." But Truth says, II Pet. 1:3, "According to 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."

The claim that the text of the Bible is corrupted, that the truth is not ascertainable. . . But, Let a Mormon put his finger on one alleged corruption in the Hebrew or Greek original. QUESTION: What missing books are found in Mormon "revelations"? What corruptions are corrected in Mormon? Why have Mormons refrained from permitting their works being examined rather than insisting that they be examined by impartial investigation, like ALL other sacred writings?

John 14:26 says, "But the Comforter, which is the Holy Ghost, whom the father will send in my name, he shall teach you all things and bring to your remembrance, whatsoever I have said unto you."

John knew of the Book of Mormon, yet he closed

the Book of Revelation with an inspired prohibition against any one adding to or taking away from the words of that book—God's last revelation to man.

LET THE MORMONS PRODUCE ONE APOSTLE WITH QUALIFICATION OF AN APOSTLE, i. e., a witness of the Lord's resurrection; Acts 1:22, 1 Cor. 15:8. or, the signs of an apostle, II Cor. 12:12; or Miraculous gifts, Acts 8:17; or, raise the dead, Acts 9:40; or, speak in languages never learned by him, Acts 2. Who dares submit to the scriptural test? Rev. 2:2.

Mormonism is wrong in geography. Alma 7:10, "And behold he shall be born of Mary at Jerusalem." Jesus was not born in Jerusalem, but in Bethlehem. They are not the same. Nephi, the son of Lehi, Mormon writer, claims they left Jerusalem, went down to the Red Sea and down the "borders of the Red Sea where they found fertile valleys, and fine rivers, and timber enough to build a ship." No identifiable names or places are mentioned, as in the wanderings of the Children of Israel mentioned in the Bible. Where in Arabia near the Red Sea are such places to be found? Encyclopedias describe it as desert of forests, rivers, flora and fauna. So does the Bible.

Luke 13:3, 5, "Except ye repent, ye shall all likewise perish. Acts 2:38, . . . repent and be baptized every one of you. . ." Acts 17:30 . . . "all men everywhere . . . repent . . ." DEAD MEN CANNOT REPENT. SO why be baptized for the dead? Rom. 2:12, "For as many as have sinned without law shall perish without law." Luke describes (Lk. 16:26) a great gulf from which none can pass to the other side once committed to that side. The dead are locked in.

"Faith comes by hearing, and hearing by the word of God." Rom. 10:17. "Without faith it is impossible to please God" (Heb. 11:6). Dead men cannot believe. Even Mormon's book of Alma says in 34:35 that you cannot repent after death. Proverbs 11:7, . . . when the wicked dieth, his expectation perisheth: and the hope of unjust men perisheth."

In the Gatewood-Farnsworth Debate, Gatewood pressed Farnsworth for just one bit of evidence that the Book of Mormon pointed out even one more sin to avoid, or one more righteous thing to do that the Bible had not already done. Farnsworth never did produce. Gatewood pointed out that the so-called "characters" of the Book of Mormon were fakes, unrecognized by ANY scholar, just lop-sided English characters and symbols. Whereas the ancient language of the Bible, or any language, particularly the Greek and Hebrew are and have always been recognized by all scholars. The Mormons claim their ancient language was Egyptian, but the Egyptologists deny it. There was no need for it to be Egyptian because the Egyptians were not as a rule obedient to God. The Mormons claim their people were from the Hebrews, so why were their writings not in Hebrew? Or why was it not in modern English if that is who it is for? All other Bible writings were in the language of the people of the times involved but Mormonism purports to be a message ("revelation") written up to 600 years before Christ, but strangely withheld from the purported people of Christ for over 1800 years after Christ. .

The Gatewood-Farnsworth Debate took place in the early 1940's. From it I quote (page 123): "(Mr.

Gatewood speaking) I hold before me here, a little book, called, "Two Thousand Changes in the Book of Mormon." Even the Church of Jesus Christ of Latter-Day Saints doesn't believe it is sacred—that it was translated just as they said that it was translated, because we can read in regard to these things that David Whitmer said: "By and of the seer stone, sentences would appear, were read by the prophet and written by Martin Harris, and when finished, he would say "written," and if correctly written, that sentence would disappear and another would appear in its place; but if not written correctly, it would remain until corrected. So that the translation was just as it was engraved upon the plates precisely in the language it was written."

B. H. Roberts in his **Brief History of the Church**: "Until the writing was correct in every particular, the words last given would remain before the eyes of the translator and not disappear." And yet after that was supposed to have been given by the inspiration of God, translated by inspiration of God, the Latter-Day Saints change it two thousand times. It is a testimony that you do not even believe that the Book of Mormon is a divine inspiration from God."

Quoting again from the Gatewood-Farnsworth Debate, page 124, "Here is the picture of Quetzalcoatl (the feathered serpent god of the Aztec—Toltec, KGW) which has been taken from Kimbrough's History, which Mr. Farnsworth quoted in regard to Quetzalcoatl, time and time again. Here is the Latter-Day Saints' crucified Jesus. Here is supposed to be the two thieves. What does it look like? Here is a big round mark; down here are some legs that look like the legs of a lion with horns sticking out all over it. Over here is a leg with claws on it. Up here are some hands that have prongs all over them, totaling about twenty fingers. Here his head is turned up. His chin extends way out—a head of an old idol that you can find on the old Indian totem poles; and, on each side you can find the old idols. Would you say that that was the crucified Jesus? I would be ashamed, Mr. Farnsworth, to hold a picture before anybody like these two pictures here, and say that is a story of the crucified Jesus. It might be that we could say that there were some resemblances between the two—that he was a great white God of the American people, friends, but we must remember that in the time Quetzalcoatl was supposed have been the Savior which Mr. Farnsworth quoted, sprinkling was practiced, and not only infant baptism but **human** and **animal sacrifices** were practiced in the partaking of the **Lord's Supper**. I affirm that Quetzalcoatl is not Jesus Christ the Son of the Living God. Clanero's History says that he was dark and not white."

Farnsworth claims that they have all the powers of Jesus; that they can perform miracles, yet they do none of them; nor will they try. They claim God is unchangeable, and has not changed, that the priesthood is the same, yet they will not dress as the priests were commanded to dress; nor will they offer fleshly sacrifices as commanded under the old law. Nor can they perform in the same priestly lines (Levi) because they (the Levites) are not alive or known today. **THEY ARE FAKES AND A CURSE UPON THE EARTH AND ITS INHABITANTS. BAG EGGS!**

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.

LOOK UPWARD — See Christ pleading for you.

LOOK BACKWARD — See Christ dying for you.

LOOK INWARD — See Christ living in you.

LOOK FORWARD — See Christ coming for you.

THE GREATEST PATH

The greatest path is the path from your door to the door of the Church of Christ. If all of us faithfully used this path and were guided by its radiant influence, the nation would be safe, crime subside, business prosper, and all hearts have peace. For this path was made by the Son of Man for the sons of men, that walking humbly into His Holy Presence in the church, they might afterwards walk together as brethren in the world. Are you using this great path?

A path is of no value unless used! A door is of no value if never used. Jesus is the Way, and the Door into the Father's love and presence! All Christians who love Him will meet with Him at His Table each Lord's Day.

It is said that alcohol is a disease. It is difficult to conceive of a civilized nation that will license a disease for the profits derived.



Charles L. Mullican, Rt. 4, Box 16, Muskogee, OK 74401—We had a wonderful, uplifting week-end meeting with Bro. Jerry Dickinson. Bro. Nelson Nichols is due this next week-end. Here are subs. Remember us in your prayers.

John Mountain 3521 NW 26, Lauderdale Lakes, FL 33311, Dec. 3—The work here progresses; at present Bro. Everett Stephens from Mt. Dora is working with us. We meet in the City Hall; we are permitted to use it free of charge on Lord's Day; we have 8 families, 17 adults and 5 children. The address is 4300 NW 36. Please, those in south Florida, come by.

Roy Lee Criswell, Rt. 2, Box 147, Cassville, Mo., Dec. 8—The work here is most encouraging. The church was blessed today with one who obeyed the Lord in

baptism; one recently returned who had been out of duty for years. Bro. Gerald Hill was with us recently for a week-end meeting. We were very impressed with him and his wonderful Christian family; the brotherhood would do well to use him. He is a very capable preacher. Please pray for the Lord's work here and abroad.

P. H. Khumbunya, Saidi Vlg., Box 43, Phalombe, Malawi, Africa, Jan. 7—How are you there in America? My report: Saiti church, 548 assembled; Zomba area at Chief Malota—31 assembled; Namanga, 935 assembled, 8 baptized; Mphulanya, 61 assembled; Namasoko, 378 assembled, 2 baptized; Gowelo, 300 assembled; Mphulanya, 53 assembled; Zenje, 79 assembled, 2 baptized; Mphulanya, 147 assembled, 2 baptized; Saidi, 48 assembled, 1 baptized; Magulula, 180 assembled, 14 baptized. The work is growing here.

Terry B. McQueary, 410 SE Alexander St., Corvallis, OR 97330, Dec. 27—I began working here and with other congregations in the Pacific Northwest in Oct. Since coming, I have had the pleasure of working with Bro. Dennis Wilsey; he has held 2 gospel meetings in the area, at Cottage Grove and here. I have been uplifted by his fellowship. I have made four trips to Cave Junction to help; the Lord provided 1 baptism; we hope for more results. Congregations are working together to increase the harvest yield. My prayer to God is that I might continue in His work here or at some other location. I love His work above all else. Should you know of those we might reach, please contact me. Remember us all in your prayers.

R. B. Roden, 112 Kelly Dr., Moore Okla.—This year is about gone. We would like to thank every congregation that used us in meetings this year. We look forward to 1975. We will need your prayers in the work. Our last meeting this year was at Farmington, N. M.; we enjoyed our stay in the home of brother George Powell. We had visitors from N. M., Calif., Colo., for which we were thankful. The Wilsons from Calif. and the Tracy Moores from Delta, Colo. were a great help to the meeting. The church here was blessed with our young men's meeting. We had good crowds and the young men did give good lessons. We are thankful for our young people of this area. Do pray that we can all work together.

A. Bvimbani, Makwangwala VLG, Phalombe, Africa—Bro. Bill Davis visited the churches of Mozambique in Nov.; it was a wonderful meeting indeed with good sermon and many people. This brother was sparked with joy to see how the people shone with happiness and eagerness to see the new brother. This makes us believe that the prayers are all accepted by God Himself. Lastly, I would like to impress my thankfulness to brethren of Lees Summit, Mo. and Sister David Bossert of Kansas City for their help to my family. In fact we were very poor and I could not find means to help my family, but now we live happily and peacefully. May God bless them, and may He bless every member of the church of Christ all over the world. I still correspond with Sister Bossert but I cannot hear from Lees Summit after my letter of thanks.

Miles King, 1525 Ann Arbor Dr., Norman OK 73069, Dec. 12—Our work continues this winter with the church at Denison, TX. I thank congregations at Melissa and Dallas, TX; McAlester, OK with the Denison church for support of this work. I held my first meeting at Melissa in Nov.; these brethren are to be commended for the work they are doing. They support their own radio broadcast that covers the Dallas area. I was so impressed with so many men in the congregation will-

ing to take part and prepare themselves to help other congregations. This last Lord's Day, I preached at Boulder Dr., Dallas, with 2 restored. The past Fall I was at Wynnewood, OK and Blue Springs, KY for meetings; 2 were baptized at Blue Springs. I look forward to returning in 1976. I preached recently at Mozier, IL, and plan to return this Fall for a meeting.

Davidson C. Kasambwe, Box 573, Blantyre, Malawi, Africa, Nov. 27—The work is pushing forward. Our year 1974 has been busy and fruitful. We are very thankful for the presence of Bro. Bill Davis family; we know a lot of good and necessary work will be done. We have been visiting churches in Mozambique; doing real well and are willing to worship God in truth and spirit. I express my sincere appreciation to these brethren and to all congregations for taking care for us when we visit that side of the country. Other good meetings have been in Malawi, like Chiradzuru, Lunchenza, Phalombe, Zomba, Balaka, and Monkey-Bay. These meeting revealed signs of new maturity for which we continue to thank God for the gospel of Jesus Christ, which is the power of God unto salvation. God has blessed us abundantly. We should ever be thankful for all that God has done for us. Our appreciation for brethren who support the work here. Please remember us in your prayers.

Ron Willis, 702 Meyer #29, Arvin, Ca.—Jan. 6—Since my last report of April 25, much has happened. I have preached in various congregations and we've seen several respond to the gospel call. For this we are thankful and blessed. It's encouraging to see the gospel is still "the power of God unto salvation." Even though we've been busier than ever, we're still available for meetings. The congregation at Arvin is not growing by leaps or bounds, but we see growth day by day in one form or another. Sometimes slow, steady growth is better because it's lasting. We can see growth in number, in our contribution, in fellowship one with another, and, most of all, spiritually. Our first meeting this year is in Ft. Worth, Texas, Trentman Ave., April 11-20. If you are in the area please plan to attend. Your presence will be greatly appreciated. We solicit your prayers.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga., Dec. 15—The year 1974 is about over and we look forward to 1975. It has been some time since we have reported to the O. P. A. We will not try to mention the meetings, results, etc., but it has been a busy year. Our meetings for the year ended Nov. 24, in Montgomery, Ala. We would like to express appreciation to the brotherhood for their encouragement and confidence they placed in us. We would like to express our greatest appreciation to the congregation in Greenville, S. C. Those brethren have stood behind us financially for the past eight years, making it possible for us to hold meetings anywhere, anytime when needed. They saw to it I would have an income every week when we were not in meetings. We have done quite a lot of personal work with them and it has been very enjoyable. When we first began working with them, there were about 18 attending but now there are 50 to 60 most every Lord's day. The work has just outgrown week-end efforts and they need someone to move there badly. Due to personal reasons and commitments I could not move there. Bro. Juadon Norton, Lord willing, will move there in February to begin working with them. We pray his efforts will be rewarding. I know the church will stand behind him as they did me. Words would fail me to express my feelings about them. We love and appreciate everyone of them for what they are and stand for. Brethren like these make the life of a preacher much easier. At this writing our youngest son, Allen, is in the hospital; he relapsed from hepatitis. We ask continued prayers from all the faithful everywhere for us, our health and work.

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

OLD PATHS ADVOCATE

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

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

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No. 2

"THE CUP OF BLESSING"

1 COR. 10:16

E. H. Miller and James D. Bales

What is "THE CUP OF BLESSING" (1 Cor. 10:16) found on "THE LORD'S TABLE" (1 Cor. 10:21)? Is "it" a bottle of grape juice? Or is "it" just some grape juice? Or is "it" (Mt. 26:27, Mk. 14:23 and 1 Cor. 10:16) "THIS CUP" which Jesus said "is the New Testament" (1 Cor. 11:25), the contents of which was called by Jesus "THIS FRUIT OF THE VINE"—"MY BLOOD OF THE NEW TESTAMENT?" You will notice, Jesus never did say "THIS CUP IS MY BLOOD" as many people claim! But Jesus said, "THIS CUP IS THE NEW TESTAMENT—" (Lk. 22:20 and 1 Cor. 11:25). Jesus speaking of the CONTENTS OF "THIS CUP" said, "THIS IS MY BLOOD OF THE NEW TESTAMENT—BUT I SAY UNTO YOU, I WILL NOT DRINK HENCEFORTH OF THIS FRUIT OF THE VINE, UNTIL—" (Mt. 26:28-29). I have belived and taught this for years; but many deny what Jesus plainly said! So I was glad to notice Bro. Bales (Dr. James D. Bales, Harding College, Searcy, Ark.) makes it very plain that THE CUP IS NOT CHRIST'S BLOOD, BUT "THE CUP—WAS SAID TO BE THE NEW COVENANT!" Notice the following from an article by him—

"The New Covenant and the Bible

James D. Bales

What Is the New Covenant?

It is not just the event of Jesus Christ, or his death, burial and resurrection, although it involves these as well as his coronation. It is more than these things for it is the agreement between God and his people which one enters into when he accepts Jesus Christ as Lord Christ as Lord and Savior. One enters the Covenant when from a believing penitent heart—which trusts in Christ and his gospel—he is baptized into Christ's death, burial and resurrection. **HIS BLOOD IS THE BLOOD OF THE COVENANT, HIS BLOOD MADE THE COVENANT OPERATIVE, BUT THE COVENANT IS NOT THE BLOOD ITSELF, ALTHOUGH THE CUP WHOSE CONTENT SYMBOLIZED HIS BLOOD WAS SAID TO BE THE NEW COVENANT IN HIS BLOOD** (Luke 22:20). However, Christ is the mediator of the covenant (Heb. 8:6; 9:15; 12: 24). He is not the mediator of his blood. **HIS BLOOD DEDICATED THE COVENANT AND MADE IT OPERA-**

(Continued on page seven)

THREE DUTIES OF THE CHURCH

By Paul Nichols

Jesus said, "I will build my church" (Matt. 16:18). When this promise was fulfilled on the first Pentecost after His ascension to glory, it became the only saving institution in the world. It became the "pillar and ground of the truth" (1 Tim. 3:15). And when one obeys the gospel and is added to the church by the Lord (Acts 2:47), he assumes the obligations and responsibilities that are bound upon the church by its Head. He should become more and more aware of this as he spiritually matures. Paul, the apostle, wrote to the Colossians, "We . . . desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:9, 10). If we grow as we should in the knowledge of the truth, we will learn our duties as Christians.

Many congregations seem to be perfectly satisfied to just meet for worship on Lord's day. Others are content to meet three times a week and have a gospel meeting or two a year. But a mature church of faithful Christians understands that there is more required of them than this.

God demands three things of every congregation.

(1) When it meets to worship, that it edifies itself, (2) that it sees to it that the gospel is spread, (3) that it helps the members who are unable to take care of their own needs.

In regards to the first, Paul says that Christ ". . . Gave some apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11, 12). Again he says, "When ye come together . . . let all things be done unto edifying" (1 Cor. 14:26). Also, he teaches, "He that prophesieth (e. g. tells forth the will of God) edifieth the church" (1 Cor. 14:4).

The word "edify" comes from the Greek word "oikodomeo," which means "to build up." Hence, to "edify the church" means "to build up the church." The Thessalonians were instructed, "Wherefore comfort yourselves together, and edify build up, one another, even as also ye do (1 Thes. 5:11). Concerning when the Corinthians came together, Paul wrote, "Ye may all prophesy one by one, that all may learn, and all may be comforted" (1 Cor. 14:31).

The second duty of the church is to see that the gospel is preached. The apostle Paul teaches that the sinner must hear the word of God in order that he be made a believer. "God chose the foolishness of preaching to save them that believe" (1 Cor. 1:21). To the Romans he said, "How shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" (Rom. 10:14, 15). This implies that someone or some people have a responsibility to send the gospel. Timothy was told that the church is the "pillar and ground of the truth" (1 Tim. 3:15). And the Ephesians were advised the "manifold wisdom of God" is to be made "known by the church" (Eph. 3:10).

No institution except the church of the Lord Jesus Christ has been delegated the authority or assigned the responsibility to make known the will of God to the world. However, man has substituted and invented other organizations for this purpose, but not with the divine sanction of God. The church must be taught its duty, and then be urged to do it. If the church does not do it, then it will not be done (according to the will of God), and souls will be lost. Paul says, "If our gospel be hid, it is hid to them that are lost" (2 Cor. 4:3), and brethren are going to be held accountable.

The third duty to which we turn our attention is benevolence. When instructions were given to the church at Corinth, Paul said specifically that the contribution on the first day of the week was "for the saints" (1 Cor. 16:1). And when he wrote the Roman brethren concerning the money sent to Jerusalem, he made it quite clear that he was taking it "unto the saints" (Rom. 15:25, 26), and he hoped the contribution would be "accepted of the saints" (v31). And the disciples at Antioch sent relief "unto the brethren at Jerusalem" (Acts 11:27-30).

The care of widows is taught in 1 Timothy chapter five. (Of course, they had to meet the qualifications.) Only Christian widows were under consideration, as is indicated by the context.

The scriptures are quite positive in teaching us that it is the responsibility of the church to help its own when it is needed. Paul commended the Macedonians for their liberality in sending help to their brethren at Jerusalem; and they, themselves, were in deep poverty (2 Cor. 8:1-5). Most of us cannot even claim that for an excuse. But the key to their success is found in verse 5. "They . . . first gave their own selves to the Lord."

We must learn where our obligations and duties lie, and then discharge them.

Today how many congregations in the brotherhood are really adequately edifying themselves. The teachers in most cases do not work to improve their ability, or study enough to be filled with the knowledge of the truth. This does not have to be. But as a result of it the teaching is inadequate and the church is kept weak.

And even though there are teachers in some congregations that are capable and are doing their duty to the home church, they have never learned that they must do what they can to spread the gospel by their own efforts, and by supporting men who are able and willing to do the work of an evangelist. Paul said, "How shall they preach except they be sent?" Answer, How? He told the Corinthians, "I robbed other churches,

(Continued on page eight)

SOME RUNNING COMMENTS ON THE LIVING BIBLE PARAPHRASED

By Leonard Mullens

Mr. Kenneth Taylor, president of his own Wheaton-based publishing Co., Tyndale House, gave to the world the **Living Bible Paraphrased** in 1971. Taylor says that he began this work, so that his own children—I understand he has ten now—could better grasp the meaning of the Word of God. He began his work about 15 years ago, while commuting on the Chicago and Northwestern Railway, and about 2 million copies of his work have been sold. At first, the **Living Bible** was published as separate books as Mr. Taylor finished them. Now, as you know, you get the entire Bible in one volume. The sale of this new version did not begin to move very rapidly until it was endorsed and pushed by the Billy Graham Association.

This volume is not a translation—it is not even a version—it is just, and I know no better way to describe it, a "running commentary" on the original text—that paraphrases and rephrases the words of the text of the Bible. Such running commentaries can be helpful, but they must be very closely watched by those people who are really serious, devoted, students of the Bible. Frequent liberties are taken with the text and this makes it especially dangerous for the uninformed and for those younger in years. Mr. Taylor states in the introduction—"There are dangers in paraphrases, as well as values. For whenever the author's **exact words** are not translated from the original languages, there is a possibility that the translator, however honest, may be giving the English reader something that the ORIGINAL WRITER DID NOT MEAN TO SAY. This is because a paraphrase is guided not only by the translator's skill in simplifying but also by the clarity of his understanding of what the author meant, and BY HIS THEOLOGY. For when the Greek or the Hebrew is not clear, then the theology of the translator is his guide, along with his sense of logic, unless per chance the translation is allowed to stand without any clear meaning at all." Mr. Taylor further states in his preface, "A word should be said about paraphrases. What are they? To paraphrase is to say something in different words **THAN THE AUTHOR USED**. It is a re-statement of an author's thoughts, using different words **THAN HE DID**."

There are some good things about a paraphrase, but we need to be warned that we are dealing with a paraphrase—not with a translation from the original Hebrew or Greek! We should be aware of some of the renderings that are objectionable to true Bible content. Since this paraphrase is becoming widely used even in the Lord's church today, we need to be sure that we know just exactly what we're facing here. It is said that the **Living Bible** is so easy to read, and that is true; however, we need to know IF IT PRESENTS ACCURATELY WHAT THE WORD OF GOD REALLY SAYS!

You will realize, of course, that to make a complete comparison would call for reading the entire paraphrase, and then comparing it with original texts, or with literal translations from the original. That would be a monumental task, and consume days and days of time and research. Therefore, we are just pointing out

(Continued on page eight)

THE CONTRIBUTION

By Joe Norton

Every system that God has ever had has included a form for returning to Him or sacrificing to Him of that which belongs to Him, and the Christian age is no exception.

That the early church had a treasury is obvious since certain commands were given to and were carried out by churches and not by individuals in New Testament times. Today God's word specifies responsibilities that churches have. If there were no treasury, these commands could not be kept. The church has the responsibility of caring for poor saints (I Cor. 16; II Cor. 8:4; II Cor. 9:1, 2; I Tim. 5:1-16).

The church has the responsibility of seeing that the gospel is spread. Paul said in I Cor. 9:14, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." And he said again in II Cor. 11:8, "I robbed other churches, taking wages of them, to do you service." Paul then took wages of, or was supported by churches, not by individual Christians. We could not carry out these responsibilities as churches if there were no common fund from which to do them.

Paul wrote to the Corinthian church, according to I Cor. 16:1, 2 and gave instructions for the special collection for the poor saints living in Jerusalem. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Alexander Campbell says that the original Greek text indicates they were to be "putting somewhat into the treasury," showing that a treasury was in existence.

Concerning the standard of giving that we are to follow in the New Testament age, the scriptures have the following to say: I Cor. 16: "as God hath prospered him;" II Cor. 8: "a willing mind;" II Cor. 9: "according as he purposeth in his heart;" "not grudgingly;" "cheerful giver;" Acts 11: "according to his ability."

To help us get a more specific concept of what God expects of us, let us review the history of giving. God demanded a tithe (10%) of His people from near the beginning of time. The first record is in Gen. 14:17-20, where Abraham paid tithes to Melchizedek. This was 430 years before the giving of the Law of Moses. If the tithe existed before this time, there is no record of it. Also, Gen. 28 records where Jacob promised God that he would return to Him a tenth of all that He gave him. This was 153 years before the giving of the Law. The giving of 10%, then, did not originate with the Law, but it was incorporated into the Law when it was given. The Jew was to give a tenth of produce of the land and every tenth calf or lamb, and to withhold the tithe was robbing God—Mal. 3:8-10. Tithing was just a biblical minimum—not a maximum, and anyone who held back was under the curse of the Lord. Sometimes the Jews gave two and three tithes.

It is also interesting that there was a difference between a tithe and an offering. In the temple there was a place for the tithe and another place for the freewill offering. Tithing was not giving, it was just paying a debt.

Since these things were written for our learning

and admonition, it is well that we think about them as we purpose in our hearts. The New Testament does not command the tithe nor specify the amount. But Christ said that unless our righteousness exceed the righteousness of the Scribes and Pharisees we shall in no wise inherit the kingdom of heaven. About the only good and commendable thing that Jesus mentions about the Scribes and Pharisees is that they paid tithes.

As we consider our own giving, we should first give of ourselves and then we can give liberally, realizing that we are only returning to God a portion of that with which He has blessed us and that everything we have belongs to Him.

A QUIET and PEACEFUL LIFE

(Selected and enlarged upon by Marvin Fitzgerald)

We are to lead a quiet and peaceful life in all Godliness and honesty—I Tim. 2:2.

Simplicity is a virtue in a successful life! How difficult it is to be uncluttered and uninvolved in the complexity of our day. How easy it is to get caught up in the web of complicated living. Life is mechanical and man-made from the time our alarm goes off in the morning till the radio or television lulls us back to sleep at night.

NEEDED: Some quiet, peaceful, and plain living. Simple, but not a simpleton. Simplicity is never a first cousin to ignorance. In our over-organized and highly affected daily routine, we need to remember S-I-B-K-I-S: See It Big . . . Keep It Simple.

Remember Jesus Christ of Nazareth. Never was there a life so singularly free from care and anxiety. Could part of the answer have been in the simplicity of His life? His habits of eating, sleeping and exercise; His mode of transportation, His unsophisticated membership in society. In contrast to His uncomplicated life, ours is tremendously artificial. Our Savior was a man of sorrow and acquainted with grief, this is true; but never was He troubled with the worries and cares of this world. Take a good look at how intermixed we are, and contaminated by worldly possessions, complex pressure and unnatural styles of living. Take just one day this past week . . . How much red tape did it contain? . . . Polishing the apple . . . Putting on a good front . . . plus, the constant ego drive of 'keeping up with the Joneses'? Cars! — Clothes! — Check book! — Clubs! — Credit cards! The tyranny of things!

NEEDED: A return to "the simplicity that is in Christ Jesus"—II Cor. 11:3. Singleness in heart! Impeccably honest—Straight-forward—Godly.

We have made complicated and knotty what God has declared to be within the reach of the smallest child. Nicodemus, with all his intelligence, complex and involved theology, was invited by our Lord to return to a simple commitment: "Ye must be born again." There is profoundness in the most child-like simplicity.

Keep life simple. On occasion, get away from it all. The quiet and peaceful life is not discovered by driving faster and faster as you and your family get more nervous, emotionally upset, and spiritually uptight. Whizzing so fast toward a set objective means that life en route is wasted. Yet, it is life enroute that

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Vester Reynolds—11; S. W. Lea—10; J. D. Elmore—10; Jack Cutter—10; Timothy Phillips—8; Ron Wood—7; G. M. Everett—6; J. B. Spradley—6; C. A. Smith—6; Roy Clark—6; Marion L. Smith—6; Lloyd Lankford—5; John Adams—5; Bob Terwilliger—5; Charles Mullican—5; Pam Johnson—5; Perry Young—5; Lois Mullican—5; Elmer Stamper—4; Roy Arnett—3; Deaton Norsworthy—3; Daniel Powell, Jr.—3; Della Stone—3; Don Krider—3; Raymond Wheat—3; P. R. Poe—3; Eugene Kinser—3; Duane Jones—3; Hugh Milner—2; Mrs. Elvis Florence—2; Gerald Rowland—2; Jeff Hogland—2; Robert Chancellor—2; W. E. Joslin—2; Joe Norton—2; Ray Cockrum—2; Lucille Vanslyke—2; Bessie Greenwood—2; Ray Offill—2; Lee Trigg—2; Alton Bailey—2; Gilbert Wilson—2; Walter Wilson—2; Frank Boyer—2; W. B. Fisher—2; Jesse French—2; Tommy Shaw—2; B. F. Leonard—2; T. R. Hensley—2; Catherine Costa—1; Ron Willis—1; Betty Barnett—1; R. F. Nichols—1; Della Elkins—1; Mildred Tortellet—1; Fannie Mae Helton—1; Melvin Crouch—1; Rosa L. Gibson—1; Frances Kubena—1; Robert L. Cook—1; Bessie Hamilton—1; D. E. Boman—1; Howard Cole—1; Barbara Osborn—1; Agnes Himelhan—1; Mrs. Olan A. Taylor—1; Homer Smith—1; Thomas Crouch—1; John Webb—1; Ray C. Pate—1; Melvin Baker—1; Mrs. Ora Stephens—1; Pearl Cornett—1; Leonard McKinney—1; Mrs. Maggie McCleary—1; E. H. Miller—1; Mrs. Lou Alexander—1; James B. Pilkinton—1; Myrle Snodgrass—1; Melvin Shortridge—1; Jeff Cantrell—1; Jerry Gilbert—1. Total—227

There is nothing wrong with making mistakes; just don't respond with encores.

ANNOUNCEMENT OF DEBATE

The Lord willing on the nights of May 26, 27, 29, and 30th there will be a public discussion in Midland, Texas between Brethren Ronny F. Wade and Leon Odom. The first two nights will be in the building used by the brethren where Bro. Odom preaches. The last two nights in the Hughes St. building. The propositions, in order of discussion are as follows: In order to carry out the command of God to teach His word, the Bible class arrangement with women teaching some of the classes is scriptural. Affirm: Leon Odom; Deny: Ronny F. Wade.

The scriptures teach that an assembly of the church of Christ for the communion must use only one cup (drinking vessel) for the distribution of the fruit of the vine. Affirm: Ronny F. Wade; Deny: Leon Odom.

Everyone is invited to attend. For further information you may contact Bro. Art Oestmann, 2202 Whitney St., Midland, Texas.—Ronny Wade

Better to let 'em wonder why you didn't talk than why you did.

THE CHURCH DIRECTORY

Please do not place orders for a **Church Directory** until they are ready. Bro. Strain and I are very busy getting the directory ready, and we do not have time to book orders. Announcement will be made when you can order.

These congregations are no longer meeting: **MEMPHIS** (Shelby County), **TENNESSEE**, at 1757 Weiner Street; **VIRGINIA BEACH** (Princess Anne County), **VIRGINIA**.

New congregations and changes are as follows: **SAN ANGELO** (Tom Green County), **TEXAS** has moved from 2626 Freeland Avenue to the **NINETEENTH ST. CHURCH OF CHRIST, 86 East 19th Street**. The time of services and the leaders are the same.

FT. STOCKTON (Pecos County), **TEXAS**, 601 North D. Street—In the home of Bro. Donald Duggan, Sun. 3:00 p. m. Phone (915) 366-2137.

FLINTVILLE (Lincoln County), **TENNESSEE**, just outside the village of Flintville, 2½ miles Southwest of Highway 64. Sun. 10:30 a. m. and 6:00 p. m.; Thurs. 7:00 p. m. Herbert Mann, Rt. 1, Elora, Tenn. 37328. Phone (615) 469-7810. Louis Mearse, Rt. 1, Box 105-B, Flintville, Tenn. 37335. Phone (615) 937-8815.

BLUE SPRINGS (Jackson County), **MISSOURI**, Moreland School Road & Highway 7. Sun. 10:30 a. m. & 6:00 p. m. Thomas W. McBee, 1004 Range St., Blue Springs, Mo. 64015. Phone (816) 229-9719. Clayton McDavitt, 8728 Smart St., Independence, Mo. 64053, Phone (816) 252-2279. Roger Bell, Pleasant Hill, Mo. 64126. Phone (816) 987-2902.

The congregation that has been meeting in **KANSAS CITY** (Jackson County), **MISSOURI**, at 3414 East 27th Street is now meeting at **3023 Monroe Street**. The time of services are the same; the names of Isaac Addison, 5143 Euclid St., Kansas City, Mo. 64140, Phone (816) 861-5708, and Ralph Fielder, 719 Wabash St., Kansas City, Mo. 64124, Phone (816) 231-1725, may be added as leaders. —Ray Asplin, 2440 SW 54, Oklahoma City, Ok. 73119.

A CLARIFICATION

I am writing concerning Bro. Mize who lives and worships at Texarkana, Ark. There was a lot of talk concerning him before I moved to Texarkana. Bro. Mize has repented of any error and is working with the Eylau Congregation in Texarkana. He makes every effort to bring peace and is a fine example of a Christian. This is written with love for Bro. Mize and for the church. —Yours in Christ, Charles Wilson

PROFESSOR OPPOSES EVOLUTION THEORY

Did you know of the recent opposition that was voiced by a Michigan State University naturalist to Darwin's theory of evolution? Calling it "more illogical than biological" he stated the theory doesn't hold up in the light of modern scientific knowledge.

Professor John Moore, a naturalist at MSU, presented a paper to a recent meeting of the American Association for the Advancement of Science at Philadelphia in which he contended there was no scientific backing for the theory that man evolved from amoeba and sea-slimes.

He said the theory of evolution is an "incredible religion" but not a science. Generally, the attacks against the theory have come from religious leaders instead of scientists; however the number of men in science who oppose Darwin's views is growing. But it still makes headlines when a naturalist like Moore refutes his fellow naturalist Darwin of 1895.

Moore said that evolution should not be taught as fact but only discussed as theory and taught as an idea. He focused attention on the "serious gaps" in the "monophyletic" theory that the first living cell changed into complex many-celled forms of life, developing first into animals without vertebrae and progressing through fish, amphibians, reptiles, early mammals and primates to man.

This just goes to show you that it is not a mark of ignorance for one to question a theory which if accepted would deny that God created the heavens and the earth, as stated in Genesis. It is impossible for one to hold to the evolution hypothesis and accept the historical accuracy of the first eleven chapters of Genesis. As for believers, it is not only easy but reasonable to believe "In the beginning God . . ."

—Hardeman Nichols

"LIVING WITH AN ABORTION"

A full-page ad in *The Washington Post* contains a letter written by a woman who describes the "everyday hell" she has endured since undergoing an abortion six months ago.

"For six months I was strong—then weak—on and off—yes, no—until in my final weak stage I consented to an abortion," the unnamed woman wrote.

"Maybe if I had spoken to someone who had experienced an abortion I may have hesitated long enough. Perhaps this may be one way in which I can help. I am willing to come forward and discuss the hard-core facts surrounding abortion with anyone."

The woman describes her saline abortion, the procedure administered after 16 weeks of pregnancy. In it, an injection of salt solution causes the unborn baby to go into convulsions and die. About 24 hours later, the woman goes into labor and delivers a dead baby.

"Throughout labor I was able to think of nothing but the physical pain at hand," she said. "Then there was a tiny baby girl with me. The shock and hurt of holding your own self-destroyed child is not describable in words . . ."

"I buried my baby," she said, "and have been working since then toward redirecting my life-giving to some purpose—a next to impossible task."

The woman said, "The reasons for not having an abortion are all fine and true—but they were lacking—too much was left unsaid and unthought. I think if a woman is given additional sorely-needed counsel on abortion consequences, there can be many more lives saved, both mother and child."

She cites her "everyday hell."

"Never hearing a baby cry without crying within yourself."

"Counting days to see how old your baby would have been."

"Wondering what contributions my baby could have made to our desperate society."

"Wondering if you'll have another chance at motherhood."

Of the abortion itself, she recalls "sitting in a crowded waiting room studying each other's fearful anxious faces . . . signing death certificates for what is very much alive within you . . . seeing crying women given a tranquilizer and sent home to recuperate and 'forget'."—The above was condensed from *Christian Crusade Weekly*. Our conviction is that abortion is a deliberate snuffing out of human life. In many ways, Scriptures teach the human identity of the unborn child. We urge Bible-believing people to maintain a firm position against abortion. (Via *The Truth*)

BONDS OF MATRIMONY

Smith-Nichols—On the evening of December 5th, Reginald Smith, son of Ralph and Elaine Smith of Centreville, Miss., and Paulette Nichols, daughter of Paul and Wilma Nichols of Modesto, Ca. were united in marriage. It was my pleasure to say the ceremony in the presence of brethren and friends who attended. We hope for Reggie and Paulette a long and happy Christian life together in the service of Him whose they are. —Paul O. Nichols

Fancher-Anderson—In Sharonville, Ohio, Duane Fancher and Sandra Anderson were united in marriage. The wedding was conducted in the meeting house of Sandra's home congregation. Many, many brethren and friends from several states gathered to witness the ceremony and to wish them well. Duane's parents are Mr. and Mrs. Cleo Fancher of Graham, Tex.; Sandra's parents are Mr. and Mrs. Robert Anderson of Sharonville, Ohio. Duane and Sandra are both Christians and are making their home in Dallas, Tx., where they work and worship with the Boulder Drive congregation. —J. Wayne McKamie

Hancock-Hayes—In a most lovely setting of candlelight and flowers, the sacred vows of marriage were exchanged between Terry Hancock and Mary Rebecca Hayes on the night of November 1, 1974. Becky is the daughter of Bro. Bob Hayes of the Huntington, W. Va. congregation. Many were present to wish them well. May God's richest blessings rest upon this fine Christian couple. —Richard Nichols

OUR DEPARTED

Stubbs—Clyde Oma Stubbs was born July 10, 1898 in Navarre County, Texas; departed this life December 25, 1974. She lived in and near Bowie, Texas for about fifty years. She was a member of the Church of Christ for about thirty. She had four daughters: Mrs. Vera Ford, Bowie, Texas; Mrs. Jannie Beth Phillips, Dell City, Okla.; Mrs. Pat Martin, Norman, Okla.; Mrs. Nancy Martin, Oklahoma City, Okla.; two sons, J. T. Stubbs, Oklahoma City; Charles Stubbs, Chattanooga, Okla.; 16 grandchildren; 10 great grandchildren. Sister Stubbs helped to raise six other children also. She was a Christian we all will remember for years to come. She had a smile for every one. She was filled with patience. She was blessed with 76 years. The Fruitland, Texas congregation will miss her. We are thankful to have known her. Her children are a great help to the church also. The singers were from Wichita Falls, Texas. The writer spoke words of comfort to the family and others present. —R. B. Roden

Gilyard—Bro. Julius I. Gilyard was born Jan. 19, 1920 in Rentiesville, Okla. to the late Julius L. Gilyard and Maudie Mae Robinson. In 1955, he obeyed the gospel and remained faithful. As a member of the Body, he was a devoted worker. He is sadly missed by brothers and sisters in Christ who knew him. He was a district supervisor for street maintenance at the Public Work Dept. for Kansas City, Mo. for 24 years. At the age of 26 he was married to Mozelle Thomas who survives him; he also leaves 3 children, Stephen Mark, Vickie Lynn and Mrs. Frankie Branch. There is one brother, Leo S. Gilyard, Dallas, Tex.; two sisters, Edna Marie Gilyard, Flint, Mich., and Mrs. Bernice Lucas, Tulsa, Okla.; 3 grandchildren. One brother, Clemie Lee, preceded him in death. Services were conducted by the writer. Douglas J. Young

Wheeler—Bro. James Franklin Wheeler was born May 11, 1907 in Texas. He departed this life Dec. 14, 1974, at the age of 67. A native of Texas, Bro. Wheeler married Sister Della Williams in Checotah, Oklahoma, Dec. 25, 1928. To this union was born one son, David, who lives in Bakersfield, Calif. Brother and Sister Wheeler have lived in Arvin, Calif. for 26 years. Brother Wheeler had been out of duty for several years and about four months ago our hearts were lifted when he made all wrongs right once again. From that time until his death, he tried very hard to serve the Lord, coming to services even when it was evident that he did not feel well. The funeral service was very beautiful and there was a very large crowd, both church members and members of the surrounding community. As members of the body of Christ, we were so thankful that he lived for Christ in the eleventh hour. "Blessed are the dead which die in the Lord." Take courage, there is still hope for those out of Christ. Perseverance paid off in this case. Many thanks to those members of the church that participated in the singing, and to those that were helpful in comforting the Wheeler family. The writer officiated. —Ron Willis

Pond—Sister Nancy Caroline Holms Pond was born Mar. 18, 1876 at Batesville, Tex. She departed this life Jan. 17, 1975 at Carson, Calif.; she was nearly 99 years old. Brethren, she had been a member of the body of Christ for something over 80 years; this is

reasonably close; the exact date of her obedience to the gospel was unknown. Not long before her passing, my wife and I visited her, and we mentioned the church, and in spite of pain and suffering, she said to us, "Oh, yes I am a member of the church of Jesus Christ; you know he had only one." For several years, we had known Sister Pond, and it was one of life's rare privileges we believe; she was a sweet, gracious lady. She had known much sorrow; she was the last surviving member of her immediate family; she had buried adult children under tragic circumstances; she had buried her companion about 11 years ago after having been his wife for over 70 years. Young people, all, let's take notice of that!! She left two sons, Willis of Texas and Addie of Washington; 3 daughters, Clara Ayers, Edna Brown, Mary Larson all of Calif.; 13 grandchildren, 43 great grandchildren and 4 great great grandchildren. The funeral was conducted Jan. 22 at McMillan Chapel, Gardena, Calif.; burial was in beautiful Green Hills, Palos Verdes. The beautiful singing was by members of the church in the area. This writer attempted to say words of comfort and warning to those present.—Don McCord

Bunner—Leroy Bunner was born in Marion County, W. Va. on April 7, 1903, and passed from this life on Jan. 3, 1975. He left to mourn his passing his good and faithful wife, Wilma; 3 daughters, Ida Mae Ryan, Doris W. Bunner, and Mary Virginia Vincent, all of Bunner's Ridge, W. Va. Also there was one brother, John, of Bunner's Ridge, and 2 sisters, Rosa Pheasant and Virginia Smith of Piney Run, W. Va. There were 5 grandchildren and 8 great grandchildren. Brother Leroy was loved and respected in the community where he lived and had worked; he was looked to for guidance and comfort by the congregation where he attended regularly for worship to God. He was a man who believed the scriptures, taking them at their face value, as being the words of the infallible God. He spoke where the scriptures allowed, and closed his mouth where permission was not granted. His was one of the largest funerals I have attended, with many paying their respects. His influence, like Abel of old (Heb. 11:4), will continue on Bunner's Ridge for many years to come. The sheathing of his sword makes Satan rejoice, while bringing tears and sadness to the faithful on Bunner's Ridge. His place at the forefront of the battle there will not be easily filled. Brother Leroy took sick while at the regular mid-week service, and passed the following morning, his last deeds being words and works of good. God bless his family in the coming weeks of sadness. The living were exhorted by this writer. —Barney Owens

JESUS DIDN'T QUIT

Jesus didn't quit meeting with the disciples because Judas was a thief, nor because Peter was fickle at times. He did not quit preaching and living right because some of His brethren were unforgiving, unkind, over-ambitious or agnostic. Jesus did not quit His post of leadership because He once had in His presence an adulterous woman, an unscrupulous business man, a gang of Pharisaical hypocrites or narrow-minded worshippers. Do we use excuses to try to justify our failure to work and worship as we should? Remember, we must account to God! —via Eunice, N. M. Exhorter

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.

—James Lynn Bradford, Rt. 3, Box 57, Belton, Mo.

—Jeffrey W. Hogland, 6630 Waverly St., Kansas City, Kansas

—Timothy Dale Whitehead, Rt. 1, Bernie, Mo.

—Duane Permenter, 6600 8th St., Riverbank, CA

—Byron Franklin, 969 Paloma Ave., Stockton, CA

—Thomas E. Kinser, Rt. 13, Box 211, Bloomington, Ind.

—Melvin Smith, Rt. 2, Box 188, Corvallis, Ore.

THE BIBLE

The Bible has, indeed, been an anvil on which many a hammer has been worn out. Old Voltaire, in the generations gone by, proudly boasted that while it took twelve men to write it up, he would show the world that one man could write it down, and predicted that before the close of his century there would not be one found upon the earth. Following in his tracks, our own Tom Paine, who did so much for the cause of liberty and of freedom during the darkest days of the Revolution by bringing out the various issues of "The Crisis," became puffed up and inflated and turned his attention to the writing of a wonderful book that he called "The Age of Reason." This spread like wild-fire all over the land, and vauntingly and proudly its author and his friends boasted that in fifty years the Bible would be found only in some of the museums of earth. But be it remembered that thrice fifty years have come and gone; Tom Paine has also gone the way of all the earth; his book is scarcely mentioned, read, or heard of; while every year there flows from the presses ten million copies of the Book of God. —Selected

"THE CUP OF BLESSING" —

(Continued from page one)

TIVE (Heb. 9:15-26). HIS BLOOD IS THE BLOOD OF THE EVERLASTING COVENANT, BUT IT IS NOT THE BLOOD OF THE EVERLASTING BLOOD—AS IT WOULD HAVE TO BE IF THE BLOOD AND THE COVENANT ARE THE SAME THING (Heb. 13:20)." ("FIRM FOUNDATION"—July 17, 1973—caps 7 underlined by EHM).

From Bro. Bales' statements above you can see, "Christ is the mediator of the covenant (Heb. 8:6; 9:15; 12:24). He is not the mediator of his blood." You will also notice, "THE CUP—WAS SAID TO BE THE NEW COVENANT IN HIS BLOOD (Luke 22:20).—HIS BLOOD DEDICATED THE COVENANT AND MADE IT OPERATIVE (Heb. 9:15-26)." AND "ALTHOUGH THE CUP—WAS SAID TO BE THE NEW COVENANT IN HIS BLOOD (Luke 22:20). "WE FIND THE "CONTENT SYMBOLIZED HIS BLOOD—HIS BLOOD DEDICATED THE COVENANT AND MADE IT OPERATIVE (Heb. 9:15-26)." BUT "THE BLOOD AND THE COVENANT ARE (NOT) THE SAME THING!" One "CUP" on the Lord's table "was said to be the (one) new covenant!" AND THE "CONTENT (OF THAT ONE CUP) SYMBOLIZED HIS BLOOD" THAT "DEDICATED THE COVENANT AND MADE IT OPERATIVE (Heb. 9:15-26)."

Notice, we have one loaf on "the Lord's table" to symbolize His one body; and we have one "CUP" to symbolize the one new covenant; and the "CONTENT" OF THAT ONE CUP to symbolize Christ's blood that "dedicated the (one new) covenant and made it operative (Heb. 9:15-26)." Notice too, the apostle Paul said, "KEEP THE ORDINANCES, AS I DELIVERED THEM TO YOU.—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:—After the same manner also he took the cup—(1 Cor. 11:2 & 23-29). Then he says ("Is not the cup of blessing (Smith's B.D., "Cup of wine called the cup of blessings." Bible Dict., based on Robinson's "A cup of unfermented wine—Mt. 26:27; 1 Cor. 10:16; this was called the cup of blessing.") which we bless a sharing in the blood of Christ? Is not the loaf which we break a sharing in the body of Christ? Since there is one loaf, we who are many are one body; for we all partake of the one loaf." (NASB-M). NO CONGREGATION OF THE CHURCH OF CHRIST HAD INDIVIDUAL COMMUNION CUPS UNTIL AFTER I WAS BORN! THEY WERE NOT EVEN INVENTED UNTIL 1894! SO LET US STAY WITH THE BIBLE WAY!

In the "F. F." Bro. Bales' articles said "the cups whose contents"—but he told me it was a typical error, and should be "cup" and "content"—and he was writing the "F. F." to put in a correction; but I received the following—"Dear Brother Miller: I have checked up on the Bales' article to which you refer, and I find that we followed copy on the article. If Bales intended 'cup' instead of 'cups,' the error was his. I do not plan to run a correction of it.—Yours in the Faith, S/Reuel Lemons." After this, I corrected the two mistakes as Bro. Bales desired; and I only give this notice, that the readers of both papers might know I didn't make such a change without Bro. Bales' consent.—E. H. Miller—P. O. Box 538—LaGrange, Ga. 30240.

THREE DUTIES OF THE CHURCH —

(Continued from page two)

taking wages of them, to do you service" (1 Cor. 11:8). "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14).

Right now we have men who ought to be supported full time so they can exercise their ability in soul-saving. And some that are still hanging on trying to do the Lord's work, are not properly and adequately supported. Inflation has eaten them up, and they and their families have had to suffer while thousands and thousands of dollars lie in church accounts, money stashed away in banks all across the country. Brethren, we are going to account for such inequities and failures.

As far as the third duty is concerned, some congregations have never been known for their charitable acts. Some do not put out as much as \$25.00 a year for the needs of the poor or widows or for the spread of the gospel. They just cannot see the need. But Solomon said, "Where there is no vision, the people perish: but he that keepeth the law, happy is he" (Prov. 29:18). Other churches put out hundreds and hundreds of dollars every year for charity to their brethren. The difference is that one knows its duty and takes advantage of its opportunities, while the other does not recognize an opportunity when it sees it, or else does not realize the need of rising to the occasion.

Brethren, no congregation of the Lord fully vindicates its claim of faithfulness which does not discharge its duties according to its ability. What is your home congregaion doing to edify itself, spread the gospel, and help the needy? "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). — 514 Oakshire Ave., Modesto, Ca.

A QUIET and PEACEFUL LIFE —

(Continued from page three)

actually comprises the bulk of our time. These moments should be enjoyed.

The quiet and peaceful life is not found in drinking intoxicating drinks, or in taking tranquilizers to calm our nerves. Instead, they cloud our minds until we cannot think straight. They mar our good judgment and we do and say things we would otherwise not do or say. Drugs are not the answer to the quiet and peaceful life mentioned in I Tim. 2:2. Rather, they lead to confusion and a lack of concentration. Therefore, these things are not what the Lord prescribed as a means of getting away from it all. In Mark 6:31 Jesus said unto them: "Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat." At times, our Lord found it necessary to get away from it all. But, He did not resort to strong drink or drugs, but, rather, He turned to communing with the Heavenly Father. Luke 6:12: "And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God." Wouldn't it be better for us to get off by ourselves somewhere and continue even all night in prayer to God? Prayer will make us stronger spiritually. Strong drink and drugs will destroy us spiritually. In Philipians 4:6-8 we read: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, **think on these things.**" "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."—verse 9.

The Restoration stood for simplicity in Christ, saying: "Let us go back to the Bible and speak as the oracles of God." Today, we need to forget about the fast pace of life, the constant struggle for worldly gain, the cares of this life and the deceitfulness of riches. We need to go back to the Bible, and let not our minds be corrupted from the simplicity that is in Christ. We need to 'get away from it all' by going to God in "supplications, prayers, intercessions, and giving of thanks for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior"—I Tim. 2:1-3.

SOME RUNNING COMMENTS —

(Continued from page two)

a few rather obvious things that do occur as we look into Mr. Taylor's work. Consider the following points with me:

1. Genesis 1:1—**Living Bible**—"When God began creating the heavens and the earth, the earth was at the first a shapeless, chaotic mass, with the Spirit of God brooding over the dark waters." (Really, vapors)

a. **A. S. V.** "In the beginning, God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters."

b. **K. J. V.**—reads like the A. S. V.

2. Note also that in the **LIVING BIBLE**, concerning the creation of man, that it reads this way. "So God made man like his Maker. Like God did God make man; Man and Maid did he make them." (Gen. 1:27)

a. **A. S. V.** "And God created man in His own image, in the image of God created He him; male and female created He them."

b. **K. J. V.** same as the A. S. V. There is a subtle difference in the meaning of "create" and "make." Generally, we gather that to create is to produce out of nothing; to make is to bring something into existence out of already available materials. God alone is the Creator; man is only a "Maker." However, this point is, as I said, subtle, and if it were all, the point should not be labored.

3. The error of original sin is taught here in this paraphrase—that babies are born sinners. Psalms 51:5: "But I was born a sinner, yes, from the moment my mother conceived me." (L. B.)

a. **A. S. V.** "Behold, I was brought forth in iniquity; And **IN SIN DID MY MOTHER CONCEIVE ME.**" As you can see, there is quite a difference in the meaning of these two renderings!

b. **K. J. V.** "Behold, I was shapen in iniquity; and in sin did my mother conceive me."

c. Recall that this 51st Psalm is written by David the king, upon the occasion when Nathan the prophet came to the king, after he had gone into adultery with

Bathsheba, and it is entirely possible that David makes reference to the child born, not to himself in this psalm! Thus, the differences can be clearly seen here.

d. **Living Bible**—Ephesians 2:1-3: Note the last part of v. 3—"We started out bad, BEING BORN WITH EVIL NATURES, and were under God's anger just like everyone else."

(1) **A. S. V.** Ephesians 2:1-3:—last part of 3—"And were by nature children of wrath, even as the rest."

(2) **K. J. V.** "And were by nature the children of wrath, even as others." Anyone can see the distinct difference in these renderings! This is one of those places, where as Mr. Taylor said it was possible in his preface, "the theology of the translator" got the better of him!

4. Another obvious error is seen in 2 Timothy 4:1: "And so I solemnly urge you before God and before Christ Jesus—who will some day judge the living and the dead when HE APPEARS TO SET UP HIS KINGDOM." (L. B.) Can't you just see Jehovah's Witnesses literally jumping on that verse? It supports their doctrine of an earthly reign here!

a. **A. S. V.** "I charge thee in the sight of God, and of Jesus Christ, who shall judge the living and the dead, and by His appearing and His kingdom." (2 Tim. 4:1)

b. **K. J. V.** "At His appearing and His kingdom."

c. **Living Oracles**—a very excellent, but not well known version, the favorite of Alexander Campbell. Now you may not care much for Alex, but it must be admitted that our nation has not seen a man who could really begin to measure up to his stature in true scholarship: "I charge you, in the presence of God, and of Jesus Christ, who will judge the living and the dead, at HIS APPEARING AND HIS KINGDOM."

d. Mr. Taylor, in Rev. 7:14, capitalizes the letters or the words, "GREAT TRIBULATION." The A. S. V. and the K. J. V. do not give us the capital letters here. Read K. J. V. "These are they that come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

e. This indicates that the author is a Dispensationalist, or a believer in the Premillennial doctrine of the thousand year reign of Christ on earth. Perhaps this is a reason why the Graham organization likes this paraphrase. I have never heard Mr. Graham say publicly just what he believes about Premillennialism, but I know by my own knowledge that he is a member of the First Baptist Church of Dallas; and that Dr. W. A. Criswell is definitely a Premillennialist, because I heard him say so myself!

(1) Listen to the Living Bible's rendering of Isa. 2:2-4: "In the last days Jerusalem and the Temple of the Lord will become the world's greatest attraction, and people from many lands will flow there to worship the Lord." Come, "everyone will say," "Let us go up the mountain of the Lord, to the Temple of the God of Israel; there He will teach us His laws, and we will obey them." "For in those days the world will be ruled from Jerusalem. The Lord will settle international disputes; all the nations will convert their weapons of war into implements of peace. Then at the last all wars will stop and all military training will end." If there were any doubts about the theology and the doctrine of an earthly rule of the Lord here that rendering from Mr. Taylor should end it ONCE AND FOR ALL!

(2) **A. S. V.** on this passage: "And it shall come to pass in the LATTER DAYS, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem." (V. 4 not given here) You can surely see the difference in these two renderings—believers in the truth that the church is God's kingdom have long compared this passage with Acts 2, when the church began, and showed its actual fulfillment on the Day of Pentecost. Remember, the point here is on the old Doctrine of premillennialism, the thousand year earthly reign of Christ, which is error, for the Lord's kingdom has already been set up.

(3) Truth is, Mr. Taylor's translation or rendering of 2 Tim. 4:1 contradicts his own rendering of Col. 1:13, which reads: "For He has rescued us out of the darkness and gloom of Satan's kingdom and brought us INTO the Kingdom of His dear Son, (14) Who bought our freedom with His blood and forgave us all our sins." So, because of this Premillennial doctrine, must reject Mr. Taylor's paraphrase.

5. The old doctrine of "faith only" can be said to be promoted by this paraphrase. Romans 4:9: "Now then, the question: is the blessings also given to those who do not keep the Jewish rules, but ONLY TRUST IN CHRIST?"

a. **A. S. V.** "Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? For we say, To Abraham his faith was reckoned for righteousness." (Rom. 4:9)

b. **K. J. V.** "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness." (Rom. 4:9)

Living Bible says: "For Abraham found favor with God by faith alone." (Rom. 4:12) By reading James 2:21-24, we see how this paraphrase does not agree with itself!

6. 1 Pet. 3:21: "In baptism we show that WE HAVE BEEN SAVED FROM DEATH and doom by the resurrection of Christ." (L. B.)

A. S. V. "Which also after a true likeness doth now save you, EVEN BAPTISM."

K. J. V. "The like figure whereunto even baptism doth also now SAVE US." So the difference can be clearly discerned, and once again, theology got ahead of reality!

(a) **Living Bible:** John 3:5: "Unless one is born of water and the Spirit, he cannot enter the Kingdom of God." Now the interesting thing here is the footnote to which we are referred, and it reads like this: "Physical birth is not enough. You must also be born spiritually." That is given by Mr. Taylor as the alternate phrasing which "interprets" "born of water" as meaning the normal process observed during every human birth. Then Mr. Taylor graciously adds: "Some think this means water baptism." This reference in the footnote is error and has so many times been answered in various debates with those who do not believe that baptism has any connection with salvation. On this

point, see the book "The Case of Cornelius," p. 89, begin reading the quote from Willmarth to page 90, up to third paragraph.

b. Once again, our author's theology seems to have triumphed over his scholarship.

7. And it is no wonder that these who teach the direct communication of the Holy Spirit accept Mr. Taylor's translation—pardon me—paraphrase—with such glee! Romans 8:16 reads: "For His Holy Spirit speaks to us deep in our hearts, and tells us that we are really God's children."

A. S. V. "The Spirit Himself beareth witness WITH our spirit, that we are children of God."

K. J. V. "The Spirit itself beareth witness with our spirit, that we are the children of God."

a. Now the fellow who cannot see the difference in those renderings, frankly, doesn't really have much to worry about.

b. **Living Bible**—Gal. 5:16: "I advise you to obey only the Holy Spirit's instructions. He will tell you where to go and what to do, and then you won't always be doing the wrong things your evil nature wants you to."

A. S. V. "But I say, Walk by the Spirit, and you shall not fulfill the lust of the flesh."

K. J. V. "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

8. **Living Bible**: "Shake hands warmly with each other. All the churches here send you their greetings." (Rom. 16:16) Here Mr. Taylor does away with the holy kiss in this verse, and also with the phrase "churches of Christ."

A. S. V. "Salute one another with a holy kiss. All the churches of Christ salute you."

K. J. V. Reads practically the same, except the word "all" is left out.

9. Genesis 6:4 in **Living Bible** gives a most fanciful rendering: "In those days, and even afterwards, when the evil beings from the spirit world became or were sexually involved with human women, their children became giants, of whom so many legends are told." That sounds more like Greek mythology than the Word of God, which says, "There were giants in the earth in those days; and also after that, when the Sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men which were of old, men of renown." (K. J. V.)

10. Some of the passages rendered range from flippant attitude to vulgar renderings.

a. Take the case of the man born blind; healed by the Christ in John 9 recorded. The Jewish leaders called in this man's parents to ask about the case, and they said, "He is old enough to speak for himself. Ask him." When the man told them that he felt that Christ was from God, they said: "You illegitimate bastard, you! Are you trying to teach us? And they threw him out." (John 9:34)

A. S. V. renders it: "Thou wast altogether born in sins, and dost thou teach us? And they cast him out." **K. J. V.** renders it the same, and Mr. Taylor puts in the footnote on this verse that it means "Literally you were altogether born in sin."

b. Two more rather loose renderings are given: **Living Bible**, 2 Cor. 8:11: "Having started the ball rolling so enthusiastically, you should carry this project

through to completion just as gladly, giving whatever you can out of whatever you have."

A. S. V. "But now complete the doing also; that as there was the readiness to will, so there may be the completion also out of your ability."

K. J. V. "Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have."

You may say, "But isn't that the way we speak today? As Taylor renders it? Certainly that is an idiom of our everyday speech, but the point is: That is not what the Word of God says!

Here is one that is interesting: Ben-ha-dad of Syria sent a message to Ahab, and said, "All you have belongs to me." Ahab agreed that was so. Then the Syrian said, "I'm sending my servants tomorrow, to search your homes, and they'll take whatever they want." At this point, Ahab refused to yield to the Syrian any further, and so Ben-ha-dad sent a message saying: "The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that Ahab replied by saying: Let not him that girdeth on his armour boast himself as he that putteth it off." (1 Kings 20:11—**A. S. V.** The **K. J. V.** is almost the very same, gives harness instead of armour) Mr. Taylor renders Ahab's words: "Don't count your chickens before they hatch!"

Conclusion: If you ever try to trace a word through Mr. Taylor's paraphrase with a concordance, you will find it practically impossible, for there is no true consistency in the rendering of the words.

It is to be sincerely hoped that people who have the **Living Bible Paraphrase** are really aware of that fact: IT IS A PARAPHRASE; it is not a translation of the Word of God. In too many places, where rendered, it does not allow the Word of God to say to us in this century what the Word of God said to man in the 1st century! It is not reliable, and it can lead men into some really serious doctrinal errors. It lacks the dignity of the **K. J. V.**, the **A. S. V.** and the **R. S. V.** as well as the exactness and the accuracy of a book that purports to be the Word of God. Beware how you use it!

Think of the dangers IF we bring up a generation of young people on such running commentaries as **The Living Bible**; and they learn to quote it, and even read it as the authoritative Word of God in the congregations. What will and can happen in a few decades? I need not answer that question. You can do so for yourself!

I close with this interesting comment. According to **TIME Magazine**, July 24, 1972, we read this, and I quote: "Mysteriously, half way through the paraphrase, Taylor lost his voice, and still speaks only in a hoarse whisper. A psychiatrist who examined him suggested that the voice failure was Taylor's psychological self-punishment for tampering with what he believed to be the Word of God" Information gleaned from **Gospel Advocate**, **Time Magazine**, and other sources. (Selected by Mrs. Tom McBride via Karl Wilks)

A questionnaire mailed out by the church asked, A. How far do you live from the church? and B. How long does it take you to get to church? The answers on one return were: A. Four blocks; B. About three months.



Glenn Spradley, 129 Anne Dr., Avondale, La. — Please, brethren, if you have friends or relatives in the New Orleans area who might be interested in the truth, would you please let us know.

Deaton Norsworthy, Strong, Ark.—We are in the process of building a meeting house here, but we will be unable to complete it without financial help from others. If persons or congregations could assist us, it would be greatly appreciated. Pray for us and our efforts that the work of the Lord may continue in this community. Here are two subs.

Elmer Stamper, Rt. 2, Box 968-B, Leeds, Ala., Jan. 18—We are steadily growing here; we believe the older ones of us are stronger than ever. Bro. Lynwood Smith will conduct our meeting, Mar. 23-30 here. We express again our gratitude to those who helped us financially on our meeting house. When and if you ever can, come and see what we have done under the Lord's guidance with your help. Pray for us.

Richard W. Reed, 1521 13th Ave. S. E., Cedar Rapids, Iowa—Since moving here from Kansas City, Mo. where we worshipped at the 27th St. congregation, we have been able, with God's help, and honest hearts, to establish a faithful congregation. We meet at the YMCA, 1st Ave. and 5th St. N. E., at 10:30 Lord's Day. We are few and ask for prayers that we may grow spiritually and in number. The brethren have been working hard to plant a strong faithful church in the second largest city in Iowa.

Earl Absher, Rt. 1, Box 222, Quincy, Fla., Jan 20— I have been here since Oct. The church here is small, but the brethren are happy to have me here with them. One from a Catholic background lately obeyed the gospel; I had performed her wedding 3 weeks prior. I will be here through Mar.; the church here cannot fully support me here, so I am working at a secular job, but need desperately to put my full time into helping build up the church here. I would deeply appreciate any additional support plus the prayers of my brethren. Feb. 28-Mar. 2, I will be at Lawrenceburg, Tenn. for a meeting.

K. G. Wilks, 7807 Gault St., Austin, Tx, Jan. 21— We have moved to the above address. Our worship will continue to be conducted at 5302 Wellington for a while at 10:30 A. M. and 6:30 P. M. Sundays and

7:30 P. M. Wednesdays. Our services are good and attendance is good. We have had a few visitors to encourage us. We are looking forward to a meeting this year but we must find a place. Austin is not so hard hit by existing unemployment as some other areas. There is much capital improvement here. Brethren from across the nation are encouraged and invited to visit us. All please take notice of our being in Austin and pray for us. Telephone: 512 - 454-9432

R. B. Roden, 112 Kelley Dr., Moore, Ok.—The work load here is heavy at this time. Many homes have sickness. We pray that all will be well soon. The congregation is still looking for new members, that might move to this area. If you know of any one we might visit, and invite to worship with us, please let us know. I was at Waco, Texas in a week-end meeting, January 17-19. The crowds were good. We were thankful that the Hoyte, and McGregor congregations were willing to help in this meeting. We had others to visit for which we were thankful. Do pray for the work there. Remember us in your prayers also.

Jerry L. Cutter, 6405 N. College, Oklahoma City 73132, January 21—The annual study involving preachers from across the country was well attended and well conducted. The study was at Twenty-first Street in Okla. City and was conducted by brethren Don McCord and Wayne McKamie. The study is scheduled for Twenty-first Street again next December also. I have been helping the church at Wichita, Kansas some lately, until brother Bobby Loudermilk can begin his 2 years' stay there. The work at Wichita is very encouraging, and prospects for a strong church are good. In the next couple months I am scheduled for meetings at the following places: Little Rock, Ark., Jan. 31-Feb. 9; Kansas City, Missouri (85th and Euclid Streets), March 1-9; Pasadena, Texas, March 21-30. Regards to all the brethren.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Ca. 95351, Jan. 15—We are looking forward to our next meeting in March with Alton Bailey of LaGrange, Ga. The work at Modesto is going well. Last Lord's day the building was almost filled to capacity. This was with several of the regular members out of town. Of late we have had several confessions. Alan Bonifay spoke for us once in December and Ron Willis preached for us twice this month. (Four confessions.) Recently I have preached at Stockton, Porterville, and Turlock. Next weekend I am to be at Sanger for three services, the Lord willing. Brethren, let us work to make 1975 the best year yet in the Lord's work.

Ron Wood, 7421 Sunset Dr., Hazelwood, Mo., Jan. 9 —Everything is at peace at St. Louis. Bro. Richard Bunner has completed his first year of living and working with us here. I go to Mozier, Ill. every 6 weeks, and Bro. Charles McKamie from Columbia goes every 6 weeks, so one of us is there every 3 weeks to help. We would like to report that Bro. Obie Shireman there is able to worship again and with the aid of canes and the back pew able to sing and lead all verses of "How

Great Thou Art," a feat that many of our younger, more healthy brethren will not attempt. Several of the younger brethren are showing a great deal of interest and talent at Mozier. We plan a week-long study here in August, 1975; please plan to attend. Pray for us and the work here.

Carl Nichols, 414 N. Wood, Neosho, Mo., Jan. 20—In December (19th thru 21st) I went to Albuquerque, New Mexico for a short meeting. We studied subjects that should encourage all to do more for the Lord. We were indeed happy to have Bro. Don McCord and family with us one Lord's Day. We had other visitors also. The Albuquerque area should be an excellent field for the pure and simple gospel of Christ. I enjoyed the studies at Oklahoma City and the New Year's meeting at McAlester, Okla. During the past few months I have preached at Granby, Mo.; Rogers and Union Star, in Arkansas. Personal work is the key to reaching the sinner for the Lord. May God receive all glory and praise. Pray for us.

Jerry Dickinson, 320 W. Monroe, McAlester, OK, Jan. 16—The New Year's meeting here was great! We estimated there were brethren in attendance from 11 states, and I would guess at least half were young people. Bro. Lynwood Smith did a good job conducting; numerous other preachers spoke. We had many, many compliments on our young people and their conduct at the motel where they were staying and we were having our get-togethers. One afternoon about 40 young people went to 2 nursing homes and sang. The director of one said we were the best choral group he had ever heard. An elderly lady told Nicky Nichols that she knew we were members of the church of Christ when we walked in. A man who works at the local T. V. station heard our singing at the motel and asked Miles King if we would sing a 30-minute program; on New Year's Eve, about 15 sang, resulting in a regular program. We are on every Wed. and Fri., 12:30-1:00, and by video-tape, 4:30-5:00. Bro. Miles King will assist; we expect great success. The meeting will be here this coming Dec.; please plan to attend. We have baptized 2 ladies lately. Bro. Jack Cutter was here last Lord's Day with 2 confessions. We pray the church will flourish in every field.

Richard Nichols, Rt. 1, Wayne, W. Va., Jan. 13—Toward the latter part of the year I conducted a series of meetings with the Harts Creek congregation. It seemed as though they have made some definite progress since they took their stand for true worship in 1973. During the meeting there was an eagerness to hear the old Gospel story manifested. We must remember, the only kind of ground that brought forth fruit was that termed "good ground" which Jesus used to picture individuals with "a good and honest heart" (Lk. 8:15). There were 12 confessions and 1 was restored. While that meeting was in progress a young couple was baptized here at Wayne. We are continuing our home studies with some genuine interest being shown. The people in this country have been extremely good in seeing to our financial needs. We appreciate that very much. Brethren, please pray for us as we attempt to stand for the Truth without fear or favor.

Joe Hisle, Rt. 4, Ada, Okla., Jan. 21—Greetings to all the brethren everywhere. Darlene and I have enjoyed being at home for a short time this winter. We never cease to be thankful for our home congregation. The congregation here gives us a rest from the tempo of meetings as well as being a source of encouragement, so it is with renewed spirit and a fresh hope that we begin our meetings for 1975. Following is the first half of our schedule: Davis, Okla. Mar. 23-30; Conway, La., April 4-6; Columbus, Ga. April 12-20; Mena, Ark., April 25-May 4; Arlington, Tex., May 9-18; Cable Ridge, Mo., May 23-June 1; Hillcrest, Miss., June 8-15; Paris, Tex., June 20-29; Leveland, Tex., July 11-20. The New Year's meeting at McAlester was one of the best. If you did not attend you missed something very worthwhile. We look forward to seeing you if you are in the area of any of these meetings mentioned. Remember us in your prayers that we might have a fruitful season in the Lord's work.

Jimmie C. Smith, Rt. 1, Bx. 42-C, Green Forest, Ark., Jan. 14—Since last reporting we concluded our meetings and have settled down at home for the winter. Our home has been blessed with the birth of another boy. Our meetings last year carried us into new fields of labor and working with new faces as well as with old comrades. Some of the soldiers are worthy of double honor for their work's sake; they seek neither mine nor your praise, thus I'll not name them here, but God knows them that are His. The major part of my support for these winter months is coming from New Salem, Mississippi, for which I am ever so grateful, and trust I can be found worthy by the one on High Who knows my labors. Indeed, the congregations are far too few who are willing to support a man to carry the gospel to others, that is, in the amount they would if it were their locality. We invite all who are coming our way to plan to worship with us.

Jim Hickey, 1555 Adams, Sp. 30, El Centro, CA, Jan. 20—The new work in Mexicali, Baja California is making rapid progress. One month ago we had our first baptism and our first worship service. Since that time interest has been increasing. Last Lord's Day we had approximately sixty people present. We have several families that regularly attend. Our crowds have forced us to take out one wall and another partition in order to provide enough space. Bro. Juanito Rodriguez gave us a good start by holding a short gospel meeting. We hope we will be able to convert and train workers in the Church here. At the present time I have to conduct the entire service myself in Spanish. Lord willing, Bro. Rodriguez can conduct another meeting for us this Spring. The cooperation of the Churches in California has been wonderful. Many of the Churches are either supporting the work or are willing to help in any way they can. Recently we have enjoyed visits with Robert and Melvin Lee of Manteca, Jerry Harris of Lodi, Don Rowland of North Hollywood, Bill Page of Covina, Willie Berna of Modesto, Ed Powell of Sacramento, as well as several of our good friends from the El Cajon congregation. If you would like a monthly report sent to you please let me know. The Church meets at Av. Jalisco #1386, Colonia Pueblo Nuevo, Mexicali, B. C., Mexico. Please remember us 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).

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No. 3

SYNONYMS FOR FELLOWSHIP

By Jerry Dickinson

Afloat today are a myriad of definitions and ideas of the word fellowship—so many in fact, that it makes one wonder if a conclusive definition can be found. Some say the word fellowship never refers to a state or condition one is in but always refers simply to participation or sharing with another in some belief or practice. Their conclusion is, then, that we can fellowship brethren who have digressed from the Truth as long as we do not participate with them in their error. We can fellowship, for instance, our brethren in the Christian Church as long as we do not participate with them in using the instrument or Missionary Society or whatever else they may participate in that is unscriptural.

Others say the word fellowship always refers to a state or condition one is in. Their conclusion is that so long as a person has been baptized into Jesus Christ he is in "the fellowship" and it matters little what he may believe or practice. The man who practices that contrary to God's will is in the same state and condition of fellowship as the man who has not departed from "the light." It is strange that both the above ideas, though so opposite, have led their proponents to conclude that we should fellowship those who are practicing error.

There are other ideas and other variations of ideas we could notice, but space does not permit. However in view of all these divergent ideas and definitions we are compelled to ask, what is fellowship? What does it mean to have fellowship with God? What does it mean to have fellowship with a brother in Christ?

I have learned in my preaching that one of the best ways to help folks understand the meaning of a New Testament word is to give some synonyms of the word—some words that mean the same or almost the same. I think perhaps Paul felt that way too because in II Cor. 6:14-16 he gives what I believe are four synonyms of the word fellowship. After stating that believers and unbelievers should not be yoked together unequally, Paul proceeds to introduce his reasons for his prohibition. "For what fellowship," says he, "hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? And what part hath he that believeth with an infidel? And what agreement hath

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"NEITHER SHALL THE FATHER BEAR THE INIQUITY OF THE SON"

(Ez. 18:20)

By Jimmie Smith

Please allow me, dear reader, to address some candid comments on this subject of parenthood. For those who are strangers of mine in the flesh, allow me to say that I as a father feel the paramount responsibility of shepherding my sons in Godly paths, and I'm quite sure that my concern for their conduct on earth has barely begun in comparison with what it will be in the years that face me.

At the risk of being accused of trying to justify my own shortcomings as a parent now and future, I wish to address myself to my topic. Volumes have been written on the verse in our text which were well deserving, but only on the part, proving beyond any doubt, that my boys did not and will not inherit my wrongs. But precious little has been said to the effect that neither shall I bear their sins. I've heard godly parents attacked to their face for the errors of their children, when the children were thirty and even forty years old. Such prompts this article!

Solomon said, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). There have been, as most will recognize, the following two views taken on this passage: (1) There are EXCEPTIONS to the statement; (2) there are NO EXCEPTIONS to the statement. Of the two views, I accept the first. In order to establish this position, I direct your attention to two lines of reasoning.

If it is impossible for one to depart from "the way" once he is brought up in it, then: 1. How is it possible that the strange woman of Prov. 2:17 is spoken of as having departed "from the guide of her youth?" 2. How would one account for the conversion of the Jews on the day of Pentecost? They left the law under which they had been reared for a better one—the gospel. 3. The Baptist doctrine of "impossibility of apostasy" is true. If a child is reared properly, according to this theory, he is heaven bound and always in grace! 4. One is forced to conclude that it would be possible for a parent to be condemned for things which occurred after his own death. By this I mean, if a child who was faithful while his parents lived became wicked after the parent died, to be consistent with the theory, fault in rearing the child would be placed to the

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FAMILY DISCIPLINE

There is nothing more commendable in a home than a well-ordered family government; and children brought up in such families generally take honorable positions in society. To stop in for a night with a family is generally long enough for a stranger to size up the family government. How the children act around strangers and around the table at meal time, how the members of the family speak to each other—these are sure pointers to the government of the family. The conduct of the children will always tell it. And they should be trained to act every day and everywhere just as you would wish them to do in refined company. They cannot know to put on Sunday demeanor on Sunday occasions, like Mama can. It is all alike with them.

Your daily deportment must be an example or discipline cannot be enforced. And family discipline does not consist in raving and storming and cutting and lashing. This bears no part in family government, and if this has been your "modus operandi" be ashamed of it and quit it. Let your mind swing around among your acquaintances and you will see that where the most storming and slashing is done there are the poorest governed families and the worst children.

Be positive in discipline and mean everything you say. Do this in gentleness and in kindness and it will cultivate in them a spirit of kindness, governing their whole deportment. This thunder and lightning discipline will have an opposite effect—will burn out and destroy their finer feelings and raise a brood of stormers with no idea of government but by fire and smoke.

Every trainer knows that animals are well trained only by gentleness. The trained horse will brave almost any danger at the gentle word of his master. The most skillful teamster has the least use for a whip. The driver who only knows to cut and lash should not be allowed to manage stock. And it is even so in family government.

The grand secret in family discipline is to be positive. Mean just what you say; always enforce the first order. Never tell a child to do a thing until you mean for him to do it now, and see that he does it at once. To order the same thing three or four times is no discipline at all, but is encouraging disobedience. It is no trouble to enforce the first order when this rule is established. It is evasion that works disobedience.

Here is a common example: The mother says, "Get up, Mollie and help Mother with breakfast," and walks away. Mollie rests easy. The second order is repeated with a little more emphasis and the third appends a threat that brings Mollie to her feet. But another time the mother gets up crossways and out of humor and when the first order is not obeyed she falls on Mollie like a burning whirlwind; and she is to blame and not Mollie.

Thousands of cases are like this. Not enforcing the first order as a rule is the cause of all the trouble in family discipline. All, or most, of the whipping is on trying to whip out what the same parents have trained in. If parents would try the experiment for one month—invariably enforce the first order on the first impulse—they would be astonished at the result. —Matthew Sikes in 1901 —Selected

THE WORK OF THE CHURCH

By Phil D. Bray

The scriptures teach us many truths concerning the importance of the church. It is for her that Christ gave His life; she is the great, holy institution that He promised to build and further promised that the gates of Hell would not prevail against her! She is truly the "mountain of the Lord's house," the "pillar and ground of the truth," the "body of Christ," the "more perfect tabernacle," the "bride of the fairest of ten thousand."

It is most important that everyone of us as members of the Lord's church realize her importance in this world. In fully realizing her importance, we come to realize how great is our responsibility because she functions only as we function, she accomplishes only as we accomplish, she succeeds only as we succeed; she grows and prospers only as we do.

The church functions as "the pillar and ground of the truth." It is only in the church that men may worship God acceptably. Mark 16:15, 16—"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He as believeth and is baptized shall be saved; but he that believeth not shall be damned."

The church also serves as the trustee of the oracles of God, and it is the church Christ died for. Acts 4:2—"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

In order to carry out the oracles set for in the scriptures there are several specific functions set forth in the scriptures that should be followed. First, the church should worship: "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching"—Heb. 10:25. God has appointed the church a place of worship. Where two or three are gathered together in my name, there am I in the midst of them"—Matt. 18:20. He has also appointed a time of worship. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, . . ."—Acts 20:7.

When the church meets for worship, she should (a) Pray. We have various examples of Christ, His apostles and the early Christians praying. In speaking of three thousand who had been added to the church, Luke says, "And they continued steadfastly in . . . prayers." Acts 2:41, 42. The churches were admonished to pray: (1) To the saints at Rome "continuing steadfastly in prayer"—Rom. 12:12 (2) To the church of God at Corinth: "Give yourselves unto prayer"—I Cor. 7:5. To the saints and faithful in Christ Jesus at Ephesus: "With all prayer and supplication praying at all seasons . . ."—Eph. 6:18. (b) Sing. The scriptures reveal that God's people have always sung His praises. Peter said we should show forth the praises of Him who has called us out of darkness into His marvelous light. Paul admonished the Ephesians to sing psalms and hymns and spiritual songs, singing and making melody in their heart to the Lord.—Eph. 5:19. (c) Teach. Under both dispensations God's people were required to know and keep the statutes. All Christians are

obligated by divine authority to teach the Bible. "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I commanded you"—Matt. 28:19, 20. Then Paul said in II Tim. 2:2, "And the things that thou hast heard of me . . . commit to faithful men, who shall be able to teach others also." (d) Break Bread. There is a feast kept in the church today, commemorative of the death of our Lord. He said as often as we do this we show forth His death till He comes. In Matt. 26:26-28, Christ instituted this feast and commanded His apostles to partake of it. Then in Acts 20:7 and 2:42, we are assured that the disciples met on the first day of the week to break bread and continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread. (e) Give. The church Christ died for is commanded to give and the work is to be supported by its members. Members are to give as they are able, according to God has blessed them and to give cheerfully—Deut. 16:17; I Cor. 16:2; II Cor. 9:7. In I Cor. 8:5, we have an example of how the church in Macedonia gave. Paul said they gave abundantly out of their deep poverty, but first they gave themselves. Rom. 12:1 states to give our bodies a living sacrifice and continues by saying that is only a reasonable service.

We realize from I Cor. 12:20 that the body (church) is made up of many members. It is the members who carry out the work of the church. The individual member is most essential to the work. Without strong, dedicated, industrious members the church as a whole would truly suffer. How great is the work of the church—a work no other institution can assume!

THE UNSUNG HEROES OF THE CHURCH

I write about those people in the Church you hardly ever hear about, the ones that manifest such great courage; those that I admire for their great achievements and qualities.

You ask, "Well, who might this be?" My answer: It is all the Christians who take time to do personal work so the Church will grow, so that a gospel meeting will have baptisms and restorations.

I'm afraid too many times we forget about the main influence that makes a gospel meeting what it is or isn't, what makes a church grow or not grow.

If a church does not grow we say, "It's the members' fault," (so it may be); when a meeting fails, it's the members fault; but when that church grows and the meeting has been a good one, the credit goes to the preacher.

I am a gospel preacher myself working for Christ. I've seen people come forth to be baptized. No, I did not do it all; I had help. I've taken confessions from the erring who were convinced they should repent of their sins and once again be loyal to God. No, I did not do all the convincing. I had help.

In Acts 8, I read about Christians going everywhere preaching the word. Thank God we have people in the Church still doing that very thing.

The old idea that the preacher was hired to do all the work is not in the mind of these "unsung heroes" who are making gospel meetings a success and the churches grow to the glory of God.

God Bless you "unsung heroes" of the Church!
—Gary Barrett(PO Box 792, West Plains, Mo. 65775

THE CHOPPED BIBLE

A Bible distributor passing through a village of western Massachusetts was told of a family in whose home there was not even the cheapest copy of the Scriptures—so intense was the hostility of the husband to Christianity.

The distributor started at once to visit the family, and found the wife hanging out the week's washing. In course of a pleasant conversation he offered her a neatly bound Bible.

With a smile she said, "Thank you." She held out her hand but instantly withdrew it. She hesitated to accept the gift, knowing her husband would be displeased if she took it.

A few pleasant words followed in which the man spoke of the need of Divine direction, and of the Divine adaptation of the Bible to that great need; and the woman resolved to take the gift. Just then her husband came from behind the house with an ax on his shoulder. Seeing the Bible in his wife's hand he looked threateningly at her, then said to the distributor, "What do you want, sir, with my wife?"

The frank words of the Christian, spoken in a manly way, so far softened his irritation that he replied to him with civility. But stepping up to his wife he took the Bible from her hand, saying, "We've always had everything in common, and we'll have this, too." Placing the Bible on the chopping block he cut it in two parts with one blow of the ax. Giving one part to his wife and putting the other in his pocket he walked away.

Several days after this division of the Bible he was in the forest chopping wood. At noon he seated himself on a log and began eating his dinner. The disserved Bible suggested itself. He took it from his pocket and his eyes fell on the last page. He began reading and soon was deeply interested in the story of the Prodigal Son. But his part ended with the son's exclamation, "I will arise and go to my Father!"

At night he said to his wife with affected carelessness, "Let me have your part of that Bible. I've been reading about a boy who ran away from home and, after having hard time, decided to go back. There my part of the Bible ends, and I want to know if he ever got back and how the old man received him."

The wife's heart beat violently, but she mastered her joy and quietly handed the husband her part without a word.

He read the story through, then re-read it. He read on far into the night. But not a word did he say to his wife.

During leisure moments next day his wife saw him reading the now joined parts, and at night he said abruptly, "Wife, I think that's the best book I ever read."

Day after day he read it. His wife noticed his few words, which indicated he was becoming attached to it. One day he said, "Wife, I'm going to try to live by that Book; I guess it is the best sort of a guide for a man." And he did!

Strong prejudice against religious truth growing out of partial conviction of its necessity, is often followed by a changed life; and such was the man's experience. —Selected via "Midway Messenger," Shreveport, La.

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OUR HELPERS

Please check the following list of subscriptions and report any errors to us immediately. Be assured please that all you do for **Old Paths Advocate** is so very much appreciated. I am most grateful to our subscribers who are so very patient and understanding as we strive to get back on schedule. Your kindness is very much appreciated.

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SILVER COMMUNION VESSELS

In the fall of 1973, I placed a notice in the OPA concerning the possibility of obtaining silver communion vessels from a factory in Mexico. After a good deal of work and patience, we have succeeded in obtaining our first shipment of cups and plates. The workmanship of these vessels is excellent as they are all hand-made with sterling silver which is about 95 percent pure silver. Anyone desiring further information, please send a self-addressed, stamped envelope and I will send complete details and photographs. —Alfred L. Newberry, Rt. 5, Mtn. Home, Ark. 72653

NEW CONGREGATION — WICHITA, KANS.

This is to inform the brotherhood that a faithful congregation is now meeting in this city, in a temporary store-front building, at 574 W. Douglas St. (at Sycamore St.), close to downtown. We meet Sat., 7:30 P. M. and Lord's Day at 10:30 A. M. and 6:00 P. M. This work began last summer when Bro. Gary Barrett baptized several in the area. Five congregations are supporting this work. Two more were baptized last week. This city of 280,000 would be ideal for any Christian family; secular work is plentiful, and we need help to build a strong congregation for the Lord. We are thankful that one family we know is planning to do just this. For further information contact one of the following: Roy Coldiron, 3330 W. 2, Wichita, phone (316) 943-7827, or the writer at 4557 S. Elizabeth, Wichita, (316) 522-6259. —Bob Loudermilk

THE CHURCH DIRECTORY

The following changes and corrections may be made. The O'HALLORAN CHURCH OF CHRIST (Camden County), MISSOURI is no longer meeting. These congregations may be added: **TURLOCK** (Stanislaus County), **CALIFORNIA**, 500 Crane St., Sun. 10:00 A.M., & 6:00 P.M., Tues. 7:30 P.M.; Richard DeGough, Rt. 2, 1907 Tully Road, Hughson, Calif. 95326. Phone (209) 883-4168; Don Bumgardner, 1207 South Teger Rd., Turlock, Calif. 95380. Phone (209) 634-4006; Harvey Nelson, 631 North Morgan Road, Turlock, Calif. 95380. Phone (209) 632-1644.

WEST POINT (Troup County), **GEORGIA**, has some changes. Roper Heights Church of Christ, 1809 Maple Street, Sun. 11:00 A.M., & 6:00 P.M. (E.S.T.) T. J. (Bud) Parker, Rt. 2 Box 41, West Point, Georgia 31833. Phone (404) 645-1819; Richard D. Parker, 1803 Highway 29, West Point, Ga. 31833. Phone (404) 645-2893; Ronald Parker, Rt. 1 Box 153, West Point, Ga. 31833. Phone (404) 645-2018.

MEXICALI (Baja California), **MEXICO**, Colonia Pueblo Nuevo (Spanish) Ave. Jalisco #1386, near the corner of Jalisco & Acapulco about 1 mile West of the U. S.-Mexico border, Sun. 3:00 P.M. Jim Hickey, 1555 West Adams St., Sp. 30, El Centro, Calif. 92243; E. R. Joy, 476 Belford Road, Imperial, Calif. 92251. Phone (714) 355-2233.

CEDAR RAPIDS (Linn County), **IOWA**, First Ave. & 5th St., N.E., in the Central Branch of the Y. M. C. A., Sun. 10:30 A.M. Richard Reed, 1521 13th Ave. S.E., Cedar Rapids, Iowa 52403. Phone (319) 365-9349; Richard Aegerter, 1304 1st Ave., N.W., Cedar Rapids, Iowa 52405. Phone (319) 362-7924; Bob McCann, Rt. 1, Toddville, Iowa 52341. Phone (319) 393-3143.

BONNER SPRINGS (Wyandotte County), **KANSAS**, 216 Highview St. in the home of Bro. Eilbert Rutledge, Sun. 11:00 A.M. Wilbert Rutledge, 216 Highview St., Bonner Springs, Kansas 66012. Phone (913) 422-5863; Wilbert Olmstead, 420 Park Street, Bonner Springs, Kansas 66012. Phone (913) 441-1134.

Please send corrections, new congregations and changes so that I can keep the Directory up to date.—Ray Asplin, 2440 S. W. 5th Street, Oklahoma City, Oklahoma 73119

OUR DEPARTED

Finley — Farris Eugene Finley, 3425 Wilbaroer St., Fort Worth, Texas departed this life January 29, 1975. Brother Finley was born in Arkansas, July 2, 1910. Surviving are his wife, Helen, of the home; 2 daughters, Mrs. Charles Spradlin, Mrs. Don Eggenberger, both of the Fort Worth, Texas area; 4 grandchildren. Brother Finley was a faithful member of the Church of Christ. It was my honor to officiate at the funeral at the Trentman Avenue Church, Fort Worth. Interment was near Mineral Wells, Texas, in the Sturdivant Cemetery.—R. B. Roden

McClure — Sister Mary Syble McClure was born Dec. 19, 1901 in Rockcastle county, Ky. She passed this life Jan. 15, 1975. Those dearest to her left behind were: three sons: William, Howard, and Floyd. Seven daughters: Mrs. Lizza Smith, Mrs. Laura Cromer, Mrs. Rena Boone, Mrs. Christine Kirby, Mrs. Wilma Renner, Mrs. Jonett Phelps, and Mrs. Marie Doan. There were also three sisters, three brothers, and one half-sister and one half-brother. She left 37 grandchildren and 26 great-grandchildren. She worshipped with the congregation at Blue Springs, Ky. where she and her husband (who preceeded her in death) had been members for many years. A host of friends and loved ones gathered in her honor, the house being filled, while others sent their love by way of beautiful flowers. The singing was provided by members of surrounding congregations. The word of the Lord was spoken to comfort those assembled by this writer. —Barney Owens

SPIRITUAL GIFTS

This matter of spiritual gifts and speaking in tongues which some of our brethren claim to have need to be weighed in the light of Scripture. People everywhere, and among all religious groups are claiming to speak in tongues today. No one should make a claim which is unable to verify. According to 1 Cor. 12, there were divers kinds of tongues (languages) which some of the Corinthian Christians were given the power to speak, but not without an interpreter. If the tongues had been a meaningless jaragon, there would have been nothing to interpret. In the tongues there had to be teaching that would edify (build up) the church. "Let all things be done unto edifying" (1 Cor. 14:26). Verse 26 shows that the Corinthians had disorder in their meetings. It seems that several were trying to speak all at the same time resulting in bedlam, and edifying nobody, as in a modern "tongues" meeting. Verse 33 says, "for God is not a God of confusion, but of peace." The women are commanded to keep silent, Verses 33, 35. They must have been speaking publicly in Corinth, for Paul says "as in all the churches." This means that the women were not speaking publicly in the other congregations. In the modern tongues movements, the women are usually in the lead over the men. Brethren, let us not be carried away into wierd doings or chattering, but let us seek to know, and to do God's will. I have felt for many years that prophesying, a gift some early Christians had, knowledge, miraculously given, and tongues filled a purpose and a need in the first century A. D., and after we had the complete New Testament they were no longer needed, and had to cease. —S. P. Edens via of **The Truth**

THE DEVIL'S BEST TOOL

It was once announced that the devil was going out of business, and would offer all his tools for sale to whoever would pay the price. On the night of the sale, they were all attractively displayed and a bad-looking lot they were. Malice, Hatred, Envy, Jealousy, Sensuality, and Deceit, and all the other implements of evil were spread out, each marked with its price. Apart from the rest, however, lay a harmless looking, wedge-shaped tool, much worn and priced higher than any of them.

Someone asked the devil what it was. "That is Discouragement," was the reply. "Well, why do you price it so high?" "Because," replied the devil, "it is more useful to me than any of the others. I can pry open and get inside a man's conscience with that when I could not get near him with any of the others—and when once inside, I can use him whatever way suits me best. It is so worn because I use it with nearly everybody, as very few people yet know it belongs to me."

It hardly needs to be added that the devil's price for discouragement was so high it was never sold. He still owns it and is still using it. —Selected

THE GOSPEL PLAN OF SALVATION

To be saved, one must:

Hear the gospel—Rom. 10:17

Believe with the heart—Heb. 11:6; Mk. 16:16

Repent of all sins—Luke 13:3; Acts 2:38

Confess Christ before men—Rom. 10:9-10; Acts 8:37

Be baptized into Christ for the remission of sins into the name of the Father, the Son and the Holy Ghost, in the name of Jesus Christ—Matt. 28:19-20; Mk. 16:16; 1 Peter 3:21; Acts 2:38. One is baptized into the death of Christ (Rom. 6:3-4); in death his blood was shed, in baptism it is applied to the sin-sick soul. This is one reason why baptism is essential to salvation for the believer.

When one takes these steps, obeying from the heart that form of doctrine delivered (Rom. 6:17), he is added to the church—God does the adding (Acts 2:47). Man is then to worship God in spirit and in truth (John 4:24), and be faithful in all things "unto death" and a crown of life is promised (Rev. 2:10).

HAVE WE CHANGED IT A LITTLE?

I was hungry . . . and you formed a humanities club and discussed my hunger. Thank you. I was imprisoned . . . and you crept off quietly to your chapel in the cellar and prayed for my release. Thank you. I was naked . . . and in your mind you debated the morality of my appearance. Thank you. I was sick . . . and you knelt and thanked God for your health. I was homeless . . . and you preached to me of the spiritual shelter of the love of God. I was lonely . . . and you left me alone to pray for me. (You seem so holy . . . so close to God. But I'm still hungry and lonely and cold and . . .) Will you please read Matthew 25:31-46 right now? —**The Sentinel**

HOW TO KILL YOUR MOM AND DAD

After spending nearly a week on the judge's bench in a south Florida city, I began to wonder seriously just who suffers more—kids or parents. Each day, they troop in and out of criminal court—drug users, pushers, and parents.

Some come from broken homes where nobody cares. Others are products of a straight close-knit family structure where parents had repeatedly said, "It can never happen to us."

Such was the case of one young man, age 17, who pleaded guilty before Judge Alfonso Sepe of possessing the hallucinogenic drug phencyclidine (PSP). He was also charged with resisting a Miami Beach police officer with violence.

Judge Sepe sentenced the youth to a year in the county stockade and four years probation. In the presence of the grieving parents, Sepe also delivered a lecture to the young lad. It is unusual, kind of a classic, and should be required reading for our youths who flirt with drugs today.

"Do you know who is going to serve that year?" the judge told him. "Not you; your mother and father will serve that year."

"That is what's wrong. They get sentenced. They get sentenced for a lifetime. You serve a few years. Your body is in the stockade for a year. But their souls are tormented for the rest of their lives. Why? Because you are a selfish, spoiled boy, that's why."

"You think you're smarter than everybody else."

Sepe glowered from the bench.

"There is no punishment in the world that I could inflict on you that could in any way compensate for what you are doing to your mother and father."

"I have not spent five cents raising you. I didn't know you from Adam. But your mother and father have put their lives, their hearts, their sweat, their money and everything else they have into bringing you up."

"Now they have to sit in this courtroom and listen to a total stranger, who had nothing to do with your upbringing, to scold you and put you in jail."

"This is at a time when phony kids your age are yelling, 'You people have your alcohol, we want our drugs; and you have polluted our water and air, and you have polluted this and that,' and all the rest of that garbage that comes out of your mouths."

"Meanwhile, you put yourselves above everybody else. I feel sorry for you . . ."

"I want you to think of this for one year, and the reason why I say it is this: if you are sick, a doctor will treat you and he won't be on drugs. The lawyer who represents you won't be high on drugs, and the people in whose custody you'll be left won't be on drugs. Your astronauts are not on drugs and your president is not and your legislators are not. Your engineers who build the bridges you drive across and the tunnels that you drive through are not on drugs. Those who build the planes that you fly in and the cars you drive are not. Neither are those who build the bathrooms that you stink up with your lousy rotten drugs."

"None of them have been on drugs, and this is because of people like your mother and father."

"But in the world of the future. Sepe went on, 'the same may not be true. Teachers, doctors, lawyers, legislators—products of the new drug-oriented generation—may well be high as kites."

"You won't know to whom to send your child, or to whom to trust your life."

Sepe signed and closed the case file. "Let's see what world you leave to your children," he said, "before you talk about the world that we left to ours." —Jack Exum in **Firm Foundation**, selected by K. G. Wilks

EXCUSE FOR CREEDS

One of the most common excuses offered for human creeds is, "we want something to keep us together—something to bind us in union." This apology is based upon two preposterous assumptions. It assumes, with great apparent innocence, that the Bible cannot keep us together, that it cannot bind us in union. Then it assumes, with much modesty, that a human creed can keep us together—bind us in union—can do what the Bible cannot do. This, it appears to us, should startle any good man at once.

These assumptions are arrogant in the extreme, and not only arrogant, but made without any regard to facts. Do human creeds keep churches together? We assert, fearless of successful contradiction, that the whole history of human creeds proves that they do not keep churches together. Let us take one look at three of the most popular creeds in this country, and see what they have done in keeping churches together.

How has the Baptist creed succeeded? Has it kept the Baptists together? By no means! From the one original Baptist stock we have now not less than nine or ten parties of Baptists. How has the Presbyterian creed succeeded in keeping its adherents together? It is thought to be a very wise and powerful document. Has it kept Presbyterians together? It has succeeded no better than the Baptist creed. With all its adhesive power, Presbyterians, within the last century have sundered into some eight parties. This needs no commentary. How has the Methodist Discipline succeeded? It is itself nothing but an offshoot of the episcopalian creed, which did not prevent the Methodists from standing off from the established church. The Discipline has not been in operation more than one hundred and twenty years. How has it succeeded in keeping Methodists together during that period? During that time Methodism has stranded into some eight to ten fragments. What comment this furnishes upon the efficacy of human creeds to cement together. Other creeds have done no better; and yet, in the face of all this, men want human creeds to **keep them together!**

All history shows, beyond all dispute, that wherever human creeds have prevailed, divisions have abounded, partyism has increased, and unity has been diminished. But where the people had confidence in the Bible, the law of God, the "perfect law of liberty," union has more widely extended, and peace has more generally prevailed. Why then, in the name of reason, hold on to human creeds to keep churches together, when they have so universally failed, and refuse the Bible, which has never failed. —Selected

FORGIVE

It sometimes seems that one of the most difficult abilities for Christians to acquire is that of forgiving brethren who have offended them. At the same time, it is absolutely essential that we must develop this ability if we are to be accounted as righteous in the eyes of our heaven Father. Jesus does not even encourage us to ask God for forgiveness of our sins while we are holding grudges against others.

It is highly significant that he included this principle in the same sample prayer that He gave to His disciples in response to their request that He teach them to pray. "Forgive us our debts, as we forgive our debtors" (Matt. 6:12). That He was using the word "debts" primarily of unpaid spiritual or moral obligations is clear from the comment with which he immediately followed the prayer. "Forgive ye forgive men their trespasses (sideslips, lapses or deviations), i. e., (unintentional errors or willful transgressions—Strong) your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (vv. 14, 15). This contains no loophole or escape clause. Only those who forgive will be forgiven. No alternate route to forgiveness is acceptable.

In Mark 11:25, 26 we find the thought expressed in the form of a positive command, followed with a warning of what will happen if we ignore the command. "When ye stand praying, forgive if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

Nothing in the Scriptures suggest that our spiritual obligation to forgive those who offend us has any relationship to whether or not they deserve to be forgiven. Neither is there a limit placed on the number of times that the Lord expects us to forgive them. When Peter indirectly suggested that he thought that it would be going to a generous extreme to forgive the same person seven times, Jesus replied, "I say not unto thee until seven times; but until seventy times seven" (Matt. 18:22).

Are you expecting to be saved without having forgiven those that you feel have trespassed against you? As a precaution, it may be wise to make a long, thoughtful and prayerful appraisal of your attitude toward them.

The Apostle James pointed out an obvious but often-ignored truth when he wrote, "My beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God" (James 1:19-20). Wrath and forgiveness are not compatible. They simply cannot dwell in the same heart at the same time. It is impossible for them to agree on a course of action. Wrath says of its object: "Hurt, punish, humiliate, destroy!" Forgiveness says of the forgiven: "Comfort, strengthen, guide, save!"

Applying a pseudoscriptural euphemism to our anger in no way lessens its capacity to bring about evil results. Much that parades under the name of "righteous indignation" is only old-fashioned anger trying to make itself seem respectable in the church. Indeed, your editor has thus far been unable to find the term "righteous indignation" anywhere in the Bible. The indignation of God is several times mentioned, and we know that he is always righteous in His ways. Un-

happily the same cannot be said of the indigation of men. Indeed, when the word is used in connection with the emotions of men, it is accompanied by evil companions. "Unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil" (Rom. 2:8). Indignation, wrath, anger, or vindictive acts never work the righteousness of God.

"Be ye angry, and sin not: let not the sun go down upon your wrath; neither give place to the devil" (Eph. 4:26-27).

If you are angry, do not let anger lead you into sin; do not let sunset find you still nursing it; leave no loop-hole for the devil (NEB).—Selection—*Restoration Herald*

"NEITHER SHALL THE FATHER —

(Continued from page one)

parent's account after his death. 5. It must be equally true that those who have not been trained in the way they should go, can never go in that way.

If there are no exceptions to Prov. 22:6, it seems we must interpret the following verses similarly: 1. Prov. 2:19—"None that go unto her return again, neither take they hold of the paths of life." Is this the sin unto death or are there exceptions to this? Is it possible for one to regain spirituality after patronizing the strange woman? 2. Prov. 18:22—"Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." Solomon also said that it is better to dwell on the housetop than with a contentious woman (Prov. 21:9; 25:24). Would a person say one who had found a contentious wife had found a good thing? 3. "A man that hath friends must shew himself friendly"—Prov. 18:24. Have you not known people who were not particularly friendly who had friends? I have! 4. Prov. 28:19—"He that tilleth his land shall have plenty of bread." There are those tilling land all over the world who are starving. Are we to conclude that the famine in Old Mexico among our brethren some five years ago was because they didn't plow the land? Of course not! I'm acquainted with some West Texas farmers who last year plowed and planted (plus fertilized), but made no crops.

The point which I am trying to establish is this: Truth is not violated when there is an exception to a proverb. A proverb is such that it allows exceptions—for it is merely setting forth a general truth. This seems to be the idea in the passage before us as well as the ones from which I have illustrated. Yet, while I believe my position on these passages relating to training a child is correct, let me hasten to say that such does nothing to change the parents' responsibility to "bring them up in the nurture and admonition of the Lord" (Eph. 6:4). While there may be things that a child does for which the parent will not have to answer; he will still have to answer for being a parent. (2 Cor. 5:10-11)—"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences." —R. 1, Bx. 42C, Green Forest, AR

THINK TWICE: DO YOU HELP PEOPLE IN NEED?

There is an English proverb which says, "A friend in need is a friend indeed." I wonder how many of us understand the significance of this wise saying.

To begin with, let us examine ourselves by asking these two simple questions. When do we need friends? And why do we need them? Simple answers to the above questions are: We do not bother to ask for assistance from others when things are in our favour; e.g., when we have plenty of food, money, etc., because then we think we are self-sufficient. But when things turn in the opposite direction, we begin to think of friends who can come and help. This is also clearly taught in the Bible, for when people had problems; e.g., hunger, sickness, etc., they came forward to Jesus for help; but when there was no problem encountered, they did not bother in the least. There are so many people around us who are in need of our help. Each one of them has his own special need. These needs can be classified into two categories: spiritual and material.

First, spiritual need: This is a need which most people overlook because its effects are not shown immediately. This is so because most of us are short-sighted and think of today, and forget the eternal life which lies ahead of us. If only we knew where we are going after this spell of time here on earth, and knew what the future has in store for us; then we would certainly have to think twice by preparing ourselves for the life ahead. The day will come when all of us will leave this world, which we think is wonderful and smashing. This is indeed a very big mistake because with such thoughts, we tend to ignore people who want to help us spiritually. We may even go further, regarding such people as enemies or as a nuisance. Because of lack of understanding, we turn a deaf ear to them and stick to our material things and thoughts which are, to say the least, short-lived. Let us, therefore, cooperate with our church leaders as well as with those who are always ready to help us in our spiritual life (Matt. 5:7-12).

Secondly, material need: This world of ours is nothing compared to the world above. There will be an equality in heaven which cannot be found in the life we live here. Here we find people who are better off than others. In simpler language, we can say that some people are richer than others. The word "riches" is rather difficult to define. However, we can safely say that some people possess more things than others. Read Matt. 6:1-9. Also the Bible says: "Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal, but lay up for yourselves treasures in heaven. Where neither moth nor rust doth consume, and where thieves do not break through nor steal, for where thy treasure is, there will thy heart be also. No man can serve two Masters: for either he will hate the one, and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon (riches)."

It is here that we find differences in people. Some people are generous and give whatever they have as the Bible says, while others find it very difficult to give away anything, unless the person to whom they give is a relative or somebody who will repay them in

one way or another. This should not be so, for as we all know, God is our Heavenly Father, whether we are different in our appearance, wealth or position. We should make it a point to help those in need by providing them with whatever we may have. This might be in the form of clothes, money, food, as well as advice. Let us, therefore, begin today, look out for those in need and render them god service, as our Lord Jesus Christ did. Remember, "Help others so that God may help you." This is one way of proving that we love God whole-heartedly. Helping somebody you see every day is a clear indication of the love for the one we don't see—God. —David C. Kasambwe, Malawi Church of Christ, PO Box 573, Blantyre, Malawi, Africa

THE DEVIL'S BEATITUDES

1. Blessed is the church member who expects to be invited to his own congregation: for he is an important member.
2. Blessed are they who are too tired to go to church on a Sunday night: for they are my best workers.
3. Blessed is the teacher who does not attend: for he is setting the example I want his pupils to follow.
4. Blessed is the preacher who half-heartedly delivers his sermon: for he arouseth no conviction and putteth the people to sleep.
5. Blessed are they who are my critics of the sermon: for they are my front line men.
6. Blessed are they who say, "I have only one talent and therefore I cannot serve today:" for they are my ignorant henchmen. (The devil has a recruiting station in every church which works secretly, slyly, selfishly, and certainly. Beware, lest you become one of his recruits.)—Selected

THROW THE KEY AWAY

I have shut the door on yesterday,
Its sorrows and mistakes.

I have locked within its gloomy walls
Past failures and mistakes.

And now I throw the key away,
And seek another room.

And furnish it with hopes and smiles
And every springtime bloom.

No thought shall enter this abode
That has a tint of pain.

And envy, malice, and distrust
Shall never entrance gain.

I have shut the door on yesterday
And thrown the key away.

Tomorrow holds no fear for me,
since I have found today.

—Anon.

SYNONYMS FOR FELLOWSHIP —

(Continued from page one)

the temple of God with idols." Obviously, the four words in bold-face type are synonyms of the word fellowship, at least in this context. Consider with me the meanings of these four words and we will come to a greater understanding of the meaning of fellowship.

COMMUNION: The word communion means joint-participation or sharing. It has its root in the word common. Light and darkness are opposites—they have nothing in common—therefore there is no communion between them. So it is with a man who walks according to God's word and a man who walks in discord to God's word. They are opposites, and therefore there is no communion between them, either. It is interesting that the word 'communion' carries with it the idea of association. Moffatt's translation renders the question thus, "how can light **associate** with darkness?"

A faithful Christian has an association with God, Christ, and all the faithful in Christ. If, however, the Christian becomes unfaithful and departs from the Truth the association ends. They thus destroy not only their association, communion, and fellowship with God, but with all the faithful as well. It is no wonder then that Paul declares, yea commands, that we are not to keep company but withdraw ourselves from and even avoid brethren who turn aside from the truth. (I Cor. 5:11; II Thess. 3:6; Rom. 16:17)

CONCORD: The word 'concord' means literally "a sounding together." It is from this word we get the English word symphony. The idea is that of **harmony**. As there is no harmony between Jesus and the devil, so there is none between their followers. The imagery of this word and idea is, I think, so beautiful. All those in harmony with God's will make up, as it were, a symphony, and just as folks love to watch and listen to a symphony produce beautiful music, so the world as it views our harmony and unity, should see something beautiful, and awe-inspiring. But, alas, the sad note is that some have marred the harmony by sounding the sour notes of digression and the only way the harmony and fellowship between and among brethren can be restored is for all to walk harmoniously in the Word of God.

PART: "Can Christ agree with Belial? Or a believer **join hands** with an unbeliever?" (New English Bible). When we obeyed by faith the gospel call we, in a sense, joined hands with God, Christ, the Holy Spirit, and all the other saved of humanity. When one turns away from the teachings of Christ one has stopped holding the hand of the Lord as well as the hands of all His followers. Christ is holding out His hand and we, too, brethren, ought to be holding out our hands, hoping that those in error will return to the fellowship of Jesus Christ and all the saints, and once again have **part** with us.

AGREEMENT: An agreement is simply a contract entered into by at least two parties. When we obeyed the gospel we entered into an agreement or contract with God in which the Lord has promised to forgive our sins and, eventually, save us eternally if we keep commandments and remain faithful. These are the conditions of the agreement we promised to keep when

we came to Him, and if those conditions are not met then the agreement or, if you will, the fellowship is broken. Understanding this word's meaning helps us understand what John meant in I John 1:7 where he declares that **if** we walk in the light—that is, if we keep the conditions of the agreement—**then** we have fellowship one with another and the blood of Christ continues to cleanse us from sin. Therefore, if a man wants to have fellowship with all the saints and have the blood of Christ continue to cleanse him from sin that man had better keep the conditions of the agreement between God and man, namely, the teaching of the Word of God.

These four words teach us a great deal about the wonderful ideas of fellowship. When a person comes to Jesus by faith and obedience that person becomes intimately associated with the Lord and all other men in the Lord. This communion and association between and among brethren in Christ ought to make them closer than any fleshly relationship could ever make them. Being that closely associated with one another and with Christ, through His Word we ought to be perfectly united and in perfect harmony (I Cor. 1:10) demonstrating to the world that we are indeed the disciples of Christ (John 17:23). Joining hands we walk according to the New Agreement between man and God, and keep all the commandments contained therein, realizing that as long as we all walk in the light of God's Word we will have fellowship with one another, and realizing as well that if some leave the light, the fellowship, association, harmony, and agreement between them and the faithful is broken and can only be restored by their returning to the light.

Speaking in specific terms, we who are striving to remain faithful to Christ cannot, according to Paul's commandment, associate with those brethren who use individual cups, Sunday school classes, instrumental music, or any other innovation in worship. It is not that we hate these brethren, any more than God hates them, but **they** have destroyed the fellowship and communion between us by their digression. Again, there is no unity in diversity nor harmony in disharmony. Now, certainly, we may and do differ in our opinions, but when it comes to a matter of faith (that essential to our right standing in God's sight) there can be no fellowship without harmony. We cannot join hands nor extend the right hand of fellowship to those brethren in sin, until they repent and return and clasp again the hand of the Lord. Amos said, "Can two walk together except they be agreed?" (Amos 3:3). We cannot walk with our digressive brethren until they agree with us to walk in the precepts of the Word of God.

You see, it is not that we **will not**, but that we **cannot** fellowship those practicing error! We pray for the day when all our brethren will to the truth return, and long for the day when all the saints will walk in harmony with God's Word and once again join hands in fellowship. —320 W. Monroe, McAlester, Okla. 74501

"I am profitably engaged in reading the Bible. Take all of this book upon reason and the balance by faith and you will live and die a better man."

—Abraham Lincoln

MAGIC IN PRAYER

When the trials of this life make you weary,
 And your troubles seem too much to bear
 There's a wonderful solace and comfort
 In the silent communion of prayer.

When you've searched for the sun without ceasing
 When the showers continue to fall
 There's a heavenly lift in this wonderful gift
 That God has extended to all.

From the magic of prayer there comes power
 That will minimize all of your care
 And you'll gather new hope when you're able to cope
 With the troubles that once brought despair.

So lift up your heart to the heavens
 There's a loving and kind father there.
 Who offers release and comfort and peace
 In the silent communion of prayer.

—Anon

GOD'S MINORITIES

During the time Noah was building the ark he was very much in the minority—but he won.

When Joseph was sold into Egypt by his brothers, he was a decided minority—but he won.

When Gideon and the 300 who followed him with their broken pitchers and lamps, put the Midianites to flight, they were an insignificant minority—but they won.

When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority—but He won.

One man with God is in the majority.

SOMETHING TO THINK ABOUT

Recipe for happiness—Take 12 whole months, cleans them thoroughly of all bitterness, rancor, hate and jealousy. In other words, make them as fresh and clean as possible. Now cut each month into 28, 30 or 31 different parts, but to not make up the whole batch at once. Instead prepare it one day at a time out of these ingredients: Mix well into each day one part of faith, one of patience, one of courage, one of work. Blend with one part of prayer, one part of meditation and one good deed. Season the whole with a dash of good spirits, a sprinkle of fun, a pinch of play and a cup full of good humor. Pour all of this into a vessel of love, cook thoroughly over radiant joy, garnish with smiles and serve with quietness, unselfishness and cheerfulness. You are bound to have a life of supreme happiness. "In all thy ways acknowledge Him always and He shall direct thy path forever." —Author unknown—selected by Leora Thiel

How to make a nation prosper! Read and practice 2 Chron. 7:14. Memorize

THE LOOM OF TIME

Man's life is laid in the loom of time to a pattern he does not see. While the Weaver works and the shuttles fly, till the dawn of eternity.

Some shuttles are filled with silver threads and some with threads of gold, while often but the darker hues are all that they may hold.

But the Weaver watches with skillful eye each shuttle fly to and fro, and sees the pattern so deftly wrought as the loom moves sure and slow.

God surely planned the pattern, each thread, the dark and fair, is chosen by His master skill and placed in the web with care.

He only knows its beauty, and guides the shuttles which hold the threads so unattractive, as well as the threads of gold.

Not till each loom is silent, and the shuttles cease to fly, shall God reveal the pattern and explain the reason why.

The dark threads were as needful in the Weaver's skilled hand; as the threads of gold and silver for the pattern which He planned. —Author Unknown

"It is impossible to rightly govern the world without God and the Bible. He is worse than an infidel who does not read his Bible and acknowledge his obligation to God..."

—George Washington



John L. Stephens, 2407 Utica, Lubbock, Tx., Feb 10 —Bro. Carl Modgling preached for us over the past weekend. His lessons were timely and we encouraged him to continue in the Lord's work. We are blessed with able men to teach here on a regular basis.

Roy Lee Criswell, Rt. 2, Box 147, Cassville, Mo., Feb. 21—The Lord's work here is on the increase. We continue studying in every home we can; last week we had 5. Each home contained several families not members of the church. It is our prayer the church will grow and be at peace. We request the prayers of the faithful. Here is a sub.

Karl G. Wilks, 7807 Gault, Austin, Tx., Feb. 25—At last, after 26 days in the hospital for open heart surgery with complication I am at home, mostly in bed. There is an error in my article, "Taste of a Bad

Egg, in Jan. issue; the word "nothing" was deleted from the last sentence of column one, page 10, making the sentence say the exact opposite of the original manuscript; it should read, "John knew nothing of the Book of Mormon, . . ." Thanks for your prayers. I approve of the necessary increase of the subscription price.

Jack A. Cutter, 12321 E. 14th, Tulsa, Ok. 74128, Feb. 26—The winter weather has slowed the work here some. Nevertheless, despite the cold weather, flu, and the many other hindrances of this season of the year, we continue to conduct home studies and the other programs organized to stimulate the growth of the church. We are moving to a home which we hope to buy, April 1. (Our new address is as given in the heading). If you know of anyone whom you would like for us to visit, send names and addresses and I will be delighted to contact them. Our regards to all.

R. B. Roden, 112 Kelly Dr., Moore, Okla.—The Church here is still looking for new members who might move to this area. If you know of any we might visit, please write or call. We pray that we can help everyone in this area to find a place to worship. I preached at Waco, Texas, January 17-18-19; the Church there has unity now. It was good to be with the congregation. Brother Wayne McKamie was a great help in the meeting as well as others from Hoyte and Dallas. I plan to be in Kansas City, Kan., February 14-15-16; Jerusalem, Arkansas, Cedar Creek church, March 14-15-16; Marietta, Ga., April 19-27; Bunner Ridge, West Va., May 18-27. Do pray for us in the work.

Gary Barrett, Box 792, West Plains, Mo.—The Lord has been richly blessing our efforts; since last reporting, 2 more have been baptized. I closed a good meeting at West Chester, Ohio with good interest and 1 confession. I have lately spoken at 18th St., Huntington, W. Va.; Old Rt. 52, Chesapeake, Ohio and 79th St., Kansas City, Ks. I leave here April 1 to go to West Chester, Ohio. We regret leaving West Plains, for brethren have been so good to us; however, we look forward to a new work. Feb. 9, I will be at 79th St. Kansas City, Ks.; Feb. 23, at 85th and Euclid, Kansas City, Mo.; Mar. 2, Mt. Home, Ark.; Mar. 9, back at 79th St., Kansas City. We look forward to these meetings.

Buddy Johnson, 1228 Gretta N. E., Albuquerque, N. Mex., Feb. 7—Churches in New Mexico are few and far between. We have tried for a long time to find a preacher of good report that could spend a time preaching in this area. At last we have made arrangements for Bro. Miles King to spend about 3 months during the spring and summer; and this fall Bro. Charles Smith has plans of preaching in this area for several months. We do need some help with support; we would appreciate anything that other congregations could do to help. You may contact Henry E. Hale, 2800 Acequia Dr., S. W., Albuquerque; George Battey, Valle Valencia Ranchitos, N. M., or the writer. Here is a sub.

Barney Owens, 6552 Dimmick Rd., W. Chester, Ohio—The work in this area continues to the glory of the Lord. Our prayer is that all the faithful are enjoying the richest blessings of the Master. In January it was necessary that we leave the New Year's meeting in Alabama. I thank the brethren in Earlytown Church for understanding in the matter. Our meetings are as follows: March 22-30, Golden, Okla.; June 7-15, Florala, Ala.; June 21-29, Fayetteville, Ark.; July 5-13, Greenville, S. C.; July 19-27, Longwood, Fla.; Aug. 1-10, New Salem, Miss.; Aug. 11-20 Baton Rouge, La.; Aug. 22-31, Hoyt, Tex. We hope all who are near any of these will come and be with us in our efforts for the Lord. Please pray for me and mine. Our love to all.

Earl Absher, Rt. 1, Box 222, Quincy, Fla., Feb. 12—The work here has been very encouraging and rewarding; lately a young lady of 21 was baptized whose husband was already a member, and now they have dedicated their home and lives to the Lord to serve Him faithfully together. There have been 3 others come from unscriptural worship this month to be active in our fellowship. I am now studying with an elderly Methodist preacher who requested assistance in discussing the Holy Scriptures. Pray for this challenge that we might through God's word convert him. Feb. 28-Mar. 1, I will be in a gospel meeting at Lawrenceburg, Tenn. May Christians be revived to a new vision of the greatest work on earth. The need is great; the gospel is great, and most of all, God is great. Read Lu. 10:2.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., Feb. 19—I recently held a short meeting for the brethren meeting at Longmont, Colo., also preached one night at Westminster congregation. I really enjoyed this meeting. These two congregations have some fine young men who are trying hard to get things going out that way. I stayed in the home of Merle and Ardith Ford, with whom I have been studying since the 6th of last Aug. They are two very fine people and are planning to move here in Springfield, Mo., the first part of April. Very few people would go to such lengths as they have in search of truth. Lynood Smith preached for the church here in Springfield over the week end, which was enjoyed by all. I will be in a meeting in Stockton, Calif., 3305 Mission Road, May 10-18. It has been a few years since I have been in that vicinity for meetings, so naturally, I am looking forward to it. The Fords, Velma and I, attended three nights of the Ferguson-Lindsey discussion on the manner of breaking the loaf at Goshen, and Fayetteville, Ark. Bro. Lindsey did a good job. He was far too strong for his opponent.

Orville Lee Smith, 2802 E. 12th St., Joplin, Mo., Mar. 4—I am always glad to hear of progress reported in the OPA. The last several months I have labored with the church at Burkhart, Mo. The 36th and Everett congregation in Kansas City, Ks. also supported me at Wichita, Ka. Too, I have worked with the new con-

gregation in Blue Springs, Mo. I have held meetings at Tucker and Galey, Okla.; had a discussion on the communion and teaching at McAlester, Ok., and I preached at McAlester from time to time. I am deeply interested in the Lord's work at these places and every place. I will close the work at Burkhart the last of April. In June, July and Aug., I will labor with the Blue Springs, Mo. congregation. May the Lord bless all the faithful bountifully. Here are 2 subs.

Bob Loudermilk, 4557 E. Elizabeth, Wichita, Ks., Feb. 10—Since last reporting we have moved here to work with the new congregation for at least 2 years, Lord willing. We are off to a very good start. I have never seen such a great interest stirred up with brethren in digressive worship as we find here. We have had a discussion with 2 of the teachers of one of these congregations; another want to discuss our differences in the near future. We are in the process of mailing out hundreds of tracts on the communion and the one assembly. We thank the Springfield, Mo. congregation for giving us this material without charge. Last week I had a study with a man and his wife who had been reared in Catholicism. After several hours of study on the plan of salvation and Christian living, they both were baptized about the midnight hour. Please continue to pray for the work here. Here are several new subs.

Terry B. McQueary, 410 SE Alexander St., Corvallis, Ore., Feb. 10—Jan. 1, I preached at Cottage Grove with 1 baptism. Jan. 5, and 12, I was at Corvallis. We also had opportunity to study the word of God with several outside the church. Much of our time the beginning of this month was spent in efforts to follow up on the telephone survey the brethren conducted the last week in Dec.; we made a few contacts using this method and 1 man attended as a result. Jan. 20, we left Corvallis to conduct a gospel meeting and do personal work in the Cave Jct. area. Bro. Dennis Wilsey of Kenniwick, Wash. and I spoke on alternating nights. As a result of the meeting and the work of the brethren, 3 were baptized, 2 returned to the fold and 2 made confession of faults. Feb. 5, I was at Sonora Ca., and attended the opening night of a meeting for young people at Manteca, Ca., Feb. 7; we were gretly edified by Bro. Delmar Lee preaching on the Christian Home. Feb. 9, I was again at Cave Junction and Cottage Grove. Please pray for the work that we might continue in it. May the Lord richly bless all.

Ed Rylan Nichols, Rte. 2, Box 165, Anderson, Mo. 64856, Feb. 1—In recent months I have been studying hard to increase my usefulness as a servant of Christ and His Church. (I have been going to school in Neosho, Mo.) I appreciate the opportunities I have had to preach at Neosho, Granby, and Burkhart in Missouri and at Rogers and Searcy in Arkansas. In December we attended the studies at Oklahoma City and part of the New Year's meeting at McAlester, Okla. From Oklahoma I went to Searcy, Ark.; then to Florence, South Carolina to get acquainted and work some to assist

the faithful Christians there. These folks were kind, hospitable and encouraging. God Bless them all; I appreciate so very much the help from Pleasant Grove, Indiana which made this work possible. It is encouraging to know strong, faithful congregations are willing to send a gospel preacher to another area to work rather than to always call in preachers to do their work in their own rea. Thanks to all who have encouraged or helped me. Pray for us.

Nelson Nichols, Box 307, Pineville, Mo. 64856, Feb. 10—The work at Rogers continues to go well. Crowds have continued to be excellent for this area at each service, except in January when so many were sick with flu, colds and complications. Some of our young men are studying hard and developing their abilities to teach and work with people. Some of them are preaching or teaching at other places and we are grateful for these opportunities for them and the good reports we hear about them. We had a very enjoyable meeting at Burkhart, Mo., Sept. 28-Oct. 7. The attendance from other congregations in this area is excellent and insures good singing and good crowds. We have preached at Neosho, Leawood (Joplin), Granby in Missouri; Fayetteville, Rogers, Pochontas, Union Star, and Hartwell in Arkansas. We have held three weekend meetings at Council Hill in Oklahoma (Nov., Dec. and Jan.). We have had several confessions, restorations and baptisms in these efforts at different places. These are extremely trying times for all of us. We are trying to do more for the cause of Christ each day and we need the prayers of faithful Christians that we may continue. Pray for us.

Ellis Lindsey, 4600 Cole Avenue, Waco, Texas 76710, Feb. 10—My debate on the bread-breaking question with Brother Paul Ferguson was a clean study. The discussion held in the Fayetteville Ark. area, Jan 27, 28, 30 and 31 was well attended, except for the last night when the weather was bad. Twelve of our preachers attended one or more nights. The brethren who use cups and classes attended well. I especially enjoyed visiting and studying with the Clovis Cooks and the Merle Fords, who have been in the process of studying this issue. Brother Preston C. Brown moderated for me, and I especially appreciated our visits and studies. The church at Fayetteville has much potential for more growth, in my opinion. The members of that church certainly were nice and helpful. I am very well pleased with the debate. The last two nights were especially significant, since Bro. Ferguson had to meet with the conclusions of the arguments I earlier started, and to meet with the admissions to which he was forced. As he agreed before the debate, he and I now will have a written discussion on the same issue for publication, Lord willing. Also, Bro. Randy Dickson of Rodgers, Ark., is to have a written debate with me on the number of communion loaves; this is a badly needed discussion, and upon an issue which is one of our stronger points. Although I have not preached on a full-time basis for about a year now, I have not ceased in study and preparation and work in the Kingdom of God; and I hope to return to the field before too long.

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

OLD PATHS ADVOCATE

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

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

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LEBANON, MISSOURI, APRIL, 1975

No. 4

THE SOUL BUSINESS

By Wayne Fussell

Folks are usually proud to tell you that they are in the "oil business" or "automobile business" or "lumber business," etc. Some make it their business to collect valuable items for future enrichment. Well, Christians should be happy to report "we're in the soul business" and collecting souls for the Lord, which will provide the greatest enrichment in this world and the one to come.

Solomon spoke of this rewarding business when he said, "He that winneth souls is wise" (Pro. 11:30). And Daniel joined him in this sentiment as he recorded the Lord's words in Daniel 12:3: "They that be wise shall shine like the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Some brood over which business to enter, but inspiration settles the matter by declaring that the wisest of men go into the soul business. Paul recognized the wisdom of this decision and stated enthusiastically that he was willing to be "made all things to all men, that (he) might by all means save some" (1 Cor. 9:22). In Eze. 3:18, 19 and Jas. 5:20, we are told of the dual rewards of engaging in the soul business; we "save a soul from death" and deliver our own souls in the process. How rewarding is an enterprise which is good for both customer and businessman! "Let the buyer beware" is not the motto of the soul-winner.

God's Redemptive Society — The Church has the distinctive mission of being God's redemptive society in the world. We are the "Body of Christ" and therefore the extension of Christ among men. His mission was to "seek and save" the lost (Lk. 19:10) and call "sinners to repentance." This is our peculiar purpose, too. The Church does not exist for itself alone, but rather for the benefit of humanity. Any congregation that does not "get outside of itself" and serve the needs of broken humanity in bringing them to the saving knowledge of the truth, is not serving its God-ordained purpose.

"Bring Them Back Alive" — In Luke 5, Jesus advised his disciples to launch out into the deep and let down their nets for a draught of fish, and they caught so many it took two boats to haul them in. In verse 10, Jesus informed them, "Fear not; from henceforth thou shalt catch men." In the Greek, "catch"

(Continued on page eight)

REACHING OUT FOR THE LOST

By Jerry Cutter

Are we, the church, turning into a group of mercenaries, serving only for pay or profit when it involves the lost? Personal compensations should in no way be involved when we are seeking the lost, except for the joy of seeing souls saved. And the business of saving souls is a work for every Christian, regardless of whether any human praise or support is forthcoming.

It might be well for us to remember the supreme mission of Jesus was the salvation of the lost. Jesus came to "save his people from their sins" (Mt. 1:21). "For the Son of man is come to save that which was lost" (Mt. 18:11), and died giving his life a ransom for all (Mt. 20:28). A ransom is used to secure the release of a person or property, from bondage for a price. Jesus secured us from a miserable eternity by giving his life (Rom. 5:7-11).

But now that Jesus has opened the way of salvation by his life, death and resurrection, who will show the lost the way? Our Lord "called his own servants, and delivered unto them his goods" (Mt. 25:14). The church, called the body of Christ (Eph. 1:22-23), is a spiritual projection of Christ in the world, and as members of Christ **our mission is the mission of Christ** — to seek and save that which is lost. However, this seeking and saving will not be done by wishful thinking; it will be done only when we acquire a passion for the lost which will impel us onward in performing our mission.

Jesus' attitude toward the lost was not negative, and we would do well to emulate His example. He felt a great love for the lost even though He in no way was responsible for their condition. He did not cause mankind to be lost, yet He felt compelled to open the way of salvation for all. The preciousness of the lost is illustrated in Luke 15 and Jesus' desire to help them is vividly portrayed.

In Luke 15:1-2 Jesus is found teaching the publicans and sinners — the lost. The religious leaders of the day are also in attendance. But what were they doing for the lost? Nothing. The religious leaders, the Pharisees and scribes, sat by and murmured, saying, "This man receiveth sinners and eateth with them." They, mind you, not only were not doing anything for the lost but murmured when someone else did. These were the hirelings spoken of by Jesus, whose own the sheep are not and who flee at the coming of the wolf, leaving

the sheep, caring not for them, because they are hirelings (Jno. 10:12-13).

There is, it seems to me, far too much murmuring and complaining today about efforts to save the lost. Often some good work is stymied because some pessimist whines: "What good will it do." Often, too, we hear complaints about wasted efforts, expenditures of monies, and the uselessness of babes in Christ to the Church. When we make any of these complaints we lower ourselves to the level of the hypocritical Pharisees who, to put it plainly, had **no feeling** for the lost to begin with.

Jesus proceeded to focus attention on the lost to these religious leaders by giving a series of parables, each illustrating a different type of lost person. The first had to do with the lost sheep (Lk. 15:3-7). If you have a hundred sheep, He asked, and lose one, do you reason that you still have 99 and do not need the lost one? Never! At least not the good shepherd. He looks until the lost is found and **rejoices**, does not murmur, at the finding of it. What a contrast to the Pharisees in their attitude to the lost.

Briefly, though, why is a sheep lost? Because it wants to be? No, never. It is lost through carelessness. It gradually wanders away from the flock. No one has driven it away. But after awhile the careless sheep comes to the realization it is lost, and needs to be saved. The cry or bleat of distress goes out. Who will answer? The dogs, coyotes, wolves, the predators, or the church? Someone will. About the sheep, this is to be remembered: the shepherd can truthfully say he did not cause the sheep to be lost, but the good shepherd **always** feels compassion and does what is necessary to seek and save the wayward.

The second parable had to do with a lost coin (Lk. 15:8-10). If a woman has ten pieces of silver and loses one, does she reason she still has nine and does not need the lost piece? Hardly. She seeks 'til she finds the piece and rejoices at the finding. But why was the coin lost? Carelessness, but not carelessness on the part of the coin, for a coin cannot lose itself. A coin is lost because of what someone else does, and so it is with many souls. Some of those Jesus taught had gone out, no doubt, because of the hypocritical lives of the religious leaders. Thus Jesus was doing his part in trying to find and restore them. And, lastly, about a lost coin. We should remember that it does not lose its value because it is lost for its value is inherent; the only thing is, it can do no one any good as long as it is out of circulation. So it is with lost souls.

The third parable had to do with two sons, the younger of whom we generally term prodigal (Lk. 15:11-32). The younger son left his father's house with his eyes wide open. I suppose we can say he was lost because he wanted to be; however, he was deluded, as most lost souls are. In time he "came to himself" and returned repentant to his father's house, where his father accepted his confession of "I have sinned" with great rejoicing.

But there was the elder son, and upon hearing of his brother's return, was angry, and would not go into the house. This elder son represented the Pharisees. A pharisee stood proudly on his long years of faithful service, and on his not having "transgressed at any time thy commandment." A proud and boastful state-

(Continued on page ten)

THE BATTLE FOR THE MIND (PART 1)

By Jack Cutter

In the very beginning, God first created the heaven and earth (Gen. 1:1). During the next six days, in chronological order, He created and set in order everything which was to exist upon this newly formed earth. All that was created in the first five days were created for and in view of His final act of Creation—mankind. God created us in His own image (Gen. 1:26). So, therefore, by the design of God, we were created as a superior form of life. All other forms of life were created infinitely inferior to man. Nevertheless, God did not create man equal to Him, but, rather, completely and totally dependent upon Him for his happiness and continued existence. Also, present upon this earth after its creation was the Devil. He, from the very beginning of mankind, has waged a relentless war to win and control the hearts and minds of every human being.

By using subtle and sinister methods, the devil was able to deceive Adam and Eve into believing that they could live and exist independently of God, without forfeiting any of the benefits and privileges already given to them by God (Gen. 3:1-17). The effects of this illusion is known almost by everyone. The sin and fall of Adam and Eve was so devastating and tragic it changed the course of history. A world that had been untouched by sin had now become sin defiled, and if it had not been for the goodness and mercy of God everything would have ended with this tragic mistake. However, God deployed a remedial plan of salvation for man (animal sacrifices), and promised a permanent means of controlling the devil and sin (Gen. 3:15). How did the Devil perpetrate the first sin? By simply appealing to Adam and Eve's intellect and deceiving their minds.

The devil was successful in seducing thousands from their dependance upon God during the next several centuries, until, the people became so wicked that God destroyed all but eight souls from the face of this earth by the flood. Following the flood as the population began to increase, again the devil was successful in deceiving the majority of God's people from following Him by enticing them to serve idolatry. The Law of Moses was given to deter sin (Gal. 3:19). However, it seems it evoked a more determined spirit by God's people to rebel even more (Rom. 7:8). So by the time that Jesus Christ came to this earth to inflict a mortal wound upon the head of the serpent (Gen. 3:15), the "Great Deceiver" had successfully won the control of the minds of literally millions of people from the beginning of time.

As promised, Jesus Christ the saviour of the world, did come to this earth (Gal. 4:4). In an attempt to destroy the mission of Christ, Satan utilized his most successful, sinister methods as he approached and tempted the Christ in his most weakened condition. In Luke 4:5-6, the scriptures teach, "And the devil taking him (Jesus) up into an high mountain shewed him all the kingdoms of the world in a moment of time. And the devil said unto him, **all this power will I give thee**, and the glory of them: **for that is delivered unto me; and to whomsoever I will I give it.**" While it is certain in his attempt to conquer Christ (which

(Continued on page nine)

"OWE NO MAN ANYTHING"

By Paul O. Nichols

The caption of our theme is a partial quotation from the epistle of Paul, the apostle, to the Christians at Rome. The full quotation is, "Owe no many anything, but to love one another: for he that loveth another hath fulfilled the law" (Rom. 13:8).

Some have lifted this scripture out of the text and have misconstrued it to mean that it is wrong for a Christian to go into debt for anything. In other words, if he cannot pay cash for something, according to this position, he cannot buy. But is this what is meant by the passage?

When one buys on a time payment plan, he signs a contract or uses a credit card which was issued for buying under certain conditions. If the conditions of a contract are met, it is perfectly satisfactory with the creditor, and all the person owes at a stipulated time is the amount called for by the agreement. That is what is owed on that date. And the Christian is to fulfill his obligation by paying what is due.

Most members of the church realize that Christians must honor their word. We know when we make a debt, we are obliged to repay according to the agreement made. But how many of us think that there has to be a written contract with one's name on it signed in his own handwriting before he is bound by it?

Christians are supposed to be trustworthy and have integrity. Followers of Christ are supposed to be scrupulously honest in their dealings. Paul says, "Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8:21). Again, he says, "Provide things honest in the sight of all men" (Rom. 12:17).

In my home state under certain conditions a verbal contract is just as binding as one that is written. It can be enforced by law.

What about Christians? Is it necessary for an agreement or contract be written or signed before a child of God must honor it? Must there be witnesses before it is binding? Remember, we are to "provide honest things" in the sight of God and man.

When two Christians enter into an agreement, they, in essence, make a contract that is binding on them both. The conditions should be spelled out and thoroughly understood by both parties involved, so as to minimize the possibility of a misunderstanding and so each party will know what his obligations are. This is the main reason why contracts are generally written, and not just oral agreements made with the conditions left to the memory of the contracting parties. However, Christians should be trustworthy and trusting enough that this is the only real reason. The world also needs such documents written and signed so as to enforce by law, if necessary, a fulfillment of the terms of the agreement. But, of course, a brother cannot go to law with his brother (1 Cor. 6), so such documents would be worthless for this purpose to a faithful Christian when dealing with his brother in Christ.

Jesus, in His sermon on the mount, taught that as far as a child of God is concerned that swearing an oath to tell the truth or anything else is not only unnecessary, but moreover is sin. He said, "Swear not at all . . . But let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh

of evil" (Matt. 5:33-37). A Christian's word is either true and can be trusted, or it is not. An oath or a written contract would not make a dishonest man any more honest and trustworthy. These are simply things that can be used to force a person to do what he has agreed to do or suffer the consequences. James says, "Let your yea be yea; and your nay, nay: lest ye fall into condemnation (Jas. 5:12). The word of a Christian should be his bond. To the Lord it is and when he does not keep it, the Lord is not pleased.

There seems to be a trend in the brotherhood more and more not to respect agreements. It may not seem so serious to some, but if we study about it a little, I think we can agree that it is not good. That trend that I refer to in particular has to do with agreements made between preachers and other brethren. For instance, a congregation may want a meeting, so they contact a preacher, either personally or by mail, and ask him if he can work with them in such an effort. He agrees to come and do the preaching; there is an understanding. The dates may or may not be agreed on, but at least the year and tentative dates are. A contract, in effect, has been made. But before time for the meeting, the preacher decides he is going to do something else; go somewhere more preferable, or attend school, or stay at home, or whatever. So he just writes the church where he is supposed to hold the meeting, and tells them he is not coming. In this case he has broken an agreement or contract. His yea was not yea, but became nay. This has happened too many times, and with too much frequency.

Of course, sometimes circumstances arise over which we have no control. In such a case the preacher can explain and leave it up to the congregation he is dealing with. If they understand it is best, and agree for the preacher not to come under the circumstances, they can mutually consent to rescind the agreement. Then, if they agree on a future date, they can make new arrangements, if they wish.

Some preachers continue to be guilty of agreeing (making oral contract) to hold a meeting for a congregation (even agree on the dates), and then forget they were supposed to be with those brethren in such an effort, or show up at the wrong time. Brethren, this is not right. It is irresponsible, to say the least. One preacher told me one time that the brethren at a certain place were expecting him on a certain day to preach for them, but he was not going. When I suggested that he so inform them, his reply was, "They'll know it when I don't show up."

While this is bad on the part of the preachers, what about similar actions and irresponsible attitudes on the part of leaders in congregations? Sometimes a preacher is asked to hold a meeting somewhere and he agrees to come. The preacher has to arrange his work so he can honor the agreement he makes with them to work with them in a meeting. His work is arranged, one meeting in conjunction with another (many times) so there will be a minimum of miles between places he goes. Many times he is far from home and cannot afford long lapses between meetings, because he has obligations (just like other brethren do), and he cannot afford to stay in motels and he and his family eat out at restaurants very much of the time.

When a preacher is contacted and an agreement is
(Continued on page eleven)

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CAN YOU HELP?

We plan to build a much-needed building here this year if we can get the finances. Any help received will be appreciated and duly acknowledged. Our meeting place now is an old store building. Contributions may be sent to the writer at 1129 Coronado Dr., Peoria, Ill. 61604 or Roland Parish, 1916 Wiswall St., Peoria, Ill. 61604, or Willard Swindler, 609 S. Althea St., Elmwood, Ill. 61529—Don Krider

To live with a high ideal is a successful life. It is not what one does, but what one tries to do, that makes the soul strong and fit for a noble career.

YOUNG MEN WANTED!!

A progressive, Scriptural work has begun in Wichita, Kansas; personal evangelism is being emphasized. The city stands open to anyone who wants to do personal work and reap the joys of seeing people become children of God. We invite young men who are Christians, and of high school or college age, to come to Wichita and help and learn. Bob Loudermilk and Lonnie York will devote their time and knowledge to assist you in learning this much needed work. Please do not plan to come unless you are willing to devote 100 per cent of your time and effort to this, the Lord's work. Room and board will be provided, but each person will have to provide for his own personal expenses. The time spent in Wichita this summer will increase the spiritual knowledge of all, help the Lord's work here. Those willing to work, please contact immediately the writer at 4557 S. Elizabeth, Wichita, Kans. 67217 or call (316) 522-6259. —Bob Loudermilk

OUR DEPARTED

Needham — James P. Neeham was born November 15, 1884 in Marion County, Tenn. He departed this life February 15, 1975, being 90 years old. He was a babe in Christ, having obeyed the gospel last July. Having the privilege of assisting him in obedience to the gospel, ever since that day, the remark in Acts 8 (of the eunuch that "he went on his way rejoicing,") has taken on new meaning for me. He arose from the watery grave with tear-filled eyes, almost shouting the words, "Thank God, preacher, I can say I'm saved." He leaves behind his dear wife who has faithfully stood by him and who joined him in obedience that same day. He is the father of Sis. Jewell Osborn, and the grandfather of Sis. Teresa Frizzell. Interment was in the Mtn. Home, Ark. cemetery. The day was cold, damp, and gloomy, but amidst it all, and as much as we hated to give him up, there was a radiant glow in our hearts in the memory of his obedience. Singing was provided by members of the congregations at Mtn. Home, and Hale, Ark. Their singing, I thought, was exceptionally good as they sang songs that Bro. Needham had requested. —Irvin Barnes

BONDS OF MATRIMONY

Frizzell-Osborn — On January 1, 1975, Bro. Richard Frizzell and Sister Teresa Osborn were united in marriage in a solemn, yet beautiful candlelit ceremony at the Wade and Cross St. meeting house at Mtn. Home, Ark. They are now making their home at Harrison, Ark. They are a grand addition to the congregation here and will no doubt make a great contribution to our efforts in this community. All who know them love them and extend wishes for a strong and happy union. Vocal music was supplied by Kent May, Kerry May, and Howard Meents. The writer was honored to officiate. —Irvin Barnes

Costa-Brumley — In a very lovely setting of flowers and candlelight, the sacred vows of marriage were exchanged by Bill Costa and Lissa Brumley the evening of March 28. We wish for this fine Christian couple, and dear friends, a long and fruitful life in the Master's service. It was this writer's privilege to perform the ceremony. —Jackie C. Lee

THE CHURCH DIRECTORY

The 1975 Church Directory will be available after June 20th. The price is 75c each and they must be ordered from **Bro. Robert H. Strain, Harrodsburg, Indiana 47434**, as he prints and has charge of selling the Directories. **Do not order from me.**

The following corrections and additions need to be made: **BAKERSFIELD** (Kern County), **CALIFORNIA**. The congregation formerly meeting on **Morning Drive** now meets temporarily at **1600 Flower Street** in East Bakersfield, 1 block West of the County Hospital. Only one service at 10:30 A.M. In addition to Bro. Jim Padgett, and Verle Lee, 28 Western Street, Bakersfield, CA. 93340. Phone (805) 323-5031 and Marlin Hamaker, 6308 Mignonette Street, Bakersfield, Calif. 93308. Phone (805) 399-7752.

The Church in **CEDAR RAPIDS** (Linn County), **IOWA**, has moved from First Avenue & 5th Street, N. E. to **714 First Street Southwest**; meeting times are 10:30 A.M. & 6:00 P.M. Bro. Richard Aegerter has moved from 1304 First Avenue NW to **714 First Avenue Southwest**; his telephone number is the same. (This corrects the information in the March O. P. A. and brings it up to date).

The Church in **WICHITA, KANSAS**, has moved from 574 West Douglas Street to **2058 South Water St.**, the corner of Water & Clark Streets. Services are now Sun. 10:30 A.M. & 6:00 P.M., Thurs. 7:30 P.M. Bro. Roy Coldiron's address and telephone number is the same. Bro. Dean Coldiron has moved to **2103 Fairview Street, Wichita, KS**. Phone (316) 264-8727 and Bro. Bob Loudermilk, may be added, **4557 South Elizabeth Street, Wichita, KS**. 67217. Phone (316) 522-6259.

The Church in **MONROE LA.** (Ouchita Parish) formerly known as the Church of Christ of East Monroe, has moved and is now known as the **GARRETT ROAD CHURCH OF CHRIST**, 1 Block South of Interstate 20 on Garrett Road. Exit at the Garrett Road and Airport Exit. The time of services is the same. Bro. Roy C. Reed and Bro. David R. Reed have the same address and telephone numbers as in the 1973 Directory and add Gerald Ray Smith, 205 Woodlawn Dr., Monroe, La. 71201. Phone (318) 343-4011. The telephone number prefix to both the Brothers Reed is 343 instead of 373.

A new congregation to be added: **WILLOUGHBY** (Lake County), **OHIO**, **33801 Lakeshore Boulevard — Lakeline Village**, 14 miles Northeast of the center of Cleveland, Ohio. Sun. 10:30 A.M. Lawrence E. Ash, 106 Stevens Boulevard, Willoughby, Ohio 44094, Phone (216) 942-7648. Harvey Davis, 10611 Elmarge Street, Cleveland, Ohio 44105, Phone (216) 883-7957. Ben Roberts, 2063 Kingsdale Drive, Stow, Ohio 44224, Phone (216) 688-7551.

The congregation in **NASHVILLE, TENNESSEE**, formerly meeting at 2800 Blair Boulevard, moved several months ago to **335 Tusculum Road**, and is known as the **BROOKSIDE CHURCH OF CHRIST**. Take Interstate Highway 24 South to Harding Place Exit, then west to Nolensville Pike, then South $\frac{3}{4}$ miles to Tusculum Road. They have the regular services and also Wednesday 7:30 P.M. The names, addresses and telephone numbers of the leaders are still the same.

A new congregation to be added: **AUSTIN** (Travis

County), **TEXAS**, **52nd & Avenue A**. Sun. 10:30 A.M. & 6:00 P.M.; Wed. 7:30 P.M. Otis Fowler, 11302 Hornsby St., Austin, Texas 78753, Phone (512) 836-0783. Douglas Fowler, 15005 Delahunty Lane, Austin, Texas 78753, Phone (512) 251-4928. Barney Welch, 8606 Parkfield Street, Austin, Texas 78758, Phone (512) 836-2062.

Another new congregation is **HARTS CREEK CHURCH OF CHRIST** (Lincoln County), **W. VA.** Eight miles from Highway 10, on Big Harts Creek. Sun. 10:30 A.M. Stewart Bryant, Rt. 1, Box 265-A, Harts, W. Va. 25524. Phone (304) 895-3656.

The following congregations are no longer meeting, as the members are now meeting elsewhere: **HIWAY CITY** (Fresno County), **CALIF.**, and **BOYNTON** (Muskogee County), **OKLAHOMA**.

These are new congregations: **DAYTON** (Montgomery County), **OHIO**, 4547 Germantown Pike in the Marable Early Childhood Education Center, Sun. 10:30 A.M. Billie Dix, 316 Palmwood Drive, Trotwood, Ohio 45426. Phone (513) 837-5103. **EDMOND** (Oklahoma County), **OKLAHOMA**, 3600 South Broadway in the Broadway Motor Inn, Room 222 (Temporary location). Sun. 10:30 A.M. & 6:00 P.M., Wed. 7:30 P.M. Edwin S. Morris, 10520 North McKinley Street, Oklahoma City, OK. 73114, Phone (405) 751-4253. William J. Lambert, 712 Sunset Drive, Edmond, OK. 73034, Phone (405) 341-7557. Rodney R. Ross, 1309 N. W. 102nd Street, Oklahoma City, OK. 73114, Phone (405) 751-8195.

PERKINS (Payne County), **OKLAHOMA**, still has the building at East 2nd & Hert Streets, 2 blocks East of Main Street, but do not meet regularly. If you plan to worship at Perkins notify in advance Willie Taylor, P. O. Box 123, Perkins, OK. 74059, Phone (405) 547-2730; or Bob Vogt, P. O. Box 164, Perkins, OK. 74059, Phone (405) 547-2834, and they will be glad to meet with you.

The church that has been meeting for years in **North Little Rock, Arkansas** is now meeting in **Little Rock** (Pulaski County), **Arkansas**, 108 Scott Street in the Labor Temple (Temporarily). Sun. 10:30 A.M. Philip H. Cox, Jr., Rt. 1, Box 144-G, Alexander, Ark. 72202, Phone (501) 778-1029. R. W. (Bob) Davison, 704 North Palm St., Little Rock, Ark. 72205, Phone (501) 663-7524. James F. Cox, 6407 Heather Lane, Little Rock, Ark. 72206, Phone (501) 374-3295. —Ray Asplin, 2440 SW 54, Oklahoma City, OK. 73119.

BEAUTIFUL THINGS

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful shoulders are those that bear
Ceaseless burdens or homely care,
With patient grace and a daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess!

— Selected

PLEASE HELP!!

In years past, I have seen a paragraph of random scriptures illustrating how one can confuse things, such as this shorter illustration: "Judas hanged himself—go thou, and do likewise." Would anyone reading this who has a copy, please communicate with the writer? —E. O. Baldwin, 1604 S. Adam, Ft. Worth, TX 76104

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.

—Rodney Nelson, 631 N. Morgan Rd.,
Turlock, CA 95380

—Larry Dale Wellman, Box 105,
Shoals, W. V. 25562

—Timothy Roberts, Rt. 2, Blanchard, OK

—Stanley Elmore, 419 "K" St.,
Ardmore, OK 73401

TO TELL THE TRUTH . . .

A minister told the congregation that the following Sunday he would preach on lying. He asked them in the meantime to read the 17th chapter of the gospel of Mark. The next Sunday he asked from the pulpit how many had done the reading he had assigned. A number of hands went up. "I see," said the minister, "You are the very people I wish to reach. There is no 17th chapter in Mark." —Selected

ANNOUNCEMENT OF DEBATE

On the nights of Aug. 18, 19, 21, and 22nd, a public discussion will be held in Andrews and Seminole, Tex. between Brethren C. A. Smith and Jack Gilliland. The first two nights will be at the Southside church of Christ, Andrews; the last two nights at 3rd and B Sts., Seminole, where Bro. Gilliland preaches. The propositions in order of discussion are as follows: The Scriptures plainly teach that an assembly of the church of Christ must use one cup (drinking vessel) in the distribution of the fruit of the vine in observing the Lord's Supper. Affirm: C. A. Smith. Deny: Jack Gilliland. It is scriptural for the church of Christ to use individual containers (drinking vessels) in the distribution of the fruit of the vine in observing the Lord's Supper. Affirm: Jack Gilliland. Deny: C. A. Smith.

It is scriptural for the church to teach the Bible in divided classes conducted simultaneously, some of which may be taught by women of the church. Affirm: Jack Gilliland. Deny: C. A. Smith. The Scriptures plainly teach that when the church comes together for the purpose of teaching the Bible, the people must be taught in an undivided assembly by men only. Affirm: C. A. Smith. Deny: Jack Gilliland.

Everyone is invited to attend. If you have questions or need more information, please contact the writer at 810 N. W. 6, Andrews, TX 79714 or call (915) 523-3169. —C. A. Smith

MILITARY SERVICE?

By E. Everett Perkins

I am indeed surprised as well as disappointed in some of our brethren who take the position that it is scriptural to serve in the military service. True, it is mandatory that we obey the law of the land—as long as it does not conflict with God's law. Rom. 13:1-7 teaches us that we must be obedient to the civil laws. But, when we place them above God's law, then we are following in the ways of men. These brethren reject Christ's plan and try to bring in the law of Moses to prove their position. To say that Mt. 26:52 is quoting Gen. 9:6 is pure presumption. There is no connection. Read Deut. 18:20 and Psalms 19:13: "Keep back thy servant also from presumptuous sins;" Rom. 13:2: "Whosoever therefore resisteth the power, resisteth the ordinance of God." This does not mean that God made that law, but that He ordained that we obey the civil law. God is not the author of all the corruption that is in the government today. That is a disgrace to our God.

In Luke 3:14, John the baptist said: "do violence to no man." At that time, Moses' law had not been nailed to the cross. We are living under Christ's law now. If we could kill people without doing violence to them, our opponents might have a point. "Neither accuse any falsely; and be content with your wages." We are to be content with such as the Lord provides for us. Paul said in Phil. 4:11: "for I have learned, in whatsoever state I am, therewith to be content." We know that we cannot fight in a war without doing violence to someone. If it were permissible for us to fight in a war, then it would also be permissible for Christians in the other countries to do so. You would

then have Christians killing Christians. Would that be pleasing to God? Would you fire a gun in a firing squad? Could you execute a man in the electric chair? Under the law of Moses, it was "an eye for an eye and a tooth for a tooth." But, not so under Christ's law.

Read the prophecies concerning the church in Isa. 2:2-4 and Mic. 4:3. They refer to the same kingdom that we read about in Jno. 18:36: "If my Kingdom were of this world, then would my servants fight." In Christ's kingdom, we are not authorized to take a man's life under any condition. If we must obey man's law above God's law, then Daniel sinned when he continued to worship God when the king decreed that he should not. Shadrach, Meshach and Abednego sinned because they failed to fall down and worship the image that King Nebuchadnezzar made. In Acts 5:29, Peter and the other apostles that were with him should have stopped preaching in the name of Jesus when the authorities commanded them not to teach in that name. Then, again, Peter and John sinned in Acts 4:18, 19 because they would not place the civil authorities above Christ. Rom. 8:38, 39 teaches that the powers separate us from the love of God if we place the civil laws above God's law. Yes, we love this great land of ours and we want to be obedient to every law, but we cannot obey the civil law where it conflicts with God's law. Besides, we are not disobeying the laws of the land when we fail to fight in war. The law of the land has provided for those that are conscientiously opposed to bearing arms in carnal warfare. So, really, I cannot see how anyone can object to our position. We are not breaking any law. This would not be included in Rom. 13.

In 2 Cor. 10:3, 4 we find: "For though we walk in the flesh, we do not war after the flesh: For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;" It matters little what Paul was accused of, but I am going to put my finger on the passages of scripture and take them at what they say. He did not say, we walk after the flesh, but we dwell here in the flesh. He shows here the difference in fleshly or carnal warfare and the spiritual warfare that Christians are to be involved in. Our weapons are to be of a spiritual nature and to be for the purpose of pulling down the strongholds of Satan. Eph. 6:11, 12: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we (Christians) wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We can see how these passages of scripture work together to explain the difference in carnal warfare and the spiritual. I suggest that when you study these passages, that you include the fifth verse of 2 Cor. 10: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Oh, yes, we have read about the Pilgrims and others, but God will judge them in His infinite wisdom. He does not give us that authority, but that does not change the word of God. Can we "do evil, that good may come?"—Rom. 3:8. Why should we try to attend to God's business?

God used the Philistines and the Babalonians and others to punish the children of Israel when they went astray after strange gods, but that doesn't mean that He sanctioned their evil deeds. We need to realize that God is the ruling force.

Jesus says in Mt. 5:44: "Love your enemies." It does NOT say to kill them if necessary. The Lord said, "Vengeance is mine; I will repay"—Rom. 12:19. We cannot take vengeance on them! Our opponent's proof of Gen. 9:6 might have proven something under the old law, but we are under the law of Christ now. It does say, in Rev. 13:10 that "He that killeth with the sword must be killed with the sword," but—it does not say that a Christian will wield that sword. It merely tells us that if we wage war, we can be killed in that war. How can we kill those that we love?

You might ask: "Should we leave it to sinful men to be the ministers of God, the revengers to execute wrath upon him that doeth evil?" This has already been answered, by example. God used sinful men to punish the children of Israel for their sins. Then in 1 Cor. 5:12, 13: "For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth." Again, you might bring in the old law; where God's law was the law of the land. 2 Sam. 23 was speaking concerning a successor to David. God wanted all the rulers over Israel to be just, but they were not. King Ahab was the worst, but there were many others. How can you apply that to Christ's law today? Yes, we believe God rules in the kingdoms of men. They can do nothing except it be God's will. That does not mean they are pleasing to God, though. Scripture also teaches: "he setteth up over it the basest of men"—Dan. 4:17. Does that make them true servants of God? He rules over Russia and China, but they don't know it, and that does not make them Christians. Luke 20:22-25 does not substantiate the stand in question at all, but, rather, it supports what we teach. "Render to Caesar the things that are Caesar's," pay tribute or taxes to the civil government and be obedient to God's law. Some brethren want to give everything to Caesar and leave God out completely, it seems. Rom. 12:1: "Present your bodies a living sacrifice, holy, acceptable unto God."

Christ said, "turn the other cheek." I would be afraid to doubt that the Savior meant just what He said here. He taught this both by word and by example. I Pet. 2:21: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:"

I cannot see a parallel between 2 Cor. 6:14 and 1 Cor. 5:9-11. One is talking about the unbeliever and the other is talking about the erring Christian. They are both condemned. There is no connection there. If I read one thing in the Bible, I will not say that the Lord meant to say something else. 2 Cor. 6:15-17 tells us that we cannot partake of unclean things, which include hatred, murder and many other things, as well as, forsaking the assembly—(Heb. 10:25). We are the Lord's, we "are not our own," we "are bought with a price." If you are in the army, you are Uncle Sam's. You have taken an oath to do whatever is required of you, without reservation. If you are a part of the civil government, you are classed with the unjust, 1 Cor. 6:1,

and in the sixth verse, you are classed with the unbeliever.

Now, in Eph. 5:11: "and have no fellowship with the unfruitful works of darkness, but rather reprove them." Hatred and killing does not come under the **fruits of the spirit**, so it has come under the "works of darkness." Read the 9th and 10th verses with verse 11, then read Gal. 5:16-23, and see what the fruits of the spirit are. No man can teach to hate and to kill, and still "speak as the oracles of God," because they teach us that we cannot do those things. We should see the principles taught in God's word. Gal. 5:22, 23: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." No, I have never read the words 'conscientious objectors' in the Bible. But—if you are not conscientiously opposed to the works of the flesh and the fruits of darkness, where do you stand?

Again, you may ask: "Are there some duties in this life that will prevent our assembling on the Lord's day, which would not constitute desertion?" If such a situation should arise, it would be something that was beyond our control, because we must put God first. Mt. 10:37, 38; Mt. 6:33.

The government has provided a way for those who are conscientiously opposed to military service. The man who objects conscientiously to the service is not breaking any law, as he does not violate Rom. 13. He places himself in a position to choose, to a certain degree, the company that he keeps. If he is in the service, he is a part of, and rubs shoulders with, those we read about in Gal. 5:19-21 and Eph. 5:3-12.

If we are true Christians then "our conversation (citizenship) is in heaven"—Phil. 3:20. We are "strangers and pilgrims" on the earth—I Pet. 2:11. "We are ambassadors for Christ"—2 Cor. 5:20.

Yes, I believe that those who contend for the Christian to serve in armed forces, have done violence to the word of God, in that they have placed man's law above the law that God gave through His blessed Son. With love and humility, I beg those of you that differ with us, to sincerely study this question, and come to the realization that God must be first with us—at any expense to us. I know that this is a very unpopular stand to take. We are ridiculed and made fun of; called cowards and so on. It takes more courage, anytime, to take a stand for God than to go after the flesh. It took a great deal of courage for the apostle Paul to defy the authorities, and spend much time in prison, but he did it. No one believes any more in unity than I do. I pray for the unity of the brethren daily, but I cannot sacrifice truth just to have unity. In so doing, I would be compromising with Satan. That's the reason I cannot sanction those that add the thing of the denominations to the worship of God.—Rev. 22:18, 19. I hope this will be accepted in the spirit in which it is given, in all sincerity and love.

—107 Ashland Dr., San Antonio, Tex. 78218

Would you throw away a diamond because it pricked you? One good friend is not to be weighed against the jewels of all the earth. If there is coolness or unkindness between us, let us come face to face and have it out. Quick, before love grows cold!

—Robert Smith

THE SOUL BUSINESS —

(Continued from page one)

literally means "to take alive." This is our business. Anyone can "shoot em' down," as it were, and talk about how wicked and sinful the world is, but God's wise soul-winner captures them by a skillful use of the Gospel, and brings them back alive from sin's depths. In so doing, we introduce them to the "abundant life" (Jno. 10:10) of joy and peace and salvation, and point them to the consummation of the abundant life, eternal life in heaven (Jno. 10:27, 28).

No Easy Business — Anyone in the business world can tell you of the long hours and hard work required in being successful. When the hired help goes home, the proprietor is still there, working, planning and sometimes worrying. The soul business is successful only when Christians are willing not only to expend a "work of faith" but also a "labor of love." When others are enjoying the comforts of home and TV and recreation, you might be knocking on a prospect's door or engaged in serious discussion of the truth or "burning the midnight oil" that you might be "ready to give an answer to everyone who asks." We in the Church of Christ have probably talked more about "good works" and done fewer than any. It is not only essential to preach a "faith that works through love," but we must have a "faith that works through love" (Gal. 5:6). James says that faith alone will not justify, but faith made alive by works (Jas. 2:24, 26). Read how many times "good works" are mentioned in the brief book of Titus.

What is the greatest possible work you can do? Winning lost souls! But, it's not easy. There are no short-cuts to success in the world's greatest business. It takes work and more work.

I am seriously afraid that we have assumed the position of far too many, that the way to win the lost is by just building a nice building and inviting the lost to come and "buy" our product that we offer in comfortable surroundings. We have become God's clerks in His church-store instead of being the master salesmen God wants us to be who will go out into His world and convince men we have the "buy" of the ages.

How often we hear, "times have changed," and that's right. In the recent past, we could accomplish much by just "putting out the word" that a gospel meeting was in progress. People from all around would come and listen and obey. But times have changed. If you don't carry the gospel to them, they seldom come and get it. On the day of Pentecost, one sermon of 500 words was preached and 3000 obeyed. Today, 3000 sermons might be preached and only one obey.

However, even in those days when people seemed more receptive to the public word, Christians went from "house to house" and "scattered abroad" to preach the Word. And so the Gospel was preached throughout the civilized world in less than a generation. Oh, how we need to get out of our comfortable homes and away from our mind-boggling TV sets and get down to business in saving the lost, before the days of God's grace are over and we find ourselves just as lost as our neighbor, who will meet us in judgment and remind us "you never mentioned Him to me."

"Don't Know Him" — How often we plead ignorance with regard to the greatest work we can ever do. We

can go to school and night class and take correspondence courses for every kind of trade and profession known, but we say we can't learn how to be a personal worker for the Lord. God pity us. With all the help available today, no one will be able to plead ignorance before the Lord in judgment. Ask someone who knows how, read some books on the subject, and then just fill your mind with the Word of God and a passion for lost souls, and you will get the job done. In fact, usually it takes someone about half ignorant to have the enthusiasm necessary to be a soul-winner! He doesn't have sense enough to know it can't be done! It seems that after we have become better "grounded" in the faith, we lose sometimes that enthusiasm of discovery that motivates us to "go teach" others about the Lord.

But beloved, we just don't know what we are missing. The rewards are tremendous. There is the great sense of self-satisfaction, the realization of a real purpose in life, the experience of spiritual growth daily, and then the eternal dividends. If one should be paid \$10,000 for every soul, it would not be comparable to the daily compensation the humble soul-seeker receives. It is compensation which can not be taken from you in life or in death. The reward is eternal.

"The Most Valuable Commodity" — When someone says that he is in oil or diamonds or precious metals or jewelry, we are greatly impressed and ask many questions. But when you say "I am a soul-winner for Jesus," few really question you about your profession. They just don't realize the value of your commodity and the importance of your business. One soul is worth more than all the oil, diamonds, precious metals and jewelry in the world. Jesus said that if one gained the whole world, with all its wealth, and lost his soul, he would make a bad bargain (Mt. 16:26). There is a limit to the worth of any of the above precious commodities, but the worth of even one soul is inestimable. We should be collecting them feverishly and "feathering our nest" eternally with that which is not subject to devaluation or inflation or dissolution.

The Greatest Business — And so, my brother and sister, I commend to you the greatest business of them all. It has the greatest product, salvation of the soul; the greatest leader and example, Jesus the Son on God; the greatest organization, the Church of the Lord; the greatest association and fellowship, with God, Christ, the Holy Spirit, celestial angels and the best people on earth; the greatest motivation, divine love for God and man; the greatest benefits, 100 percent here and heaven, too, with an eternal rest without worry, pain, conflict, old age, want, sickness or death.

Jesus said, "I **MUST** be about my Father's BUSINESS" (Lk. 2:49). How about us?

—6126 Land O'Trees, Shreveport, La. 71109

The days returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring to our resting beds weary and content and undishonored; and grant us in the end the gift of sleep. Amen.

—Robert Louis Stevenson

NO TIME FOR PRAYER

I woke up late, no time to pray;
I hurried off to school.
I failed to take advantage
Of this important tool.
Throughout the day I ran about;
I had no time to kneel.
When dinner came, I failed again
To thank God for my meal.
When day was done, I went to bed
To get the rest I needed,
But failed the scriptural man again;
My need for prayer went unheeded.

One busy day my soul was called
To answer for my deeds;
And as I stood, I realized
I had denied its needs.
My name was called, I stepped to the bar
To hear my sentence quote;
Yet all I got, to my surprise,
Was a small paper note;
And on this parchment God had written
A message, oh, so true.
"You always failed to talk to me.
Why should I speak to you?"

—By Mike Murry
Age 16

THE BATTLE FOR THE MIND (Part 1) — (Continued from page two)

he failed to do), the method utilized is complete deception, the statement he makes "all this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it" is true to a point. For example, in Revelation 13, the dragon (devil) gave the two beasts mentioned (Pagan Rome and the Roman Empire) their power, seat, and great authority to deceive the world and make war on the church. Therefore, even after Jesus Christ died on the cross to save the world, the devil possessed not only deceptive power, but political power as well. This power has never been taken from satan. What Jesus Christ did take away from the devil was the power of life and death (Rom. 5:12-21; Heb. 2:13-14). It would be a mistake for anyone to think otherwise. Although Christ has died and conquered death for all, the "Great Deceiver" can still control your mind and eternal destiny.

There are many instances in the Bible where we are warned to protect ourselves from the trickery of the devil. For example, in Ephesians 6:11-12, we are warned, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world (world rulers), against the spiritual wickedness in high places (heavenly places). J. W. Shepherd in the Gospel Advocate commentary on Ephesians makes these remarks regarding the two phrases "world rulers" and "heavenly places." He says, "Against the world-rulers." "These are evil spirits which reign over the existing state of ignorance and alienation of

God;" and "in the heavenly places," he remarks, "Places here meant are those in which are found the hosts of wicked spirits against whom believers are in an ever enduring struggle, and in which they need the strength and protection of God." Whether he is completely accurate in his analysis of these statements or not, we are confronted with a tremendously awesome sinister force far greater than our own ability to cope with.

If we are willing, we can control the sinister forces that be, not of ourselves, but only with God's help. We read of the power of Christ to overcome in 1 John 5:4-5, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." John stated further, "Ye are of God, little children, and have overcome them, because greater is he that is in you, than he that is in the world (1 John 4:4-5). Therefore, this strength is only in Christ, "finally, my brethren, be strong in the Lord, and the power of his might" (Eph. 6:10). Again Paul said, "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9).

While we are promised strength and power to overcome ("Put on the whole armor of God, that ye may be able to stand against the wiles of the devil"); God does not clothe Christians with this strength and power without an earnest endeavor on our part, especially, without special attention and strict adherence to His every command. Besides this, the spiritual or inner man becomes strong only by experience. While God has prepared and furnished for us weapons both defensive and offensive, those which deter the blows of the enemy and with which they are to strike offensive blows to conquer others, He wants us to realize these are provided only through Him, and that our success in this life and the one to come is a total dependance upon Him.

HOW TO WORRY SCIENTIFICALLY

1. Never worry over rumors or what "they" say. First get the facts.
2. Know definitely your worry problems. Write them down. Face them.
3. Worry about only one problem at a time.
4. Set a definite day, afternoon or night for worrying.
5. Never worry in bed, in the dining room, living room, or at church.
6. Select an air-conditioned room. Lean back in an easy chair.
7. Set a time limit. If you must go beyond it, give yourself credit for time and a half.
8. Never worry when you are tired, sick, angry or depressed.
9. Never worry with a frowning face. Smile, sing, or whistle.
10. Never worry while working, playing, visiting, shopping, or gossiping.
11. Two times never worry (a) when you can help the situation; (b) when you cannot.
12. Never worry alone. Take it to the Lord. See Prov. 25:19; Phil. 4:6. —J. R. Grant (Selected by R. B. Roden)

NEGLECTED SERVICE

The speaker the scriptures failed to mention,
 Sunday morning broke warm and gay,
 And so to church I made my way,
 To worship God in truth and spirit;
 His precious word, I longed to hear it.
 Although I seized the privilege rare,
 Some I saw seemed not to care
 That Christ had died for them one day;
 Their full attention they would not pay.
 I entered in and soon was seated
 For spiritual food which I needed.
 But as I sought to hear God's word,
 My own thoughts could not be heard;
 For men, women, girls, and boys
 Contented who could make more noise.
 Singing began with voices pealing,
 But Christians sang, showing no feeling.
 And as for prayer I humbly knelt
 Another feeling soon was felt;
 For as we came before God's throne,
 Each made not the prayer his own.
 The speaker the scriptures failed to mention,
 Soon the audience paid no attention.
 When the service drew to a close,
 And Christians left to meet their foes,
 I wondered if they had been affected
 By the service they'd so neglected.

—By Mike Murry
 Age 16

REACHING OUT FOR THE LOST —

(Continued from page two)

ment, and true indeed as far as the letter of the law was concerned. But this son was lost, and not because he kept the law but rather because he had NO COM-PASSION or love for the lost, and actually resented and complained when others tried to do something for them.

So we should be reminded that we, the church, are the religious leaders of our day. We have a responsibility to the lost. To repeat: The mission of the church is the mission of Christ. We are a projection of Christ in the world and the lost is our responsibility. The Pharisee was not safe in doing the commands only, and neither are we, for there is an attitude, a feeling, a passion for lost ones that we too must possess; and this feeling, or passion is manifested not by what we say, but by what we do in trying to save lost souls.

Finally, I think the poet Donne places us in perspective relative to our fellow man when he wrote: "No man is an island, entire of itself; every man is a piece of the continent, a part of the main . . . any man's death diminishes me, because I am involved in mankind. . ." Thus, when we have no feeling for the lost we have no feeling for ourselves, for we are a part of the whole, and any loss is a loss to us also. The world needs saving, and so do we. Let us do it by reaching out for the lost. —6405 N. College, Oklahoma City 73132

How far that little candle throws its beams!
 So shines a good deed in a naughty world.

"OWE NO MAN ANYTHING" —

(Continued from page three)

made between him and the congregation for him to work with them, either in a meeting or a more extended work, this amounts to an oral contract, although it may be in writing (in the form of correspondence and not in the form of a document). Do we realize this brethren? If so, how can we be so careless with our word as to break it so casually by just cancelling the work for one reason or another, and without some new agreement being made? The preacher may do this, and a congregation is left "high and dry." On the other hand congregations do this and work hardships on the preachers. And some churches "forget" they booked a meeting, which seems mighty "slothful in business." These things need to be corrected, brethren. Stop and think!

When a preacher agrees to hold a protracted meeting with a church at a certain time, he has no business deliberately making new arrangements which would prevent his fulfilling his word. Of course, it may be possible for one to contact the congregation involved and explain a situation and get them to agree to new arrangements, either to cancel, or postpone the work until a later date. But this should be done by mutual consent and before new obligations are assumed.

On the other hand, a congregation should feel they have an obligation to the preacher they contact for a meeting. If there is an agreement made for the work to be done and a time set, then do not forget it, or simply cancel it for some trivial reason or excuse. Sometimes a church will do this and say, "I hope it doesn't work a hardship on you." Or, "I hope you can get another meeting to take its place." The answers to such statements are, "Yes, it does work a hardship on me and my family, because it upsets my schedule." And, "No, I will probably not be able to book another meeting to take its place, because time is too short now, and no one knows I have the time open since I turned others down to hold the time open for you." But, of course, we do not reply like this, because brethren would not generally understand and would probably get upset. We just take it and make out the best way we can.

Brethren, it is high time that we take a close look at this thing, and "owe no man anything," but "provide things honest in the sight of all men." —514 Oakshire Avenue, Modesto, Ca. 95351.

A LITTLE MORE

We recall the kind old grocer
When the sugar he would pour,
How he'd tip the scales to balance
Then he'd add a little more.

And his business, how it prospered!
Folks were always in his store;
For he gave an honest measure,
And he'd add a little more.

So it is with life, my brother.
We would write a better score,
When we've done what is expected,
If we'd ADD A LITTLE MORE!

—Author Unknown

TAKE TIME

Take time to think —
It is the source of power.
Take time to play —
It is the secret of perpetual youth.
Take time to read —
It is the fountain of wisdom.
Take time to pray —
It is the avenue to the greatest Power
Take time to love and be loved —
It is a God-given privilege.
Take time to be friendly —
It is the road to happiness.
Take time to laugh —
It is the music of the soul.
Take time to give —
It is too short a day to be selfish.
Take time to work —
It is the price of success.

—The Sentinel



Tommie J. Jackson, 1711 Lake Haven, Irving, TX, April 5—The work at Boulder Dr., Dallas is very good. Our younger brethren do well and are an inspiration to those of us older. Wayne McKamie's preaching helps us much; Miles King has been here several times, and as a result of his efforts, Bro. and Sister Lee Bullard returned. We enjoy OPA field report. Here are 4 subs.

Everett Nichols, 307 San Gabriel Ave., Morro Bay, CA 93442, Mar. 11—We are still worshipping here; during the winter we used a sister's home, but are now meeting in the lobby of the Veterans' Hall, 209 Surf. Anyone planning to worship with us should call (805) 772-3897 or 772-7180 for information before 10:00 A.M. May the Lord bless all the faithful. Here is our renewal.

Dude Mainard, 402 SW 9, Mineral Wells, TX 76067, Mar. 6—We wish to acknowledge the generous contribution of \$500 for our building from New Salem, Wesson, Miss.; they responded immediately to our plea. We also received immediate response otherwise; some of the area congregations are supporting Brethren Melvin Blalock and Tim Berna in our first gospel meeting. Bro. Blalock has moved here to work for an indefinite time. We cannot adequately express our thanks to those making this work possible. I speak for each member of this congregation.

Jimmie C. Smith, Rt. 1, Bx. 42-C, Green Forest, Ark., Mar. 10—We certainly enjoy laboring in Arkansas. I've certainly enjoyed the association of Brother Irvin Barnes. We're witnessing fruits from our labors and as sure as Paul desired fruit at Rome, the fruit here redounds to the account of New Salem, Miss. for their supporting me here. Last year I told congregations who asked about meeting time this summer that I was booked up, which I was; but I'm not now. I've had some four cancellations, either because of local hardships or because they had two preachers booked for the same dates. Thus I do have some open time. Here is my schedule for '75: Huntington, W. Va. May 23-June 1; Pansey, Ala. June 15-22; Sulphur, Okla. June 25-July 4; Lowery, Ala. July 26-Aug. 3; Pontiac, Mich. Sept. 19-28; Mtn. Home, Mo., Oct. 3-12; Washington, Okla. Oct. 17-26; Napoleon, Ala. Nov. 2-9; New Salem, Miss. Nov. 26-30. Try and be with us!

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga., Mar. 16—Bro. Carl Johnson's meeting was fine, and closed with favorable results. Feb. 12 we preached in Covina, Calif. Feb. 14-23, we were in a very enjoyable meeting in Porterville, Calif. Feb. 25, we preached at Turlock, Calif., and Feb. 26 at Manteca, Calif. Feb. 28-March 9 we were in a meeting at Modesto which ended with six baptisms and other favorable results. This trip to California was a real treat to my wife and me. I can truly say I saw the true spirit of Christ displayed in many ways. Even the young people worked for the meetings, giving out hand bills and talking personally with people, inviting them to come. We had good crowds every service; numbers from other congregations came from night to night. Chairs were put out all over the building to seat the people. It was my pleasure to have in our audience these different places preaching brethren Don McCord, Ron Willis, Bob Sanders, Glen Lewis, Paul Nichols, Jerry Harris, Delmar Lee, Homer King, Don King and perhaps others who were there to help with the services and offer encouragement. As long as we have men like these and other local teachers as we met, the church cannot help but grow and remain faithful in every way. God bless them. March 12 we preached in Dallas, Texas on our return home. March 16, I preached here LaGrange and baptized one. Lord willing our next meeting will be at Wayne, W. Va., April 6-13. May 18-25 we will be in Athens, Ala. We are looking forward to all our work this year. Pray for us that our work be fruitful for our master.

Ron Willis, 702 Meyer #29, Arvin, Calif. 93203, Mar. 21—As of the 25th of this month, we mark two years in the preaching field. We will freely admit that it's had its "ups and downs," but mostly "ups." For instance, there have been 3 restorations and 1 baptism just recently here in our home congregation. I believe the credit for helping us in the preaching endeavor should go to the members here who are most congenial, without compromising truth. Of course, the glory goes to God, Who answers our prayers and sees to our needs; to Him we are so thankful. It is hopeful that soon the congregation at Lompoc, Calif. will be meeting in their new building. The brethren there

have done most of the work themselves and, by so doing, have saved a considerable amount of money. They have shown what can be accomplished if brethren will put forth the effort. The brethren there should be commended. We were happy to have a part in that works; also, thanks to my father-in-law, Bro. Dorn Painter for helping. If I may, I would like to take this opportunity to thank those who have helped us in obtaining nearly a full set of **Old Paths Advocate**. We need only about 60 copies to complete the set; further help would be appreciated. We begin our summer meetings May 25 in Yakima, Wash. We should be gone about two months. Your prayers are still appreciated.

John Modgling, 204 N. Cornell, Fullerton, Calif., March 11—In our last report of 1974, we were at home and have been working with the congregations at N. Hollywood, Orange, and Covina since November. We have several home studies in progress and just recently baptized 4 from N. Hollywood. There have been 2 baptized at Montebello and one brother restored to duty at Orange last Lord's Day evening. We enjoyed being at Escalon, Calif. Feb. 8-9. I have just returned from a meeting (our first of this year) in Tucson, Arizona (Feb. 28-March 9), Country Club Lane. The meeting closed with two baptisms and 17 confessions of wrong. Our remaining schedule for the first part of the year is as follows: Mountain Grove, Mo. (March 21-30); Kansas City, Kansas, (36th & Everett) (April 4-13); Farmington, N. W. (June 1-8); Albuquerque, N. M. (June 9-15); and Melissa, Texas, (June 20-29). I would like to express my sincerest gratitude to the area congregations where we have worked here at home during the winter. They have helped and encouraged us greatly and show great desire to further His cause. It has been a pleasure to work with Bro. Raymond Fox in the N. Hollywood area. Ray is doing a fine job and should be commended for his efforts. Please continue to remember us when you pray.

Irvin Barnes, Route 1, Harrison, Ark. 72601, Mar. 18—The work in Harrison is steadily gaining momentum. We are fortunate that Bro. Richard Frizzell is now living here. Bro. and Sis. F. H. Anderson are continuing to drive from their home near Flippin to assist in the work here. They have driven hundreds of miles to help out in the work. God be thanked for them. This is not the first congregation they have helped to start as they have engaged in this type effort before. We now have from 12 to 15 meeting regularly. We started a little over a year ago with Bro. and Sis. Anderson and my wife and me. We are very thankful for the opportunity to be involved in this type of effort. We are also very thankful for the fact that Bro. Jimmie Smith is living and working with the congregation at Hale, some forty miles west of here. He is doing a splendid work with home studies and visits daily in the community, a local radio program, and a lot of good plain preaching. He is a comfort to the churches in this area. Bro. Ronny Wade has helped us here at Harrison this winter by coming once each month to preach. For this we are grateful. If any one has relatives or friends in this area who might be interested, please send their names and correct addresses.

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 BATTLE FOR THE MIND (PART 2)

By Jack Cutter

There is a continual struggle between two great forces for the control of our minds. The Apostle Paul said, "For the flesh lusteth against the Spirit, and the Spirit (God) against the flesh (sin): and these are contrary the one to the other: so that ye cannot do the things that ye would." It is the Devil's business to see that this war continues by deceiving and corrupting our souls perhaps to the point we are eventually destroyed in hell. While on the other hand, it is God (by Whom we were created and belong) who continually provides us with avenues of escape from Satan's treacherous and sinister methods of overcoming us.

There are some things which God has done for us which are permanent, and there are some things which God requires that we must do for ourselves in order that we might overcome the "evil one" and reach heaven. While God through Jesus Christ has destroyed death for all—good or evil (John 5:29), he did not remove the power of the devil to deceive whomsoever he would (2 Cor. 11:3); nor, did He take away from human beings their responsibility of choosing their own destiny (Rom. 6:16). For if God had removed the free moral agency of man, then, we mortals would be no more than a mere machine set on a fixed course without any ability within ourselves to alter it. Therefore, while God has removed the power of death, we are faced with the decision of choosing whom we will serve.

It is difficult to phrase in words and sentences or to imagine the tremendous and awesome ability of the devil to deceive and corrupt our hearts. From time to time, we each individually have found ourselves walking in forbidden paths because of his sinister influence. Therefore, if we are going to be successful in overcoming him and his treacherous methods, we must reach the point wherein we realize that of ourselves and by ourselves we are totally incapable of withstanding his influence. Since we cannot control this evil force in our lives by ourselves, we must conclude that only God can protect us and give us the necessary strength to withstand it.

God has promised us protection and strength to control the devil. Jesus had the power to cast out demons, and to bind Satan. Jesus said (Mark 3:27), "No man can enter into a strong man's house, and

(Continued on page eight)

THE TEN LOST TRIBES

By Jerry Cutter

What happened to the ten "lost" tribes, or ten northern tribes of Israel? Were they really lost in the true sense of the word, or did they merely disappear from the scene for a designated period of time by having their names changed? And can we recognize them today for the nations they really are by discovering what new names they are wearing? Is, as some say, Britain and America part of or all of these lost tribes? These are a few of the many interesting questions asked and pondered concerning the ten lost tribes of Israel.

To begin with, we must understand who Israel was, and who of Israel made up the ten lost tribes. Israel was a name originally given to Jacob (Gen. 32:28), and means soldier of God. The name was then passed on to Jacob's offspring or 12 sons, who, as we know, later became the founders of the 12 tribes making up the nation of Israel. So, first, Israel became a national name of the twelve tribes collectively (Ex. 3). Afterwards it was used in a narrower sense excluding Judah (I Sam. 11:8; II Sam. 20:1; I Kings 12:16). Thenceforth Israel was assumed and accepted as the name of the northern kingdom. But (and this is important) after the Babylonian captivity, which was after the ten northern tribes were lost by almost 200 years, the returned exiles (those of Judah or the Jews of the southern tribes) resumed the name Israel as the designation of their nation. (See *Peloubet's Bible Dictionary*, pp. 279-280.) And so it was at the time of Christ. Thus before internal difficulties brought about the division of Israel during the days of Rehoboam and Jeroboam, more than 950 years before Christ (I Kings 12-13), all the tribes were called Israel. After the division the ten northern tribes were called Israel while the southern kingdom, built around the larger tribe of Judah, was called Judah and the people Jews. But at the time of Christ a Jew and an Israelite was one and the same person, the original name being retaken after the captivity.

Also, we remember in the New Testament that Christians may be termed Jews (Romans 2:28-29). And Paul further wrote that they are not all Israel, which are Israel (Romans 9:6). However, Paul is not trying to show Christians to be the ten lost tribes, and the fact that we are so termed has nothing to do with

what happened to the original ten that were lost, or disappeared.

So, in this writing, when we speak of the ten lost tribes of Israel, we speak of all the tribes of Israel with the exception of Judah, the priestly tribe of Levi, and the small tribe of Benjamin. And, then, as for the peoples of these three tribes, or the Jews, we know where they are today in the world. They are not lost. Some are in the land of Israel, and others may be found in almost every country in the world. Even their enemies recognize them for what they are, Jews. But where are the ten lost tribes?

Some sensationalists tell us the lost tribes are Britain and America, and that with time this will be manifest to all. However, the truth of the matter is, there is only a handful of people left in the world that have even a remote connection with these ten lost tribes. These are the Samaritans. These people are remnants of the ten northern tribes, number about 500 in all, and are found in the middle east. They are neither British nor American. Moreover, they are not Jews or Israelites either, which is to say that any way one looks at it they are not the ten lost tribes.

The End of Israel

The ten northern tribes of Israel were often called Ephraim because Ephraim was the largest tribe, just as in the south the nation was called Judah after its biggest tribe. Isaiah the prophet made a point blank prophecy concerning Ephraim (Israel) and foretold exactly when they would CEASE to be a people. Isaiah said: "within threescore and five years shall Ephraim be broken, that it be not a people" (Is. 7:8). This prophecy was literally fulfilled within 65 years of the time it was given. Israel (the ten northern tribes) was to be no more. This complete destruction was accomplished by three mighty strokes. Stroke Number One: In II Kings 15:29 we read that "in the days of Pekah king of Israel came Tiglathpileser (Pul) king of Assyria and took . . . Galilee, and all the land of Naphtali and carried them captive to Assyria." This was a mighty blow but not the end of Israel. This first great incident took place around 733 B. C. Stroke Number Two: In reading II Kings 15:30 you will see that Hoshea made a conspiracy against Pekah (the king of Israel at the time of the first carrying away), and smote him, and slew him and reigned in his stead. Hoshea had first reigned as governor (possibly four years) and then at the death of Pekah he reigned as king over Israel for nine years. He, incidentally, was the last king of Israel.

Now in reading II Kings 17 we find the king of Assyria found conspiracy in Hoshea. Hoshea had tried to hire the King of Egypt to help cast off the Assyrian yoke. Thus the king of Assyria put Hoshea in prison and then came up through the land of Samaria, and besieged it three years. Then in II Kings 17:6 we are told that "In the ninth year of Hoshea the king of Assyria took Samaria (capital of the ten northern tribes), and carried Israel away to Assyria. . ." The captives were then placed in certain cities by the river Gozan. This was the second and last carrying away. History says: "In 722 B. C. the Assyrians captured the capital of Israel, and the northern kingdom came to an end. The Assyrian king Sennacherib then attacked Jerusalem, but a mysterious plague decimated his army, and

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BE YE SEPARATE

By Homer A. Gay

My object in writing this, as well as at all other times, is to try to balance the wheel by bringing out the neglected points in the Christian life.

I am afraid that too often we pay so much attention to the argumentative side of Christianity until we lose sight of the real living of it.

To my mind if all the members of the church of Christ would get to their places and stay there, the outside world would not be hard to convert. Many Christians have never been taught the passage of scripture which says, "Come out from among them, and be ye separate, and touch not the unclean thing and I will receive you" (2 Cor. 6:17).

In olden times we read that the army of the Lord stood on one mountain and the enemies stood on another mountain and "there was a valley between them" (1 Sam. 17). They met in the valley only to fight.

But now, it seems that with many Christians the fight has ceased and there is no longer a "valley between them" and the world.

I shall not have room in this article to notice worldly affairs, only from a standpoint of churches and church work. I might in another article, soon, notice some of the "pleasures of this world" that the Christian should not engage in.

The church of Christ is either right or it is wrong; of course every member of it says it is right—which is correct. But if it is right, denominationalism is wrong. Then, if the denominations are wrong, how much dealing should we have with them in their church work? I am giving this for the benefit of the young, and unlearned members of the church of Christ; so will make it plainer still. What I mean by denominations is churches other than the church of Christ. What I mean by saying they are wrong is that they are not the true church for which Jesus shed his blood, and hence no salvation in them. They hold to some good principles, and are made up mainly of good honest people; but they are deceived. Now the question is, how should we, as members of the church of Christ act toward them?

Some argue that in order for us to convert them we must attend their meetings, take part in their singing and other activities, and that this will induce them to come to our meetings and thus give us a chance to convert them.

Now that looks very well at first glance but the longer we look at it the worse it looks. That same rule of reasoning would make me go to the dances and dance with those who dance in order to get the dancers to come out to preaching; it would also make me get drunk with the drunkard in order to get him to come out to preaching. No, we do not go to the dances, nor do we get drunk, and yet those who dance and those who drink come out to our meetings and we convert them and they make good Christians. What causes them to come? It is because we treat them right, are kind and friendly toward them, and let them understand plainly that we believe they are wrong and we are right. This causes them to stop and consider.

But, if I should go to their dance and take part with them, they would say, "He is with us; he is not

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"MUST"**By Billy D. Dickinson**

I suppose we all understand the meaning of the word "must." We use this word from day to day to denote obligation. When parents tell their children they must do such and such or they must not do such and such, they know exactly what they mean. The word further denotes something that is necessary or obligatory. Perhaps, to many this appears to be a harsh word. After all, man does not like to be "bossed around" and told there are certain things which he must do! But nonetheless, this word places man under obligation to God. This word is used time and again in the Bible. In our study of it, we would like to notice some of the scriptures where the word is used.

1. **The "must" of faith:** The writer of Hebrews wrote: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Faith in God is something obligatory if we expect to obtain eternal life. Notice that both the words "must" and "impossible" are used in order to stress the importance of faith. I think right here the Apostle gives us an excellent definition of the word "must." He says we must have faith or it will be impossible to please God. So, whenever we see the word "must" in the Bible, we know it is something which is necessary to our salvation and without such it will be impossible to please God. Notice too that Paul says we must believe two things: 1. We must believe that He is. We must believe that God really exists and lives. 2. We must believe that God is a rewarder of them that diligently seek him. The Bible says, "For we walk by faith, not by sight," for, "Faith is the substance of things hoped for the evidence of things not seen" (2 Cor. 5:7; He. 11:1). Yes, faith is a must!

2. **The "must" of the new birth:** Jesus said, "Marvel not that I said unto you, Ye must be born again." On this occasion a certain man Nicodemus by name came to Jesus by night. He was a Pharisee and yet was convicted of the fact that Jesus was divine. He said, "Rabbi (or teacher), we know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him." Then Jesus made a statement which literally confused this man. Jesus said, "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God" (John 3:3). The importance of the new birth is evident by the language of the Lord. He says unless we are born again we cannot enter or be a part of the kingdom of God. He says we must be born of water and of the spirit. By water, He simply referred to baptism. This is certainly not referring to the natural birth because Jesus is speaking to a grown man and said you must be born **again!** The word again shows conclusively that He is not referring to a physical but a spiritual birth. Since baptism is the only place where water plays an important part in our salvation, "born of water" refers to baptism. Does this not stress the importance of baptism? Why is it that most sectarian preachers will not quote all that Jesus had to say. I have noticed several times in listening to denominational preachers teach on the new birth that they will

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BELIEVING A LIE**By Jerome L. Dickinson**

Obviously someone had succeeded in convincing the brethren in Thessalonica that the Lord's second coming was imminent for in 2 Thess. 2, the Apostle Paul writes and tells them that despite what they had heard that day would not come until first there came a falling away. Leading the way in this apostasy would be what Paul describes as the man of sin and son of perdition who would deceive many with "all power, and signs, and lying wonders." Paul informs us, however, that the real reason so many would be deceived would not be because of the signs and wonders but, as he declares, because they "had pleasure in unrighteousness." They would be deceived by the man of sin because they had more pleasure in unrighteousness than they had in obeying the truth, or to put it plainly, they were more **willing** to believe a lie than to believe the truth.

In view of this Paul makes an arresting and a sobering statement when he declares that, "for this cause"—because these were more willing to believe a lie than to believe the truth—"God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." That statement ought to arrest our attention and cause us all to take a long and sober look at our own hearts to see whether perhaps we sometimes are more willing to believe a lie than to believe the truth because if we are, we too, like these of whom Paul writes, could come under the influence of a strong delusion.

But what does Paul mean here by a strong delusion? I firmly believe that a person can be under the influence of a strong delusion today and I will go beyond that and say that I am sure you and I know some who are! Although I believe that God does send He does it in any direct way. I do not think that God in some miraculous or mystical way directly from Heaven puts a strong delusion into the hand of any man. The original Greek says not that God would send a strong delusion but more literally that He would send a "working of deceit." One translation renders it a "working of error." The idea is that God will allow error or deceit to work on a man who does not love the truth until he becomes satisfied and his conscience is lulled to sleep and until, in due time, his conscience becomes seared and hardened. Finally, with the passing of time, he becomes deluded into thinking the lie he has embraced is actually the truth—so strongly deluded that nothing said or done can swerve or change him, and according to Paul, if he dies in that condition, he will be damned. By way of illustration let us consider a man who is a member of the church and who knows the teaching of God's Word. He knows, for instance, that Paul declares in Hebrews 10:25 that Christians are not to forsake the assembling of themselves together. This man, however, has, like those of whom Paul writes, more pleasure in unrighteousness than he has in obeying the truth and he is more willing to believe a lie, at least on the matter of assembling, than he is willing to believe the truth. Thus one day someone gets up and teaches that Paul did not mean in Heb. 10:25 that it is sinful to forsake the assembly and

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GOOD ENGLISH

Trying to get people to be punctual in their attendance at the services of the church is somewhat like the school teacher's difficulty in getting Johnny to understand good English. Johnny had just said, "I ain't gwine." Teacher: "You have not studied your English lesson, Johnny. Listen: 'We are not going. You are not going. They are not going.' Now, do you understand?" Johnny: "Yes, teacher, Nobody ain't gwine."
 —Selected.

A TRIBUTE TO BROTHER E. O. EVITT

By Ronny F. Wade

Word reached me a few days ago that Brother E. O. Evitt had been called to his reward. A feeling of sadness enveloped me, and a flood of memories crowded my mind. I had known and loved him for most of my life. It was at his feet that I learned so many things in years gone by. If ever a man "delighted in the law of the Lord" he did. As a young man I observed him in discussion with opponents of truth, and time and time again I have seen him skillfully avoid the pitfalls of error that were purposefully laid for him. I have seen him as he re-studied subjects and eventually changed his beliefs to conform to the word of truth. Anytime there was preaching or debating near, he usually would be present. I remember as a young boy of 12 when Bro. Homer A. Gay debated J. L. Hines in Dallas, Bro. Evitt made contributions in the form of Hines' writing in the **Gospel Broadcast** which proved of great value to Bro. Gay.

E. O. Evitt was conversant on most any Bible subject. He spent hour upon hour discussing the Bible with men of every tribe. As a young lad who wanted very much to preach, I have more than once rehearsed before him some argument or line of scriptural reasoning. He would always smile and say, "Your arguments are sound, Ronny." I owe a great deal to him, and several others of the old Vaughn Blvd. church in Ft. Worth where I grew up. And even though I haven't lived in that area for about 13 years, I still think often of him and E. M. Studer, W. E. Covey, Isom Hayes, and J. B. Spradley. They all made valuable contributions to my life.

It is, therefore, with a tear and a smile that we bid farewell to, in our opinion, one of heaven's own.

THE FACTS OF DEATH

In the nine wars and 198 years since 1775, there have been 667,286 American battle deaths.

In 1972 alone, 600,000 American babies were killed by abortion. More than a murder-a-minute for each of the 525,600 minutes of the year.

In 1972 alone, more babies were killed by "legal" abortion in California than were American servicemen killed in the Vietnam, Korean, Spanish, Mexican, 1812 and Revolutionary wars put together.

In war, the medical corps saves lives. In abortion, the medical profession kills lives. Aborted babies get no Purple Hearts, no Taps, no Memorial Days.

Abortion techniques pull the living baby apart, cut him in pieces, or pickle him alive in a salt solution. But no anesthesia is given the baby. A horrible painful death!

If you are concerned about war—be **more** concerned about abortion. —Gilbert Durand

It does not take great men to do great things; it only takes consecrated men.

The pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible. —Selected

SEMI-NUDITY

The apostle Paul said, "Be not fashioned according to the world . . ." (Rom. 12:2).

With the pleasant days of spring, the singing birds, garden planting, and beautiful flowers comes also the yearly burlesque show. All winter the poor souls (or at least some of them) have forced to cover their bodies to keep from freezing, but with the first glimpse of pretty days they blossom out like the rose and gleefully display themselves for any and all who care to observe.

Such things as short shorts, bikinis, etc. are not alarming when observed as characteristic of the world. "The whole world lieth in the evil one" (I John 5:19). Satan will have his day.

The disturbing factor enters the picture when supposed "sisters" in Christ, pledged and dedicated to that which is of sound influence in the world and who claim to practice the teachings of the Bible, begin to act as though the Lord has no will regarding the matter.

Read I Timothy 2:8-15. Note such words as: "modest," "shamefastness," and "sobriety." It is in keeping with the implications of the terms that the woman who is in truth a Christian, dresses.

Men look at women and enjoy it. Women entice and enjoy it. The man who is a Christian understands the problem and fights against it (Matt. 5:28). The woman who is godly dresses out of a serious frame of mind (with "sobriety") and keeps herself covered in decent fashion.

I've heard all the arguments and all of the rationalizing that generally goes along with such, but when all is said and done the truth of the matter is that a good guideline by which to judge the character of any woman is her manner of dress.

How do you dress if you dress with "shamefastness?" The ability to blush is the basic involvement. Now tell me that the women who cover just the bare necessities have the ability to blush. If they have it, it's getting mighty hard to detect, and one can't help but wonder exactly what it would take for that blushing to come about.

The argument that semi-nudity is justifiable as the "ole swimmin' hole" because there happens to be water around and everybody else is semi-nude is as foolish as it is wrong. To pursue such thinking is to justify any number of vile practices.

For example what's wrong with the nudist colony if there happens to be a swimming pool around? Could the Christian indulge? If not, why not? It fits in with the circumstances, everybody else is in his birthday suit and nobody thinks anything about it. Furthermore, if you didn't strip you would be out of place, you might hurt somebody's feeling (heaven forbid), and if you want to apply all of the arguments(?) I've heard, you could make a pretty good case for ruling out the option and for demanding that the Christian participate.

What if you happened to show up at a "pot" party and everyone decided to yank off their clothes? This is assuming of course that there is a swimming pool in the back yard. Would you keep your clothes on? If you would, why would you? Someone will no doubt say, "I'd get out of there." That's good. A Christian sure wouldn't want to get involved with dope. But if

everybody there could be persuaded to put out the cigs, then the Christian could pull his clothes off, sit around the pool and might even have prayer like, "Lead us not to temptation" and everything would be dandy.

It is hard to justify Christian burlesque. —Harold E. Turner in *The Preceptor*

CARD OF THANKS

We wish to thank and express our appreciation to the many in our brotherhood from coast to coast who were so kind during the sickness and death of our wife and mother, Louise King, for the hundreds of cards and letters, flowers, food, telephone calls, and the financial help. A special word of appreciation goes to Christians in the Lebanon and Lees Summit areas in Mo. who were so kind in providing an overwhelming amount of food during this time. It made us realize even more how wonderful it is to have brothers and sisters in Christ. To Brother Ronny Wade and the singers and all who came and helped make it the most beautiful funeral of the most wonderful person we ever knew, we express our thanks. Most of all we thank you for the many prayers, and we still need them. —The Chester King family

OUR MANY THANKS!!

The following congregations sent to us at Huntington, W. Va., to assist us in the erecting of our meeting house, the following amounts (where amount is not included here, it was included in previous report: Pontiac, Mich.—\$100; Rosenberg, Tex.—\$750; Houston, Tex.; West Chester, O.—\$1,000; Pleasant Grove, Ind.; Brazil, Ind.; Piney View, W. Va.; Baton Rouge, La.; El Cajon, Calif.; Hillcrest, Brookhaven, Miss.; Tulsa, Okla.—\$25; Youngstown, O.; Blue Springs, Ky.—\$200; Modesto, Calif.—\$200; Lowery, Ala.; Piedmont, Ala.; El Centro, Calif.—\$25; Wilson, Okla.; Harrodsburg, Ind.—\$300; Love Joy, Pa.; Hammond, La.; Planz Rd., Bakersfield, Calif.; 36th and Everett, Kansas City, Kans.—\$200; St. Louis, Mo.; Ava, Mo.—\$100; Moore, Okla.; Waterloo, Iowa; Bunnys Ridge, W. Va.—\$200; Elwin Cutter—\$100; James Leonard—\$100; Tampa, Fla.; Richmond, Ind.—\$50; Lansing, Mich.; Columbia, Mo.; Napoleon, Wedowee, Ala.—\$200; Thelma Smith—\$200; Clintonville, W. Va.—\$100; Sister Thompson, Pontiac, Mich.—\$50; Norman, Okla.—\$100; Wayne, W. Va.—\$500. If there is an error in the amount stated, please forgive; acknowledgment was made direct when the checks were received. Two brethren have given over \$2,000 and will give \$2,000 more; three have put in \$1,000. The total amount received will be \$24,556.55; we believe this to be the greatest amount we have seen any church receive, and we thank all very, very, very much. Perhaps we shall be able to return some of the favor. We beg to remain your humble servants.—The Huntington, W. Va. church of Christ, by B. F. Leonard

Let all your things have their places; let each part of your business have its time. Resolve to perform what you ought; perform, without fail, what you resolve. Lose no time! Be always employed in something useful. —Benjamin Franklin

WHAT I KNOW ABOUT THE HOLY SPIRIT

This article would be too long if I were to try to tell you what I **do not know** about the Holy Spirit. Besides, I cannot tell you what I do not know about him; for I do not know what all I do not know. So I am setting forth a few things that I **do know** concerning the Holy Spirit.

I know that the Holy Spirit is not an "it" or "an influence" or "the mind of God" or "the New Testament." Rather, the New Testament, and the Old Testament, as well, plainly set forth that the Holy Spirit is a **person**. Attributes ascribed to the Holy Spirit belong only to a person or persons. For instance, the Holy Spirit has knowledge. This is declared in I Cor. 2:10-11. The Holy Spirit **knows** the mind of God. But the Holy Spirit wills to do certain things (I Cor. 12:11). And the Holy Spirit has a **mind** (Rom. 8:27). Persons know, and will, and have a mind. Hence the Holy Spirit is a person.

The actions of the Holy Spirit declare in no uncertain terms that He is a person. The Holy Spirit **hears** (John 16:13); He **speaks** (I Tim. 4:1); and he **makes intercession** (Rom. 8:26-27). But a person can hear and speak and make intercession. So, I repeat, the Holy Spirit is a person.

I know that the Holy Spirit has a sword and that this sword is the Word of God (Eph. 6:17). It is evident, therefore, that the Spirit works through the word.

I know that to be filled with the Spirit (Eph. 9:18-19) is the same as letting the word dwell in us (Col. 3:16). These are parallel passages as everyone can plainly see.

I know that **God dwells** in us. The Bible tells me so (I John 4:13, 15). But I also know that **Christ dwells** in us (Eph. 3:17). The Bible tells me that the **Holy Spirit** also dwells in us (Rom. 8:9; I Cor. 3:16).

I know that Christ dwells in our hearts **by faith** (Eph. 3:17). In the absence of any teaching to the contrary, I know that the Holy Spirit as well as God also dwells in our hearts by faith.

I know the Holy Spirit **testifies** (John 15:26), but that he testifies through the word (John 5:39). I know the Holy Spirit **saves** (Titus 3:5), but that he saves through the Word (Jas. 1:21). I know the Holy Spirit **teaches** (I Cor. 2:13), but he teaches through the word (2 Tim. 3:16-17). I know the Holy Spirit **comforts** (Acts 9:31), but that he comforts through the word (I Thess. 4:18). I know I could go on and on showing that whatever the Holy Spirit does, he does it through the word. I know, therefore, that while the Holy Spirit **works**, he works only through the word of God. And I know that while the Holy Spirit **dwells in us**, he does so only through the word of God.

I know that a lot of people are doing a lot of speculating about the Holy Spirit and his words and his deeds. But I know that we had better confine our teaching concerning the Holy Spirit to just what the Bible says on the subject and give more heed to what **we** should do to obey our Heavenly Father than what **He** (the Holy Spirit) has done, is doing or shall do.

Let us all strive to be **filled with** the Spirit (Eph. 5:19), to be **led of** the Spirit (Gal. 5:18), and to **walk after** the Spirit (Rom. 8:1). But let us be reminded that we accomplish this if we follow the teachings of the New Testament. —A. C. Crider in **Truth Magazine**

OUR DEPARTED

King—Louise H. (Nichols) King was born in Alamogordo, N. M., April 7, 1918 and departed this life, March 29, 1975 at her home in Lebanon, Mo. Only a little over three weeks before the doctors had diagnosed her ailment as cancer of the liver. Death came with sudden and shocking swiftness, reminding us all that today we are here and tomorrow we are gone. When she died her husband and several of the children were present with her. Before death she was able to see her parents, brothers and sisters, and all her children. She is survived by her husband Chester King, one of our gospel preachers; her parents, Bro. and Sister Carl Nichols; four daughters, Mrs. Nancy Zigler, Mrs. Joann Norton, Mrs. Carolyn Franklin and Peggy King; three sons, David, Steve, and Leland; one sister, Mrs. Betty Middick, and five brothers, Ray, Paul, Nelson, Eddie and Richard Nichols. Paul, Nelson and Richard are all preachers of the gospel. The funeral service was conducted in the Hayes St. church building at Lebanon, Mo. An overflow crowd gathered to pay their respects to the family and her memory. The flowers were beautiful and came from many throughout the United States. Burial was in New Hope cemetery. This writer conducted the service. —Ronny F. Wade

Freeman—Bro. James D. Freeman, long time member of the church at Sentinel, Okla. passed away April 22. As far as we know, he lived a long and useful life in service to God. We know he will be missed by those who knew him best, his wife, his sons, and the brethren at Sentinel. Bro. Freeman was born Feb. 22, 1890 in Tenn. He was married to Lula Mae Smith, May 17, 1926 at Keifer, Okla. The four sons surviving are: Roy E., Orange, Tex.; Joe Neal, Claremore, Okla.; Wendell, Tucson, Ariz.; and Frank, Angleton, Tex. One son, Terry, preceded him in death. There are 9 grandchildren and 1 great grandchild; a brother and 4 sisters. We do extend our sympathy to all the bereaved. Bro. Ron Courter assisted me in the services at the Third St. meeting house, Sentinel; interment was in the Sentinel cemetery. —Jerry Cutter

Bledsoe—Bro. James William Bledsoe was born in Aurora, Missouri, May 7, 1906. He entered into rest April 7 1975. Memorial services were held at Sunset Lawn Chapel of the Chimes Sacramento, Calif., on April 10, 1975. Bro. Bill, as we all called him, was a member of the North Area Congregation, Sacramento. It was my privilege to baptize Bro. Bill along with his wife, Nellie, a few years ago. He liked so much to attend services, even though he had been in poor health for several years. He surely loved the Lord. Members of the North Area Congregation rendered three beautiful songs which will be long remembered. Brother Bennie Cryer assisted the writer in the memorial service. The floral offering was so beautiful. Bro. Bill was to have surgery again on Wednesday before he passed away on Monday morning in his sleep. Now, thanks to God, he is at rest from the pain and tears of this life. Our sympathy is with his wife, his daughter and others left behind. —Orvel B. Johnson

Hensley—Sister Annie M. Hensley was born Sept. 12, 1909 in Lawrence County, Tenn., and departed this life Mar. 25, 1975 in Columbia, Tenn. at the age of 65 years. Sister Hensley was a member of the church

for many years and was always a great source of encouragement and help to all who knew her. Many of us preachers were helped by word and deed by Bro. and Sister Hensley. She was a member of the church in Pontiac, Mich. for many years, but had attended at Springer Rd., Lawrenceburg, for the past 4 years where she and her family are dearly loved. She was preceded in death by her brother, Claude Rawdon, by 10 days. Sister Hensley's departure was sudden, leaving us all in a state of shock and sorrow. She leaves behind her loving husband, Theodore; two daughters, Pat Helms and Norma Jean Smith; and two sons, Kenneth and Jimmy. The funeral service was conducted at Chapel Grove, Tenn. by her two nephews, James and Billy Orten, and the writer. —John Fisher

Rawdon — Bro. Claude E. Rawdon was born April 26, 1906 in Lawrence Co., Tenn. and departed this life Mar. 15, 1975 in Lawrenceburg at the age of 68 years. He is survived by two sons, Carl and C. W., and one daughter, Betty White. Bro. Claude obeyed the gospel many years ago, had strayed, but about a month prior to his passing returned to duty; we were all so thankful. The funeral was conducted by Bro. Claude's nephew, James Orten, and the writer, John Fisher

Barnes — Lesa Ann Barnes arrived to bless us on April 8, 1975, and left us April 12, 1975. She left behind her father, Irvin, and mother, Barbara. Her brothers are Charles and Anthony. Also to mourn her leaving are her grandparents: Mr. and Mrs. Roy Barnes of Green Forest, Ark. and Mrs. and Mrs. Odas Fletcher of Gassville, Ark. There were many friends of the family, relatives, and members of the Body of Christ, who gathered in the meeting house at Mtn. Home, Arkansas to pay their respects and share in the loss with Irvin and Barbara. Only Heaven can know the grief they suffered as their hopes were blighted. This writer was called upon to speak words to comfort their broken hearts, and refresh all with a note of promise, in our going to her, if we "walk in the light of God's word." May we all pray for them. —Barney Owens

BE YE SEPARATE —

(Continued from page two)

a Christian." Even so, when you attend the sectarian churches and take part with them, they feel that they are just about to convert you. Whereas, if you would stay and work where you belong, you would stand a chance to win some of them to Christ. We must always be kind and friendly toward them, but at the same time let them know that we firmly believe that we are right and they are wrong.

Now say for instance, that a member of the Methodist or Baptist church is attending the meeting at the Church of Christ, taking part and giving their influence in that direction, you know that you say, "If so and so does not quit coming with us they are sure to obey the gospel." Now, just walk around on the other side and take a look at yourself attending their meeting, taking part with them and in that way giving your influence to them, and they are thinking and saying the same thing about you. That does not look to me much like converting them to Christ; but it does look like a compromise of God's Word, which God will in no wise

sanction. I have noticed, too, that in nine cases out of ten, brethren or sisters who attend and work with the denominations will go to more trouble, wade deeper mud, talk more and work harder to take in their meetings than they will those of their own.

I am persuaded, also, that we would be much more justified in working with the denominations than we would in working with the Sunday school brethren, who are doing all in their power to crush the true churches of Christ. As for me, I will not be found in the meetings of either, for God has said (Amos 3:3), "Can two walk together except they be agreed?"

I do not agree with the denominations, nor the Sunday School folks and so can not work with them. Again, he says in Col. 2:20-23, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." Of course, we must agree that without the "commandments and doctrines of men" a sectarian church, or a Sunday school congregation could never exist; so, they are among the things not to be touched, tasted nor handled.

We, also, learn from this passage that when we touch, taste, or handle these things, we "neglect the body" (the church) and it is true, indeed. If Christians would take the time, energy and money they spend on these other things, and put them into the building up of the Church of Christ, they would soon see a big difference in the church, and also themselves.

At last comes the plea, "Well, the sound congregation is small, mostly poor folks and some are ragged, and, well—I like to be with the crowd sometimes." Well, brother, sister, I would rather have been in the ark with the eight souls and the polecats and opossums than to have been on the outside with "the crowd."

May the Lord help us, as His children to realize that He is still saying (2 Cor. 6:17), "Come out from among them, and be ye separate, 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," is the prayer of your humble servant.

(Editor's note: This first appeared in **The Apostolic Way**, Feb. 15, 1926, before I was born, but it sounds as though it might have been written yesterday in view of its appropriateness. How my brethren think today they can "buddy up" with those who transgress, digress, regress, retrogress, and in so doing help the church and themselves, is indeed a mystery of life. Where I have seen this practiced, and I have tried to be objective, in my viewing, and reviewing, it **never works!** It did not work in the 1920's when Brother Gay wrote his concerns, nor does it work in the 1970's, nor I aver, will it ever!! —Don McCord)

The supreme happiness of life is the conviction of being loved for yourself, or, more correctly, being loved in spite of yourself.

THIS WOMEN'S LIB THING

This women's lib thing is not the harmless, to-be-joked-about thing it is usually considered to be.

A so-called Equal Rights Amendment is up for consideration, and has already been ratified by almost enough states to put it into the constitution. Two states, when they took a second look at the thing, rescinded their action, and the rest of them ought to. We hope to say something here that will make brethren realize what such an amendment will mean to the cause of Christ, and to "Christianity" in general.

Its proponents, under the guise of simply promoting equal pay for women, which has already been provided under the civil rights act of 1964, succeeded in getting a bill passed in the Texas Legislature, and then it passed by a vote of the people in November, 1972.

When Christian women find out what is really involved, and when good men find out what is involved, it may be too late to prevent the damage to society and to religious causes that is inevitable if the article becomes a part of the constitution. This attempt to uni-sex the whole country is not only un-Biblical, it is anti-Biblical. And its repercussions reach further and are more drastic than any of us now realize.

Just for a shocker to start with, if this act becomes part of the constitution even dormitories cannot be segregated by sex, nor can separate restrooms for men and women be maintained.

Nothing in all history has degraded womanhood more than this unholy, ungodly attempt to de-sex society. Ranging all the way from one clothes style for both sexes to complete destruction of order in the family and in the home, this amendment to the constitution will do more to destroy the home and set back the cause of Christianity than all the rest of the sin in the country put together. In fact, the worst sins spring from degrading and defeminizing of women.

The honor bestowed upon womanhood has strongly influenced our moral codes, our laws, our mores and our customs. Now, politicians, under pressure from a small minority of noisy, almost sexless women, seem bent on destroying a beautiful heritage. In our irresponsible society, brought on by guilt feelings, state after state in reckless abandon of reason and regard for consequence, has rushed to ratify legislation without sensible regard for consequence.

It is time to quit joking about women's lib and take a serious look at what will happen when this amendment becomes a part of the constitution. The leaders of the movement are not concerned with human rights; they are simply using the universal urge for better treatment of women as a cloak for revolutionary activity. They are radicals who are set to wage an all-out war on the family, the home, on marriage, and on children. They are set on dehumanizing our society. They are crass materialists who have no respect for God or for what God has said in His Word. They have no concern for the value of human life, and are avowed champions of free and easy abortion. These are they who champion extra-marital experience, illegitimacy and lesbianism, and who view making a home and caring for children as the work of a slave. Yes, these

are hard charges, and the average reader of the paper will simply lump them off as irrelevant ramblings, but when these chickens come home to roost it will be useless to say, "I didn't know . . ."

This space is far too limited to deal with a question so far-reaching, but we hope to make Christians aware of what is going on, to get them concerned with expressing opposition to lawmakers on state and national levels before this thing becomes a part of our constitution. We believe in the separation of church and state all right, but this is an instance of the right of Christian people to be concerned with what the state is about to do to make the work of the church far more ineffective. Whenever we write on something like this we always receive our quota of letters explaining that "that law died with the end of the past session," etc. Don't kid yourself. These laws like those designed to take away church and contribution tax exemptions, are renewed under a new bill number every year. The old bromide that this is a dead issue just lulls good people to sleep. If we do not want to lose about everything we have treasured as our American heritage, we need to stay really awake.

We have traveled in parts of the world where women dig ditches, and unload ships, and are drafted into the army indiscriminately with men at 16 or 18 years of age and we don't like what we have seen. We would not want it to happen in this country. When woman is freed from her responsibilities as a woman, man will be freed of his responsibilities as a man. We don't want that, now, do we? —Editorial in **Firm Foundation**, via **The Truth**

THE BATTLE FOR THE MIND (Part 2) —

(Continued from page one)

spoil (take away) his goods, except he will first bind the strong man (devil); and then he (Jesus) will spoil (rob) his house" (the human mind). Therefore, Jesus can completely control the evil influence of the Devil upon the human mind, regardless of the type of control Satan might exert upon it.

Christians are likened by the Apostle Paul to soldiers in Ephesians 6. We are instructed by him to "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." The protection mentioned in this verse is not for the disobedient, but only to the believer who adheres strictly to His commands. The weapons promised to the faithful are both defensive and offensive in type. Congregations which are organized with proper worship and government are a defensive measure (to hold those converted to Christ). Within each congregational structure, each individual Christian is to receive nourishment from God through His word, and encouragement and fellowship from fellow members. Offensively, each disciple is a minister of the Cause, and his responsibility is to wage a relentless battle for those being held captive by the Devil. This is done with the Gospel, God's power to save (Rom. 1:16).

Let us not forget that the Devil has operated very successfully from within the Church in the past. His influence within the Church produced an apostasy. As a result, the apostate Church came into existence. This apostasy was accomplished simply by changing basic Church government to coincide with civil or State gov-

ernment. While the apostate Church was cast out from within, the Devil used it as a means of waging a relentless war against the "saints of the Host High" from without in an attempt to destroy Christianity (Rev. 12, 13).

The Devil is still operating very successfully within the Church as he did in the past. So our greatest danger today appears to be as much from within as from without for our survival. Any objective observer and believer in the cause would have to be concerned about some of the following situations which exist from within. (1) The failure to develop scriptural overseers (elders and deacons); as a result, implementing a remedial system of man-made origin. (2) The change of scriptural worship by digression and ritualism (in some congregations). (3) Internal strife, especially, among preachers who are considered by most to be the elite. (Any friction among representatives of the Cause is too much—indicating that those involved are to some degree Devil-possessed). (4) Lukewarmness. Indifference is showing its ugly head in every congregation across this land.

The only way to curb the problems mentioned from within is for each congregation to remove them. If a congregation has been utilizing an unscriptural form of Church government, change it! If you have been aiding and abetting anyone (preacher or otherwise) who maliciously "rips-off" a fellow believer, stop it! If you know that you, or the congregation that you are worshipping with, is lukewarm, find the cause and remove it! (Jesus will not accept you in this condition).

Brethren, we are at war. Therefore, we must wherever the Devil has the ability to exert his influence on the human mind strive to destroy it with God's help. Otherwise, if we fail, he could destroy us. Remember Paul's instruction to the Ephesian brethren, "Finally, my brethren, be strong in the Lord, and the power of his might" (Eph. 6:10). Certainly, if any generation of Christians in any dispensation before needed the strength and help of God any more than this one, a time and situation would be hard to imagine.

BELIEVING A LIE —

(Continued from page three)

gives the passage some erroneous interpretation. The man we are considering knows full well the teacher has taught a falsehood but he wants to believe the teaching so badly he reaches out and grabs it. It is to this kind of a man, Paul says, that God will send a working of error or, if you will, a strong delusion. God will allow that lie the man has embraced to work on him until in time he will be completely deluded into thinking he has the truth. At first, no doubt, when he stops going to assemblies of the saints his conscience will hurt him but as time passes his conscience will ease, then become hard and dull and finally he will be so deluded that no matter what loved ones or brethren do or say he will not change and if he dies in that condition he will reap the awful consequences of God's judgment on his soul.

The idea that Paul is setting forth here is one that is asserted and averred all through the scriptures. When people are determined to leave God and His will the Lord will let those people go or as Paul expresses

it in Rom. 1:24, 26, 28, God gives them up! Knowing all that is said in 2 Thess. 2 and elsewhere of the consequences of believing a lie we ought all to be on a perpetual vigil to assure that we are never, in any particular area or on any particular subject, more willing to believe a lie than the truth.

There is a classic example in the Old Testament illustrative of the very things Paul writes of in 2 Thess. 2. It is the story of a young man of God who at one point in his life believed a lie and the awful consequences which befell him because of it. As we briefly consider this young man's story please note especially two things. **First**, note that even an otherwise godly and noble person can, if not careful, develop the attitude of being more willing to believe a lie than the truth and, **secondly**, notice the terrible consequences that descended on the young man because of believing a lie.

We are never told the name of this young prophet, whose story is recorded in I Kings 13, however, 15 times in this chapter he is referred to as a man of God. I believe he was indeed a man of God and we would be hard pressed to find a nobler character in the pages of inspiration. God commissioned this young man to go to Bethel and cry against the sin of Jeroboam and the people of the 10 northern tribes and He commanded him as well while there to eat and drink nothing and to get back another way. When, after fulfilling his commission, Jeroboam invited him to stay, eat and drink, refresh himself, and receive a reward the man of God refused, repeating to Jeroboam the command of the Lord. Though standing in the presence of a king, whose offer others would dare not refuse, and though even offered a reward the young man of God is determined to do the will of God at all costs and departs going another way as the Lord commanded. It is here we are introduced to an old prophet who, when he hears of all the young prophet did, saddles his ass and streaks off after him. He finds the young man resting under an oak and invites him some but the young man refuses repeating again the words of God. Upon hearing this the old prophet declares he too is a prophet and God through an angel sent word that the Lord had changed his mind. Verse 18 tells the truth when it states, "But he lied unto him." I have often wondered why any man, like this old prophet, would tell an outright lie. It is sad indeed! But you have not read the saddest part yet for the next verse informs us that the young prophet believed the lie. How is it possible? The young man who so nobly and courageously had stood before the king and refused to waver now wavers and disobeys God's command.

It is possible because at this point in this young man's life he was more willing to believe a lie than to believe the truth. The young man was no doubt hungry and thirsty after all he had gone through that day and as he sat there under the oak tree he probably was just wishing God had not said what he had and thus when the old prophet came along and told him God had changed His mind the young man, though knowing that if God wanted to change His word He would have changed it as He had given it by speaking directly to him, grabbed it and believed the lie. The awful consequences which befell him because of this are recorded in I King 13. His carcass did not go back to the sepulchre of his fathers. It is pitiful indeed

but there are a lot of old prophets rolling around telling lies today and even more lamentable is the fact that millions of otherwise good people are believing the lies to their damnation.

Brethren, these concepts need to be stressed in the religious world today. We are living in times when almost all denominational folks, and yea, even some among us, claim it does not matter what one believes if he is honest and sincere. Paul declares, however, that a person may believe a lie, and believe it so strongly that he is completely convinced he has the truth and yet he be condemned for it. Instead of letting up we ought to be intensifying our war against those changing the truth of God into a lie, and instead of giving people the idea that they might be all right even if what they believe is a falsehood and not according to the truth in God's word, we ought to be letting them know that **only** the truth can make them free, and believing a lie will result in damnation. Paul says, "Our battle is to bring down every deceptive fantasy and every imposing defense that erect against the true knowledge of God" (2 Cor. 10:5—Phillip's Translation).

We are in a spiritual war against such deceptive fantasies as the doctrine that salvation is by grace alone and with no obedience at all required on the part of man. We are embattled against such imposing defenses as the idea that feeling and conscience are assurances of a man's standing in the Lord's sight. Falsehoods like these and so many others we could mention result from those who have more pleasure in unrighteousness than they have in obeying the truth, and we need to be constantly casting them down so that we might exalt the royal truth of the King.

We need to develop a "love of the truth that we might be saved." We need to cultivate a desire for the truth and nothing but the truth so that no matter what we have to give up, no matter what the cost, and no matter what the hardship we will cleave to it and never let it slip from us. If the following sentiment of David could become ours there is little probability that we will be guilty of believing a lie. "Through thy precepts I get understanding; therefore I hate **every** false way" (Ps. 119:104). If you love the truth, you hate a lie! Let us resolve that at every opportunity we are going to warn of the danger and the consequences of believing a lie. —320 W. Monroe, McAlester, OK

"MUST" —

(Continued from page three)

not ever quote that Jesus said one must be born of water. Now they will stress the importance of the new birth and even quote the fact that Jesus said you must be born of the spirit. But most of them will skip the water everytime. What are they afraid of? I am not afraid to quote all of it because I believe all of it. Jesus said that one must be born of water and of the Spirit. But how is one born of the Spirit? I will let Peter answer that in his own words, "Seeing ye have purified your souls in obeying the truth through the spirit. . . Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Peter 1:22-23). Thus we can easily see that unless we experience the new birth it is impossible to be acceptable in the sight of God!

3. **The "must" of elders and deacons:** The Bible teaches that in order for a man to be a scriptural elder or deacon in the church, there are certain qualifications which must be met. These qualifications are found in I Tim. 3:1-12 and Titus 1:6-9. It is not the purpose of this article to go into great depth concerning their qualifications or to try to define them. But we would like to stress that they must meet the qualifications if they are scriptural elders and deacons. Paul said, "This is a true saying, If a man desire the office of a bishop, he desireth a good word. A bishop **must** be blameless. . . ." In times past I have heard people say we are too hard when it comes to elders and deacons and this is why we do not have any more than we do in the church today. They say we ought to be more lenient when it comes to their qualifications. But, dear reader, my answer to this objection is simply this: I was not the one who gave the qualifications. Paul did and he did so through the inspiration of the Holy Spirit. If we think we can shake the limbs of some trees and a bunch of elders and deacons are going to fall out, we are badly mistaken. It just does not work that way. Now let me say this, lest I be misunderstood; I believe in elders and deacons in the church today. I believe they are badly needed, too. But the church is better off without elders and deacons than to try to appoint men to these positions which do not qualify. We do not appoint just anyone to these positions just so we can say we have elders and deacons! If we do, we are asking for trouble. Remember this: the Bible pattern in the New Testament is the congregation first and then elders and deacons. In other words, there has to be a period of growth involved in which the men of the congregation can begin to work toward this goal of someday having qualified elders and deacons. But even then there will be some in the congregation who could never qualify. For example, the men who are unmarried, etc. . . . Yes, Paul said they must qualify.

4. **The "Must" of the judgment:** Last of all, the Bible says, "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). This is why we have stressed the importance of doing the will of God because it will surely matter in the last day. The judgment will be universal but it will also be personal and individual. The standard of the judgment will be the word of God (John 12:48). Man will be judged on the basis of his thoughts, words, what he has done, and what he has failed to do. It will be final (Matt. 25:31-46). May we all live in a well-pleasing manner that some day heaven will be our home!!

—506 N. 2, Davis, OK 73030

A little work, a little play
To keep us going—and so, good-day!
A little warmth, a little light
Of love's bestowing—and so, good night!
A little fun to match the sorrow
Of each day's browning—and so, good morrow!
A little trust that when we die
We reap our sowing! And so—good bye!

—Selected

THE TEN LOST TRIBES —

(Continued from page two)

for the time being Judah was saved (see II Kings 19:32-37)." (**Civilization Past and Present**, by Scott and Foresman, University of So. California, Third Edition, p. 70.) Stroke Number Three: There, then, was one last telling and fatal blow that took place after the second carrying away. After the land was ravaged and depopulated by the Assyrians it was re-settled, but NOT by Israelites. In II Kings 17:24 we read "the king of Assyria brought men from Babylon, and from Cuthah . . . and PLACED THEM in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." This was the last stroke and the end of the matter. The ten northern tribes of Israel were never again a people, and never shall be again. They are gone for eternity. See Isaiah 7:8 again. All of the above was accomplished within 65 years of the time Isaiah made his prediction.

The Rise of the Samaritans

After the land was re-settled those of Israel that still trusted in God were invited by the Jews to come to Jerusalem to worship, and some of them did. However, with time an entirely new people with a new worship arose in the northern region. Intermarriages began to take place, and with the new mongrel race that evolved, new forms of worship were introduced. The new mixed people were known as Samaritans and you remember Jesus had a conversation with one at Jacob's well in John 4.

After the land of Israel was re-settled the people were plagued with lions. The king of Assyria decided this was because the new people failed to know the manner of the God of the land. Hence the Assyrian king decided to call in "one of the priests whom you brought from thence; and let them go and dwell there (in Israel), and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the Lord. Howbeit EVERY NATION MADE GODS OF THEIR OWN, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt" (II Kings 17:25-30). Further, "so they FEARED THE LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in houses of the high places. THEY FEARED THE LORD, and served THEIR OWN GODS, after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: THEY FEAR NOT THE LORD. . ." (II Kings 17:32-34). So is it any wonder the Samaritan woman said, "We worship in this mountain," only to have Jesus retort by saying, "Ye worship ye know not what." Thus a mongrel race evolved. And with this new people we find a smattering of God's laws and a lot of heathenism for its religion; so it is to this day.

Thus we have tried to show you what happened to the ten lost tribes of Israel. Because of their disobedient and idolatrous way they were allowed to be destroyed by the Assyrians in 722 B. C. and are now gone forever. Samaritans, Jews, Americans, Britains, or Christians have no connection with the ten lost tribes. It is one thing to be sensational and another to be correct. Our salvation will not depend upon our

physical heritage, but upon our obedience to the gospel of Christ (I Pet. 1:22-23; II Thess. 1:7-9).

—6405 N. College, Okla. City, OK.



Gary Barrett, 114 Barnum, Hamilton, Ohio, April 30—I recently moved from W. Plains, Mo. where we enjoyed working with the brethren. I am working here with the West Chester, Ohio brethren; so far, we have had 2 baptisms, 2 restored and 3 confessions of faults. I ask your prayers; if you should need me by way of telephone, call (513) 868-1101.

Terry B. McQueary, Box 12, Jamestown, Calif., April 30—We left Oregon in Mar., our time being concluded there. Desiring to meet the brotherhood, we began traveling. We have visited and preached at Sonora, Stockton, Orangevale, Modesto, Bakersfield, Arvin, Covina and Lompoc all in Calif.; and Tucson, Ariz. We would like to thank the brethren for their encouragement and support. Please pray for us in our efforts to continue in the Lord's work.

Eddy Bullard, Rt. 1, Box 26, Tupelo, Okla., May 21 I have worked this winter with the church at Holdenville, Okla., and preached at other places. I will be working in Tex., Okla., N. M. and Colo. this summer. We enjoy the OPA very much and understand why the subscription had to go up. I will not be doing as much work in the summer months this year as usual because of the high cost of staying away from home. Brethren, our preachers are not responsible for the high cost of living, so do not blame them. You might consider this. It costs our preachers more to travel today than ever, so please do not let them down when you support them.

Billy D. Dickinson, 506 N 2, Davis, OK, May 16—Bro. Joe Hisle's preaching was excellent during our meeting, a success in every way; crowds were consistently good throughout. Two were baptized into Christ and for this we thank the Lord. The work here continues to progress; I believe the potential here is great. A lady was baptized lately as a result of Bro. Johnny Elmore's television preaching. This program is viewed on channel 12, Ardmore, Okla., every Lord's Day, 9:30 to 10:00 A. M. It was good to be with the brethren at Deer Park, Tex. in a short meeting. This is where my parents attend so it was good to be home again; 5 confessed faults. The meeting at Wynnewood, Okla., April 4-13, was certainly enjoyable; visitors came from far and near. I worked with them for about a year and have learned to love and respect them; one confessed faults. I look forward to a weekend meeting at Healdton, Okla., May 30-June 1. May the Lord bless the faithful everywhere!

J. E. Ndelema, Box 3216, Salisbury, Rhodesia, April 6—We had a very big congregation at the opening of Rugare church. Bro. Bill Davis, Bro. Lichapa, Bro. Kasambe and Bro. Kanyenga came from Malawi. People who came were about 525. Bro. Davis preached very hard and Bro. Smith preached very good words which settled in our hearts. We thank you brothers who have sent us good preachers as Bro. Jerry Cutter and Bro. Ron Courter and Bro. Davis and Bro. Smith. Help us in your prayers that we may go on.

Alton B. Bailey, 909 Truitt Ave. LaGrange, Ga. 30240, April 15—Our work continues with good interest this year. Our last meeting was in Wayne, W. Va., April 6-13. There was one baptized, three to come out of digression and others to confess faults. There were large crowds every service. At one service when all the pews and chairs were filled there were still some standing or sitting on the floor. A lot of work and preparation for the meeting surely paid off for the congregation. Our next will be in Athens, Ala., May 18-25. Bro. Bob Laudermilk will hold our meeting here in LaGrange, May 31-June 8. June 13-29, we will be in Pottsville, Ark. and then to Sulphur, Okla. We look forward to seeing all the brethren and sisters again. Here are two subs. for the O. P. A.

Jerome L. Dickinson, 320 W. Monroe, McAlester, Okla., April 24—During March and April we were in California for the first time. March 22-30, we enjoyed a good meeting in Covina. It was good to be and visit with Don McCord, whom I have learned to love and respect because of his love and conviction toward the Truth, during the meeting. After the Covina meeting we stayed and preached at several congregations further north and met and came to appreciate and love some marvelous brethren. We are grateful to all those who graciously extended to us their kindness and hospitality. Since returning home we have baptized a young couple. We are now on Television every Friday and Sunday and are beginning to receive some correspondence with regard to the programs. May 9-11 we will be at McGregor, Texas and May 24-June 1 we will be at Blue Springs, Kentucky. Pray for the Lord's work everywhere.

Juadon Norton, 2605 Old Easley Bridge Rd., Trailer #4, Greenville, S. C., 29611, April 15—It has been several months since I have reported in the OPA, and for this I apologize. My work at Strong was very enjoyable, and I sincerely appreciate the brethren there for their kindness and cooperation. We feel that the congregation was strengthened. There were 20 confessions of faults. In November, I visited in West Virginia and had the opportunity to preach at Huntington on Sunday. Eleven confessed faults, and one precious soul obeyed the gospel. Thus far the work here in Greenville has gone quite well. One has been baptized into Christ. The brethren have been cordial and understanding. In March I had the special thrill of conducting my first full-week meeting at Hamilton, Ohio. The attendance was very good. Many from Michigan, Indiana, and West Virginia attended. There were 9 confessions of

faults and 5 baptisms. For this we give God the glory. Our God is so marvelous! The hospitality and generosity at Hamilton were excellent. The brethren and sisters there showed a great deal of zeal and interest. I have three more meetings booked for this year. They are: Aug. 27-Sept. 1, Columbus, Ga.; Oct. 15-19, Fairview, La.; Dec. 27-31, Sharonville, Ohio.

Melvin Blalock, 1700 S. E. 24th Ave., Mineral Wells, Texas, April 21—As most of you know we have been involved in a work in Amarillo, Tex., since August, 1971. We feel that some good came from this endeavor for which we give God the glory. The church continues to worship there regularly and those who pass that way now have a place to stop for worship. We wish to express our appreciation for those congregations who assisted us in the work. Those congregations most immediately involved were: Trentman Ave., Ft. Worth; Arlington; Midland; Garden's Edge, Wichita Falls; all in Texas; Sentinel, Okla., and Crescent, Okla. These congregations assisted us from the beginning of the work until it was ended this year. Bro. Tim Berna joined us in the work in September, 1974. Those congregations which helped to support him were: Trentman Ave. Ft. Worth; Fossil Creek, Ft. Worth; Healdton, Okla.; Lubbock, Tex., and the congregation at Amarillo. Numerous others assisted us in the building of the church building in Amarillo as well as occasionally helping with our support. We appreciate the wonderful cooperation from the various congregations who helped us to preach the gospel in that area.

We have lately begun a work in Mineral Wells, Texas. The work looks very promising. Many of those who assisted us in the Amarillo work continue to support us in this endeavor. The Trentman Ave. congregation continues to be responsible for my support. A preacher of the gospel could not ask for better people to stand behind him. The congregation in Mineral Wells has been meeting for less than one year and in that time they have acquired some land with a small church building on it. These Christians are a dedicated people and they are determined to help sow the seed of the kingdom in this area. We are thankful to be associated with them. Two precious souls have been added to the church recently during a gospel meeting, which Brother Tim Berna and I held. Since that time Tim has begun a work with the congregation at Arlington, Tex., with the surrounding congregations assisting him. We are to remain in this area and help these brethren with personal work. They are presently learning how to use the film strips in home studies. With the zeal and cooperative attitude that these brethren manifest we eagerly anticipate the fruit that may be harvested from this endeavor. We request your prayers in behalf of the work and we hope that you may be able to visit our services. There has been one change in the time of services of which you may wish to make note. Our Sunday evening service has been changed from 7:30 P. M. to 6:30 P. M. Sunday morning service is at 10:30 A. M. and Wednesday evening at 7:30 P. M.

Happiness comes from striving, doing, loving, achieving, conquering, always something positive and forceful.

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

OLD PATHS ADVOCATE

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

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

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No. 6

THE ABUSE OF THE BIBLE

By J. Wayne McKamie

When Sir Walter Scott, the famous novelist and poet was on his death bed, he said to his son-in-law, "Bring me the book." "What book?" asked his son-in-law. Scott replied, "There is but one book."

Someone has said concerning the blessed Bible: "This book contains the mind of God; the state of man; the way of salvation; the doom of sinners; and the happiness of the righteous. Its doctrines are holy; its precepts are binding; its records are true; and all its decisions are immutable. Read it to be wise; believe it to be safe; and practice it to be holy. It contains light to direct you; food to support you; and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's charter. Here paradise is restored, heaven opened, and the way of hell disclosed. Christ is its grand object, our good its design, and the redemption of man its end. It should fill the memory, rule the heart, and guide the feet. It is a mine of wealth, a paradise of glory, a river of pleasure. It is given you in life, will be quoted at the judgment and remembered forever. It involves the highest responsibility, will reward the obedient, and condemn all who trifle with its precepts." What wonderful tributes have been paid to the Bible! If it were possible to acquire all the compliments which have been paid the Book, the sacred volume would be covered by a vast pyramid! Yet there is another side to the story of the wonderful Book, I am sorry to say. There is an indication in the closing chapter of Revelation that there would be those who would trifle with the holy precepts. John recorded, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18, 19). The application of this passage is first to the book that contains it, and secondly, to all scripture that has been given by the inspiration of God.

Some wrest the Scriptures. My friends, in many instances the Bible has been greatly abused. Like a two-edged sword, it cuts both ways; and if it is not skillfully handled, it will injure all who toy with its

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"SATAN, WHAT SEEST THOU IN THE LORD'S CHURCH?"

By Ken Millard

Just suppose that God and Satan were to discuss the church of Christ and the so-called churches of today. The conversation might go something like this:

When Satan came before God to boast of his control throughout all the world in all the so-called churches on the earth, God said, "Have you considered my Son's church; there is none like it on all the earth?" And Satan said, "Which one, Lord, seeing there are so many on the earth?" And God said, "The one that He purchased with His own blood (Acts 20:28), and it bears His name (Matt. 16:18)." Then Satan said, "I must go and see it." So, He left the presence of the Lord God and walked to and fro upon all the earth, and when he was satisfied with what he had seen, he returned to God. God questioned him about what he had learned about the church of Christ on the earth. And Satan said, "Lord I found many churches with thy Son's name; which one should I consider, seeing they are not all one in Thy sight?" (Eph. 4:4, 6). And the Lord said, "Yes, I know there are many churches so-called on the earth with my Son's name, but all of them are not worthy of Him, for they have a living name, but are dead (Rev. 3:1). So as it is written, many are called, but few chosen" (Matt. 20:16; 22:14). But don't be concerned about that; it is in the power of my Son only and He will save whom He will (Matt. 28:19-20). Go your way, return to the earth and walk to and fro upon it, then return and tell me what you have seen in the Lord's church."

So, again, Satan left the presence of the Lord God and did walk throughout all the churches on the earth. When he again was completely satisfied with what he had seen, he returned again to God. And God asked him saying, "Satan, did you find my Son's church?" "Yes," he replied, "but there are but few faithful souls in it. Give them to me for a season and they, too, shall be mine and no more will they worship Jesus, Thy Son." And God answered him saying, "So be it; you have only a short time left before the final judgment (Rev. 20:3, 14). Go, but keep this in mind as for the true church, it will be impossible for you to overcome them completely because it is written, 'I will never put more upon you than you can bear'" (I Cor. 10:13; Rev. 2:10). Then Satan said this one last time, "I will work with

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PAUL'S SERMON

There are always some men and women who seem to be more authoritative on preaching than God himself. A group of such members had journeyed up from Crete to hear Paul at Athens and to see whether or not they liked him well enough to hold their summer meeting. The account of this sermon is recorded in Acts 17. This conversation was overheard on the boat carrying the Christian group back to Crete:

First Christian Lady—Oh! I never was so disappointed in my whole Christian life.

Her husband—Me, too!

Second Christian Lady—And I had heard such good reports on Paul. I guess his zeal has led him astray; Festus said he was mad.

Third Christian Lady—Do you know how he attracted the crowd? An Athenian told me Paul went in to dispute and debate. Some called him a Babbler and a troublemaker. He stirred up the whole town.

Her Husband—Woe is me; woe is me!

First Lady—Now, we will never have a church in Athens; they never forget his "fighting tactics." I never would have believed Paul was a fighter. How I was fooled!

Second Lady—I never was so miserable in all my life during his sermon. I knew all those Athenians were watching us. They will believe that all members of this church of Christ are narrow-minded as Paul. I apologized to some of their leaders after the sermon.

Third Lady—My blood pressure nearly exploded when Paul called them by name. He should have known better than that. I told him before the service to preach in generalities and principles—not in particulars and facts. This was such a wonderful opportunity; but Paul was too stubborn to listen to me, though.

Her Husband—How I wish he would have listened to you; I knew you had called him over to the hotel to advise him.

Second Lady—I am in shock. Did you hear Paul when he said, "Unknown God?" Then he said they were ignorant. Doesn't he know that preaching like that only offends and brings about anger?

First Lady—Then he told them that their gods were false—that Jehovah alone is God. How I squirmed. I can just imagine what they thought.

Third Lady—He preached just to their error; why didn't he commend their zeal and pat them on the back? You have to save people by degrees. Did you hear them sneer? He drove them off. They will never come back again. One sermon like that can do so much harm!

Her Husband—Amen, Amen!

First Lady—Doesn't Paul know you must use wisdom? People don't want the Truth unless it is salted down!

Third Lady—But the climax of all was when he demanded repentance. Those Epicureans and Stoics are sincere; it's not for us to say they can't be saved.

Second Lady—Then he threatened them with the resurrection and the judgment. I could just see their faces turning redder and redder.

Third Lady—I could have overlooked Paul if he had just started out, but he has been preaching for years. It's sad for I hear Timothy and Silas preach

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WHY DO THE INNOCENT SUFFER?

This world has so much that is beautiful about it. Majestic trees and fragrant flowers; clear skies and sparkling brooks of water; the warm smile of a little child; the love among us. But there is another side—an ugly side. Briars and brambles; violent storms and open sewers; deformed children; hate and murder among us.

Have you ever heard someone say, "I cannot believe in a personal God when there is so much wrong with the world?" Truly tragedy and suffering are, like the poor, "with us always." Why? What is wrong? Is God cruel to give us such beauty, then pollute it; to give us life, then let us suffer and die? Or is He simply indifferent to us, having made the world He is no longer interested? Could it be that He really is dead? NO! There is nothing wrong with God, and He is fully aware of, and deeply concerned with His creation.

Truly, God is good, and moreover, everything that is good and beautiful about this world is a reflection of God and His creative powers. For when God created the heavens and the earth it was filled with beauty and uncontaminated with evil. "And God saw everything that He had made, and behold it was very good" (Gen. 1:31) And God still creates beauty: "He has made everything beautiful in its time" (Eccl. 3:11). God is not the source of evil and sorrow. Isaiah said, ". . . he did not create it a chaos . . ." (Isa. 45:18). Paul wrote: "For God is not a God of confusion but of peace" (1 Cor. 14:33).

Ugliness, misery, and evil are the very opposite of God's nature. Evil is the cause of all misery; and it is wickedness, iniquity, sin—**ungodliness**. So, then, the cause of all that is wrong with the earth is **not** godliness by rather **ungodliness**. Why do I still grieve over by brother (in the flesh)? Because he was killed by a drunken driver. Why were millions of Jewish men, women and children brutally slain? Because of the insane hatred of Adolph Hitler. Daily we learn of lying, cheating, stealing, fighting, killing; and the terrible suffering which results. We cannot blame God for all this!

But why does God not put a stop to it all? Why does He continue to tolerate it while so many of the innocent suffer? I am but a speck of dust in this vast universe; and I grope about in darkness. The best of my wisdom is mere foolishness to God. How then can I possibly understand His ways? "For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isa. 55:9). But the word of God can give us light!

All things are bound together. As Paul wrote: "None of us lives to himself, and none of us dies to himself" (Rom. 14:7). Centuries later Shakespeare wrote: "No man is an island unto himself." Indeed, modern science has shown that every thing in this universe (however small) has some effect on every other thing in this universe (however large). L. Brillouin stated, "—a motion of 1 gm. (less than 1 ounce) of matter by 1 cm. (less than 1 inch) on a not to distant star (e. g. Sirius) would make a change of about 10 hundredths in the gravitation field on the earth."

Consider me: When I do something it changes me. I, in turn, affect my family and it changes them;

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DOES THE NEW TESTAMENT TEACH THAT THE WICKED WILL BE PUNISHED ETERNALLY IN THE LAKE OF FIRE?

It is asserted sometimes that God punished the wicked in Old Testament days, but that He is shown to be loving and compassionate in the New Testament; therefore, the Old Testament concept of punishment for sin is thought to differ from the New Testament concept.

What Jesus Said: Let us begin by noting what Jesus Christ said on this important subject. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28). The word for "destroy" that Jesus used here means **"to devote or give over to eternal misery"** (Thayer's Greek-English Lexicon). "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? (Matt. 23:33). This was the question which our Lord put to the Pharisees and scribes. Depicting the final judgment of the wicked, Jesus said, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels . . . And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46). Our Lord made three points clear in this passage: (1) The wicked will be given "punishment." (2) It will be "everlasting punishment." (3) It will be in the "fire" prepared for the devil and his angels.

What Peter Taught: Now notice what the apostle Peter had to say on this subject. "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; And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly . . . The Lord knoweth how to deliver the godly out of temptations, and reserve the unjust unto the day of judgment to be punished" (2 Peter 2:4-9). Peter here gave three arguments to show that God will reserve the unjust to be punished. First, God did not allow sinful angels to escape judgment. Second, He spared not the wicked world of Noah's day. Third, God condemned Sodom and Gomorrah.

What Paul Wrote: No writer in the New Testament spoke more clearly on the subject at hand than Paul. ". . . The Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that 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" (2 Thess. 1:7-9). Paul taught that in the judgment God will render to every man according to his deeds. "To them who by patient continuance in well doing seek for glory and honour and immortality," God will render "eternal life." "But unto them that are contentious, and do not obey the truth, but obey unrighteousness," God will render "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" (Rom. 2:6-9).

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MAKING GOD'S PLAN WORK IN THE FAMILY

Trying to operate a divinely given relationship without following divinely given directions is never successful. Just as God has created the family relationship, He has also given rules in the Scriptures to regulate it. Many families today are either ignorant of them, or have chosen to ignore them, with the result being that their families are less happy and beneficial or completely wrecked.

The family is a needed relationship: When God said in Gen. 2:18, "it is not good that the man should be alone," He surely could have made another sort of help meet for the man, but He chose to make a woman. Then we learn from 1 Cor. 7:3-5 that both the wife and the husband are dependent upon one another for mutual needs. Since God has forbidden fornication and sanctified marriage (Heb. 13:4), He has by implication made the family the relationship in which children should be born, and has charged the parents with training them in His way (Eph. 6:4). In this regard, most of us recognize that Timothy is a prime example of a Christian. Paul spoke on two occasions as though parental influence was a significant factor in making Timothy a Christian, speaking of "the faith which dwelt first in thy grandmother Lois, and thy mother Eunice" (2 Tim. 1:5), and "from a child thou hast known the holy Scriptures" (2 Tim. 3:15). In light of the human need for the family, is it any wonder that Satan is striving in his subtle ways to destroy it in our time by divorce, by "free love," etc.?

Authority in the family: Does any arrangement involving more than one person work as it should unless someone is in charge of it? We cannot expect the family to function properly without recognition by all members of the family that God has made the husband the head of the wife (Eph. 5:23-24) and both parents to be over the children (Eph. 6:1-2). It is not proper, according to worldly wisdom, for the wife to be in subjection to her husband, but it is the will of God. Neither is it proper, according to youthful wisdom, for a child to submit to parents but it is according to God's word. This does not mean that the husband and father should do everything, but that the family is under his direction. He may give responsibilities to the wife in certain areas, and also to the children in like manner.

In spite of the fact that the Lord has made the parents to have authority over the children and commanded the child to obey the parents, we often see a kind of parental folly in these matters. I have never known a child who was completely submissive on his own (while some certainly are more than others); this is something that parents must instill in them from birth without compromise. It does not take long for the parent to convince the young child by firmness that obedience to the parent is not only better, but also easier. This can never be done by foolishly allowing children to hit or fight back at the parents, to rail out disrespectfully, to argue with the child about whether he will obey, coaxing to obey, and other displays of weakness and compromise. Parents should certainly be willing to discuss matters of judgment and to be "reasoned with" by children but finally their judgment must prevail. After all, their age and ex-

(Continued on page seven)

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OUR DEPARTED

Warwick — Bro. Joe William Warwick was born at Axtell, Tex., Sept. 8, 1898; he departed this life May 14, 1975 at Downey, Calif. He was the son of the late Will and Mollie Warwick. He was married in 1926 to his wife, Ruby, who survives along with the three children who blessed this union: one son, Ted M. Warwick, Wichita Falls, Tex., a preacher of the gospel; two daughters, Jo Rene Pratt, Portales, N. M., and Linda Van Fossan, Norco, Calif. Bro. Joe obeyed the gospel in 1968, being baptized by Bro. Preston Brown. He lived faithfully to the close. There are 4 brothers: Jim, Charley, Sib and Claude of Tex.; 3 sisters, Ruth Cohea, Cerritos, Calif., and Bootsy King, May Hunter and Opal Norman, all of Tex. There are 6 grandchildren and 3 great grandchildren. Bro. Joe's family now speaks well of him in the lives they live; not every man is so blessed. As was truthfully said at the funeral service, not every man leaves behind a son to preach the gospel of Christ; I can think of no greater legacy to leave the world. The singing was by members of the body of Christ, who for many years had been close friends to the family. Bearers were all brothers in Christ. The funeral service was conducted at Crestlawn chapel with interment there, in the countryside near Riverside, Calif. The writer considered it a privilege to be asked to officiate. —Don McCord

Grant — George Floyd Roy Grant passed this life May 11, 1975 at the age of 61 years, having been ill for quite some time. He left behind his dear wife, Eunice, who gave loving care until the last. Also there are two brothers, Jim and Doc, and two sisters, Mrs. Sarah Dowdy and Mrs. Elsie Philpot. Brother Roy left this world as he wished on the Lord Day. Many friends and fellow-servants of the Lord gathered in the meeting house in Piedmont, Alabama to pay their respects. The singing was by the brethren of the church there, with the surrounding congregations lending aid. Having known Brother Roy since I was a boy preacher, I recall an instance in which he was discussing with a denominational preacher a matter of difference, when the preacher became somewhat sarcastic in a response,

and Roy asked, "Give me verse and scripture for that?" This, I think was characteristic of his life. Few people have travelled as far and as many times to hear the gospel preached as he and Eunice, with no difference being made in who the preacher was. Brother Roy will be missed. R. V. Hill and this writer were called on to admonish those yet living. —Barney Owens



Nick R. Norton, Rt. 2, Box 68, Bogue Chitto, Miss., May 19—On Mar. 14, I left home; my earnest desire is to study and become a preacher of the truth. I want to thank my parents, David and Betty Norton for all the guidance and encouragement they have given me. I preached Mar. 16 in Greenville, S. C.; from there my brother Juadon and I went to Hamilton, Ohio where he conducted a successful gospel meeting. Al and Ayna Moore's good home was ours while there. I preached at Sharonville, O., Mar. 22 and 29. Since April 3, I have been studying with Bro. Richard Nichols in Wayne, W. Va. Richard and Joy Nichols have been an inspiration to me ever since I met them. I plan to travel and study with them this summer. While in W. Va., I have preached at 18th St., Huntington; Twelvepole, Radner, Wayne and St. Albans where brothers and sisters have been of much encouragement. I visited Bunner's Ridge, W. Va. where Richard was in a singing school; Joe and Alice Bunner were so hospitable. It was good to attend Alton Bailey's meeting at Wayne, W. Va. and Richard Nichols' at Linnville, O. May 18, I preached at Dayton and West Chester, O., attendance and attention extremely good. I will preach at Sharonville, O., May 21; Richmond, Ind., May 22, and Hamilton, O., May 23-25. Please remember me in your prayers.

Ron Alexander, Lompoc, Calif., May 19—By the time you read this, our lives will have changed considerably. Lord willing, we move to Marshfield, Mo. area the first part of June. We look forward to this for several reasons, although we find it difficult to leave the people and work here. The opportunity to devote more time to the work of the church is one of the main reasons for the move. The church at Lompoc is doing well. We are now meeting in our new building although there remains a lot of work to be done. The brethren are to be commended for the large amount of work they have done. For many years they have desired a meeting place and finally when the opportunity has presented itself they have responded with determination. We express our appreciation also to the congregations and individuals who have helped us with money and work. In the past couple of months 3 have come from digression, 2 have been baptized and 1 has come back after years of absence (all are adults). We

thank God for His blessings. We yet have other good prospects and pray the Lord will bless the efforts. We are presently searching for someone to move here and work. We look forward to many meetings between now and the first of the year. We look forward to working with brethren in Mo., Ark., Ohio, W. Va., and Texas. We ask your prayers, both for us in our new endeavor and for the church at Lompoc.

Jack A. Cutter, 12321 E. 14th Street, Tulsa, Okla. 74128, May 12—This past weekend Bro. Orville Lee Smith preached for us. He preached sermons which were needed and beneficial to the church. About a month ago, Bro. John Modgling preached for us on a Thursday evening. His presentation of the sermon was excellent. Also, accompanying him was his brother, Karl. Two weeks ago, Bro. Rick Cutter was here and delivered an outstanding sermon on Spiritual Gifts; especially good, considering the fact he is only 16 years old. All these fine men helped the Cause here and we appreciate their coming. We moved into our new home May 1. We have had some visible results in the work effort here. Recently, one was baptized and another restored (a young couple). While we do have some difficulties like any other effort occasionally has, we are making progress and the potential for unlimited success abounds. May God bless all!

Bob Loudermilk, 4557 S. Elizabeth, Wichita, Kans., May 13—Our hearts were made to rejoice, recently, at the return of my elder brother to the church and the baptism of his wife. Since last reporting we have witnessed much development in Wichita. A former Methodist preacher, who had studied his way into digression, has now taken his stand with us and will probably later be a big help to the teaching service. Two weeks ago, a woman and her 2 daughters were all baptized into Christ after several studies. We have several home-studies now going as this appears to be the best way to teach the gospel today. People just will not flock out to every meeting like they used to, so we must carry the gospel to them. Saturday night, June 28, I am to discuss the "cups issue" with one of the teachers from that persuasion. This will be an opportunity for one of their congregations to hear the truth on this and we pray that some good will be accomplished. It also looks as though another public discussion is in the making on the "class arrangement of teaching" with a digressive preacher (conservative). Please remember the effort here in your prayers. We should be in our new location, at Clark & Water Sts., by the middle of June. I just closed a meeting at Huntsville, Ark. which we enjoyed tremendously. That congregation has made much progress in a short time due to some sincere, hardworking brethren. The Lord willing, my family and I plan to be at Ronny Wade's debate in Midland, Tex. the last of May, then we go on to LaGrange, Ga. for a gospel meeting, May 31-June 8. Our prayers for all the saints!

Ron Willis, 702 Meyer #29, Arvin, Calif., May 13—The 28th of April I completed a trip to Texas. We began with a 10-day meeting in Ft. Worth at Trentman

Ave., where crowds were generally large. Had support from Fossil Creek congregation, Arlington, Dallas, Waco and Pasadena. I enjoyed the brethren's hospitality, encouragement, and the Christian association. Then on to San Antonio (Nacogdoches Rd.) for three nights where there were three confessions of faults. I have the deepest respect for the brethren and sisters in that area. I enjoyed the last part of my trip with a short weekend meeting in Pasadena, near Houston. I had the pleasure of meeting a lot of good brethren in these areas, as well as visiting with dear friends and loved ones I hadn't seen for some time. Brethren need to be commended in holding for the truth in the labor for the Lord. For our summer schedule we have May 21 in Cottage Grove, Ore.; May 25-June 1, Yakima, Wash.; evening of the 1st thru June 8 in Kenniwick, Wash.; June 18-29, Sentinel, Okla., and then on to the meeting at Sulphur, Okla. which we look forward to. I have some time open from then until the first of September when our work will continue here for another year, except for a few meetings throughout the year. When you pray, please mention us by name. May the Lord bless the faithful.

R. B. Roden, 112 Kelley Dr., Moore, Kk, May 13—The Church here has been blessed with new members, for which we are thankful. We pray that others will soon obey the gospel also. I just closed a good meeting at Marietta, Georgia. We have visitors from Temple, Forest Park, LaGrange, West Point, all in Ga.; Napoleon, Al; Greenville, S. C., and others. We did enjoy the help from all. Brother and Sister E. H. Miller were a great help in the meeting. The congregation at Marietta is looking for a good preacher who can work and build the church to work with them; I find them real good to work with. I am to be at Bunnys Ridge, West Va., May 16-25, then to Sulphur, Okla., June 25-July 4. Brother Jimmie C. Smith and I have been chosen to hold this meeting for which we are thankful. Do pray for us in this meeting. I go to Waco, Texas July 18-27, Delta, Colo., August 15-24, Kansas City, Kansas for the Labor Day meeting, August 27-Sept. 1. We invite every one to attend this study. I go to Sacramento, Calif., Sept. 12-21; Wayne, West Va., in November. Pray for these meetings. Brother E. H. Miller is to be with us here July 25-August 3.

FUNDAMENTALS

There are three requisites to the proper enjoyment of earthly blessings; a thankful reflection on the goodness of the giver; a deep sense of our own unworthiness; and a recollection of the uncertainty of our long possessing them. The first will make us grateful; the second, humble; and the third, moderate.

SMILE

Did you ever stop to think that you are a mirror? When you are grouchy and discourteous to everyone, it is only natural that others should be that way to you. But when you are always friendly, good-natured, cheerful, you will find others that way to you too. Other people usually mirror you own acts.

ODE TO A HIRELING PREACHER

Preach us a sermon, preacher,
But make it short and sweet;
Our stomachs strike at twelve o'clock
A hungering to eat.

Preach us a sermon, preacher;
We care not what you say,
Just so you leave us alone
And fire the other way.

Preach us a sermon, preacher;
Make it good and plain,
But don't you dare get close enough
To call sin by its name.

Preach us a sermon, preacher;
But don't get too specific;
As long as you will generalize,
We think you are terrific.

Preach us a sermon, preacher;
One that we love to hear.
We'll pat you on your spineless back
While you scratch our itching ears.

"A smile is a universal language." Though you may not understand a man's language, his smile carries to your heart a distinct message—a message of good cheer.

WILL THE OLD BOOK STAND?

What are we to do with the Bible? How are we to regard it? Is it the best book in the world, or the worst? Is it a true book, or is it a false book? Is it God's book, or is it man's book?

We find men on all sides of the questions. There are persons who tell us this book is a good book; but then, there are others just as good. The Bible is inspired, and so was Plato inspired, so was Socrates, and so is the almanac inspired; in fact, everything is; inspired—the book of Mormon, the Koran of Mohamet, the sacred books of the Hindus and the Chinese; they have their Bibles, you have yours, all are good, and one is about as good as the other. Shakespeare was inspired, Milton was inspired, Thomas Paine was inspired, and everything and everybody is inspired.

It is not worthwhile to waste time on false issues. When I open Shakespeare's plays I do not read at the commencement, "Thus saith the Lord God of hosts;" when I turn to Plato's writings, I do not read, "Hear ye the word of the Lord;" when I peruse the almanac, I do not read, "The word of the Lord came unto me." Hence you see that this book must be judged by a standard different from all other books. Over and over again this book says, "Hear ye the word of the Lord." Now, the message is the word of the Lord, or it is a lie. It is the word of the Lord, as it professes to be, or it is a cheat, a swindle, a humbug, a fraud.

To illustrate: A man tells me that Jesus of Nazareth was a good man; but then there were other men just as good. He was a spiritual medium; there are other mediums equally powerful in these days. To be sure, I do not remember any spiritual medium giving a public dinner for nothing to five thousand hungry people! You may have heard of such a "manifestation" but it has not fallen under my notice. I have not heard of a spiritual medium hushing the winds or calming a storm at sea. I have heard of dancing tables and similar operations. I prefer to have my tables stand still!

But while you say, "Christ was simply one of many remarkable men" He says, "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father." He says, "O, Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Now do you say He was a good man, and yet He told lies? What is your idea of a good man? I do not believe that a good man lies; and I do not believe that a man who lies is a good man. Perhaps you do, but if so, you were brought up in a different way from that in which my father brought me up. So I do not believe that a book packed with lies from one end to the other is a good book; and I do not want anyone to come and tell me that Jesus Christ was a good man, and the Bible is a good book, but neither of them tells the truth. I join issue there. This book is what it professes to be, or it is a swindle; Jesus of Nazareth was what He professed to be or He was an impostor.

The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets the book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up. Every little while somebody blows up the Bible; but when it comes down, it always lights on its feet, and runs faster than ever through the world. For a book that has been exploded so many times, this book still shows signs of considerable life.—H. L. Hastings, reprinted from *Facts of Faith via The Truth*

WORD TALK IN THE LANGUAGE OF RELIGION — LORD'S DAY

Our word "lord" is through the Middle English *Loverd*, and *Laverd* from the Anglo-Saxon *hlaford* or *hlafweard* "loaf-ward or guardian, dispenser of bread, the master of a household, one possessing authority."

The word "day" is by way of the Middle English *dawen* through the Old English *dagian* with the basic Germanic idea being the "hot period" of the twenty-four hour cycle.

The words "the Lord's Day" translates the expression *tei kuriakei hemerai*. The Greek *kuriakos* and *kurios*, both translated "Lord," in the New Testament Scriptures are common in the administrative terminology of the imperial period. In the *papyri* the word *kuriakos* occurs in such expressions as "imperial service," "imperial revenue," "imperial ownership" and "imperial supper." *Kurios* is used with the name of

the emperor as a brief summary of the emperor's position. It was a word of imperial power.

In the eastern part of the empire people celebrated the first day of the month which was dedicated to the Roman emperor as "the emperor's day"—*te kuriakei hemarai*. The emperor's day was also called *hemera sebaste*, "reverent" or augustus day. The latter word is related to the word *sebasma* (Acts 17:23; 2 Thess. 2:4) which denotes "an object of worship."

Mommsen says that the word *augustus*, like the Greek *sebastos*, had always a religious coloring (worshipful); that it implied power so great as to be revered; that the title was not shared by any one during the lifetime of the emperor.

Emperor "reverence" in its development began as a demonstration of the gratitude to Rome, but toward the end of the first century "Caesar worship" became obligatory. This imperial religious system had its *sacramentum* (a deposit made to the gods, an oath) in recognition of the "lordship" of Caesar. Each year the burning of incense on the imperial altar with the affirmation that "Caesar is Lord" was required. In further recognition of the "lordship" of Caesar, the system had its emperor's day or lord's day (a day of proclamation) and a lord's supper or "imperial supper," both were recognized in honor of the emperor.

The Christian would have nothing to do with the recognition of the lordship of Caesar. They would give no man the name of the Lord, for "lordship" belonged to Jesus.

In the New Testament Scriptures *kurios* (Lord) is preeminently the word of the risen Jesus whom God has made "both Lord and Christ" (Acts 2:36). The word "Lord" when applied to Jesus has its fullest meaning only in His resurrection.

As the ancient seer on the Isle of Patmos closed the prophetic revelation the expression "the Lord's Day" stood not only in a victory memorial and as an affirmation of the universal authority of Jesus, but as a protest against the pagan *kuriakos* or "emperor's day." In fact, "the Lord's Day" stood, in not only to the Roman "emperor's day," but to the "sabbath" of the "adversaries of the synagogue" (Rev. 3:9). The Lord's Day was a "fixed day" on which those who recognized the lordship of Jesus partook of "the Lord's table," thus, recognizing both the saviorhood and the lordship of Jesus.

The origin of "the Lord's Day" is to be found solely in the fact of resurrection of Jesus Christ on the first day after the Sabbath (Lu. 24:17, 21). Those who hold to the idea that the Lord's Day means some future "day of judgment" and not to the first day of the week are few in number. In view of the usage of *kuriakos* in the papyri, the idea of some future day is not only an unpopular view but a completely unnatural one. Likewise, the doctrine that the Sabbath is the Lord's Day is without the support of the Bible and history.

All histories declare that the recognition of the first day of the week as "the Lord's Day" has been continuous from the morning of the resurrection to the present day. It was natural for the Christians to take *tei kuriakei humerai*, already in use, and apply it to the first day of the week in honor of the Lord Jesus. —**The Christian Standard** by Robert E. Gullledge, Sr. Via The Truth

MAKING GOD'S PLAN WORK IN THE FAMILY —

(Continued from page three)

perience is qualification enough for this and, as it has been said before, God's way is for the parents to have the children not the children to have the parents. Parental folly sometimes occurs when one is persuaded by the Dr. Spock crowd that a child should not be whipped, or punished to obtain obedience. Not only will this system not work (look at society today), it also ignores Divine teaching. The American Standard New Testament renders Eph. 6:4 in this way: "and ye fathers provoke not your children unto wrath; but nurture them in the chastening and admonition of the Lord." Notice that chastening is part of bringing up a child. In Prov. 13:24, the wise man said, "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes."

Benefits accompanied by responsibilities: The husband is charged to provide for the family's physical needs (1 Tim. 5:8), to love his wife as his own self (Eph. 5:23), and to avoid harsh, unjust dealing with his children. Avoid being critical of everything and complimentary of nothing so as to provoke and discourage the child; calculate every action to bring the child closer to God (Eph. 6:4). According to Titus 2:4-5 and 1 Tim. 5:14, wives are responsible to love their husbands and children, to be workers at home, and to guide the house by taking part in all phases of the child's development. Many of today's women are so deluded by the "glamor" of business, professional, and social activities that they neglect motherhood; there is no work more influential and important than that of a godly mother. The child's responsibility is to submit to the parents' efforts to bring them up in the ways of God and to understand why parents make decisions not popular to them. —Bill Hawkins, in **Truth Magazine**

DOES THE NEW TESTAMENT TEACH —

(Continued from page three)

What John Stated: We often think of John as the apostle of love because he had so much to say about love, but John, like the Lord and the other apostles, understood that the wicked will be punished in the lake of fire. Hear John's testimony. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:19). "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: Which is the second death" (Rev. 21:8).

Conclusion: All that any of us can know about the punishment which the wicked will receive is what God has disclosed in the Scriptures. If we cannot believe what the Bible says about hell, why believe what it says about heaven, or anything else?

God is loving and kind. But at the same time, His divine law demands that there be some penalty for violation. Justice could not be served in the absence of punishment for the wicked. It is for God, not man, to decide on the penalty for sin. Let us not presume to be wiser than God. —Irvin Himmel in **Truth Magazine**

WHAT IS WRONG WITH PETTING?

There is no such thing as love at first sight. Real love is not built upon mere sight. We may see one's talents and appearances, and these we may admire, but true love is a tender and strong attachment to the inward person. We love personality and personality must be learned, admired and respected before there can be love. We must mark the difference between love and lust.

We are living in a day of unbridled lust. The theater, the television, many magazines and others have formed a vile alliance to break down restraints of modesty and the Bible's standards of courtship and marriage. Because of dull, impersonal preaching, and careless, unspiritual parents, much of this influence has colored the conduct of "Christian" young people. Consequently, on front room sofas, in parked automobiles, in after-church walks, young people fondle one another's bodies, pervert their God-given desires and often take the next and natural step, fornication. They seem to think that such urges aroused to the breaking point are signs of true love. That is not so! My young brother, a hundred different women could arouse the same desires within you. Love is based upon **who** she is; lust is based upon **what** she is! Christian courtship is based upon Christian standards and petting among unmarried persons is not Christian!

1. Petting breaks down the will and destroys self-control. It stirs a desire that petting itself cannot satisfy. Petting is not an end in itself but is preparatory. Normally the body prepares itself for its various functions. When a hungry person smells food, it starts saliva flowing in his mouth and gastric juices in his stomach. Fear causes certain glands to secrete extracts which prepare the body for violent action. So petting stimulates the body and prepares it for mating. This is the purpose of petting in God's plan. It will always fulfill its purpose, but outside of marriage it leads to sin.

"There can come a moment between a man and woman when control and judgment are impossible, and self-respect can be eternally damaged. A woman's first protection against this betrayal is to appreciate that the speedup of her emotions is not only possible but natural and normal. Her best defense is to have no confidence at all in her ability to say nay at the appropriate moment. The belief that any woman can coolly halt lovemaking at some point before she is wholly committed is a tiger trap devised by romantics . . . not enough mothers warn their daughters that kissing is intended by nature to be an appetizer, not an entire meal," so says Marion Hilliard, M.D., Chief of Obstetrics and Gynecology, Women's College Hospital, Toronto.

Whenever a Christian is in a situation where he cannot trust himself to act according to reason and Christian standards, he is in the wrong place!

2. Petting stimulates "inordinate affection." Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection" (Col. 3:5). Inordinate means not in order, out of place, not kept within bounds. God put petting in the bounds of marriage. He said that a woman's body belongs to her husband (1 Cor. 7:4). If you are not her husband, then you keep your hands off of her! Hundreds of

couples will carry to their graves the tarnished memories of courtships that went beyond their proper bounds and broke over the limits of Christian and decent restraint. Let one's desires be aroused to the breaking point and often his will power will break down, and his passions will out-pull every religious and moral restraint, and will not stop until gratified in fornication. The best Christian in the world, if he is not strong enough to keep from petting, may not be strong enough to keep from fornication.

3. Petting is lasciviousness: The works of the flesh will keep people out of heaven. "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, envying, drunkenness, revelling, and such like; of which I forewarn you, that they who practice such things shall not inherit the kingdom of God." Lasciviousness is "wanton acts or manners, as filthy words, indecent bodily movements, unchaste handling of males and females." This describes petting! How many of you fathers have given your boys counsel of this kind? How many of you mothers have been outspoken on these matters to your girls? Why haven't you? Why do parents think that their children are different? Why do parents close their mouths because of a false modesty and let their own children burn their fingers, stain their consciences, and break their hearts because of little or no teaching on these matters? Your children are going to learn the facts of their bodies and emotions. It is God's plan that they learn from you over the open pages of God's book. If they do not learn from you, they will learn from other children and often with a lot of gutter-gossip, obscene suggestions, lewd stories and distorted facts.

4. Petting prevents thinking that is pure and honorable: "Finally, brethren, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things" (Phil. 4:8). In petting there is always the urge to go farther. It causes sin in the heart. It will do this to any normal person. Young people who cannot sit apart and talk about things near to their hearts and be happy in one another's presence probably do not have true love. They are only attracted sexually and physically to one another.

Courtship can be all that God wants it to be or it can be an unpleasant memory. Will you consecrate yours to God's honor and to your purity? When two are in love, each will want the best that God has for the other. —Warren Bell, Nov. 12, 1965. *The Examiner*, Leitchfield, Ky. Via *Truth Magazine*

"Family life is the source of the greatest happiness. This happiness is the simplest and least costly kind, and it cannot be purchased with money. But it can be increased if we do two things: if we recognize and uphold the essential values of family life, and if we get and keep control of the process of social change so as to make it give us what is needed to make family life perform its essential function."

"The practice of the Golden Rule is the one sure road to peace in international as well as in personal relations."

PAUL'S SERMON —

(Continued from page two)

just like him—and Timothy used to be so sweet and kind.

Her Husband — And he never cracked a smile; in fact, he was all wrought up!

First Lady — If he keeps up like this, Paul can't preach for a church in the brotherhood! He's too hard. He rides too many hobbies! He stays too close to the letter of the law.

Second Lady — My husband is an elder and I'll see that Paul never preaches in Crete.

Third Lady — He would have split the church wide open. We still have some members unconverted on the Trinity and immorality. We have stopped the Truth for the sake of peace.

First Lady — Oh! How lucky we are that we found out about Paul.

Her Husband — Amen, amen!

Second Lady — How pleasant it will be to hear our preacher, Bro. Backslapper, next week. He is also loveable and kind in the pulpit. Our neighbors have attended for years and he has never offended them and they are not members of the church.

Third Lady — Thank God for such preachers as ours.

Her Husband — Amen, amen!

—Author Unknown

(This is of course fictitious, but nevertheless presents something to think about. And sad to say—portrays the thinking of some in the church today.—Ed.) —Bro. Jerry Dickinson, McAlester, Okla., found this in an issue of **Proclaimer of Truth**, a paper many of our readers will remember as having been edited and published some years ago by the late Bro. Paul Mackey and Bro. L. G. Butler. —DMc

"SATAN, WHAT SEEST THOU —

(Continued from page one)

them for a little while and they shall willingly turn from Thy Son to me because it is also written, 'When lust has conceived it bringeth forth death.' Therefore, because of their lust I will be able to draw them from Thee (James 1:2-15)." So Satan received permission to go and try God's people on all the earth.

Now, Satan realized that he must work fast else he would not be able to get control of the Lord's church because his time was short and soon he would be destroyed (Rev. 22:10-15). So, he introduced many strange things into the church and there was much confusion, and the church was divided but God had no part in it (I Cor. 14:33). But some continued to serve the Lord Christ contending for the faith once delivered to the saints and prevailed against Satan in Jesus Christ (Jude 3). So Satan tried even harder to conquer the members of the Lord's Body, and he was as a roaring lion hungry for the prey (I Peter 5:8).

Satan came to realize that he could not win the Lord's people as long as they walked the straight and narrow way (Matt. 7:13-14). So he said, "This is what I must do. I will become one with the church, one with the leaders, and one with the preachers, and they will never realize that I am with them, therefore the church will become so worldly that the Lord shall spew it out of His mouth" (Rev. 3:15). So, Satan did just that. He merged with the body of Christ, and many grew cold

and died spiritually, and Satan was pleased with his results. Then Satan entered into heaven and did brag of his victory over the people saying, "I am now god of man; I am sitting in God's temple, therefore, I am god of man (2 Thess. 2:3-4) and this is how I was able to do it. I entered the body of believers and became one with them. I told the church that it did not make any difference in belief, that one man's belief was just as scriptural as another's, and then it was not long until the preachers began to preach the same thing. After that it was easy to deceive the majority, and the rest were helpless, and powerless against me. The next thing I did was to convince the people that God does not care what one does, or how one looks, that it is how one feels that really matters. So, the women began to dress like the world. They cut their hair as short as a man's because it was the thing of the day, and most everybody was doing it, and God really didn't care (1 Cor. 11:3, 6, 13). They also made their dresses so short that illicit sex increased and I approved of it because this helped destroy good morals and the divorce rate increased greatly and many professed believers began living together without marriage. Therefore, there wasn't much to lose, only their souls (1 Thess. 4:4; Lu. 21:19), but they could not see that because I had them blinded to the truth. Many souls were deceived for they thought that God was with them, but it was really I, and the leaders and preachers let it all happen for they too were guilty of worldliness. Many of the young Christian men let their hair grow long and did look like women (1 Cor. 11:14), and the leaders encouraged it by keeping silent. Some even contended for it by saying, 'Jesus had long hair, didn't He?' (Rev. 1:14; Isa. 52:14; 53:2; 1 Cor. 11:1, 7, 14).

Now this was exactly what Satan wanted because many were immoral, unchaste, unholy, weak and ready for hell's fire. But to Satan's surprise he still could not destroy the power of God's people, for they, though few, could do all things in Jesus Christ (Phil. 4:13), and regardless, many continued to wash their robes in the blood of the Lamb (Rev. 7:14; 2:10). —11140 S. Chestnut, Fresno, CA 93725

WHY DO THE INNOCENT SUFFER? —

(Continued from page two)

they, in turn, affect others and change them; and so on until eventually the whole world is affected and changed to some degree by my small act.

Paul spoke concerning Adam, the first man, saying, "... sin came into the world through one man and death through sin—" (Rom. 5:12). When Adam sinned all mankind for all time suffered.

And not only Adam; for when I sin all of mankind is hurt—it is inevitable. Thus, what you or I do (or anyone else) has an effect upon us all. No one can act without effecting (to a greater or lesser degree) all of mankind; and it follows that no one can sin without causing some sorrow (to a greater or lesser degree) to all mankind. Every sin, however small, has a universal effect.

The answer to why does God not put a stop to all wickedness is because He would have to change every human being so as to perform no wrong; and this would require that both body and mind be changed.

Thus God would have to totally recreate us. As Paul has said: "For I know that nothing good dwells within me, that is, in my flesh" (Rom. 7:18). And God has said: "... for the imagination of man's heart is evil from his youth..." (Gen. 8:21). God must, therefore, transform this world completely if there is to be any hope of eliminating evil; and this He will do in His own good time.

Buy why does He wait? We are all suffering in the meantime (even though it is by our own hands). "But, who are you, a man, to answer back to God?" (Rom. 9:20). For God has said: "Will you even put me in the wrong? Will you condemn me that you may be justified?" (Job 40:8). Do you not know, fellow sufferer, that God Himself suffers because of sin? The Psalmist tells of how His people "grieved" him (Ps. 78:40). Paul admonishes us not to "grieve the Holy Spirit of God" (Eph. 4:30). For you see, God has a great and wonderful purpose in all that He does. And He has great compassion toward us; as He has said (through the words of Jesus): "Come to me, all who labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your soul. For my yoke is easy and my burden is light" (Matt. 11:28-30).

Take the example of Job: God loved him and praised him in heaven; but he allowed Job to suffer unjustly so as to expose the lies of Satan. Job did not know what was happening; he could not understand. In his agony and persecution he began to question God's motives. God answered him by revealing Job's terrible ignorance — as it compared with His own greatness. Truly, the only way we could ever understand all of God's purposes would be to have a mind equal with His—which is totally inconceivable! For even the Christ does not know all within God's mind (see Matt. 24:36). But God does give us some understanding.

Consider this: If I am nothing more than my body, then I have no hope for a new life, since "... flesh and blood cannot inherit the kingdom of God..." (1 Cor. 15:50). But I am more than my body! I am a living soul—likewise all of mankind. Then God must preserve my soul (after my body decays) if I am to be preserved. Now God has promised us a wonderful new creation; and He has said: "... death shall be no more, neither shall there be mourning nor crying nor pain any more..." (Rev. 21:4). If God recreated all men and gave us all a wonderful new creation, would there no longer be suffering and death? Is that what God has said? No! For unless the soul within us is pure, sin would again work its evil mischief. Thus God cannot guarantee a world free from suffering unless every inhabitant has a godly spirit; and so the soul of unrepenting sinners has no hope (see Prov. 11:7).

"But," the sinner might ask, "why does God not create a world where sin is impossible to commit?" God could! But such a world would not be a "living" world. It would be a "robot" world, where every thought and action would be totally dictated by its mechanical nature. For, you see with the living, even in heaven sin is possible; as Jude wrote, "And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in

the nether gloom until the judgment of the great day" (Jude 6).

The answer, then, to why God waits is clear: He waits because He loves us! for unless He waits we are lost and without hope. Paul wrote: "But God, who is rich in mercy, out of the great love with which loved us, even when we were dead through our trespasses, made alive together with Christ (by grace you have been saved) and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus, that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus" (Eph. 2:4-7). And Ezekiel wrote: "For I have no pleasure in the death of anyone says the Lord God; so turn and live" (Ezek. 18:32).

Unjust suffering now becomes a great blessing to us; the means whereby we gain hope. For it is written: "Since therefore Christ suffered in the flesh arm yourselves with the same thought, for whoever has suffered in the flesh has ceased from sin, so as to live for the rest of the time in the flesh no longer by human passions but by the will of God" (1 Peter 4:1, 2). And we should even be glad to suffer. For, as Paul wrote, "... we rejoice in our sufferings, knowing that suffering produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit, which has been given to us" (Rom. 5:3-5).

God, who (in his infinite wisdom) is even able to "... overcome evil with good" (Rom. 12:12), has turned the curse of unjust suffering into a marvelous blessing. And Paul encourages us by saying: "So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, because we look not to the things that are seen, but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal" (2 Cor. 4:16-18).

O how wonderful are all of God's ways, truly He alone is worthy of all our adoration. Let us all humbly seek and serve Him! For, as Peter wrote, "... after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, establish, and strengthen you. To him be the dominion for ever and ever, Amen!" —Walter L. Porter, Dept. of Psychology and Sociology, Harding College, Searcy, Ark. Via **The Truth**

"Maturity is the ability to do a job whether you are supervised or not; finish a job once it's started; carry money without spending it. And last, but not least, the ability to bear an injustice without wanting to get even."

"The world needs people who will accept their responsibilities as duties, and ask only that the State guard the avenues of freedom and keep them open. That will be their real and enduring security."

"To know that struggle will come, to prepare for it, to know that this is what we were made for, is an indispensable basis for any victory in life."

THE ABUSE OF THE BIBLE —

(Continued from page one)

sacred contents. This is not the fault of the Bible. Any instrument that is capable of doing great good is capable of doing great harm. We must not charge the abuse of the Bible to the Book itself.

In 2 Peter 2:16, the apostle says, concerning the epistles of Paul, "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." The inspired writer used a metaphor which pictures the abusive way that men have handled the word of God. He said that men "wrest" the Scriptures unto their own destruction. This word "wrest" literally means to "stretch on the rack" and was associated with human torture. The accused were stretched on the torture rack until their limbs were pulled from their bodies. This is the picture. It is expressive of the awe and terror which result from the misuse of the Scriptures.

An outstanding Bible scholar has said, "One of the most melancholy factors in the development of Christendom has been this tormenting, torturing, stretching on the rack, of the words and sense of the Scriptures. Christians have often used the letter to murder the spirit, and by quoting "Texts" to defend hideous crimes against the freedom and indefensible rights of mankind—by quoting them, for instance, in defense of slavery and mansteling, and the atrocities of the Inquisition—have often as the writer truly says, turned it from a blessing into a curse" (F. W. Farrar, *Texts Explained*, p. 358)

Ways to abuse: There are many ways the Bible has been abused. One of the most common ways is by lifting a verse out of its setting and context and giving it the meaning we want it to teach. Many have used Eph. 2:8, 9 in this manner. The Book says, "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God. Not of works lest any man should boast." This passage, along with other, is used to prove that we are saved by grace through faith only (and this faith only is merely a mental assent). But the Lord did not say we are saved by faith only. We are saved by grace through faith, but the faith that avails is the faith which works (Gal. 5:6). If we could be saved by faith only we could be saved by faith without its own expression, which is obedience to God. This is James' conclusion in chapter 2 of his epistle, "For as the body without the spirit is dead, so faith without works is dead also" (vs. 26). But read verses 14-26 of James 2. Some have gone so far as to say that Paul and James are at variance with one another. By isolating a verse of scripture from all other verses on the same subject, we can prove that we are saved mercy alone (Titus 3:5), or hope alone (Rom. 8:24), or even baptism alone (1 Peter 3:21), for these are passages in the Bible which say these things save us, and there is nothing else mentioned in the passages. This is why some men have been led to say, "You can prove anything by the Bible, just as men can prove anything by you or me if they abuse and misuse our testimony. To learn the truth on this subject, we must not construe one passage to contradict another passage.

By isolating Scripture men have placed the apostle Paul in a dilemma. The apostle said, "Christ sent me

not to baptize, but to preach the gospel." (1 Cor. 1:17). This passage has been lifted out of its setting, and used to prove that baptism is not essential because Paul was not sent to baptize. If this be true, then Paul did something he had no right to do, for he did baptize some. He mentioned Crispus and Gaius by name as having baptized them (1 Cor. 1:14). But what did Paul mean he said he was not sent to baptize but to preach the gospel? When we study the context we see that Paul was glad he had not baptized many of the Corinthians because, said he, "Lest any should say that I had baptized in mine own name" (1 Cor. 1:15). The people of Corinth wanted to honor the men who baptized them, and so they said, "We are of Paul, or Apollos, or Cephas." Paul rebuked them for this, and he stressed that the men who did the baptizing were not to be so honored.

A statement of David is sometimes isolated from other scriptures, and used to prove that we are sinners at birth. The Psalmist said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). David does not say a word about his being a sinner when he was born, but he mentions the act of conception before he even existed and he said, "In sin did my mother conceive me." Those who misuse this scripture overlook the fact that the Lord said to Israel, "The soul that sinneth, it shall die . . . The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son" (Ezek. 18:2-4, 20).

By isolating Scripture men endeavor to prove the primacy of Peter. Jesus said to this apostle, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19). Those who use this passage to prove that Peter only had the authority to bind and loose ignore the fact that in Matt. 18:18 Christ gave this power to all the apostles. A distinguished scholar says of Peter, "He was eminent among the apostles; supreme he never was" (Farrar).

We can see then how the Bible has been abused when it is misquoted and misapplied. Satan misquoted and misapplied a prophecy of the Psalmist when he tried to persuade Christ to jump from the pinnacle of the temple (Matt. 4; Psa. 91:11, 12). He tried to make the scripture teach that the angels would take care of Christ regardless of what he did, but the prophecy was that the angels would take care of Him as long as He was in the way of righteousness. The Merchant of Venice, Antonio, expressed a great truth when he said: "The devil can cite Scripture for his purpose" (Merchant of Venice, Shakespeare).

The Apostle Paul gave this advice and instruction to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). One version puts it, "Do your best present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth" (RSV). We plead with you to take the Bible, and use it in the way God intend. —Rt. 1, McGregor, TX.

"Find the life that you can enthusiastically recommend to someone else and you will discover a higher life yourself."

THREE WORDS IN 1 TIMOTHY 2:9

A number of thoughts are offered from time to time on the subject of women's modesty. No bitterness or unbrotherly strife need be shown in such published remarks, as none is offered here. A spirit of inquiry and attempts at open study should be manifest. Whenever earnest study occurs, good is done.

Most all who speak out seem to agree that the principle of modesty ought to be taught. All should be commended who **are willing to speak** out on this important subject, rather than being intimidated by the terrific pressures brought to bear by the god of this world.

But, there seems to be occasional disagreement on what word, words, verse, and/or verses properly bear on this subject. Much has been said at times to exclude the applicability of the word modest, as it appears in the KJV expression "modest apparel" from the subject at hand. The word in question is **kosmios**. Emphasis has been given to other words and/or verses, and some very good information has been brought forth on how other words and verses serve to teach what we always thought **kosmios** helped to teach.

Let us use all that is rightly taught on modesty from other words than **kosmios** and from other verses than 1 Timothy 2:9. These few lines are offered for the sake of those who might be scared or confused into leaving **kosmio** out of the arsenal on modesty, after exposure to various doubts, confusions, and reservations expressed by some.

It is by no means established that **kosmio** has nothing to offer in this fight against the immodesty of scantiness! There is no need or justification for a wholesale abandonment of the practice of quoting "that women adorn themselves in modest apparel" when teaching on modesty (as we commonly use the word)!

Actually, three words in 1 Timothy 2:9 have a bearing on the problem of scanty dress. (1) **Kosmio** emphasizes order and a sense of propriety within, which is reflected without (as in one's apparel). **Kosmio** is the adjective translated "modest" in the expression "modest apparel." (2) **Aidos** emphasizes a steadfast, immovable sense of shame within the heart. It is translated 'shame-facedness' in the KJV. (3) **Sophrosune** emphasizes inward self-discipline, the habit of governing and holding in rein one's desires. It is translated "sobriety." Scanty dress is the outward proof that one has inwardly weakened or broken the bounds of all that **kosmio**, **aidos**, and **sophrosune** suggest!

We hear from some that **aidos** may be fairly used in teaching on modern dress problems, but **kosmio** has nothing to do with such matters. We're told that the "order" in **kosmio** is only a "neatness"—a sort of artistic arrangement, cleanliness, etc. The truth is that **kosmio** extends beyond that limit to the whole concept of that order which the Lord brings into our lives a fitness and propriety which includes **all that is right, holy and uplifting**. This order includes modesty, just as a proper sense of shame includes modesty, just as inward self-discipline includes modesty.

That is why the sources given below include **modesty** in their definitions and discussions of **kosmio**, **aidos**, and/or **sophrosune**. Nearly all these sources, taken separately, use modest or modesty as involved in the meanings of **at least** two out of the three words.

Modest, without any notation or explanation of its use under one listing being any different from its use under another listing, comes under the purview of all three words, as these sources taken together show. There is no authority for excluding modesty from any of these three words. These sources show that limiting "modesty" to any one or two of the three words is without proper substantiation: Greek-English Lexicons by (1) Arndt and Gringrich, (2) W. J. Hickie, (3) Thomas Sheldon Green, (4) Thayer, (5) Harper; (6) Vine's **Dictionary of N. T. Words** and (7) commentary on Timothy and Titus; (8) **Word Studies in the N. T.** by Vincent and (9) **Synonyms of the N. T.** by Trench; and a number of commentaries, as on Timothy and Titus by William Hendriksen.

Objections to "modesty" in **kosmio** have been based on quotations from commentaries which emphasize the costly array and other incidentals mentioned in verse 9. The implication is that scanty clothing can't fit in this context. The truth is that both over-dressing and under-dressing will fit the context; both should be discussed and applied as needed today. The period when the N. T. was written was troubled by immodesty—caused by (1) **costly**, form-fitting and see-thorough silk—this was the rage, the newest thing, the in-thing for society, the most costly array around! (2) This costly, "scanty" clothing was specifically accompanied by extravagant hair-do's, including (3) gold dust sprinkled in the hair and (4) other costly ornaments. An interesting description of this trend may be found in **East to Cathay: The Silk Road**, by Robert Collins, page 44f. Those who displayed their worldly attitude in the first century by either over-dressing or under-dressing violated the inward sense of proper order (**kosmio**), inward sense of proper shame (**aidos**), and inward sense of self-denial (**sophrosune**), which the Lord commanded.

We are sometimes cautioned that the new translations render **kosmio** "seemly" and "proper;" thus modesty is not included. Fine; let us refer to these translations. Such translations include the idea of modesty as a little perusal of a few English dictionaries will show. For instance "proper"—"conforming to a standard; becoming, seemly, correct" or "see synonyms . . . modest." Or, try "modest,"—"observing the proprieties of dress and behavior," i. e. proper clothing! Scanty clothing violates **every definition** in this paragraph (and many more could have been added).

Was Paul redundant if he used three words that have a bearing on the modern question of modesty? No more than he was in verses 1-2 of the same chapter. Supplications, prayers, intercessions, and giving of thanks have some overlapping meanings, yet each can be distinguished. So with all men, kings, and all that are in authority. Words can have some overlapping in meaning without being identical—and without being redundant.

Let vigorous discussion and open study continue. This article isn't "the last word" in this debate. It is healthy for us to learn from each other. **Let us continue to teach on modesty, from whatever text we feel is proper.** But, as all the evidence continues to come forth in discussion from time to time on both sides of this debate, this writer is compelled to urge brethren to continue using 1 Timothy 2:9 and **kosmio** in the traditional way. —Ron Halbrook, in **The Preceptor**

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

COOPERATION

By Paul O. Nichols

"We are labourers together with God. . . ." (1 Cor. 3:9). Thus wrote the apostle Paul to the Christians at Corinth. Today members of the church throughout the brotherhood need to learn this lesson.

Paul did not teach the Corinthians that they alone, as individuals, worked with God, but that they were **workers together**, and together they were workers with God. Dare we suppose that God works with individuals we refuse to cooperate or work with other faithful Christians?

We read of a very independent congregation in Revelation 3. The attitude was, "I have need of nothing" (v. 17). They did not think they needed anyone; they did not need to cooperate with any other congregation or have them cooperate or work with them. They did not need the fellowship of other Christians. They had all they needed at home. They were so well blessed materially they "had need for nothing." At least, that is what they thought.

The truth of the matter was, as Jesus pointed out in His letter to them, spiritually they were "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17), and they, because of their ungodly attitude, made Him sick at His stomach. In order for them to see their true condition He told them to "anoint thine eyes with eyesalve, that thou mayest see" (v. 18). They were in bad condition and did not even realize it. How many congregations are like this today?

Several years ago two sister congregations had a delegation come to a meeting that we were conducting, and at the close of the service they announced that they were no longer in fellowship with this congregation. This was over the "marriage question" and the way we were supporting mission work. Today there is not a faithful church at either one of these places. They "had need of nothing."

Some brethren want everything going their way. When their home congregation conducts a meeting, they want all the brethren they can get from far and wide to swell their crowds and attend as many services as possible to help them make the effort a success. But when it is an effort put forth by brethren in another congregation, these same brethren are conspicuous by their absence. This has a tendency to discourage cooperation on the part of those who have cooperated

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THE SUPREME COURT, SCHOOL PRAYER AND BIBLE READING

By Larry Parker

In the past several years no branch of the American government has received as much criticism from "church people" as the judicial, and no part of that branch has been the object of such disdain as has the Supreme Court of the United States. The purpose of this article is not to try to remove that criticism; indeed, much of it is justified. The writer would like, however, to clarify some misconceptions and to state some well-deserved appreciation for some of the decisions of that august body of judges. Hopefully, these things will help Christians in fulfilling a bit better those commandments related in Romans 13 and other passages.

School Prayer — No decision by the Supreme Court has brought about such religious discussion as the one commonly called the denial of school prayer. Many, many times our brethren have openly criticized that decision from the pulpit, and I would like to set forth as clearly as possible the errors in the reporting of that decision. Following are brief summaries of the cases which led to the prayer decision.

A. Engel vs. Vital (**United States Reports**, Vol. 370, 1962) In this case, the Board of Regents of New York State decided to write a prayer which would be acceptable to any person and would be used in schools throughout the state. That prayer follows:

Almighty God, we acknowledge our dependence upon thee, and we beg thy blessings upon us, our parents, our teachers and our country.

In its decision on this case, the Supreme Court said in part, "(It is) . . . no part of the business of government to compose official prayers for any group of the American people to recite as part of a religious purpose carried on by government." (p. 425)

B. Abington School District vs. Schempp (**United States Reports**, Vol. 374, 1963)

The Supreme Court combined two very similar cases in this decision. In those cases the state or school district had passed laws **requiring** Bible reading and/or prayer as a part of opening ceremonies each morning at school. One law required the reading of ten verses and the recitation of the "Lord's Prayer." The other required the reading of a whole chapter and recitation of the "Lord's Prayer" if so desired.

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THREE THINGS TO CONSIDER

By L. G. Butler

One of the most challenging experiences of a Christian is deciding which motive to yield to, of the many internal and external motivating forces which influence his every action. Sometimes these forces are untied and sometimes they are distinctly pulling in different directions. When the latter condition exists the individual being able to do only the bidding of one, must yield to the one which he deems the most important, or that will best serve his immediate need or want. This decision will determine his action, which in turn establishes his character. Not only that, but his eternal destiny rests upon the things "that he hath done, whether it be good or bad"—2 Cor. 5:10. Since the action, or "that he hath done," basically rests upon his decisions, it is of utmost importance that these decisions be right.

Nearly all, if not all, influential forces could be classified into three categories: (1) Of God, (2) Of Fellowman, and (3) Of self. It will be my endeavor here to set forth the scriptural rank that each of these should have as far as strength in decisions is concerned, since at times there will be a conflict of forces. Thus, one can better determine to which to yield.

Outstandingly godly men of the past had formulated and followed to a great extent a definite policy in respect to rank of forces which worked upon their lives. First, notice the three young Hebrew men, Shadrach, Meshach, and Abednego who were at one time in bondage to Nebuchadnezzar, king of Babylon. During their captivity, king Nebuchadnezzar built a large golden image and sent out a decree that all the inhabitants of the land at a certain signal would bow down to this image. And, "whoso falleth not down and worshippeth shall the same hour be cast into the fiery furnace" (Dan. 3:6). Since these young men were in his kingdom the decree applied to them. Now there was a conflict of forces at this time. They were Nebuchadnezzar's kingdom, yet they wanted to please God Who had said, "Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God . . ." (Exo. 20:3-5). Possibly the desire for self-preservation allied with the desire to please the king, pulling against the desire to please God. There was a definite conflict. To which will they yield? Which of these forces is the strongest? Notice their answer, "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3:17-18). They chose to do God's bidding no matter what Nebuchadnezzar or anyone else wanted even if it meant death. Thus, putting the influence of fellowman and self under God's.

These were not the only ones who had this policy. Daniel, a servant of God, would not cease to pray to God even though king Darius had made a decree that

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WHAT CHRISTIANITY HAS DONE FOR WOMEN

By Andrew M. Connally

Woman in Creation

Without woman man is not complete. The only thing God ever created that was no good was a bachelor! God said, "It is not good that the man should be alone: I will make him a help meet for him" (Gen. 2:18). Woman is far more than a helper, assistant or companion. She is his "completer." "She is man's complement, essential to the perfection of his being."

When God created woman for man He created a spiritual and mental being as well as physical. While man is the stronger physically, woman's ability to suffer, bear pain and be loyal is legendary. In God's creation they are equal and interdependent. In many realms she is infinitely superior to man and most men recognize these wonderful traits.

Woman's Degradation

Historically women have suffered degradation and enslavement. Her participation in the fall of man in Genesis three no doubt helped pave the way for all that has followed her. In heathen lands she is bartered and sold like cattle on the auction block. Often she is bought by the husband paying "labola"—the bride price—of so many cows to the girl's father. Many times we have witnessed the purchasing of a wife in Africa by this very method. Is it any wonder some men look on a wife, under these circumstances, as worth little more than the cattle used to buy her!

Whenever one travels where the Bible is not known woman's lot in life is one of great sorrow, suffering and endless work. She has no political or legal rights at all. Everything is slanted for the male. In all parts of the world she is a beast of burden. She exists solely for the use and pleasure of her husband. She is abused, beaten, cursed and degraded at man's whim. Having spent many years on the continent of Africa and having visited many Mohammedan countries we could give countless examples to attest to this truth.

We have visited Egypt and seen where the wives of a King were murdered to accompany him on his death-journey. We have watched women carry loads we could scarcely lift while the husband marched ahead unencumbered. We know of thousands who received female-circumcision, a terrible mutilation, because of the "tradition of the elders." We have seen women divorced and deprived of their children. The husband took all. We have witnessed their neglect, abuse and desecration because the society was completely male-oriented and dominated.

And we have seen it change radically when Christianity was introduced into the culture. We have had Christian men confess that they "no longer beat their wives." We have seen concern, mutual helpfulness and fidelity replace the former heathenism and sin. All because men bowed the knee to King Jesus and His word!

Mohammed's Evaluation of Women

Mohammed was sexually promiscuous. Some authorities admit to his having eleven wives, others say thirteen. In the Koran, Mohammed shows his attitude toward woman by the simplicity of the divorce decree. A husband can put away any of his four wives

(Continued on page eight)

ACCEPT JESUS?? NO! OBEY HIM? YES!

By K. G. Wilks

More and more, brethren are heard to say, as the sectarians do, "Accept Jesus (or Christ) as your personal savior." This imperative sentence is not according to New Testament teaching. God accepts; man obeys, or disobeys. Consider the following excerpts from the divine writer.

Rom. 14.18, "For he that in these things **serveth** the mercies of God, that ye present your bodies a living sacrifice, holy, **acceptable** unto God, which is your reasonable service" (Acceptance is on the part of God).

Rom. 14.8, "For he that in these things **serveth** Christ is acceptable to God, . . ."

Eph. 5.10, "Proving what is **acceptable** unto the Lord."

Heb. 12.28, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may **serve** God **acceptably** . . ."

Eph. 1.6, "To the praise of the glory of his grace, wherein he hath **made us accepted** in the beloved. . ."

Throughout all of the above references, acceptance is on the part of God, not on the part of man. Remember, the potter makes, or creates, the vessel. The vessel may not say to the potter, "I accept you Mr. Potter, as my maker." The potter is the maker. Consider the following: Rom. 9:20, 21, "Nay, but O man, who art thou that thou repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" The vessel is made to render service to the maker (potter), that is, it obeys the maker. So, man obeys the creator, —he does not "accept" his maker. Again, consider Eph. 2:10, "For we are his workmanship, **created** in Christ Jesus unto good works, which God hath before ordained that we should walk in them." In Acts 2:29, "Then Peter and the other apostles answered and said, We ought to **obey** God rather than man." Nothing said about "accepting God, or Christ."

Consider Romans 6:16-18, "Know ye not, that to whom ye yield yourselves **servants** to **obey**, his **servants** ye are to whom **ye obey**: whether of sin unto death, or of **obedience** unto **righteousness**? But God be thanked, that ye were the servants of sin, but ye have **obeyed** from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the **servants** of righteousness." Servants obey the master. Servants do not put themselves on equality with the master, the potter, the creator, Jesus Christ.

Some do not obey the gospel of God. What happens to those who do not obey? See Rom. 10.16, "For they have not all obeyed the gospel . . ." See also II Thes. 1.8, "In flaming fire taking vengeance on them that know not God, and that **obey not the gospel** of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord . . ."

I Pet. 4.17, "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" Some dire result will follow "not **obeying** the gospel." Again, it is "obedience."

2 Cor. 10:6, "And having in a readiness to revenge all disobedience, when your obedience is fulfilled."

Rom. 1.16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to **every one that believeth**; to the Jew first, and also to the Greek." Mark 16.16, "He that **believeth** and is **baptized** shall be saved; but he that believeth **not** shall be **dammned**." From the last two quotations it is clearly seen that it is believers that are saved, NOT "acceptors." Use NOT the language of sectarianism—say, to the believer, "obey"! Christ is the universal saviour of all who hear, believe, repent, confess, and are baptized.

CHURCH ATTENDANCE

What My Absence Did

1. It made some question the reality of my religion.
2. It made some think I was a pretender.
3. It made some think that I regarded my spiritual welfare and that of others of small concern.
4. It weakened the effect of the church services.
5. It made it harder for the preacher to preach.
6. It discouraged the brethren and therefore robbed them of a blessing.
7. It caused others to stay away from church.
8. It made it harder for me to meet the temptations of the devil.
9. It gave the devil more power over lost souls.
10. It encouraged the habit of non-church going.

What My Presence Did

1. It caused people to have confidence in me.
2. It made people know that I regarded my spiritual welfare and that of others as a matter of great importance.
3. It had a good effect on the services.
4. It made my friends feel welcome.
5. It encouraged the brethren and helped the preacher in his work.
6. It caused others to come to Christ and say, "I believe that"; "I believe its philosophy"; "I believe that is enough to save a man"; "that man is a power for God."
7. It made life strong for another week.
8. It removed stumbling blocks from sinners' paths.
9. It pleased God and I was happy.
10. It caused others to say, "He practiced what he preached!"

—Selected by Geo. Powell

"Family life is the source of the greatest happiness. This happiness is the simplest and least costly kind, and it cannot be purchased with money. But it can be increased if we do two things: if we recognize and uphold the essential values of family life, and if we get and keep control of the process of social change so as to make it give us what is needed to make family life perform its essential function."

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A RESTORATION AND EXPLANATION

At the Sulphur, Okla. meeting, the night of July 3, 1975, I, as publisher of this journal, presented material concerning the welfare of **Old Paths Advocate**. In a letter dated July 23, 1975 from Bro. Homer L. King, he wrote, "Don, I understand you made a public statement from the pulpit at Sulphur before hundreds of brethren to the effect that the OPA had never paid its way even during the 30 years Bro. King had it.—I would appreciate and expect a public retraction of this statement, please." I am sorry for leaving this impression. I take this means to retract whatever was said pertaining. Since the paper has been my responsibility, I can say there have been months that subscriptions have been adequate to meet the financial obligation; other months, subscriptions have not been adequate. I did not say the OPA is or was in debt. Wherein this impression was left, I am sorry. My apologies to Brother Homer L. King have been made by letter privately; I hereby tender them publicly.
—Don McCord

PUBLIC DISCUSSION — WICHITA, KANS.

This discussion will be held Sept. 12-13, 7:30 P.M. Propositions are: The Scriptures teach that an assembly of the church of Christ, for communion, must use only one cup (drinking vessel) in the distribution of the fruit of the vine. Affirm: Bob Loudermilk; Deny: William C. Sexton.

The Scriptures teach that an assembly of the church of Christ, for communion, may use individual cups (drinking vessels) in the distribution of the fruit of the vine. Affirm: William C. Sexton; Deny: Bob Loudermilk.

On Sept. 12, the discussion will be held at 2058 S. Water (at Clark St.); Sept. 13, at 1614 Calvert.

Inasmuch as the congregation here is new and the interest so high, we need the support of as many as possible, so please attend. Anyone needing a place to stay, please contact this writer. —Bob Loudermilk, 4557 S. Elizabeth, Wichita, Kans. 67217. Phone (316) 522-6259

CARD OF THANKS

We hereby extend our heartfelt thanks to the churches at Bloomington, Covina, Montebello, and Norco, Calif.; and to the Fairview and Garden's Edge congregations in Wichita Falls, Tex., and all of our friends and loved ones who sent flowers, came by with food, and in any way expressed your sympathy, concern and love for us in the loss of our husband and father, Bro. Joe Warwick. We will never be able to express to everyone how much your kindness and prayers meant to us. We especially express thanks to the sisters at the Norco, Calif. congregation who provided so much food and assistance on the Lord's Day and the Monday preceding the funeral. —The Joe Warwick family.

BONDS OF MATRIMONY

Burd-Parenteau — On the night of June 10, 1975 Stanley Burd, son of Robert (Burt) and Edna Burd, was united to Ellen Parenteau, daughter of Mr. and Mrs. Jerome Francis Parenteau, at the Church of Christ, 85th & Euclid, Kansas City, Mo. It was a pretty candle-light service, with a house full of people to witness it. Wallace Lee of that congregation did the solo singing which was just beautiful. Reception was held immediately following the ceremony at the Ramada Inn Southeast. I have known Stanley all of his life and think he is a very fine young man. I have known Ellen about three years; she seems to be a lovely person; everyone spoke so well of her. They both have college degrees and are ready to begin building that Christian home together. May God bless them. I was honored to be asked to officiate.

—Clovie T. Cook

THE WADE - ODOM DISCUSSION

During the week of May 26-30, in Midland, Texas, Ronny Wade and Leon Odom, met in a four nights' discussion on the Class and Cups questions. Bro. Odom affirmed the first two nights on the classes, and the last two nights Bro. Wade affirmed on the communion. The discussion was well attended, many preachers being in the audience each evening. Both speakers conducted themselves well, we suppose.

Bro. Odom affirmed that the Bible class arrangement, with women teaching some of the classes, is scriptural. However, in his first speech he admitted that he could not find such an arrangement in the scriptures. May we ask, how can a thing be scriptural if it cannot be found in the scriptures? Bro. Odom's answer to this was that it was authorized under the generic term "teach." He said the class arrangement was built in the command to teach; so therefore, the arrangement was left up to us. But he didn't follow that same line of argument relative to the support of gospel preachers, orphan homes, etc. He believes the direct method of supporting preachers is specified in the scriptures, as well as the care of orphans. He was very careful about women teaching some of their classes. Bro. Odom finally asked Bro. Wade this question: "What objection would you have to our classes if I told you that our women do not teach in our classes?" But the point is, if he were willing to affirm that women may teach some of their classes, why would they not let her do so where Bro. Odom attends worship?

Ronny asked Bro. Odom how they classified the congregation to teach them? He was as weak as pond-water with his answer. He went to 1 Jno. 2:12-14 and said that he didn't have to classify the congregation to teach them for the Bible did that. John wrote to little children, fathers, young men, etc.; Bro. Odom thought this was authority for classification. John merely recognized these people as "little children, fathers, young men," etc., but Ronny showed that the epistles on certain occasions were commanded to be read to the "whole congregation" (one assembly).

On the cups question Ronny simply covered Bro. Odom from head to toe with scripture in his affirmative speeches. Bro. Odom took the same old route that the word cup was used figuratively and meant fruit of the vine. However, he stepped into the same blunder that most all of these "cups preachers" make, when he answered this question: "Since you say that 'drink the cup of the Lord' (1 Cor. 11:27) is a metonymy, and since in metonymy one thing is named to suggest something else, tell us what was the object named to suggest the something else of this passage?" He answered "cup." Ronny plainly showed the audience that Bro. Odom had been contending that the word cup meant fruit of the vine, but in his answer to Ronny's question he said the word "cup" was the object named, and fruit of the vine was suggested.

With all due respect to Bro. Odom, in my opinion, he was not equal to the occasion. He admitted too much for his sake. He admitted he could not read his classes in the Bible, but before the discussion was over he went to Gal. 2:2 and claimed he had found his classes. He claimed the cup always, when used in connection with the Lord's Supper, had reference to the fruit of the vine, yet he admitted the word "cup" in 1 Cor. 10:27 was the object named to suggest the fruit of the vine, therefore, cup (the object named) and the fruit of the vine (the thing suggested) are not the same thing.

Of course this man is right, when he says he cannot read his classes in the Bible. He is right when he says "drink the cup of the Lord" is a metonymy as used in 1 Cor. 11:27, and that the word "cup" in this passage is the name of an object that suggests something else; therefore, the thing named and the thing suggested are not the same. Ronny did not fail to make this matter clear. The things Bro. Odom admitted were too much for his practice.

Ronny did a real good job in defending the truth. We had several studies through the day with people who wanted to know more about us during this discussion.

We met a lot of preachers we had not met before, and some we have known for awhile. Robert Price, an old pioneer preacher, was there one night. I had not seen him since the Price-Waters debate, in Yuba City, Calif., some thirty years ago. He had never met Ronny, but he said to me in the hall one night, quote: "Say! Ronny is quite a scrapper, isn't he?"

Harold Fite, a real nice fellow, moderated for Bro. Odom, and this writer for Ronny.

The brethren went all out to support and back this discussion. We have several nice congregations in that area. The brethren at Midland, and Odessa, bore the expenses. I think thy will realize much good from the effort. —Clovis T. Cook

THE CHURCH DIRECTORY

The **Directory** is now ready and may be obtained for 75c each from **Bro. Robert Strain, Harrodsburg, Ind. 47434**. Since the Directory went to press corrections are **BATON ROUGE** (East Baton Rouge Parish), **LOUISIANA** The Hooper Road Church of Christ is now known as the **FOSTER ROAD CHURCH OF CHRIST**, 9868 Foster Road. The time of services are the same. Two new leaders are: **Bennie L. Case**, 3520 Eleanor Drive, Baton Rouge, LA. 70805, Phone (504) 356-0755 and **Billy Ray Hilton**, 1060 Benton Drive, Denham Springs, La. 70726, Phone (504) 665-5729. The address and telephone of Bro. Arthur Jones remain the same. The **Houston** (Harris County), Texas, congregation at **8915 Miller Road #2**, has one correction; the telephone number of **Bro. Harvey D. Hammonds** has been changed to (713) 358-2086.

The following congregations will not appear in the **DIRECTORY** because they did not send information; and either did not answer my inquiry, or my letter of inquiry was returned. I would appreciate very much someone's letting me know if they are still meeting.

PINE RIDGE (Montgomery County), **ARKANSAS**; **TEXARKANA** (Miller County), **ARKANSAS** (Southside Church of Christ); **CONCORD** (Contra Costa County), **CALIFORNIA** (5554 Clayton Road); **GREENFIELD** (Monterey County), **CALIFORNIA**, (Tenth & Palm); **OJAI** (Ventura County), **CALIFORNIA**, (Ojai Valley Church of Christ); **TAMPA** (Hillsborough County), **FLORIDA** (Nebraska Heights Church of Christ); **CALF CREEK CHURCH OF CHRIST** (Martin County), **KY.** **JERICHO CHURCH OF CHRIST** (Lincoln County), **MISS.**; **RED OAK GROVE CHURCH OF CHRIST** (Lincoln County), **MISS.**; **BEEF BRANCH CHURCH OF CHRIST** (Newton County), **MO.**; **BENDAVIS CHURCH OF CHRIST** (Texas County), **MO.** **CHAMPION CHURCH OF CHRIST** (Douglas County), **MO.**; **WINSTON-SALEM** (Forsyth County), **N. C.** (454 Monmouth Street O); **YOUNGSTOWN** (Mohoning County), **OHIO** (West Side Church of Christ); **GALEY CHURCH OF CHRIST** (Pontotoc County), **OKLA.**; **PARK HILL CHURCH OF CHRIST** (Cherokee County), **OKLA.**; **STIDHAM** (McIntosh County), **OKLA.**; **CLYDE** (Callahan County), **TEXAS**, (North Fifth & Plum Streets); **DALLAS** (Dallas County), **TEXAS** (2802 Jeff Street); **PARIS** (Lamar County), **TEXAS**, (35 13th Street S.E.); **ROCKPORT** (Arkansas County), **TEXAS**, (Bayview Church of Christ); **ROSENBERG** (Ft. Bend County), **TEXAS**, (Brazos & Walger Streets); **SAN ANTONIO** (Bexar County), **TEXAS**, (235 Cardiff St.); **BECKLEY** (Raleigh County), **W. VA.**, (2 Miles North of Beckley, W. Va.); **CLINTONVILLE** (Greenbrier County), **W. VA.** (On Loudermilk Road); **QUINLAN** (Boone County), **W. VA.**

Send all Directory information to Ray Asplin, 2440 S.W. 54th St., Oklahoma City, Okla. 73119

"Of all the forces that make for a better world, none is so indispensable, none so powerful, as hope. Without hope, men are only half alive. With hope, they dream and think and work."

THREE THINGS TO CONSIDER —

(Continued from page two)

all who did would be cast into a den of lions. Jesus our great exemplar once said of His own conduct, "I seek not mine own will but the will of the Father which hath sent me" (John 5:30). And part of his teachings was, "seek ye first the kingdom of God and all His righteousness" (Matt. 6:33). The apostles in answer to the threats of the authorities in Jerusalem who tried to force them to cease preaching Jesus, said, "We ought to obey God rather than men" (Acts 5:29).

The rewards for thus doing are great. To these men just mentioned it meant obedience to the one who will some day judge them and deliverance from their immediate adversary. Finally, the great reward—"Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city" (Rev. 22:14).

With these things in mind, one's first consideration when contemplating anything should be—what does God want, or will He be pleased with it? Then let His influence have priority no matter the outcome.

All too often people are motivated to do something, not because God wants them to, but because of what others might think if they did not do it. It is this that causes one to sneak around to do evil. But, really, no matter where one is, God knows all that he does, "for the ways of man are before the eyes of the Lord, and he pondereth all his doings" (Prov. 5:21). "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3). "Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13). If children were taught this lesson there would be less delinquency. A lot of children are taught to do certain things, not because that God wants them to do it, but because mother or daddy says he must do it or be punished. So, as long as he is under their care and in their sight he does their bidding, not because of the fear and love of God, but because of fear of the "paddle." But as soon as he gets out of their sight there is no restraining force at work. His parents will not know about it if he does evil, he thinks. So, often they will go on and commit sin. Now, if he had been reared to fear God and obey Him Who sees all, even on the darkest night in the remotest corner, he would be less apt to go astray. Parents, ponder well these thoughts and make the supreme influential force upon your child's life, not you, but God.

Not all decisions are this easy to make since there are some actions which are right always, some wrong always, and some which are inherently right but due to the feelings and attitudes of others, it is not expedient that one do them. It is then that one is influenced by the reactions and feelings of his fellow-man. The apostle Paul was confronted on many occasions with such conflicts, particularly concerning the eating of meats. As far as God was concerned, "every creature of God is good, and nothing to be refused, if it be received with thanksgiving . . ." (1 Tim. 4:4). And as Paul said, "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself" (Rom. 14:14) (speaking of meats). But there were some who did not have this knowledge. To them it was wrong to eat certain meats. Paul, knowing that

some felt this way, wrote, "It is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21). "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8:12-13). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: **Even as I please all men in all things, not seeking mine own profit**, but the profit of many, that they may be saved" (1 Cor. 10:31-33). To this he suffixes this statement—"Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1), making this principle universal in scope. Thus, all should follow this precept of considering others in making decisions in matters of expediency.

He did not just limit this to the eating of meats but "whether ye eat, or drink or **whatsoever** ye do . . .", "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." It is not enough just to consider one's own desires alone. "But take heed lest by any means this liberty of yours become a **stumbling-block** to them that are weak" (1 Cor. 8:9).

The seriousness of this is best pointed out in the words of Jesus to His disciple in Matt. 18:6, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." It is for sure that others should be considered in love.

There are several things over which there is much disagreement and controversy throughout the world as far as the practices of Christians are concerned, most of which the Bible speaks nothing in particular. It is not the endeavor of this writer to dictate whether these things are right or wrong at this time but rather mention them that they may be considered in light of the foregoing scriptures. These might well come within the scope of "whatsoever ye do" and "anything" in the verses: Such things as motion picture shows, dances, entering pool halls, taverns, public swimming places, drinking intoxicating beverages (moderately), smoking and any other thing that you might know of that does not leave a good influence by those who practice them. For instance, how much influence would this writer as a gospel preacher have over those whom he tries to convert if he indulged in these things? It is a most serious thing to cause one to never accept Christ because of some pleasures that one would not give up. It is not intended that censorship be made on anyone who does any of the aforementioned things, but dear friends, please consider the words of our Master. How wonderful it would be to be able to say with Paul, "herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16) "not seeking mine own profit, but the profit of many" (1 Cor. 10:33). —Via Proclaimer of Truth, July, 1958

"Find the life that you can enthusiastically recommend to someone else and you will discover a higher life yourself."

COOPERATION —

(Continued from page one)

in the past and who would want to in the future if members of other congregations would reciprocate and show their appreciation by attending other meetings and helping other brethren as they should.

Excuses are easily made by those who are well experienced and who keep in practice. However, one man said, "An excuse is the skin of a reason stuffed with a lie." There is a difference in an excuse and a legitimate reason. Jesus condemned the making of excuses in an effort to justify failure to do what one should (Lk. 14:15-24; 9:57-62). According to the dictionary, "A reason is an explanation of a situation or circumstance which made certain results seem possible or appropriate" (American College Dictionary). One of the definitions of an excuse is, "That which is offered as a reason for being excused; a plea offered in extenuation of a fault, or release from an obligation" (Ibid). Another definition is "A pretext or subterfuge" (Ibid). We may succeed in fooling or convincing our brethren, but God knows the real motive and attitude behind the excuse.

In some cases brethren are guilty of "respect of persons." If a certain or favorite preacher comes into the country, some brethren will drive miles to attend the meeting, but if another faithful man comes to the same place or one even closer, those same brethren never make an effort to back the meeting. They prove by their actions that it is not because the truth is being preached that they attend, but because of the person who is doing the preaching. I wonder if they are not guilty of "having men's persons in admiration because of advantage" (Jude 16). James says, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." Again he says, "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors" (Jas. 2:1, 9). Some excuse themselves for not helping out in the Lord's work, either locally or in nearby meetings, by saying they are "too busy." They just have so much to do. But if there is "fun and games" in the offing, they can drop everything to go. If there is a fishing trip, a hunt, or a big outing they want to attend, they can make arrangements to make it. They can drive farther and stay longer than they ever do for a meeting. However, we should not find this too strange. After all, Paul said, "This know also, that in the last days lovers of pleasures more than lovers of God" (2 Tim. 3:1, 2, 4). Such attitudes as this have a tendency to dampen the spirit of cooperation, even in the strongest members.

One strong Christian recently told me, "If it were not for the preacher holding the meeting, I don't think I'd even go to . . ." Why this attitude? Because the members there are generally so uncooperative toward others.

When people refuse to cooperate and help encourage the Lord's work, they rob themselves of spiritual growth, and impede the progress of the church where they claim they are the most interested. In short, they hinder the cause of Christ.

Many a program attempted by the church has foundered on the rocks of little or no cooperation. Local efforts have failed because of apathy on the part of the members. Larger works that have needed the

cooperation and assistance of several churches have been "shot down" by those in the church who did not care enough to back it. Oh, yes, it is not from the devil and his crowd on the outside, but from the devil and his helpers on the inside that we receive our greatest set-backs and discouragements.

Brethren, when Nehemiah told the Israelites the lamentable condition of the city of Jerusalem after the Babylonian captivity, their reply was, "Let us rise up and build." Then we are told, "So they strengthened their hands for this good work" (Neh. 2:18). And their attitude was, "The God of heaven, he will prosper us; therefore we his servants will arise and build. . ." (Neh. 2:20). Why can we not be like these people?

To the church at Laodicea Christ said, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see" (Rev. 3:18). Brethren, may God help us to anoint our eyes with eye salve that we may be able to see that "we are labourers together with God."

—514 Oakshire Ave., Modesto, Ca. 95351

THE SUPREME COURT. —

(Continued from page one)

In these situations a student was not forced to take part; he could leave the classroom and stand in the hall during the service or ceremony. Also it should be pointed out that no specific translation or version of the Bible was suggested or required. Students could read from any one. Indeed, the Jewish Holy Scriptures and the Catholic Bible, along with the King James Version and others had been used.

Parents who objected to the fact that their children were either singled out by going in the hall or subjected to the devotionals took the cases to the Supreme Court.

Obviously, the Court struck down as unconstitutional the laws requiring the Bible reading and prayer in the ceremony. However, the Court said, in part, "Nothing we have said here indicates that such (literary and historic) study of the Bible or of religions, when presented objectively as part of a secular program of education, may not be effected consistently with the First Amendment." (p. 225)

It was the decision in the cases above, reported in 1963, that caused a storm of protests over the fact that the Supreme Court had removed prayer and Bible reading from the schools.

Can a Student Pray In School? — The answer is a resounding yes; that is, if the student is on praying terms with God. Since real prayer is a communication between a Christian human and God, there is no way that any court can remove that privilege. This is true especially when one realizes that prayer does not have to be oral and that no specific posture is required.

May I say that the Supreme Court did not and can not remove prayer. It did, and to my thinking rightly so, remove the sham which the above mentioned laws required.

What About The Decisions? — I, for one, have grown to appreciate the court's decisions in this regard even though I was also a harsh critic at one time. Why? First, what the Court has tried to do is to bring about the complete separation of church and state. This, I believe, is a significant goal since laws require your

children to attend school. In the years I have been in education, I have seen very few teachers I would want discussing Bible with my children, if I had any. It is so difficult to discuss God's Word and not be personal. One's opinions slip in much too easily. For that reason, it is good and reasonable that Bible teaching in God's plan is to be done in the home and church, and not in public schools.

Second, prayer, to be effective, must be sincere, from the heart and fervent (James 5:16, etc.). If the Board of Regents or any other body writes the prayer for students to mouth every day, that prayer will not meet the requirements. For students to recite the "Lord's Prayer" daily certainly is not effective prayer.

Third, a Christian cannot honestly pray the "Lord's Prayer" in its standard form since it asks for the kingdom to come.

What About Bible Reading? — If I were a parent, I would not want my child subjected to just any version or translation of the Bible. Some of those referred to above are certainly not wholly acceptable to us as Christians. I would not want some person showing mockery of the Scripture through voice intonation and facial expressions as can so effectively be done.

Christians have the responsibility to teach the Bible to our children at home and in the church. We should never expect the school to do that for us.

Conclusion — In view of the above, I am appreciative of the Court's decisions. May I say for the sake of my readers that students can pray in school any time if they can pray at all. Many times in the course of my day I pause to ask God's help and guidance. Young people would certainly find it beneficial to pray often at school and in other places.

As I said at the beginning, I am not trying to remove criticism from the Supreme Court; it deserves much of what it gets. I do hope, however, that this will clarify the situation regarding school prayer and Bible reading. **Note:** Those interested in more detailed information can read the entire case summaries and decisions in the **United States Reports**, Vols. 370 and 374. These can be found in any college or university library which is a depository for government documents. Many law offices have them as well. —Box 204, LaGrange, Ga. 30240

WHAT CHRISTIANITY HAS DONE FOR WOMEN —

(Continued from page two)

at will simply by so saying "I divorce thee" three times. Mohammed held women in low esteem as did all Arabs of that day and so do many even today. In speaking of the Koran one authority has well said, "Certainly, the sacred scriptures of no other religion intimate that the undesirable wives of the founder might be divorced with the prospect of his obtaining more and better wives through the help of God."

The veil, worn by Mohammedan women to this day, was introduced by the Koran. Their seclusion and decided inferior treatment stamps them as second-class citizens in countless countries of Asia even now.

Greece and Rome

"Even Greece and Rome, at the time of their supreme culture, fell far below the Hebrew conception of woman's preeminent worth. The greatest Hellenic philosophers declared that it would radically dis-

organize the state for wives to claim equality with their husbands. Aristotle considered women inferior beings intermediate between freemen and slaves. Socrates and Demosthenes held them in like deprecation. Plato advocated community of wives. Substantially the same views prevailed in Rome. Distinguished men, like Metullus and Cato, advocated marriage only as a public duty! More honor was shown the courtesan than the wife. Chastity and modesty, the choice inheritance of Hebrew womanhood, were foreign to the Greek conception of morality, and disappeared from Rome when Greek culture and frivolity entered. The Greeks made the shameless Phryne the model of the goddess Aphrodite, and lifted their hands to public prostitutes when they prayed in their temples. Under pagan culture and heathen darkness woman was universally subject to inferior and degrading conditions."

The New Testament's View of Women

Women have been elevated by God to their rightful place of honor, love and dignity by the New Testament. The story of the birth of Jesus brings joy to our hearts as God chose the virgin Mary as Jesus' mother. Some of Jesus' closest friends were women such as Mary and Martha. Countless instances could be used to show their friendship and love for our Savior. They accepted His teaching, followed Him in His travels and accompanied Him to the cross.

The presence and work in the early church show their prominence. They labored faithfully in word and deed to spread Christianity. Their hospitality refreshed the saints and their homes became the first church buildings. They were revered and certain widows became charges of the church.

Their character and modesty became their attraction for all who knew them. Their worship, hospitality and ministering to the sick was well known, causing the pagan Libanius to exclaim, "What women these Christians have."

The Lands of the Bible Today

Where missionaries and the Bible have gone women have been blessed. The most backward, unenlightened, bigoted, and degraded position of women on earth are lands where the Bible has not yet gone. This is a powerful argument for the inspiration of the scriptures: When men accept the Bible they begin to elevate woman-kind. No wonder women love Jesus and His teaching!

Perhaps the twentieth century has advanced the cause of women more than any century since the first, because the influence of the Bible is so widely felt. The education, enlightenment, freedom and acceptance of women and their rights has never had its equal as is now true in America. All of her rights, privileges and responsibilities are plainly set forth in the word of God. All that she has attained is due to God and those who believe His word. All she has and is suffering is due to her and man's rejection of God and His will. Every nation on earth sustains a relationship to God and the Bible and nowhere is it more evident than in that nation's attitude and conduct toward its own women.

All of us who respect the Lord and His word respect and love our wives and woman-kind. Because of them this world is infinitely sweeter and brighter. May we always revere and honor them as we honor and obey the Lord. —Selected by K. G. Wilks

THERE'S STILL GOLD IN THESE HILLS

All over the mining area, tottering, rotting structures of aerial trams, ore bins, and miners' shacks dot the hillside with mute evidence of other days when men mined for gold. The pick, the shovel, and the prospector with the mule train are seldom seen in these days of changing concepts. Nonetheless, the gold sought by another generation is still there, and in a church some are wondering if the true values of Christianity have been forever lost in a "generation gap." David, having stood on both sides of that "gap," said, "I have been young, and now am old; yet have I not seen the righteous forsaken nor his seed begging bread" (Ps. 37:25). What glorious values are in that one claim on God's promises of old!

How about the hills of trials and hardship? How about prospecting a little in the credibility gap? There is the place where Job used to dig, down through the strata of human suffering, through the superficial misunderstanding of his comforters, through tragedy and loss of loved ones, and through the decline of his "stock market." There he struck "pay dirt," and held aloft the gold nugget, "I know that my Redeemer liveth" (Job 19:25), to say to our generation, "My God is alive, sorry about yours!"

So, one may say, "What is all this church-going about?" The answer clear and loud: "Friend, there's still gold in 'them thar' hills." Christ will truly be found of you too in the day that you seek Him with your whole heart. —Selected by George Powell

THE SIGNIFICANCE OF LONG HAIR

Long hair among males today has symbolic meaning. Not every teenager or adult who wears his hair long intends to identify himself with a certain group or philosophy of life, but he does nevertheless.

Jerry Rubin is one of the most notorious young radicals of our generation. In his book, *Do It*, he said this about long hair:

"Young kids identify short hair with authority, discipline, unhappiness, boredom, rigidity, hatred of life—and long hair with letting go—Wherever we go, our long hair tells people where we stand on Vietnam, Wallace, campus disruption, dope. We're living commercials for the revolution . . . Long hair is the beginning of our liberation from the sexual oppression that underlies the whole military society."

Every Christian who reads this statement carefully should determine to separate himself from this craze and its symbolic meaning!

Paul wrote: "Doth not even nature itself teach you, that, if a man have long hair, it is a dishonor to him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (1 Cor. 11:14-15).

I have heard this verse used to condemn hair only slightly longer than a crew cut! Let us be spared such fanatical interpretations as that. But this verse does teach SOMETHING about the relative length of hair styles among men and women. There is a time at which a man's hair is long enough to be a "dishonor" (shame—KJV) unto him. Have any in our society come under the rebuke of this scripture? Have any of the Lord's people?

To be sure, the term "long" is a relative term. The

longness or shortness of male hair styles is judged in relation to the prevailing hair styles among women. In every generation since the time of Adam, God has intended for a clear distinction to be made between the sexes. For example, the law of Moses specified: "A woman shall not wear that which pertaineth unto a man, neither shall a man put on woman's garments; for whosoever doeth these things is in abomination unto Jehovah thy God" (Deut. 22:5). Other than articles of clothing, the relative length of hair is one of the most distinctive differences between the male and female. At least, it was a distinctive difference at one time! Walking behind two people on the street, it is often hard, if not impossible to tell their genders!

Common sense is adequate for any boy or man to judge when his hair has become long enough to identify himself with the radical element of our society. When it curls over the collar and begins to brush his shoulders, he knows that others will begin to look askance at him and wonder what he means by his longer-than-normal hair style. Let it grow only slightly longer and people will wonder no more! They will get the message that he intends to defy custom and associate himself with the so-called "anti-establishment" spirit.

I respect young men who refuse to go along with the senseless long hair craze. I respect elders who refuse to allow those with ultralong hair to stand before a congregation to lead any part of the worship. I respect parents who have enough concern for themselves and their sons to set and enforce standards of dress and appearance in the home. The principle of separation from the world demands that God's people refuse to conform to the world's evil practices.

—Selected by E. H. Miller

WHAT AUNT SALLIE SAW IN THE CUP

"Since our wonderful and infallible scientists have discovered the germ the baccilli, the grandparents of all sickness, we are compelled to practice the most rigid sanitary laws. For the good Lord has filled the food we eat, the water we drink, and the very air we breathe with these deadly infections, so that he who would live long enough to get his boots off, must boil the water he drinks and thoroughly sterilize every mouthful of food he eats and he should wear a sponge over his nose, to guard against these deadly germs. For death sits enthroned, scepter in hand; the edict has been sealed, the decree has gone forth, and all who do not bow to his image will be cast alive into a den of deadly germs.

"Nor are the sacred vessels of the church exempt from him, for on the very brink of the cup has he established his throne. From Brother Job's lips came dyspepsia, Brother Adams added pneumonia, Brother Abraham contributed smallpox, and Judas put in tuberculosis, and so on all the way around. So when the cup came to me, it looked like death in its favorite robe.

"Of course, I could not touch it; I passed it along to old Aunt Sallie, and as sure as I live, she just took a great big gulp of it (just like she wanted to take enough to cause instant death), and just sat there solemn like, and seemed to be thinking of something else. And true as I live, she is still alive, and that

has been more than a year ago; and that is not all, she does it every Lord's Day. (It is a mystery to me). I think she must have had all these germoparasitical diseases, and is immune, like when you have the measles. But my! I would not risk it for all the world.

"There were men there with whiskers, great big fuzzy whiskers, which the Lord caused to grow on men's faces for the propagation and distribution of these germs, and they press this cup to their lips; and old Aunt Sallie, just took a great big swallow, and just seems to be thinking of something else, and she still lives! I can't understand it!

"Well, I just went to old Aunt Sallie, and asked her if she could not see anything in that cup; and if I ever got surprised, it was then. She just said: 'Yes, child of course, I can. Why do you ask me such a question?' 'Why-er, I thought maybe your eyes weren't good.' 'Why child,' she said, 'I can see the Lord's death in it, and I don't need my glasses to see that either.' Well, I thought I had seen all manner of death in it, but there was one I had not seen or thought of.. 'As oft as ye eat this bread and drink this, cup, ye do show the Lord's death till he come.'—Dib, alias, D. Wheeler, Santa Ana, Calif. (This article first appeared in the **Pacific Christian**, May 1, 1912. It has been submitted to me by Brother Lynwood Smith. It deserves more than casual reading. —Ed) —Via **Proclaimer of Truth**, Dec. 1, 1958

I PERISH WITH HUNGER

The Prodigal Son awoke one day from a spiritual slumber and found himself in a very bad way. All of his inheritance had been squandered in "riotous living." His fair weather friends had all deserted him. And his carefree, happy-go-lucky attitude had given place to some sober thinking.

It suddenly dawned on him that he was hungry. He had been so busy feeding the swine, so engrossed with other matters that he had not noticed that he was slowly starving to death, but, when "he came to himself" he cried with stark amazement, "I perish with hunger."

Hunger can sometimes be a blessing in disguise! It caused the Prodigal Son to return home. Spiritual hunger can cause the sinful to turn to the Bread of Life. "Blessed are they which do hunger and thirst after righteousness for they shall be filled." It is important for the soul to long for righteousness, for they shall be filled. It is important for the soul to long for righteousness, just as the body hungers for food. A table full of the most delectable foods cannot stimulate the appetite of a man who has just eaten to the full. But a hungry man will thankfully feast upon even a mere crust of bread.

A beggar came one morning to a house where I was staying. He asked for food, and the good lady of the house set before him all that was left from the meal just past. The beggar ate heartily, and it was evident that his appetite was not yet satisfied. The Christian hostess then went to the refrigerator and brought forth the leftovers from previous meals. The beggar ate with relish every cold, tasteless morsel of food placed before him—**because he was hungry!**

Untold millions of people today are starving to

death for lack of sufficient food. Greater millions perish with hunger for the Living Bread. Many of them do not even realize that they are starving. Their stomachs have been filled so long with the leeks and garlic of false doctrine that they have no appetite for the manna from heaven. Fables of ungodly men have replaced a diet of truth. There is a famine in the land, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11). Well might we ponder the question of the prophet: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. 55:2).

Ah! But, the Prodigal Son found a happy solution to his problem of hunger. "He arose, and came to his father." Without doubt, that was the wisest thing the young man ever did. For, in a little while, the object of his poverty of the far country and the biting hunger of this, the hog pen, were forgotten in the joyous feasting in the father's house.

Won't you follow the example of the Prodigal Son and come to the Father's House? The table of divine love is spread with the most tempting delicacies of heaven. And best of all, there's room at this table for each sin-sick, truth-starved soul. There's a vacant seat reserved for all who "hunger and thirst after righteousness." Why, then, will you perish with hunger, when in the Father's house "there is bread enough and to spare!" —Via **Proclaimer of Truth**, Sept., 1958

OUR DEPARTED

Hillhouse — Robert Hillhouse, son of Clay and Bessie Hillhouse, of Competetion, Mo., passed away recently after a long illness. His wife, three children, his mother, two brothers, and a sister survive him. I baptized Robert a few years ago. He had been a member of the Claxton, Church of Christ. His funeral services were held in the Colonial Funeral Chapel of Lebanon, Mo. where a large crowd assembled for the service. He was laid to rest in the Claxton Cemetery. This writer conducted the service. —Clovis T. Cook

Walters — James Leo Walters was born Sept. 20, 1940, and passed away April 2, 1975. He is survived by his wife, Connie; two sons Michael and Danny. Four brothers: Charles, Leon, Grady, and John. Three sisters: Jaunita, Mary Ann, and Ruby. His father preceded him in death, May 21, 1972; his mother, March 8, 1974. Buddy died suddenly with a heart attack. I baptized Buddy, and united him in marriage to Connie Sue Triplett, and finally, was called to conduct his funeral. It is needless to say that I was very close to this young man. The services were held in the beautiful Church of Christ building at 7920 Kansas Ave., Kansas City, Kansas. A very large crowd attended. This was a very sad experience, but we never question God's wisdom in such matters. Buddy was laid to rest in the Glenwood Cemetery, near Bonner Springs, Kansas. —Clovis T. Cook

Triplett — Ora Ella Triplett, daughter of Mary and Alvin King, was born at Orla, Mo., June 1, 1887. She passed away April 28, 1975. She was united in marriage Dec. 23, 1904 to John Triplett. This union was

blessed with six children—three sons and three daughters. One daughter died in infancy. One son, Paul, died in 1963. Her husband preceded her in death Jan. 20, 1972. She is survived by two sons: Kenneth and Earl Triplett, of Phillipsburg, Mo. Two daughters: Ruby Ruebush and Pearl Meents, of Phillipsburg, Mo. Sister Triplett obeyed the gospel at an early age. (Bro. King tells me that Ora obeyed the gospel at Long Lane, Mo., under the preaching of a young preacher by the name of Roberts). Bro. Homer L. King, her brother, preacher of the gospel for many years, also survives her. I met this sister in 1934. Since that time I have been very closely associated with her and her family. Bro. Homer L. King is the only living member of this great pioneer family. They were pioneers in religion as well as other walks of life. I was called to speak at the final service. —Clovis T. Cook

Stumpff—Rhuel Frank Stumpff, son of George and Annie Stumpff, was born Jan. 24, 1900 in Stone County, Mo., and departed this life June 5, 1975. He obeyed the gospel in 1921 and had been a member of the Mt. Home, Mo. congregation since that time. He was united in marriage to Bertha Cottrell on March 11, 1923. They had no children. Survivors include his wife, Bertha; one brother, Gearld, and one sister, Viola McNeely. Rhuel had been bedfast for approximately four and one-half years. I met this family in 1939 and since that time have had so many pleasant visits. He was one of my kind of persons, and I like to think of Rhuel as one among the best of friends that I have ever had. Rhuel was a unique person in many respects. He possessed great knowledge in his field of farming and management. He was knowledgeable and theachage in the scriptures. I stood by his bedside his last night upon this earth. His faithful wife was there also. The funeral was at Mt. Home, Mo. Interment was in the Clio Cemetery. This writer conducted the service. —Clovis T. Cook

Hamett—Bro. Oliver Jasper Hamett was born Mar. 12, 1891 at Sherman, Tex.; departed this life June 7, 1975 at Fresno, Calif., at age 84. He had been a member of the church much of his life, and had attended at Highway City, Calif. until poor health overtook his family. Ps. 131:1-2 describes his life in later years: "Lord, my heart is not haughty, nor mine eyes lofty. Neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother, my soul is even as a weaned child." He is survived by 2 sons, Jack and Frank; 1 daughter, Laura Anderson; 12 grand children, 27 great grandchildren and 3 great great grandchildren; he was a brother to Bro. Roy Hamett and Sister Della Rigsby. His home was one of hospitality; we will miss him. The writer spoke words of comfort. —Glenn M. Lewis

Billberry—Sister Linda Joy Billberry was born Sept. 6, 1943 at Clovis, Calif. and passed away May 10, 1975, age 31. She is survived by her husband, Roger; a daughter, Stacey; son, Steven; her parents, Mr. and Mrs. R. J. Eklund; sisters, Gayla Littlejohn, and Barbara Vettel; grandmother, Sister Quincy Stevenson. Her life was short compared to many, yet long enough for her to obey her Lord in baptism some 2 years past. After baptizing her and her husband into Christ,

the writer watched both of them grow to exceed many who were older in the Faith. Her faith was an influence in the lives of others because of her zeal and conduct as a Christian; others still yet will be influenced to obey the truth. In a letter to her husband Nov. 18, 1974, she wrote: "Before my death I really came to believe that God has a perfect plan for all of us, and my death was a part of that plan, and I hope with all of my heart that it has the effect that He intended it to have. It may sound like I am trying to second guess God and His plans; I hope not. I know everything is done according to His will, and if it be His will, my going home to Him will serve a purpose; as for that purpose only God knows for sure. As for my long illness which must seem to you as one of the bad times for both of us, it really wasn't for the simple reason that it brought us closer together than ever before, but our understanding and patience grew a great deal during that period—" And the most important thing above all else was I sincerely believe that my having cancer brought us both to God and the realization that this life on earth is just a testing ground for a much better life—. I want you to know that I feel very close to my heavenly Father, and I am really deep down inside not afraid, and I am at peace with myself at this point right now while I am writing this. I hope I did not make it too hard on the children. I hope that my death will in someway, after the pain and loneliness is put away, bring you and the children closer to God and influence your lives in such a way as to make you much stronger Christians." Linda Joy was a rose in the Master's garden that He created in Christ Jesus, and had dressed her in robes of righteousness and true holiness, a precious jewel that spoke often and thought often upon His name (Mal. 3:17). She was a tower of strength even in her illness. All who knew her will miss her. May God bless her family. The writer spoke words of comfort. —Glenn M. Lewis

Ford—Vera Marie Ford was born February 17, 1920 and departed this life May 14, 1975 at Bowie, Tex. She is survived by her husband, Charles Ford of Bowie; one daughter, Loydell Parsons; three sisters, Mrs. Patsy Martin, Norman, Okla., Mrs. Beth Phillips and Mrs. Nancy Martin both of Oklahoma City; two brothers, James Stubbs of Muskogee, Okla. and Charles Stubbs, Chattanooga, Okla.; two stepsons, Charles Ford of Decatur, Tex., and Bobby Ford of Corsicana, Tex., and 4 grandchildren. The faith and endurance of this wonderful Christian lady during her long months of pain and suffering will never be forgotten by those who stood by her. I understand that is was in her home where the Fruitland, Tex. congregation first began over 30 years ago. Through the years she had been a faithful and dependable servant of the Lord and a source of strength and guidance for other Christians (especially her family). The loss and emptiness felt by the Fruitland congregation is tremendous. The beautiful singing was by the Cook sisters. The writer spoke words of comfort from God's word. —James Vannoy

Parsons—Nettie Mae Parsons was born August 29, 1893 at Chico, Texas and departed this life June 10, 1975 at Bowie, Texas. She is survived by two daughters, Mrs. Bob Cansler and Mrs. Raymond Cansler

both of Bowie, four grandchildren and five great grandchildren. Sister Parsons was a dependable and faithful member of the Fruitland, Tex. congregation for many years. All of her children became Christians, and in later years, her husband also. Her influence will live on for many years yet to come. She is greatly missed. Most of the singers were from Wichita Falls, Tex. and the singing was a beautiful tribute. The writer spoke words of comfort. —James Vannoy

PRESCRIPTION FOR WHAT AILS YOU

If you are poor — **work.**

If you are rich — continue to **work.**

If you are burdened with seemingly unfair responsibilities — **work.**

If you are happy — keep right on working. Idleness gives room for doubt and fears.

If disappointments come — **work.**

If sorrow overwhelms you, and loved ones seem not true — **work.**

When faith falters and reason fails — just **work.**

When dreams are shattered and hope seems dead—**work.**

Work as if your life were in peril — it really is.

No matter what ails you — **work.**

Work will cure both mental and physical afflictions.

"How privileged we are to see the beauty the blind can only imagine, hear the melodic sounds the deaf can only dream, and voice our gratitude the dumb can show only by hands."



Shelby Taulbee, Sr., Rt. 11, Box 69-A, Beattyville, Ky. 41311—We left Mo. after a year of work in the Mo-Ark. area. We feel the work is in real demand here; 10 were present the first Lord's Day; 11 the next, and we hope to keep growing. We meet in our home until at such time as we can get a meeting place. Please pray for us.

John Stephens, 2407 Utica, Lubbock, Tex., June 3 —Our meeting with Bro. Charles McKamie closed with 4 responses, 1 for baptism; the sermons were appropriate for this age, and well delivered. Visitors appreciated.

Glenn M. Lewis, 556 E. San Jose, Fresno, Calif., June 5—The work in Corcoran has been enjoyable with 4 baptisms and 3 confessions of faults. The first

of July, I begin work with Visalia and Woodlake brethren. Bro. John Saltkill, whom I baptized about a year ago, will be able to continue with the home studies and will be a great help to the brethren at Corcoran. The church has a fine group of people; they are to be commended for their willingness to support the work. May God bless them that they may continue too grow in His grace.

Jerome L. Dickinson, 320 W. Monroe, McAlester, Okla.—My first at Blue Springs, Ky. was most enjoyable; many from the Cincinnati area came. We just closed a meeting here with Bro. Ronny Wade; 2 confessed faults and 2 were restored. This was the first time for me to be with Bro. Ronny Wade for any length of time and I grew to appreciate him and his love, dedication, and conviction. He did some timely, straight-forward preaching, and his coming certainly helped the church here; since the meeting, one has been baptized and 1 restored. Pray the church here and everywhere will conquer all foes.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Ca. 95351, June 24—Recently at Modesto we have had one baptism, one restoration, and several confessions of faults, for which we give God praise. At one evening service we had nineteen or twenty respond to the invitation. At a morning service thirteen came forward. Things look good for the church here, and it is a real joy to work with such fine people. Bro. Wayne McKamie is to hold our summer meeting, July 26-Aug. 3. The Lord willing, we plan to be at Sulphur, Okla. for the annual meeting. We look forward to seeing lots of friends and loved ones there. We are to be in meetings at Burkhart, Mo. and Little Rock, Ark. in July, and at Tulsa, Okla. in August. The Lord bless all the faithful everywhere.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., June 11—I have held meetings recently for Pleasant Grove, near Brazil, Ind. We had a great time. The weather was bad for most of it, yet, we had good crowds and good cooperation from other congregations. These brethren have a mind willing to work. They have some good talent. Also, I held a meeting for Mt. Home, Mo. the last of April. I was at home here where I have preached for so many years. These brethren are strong and very able in leadership. They have had some encouragement lately in seeing one brother return to the fold after many years astray. We also held a meeting May 11-18 at Stockton, Calif. We had not been in that part of California for several years. We enjoyed this meeting. It was such a pleasure to be with Bro. Homer L. King and family. Bro. King and I have been in the work of the Lord together since 1934. Foy and Inez Wade, Jewell King, my wife Velma, and myself made this trip together by automobile. It was enjoyable. We had good cooperation from the congregations in the Stockton area. We saw so many of our old friends. The work in this area continues to grow and thrive with new contacts often. There are meetings going on in this part of the country about all the time. I have recently heard Johnny Elmore, at Houston, Mo., and Wayne Fussell at Lebanon, Mo.

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

THE CUP

As we gaze upon the caption, a scene most solemn arises to our mental vision, for limbed thereon we view our Prince Immanuel, the Savior of Mankind and the twelve apostles, whom He had chosen as His ambassadors, assembled in solemn convocation for the purpose of partaking for the last time of the Passover, in which was symbolized the rapidly nearing sacrifice of our Paschal Lamb — Jesus — and the passing out of the Mosaic law; "For even Christ, our passover, is sacrificed for us" (1 Cor. 5:7). After having reverently observed this ceremony for the last time our Lord proceeded to inaugurate His communion service as that which is to be observed by His faithful followers for all future time in which, on the first day of every week, instead of once a year, we recall the sweet lessons of His devotion and love and the stupendous price He paid for our salvation. I cannot conceive of anything that equals the sanctity of this rite to the Child of God, and if in anything we fail to follow the example set on that solemn occasion it evidences a lack of devotion that we can hardly expect to be overlooked in our final accounting. I believe it will be conceded that nothing can compare with this rite in sanctity and reverence due it, and nothing can call for a more meticulous and devoted adherence to the example set by every act and word at its inception: they were the acts and words of Him we adore as "head over all things"—the "author and finisher of our faith." They bind our hearts more closely to Him with the silken cords of love; we accept His counsel more unreservedly, and strengthen our determination to follow His example and to uphold His words and ways as being as much higher than ours as the heavens are higher than the earth, every thought, word and act. If we are to be accounted faithful servants of our Divine Head we must render implicit obedience to every precept and example given us by Him and by the ambassadors to whom He committed the declaration of His will, and they must be given the right-of-way over every cherished custom or preference of our own. It is neither fair, just, reasonable, logical nor loyal to compare any act or word of Jesus, in the actual institution of His supper with such incidentals as the clothing, housing, etc., things in no way connected with the supper itself, but merely incidental to the occasion. Such methods of argumentation—they cannot be justly termed reasoning—are

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SUNDAY SCHOOL — WHY? — WHY NOT?

A Sunday School is a school conducted on Sunday, the first day of the week. Neither the time of the day nor the amount of time used is of any consideration. A school conducted on Sunday is a Sunday School.

The term school implies nothing as to the number of classes, the qualifications of teachers, or the character of the books studied. Suffice it to say, however, that in this article only such schools are referred to as propose to teach the Holy Scriptures. Whether the school is in the church or out of it, whether it is the whole or only a part or even no part of it, does not alter the case. Nor yet is it being a school determined by the strictness or the laxity of the organization or by the name by which it is called. An assembly in which the scriptures are taught by men who speak one by one, while all others listen, is never called a Sunday School. No one calls it a school unless the teaching is done somewhat as in public schools and other such institutions. Hence any undertaking on Sunday to teach the scriptures in a manner similar to that used in secular schools, whether with one class and one teacher or any number of such, with the Bible alone or of man-made literature, in the church or out of it, the entire church or only a part or no part of it, with or without a definite organization, under the name of the Sunday School, Bible Study, or Bible Class: any such undertaking is in this discussion called Sunday School.

Do you oppose a modern Sunday School? Then you oppose all Sunday Schools; for there were none of any kind till modern days.

Everyone must admit that we cannot ask people to accept in religion anything without scriptural authority. Absence of condemnation is not authority. If we have one thing because it is not condemned, we may have everything that is not condemned. But some say that the Sunday School renders the teaching more effective, as if man could improve on God's work. But if it did and we for that reason accepted it, we should have to accept instrumental music in the worship, missionary boards, and all kinds of societies, shows, etc., for the advantages claimed for them. Can you find where they are named in any form? Sprinkling is not directly condemned, nor is the practice of trying to pray one's dead relatives out of Purgatory. Why do we reject these?

Divine authority can be drawn from the Scriptures alone in the form of command, approved example, or necessary inference. Does the Sunday School exist because Jesus commanded it? Do the scriptures show that any apostle or evangelist demanded it of those with whom he worked or to whom he wrote? Is there one approved New Testament example which resembled the Sunday School? Did Jesus on the mountain (Matt. 5, 6, 7), the apostles in Jerusalem (Acts 2), Philip at Samaria (Acts 8), Paul at Troas (Acts 20), or anyone anywhere in apostolic days, use a method in any way like the Sunday School? To ask such questions is to answer most emphatically, NO!

Must we infer or conclude that since we are commanded to teach, we must have a Sunday School? We cannot so conclude without contending that Jesus and the apostles never did any teaching, for they evidently did not use any such method. If they did not need it, neither do we. There is for the Sunday School, therefore, absolutely no authority in any form: command, approved example, or necessary inference.

Let us see then if there are positive reasons why we may have a Sunday School. "All scripture is given by inspiration of God . . . and that the man of God may be perfect, thoroughly furnished to all good works" (2 Tim. 3:16-17). Since the scriptures do not furnish the Sunday School, we infer that it is not a good work. "According as his divine power hath given unto us all things that pertain unto life and godliness. . ." (2 Pet. 1:3). The Sunday School does not pertain unto life and godliness. James speaks of "the perfect law of liberty" (James 1:25), though it says nothing about a Sunday School. Why will anyone hesitate to accept without addition that which is already perfect? "Whatsoever is not of faith is sin" (Rom. 14:23). The Sunday School is not of faith; for "Faith cometh by hearing the word of God" (Rom. 10:17), and the word of God says not one word about it. Therefore the Sunday School is sin.

But we are not confined to inferences. The New Testament evidently forbids the Sunday School and its practices. If it is in the church, it disregards 1 Cor. 14:29-33, which forbids more than one to speak at the same time. It despises the command, "Let your women keep silence in the churches" (1 Cor. 14:34). Many by trying to put aside these instructions openly oppose God; for Paul says they "are the commandments of the Lord" (1 Cor. 14:37). If the Sunday School is not in the church, it fails to observe Eph. 3:21: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." All who advocate the Sunday School disobey the injunction, "Prove all things, hold fast that which is good (1 Thess. 5:21). They do not "Mark them which cause divisions and offenses contrary to the doctrine . . . and avoid them" (Rom. 16:17). They do not "walk charitably" (Rom. 14:15-21). They do not and cannot "speak the same things," but rather render impossible that brethren "be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). "If any man speak, let him speak as the oracles of God" (1 Cor. 5:7), nor "in the Spirit" (Gal. 5:25); for they do not bear the fruit of the Spirit, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23).

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LET'S DO SOMETHING ABOUT TELEVISION

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). "Bring them up in the nurture and admonition of the Lord" (Eph. 6:4). These Bible admonitions are just as timely today as they were when they were first penned by inspiration. Every parent has the grave responsibility to raise up his children as God directs.

While God-fearing parents strive to provide Bible study at home, regular attendance at every worship service, and a constant example in every phase of Christian living, there is a plague in our modern society that many parents have overlooked; **this plague is television.** We, as parents therefore need to stop and take a close look and give careful attention to the effect television is having on our children. Our proposition for consideration is—while we are striving to maintain a wholesome diet of spiritual food for our children through every medium of Bible exposure, is this being offset by the contribution television is making toward the decimation of our children?

Influence of Television

The question of influence of television on the young has been and is of special concern. "As a child is developing, he learns values and morals primarily through five given sources: home, community, church, school and television." And the power of television is magnified in that it is seen, and something seen has a greater impact than something heard or read. Thus values of behavior are introduced with subtleness by television. Mr. Allistar Cook, in a **U. S. News and World Report** interview, was asked, "Of the influences that affect the development of a child, where would you place television?" Mr. Cook's reply was, "I would say next to mother and father—far ahead of school and church."

Since 1952 almost constant research has been going on to determine the impact of television on the young. By 1960, 55 separate studies had been made. The conclusion of practically every one of these studies strongly indicated that television violence was having a harmful effect. In 1969, Senator John Pastore and a select committee launched on a lengthy study and the results of these findings were that television violence did have an impact on youth. The testimony of the Surgeon General before this committee was, "It is clear that the casual relationship between television violence and antisocial behavior among our young is sufficient to warrant appropriate and immediate action."

Just what does all this mean to the Christian family? First of all, we as parents need to be aware of the role of television on our children's lives. "By the time the average American child has graduated from high school, he or she has spent nearly 15,000 hours watching television." In the average home, the set is in use for 50 hours each week.

Decline in Moral Standards

Next in our consideration is the decline in the morals of present day television programs. In 1973, one study cited, "The average TV viewer saw violence in 8 out of 10 programs and 9 out of 10 cartoons. Most shows today not only show crime, they show "instructional violence; that which teaches a viewer how to commit a crime."

Then add to this the profanity, vulgarity, drunk-

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THE DANGER OF MARRYING UNBELIEVERS

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). The first woman was made and presented to man, and Adam said—"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). Bible students recognize that marriage is a divine institution, and that "marriage is honourable in all" (Heb. 13:4). Not only has God made the first marriage, but men of God continue to advise marriage. "I will therefore that the younger women marry, bear children, guide the house . . ." (1 Tim. 5:14). Marriage was designed for the good of man, "To avoid fornication, let every man have his own wife, and let every woman have her own husband" (1 Cor. 7:2), and is commended by the Lord: "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord" (Prov. 18:22). Those who marry must be sure that their marriage is "in the Lord," or in keeping with the Lord's will (Cf 1 Cor. 7:39).

While I know of no passage of scripture that would condemn a believer who marries an unbeliever, and I know of no group of brethren who make it a practice to disfellowship the believer who marries an unbeliever, yet such a practice may have disastrous results and all should be forewarned of these dangers. One use of the old testament scripture is to show the danger of marrying unbelievers. (Note: the law of Moses commanded those of Israel to marry an Israelite. In fact they were to marry within their own tribe so that the inheritance would not be moved from tribe to tribe (Cf Num. 36:6-12). They were forbidden by law to marry those of other nations (Detu. 7:3-4), a command that was later repeated (Ezra 9:12; Neh. 10:30; 13:23-30). However this does not alter the effectiveness of our lesson, but merely emphasizes the reason for not marrying unbelievers.

Possible Results of Marriage to An Unbeliever

In His wisdom God knew what would be best for man. Those who believe in God should recognize this and be willing to live in harmony with God's will for us. God seeks for us our own eternal well being. His word warns of the possible results of the marriage of a believer with an unbeliever. We note these under three headings: 1. May turn away one's heart from God. 2. May turn one to a false religion. 3. May keep one from doing God's will. Of course there is some overlapping of these three things, but any one of them would be destructive to the soul.

Examples from Old Testament

1. **Sons of God took wives of the daughters of men** (Gen. 6:2). While we cannot be sure as to the meaning of this statement, it is evident that a contrast is made between the "sons of God" and the "daughters of men." Adam Clarke suggests that some believe the "sons of God" are descendants of Seth, while the "daughters of men" are the descendants of Cain, who had rebelled against God and turned unto his own ways. Whether that be so I do not know, but nonetheless the marriage of "the sons of God" unto the "daughters of men" led unto the destruction of all mankind, save eight souls, for God saw that "every imagination of the thoughts of his heart was only evil continually, and it repented

the Lord that He has made man on the earth." And He determined to destroy him because of his sin (See Gen. 6). Notice that the marriage of the sons of God unto the daughters of men is mentioned specifically in connection with man's turning from God and failing to do God's will.

2. **Solomon.** When Solomon became king of Israel, he was given the right to ask anything his heart desired. He asked for "an understanding heart" to judge the people of Israel. His request pleased God, and besides being made the wisest man who had ever lived, God gave him riches and honor (1 Kgs. 3:5-15). In his wisdom he did not see the danger of being married to foreign women. He took the daughter of Pharaoh, king of Egypt, as a wife (1 Kgs. 3:1-3). Later he loved many strange women, women of the Moabites, Ammonites, Edomites, Zidonians, Hittites, notwithstanding the fact that God had commanded Israel not to take wives of the women of these nations (Cf 1 Kgs. 11:1-3). These women were from the very nations whom the Israelites had to fight in years past. One would think that in all of his wisdom Solomon would avoid entanglements that would pull him away from God, but he did not. When he was old his wives "turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David, his father." He began to worship Ashtoreth, the goddess of the Zidonians, and Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord. Later he built high places for Chemosh, the abomination of Moab, and for Molech, the abomination of the children of Ammon (See 1 Kings 11:4-8). Who would have thought that Solomon would have turned away from the God of Israel? Would any have suspected that he would someday bow down unto idols? Surely not. Even though the true and living God had twice appeared unto him and commanded him not to go after other gods, he found himself worshipping idols. Solomon's heart was turned away from God. He turned unto a false religion. He did not do the will of the God of Israel. These are the dangers of marrying an unbeliever. If Solomon in all his wisdom was susceptible unto these dangers, how much more are we.

3. **Ahab, king of Israel.** Ahab took to wife Jezebel, the daughter of the king of the Zidonians, "and went and served Baal and worshipped him" (1 Kings 16:31). He built a house of Baal in Samaria and reared up an altar for Baal, and made a grove. The people of Israel followed Ahab and Jezebel in their idolatry, so much that Elijah the prophet of God who lived at that time thought he was the only one who had not bowed the knee unto Baal, but he was wrong. However this illustrates how widespread idolatry was in Israel at this time.

4. **The Jewish men.** In the days of Nehemiah many of the Jews had "married wives of Ashdod, of Ammon, and of Moab." The situation was such that their children could not speak the language of the Jews, but spake half in the speech of Ashdod. Nehemiah contended with them, cursed (reviled) them, smote certain of them, and made them swear by God, saying, "Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did

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OUR DEPARTED

Terwilliger — Robert (Bob) Lee Terwilliger was born in Michigan, March 13, 1941 and passed from this life on July 16, 1975. Our brother was killed in a tragic auto accident while on his way home to Bakersfield, Calif. following church services in Arvin. Bob is survived by his wife, Brenda, and two small children, Julie, 5 years, and Ryan, 2 years old; his father and 3 sisters. Bob was one of the leaders in the congregation at Planz Rd., Bakersfield, and they will surely miss his congeniality and ability to understand and cope with matters of the church. He was "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." He will be missed deeply by all in this area and by all that knew him. He was a great influence to everyone he came in contact with and he was one of the finest men I have known. The funeral service was at 9:00 a. m., July 21. The singing was beautiful, by members of the church. The writer officiated with the assistance of Brother Billy Dickinson and Richard DeGough. —Ron Willis

NEW CONGREGATION — FLAGSTAFF, ARIZ.

I am certainly happy to report that there is now a congregation in Flagstaff, Arizona. Bro. Josh Thompson, Mt. Home, Arkansas, recommended that someone go there for the purpose of planting a congregation and we were the ones asked to do so. We arrived there Tues., July 8. By the next afternoon, Bro. Roger Stone and his wife, Icle, were baptized. My wife returned home Thurs. morning and I stayed there with Roger and his family. We held services nightly and followed each service with discussion. Saturday morning, Roger's brother, Donald Stone, and his wife, Kathy, and the two brothers' aunt, Vernice May, were baptized. I stayed until after service on Lord's Day morning. I have never seen people so receptive to the gospel and enthusiastic about learning the truth. In no way were these people gullible, but rather, very sincere. They wanted Bible answers to their questions and upon receiving them, they accepted those answers.

Now, as I understand it, the congregation at Mt. Home, Ark., is taking the initiative in spearheading this work. They would like to send Bro. Gary Barrett to Flagstaff, but they need funds for his move and support. Brethren, I have a deep interest and feel responsible in this work. Please respond to the need.

The brethren in Flagstaff would welcome any faithful member of the church to come by, to study with them, meet with them in service, and to spend the night, if possible. If you are going through there, don't pass them by, but, rather, be that "good Samaritan." Services: 10:30 Lord's Day in the home of Roger Stone, 2624 E. Miller, Flagstaff, Arizona 86001. Phone 526-3334. —Ron Willis, 702 Meyer #29, Arvin, Calif. 93203

"Of all the forces that make for a better world, none is so indispensable, none so powerful, as hope. Without hope, men are only half alive. With hope, they dream and think and work."

THE DANGER OF MARRYING UNBELIEVERS —

(Continued from page three)

not Solomon king of Israel sin by these things? Yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: Nevertheless even did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives" (Neh. 12:23-29)?

These examples are sufficient to show the danger in a believer marrying an unbeliever. Again I state that the new testament does not forbid a believer being married to an unbeliever, but presupposes that such a situation will exist and teaches the believer how to conduct himself under such circumstances (See 1 Cor. 7:10-16). However, since those things which were written aforetime were written for our learning, we should surely learn of the great dangers involved when a believer is so united in marriage to one who does not believe. Let us teach these things unto our children and stress the importance of a mutual faith in the Lord, and how such faith enhances opportunities for the happiness and success of marriage.

People of God will continue to marry, for this is God's will. For those who are contemplating marriage we urge you to consider these things:

1. Be sure you have a right to marry and that the one you plan to marry has a right to marry. You can be sure of this if you marry one who has not been married, or one who has been married but whose companion is dead.

2. Determine to cleave to each other until death you do part. Remember, a man is to leave father and mother, and cleave unto his wife.

3. Marry one who is a believer. This will give greater foundation to your relationship. It will give you a mutual faith to share, and a source of authority to turn unto in time of trouble, as well as a source of strength and comfort in time of tribulation or sorrow. And you avoid the dangers involved in marrying an unbeliever. —Billy W. Moore, via Truth Magazine

WHAT MUST I DO TO BE SAVED?

By E. H. Miller

Some people like to say, the only place in the Bible where the question is asked, "WHAT MUST I DO TO BE SAVED?" is Acts 16:30. They then say the answer is in the next verse, "BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED, AND THY HOUSE." Then they ask, "Do you believe that Bible verse? answer, "YES" or "NO." They do this, trying to prove justification by faith only, without works of any kind! Of course if you answer, "NO" they want to condemn you without letting you explain. If you answer, "YES" they want to point out that you believe just like they do! **THAT WE ARE JUSTIFIED BY FAITH ONLY, WITHOUT WORKS OF ANY KIND!** And they still don't want to let you explain anything!

The above trick is well pleasing to the devil; but we are going to show that the ones who pull this trick can't answer their own question with just a "YES" or "NO" without comment! If they say, "YES" they are saying the father only had to "BELIEVE" in order for him and his "HOUSE" (wife and children) to be saved! That father only was told, "BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED, AND THY HOUSE." Of course, when we point out what their answer is teaching, they want to explain (which they didn't want to let us do). These kind of people, I fear, fail to realize the word "BELIEVE" includes more than just believing! For if just believing will save, the devils would also be saved, for James 2:19 says, "THE DEVILS ALSO BELIEVE, AND TREMBLE." Let us notice Heb. 3:18 (KJV), "THEM THAT BELIEVE NOT"! But the R. V. says, "THEM THAT WERE DISOBEDIENT"! Then the R. V. of Heb. 4:11 says, "LET US THEREFORE GIVE DILIGENCE TO ENTER INTO THAT REST, THAT NO MAN FALL AFTER THE SAME EXAMPLE OF DISOBEDIENCE." The KJV says, "UNBELIEF" in the text, but the margin says, "DISOBEDIENCE"! The KJV of John 3:36 says, "HE THAT BELIEVETH NOT THE SON SHALL NOT SEE LIFE"! So, in different Bible verses we find BELIEF is used interchangeably with OBEDIENCE! James 2:20-24 will help us understand the reason for this: "FAITH WITHOUT WORKS IS DEAD" "WAS NOT ABRAHAM OUR FATHER JUSTIFIED BY WORKS, WHEN HE HAD OFFERED ISAAC HIS SON UPON THE ALTAR? SEEST THOU HOW FAITH WROUGHT WITH IS WORKS, AND BY WORKS WAS FAITH MADE PERFECT? — YE SEE THEN HOW THAT BY WORKS A MAN IS JUSTIFIED, AND NOT BY FAITH ONLY." A DEAD FAITH (James 2:20) WILL NOT SAVE! BUT FAITH MADE PERFECT BY WORKS (James 2:20-24) WILL SAVE!

Let us now give some good questions for the 'saved by faith only' contenders to answer! **YES, WE WANT HIM TO ANSWER, "YES" or "NO."** But, we will be glad to let him then explain as he wishes.

1. Do you believe "FAITH, IF IT HATH NOT WORKS IS DEAD BEING ALONE . . . BY WORKS A MAN IS JUSTIFIED, AND NOT BY FAITH ONLY"? (James 2:17-24)

2. Do you believe THAT A MAN IS JUSTIFIED BY FAITH WITHOUT WORKS: YEA, THAT "A MAN IS JUSTIFIED . . . BY FAITH ONLY"? (James 2:17-24)

3. Do you believe "CHRIST . . . BECAME THE AUTHOR OF ETERNAL SALVATION UNTO ALL THEM THAT OBEY HIM"? (Heb. 5:19)

4. Do you believe "CHRIST . . . BECAME THE AUTHOR OF ETERNAL SALVATION UNTO ALL" THAT "BELIEVE ON THE LORD JESUS CHRIST," WHO ARE NOT INCLUDED IN "THEM THAT OBEY HIM"? (Acts 16:31 & Heb. 5:5-9)

5. Do you believe "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED"? (Mk. 16:16)

6. Do you believe "HE THAT BELIEVETH AND IS" NOT "BAPTIZED SHALL BE SAVED"? (Mk. 16:16)

7. Do you believe "BAPTISM DOTH ALSO NOW SAVE US"? (1 Pet. 3:21)

8. Do you believe "BAPTISM DOTH" NOT "ALSO NOW SAVE US"? (1 Pet. 3:21)

9. Do you believe PAUL WAS CORRECTLY INSTRUCTED TO: "BE BAPTIZED, AND WASH AWAY THY SINS"? (Acts 22:16)

10. Do you believe PAUL'S SINS WERE ALREADY WASHED AWAY BEFORE HE RECEIVED THE INSTRUCTIONS IN ACTS 22:16?

11. Do you believe "AS MANY OF YOU AS HAVE BEEN BAPTIZED INTO CHRIST HAVE PUT ON CHRIST" AND THEN "IN CHRIST JESUS YE . . . ARE MADE NIGH BY THE BLOOD OF CHRIST"? (Gal. 3:27 & Eph. 2:10-13)

12. Do you believe SINNERS "ARE MADE NIGH BY THE BLOOD OF CHRIST" AND RECEIVE "THE REMISSION OF SINS" AFTER BEING "BAPTIZED INTO JESUS CHRIST" "IN WHOM WE HAVE REDEMPTION THROUGH HIS BLOOD, EVEN THE FORGIVENESS OF SINS"? (Eph. 2:10-13; Acts 2:38; Rom. 6:3-7; Col. 1:14; Rev. 1:5; Acts 22:16)

13. Do you believe "THE REMISSION OF SINS" SPOKEN IN MT. 26:28 TOOK PLACE BEFORE CHRIST'S BLOOD WAS "SHED . . . FOR THE REMISSION OF SINS"? (Mt. 26:28)

14. Do you believe "THE REMISSION OF SINS" SPOKEN OF IN ACTS 2:38 TOOK PLACE BEFORE THOSE SINNERS WERE "BAPTIZED . . . FOR THE REMISSION OF SINS"? (Acts 2:38; Eph. 2:11-13; Gal. 3:27; Col. 1:14)

15. Do you believe "THAT SO MANY OF US AS WERE BAPTIZED INTO JESUS CHRIST . . . SHOULD WALK IN NEWNESS OF LIFE . . . THEREFORE IF ANY MAN BE IN CHRIST, HE IS A NEW CREATURE: . . . FOR YE ARE ALL THE CHILDREN OF GOD BY FAITH IN CHRIST JESUS. FOR AS MANY OF YOU AS HAVE BEEN BAPTIZED INTO CHRIST HAVE PUT ON CHRIST . . . AND IF YE BE CHRIST'S THEN ARE YE ABRAHAM'S SEED, AND HEIRS ACCORDING TO THE PROMISE"? (Rom. 6:3-6; II Cor. 5:17; Gal. 3:26-29)

16. Do you believe PEOPLE "BAPTIZED INTO JESUS CHRIST" BECOME "A NEW CREATURE . . . NEW BORN BABES . . . CHILDREN OF GOD . . . AND IF CHILDREN, THEN HEIRS: HEIRS OF GOD, AND JOINT-HEIRS WITH CHRIST"? (Rom. 6:3-6; II Cor. 5:17; I Pet. 2:1, 2; Gal. 3:26-29; Rom. 8:17)

17. Do you believe PEOPLE CAN BECOME "A NEW CREATURE . . . NEW BORN BABES . . . CHILDREN OF GOD . . . AND JOINT HEIRS WITH CHRIST" OUT OF CHRIST, BEFORE BEING "BAPTIZED INTO JESUS CHRIST"? (II Cor. 5:17; I Pet. 2:1, 2; Gal. 3:26-29; Rom. 8:17)

18. Do you believe SINNERS WHO HAVE NOT BEEN SAVED CAN "OBTAIN THE SALVATION WHICH IS IN CHRIST JESUS" WITHOUT BEING "BAPTIZED . . . IN THE NAME OF JESUS CHRIST FOR THE REMISSION OF SINS." YEA, "THE FORGIVENESS OF SINS"? (II Tim. 2:10; Acts 2:38; Rom. 6:3-7; Col. 1:14)

19. Do you believe Paul taught the saved could not become lost forever, when he said, "I BUFFET MY BODY, AND BRING IT INTO BONDAGE: LEST BY ANY MEANS, AFTER I HAVE PREACHED TO OTHERS, I MYSELF SHOULD BE REJECTED (KJV — "A CASTAWAY"). . . . MOREOVER, BRETHREN, I DECLARE UNTO YOU THE GOSPEL . . . WHICH ALSO YE HAVE RECEIVED, AND WHEREIN YE STAND, BY WHICH ALSO YE ARE SAVED, IF YE KEEP IN MEMORY WHAT I PREACHED UNTO YOU, UNLESS YE HAVE BELIEVED IN VAIN . . . HE THAT DESPISED MOSES' LAW DIED WITHOUT MERCY UNDER TWO OR THREE WITNESSES: OF HOW MUCH SURER PUNISHMENT, SUPPOSE YE, SHALL HE BE THOUGHT WORTHY WHO HATH TRODDEN UNDER FOOT THE SON OF GOD, AND HATH COUNTED THE BLOOD OF THE COVENANT, WHEREWITH HE WAS SANCTIFIED, AN UNHOLY THING, AND HATH DONE DESPITE UNTO THE SPIRIT OF GRACE? . . . CHRIST HAS BECOME OF NO EFFECT UNTO YOU, WHOSOEVER OF YOU ARE JUSTIFIED BY THE LAW: YE ARE FALLEN FROM GRACE."? (I Cor. 9:27 ASV; I Cor. 15:1, 2; Heb. 10: 28, 29; Gal. 5:1-4) See also I Cor. 10:1-12. —Box 538, La-Grange, Ga. (Copies may be obtained from Bro. Miller)

LET'S DO SOMETHING ABOUT TELEVISION —

(Continued from page two)

ness (portrayed as accepted by all); fornication and adultery (again presented as accepted life styles); and a virtual host of other immoral and debasing things that are either shown or strongly suggested; we immediately and shockingly realize that television is no longer a clean, wholesome, family-type of entertainment as it once was (at least to a much greater degree), but rather is an instrument that only adds to a further breakdown in the morals of our society; particularly our children.

A Solution

Now to ask—is there any semblance of a solution to this serious threat to the very foundation of our society? We believe there is, and the following suggestions are offered in the hopes that something can be done.

Of course the simple and immediate solution to this problem would be to turn off the "one-eyed monster," study and play together as a family unit as some of us once did. We have encouraged parents to do this (and continue to do so); but while this admonition has been made time and time again, most families (including those who are Christians) still watch television

several hours each week! Since this exhortation has only helped to a degree, and has by no means solved the problem nor met the needs of the hour, let us look for some alternatives that will help.

First of all, correspondence with the three national networks can help. If enough concerned people will respond to this problem by writing these networks and voicing their objections to bad programming, someone is bound to listen.

A second thing that can offer hope is to contact the local television stations. While a few station managers contend that they are governed by the Federal Communications Commission and thus have no control over programming, most do say that each local station is responsible for and has the right to decide what it will show. On the subject of complaining to the local stations, one leading authority recently commented, "In the past few years, citizens have gone on the offensive. It's no longer a matter of complaining, after the fact, about programs they don't like. These citizens (and groups) are compelling local stations to change their programming, even in some instances to cancel network shows." (A good example of this occurred in South Louisiana. In our predominately Catholic environment, enough pressure was put on the local station to cancel the weekly serial of *Maude* in which she had an abortion). We therefore strongly encourage Christians to begin with this grass-roots reaction to this problem of indecent television programming.

A third suggestion to be offered is to write and complain to the individual sponsors of these undesirable programs. Mr. Robert E. Lee, of the Federal Communications Commission has suggested, "If more sponsors would refuse to advertise on shows of excessive violence it would be the most effective control I have seen to date." And the way sponsors will refuse to advertise is for the American public to let them know of their refusal to use their products advertised on the shows they sponsor that are undesirable.

It looks as though television is here to stay. As Mr. S. I. Hayakawa put it, "Like it or not, television will continue to shake society to the roots, even if we do dismiss it as the 'boob' tube." And since "the tube" does plan such a dominant role in the molding and shaping of our society in general and especially our children, we need to be deeply concerned about the kind of programs we and our children watch. May we as parents, therefore, redouble our efforts to provide the right physical, mental, moral, and spiritual environment in which to rear our children. And let us not satisfy ourselves by simply lamenting, complaining and crying about the bad elements of our environment; let us counter-attack and do something positive about it, knowing that one day an account must be given before the great Judge for those entrusted to our care. So may our influence both for good and against evil be set in motion in their young hearts and lives so that they may grow up with the right moral standards instilled within them and, above all, the fear of the Lord in their hearts. —Bob Walton, Via *Truth Magazine*

"Thinking separates wishes from facts, by which practice the wise obtain their wisdom."

PARTAKERS OF THE DIVINE NATURE

By K. G. Wilks

II Peter 1:1-4, "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us **through the righteousness of God and our Saviour Jesus Christ**; (2) Grace and peace be multiplied unto you **through the knowledge of God**, and of Jesus our Lord, (3) 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: (4) Whereby are given unto us exceeding **great and precious promises**; that **by these** ye might be **PARTAKERS OF THE DIVINE NATURE**, having **escaped the corruption** that is in the world **through lust**."

The purpose and object of Christianity is to fit and prepare mankind for association with God; in the process redeeming him from his sins. It is as promised in the above quotation through the righteousness of God and the Son. It is likewise through the knowledge of the same godhead, according to his divine power; corruption is in the world through lust the writer says; and, escape is by or through the promises of God, these promises being called great and precious.

If we are to be fit candidates for heaven and the presence of God our creator and father, we must be or become partakers of His Divine Nature, — i. e., godly, like God. There is a place being prepared for the faithful. Matthew 25.34, "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world . . ." John 14.2, . . . "I go to prepare a place for you." Hebrews 11.16, "Now they (the old patriarchs. KGW) desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

The Apostle Paul refers to the Christian hope in his second letter to the Corinthians 5.1, "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Paul does not doubt that there will be a dissolution of our earthly house (our fleshly bodies) but rather is conditioning the hope of our heavenly and Godly house not made with hands (of flesh) on the death or dissolution of our fleshly bodies. As sure as there is a heavenly house or dwelling place, there is likewise a fleshly house or tabernacle (of flesh). Death is then the final preparation for becoming one who is fit for the presence of God and of his Son. Prior to death, one must by reading, hearing, meditating, faith, repentance of sins, confession that Jesus is the Son of God, being baptized for remission of sins, become a member of the family of God, the Lord's body, the church. Following this birth, the candidate for heaven must learn to become Godly, like God, **PARTAKERS OF THE DIVINE NATURE**, in accordance with II Peter 1.4, "Whereby are given unto us exceeding great and precious promises; that by these ye might be **PARTAKERS OF THE DIVINE NATURE**, . . ."

That we should partake of the divine nature is evident from the fact that in the field of nature the various natures are not amendable to one another. For example: the good and the bad; the rich and the poor

do not find it good to associate; the educated and the uneducated find each other boring; pigs do not enjoy the finer things of human existence, nor do humans find it possible to live like pigs. There must be conformance with life style befitting the nature. To dwell with God the Father and Creator one must be prepared for that environment. Amos (a Prophet of God) 4.12, told Israel, "Prepare to meet thy God." He spoke to living and fleshly beings—get ready!

What are the elements of the Divine Nature? (What is God like so we can imitate him?)

1. **He is a God of justice.** The Psalmist records, Psm. 89.14, "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face."

2. **He blesses the just.** Proverbs 3.33, "The curse of the Lord is the house of the wicked; but he blesseth the habitation of the just."

3. **He is merciful.** Ex. 20.6, "and shewing mercy unto the thousands of them that love me, and keep my commandments."

4. **God is holy.** Isa. 6.3, . . . "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." The writer of the Hebrew letter tells us, 12.14, "Follow peace with all men, and holiness, without which no man shall see the Lord."

5. **God is Good.** Matt. 19.17, ". . . There is none good but one, that is, God." Psalm 145.9, "The Lord is good to all; and his tender mercies are over all his works."

6. **He is a god of love.** I John 4.8, "He that loveth not knoweth not God; for God is love." John 3.16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

7. **God is unselfish therefore.**

The above seven items or qualities are some of the qualities of God, the likeness of which we are to be partakers of. He is **Divine** and we Christians become partakers of the divine nature by becoming like him—godly, the very opposite of "ungodly." Sometimes we speak of some person of excellent and loving character being angelic. It is another way of saying the person is somewhat like God, that is, godly.

When the above mentioned moral and spiritual attributes become fixed in our lives, second nature so to speak, then we will have become partakers of the **divine nature**.

Consider the one element of love, how it makes us akin to God. We are to cultivate a love for God. Matt. 22.37, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The words of the Son of God emphasized total love of God.

Consider our love for one another as Christians, John 4.11, where Jesus and the Samaritan woman at the well showed respect for each other, though the Jews and the Samaritans were traditional enemies. With the divine nature we can love our enemies. Jesus did. Consider Rom. 5.8-10, "But God commendeth his **love toward us**, in that, while we were **yet sinners**, **Christ died for us**. (9) Much more then, being now justified by his blood, we shall be saved from wrath

through him. (10) For if, **when we were enemies**, we were **reconciled to God** by the death of his Son; much more, being reconciled, we shall be saved by his life.

Examples of divine love for enemies: Christ and Stephen prayed for their enemies. "Father forgive them, for they know not what they do." and "Lord lay not this sin to their charge." (Luke 23.34 and Acts 7.60).

The divine writer says **God is love**. I John 4.8. God being love in the uttermost, it is easy to understand more of the divine nature of God when we read Paul to the Corinthians, 1st letter, 13.1-8, where love (charity) is thoroughly identified. We who intend to reach the heavenly realm had better study this chapter and carry its contents in your heart for daily practice. Without charity (love), nothing; Charity suffereth long, is kind, envieth not, **vaunteth not self, not puffed up**, doth not behave unseemly, seeketh not ones own, not easily provoked, thinketh no evil, rejoiceth not in iniquity, rejoiceth in truth, beareth all things, believeth all things, hopeth all things, endureth all things, **NEVER FAILS**. Verse 13 concludes the discussion by saying, "And now abideth faith, hope, and charity, these three, but the greatest of these is **charity**." --

The holy writer tells us in Heb. 11.6, "Without faith it is impossible to please him (God), for he that cometh to God must believe that he is. . ." Yet Paul to the Corinthians said Charity (Love) was greater than faith. Therefore, love is very divine nature itself, and we in partaking of the divine nature must be lovers to the uttermost of God, His Son, The Holy Spirit, and the words and commandments of the Lord, to the extent that we do them.

How are we made partakers of the divine nature?

Peter says by exceeding great and precious promises given to us through the knowledge of Christ. See again II Peter 1.4.

Let us name some of the promises. (a) He will never leave us nor forsake us. Heb. 13.5, "Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, "I will never leave thee, nor forsake thee." (b) He promised to raise the faithful from the dead. 1 Thes. 4.14, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (c) He promised to give us an inheritance in the eternal city. Rev. 22.14, "Blessed are they that do his commandments, that they may have right to the tree of life; and may enter in through the gates into the city."

But we are **not** made partakers of the divine nature **by promises alone**. God's nature is revealed in his promises. A proper consideration of these draws us to God and conforms our lives to the teaching of his word, moulding our character like unto his. Thus we become partakers of the Divine Nature. Humanity is influenced by those coming in close contact with it. For example, school teachers influence the thinking of the students. Witness the spread of evolution, infidelity, and atheism, spearheaded from the institutions of higher learning so-called. When we are influenced by the Word of God, and in the same ratio, we partake of the spirit nature of God. See Romans 8.14. "For as many as are led by the Spirit of God, they are the sons of God."

WE ARE MADE PARTAKERS OF THE DIVINE NATURE OF GOD BY BECOMING NEW CREATURES IN CHRIST. 2 Cor. 5.17, "Therefore if any man be in Christ, he is a **new creature**; old things are passed away; behold, all things are become new." I Pet. 1.5-10, "(5) Who are **kept by the power of God through faith** unto salvation ready to be revealed in the last time. (6) Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: (7) That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ; (8) **Whom having not seen, ye love**; in whom, though now ye see him not, yet **believing, ye rejoice** with joy unspeakable and full of glory: (9) Receiving the end of your faith, even the salvation of your souls. (10) Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you."

1 Pet. 2.9, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that he should show forth the praises of him who hath called you out of darkness into his marvelous light; . . ."

2 Pet. 2.9, "The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished."

2 Pet. 1.5, "And besides this, giving all diligence, and to your faith virtue; . . . knowledge; . . . (6) . . . temperance . . . patience . . . godliness; (7) brotherly kindness; . . . charity. (8) For if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

When one is filled with "faith, hope, and charity" to which that one has added the graces above mentioned, that one will "never fall" as recorded in the same chapter, verse 10. Surely, then, **that one is a partaker of the divine nature**. The beginning of this school of divine training is Mark 16.16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Peter on the day of Pentecost when the church was established, told his audience, Acts 2.38, ". . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Following that instruction, three thousand souls were "added unto them." Acts 2.41.

The self righteous and the vaunters of self, like the pharisee of Luke 18.10 who thanked God that he was not like other men, had better be careful of how they act so puffed up, full of self-esteem. It is so easy for the young to become great in their own estimation —so easy for the old or mature to become overbearing in their attitude, domineering, as "lords over God's heritage" as noticed in 1 Pet. 5.3. Jesus spoke to the scribes and pharisees like this, "Luke 5.31, "They that are whole need not a physician; but they that are sick. (32) I came not to call the righteous, but sinners to repentance." They had supposed that they of all people, even their Jewish kindred, were above the common herd and the elect for God's blessings and salvation. They were not aware that they were puffed up, vaunters of self, but Jesus was not a bit maudlin in his message to them. Nor does maudlin sympathy for "all of

God's Christians in every sect, name, and faith" have any place in Christendom.

Two trends seem to be creeping, nay rushing, into the churches of our Lord. One is the infidel doctrine that maybe after all, the words of Jesus might have been wrong when he said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Again the doctrine that John must have been wrong when he said in 1 John 1:9, 10, "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, (10) If we say that we have not sinned, we make him a liar, and his word is not in us." Surely, the reasoning seems to be, the Lord did not mean all sinners—not the kind we don't want at "our church."

The other trend is the failure of certain brethren and churches to recognize the autonomy of the churches—their own, yes, but not the one across the other side of town or in the next county or state or city. Diocesan authority of whatever degree has no place within the bounds of Christendom; nor one speaking "ex-cathedra" from a position of power derived from economics, numbers, or age.

Concerning the first trend, Paul reminded the Corinthians of what sinners they had been in chapter 6:9-11, concluding the telling by writing (11) "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." Thereby it is understood that the color of sins or of the person or kindred does not prevent obedience to the gospel resulting in their justification; or, having already obeyed and become a member of the body of Christ, but having sinned as who has and does not, being forgiven following their repentance and confession of sins.

Concerning the second trend, let it die; for, we have no apostles today or divinely inspired ones of any grade to dictate to the churches. Power plays are out of the realm of Christians who PARTAKE OF THE DIVINE NATURE.

The sure way to become one of God's elect, one who partakes of the divine nature of God, is to follow the ample teachings given in brief in this lesson—given in total in the whole of the New Testament. When one adds to his "faith, hope, and charity" the seven graces of Peter, he will not fall away because by that time he will have added the nature of God to their Christian character.

Better to observe the sayings of Paul in Colossians 4:5, 6, "Walk in wisdom toward them that are without redeeming the time. (6) Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." I understand this to cover our conduct or conversation before all men, both unbelievers (verse 5) and believers (verse 6)—every man.

When we have fully become PARTAKERS OF THE DIVINE NATURE (of God), then we shall have become fit candidates for heaven. God grant it!

"It is an illusion to think that more comfort means more happiness. Happiness comes of the capacity to feel deeply, to enjoy simply, to think freely, to risk life, to be needed."

THE CUP —

(Continued from page one)

the cheap inventions of shysters, employed for the purpose of befogging the intellects of those to whom they are addressed. Every word and act employed in the actual institution of the Lord's Supper is of the most vital importance to us and the more nearly we can duplicate them in partaking of the communion, the greater will be our assurance of safety. This style of dodging recorded FACTS has been used, ad nauseam, by dishonest polemics, until all careful investigators should be familiar with it and not be deceived. "Be not deceived; God is not mocked." (Gal. 6:7).

This Passover table had been previously prepared and duly set by the Lord's command and no other container except a cup is ever hinted at in the divine record. For this reason I deny that any scriptural authority exists for giving thanks for the "fruit of the vine" in some other container—bottle, jug, flagon or what not—calling it "this cup," before it gets into a cup and then pouring it into a number of cups, still calling it "this cup," and violating every conception we have formed of the correct use of words. The wine was already in the "cup of blessing," used by the Saviour and referred to as "the cup" and "this cup."

But we are told that we do not drink the literal cup but only the contents, which we frankly admit, but want more than some man's assertion that this proves we have the right to disregard the drinking vessel from which Christ and His apostles all drank as of no significance. How come? Who said it? How does he prove it? We common people are asking for your Scripture and we are willing to accept it and nothing else. Anything that cannot be understood without the exegesis of an educational wizard is too deep for us; we believe God knows how to express Himself without the assistance of the highly educated. We all know that a cup of any liquid is the amount contained in the cup. To give thanks for coffee in a pot and designating it as "this cup" would be palpably false and to perpetrate such a blunder at the Lord's table would be ridiculous if it were not blasphemous.

But if we are privileged to use two cups the individual cups may be justified by the same rule; there is no way to escape from this conclusion. Many good and sufficient reasons could be given for the use of one cup in the communion but this will suffice for those who do not believe that the spiritual vision of Jesus was so myopic that He could not see and provide for the emergencies that would arise in future generations to be given us in due season by the wise (educated, if you please) men of the East who should arise to teach us better modes of worship that His example affords in this enlightened age. They have succeeded in convincing many and may yet convince many more, but there will arise other defenders of the Lord's preeminence, as our guide and director, long after death has cast the mantle of oblivion over this author. The actual recorded facts, setting forth what was really done when the Lord's Supper was instituted are few in number and faithfully delivered to us for our edification and comfort. When this sacred meal was inaugurated the table was fully set; the wine was already in the cup from which all drank. It was not poured out of this cup into another cup much less a

number of them. Jesus took the cup in His hand and gave thanks for it; gave it to His disciples and commanded them. Can we not follow His example, even though we bring upon us such odious epithets as infidels, trouble-makers and schismatics? Why should we worry as long as we know we are walking in His steps?

Metonymy

When a partisan debater sees no other way of escape he resorts to the big-word smoke-screen; that is, he injects into his argument some big word, with which a majority of his readers are supposedly unfamiliar, and by skillful manipulation makes what appears to the superficial reader a plausible defense of his position. The trouble is that the smoke screen is usually too thin to hide his antics. Take that word, "metonymy," for instance. Quite an awe-inspiring word to look at, isn't it? But after all, there is no mystery as to its meaning. Metonymy simply means that two things are suggested by the mention of one of them when so intimately connected that the mention of the one naturally brings to mind the other. It doesn't prove one single thing as to the relative significance of the two, but the persistent repetition of "the cup" and "this cup," by the Lord while holding a literal drinking cup in His hand filled with the "fruit of the vine," is not a vain repetition of jangling nonsense, but is the language of Jesus Christ, Himself, and I hope never to be aligned with any faction that dares tamper with the Lord's example of His words, in instituting the most sacred rite ever given to man. They may call me an infidel, a divider of churches, or anything else in the way of an epithet that betrays a malicious spirit and a determination to please themselves. Epithets never yet proved a thing to be scriptural, which the scriptures do not mention or even hint at, but they are the common resort of those who can find no other refuge. Such methods were worn so threadbare and proved so futile in the armament of digressive Nos. One and Two, that it is surprising to see them trotted out by No. Three. However, they are unique in one respect and that is, the denunciation of those whose practice they voluntarily admit to be scriptural and an exact replica of what the Saviour said and did. Can you beat that? And to denounce them as infidels, and advising withdrawal from them if they do not recant. Whoopie! All of which we are asked to accept as scriptural, not because the scriptures say it, but because men who are well educated and have always been regarded as scriptural, assert it. We dare not gamble our souls on it.

Conscience

A little information from those who refuse to show any lenience to a conscientious objector—even when his conscience is claiming no basis except a scriptural one, by their own admission—is evidently due. Will they please tell us in what sort of a case Rom. 14 applies, or whether it is to be ignored entirely? Let them give us a little affirmative logic right here, so we may know just when and where it should be applied. If we are to be called infidels, trouble-makers and schismatics, we are certainly entitled to know the grounds upon which it is done. As to binding any laws upon the church, we have no such desire and deny the charge. Surely, no one is going to be silly enough to indict us of so heinous a sin simply because

our conscience prompts us to act and speak as nearly like the Lord as possible. Jesus said of something less important than the institution in which we commemorate His death, "For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than His Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them" (John 13:15-17). Some servants have arisen who seem to esteem themselves wiser than the Lord and are determined to please themselves, but Paul says, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbor for his good to edification. For even Christ pleased not Himself; but, as it is written, the reproaches of them that reproached thee fell on Me. For whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (Rom. 15:1-6). There is but one way in which this delectable unity can be accomplished and that is, perfect agreement in all matters of doctrine and practice. This can be brought about by walking as closely as possible by the word of God.

Jacob's Well

When every other refuge fails, these infatuated fanatics hike out for Jacob's well, hoping in it to drown the troubles they have gotten into by their illogical conclusions and violation of common and well understood usage of words susceptible of several different shades of interpretation, according to the circumstances involved in the context. For instance, no child would any more think that we pick up a well and apply it to our lips in order to drink out of it than they would surmise that to drink out of ("ek") a cup we must draw out the contents into some other container. The laws of language are too well understood for that and yet the Jacob's well argument is used as if we would necessarily have to translate "ek" in both cases alike, but it doesn't take an educated man to discern that the same shade of interpretation is not to be used for both. Anyway, we are glad they do try to make us believe that two or more Jacob's wells might be involved; but unless this is the conclusion they intend their argument to convey, it is pointless and untrue, and we thank God that one doesn't have to be highly educated, or even know the meaning of "metonymy," to understand: "The wayfaring man though a fool shall not err therein. God spoke in plain language that may be understood by plain people—people who understand that "the foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor. 1:25). In fact, the scripture teach "that not many wise men after the flesh, not many mighty, not many noble are called." I cannot believe that God intended that wise, educated men should ever be permitted to change the Lord's words for "a cup" and "this cup" to these cups, whether two or two hundred in number, and whether the plea is convenience or sanitation. In conclusion permit me to say that those who drank or watered their cattle out of Jacob's well procured the drink from

a single well and those who partake of the fruit of the vine, in the Lord's Supper, must take it from one cup in order to have Bible authority. —G. A. Trott, M.D.

(Note: This is taken from an old, old tract submitted by Bro. J. Wayne McKamie. The article too is a part of *Old Paths Pulpit*, published by Homer L. King in 1944, now out of print. Dr. Trott, as was true with others gone on, had a most pointed, telling way in scriptural argumentation and reasoning that can be lost with the passing years; a style and way it is that younger men would do well to acquaint themselves. We, therefore, for this reason and others feel justified in presenting this article to our readers; though written many years ago, its message is ever new, ever timely and refreshing. —DMc)

SUNDAY SCHOOL — WHY? — WHY NOT? —

(Continued from page two)

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22:18). How dare anyone?

Finally, the Sunday School can claim no origin higher than uninspired man; and must, under the weight of divine condemnation, acknowledge that it is unworthy of the support or encouragement of the people of God.

This reasoning applies with equal force to a similar procedure on any day of the week — to Bible colleges and to all meetings conducted without divine command or example. —John R. Freeman via *The Truth*

(Note: It is my understanding that Bro. Freeman was the third president of Gunter (Tex.) College. This article is one of the best I have seen on the Sunday School, a real scriptural indictment; I, therefore take the liberty of lifting it from *The Truth* to share with our readers. In view of Bro. Freeman's connection in his younger years with Gunter College, and what he says in this article concerning Bible Colleges, I take the liberty of quoting him here, by way of explanation of his apparent later stand on such; this quote is from the *Church Messenger*, May 1966, where Bro. Freeman was eulogizing his brother-in-law, the late Bro. Percy C. Key. He says: "The most difficult task for Brother Key and me, with others who had taught in Bible colleges and other such schools, down to the one-man, or few men, institution for the training of the youth for religious work which parents and local churches are obligated to perform, was to learn the Savior's teaching that we cannot put new wine into old bottles, lest the new wine expand and burst the old bottles that would not expand, and both be destroyed. New bottles were newly tanned hides that would expand with the expanding of the wine. The Jews wanted to strengthen the weak parts of the law by adopting new laws, which could not be done. The early reformers tried to save Catholicism by strengthening its weak points, which could not be done; but the work of restoration discarded Catholicism and used only the true doctrine of Christ and His apostles. Likewise, we tried to justify the religious training institutions by changing the manner of teaching them; but all of our efforts were vain. So we decided that we must give up all of these human methods and take the word of the Lord alone. This we did; but some are doing all they can to cause

the Lord's plan to fail. —The Lord's plan will continue, even though all opponents of that plan go down in defeat and death." I believe Bro. Freeman expresses the truth here concerning so-called Bible colleges, training schools, etc. that some of our brethren through the years have tried. Surely, a man "who has been there" should be heard and heeded.) —DMc



Ray Lambert, Broken Bow, Okla., July 7—We had a wonderful meeting at Sweet Home with Bro. Wayne Fussell; good attendance and interest, 5 baptisms and 2 confessions of faults, taking their stand for truth from digression in worship. Wayne certainly has not lost his zeal for Christ, nor his ability to preach. We expect more results from the seed sown; may God's richest blessings be upon him and his is our prayer.

Nickie Norton, Rt. 2, Box 68, Bogue Chitto, Miss., July 10—Since last reporting, I have begun my travels with Bro. Richard Nichols and family. We are at Jerusalem, Ark. to remain through July 27. June 8, I preached at Wayne, W. Va.; June 11, at Twelvepole, W. Va. June 14-15, I was at my home congregation, Hillcrest, Miss. where Bro. Joe Hisle held a good meeting; neighboring congregations attended well. I preached once at Hillcrest. June 22-29, I attended a singing school at Earlytown, Ala. which Bro. Richard Nichols taught. June 30, we were in Sulphur, Okla. to attend the meeting there. It is such an encouragement to be there. Please pray for us.

Gene Welshhons, Newton, Iowa, July 4—The good preaching and wonderful singing were much to be enjoyed and appreciated at the Sulphur, Okla. meeting. This was my first time to preach as a full time preacher of the gospel. I need the prayers of all; have so much to learn, and there is such little time. We are small in number here, but I do believe strong in the faith. Pray for us.

K. G. Wilks, 7807 Gault, Austin, Tx, July 16—Our meeting with preaching by Brother Don McCord resulted in two baptisms and two restorations. This increased our membership from nine to thirteen. The meeting was a joy to us, and so was Brother McCord. He lived with us during the meeting. Our attendance was good considering our recent beginning here in Austin. Some other congregations in Austin were represented. Out of town congregations were well represented, too. The future looks good for us. Brother Wayne McKamie is due to be with us for a short meeting in February of 1976; Brother Jerry Dickinson for a full meeting in July of 1976.

Allen Bailey, 909 Truitt Ave., LaGrange, Ga., July 16—Since my graduation June 5, my dreams of the past few years have come to reality—to travel with my father, Bro. Alton Bailey, in preparation for evangelistic work. May 31-June 8, we had a great meeting here with Bro. Bob Loudermilk; one baptism and other favorable results. June 12, we went to Ark., where my father was in a meeting at Pottsville, and where I was privileged to preach at Little Rock and Jerusalem; the last night of the Pottsville meeting. I preached and baptized one. I thank the brethren in Ark. for their encouragement. We attended the Sulphur, Okla. meeting where Brethren Bill Roden and Jimmy Smith did an excellent job. We then went to West Chester, O. for a meeting; while there, I was privileged to preach at Hamilton, and Sharonville, and Richmond, Ind. My thanks to them for the encouragement. July 14, we began our return home, and will leave the 19th for Lawrenceburg, Tenn. where my father will hold the meeting and brethren have been so kind as to schedule preaching in the area for me; I am truly grateful, for the more experience I get, the better. We need your prayers for success in His vineyard.

Bob Loudermilk, 4557 So. Elizabeth, Wichita, Ks. 67217, July 11—We enjoyed our meeting in LaGrange, Ga., last month which closed with one baptism and other favorable results. This was my first meeting in the South and it was a pleasure to work with Bro. Alton Bailey and Bro. E. H. Miller, two men I respect highly. We are now in our new location in Wichita and are in a meeting with Jerry Cutter. So far visitors have outnumbered our members on several nights. The discussion last month will, we pray, turn some of their members to the truth. I have another debate scheduled for September 12, 13, 1975 on the "cups issue" (See announcement elsewhere in paper). The Sulphur, Okla. meeting was one of the best. We enjoyed Ronny Wade's debate in Midland, Tx., on the cups and classes. Since the debate, I believe 3 have made confessions of sin from digression there and are now meeting with the faithful church in Midland. The crowds numbered around 200 each night of the discussion, and the interest was boiling throughout this west Texas city. I anticipate that others there will take their stand with the truth in the future.

Ron Willis, 702 Meyer #29, Arvin, Calif., 93203, Phone (805) 854-5282—To the best of my memory, I have preached at the following places since April. April 11-20: Trentman Ave. Ft. Worth, Tex.; April 23, 24, 25: Nacogdoches Rd. San Antonio, Tex.; April 26, 27: Deer Park, Tex.; May 21: Cottage Grove, Ore.; May 25-June 1: Yakima, Wash.; June 1-8: Kennewick, Wash.; June 9, 10, 11: Caldwell, Idaho; June 14, 15: Delta, Colorado; June 18-20: Sentinel, Okla.; July 1-4: we attended the Sulphur meeting and enjoyed it immensely; July 5, 6: Melissa, Tex. (my thanks to Bro. Jim Hickey for preaching the night of the 4th for me as I was sick); July 8-13: Flagstaff, Ariz. During this time there were five baptisms, seven confessions, and the congregation at Flagstaff was planted. Thanks to all the wonderful brethren everywhere who helped make our trip so enjoyable. We, here at Arvin, surely had a good meeting

last week with Bro. Billy Dickinson. His sermons each night were certainly uplifting to all of us. We deeply regret the terrible tragic accident that took the life of our brother, Bob Terwilliger. Our deepest sympathy to the family and we pray that God will strengthen them and all of us for the future. We're looking forward to the Labor Day meeting in Lodi, Calif. this year. I begin a ten-day meeting in Okla. City, Okla. (21st. St.) Oct. 3rd. I appreciate, too, the confidence the brethren in Deer Park, Texas have in me to ask me to conduct the Texas spring meeting in April, '76. God Bless the brotherhood and their efforts, and we ask all of you to remember us in your prayers.

THE LORD'S SUPPER

On the night of Christ's betrayal, He instituted a memorial that still exists in all of its purity and sanctity with all of its other essential features. You may read of it in Matthew 26, Mark 14, Luke 22, and I Corinthians 11. In the Scriptures, it is known as "the Lord's Supper," the "breaking of bread," and "the communion." It was instituted for Christians to engage in when they publish the Lord's death or remember Him. The Christians in the first century observed it on the first day of the week, or Sunday. They, as did Christ in the institution, had the following elements included in this weekly, sacred observance. On the table, they had a loaf of unleavened bread which, in a figure, is the body of Christ; and they had a cup of the "fruit of the vine," which Christ described as "the New Testament ratified by my blood. So, on the Lord's table there were and are three significant elements, representing three significant parts of the Christian system; namely, the bread—the body of Christ; the cup—the New Testament; and the "fruit of the vine"—the blood ratifying the New Testament, covenant or agreement.

Therefore, the church of Christ pleads with all to observe the institution according to the divine pattern. In this, as in all other matters religious, strict adherence to the revealed example is most important.

—Don McCord

THE CHURCH THAT CHRIST BUILT

Its Entrance Requirements

All organizations have certain qualifying steps that prospective members must take in order to gain membership. So it is with the divine organization—the church that Christ built. Since the church belongs to Christ (Matthew 16:18), He, and only He has the authority to lay down entrance requirements; this He has done.

In Mark 16:16, He stipulated belief; in Luke 13:3, repentance; in Matthew 10:32, confession of Him before men (see also Acts 8:37); and in Mark 16:16, baptism. Thus man has salvation or remission of sins (Acts 2:38)—his sins washed away (Acts 22:16). Man is thus added to the church that Christ built (Acts 2:47).

The churches of Christ kindly commend these entrance requirements, authorized by Jesus Christ, to religious people everywhere. A complete return to New Testament practice in religion is sincerely advocated. —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).

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No. 9

INFLATION — SOME ADJUSTMENTS NEEDED

By Edwin S. Morris

We are all aware that we are in a critical time with inflation, the energy crisis, etc. This is having, and will have, its effect on the church as far as the work of the church is concerned. I believe it is very important that we as stewards of God use His resources wisely and for the best and everlasting good. Therefore, I feel it is in order that we take a look at some past practices and how we could more wisely spend the Lord's money. I certainly feel that some adjustments are in order.

In the past, those who preach have spent much of their time traveling over the country conducting meetings. Many times preachers would conduct from twelve to eighteen meetings per year. Of course this has always been expensive. Usually by being very careful a preacher could get by on the support. Today this same travel costs 2 or 3 times what it did but a short time ago. In view of this, if the preacher is to continue to hold meetings he will need about 2 or 3 times the travel expense that he did have. The cost of living has gone up tremendously. Again, the preacher will need much more support than in the past. Within the last year, one preacher held a meeting and the congregation supported him \$350.00. At first, this might seem adequate, but it is not. First of all, about two meetings per month is all that a preacher can hold. This adds up to about \$700.00 per month. When you take his travel expense off, it cuts it down even more. The sad part about this is that the congregation was amply able to support him adequately. I understand they had better than \$9,000.00 in the treasury. Brethren, these things ought not to be. I have preached, and am now holding down a job, and feel that I am in a position to know both sides of the issue. If we intend to continue to have meetings, we need to realize what is needed. A preacher traveling over the country needs a minimum of \$1200.00 per month. This means he needs a minimum of \$600.00 per meeting. Brethren if you can not adequately support a preacher, do not call him to come several hundred miles to hold you a meeting.

In looking over these problems I am wondering if we are spending the Lord's money wisely in having men travel hundreds of miles to conduct meetings. Would it not be much wiser to have men within a reasonable distance to hold the meeting? And even better, would it not be wiser

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THE POWER OF THE GOSPEL

By Ronny F. Wade

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also the Greek" (Romans 1:16). The word translated "power" in our text is the same greek word from which we get our English words dynamite, dynamic, and dynamo. This gives us an idea of how great and powerful the gospel really is. We must remember that Paul is writing to a power-loving and -conscious people. Rome was a mighty civil state, and she took great pride in her power. But even in view of this, Paul boasted of a power greater than any unbelieving Roman had ever experienced. This power of which he spoke was not a power demonstrated by carnal weapons, but rather a soul-saving power. A power of the heart.

The power of God is manifested in many ways. The mountains that are raised up, and the depressed valleys are manifestations of God's power. All the beautiful works of nature including the wonder of thunder, lightning, and rain tell us of the power of God. However, these things are not the power of God to save. Of all the power of God, only a certain portion is utilized for the saving of souls, and that portion is the GOSPEL.

But next, we ask, what type of power is the gospel? Jesus answers for us in Matt. 13:15, "For this people's heart is waxed gross, and their ears are dull of hearing and their eyes, they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted and I should heal them." You will notice that their healing and conversion depended upon their first hearing and understanding. We therefore conclude that the gospel is a power manifested in words. It is an intellectual power. A power that can be heard, understood, and believed. It is a power that causes men to turn their back on sin, and resign their heart and life to Christ. Perhaps you are wondering what "word power" is. For example, let us look at the constitution of the United States. It is a power contained in words. However, even though it is just a group of words, it has moved and inspired men for years. These words formulate and guide our lives as American citizens. This is similar to the gospel. It is a power contained in words, and if these words are spoken and the find lodgment in good hearts, they produce the desired results.

Since there are several figures used in the Bible to describe the power of the gospel, let us notice some of

them:

First of all, the Bible speaks of itself as being a seed. Jesus in Luke 8:11 says that "The seed is the word of God." What a powerful thing a tiny seed is! When placed in the soil, and given the proper amount of water and sunshine it reproduces itself. From this small seed a mighty plant or tree will eventually grow. If the gospel bears a resemblance to a seed, then it must also produce something. When the gospel is planted in the soil of the human heart, and the right process is followed, a child of God will result. In James 1:18 we read, "Of his own will, begat he us, with the word of truth, that we should be a kind of first fruits of his creatures." Again in 1 Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." There are several interesting relationships between the gospel and a seed that we would like to notice. A while back some searchers uncovered some seed in one of the ancient pyramids of Egypt. According to this account the seed had been lying there for hundreds of years. However, it was taken, planted, nourished, until it reproduced itself—it was wheat. There are two things outstanding about this illustration. 1. The length of time the seed had been there had nothing to do with its ability to reproduce. 2. The length of time the seed had been there did not affect WHAT it produced. We must gain a lesson from this. The word of God or gospel is the seed of the kingdom, thus whenever and wherever it is planted, it will always produce the same thing. It cannot produce something today that it did not produce years ago, and vice-versa. The idea that one seed produces several fruits or vegetables is unreasonable. And the idea that the Word of God produces different religious bodies, is just as unreasonable. No one has ever seen a vine that will grow tomatoes, peppers, berries, etc. all at the same time. And we cannot expect the word of God to do something that would be wholly inconsistent with certain figures used to explain its power.

The Bible is also compared to a light. Light is one of the most compelling things in existence. Where it exists, there is no darkness. Without it we wander about helplessly and aimlessly. But with its ever-abiding presence, we see clearly the way before us. No wonder David says, "Thy word is a lamp unto my feet and a light unto my path." God's word lights the dark corners of the pages of history. Questions such as: from whence came man? where is he going? is there life after death? are all brought to light in the Bible. This Book informs us when nothing else can. It supplies the answers to our unanswered questions. It not only does this, but also serves as a guide and directing force in the life of every man.

Next, let us notice Jeremiah 23:9, "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Here two figures are used. First a fire. Fire is a purifying agent. It is used by the refiner to get rid of slag and dross in gold or silver. First of all the raw metal is placed in the crucible. Then it is heated until it becomes molten. The refiner drags them all to one side and disposes of them. Left is the pure molten metal free from all filth and impurity. So it is with the word of God. We are cast into its crucible and there the heat of divine truth is applied to our lives. Gradually all the impurities of sin rise and the great refiner takes them away. Remaining is what God strives for in all our lives: PURITY, made so by the Word

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IF THINE EYE OFFEND THEE

By James D. Orten

Jesus said, "If thy right eye offend thee, pluck it out, and cast it from thee." And again, "If thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body be cast into hell." (Matt. 5:29)

Those words are as bold and stark as any to be found in the New Testament and quite shocking to most people. The very thought of losing an eye or a hand is enough to send most of us looking for something other than a literal interpretation of Jesus' words.

Perhaps we turn away from a concrete interpretation too quickly for Jesus' words are literally true. It is better to lose one member than have the whole body perish. Human beings regularly face such choices and they regularly choose in favor of surrendering a member in order to gain a longer life for the body. Who, in his right mind, would not allow a hand, an eye, a leg or any other member to be severed if it meant the difference between life and death, to say nothing of the difference between eternal life and eternal death.

The literal truth of Jesus' statement notwithstanding, I do believe that the real meaning of these inspired words is spiritual. One reason I believe this is that literally plucking out one's eye would not help the problem Jesus was talking about. If one's right eye were seeing things that caused him to sin, plucking out his eye would not really help. If the heart remained unchanged he would simply view the evil scenes with his other eye. For that matter even removing both eyes would not keep a willing heart from wicked imaginations. It could still be aroused by sensations from the other four senses.

If one is doing sinful acts with his right hand, cutting off that hand would not stop the deeds as long as the will to do them remained intact. There are few things which even right-handed persons cannot learn to do with their left hand. In fact, one could be a physical invalid and still be an active sinner if his heart remained unconverted. "An heart that deviseth wicked imaginations" is one of the things the Lord hates. (Prov. 6:18)

I believe Jesus is teaching the sacrifices a disciple should be willing to make in order to purify both his heart (represented by the eye) and his behavior (represented by the hand). The verses also indicate that a Christian life consists of a pure mind and good behavior. Neither by itself is sufficient. Throughout the history of the church men have argued about the relative importance of purifying one's heart as opposed to purifying his life. Jesus insists both are essential.

In those days the Pharisees had decided they did not have to worry about the heart as long as one's behavior was all right. Jesus quoted them as saying, "Ye have heard that it was said by them of old time, thou shalt not commit adultery." But, he continued, "I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." One could paraphrase Jesus' words like this: You have been told not to tolerate sinful deeds, but I worry as much about an impure heart as I do an impure life. Their own lives were a good example of what Jesus meant. He said, "Ye are like whited sepulchres which outwardly appear beautiful but in-

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THE KINGDOM: AN ATTACK ON PREMILLENNIALISM

By Bob Bradford

The writer in Isaiah 2:2, 3 says: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem." There are several things to notice here. First, the prophecy tells us when an event will happen—in the last days; second, what event was going to take place—the mountain of the Lord's house was to be established; thirdly, we find who would be involved or concerned with—all nations were to flow into it, or be present; and, fourthly, we find where the event is to take place—the city of Jerusalem.

Let's begin our study by asking: what is the House of God? In I Tim. 3:14, 15 Paul stated: "These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God." In Zech. 1:16, "Therefore, thus saith Jehovah, I am returned to Jerusalem with mercies; my house shall be built in it, saith Jehovah of hosts and a line shall be stretched over Jerusalem." What one should learn is twofold: 1) The house of God is the same as the church of the living God, and 2) God said His house or His church would be built in **Jerusalem**—not Rome, Salt Lake City or any other city in the world.

Now, let's proceed to Luke 24:46, 47 "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Then in verses 48, 49 Jesus says: "And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." That is nothing more than the Lord's own application of Isaiah 2:2, 3. Could the meaning be any more simple?

Another question: what period does the 'last days' refer to? Isaiah 2 and Joel 2:28-32 state that the Lord's household would be established in the last days. In Acts 2:16, 17 Peter affirms "**This is that**"—notice the emphasis being placed—spoken by the prophet Joel; and it shall come to pass in the last days, etc. Thus Peter in the second chapter of Acts is referring to Pentecost as being in the 'last days.' The day of Pentecost and the events happening were fulfillments of the prophecies of Joel 2:28-32 and Isaiah 2:2, 3. Even Heb. 1:1, 2 states the last days were in existence.

Let us proceed. Isaiah 2: "All nations shall flow unto it." We find fulfillment of this prophecy again in Acts 2:5-10 "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. . . ." Acts 2 seems to be the hub of the fulfilling of prophecy. With such gospel truth, why can't the premillennialists see it?! All these prophecies and their fulfillments denote the establishment of the kingdom. What other scripture affirms the same?

Mark 9:1: "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God **come with power**." We

find two facts here: 1) the kingdom was to come with power and 2) some of those standing there would not see death till they saw that kingdom established. If the kingdom has not yet been established, as some proclaim that it is still in the future, there are a lot of Methuselah's walking around. If there are, I want to meet them!! However, the main thought was "the kingdom was to **come with power**. Luke 24:49: "and behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Here we find the kingdom was to come with power and power was to come upon them **at Jerusalem**. Now, let's turn to Acts 1:7, 8 after being asked when would the kingdom be restored to Israel, Jesus answered: "it is not for you to know the times or the seasons, which the Father has put in his own power but ye **shall receive power, after that which the Holy Ghost is come upon you**; and ye shall be witnesses unto me both in Jerusalem, and in all of Judea, and in Samaria and unto the uttermost part of the earth." The scriptures are telling us: the kingdom was to come with power and power was to come with the Spirit. So, therefore, when the Spirit came, the power came, and when the power came the kingdom came into existence. It reminds me of a law in geometry. The transitional property says that if A=B; and B=C, then A=C. This can be easily applied to the kingdom, power and the Spirit. The Spirit came in Acts 2:4 "And they were all filled with the Holy Ghost and spoke as the Spirit gave them utterance." Again, further proof found in Acts 2 where the kingdom came into existence—on the first Pentecost after the resurrection of Christ.

Here is further proof of the kingdom's existence: Col. 1:13 "Who **hath** delivered us from the power of darkness, and hath translated us **into the kingdom of his dear Son**:" How can we be translated into something that's not in existence? No way!! Jesus, in Luke 22:29, 30, "And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Again, how can something be appointed that is not in existence?! Please focus your attention on this point. Jesus says "that ye may eat and drink at **my** table in **my** kingdom." Now, if we find an example of Christians eating and drinking at the Lord's table, we can know that the kingdom is in existence. Why?! Because if we find the example of those eating and drinking at the Lord's table, the kingdom has been appointed to them as God appointed the kingdom to Christ. And, of course, we find the great example of the Lord's supper in I Cor. 11:20-34. Those people there were appointed a kingdom as God appointed Christ a kingdom. How can anyone deny the existence of the kingdom?

The prophet tells us in Daniel 2:44 "And in the days of **these kings** shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." When Jesus said the time was fulfilled, 'these kings' occupied the imperial throne of Rome. Daniel said Jesus would come in the days of these kings (Dan. 2:44; Dan. 7:13, 14). Paul stated in 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." Although Paul here says they had received a kingdom, that

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ANNOUNCEMENT OF DEBATE

The Lord willing, this discussion will be conducted in Dallas, Tex., Nov. 5-8, 1975. The propositions are:

The scriptures teach that in the observance of the Lord's Supper one cup (drinking vessel) must be used in the distribution of the fruit of the vine, and only one loaf, as a representation of the body of Christ. Affirm: Ronny F. Wade. Deny: A. H. Payne.

The scriptures authorize the local church to assemble for worship, and before or after the assembly, to conduct simultaneous Bible classes with women teachers teaching some of the Bible classes. Affirm: A. H. Payne. Deny: Ronny F. Wade.

The first two nights will be conducted at the Boulder Drive meeting house, located at 3822 Boulder Drive, Dallas; the last two nights will be conducted at 740 Melrose Drive, Richardson, Tex., where Brother Payne preaches. Everyone, please take note and plan to attend. —Ronny F. Wade

THANK YOU!!

To date we have received \$6,035 toward the building of our meeting house at Lauderdale Lakes, Fla. Since last report we have received the following: Lowery, Opp, Ala.—\$500; Rosenberg, Tex.—\$250; Crawfordsville, Fla.—\$50; Columbus, Ga.—\$200; Lowell H. Smith—\$25; El Centro, Calif.—\$100; Pocahontas, Ark.—\$100; Greenville, S.C.—\$100; Jeff St., Dallas, Tex.—\$25; Twelve Pole, W. Va.—\$610; Lawrenceburg, Tenn.—\$100; Love Joy, Pa.—\$100; Walled Lake, Mich.—\$25; Houston, Tex.—\$250; Mozier, Ill.—\$150; Youngstown, Ohio—\$100; Pottsville, Ark.—\$100; El Reno, Okla.—\$50; Abilene, Tex.—\$55; Sister (anonymous)—\$500. If I have overlooked anyone, please advise, and we will acknowledge. —John E. Mountain, 3521 NW 26, Lauderdale Lakes, FL 33311

TRIBUTE TO A DEAR LADY

Sister Annie Lee Roe, faithful companion of our beloved brother P. R. Roe, is in declining health, under the constant care of a physician, and deserves the prayers and attention of all Christians. To know this dear lady is to love and admire her; she is one of the kindest and most devoted of Christians. She is remembered for being such a gracious hostess to God's people coming her way, and as having entertained, as the "great woman" of Shunem of old, with an open-door welcome to many preachers. She is to be praised for her unselfish love and hospitality to all. Please remember her in your prayers. —Mrs. D. O. Ercanbrack

[Editor's note: "Words fitly spoken are like apples of gold in pictures of silver"—this description so very well befits the tribute we have just read. I am one of those many preachers that Annie Lee Roe has treated royally, as she would a son beloved; I shall never forget her and her dear husband, Ray Roe, finer folk in the kingdom you will not find. God bless Sister Roe, and I appreciate Sister Ercanbrack's kindness in submitting these few words in tribute to our sister in Christ. —Don McCord)

MEETING AT NEW YEAR'S

This annual meeting in Oklahoma will be conducted at McAlester, Dec. 26-31, ending with the singing in of the New Year. A motel here is extending special rates in case you would want to make reservations ahead. We will also keep as many as we can in our homes. Bro. Lynwood Smith will conduct. For further information, or to make reservations, please contact the writer. —Jerome L. Dickinson, 320 West Monroe, McAlester, OK 74501

OUR DEPARTED

Shuey—Sister Mary Ann Shuey was born June 7, 1883 and was separated from this life by reason of death Lord's Day, June 29, 1975, at the age of 92. She was a lifelong resident of the Joplin, Mo. area. She is survived by a daughter, two sons, one brother, one sister, and a host of grand children, great grandchildren, and great great grandchildren. It was some 40 years ago that Sister Shuey was obedient to her Lord in baptism. She suffered much over the past ten years due to an accident. She will be missed by all who knew her and of her faithfulness that she demonstrated to the Lord. I was honored to speak words of warning and comfort at the funeral service. —Murl R. Helwig

Shaw—Thomas J. Shaw of Commodore, Pa. passed away June 14, 1975 at the age of 87. Bro. Shaw is survived by his wife, and four sons and two daughters. Bro. Shaw was well known across the brotherhood. He has in the past written several fine articles to this Journal. Also, he is the father of Tommy and Jimmy Shaw who are well-known and respected men of God. The singing at the services was performed by three of the grandchildren, and was beautiful. Bro. B. F. Leonard and the writer spoke words of comfort and hope. —Jack A. Cutter

MOSES E. LARD ON THE SPIRIT OF INNOVATION

Selected by K. G. Wilks

"The spirit of innovation is a peculiar spirit. While coming in it is the meekest and gentlest of spirits; only it is marvellously firm and persistent. But when going out, no term but fiendish can describe it. It comes in humming the sweetest notes of Zion; it goes out amid the ruin it works, howling like an exorcised demon. At first it is supple as a willow twig; you can bend it, mould it, shape it, to anything; only it will have its way. But when once it has fully got its way, then mark how it keeps its footing. It now calls for reason, for argument, for Scripture; but no more has it an ear for reason, argument or Scripture than has the image of Baal. Argue with the spirit of innovation indeed! I would as soon be caught cracking syllogisms over the head of the man of sin. Never. Rebuke it in the name of the Lord; if it go not out expel it. This only will cure it. . . ." Moses E. Lard, in *Lard's Quarterly*, as quoted by The Truth, August, 1975

Comment: From experience, I tell you truly, the above is the best put observation of the spirit of innovation that I ever heard or read, and how true in every way. It is a form of infidelity, denying the Scripture under a guise of Spiritual accomplishments, said to be for the good of the brotherhood and to the glory of God. But nay, I repeat, it is a form of infidelity denying the power of the Word of God and His Son Jesus Christ. In my lifetime, I have seen two congregations of the Lord stolen by the Sunday school people by majority vote of the men, women, and children, including backsliders; I saw another stolen by domination of numbers pushed by two old women of domineering spirit for cups; I saw another congregation ruined, split, saturated with hate, over the worldly desire for show and power; still another went completely liberal—so liberal it finally came to stand for nothing scriptural; it did not wear the name of Christ; so liberal that plain teachings of the New Testament on salvation were ignored; so liberal it fellow-shipped the daughters and granddaughters of the Woman of Sin in Revelation, the Mother of Harlots; hate, suspicion, and distrust were sown; false doctrine were taught; the congregation as a functioning church of Christ was dissolved; —all in the name of love for the brotherhood, for God and Christ and the Holy Spirit; BUT WHAT KIND OF LOVE IS IT WHOSE TREE AND ITS FRUITS PRODUCE such bitter, vile, and Satanic fruits? From peace and tranquility to destruction, these churches.

As Brother Lard well said, "Rebuke it in the name of the Lord; if it go not out expel it. This only will cure it. . . ."

I say, "Give no invitation to it; give no quarter to it; don't let it in the door of our hearts or of the meeting house, no matter how sweet or holy sounding its face is, for it is infidelity, denying the power and authority of the Holy Scripture, even accusing the Holy Scriptures of being out of date, not applicable to our times, impossible to live with in current times. "Now abideth faith, hope, and charity, these three; but the greatest of these is charity" I Cor. 13:13. But Satan or his agents have no charity coming. They are as pigs in a jewel shop. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" Matt. 7:18. "Wherefore by their fruits ye shall know

them" Matt. 7:20. DON'T FORGET! Satan can transform himself into an angel of light; and, his ministers into ministers of righteousness. 2 Cor. 11:14, 15.

Inflation—Some Adjustments Needed—

(Continued from page 1)

when possible to have a preacher work in an area and cut out a lot of this added expense. I am convinced that a preacher working in an area for long periods of time produces more lasting results than spreading it so thin traveling everywhere. I have observed closely in my home area the last couple of years, and I see a decline in the attendance at ten-day meetings. It is too early to determine whether it is the "inflation," or lack of interest in the members that has caused this. But I am aware of this one fact that people are having to cut down on the amount of driving they do. I am sure the high cost of operating an automobile has had its effect on people attending meetings night after night.

I know of several preachers who are conducting very few meetings, and have never conducted a great number, but I will have to admit that they have just about as many baptisms, etc. and have probably done more permanent good than maybe some of us that held more meetings. Day after day, week after week, month after month, and yea, year after year personal work is needed continuously. In this day of inflation this could be an answer to at least some of the problems. That is, let a preacher work in a more local work.

In March of this year, there were five families of us who decided to start a congregation in Edmond, near Okla. City. We rented a motel room and began meeting. This congregation was started in peace with all congregations and no ill-will whatsoever prompted the beginning of it. We were offered help financially to begin with, but decided we would first try to do it ourselves. **We did!!** We have gained one family, had many visitors, and several home studies. It has certainly been rewarding. In the future we plan to build a building and will need help, no doubt then. But first, we must help ourselves. We also plan to have Elders and Deacons. We have three men working and preparing to be deacons, and then later elders. We have another who is working to be an elder. Should men start meeting with us who qualify to be elders or deacons we would not hesitate to appoint them. We plan to train and prepare these men for the work. They do not meet the qualifications now, but in the future they certainly can.

I would like to suggest that others might consider starting as we did, especially in areas where you have the material to start with. Each of the five men that started this congregation take part in each item of worship. We do not have to depend on outside help. I have cancelled all preaching appointments for the present, because we feel we all need to be here in the work each service.

Brethren, take some long and serious thought about how to better use the Lord's money and all of our talents in these days of inflation.

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

AN AGELESS TRUTH

By Larry Lay

It would seem to this writer that there is an ever-increasing tendency for this generation to divorce the elements of God's mercy from His divine truth and commandments. Permit me to explain.

As people have experienced salvation (and what this means certainly is not a matter of agreement), they seem to feel that once they have received the mercy of God that keeping his commandments or making a total human commitment to His truth becomes a less than important task.

We seem to be in the midst of a religious age when any person who makes a solid commitment to keep God's commandments is looked upon with distrust and suspicion. He is often called a **"commandment keeper"** trying to earn his salvation by works. **"Commandment Keepers"** (and the emphasis is mine) for various reasons seem to have fallen into the wrathful ire of the present religious age. Many seem to have forgotten that truth goes beyond the moral law of God in which there is, or at least used to be little disagreement. Too many have been mouthing platitudes about salvation while totally ignoring its most obvious result. Indeed, they sadly have overlooked an ageless truth.

It would do this generation good to heed the words of Solomon in Proverbs 3:1-6: "My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: So shalt thou find favor and good understanding in the sight of God and man. Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

As many have been adept at pointing out the benefits of full salvation by faith and grace, many have been equally adept at excusing human effort in an honest commitment to keep God's commandments. In so doing they have, in effect, denied many important benefits due the maligned **"commandment keeper."**

To begin with, Solomon would make us aware that this person dedicated to keeping the commandments can add length of days to his life and peace shall be with him in a fuller measure. Those inclined to disagree simply need refer only to verses 1 and 2 of the quoted text.

This wise man secondly made the emphatic point that mercy and truth were to be worn about the neck and written upon the heart. Hardly sounds like an unimportant aspect of one's life! Yet, many tell us that truth is relative to the individual. Christ apparently did not see it in that particular light for he said, "My word is truth." Further, "The words that I have spoken unto you, the same shall judge you at the last day" (John 12:48). It is easy to see why **"commandment keepers"** are concerned about the truth of Christ.

Strangely, while denominational preaching more and more informs us that what you do has little or no effect upon your relationship with God and upon your salvation, Solomon said, "So shalt thou find favour and good understanding in the sight of God and man." How, Solomon? By

not letting **mercy** and **truth** forsake thee! (Prov. 3:3)

Solomon draws this aspect of the short discourse to a close with these words, "Trust in the Lord with all thine heart; and lean not upon thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (verses 5 and 6).

Certainly, all of Christianity has paid lip service to this principle. But, how many so-called Christians have truly made a commitment to it?

Many of these derogatorily called **"commandment keepers"** have made this commitment; in all things they strive to follow the commands of God . . . or in the words of Solomon they "acknowledge" Him in all ways. And I for one say, this is not bad! These **"commandment keepers"** are not claiming their salvation by works, nor righteousness by their own merit . . . they are simply claiming the rewards of what keeping the commandments can bring. If there were no rewards, no promise, no purpose, there would be no truth, no mercy and no commandments.

As long as there is a promise, a purpose and a way, there will be mercy for the follower, truth for the believer, and commandments for the sincerely obedient. Anything less is unworthy of God!

The next time someone accuses you of being a **"commandment keeper,"** don't deny it. Rather than feeling a twinge of guilt or offering an excuse, offer to them that ageless truth of I John 5:2-3, "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."

The world, as well as many denominational people, needs to realize that if God's commandments are relative and unimportant then so is His love. The two are inseparable in the Christian life. Jesus said, "If you love me, keep my commandments" (John 14:15). Now I ask, who would dare not be a **"commandment keeper"** in light of what Christ has said without truly showing his lack of love? Actions speak so much louder than words! It remains an ageless truth.

The Power of the Gospel—

(Continued from page 2)

of God.

The prophet also declares that the word is a hammer. it breaks the rock in pieces. Long, long ago, rocks were heated and then broken in pieces with a huge hammer. Of course the rocks did not break immediately; however, with repeated blows of the hammer they eventually gave way. So it is with us. The power of the gospel beats away at our hard, stony heart. After many continuous blows, our heart is broken and our will resigned to the heavenly Father.

There is also another figure. This time the Word is referred to as the sword of the Spirit. We are told that it is "quick and powerful and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, of joints and marrow and is a discernor of the thoughts and the intents of the heart" (Heb. 4:12). A sword is a weapon of warfare with which one may either defend himself, or execute his enemy. The gospel is like this. It aids in the defense of the true Christian, and destroys the false prophet. When the sword of the Spirit is used

correctly, wonderful things happen. However, when we use it incorrectly, the result is self-destruction. Paul spoke of those who wrest the scriptures to their own destruction. May God help us to use "the sword" wisely, and to be eternally grateful for its help and assistance.

Now that we have noticed what type power the gospel is, as well as some figures expressing its power, perhaps it would be good to turn our attention to what the gospel will do. First of all, we believe that the gospel begets us, so that we may be born into the family of God (1 Peter 1:23); "being born again not of corruptible seed, but of incorruptible by the word of God which liveth and abideth forever." Thus it is the word that allows us to be born again. The gospel also gratifies our hunger as a child of God (1 Peter 2:2), "As new born babes desire the sincere milk of the word that you may grow thereby." Again, the word gives us faith. Romans 10:17—"So then faith comes by hearing, and hearing by the word of God." It is the powerful word of heaven that produces faith in the heart of man. Where is the man who can deny it? The atheist, infidel, and agnostic must all bow in its presence. In 2 Timothy 3:15 we read, "And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." One who knows the holy scriptures is wise unto salvation. What a powerful force, what a wonderful educating facility it really is. Last of all, the gospel saves us. 1 Corinthians 15:1-5: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve."

Yes, the gospel saves. It saved the Corinthians. It saved the people on Pentecost. And on and on we could name others who were saved by the gospel. No wonder Paul said, "I am not ashamed of the gospel." Indeed it was God's dynamic force in this world to bring lost man to his side. What a wonderful thing it is! Nothing on earth can compare with it. You cannot supplant the gospel of Christ. You cannot take it out of the way and hope to be saved. Our hope is in the gospel and in the gospel alone. To it we must look for cleansing, and when we do, we shall be cleansed.

CAN WE UNDERSTAND THE BIBLE ALIKE?

By Wayne McKamie

In view of the many opposite concepts men hold in regard to Bible revelation and the innumerable contradictory doctrines being taught in the religious world, a question of practical importance presents itself, "Can we understand the Bible alike?" If this question is answered in the negative it will follow that the confusion in the religious world can hardly be due to any fault of men, for if men are unable to understand the Bible alike they cannot be blamed for the consequent lack of agreement among themselves on certain religious themes. Further, if rational minds cannot interpret the Bible alike, the logical conclusion would be that the Bible is vague and obscure in its teaching and,

therefore, not to be relied upon by those who seek for certainty in their understanding of eternal truths. Who among those that claim to believe in the divine inspiration of the Bible is willing to present this kind of a charge against its sacred contents?

God Against God?—There are many references in the Bible which teach the necessity of men understanding the Bible alike. Jesus said in John 17:20, 21, "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou didst send me." Jesus here is praying for the unity (oneness) of his followers, and he describes this unity in terms of his relationship with the Father. Do the Son and the Father entirely agree in their teaching or do they contradict each other in this? The answer is given in John 14:24, "And the word which ye hear is not mine, but the Father's who sent me." Do the Father and Son perfectly manifest unity in practice, or are they divided in this? "The Son can do nothing of himself, but what he seeth the Father doing; for what things soever he doeth, these the Son also doeth in like manner" (John 5:19). Hence, if men are like the Father and Son they will be in accord with each other, both in religious practice and in doctrine.

A reference teaching the necessity of men understanding the Bible alike is taken from the writings of the inspired apostle Paul, 1 Cor. 1:10: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." When men "speak the same things" and are perfected together in the "same mind and in the same judgment," they will not be teaching contradictory doctrines, but will all see the Bible alike.

True, the scriptural citations offered thus far do not deal directly with the matter of the **ability** of men to see the Bible alike, but rather have to do with the **necessity** of unity in Bible interpretation. But, in fact, to prove one is to prove the other, for God never demands anything of men which they are incapable of doing. Whatever is necessary for man to do he is capable of doing. "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

Agree to Disagree?—The liberal attitude found in the sectarian world in regard to doctrinal differences is an actual denial of the integrity of divine revelation. How often the leaders of various religious groups will thank God in their prayers that people do not see alike in religious matters—as though diversity in Bible interpretation were a good thing, and conducive to healthy religious progress. These men border on blasphemy in such prayers, for they thank the Creator for the very thing His divine will condemns! It should be said in all fairness, though, that among many liberal scholars today, they are frowning on this old idea of righteous division. In how to accomplish it they have left the Bible far behind. Thus, it is true, God does not want men to disagree in religion, and any conclusion to the contrary is wrong! No intelligent person can receive the lesson of the prayer of Jesus for unity in John 17:20, 21 with confidence and at that same time

accept the attitude of some in the denominational world.

Many a person has been driven into the open and avowed state of infidelity by making the fatal mistake of judging the Bible on the basis of confusion in the religious world. They have concluded that since men cannot agree among themselves as to what Christianity is, and yet all claim to be following the same standard, the Bible, that this book must be merely the fallible work of man, a conglomeration of contradictions, and not the creation of an all-wise God. Thomas Paine, the famous revolutionist of the eighteenth century, was the son of parents who disagreed in religious matters. He used their inconsistencies to supposedly prove the Bible to be human rather than divine, and as a result became an infidel. In his noted work, *The Age of Reason*, he wrote: "... they (commentators, priests, and preachers) have disputed and wrangled and anathematized each other about the supposed meaning of particular parts and passages therein; one has said and insisted that such a passage meant such a thing, another that it meant directly the contrary, and a third, that it meant neither one nor the other, but something different from both; and this they have called understanding the Bible." Thomas Paine made the same mistake as have many others when he unfairly judged the Bible by the inconsistencies of religionists who failed to respect its divine teaching.

Why Men Do Not Understand Alike—After hearing the preceding comments, one might be disposed to propound the following question: "Why, then, if men can see the Bible alike, are they so greatly divided in their views of the Scriptures, seeing that they have but one Bible, and all read in the same language, and all claim to manifest reverence toward the Scriptures?" A noted preacher of the gospel who labored during the early part of the last century, wrote a classic answer to this question: "Because they belong to different sects and have different systems, and they rather make the Bible bow to their own systems, than make their systems bow to the Bible; or in other words, each man, too generally, views the Bible through the medium of his system: and, of course, it will appear to him to favour it. Just as if A, B, and C should each put on different coloured glasses: A puts on green spectacles; B, yellow; C, blue. Each of them then, through his own glasses, looks at the Bible. To A, it appears green; to B, yellow; and to C, blue. They begin to debate on its colour. It is impossible for any one of them to convince another that he is wrong; each one feels a conviction, next to absolute certainty, that his opinion is right. But D, who has no spectacles on, and who is standing by during the contest, very well knows that they are all wrong. He sees the spectacles on each man's nose, and easily accounts for the difference. . . . Thrice happy the man who lifts the Bible as if it had dropped from heaven into his hand alone; and who, with a single eye, reads for himself."

Confirmation or Illumination?—Yes, the reason why men do not see alike in their understanding of the Bible is because they place over their eyes, as it were, the various dogmas of the different denominations they belong to as they read the Bible. Thus, instead of seeing the Bible just as it is and as God intends for them to understand it, all their interpretation is colored by the preconceived notions

they have in their minds. But that person who truly desires to receive from his reading of the Bible a correct understanding of its divine truths will assume the attitude that he knows nothing at all about any doctrine or practice in religion except as it is clearly revealed in the Scriptures. He will read the Bible not for confirmation but illumination; and when all men have the same attitude as this they will understand the Bible alike. Those who truly love God's word and have an abiding respect for its pure revelation, untainted by the prejudices of men, will "follow truth as one whose eyes are dim longs for light," knowing that "blessed are they that hunger and thirst after righteousness; for they shall be filled" (Matt. 5:6).

We can understand the Bible alike if we will refrain from elevating human opinion above faith. Faith is a conviction based on evidence which comes from the Bible. We can see the Bible alike if we read it with the determination to know just what it teaches. We must not even read it with the purpose of proving our own idea, or to prove that grandfather was right.

If Thine Eye Offend Thee—

(Continued from page 2)

wardly are full of dead men's bones." You appear righteous to men, Jesus said, but your hearts are full of hypocrisy and iniquity.

Not long ago a famous entertainer was asked, during a public appearance, about his religion. The question was no doubt prompted because the man is well known for making jokes about churches. He said he did not bother about any form of worship, and he did not worry about the irreligious things he does and says, because he believes God looks at the heart and he knows he loves God. Of course, his statement is not very different from the doctrine taught by some churches which says that it does not matter what kind of religion one practices as long as the heart is right.

The wisdom of Jesus' instructions are contained in the fact that it is impossible to keep either thoughts or behavior pure unless they are both controlled together. A heart that persists in desiring evil things will eventually corrupt one's behavior. And, one who finds himself behaving in a way that even he condemns will not continue in that state of mental conflict for long. He will resolve it by changing his behavior to agree with his beliefs, or changing his beliefs to agree with his behavior. Psychologists have elaborated this fact of human nature into a theory, called the principle of cognitive dissonance. Of course, the Lord knew how humans behave long before Dr. Festinger gave the principle a fancy name.

Are there current examples which will illustrate the truth Jesus was teaching? I once talked with an alcoholic who in his younger days had scoffed at the idea that alcohol was harmful. After years of drinking he had changed his mind. At that time he said he felt guilty about drinking and wished he could stop. If the man was sincere in what he said his heart was in the right place (his eye was pure) and he needed only to cut off his hand, i.e., stop the practice of lifting the bottle to his lips. Fortunately this man did so a few years later.

A salesman argued that he could not keep his job if he did not lie to customers. (Let me go on record as saying I do not think this is true, certainly not at least for any job

worth keeping.) He knew lying was wrong. In this case he should quit that job and that would be equivalent to cutting off his hand in Jesus' parable.

Perhaps you have known, as I have, people who attended a church which practiced things they did not believe simply because that was the most convenient church to attend. Again, they should cut off their hand from the practice, because if they do not, they will be apt to find themselves believing the practice ere long.

What kind of present-day situations would require plucking out one's eye? Here is an old story that still has a familiar ring. When David first walked on the roof top of his villa and saw Bathsheba bathing in her garden, it aroused evil desires in his heart. (II Sam. 11:2) If at that point he had plucked out his eye (removed himself from the scene) he would not have become the world's most famous adulterer.

If a young person (or an older one) is associating with a group in which he is tempted to do wrong, even if he has not committed the deed, plucking out his eye would mean removing himself from the group which is the source of temptation. For the man who works on a job where he is tempted to do wrong, plucking out his eye would mean quitting that job and getting another where those temptations do not exist.

I might add that the eye in Jesus' parable is symbolic of any means which can be used to convey information to the brain and thus could become a means of arousing impure impulses in the heart. Obviously, temptations which are created by sounds, or any other means, would require measures identical to those described for the eye.

We can summarize Jesus' discourse by saying it clearly condemned the doctrine of the Pharisees by laying on every individual the responsibility of monitoring his own heart, and in Peter's words, "bringing into captivity every thought to the obedience of Christ." In addition we are taught that one is not relieved of the responsibility for sinful deeds, even if they were first conceived in some source outside the person himself.

—403 Davis Dr., Brentwood, Tenn. 37027

ORGANIZING FOR EFFICIENCY

By Jack Cutter

If you are a teacher, preacher, elder or a leader in a local congregation, is the congregation growing? Is every member active and performing as he or she should within the ability they possess? Are you frustrated because only about 5% of the members are doing all the work of the church? Then, within your congregation, there is a need for organizing for efficiency.

There are several instances in the scriptures where the Apostle Paul compares the church to a physical body. One such place is Ephesians 4:15;16: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted (made strong) by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying. (building up) of itself in love." Concerning the phrase, "from whom the whole body," Dr. Macknight comments, "The apostle's meaning is, that, as the human

body is formed by the union of all the members to each other, under the head, and by the fitness of each member for its own office and place in the body, so the church is formed by the union of its members under Christ, the head. Farther, as the human body increases till it arrives at maturity by the energy of every part in performing its proper function, and by the sympathy of every part with the whole, so the body or Church of Christ grows to maturity by the proper exercise of the gifts and graces of individuals for the benefit of the whole."

In the above verses, we see that this organism obeys its head—Christ; second the beauty of unity (this finds its climax, "when each part is working properly" and, third, being well organized ("makes bodily growth and upbuilds itself in love"). The conclusion is obvious; when a leader or leaders fail to properly encourage and carry out organization of God's work the body does not grow and build itself.

The Apostle Paul pleaded: "Let all things be done decently and in order" (I Cor. 14:40). In matters of faith, Christ has supplied us with the details; such as: church organization, qualifications of elders and deacons, the Lord's supper, etc. On the other hand, the application of external principles involves human judgment. For example, human judgment is exercised in material affairs: painting and cleaning the building, care of the yard, how the Lord's money is to be used, etc. This remainder of this study will deal with the area of human judgment.

The Functions of Organization—The benefits of wise organization within a congregation are many. Some of them are listed as follows: (1) To meet the needs of the soul. God is a being of order (consider the Galaxie). Since we are created in His image, we too crave order. (2) To nurture unity. Remember common goals mold varied interests together and nurture unity. When congregations are organized for action, the unity which Christians preach and encourage is realized and practiced. (3) For balance of emphasis. Sometimes in church work one area is emphasized and another is overlooked. When good organization is practiced, then each area of Christian activity receives adequate attention. (4) The recognition of the Priesthood of all believers. All are priests in Christ (I Pet. 2:5, 9; Rev. 1:6). There is no separate "clergy." One man or no group dominate the church. Responsibility is spread to the whole group, and each individual is creatively involved and made to feel that it is important. (5) To remain flexible. We often develop set habits when we need to be flexible. Organized work is ready to adapt itself to new challenges and changing situations.

The Function of Delegation—This is simply where leaders delegate responsibility. It doesn't alter the situation whether elders or deacons exist in a congregation or not. In every congregation, someone or ones assume the authority of making decisions. Although we are dealing in the areas of human judgment, if you should question scriptural authority in delegating authority, I submit to you the following cases: Moses and Moses' helpers (Ex. 18:21-27); and the seven selected (Acts 6:1-7).

What is accomplished by delegation? First, more work is accomplished and a greater source of talent used. Second, better supervision, because the official leaders are

better able to see the total picture. Third, the members find greater satisfaction of service; life becomes more meaningful for them; members are more loyal to that which they are personally involved. Fourth, the work is more efficient because more thought is given to each task. And, last, it provides greater opportunity to develop new leaders. In some cases it uncovers previously unrecognized talent, and, besides, it helps members grow. Remember: "Not until we are faithful in little things will God give us greater tasks of service."

How Is Authority Delegated? It is important for leaders to understand the principles involved in delegating authority. Delegating authority is useless unless the leader is willing to delegate the authority to go with it. When the Apostles and Moses delegated responsibility, they delegated enough authority to do the job. A wise writer on the subject has pointed out, "Some refuse to let go of **any** authority because of their need to dominate and control others. The better attitude, however, is that they are merely guides to lead by example. In this way, they do not become jealous of their authority." A person who has been given the responsibility of keeping the treasury and paying the bills, would certainly be handicapped in performing his job, if he had to check back before writing a check for expenses of the church (example of a case of delegation).

In some instances, there are aids to delegation. Organizational charts can be of help if they are realistically drawn-up. They of course do no work. However, they do clarify areas of work. This helps to uncover bottlenecks that may occur from time to time. Also, they tend to give a feeling of security in order. A wise leader will remember there are many cross-currents which cannot be charted. A chart is a **good tool** but a poor master.

It has been my privilege to work with more than sixteen different congregations for periods of time from two months to four years each. Without exception, in every one of these congregations, whether they were few in number or many, they all lacked efficient organization; and in almost every instance, little was accomplished to remedy the problem. This has been a problem of great concern to me. Therefore, I have spent many hours studying for a practical, scriptural plan of organization, and the best way to implement it in a congregation is the total involvement of every member. In the article submitted, I have proposed a plan that I believe, if practiced, will accomplish to a great degree this end.

HE IS NOT DEAD, HE IS JUST ASLEEP

By Eugene K. Lockard

On June 14, 1975, Brother Thomas J. Shaw, Sr., father of our well-known and loved preacher, Tommy Shaw, passed from this life to a far better one to await the resurrection of the true saints of God. Brethren Jack Cutter and B. F. Leonard conducted the final service, speaking wonderful words of consolation and encouragement to the family and friends who gathered to pay tribute to this great Christian soldier. The churches at Lovejoy and Indiana, Pa. will greatly miss this great man. To me, personally, he was indeed such a great inspiration and living example.

He meant more to me than just my next door neighbor,

a friend, and a brother in Christ. He was a constant never-ending source of knowledge pertaining to the Bible and the church. There are few, if any brothers in the brotherhood, who had the vast knowledge of the Bible that Brother Thomas Shaw had. It was from this vast storehouse that I constantly drew needed information and answers to my questions. Although now, I can no longer seek his advice and take advantage of his vast storehouse of knowledge, I can follow the examples he left, and go with others, too, whence he has gone; and meet to part no more on the great reunion day of God's people.

(Editor's note: Please notice elsewhere in this issue the obituary as submitted by Bro. Jack Cutter. I feel that both Eugene Lockard and Jack Cutter would not object to my saying a few words here as pertains to our dear brother. A few years past, it was my privilege to conduct a series of meetings at Lovejoy, Pa., near Commodore, where Bro. and Sister Thomas J. Shaw had lived a long, long time. Meeting Bro. Thomas Shaw, sitting at his table, listening to him expound in our visits the word of God, observing his example of the believers, was one of my life's blessings, so considered then and so considered now. I would have truly missed something special had I not met him on our sojourn here. He was the kind of man one does not meet too often here, and the kind if you do not meet, you miss so very much. —Don McCord)

The Kingdom: An Attack on Premillennialism—

(Continued from page 3)

is not the main point I wish to make. Dan. 2:44 says "the kingdom **to come** could not be destroyed." Paul said, "the kingdom which **had come** could not be moved." What is the difference? If they do not refer to the same kingdom, how can we dispose of the one which cannot be moved for the one which is to stand forever? Daniel's kingdom is indestructible—Paul's kingdom is immovable. If they are **not** one and the same thing, how can Paul's kingdom be moved to let Daniel's kingdom begin? It can't be done! I affirm they are both one and the same!!

Compare Daniel 7:13, 14. The writer says, "I saw in the night visions and, behold, one like unto the Son of man (Christ) came with the clouds of heaven and came to the Ancient of Days (God), and they brought him near before him. And there was given him dominion, and glory, and a **kingdom**, that all people, nations, and languages, should serve him; (remember Acts 2:5-10?) his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. So is the vision of Daniel to see the ascension of Jesus Christ, the Son of man, in the clouds to God or the Ancient of Days. How can this refer to the second coming of Christ?! Daniel did not say "From the Ancient of Days" but "to the Ancient of Days," to what?—receive dominion, glory, and a **kingdom**. Jesus has fulfilled Daniel's prophecy. He has already ascended into heaven to God (Acts 1:9). Therefore, He has received His appointed kingdom. How can these prophecies refer to something that is yet to be established?

To many people, Jesus is coming to establish an earthly kingdom of a thousand years. If Jesus wanted to establish an earthly kingdom and the Jews wanted Him to establish an earthly kingdom, why did the Jews crucify Jesus for wanting to establish the kind of kingdom they wanted Him

to establish? Do you see the fallacy?

The Jews rejected Christ as king because they believed the kingdom would be an earthly kingdom and the throne a temporal throne. Premillennialists are making the same mistake today. An earthly, material throne is what they promote. Not only do they now deny Christ a kingdom and throne but in doing so, they deny Him king and priest.

Let us now discuss the throne of Christ. I affirm Christ is now reigning on His throne, the premillennialist denies this. Turn your attention to II Sam. 7:12-14: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son." Paul says the same thing in Heb. 1:5 "Thou art my son, this day have I begotten thee, and again, I will be to him a Father, and he shall be to me a Son." Its fulfillment is found in Acts 2:29-35. It is a fulfilling of a prophecy that God would set Christ on David's throne while David was yet in the grave. Nathan's prophecy referred to Christ. So, **Jesus is the seed** which God said to David: "I will set up thy seed after thee." When would this event take place? "When thou shalt sleep with thy fathers." God would set Christ on David's throne while David sleeps with his **fathers—now!!** When Christ comes again, David will **not** sleep with his fathers. Why? Because all the righteous dead will be raised at the coming of the Lord. Then, therefore, David will not sleep with his fathers after Christ comes. But God said that the "Son" would occupy David's throne while David was in the grave, sleeping with his fathers, therefore Jesus cannot occupy the throne of David after his second coming. He will deliver the kingdom to God after his second coming. Jesus occupies David's throne while David sleeps in the grave with his fathers. That period of time will last until David is raised at the coming of Christ.

Now, turn to Jer. 22:28-30, "Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." This is the prophecy of Jeremiah concerning the man called Coniah, an abbreviation of Jeconiah. We find in Jer. 24:1 and I Chron. 3:16 that Coniah or Jeconiah was the son of Jehoiakim, king of Judah. Jeremiah said no man of his seed should prosper sitting on David's throne and ruling any more in Judah. How does this deal with Christ sitting on David's throne? Jesus was of the fleshly seed of Coniah. Compare Luke 3:27 with I Chron. 3:16, and Jer. 22:30 with Matt. 1:12. The purpose of the two genealogies in Matthew and Luke is to establish the fleshly and legal connections of Jesus—one through Mary, the other through Joseph, thus proving His legal and regal right as an heir to the throne of David. When the Lord said, "Write this man childless" it does not mean that Coniah was congenitally childless, as we just studied. What **was** meant is that he would not have a successor on David's throne; that Coniah would be the last man to occupy the fleshly throne of David. We find proof of the throne being overturned in Ezek. 21:25-27, "And thou, profane and wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God:

Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is: and I will give it him." He is referring to our Lord and Savior Jesus Christ. Now, since Christ is the seed of Coniah, and "no man of his seed can sit on David's throne and rule **any more in Judah**, it follows that Jesus cannot occupy the throne of David on earth. Judah and Jerusalem are both on earth. After all, that is where Jerusalem is. But the prophets said that Jesus, the son of David, **should** occupy David's throne. Since it cannot be done on earth, it follows, Jesus must occupy the throne **in heaven**. That's what Peter affirms in Acts 2:30. Now, I ask the premillennialists, where will Jesus occupy the throne of David if the scriptures say it can't be Jerusalem or Judah?! Can he **scripturally** give the location found in the Bible if it is to be an earthly kingdom? He can't!!

Premillennialism promotes and advocates many things contrary to the word of God. This theory denies Christ reigning on or having a throne. The existence of a kingdom is denied. Jesus is now denied Lord, King, and Priest. Salvation to the gentiles is nullified. Where would that place us in relationship to God and salvation? What about the premillennialists? Premillennialism belittles the existing church, revokes the great commission and promotes Christ's coming to set up a kingdom instead of being the end of the world, or judgment day.

Let us confirm and preach God's existing kingdom to all corners of the world.

—3017 Crenshaw, Ft. Worth, Tex. 76105



Allen Bailey, 909 Truitt Ave., LaGrange, Ga., Aug. 1—We had a great meeting at Springer Lane, Lawrenceburg, Tenn.; my father did the preaching with 2 baptisms. I preached at Chapel Grove, Tenn., July 20, and Athens, Ala., July 23; Union Hill, Tenn., July 27. Aug. 26-28, I will be at Chapel Grove, Tenn.; several others have scheduled me for week-end meetings and I am grateful. Aug. 7-17, we are scheduled at Houston, Mo. We ask your prayers as we pray for you.

Gary Barrett, 114 Barnum, Hamilton, Ohio—At this writing I am working with the new church in Flagstaff, Arizona; five obeyed the gospel here in July at the preaching of Bro. Ron Willis; I recently baptized another here. I have had some profitable studies and hope for more additions. There is a great work to be done with the nearest congregation about 320 miles away I believe. If you are traveling through Flagstaff, please plan to worship with them; you will receive a warm welcome. Their nice meeting house is at 2919 West Street. Services are at 10:30 A.M. and 6:00 P.M., Lord's Day and 7:00 P.M. Wed. Telephone numbers here are: Don Stone, 526-9246 and

Roger Stone, 526-3334. Please pray for this church that it may grow to God's honor and glory.

Alton Bailey, 909 Truitt Ave., LaGrange, Ga., Aug. 10—Our meeting with Bro. Bob Loudermilk was very much enjoyed. June 8, I preached at Montgomery, Ala.; June 13-29, we enjoyed a good meeting at Pottsville, Ark.; 1 was baptized. We went from there to the Sulphur, Okla. meeting. July 6-13 we were at Westchester, Ohio; it was inspiring to meet and be with these and to have cooperation from those nearby. July 20-27, we were in a very enjoyable meeting at Lawrenceburg, Tenn., baptizing two. Aug. 3, we preached here at home. We are now at Houston, Mo. (Aug. 8-17); 1 has been baptized to date. Sept. 15-21, we will be in Texarkana, Tex.; El Reno, Okla. Oct. 19-26; Little Rock, Ar., Nov. 1-9; Tampa, Fla., Nov. 19-26. We enjoy having our son, Allen, travel with us; he studies and desires to give full time to the work. He has preached at nearby places where we have been; several have asked him to return. Remember us in your prayers.

Joe Norton, 813 Edgehill Drive, Hurst, TX 76053, July 30—We at the Fossil Creek congregation in Fort Worth are anxiously making preparations for the Labor Day meeting August 23-September 1, 7:30 nightly, with Brother Lynwood Smith doing the preaching. All-day services are planned on Labor Day. All are encouraged to attend. I just closed a meeting at the Sand Grove congregation near Milano, Texas, and was encouraged by the strong faith of members there. Since Sand Grove has Lord's day services in the afternoon, I preached at Hoyte Lord's day mornings, and there were 2 restorations and 1 baptism. Our next meeting is at Escalon, Calif., December 26-January 3. We are planning a midnight service on New Year's Eve, and we invite everyone who can make it to be there.

Jack A. Cutter, 12321 E. 14th, Tulsa, OK 74128, July 31—All is progressing well here. In every area vital to congregational growth, there are visible signs of improvement. Bro. Jimmy Cutter preached here recently and did a very good job. The first week in June, I held a meeting at Chouteau. Although they are small in number, they do not lack in any of the departments which make a meeting enjoyable. The Sulphur, Okla. Camp Meeting encouraged me a lot this year. It seems there are some positive signs in the area of spiritual maturity indicated by some. After the Sulphur Camp Meeting I held a week's meeting at El Reno. This is the second year in a row I have been there for a meeting. Besides enjoying this meeting, I left encouraged by having known and been associated with such good people. The 21st Street congregation in Okla. City was good to attend this meeting. We have had a baptism and restoration here lately. May God bless you all!

A CONVERSION FROM ATHEISM

By Don L. King

Recently, while doing a bit of reading, I came across a very interesting article written by a Mr. C. S. Lewis dealing with his own conversion from atheism. Since the atheist denies the very existence of God, this writer has always been at a loss as to where to begin in an effort to convince him of his error. Perhaps, then, this little bit of information may be of value to others also. It seems to be fine "food for thought."

The article was entitled "What Christians Believe" and I began to read it with very little anticipation. However, I soon noticed that the writer was, in his own strange way, desperately seeking to explain his change of mind as a one-time atheist. Here is the thought process he used in changing his mind about the existence of God. He says, "Supposing there was no intelligence behind the universe, no creative mind. In that case, nobody designed my brain for the purpose of thinking. It is merely that when the atoms inside my skull happen for physical or chemical

reasons, to arrange themselves in a certain way, this gives me, as a by-product, the sensation I call thought. But, if so, how can I trust my own thinking to be true? It's like upsetting a milk-jug and hoping that the way the splash arranges itself will give you a map of London. But, if I can't trust my own thinking, of course I can't trust the arguments leading to atheism, and therefore have no reason to be an atheist, or anything else. Unless I believe in God, I can't even believe in thought; so I can never use thought to disbelieve in God."

Mr. Lewis went on to use other arguments that he is now convinced further prove the existence of God. These were such as: the very existence of the universe itself and his conviction that all of these planets, etc. must have had a Maker, as indeed does all matter. But, these are probably all familiar to us who believe with all of our hearts in the God of Heaven, our Father.

It might be wise for us to remember one man's procedure in his own change of mind. Yes, it seems incredibly ridiculous to most of us that a supposedly smart man should have to resort to such out-of-the-way reasoning, but C. S. Lewis did and as a result changed his mind about God. Who knows how many more might be changed by such? Again, I say, "Food for thought!"

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.

—Don Jackson, Box 251, Ada, OK

—Billy R. Chatterton, 1716 Jackson Ave., Huntingdon, W. Va.

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

OLD PATHS ADVOCATE

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

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

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No. 10

THE MUSIC OF THE EARLY CHURCH

By Don L. King

Time, it seems, tends to have a profound effect on almost everything. Whether it be temporal in nature, or in the spiritual realm, time seems to work its ever-eroding, disintegrating, and changing effect. There are few things indeed that are unaffected by the ravages of time. In view of these disturbing facts then, it should be profoundly comforting that the blessed Word of God remains unchanged, and unaffected by the deteriorating tendencies of time. The Master Himself promised that this would be the case when he said, "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35). It logically follows, then, that God is not pleased when men allow the mere passing of time to lessen the import of His holy word in any way.

The music used to praise God in the worship of the early Church was entirely vocal in its nature. It will be the purpose of this writing to prove this statement, first by the Holy Scriptures; and secondly to show by some secular, historical accounts that the early Church loathed instrumental music in any form! Unfortunately, music in religion has, during the ages, undergone a gradual change until today denominational churches embrace almost every form of instrumental music known to man.

There could be an endless study of musical change in sectarianism, for indeed there has been a tremendous change wrought by time within them! However, we are interested in the music only of the early Church, which was established in Jerusalem on the day of Pentecost about fifty days after the resurrection of Jesus Christ from the dead (Acts 2). I am convinced that this was, and is, the only Church that God ever intended to exist; and the only one Christ died to establish and pay for with "His own blood" (Acts 20:28).

The music of the early Church was entirely vocal, I repeat! This is obvious, of course, from the scriptures alone. "Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another, in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16). Again, "Speaking to yourselves, in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5:19). The word "singing" comes from the Greek word *ADO* and Thayer tells us that it is common in Greek of every period of time and means "to sing, chant." He further states that in Eph. 5:19; Col. 3:16, it refers to

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RECEIVING THE WORD

By Ronny F. Wade

According to Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," God uses the gospel to save people. However, the word must be received into the heart before this can be done. Because of background and environmental conditions different people receive the word in different ways. Some people readily receive a Bible truth, while others reject it without consideration.

The purpose of our lesson today is to study several cases in the New Testament, where the Word of God was preached and the people had an opportunity to hear and obey it. As we study the actions of the people involved, let us ask ourselves the question: "which class of people do we represent?" If you will listen carefully, you will be able to find yourself in this lesson.

First of all we go to the 17th chapter of Acts. Of the Bereans the Bible says, "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the scriptures daily, whether those things were so." You will notice that these people were ready to receive the word. What a wonderful trait. How blessed are those who, with an open heart, eagerly anticipate the reception of divine truth. However these Bereans did not allow their eagerness to receive the word obscure their duty to study. For the record also says they "searched the scriptures." What a rare characteristic! Far too many people accept a thing in religion because someone else said it was true. Instead of going to the Bible and proving it, they just take another's word. This should not be. Such practices result in division and confusion. I would not have you believe a thing just because I say it. It is possible for me to be wrong. However if we search the scriptures, we will be able to save our own soul, and possibly others also. May I encourage you to always read your Bible. When you hear a preacher, check on him. See if he is speaking where the Bible speaks and remaining silent where it is silent. If not, then reject what he tells you. All involved will be better as a result of it.

Our next example comes from the 7th chapter of Acts, and involves a man named Stephen. The reaction that these people had when Stephen preached the word was very different from that of the Bereans. The Bible says in verse 54 "When they heard these things, they were cut to the heart and they gnashed on him with their teeth." Instead of hearing this man with a calm cool mind, these people

became angry. Their anger led to murder. What a shame that some will let their prejudice and bias lead them to ungodly acts. Today, many people pride themselves because we live in a civilized world. They seem to think that people live above such acts of violence. And, while this in part may be true, we must remember that many times people turn a deaf ear to truth simply because they don't want to hear what the preacher has to say. Is not this the same mistake these people made? Of course, we don't go as far as they did yet we still deprive ourselves of truth. How often we try to justify ourselves by saying, "I could never believe that," or "my mother did not believe that, and she was saved," etc., etc. Such excuses will never relieve us of our responsibility in giving truth a fair hearing. Certainly we wouldn't want to be identified with a group that murdered an innocent man, because they were unable to accept the truth that he preached. May God help us to always receive any message that is good for our eternal welfare and betterment, regardless of how bitter it may be at the present.

But, next let us travel with Paul to the city of Athens, Greece. We find this recorded in Acts 17. The message of the hour is Jesus and the resurrection. It was without doubt new to the hearers. They had never heard anything like it before. Because of this some of them mocked, by saying "what will this babbler say?" It is easy to make fun when someone else is doing the preaching. Such actions, however, readily reveal our inability to counteract the doctrine being taught. We show our lack of knowledge and respect when such actions characterize us. Perhaps you have met people like this. When some idea is advanced, instead of weighing it carefully in the light of divine truth, they laugh and make fun, and call it silly or foolish. Perhaps this gets them out of the situation, but it certainly does not relieve them of their responsibility before God. All the people in Acts 17 were not like this however. Some said "we will hear thee again of this matter." Inasmuch as to say "Paul, we have never heard this before. It is entirely new to us. And we are in no position to tell you whether it is true or not. However, we do want to hear more about it. We want to study it further." Wouldn't it be wonderful if everyone received the truth in such a fashion and with such an attitude as this? Yes, it would. This is exactly the way I want you to receive this article. If you hear something new, or different, don't reject it immediately. Give it a fair hearing. Study it in the light of the Scripture; if true then obey it; if false, then reject it and tell me about it also. Just be sure and not turn it away without first investigating.

We now come to the 24th chapter of Acts. Paul is again the preacher. Felix, a governor, is the prime object of the sermon. The topic of discussion was: righteousness, temperance, and the judgment to come. What mighty sermon it must have been. So great, in fact, that it stirred the innermost regions of the hearers' soul. The Bible says, "he trembled." This man saw himself in the lesson. He saw his eventual destruction. But instead of saying, "Paul, I believe what you say, and I am ready to obey it." He said, "Go thy way, and when I have a more convenient season I will call for thee." As far as we know, the convenient season never came. Legion is their name who, like Felix, hear, believe, and even tremble but never obey. What a terrible way to receive the word. Or perhaps we should say, "reject the word." Let Felix become a good example for you—not to

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THE LORD'S DAY

By J. Wayne McKamie

In Revelation 1:10, John said, "I was in the Spirit on the Lord's day. . . ." And this term, the Lord's day, occurs only in this passage in the New Testament. M. R. Vincent, in his Word Studies In the New Testament, says that this has reference to "the first day of the week, the festival of the Lord's resurrection." Albert Barnes wrote, "The term was used generally by the early Christians to denote the first day of the week." Most all Bible students recognize that this is true.

The early writers thus referred to the first day of the week as the Lord's day. Ignatius in his epistle to the Magnesians (about A.D. 101) twice referred to the Lord's day as the first day of the week. Pliny, a Roman scholar, who lived in the last of the first century (62-113 A.D.), pointed out the Christian's recognition of this day of worship. Justin Martyr who wrote in the first part of the second century, described the Christian assemblies on the first day of the week as times of worship, and prayer, and when the Lord's supper was eaten, and alms were collected: He gave as the reason for this particular day that Christ arose on the first day of the week.

Irenaeus lived in the last of the second century. He wrote of the Christian worship, saying, "The Lord's resurrection may not be celebrated on any other day than the Lord's day, and on this alone should we observe the breaking off of the paschal feast."

Chrysostom in the fourth century said, "It was called the Lord's day because the Lord rose from the dead on that day."

It was the Emperor Constantine who in 321 A.D. declared that the first day of the week, as the Lord's day, should be considered a holiday in all of his realm. In so doing, Constantine did not establish the day of worship, but he made each Lord's day a holiday so that the subjects in his empire might have the privilege of observing the day that Christians had been using as the day of worship for almost three centuries.

Let Us Observe These Facts

1. Christ's resurrection was on the first day of the week, as we have pointed out from Mark 16:1-9.
2. Christ appeared to his disciples, after his resurrection, on the first day of the week, according to John 20:19. The time of this appearance was so designated, even as those appearances on the day of his resurrection had been on the first day of the week.
3. The church was established on the first day of the week. It was the day of Pentecost, according to Acts the second chapter. And Pentecost was on the day after the Jewish sabbath (Lev. 23:15, 16), making it the first day of the week.
4. The church met for worship on this day. In Acts 20:7 we are told, "and upon the first day of the week, when the disciples came together to break bread, Paul preached unto them . . ." And in I Corinthians 16:2, Paul instructed the Christians saying, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. . ." These two parts of Christian worship, the Lord's supper and the collection of money, were designated items of worship in the church observed only on that day in the church in the beginning. Also the early Christians sang psalms, and hymns, and spiritual songs (Eph. 5:19), and they prayed together (Acts 2:42). Their assemblies were

times of exhortation and of edification (I Cor. 14:28). Paul said, "Let all things be done unto edifying."

These facts point out the day of worship as the first day of the week and the items of their worship when the Christians came together to worship God. It was regular weekly observance, and they were to exhort one another not to forsake the assembly of the saints (Heb. 10:25).

The sabbath was on the seventh day of the week. When God gave the sabbath to the Jews, he said, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God. . . ." (Ex. 20:8-10).

The sabbath was given to the children of Israel after they were delivered from Egyptian bondage. The Bible in no place mentions that man ever kept the sabbath before this time. In Deuteronomy 5:15 the connection between their deliverance and the sabbath is pointed out. Nehemiah 9:14 says that it was at Mt. Sinai that the sabbath was made known to them. The sabbath was a part of the law of Moses which was given only to the children of Israel.

Christ and his disciples observed the sabbath because they were children of Israel, and lived under the period of the law of Moses, until that law was taken away.

In Ephesians 2:15 we are told how Christ, at his death, "abolished in his flesh the enmity, even the Law of commandments contained in ordinances. . . ."

Colossians 2:14 declares how Christ took the law "out of the way, nailing it to his cross." Therefore, verses sixteen and seventeen say, "Let no man judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." These things were of the law of Moses, a law that ended when Christ died on Calvary. No longer were they to be judged by that law. It had been abolished and the gospel of Christ, the perfect law of liberty, had been given to take its place.

The sabbath was not commanded for Christians. It was given to the Jews. The Christians were taught to keep as their day of worship the first day of the week, and not the seventh day.

This expression, "the Christian sabbath," was formed by those who did not fully understand the fact that the old law commanded the sabbath observance, but the new law in Christ, the law for Christians, commanded the first day of the week as the day of worship. And this Bible truth should be impressed upon every student of the Bible. We should never forget it.

Receiving the Word—

(Continued from page 2)

follow.

Let us now go to the 19th chapter of Matthew. This time we meet a rich young ruler. Not only was this man endowed with the goods of this world, but he also had a desire to enjoy things eternal. Thus the question "Good master, what good thing shall I do that I may have eternal life?" He was not, however, prepared to receive the answer. When told to sell what he had and give it to the poor, the record says he went away sorrowful. Many have done the same thing. They stand on the very brink of salvation only to be turned away by a stern command from the master. Perhaps this answer fits you. Are the commands of Christ too exacting? Do you falter because the Lord expects too much of you? If so, stop! Remember, heaven is worth all the sacrifices we make here, and even a

million more.

This next group that we study is entirely different from preceding ones. We first learn that they are murderers. They are sinful people, needing the grace, mercy, and forgiveness of God. If you will turn to Acts chapter 2, you can read this interesting account. The preacher of the occasion is Peter. The people are those who have crucified Christ. His blood is still dripping from their hands, as it were. Peter in no uncertain terms lays the blame at their feet. There is no mistake about their sin. So completely broken in spirit are these, that they cry out "what shall we do!" In other words, we want to remove the guilt from our lives. They were not content like some to say, "well, it's already done, and can't be undone, so what's the use?" But to the contrary they were ready for action. Thus when Peter told them to "repent and be baptized" the Bible says "they that gladly received his word were baptized." They obeyed. Their reception of the word resulted in salvation. And so it is with every person who with a full and free heart invites the word of God into his heart.

One more example will be sufficient for our study today. This one is found in Acts 8. The man is a nobleman from Ethiopia. He has traveled many miles to worship God. All the way to Jerusalem. Now, he is returning to his homeland. While riding along in a chariot he reads the prophet Isaiah. By the power of God, he is joined by a preacher named Philip, who instructs him in the ways of righteousness. So impressive and informing is the Bible message, that when they come to a certain water this man asks "here is water what doth hinder me to be baptized?" Philip answers in v. 37 "if thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Upon this confession the man was baptized into Christ. What a wonderful way to receive the word. Now, as a child of God, he goes on his way rejoicing.

I told you in the beginning of this lesson that somewhere in it, you would find yourself. Now let me ask again, very briefly, did you find yourself among the Bereans? Did you receive the word of God with a ready mind and then search the scriptures? Did you find yourself among that multitude that stoned Stephen to death? When you hear something that contradicts your preconceived ideas, does it make you mad? Or did you find yourself in that group that stood before Paul and because you have no better answer to the arguments of the preacher, make fun of him? Did you mock or maybe you have an open mind and you said, Preacher, I want to hear some more about this another time. Or perhaps you are in the class with Felix. When the Word of God comes into your heart, do you say, not now Lord, but a little later. Another time, I'll make things right, that is, when I have a more convenient season. Or maybe you are like the rich young ruler. You are not willing to give up the necessary things to be a Christian. Or would you be in that group on Pentecost? Realizing your mistakes you are now ready to accept the truth.

Will you like the man of Ethiopia receive the word and obey from the heart that form of doctrine now, today?

The word of God is being preached to you. You are going to receive it with some disposition of heart and mind. What will you do? You are in this lesson somewhere today. Have you found yourself? Surely you have by now. May we encourage you to act, NOW.

—1341 E. Gretna, Springfield, Mo. 65804

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A COMMUNION MEDITATION

It is the duty and privilege of
THE LORD'S PEOPLE (Matt 1:21, 2 Cor. 6:16)
on
THE LORD'S DAY (Acts 20:7; Rev. 1:10)
to gather around
THE LORD'S TABLE (1 Cor. 10:21)
to eat
THE LORD'S SUPPER (1 Cor. 10:20)
in remembrance of
THE LORD'S DEATH (1 Cor. 11:26)
discerning
THE LORD'S BODY (1 Cor. 11:29)
until
THE LORD'S COMING (1 Cor. 11:26)
all linked together in
THE LORD'S NAME (Matt. 18:20).
—Selected from Midway Messenger, Shreveport, La.

OUR MANY THANKS

The brethren at Turlock, Calif. hereby express sincerest thanks and appreciation to the congregations and brethren who so unselfishly helped us financially with our work and the purchase of our building. They are: New Salem, Miss—\$500; Escalon, Calif.—\$1600; Modesto, Calif.—\$1000; Bro. Lowell Smith, West Virginia—\$25; Sister Olive Wilburn—\$120. Pray for us in the work; Lord bless all the brethren—Richard DeGough, Rt. 2, 1907 Tully Rd., Hughson, CA 95326.

CARD OF THANKS

We hereby express sincerest thanks to our friends, loved ones, and dear ones in Christ for every word and deed that helped us bear our sorrow in the loss of our dear husband and father, Volney Howard Roberson. Thanks to Don McCord, friend of long years' standing, for officiating at the service. God bless you all. —Syrrenia Roberson, Howard Lee Roberson.

THE REST HOME

Look through the door of that Rest Home. Who do you see living there?
Mothers and Fathers so aged, left there for strangers to care.
To see that they're fed when hungry, attended to if they are ill,
Comforted when they are lonely, for the price of a paltry bill.
You'd wonder if they are not parents, perhaps like both you and me,
Whose children are much, much too busy, or feel the need to be free.
Free from the womb that once bore them, free from the breasts where they fed,
Free from the love that sustained them, through their days of sickness in bed.
Would they not like to be cherished and wanted by those they adore?
While the embers of life slowly die out, until death gently closes the door.
Our coming was not our own choosing, on going we'll not have our say.
Time races on to defeat us and bring us down to decay.
To plan one's departure is useless, and to worry is folly indeed.
The end may come ever so slowly or take us away with great speed.
So, if someday I become feeble and there's no other place I can stay,
Then find me a room in a Rest Home, but please, let me die on the way.

—E. Glenn Bray

MEN, WOMEN

To the Editor: I am only 12 years old but I would like to express my opinion about men and women. Many women try to look like men and act like men. What I mean by look like men is dressing mostly. Well, there are so many things by acting. I can't list them all. I think why don't men start wearing dresses and things like that to show women how foolish they are to be like men. I am glad my mom looks and acts like a mom and a woman. I am glad my dad looks and acts like a dad and a man. That is my opinion. Thank you. —Julie Ann Rovie. (Selected by K. G. Wilks, from "The Austin American-Statesman," Austin, TX, July 16, 1975).

PLEASE NOTE

The church in Memphis, Tenn. is attempting to plant a congregation in Northeast Mississippi near Fulton. If you know of those we may contact in or near Fulton, Tupelo, Smithville, Miss. or Hamilton and Redbay, Ala., please contact the writer. Please announce this at local congregations.

—B. B. Cayson, 1993 Burnham Ave., Memphis, Tn. 38127

A WORTHY BROTHER NEEDS HELP!!

Recently, the home of Bro. Bob Shepard, RFD, Sulphur, OK 73086, was destroyed by fire; they lost everything. Surely, there are brethren and congregations over the land who will see the need of helping these deserving people build back. Please do so; they are worthy.—R. B. Roden.

INFIDELITY IN SUNDAY SHOES

By K. G. Wilks

Infidelity in Sunday shoes really "went to church" singing, "Oh, how I love Jesus" in an article by Norman L. Parks entitled, "Set Our Women Free," being one of two items under the main topic of "Women in the Church."

I use the term "infidelity" in the sense of perverting, or denying the teachings of the Lord Jesus and His Apostles—discrediting the truth or authority of the divine writers of the New Testament.

Mr. Parks, it must be admitted, is a well-educated man, knowledgeable of the scriptures, also discrediting of them—he does not believe they mean what they say. We shall see the truth of this in the following partial examination of his article. Because of the great literary superiority of Mr. Parks over this humble writer, I am reluctant to undertake the examination of his well-written article. However, because he is indulging in a favorite modern way pastime of destroying the faith of believers in the authority and applicability of the New Testament, I desire to call attention to some of his most destructive notions. I will not knowingly misrepresent him.

He begins by saying, "Perhaps in no area is Church of Christ thought so legalistic, literalistic, and backward as on women's role in the congregation." He uses the term "Church of Christ thought" in a way to indicate that the church is the author of doctrine, as for example, church doctrine of Roman Catholicism, which is really church doctrine in that it originated therein. Not so with the Church of Christ. Her doctrine, if it be the truth, originates in and from the New Testament. "The Church" has nothing to do with originating doctrine—Christ does that. The balance of the sentence indicates where he is headed—liberalism of the deepest die.

Quote: "The rapid elevation of women in our contemporary society has as yet not melted one drop from the frozen attitudes and frosted platitudes of our male-dominated church." End quote by Mr. Parks. This sounds like a front line ERA banner carrier, and like blasphemy against the New Testament.

Quote: "Hence there is a compelling demand for reexamination of this problem from both the scriptural perspective and our mounting social knowledge." End quote. Mounting social knowledge, he says. But says nought about the Godly knowledge—Bible knowledge. Social gospel is the thought of the day.

Quote: "The two most serious charges against the subordination of women to the near-status of children are that it has impoverished the church by wasting the creative energies of the majority of every congregation and has done grave psychological damage to the psyche of untold numbers of potential Marys, Priscas, and Joannas of our time." End quote. What child could ever fill the Godly role of woman? The majority he mentions consists of women and children, therefore would mean that the women and children should rule the church like an old-time town meeting. The Word of the Lord tells us in Paul's letters to Timothy and Titus and other places who and how to rule. Majority or popular vote never ruled any of the Lord's people. More infidelity. The women of the church may still perform as the Marys and Priscas of the New Testament did.

Quote: "Not only has it blocked many of the outlets for their spiritual drives, but it has made it difficult for them to

deal with those human weaknesses of jealousy, rivalry, fear, pride, and prejudice which are best confronted in the open community." End quote. Woman rule breeds jealousies and the other unchristian tendencies.

Quote: "All preachers and most members can testify to the consequences of the diversion of this energy into unhealthy subterranean ways." End Quote. Unhealthy subterranean ways is correct, i.e., not open and aboveboard.

His survey of "Woman thought" has convinced him that "our rulers of Israel" have little inkling of the deep sense of frustration, outrage, bitterness, resignation, or despair felt by great numbers of women in the church over their deprivation and subordination at a time when avenues of achievement and fulfillment are multiplying in the secular world. So, we have the ERA and Women's lib and other moves now on foot to destroy the home, the church, and all moral and spiritual values in the homes of America. Now he wants the women of the church to have the right (by Church of Christ thought) to indulge these crimes against the Word of the Lord. Keep in mind that he is writing about Church of Christ thought in his super modern organization. Even the editor of the *Firm Foundation* had some sharp and revealing remarks about this writer's notions. But again, I do not intend to misrepresent him.

Again, he writes of, "decisions that rightfully should be made by the whole church"—not by New Testament designated male members. Another time he bemoans the fact that the "business of the church is conducted as if they (the women) did not exist." Where in the New Testament was the business of the church ever turned over to the majority, much less to the women of the church? "Their lips are sealed in the assembly," he says. See, I told you he did not believe the words of the divine writer, Paul, for example. We have already seen samples of such doctrine in our fellowship in California and Texas, where the "glorious spirit of fellowship was wonderful to behold!" Whole congregations destroyed. The majority rule he so badly wants to see practiced is not a success in business—since he refers to the business successes of women. We have no charge against women in business, per se, for see the woman of Proverbs 31 and Lydia of Acts 16. But these women did not run the business of Israel or of the churches.

He consulted the "woman thought" of the church but ignored the "scripture thought" which he already had at hand, though it is unpopular.

"Her lips are sealed in the assembly," scripturally; but not in the womanly arts of modest dress, homemaking, morality, righteousness, Bible loving, child raising, encouragement. Nobody but the worldly minded women find the Christian life "petty, routine, and boring."

Quote: "The literature of the modern church is a men's club affair without spiritual heroines." End of quote. Perhaps! What about the literature of the New Testament instead of the literature of the church? "Mission Seminars! Inner City programs! New Doctrine and Practice!" But what about New Testament doctrine and practice? Have you tried that?

Quote: "But the challenge of an outstanding university woman that 'God needs thinking, meditating, studying, informed women to witness for him' would sound threatening to the ears of the typical church leadership." End quote. Admitted! But not in the public assembly, says

Paul. What about Biblically informed women, rather than university women—the fruits of hotbeds of infidelity and atheism exceeded only by communism. Of the Lord's Galilean disciples, how many of them were university men? Typical church leadership, he says! Typical church leadership is not New Testament leadership. Women cannot be! Can a woman be a wife, a father, a husband? See, again, I told you Mr. Parks does not believe the New Testament means what it says. But he wants the churches (?) to restructure to his specifications. Remember, brethren, infectious diseases are catching. Keep a clean house and a clean body, and a clean mind and disease is not very apt to be caught.

Quote: "contemporary congregational enterprise is oppressive of women, enervating, and debilitating of their intellectual and emotional resources and does violence to the genius of Christianity." End quote. Contemporary congregational enterprise is not New Testament Christianity, whether by men or women.

Quote: "The Genesis account of creation establishes clearly that the relationship between man and woman was full, free, and equal: (he quotes from Genesis)". End quote. But she led in the transgression and thereby fell under God's pronouncement that her desire should be to her husband and he shall rule over thee.

Quote: "Christ's mission was to restore every person to that perfect relationship with God and with each other which had been initiated in Eden." End quote. Not so! Christ's mission was to save sinners from their sins. Mt. 9:13; Mk. 2:17; Lk. 5:32. He also came to fulfill the Law of Moses, to do the will of His Father, to build His church, to redeem the world, and more; but not to restore the Edenic state. Mr. Parks writes in "heavenly" sounds but he cannot get his mind off of the earth, with its social status, contemporary enterprises, woman-thought, church-thought, and what else?

He admits that Eve was created for a helpmeet—that her fall was a "change from equality to subordination—that it "was not a part of God's social order, and the Good News for women was that in Christ it was to end." So I guess it has ended, per Mr. Parks, and therefore the woman is no longer subject to her husband as Paul teaches, or that she was brought to her husband, Adam. Apparently he disposes of "Wives submit yourselves to your own husbands, as husbands submit to Christ and Christ to God the Father—buries it under contemporary "woman thought" I suppose. He might look at 1 Cor. 11:3.

Quote: "Elders are not authorities," he says. "They are to lead by example rather than by command." End quote. He cites 1 Peter 5:3, but passes over "taking the oversight" of verse 2 and "feed the flock of God" of the same verse. If a natural father never exercised any discipline but exemplary discipline (if that could be called discipline) his children most of the time would never understand what he was doing. It is the same way in matters divine. What was language and voice given to man for if not to exercise in passing messages from person to person? Commands in this case. In citing 1 Peter it is to be noted that one Greek word covers the following persons: "Submit yourselves to every ordinance of man for the Lord's sake. . . ." 1 Pet. 2:13; "Servants, be subject to your masters. . . ." 1 Pet. 2:18; "Likewise, ye wives be in subjection to your own husbands. . . ." 1 Pet. 3:1; "Likewise, ye younger, submit yourselves unto the elder." 1 Pet. 5:5. All of the bold-type

words are from the one Greek word "hupotasso" meaning to be, or to set in array under. But to the husbands and to the elders the divine writer did not use that Greek word. So Mr. Parks is wrong to say that the woman is not under subjection to the man. By his reasoning from Peter's writing it could be said that the servant is not to be in subjection to his master; that the younger is not to be in subjection to the elder; that no Christian is to be in subjection to the laws of their land whether to kings, governors, or other law enforcement officers. Again, I say, Mr. Parks doubts the authority of the New Testament. Oh, yes! On the above, see Young's Concordance.

Quote: "Spiritually, then, woman was not made subordinate to man." End quote. Hear the Apostle Paul and Apostle Peter above.

Quote: "In the spiritual kingdom, which is the church, husbands and wives are not superiors and inferiors, but equal individuals restored to the original Edenic relationship. The injunction 'be you subject one to another' puts all members, male and female, on an equal plane. A man should be subject to woman? Yes, in the same sense—no less and no more—that a woman should be subject to man in the Christian relationship. It is a relationship of mutuality." End quote. The restoration was not Edenic, but Christian and each in its order of submission. Descending order is God, Christ, Man, Wife, Children. Ascending, it is the reverse. Apparently, Mr. Parks does not believe Paul and Peter on this matter. If one is subject to another, in subjection to another, in submission to another (Greek "Hupotasso," meaning to be or to set in array under) then it is essential that another must be "above" or superior, or set in array over. Hence the order of array. If we are not to believe the words of the Lord and His divine writers in that which we do not want to believe, why not just write one's own holy book? That is what Joseph Smith did, and what Mohammed and some others did. No doubt such a work would sell in this liberalistic, modernistic, revolutionary, non-conforming age of infidelity and atheism. I must say again that Mr. Parks is a superb writer. If he just wrote the words of truth and righteousness, what a joy it would be to read his works. I do not doubt his sincerity either—I just think he has about the most liberal and anti-Christ doctrine to propagate that one could find under the guise of truth.

Quote: "Wonderful Prisca (Priscilla) became a business partner of Paul's." End quote. Where is that story told, sir?

Quote: "How valuable this woman gospel preacher was to the cause is pictured by Paul in the words that 'all the churches among the pagans' owe this couple a debt of gratitude." End quote. Is not this blasphemy? Preaching (public proclamation) she did not! Private teaching with her husband in her home, yes.

Quote: ". . . Tertullian, preserved this image in declaring, 'By the holy Prisca, the gospel is preached!' End quote. Tertullian was not a divinely inspired writer. Concerning him, read from Fisher's Church History, page 59, under Montanus, 150 A.D., "The Montanists laid emphasis on the miraculous gifts of the Spirit. Among them were numerous prophets and prophetesses. One of their tenets was a belief in the speedy second coming of Christ. (Against which Paul wrote to the Thessalonians, 2nd letter. KGW.) . . . but Montanism was regarded and treated as a heresy. . . . The most conspicuous convert to Montanism was the enthusiastic Tertullian." Enough said.

In support of his goal of having women in the ministry (preaching), he uses the work of such women as Euodia and Syntyche, Tryphaena and Tryphosa, Christian women mentioned in the New Testament. He concludes that paragraph with the statement, quote: "Verily, it is God's will that women should be equal teammates with men, not shrinking, silent, subordinate pew-sitters in the kingdom" End quote. But there is no evidence those women preached in sense of public proclamation of the gospel. Besides, there still stands the divine words of Paul the Apostle in 1 Cor. 14:34, "Let your women keep silence in the churches . . ."; and, Peter in his first letter, 3:1, "Likewise, ye wives, be in subjection to your own husbands. . . ."

Quote: "The religion of Jesus was, in essence, not a cult with sacred rites, but a way of life whose every act embodied religious significance. The chief characteristic of its assemblies was the involvement of all of its members as active participants: women prayed, women prophesied, women shared in the love feast and in the deliberations. This must be accepted as true in spite of Paul's instructions covering special situations in churches planted in the heart of pagan cultures." End of quote. In spite of Paul's instruction, see? He does not credit Paul with being a divinely inspired writer whose word is the word of the Lord to ". . . all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." 1 Cor. 1:2. A Women's lib in the Church of Our Lord, is what this man is teaching. Remember this, God loved woman enough to subject her to the protection of her husband, Adam, to whom he gave her. No other human being or creature on earth can ever occupy the exalted place of mother and wife as God made her. That special situation that Paul wrote about was special indeed—world-wide and for all of Christianity for all time to come—not just limited to Corinth and to a few.

He finds women in the meeting of Acts 15:3, 4, and at the meeting at Jerusalem, and at Acts 15:12, and I suppose in verse 13 (men and brethren), likewise in verse 22. In Acts 15:30 you ought to understand I think he means that anybody could see the women in the assembly, no doubt with their placards held high in the air reading something like "Welcome Brother Paul and Brother Barnabus." About as clear as skunks in heaven or the church because in the ark were two or more of every animal upon the face of the earth, and the ark was a type of the church.

Quote: "The elder does not fill an office, but does a work." End quote. But the Word of the Lord says, 1 Tim. 3:1, "This is a true saying, If a man desire the office of a bishop, he desireth a good work." See? Again, he denies the divinity or inspiration of the Bible.

Quote: "Actually it may draw us closer to Paul to recognize that he was living with his own deeply ingrained views of women, hammered home in the school of the strictest Pharisees, and at the same time his new Christian understandings." End quote. Now he accuses Paul of being less than inspired of God. More infidelity!

Quote: "From a practical point of view, teaching in the public assembly is different today from what it was in the early church, where it was derived from power 'on high'" End quote. By what authority, sir? Woman thought? Academic superiority? Contemporary society? University acumen? Oh, well! Admitted, it is different, but the gospel is still "The power of God unto salvation" but not through your liberal dye-pot of infidelity.

Quote: "The woman who teaches a class with men as participants is not violating a scriptural ban." End quote. In the church she is! Paul. Two things are not found in the Bible—the Sunday School and Christmas. Two modernisms—one from the daughters of the woman of Revelation called 'Babylon, The Great,' and the other from the "mother" of the daughters.

Quote: "She is equal to man, but different, and out of this difference flow rich contributions to the life of the church." End quote. And man being different, out of his difference flow rich contributions to the life of the church as God decreed in His Word. I thought Mr. Parks would never say it.

Quote: ". . . forced to sit in a church Bible class listening to a farm-hand hem and haw and mutilate the scriptures, simply because he is a man and you are not!" End quote. King David was a shepherd boy, and the disciples were fishermen. I have known some farm-hands who knew the scriptures exceedingly well. What about her?

Quote: ". . . women . . . find so little rewarding activity in the congregation." End quote. What rewards? How about eternal life? But then of course that won't be found in the contemporary church.

Quote: "Surely it is time to recognize that something is wrong when a field hand can attend the "monthly business meeting . . . , but a dynamic business woman making \$20,000 a year is denied any voice." End quote. But what is her Bible knowledge? It doesn't count, I guess, though the rough old pioneer preachers like Elder John Smith thought it did or they wouldn't have preached it so hard all over the young states.

Quote: "Society has already moved far beyond the tradition in the Churches of Christ." End of quote. True! And the "contemporary Churches of Christ" (so-called) have long ago moved far beyond the Holy Scriptures.

"Women have much to contribute to the meetings," he says. "Is it not true that girls are more alert and effective as ushers?" "The early church met around a table." "The freedom that is in Christ Jesus will remain under a shadow until we come resolutely to grips with all those hangups which have handicapped the psychological and spiritual growth of women in the ecclesia." End of some more quotes, of which there are many left unsaid. Mr. Parks wrote a good article for the church libbers. His goal is to put women in the pulpits, in the prayer "boxes," at the communion tables, in the elderships, the Office of the Chief Minister (the Office of The Associate Minister being used only as a stepping stone). And it will be done in some areas, for you know, the "Christians in other churches" are far ahead of us, in these respects. But see 1 Tim. 5:10-14; Tit. 2:3-5; 1 Cor. 11:9.

Brethren, if you think that this has nothing to do with the "loyal" you'd better think again. Look at what has already happened in some areas. Loose thinking and morals produce loose spiritual values and practices. God pity a Christian woman who must prepare for her Maker in the face of all of this "pollution" in the American home. The rate of seepage is increasing. God pity the mother who must try to raise children now; pity the father who must furnish the courage, strength and knowledge needed for the mastery of his home; pity the children who must grow up in such an environment; pity the preachers and teachers of the Word of the Lord who must "hold back nothing of the word that is profitable for salvation." In short, be with us

all, to the saving our own souls and to thy "majesty, glory, dominion and power." Jude 25. Infidelity, atheism, and immorality under a guise of freedom of direction, religion and right is sweeping across the whole face of the world. "Study, pray, watch!" Grandmothers like Lois, and mothers like Eunice, plus sons like 2nd Timothy (1:5 and 3:15) plus fathers like Eph. 6:4 will save us.

INSTANTANEOUS DIVINE HEALING

The centurion's servant was healed of palsy the self-same hour in which Jesus spoke the word (Matt. 8:1). The leper was immediately cleansed of his leprosy (Matt. 8:3). Peter's mother-in-law was healed of a fever as soon as Jesus touched her hand (Matt. 8:15). Two blind men had their eyes opened immediately (Matt. 9:27-30). A man's withered hand was restored whole immediately. It became like the other hand (Matt. 12:13). The blind and dumb both spake and saw just after he was brought to Jesus (Matt. 12:22). There is a distinct difference between the slow, gradual healings of today and the instantaneous healings in Christ's day. (For other examples see Matt. 14:36; Mk. 5:1; Lk. 22:51; John 5:8-9).

There has been an attempt to prove that Christ healed some people gradually. Reference has been made to the nobleman who asked Jesus to come to his place ere his child died. The nobleman asked his servant when the child began to mend. However, although he, an uninspired man, asked that question, we must not overlook the answer. "And they said unto him, yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth" (John 4:49-54). This, too, was instantaneous.

One "healer" maintained that there was a difference between healing and miracles and that healings could be gradual, whereas it would be instantaneous if healings were miracles. He cited John 4:5-52 with its reference to the question of the nobleman as to when the child began to amend. We have already shown the abuse to which "healers" subject this passage, but in connection with the present distinction between healings and miracles, we make the following observations.

First, if the healings are gradual, how can they be a sign that something special is being done? Millions of sick people get well gradually without going to "healers."

Second, the very case cited was a miracle and is so labeled in John 4:54 where it is called "the second miracle that Jesus did, when he was come out of Judea into Galilee."

Luke 17:12-14 is claimed as another case of gradual healing. It is pointed out that as they went away, the lepers were cleansed. However when the fifteenth verse is read, we discover that when one of them "saw that he was healed, turned back, with a loud voice glorifying God: and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory the God, save this stranger?" All of them were instantaneously healed as they started to obey Jesus' command to show themselves unto the priests. All were close enough in point of distance to turn back and thank God and Jesus, but only one did it.

In Mark 8:23-25, we find that Jesus laid hands twice on a blind man. Why he did we do not know. He did not always follow the same procedure in working one miracle that he

did in working another. And yet in this case we find that the man did not have to wait for a long time before his sight was restored. After Jesus laid his hands on his eyes the second time, "he looked stedfastly and was restored, and saw all things clearly" (Mark 8:25, ASV). If this case is used to excuse their failures today, let them further use this case and immediately lay hands a second time on a blind person's eyes and enable him right then and there to see all things clearly!

There are some who claim that they were healed instantaneously, but that the **symptoms** did not go away immediately. As one put it—she was healed, but the symptoms did not go away for ten days. The following observations are in order.

First, the symptoms of the disease are a manifestation of the presence of the disease. Without the disease, there would be no symptoms. One may be mistaken as to what is wrong, but symptoms prove that something is wrong. If the symptoms do not go away, what assurance does one have that he has been healed? If he still feels bad, if all the other symptoms are present, how does he know he has been healed?

Second, an individual in such a condition does not have any advantage over the person who does not claim that he has been miraculously healed, but whose symptoms also go away within a period of ten days. There are multitudes of people who get well, whose symptoms disappear in ten days or less from the time they get sick, or from the time they visit a doctor. What is the difference between the two? What advantage did the one who was healed have over the other one? The one realizes that he was sick and that it took him ten days to get over it. The other claims that he was healed, but it took him ten days before he felt like it!

Third, one might as well be sick as long as he has all of the symptoms.

Fourth, when God healed people in the New Testament he did not leave them with the symptoms of that of which he had healed them. God can do away with the symptoms as surely as he can do away with the disease. If one argued from their logic, one could argue that they do not believe in the power of God because the symptoms remain. They say that we do not believe in the power of God, because we maintain that God does not give his children today the power to work miracles. We can turn their own logic against them and maintain that, on their own logic, they do not believe in the power of God, for they claimed that he healed them and yet he did not remove the symptoms.

Fifth, these people are like the Christian Scientists who deny the fact of sin, sickness and death. Even if one has all of the appearances of sickness, or of death, they still maintain that such does not exist. Those people who are "healed," but who do not get rid of the symptoms for some time, are just as deluded, for although the symptoms continue to testify to the fact of the disease, they maintain that the disease is not there. They deny evidence as surely as do the Christian Scientists.

Sixth, not only is it just as bad to be sick as to have the symptoms of sickness, but even if one has only the symptoms, he is still sick. One of the symptoms of a headache is that one aches. The ache is a symptom, and as long as the symptom remains, I still hurt. And that was exactly what I did when I had both the disease and the symptom.

Seventh, if one has the symptoms, how can other people tell that you have been healed? Since healing, in the New Testament, was to furnish signs so that people could see that the healer had power from God, how can the healing serve as such a sign unless the symptoms go away also?

Eighth, the sister of Lazarus said, when Jesus said to take away the stone from Lazarus' tomb, "Lord, by this time he stinketh: for he hath been dead four days" (John 11:39). What if Lazarus, after Christ raised him, had all the symptoms of death? What if he, among other things, had the odor of death remaining with him? Surely all these considerations enable us to see that these poor souls deceive themselves when they claim that they have been healed, but that the symptoms remain for a period of time. Although they may deceive themselves into thinking that they have been healed, we cannot be deceived by such statements and conditions.

There are others who have been convinced that to doubt that they have been healed is to manifest unbelief in God and to give away to the power of the devil. There was one who was assured by a healer, although the results of the healer's efforts were not assuring, that she was healed. She had his word for it, but that was all the proof that she had, for she still had all the symptoms of the illness. The healer told her that if she denied that she was healed, she would manifest a lack of faith. Furthermore, he said that these symptoms were just the efforts of the devil to persuade her that she had not been healed. If she believed the symptoms she would lose the healing. The spell, however, was finally broken and she had to admit the testimony of the symptoms—that she was not really healed.

If she had enough faith to be healed, why didn't she have enough faith to cast out the devil and thus get rid of the symptoms? Could not God take away the symptoms, as well as the disease? For all practical purposes and in so far as her health was concerned, she was just as bothered by the symptoms, and they hurt just as much, as when she had both the symptoms and the disease! The facts are—she had both the symptoms and the disease.

—James D. Bales (selected here from *The Light*).

DIRTY TEXTBOOK OBJECTIONS UNPRINTABLE

I have been here in Charleston, W. Va. testifying in the "dirty textbook" case, and I'm as frustrated as Bella Abzug with laryngitis. When the TV and radio boys asked me what words I objected to, I couldn't reply.

Oh, it wasn't that there weren't a whole slew of old Anglo-Saxon, four-letter, lavatory-wall-graffiti expressions crawling through the kiddies' textbook like boll weevils in a cotton bale. It was just that none of the media could print them or say them because of their own decency codes.

So there was no way for the general public to be told what all the fuss is about. After all, a news story about unspecified "improper language" assigned to school children has all the impact of a wet noodle compared to the bombshell effect of the actual filth presented in the form of newspaper headlines or in Walter Cronkite's booming baritone.

I've got the same problem in writing this column: I know how bad the books are, but I can't share my knowledge with you because your local family newspaper would refuse to carry my quotations.

The best I can do is to bowdlerize the unspeakable in

carefully laundered terminology and to leave the actual expressions to your imagination. In this connection, let me add that in this case no imagination, vivid as it may be, can hold a candle to the real thing.

Webster-McGraw Hill Series: (1) takes the Lord's name in vain so often I lost count; (2) Calls someone an illegitimate son of a female dog; (3) provides a running dialogue during an episode of sexual intercourse) (4) repeatedly advises various characters to take up residence in Hades, and (5) uses degrading ethnic epithets. Scott-Foresman Series: (1) uses human excrement as an oath) (2) uses sexual intercourse as an epithet (in its grade nine teachers' resource book); (3) mocks Christ's life and death on the cross; (4) dwells upon human urination, and (5) describes the best way to crack a safe.

These two publishing houses wound up in a virtual dead heat in the Dirt Derby, so you might want to take a quick look through Junior's and Susie's readers if they are produced of Webster-McGraw Hill or Scott-Foresman.

The follow-up I leave to you although anything you may call the publishers has probably been spelled out already in their readers, provided by your tax money for daily perusal by your children.

There are other publishing houses which have joined these two in the sewer, but which have so far failed to wallow quite as winsomely. Perhaps little more practice is indicated. McDougal, Littell and Co. for example tries pathetically hard to be as profane and blasphemous as possible, but it's still a long way from the perverted perfection achieved by its two competitors.

Black Panther Leader Eldridge Cleaver teaches children via school textbooks.

"At the nth degree of Ultrafeminine's scale of psychic lust (the contours of which few men or women throughout their entire lives ever in fact explore, resort being had to the forms of sublimation) stands the walking phallus symbol of the Supermasculine Menial. Though she may never have had a sexual encounter with a Supermasculine Menial, she is fully convinced that he can fulfill her physical need. It will be no big thing for him to do since he can handle those Amazons down there with him, with his strong body, rippling muscles, his strength . . . her psychic bridegroom can blaze through the wall of her ice, plumb her psychic depths . . . melt the iceberg in her brain . . ." —Eldridge Cleaver. (Note: The omitted words in the text are too corrupt for a family newspaper.)

"All that is good and commendable now existing would continue to exist if all marriage laws were repealed tomorrow . . . I have an inalienable right to love whom I may, to love as long or as short a period as I can, to change that love every day if I please!" —Excerpt from a proposed textbook.

"Edith is the 'saved' broad who can't marry out of her religion . . . or do anything else out of her religion for that matter, especially what I wanted her to do. A Bogue religion, man! So dig, for the last couple weeks I have been quoting the Good Book and all that stuff to her; telling her I am now saved myself, you dig." —Excerpt from a proposed textbook.

I finally asked the media this: "If you fellows follow a code which prevents you from using the words and the expressions which contaminate and fester in these books, don't you think the educators and textbook publishers should adopt a similar code?"

"If the reading and listening public in general is entitled to protection from a nausea, shouldn't children be entitled to even more protection? Especially since—unlike your customer—the school children are a captive audience?"

No answers. No rebuttals. Just hangdog glances and sheepish silence.

There's more here than meets the eye, friends . . . a lot more. There's big money here and big planning by some big corporations. I stopped believing in coincidence like this one at approximately the age of six.

Somebody—to quote Jenkin Lloyd Jones—is tampering with the soul of America.

—Dr. Max Rafferty, in *Los Angeles Times*, selected here by K. G. Wilks via *The Truth*.

(Editor's Note: It is not often that I feel disposed to subject the readers of this journal to an article of this nature, but since our children are involved in the public schools, it is necessary as I see it that we stay abreast of current trends. Dr. Rafferty is former State Superintendent of Schools in the state of California, and must know of whence he speaks. Such as this should at least alert us as parents to be vigilant; we as Christians can do something that others cannot do, and that is pray that good will will prevail in all things after all. —Don McCord.)

The Music of the Early Church—

(Continued from page 1)

the "lyrical emotion of a devout and grateful soul." Thayer and W. E. Vine both say that the word "singing" is used "intransitively" in both passages, (meaning only that "singing" is a verb that does not require a direct object to complete its meaning.) It is obvious that no mechanical instrument of music is designated in either of these passages. Our music is, then, to come from our hearts and by way of our physical voices. There is absolutely no example or teaching in the New Testament which authorizes the use of any kind of mechanical music in the worship of God's people. In researching material for this little article I found that every historical writing, on the subject of music in the early Church, agrees with the above statement! At least those several I was able to peruse did. I was amazed at the frankness of the historians in stating the facts about this subject. All of them informed me that the entire congregation participated in the singing portion of the worship service. How different from the denominational world today with its unscriptural choirs, programs, etc. Of course it is obvious that we are all to sing and make melody in our hearts as a congregation, from the teaching of the Bible. But, it is enjoyable to find historians so close to the teachings of God's Word on the subject. Notice what Mr. J. W. Shepherd says of the matter in the book, *the Church, the Falling Away and the Restoration*:

"the prevailing mode of singing during the first three centuries was congregational. The whole congregation united their voices in the sacred song of praise, in strains suited to their ability. Their music, if such it could be called, was, of necessity, crude and simple. Indeed, it appears to have been a kind of recitative or chant. The charm of their sacred music was not in the harmony of sweet sounds, but in the melody of the heart. . . . But, however this may be, the most ancient and most common mode of singing was confessedly for the whole assembly; men, women and children blend their voices in their songs of praise in the great congregation." There is considerable written by the

early saints on this very subject and their united testimony is that all present, men, women, and even the children, took part in singing praises to God without the aid of any kind of mechanical instrument of music. It seems very significant to me that there should be so much evidence to support the above statement.

The early Christians had some degree of latitude, granted them by divine authority, as to the type of songs they were to sing. They were permitted to sing three types of songs: psalms, hymns, and spiritual songs (Ephesians 5:19; Colossians 3:16). As long as their music or songs, fell into any of these three categories, they were within the specified limits of God. Of course, the question of the definition of these three kinds of songs immediately comes to mind. What did the Apostle Paul mean when he instructed the early Church, by divine inspiration, to sing psalms, hymns, and spiritual songs?

The word "psalm" denoted to twitch, twang or to play a stringed instrument during the Old Testament or Mosaic dispensation of time. However, in the New Testament, it merely denotes the singing of a song or singing of praise to God. (W. E. Vine, pg. 58) Robinson's Greek Lexicon says it means "In New Testament to sing" . . . "to sing in honour or in praise of anyone, to sing praises to, to celebrate in song." According to historians, one reason that the word "psalm" lost the meaning of playing an instrument to accompany the singer was that the early Christians associated instrumental music with the pagan practices of Rome and her idol gods. Too, we are told that often during the martyrdom of Christians, in the colosseum at Rome, loud instrumental music was played in an effort to drown out the anguished cries of the doomed victims as they were being torn to pieces by wild beasts, etc. As a result, the very sound of instrumental music soon brought chills of anticipation to every person who professed to be a Christian! Knowing this as we do today, it isn't difficult to understand why the early Church would likely have declined to use any kind of instrumental music in their worship . . . even if it had been scriptural to do so! The very idea, upon our thinking of it, becomes repulsive and sickening! Can you imagine any group of Christians including in their services to God, their worship . . . that which was so much associated with the cruel and sickening murder of their own brethren, parents, or children? NEVER!

The early church, however, was also at liberty to sing "hymns" in their worship of God. This is from the Greek "HYMNOS" and merely "denotes a song of praise addressed to God" (W. E. Vine, pg. 241). As a result, we know that any song which fits that description was, and is, permissible for use in public worship to God the Father.

The last type of song the early Church could sing and still be within the bounds of God's sanction was the "spiritual" song. This is from the Greek "PNEUMATIKOS" which W. E. Vine tells us, "always connotes the ideas of invisibility and power" (pg. 64). Hence, a "spiritual" song is one in which the burden of content is the revealed will of the Holy Spirit (W. E. Vine, pg. 65). So, we may sing any kind of song in our worship to God which has contained in it: some teaching, story, or precept, which has been revealed in the Word of God, the Bible, since the Bible contains the revealed will of God by the Holy Spirit. The early Church could sing any of these three types of songs or perhaps even a mixture of them and still please God. They did not dare, however, to go beyond His commands for fear of

incurring His eternal wrath! May God hasten the day when we mortals also fear to go beyond what we have divine sanction for!

Perhaps the next question that comes to mind is this. "If the early Church did not use instrumental music, where did it come from . . . and who started it?" It appears that the Roman Catholic Church was the first to embrace the use of an organ. Historians as well as many encyclopedias tell us that they were the first body of people claiming to be Christian to employ its use. However, this was over 600 years after the Church of Christ was established in Jerusalem on the day of Pentecost! Instrumental music was introduced by Pope Vitalian I. However, when it threatened to cause division in the Roman Catholic Church it was removed to preserve unity. Later, some eight hundred years after Christ, the organ was reintroduced into the Roman Church. The Greek Church, however, rejected it.

When the Reformation Period began in the 16th century, there began to be some questions asked as to the right or wrong of several items relating to Christian worship. Still later, when the Restoration Period began in America at the close of the 18th and beginning of the 19th century, and many of the denominations had their beginning, the use of instrumental music was retained, perhaps in ignorance but nonetheless, retained.

Thus, is the testimony of history. There can be no doubt as to the kind of music used in the early Church. History and the Holy Word of God are hand in hand on this point. Only a fragment of the scriptural and historical evidence available to anyone has been cited here, but we certainly deem this sufficient proof that the early Christians sang praises unto God unaccompanied by any kind of mechanical instruments. It appears to be a fact, that the religious world in general is today using the organ and other instruments of music in assumed good faith. Unfortunately, neither the Bible nor history will sustain its practice! The only reasonable conclusion is that instrumental music in the Church is not by divine sanction, hence, is not pleasing to God!

OUR DEPARTED

Williams—Anna Williams, of Yuba City, California, passed away in August of this year. She was one of the Lord's "walking Bibles" in that she certainly knew The Word. When the ambulance came for her as a result of a stroke, she knew that she would never return to her home on this earth, so she dropped her old, old Bible in the trash can as they carried her out, knowing she would never again need it in this life. For a time she seemed to improve. The family lovingly provided her the Words of Life during that interim but she lived only a short time. Since her death her husband has asked for baptism. He is very old, but we thank God that he came to obedience at the eleventh hour, rather than not at all. Graveside services were conducted by Brother Benny Cryer, and the body of Sister Anna Williams was then committed to the earth from whence it came. (Submitted by Zelma Mustard.)

Long—Sister Stella Long of Yuba City, Calif. area, passed away in May of 1975. She was a very faithful member of the Yuba City church and was regularly in attendance as much as her health permitted. She was another one of those wonderful saints of the Lord, loved by

all who knew her, entertaining sisters in Christ by studying the Bible together with them in her home. Sister Long lived alone, doing her own housework until she had a stroke. Her beautiful Christian life was an inspiration to all who knew her, and when this writer viewed her remains for the last time I knew that what I saw of her mortal remains was no longer Stella Long, for her spirit had flown to a place prepared of God until the time of her celestial reward. Ninety-one years she spent in this life. The bereaved are one daughter, Pauline Brady, and three sons, Leland, Delmer, and Frank. (Submitted by Zelma Mustard.)

Long—Delmer Long, second son of Sister Stella Long, passed away in August of 1975. Delmer was a victim of heart attack. He had been out of duty for a time, but thanks to God, he was restored to duty during Brother Billy Orten's meeting, at Yuba City, Calif., confessing his sins according to the Scriptures. He lived only a few days after his confession. He came home from church meeting and dropped dead. Thanks to God he had been restored in time. Brother Long left a young wife and two little girls to fight the fight of life with all of its hardships without him. Though Delmer's wife is not a member of the body of Christ, we all loved her deeply, for she is a very wonderfully sweet woman. May God guide her in all the right ways of the Lord, while Brother Delmer's day before the Lord is coming. We pray God's blessings on the bereaved. Brother Benny Cryer conducted graveside services. (Submitted by Zelma Mustard.)

Roberson—Bro. Volney Howard Roberson was born at Ardmore, Okla., May 31, 1895 and departed this life Sept. 6, 1975, at Modesto, Calif., while visiting an ailing sister there. Bro. Roberson had resided at San Bernardino, Calif. for 27 years, having come there from Oklahoma City. He is survived by his devoted wife of 54 years, Syrennia David Roberson, 7734 Del Rosa, San Bernardino, and one son, Howard Lee Roberson; 1 brother and 1 sister. Brother Roberson was baptized into Christ in 1920 at Loco, Okla. It has been my privilege to know the Robersons for close to 30 years. It was mine and my wife's privilege to visit with Bro. Roberson 3 hours before his passing; an enjoyable visit it was. The following was in his keeping, and expressed his philosophy of life:

"Count your garden by its flowers, never the leaves that fall;

Count your days by golden hours; don't remember clouds at all.

Count your nights by stars not shadows; count your hours by joys, not tears.

And above all, please remember, count your age by friends, not years."

Personally, I feel another dear friend has gone on; I considered it a privilege to be asked to say words of comfort and warning at the funeral conducted Sept. 10, at Mark B. Shaw Chapel, San Bernardino, Calif., attended by relatives, members of the Lord's body and friends. Interment at Montecito Memorial Park. May God bless Sister Roberson and Howard Lee, dear friends. —Don McCord.

FROM THE FIELDS

R. J. Tumbulu, Box 69, Phalombe, Malawi, Aug. 25—The work of our Lord God is moving well. Please send OPA each month; I like it very much. I am young preacher who likes to read English books and the news of our Lord Jesus Christ. I am in great need of a bicycle for my work; who will help me? Thank you. Greetings to you.

T. E. Ndelema, Box 3216, Salisbury, Rhodesia, Aug. 26—All God's work goes forward in Rhodesia; we have a meeting with Bro. Dennis Smith. Pray for us please, brothers and sisters. I am thanking you brothers for sending us Bro. M. Helwig. I wish God to be with him on his way coming. Bro. Smith also has power on preaching. I am not forgetting Bro. Jerry Cutter and Bro. Ron Courter for the work they left here.

Jack Cutter, 12321 E. 14th St., Tulsa, Ok. 74128, Sep 1—Bro. Paul Nichols has just concluded a gospel meeting here. It was well attended (the best in the history of the congregation), and Paul, as usual, did a superb job of preaching. The only regret to me was that I had hoped for more community interest than was manifested. However this seems to be the trend of the times. Members from congregations from far and near attended the meeting. This we appreciated. We also appreciated the help and presence of Bro. Duane Permenter of Modesto, Ca. He is traveling with Paul, as well as Paul's family. Bro. Don French of Sacramento, Ca. is to arrive here this week to study personal work with me. All in all, the work is progressing here.

R. B. Roden, 112 Kelly Dr., Moore Okla., Sept. 5—I have been busy this year with work in various states. Preaching by both young and old at Sulphur, Okla. this year was very good. Our meeting at Kansas City, Kan. (36th and Everett), Labor Day was a good one, a real good study of needed, timely topics. I go next to Calif. to preach at various congregations and conduct a meeting at 64th St., Sacramento; then to LaGrange, Ga., and Wayne, W. Va. Please see notice elsewhere in this issue of the fire that destroyed everything of the Bob Shepards, Sulphur, Okla. Do pray for him and his family. We pray the brotherhood will be able to help him build back. Do pray for all of us in this great work.

Allen Bailey, 909 Truitt Ave., LaGrange, Ga., Sept. 11—Since last reporting, I have been busy. At Houston, Mo. where I accompanied my father, there were 5 baptisms; while there, Aug. 10 and 17, I preached at Fieldstone and Aug. 13, at West Plains; my thanks for such opportunities. Getting to know and study with Bro. Bob Sanders when he was at LaGrange was enjoyable. Aug. 22, Bro. Lincoln Coble and the Fieldstone, Mo. brethren invited me to work with them; what a pleasure and honor for me. I am at Fieldstone this writing, where brethren are very encouraging. Bro. Jimmy Smith is now in a meeting here with fine crowds, very good preaching; it is a joy to study and visit with him. The work here continues through Nov. at which time I shall return home to study more with my father, Alton Bailey, and grandfather, E. H. Miller; I

plan to spend some time with Bro. Paul Nichols near the first of the year, and will attend the study in Oklahoma City in Dec. Sept. 26-28, I am scheduled at Lawrenceburg, Tenn. I need and ask for the prayers of the brethren.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94538, Sept. 11—I recently returned from a very enjoyable series of meetings in Ada, Okla. We enjoyed so much the fine hospitality extended to us while there. We were glad to have preaching brethren Joe Hisle, Carl Johnson, Johnny Elmore, Billy Dickinson, Miles King, and Bob Sanders present one or more services. Joe and Carl of course live there, and we enjoyed very much our fine visits. The meeting closed with one confession of wrong. The Church here at home is, we believe, growing spiritually. We have been conducting a few home studies with several more planned in the future. We have been in Fremont slightly more than four years now, and still there remains so much to accomplish. But we have great plans for the Church here. We enjoyed the Labor Day meeting in Lodi this year, held by Johnny Elmore. We feel it was one of the best in recent years. As always, we enjoyed being with Johnny and also Sally, who came later in the meeting. Pat and I consider them both some of God's best. We continue to ask your prayers for us in the work here.

SOME GREAT THINGS OF ACTS II

In Acts II, we find a great day transpiring. It was one of three annual feast days of the Jews, the day of Pentecost, which always fell on the first day of the week, or Sunday, as we reckon time. This was the beginning of the church. This day transpired in a great city, the city of Jerusalem. There was a great gathering of people; one of the greatest preachers of all time, the Apostle Peter preached a great sermon—the first to be preached in the gospel age. His counsel concerning salvation was great—men in the gospel age were first told what to do to be saved; men must do the same today. On this day great power was manifested—men spoke in many languages as the Spirit gave them utterance. A great disposition was made of about 3,000 people; they were added to the church that Christ established on earth that day. They did not "join the church of their choice;" there was no choice in those days, nor in these days. Then, as now, those people did the same things and were added to the same church. —Don McCord.

THE PRAYER OF THE SAINT

Lord, give me a passion for the lost,
For souls so deep in sin,
That I may lead them to the Cross—
That one You died to win!

Give me a burden for that heart
Bowed down in deep despair.
Then come, dear Lord, and heal the wound
That sin has planted there.

Lord, lay someone upon my heart—
Give me the grace to go
And tell them of Thy saving power,
And how you loved them so!

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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FAITH AND OPINION

By Jerry Dickinson

That there is a distinction to be made between matters of faith and matters of opinion is readily agreed upon by all; but, not so readily agreed upon is how and where that distinction is to be made. There is about today a great deal of discussion concerning what is and is not a matter of faith, and what is and is not a matter of opinion. Many have decided that what they once thought was a matter of faith is now a matter of opinion and they are, as they express it, reaching across lines of fellowship to embrace those with whom they differ. I think, nevertheless, that even most of these self-styled "free-thinkers" would concur that there can be no fellowship with those with whom we differ in matters of faith. The problem in all this (though it really is no problem) is to determine how to decide what is a matter of faith and what is a matter of opinion.

The simplest definition of both the words 'faith' and 'opinion' is "a belief or conviction." Where then, we may well ask, is the distinction? A matter of opinion is a belief or conviction, the embracing or not embracing of which **does not** affect a man's salvation or his standing in God's sight. A matter of faith, on the other hand, is a belief or conviction, the embracing or not embracing of which **does** affect a man's salvation or his standing in God's sight. In Romans chapter fourteen and in the eighth and tenth chapters of I Corinthians Paul writes of some things which were matters of opinion, one of which was the eating of meats offered in sacrifice to idols. It was the belief and conviction of some that this was sinful while others thought it permissible. "But," as Paul puts it, "meat commendeth us not to God: for neither if we eat are we the better; neither if we eat not are we the worse" (I Cor. 8:8). It just does not matter! The eating or the not eating of meats offered to idols does not affect one spiritually and thus it falls into the realm of opinion. Paul goes on to instruct these brethren not to "fall out," as we would say, over such matters as these and he instructs that the "weak in the faith," or, as we more often call them, the "babes in Christ," should not condemn the older in the faith whose knowledge allows them to eat, and neither, says Paul, should the stronger and more knowledgeable brethren despise those who are weaker, who will not eat (Rom 14:3). It is obvious in these passages that Paul has no reference to matters of faith—that is, those things that do affect one's spiritual condition. He has no reference, for instance, to anything

(Continued on page 5)

CONGREGATIONAL AUTONOMY AND FELLOWSHIP

By Barney Owens

The word "autonomy" means "quality or state of being autonomous, right of self-government, a self-governing state." The "autonomy" of the church is the right of the church to function as an independent body, recognizing only Christ as its head. The scriptures teach the autonomy of the church and its right to function independently of any other body or group on earth. This is the reason that we of the churches of Christ recognize no ecclesiastical head on earth, nor delegate our right to any council, synod, or conference. There is no higher organization on earth than the local congregation. The local church is an independent entity and answerable only to Christ.

I trust that these words are acceptable to every reader, and should they not be agreeable, then that is another subject within itself to investigate. But it is my feeling that most all will agree with the thoughts thus far expressed. However, there is a co-related question which is needful of more study, as there is not as much agreement as to what the Bible reveals about it, or perhaps it would be better to say, there is not as much agreement in practice. To form our subject in a question: "Since each congregation is self-governing, does another independent body (congregation) have the right to interfere with its internal workings, relative to whom it does and does not extend fellowship?" **Let me strive for clarity:** "Does a congregation (#1) have a right to refuse fellowship to another congregation (#2) because within it (#2) fellowship is extended to a person or another congregation (#3) that should not be fellowshiped." The question is vague, I admit, and will require effort to seat it in your mind, but I know not how to remove the difficulty. Please think with me, and bear with me.

May I be the first to say, I do not know all the answers in every situation that might be posed, but just "sticking our heads in the sand" will not cause the problem to go away. So let's look at a thing or two within the Word of God, then perhaps we at least will have some guidelines.

First, a church can sin. The church of Ephesus had left her first love. It was warned to repent or have her candlestick removed (Rev. 2:4-5). Regardless of what is meant by "candlestick" we must not overlook the idea that it was going to be removed, meaning "to set in motion, to move from its place" (See Thayer or others). Remember this is a congregation, not an individual. Our question is: "When the candlestick is removed (considering there is not

repentance) does another congregation have a right to extend fellowship to such a local church?" To ask is to answer.

Second, look at the leavening principle. This was introduced to the Corinthian brethren in an effort to show them why they were to withdraw from a certain brother committing sin (I Cor. 5). (Please read all). Our brethren of old were not hanging their heads "in shame," at this grievous sin. Instead, they were "glorying" in it. I do not know altogether what is included in this term, but I am made to think that these brethren were much like we are now. So, perhaps their attitude was similar to our own glorying. Maybe they would even use expressions which would mean the same as ours, such as "Look at the large number we have assembling here;" "if we say anything to him, he might get mad and quit;" "don't forget about all his in-laws and relatives, who may get bent out of shape, if we discipline him;" "why, he's got lots of friends that would be offended at the church, if charges were brought up, especially since they are doing the same thing, and that in their worship, the truth would never get a favorable hearing with them;" "what of all the little ones who would be taken off, never having a chance to hear the Word;" "etc.," "ho-hum-etc." Is it silly to think that some of those brethren might have reasoned (?) that way; well, don't look now, because 1975 is here. Brethren, Paul showed we cannot court sin unless we plan a wedding! "A little leaveneth the whole lump." Suppose these brethren had not submitted to Paul's command, "Purge out therefore the old leaven?" Would fellowship have continued? Again to ask the question is to answer it. It is true, that we, unlike Paul, often show too little patience in matters, such as this, but showing patience is one thing, complete tolerance and accepting is quite another. The whole lump can be leavened!

Third, false teachers are to be marked and avoided. A word to the wise being sufficient, of the many passages that could be mentioned here, only one is used. "... The churches of Christ salute you. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. . . ." This was taken from Rom. 16 beginning at the 16th verse. Of the things relative to our investigation, these things surface: (1) The false teacher will not lead men in the path of righteousness; (2) The false teacher, therefore, must be marked; (3) If a faithful brother should fall in with the false teacher, he must remove himself from the company ("avoid them").

But there seems to be more here for us: (1) Individuals are not the only ones that can teach the truth; (2) The truth can be upheld collectively, as a local church: "For your obedience is come abroad unto all men. . . ." (Vs. 19). (3) A congregation (made up of individuals) can foster and promote error, "the churches of Christ salute you" (Vs. 16).

The church of Rome upheld the truth, and it was spread among other congregations to the extent that Paul wanted them aware of the fact that faithful churches who opposed error as they were doing sent their salutations. May we condemn an individual who perpetrates error and then

(Continued on page 3)

CAN WE REALLY KNOW?

By Jack Cutter

There are many things which we would like to know for certain in this life without harboring doubts and misgivings. Beyond doubt, the one most important question for which most long to know the answer, is "Am I saved, or am I lost?"

A few years ago, I read where a man by the name of George W. Cornell surveyed a cross-section of a certain city with a population near 150,000. He interviewed several hundred people asking them certain pertinent questions of our time. One of these questions was, "Do you believe that after you die you will be saved in heaven?" Surprisingly, 88 per cent of those asked answered "yes." If this is a fair representation of the total populace, then, it becomes even more startling, especially, in view of the fact that less than 50 percent of the populace claims to be anything. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat! Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt 7(13-14). It seems, in view of this, that almost all of these people are deceived.

Is there any way of being completely certain concerning our salvation? Most certainly!

There are three different positions taken on this subject. The first is the old idea, man cannot know. It is locked in the mind of God, and we cannot know it until He reveals it in judgment. The second is we can know it immediately, instantaneously, because of feeling within us. And, the third is man can know he is saved, not by feeling, but a knowledge of God's Word. The first idea can be easily proven false by the Scriptures. The second one is false also, however, some thought needs to be given to it.

Realm Of Our Senses—In the area of physical make-up, our senses are dominant; such as, sight, hearing, and feeling. These senses determine temperature, sound, taste, etc. No one needs to inform us of our feelings in these areas because our senses do this. On the other hand, there is another realm in our existence which we will call the "faith realm" wherein our physical senses reveal absolutely nothing to us. In this area, moral and spiritual concepts and truths are learned and realized. The way they are learned is for God to tell us. For example, Peter said, "Let all the house of Israel therefore **know** assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:36). The only way these Jews could have known this is for Peter to have told them. Certainly, their physical senses (feelings) did not reveal this to them.

God Must Tell Us—Various passages of scripture can be cited to prove this statement. Notice the following scriptures: "And we **know** that to them that love God all things work together for good, even to them that are called according to his purpose" (Romans 8:28). Again, "For we **know** that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1). The only way anyone could possibly know the truths revealed in these scriptures is for God to have revealed it to him through His Word. Let's notice another revealing scripture, "These things have I written unto you (Christians), that ye may **know** ye have eternal life" (I Jno. 5:13). Simply put: God has given certain principles for us to obey, and when we obey them, we can **know** we are saved.

This is not waiting until judgment to find out, neither is it by some feeling within the individual, but just simply knowing God's Word and obeying it.

The idea of trusting in feelings is something which has existed for a long time. As a result, man's feelings have created false churches, unscriptural worship, various methods and ways of being saved, etc. "There is a way which seemeth right unto man, but the end thereof are the ways of death" (Prov. 14:12). Feelings are deceptive to say the least and certainly they are not to be relied upon to determine such an important matter as our salvation.

We sometimes hear this, "So and so was a good man, but he wasn't a Christian; I think he was saved." Now, it really doesn't matter what you or I think about it, does it? Forgiveness is in the mind of God, and only He can tell us whether or not we are saved. "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16-17). Remember, the Spirit gave us the Bible; therefore, the way which "the Spirit beareth witness with our spirit" is when we obey the commands of His Will.

Some say, "But don't you want those who come to Christ to feel happy about it?" Oh, yes, in the right way and in the correct order. How can we be happy for someone who believes they are saved, realizing they have not been baptized (Mk. 16:16; Acts 2:38)? Also, we hear this in reference to the Lord's Supper sometimes, "I don't think it will matter to the Lord whether we use one cup or many; it is the thought that counts." How can you be so sure?

When we obey the gospel and faithfully obey His commandments, then we have the blessed assurance of our salvation.

"Blessed assurance, Jesus is mine! Oh, what a foretaste of glory divine! Heir of salvation, purchase of God! Born of his Spirit, washed in his blood."

Congregational Autonomy and Fellowship—

(Continued from page 2)

advocate acceptance of a congregation (a group of individuals) which promotes the same thing? Surely the legs of the lame are unequal.

Fourth, a church can fall out of accord. Gospel preachers for years have shown the error of the doctrine teaching that a man "cannot fall from grace." If a person (individual) can fall from grace, and stand condemned before God, why must it seem so incredible for a congregation (group of individuals) to fall. The scriptures show that individuals and churches were in accord, of the same mind, and made the same judgment in New Testament days (Acts 2:1-44; I Cor. 1:10, etc.). The basis for being in accord and of one heart and mind, then and now, is the Word of God. We must walk together in the light of His Word to walk together in harmony (I Jn. 1:7; Amos 3:3). When one ceases to walk in the revealed will of God, he not only is out of step with God, but with His people as well. He then ceases to do good, no matter how esteemed he might be in the eyes of his fellows (II Tim. 3:16-17). If this is true of individuals it is true of congregations. Count the members meeting together in a certain place, and that number will be the number of times these words apply to that congregation.

Perhaps, at least something has been said in this paper that will cause you to study more and pursue this theme.

Let's all work and pray for fellowship to increase among those who have named the precious name of Jesus, but beware of allowing our "want to be" to replace a "thus saith the Lord." Everything we do in word or deed must be by the Lord's authority (Col. 3:17), whether it be extending or withdrawing fellowship. Anything more than His will is not acceptable; anything less will not do in His eyes; anything else He just will not have.

—6552 Dimmick Rd., Cincinnati, O.

A DANGEROUS TREND

By Paul O. Nichols

The eldership in the church of our Lord Jesus Christ is one of the most important offices a man can occupy today. The qualifications are more stringent than for any other office that I know of, in or out of the church. But in our zeal and determination to have elders in the congregations, it seems now that brethren (some preachers included) have reached the point that the qualifications are no longer as important as we once thought. Some good brethren, however, are still too honest to let some over-zealous preacher talk them into becoming unqualified officers in the church.

The need for elders is just as great now as it ever was. But it is also just as necessary for men to qualify for the office as when the apostle Paul, in giving the qualifications, wrote in 1 Tim. 3:2 and Tit. 1:7 one "must be" qualified. Brethren, how much stronger could inspiration make it? What would the Lord have to say to make it plainer? And to think that in the face of this unequivocal language, some would deliberately lower the standards and "water down" Paul's teaching in order to install elders? Brethren, this is a dangerous trend!

It is not wrong for a congregation to exist without elders, if there are no qualified men. They did in the days of the apostles until men could be properly and scripturally ordained (Acts 14:23; Tit. 1:5), but it certainly is **wrong** to have an **unscriptural eldership**. And more and more congregations seem to be fitting this category as time goes on. Brethren, stop and think!

Preachers who ordain elders and deacons not scripturally qualified become "partakers of other men's sins" (1 Tim. 5:22). Brethren, can we afford this? One preacher may refuse to ordain men because his conscience will not allow it, knowing it would be contrary to the will of the Lord; another will come and do the job in spite of it. What is happening to us? Let me say again, it is **not unscriptural** to have no elders, but it is **unscriptural** to have **unqualified officers** in a congregation.

Several years ago a well-known evangelist in our ranks appointed an "apprentice elder" and "apprentice deacon" in a church, because he knew they did not scripturally qualify for the offices. In some cases men are installed because some think we need elders, whether they are qualified or not. Ignorance has a lot to do with the problems that plague the brotherhood today. I once heard a preacher wrecklessly say, "We've got lots of elders and scads of deacons. Let's get 'em in. I don't care how we get 'em in. Just run around the house and get 'em in." This was the ranting of ignorance.

In some places we have a "one-man eldership." Since elders rule in a congregation, this is tantamount to a dictatorship. And the only place in the New Testament

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SUBSCRIBERS, PLEASE NOTICE!

You will notice that this is the November-December number in one. For more reasons than one this is necessary. For one thing, this move will help us in our endeavor to get back on schedule. I have begun work already on the January issue, and this is December 8, so things are looking brighter. However, critical problems loom in the future, and you need to be aware of this. We desperately need to keep subscriptions at 125 a month in order to meet mounting costs. I am more than willing to sacrifice, toil and do whatever is necessary to keep **Old Paths Advocate** coming, for I believe in it and its message, but I must have help. This year has taken its toll in more ways than one; publishers of religious journals have to have the patience of Job; the tenacity of an ox; the hide of an elephant; a saint for a wife; precious stones for brethren, sisters and readers; and undoubtedly an over-shadowing Providence. MY HUMBLEST THANKS AND GRATITUDE TO ALL OF YOU WHO HAVE BEEN SO UNDERSTANDING AND CHRISTIAN IN WHAT YOU HAVE THOUGHT, SAID AND DONE FOR OLD PATHS ADVOCATE AND ME!!—Don McCord.

A RETRACTION AND EXPLANATION

At the Sulphur, Okla. meeting, the night of July 3, 1975, I, as publisher of this journal, presented material concerning the welfare of **Old Paths Advocate**. In a letter dated July 23, 1975 from Bro. Homer L. King, he wrote, "Don, I understand you made a public statement from the pulpit at Sulphur before hundreds of brethren to the effect that the OPA had never paid its way even during the 30 years Bro. King had it.—I would appreciate and expect a public retraction of this statement, please." I am sorry for leaving this impression. I take this means to retract whatever was said pertaining. Since the paper has been my responsibility, I can say there have been months that subscriptions have been adequate to meet the financial obligation; other months, subscriptions have not been adequate. I did not say the OPA is or was in debt. Wherein this impression

was left, I am sorry. My apologies to Brother Homer L. King have been made by letter privately; I hereby tender them publicly.—Don McCord.

A PLEA FOR THE OPA

I am writing to you about the OPA. Almost ever since I can remember (probably true of you), I have looked forward to receiving and reading the OPA each month. It has served as a communicator link in our brotherhood for so long. It has extended spiritual strength and knowledge for so many. I would, as I know you would, hate to see this service end. However, this seems a possibility.

As you are aware, the OPA for the past year has been several months late. This is not only disturbing to me; it is to many others that I know. Also, perhaps it is to you. Is there anything that we can do to help remedy the problem or problems delaying the paper? I believe there is.

Bro. Don McCord is one of the most respected men I know in our ranks, and a very close personal friend. Lately I have been corresponding with him about the OPA and its problems. He informs me that the biggest problem that delays the paper is money. (I understand that this has been the doom of other religious journals). We all know full well that inflation exists and is increasing at an alarming rate. It is only logical that it affects the publishing of the OPA.

In my last letter from Don, he said, "Two conditions existing simultaneously have adversely affected subscriptions and renewals; namely, being so far behind and having to double the subscription rate—some do not understand."

The OPA is now almost on schedule. However, unless, the subscription rate is near 125 each month, the paper will not break even; and, at the present time, for reasons stated it is not. Don believes in 3 months (Nov., Dec., Jan.) that he will be completely caught up, and hopefully subs by this time will be coming in at about 125 a month.

In the meanwhile, he is in a financial dilemma. Do you think it would be possible for you to collect 5 subs for each of the next three months or (if you can't) to contribute \$20 each month?

The OPA is too valuable an asset to us and the brotherhood to allow it to die; do you agree?

—Jack Cutter

GOSPEL MEETING

Brother Wayne McKamie, McGregor, Tx., will conduct a three-day meeting in Austin, Texas, at the 5602 Woodrow Avenue Church of Christ February 13, 14, and 15, the 14th being the 50th wedding anniversary of K. G. and Cora Wilks. This meeting is open to all who are interested in hearing the ancient gospel of Christ preached by one of the brotherhood's most widely known and powerful preachers. Come hear him deliver the old-time gospel. Hours of meetings 10:30 and 6:30 Sundays, week nights 7:30 P.M.—K. G. Wilks, 7807 Gault Street, Pho. 512-454-9432.

Nothing we can say to the Lord, no calling him by great and dear names, can take the place of plain doing of His will. We may cry out about the beauty of eating bread with Him in His kingdom, but it is wasted breath and a rootless hope unless we plow and plant in His kingdom here and now.

THE CHURCH DIRECTORY

The following changes and additions need to be made to the **1975 Directory**: **BRAZIL** (Clay County), **INDIANA**, the congregation that was meeting at 403 West Jackson St., has moved to **548 South Franklin Street, 2 Blocks West of State Road 59 on Pinkley St.** The time of services the same and the leaders the same, except Bro. Clint Porter lives on **Route 13** instead of Route 3. **FARMERVILLE** (Union Parish), **LOUISIANA**, THE Shady Grove Church of Christ, **Bro. K. C. Golsby**, is deceased. **GOLDEN** (McCurtain County), **OKLAHOMA**, the address of **Bro. J. L. Humphrey** should read, **Rt. 3, Box 75, Broken Bow, Oklahoma 74728**. **McALESTER** (Pittsburg County), **OKLAHOMA**, **North C & Tyler Street**, did not get in the Directory. The information follows: Sun. 10:30 A.M., & 6:00 P.M.; Wed. 7:30 P.M. William Verner, Rt. 6, West of the City, McAlester, OK 74501; C. B. Sutton, 409 East Delaware Street, McAlester, OK 74501, Phone (918) 423-3311; Eugene Perry, Rt. 2, North of City, McAlester, OK 74501, Phone (918) 423-7643. **DALLAS** (Dallas County), **TEXAS**, **2802 Jeff Street [Spanish]**, did not get in the Directory. The information follows: Just off Loop 12, at the corner of Jeff & Lamboley Streets. Sun. 10:30 A.M., & 6:30 P.M.; Thurs. 7:00 P.M. Johnny Herrera, 4011 Poinsetta Street, Dallas, Texas 75211, Phone (214) 339-4093; John Esquivel, 3542 Poquita Drive, Dallas, Texas 75220, Phone (214) FL 1-6724; Victorio Martinez, 3303 Tumalo Trail, Dallas, Texas 75212, Phone (214) 638-4777. **NACOGDOCHES** (Nacogdoches County), **TEXAS**, the congregation formerly meeting in the Pythian Hall at 500 South Fredonia Street, now meets at **700 East Starr #24**, in the home of Bro. Jim Ferguson, Sun. 10:30 A.M. **Please call before coming**, (713) 569-0829; or, and add: Dan Carter, 4408 East Main, Nacogdoches, Texas 75961, Phone (713) 569-8487. Drop the names of Johnny Johnson and Steve Ash. **BECKLEY** (Raleigh County), **WEST VIRGINIA**, on **Highways 19 & 41, 2 Miles North of Beckley, W. Va.** on the right side of the highway did not get in Directory. The information follows: Sun. 10:30 A.M. Paul A. Thompson, 102 Summit Lane, Beckley, West Virginia 25801, phone (304) 253-8769. Jack Goolsby, 315 Hendrick St., Beckley West Virginia 25801. Phone (304) 253-2629; and Boyd Walker, Raleigh, West Virginia 25911. Phone (304) 252-7462.

If your local congregation is not listed in the **1975 Church Directory**, please advise, and I will announce through the O.P.A. Many times people call long distance inquiring about a certain congregation, and if I am not certain they are still meeting, I cannot direct them to it. If you need a **1975 Church Directory**, they are 75 cents each and must be ordered from **ROBERT STRAIN, HARRODSBURG, INDIANA 47434**. There is no street number or box number at Harrodsburg.

—Ray Asplin, 2440 SW 54th St., Oklahoma City, Ok. 73119

A Dangerous Trend—

(Continued from page 3)

where we read about a dictatorship is in 3 Jno. 9, 10, where it was condemned by the apostle John. A scriptural eldership is composed of a plurality of elders or bishops. (See Acts 14:23; 15:4; 20:17; Tit. 1:5; Phil. 1:1; 1 Tim. 4:14).

Then, there are some brethren who think they are elders

because they have "grown into it," and they do not have to be appointed or ordained. But the scriptures plainly teach that one is a leader only after he has been ordained (Acts 14:23; Tit. 1:5).

One man stood before a small congregation and asked if anyone had any objection to his being an elder (there were no others.) In response one of the older members present spoke up, stating his objection. "Yes," he said, "you're not qualified." To this the first man replied, "You're out of order." It was true, the man was not qualified.

Brethren, a man can refer to himself as an elder until he drops in his tracks, but if he does not meet the qualifications of the Lord, **God does not recognize him as such**, and no doubt, the **Lord is displeased** with his claim, and with the man who installed him, and all who are a party to it.

Sometimes about the greatest thing a man has going for him is his desire for the office (1 Tim. 3:1) and the authority that he believes goes with it. And once an unqualified man is ordained to the position, as unscriptural as it may be, generally, you can not "get him out with blasting powder." Brethren, it seems that if a man is really honest, he would refuse the appointment if he realizes he is unqualified; and if he has made the mistake of letting a preacher ordain him, when he knows he does not meet the test, that he would be honest enough to renounce any claim to the presbytery. But in some cases such a person is so intoxicated with the importance that he feels as an elder, he is not about to give up his claim to the position, right or wrong.

Ordaining unscriptural or questionable men in the church today and calling them elders and deacons is a dangrous trend, brethren. I appeal to the preachers who have been guilty of this **unscrupulous practice to desist at once** and follow things that make for peace. To those brethren who have fallen prey to the unscriptural practice and have been led to accept an office, but now realize that they do not qualify and do not meet God's approval, I plead with you to renounce all claim to the eldership or deaconship until you can **meet the qualifications** and are **scripturally ordained**. If you do not renounce the error, what is your answer going to be when you stand in judgment? Stop and think!

—514 Oakshire Ave., Modesto, CA 95351

Faith and Opinion—

(Continued from page 1)

like baptism because it is incontestable that a person's being or not being baptized will, as Paul expresses it, make him better or worse in God's sight (Mk. 16:16; Acts 2:38; 1 Pet. 3:21). Paul is writing about things which fall into the realm of opinion and not the realm of faith.

Permit me, for the sake of further illustration, to use a somewhat facetious example. Suppose we were to convert a man to Christ who had received a very strict upbringing; so strict that he had been taught it was sinful to play checkers. Now, we who are stronger in the faith and have more knowledge, know there is nothing wrong with playing checkers, for as Paul says concerning meats, so it is concerning checkers; if we play checkers we are no better (spiritually), or if we do not play checkers we are no worse (spiritually). Playing checkers just does not affect one spiritually and thus falls into the realm of opinion. Now Paul instructs that this "babe in Christ" is not to condemn those who are older in the faith who play checkers, and neither are the stronger to despise their weaker brother who has yet to learn that playing checkers is in the realm of

opinion and will not affect his standing in God's sight. Coming back to our definitions of the words 'faith' and 'opinion' we easily see that there are some beliefs and convictions that affect our spiritual welfare and some that do not.

In one of N. B. Hardeman's sermons he makes an observation which we would do well to consider here. His sermon centered around the young man of God in I Kings 13 whom God commanded to eat and drink nothing and get back another way after he had fulfilled his mission in Jereboam's kingdom. I am sure you remember the old prophet who found him resting under an oak tree and lied to him telling him that God had changed His mind and the young prophet believing the lie disobeyed God and lost his life. N. B. Hardeman here makes a wonderful observation. There are some falsehoods, he observes, that men may believe and embrace and not have their standing before God affected, while there are other falsehoods, the embracing of which will affect their standing in His sight. Suppose, for a moment, that the old prophet had come along and told the young man of God that an angel had appeared to him and told him to inform the young prophet a tornado was coming and the oak tree under which he sat was to be uprooted and therefore the young prophet needed to get on his donkey and ride and not stop till he got back home. Now, of course, that would have all been a lie, but do you believe had the young man believed and obeyed it he would have sinned in God's sight? Why certainly not, because had he done as the old prophet said, he would have only been doing what God told him to do in the first place, and yet when he believed the lie afore-mentioned which caused him to transgress God's commandment, he did sin and suffered the consequences of it. We conclude then that any belief or conviction which does not lead one to transgress God's law falls into the realm of opinion; however, any belief or conviction which does lead or constrain one to transgress God's commandments falls into the realms of faith.

Among us today, for instance, are some who believe that the Holy Spirit in person indwells the Christian, while there are others who believe that the Holy Spirit dwells in the Christian through the medium of the word of God. Now someone is wrong! One of these two tenets is false! However, I believe this "question" falls into the realm of opinion because no matter which of the beliefs one embraces, that belief will not cause that one to transgress God's word. Whether I believe the Holy Spirit in person indwells my body or whether I believe He dwells in my heart through the medium of His teachings does not affect my salvation or my standing in God's sight.

In order to set forth even more clearly and unmistakably what I am saying, permit me to furnish a couple more examples. I have heard brethren whose belief and conviction it is that the cup in the communion must have two handles. By definition, of course, a cup may have one or two or no handles and therefore I believe those brethren are wrong. I also know brethren of mine who believe that they may use individual cups in the communion and it goes without saying that I believe they are wrong, too. With those who embrace the first belief I am in fellowship, however with those who embrace the second, I am not. It might well be asked, "Where is the distinction? Do you not believe both beliefs are wrong? Yes, but one falls into the realm of opinion, and the other into the realm of faith. The

brethren who believe they must drink out of a cup with two handles have not transgressed God's ordinance in doing so, while on the other hand those who believe in and use individual cups transgress the plain teaching of the word.

Again, I know of some who believe a person must be immersed in running water. I know of others who believe sprinkling is baptism. With the first group I am in fellowship however with the second group of folks I am not. Why? Because the first belief is a matter of opinion but the second is a matter of faith. The person's belief that he must be baptized in running water does not cause him to violate the truth, while the belief that sprinkling is baptism does cause the adherent thereto to violate and break the commandment of God. It is just that simple!

Of what we have considered, the sum is this: there are certain beliefs and convictions which do not cause one to transgress God's word and, thus, fall into the realm of opinion and have no affect on one's salvation, or his standing in God's sight, or his fellowship with the saints. And, there are other beliefs and convictions which do have an affect on one's salvation and his standing in God's sight, and thus his fellowship with the saints and these fall into the realm of faith. We must never "fall out" or divide over matters of opinion, and we must never, as well, embrace and accept into our fellowship one who is in error on a matter of faith, because that error affects his fellowship among the saints.

What it boils down to is that we as Christians are to be tolerant of things that do not matter and intolerant of things that do matter. The apostle Paul not only indicated this in his writing but in his life as well. From his writings we learn of some things of which Paul was tolerant and even compromising, but we also read of other things of which Paul was most intolerant and most uncompromising. For instance, with reference to the eating of meats Paul declares, as already noted, that the eating or not eating of meats offered to idols just does not affect one's spiritual condition and is therefore permissible. Yet, he states in I Corinthians 8:13, that if the eating of such meat would cause a weaker brother to stumble and fall he would not eat it. Paul was willing, for the sake of a brother, to be tolerant and even compromising in such a matter of indifference which fell into the realm of opinion. A similar instance of Paul's compromising attitude with reference to matters of indifference is recorded for us in Acts 21, where Paul observes the law of purification with four other men for the purpose of gaining a good influence among Jewish Christians in Jerusalem.

However, with reference to things which fell into the realm of faith, Paul was anything but tolerant or compromising. After informing Timothy what to preach and teach in I Tim. 6:1-3 Paul declares that if any teach otherwise, that teacher is not to be tolerated but, as Paul pointedly informs Timothy: "From such withdraw thyself." Again, Paul informs Titus that the heretic is not to be compromised with or tolerated but after two admonitions to be rejected (Titus 3:10). In the same letter in which Paul instructed the Corinthians to be tolerant with one another with reference to eating of meats, he commands them to be intolerant and put away from among themselves those brethren guilty of the deeds he mentions in I Corinthians 5. Thus, we easily see that in matters of indifference and opinion Paul was willing to compromise, but in matters of faith he was not.

It may seem strange to some that Christians are to be at one and the same time both tolerant and intolerant and both compromising and uncompromising, but that is exactly the case once we realize the distinction between faith and opinion. We should, yea we must, be tolerant in matters that fall into the realm of opinion. Now this is not to say that these matters should not be discussed because they should in order that we can come to the point where we are perfectly united in one mind and one judgment; but this is to say that in such matters there should be tolerance. On the other hand we cannot and must not be tolerant or compromise on things that fall into the realm of faith such as the plan of salvation, scriptural worship, morality and Christian living, or for that matter anything that is essential in the scriptures to salvation and a right standing in God's sight. In matters of opinion we can and must be tolerant and even compromising, but in matters of faith—never!!

320 W. Monroe, McAlester, Okla. 74501.

A TRIP TO HAWAII

By Paul O. Nichols

On September 14, 1975, my wife and I went to Hawaii on a fact-finding tour, in the interest of establishing a faithful congregation in the islands. The trip was made possible by brother Melvin Styers of Little Rock, Arkansas and my home congregation in Modesto, California.

We left the San Francisco International Airport Lord's day afternoon, after having worshipped at Fremont. We were accompanied to the place of departure by interested brethren from the home church. We arrived at Honolulu some four and a half hours later where we met Melvin Styers and wife, and Mike Fall and wife. We visited four of the islands, and talked to many people, trying to learn what we could during the short time we had to stay.

There are several churches of Christ, most of them on the main island of Oahu; all of them digressive. On Maui there is one liberal digressive congregation. A descendant of David Lipscomb (whose name is also Lipscomb) is the preacher. This congregation numbers about thirty-five or forty—most of them mainland Americans, with one Hawaiian family, one Chinese family (I believe), and one Filipino man. On Oahu many of the Christian Churches go by the name Church of Christ. They have instrumental music, along with other well-known innovations. Then there are about eight liberal congregations of the Church of Christ (which believe in supporting the Herald of Truth, Colleges, and Orphan Homes). Then, there is one conservative congregation (cups and classes) which is not in fellowship with any other church there. This one is known as the Leeward Church of Christ. And, of course, there is no faithful congregation that we could find.

The native Hawaiians are polytheistic. They remind me of the Athenians in Paul's day with all their gods. On Hawaii we were told by one native woman to tell our families not to pick any flowers on our way to the volcano area, because if they should, the god of the volcano would make it rain, and they needed no more rain.

Various religions are found in the islands. Many denominations are represented, as well as oriental religions. The Japanese have a shrine that contains the largest Buddha idol that has been carved in the last 900 years, which is overgilded with gold. The Mormons have a temple on

Oahu, built in 1919, where they are busy every day proselyting with their propaganda, films, and literature. Their place they have made a tourist attraction and are really taking advantage of the sightseers. As one walks the well designed promenade on the beautiful temple grounds with all of its magnificent shrubs, trees, and flowers, there are small, clean, well painted buildings along the way, each devoted to a certain aspect of propaganda. Little by little spectators are subjected to the lethal false doctrine in such minute doses that the unwary and the ignorant hardly realize they are being brainwashed and ensnared.

Most of the congregations of the Church of Christ on Oahu, the main island, are principally made up of service men and their families who are stationed there. This aspect presents a problem to us in the hopes of establishing a faithful church in the Honolulu area and in some other parts, because we do not believe in being a part of the military. However, there are other places and other islands where the church could be established. And it is just a matter of minutes by plane from one island to the other.

There is a member of the church, whom we have known for a number of years, who has lived in Hawaii since 1961. We discussed the price of property and housing. Real estate is high around Honolulu. Property is about three times as high as it is in California. Of course, it varies from place to place, but this would have to be taken into consideration when it is decided to do mission work in that field. A two bedroom house in some areas rents for about \$300 per month.

The best way to get the work of the Lord under way and expect very much out of our investment and efforts is for more than one family to go. A preacher and his family accompanied by three or four other families would be a good start. Some brethren could transfer to the islands, perhaps who work for companies that have branches there. In this way whoever goes would not have to look for a job after he arrived. The weather is ordinarily marvelous—no snow, no ice, sunshine and pleasant temperatures most of the time, and plenty of rain in season.

We discussed church work with several digressives, conservative, liberal, and ultra-liberal. One liberal preacher is a Samoan and became a member of the Church of Christ while going to school in Indiana. He was a "devout Methodist" when he learned the plan of salvation. He is now in Hawaii working with a congregation of about 165 persons. We discussed our differences and he agreed to correspond with me.

At the present time I am in correspondence with the preacher of the conservative digressive congregation. Of course, we do not know what will be the outcome of the exchange of letters, but we are hoping to point out some truths that these men may not yet have seen. We might even convince one or both of them.

We need a faithful congregation in the Hawaiian Islands, both for the local population, and also for the benefit of faithful brethren from the mainland, so they can scripturally worship when they go there on business or vacation. And who knows but that Hawaii could become a "springboard" for work in other places in the Pacific. Brethren, let us start considering this field and start working toward doing some mission work there.

—514 Oakshire Ave., Modesto, California.

WHY RELIGION?

By K. G. Wilks

Questions such as, "Why be religious?" or "What is the value of religion?" or again, "What is to be gained by religion?" must be common viewpoints judging by the lives of the majority. It is a common thing to hear it said, "Religion could not make me any better," or, "I am as good as religious people are." But the voice of The Most High Who created all things said by the voice of Jeremiah the prophet of God, "O Lord, I know that the way of man is not in himself; It is not in man that walketh to direct his steps" Jer. 10:23. This being true, it must be true also that help from a source higher than man himself is required for man to direct his steps.

Since man is unable to direct himself, let us investigate his origin and nature in order to understand why he is unable to direct his steps. The Divine record tells us in Genesis 1:26, 27, "And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him: male and female created he them." Gen. 2:18, "And the Lord God said, It is not good that man should be alone: I will make him an helpmeet for him." From the above passage of the Divine Record it is clear that man came into being by means of the power of a being higher than himself. He had nothing to do with his own origin. It should be noticed also that God created man to be at the top of all life on the earth, and indeed was given the superiority and dominion over it. He was created by the will of God, not by man's own will, and lacking the power of self-creation lacked also the power of self-guidance.

Not only did man lack the power of self-creation but he lacked even the power of creating his own helpmeet (wife), and again, this emphasizes his lack of self-guidance. The divine order of creation included, after man, the creation of his wife after this fashion (See Gen. 2:21-23): "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man." (3:20). "And Adam called his wife's name Eve; because she was the mother of all living."

It should be noticed that man was created "in the image" and "in the likeness" of God. This is to be understood as meaning that in some way man looked something like God in form (or image) and was good (Godly) like God. He was not created a **sinner**! As created, he was pleasing to God who created him. But because man is unable to direct his steps without guidance from a source of intelligence higher than his own, he fell into a way that was **not** pleasing to God by whom he came into being. God the father placed him in beauty, plenty, and peace. He fell from that estate because he followed the way that looked good to him (just as the human race does today) though God the Father had told him not to. The fall and condemnation attending it are recorded in Gen. 3:17-19 thus, "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: Cursed is the ground for

thy sake: in sorrow shalt thou eat of it all the days of thy life: Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken, for dust thou art, and unto dust thou shalt return." Thus condemnation to toil and trouble came upon us, the human race, by reason of disobedience. Thus also is seen the origin and nature of man. He is of the earth, earthy, and unto the earth shall he return—his flesh through the process of death which passed upon all men by reason of his disobedience.

But man did not fall into death, condemnation, destruction, to be without hope. Reconciliation, restoration, life eternal, is very well pictured to us by the New Testament writer in Rom. 5:14-19. "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of once, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

The sum of the preceding passage is that by the one man, Adam, sin and by reason of sin, death, passed upon the whole human race; but on the other hand escape from this condemnation and death (natural death as well as spiritual death) comes to the human race by reason of the **obedience** of **another** (one) man, Jesus Christ; Adam stands for disobedience (offence). Christ stands for obedience (justification). And it is put quite plainly in I Cor. 15:20-22, "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Therefore, man in the natural body (in Adam) is a sinner, subject to death (both naturally and spiritually). Contrariwise, man in the spiritual body (in Christ, in his body, the church) finds escape from the clutches of death and is reconciled to the God who created him, restored to the old image and likeness of God from which he fell by the sin of disobedience. We die in Adam, the natural man. We are made alive again in Christ.

The progress of the thought continues in I Cor. 15:3 thus, "For I delivered unto you first of all that which I also received how that Christ died for our sins according to the scriptures;" and continues thus in Jno. 3:16, "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

Now we have begun to see just how we are made alive again in Christ—how we escape the condemnation determined upon us by reason of the sin of disobedience on the part of Adam. The divine author says that Christ died for

us to that end. He says, too, that he was resurrected, and it is in His resurrection that He became the firstfruits from the dead. Furthermore, it is plainly said that we (man) should not perish upon the condition that we believe in him (the Son of God), and that the life obtained thereby would be everlasting life, not a natural life span. Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned." Rom. 5:8, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (9) "Much more then, being now justified by his blood, we shall be saved from wrath through him." (10) "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

From the above quotations in Romans it is clear that both sin and death came into being because of the disobedience of Adam and his wife. All men were subjected to sin and death. But Christ in his death, burial and resurrection, and life after resurrection, provides a way of escape from death and sin, for all men who obey him. For that obedience, look to Mark 16:15, 16, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Consider also Acts 2:37-41, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord Your God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Luke 13:3, says bluntly, "I tell you, Nay, but, except ye repent, ye shall all likewise perish."

Now what caused these persons to ask "what shall we do?" They had heard something that they believed, and what they believed caused them to realize their predicament. Had they not believed, that is, had faith, they would never have asked what to do. Concerning faith, or believing, James in 2:14 says, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" (17) "Even so faith, if it hath not works, is dead, being alone." So something besides faith is necessary, for chapter 2:18 says, "Yea, a man may say, Thou hast faith, and I have works; Shew me thy faith without thy works, and I will shew thee my faith by my works." The doctrine of faith only or faith alone is contrary to the Bible, for James says in the next verse (19), "Thou believest that there is one God; Thou doest well; the devils also believe, and tremble." From verse nineteen it is clear that if the doctrine of faith only will save, the devils are as safe as any of the human race. But he says in verse 20 "... faith without works is dead." So some kind of works must be done. It is not the works of man but the works of God provided for man to do. It is much like the relation of employer and employee. The employee does the works provided by his employer for him to do—never what the choice of the employee is, if the employer has ruled on that to be done. More on faith is found in Hebrews 11:6,

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Romans 10:10, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." In this last quotation it is seen that faith, or belief, is "unto" (in the direction of) righteousness. Likewise confession is "unto." It is well to notice here also that the confession is not the confession of sins, but rather that Jesus is the Christ the Son of God. Sins are repented of before baptism, not confessed. It is Jesus that is confessed as the Son of God. It is only after baptism that sins are confessed (I John 1:9, 10). The eunuch confessed Jesus as the Son of God in connection with his baptism, Acts 8:37. Concerning baptism, remember that Mark 16:16 says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Further evidence that baptism saves is found in I Pet. 3:21, "... the like figure whereunto even baptism doth also now save us. . . ." The prophet of God, Isaiah, said, (62:2) "... thou shalt be called by a new name which the mouth of the Lord shall name." Those who have believed, repented, confessed Jesus as the Son of God, and have submitted to baptism, have become reconciled to God through the blood of Christ and His death, burial, and resurrection, by obedience to His commands in the performance of baptism. Having then become new creatures in Christ Jesus, they are no longer known by the former name used for God's people. The prophet said it should be a new name, and that it would be by the mouth of the Lord. As individuals, the baptized believers, or disciples, "were called Christians first at Antioch" (Acts 11:26). But as assemblies, churches, congregations, collectively, they were "the churches of Christ." (See Rom. 16:16.)

Now the sum of the matter is this: God created man the highest, and most intelligent of all His creation. He created him in His own form and likeness—good, noble, and just. But by reason of disobedience he fell from that high state having sinned in that disobedience (sin being a transgression of the law). Thereby he became subject to death. Not only that, but he brought death upon all men and made all men to be sinners. But God provided a way of escape from that condemnation. He provided a way to reconcile man to Himself again, to make peace with Him, to restore man to the high plane of his creation from which he fell by disobedience. That way of escape is provided in the gospel which is the good tidings of the death, burial, and resurrection of the Lord Jesus Christ Who was the promised Messiah, the savior. By obeying the gospel, that is, faith in Jesus, repentance of sins, confession of Jesus as the Son of God, and baptism for the remission of sins, the believer becomes then a member of the body of Christ, the church. As such, they practice according to Acts 2:41, 42. "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousands souls. (42) And they continued steadfastly in the apostles' doctrine (teaching) and fellowship, and in breaking of bread, and in prayers." And so we do today, as churches of Christ. He calls for all men to do likewise.

To remember him at his table and to forget him at ours is to have invested in bad securities. There is no substitute for plain, everyday goodness.

OUR DEPARTED

Fitzgerald—John Robert, son of Francis Ephram and Sarah Elizabeth Fitzgerald was born August 3, 1890 at Onga, Missouri and departed this life, July 3, 1975 at the age of 84 years and 11 months. On June 20, 1921, he was married to Dora Eunice Lee of Seymour, Mo., who preceded him in death. To this union there were born seven children; Marvin, Modesto, Calif.; John, Jr. and Melverine Shortt of Roseville, Ca.; Agnes Ekstrom, Lodi, Ca.; Sarah Pierce, State Line, Nev.; Alice Evans, Seymour, Mo.; Arlin, who preceded him in death. Brother Fitzgerald had three brothers, two half-brothers, five sisters, and one half-sister, who have all passed away. Besides his children and friends, he leaves to mourn his passing twenty grandchildren and fourteen great-grandchildren. He was a member of the Church of Christ, having obeyed the Gospel through the assistance of Marvin, his oldest son, who administered the baptism, June, 1953. The funeral service was held at Marshfield, Mo. with interment at Dogwood Cemetery, a few miles from Ava. The beautiful singing was rendered by members of the church. The service was conducted by the writer assisted by brother Ronny Wade of Springfield, Mo. —Paul O. Nichols.

Middick—Sister Bertha Allie Middick was born September 10, 1889, in Brownwood, Texas. She departed this life at Frederick, Oklahoma, on October 13, 1975, at the age of 86 years. On December 22, 1912, she was united in marriage to William R. Middick. Her husband preceded her in death, as did three sons: William, Ralph, and Wallace. She is survived by her son, Reece Middick; 2 daughters, Mrs. Ross (Anna Gay) Foley, and Mrs. Clayton (Bonnie) Fancher. Also included are 9 grandchildren and 9 great grandchildren. It was my honor to speak a few words of comfort to the host of friends and fellow Christians who came to pay last respects. I had known Sister Middick all of my life. Her life reminds me of some of the godly women that we read of in God's Word. She had been baptized at a young age and was faithful to Christ and the Church all of her life, so she set the highest example for all everywhere she went. The thing that stood out was the grand courage and faith demonstrated by the family during this sad occasion as they realized she is now in the comforts of the redeemed. Surely, for all those dear ones, heaven is much nearer now. The writer officiated. —Bob Loudermilk.

IN LOVING MEMORY

Bertha Allie Rust Middick was born in Bryan County, near Brownwood, Texas, September 10, 1889, and passed away October 13, 1975 at Frederick, Oklahoma. She was a member of the Church of Christ, having become a member at a very early age, and remaining faithful until the end of her lengthy life.

Sister Middick was married to William Russell Middick at Vernon, Texas December 22, 1912. They were early pioneers in the state of Oklahoma, settling on a farm near Davidson, Tillman County, where their six children were born. She was preceded in death by her husband, Brother Middick, in February, 1949 and by three sons: William, Ralph, and Wallace. Sister Middick is survived by two daughters, Mrs. Ross Foley of Wichita Falls, Texas and Mrs. Clayton Fancher, Frederick, Oklahoma; one son, Reece Middick of Davidson, Oklahoma; nine grandchildren;

and nineteen great grandchildren.

Sister Middick assembled with the Carter congregation, near her home in the Davidson area for many years. From 1952 until 1968, she resided in Wichita Falls, Tex. where she assembled with the North Sixth and Broadway congregation and later the Lawrence Road congregation. Later, moving to Frederick, she assembled with the congregation at 13th and Carol until she was confined by illness, due to a fall in May, 1974.

Final rites were conducted in the Oklahoma Chapel at Frederick on October 15 at 2 p.m. by Brother Bob Loudermilk of Wichita, Kansas. Text used by Brother Loudermilk, Proverbs 31:10-31, was the most appropriate and fitting that could have been selected for this fine Christian woman, as these verses so vividly describe the life she lived as a wife and mother: "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness."

This humble woman was not a speaker of idle words; she truly enjoyed serving her God faithfully and diligently. Her life-style was simple and uncomplicated; her virtues unending and never varying. Truly, her husband and children could call her blessed, and her grandchildren will always remember her with the greatest admiration and respect. —Submitted by Lillian Middick.



Lonnie Kent York, 648 N. 61, Kansas City, KS 66102, Nov. 11—The Lord has been good to my family and me this year. We are blessed with the privilege of returning to the field of full-time preaching; this has been our prayer for a number of years. God bless all who have made our return possible. Please pray for us in this endeavor.

Glenn M. Lewis, 15361 Ave. 280, Visalia, CA 93277, Nov. 15—Since last report we have baptized 2; 3 have been restored and 2 confessed faults. So many have moved to other parts of the nation from here, leaving us small in number. We hope and pray through the efforts put forth the work may prosper, according to His will. Glad to see the paper doing better; enjoy it very much.

Glen Welshhons, 204 N. 4 Ave. W., Newton, Iowa, Nov. 22—Bro. M. E. Frank, Republic, MO has been here in a very good meeting; we recommend him very highly. Oct. 19, we baptized a man into Christ, having come from the Baptist denomination. Brethren need to work harder in cooperating with one another in meetings. We need more zeal; let us be all for the Christ and His Church.

Jack Cutter, 12321 E. 14th St., Tulsa, Ok. 74128, Oct. 29—All is progressing well here in Tulsa. Recently, follow-

ing home studies, we have had 3 baptisms. Several other are indicating good interest. At the present time, I am studying with 5 families who have not had any prior knowledge of the church. So in this area we are making good progress. Don French was here for almost two months and studied with me. He is far-advanced, compared to most young men in the area of personal work knowledge. He is also a good speaker in the pulpit. So, if you are looking for a promising young personal worker and preacher, I suggest you consider Don. He is capable.

Allen Bailey, Box 178, Cabool, MO, Nov. 15—The meeting in this area with Bro. Jimmy Smith was a good one. The work here has kept me busy. Everyone here has given me all the support, backing and encouragement a person could need. I am very appreciative. Bro. Ron Alexander's meeting at Mt. Grove, MO was very good. It was good being at Lawrenceburg, TN, Oct. 17-19. Bro. Ronny Wade certainly defended the truth in the discussion at Mt. Home, AR. Mark Alexander and I heard Bob Loudermilk at Columbia, MO preach a very good sermon; being with Charles McKamie was enjoyable. It was good to hear my father, Alton Bailey, at Little Rock. I shall leave here soon; will be in Texas, Nov. 28-30. I plan to travel and study with my father and grandfather, E. H. Miller, in the months ahead. I ask your prayers.

Bob Loudermilk, 4557 So. Elizabeth, Wichita, KS, Oct. 22—We appreciate sincerely all of the interest shown in the work in Wichita, Ks. Things are looking brighter every day. We had conducted several home Bible studies with a young Baptist couple and they were both baptized into Christ for the remission of sins just a few days ago. I believe they will be a great asset to this congregation. There are still many visitors attending the services and Glenn Osburn and I both stay busy with home studies. The debate I had with Bill Sexton in August was conducted orderly and we received several leads from it. The discussion was on the "cups issue." We are having a weekend meeting this week with Bro. Taylor Joyce. Immediately after this my family and I plan to attend Ronny Wade's debate in Ark., and then we travel on for a gospel meeting in Columbia, Mo. I have a meeting scheduled in Modesto, Cal., December 5-14. Our hearts were made sad during the past month with 2 deaths: The baby boy of Brother and Sister John Campbell, Wichita Falls, Tx. A week later, Sister Bertha Allie Middick of Frederick, Okla. Our sincere sympathy is extended to both of these families.

Paul O. Nichols, 514 Oakshire Ave., Modesto, CA 95351, Nov. 18—We are happy to report that the work of the Lord is going fine at Modesto. We continue to have good crowds and interest. The Gospel continues to be proven God's power unto salvation. We recently baptized the husband of one of the sisters who has been attending services for some years. We were thrilled. Recently I have preached at Sonora and Clovis, and appreciated the opportunities. Lonnie York of Kansas City was with us this last week-end for two services. People enjoyed his teaching. The Lord willing, brother Bob Loudermilk will be with us for a meeting, Dec. 5-14. This will be our third for the year. We look forward to it.

Miles King, 1525 Ann Arbor Dr., Norman, OK 73069, Nov. 6—I had a real good summer preaching the gospel, and I guess better results than in a long time. At Walnut Grove, KY, we had good crowds; it was good to have young brethren Orran Campbell and Derwin Cromer attend. At Baton Rouge, La., brethren were good to us; it was good to have visitors from Hammond, La. and Miss. At Medina, TX, there were 2 baptisms. Brethren came from San Antonio almost every night. Bro. Derwin Cromer traveled with me most of the summer and assisted in meetings at Belen and Thoreau, NM. At Belen, four made confessions, coming out of digression in worship. Three were baptized at Farmington, NM. Bro. Chuck Smith continues in New Mexico. At Mozier, IL, there were 4 baptisms and 2 confessions of faults. At this writing, I am at Pleasant Grove, near Brazil, IN, with good crowds. We continue our work with congregations at Marietta, OK and Denison, TX. We look forward to the meeting at New Year's at McAlester, OK. This fall I have preached here at home, McAlester, OK; and Dallas and Melissa, TX. It has been good to hear preaching brethren Irvan Barnes, Richard Frizzell and Delmer Lee attend, and to have visitors from Little Rock, Harrison and Cedar Creek.

Barney Owens, 6552 Dimmick Rd., W. Chester, Ohio 45069—It has been sometime since I reported through the **Old Paths**, but things have been going well with me in the Lord's work. The summer was most enjoyable with meetings mostly in the South. Many new friends in Christ were made. The fall had me recently in Wynnewood, Okla. which I found to be an enjoyable meeting with several preachers of the Lord's being in attendance. Our fall meeting here was with Bro. Joe Hisle, whom I have grown to appreciate very much, and thank the Lord for his work. He fearlessly proclaimed the gospel with sound doctrinal lessons, and soul-stirring teaching to encourage the faithful as well. Our next here will be a meeting (Dec. 26-31) leading up to the New Year's hour, with Brother Jaudon Norton preaching. Our next effort will be with the faithful at Hartwell, near Huntsville, Ark., Nov. 27-30; next, LaGrange, Ga., Jan. 31-Feb. 8. If you are near, your presence will be welcomed. Pray for us.

Gerald Hill, P. O. Box 417, Slocomb, Ala. 36375, Oct. 10—Aug. 15 brought to an end a very pleasant and we believe properous work in Florala, Ala. We give God the credit for the increase. Some of the very finest of the Lord's people are to be found there. We are now settled in Slocomb, Ala. and looking forward to working in this area. The prospects are very promising. The church here consists of 6 members, besides my family. All are young, dedicated and enthusiastic in the Lord's work. Slocomb is located 13 miles west of Dothan, Ala. The church is presently meeting in the Slocomb Town Hall, Sunday, 10:30 A.M.; 6:00 P.M. The Earlytown, Lowery, and Florala, congregations are to be commended for their willingness to send a preacher into a new field rather than calling one into a long established congregation. I appreciate the congregations here for their constant support in word and in deed. It has been our pleasure to have brethren Barney Owens and family, Jimmie Smith, Carl Johnson, and Richard Nichols and family in our area to

conduct gospel meetings this year. We appreciate these and all other preaching brethren, for their works' sake. We invite all who come our way to worship with us. Please remember us when you pray.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Ca. 95351, Oct. 3—The summer is over and most of the annual vacations have been taken, so the congregations are getting back to normal attendance. Most of the preachers are back home from their summer meetings, and the churches have begun to resume their usual work. The "big meetings" are over for a time and the "let down" is being experienced by some, while others will be in a state of euphoria for awhile, only to have to be "pumped up" again later. Ecstasy is not, or should not be, the goal of our meetings, but the winning of souls and the restoration of the lost and the strengthening of the saved. There are some who are stronger and will be more faithful because of the preaching they have heard and the meetings they have attended. They are the ones who really benefit, and they are the ones who make these things worthwhile. Modesto has had two good meetings this year with brethren Alton Bailey and Wayne McKamie; we look forward to another in December with Bob Loudermilk, the Lord willing. My wife and I were in Hawaii with Melvin and Billie Styers of Little Rock, Ark. and Mike and Jean Fall, of Irving, Tex., checking on the possibilities of establishing a faithful church in the Islands. We gained some valuable information and made some contacts, which may prove of benefit in the future. It seems to me, now, that it will take four or five dedicated families, who are very compatible, to go together to establish a work there. But it can be done. Brethren, the fields are white unto harvest, but the laborers are few.

THE BIBLE—OUR ONLY CREED

The word "creed" comes from the word *credo* which simply means "I believe." It is defined as "a brief, authoritative formula of religious belief." Since "all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," there is no need for other written creeds. The Scriptures furnish us with all things needed in service to God. If a creed is less than the Bible, it falls short; if a creed is more than the Bible, it embraces too much; if it is the same as the Bible, there is no need for it. The Bible is proven from many standpoints to be true, incontrovertible, and essentially complete as a divine directive from the Creator to the creature. The Bible, as a creed, is infallible; it is the product of the Infinite Mind; since it possesses these characteristics, the creeds, manuals, disciplines, confessions of faith, commandments and directives that are the products of the finite mind are found not acceptable—even dangerous, since man's destiny is involved. The Pharisees, in the time of Christ, stumbled here because they taught for doctrine the commandments of men.

The church of Christ kindly appeals to all men to accept the Bible, and the Bible only, as our creed, practicing its precepts, and relying upon its promises. —Don McCord.

The world needs more God-made men and fewer man-made Gods.

THE CHURCH THAT CHRIST BUILT— WHY BE A MEMBER?

There is a reason for all things; church membership is no exception. The following are reasons for being a member of the church that Christ built: (1) It has a scriptural Builder (Matthew 16:18). (2) It has a scriptural foundation (Matthew 16:16; 1 Corinthians 3:11; Isaiah 28:16). (3) It was founded at a scriptural time and place (Isaiah 2:2-3; Micah 4:1-2; Zechariah 1:16; Acts 2). (4) Its "church manual" is the Bible only (1 Timothy 3:16-17). (5) It gives a scriptural answer to the question, "What must I do to be saved?" (Acts 16:30-33; Mark 16:16; Luke 13:3; Matthew 10:32). (6) It teaches that man is saved by the blood of Christ (1 Peter 1:18; Ephesians 1:7). (7) Its members wear a scriptural name (Acts 11:26; 1 Peter 4:16). (8) One does not "join" the church that Christ built; God adds people to it (Acts 2:47).

The churches of Christ kindly commend these logical reasons for church membership to all religious people. —Don McCord.

IF CHRIST BE NOT RISEN

In 1 Corinthians 15, the Apostle Paul wrote a masterpiece in defense of Christ's resurrection. He mentioned the fact that more than 500 people saw Christ after He arose. Yet, there were some who disputed the facts. Paul contended that if Christ be not risen, certain conditions must prevail. They are, as follows: (1) there is no resurrection of the dead if Christ be not risen; (2) preaching is vain; (3) our faith is vain; (4) the apostles were false witnesses because they testified of His resurrection; (5) Christians are yet in their sins; and (6) the dead have forever perished, never to live again. But, then Paul declares: "But now is Christ risen from the dead . . ."

Today, when men die to sin and are buried in baptism and raised to walk in newness of life, they declare the death, burial and resurrection of Christ (Romans 6:3-6, 16-17; 1 Corinthians 15:1-4). Therefore, the churches of Christ kindly suggest to all men that they be planted in the likeness of Christ's death that they may be also in the likeness of His resurrection (Romans 6:5). —Don McCord.

THE LORD'S DAY

It is the consensus of opinion of all standard authorities that the first day of the week, or Sunday, is the Lord's Day. It is so called by John in the Revelation.

It is fitting that this day would be called the Lord's Day. It was on this day that Christ arose from the grave; it was on the first day of the week that the church was established (read Acts 2); it was on this day that the first sermon of the gospel age was preached; men were first told what to do to be saved; men were first baptized for the remission of sins; and men were first added to the church.

On the first day of the week, the early Christians came together to partake of the Lord's Supper (Acts 20:7) and give of their means (1 Corinthians 16:1-2). For these reasons, and more the church of Christ commends to all religious people the first day of the week as truly the Lord's Day. The Old Testament Sabbath is no longer binding. —Don McCord.