

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. XLVIII

LEBANON, MISSOURI, JANUARY 1 1977

No. 1

GO FORWARD by Homer L. King

"Speak to the children of Israel, that they go forward" (Ex. 14:15).

I find so much inactivity and negligence in the church of Christ, that the above text suggests to my mind a basis for a lesson to, if possible, arouse some from their slumber and to a greater activity and usefulness in the cause of the Master. The text and the setting surrounding it is suggestive of a "forward" movement and action. Back of it is the bondage of weary years; the wonderful manifestation of the power of God; the journeying from the place of their captivity; the relentless pursuit by the Egyptian host; the fear of Israel; and the charge of Moses- "Stand still and see the salvation of your God?"

Did he mean that they were to be saved in inactivity? Certainly not, for in inactivity men are never saved. A do-nothing policy neither brings deliverance nor commands success. They had reached the end of the command and now they must wait for further orders from God. May we not also learn that important lesson- to stop when we get to the end of the command from Jehovah and patiently and reverently wait for orders from above. The orders came- "Speak to the children, that they go forward." Hence, they were to be saved in going forward!

To advance was not an easy task. A sea lay before them; unfamiliar paths lay before them; and progress was a test of faith and a challenge of obedience. Only in "going forward" could Israel prove their faith and the Power of their God. The parted waves before them, the cloud, were symbols of the Divine Presence over and about them; the definite union with their leader in baptism in the cloud and in the sea; the destruction of the enemies; and the song of deliverance.

The New Year is a challenge to us to advance. "Hitherto hath the Lord helped us." And the pathway of the past has been strewn with the fragrant flowers of His gracious Providence and illumined by the brightness of our Redeemer's Presence. The past year has had its blessings and triumphs. But we dare not rest satisfied there. As our bodies are replenished by the fresh food of each new day, even so must our spiritual life be renewed by further gifts of grace and continued consecrated service.

In every walk of life we have to beware of stagnation, to guard against the danger of being satisfied with present progress and attainment. "In the last days, your old men shall dream dreams." And dreams usually link with the past, and we are glad for those whose days of enforced inactivity are enriched by the memory of glad experiences and glorious victories in the days which have been. "And your young men shall see visions" is a promise that there would be those

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OUR YOUNG PEOPLE - No. 1 by Homer A. Gay

Their Development—David said, "I have been young, and now I am old." (Ps. 37:25). I wish to speak in behalf of the young boys and girls who have given their hearts to the Lord. I am not ready to say, with some, that all of our young folks are bad. I believe we have some as good and pure boys and girls now as ever lived. They will carry on the work in the home and in the church in the very near future. However, not all young Christians will develop in the right direction. Some are like a wasp—larger when born than at any other time. They must "desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2), and must "Study to shew thyself approved of God, a workman that needeth not to be ashamed; rightly dividing the word of truth" (2 Tim. 2:15).

As a result of twenty years experience with young Christians, I have found that the most of them are willing to do their best, if only given a chance. Too often, I fear, the young members are treated with almost silent contempt. When the older and stronger members do all their talking to each other, neglecting the young, they soon decide there is nothing for them to do. One brother, not long since, told me that when he obeyed the gospel, he made up his mind to do anything he was asked to do but fifteen years passed by before he was asked to do a thing and that he was out of the notion by that time. You just cannot tell what is in a boy by looking at his big feet or his uncombed hair. Give him a chance to develop; he may make an elder of the congregation some day or may make a good gospel preacher. Anyway, give him a chance to be and do the best he can.

The elders, or leaders, should talk with the boys about spiritual things and give them something to do. Have them read a chapter, give thanks, dismiss the audience and it will not be long until they will be able to lead a prayer or make a short talk. Maybe they can lead a song. Of course, they will make mistakes—we all did and do yet—but the leaders can take care of the mistakes. Encourage them to read the Bible daily and give them enough to do to keep them busy.

Mothers and the older sisters should be pals with the girls. Don't put in all your visiting hours talking about how rude the girls are but try to fill their minds with something wholesome and uplifting. Hear Paul: "The aged women likewise, that they be in behavior, as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their own husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:3-5). If mothers would teach their daughters how to pray, read the Bible with them, take them along when they go to visit the sick, let them

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FELLOWSHIP AND RECREATION

by Fred Dennis

The two words that stand at the head of this article are certainly being bandied about with reckless abandon in these days. The word "fellowship" is being used without any regard to its connotation in the Bible. One preacher said it was getting so that when he heard the word "fellowship" he could smell the coffee! If you use it in a Bible sense, you will "smell no coffee." Brethren will provide a recreation hall and call it a "fellowship hall." Why not call it what it is?

Don't worry about fellowship. Just preach and teach the gospel and get people to walk in this light and the fellowship will take care of itself. We have "full fellowship" when we thus walk. Maybe we had better read it: "But if we walk in the light, as He is in the light, we have fellowship one with another" (1 John 1:7). Dear brethren, that is the "fellowship" that all Christians are interested in.

I can't find anything in the Bible about "recreation" or I would write a little on that. I suppose that folks need a little recreation but this I know: that the church is not in the recreation and entertainment business. The great business of the church is to preach the gospel and care for the worthy-poor. This "recreation business" should have no connection with the church in any way whether by public announcements, through church bulletins, gospel radio programs, etc. Providing recreation belongs to the home and to individuals and not to the church as such. It seems to me that some brethren have gone almost "stark crazy" and "hog wild" over these adjuncts which belong to the home. Let us keep them where they belong.

And we hear much about our "youth problems" and "youth programs" and "youth meetings." Did they have any youth in the early days of the church? Folks back then were more prolific than they are now but it seems that the brethren were so busy going everywhere preaching the gospel that the "youth" created no special "problem." It is my candid judgment that one of the greatest "problems" facing the "youth" of our day is the way that the "adults" behave in the church of God. In some places elders and preachers are leading the "parade" with their skating rinks, ball clubs, swimming parties, etc. Shame and more shame! Brethren, let the church be the church. These are perilous times. May the good Lord help us to keep our feet on solid ground. Get busy with the old Sword of the Spirit!

-Fred Dennis

(From The Gospel Guardian via The Truth; Feb. 1972)

-Submitted by Lynwood Smith

Comment-I appreciate Bro. Lynwood submitting this article. I agree with the expressed sentiments. I realize "youth" may consider me old-fashioned in my views but I believe the power to draw sinners is in the gospel not in recreation. The Bible reads the same today as yesterday and, should I be gone tomorrow, it will still read the same.

-Homer L. King

Our Young People— (cont'd. from page 1.)

make something for the needy, talk freely and kindly with them, there would soon be a marked improvement not only in the girls but the mothers as well.

Our young people are the cream of the country. They are the fathers and mothers of tomorrow and must soon take our places in the church. Then let us give them a better chance than we had to develop into useful men and women. In common labor, the best overseer is the one who can get the most good work from his crew and the same is true in the church. If we, the fathers and mothers and church leaders, do not show an interest in our young people and try to develop them— who will? More later.

- Eola, Texas

(Reprinted here from O.P.A. April 1, 1932)

WHAT WE NEED

by H.C. Harper

"We need guidance. (Acts 20:28-35). Would that all churches had pastors of which these verses are descriptive."—Adventist Exchange.

Reply: Yes, this would be one grand step toward the New Testament order of things. But the Second Adventist Christian Church and the Christian Church and lately many "churches of Christ" have put in the "one-man-Pastor," who is no more like the "pastors" of vs. 28-35 here than the Pope of Rome is like Peter. They are not even trying to get such pastors as the churches had under apostolic guidance. On the contrary, they are fulfilling the apostolic prediction of apostasy that "the time will come when they will not endure the healthful teaching; but having itching ears, they will heap to themselves teachers after their own lusts; and they will turn away their ears from the truth, and turn aside unto fables." (2 Tim. 4:3). And as Peter says, "they will make merchandise of you." (2 Peter 2:3). And when they get a job as "the Pastor," they will stay and give the people what they want— as long as the pay comes in. We surely live in the "perilous times" predicted by the apostle; perilous, indeed, to the souls of men. It is a "Money-mad religion" of "the Pastor" type that has led the flock into "lascivious doings," the "way of Balaam" and "their damnation slumbereth not." The "elders" in a church, if they pretend to have them at all, are but dummies to be looked at. "The Pastor," with a few women sometimes, "takes charge" and my! how things do move— "to the world, the flesh and the devil." The so-called churches of Christ have in most cases tired of serving the Lord and, with "The Pastor" perched in power, have gone into sectism, apeing the "sister denominations," going into Babylon. The people clamor for what they want and the preacher, "our Pastor," clamors for his money. He gets the money generally and they get what they want, generally. The Lord is left out of the bargain. Awake, awake!

-Sneads, Fla.

(Reprinted here from O.P.A. Dec. 1, 1933)

YOUTH SPEAKS TO PARENTS

A social worker in a correctional center in Ontario, Canada developed a good relationship with a large number of teenagers who had run into trouble with the law. The youths were asked what could parents do to prevent other adolescents from making the same mistakes. They gave seven major points in their own teenage language. Every parent ought to give serious consideration to them.

1. "Keep cool. Don't lose your temper in the crunch. Keep the lid on when things go wrong."

2. "Don't get strung out from too much booze or too many pills. When we see our parents reaching for those crutches we get the idea that nobody goes out there alone; that it's perfectly okay to go for a bottle or a capsule when things get heavy."

3. "Don't blow your class. Keep the dignity of parenthood. Stay on that pedestal. Your children have put you there because they need someone to look up to. Don't try to dress, dance or talk like your kids. You embarrass us and you look ridiculous."

4. "Bug us a little. Be strict and consistent in dishing out discipline. Call our bluff. Make it clear that you mean what you say. Don't be wishy-washy. Lukewarm answers make us uneasy. Show us who's boss. It gives us a feeling of security to know we've got some strong support under us."

5. "Don't compromise and don't be intimidated by our threats to drop out of school or leave home."

6. "Be honest with us. Tell the truth no matter what and be straight-arrowed about it. We want you to tell it like it is."

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CONCERNING PAGANISM by Bobby J. Pepper

Many believe that even though a rite or custom was paganistic in its origin it is acceptable unto God if it is applied to Christ even though it has no Scriptural basis! But this is mere human reasoning; a reasoning that is completely contrary to God's Word! Notice carefully: this was the case in the days of David (I Chron. 13:7); they carried the Ark of God in a new cart out of the house of Abinadab. This was displeasing to God because they did not seek Him after the due order (I Chron. 15:13). Now, to man's reasoning, they were moving the Ark and that was all that mattered. However, God specified how the Ark was to be moved and His specification eliminated every other way.

Notice again, that this was the case in the days of the Israelites setting up the golden calf (Ex. 32). None who read this account would deny that such worship as they engaged in was false, heathenistic and an abomination in the sight of God. They wanted a god they could see, a sort of supplement to their worship of the invisible and eternal God. So, they set up the golden calf—a symbol of the son of the sun-god. They sat down to eat and drink and rose up to play. In their heathenistic rites they made themselves naked too, (vs. 25).

Whatever these rites amounted to, they were rites that had doubtless been learned in the pagan land of Egypt; which, in turn, had received its paganism from Babylon. It is evident that the worship of the golden calf was paganistic "to the core." Yet, notice that they claimed that they were having a "feast to the Lord, the true God." Did God approve of such worship? We all know the answer. About three thousand fell by the sword as a result. Now, if God did not accept such worship then, though they claimed it was for Him, why should we suppose that He accepts such worship today? Worship, that is likewise a mixture of paganism and Christianity!

During their forty years of wilderness wandering, Israel carried the Tabernacle of God with them. They were strong believers in the true God, as we all know. However, some were not content to leave well enough alone so they added something. They made unto themselves a Babylonian tabernacle to be carried with them also. As God said: "But ye have borne the tabernacle of your Moloch and Chiun, your images" (Amos 5:26). Because of this mixture, God rejected their songs of worship, sacrifices and offerings. Though these were made to Him, the true God, such worship was not accepted because it was a mixture.

Yet another example may be found in II Kings 17. There, we find that the children of Israel fell into false worship again. They instituted secret rites, built high places, worshipped the sun, moon and stars. They also used divination and enchantments and caused their children to pass through fire, etc. (vs. 9-17). Consequently, they were driven from their own land. Seeing that the Lord was against their paganism, they sent for a man of God that had been carried away into captivity. Their wish was that he would teach them how to worship and fear the Lord. The Bible says, "How be it every nation made gods of their own...." and these gods are listed in verses 29-31.

Again, in Judges, chapters 17 and 18, we read of a man who had "a house of gods," a special chapel where statues of pagan deities were placed. There was a priest called "father," which plainly shows that the worship therein was false and idolatrous. Such men still exist today and in this age, they are not content with the requirements of Christ. They want to add to them and often, bind them on their Christian brethren.

Satan knew what he must do in order to carry on his work among Christians; and that was to work in disguise. So, he appears as an angel of light (II Cor. 11:14). Thus, gradually

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1 CORINTHIANS 16:1, 2 AND REFERENCES THERETO—(CONTINUED) by K.G. Wilkes

SOME USES OF THE COLLECTION (CONTRIBUTION):

That the contribution (collection) of 1 Cor. 16: 1, 2 was a legitimate one is undisputed because Holy Writ. tells about (it) in glowing terms in both letters to the Corinthians. That Christians are universally addressed in the two letters is also undisputed in verse (2) by the statement "with all that in every place call upon the name of Jesus Christ our Lord..." Therefore, poor saints then, now or any place, are a proper class to receive aid from the brethren who are willing and able to contribute to a collection for their relief, be it Mexico or Texas or anywhere else. But the collection mentioned in 1 Cor. 16 was not the first one.

In Acts 2:44, 45, read, "And all that believed were together, and had all things common; (45) And sold their possessions and goods, and parted them to all men, as every man had need." There had to be a gathering together of the goods and possessions before there could be a parting. I do not suppose that any one would be so naive as to say that the women and children were not included. The next instance worthy of note is found in Acts 4:34, 35, quote, "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, (35) and laid them down at the apostles feet: and distribution was made unto every man according as he had need." Again, the gathering place (collection place) was (figuratively) "at the apostles' feet". Then distribution was made according to need. Acts 5:1-11 tells about Ananias and Sapphira who covetously and deceitfully tried to make it appear that their contribution was total whereas they privately kept back part of the price. How many of us today are imitators of Ananias and Sapphira, deceiving ourselves and trying to make the brethren believe that we are giving all we can afford to give. The motor boats, color TV sets, luxury living and creature comforts of home and church house betray us.

Certainly it is not intended that the poor should be put on a dole, thereby destroying initiative and soul but ample opportunities are provided for exercise of the above mentioned examples of love for the brethren. Judgment should be used but the lack of elders in the receiving congregations is no deterrent to the need to send; nor is the lack of elders in the sending congregations a deterrent to this scriptural practice. Among the foreigners and new converts it will not be possible to have qualified elders in the foreseeable future. And we are in very little, if any, better position here in the United States after 150 years of "restoration". Shall the works of Christianity stop because of that? No, of course not! First were the churches, then the elders. It still is so.

In Galatians 6:6-10, "Let him that is taught in the word communicate unto him that teacheth in all good things. (7) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall be also reap. (8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (9) And let us not be weary in well doing: for in due season we shall reap, if we faint not. (10) As we have therefore opportunity let us do good unto all men, especially unto the household of faith."—Not conditioned as elders but if we have qualified elders they should assume the leadership, setting the example in doing good, even overseeing to that effect.

1 Cor. 16:1, 2 is not conditioned on elders in the flock but upon the prosperity cheerfully shared.

2 Cor. 8:3 -the Macedonians gave beyond their power, willingly, of their poverty— deep poverty, says verse two. To the Corinthians he said in verse 13 "For I mean not that other

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FORTY-FIVE YEARS OF OLD PATHS ADVOCATE

With this January 1, 1977 issue, *Old Paths Advocate* is 45 years old. As I reflected on this recently, it occurred to me that it might prove of interest to many of you to know a bit about our history.

It all began some time prior to January, 1932. A very powerful gospel preacher, Brother H. C. Harper, had been publishing a religious paper called *The Truth*, for several years previous. (Since 1927). However, Brother Harper began to experience failing health in those years and finally decided that he should turn publication responsibilities to a younger man. After much discussion and consideration it was agreed to ask 39 year old Homer L. King to accept the responsibility. He agreed, and in the December, 1931, issue of *The Truth*, the announcement was made to the public of the change in Publishers, and also of the new name for the paper.

It had been previously agreed by the editors that the new name would be the *Old Paths*. However, just prior to sending the first copy to Laycook Printers, in Jackson Tenn. (who for over 43 years faithfully printed it), word came from Brother J. D. Phillips that the name would have to be changed due to the fact that there was already a paper which bore that name. As a result the word "Advocate" was added and the first issue of *Old Paths Advocate* came off the press and to the readers early in January, 1932. Times were hard then; it was depression times and a subscription cost \$1.00 per year for the 8 page O.P.A. In looking at the "Honor Roll" in that first issue I see that there were but 13 subscriptions received that first month and only 21 the next but the paper was off and running and has been ever since.

The staff for the new publication consisted of men whose names are now unfamiliar to many of the newer generation. Names such as H. C. Harper from Sneads, Fla.; J. D. Phillips from Montebello, Calif.; Homer A. Gay of Eola, Tex. and, of course, Homer L. King of Lebanon, Mo. Brother H. E. Robertson was the Assistant Publisher. These men piloted *Old Paths Advocate* through many trials and hard times. They were assisted, of course, by many writers such as: Paul Hays, T. C. Hawley, C. H. Lee, O. B. Perkins, J. L. Musgrave and J. E. Tidwell to name only a very few. Many others wrote

regularly and the paper seemed to benefit from a wide variety of writers from the very beginning.

From reading the early issues I have noticed that it was extremely hard to make ends meet financially during those early months and years. However, with the April 1, 1932 issue, another religious paper, the *Loyal Guide* published by Brother O. B. Perkins, merged with O.P.A.; With the addition of *Loyal Guide's* readers, who began receiving the O.P.A., the paper was well on the way to becoming more stable financially. On the front page of the April 1, 1932, issue, there appeared a short announcement of the combination of the two papers. It reads in part: "We are more than delighted to make this announcement to the readers of the *Old Paths Advocate*,...you will be well pleased to know that Bro. O. B. Perkins and his list of subscribers are casting their lot with us, that all may work shoulder to shoulder for the cause we love. Thank God, the light is breaking! -Homer L. King."

Much has happened since then. Many years have flown away. Brother Homer A. Gay and H. C. Harper have gone on to their rewards. The others, though still living, are growing old. Through the years, death has taken its toll of our writers too. A new generation has risen to fill the void, thank God!

Homer L. King, due to failing health, was forced to turn publication of *Old Paths Advocate* over to Brother D. B. McCord in 1962. Shortly thereafter, the editors that appear in our present mast-head were chosen to assist him in the work load. For 14 years Bro. McCord remained as Publisher and kept the fires burning until in March, 1976, when the publication responsibilities were returned to Homer L. King. At that time, my name was added as his assistant.

Yes, we are forty-five years old this month. We pray that *Old Paths Advocate* has, in some small way, been an asset to the cause of Jesus Christ during these last 45 years. In the first issue of this journal, 1932: the "Policy Of This Paper" appeared on page 4. It has not changed substantially and is being reprinted in this issue. We still believe it to be a good one and pray that it may bode well for another 45 years of service to our King of Kings and Lord of Lords, if it be His will.

-Don L. King

POLICY OF THIS PAPER

1. To judge no man's loyalty to his God by his loyalty to the paper.
2. To earnestly contend for the faith which was once delivered to the saints." (Jude 3). And thus complete the restoration started by the Campbells and others over a century ago.
3. To oppose every departure from the word of God in faith and practice; avoiding at the same time undue stress on any one sin, to the exclusion of others. We expect to wage a war of uncompromising hostility against every sin both in and out of the church.
4. To make the paper a relatively open forum, insofar as the issues being discussed are considered vital to the welfare of the church and the salvation of the soul.
5. To give the readers a balanced periodical, thus making it beneficial to both saint and sinner.
6. To manifest the spirit of Christ in dealing with all issues and controversies, thus avoiding personal thrusts and abusive language. We ask all our writers to say nothing in the columns of the paper that they would be ashamed or afraid to say in the day of Judgment.
7. To make field reports a special feature. Therefore, we insist that all preachers and leaders of the loyal congregations send in reports and announcements regularly; thereby encouraging others in the work.

8. Finally, to be true to the charge that God has given us; to glorify Him in all that we do or say; to urge upon all a closer walk with God; realizing that we have never-dying souls to save and to fit them for Mansions in the sky.

Signed:

J.D. Phillips H.C. Harper
Homer L. King Homer A. Gay

This appeared in the first issue, January 1, 1932. For these past 45 years, we have endeavored to remain faithful to this policy as we believe it to be right and good. Since it has sufficed and remained, Lo these many years, we trust that it shall be adequate for the present and the future as well, Lord willing.

-Homer L. King, Publisher

HONOR ROLL

You will find listed below, the names of those sending subscriptions from Nov. 10 to Dec. 10 and opposite the name the number of subscriptions sent. We appreciate every effort in behalf of the paper. Let us again remind you, if you contemplate a change of address, to let us know in time for us to make the change on the books and prevent you missing an issue of the paper. Remember, by the 10th of the month is the date we need your material. Please check the following and report any errors to us:

Wayne Pearce-6; Ronny Wade-5; Richard Nichols-3; B.B. Cayson-3; Jodie Parks-2; Ron Willis-2; Fred Orten-2; Dorothea Howard-2; Mrs. Harry Solleder-2; Kenneth Middick-2; Frank Cope-2; Lowell Smith-2; M.C. Byrd-2; Joe Hisle-1; Johnnie Batson-1; Frank Boyer-2; Robert Cook-1; Ruth Burns-1; Bryan Morrow-1; Mrs. C.A. Skaggs-1; Alan Doggett-1; C.C. Cantrell-1; James L. Humphrey-1; George Turner-1; W.H. Harrison-1; Troy Seals-1; Roy Coon-1; Miles King-1; Thomas Wright-1; Clovis T. Cook-1; Dora Norfleet-1; Don L. King-1; Jack Britt-1; Preston Brown-1; James Stubbs-1; Robert Strain-1; Earl Helvey-1; H.W. Hedrick-1; T.G. Wright-1; J.T. Davis-1; Bobby Reeves-1; Phil Kelley-1; Joe Rivers-1; Willie Douglas-1; Rosa L. Gibson-1; Artha Wilson-1; Gerald Faber-1; Minnie Foster-1; Evans Fuller-1; Mildred Irwin-1; Roscoe Lawson-1; Oscar Golden-1; James D. Hurst-1; Gerald Hill-1; Gerald Johnson-1; H.O. Allen-1; Benny Cryer-1; Dail Lindsey-1; Bob Chancellor-1; Clyde Smith-1; Nadine James-1; Hazel Wasmer-1; Ivan Johnson-1; Don Snow-1; Velma Myers-1; Total-87

WORDS OF ENCOURAGEMENT

"I enclose a check for another year's subscription. I feel that I need O.P.A. to help me make my 92nd year." Rosa L. Gibson, Oklahoma City, Okla.

"We missed you at Sulphur. You're sure doing a tremendous job!" Jimmie Smith, Green Forest, Ark.

"The O.P.A. sure looks fine again. Here is my subscription for another year. Just can't miss out on any issue." Bob Strain, Harrodsburg, Ind.

"You're doing a good job, keep up the good work!" Lynwood Smith, Wesson, Miss.

"The O.P.A. is so good. We are so grateful for all that you are doing..." Miles King, Oklahoma City, Okla.

"It's good to have you back as the Publisher of the Old Paths Advocate..." C.A. Smith, Andrews, Tex.

"...may God bless all of you. Keep up the good work!" Pearl Cornett, Hamilton, Ohio.

"We're looking forward to the monthly issue of the Old Paths! We feel that it will be bigger and better and pray that it will help all who read it. Good luck and God bless." James Pilkinton, Lawrenceburg, Tenn.

"... I will try to help the paper all that I can... Weare

thankful to the Lord you are able to continue working for the Lord in some measure. We younger preachers owe you a great deal of respect for your pioneering work and your stand for the truth." Jim Hickey, Imperial, Ca.

"... We were pleased to hear that you would once again publish the O.P.A. The brotherhood certainly needs the binding influence of this outstanding periodical. I have enjoyed it very, very much over the past years..." Larry Young, Columbia, Mo.

"Raccoon" John Smith, in reply to the question- "What is the difference between your baptism and our mourner's bench?"-said: "One is from heaven, the other is from the sawmill!"

NOTE TIME CHANGE

The church at 415 S. Garfield, Lodi, Cal. 95240, has changed the time of Sunday evening services back to its original time of 6:30 P.M. beginning Nov. 28. Please note this in your church directory.

ANNUAL NEW YEAR'S MEETING

The Church of Christ at 2215 Planz Rd., Bakersfield, Ca. invites you to come and be with them in this gospel meeting Dec. 31-Jan. 2, 1977. The speaker will be Jerry Harris of Flagstaff, Ariz. Why not plan now to attend?

DO YOU USE THE "GOSPEL LAMPLITER" RECORDS

I am so happy that a number of programs over the country are using these records. That's why they were made a number of years ago. There's a very important request I would like to make of all who use these. Would you please write me and tell me what station you play these records on, -giving the call-letters and address? Too, list the songs that you play that are copyrighted by M. Lynwood Smith Publications.-Only these are important. This will HELP me with the Sesac company. It will mean much to me and I will appreciate this so much. Please don't neglect this.

-M. Lynwood Smith, Rt. 1, Box 151, Wesson, Miss. 39191.

A NEW PUBLICATION

EMBLEMS OF THE BODY AND BLOOD OF THE LORD. This is the title of the series of articles by Bro. T. E. (Nong) Smith (Grandfather of M. Lynwood Smith), of Wesson, Miss. There are five of them and are now being presented (combined) in an attractive tract. The New Salem church of Christ is offering these tracts at no charge except the postage. All of these articles appeared in the columns of this journal first in 1940 and again in 1950. Bro. T. E. Smith is no longer with us in the flesh but his writings live on in this tract. Order from: M. Lynwood Smith Publications, Rt. 1, Box 151, Wesson, Miss. 39191.

Talk the "OLD PATHS ADVOCATE" to your friends.

NOTICE

If any of our readers have knowledge of those in Carlsbad, N. Mex. worshipping in the scriptural way, please get in touch with: Dora Norfleet, 403 West Riverside Dr., Carlsbad, N. Mex. 88220. Phone (505) 887-7993.

All I see teaches me to trust the Creator for all I do not see.

CAN YOU HELP

The Boynton, Okla. church was built in 1958 by the Boynton and Council Hill membership due partly to the older members being unable to drive and in preference to an expansion effort in Muskogee. Now the building is empty and is presented by the Trustees to be used in Muskogee faithfully. Today we signed a contract to purchase property in Muskogee for relocating the Boynton church. We have \$2500 on hand, but have the following financial obligations: Price of property-\$6700; Moving the building-approx. \$1400; Modernizing to comply with state code (rest rooms and baptistry)- approx. \$3000. This leaves \$8500 borrowed money to accomplish the endeavor. Any assistance will be highly appreciated. Any help may be sent to: Charles Mullican, Rte. 4, Box 16, Muskogee, Okla. 74401. All help will be acknowledged.

-Charles Mullican, Larry Staton, Leon Mullican

THE WORK IN MEXICO

Bro. Jim Hickey, as most of you know, is doing mission work in Mexicali, Mex. Without his permission, I make this appeal to the brotherhood. In his last report dated Oct. 21 to Nov. 16, he states \$200 per month operating expenses have ended and \$100 per month of his living expenses also have ended. He has established a dependable congregation in Mexicali, managed funds for a new building and plans to enlarge the scope of his work to outlying areas since there is a Mexican brother now able to conduct services in his absence and to some extent oversee the management of the local congregation. Our support from Woodrow Ave., here in Austin, is small but our congregation is small. Bro. Hickey is doing a good work; let us keep the growth going by sending to his support, though do not neglect the other foreign missions, especially that in the Saltillo-Monterrey area. Support Jim instead of paying someone to come and preach to yourselves—a work you ought to be doing for yourselves.

-K. G. Wilks, 7807 Gault, Austin, Tex. 78757

NEW 1977 CHURCH DIRECTORY

THE SUPPLY OF CHURCH DIRECTORIES HAVE BEEN EXHAUSTED. There will be no more available until the 1977 Church Directory is available around the Fourth of July. I do not know what the price will be, so please do not order until further notice.

I am collecting information for the 1977 **CHURCH DIRECTORY**, and I will need to have it by March 15th so please send it to me before that date. I will be retiring this year and will have a change of address to another state. If you see no change in the congregation where you worship between now and March 15th please send me that information as soon as possible. I will need (1) Name and location of the place of worship, (2). Time of the services, (3), Names, Addresses and telephone numbers of not more than 3 of the leaders. Send the information to Ray Asplin, 2440 SW 54th. Street, Oklahoma City, OK. 73119.

Listed below are corrections and additions to the Directory:

ARKANSAS— Ft. Smith, (Sebastian County). The Johnson Avenue Church of Christ has moved to the **TEXAS ROAD CHURCH OF CHRIST**, Texas Road at Highway 271 South, Sun. 9:00 A.M., & 6:00 P.M., Wed. 7:30 P.M., Taylor A. Joyce, 1713 Savannah Drive, Ft. Smith, AR. 72901, Phone (501) 646-7535, W.A. Joyce, 230 South 21st. Terrace, Ft. Smith, AR. 72903, Phone (501) 646-5815, Junior English, 4501 North 31st. Street, Ft. Smith, AR. 72904.

GEORGIA— Rex, (Clayton County, Atlanta Area), The Church at Forest Park, 91 South Avenue has moved to 7191

Fielder Road, Rex Georgia, Sun. 11:00 A.M., & 6:00 P.M., Don Snow, 951 Laurel Street, Lake City, GA 30052, Phone (404) 363-2081, Gene Grant, 1688 Highland Place, Decatur, GA. 30032 Phone (404) 289-0386, J.C. Pressley, 306 Roxbury Drive, Riverdale, GA. 30274 Phone (404) 471-5276.

ILLINOIS— Chicago, (Cooke County) Lowe Street Church of Christ, 11600 South Lowe Street -In the basement of a Sister's Home, Sun. 10:30 A.M., & 6:00 P.M., Wed. 6:00 P.M., Joe Rivers, Jr., 8433 South Seeley St., Chicago, Ill. 60620, Phone (312) 238-5094, Morgan Wright, 8433 South Seeley St., Chicago, Ill., 60620, Phone (312) 238-5094.

IOWA— Lake City, (Calhoun County), 2 miles East of Lohrville and 3 Miles South in a country school house. Sun. 10:00 A.M., Warren Toyne, 811 North Illinois St., Lake City, IA. 51449 Phone (712) 464-3252, S.A. Young, Rt. 2, Lake City, IA. 51449, Phone (712) 464-3582, Marrion Hays, Exira, Iowa-50076- Phone (712) 268-2227.

TEXAS— McGregor, (McLennan County), The names of Olan Heatchcock and David Risener has been replaced by: Kenneth Elliott, 208 Gail Drive, Waco, Texas, 76710, Phone (817) 836-4119, and Ronnie Wallace, Rt. 2, Box 132, McGregor, Texas 76657 Phone (817) 486-2205.

WASHINGTON— Tacoma, (Pierce County), meets at 11412 105th. Street S.W., Apt. F-17 Tacoma, Washington in the home of Bro. Jim Davis, Sun. 10:00 A.M., Jim Davis, 11412 105th Street SW, Apt. F-17, Tacoma, Washington, 98498- Phone (206) 582-6538, (Please call before coming as this may be a temporary location)

Please send all information and corrections to Ray Asplin, 2440 SW 54th. Street, Oklahoma City, OK. 73119.

BAILEY-NORDAN DEBATE

Jan. 20-21, 1977, at 7:30 each evening in the United Pentecostal building in Russellville, Ark., there will be a religious discussion between Bro. Allen Bailey and Mr. B.R. Nordan on the following propositions:

Proposition No. 1— The Scriptures teach that there are three distinct persons or beings in the Godhead, God the Father, Jesus Christ the Son, and the Holy Spirit. Affirm: Bro. Allen Bailey. Deny: Mr. B.R. Nordan.

Proposition No. 2— The Scriptures teach that there is only one person in the Godhead; namely Jesus. Affirm: Mr. B.R. Nordan. Deny: Bro. Allen Bailey.

This debate is a follow-up of a recent discussion between these two men that took place in the Pottsville church of Christ, Oct. 31, 1976. Although Bro. Bailey is only 18 years of age he has proven himself capable of defense of the truth on this subject against an opponent twice his age. He has worked for some time in this area, has gained the respect of those both in and out of the congregation and the leaders of the Pottsville congregation endorse him in this discussion. One of the local motels in Russellville has agreed to accept reservations at discount prices if you would like to attend. For further information you may contact me at Rte. 1, Pottsville, Ark. Phone (501) 968-2035.

-Timothy Phillips

COUNT THE COST

According to Luke 9:23, Jesus said, "If any man will come after me, let him deny himself and take up his cross and follow me." He is no longer to be the dictator of his own life, simply a cross-bearer following Jesus.

In Luke 14:28, Jesus taught His disciples by parables that they must be willing to pay the cost of following Him. To intelligently do this, one must know the prize to be gained as well as the sacrifice to be made. In 1 Cor. 2:12, by the Spirit of God, "We may know the things that are freely given to us of God" -viz.- Safe guidance of His Word, forgiveness of the old

debt of sin on condition of obedience, the gift of His Spirit, the hope of eternal life, the companionship of Jesus, God to be our Father and we His sons and daughters.

Then, according to the testimony of the same Spirit, we also know that the world and its pleasures must be sacrificed. Please read each of the following: 2 Cor. 6:17; Rom. 6:6; Eph. 4:22 and Col. 3:9.

We must set our affections exclusively on heavenly things (Col. 3:2). Even one small lingering desire for the pleasure of worldly origin will be a perpetual source of temptation to evil.

Burley Black, Ottumwa, Ia. Feb. 27, 1944.

EL PASO

On Nov. 5 and 6, I went to the city of El Paso, Texas on a fact-finding mission in order to evaluate the possibilities of establishing a scriptural congregation there.

El Paso is a city of about 325,000 while the population of its Mexican counterpart, Ciudad Juarez, is about 475,000. These cities are among the oldest in the United States having been settled in the Mid Seventeenth Century.

There are some 250 "churches" in the El Paso metropolitan area. Of these, there are fourteen "churches of Christ," all of which are digressive. Of these fourteen nine are liberal (those who support institutions), one appears to perhaps be neo-penecostal, two are "non-institutional" as they use the term, and the remaining two are the most conservative in that they do not accept Sunday school, yet, they do advocate individual cups. These two are not associated, however, since they disagree over the support of preachers among other things. Of the denominations, Roman Catholics and Southern Baptists have by far the greatest number of "churches," each having 39. The Methodists have the third largest number and the Presbyterians rank fourth.

The El Paso-Juarez area has been a place of interest for sometime among several brethren, including some of the Mexican brethren. Our interest has been recently sharpened, though, since a young brother who obeyed the gospel in Wichita, Kansas has recently returned to El Paso, his home town. Presently, he is having to commute a considerable distance in order to worship.

Also, during this trip, we went to Alamogordo, N.M. which is some 80 miles to the north of El Paso. There we spent some time talking with a brother who has left the "cups only" movement but yet hasn't resolved the "bread-breaking" question. We look forward to returning in the near future for a study on this subject.

I believe the potential is favorable for the establishment of a congregation in the El Paso area. At this point, we need to start considering this area and begin to work toward this end. As I would see it, three steps need to be taken: 1. We need the names of all prospective persons who live in the El Paso area. 2. Congregations who are able and willing to support an effort in this area should begin to explore the possibilities. 3. Any brethren who may have been or may be desiring to move to this area should explore these possibilities in light of the Lord's work. El Paso is ideally suited for those who prefer a sunny climate as the sun has failed to shine only 21 days in the last 14 years. I would appreciate corresponding with anyone who might be able to help in this endeavor.

--Alfred Newberry, P.O. Box 3594, Midland, Tex. 79701

Youth Speaks to Parents— (cont'd from page 2.)

7. "If you catch us lying, stealing or being cruel, get tough! When we need punishment, dish it out. But let us know you still love us, even though we have let you down. It'll make us think twice before we make the same move again. Let us know why what we did was wrong. Impress on us the importance of not repeating such behavior."

--Selected

SABBATH— FROM SUNSET TO SUNSET

We read in Lev. 23:32 - "From even (sunset) unto even, shall ye celebrate your sabbath." Now notice when 'even' is: Mk. 1:32 - "At even, when the sun did set"! Now notice John 11:9 - "Jesus answered, are there not 12 hours in the day?" So God counts from sun-up to sun-down as a 12 hour day, but He counts from sunset to sunset as a 24 hour day. (Read Gen. 1:1-5, 8, 13, 19, 23, & 31). Notice Jesus said in Mt. 16:2, 3 - "When it is evening, ye say, it will be fair weather: for the sky is red. And in the morning, it will be foul weather today: for the sky is red"! (We know that is at sunset, and at sunrise.) Now notice Jesus said in Mk. 13:35 - "Ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:" Later, Jesus said in Lk. 22:34 - "The cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." But we read in Mt. 26:34 - "This night, before the cock crow, thou shalt deny me thrice." Which did Jesus say? We find He said both! Mk. 14:30 - "This day, even in this night, before the cock crow twice, Thou shalt deny me thrice." So that night, shortly after sunset, Jesus said, "This day, even in this night, before the cock crow twice, thou shalt deny me thrice." So all the crowing of the cock from a little past midnight the night before (Mk. 13:35), and the light that followed from sunrise until the last sunset was no part of "This day" that Jesus was talking about! That was the night of the day that Jesus was crucified! It was what we call Wednesday night, so Jesus was crucified on Thursday, as we will not prove by the Bible!

Mk. 8:31 - "He (Jesus) began to teach them, that the son of man must...be killed, and after three days rise again." Mk. 9:31 - "The son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day"! The American Standard Version follows: "And when he is killed, after three days he shall rise again"! The New English Bible makes it plain, "And three days after being killed, he will rise again"! But now notice how plain The New American Standard Version makes it: "And when he has been killed, he will rise again three days later"! Now we know He arose on the first day of the week (Sunday), so Sunday is "Three days later", after "He has been killed"! So Friday would be one day "later" after "He has been killed"! Therefore, Thursday is the day He was killed!

Let us now give more proof that Jesus was crucified on Thursday, and that God counts a day from sunset to sunset! Notice, "When the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him...And they said among themselves, who shall roll us away the stone from the door of the sepulchre?" (Mk. 16:1, 3). Now notice Jno. 20:1 - "The first day of the week cometh Mary Magdalene early, when it was yet dark," So it was "dark" when they left home; yet it was the first day of the week! Now notice Mark 16:2 and Mt. 28:1-6 - "And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun...And, behold, there was a great earthquake: For the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, fear not ye: For I know that ye seek Jesus, which was crucified...Come, see the place where the Lord lay." So, Jesus arose on the first day of the week (Sunday). Let us now read from Lk. 24:13-21 - "And, behold, two of them went that same day (Sunday) to a village called Emmaus, which was from Jerusalem about threescore furlongs...And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto

(continued on page 9.)

Go Forward— (cont'd from page 1.)

among the people of God whose incentive would be toward the future and the newer challenge of life.

There is the important and essential question of our individual progress in the divine life. Are we stationary Christians? Or are we growing in grace and in knowledge of our Lord Jesus Christ? Are we resting in the past or reaching forth to the prize of our high calling of God in Christ Jesus?

As we measure our height or test our weight physically, so should we make a record of our spiritual advancement and where there is deficiency remove the cause and accept the challenge of this New Year.

There is the further important question of the progress of the Church. It is not a static body. It must advance, or it will retreat. When it ceases to grow, it begins to die! It cannot rest in the progress of past days. It must be inspired to fresh endeavor, challenged to new tasks and new triumphs.

There must be increasing delight in the worship service of the Church. That of the family under the direction of the Great Head of the body. "Forsake not the assembling of yourselves together" is an exhortation to which church members must give more heed. Where "two or three are gathered in His name" there will He be in their midst. That, surely, is encouragement for those who are scattered abroad, away from the congregations of larger numbers, to meet and remember Him (I speak only of those in small or weak congregations, not those who meet in a motel, etc. for convenience purposes-HLK). The devil scores a great victory when he causes church members to neglect the worship of the Lord's Day. Faithfulness in this sacred privilege will strengthen for every other phase of the Christian life.

There must be a going forward in more willing sacrifice for the support of the Lord. He loves the cheerful giver! But how few give in that spirit. Financially, church members possess the means to carry on the work of the Church in the most efficient manner with the assurance of glorious triumphs.

But because of the failure to give proportionally, systematically and regularly, the work is hindered. Let the New Year bring with it to us a great purpose to make our giving a definite transaction with the Lord. "Let every one of you lay by him in store, as the Lord has prospered him" is the divine instruction given by Paul (1 Cor. 16:2). The "fields are white to harvest" the golden grain of precious souls. Shall we "go forward" here or shall we "stand alive" as we have generally done in the past? Let me urge that every church plan now to carry the glad message to "regions beyond" this year. Have you planned for at least one mission meeting this year? If not, do so at once! The church is ordained to be the "pillar and ground (support) of the truth." How about it, brother?

We need to make advances in definitely seeking after others for the Lord. We want the family to grow! We are all in contact with those who need the Savior. Loved ones, friends, companions, neighbors, present to us opportunity of personal service. We are responsible for our influence telling on their lives for Christ. Public preaching may not move them. Personal, prayerful interest and effort are much harder to resist.

The New Year demands of us a fuller consecration of life to the Savior who redeemed us. He seeks our best. Less than that is unworthy of us and unfair to Him. We may not be able to bring some costly gift, some talent which, out in the world, would bring us fame and favor. But we can give ourselves to Him. And He can take the humblest life and fill it with the Divine Spirit and make it a mighty instrument for His own purpose and glory. But we are to "present ourselves unto God." We are exhorted to "present your bodies a living sacrifice." Have we done that?

In conclusion, for all cannot be written or said on a subject so vital, may we "put on the whole armour of God" and go

out to do battle for and under the leadership of our Lord Jehovah. May we set our hearts like steel, turning neither to the right or left nor looking back but pressing onward to the goal. Our task is great but the endeavor is worthy of our very best efforts; the accomplishment so full of reward as to merit the sacrifice and the service of every soul. In view of this shall we not exclaim with the Apostle of old: "Forgetting those things which are behind, and reaching forth unto the things that are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus" (Phil. 3:13,14). Let us "Work for the night cometh when no man can work." "Let us run with patience the race set before us." "Be strong in the Lord and the power of His might." "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." May we ever hear the Eternal Voice say: "Speak—that they go forward!"

If by these feeble efforts, some soul or church have been moved to a greater sense of duty and activity in the service of our dear Master, then I shall have accomplished my purpose.

(Reprinted from OPA, Feb. 1938)

1 Corinthians 16:1, 2 etc.— (cont'd from page 3.)

men be eased, and ye burdened; (14) But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality." They needed food but from them had come the gospel to the Gentile world; now, the Gentile world could supply the Jews with carnal things and eventually perhaps even supply the Gentiles with carnal things in their time of need if ever it came.

In the 8th verse... "Prove the sincerity of your love (thereby)." Concerning the covetous, (who may withhold contributing), Paul covers their plight in the sight of God in 1 Cor. 5:10, 11 in that catalog of sins, placing them along with the other sinners, "with such an one no not to eat". Secrecy of operation (compare with Ananias and Sapphira) hides the covetousness. Another author well says, I believe, "It is the concern of every Christian whether or not you obey the Lord in any and all matters, including the matter of giving. How else could one know who is covetous?"

Paul wrote more to the Corinthians like this, 2 Cor. 9:5-14—I quote in part. "(9) As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth for ever. (10). Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.)

(11) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. (12) For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God."—bountifully blessed by God for their generosity to the poor saints at Jerusalem and Judea.

Eph. 4:28 "...working with his hands the thing which is good, that he may have to give to him that needeth". Let Christ (the church) have the glory—not the giver—Do it through the church treasury as much as possible, that the giver (donor) take not the honor to himself to the exclusion of Christ.

Mk. 12:41-44 "... Jesus watched the rich cast into the treasury, but took note of the poor widow that cast in all that she had—the almost worthless mite."

Phil. 4:10-16, "... Paul credited the Phillippians with supplying his needs (wants)... "2 Cor. 11:8, 10, "Paul took wages from other churches to do the Corinthians service..."

"(9) "the brethren which came from Macedonia supplied (him)". Did Paul do wrong? No, of course not. Being provided with the necessities of life allowed him more time to preach the gospel. So today. (Concludes next month).

-7807 Gault St., Austin, Tex. 78757

Sabbath—From Sunset to Sunset— (cont'd from page 7.)

them, what manner of communications are these that ye have one to another, as ye walk, and are sad? And one of them...said unto him...concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. And beside all this, today is the third day since these things were done." Now, if Sunday was "the third day since" they "delivered him to death, and...crucified him," what would Saturday be? The second day "since these things were done"! Now if Saturday was the second day "since these things were done," what would Friday be? The first day "since these things were done"! Now if Friday was the first day "since these things were done", what would Thursday be? Thursday would be the day "these things were done"! So Jesus was crucified on Thursday, then "when the even was come...it was the preparation, then, the day before the Sabbath"! If Jesus had been crucified on Friday, when the even was come, it would have been the sabbath; for we read in Lev. 23:32 - "From even unto even, shall ye celebrate your sabbath"!

-1003 Truitt Ave., LaGrange, Ga. 30240

Concerning Paganism— (cont'd. from page 3.)

he brought about the mixing of Babylonism, paganism, etc. into Christianity. This, of course, happened over a period of many years until finally, paganism was established in what was called the church. Remember, Jesus warned of wolves in sheeps clothing. (Matt. 7:15). Hence, pagan "wolves" took on Christian's garments and this has deceived millions!

Paganism is deadly. No matter how it may be dressed up outside. Today, much of "Christianity" is still in a fallen condition as the result of the great falling away of the third and fourth centuries into paganism. Concerning this fallen system, "Mystery Babylon," God says, "Come out of her, my people, that ye be not partakers of her sins". (Rev. 18:4).

To whom then shall we look for Salvation? Let us look to Jesus, the author and finisher of our faith; the Lamb of God, the Captain of our Salvation, the Bread from heaven, the water of life, the Good shepherd, the Prince of Peace, the King of Kings and Lord of Lords! Please read the following Scriptures. In them you can see how God feels about us keeping His written word; II Jno. 9; Deut. 4:2; 12:32; Luke 1:6; Jn. 14:21; 15:10; I Jno. 2:4-6; 3:19-24; Rev. 22:14; 22:19; I Sam. 7:3.

Rt. 7, Box 505, Athens, Ala.

OUR DEPARTED

Popejoy-Jake Hensley Popejoy was born June 1, 1888 and died Nov. 2, 1976 at the age of 88 years. He was a native of Huntsville, Ark., but for many years had made his home at Arvin, Calif. He was a member of the congregation at Arvin. His sincerity was not hampered by the suffering he endured for well over a year, on the contrary, his inward man was renewed day by day as his body grew weaker. He is survived by his wife, Sister Etherl Popejoy; one son; two daughters; and two step-daughters, all living in the Bakersfield-Arvin area. Many friends, neighbors, brothers and sisters in Christ, will continue to miss him. The writer officiated.

-Ron Willis

Anglin-Cleo Anglin, the sister of Sister Dorothy Sharp was a member of the Church of Christ at West Chester, Ohio. Her death certainly brought sorrow to the family.

Cain-Anthony Cain, son of Sister Ina Cain lost his life in a tragic automobile accident. He was only 20 years old. It is always hard to preach a funeral of one who was so young.

Fields-This past year Brother Carl Fields passed away. He had been a member of the Lord's church for many years. He and Ama had been married for 50 years and she misses him very much. I had the privilege of speaking at their 50th wedding anniversary. They had always been very close. Let's remember all of these who have lost loved ones in death. The writer conducted the above services.

-Gary Barrett

(Note: We were saddened to hear of Brother Fields' death. I have spent many hours in his home and had learned to love him a great deal, our heartfelt sympathies go out to all the family. D. L. K.)



Mark Bailey, 1220 S. 5th St., Denison, Tex. 75020, Nov. 27- The work here continues to grow. All the services are very well attended. Everyone has an open invitation to worship with us at anytime. Please continue to pray for us.

Joe Rivers, 1511 W. 100 Pl., Chicago, Ill. 60643, Nov. 26. - This is to inform the brotherhood that the work in the Chicago is moving along well. We are still meeting at 11600 S. Lowe St., each Lord's day at 10:30 A.M., 6:00 P.M. Lord's day evening and Wed. evening. We invite you to meet with us. You may contact Joe Rivers, Jr., or Morgan C. Wright, or myself, all at the above address. The phone is (312) 238-3624. Here is my subscription for OPA.

Benny Cryer, 4635 Larkin Rd., Live Oak, Cal. 95953, Dec. 12. -The Lord continues to bless us with steady growth in the Yuba City congregation. We are looking forward to a meeting with Bro. Clovis Cook this coming spring. Several of our preaching brethren have visited and encouraged us during the last several months with fine lessons. God bless all of you in the Lord's work.

Delmer R. Lee, 1203 Rawson St., Sanger, Ca. 93657, Nov. 23. -We have recently moved from Harrison, Ark. where we were privileged to work with Bro. Irvin Barnes. Our work there was enjoyable and I hope profitable. Irvin's instruction was certainly appreciated. Jimmy Smith has recently moved there to continue the work. Since our arrival in Sanger we have enjoyed a week-end meeting with Bro. Don King. If you know of anyone in this locality needing to hear the gospel please send me their name and address. Between moves we held a meeting in Ada, Okla. Love to those earnestly contending for the faith.

Clovis T. Cook, 1503 Crestview, Springfield, Mo., Dec. 8- We still spend a lot of time working with the churches in this area, who are of course, the backbone of our planned work. There are some real down to earth Christian people among our smaller congregations. We must not be forgetful of these brethren who are striving to build larger and stronger congregations in our land. We are constantly searching for new contacts, and we make them about every week. We were glad to have Brethren Lynwood Smith and Tim Berna in our home over the week-end. They preached for the church here Sunday and Sunday night. We are looking forward to the

study and New Years meeting. Sad news just reached me that Bro. Earl Parks of the Huntsville, Ark. congregation, passed away. I am going today to help in the funeral services.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538, Dec. 10- We are still working on our building, getting the outside finished, etc. Our crowds generally are good. We normally have about 60 present on Sunday morning and usually several less on Sunday and Wednesday nights. We have been blessed with a growth among the fellows, in their teaching ability lately. We now have enough teachers to carry on the services for a month without anyone having to teach more than one Sunday morning each. It is our hope that in about a year we can conclude our work with them on the full-time basis. We have made some very tentative plans for the start of another congregation in the Bay area, perhaps, San Jose. We would be happy to hear from those who could give us names in this area. We continue with our radio work in Fremont, and Lodi.

M. Lynwood Smith, Route One, Box 151, Wesson, Mississippi, Dec. 2--My meetings are all finished except the New Year meeting at McAlester, Okla., and that will be history when you read this. It has been a great year for the Lord, and I have held many meetings and have enjoyed the work. Several have responded to the Gospel call, which gives us the courage to keep working on. In the most part the brethren have been wonderful and my thanks go to them for their backing and love. We are ending another year and turning the calendar leaf soon. We have a new congregation in Mississippi. Several are now meeting in the courthouse in Collins, Mississippi. I held a mission meeting there in October. No one could have expected better support from the home congregations than we received. Tim Berna was a great help in every way. We rejoice over this step of progress. As we close the year 1976 we say along with David, "Thou crownest the year with Thy goodness". (Psa. 65:11). May the Lord bless all and have mercy upon us all.

Tim Berna, Rt. 1, Box 151, Wesson, Miss. 39191, Dec. 2. -In the past year I have continued to travel with Bro. Lynwood Smith. I have had the wonderful privilege of being with him during twenty of his own meetings, as well as holding three of my own. The Lord willing, I will continue with him throughout the next year. Apr. 22-May 2, I was at Kennewick, Wash.; May 2-9, at Yakima, Wash.; and July 25-Aug. 1, at Bardley, Mo. Each was very well attended and uplifting in spirit. In the month of October I was with Lynwood, helping in the special treat of establishing the faithful in Collins, Miss. Lord willing, in Dec. another meeting will be held to help further establish them. Last weekend I was at Beattyville, Ky. for Ronny Wade's debate with J.W. Holcomb on the individual cups question. Certainly the truth triumphed. Thus far for next year, the Lord willing, my schedule is: Bardley, Mo.; Hillside, Ark.; Kennewick, Wash.; and Andrews, Tex. May God bless and prosper all the faithful.

Allen Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, Dec. 3.- I have had the privilege of attending 2 meetings conducted by my Dad, at Flintville, Tenn. and Tampa, Fla. Both were enjoyable. I have enjoyed being at home these past few weeks, and have been doing lots of studying preparing for the discussion coming up in Jan., gathering material from different sources. I certainly appreciate the encouraging letters I have received and their backing for this discussion. Several have made plans to attend and we encourage others to do so if possible. If you can not come, we ask your prayers. In Nov., I preached twice here in LaGrange with 2

confessions of faults. Also preached at Athens, Ala.; Flintville and Lawrenceburg, Tenn. It was my pleasure to be associated with several preaching brethren who drove a distance to be there, Bobby Pepper, Paul Walker, Alan Bonifay, and Johnny Fisher. I plan to attend the New Year meeting if the Lord wills. Lord willing, we leave this afternoon for Lowery, Ala. I ask your prayers for a profitable future in the preaching field and my prayers go out to everyone.

Billy D. Dickinson, 4323 Maple Leaf Drive, New Orleans, La. 70114, Dec. 6. -Please note our change of address! By the time this is read in the paper my family and I will have already moved to New Orleans in order to labor with the congregation which meets in Gretna. I appreciate this opportunity of doing mission work in Louisiana. I will be supported by several congregations in Louisiana and Mississippi. At the present, there are only a handful which worship in Gretna. I realize it won't be easy but with the help of God we are certainly going to do our very best. As big as New Orleans is, there certainly ought to be a strong congregation in this city. If you know of anyone in this area who might be a good prospect, please write and give us their name and address. Oct. 22-24, I enjoyed so much the meeting I held at the Trentman Ave. congregation in Ft. Worth, Tex. We were privileged to stay in the home of Bobby and Carol Bradford where we were made to feel at home. The meeting ended with one young man being baptized into Christ. Also, by the time you read this I will have held the new year's meeting at Hamilton, Ohio (Dec. 26-Jan. 2). I am also looking forward to a meeting with the Vance Jackson Ave. congregation in San Antonio, Tex., Feb. 18-20. Please remember us in your prayers as we begin this new work!!

Ronny F. Wade, 707 Pearson Dr. Springfield, Mo. -Dec. 8- Since last reporting to the paper, we have enjoyed several meetings and the opportunity to preach in a number of places. The meeting at Hale near Oak Grove, Ark. closed Nov. 7. We had good crowds throughout with a number of preachers present for several services. Bro. Jimmy Smith who now lives and works at Harrison was a great help to us. The debate in Beattyville, Ky. Nov. 26-27 with J.W. Holcomb was well attended by our brethren. They came from several states to help us out. This was a source of great encouragement. We trust good will come from our efforts. Bro. Holcomb who is quite popular in the Ohio valley fell far short of his obligation to find individual cups in the Bible, though he tried desperately. Our next meeting was with the North Kansas City, Mo. congregation. They are a working and growing group. Two were baptized. The Lord willing we will be in Tulsa, Okla. Dec. 17-19, and then on to Okla. City for the annual study Dec. 20-23. We look forward to seeing many of our preaching brethren while there. Best wishes to all the faithful everywhere.

Ron Jordan, 1446 Mitchell Ave., Escalon, California 95320, Dec. 1- The past two months I have had the privilege to be with the following congregations, North Area (Sacramento), Clovis, Manteca, Lodi and a weekend meeting at Atwater. I appreciate all these invitations. During the meeting with Atwater we had 1 baptism and 2 confessions. To God we give the glory. Several preaching brethren helped make that meeting a success, Orville Lee Smith, Delmar Lee, Roby Hickey and Karl Modgling. We had very good attendance from the surrounding congregations. I will never forget those who came to hear a "home town boy". I believe the congregation there was built up, not by the preaching alone, but by those who showed an interest to come. We had outside visitors at every service. Five members of my family who are not Christians came and for this I'm grateful. The meeting with Lynwood Smith at Escalon was very uplifting

for all who attended. We had the privilege to hear Don Pruitt at Turlock, Carl Johnson at Stockton, and Richard Nichols at Modesto. We were honored to attend the marriage of Brother Karl Modgling and Sister Kathy Hickey on the evening of Nov. 20. It was one of the most beautiful weddings we have ever attended. May God richly bless their new home. As the new year approaches we look forward to working more for the master. If I can be of service to you, please let me know. As always I need your prayers for me and mine.

Orville Lee Smith, 2104 Report, Stockton, Cal. 95205, Dec. 10- Bro. Carl Johnson held us a good meeting at Stockton with 2 confessions of faults. I was privileged to attend one night of Carl's meeting in North Sacramento, also I enjoyed attending one night of Ron Jordan's weekend meeting at Atwater. Nov. 28, I preached for the church at Turlock with wonderful fellowship. Our study each Thursday evening in Stockton on the book of Revelation is being well received by those attending. We have had some interesting studies on the Bible with various people the past month and are happy about the ones who have come out to services by our work and advertisement. It is good to labor with a congregation such as Stockton, which is set in order with the officers that the Scriptures authorize. They stand strongly against all digression from the truth in worship, functions, government, and all phases of christianity. We believe strongly in congregational autonomy. We believe that each church must remain self-governing. I appreciate the long-suffering and patience which is used in helping the weak overcome their faults. We ask your prayers for the work here.

Bill H. Davis, Box 573, Blantyre, Malawi, Dec. 3- Since returning to Malawi in Sept., we have been busy with the work. At present, we are going to meetings in the bush each week-end. This will continue until the end of Dec., after which we will be confined to home as rains will limit our travel in the bush. In Oct. I went to Rhodesia. The political situation there remains uncertain, however, the work seems to be going forward quite well under the circumstances. Travel to Rhodesia has to be by air, by way of South Africa. I plan to go 2 or 3 times a year until we can return on a permanent basis. Here in Malawi things are peaceful and the work rewarding. I want to thank all who helped with our travel expenses to the states this summer, also appreciate the churches continuing to support this work on a monthly basis. Over the years some congregations have invested thousands of dollars in this work and continue to support it. This is so commendable. We are still in need of clothes. If you are interested, you may send clothing by parcel post to the above address in care of the Church of Christ

Jackie C. Lee, Rte. 6, McAlester, Okla., Dec. 10- Since last reporting things have transpired rather quickly in regards to my moving to Okla. My employer has already been given two weeks notice and I plan to leave the evening of Dec. 17, Lord willing to be in McAlester in time for the annual New Year's meeting. I am certainly looking forward to working with the brethren involved in the mission work in Okla. If you know of anyone in south-eastern Okla. or anyone within driving distance, please let me hear from you, giving us names and addresses. The soul you help win may be someone you love. I'll certainly miss all the fine brethren at Modesto, especially Paul Nichols and family, and all of the brethren statewide who have been so helpful and encouraging over the years. Please note my new address above. Greetings to all the faithful. May the love and peace of God abide with all His saints. Pray for me.

Bob Chancellor, Box 86, Winthrop, Ark. 71866, Dec. 8. -It has been so long since I have reported to the OPA, and

recently we had visitors from Calif. who had been told people were not sure we were still meeting here. Well, we are and the Lord is blessing the work in many ways. 1975-76 have probably been our most productive years. Since the work began here I believe we have baptized 32 and several have come from digression. Several congregations have supported the work but we are now self-supporting. I have worked away from home quite a lot since being here and will probably be doing more of that since we have 4 young men trained to teach and carry on the services. They are still young in the faith but we have great plans for their future. In the spring I plan to do some work in the Ozarks. The Little Rock congregation has asked to provide the extra funds that will be needed for that work. We express thanks to all who have been so faithful in their support and prayers. Our goal is to establish more congregations in this area. We have some who drive about 35 miles to worship. The future looks bright, and we continue to solicit your prayers.

Joe Hisle, Rte. 4, Ada, Okla., Nov. 13- We are now at home after a very enjoyable year of gospel meetings. It is good to be able to come home after being on the road since Feb. Our schedule was brought to a close at Burkhart, Mo., where we had some of the largest crowds we have had all year. The house was literally packed several nights. We appreciated the efforts of all the brethren in that area, and were glad to have preaching brethren Nelson Nichols, Roy Lee Criswell, Dennis Smith, and Gary Macy in the audience on occasion. Darlene and I are happy to announce we were blessed with a baby girl Aug. 13. We ask your prayers that we may have the wisdom to rear her to be a Christian. We look forward to a new year in the Lord's service. Lord willing, we will begin our 1977 schedule with the New Year meeting at Earlytown, Ala. Our first regular meeting will be in March at Covina, Cal. Our thanks to all the good brethren who have supported and assisted us in the past year. (Note- We are sorry this reached us too late for Dec. issue-HLK).

Ron Willis, P.O. Box 591, Sentinel, Okla. 73664, Nov. 17- Since last reporting through the OPA, we have moved to Okla. The amount of work is great and we are working toward a fruitful endeavor. The brethren here are behind the work 100 per cent and this is a great encouragement. We returned last week from a 3 week preaching tour of the south. We had never been in that area thus we met many brethren for the first time. I preached at Shreveport and Baton Rouge, La.; Brookhaven, Miss.; Earlytown and Slocumb, Ala.; LaGrange, Ga.; Flintville, Chapel Grove, and Nashville, Tenn. We were made to feel welcome by the brethren and sisters and thank them for their hospitality. Also, we thank Bro. Miles King for arranging this trip for us. During the tour there were 8 confessions, 5 of them during the last service at Slocumb, Ala. We are confident the Lord was with us. Living in a small town makes it possible to be closer to the townspeople, and we are now acquainted with almost everyone here at Sentinel. The cups and class preacher has agreed to study the differences between us. There are many church of Christ people (cups and classes) in this area. During our meeting in Aug. I preached two nights on these issues and services were well attended by our digressive brethren, also preached on them over the radio. Please pray for our efforts.

Smith H. Bibens, P.O. Box 263, Moxee City, Wa. 98936, Dec. 9, 1976--The work here in the Northwest is going well. I moved up here to Yakima to work with the congregation last September. Since arriving we have been working to strengthen the church, to contact wayward souls, and to seek and save the lost. Our efforts have met with some deal of success. As well, I am helping what I can with a new congregation in the Seattle area. If anyone knows of

members or possible contacts in the Seattle-Tacoma area, I would appreciate knowing about them. Recently, Frank Staggs of Cottage Grove, Ore. held a meeting in Kenniwick, Wa. Attendance was light, but Frank must be commended for his determination to preach the gospel with all that is in him. Last Oct. 29, 30, Jim Franklin and I were able to attend the debate in Redding, Ca. between Bro. Paul Nichols and Bro. Paul Bailey on the cups question. Paul Nichols is to be commended for doing a fine job in defending the truth. Paul recently held meetings in Caldwell, Idaho (the annual Thanksgiving Day Meeting) and Yakima, Wa. I was able to attend both meetings, and they both were excellent. Pray for us and the work here in the Northwest.

Richard Nichols, Rte. 3, Box 573B, Piedmont, S.C., 29673, Dec. 7- I was privileged to be in a series of meetings at Modesto, Cal. recently. The fruition of the Seed sown was some 18 confessions of sin and a lady was re-baptized. To the Lord goes all glory. I enjoyed the beautiful singing rendered each service and the good crowds. Gospel in attendance one or more times were: Delmar Lee, Jack Lee, Ron Jordan, Carl Modgling, Rob Hickey, Duane Permenter, Raymond Fox, Orvel Johnson, and my brother, Paul Nichols. Brethren Orville Lee Smith and Terry McQueary came down from Stockton one day and we had a very nice visit. I appreciate my preaching brethren more and more. It was a special treat for me to get to see numbers of brothers and sisters in Christ that I had known for many years. We look forward to Nov. 1978, when we are to be at Escalon, Lord willing. While we were making the move to South Carolina, I endeavored to hold a series of meetings at Harts Creek, W. Va., and I want to thank Brethren Charlie Ross, Dennie Osburn, and B.F. Leonard who helped by preaching during the meeting. In the short time we have been gone, wife and I both have expressed a "home-sickness" to see the good folks in W. Va. We had a wonderful 4 years there, the brethren were good to us and we will never forget them. Our prayer is that the Lord will continue to bless them, and we look forward to a meeting at Wayne in the future. At present, we are beginning a work with the fine brothers and sisters in the Greenville, S.C. area. If you know of anyone in this area we can visit and study with, write to us at our new address above. Pray for us. Here are some subs.

Lonnie Kent York, 648 N. 61st, Kansas City, Kan. 66102, Nov. 30- The Lord has been good to us during the past months. The church has aided in our needs as well as offering encouragement that we go forth in His name to do the work set forth in His will. Since last report I have preached at most of the area congregations as well as Crescent, 21st St. (Okla. City), Tulsa, Okla., and Springfield, Mo. We just concluded a fine meeting at Washington, Okla. with good crowds at each service and some visitors. Bro. Jerry Cutter just finished a fine meeting at my home congregation. Always it is our prayer that in a gospel meeting brethren will realize their spiritual needs and what they must do to bring about fulfillment. The Lord's word is so vast we shall never be able to extract from its treasure house all of its jewels, but what we do, these gems should satisfy all our needs. It is a sad commentary of a Christian's life who never devotes time to reading, studying, sharing, and declaring God's holy word. As a servant of our Lord, I humbly ask your prayers that I shall always go forth in Christ's name to do His will that others might hear and obey.

Orvel Johnson, 77020 Lauppe Ln, Citrus Heights, Ca. 95610, Dec. 1- The meeting at the North Area congregation conducted by Bro. Carl Johnson is now history, and was one of the best we have been able to attend. He presented many forceful sermons, all in the spirit of love and humbleness. Attendance was good for a meeting at this time of the year,

with those present for one or more services from many congregations, as far away even as Cave Junction, Oreg. Local congregations were good to help, and quite a number of gospel preachers were present once or more. How wonderful that a young man about 16 years of age was baptized into Christ, and we look forward to him becoming a worker in the Church. A very precious brother and his wife were restored, we have loved them so long in this area, and they were personal friends to Carl and Phyllis, having known her most of her life. How great to be able to pray to a gracious God for folks and to see the love of God and Christ shine in the hearts of His people. To Him be all the glory. The next meeting at the North Area congregation will be held by Bro. Don King, Feb. 11-13. Please plan now for this effort with us. Our aim is to please God in all things. Pray for us in this direction, please.

Kenneth Middick, P.O. Box 335, Anderson, Mo. 64831, Dec. 6- I would like to report on my summer's traveling up to the present. I traveled with my uncle, Richard Nichols and family. In W. Va., I had a short visit with the Bunner's Ridge folks, staying with the Bunner and Robe families. Speaking there Sunday, I had a most enjoyable visit and love all of the brethren there. Then, Richard and I attended the National School of Music in Ala., along with Bro. Raymond Fox. We had a pleasant stay with the Noah Langley family there. While there, I was able to speak at Napoleon, Ala., and Temple, Ga. Next, Bro. Raymond Fox and I had a lovely visit with the Hill's in Birmingham, Ala. We were then able to spend a short time with Bro. Lynwood Smith and also Sis. Dot Smith who were most hospitable as I attended a night of Ronny Wade's meeting at New Salem church of Christ, near Brookhaven, Miss. Then, to Pontiac, Mich., where Richard was engaged in a singing school. There, I had a chance to visit with the folks in that area, speaking at Walled Lake, and Flint, Mich. I then returned home. Presently, I have been speaking here in Mo., Ark., and Kan. We look forward to the meeting coming up with Bro. Jimmy Smith, Dec. 17, 18, and 19. I was sorry I could not attend the services at Leawood while Bro. Glen Osborne was there, but I was asked to speak at Neosho. I would like the brotherhood to know that I am now available to hold meetings and singing schools. God be with all in the Lord's work. I solicit your prayers.

Gary Barrett, 114 Barnum Dr., Hamilton, Ohio 45011, Nov. 18- I have been so neglectful in reporting, I apologize. So many tell me how they enjoy the field reports in the O.P.A. The work at West Chester has seen some good results in the past year and a half. Some 14 baptisms, several restorations, and two families have taken their stand with us from digression. Since our coming here I have met many which I have learned to love. One such brother is Hugh Milner. Hugh has been a great inspiration to me in my work here and I thank God for brethren like him. Locally, I preach at congregations in Ky., Ohio, and W. Va. Recently, I preached at Blue Springs and Bandy, Ky. where I had never preached before. Too, we just closed a week end meeting in Pontiac, Mich. Two nights of it, we preached in Detroit in an effort to spread the gospel there. Also, I occasionally preach at Sharonville and Hamilton, Ohio. We enjoy this opportunity. Last summer, I preached at Longwood, Fla. and enjoyed it very much. It is always nice to be able to go home to the 18th St. congregation in Huntington, W. Va. too. My inlaws attend there, so does my sister, so it is always home to us, regardless of where we live. Bro. B.F. Leonard is still carrying on the Lord's work there, and just recently held us a good week-end meeting here at West Chester. He taught hard against worldiness and seemed to do much good. We enjoyed having them in our home. Pray for me in the work here at West Chester, that I might work harder and better for Christ while it is still day. God bless.

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, FEBRUARY 1, 1977

No. 2

COMING NEXT MONTH—

The Lord willing, in the next issue of the *Old Paths Advocate*, we will begin a review of the book, *The One Cup Faith*, by Victor Knowles. The review will probably run several months. Be sure to watch for it and if your subscription is about to expire, renew now so you won't miss a single issue.

- Ronny F. Wade

QUESTIONABLE CONCLUSIONS FROM "OUTREACH" by Ronny F. Wade

In the Nov.-Dec., 1976 issue of *Outreach*, published in Fresno, Ca., one of its writers, under the heading of "There were Three (or more) Alexander Campbells", makes some very questionable statements and reaches some equally questionable conclusions. It seems of late that some who in times past believed that the use of one cup in the communion was the only scriptural way, now take great delight in pointing to their spiritual growth that has led them to more enlightened territory. The thing so puzzling to us is that many of them continue to use "one cup", for what reason we are unable to determine. If the scriptures do not teach this practice, it seems to me that the quickest way to eliminate some of the division in the Body of Christ would be to cease the use of that which is not commanded and "go in" or unite with those who use the individual cups. The writer says "I would like to see my brothers in the Master free to 'sit in communion' at an Independent Christian Church, Christian Church or any of the multi-varying Churches of Christ or Disciples of Christ, free from any feeling of guilt or fear of reprisal from their home congregation." It seems to me that the only way this could be accomplished would be for the Bible to be changed since our conscience is a creature of education. In order for one to be free of guilt, his conscience would have to be taught or educated to the scripturalness of a practice. If we could change the Bible teaching on this subject so that individual cups were either taught or permitted, then we would no longer have a guilty conscience when using them. So far as reprisal is concerned, I have little respect for anyone who does what he does in religion simply because he fears reprisal if he did something else. Such action shows a lack of conviction and depth of dedication.

Regarding the use of one cup the writer says, "Ten or more years ago I began to look a little harder and a little deeper at the particular 'proof passages', especially from Acts of the

(continued on page 7.)

THE FIRST AND SECOND ADAMS by Don L. King

In Genesis 2:7-24 we are given the inspired account of the forming of Adam and his wife, Eve. Paul informs us that Adam was a figure (or type) of Christ. "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." (Romans 5:14). The term "figure" in this passage comes to us from the Greek "tupos" meaning a type or pattern according to W. E. Vine.

We are not dealing with symbolism here but type and anti-type. There is a difference between a "type" and "symbol."

While it is sometimes the case that the "symbol" does (or did) literally exist, it may never have existed in the literal sense. Professor D. R. Dungan writes in his book *Hermeneutics* that "a symbol is in action or being what a metaphor is in speech." (pg 353) For example: the dream of Jacob in Genesis 28 of the great ladder reaching from earth to heaven. Jacob saw many things in this dream in a visional sense. He saw the angels of God ascending and descending; and heard the great promise of God, "in thee and in thy seed shall all the families of the earth be blessed." (vs. 14) We understand the general points of the dream to basically show that the ladder symbolized Christ and the fact that in Him is found the way from earth to heaven. Yet the "ladder" never existed except in the dream. But it is different with type and antitype. D. R. Dungan in the aforementioned book says, (pg 361) "Any thing to be a type, must have been a real person, thing, event or office. Not so with the symbols. All the visional symbols were unreal—they were seen or assisted by superhuman sight—they were not present, though they appeared to be. But the type is real. Adam was a type of Christ;..."

So, we have two individuals: Adam and Christ. Apparently Paul parallels the two characters in Romans 5:14 in order to show that the terrible ruin and sin brought by the one is wonderously canceled by the other. In I Corinthians 15:45-47 the apostle says: "And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening (or life-giving D.K.) spirit. Howbeit that was not first which is spiritual, but that which is natural; and

afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven." The apostle himself refers to Christ as "the last Adam" in this passage. Jesus, of course, came into this world without a human father but with a human mother. As with the first Adam, so God prepared the body of Jesus by the Holy Spirit (Luke 1:35; Hebrews 10:5). This latter fact is not one iota

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OUR YOUNG PEOPLE— NO. 2 by Homer A. Gay

Their Character— "Keep thyself pure" (1 Tim. 5:220). "If a man therefore purge himself from these (wicked deeds), he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Tim. 2:21, 22). With these truths from God's eternal word, we can see the importance of purity of life and thus a character that is above reproach.

Certainly, every boy and girl striving to live the Christian life desires an outstanding character but let me inform you that you cannot dream yourself into a good character; neither can you buy, borrow or beg one. You build or mar that good character by the habits you form. It has been said, "Your character is the sum of all your habits". Hence the importance of forming good habits, for a habit once formed is difficult to quit. You will never be ashamed of a good habit but a bad one will cause many a blush of shame to mantle your brow. While you are of tender years is the time to form the good habits that go to make up and adorn a beautiful Christian character which is a strong fort in this life and very essential to the life beyond.

Pure religion exists not merely in imagination but in reality; not in words and arguments merely but in deeds and actions (Jas. 1:27). Purity of life is demanded of God and all who would be acceptable to Him must keep themselves pure. Hear Jesus, "Blessed are the pure in heart." Again, we read from the prince of Books, "Call on the Lord out of a pure heart." In order for our actions to be pure, our thoughts must be pure. We should crowd out the evil thoughts with pure ones for, "As a man thinketh in his heart, so is he". "Keep thy heart with all diligence, for out of it are the issues of life." The heart then is the fountain head of the life we live. "Whatsoever things are pure— think on these things" (Phil. 4:8,9).

There is nothing that can or will excel a true Christian character. Dear boys and girls, you are building some kind of a character today and why not build the kind that will stand the test when the flood gates of God's wrath are poured out in the day of Judgment? "Ponder the path of thy feet; let all thy ways be established" (Prov. 4). True, it requires an effort (everything worthwhile does) but it is the noblest work that can engage the attention of anyone. Act not for the small space of time allotted you here but for eternity!

We would have all to regard Christian character as an asset much more secure in yielding returns than any earthly possession. It is power, influence; it makes friends— true friends; draws patronage, support; opens a sure way to honor and happiness. When we contemplate any pursuit of life, course of study, amusement, pleasure or any course of life, we would ponder well what effect it may have upon our character. Take Jesus into your life; read His blessed word and let it direct your course of life. Always remember there is an All-Seeing-Eye watching you. You cannot hide from God.

Our character should be such that will command respect of others. I am reminded of an incident when a mechanic injured himself while working on my car; which immediately brought forth some rough language, but he immediately asked me to pardon him. I told him I did not ask any man to respect me more than God. He never cursed in my presence again.

Start now to form the habit of doing good for evil; learn to control your temper and to bridle your tongue. Do not become discouraged if some snub you and "Think it strange that you run not to the same excess of riot with them, speaking evil of you". I know by experience.

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1 CORINTHIANS 16:1, 2 AND REFERENCES THERETO— (CONTINUED) by K.G. Wilkes

In Acts 6:1-8, concerning the neglect of the Grecian widows in the daily "ministration", that word ministration is the same Greek word used by Paul in writing about the "ministering" to the poor saints of Judea (Gr. diakonia), both places having reference to a contribution (collection) from which both the widows and the famine stricken Jews were supplied. 1 Tim. 5:9, 10 mentions the desolate widows "taken into the number" ("enrolled" R. V.) on support of the church. Anybody doing that today? 1 Tim. 5:17, 18, "Let the elders that rule well be counted worth of double honour, especially they who labour in the word and doctrine." (18) For the scripture saith, "Thou shalt not muzzle the ox that treadeth out the corn." And, "The labourer is worthy of his reward". Who is observing this rule today? I have heard of two or three— generally not elders but young men. Who is to pay these men if it be not the church, unless they be rich on their own?

Gal. 6:10, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Does not this statement cover all of the foregoing arguments and facts? It does! And more! The rule of Matt. 7:19, 20, "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. (20) Wherefore by their fruits ye shall know them." The writer is writing about false prophets (vs. 15) and about false Christians (vs. 21) and their works. But the principle can be applied to the use of the collection or the treasury— if spent for that which is not scriptural or for good and honor to the Lord for the furtherance of the gospel then it is a wrong use of the treasury.

Matt. 7:6, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." The allusion is to the fleshly sacrifices of the Mosaic law which were holy in the sight of God and was not to be cast out for the dogs to devour. But the lesson to us, Christians is: (Gospel Advocate commentary on Matthew, page 175) "The church and all that belongs to it is sacred and must not be used for an unholy purpose; when the truth is presented and people reject it, then one should not waste time with them any longer; some people are so sensual and their hearts so hard that they will not accept the truth and a persistent presentation of it only provokes their anger; so it is best not to press the truth on this class." End of quote. KGW. So, the treasury of the Lord, the collection taken by the church is holy and not to be dispensed on unholy things or things that do not bear fruit unto God and his Son Jesus Christ. The treasury does not belong to the one keeping it— it does not serve any purpose but those purposes which are holy, spiritual, sacred and should be so administered. But why is it so covetously kept back from good works. That is the other extreme. I believe these two extremes go together— spent for that which is not worthy or kept back just for the keeping.

PREACHING IS NECESSARY AND A COMMAND OF THE LORD

Acts 5:42, "and daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 8:4, 12, "Therefore they that were scattered abroad went every where preaching the word. (12) But when they believed Phillip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts 8:35...Phillip preached to the Ethiopian eunuch...8:40...Phillip preached to Samaria...13:5...Paul and Barnabas preach in the Jewish synagogues...1 Cor. 15:1,

(continued on page 3.)

LIARS OF BELOVED JOHN, APOSTLE OF LOVE by William Dickinson

The beloved John is known as the writer of love. This is due to the fact that in his writings he often speaks of the love of God toward man, the love of man toward God and the love of man toward his fellowman. Even though this is true, John often speaks of men that are guilty of lying. In John's first epistle he bluntly called certain ones liars. Let us observe some of these liars:

1. Claim fellowship with God and walk in darkness: "If we say that we have fellowship with him, and walk in darkness, we lie, and do speak not the truth" (1 Jno. 1:6). John is saying, if a man claims to be with God with his lips and then in turn lives a life that is not in keeping with God's word, he is a liar. This man is guilty of contradicting his claim by his living. When one does this, it proves him a liar.

"Love not the world nor the things that are in the world. If any man love the world, the love of the father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but it is of the world" (1 Jno. 2:15-16).

2. Claim to love God and hate his brother: "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen how can he love God whom he hath not seen" (1 Jno. 4:20). John is saying it is impossible for a man to love God and at the same time hate his brother. Whenever a man claims to have a love of God and then fails to love his brother, he is a liar. Brethren, we need to be careful. It is true, I may dislike the ways of some people and even hate the sins of my brethren, but I must never let hatred for my brother enter my heart; if so, then I fail to love God. And if I claim I do, I become a liar. I am commanded to love my brother. "And this commandment have we from him, that he who loveth God, love his brother, also" (1 Jno. 4:21). "By this, we know that we love the children of God when we love God and keep his commandments: and his commandments are not grievous" (1 Jno. 5:2-3). Read also John 13:35.

3. We claim to know God, and keep not his commandments: "And hereby we do know that we know him if we keep his commandments. He that saith I know him, and keepeth not his commandments is a liar, and the truth is not in him" (1 Jno. 2:4). John lets us know plainly, if we will not keep the commandments of God while at the same time we claim to know God, we become a liar. "Not everyone that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7:21). "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God; He that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you, and bring not his doctrine, receive him not into your house, and neither bid him God speed. For he that biddeth him God's speed is partaker of his evil deeds" (2 Jno. 9-11). "A man that is an heretic after the first and second admonition reject" (Titus 3:1). Read also Rom. 16:17-18 and 2 Thess. 3:6-15. It seems to me these scriptures are the commandments of God and are just as important as any other instructions God has given us to obey. Would we not have to obey these as well as all others to know God and remain acceptable to him?

4. The man who denies that Jesus is the Christ is a liar: "Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ that denieth the Father and the Son" (1 Jno. 2:22). This will include many that fail to recognize the fact that they are guilty of denying that Jesus is the Christ. It means that we must believe all things that he commands and submit to them. "Why call ye me Lord, Lord, and do not the things I say?" (Lk. 6:46). One cannot believe in Christ and refuse to do his will. Notice, "If ye believe not that I am he,

ye shall die in your sins" (Jno. 8:24). "Except ye repent, ye shall all likewise perish" (Lk. 13:3). "Whomsoever therefore, shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). "He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mk. 16:16). We notice Jesus the Christ made all the above statements. Many say they believe in Christ but refuse to do his will. They must be classified as liars. But this also means that some in the Church could be just as guilty of lying as others when they say they believe in Christ, yet refuse to follow the Lord's pattern. They are liars. (Read Heb. 1:1-2, also Matt. 17:1-5).

5. If we believe not God we make God a liar: "If we receive the witness of men the witness of God is greater for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself; he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son" (1 Jno. 5:9).

Let us be careful to receive all God has said in his word and let us put it into practice in our worship and work in the church, also in our personal lives, that we be not found liars when we claim to know and love God. May God help us all to accept and do his will that we may know and be known of him.

-13378 Knollcrest, Houston, Tx. 77015

Our Young People— (cont'd from page 2.)

"Shun evil companions, Bad language disdain,
God's name hold in reverence, Nor take it in vain.
Be thoughtful and earnest, Kind hearted and true;
Look ever to Jesus, He'll carry you through".

I am interested in our young people and my prayer is that they may grow into useful and strong men and women in the Lord. (More to come next month)

-Eola, Tex.

(Reprinted here from O.P.A., May 1932).

1 Corinthians 16: 1, 2— (cont'd from page 2.)

2...they preach to Corinth, Ephesus, the Romans, Macedonia, Achaia," and in 1 Rom. 10:18 "to the ends of the world." They preached the gospel to the Gentiles, Eph. 3:18, 19; Gal. 2:2, and of course the gospel began at Jerusalem among the Jews.

Rom. 10:13-15, "For whosoever shall call upon the name of the Lord shall be saved. (14) How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? (15) And how shall they preach, except they be sent?... Notice: Preachers are to be sent, not called, to preach where ample teachers live. Why are there no churches to be found near so many long established churches? Because churches don't send preachers, much! They call them, generally!

1 Cor. 9:14, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel". That is, those to whom they preach the gospel should support the preachers; so, they go where they will be supported. They must have a living for themselves and their families. But

preachers should be sent, by the churches and at their expense, to the places where there are no churches or to weak congregations that need them. Men who have been in the church for many years should be well informed in the Bible so that they may take care of the edification and oversight of the stronger churches, allowing the preachers to go elsewhere.

Some say, "don't pay the preachers, if they want to go preach, let them go if they want to go". How will the church spread, grow, be defended— how will the gospel go

(continued on page 6.)

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MAILING PERMIT REINSTATED

We have just received word from Washington, D.C. that the Federal Judge in charge of our case has ruled in our favor! We are informed by letter of his order that second-class mailing privileges be fully reinstated for *Old Paths Advocate* as it is now in full compliance with all Federal regulations. All of us have worked hard to effect this end. Many miles were driven, many long-distance phone calls were made and, of course, much time was spent that this good news might come to pass. We are resolved to remain in full compliance and to work hard that the paper might grow in its effectiveness in the Cause we all love. We continue to ask your prayers and help that we may be successful.

—Don L. King

PUBLISHER'S CORNER THE UNATTAINABLE by Homer L. King

The first incident of bringing forth water from the rock for the children of Israel is recorded in Ex. 17:6, 7, at the Rock of Meribah. There Moses was told to *smite* the rock. He did so and water came forth. The second incident is recorded in Num. 20:11, 12, and this time he was told to *speak* to the rock. But he went further, he *smote* the rock twice; again water came forth to quench the thirst of the children of Israel and they benefited. This brings us to our text in Deut. 34:1- "And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither." Thus to Moses the land of promise became the unattainable.

This is the lesson to us: we may do good works and others may benefit but if it is not according to God's law, then it becomes sin and makes heaven unattainable to us. In spite of the theory being dished out today, that God said thus and so but maybe He meant something else or "had some more important point or emotion in mind", God called it disobedience. Brother, you had better take God at His word, no more and no less.

OUR APOLOGIES

In the January issue, the article on page 7, *Sabbath—From Sunset to Sunset* has no name appearing. This article was written by Brother E.H. Miller. His name was omitted by the printers by mistake. We are sorry for any problems this may have caused.

WORDS OF ENCOURAGEMENT

"We wish to thank you for the good job you are doing for the O.P.A."

—Carl Willis, Union Lake, Mich.

"Please renew my Subscription to O.P.A. We enjoy the paper very much."

—Mrs. Clyde Smith, Wesson, Miss.

"The paper is looking great!! I sincerely appreciate the work you are putting into it."

—Irvin Barnes, Gassville, Ark.

HERE AND THERE

This past December, we were able to attend the annual study which was again this year held at the 21st. St. congregation in Oklahoma City. It was the first time we had ever been able to attend and it was thoroughly enjoyable. It was our pleasure to be able to hear every speech of the entire study and it was simply tremendous! As it drew near the close several commented that it was perhaps the best ever. The central theme was "The Restoration Movement," and all of the speakers had obviously worked long and hard in researching their topics. Obviously, with such a theme under consideration *The Millennial Harbinger*, a religious journal published by Alexander Campbell was often quoted from. Brother Campbell published this paper from January of 1830 until January of 1864 when he relinquished Publication responsibilities to W.K. Pendleton. Hence, the *Millennial Harbinger* continued until December of 1870, though Alexander Campbell had passed away March 4, 1866. The bound volumes of this paper (totaling 41 in all) have now been reprinted and may be ordered through the *Firm Foundation Publishing Co.* Though the full set represents a sizable investment, it surely is quite an asset to any library. They are beautifully bound in two-toned brown material which resembles the original leather editions. We mention this in case someone may be unaware that the reprinting has taken place.

Our readers will notice from the "Honor Roll" that the subscriptions are higher in number this month. We take this opportunity to thank every person who either subscribed or sent in subscriptions for others. It is our goal to carry the fight to the feet of those who are in error and sectarianism this year. However, we need your help! We are getting into foreign fields but not to the extent that we need. More brethren take the paper now than in recent months; however, as yet only a portion of our own brotherhood gets the paper and this needs to be changed. We could probably more than double the list of subscribers and still not send the paper to all of our brethren. If our brethren across the nation would mention the paper to others, and offer to send in their subs for them, we are convinced that the O.P.A. could see new horizons in a very short time.

—Don L. King

"Some men have complained that God placed thorns among roses. Why not thank him, instead, for placing roses among thorns?"

—Ben Franklin

HONOR ROLL

You will find listed below the names of those sending us subscriptions from Dec. 10 to Jan. 10, and opposite the name and number of subscriptions sent. We appreciate so much your continued interest and work in behalf of the O.P.A. and look forward to your help in the future. Please, check the following and report any errors to us:

Clovis T. Cook-13; Don L. King-12; Darrell Brewer-4; Ronny F. Wade-3; Alton Bailey-3; Glenn Ballard-3; Ed Ball-3; Edwin S. Morris-2; Orvel Johnson-2; Della Stone-2; Ellean Mynes-2; Ralieg Perkins-2; Ola Holland-2; Bertha Stumpff-2; Ray Fox-2; Ron Jordan-2; Charles McKamie-2; Ron Willis-2; Fred Lay-1; David Earl White-1; Fred DeFrance-1; W.E. Swindler-1; Bessie Fancher-1; Calvin Parker-1; Carmel Williamson-1; Donnie Bragg-1; Dennis Smith-1; William Page-1; B.F. Leonard-1; Aubrey Wright-1; Roger Parker-1; Howard Harris-1; Mrs. Lola Trueblood-1; W.B. Coleman-1; Hugh Milner-1; James C. Frye-1; Ross Shannon-1; Phillip Cimei-1; K.G. Wilks-1; Carl Willis-1; Jerry Dickinson-1; James L. Morgan-1; Sam Branch-1; Sammy Duncan-1; Keight Vanderbosch-1; Bill Roden-1; Pearl Cornett-1; Morris Reynolds-1; Irvin Barnes-1; Mrs. John Saunders-1; Johnnie Batson-1; Vaughn Butt-1; Total-97. Subscribe to the O.P.A.— Do it now!

THE STUDY AT OKLAHOMA CITY

The study held at 21st. in Oklahoma City Dec. 20-23, 1976 is now history. It was certainly a feast for everyone who attended. We had large crowds throughout and it was one of the most profitable, information-wise, it has been my pleasure to attend. A number of preachers participated as teachers and many, many more came to learn and enjoy the association of those of like faith. The scope of the study this year embraced the Restoration. The subjects were well researched and delivered. All seemed to enjoy the profit from the services. Some came from as far west as Calif., Ariz., and Wash. From the east Mich., Pa., and W. Va., were represented and from the South, Ga. and Miss., and all points in between.

These studies were originated by the Garden Edge church in Wichita Falls, Texas a number of years ago. From there the Trentman church in Ft. Worth, Texas hosted them for two or three years and for the past three years they have been in Okla. City. The Lord willing, next year the study will return to Wichita Falls where it originated. We encourage everyone to make plans now to attend. If you have never been to one of these studies, you are missing something and if you ever do attend, you won't want to miss another one. Our thanks to 21st. St. for a tremendous job this year as host.

The writer and Bro. Jack Cutter were in charge.

—Ronny F. Wade

PUBLIC DISCUSSION

An invitation has been extended to me to meet Bro. Richard H. Nichols of Merced, Cal. in public discussion on the cups issue. The church of Christ in Merced (20th & H St) will host the discussion the day of proposition No. 1. The church of Christ in Atwater will host the discussion the day of Proposition No. 2. Dates are Feb. 25 and 26. Brethren, we would appreciate very much you backing our efforts to defend the truth. If you can attend, please do.

—Robb Hickey, 2560 Midge Ave., Apt. 5, Merced, Ca. 95340.

He who will not reason is a bigot; he who can not reason is a fool; he who dares not reason is a slave.

—Bacon

VISALIA, CALIFORNIA

While in Calif., some of the brethren asked me to make mention of his congregation needing some help. During the past few years, several families have moved from this area and now just a few members are left with a nice meeting place. They need a preacher to work with them and also some strong churches in Cal. to help support this work. Brethren, can you help? And do you know a preacher who might move to Visalia? Please send any suggestions or information to Bro. Glen Lewis, 556 E. San Jose, Fresno, Cal. 93710. Phone: (209) 222-4181.

—Miles King

Note- Bro. Glen Lewis also sends this information and further states: "The work in Visalia was started several years ago by Bro. Bill Roden and others. Their building is paid for, seats 125 to 150, is located at 400 N. Church St., on the outskirts of the business district. It seems very foolish to let this work die when so much has already been accomplished. We appeal to the brotherhood to help put someone there for 3 or 4 years with ample support. For further information, contact Bob Sanders, 2017 N. Newcomb, Porterville, Cal. 93257. Phone (209) 874-5039; Lavern Lum, 1034 W. Putnam, Porterville, Cal. 93257. Phone (209) 781-5369; Bill Roden, 112 Kelly Dr., Moore, Okla. 73060. Phone (405) 794-7133; or the writer."

STROUD, OKLAHOMA

There is an urgent and immediate need for a preacher to move to Stroud to do personal work and build the congregation up again. We prefer someone who is willing to be there at least one year but probably longer. Any preacher desiring this undertaking should write the undersigned stating dates you will be available. Please contact me at once, even though you might only have a few months to devote to the work, since we might have to use a combination of preachers in achieving the desired result. We want to get this work started as soon as possible. The effort is being sponsored by the Capitol Hill church of Christ in Oklahoma City. Contact me at: 5132 NW 19th Terr., Okla. City, Okla. 73127.

—Sam Branch

ADVICE TO YOUNG PREACHERS!!

The following is an excerpt taken from the Abilene Lectureship book entitled, *Lectures*, 1943. It has, in some points, a lighter side yet it does indeed set forth some good advice for preachers both young and old.

"Don't study without prayer. Don't pray without studying. Don't feed the people with unbaked dough. Don't miss an opportunity to speak in the honor of God. Don't tell all you know in one sermon. Don't put the hay too high in the racks. Don't mistake philosophy for Christianity... noise for profundity; nor crowds for success. Don't scold. Don't lash the back of the sinner instead of the sin. Don't offer people manna which you haven't tasted yourself. Don't imagine your sermons to be the revelation of anything you are the first to discover. Don't shout... it is the lightning that kills: thunder only makes one uncomfortable. Avoid all entangling alliances such as "Ministerial Alliances," "Service Clubs." Know your own weaknesses. Stay out of debt. Renounce all self-seeking."

—Submitted by Irvin Barnes,
P.O. Box 164, Gassville, Ar. 72635

A boy is better unborn than untaught.

—Gascoigne

THE 1977 CHURCH DIRECTORY

All the 1975 CHURCH DIRECTORIES HAVE BEEN SOLD. I am now compiling the 1977 CHURCH DIRECTORY. I would like to have all the information in by March 15, 1977. So please, sit down and send me the information as soon as possible and don't wait until the last minute. I will need to have (1), Name and Location of the place of worship, (2) The time of the services, (3), Names, Addresses and Telephone numbers of not more than 3 of the leaders. If I don't hear from you, I will not put you in the Directory because I will not know whether you are still meeting or not.

The following congregations did not send in information for the 1975 Church Directory and if you know anything about them or if they are still meeting, I would like to hear from them. Many times I get inquiries about them but I can't give out any information because I don't know whether they are still meeting or not.

ARKANSAS: Pine Ridge, (Montgomery County), Texarkana, 1111 Euclid Drive.

CALIFORNIA: Concord, (Contra Costa County), Greenfield, (Monterey County), Ojai Valley Church of Christ, (Ventura County).

KENTUCKY: Calf Creek Church of Christ, (Martin County).

MISSISSIPPI: Jericho Church of Christ, (Lincoln County),

Red Oak Grove Church of Christ, (Lincoln County).

MISSOURI: Beef Branch Church of Christ, (Newton County), Bendavis, (Texas County).

NORTH CAROLINA: Winston-Salem, (Forsyth County).

OHIO: Youngstown, 4493 Fitzgerald Avenue.

OKLAHOMA: Galey, (Pontotoc County).

TEXAS: Clyde, (Callahan County), Rockport, (Arkansas County), Rosenberg, (Ft. Bend County), San Antonio, 235 Gardiff Street.

WEST VIRGINIA: Quinland, (Boone County).

I have one correction. The church in **CHICAGO, ILL.**, 11600 South Lowe Street, has a change in the address of Bro. Joe Rivers, Jr., his address is now: 1511 West 100 Place, Chicago, Ill. 60633, Phone (312) 238-3624.

IDAHO: Caldwell, 83605- 1112 Main St. in the American Legion Bldg. Services Lord's day morning at 10:30 A.M., evening 6:00 P.M.; Wed. evening 7:30 P.M. (except 1st Wed.). Contact: Bob Orear. P.O. Box 491, Caldwell, Idaho 83605. Phone- (208) 459-6592.

MICHIGAN: Lansing, 48910- (Formerly meeting at YWCA, 217 Townsend)- New location: 515 Samantha, Lansing, Mich. East off Cedar between Jolly and Cavanaugh. Sunday services at 10:30 A.M. and 6:00 P.M. Thursday evening at 7:30 P.M. Contact: Edwin W. Ball, 3715 Churchill Ave., Lansing, Mich. 48910. Phone: (517) 882-6312; Huch E. Mock, 3426 Luice St., Lansing, Mich. 48910. Phone: (517) 393-2918.

Please send in all your information on or before March 15, as I am going to be very busy after that date and you may not get in the Directory. Send all information to me at 2440 Southwest 54 St., Oklahoma City, Okla. 73119.

-Ray Asplin

MISSION WORK PROGRESSES IN FLAGSTAFF, ARIZONA

In Jan. of 1975 Bro. and Sis. Roger Stone heard the gospel preached in Mountain Home, Ark. while on vacation. During their stay in Arkansas, Roger's uncle, Bro. Josh Thompson, discussed the gospel with them. Upon their return to Flagstaff, Roger and Icicle began to search the scriptures to see whether or not these things were so. By July they had advanced enough in their study to convey their interest to Bro. Thompson in speaking to someone. Word was sent to Sulphur, Okla. that July, for someone to stop here on their

way back to California in order to study with Roger and Icicle. Bro. Ron Willis graciously accepted that opportunity. He spent nearly a week, studying day and night, with Roger and Icicle and also Roger's brother and his wife, Don and Kathy Stone. As a result of Bro. Ron's efforts and the power of the gospel, these four and their Aunt Vernice were baptized into Christ on July 9, 1975 and July 12, 1975.

Soon after Ron's departure Bro. Gary Barrett came here to strengthen the church. Gary was here for five weeks and, in that time, baptized one other woman into Christ. When Bro. Barrett left, Bro. Bob Sanders came for several weeks. Then in Jan. of 1976, Bro. Lonnie York came to work for the church. Bro. York was here for about four months.

Finally in July of 1976 Bro. Jerry Harris and his family came to work on a more permanent basis. Shortly after their arrival, plans were begun to obtain a second preacher to work with Jerry. The scope of the work was enlarged to include all of Northern Arizona. Intentions are not only to build up the local congregation in Flagstaff but, in due season, to establish other churches in this religiously barren area. Bro. Alan Bonifay and his wife were selected to come and work with Jerry and his family. They arrived on Dec. 1, 1976.

About this time the Bakersfield congregation, meeting on Planz Rd., graciously accepted the oversight. The congregation at Mountain Home, Ark. has recently officially relinquished its oversight to the Planz Rd. congregation.

The support of this work has been set up on a scriptural basis. There is no funding of any kind. Jerry and Alan both receive their support directly from their supporting congregations. Our T.V. program is supported directly as are our radio programs and our newspaper articles.

Currently Jerry and Alan are producing each week: (1) a 30 minute T.V. program; (2) four 2-minute spot radio announcements; (3) one 15 minute radio program; (4) one newspaper article. Also, they publish a semi-monthly bulletin on a direct mail basis. This is, of course, in addition to their home studies and their work in training the local congregation to perform its own work.

The Planz Rd. brethren have set up no funds of any kind in this work. Their oversight consists simply in underwriting the work for three years. After two-and-a-half years we all are to re-evaluate the work.

We hope you will pray for us in this mission effort and we bid you to stop by and worship with us whenever possible. We bid you all Godspeed.

The Flagstaff congregation— Alan Bonifay, Jerry Harris, Don Stone, Roger Stone, Darrell Brewer, Phil Kelley (Planz Rd. congregation, Bakersfield, Ca.).

1 Corinthians 16: 1, 2— (cont'd from page 3.)

anywhere, much less to the ends of the world as Paul wrote, under such covetousness? If one has an ample living, then that one should go to some places on his own expense; furthermore, none should ever charge or be paid by the church where he lives, unless he gives his time to that church. If one has insufficient living but devotes full time to laboring in the word and work then he should be at least partly supported by the church.

Buildings are sometimes overdone— too expensive— but buildings are now a necessity. Homes are not large enough— other places are not available. Does a decent investment in a building further the establishment of the church and the gospel? You know it does. It is covetous not to help in reasonable amounts. Many have helped both at home and abroad. The contribution is needed and authorized by example and doctrine. "By their fruits ye shall know them". But the contribution is holy, sacred, obligatory and the proof of love for God and Christ and must be administered to those ends.

807 Gault Street, Austin, Texas, 78757.

Questionable Conclusions— (cont'd from page 1.)

Apostles onward, to learn just what was being taught by the scriptures. I was satisfied that one cup etc! did harmonize with the scripture but was that the point of those scriptures? Was the Spirit teaching one-cup-ism? Was there some more important point, attitude or emotion involved?" He continues, "In my conclusion, after nearly forty years of research, mostly from the Acts of the Apostles onward, and being prompted by the idea of one cup being the exclusive correct way to partake of the drink of the communion, I am compelled to affirm, from what the Spirit has revealed, that neither God nor Jesus nor the Holy Spirit would give a 'snap of the fingers' in favor of either practice over the other." It is a shame that the writer did not share some of his "research" with us so that we would know just what convinced him that God would not give the "snap of his finger" for the difference between one cup or many. Perhaps he will do so in future issues. But, something I wonder about is this: did this writer's research also indicate that "God would not given the 'snap of his finger' for the difference between grape-juice and Coca-Cola? or unleavened bread and hamburger meat? Could it be that there is some more important point, attitude or emotion involved than merely using what Jesus did? (The Methodists have already conceded that if Coke and Hamburger meat have spiritual significance they are scriptural, will our brother do the same? If not, why not?) And what about the frequency of communion? Did this writer's research show that it matters whether we take the communion daily, weekly, yearly or bi-annually? Is the important thing our attitude and not when or how often we partake? It seems a little strange to me that one would reach such a far-reaching conclusion from a study "mostly from the Acts onward." Why were not the accounts of Mt., Mark, and Luke taken with equal force and consideration? From the information given in his article, it appears that the writer's conclusions are not only unfounded but very questionable.

Another interesting quote follows "From the correspondence that I receive regularly, it is my estimate that as many as 25 per cent of the American 'one cuppers' would free themselves from this bondage except for the fear of threats and fears from preachers, editors and other kinds of dictators." For a number of reasons I doubt the accuracy of the above statement. First of all, it is questionable that the writer of the article hears from a cross-section of American "one cuppers." Further, it is evident that he does not travel extensively among "one cuppers" or he would not make that kind of statement. I am assuming from this quote that he considers himself "free from this bondage," if so, why does he continue to worship with a congregation that uses one cup? It just does not make sense. I personally have more confidence in my brethren than this. If they wanted to leave the one cup practice they would. What benefit would there be in staying? His conclusion is ridiculous.

The real tragedy of such articles as the one we have been reviewing, is where they lead. Some of the people who have gone along with this liberal, loose and unscriptural reasoning are already completely out of the Church. Some in denominationalism, others not trying to please God at all. Brethren, this is where it all ends. These men offer freedom but what you receive is something vastly different. They offer a broader fellowship, they actually give a more restricted one. If there is any validity to what they preach, why don't they lock the doors of their little "one cup," "non-class," "non-instrumental" church houses and go join the "Christian Church" or one of the "multi-varying Churches of Christ"? Why? Echo answers Why?

But why stop here? Why would one strongly desire to eat the communion with his brothers in the Christian Church and exclude his brothers in the Baptist Church? It seems to me that consistency demands they be included also. And if the Baptists, then the Methodists also. If one would object that

the Methodists were sprinkled and not baptized, we would remind him that perhaps God had "some more important point, attitude or emotion" in mind than the mere difference in the mode of baptism. After all, what man has a right to draw a circle including the Christian Church while excluding the Methodist? Yes brethren, this is where it all leads. One final quote from our writer, "About 50 per cent or more of the 'one cuppers' in the USA firmly believe that the use of two or more cups for a communion assembly would be anathema and that anyone who practices or participates in the use of them will be definitely condemned at last." Again we are at a loss in knowing how he reaches this unwarranted conclusion. By what procedure did he arrive at this conclusion? Certainly not by a scientific, methodical, questioning type procedure. In fact, under the best of circumstances one would be foolish to make such a statement, much less when it is made by one who probably has not preached for a dozen different "one cup" churches in the past five years. Our closing observation would be: it is certainly the right of the brother who wrote the article to change his position on this or any other Bible subject. However, it is risky business when one begins to predict the depth and degree of faith held by others.

-707 Pearson, Springfield, Mo. 65804

The First and Second Adams— (cont'd from page 1.)

more incredible than the former. In each case a miracle was necessary and God was able to perform it. Because the body of Jesus was supernaturally formed, He was called the "Son of God."

We might also mention that according to D.R. Dungan, "The antitype is always superior to the type. If this were not the case, there would be no reason in the type." (Hermeneutics, pg. 361). He also says that the type is always visible at the time it is given, since it is material; but the antitype contains divine or spiritual thought. There is no question that Jesus measures above His type in every respect. He is superior to Adam in every way. The first Adam was literally the first man in the flesh. But the second Adam (Jesus) was the "firstbegotten" of the Father (Hebrews 1:6)! As a part of creation, Adam "was very good" (Genesis 1:31); Solomon said in Ecclesiastes 7:29: "Lo, this only have I found, that God hath made man upright;..." However, the second Adam is grandly described by the apostle John in John 1:14; "And the Word was made flesh, and dwelt among us, (and we beheld this glory, the glory as of the only begotten of the Father,) full of grace and truth." Indeed, the first Adam was "good," but the perfect character of Jesus Christ is also a matter of divine inspiration! As a mere child, he "... increased in wisdom and stature, and in favor with God and man." (Luke 2:52) As an adult, He boldly challenged the people of His day, and ours, in the words, "Which of you convicts me of sin?" (R.S.V. John 8:46) In all of his power, the apostle Paul declares: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens:"

As we linger to view more of the type and antitype, the first and second Adams, the contrast becomes even more obvious. We know that the first Adam was tempted to disobey God and eventually yielded. This, in essence, made him a rebel. He rebelled against God's divine authority and in so doing gave sin an entrance. In contrast to the first time, however, the second Adam was implicitly obedient. When Jesus came to this world He said, "... I seek not mine own will, but the will of the Father which hath sent me." (John 5:30) This purpose was triumphantly supported to the bitter and tragic end of His earthly life. In all things His Father's will was His will.

Too, the first Adam had no helpmeet; neither did the second. God said of the first: "It is not good that man should be alone; I will make him an helpmeet for him." (Genesis

(continued on page 8.)

The First and Second Adams— (cont'd from page 7.)

2:18) Accordingly, God caused a deep sleep to come over him and took out the elements that were to be used in making his bride or helpmeet. He then presented the woman to Adam to be his companion for life. (Genesis 2:21-24)

This union of the first Adam and his wife is analogous to Christ and His church. At His crucifixion, His side was pierced with a spear. The blood which flowed from the open wound became the means by which the church was purchased and created; hence, John says the blood of Jesus Christ "...cleanseth us from all sin." (I John 1:7) Many believe that it is because of this fact that the church is spoken of as the spouse of Christ. Whatever the reason, we do know this: that the first Adam had no wife until he passed through the deep sleep and it was the same with the second, or Christ. After Christ arose from the dead, both the angel and Paul say that he had a wife! In Revelation 21:9 the angel said to John: "Come hither, I will show thee the bride, the Lamb's wife." In Romans 7:4 Paul says: "wherefore my brethren, ye also are become dead to the Law by the body of Christ; that ye should be married to another, even to him who is raised from the dead,..." Again, in II Corinthians 11:2 he says: "For I am jealous over you with godly jealousy: for I have espoused you to be one husband, that I may present you as a chaste virgin to Christ." (By the way, both Thayer and Vine define "espoused" as found in this verse to mean "given in marriage.")

The first and second Adams were perhaps the two most eminent personages that have ever lived upon this earth. Both entered the world in such a manner as to make them distinct from all other men. What each possessed, that he imparted to humanity. The first brought sin into the world. Thank God, the second made it possible for that sin to be eradicated!

-41931 Chadbourne Dr. Fremont, Ca.

Facing adverse winds, a windmill gains power.

OUR DEPARTED

Allaire- Sister Lydia V. Allaire was born at St. John's, Ariz., May 9, 1894 and departed this life in a Visalia, Cal. hospital, Nov. 17, 1976. Our departed sister was a lovely Christian lady. She had moved to Woodlake, Cal. in 1970 to be near her granddaughter, and attended worship services as often as her health permitted. She will be missed by all who knew her. Survivors include a son, John Hodges of Bisby, Ariz.; two daughters, Lydia Davis, Lordsburg, N.M. and Betty Edrington, Bradley, Calif.; two sisters; 16 grandchildren; a number of great grandchildren and 2 great great grandchildren. May the Lord bless her granddaughter, Sister Carlene Russell and those who mourn her passing. The writer spoke words of comfort.

-Glenn M. Lewis

Hale- James Edward Hale was born July 4, 1917 and departed this life at his home near Oak Grove, Ark., Dec. 31, 1976. James was a faithful member of the Hale church of Christ. He suffered from Hodgkins disease for the past six years but died of an apparent heart attack. Though James was not a vocal leader in the church, he was very zealous in the work; hospitality had its fullest meaning in their home. The church at Hale has suffered a monumental loss. He is survived by his wife of thirty-eight years, Lola High Hale of the home; 1 son, James Eddie of Montgomery, Ala.; his parents, Mr. and Mrs. Blaine Hale, Berryville, Ark.; 2 sisters, Mrs. Marie Carter, Berryville, Ark. and Mrs. Dorothy Dodgen of Blue Eye, Ark.; 2 brothers, Loyd of Oak Grove and Floyd of Van Buren, Ark. along with many other relatives and friends. The singing was beautifully rendered

by Clovis Cook, Cindy, Edna Stumpff, Ira Barnes and Duane Permenter. The writer spoke words of comfort assisted by Irvin Barnes.

-Jimmy C. Smith

Bentch- Minnie Belle Bentch was born Feb. 26, 1896 and departed this life at her home in the Cable Ridge, Mo. community Dec. 8, 1976 at the age of 80 years. Nov. 5, 1916 she was united in marriage to James A. Bentch. To this union, 5 children were born; 2 daughters and 3 sons. Surviving are Gladys of the home; Hugh, of Edwards, Mo.; William, of Stoutland, Mo. and Aubrey of Mansfield, Tex. Also surviving are 8 grandchildren and 7 great grandchildren. Sister Bentch was a strong Christian lady, having been a member of the Lord's church the majority of her 80 years. It was through her influence that her husband and all her children obeyed the gospel. During her last years, she was confined to bed where she received the tender care of her daughter Gladys. In spite of her illness, she never lost her good humor or her concern for spiritual things. She will be sadly missed but we sorrow not as others which have no hope. The writer spoke a few words of comfort and warning.

-Joe Hisle

Ball- Edward Robert Ball was born Nov. 13, 1890 in Virginia City, Nev., and died Dec. 26, 1976 in Ada, Okla. at the age of 86. He is survived by his wife, Jewel M. Ball; sons, Raymond and Leonard, Los Angeles, Cal. and a sister, Mrs. Gladys Bertwell of Southgate, Cal. Bro. Ball was one of those rare individuals who scaled tremendous heights in human achievements. He has left a legacy to posterity that few men can match. As a construction supervisor, he supervised construction of such world famous landmarks as the San Francisco-Oakland Bay Bridge, Hoover Dam, Sun Valley Resort, portions of Forest Lawn Cemeteries and many others. Bro. Ball realized though, as did Solomon, that these earthly achievements would be vanity and vexation of the spirit unless he willingly and humbly submitted himself in service to God. This he did, I am happy to say, unto death. Sister Jewell Ball is the former Jewel Hisle, a sister to Brethren Joe J. Walker and Roland Hisle of the Ada congregation and aunt to evangelist Joe Hisle. Bro. Ball was a personal friend of mine for several years and I was honored to speak words of comfort at his funeral.

-Carl M. Johnson

Robinson- Brother Warren E. Robinson was born August 27, 1879 in Laclede Co., Missouri and departed this life in Lebanon, Mo., Dec. 27, 1976 being, at the time of his passing, 97 years and 4 months of age. He was baptized into Christ in early manhood and for a while preached the Gospel. This, however, was interrupted by illness but he remained a teacher from the pulpit for many years. On May 30, 1908, he was united in marriage to Katie Van Stavern and to this union three children were born; two daughters, Lorene Amos and Janey Kathryn Light and one son, Wayne, all of Lebanon, Mo. and all of whom survive. His wife preceded him in death on Oct. 18, 1955. Beside his children, he is survived by 7 grandchildren and 6 great grandchildren, plus numerous other relatives and friends.

Uncle Warren possessed a brilliant mind. I am convinced that, given the educational opportunity, he could have been anything he desired. We had been good friends for years. At times we had very pointed disagreements. For hours we would sit and discuss the Bible. This, however, never interfered with our friendship. He knew the art of disagreeing without being disagreeable. The writer conducted the service from the Hayes St. church building in Lebanon, Mo. with burial in the McBride cemetery.

-Ronny F. Wade

OUR DEPARTED

Gilbert- Sister Mamie E. Gilbert was born May 19, 1901 in Merritt, Tex., and departed this life Dec. 3, 1976 at Sulphur, Okla. She was married to Knox Gilbert who preceded her in death Dec. 4, 1972. Sister Gilbert was a member of the church of Christ, attending services at Tishomingo Ave. congregation in Sulphur. She was 75 years of age. Cause of death was accidental; she was hit by a pickup truck while walking near her home. Her survivors include a daughter, 2 step-daughters, 5 step-sons, a brother, one sister and several grandchildren and great grandchildren. Our sympathy is extended to the family. The writer spoke words of comfort at the funeral conducted from the church building in Sulphur. Interment was at Oaklawn cemetery in Sulphur.

-R.B. Roden



Jimmie C. Smith, 401 E. Prospect, Harrison, Ark. 72601, Jan. 4. -We continue to labor tirelessly here at Harrison in home studies, hoping to see others embrace the gospel that a firm congregation may be planted on the map here in the Ozarks. We sure missed being able to attend the New Year's meeting at McAlester but heard reports that it was the best one yet. The study at Okla. City was certainly every bit, and more, than I had expected of it this year. I have been enjoying the O.P.A. Keep up the good work!

Ross Shannon, Vanzant, Mo. 65768, Dec. 27- The Fieldstone congregation is doing well, having added 2 new members this fall. Bro. Allen Bailey will be working with the church here and the surrounding area beginning in Jan. The congregations at Houston and Fieldstone are having a New Year's meeting, Dec. 27- Jan. 1, in the High school auditorium at Cabool, Mo. We pray much good will be done. Bro. Merl Helwig from St. Louis congregation; Tommy Shaw from the Ozark church; Clovis Cook, Bro. Franks, Greg Gay and several others are expected to participate.

R.B. Roden, 112 Kelly Dr., Moore, Okla. 73160, Jan. 10. -Our last meeting for 1976 was at Farmington, N.M. and it was a good meeting. Interest was good, and we plan to be with them again in 1977 for a short meeting. Since last reporting, I have preached at Dallas (Boulder Dr.), Tex.; Davis, Okla.; Washington, Okla.; Okla. City (Capitol Hill); and am to be at Norman, Okla. this next Lord's day. The work here at Moore has been blessed, yet we still have a lot of work to do. We stand in need of the prayers of the faithful, that we may be able to do the will of the Lord. Feb. 23-27, I go to Paris, Tex.; Mar. 4-13, Montebello, Cal.; Mar. 18-27, Sanger, Cal.; and April 2-10 to Norco, Cal. Please attend these meetings if you can. We are looking forward to our meetings in 1977.

Terry B. McQueary, 8717 Far Hills, Lamont, Cal. 93421, Dec. 27. -Since last report I have preached at Arvin, Bakersfield (Planiz Rd. and Truxton), and Sonora. I go to Sonora, which is my old home, every other month to help as much as possible. The brethren here at Truxton are interested in Sonora as am I. Their new building is nearing completion, and the work has been wholly volunteer efforts, by Sonora brethren, and brethren from as far away as Escalon and Modesto. Members have driven as far as 50

miles to help with this effort. Dec. 12, Bro. Ron Jordan from Escalon spoke for us here at Truxton. We thank him for coming. Dec. 19, one at Truxton responded to the gospel call, and I was most happy to assist him in baptism immediately after the morning service. Please pray for us.

Eddie Bullard, Jr., 109 Mimosa Rd., Broken Bow, Okla. 74728, Jan. 3. -At Spencerville, Okla., Dec. 13-19, there was another mission meeting with Brethren Miles King, Jerry Dickinson, and Bob Chancellor doing the teaching. While the attendance was less than encouraging from those of the church, the teaching was inspiring; and there was some outside interest at all but two services. On Wednesday evening there were five from the community. Eight had the opportunity to hear the word of God preached along with two who were out of duty. One night three chose to leave rather than sit quietly and listen while Bro. Miles brought a lesson from the Word of God. These men, as well as others, who conduct mission meetings, and those who support them, are to be commended.

Alton B. Bailey, 909 Truitt, LaGrange, Ga. 30240, Jan. 6. -Our last two meetings were most enjoyable in Tampa, Fla., and Lowery, Ala. We now look forward to another year before us with much enthusiasm. Bro. Bob Loudermilk will hold our first meeting of the year here in LaGrange, Jan. 22-30. The church here has been richly blessed in the last year or so, we have a number of new names in the congregation. Our first meeting in 1977 will be in Bandy, Ky., Feb. 2-6. We enjoyed part of the Study and also the New Year's meeting while in Okla. It was so uplifting to hear a number of young men take to the pulpit and preach truths as they did, crying out in their own way *Who Is On The Lord's Side?* May God bless them every one. Here are 3 subs.

Joe Hisle, Rte. 4, Ada, Okla. 74820, Jan. 5- It was our privilege to hold the New Year's meeting in Earlytown, Ala. this year. The meeting was an unqualified success due to the work of the brothers and sisters at Earlytown and the congregations in the area. We have seen this meeting grow from a small gathering of local brethren to a great get together of brethren from all over the United States. This year we had visitors from 10 states with a near capacity crowd almost every night. May I recommend that you make plans to attend this meeting next year, you will experience Christian fellowship with a southern flavor that emphasizes hospitality. We appreciated the assistance of preaching brethren Gerald Hill, Richard Nichols, Juadon Norton, and Barney Owens. The Lord willing we will be in Covina, Cal., Mar. 4-13. Please remember us in prayer.

Duane Permenter, G.D., Oak Grove, Ark. 72660, Jan. 3. -Since last reporting I had the privilege of preaching at Modesto, Manteca, Turlock, Lodi, Sonora, Sanger, Atwater, and N. Sacramento, Cal. I also preached at Hale, Ark.; and West Plains and the New Year's meeting at Cabool, both in Mo. I am now working with the church in Hale, Ark. Bro. Roy Barnes has opened up his home to me. I appreciate Roy and Vera's hospitality very much. Bro. James Hale, a member of the church here, departed this life Dec. 31. He was very highly respected and loved by the brethren and will be missed immensely by all. The trip from Cal. was enjoyable and with no problems. The Lord has blessed me abundantly, and I am thankful for all the prayers offered in my behalf. I want to publicly thank Bro. Paul Nichols for the hours of training and encouragement I received while living at home, he helped me in more ways than can ever be repaid, and I am appreciative. I also thank the Modesto congregation for encouragement as I grew up. God bless the faithful everywhere. Pray for me!

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo. Jan. 6- The annual study at Oklahoma City, was well attended, interesting, informative, and educational. The study will be moved back to Wichita Falls, Texas next year—time, subject material, etc., to be announced later. We also attended the New Year's meeting at McAlester, Okla. We had some very unfavorable weather; yet to me, it was one of the best I ever attended. Lynwood Smith, always works hard to make the meeting a good one. McAlester, has hosted the meeting for the past three years very efficiently. I also attended the meeting that was in progress at Cabool, Mo., during the same week, three times, preaching once. There were thirteen preachers that visited the meeting, with eleven taking part. It was also well attended. We are planning some interesting things for the readers of O.P.A. in the months ahead. Why not send it to a friend?

James L. Morgan, Rte 2, Box 101, Parkhill, Okla. 74451, Jan. 6- I take this opportunity to report on the work here in eastern Okla. The church near Tahlequah is growing slowly but steadily, and the church at Stilwell continues to grow in numbers and faith. I preach at both places regularly, and we do a lot of home studies. Recently we began construction on our building at Tahlequah. We have the exterior walls up and the roof on. We continue our efforts as the weather permits. We hope to begin meeting in it by the middle of Feb. We want to acknowledge the following who have so graciously contributed to this cause, we shall be forever grateful to them: Stroud, Okla. -\$200; Ada, Okla. -\$300; Stilwell, Okla. -\$100; Okla. City (21st St.) -\$100; Shreveport (Flournoy Lucas Rd.), La. -\$100; Boyd Kent -\$25; Joe Morgan-\$60. May God bless them all. If I have made any mistakes in the contributions, please let me know. Here is my subscription to the O.P.A.

Robb W. Hickey, 2560 Midge Ave., Apt. 5, Merced, Ca. 95340, Dec. 27--After traveling this last summer with Bro. Bennie Cryer, Bro. Don McCord, and Bro. Paul O. Nichols, I have now returned home to work with the congregation in Atwater. The congregation in Atwater continues to keep busy in the Lord's work. We now have three teachers, and we have been having some good teaching by these men. We have been having results all along. We continue to teach publicly and from house to house. We are currently running articles in the newspaper to stimulate outside interest. God has been so good to us. The Lord willing I am to meet Bro. Dick Nichols of Merced, Ca. in a public discussion of the cup question at Merced and Atwater, Feb. 25 and 26. May the Lord bless all the faithful everywhere.

Jerry Dickinson, 337 W. Fillmore, McAlester, Okla. 74501, Jan. 3. -Brethren from at least 13 states were here during the New Year's Meeting in order that they might together end one year and begin another in the service of Jesus. We in McAlester were glad to be able to host the meeting for a third time and feel we were as benefited spiritually by the meetings as any who came from afar. Bro. Jack Lee moved here just before the meeting and is going to be helping in the Lord's work here and particularly in the mission work which we are engaging in, in this part of Okla. He will be a great help in that work. Last month brethren Miles King, Bob Chancellor, and I held a mission meeting back at Spencerville, and the interest was higher than we expected. Our television program continues to draw a large audience. As a matter of fact, I am surprised at the number who stop me around town just to mention that they watch the program every Sunday. Continue to pray for His work here and everywhere.

The OLD PATHS ADVOCATE stands for the whole truth and is worthy of the full support of every Christian.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538 Jan. 10- Since last report besides attending the annual study in Oklahoma City, we were able to attend a portion of the New Year's meeting in Bakersfield, Ca. (Planz Rd. congregation) There was a surprisingly good cross-section of brethren from the Western part of the nation, and an enjoyable meeting was the result. It was good to see so many old friends again. Of course, we are continuing the effort in the Bay area. We believe that the work here has been very profitable indeed. We look forward to the time when we can begin a new congregation in another location of this huge area. We need, badly, a T.V. program to help saturate the area with the gospel. Though the cost is great, we hope and pray that someday this goal can come to fruition. A wise man said once: "When you really see the lost, you won't count the cost!" I would appreciate any help and suggestions brethren may have regarding this need. We look forward to Brother Ray Fox holding a week-end meeting for us the last week-end of February. If you can come, you will be gladly welcomed. Do you know people in the San Jose area? Send us their names so that we may contact them as we begin to work that area. Your help is needed!

Paul O. Nichols, 514 Oakshire Ave., Modesto, CA 95351, Jan. 8. -In our meeting at Modesto in November with Richard Nichols, we had 21 responses including some baptisms. To God we give the glory. Since my last report I have held meetings at Caldwell, ID. and Yakima, WA. We had a total of 12 confessions, 2 restorations, and one baptism (Catholic). The Caldwell effort embraced the annual Thanksgiving Day meeting of the Northwest. It was attended by members from California, Oregon, Washington, and Idaho. The people of the local congregation really worked to make the meeting a success, and succeeded. Several preachers attended including Jim Franklin, Frank Staggs, Gayland Osburn, Dennis Wilsey, Smith Bibens, and Bob Smith. Brethren Smith Bibens, Duane Permenter, and Jack Lee have all left Modesto to go into full time church work. We are proud of them, but they are missed. Concerning our fact finding trip to Hawaii (to set the record straight) one congregation (Modesto) contributed a total of \$85. The rest was financed privately. This should forever settle the matter. Since the trip several have talked to me as if they would be interested in going there to live, at least for awhile, if someone goes there to establish a faithful church. Since our last meeting we have had two baptisms and several confessions. Brethren, let us work while it is day.

Johnny Elmore, 419 K St. S. W., Ardmore, Ok. 73401, Jan. 8— Things continue to go well in the congregation here. The weekly television program over KXII continues to provide leads for visits and studies. I recently completed a series of sermons over television which I called "Why I Believe," and we plan to put these into print for free distribution. The annual study, which was held this year in Oklahoma City (21st St.), was well-attended and very interesting. All the speakers had done their homework, and the lessons were well presented. We managed to attend two nights of the New Year's meeting at McAlester, Okla. and enjoyed it as always. I commend the congregation there for their great success with this meeting in the last two years. The congregation here in Ardmore has asked for the next meeting, and we have already booked the Civic Auditorium in downtown Ardmore for the meeting. It will seat 1500 people, and we would like to have it mostly full. We will make announcements a little later about where to obtain motel reservations, etc. May God bless our efforts in his cause in this year 1977.

Alan Bonifay, 3737 Loma Vista B, Flagstaff, Ariz. 86001, Dec. 28.- Please note our new address. I must say first that we are very pleased with the new oversight of the OPA and

the considerable improvements that they have made both in its promptness and in its content. Since my last report in Aug., much water has passed under the bridge. In August we held a meeting for the Truxton Ave. congregation in Bakersfield, Cal., in which 5 obeyed the Lord in baptism. In Sept.-Nov. we were busy closing out our work in Nashville, Tenn. and preparing for our new mission work in Flagstaff, Ariz. Since arriving here around Dec. 1st, Bro. Jerry Harris and I have been very busy planning our work for the year 1977. We want to emphasize that our work covers all of northern Arizona. At this point, we are using the local congregation here as our base for work; but we aim at spreading this work to other cities and towns in the West. We are making use of all forms of mass media thanks to the liberal "communications" of our sister congregations.

Generally, we have three goals in our work: (1) community awareness to be accomplished through the media; (2) church growth including improvement of our worship services, improving our teaching and singing, and developing a personal work training program for our members; (3) personal growth for each individual member of the church. We are doing our best to spread the gospel among those who know it not. Already, practically before we have begun, we have 4 or 5 definite leads. Of course, we attended the annual study in Okla. City. It was a wonderful experience. We sought to investigate our Restoration heritage. Brethren Ronny Wade and Jack Cutter were responsible for direction of an excellent study.

Jackie C. Lee, Rte 6, Box 22, McAlester, Okla. 74501, Jan. 7- After some auto trouble on the road, I finally arrived in Okla. My special thanks to the brethren at Modesto and Bakersfield (Planz Rd.), Cal. for their financial assistance and especially to Bro. Dan Keel for his assistance and encouragement in time of need. Lord willing, when the weather clears, we plan to begin holding mission meetings wherever they are needed. It is a pleasure to be associated with Bro. Jerry Dickinson who has been engaged in the work here for some time, and the McAlester brethren to whom I owe a special debt of gratitude for allowing me to be a part of the work in this area. Words cannot express my gratitude and appreciation for Bro. Bill Verner who was instrumental in helping me make my decision to leave secular work to preach the gospel of Christ. If you know of those we can contact in this area, please let us hear from you. May the Lord richly bless His own. Pray for me.

J. E. Ndelema, P.O. Box 3216, Salisbury, Rhodesia, Africa, Dec. 18.- The work is growing here in Rhodesia. We have a new branch in Maradelaas, called Dollar church of Christ, also Weluwechi church of Christ in the Maradelaas area. There are 4 new branches, Compound, Natheben, Chigwere, and Halfway churches of Christ. These we have since Bro. Smith left. Pray that we may grow. In my prayer I remember Brethren Smith and Helwig, please send them again. Also, I do not forget Bro. Jerry Cutter and Bro. Ron Courter. Please, if you can, send them back. We love them all. Oct. 11, I was very happy when I saw Bro. Bill Davis visiting us. At this moment, things are going well and branches are growing. We have baptized 14 people from Dutch, 5 from Full Gospel, and 21 from Seventh Day Adventist, a total of 40. The grace of Christ be with you and keep you long, brothers and sisters in Christ.

Smith Bibens, P.O. Box 263, Moxee City, Wash. 98936, Jan. 12- The congregation here in Yakima continues to go forward spiritually as the New Year dawns. We are looking forward to a year of work and service in the Lord's vineyard in the Northwest. There is much work to be done in this area.

Attendance has picked up some over the past couple of months. Interest seems to have picked up as well. Truly, one of the most needful things in the church today is zeal! I am continuing to do personal work in the Seattle area as opportunity affords, even though there is presently no faithful congregation meeting in the area. If the Lord wills, we hope to see one soon in this great metropolitan area. Since last report, I was able to attend the New Year's meeting in Bakersfield, Ca. Jerry Harris did the preaching at the Planz Rd. congregation. I really enjoyed the meeting and the fellowship of the brethren there. Once again if you know of anyone in this area, the Seattle-Tacoma area, or in the Northwest whom I might be able to contact, please let me know. God bless the faithful is our prayer. Pray for us and the work here.

James Parker, Rte. 1, Wauneta, Neb. 69045, Dec. 20- This is my first time to report to the O.P.A. Wife and I are at present in Tex., meeting with the brethren at Hebronville, a small congregation meeting in the home of Sister Chapman. At our home congregation in Imperial, Neb., Bro. Irvin Barnes held a 10 day meeting Oct. 1-10. It was very profitable, 4 were baptized, 2 confessed wrongs and neglect of duty. One of those baptized was a young lady from Holyoke, Colo. where she placed membership. We enjoyed the fine cooperation of the brethren from Holyoke and also from Sunol, Neb. Bro. Barnes did an outstanding job in the preaching. We were happy to have him in our home as well as the Allingtons from Sunol, Neb. Bro. Keith Vanderbosch formerly from Redding, Cal., has now moved his family to Canon City, Colo. and will work from there among the congregations with whom we have labored for so many years. We are happy to have him among us. We appreciate so very much the work of faith and labor of love Bro. Clovis Cook bestowed on us in our efforts to make the change from individual cups and classes to the one cup, one bread, and united assembly. May God bless him in his labors to hold forth the Word of Life.

Carl Johnston, 1124 E. 8, Ada, Okla. 74820, Dec. 15- I have just completed my last two meetings of the year. The meeting in Sacramento, Cal., resulted in one baptism and the restoration of Argus and Melba Johnson, a couple who had been out of service for about 15 years. My wife, Phyllis, knew this family as a child in Healdton, Okla., and we were thrilled at their response. The meeting in Covina was a real revival, with overflow crowds and a genuine enthusiasm throughout the meeting. The renewed interest shown by the young people is certainly noteworthy. It was evident that Don McCord and the brethren there had worked hard in preparation. I submit my schedule for 1977; I anticipate a successful year in service to our Lord, with the help of the fine brethren listed: Ft. Worth (Fossil Creek), Tex. -Feb. 11-13; Escalon, Cal.-Mar. 18-27; San Pablo, Cal.-Mar. 28-Apr. 3; Orange, Cal.-Apr. 8-17; Mountain Home, Mo.-Apr. 22-May 1; Paris, Tex.-May 6-15; Dallas, Tex.-May 20-29; Austin, Tex.-June 3-12; Council Hill, Okla.-June 17-26; Mineral Wells, Tex.-July 3-10; Midland, Tex.-July 15-24; San Antonio, Tex.-July 29-Aug. 7; Cable Ridge, Mo.-Aug. 12-21; Mozier, Ill.-Sept. 9-18; Burkhardt, Mo.-Sept. 23-Oct. 2; Huntington, W. Va.-Oct. 7-16; Slocum, Ala.-Oct. 21-30; and Harrison, Ark.-Nov. 4-13. We sincerely solicit your cooperation and prayers in each respective effort.

Miles King, 1525 Ann Arbor Dr., Norman, Okla. 73069, Jan. 10- During Dec. it was a pleasure to work with Brethren Bob Chancellor and Jerry Dickinson in a mission meeting at Spencerville, Okla. We appreciated the good help and hospitality of Bro. & Sister Carl Jones who live nearby. The brethren from nearby congregations were also good to help in attendance and the expenses involved during this meeting.

There were brethren from Broken Bow, Valiant, and Golden, Okla., also Paris, Tex., and Oak Grove, Ark. This was our second meeting at Spencerville this year. Our thanks to the C & Tyler congregation for their interest and support in our mission work this past year. The year closed with a wonderful New Year Meeting at McAlester- it was one of the biggest and best yet. When I arrived home from this meeting I had a call from Fresno, Cal., and was informed that my brother, Neal, had lung cancer. So, for the past week I have been in Fresno. Neal seems to be some better but we still ask the prayers of our brethren. I have preached three times this week at the Clovis congregation--and the first night we were all so happy when Neal returned to the church. I plan to preach at Orange Cove this Wednesday night and then a week-end meeting at Sanger, Cal. While here in Cal. it is so good to visit and be associated with preaching brethren Don King, Glen Lewis, Delmar Lee, and Wayne DeGough. And what a pleasure to be in the home of Bro. Homer L. King and visit with him! I am so glad to see the Old Paths Advocate doing so good. I plan to have a report each month and support the paper in every way I can.

Lonnie Kent York, 648 North 61st. St., Kansas City, Kansas 66102, Jan. 3.- A new year has begun and it is time to renew our goals and forge onward with more zeal and determination for the cause of Christ. The preceding year has been one of renewed hopes and the reality of old desires. The Lord has blessed my first full year of full time preaching with sufficient work and encouragement. I look forward to this new year with anticipation of more work and fellowship with those of like precious faith. The month of December was full of preaching. I preached at Harrodsburg, Ind. and enjoyed once more old acquaintances, renewing the hospitality I enjoyed in my younger years of preaching. I also preached at the new congregation at Hamilton, Ohio, then met Jerry Cutter at Nashville, Tenn. and enjoyed a visit with James Orten, Chapel Grove, Tenn. showed much hospitality and I enjoyed preaching for them after so many years. I preached also at Little Rock for the first time, and felt the warm love that these brethren have for the Gospel. I have also preached around home, and Washington, Okla. Now that winter has come into full force, I hope to remain home and do some mission work in Kansas. I have time to conduct meetings this year, and look forward to doing all I can for the cause of Christ. Pray for me and my family. May The God of heaven and His Christ bless all those who seek after His will and obey Him in simple faith.

Allen Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, Jan. 5.- I arrived here in LaGrange, Jan. 4. I was privileged to attend the Study and New Years Meeting and had been looking forward to this for some time. I am sure all who attended will agree it was uplifting and always to be remembered. Early in Dec., while in Lowery, Ala., I was asked to speak in Slocumb, Ala., where I had the pleasure of visiting with Bro. Gerald Hill who is doing a magnificent work in that area. Lord's day morning while I was there we had 6 confessions of faults. It is great to see people ready and willing to make a change when they see their errors and mistakes. While in Okla., I was permitted to preach in Denison Tex. three times, Norman, Okla. twice, McAlester, Okla. once, and Dallas, Tex. once. I appreciate these congregations for inviting me and pray the lessons were beneficial. I have been conducting weekend meetings over the past two years but this is my first year for holding 10 day meetings. I am thankful for the meetings booked thus far, and during the year if we are in your area we encourage you to stop by and assist in the meetings. Lord willing, I will begin work in Mo., the first of Feb. I have been in that area twice before consisting of 5 months but this work is scheduled for a year. I am looking forward to spending time with the many preaching brethren throughout the state.

My new address will be P. O. Box 178, Cabool, Mo. 65689. (417) 962-4791. As we enter the work for 1977 we ask the brotherhood to pray for a successful year. Our prayers are with you and the Cause always.

Ron Willis, P.O. Box 591, Sentinel, Okla. 73664, Jan. 3.- Here it is Jan. and a brand new year. We hope the Lord will continue His blessings as we look forward to continuing the work and doing His will. The first of this month, we enjoyed a weekend meeting with 3 young preachers from Okla. City, Bro. Doug Edwards preached Fri. night, Bro. Jimmy Cutter preached Sat. night, and Bro. Ricky Cutter preached on Lord's day. Interest was good and the preaching was excellent. Our thanks to these fine young men of the gospel. Here in Sentinel, in our study with the cups preacher, we feel definite progress has been made. In the Dec. 7th study he conceded we have the truth on 1 Tim. 2:12. We have also made progress in other points discussed. I believe this man to be one of high integrity and honesty, and ask your prayers for this study. Recent visitors we have enjoyed in our home have been-Jimmy, Ricky, and Johnny Cutter, Doug Edwards, Jerry Harris, Alan and Tonya Bonifay, Frank, Gladys, and Tim Staggs, and Melvin Blalock and family. Dec. 20-23, I was able to attend the study in Okla. City, which was most profitable and informative. Next year we look forward to it being held in Wichita Falls, Tex., at Garden's Edge congregation. The TV program has been renewed for another year in Wichita Falls. Plans are to change the format of the program, at least that part containing the announcements. All announcements will be done by the three preachers working in the viewing area. I was thankful to be able to attend the New Years meeting in McAlester, and thoroughly enjoyed it. We had opportunity to visit with those of the body of Christ that we have looked forward to seeing for some time. Sermons preached were most beneficial. Again, we ask your prayers in our behalf in doing the Lord's work.

Irvin Barnes, P.O. Box 164, Gassville, Ar. 72635, Jan. 7.- We are now beginning to get settled in to the work in the Mtn. Home, area, following our move from Harrison. We are enjoying total cooperation and harmony in our efforts to spread the gospel in this area. I recently enjoyed making several trips to the Batesville, Ark., area in the company of brethren, Raymond Parton, Bob Chancellor, Richard Frizzell, and Glen Davis, for the purpose of helping make arrangements to get a congregation meeting in Batesville. It was good to see Bro. Goodman again whom I hadn't seen for several years and to get acquainted with Bro. McGough and Bro. Scroggins. These brethren and their families along with Bro. Davis are anxious to get a cong., meeting in Batesville. The potential in the area seems unlimited. Brother B.B. Cayson from Memphis, is also very interested and involved in this effort. Bro. Carl Johnson recently held a week-end meeting here at Mtn. Home. His lessons were well prepared and equally well delivered. His coming our way for this short meeting was very profitable and deeply appreciated. We thoroughly enjoyed the New Year's meeting at Cabool the two services that we were able to attend. The brethren in that area are to be commended for all the work they went to in order to make the meeting such a success. The nature of the Harrison work limited the number of meetings I could hold while living there. Now that our situation has changed I have some time available for meetings this spring and perhaps in the fall. I am looking forward to attending the debate on cups and classes at Denver, Colorado, between Bro. Clovis Cook and Carl Allen which is scheduled for Feb. 7-10. We deeply regret the recent passing of two of our beloved brethren in this area, Bro. Earl Parks of Huntsville, and Bro. James Hale, of the Hale, congregation. They were both sources of encouragement to me in preaching the gospel over the past several years.

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, MARCH 1, 1977

No. 3

THE ONE CUP FAITH— A REVIEW by Ronny F. Wade

The One Cup Faith is a book written by Victor Knowles and published by Vanguard Books, Box 452 West Concord, Mn. 55985. The price postpaid is \$5.95. Many readers of this journal have no doubt read announcements in previous months regarding the publication of this book. We would like to review it as objectively as possible. No one profits by being wrong. If Bro. Knowles has presented the truth, then we all should have it. If he has not, it is then our duty to expose his error.

By announcement the book purports to be a historical study of the one cup movement. In our opinion it falls far short of that goal. Rather than presenting the entire spectrum of the use of one cup in history, it limits the discussion to the past 83 years and the controversy over the use of individual cups in the churches of Christ. It seems to me that a true historical study of the question would have taken into account the use of one cup in Episcopal, Lutheran, some Baptist and perhaps other religious groups and not just a small group within the Church of Christ. The truth is that several denominations rejected the idea of individual cups when they were introduced and in this respect the brethren who believe as I do should not be singled out as the only one cup people in the world.

It is very interesting to note that Bro. Edward Fudge of Athens, Ala. writes the introduction for the book. Bro. Fudge is a cups and classes advocate, while Bro. Knowles believes in cups, classes, and instrumental music. Strange bedfellows indeed. But many an alliance has been formed when there was a common enemy.

Bro. Knowles spends much of his time trying to convince the readers that instrumental music is scriptural. In fact on page 36 he recommends a book on the subject guaranteed (almost) to convince anyone of the scripturalness of the instrument. It is noteworthy (for Bro. Fudge at least) that practically every argument Bro. Knowles advances to support cups he also uses to advance the piano. He no doubt realizes they stand or fall together, which is exactly what "one cup" people have been saying for years.

In the preface, the author charges that the one cup faith was born and fostered by "a striving about words" 2 Tim. 2:14. Bro. Knowles should certainly know about this since the pro-instrumental group has tried every way possible for over a hundred years to get the piano and organ into "psalm" and "psallo". And of course the Methodists who favor sprinkling could claim that all this "to do" over immersion is merely a striving about words. Like the wheel of fortune, on and on this kind of argument goes and where it stops nobody knows.

(continued on page 6.)

OUR YOUNG PEOPLE— No. 3 by Homer A. Gay

Examples- Paul, the aged, said to young Timothy, "Let no man despise thy youth; but be thou an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). And to Titus, another youth, thus, "Young men likewise exhort to be sober minded, in all things, showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned" (Tit. 2:6-8). Concerning the young women he instructs thus, "Teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands" (Tit. 2:4,5). Peter has this to say, "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3:1-4).

The above scriptures should be sufficient to convince all, both young and old, that we are not to follow after every whim of fashion or fad of the world, but that we are to "lead" (not follow) the world. We should try to get the world to follow the Christian example. There are in the church a few boys and girls who are real patterns, and for these we thank God. I wish that all of the young Christians could realize the beauty and the blessedness of leading a model life. There is nothing speaks more for the Christian life, and the church than the example of a pure minded, truthful Christian boy, or a pure, modest, quiet Christian girl; free from bad habits, youthful lusts and wickedness.

Do not misunderstand me. I do not want our young people to be the slouchy, "old foggy", disgruntled type. You don't need to be that way in order to be nice. In fact, you would not be a proper example if you were. We want you to be neat and dignified in your personal appearance.

The young people in the land, generally speaking, are growing up in sin, folly and disgrace. However, now and then, we find a noble Christian boy or girl, who, like the oasis in the desert or the towering mountain peak, are living examples of righteousness. We cannot well over estimate the value of such boys and girls to the cause of Christ and to the community in which they live.

The wise Monarch said, "Remember now thy Creator in the days of thy youth, while the evil days come not". But, how easy to forget Him when we associate with the wrong crowd,

(continued on page 3.)

CONFESSION OF SINS by Guy N. Woods

Question: "Brother Woods, I've felt for a long time something needs to be said concerning the modern practice of public confessions. This week I received a bulletin which says of the local preacher, 'Brother----asked for the forgiveness of the congregation Lord's day morning because he felt that he had failed in pleading and encouraging many to repent.' Other bulletins list great numbers of responses and include 'all the elders.' Others are preaching, 'If one has had an evil thought since making a public confession, he needs to make a public confession.' One says, 'I make a public confession three times a year.' "

ANSWER: I, too, am well aware of this situation and I deplore it. Such evidences, on the part of those who make and who encourage others to make such confession, utter ignorance of what the New Testament teaches on this matter and they need carefully to re-examine both the Scriptures and their motives.

All, even the best of us, fall far short of our potential; and, were we to make confession following every conscious failure and weakness, we would be engaged in confession virtually every moment of our waking hours! And, if "all the elders" of the congregation need to make public confession of sin, this raises the question whether they ought to continue to serve in the capacity of "examples to the flock." What difference is there between making confession "three times a year," as does the brother above mentioned, and the Catholics who do so each week?

James 5:16 and I John 5:16, properly construed, teach that the publicity which attends the confession of sin should be exactly the same as the sin confessed-- sins known only to God, confessed only to God; sins known only to a few, confessed to the few; a public sin, confessed before the church. First John 1:7, 8, teaches us that sins involving frailties, weaknesses, unintentional lapses are continuously cleansed as we "walk in the light" of God's truth. Such failures ought to be taken to the throne of God in private prayer and not in the public assembly. The deplorable practice of establishing, in religious meetings, a "confessional", in which the purest, the best and the most faithful members of the church are prompted by contrived and emotional devices to respond to a public invitation to confess sin because of the shortcomings common to all of us, is a travesty of God's plan and a prostitution of the teaching of the New Testament touching the proper procedure in such matters

--Guy N. Woods via GOSPEL ADVOCATE, Nov. 11, 1976;

Submitted by Lynwood Smith

THE LORD'S TABLE by Clovis T. Cook

Serving at the Lord's table, is a very solemn duty which many of us are often called on to perform. We should approach this grave responsibility with no small amount of concern. We should not dress in such a fashion or manner that would draw attention to ourselves. This is a time when our minds should be centered on the things placed before us.

We should also understand what the bread represents or else how could we scripturally give thanks for it? Jesus "--took bread and gave thanks--" (Lk. 22:19). Matthew and Mark say "--He took bread and blessed it--". To give thanks for it or to bless it is one and the same.

"And He took the cup, and gave thanks--" (Matt. 26:27). Paul said, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. 10:16). I have heard some brethren, when giving thanks at the Lord's table or wording the blessing, mention many things but never get around to naming the objects for which they are supposed to be giving thanks. I have heard brethren give thanks for the "fruit of the vine" and never mention the cup. I have heard some say, "we thank thee for this cup, which is the blood of Christ", etc. When the Lord took the cup, it contained the

fruit of the vine. It was not an empty cup, nor was it fruit of the vine separated from the cup. Why can't we say as much as Jesus said but never say something He did not say and be on the safe side? Better still, why not say with Paul, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the Body of Christ?" The bread stands for the Lord's body, the fruit of the vine stands for His blood and the cup stands for the New Testament. It is dangerous to stray from this concept when giving thanks in the Lord's Supper.

--Springfield, Mo.

(Comment- This was submitted to us by Bro. C.W. Van Stavern. It first appeared in the Lebanon church bulletin, The Reminder. Bro. Van Stavern feels it has helped the brethren there. I commend this to you with a hearty "Amen." Brethren unintentionally use digressive language in serving at the Table, and perhaps the above may help in this regard. May I also add: that it is entirely unnecessary for one to preach another sermon at the table! I remember that our old pal Bro. Gay used to say that he always hated for a well-meaning brother to get up at the table and "half-sole" his sermon. Let us take care of the business at hand rather than going over what the other man has already done! Thanks, Bro. Bill, for sharing this timely article with our readers. H.L.K.)

MY POSITION ON CARNAL WARFARE by Lonnie Shirey

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 I 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.

5121 Goodmanlane, Overland Park, Kan. 66202

WADE-HOLCOMB DEBATE

This a belated report of the interesting debate held November last, 26th and 27th, at Beattyville, Ky., by brethren Ronny Wade of Springfield, Mo., and J. W. Holcomb of Catlettsburg, Ky. The proposition under consideration was: "The Scriptures teach that an assembly of the Church of Christ for the communion must use one cup (drinking vessel) in the distribution of the fruit of the vine." In the affirmative: Ronny F. Wade. In the negative: J. W. Holcomb. Then the second night, J. W. Holcomb affirmed and Ronny F. Wade denied: "The Scriptures teach that an assembly of the church of Christ for the communion may use individual cups (drinking vessels) in the distribution of the fruit of the vine."

Brother Holcomb is a unique debater. He seemed unfamiliar with the proposition. He spent much of his time warning his opponent of his sure and swift destruction. He is a very over-confident man. He is the loud and blustery type and if that proved truth no one would have doubted the winner. His affirmative was made up of attacking the idea of one cup practice. In fact there was little difference in his affirmative and negative speeches. He took various positions throughout the debate as to what he was proving. Here are some of his positions concerning what the cup really is: He said the cup was the blood; the fruit of the vine; cup is a metonymy; cup is a metaphor and on and on, unlike any man I have ever heard. Because Jesus said, "Take this and divide it among yourselves" he said proved that they had a large container such as a pitcher and each one poured his share into his own cup at the Lord's Supper. But one of his "dragon slayer" arguments was that it is sinful to drink from one cup because it "tempted God." By this he meant that we made ourselves susceptible to contagious disease by drinking from one cup. In reply to this Bro. Wade read a report of findings where it was far more contagious to baptize in an undrained baptistry and asked him if he drained and refilled it every time he baptized someone. He showed that it would be "tempting the Lord" according to him. Brother Ronny followed the same line of argumentation that he usually does, proving things by the word of God. He showed one cup taught by Example as found in the Scripture; Command as given by Jesus and also Necessary inference. I have never heard Ronny in better form and he mastered the situation completely. After his first negative speech Bro. Holcomb returned to the platform in a noticeably subdued manner from which he scarcely recovered throughout.

Good order prevailed throughout the debate and both men were pleasant and well-mannered. It was enjoyable to be there with Ronny and I appreciate the passage the brethren made possible for me. The one cup brethren outnumbered the others by far as is mostly the case. Brethren came from far and near to back up their belief and this was very heartening. Bro. Tim Berna rendered valuable assistance in the use of the overhead projector. The sessions were held in the ancient courthouse in the town and it gave sort of an "early day" atmosphere to the occasion. It is believed that good was done by this engagement and our prayer is that it will be.

-M Lynwood Smith

ANNUAL SPRING MEETING—TULSA

The Church of Christ at 141st E. 11th St., Tulsa, Okla., invites you to attend our annual spring meeting, April 1, 2, 3, with Bro. Jerry Dickinson of McAlester, Okla., in charge. We particularly encourage young men to attend, as they will be the speakers at the services held at 7:30 P.M., Fri. and Sat. evenings, 10:30 A.M. Sat. and Sun. mornings, and 6:00 P.M. Sun. evening. Young Christians, why not come and support this meeting that is planned with you in mind?

-Orven Gilstrap, Jr., 11th St. Church of Christ, Tulsa, Ok.

PUBLIC DEBATE

January 31, Feb. 1, 4, 5, a public discussion was conducted at Tracy and Stockton, California. The issues under consideration were the cups and classes. The principals involved were Orville Lee Smith, Dan Melear and Bob Melear.

Dan tried to defend his practice of individual cups by claiming that the cup is insignificant and that he was, in fact, the one cup man because he believes in one element (fruit of the vine) for the whole world and that is the cup.

Bob, who is Dan's father, was the other respondent. He tried to defend his classes, comparing them with public restrooms, dressing room activity and painting classrooms at a church building.

Both miserably failed to sustain their practices with the Bible. Bob used sophistry, ridicule, name calling and theatrics, which are certainly beneath the dignity of such discussions and gives debates a bad reputation.

Orville Lee did a good job of defending the truth by proving by the word of God that a congregation must use one cup for the distribution of the fruit of the vine and that when a congregation comes together in one place for the teaching of the Bible that they are to remain in one undivided assembly and that men only are to do the teaching.

Bob Melear moderated for Dan and Dan moderated for Bob. It was my privilege to keep time for Orville Lee.

-Paul O. Nichols

AN OPEN LETTER

Dear Brethren that might be concerned:

I am not in the real estate business but several places large and small are changing hands here and yet I hear of no members of the church of Christ that are settling here. The highest land I know of is \$1000 per acre. My hope is that brethren living where property is much higher will consider moving to this part of Mo., and we could either worship in a home or I would have a ride to Neosho about 18 miles from here, a wonderful congregation. Soon I am going to be too old to drive. At one time we had several members meeting here and I was a trustee. It has now dwindled to only a few and I was unable to keep them from individual cups and women teachers. Yours for sound teaching.

-W.E. Joslin, Rte 1, Granby, Mo. 64844

Our Young People- No. 3 (cont'd. from page 1.)

and we begin to engage in sinful pleasures. Hence be careful that your associates are of the right kind. You had better spend your hours at home reading the Bible, singing, or listening to the instructions of a loving mother or father, than to be in questionable company. Heed the warning of God's eternal truth. Hear it, "Cast not in thy lot with them; walk thou not in their way; refrain thy foot from their paths. They lay in wait for their own blood; they lurk privily for their own lives. But walk thou in the way of good men, and keep the paths of the righteous". Be established in your convictions of right, and learn to say "No" to the Tempter.

We need boys who read their Bibles, sing, pray, and attend regularly the Lord's day meetings; but do not engage in such evils as playing cards, attending certain parties, dancing, swearing, and the use of tobacco in the various forms, and etc. We need girls who do not engage in these evil things, but who wear long hair, decent and modest clothing; are not ashamed of mother, obedient, read the Bible, and assist with the home duties of life. Bear in mind, "All that glitters is not gold". Be thou an example in all things, showing thyself a pattern.

-Eola, Tex.

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SUBSCRIPTION RATES

Single Subscription One Year \$4.00



We are in receipt of an excerpt from the *International Gospel Hour News* (sent to us by Brother Alfred Newberry) which contains a saddening report. It reads in part: "Bro. David Macy of San Antonio, Texas denounced his error pertaining to the one cup and no Sunday School and has come back to the mainline church. He made public confession of this on December 4, 1976 at the Municipal Auditorium in San Antonio, Texas during the Soul Winning Workshop there. He is the author of a book of sermons and charts entitled *Powerful Sermon Outlines and Charts*. He has presently placed membership with the Kirby church in San Antonio... He has also served as a missionary in Malawi, Africa and Saltillo, Mexico during his 15 years with the extremely legalistic division."

How regrettable that this has happened! We are so sorry to have to report this to our readers but feel it our duty to inform brethren of Bro. Macy's return to digression as documented in the above report from the Dec.-Jan. issue of the aforementioned paper.

It was interesting that the writer of the report says that Bro. Macy "has come back to the mainline church." It is a little difficult for this writer to understand how those who originally left us in order to implement unscriptural practices now consider themselves to be mainline.

We also noticed that it is stated that he "denounced his error pertaining to the one cup and no Sunday School..." In the same paper there are reports of other preachers who left the Christian Church because of the unscripturalness of their instrumental music. We wonder how instrumental music is unscriptural, hence sinful, while the use of "one cup and no Sunday School" (which is certainly scriptural) is "error"? It is ironic that those who worship as the Scriptures direct are the ones who are in "error." How tragic that our Brother has found it necessary to make "public confession" for following the Bible pattern in the work and worship of the church. In the book of sermons by Bro. Macy is a sermon dealing with the "Public Teaching" of the church. He aptly points out the

violation of the Scriptures when Sunday School is used by the church. We hope that he will re-read his good sermon against the practice he now embraces and has made "public confession" for opposing.

Then we are told of Bro. Macy's service as a missionary during his 15 years with the "extremely legalistic division." The Christian Church has accused our digressive brethren of being legalistic for many years because of their resistance to instrumental music, etc. It appears that when anyone refuses to accept an unscriptural doctrine or practice because of its unscripturalness, he is labelled "legalistic." We certainly admit to being as "legalistic" as necessary to please the Father. It may well be that Saul thought Samuel was being legalistic when Saul had disobeyed the commands of God by not destroying the Amalekites totally in I Sam. 15. It seems that God was a bit "legalistic" in Leviticus 10 when Nadab and Abihu "died before the Lord" for using strange fire which "he commanded them not." Yes, brethren, we are afraid of "strange fire." We are afraid of doctrines, practices and or innovations which are not founded upon a thus saith the Lord. Legalistic? Yes, enough so to be afraid to suffer a similar fate like Nadab and Abihu for using that which "He commanded them (us) not." We are determined to be just as legal as is necessary to please God and make heaven our home.

HONOR ROLL

You will find listed below the names of those sending us subscriptions from Jan. 10 to Feb. 10 and following the name the number of subscriptions sent. We appreciate new helpers each month and again we request that preachers, especially as you go to various places, mention the paper that the circulation and thereby the good might be increased. Please check the following and report any errors to us:

Melvin O. White-7; Don L. King-7; C. A. Smith-5; Bessie Greenwood-5; Alan Bonifay-4; Thomas Chilcott-3; Don McCord-3; Carl Johnson-2; Orvel Johnson-2; Marlin Derrick-2; Opal Branch-2; J. B. Spradley-2; Jerry Harris-2; Mrs. Zelma Harrison-2; Kris King-1; Maurice Chandler-1; Joe Connor-1; Dorcas Black-1; Anita Huneycutt-1; Wilmer Hunter-1; Glen Jameson-1; Gerald Hill-1; Clovis Cook-1; Doris Bunner-1; Frank Plasha-1; Charlie Risener-1; Vonna Kendrick-1; L. W. Alexander-1; Miles King-1; Doris Reynolds-1; Mrs. Arden Conner-1; W. A. Harliss-1; Joe B. Allen-1; Merion Hays-1; Louis Howsman-1; Carl T. Jones-1; Franklin Staggs-1; R. W. Davison-1; Scott Anderson-1; Richard Nichols-1; Ron Willis-1; Allen Bailey-1; Frank Meents-1; Total-77.

PUBLISHER'S CORNER

"--For mine eyes have seen the King, the Lord of hosts--" (Isa. 6:5).

The prophet Isaiah went to the temple in a troubled time and found there an overwhelming vision of God and His greatness. He was filled with a sense of his own unworthiness and guilt. When the heavenly messenger touched his lips with a burning coal from the altar and purged his sin he also heard the voice of the Lord saying "Whom shall I send, and who will go for us?"

"Then said I, Here am I send me."

How fitting, as we have a New Year before us with blank pages yet to be filled, that we resolve to answer our Lord thusly: "Here am I send me!"

-Homer L. King

NEW TRACTS

M. Lynwood Smith Publications has recently reprinted the **Harper-Trail Debate** concerning the "wine question" from the files of the **Old Paths Advocate** (1933). This is a very interesting discussion and valuable in its content. The price is: \$1.00. Also, by the time you read this, we will have Bro. Harper's tract **The 'Review' and Baptism** available. This was originally published in the **Apostolic Way** in 1920 in answer to Daniel Sommer's position on sect-baptism (re-baptism). It is a wealth of information on why people who have been immersed into sectarian churches must be scripturally baptized in order to enter the Lord's church. The price is: \$1.00. Order from: M. Lynwood Smith Publications, Rt. 1, Box 151, Wesson, Miss. 39191.

SERMONS AND WRITINGS OF HOMER L. KING

This book, off the press in 1969, contains 220 pages; 81 sermon outlines, 7 written sermons and 31 essays by Homer L. King who spent some 47 years of full-time gospel preaching prior to 1962. It contains a picture and biography of Bro. King and is attractively hard-bound in blue and gold. The price is \$3.00 each. Order from **Old Paths Advocate**, 1061 N. Pilgrim, Stockton, Ca. 95205.

WORDS OF ENCOURAGEMENT

"The Old Paths Advocate is uplifting and encouraging to everyone..."

Allen Bailey, Cabool, Mo.

"Let me say to you that your article in the **Old Paths Advocate** this last issue, (Go Forward) is the best I have ever read in that paper!"

Hugh Milner, Cinc., Ohio

"We appreciate all of you who work so hard to get the **Old Paths Advocate** out."

Orvel Johnson, Sacramento, Ca.

"I've been enjoying the paper very much."

Dorris Bunner, Fairmont, W.V.

"There is so much good reading in the little paper but I would especially like to commend you for the article on **Fellowship and Recreation**. I'm glad to know that I'm not the only one who is "old fashioned" in my thinking."

Vonna Kendrick, Anson, Tex.

ADVANCE NOTICE OF NEW YEAR MEETING 1978

Some have requested advance information about the New Year meeting to be conducted this year in Ardmore, Ok. so that they can make plans and motel reservations. The tentative dates are Dec. 28-1977-Jan. 1, 1978. We intend to keep as many young people as possible in our homes but for those who want to make motel reservations, we provide the following information:

Holiday Inn, Hwy. 70 & I-35, Ardmore, Ok. 73401, (405) 223-7130 1, \$13, 2, \$19, single; 4, double, \$25.00

Ramada Inn, Hwy. 70 & I-35, Ardmore, Ok. 73401, (405) 226-1250 1, \$14, 2, \$18, single; 4, double, \$20.00

Terrace Inn, 1212 S. Commerce, Ardmore, Ok. 73401, (405) 223-4821 1, \$8-\$11; 2, \$11-\$15.50; 4, \$19.50.

All of these are good accommodations and these are supposed to be commercial rates. In making reservations, identify yourself as attending the meeting. There are other motels closer to the church and less expensive. As noted last month, we hope to fill the Civic Auditorium in downtown Ardmore. Won't you make plans to attend?

-Johnny Elmore

1977 CHURCH DIRECTORY

This is the Last Chance to get Your Local Congregation in the 1977 Church Directory. If you have not sent in the information yet, please do so in the next few days. I will need (1). The name and location of the place of worship, State, Town, County, Church, Street address and Zip. (2). The time of the services, (3). Names, addresses and telephone numbers, with zip and area codes of not more than three of the leaders. If I do not hear from you, your local congregation will not be in the Directory, because I will have no way of knowing whether or not you are still meeting. I do not want to direct someone to a place of worship, where they are no longer worshipping and cause someone to miss worship.

There has been many changes and I am only listing congregations that were not listed in the 1975 Directory, or where the congregation has moved to a new location, in the **Old Paths Advocate** as follows:

COLORADO: Berthoud, (Larimer County), 6th. & Lake Avenue; Sun. 10:00 A.M., Wilbert Koolstra, Rt. 1, Box 37, Berthoud, Co. 80513, Phone (303) 532-2474.

MISSOURI: Bendavis, (Texas County), Church of Christ 20 miles west of Houston, Mo. -On Highway 38; Sun. 10:30 A.M. L.R. Gaddis, Graff, Mo. 65660 Phone (417) 926-3348; Jess R. McGowan, Rt. 4, Mtn. Grove, Mo. 65711 Phone (417) 926-3437.

CALIFORNIA: Stockton, Mission & Alpine. Our time of meeting effective Mar. 1, 1977 will be at 10:00 A.M. Lord's day morning, 6:00 P.M. Lord's day evening, and continue to be at 7:30 P.M. Thursday evening.

OKLAHOMA: Stillwater, -This is to let the brotherhood know we are not meeting in Stillwater now. We feel this is not a permanent situation and would like to hear from anyone willing to help out. -Vance Ayers, 724 W. 9, Stillwater, Ok. 74074

ILLINOIS: Peoria, (Peoria County), -The Church at 3501 West Lincoln has moved across the street to the new location. 707 South Baer Avenue. The time of the services are the same, and the names, addresses and telephone numbers of the leaders are the same.

WEST VIRGINIA: Wayne, (Wayne County), -The congregation formerly meeting on Hwy. 52 3 miles N. of Wayne, has moved to a new location. Due to some bridges having to be replaced by the state, the road commission bought most of our parking lot. The congregation has a nice meeting house, made possible by the grace of God and faithful brethren of this congregation. Our new address is: Route 1, Wayne (Wayne County), W. Va., 8-10 of 1 mile off Hwy 52, on Garrett's Creek Rd. (Left Fork). Services-10:30 A.M., 6:30 P.M. Lord's days, and 7:00 P.M. Wednesday evening. -Dennis Osburn, Rte 1, Box 237A, Wayne, W. Va. 25570.

The Deadline for getting the material to me is March 15th. but if you can get the information to me within a few days after you get your copy of the O.P.A. you will still not be too late. Please send the information to me. **DO NOT PLACE ORDERS FOR DIRECTORIES YET.** Send information to: Ray Asplin, 2440 SW 54th. Street, Oklahoma City, Ok. 73119.

Subscribe to the **OLD PATHS ADVOCATE**— we need your support and you need the paper.

MISSION MEETING

PLEASE ANNOUNCE AND ATTEND! A mission meeting will be held at the 4-H building, Jetmore, Kan. March 18-20. Services each evening at 7:30 P.M. and 10:00 A.M. and 4:00 P.M. Sundays. Discount motel rates available. The speakers will be Bro. Glen Osburn and Bob Loudermilk. For more information call: (316) 522-6259 or (316) 943-2688. All are invited.

NEW YEAR MEETING 1977

The 1977 New Year's Meeting was its usual success. This year's meeting was held at McAlester, Oklahoma. Bro. Lynwood Smith was asked to be in charge by the brethren there. For three years brethren from Oklahoma, Texas and all parts of the nation have gathered here to sing and pray the old year out and the new year in. Large crowds, in excess of 400, attended with fourteen states represented. Twenty-seven preachers were present; most delivering edifying sermons. For many years Bro. Lynwood Smith has printed a little song book especially for the New Year's Meeting. This year he presented us with New Songs No. 14.

This year's theme was, "Who Is On The Lord's Side?" Bro. Lynwood chose this, basing it on the commanding words of Moses in Exodus 32:26. Most of the speakers did the best they could to build their lessons around an aspect of this question. Each service was initiated by singing the theme song named after the theme and written by Lynwood and Mr. C.C. Stafford.

The wonderful part of this meeting is the special emphasis placed upon our young people, with the accent on spiritually related activities. This, by no means, infers that the older were excluded; both attended and took part. Singing, the development of our young men into teachers and leaders and Christian principles are stressed throughout. It was upon these principles that the Oklahoma New Year's Meeting grew into what it is today.

Services were held twice daily. In the morning at 10 o'clock and in the evening at 7:30. After evening services, everyone who could would gather in the upstairs hall of the McAlester Motor Inn, where most of us stayed, to visit, partake of refreshments graciously provided by the sisters and to sing from New Songs No. 14. This close association lent a great deal to the meeting.

On Thursday before New Year's Day, approximately sixty-five young people gathered at two local rest homes to sing songs of praise and encouragement for those forgotten shut-ins. What a privilege it was to see their sad faces beam with joy and to witness their feeble hands clap in approval while strong, young voices joined in chorus on such songs as "I'll Live On" and "Tis So Sweet To Trust In Jesus". What greater blessing could a child of God have?

On Friday we were invited to sing on the local cable television station. This was the third year this privilege was extended. Three years ago we were singing each night at the motor inn. Of course, all who passed by could hear us and it just happened that one of those was the manager of the station. He immediately stepped up the stairs and demanded that some of our singers appear on his station. So, we obliged him and it has just about become a tradition. This year Bro. Johnny Elmore directed from the New Year's Song Book and eighteen young brothers and sisters, from four stages sang. I do believe they did the best job yet.

On New Year's Eve we came together in a service in which the teaching, praying and song leading was mainly conducted by younger men of the church. Sixteen young teachers blessed us with five minute talks; some taking the pulpit for the first time. What a privilege it was to sit and listen to these future evangelists and leaders of the church.

After dismissal all visited until about 10:30 and then we gathered again. We engaged in old-fashioned gospel singing until about five minutes before the midnight hour. Bro. Lynwood Smith arose and said a few timely words, then he led us in the ancient hymn: "Another Year Is Dawning". Bro. Johnny Elmore led us in the traditional "Rock of Ages"; a few moments of quiet meditation were allowed, then Bro. Clovis Cook led the congregation in prayer, closing the meeting and the year, 1976.

-Tim Berna

NOTE: We are sorry but this report reached us too late to be included in the February issue. D.L.K.

AN OPEN LETTER

The true church is not meeting any more at the Freeway church of Christ building in Waco, Tex. for this reason: the liberal element came in and took over the building and forced us out. We have placed our membership with the church in McGregor, Tex. Signed: James R. Stewart, 700 N. 59th, Waco, Tex. 76710; Wm. R. Oxner, 3225 N. 29th, Waco, Tex.

Bible facts are sometimes "stubborn" - they don't fit our human fancy.

The One Cup Faith— (cont'd from page 1.)

Chapter One deals with the People and the Issue. It is here that the author gives us his impression of what the one cup doctrine is all about, by claiming that we "emphasize the container more than the contents..." then again on p. 29 he says "The container is the sum and substance of their teaching." Both of these statements are false. They misrepresent our teaching and our practice. The container (cup), while important because Jesus said "This cup is the New Testament..." is no more important than the fruit of the vine or the unleavened bread. We do not use or give thanks for an empty cup. If we were challenged on the fruit of the vine or unleavened bread, as we have been on the cup, we would be every bit as ready to defend either, as we are the cup. Perhaps the following will help our brother really understand the issue:

1. This (bread) is my body which is given for you Lk. 22:19
2. This (fruit of the vine) is my blood of the New Testament which is shed for many Mk. 14:24
3. This cup is the New Testament in my blood, which is shed for you Lk. 22:20

The above statements are all grammatical parallels. In each there is a literal something under consideration 1. Bread 2. Fruit of the vine 3. cup. In statement number 3 Jesus was no more defining cup than he was defining bread in number 1 or fruit of the vine in number 2. So the issue is this: since Jesus took bread we must take bread also, not cheese. He took fruit of the vine, not water, so must we. He took a cup, not cups, so must we. It is just that simple. We do, therefore, believe the cup is important but not any more so than the bread or fruit of the vine and to so charge us is to misrepresent us. When Bro. Knowles writes on the instrument trying to prove its scripturalness, no one gets the idea that he doesn't believe in singing. By the same token, when I write on the cup, that doesn't mean I believe it is of greater importance than the elements Jesus used to represent his body and blood.

In trying to justify his book, on page 6 he talks about the number of one cup churches throughout the world and concludes because of our size his book is not fighting a "straw man". However in the closing chapter he says we are paralyzed, not yet dead but not growing and then turns prophet to say we will probably not last another century. Perhaps he convinced himself by Chapter 13 that what he said in Chapter 1 really wasn't true after all. But let's take another look: while we all acknowledge that numbers do not represent the Lord's yardstick in determining right or wrong, there are some interesting facts overlooked by Bro. Knowles. He mentions the One Cup Directory on page 5 and states that the 1975 edition listed 370 congregations. I happen to have the 1951 edition of that same directory and in the intervening years the number of congregations in the United States alone have doubled in number, not to mention the extensive mission work in Africa and Mexico. While doubling our size in 25 years may not be setting the world on fire, neither is it the description of a paralyzed, almost dead, not-to-last-long, sure-to-die movement.

MORE TO FOLLOW

A NEW SET OF VALUES by Eddie Bullard

Billy is doing fine now, he still has some open wounds and is still under the Doctors care, but he is out of the hospital and out of danger. We believe that prayer was answered. We know that prayer was made throughout the brotherhood. We are very thankful for all your calls, cards, prayers, and your concern for Billy and us.

It all started on Monday night, Dec. 20, about 6:00 o'clock when we got a message that Billy was in the fire at McAlester. Our phone began ringing. Some had heard the news and were concerned. While we waited for our son Buddy and our daughter Deborah to drive up from Denison we made a call to Tulsa to locate the burn center and learned they had already been alerted and was waiting for the ten men that had been sent to arrive. While we waited we were trying to make some calls to find out how bad Billy was burned. One call came in saying they saw Billy as they were loading him into the ambulance and that his ears and nose were burned off and there was no way he could live. Finally, we were on our way and the trip from Tupelo to Tulsa seemed like it would never end. I recall Deborah saying that is the longest road that she had ever been on. Silence seemed to reign over us as we traveled the long road. I would run the radio dial trying to get some news. About 11:00 o'clock we picked up Tulsa and they gave a brief report saying a McAlester mill had exploded and blew debris for a five block area. Several men were burned and were being transferred to Tulsa and Okla. City. There was nothing to let us know how bad or what condition the men were in. For the next twelve days wife and I stayed at the hospital almost continually. After Billy was out of danger, someone came to me and said, "You all sure have had a bad Holiday Season". I think it was then that I realized I had a new set of values.

On the 25th, Billy was scheduled for the bath at 10:00 visiting time and we had about a four hour waiting period before we could see him. While our oldest son and family were with us we drove to Vinita, Okla. to visit my wife's mother in a rest home there. We were so glad we did, as she passed away eleven days later. It was about 2:30 P.M. when I sat down to my holiday dinner which consisted of a cheese sandwich and a cup of coffee, and I think my wife had a donut, but we concluded that this was the best holiday we had ever had. So many times we had sat and listened to the news about death, killings, and all the other bad things that were happening around the world but for some reason we tend to push this out of our minds as though this is something that happens to other people off somewhere else. We were made to realize God is not a respecter of persons.

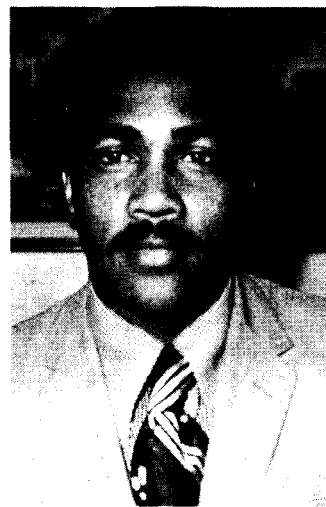
As we made the long trip from Tupelo to Tulsa, I recalled the story about Abraham on his way to offer up his son and when we knew that Billy would live and would be fine, I realized for the first time what joy Abraham must have experienced when Isaac was spared. I had never seen a person that was burned before and I hope I never see another one. As I looked upon these poor suffering men—"There shall be weeping and gnashing of teeth"—was depicted in my mind and in no way was it elliptical. The families of all these men seemed to band together, each being concerned, not just for their own but for all. Before anytime at all it seemed we had known these people always. The goodness they all had for each other caused me to recall Christ saying the harvest was plenteous and the fields are white already to harvest. Yes! there are some wonderful people out in the world that need to hear the gospel.

The next day after Billy was released from the hospital, Jolene's mother passed away. The following Tuesday, Eddie Jr. received a back injury on the job and has spent two weeks and three days in the hospital. He is out now but under the

(continued at right)

MEET BRO. RICHARD REED

We would like to take this means to introduce Brother Richard Reed to the brotherhood. He is a young married man 33 years of age and presently living and preaching in Cedar Rapids, Iowa. He was baptized in 1972 at the 73rd. St. congregation in Kansas City, Mo. For a time he worked with Bro. Doug Young in Omaha, Neb. In April of 1973 he moved to Cedar Rapids, Iowa and worked at a local factory to support his family, did personal work and preached as opportunity presented itself. At that



time, there was no church in Cedar Rapids and he drove to Waterloo, some 60 miles north, to worship. After about a year, he converted some digressive people in Cedar Rapids and about 5 or 6 began worshipping in a private home. In the past two years, he has continued to do personal work and preach. As a result, there are now 38 members of the church meeting regularly with an attendance of around 50 each Sunday. A few months ago Bro. Reed quit his good-paying job in order to devote full time to the work in Cedar Rapids and surrounding towns. He also helps other congregations in Iowa.

Brethren, this man is worthy of support and very deserving. He is a man of talent and ability. At present time, he is only receiving \$550.00 per month. This is not nearly enough. In fact at this level of income he qualified for the federal food stamp program. This should be said to our shame. Let's get behind this man. We need at least \$350.00 per month more pledged to his support. Will you help? Contact Bro. Reed directly at P.O. Box 745, Cedar Rapids, Iowa. Any amount will be appreciated. Bro. Reed will furnish you with a regular report of the work and its progress. Please respond.

Current supporters are: 85th and Euclid, K.C., Mo.; Sunset Heights, Houston, Texas; 73rd and Prospect, K.C., Mo. and the church in Cedar Rapids.

-Ronny F. Wade

"Young man, attend to the voice of one who has possessed a certain degree of fame, and who will shortly appear before his maker: Read the Bible every day of your life."

-Samuel Johnson

A New Set of Values— (continued)

doctors care. Yes! we need God so badly these days, more than ever. I know I need God. To those who say they don't need God, why don't they stop drinking his water, stop cooling by his breeze, stop warming by his sunshine, stop breathing his air, and stop tilling his soil?

Yes, we have a new set of values now. We do not question God, but we know without Him we are nothing. At least two of the men are still in the hospital at Tulsa undergoing some surgery and are in need of our prayers. We believe Bro. Bill Verner would appreciate your remembering him in your prayers. I know he deserves them, he carries a heavy load. Once again, thanks.

-Tupelo, Okla.

ANNUAL SPRING MEETING— BIRMINGHAM

The annual spring meeting at Crescent Ridge church of Christ in Birmingham, Ala., will be conducted by Bro. Lynwood Smith of Wesson, Miss. We urge all to make plans now to attend this meeting. There are motels, campgrounds, and rooms available with church members. For information concerning the meeting, accommodations, etc., contact: E.H. Stamper, Rte. 2, Box 968-B, Leeds, Ala. 35094 Ph. (205) 699-1738; or the writer at 1248 Montclair Rd., Birmingham, Ala. 35213 Ph. (205) 591-1031.

-Lowell G. Hill

(Note- We were not given specific dates for this meeting and are assuming it will be around the easter holidays -HLK).

TO FRIENDS IN CHRIST ANYWHERE

If you would consider changing locations please be encouraged to consider moving to Austin and working with us at 5602 Woodrow Ave. congregation. We have a good meeting place on an arterial street with city bus service. It is a good neighborhood with schools in abundance at all grade levels. Austin is the capitol city of Tex., within which are located all departments of the state. Travis county government and the city employ many people. Austin and environs has a population of about 325,000, the county 372,000. It is the site of the famous University of Tex., with enrollment of over 40,000, Austin Community College, 5 other smaller colleges and universities and nearby SW Univ. at Georgetown, also, State College at San Marcos. Cost of living, except for utilities, is said to be less than most cities this size. I will be glad to send a copy of our newspaper for perusal of want ads. Our congregation is small but at peace. Brethren Don McCord, Wayne McKamie, and Jerry Dickinson have held meetings for us. My phone is (512) 454-9432, my address: 7807 Gault, Austin, Tx. 78757

-K.G. Wilks

ACKNOWLEDGEMENT

To date, we have received the following toward our building in the Clarksville, Ark. area:

Huntsville, Ark. --\$200; Doniphan, Mo.--\$50; Nixa, Mo.--\$200; Kansas City, Kan. (36th & Everett)--\$200; Amarillo, Tex.--\$200; Covina, Cal.--\$100; El Reno, Okla.--\$100; Coalgate, Okla.--\$150; Lawrenceburg, Tenn.--\$200; Shreveport, La.--\$100; Beattyville, Ky.--\$50; Andrews, Tex.--\$300; Alton, Mo.--\$100, Mill Hall, Pa.--\$50; Wynnewood, Okla.--\$200; Mineral Wells, Tex.--\$25; Radnor, W. Va.--\$50; St. Louis, Mo.--\$50; Bakersfield, Cal.--\$100; Gaudalupe Torres, San Antonio, Tex.--\$50; Indiana, Pa.--\$100; Cypress, Cal.--\$100; Slocumb, Ala.--\$200; Milano, Tex.--\$50; Total to date--\$3125.00.

If I have overlooked anyone, please let me know. Presently, we are meeting in the old home place of the late John Nichols, 3½ miles west of Hunt, Ark. We are now close to beginning construction on our building and could certainly use other contributions. There is not a faithful congregation within 50 miles of us. With what we have received and what we had on hand, we are about \$4500 short of our starting goal. We want to express our gratitude for all the help received, and solicit your prayers in our endeavour. Donations may be sent to me at Rte. 3, Box 174A, Clarksville, Ark. 72830.

-Thomas E. Wasmer

The British Museum now contains two of the three oldest Greek MSS. of the Bible, having recently bought from Russia Sinaticus for 100,000 pounds, about \$500,000. Russia rejects Christ- so did the Jews. Watch.

TOGETHER 60 YEARS

Brother and Sister James R. Stewart of 700 N. 59th Street, Waco, Texas, celebrated their 60th wedding anniversary on Feb. 23, 1977. The couple first met at the Church of Christ at Dudley near Abilene, Texas and were married on Feb. 23, 1917 in Abilene.

Sister Stewart was the former Miss Mary Darden.

Both were members of the Church at the time of their marriage.



The Stewarts have three children— Mrs. Annabel Spradley of Oklahoma City, Mrs. Velma Spoons of Waco and Mr. James Howard Stewart of Sedona, Arizona. They also have 12 grandchildren and 19 great grandchildren.

Bro. and Sister Stewart have been and are very active members. Bro. Stewart has been in the preaching field full time for the past 57 years. Having preached so long and in so many places, he is well known as one who has baptized hundreds and established numerous congregations. At Chapel Grove, Tennessee he baptized sixty during one gospel meeting.

Bro. and Sister Stewart now attend and work in the congregation in McGregor, Texas.

Bro. and Sister Stewart would be very happy to hear from their many Christian friends and relatives as they celebrate this occasion.

-J. Wayne McKamie

BONDS OF MATRIMONY

DeGough-Everett- On the evening of Jan. 15, 1977 at Lodi, Cal., Bro. Greg DeGough and Sister Peggy Everett were united in marriage, reciting vows they had prepared themselves. Greg is the son of Bro. and Sister Richard DeGough of Hughson, Cal., and Peggy is the daughter of Bro. and Sister Charles Everett of Orangevale, Cal. A large crowd gathered to witness their vows and wish them a long happy life together. Greg and Peggy will live in Folsom and meet with the brethren at Fair Oaks, Cal. It was my privilege to officiate.

-Delmer R. Lee

Hickey-Permenter- On Friday, Feb. 4, 1977 at 8 P.M., Brother Robb Hickey and Sister Cindy Permenter were united in marriage. Several friends, relatives and Christians were in attendance. The preparation was good and the wedding went very smoothly. Bro. Hickey is a fine young man and is making a good gospel preacher. Cindy is a good Christian girl and will be a great deal of encouragement and help in the many years ahead. My prayer is that God will bless them with many years of happiness and that they will always remember God must be first. This writer considered it an honor to officiate during the ceremony.

-Duane Permenter

Jesus Christ, looking down through the stream of time, laden with the destiny of human souls did not fail to perceive and provide for every emergency that could possibly arise in the passing of future generations.

-Dr. G.A. Trott

INFORMATION NEEDED

If you have information concerning faithful members living in or near Henderson, Tex., would you please send it to: Mrs. Gracie Sledge, 1205 Richardson Dr., Henderson, Tex. 75652.

OUR DEPARTED

Modgling- Bro. Thomas Leamon Modgling of San Angelo, Tex., departed this life Jan. 8, 1977 at the age of 78. He is survived by his wife of approximately 58 years, Sarah; 2 sons, Roy Bill of Anaheim, Cal. and T. L., Jr. of Midland, Tex.; 3 sisters, Mrs. K. C. McCollough and Mrs. L. M. Mills, of Dallas, Tex. and Mrs. John Bowers, Pampa, Tex.; 2 brothers, Barnie and Floyd, of Bronte, Tex.; 3 grandchildren and 1 great grandchild. Bro. Modgling had been a member of the Lord's church for 55 years, having been baptized by Bro. Will Thompson in 1922. He moved to San Angelo about 30 years ago and was a builder during that time; building or helping to build over 100 homes in this city where he certainly left his mark. He was a successful business man but never lost sight of the fact that life had a deeper meaning; thus, he also built for eternity. He loved the church, his family, brethren and sisters in Christ and lived life to its fullest. Perhaps the fact that two grandsons, John and Karl, were gospel preachers made him joyful and even more enthusiastic for he liked to tell others about them. The last few months of his life were filled with intense pain but he is now released from all that, at rest and in a far better state. Thank God for such men and their memory. The writer endeavored to speak words of comfort and warning. Singers from San Angelo rendered the beautiful appropriate singing.

-C. A. Smith

(Note- I had known Tom and Sarah for well over 40 years, at various places in Okla. before their move to Tex., and enjoyed many visits in their hospitable home. They could be counted on to drive many miles if a meeting was in progress and render support. Tom was a man among men and I am better for having known him. My deepest sympathy to Sarah, Bill, T. L., and the rest of the family -HLK).



Kenneth Middick, P.O. Box 335, Anderson, Mo., Jan. 14.-The work on the building at Anderson is slowly progressing. We hope to be meeting there in about a month. This month I have spoken at various local congregations. May God bless the work everywhere. (Note- We are sorry this reached us too late for Feb. issue. -Ed.).

B.F. Leonard, 815 W. 3rd, St., Huntington, W. Va. 25701, Jan. 26. -We are having good attendance at all services. Labor Day meeting will be held at Pontiac, Mich. this year. By the time this reaches the readers, the church at Wayne will have moved from R. 52 to its new location on Garrots Creek Rd., about 1 mile off Rte. 52. They have a nice brick building and were able to build it without help from other congregations.

Kenneth Middick, P.O. Box 335, Anderson, Mo. 64831, Feb. 3.- During the month of Jan. 1 spoke at the following congregations over or more: Neosho, Burkhardt, and

Cassville, Mo., and Union Star, Ark. Starting March 20, I will be working with the congregation at Bunners Ridge, W. Va., beginning with an eight day meeting. I look forward to going there and meeting with the brethren once again. If you know of anyone in that area I could contact please send me their name and address, it will be greatly appreciated. Also, if you plan to be in that area, we would enjoy having you come by. Remember me in your prayers. May God bless.

Gene Welshons, 204 N. 4th Ave. W., Newton, Iowa 50208, Feb. 6.- 1976 was a very good year for the church here, much was accomplished. There have been 3 baptisms, a restoration, and one converted from cups and classes. It has been a hard struggle here but with the help of all the faithful brethren we have made progress. Bro. Roscoe Lawson is doing a good job teaching the gospel, he has come a long way. After Oct. of this year I will be free to go preach wherever I may be called. It is hard to travel when one holds down a full time job, but I plan to take an early retirement from the Maytag Co. here, as my health is not too good. God bless everyone. Pray for us. You will find a warm welcome here with the church. The churches of Christ salute you. (Rom. 16:16).

Homer L. King, 1061 N. Pilgrim, Stockton, Cal. 95205, Feb. 10 -In the past few weeks, along with our regular teachers here at Stockton, we have enjoyed a short meeting with Bro. Benny Cryer who gave some very timely lessons. We have appreciated so much the teaching on Thursday evening on the book of Rev. by Bro. Orville Smith. We so seldom hear this book taught upon. Then we were able to attend the two nights of the discussion conducted here at Stockton between Bro. Smith and Bro. Melear on the class system of teaching. The last night was especially good and the truth forcefully upheld. Bro. Smith and family are returning to Joplin, Mo., March 30th, as he feels it is best. We have enjoyed his preaching, it has that old time ring. He has worked hard while here and leaves the congregation with peace, love, and unity prevailing.

Preachers: don't forget to mention the **Old Paths Advocate** in your meetings! The paper has been good to you, will you help it by announcing it where you preach?

Doug Edwards, 506 North 2nd St., Davis, Oklahoma 73030, February 3 -This is the first time I have reported to the **Old Paths Advocate**. In January I began to work with the congregation at Davis. Billy Dickinson has been here the last three years, and I feel he greatly strengthened the church. We are placing articles in the newspaper to familiarize the area about the church. Also, we plan to visit as many homes as possible. I feel that I am privileged to have a preacher of the caliber of Johnny Elmore living near. Johnny has been a great source of help to me the last few weeks. Please pray for the church, that she will grow in love, unity, and numbers.

Johnny Elmore, 419 K St. S.W., Ardmore, Ok. 73401, Feb. 9. Our work continues in this area. Our weekly television program, **The Gospel For Today**, which is supported by area congregations on a direct basis, recently began its third year. Reports from viewers continue to be encouraging. In addition to preaching locally, last month I spoke at Healdton, Jan. 16, and Wynnewood, Jan. 30. I have recently had the privilege of studying and working some with Doug Edwards, who has recently moved to Davis, Ok. to assist them. I have found this young preacher to be studious, dedicated, and sober-minded, and I commend him to the brotherhood. Receiving the **Old Paths Advocate** is a high point each month to us, and we encourage everyone to work so that its influence for Christ may be even greater.

C.A. Smith, 810 NW 6, Andrews, Tex., 79714, Jan. 17. -We recently had a short meeting conducted by Bro. Juadon Norton. This young man has the potential to become one of the great preachers in the church, and if you have not heard him you have missed some excellent preaching. The church here is busy in the work of the Lord and we are excited about the prospects for the future. We recently enjoyed a short visit in Okla., where we visited my mother and preached at the old home congregation, Healdton. It was good to see all the dear ones there. We also were privileged to attend part of the New Year meeting where we saw several faithful gospel preachers and heard some of them preach. Had a wonderful time. Our next meeting is March 10-15 with Bro. Tim Berna. Please pray for us and the work here. Enclosed are some subs.

Mark Bailey, 1220 S. 5th, Denison, Tex. 75020, Jan. 24. -The work here in Denison continues to go well. Since last reporting there have been 6 confession of sins. To God be all the glory. Jan. 1, we were happy to attend services in Melissa, Tex., where Brother Dennis Smith did some fine preaching. Also we were thankful to have several preaching brethren visit here in Denison and preach for us, my Dad (Alton Bailey) preached the last week end in Dec., Allen Bailey preached the second of Jan., and Miles King preached Jan. 19. We are always glad to have visitors come worship with us. We look forward to our meeting in Kansas City, Kan., starting Feb. 25. Jan. 10, wife and I became the proud parents of another boy, Phillip Shawn, weighing 8 lbs. We are thankful to God for blessing us with our two children. I trust we will be able to raise our children as my parents raised theirs. Please pray for us.

Lonnie Kent York, 648 North 61st. Street, Kansas City, Kansas 66102, February 3. -The month of January was slow pertaining to the work in this area. The extreme cold and snow has prevented my going and doing much of the needed work in this area. My hope is that this month shall be more conducive to mobility. There have been some good leads develop here as well as in mission areas around the Kansas City area, and with the Lord's help, there will be fruit for the Master. I am available for meetings this year and have time open this spring and summer. I continually seek the prayers and support of our brethren, that I shall always continue in the work set before me. With our God, I know that much will be done when we take full advantage of the opportunities he provides. May God bless all who do His will.

James L. Morgan, Rte 2, Box 101, Parkhill, Okla., 74451, Feb. 7. -Since last reporting the work here is progressing nicely. Through our home contacts we have a man and wife worshipping with us who had been out of duty for many years. We request your prayers. Our building is coming along very well. We have received the following contributions up to Feb. 1: Stroud, Okla. -\$200; Ada, Okla. -\$300; Stilwell, Okla. -\$100; Okla. City (21st St) -\$100; Shreveport Flournoy Lucas Rd), La. -\$100; Boyd Kent -\$25; Joe Morgan -\$60; Bakersfield, (Planz Rd.), Cal. -\$100; Wynnewood, Okla. -\$200; Fremont, Cal. -\$50; Hammond, La. -\$50; Brookhaven (Pearlhaven), Miss. -\$50; Brookhaven (Hillcrest), Miss. -\$200; Lawrenceburg, Tenn. -\$100; El Reno, Okla. -\$200; El Cajon, Cal. -\$300. For these contributions we are grateful. If there are mistakes please let us know.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538, Feb. 14 -This past week-end we held an enjoyable meeting with the North Area congregation in Sacramento. The building was full both Friday and Saturday nights with all of

the extra folding chairs out. There were three confessions of public wrong made and we look forward to returning next year. The home church is doing well. Our crowds are pretty good most of the time and lately there have been a number of outsiders in attendance. We look forward to a week-end meeting with Raymond Fox the last of this month and a

meeting with Bro. Don McCord over the Easter school vacation week in April. We invite all to come. We look forward to the coming year in the work of the Master in hopes that, if it is His will, a new congregation may be established in the Bay Area ere it is over. Your prayers are appreciated.

Jerry L. Cutter, 6405 N. College, Oklahoma City 73132, Feb. 3. During 1976 we had the privilege of visiting many congregations as well as that of holding several mission meetings. In Athens, Alabama, along with brother Bobby Pepper, we had the opportunity of teaching several hundred brethren the truth relative to the Lord's supper and women teachers in the church. The Lord blessed all our efforts and we are most thankful. One thing has become apparent, and that is that many good brethren, especially among the non-institutional brethren, are beginning to see the truth relative to women teachers in the church. When the same concern for the Lord's supper is shown, we will see a great returning to the truth. We continue under the direction of the Northwest Twenty-first Street church here in Oklahoma City. It is a pleasure to work for brethren who are so mission-minded. Our schedule for the next couple months is: Garland, Texas: March 4-6; Marietta, Okla., with Miles King: March 18-27; Fieldstone, Missouri: April 1-10. Miles and I worked in mission work at Muskogee, Marble City and Stillwater, Okla., last year. Our regards to all the faithful.

Alan Bonifay, 3737 Loma Vista B, Flagstaff, Ariz. 86001, Feb. 4. -The work here is progressing even better than we had expected. We have had 2 excellent responses to our T.V. program and numerous favorable comments have been made around town. Jan. 23, Bro. Jerry Harris assisted 2 ladies in their obedience to the gospel. Our membership is now at 10 here in Flagstaff. We have about a dozen good leads in northern Ariz. which we plan to follow up in the near future. Currently, we have added a weekly newspaper article to our media work which also includes 4-two minute radio programs each Lord's day, a semi-monthly bulletin (which you may receive by sending us your address), and our weekly T.V. program. We anxiously await our mission meetings in the spring and summer: Ron Courter Apr. 25-May 1; Lynwood Smith, July 8-17; and Irvin Barnes in late Sept. On Jan. 11 Tonya and I were blessed by the birth of Barry Lynwood. We ask your prayers that we might be able to "train him up in the way he should go." We look forward to our meeting in San Pablo, Cal., May 16-22. May the Lord bless you all.

Duane Permenter, Oak Grove, Ar., 72660, Feb. 8 -The work in Ark. is going well. I have met many people and I believe the work will be a prosperous endeavor. The unity and love among the members is wonderful. If you know of anyone in the area you would like me to visit please notify me at the above address. I am presently at home in Ca. Since last reporting I preached at Modesto and attended a discussion on the cup question at Tracy, Ca. Orville Lee Smith was the debator for the truth. By the time this comes out in the paper I will be returning home to Ark. with my new bride. We both ask your prayers as we begin our new life together. May God bless all the faithful everywhere. I hope all are blest as abundantly as I have been.

Jackie C. Lee, Rte 6, Box 22, McAlester, Okla. 74501, Feb. 7. -The work here is progressing, even though we are hampered

by the weather and some illnesses. Lord willing, in the near future we hope to hold a mission meeting in a town near here so that brethren in the area can help in the work. The brethren are encouraged and encouraging, and are interested in seeing the work go forward. We lost one of our

older brethren this past week to the sleep of death. Bro. Wiles had been ill for sometime but as health permitted was at the services of the church whenever the doors were open. It is sad that we cannot say the same of ourselves, we let so many trivial things keep us from the services and the blessings we could receive. Bro. Wiles will be missed, and our sympathy goes out to the family. Words of comfort and admonition were spoken by Bro. Jerry Dickinson. If you know of those in this area we could contact, please send name and addresses to us. We would appreciate your help. May God richly bless His own. Pray for me.

Jerry Harris, 3013 E. Lockett Rd., Flagstaff, Arizona 86001, -Feb. 4. Our work program for the year 1977 has gotten underway. The Northern half of Arizona is influenced by the media we are using to preach the Gospel. Leads are beginning to come from the Television Program. Harrodsburg is sponsoring the program for us. Beginning this week we have a weekly article in the largest Northern Arizona Newspaper. The efforts put forth were rewarded with the baptism of two ladies into the body of Christ. All indications are that they will become good church members and strong christians. Over all the work looks very encouraging. As you plan your summer vacation why not spend it in Northern Arizona. You will be pleasantly surprised with our part of the country. So many of you have expressed an interest in our work and we greatly appreciate it. Continue to pray for the efforts in Northern Arizona.

Edwin S. Morris, 10520 N. McKinley, Okla. City, Okla. 73114, Feb. 8 -I certainly enjoyed the last issue of the paper, especially appreciated Ronny Wade's answer to the "Outreach" article. Ronny showed beyond a shadow of doubt the fallacy of such reasoning. It is sad the position that those who begin to reason in that manner soon find themselves. They just have no convictions, it seems, at all. Basically, a stand in the same position as I have stood over the years. I do not mean I have not learned deeper truths and do not have a better understanding of the word of God. The scriptures teach the same truths on one church, baptism, the Lord's Supper, etc. today that they did in the very beginning of the church over 1900 years ago. We trust that after problems with restrictions, etc., in the city of Edmond, are resolved, we will soon be able to build a building. We look forward to a strong church there. It is certainly a pleasure to read and hear all the encouraging remarks about the Old Paths Advocate. Pray for us.

Allen Bailey, P.O. Box 178, Cabool, Mo. 65689, (417) 962-4791, Feb. 1. -Since writing to the paper last month much has taken place. Due to the terrible weather in the south, the debate was postponed. I left Ga. heading for the debate and traveled 140-150 miles, it was snowing and so much ice on the roads that all roads were closed and there was no getting through. The debate has been rescheduled for May 19-20 at the same place and same details. I have recently moved to Mo. It is my pleasure to be in this area, the brethren and their families have been so good to me, and I am grateful for the opportunity of returning to the area once again. Last Lord's day I preached in Fieldstone at the morning service, attended church in Mtn. Grove that evening, then went on to Fieldstone for a later evening service. We ask your prayers that all good will be accomplished here. It was my pleasure to visit with Brethren Clovis Cook and Ronny Wade last Saturday. These two men are to be commended for the hard

work they have done in this area over the past years. I look forward as the year continues to visit and study with them.

Our prayers go with Bro. Cook as he enters his debate in Colo. next week. Feb. 25-27, I am to conduct a weekend meeting in Mtn. Home, Ark., and am looking forward to meeting all the brethren there. I have been with Bro. Irvin Barnes in the past and look forward to being with him again. We solicit your prayers. Please note the new address and phone number.

Orville Lee Smith, 222 E. Swain Rd., Stockton, Cal. 95204, Feb. 10 -The work at Stockton is progressing very well, we have made many contacts, some of which have resulted in people attending our services. Our study of the book of Revelation on Thursday evenings has produced quite a lot of interest. I appreciate the letters complimenting my article on the Holy Spirit in the Old Paths Advocate. I feel sorry for those who differ with the truth that the Holy Spirit has revealed about Himself and hope they will accept these truths in the near future. Jan. 31, Feb. 1, I was in a public discussion with Dan Melear at Tracy, Cal. on the number of drinking vessels to be used in the communion. Then Feb. 4, 5, I met Bob Melear at Stockton on the issue of the class system of teaching. This is reported elsewhere in this issue. We feel truth triumphed as it always does. We plan to leave Stockton for Mo., on March 30, and are scheduled to hold a meeting at Porterville, Cal., March 31-Apr. 3, enroute. The brethren at Stockton had planned the work to continue longer, but were very understanding when we explained our reasons for wanting to return to Mo. Our love for the church at Stockton is great. They supported us well and we appreciate our good association with the brethren here. We feel much good has been done with the discussions here and at Tracy. We hope the church at Stockton will continue in peace, unity and strength.

Richard F. Nichols, Rt. 3 Box 573-B, Piedmont, SC. 29673, Feb. 7 -The work here in the Greenville area is progressing. We have begun to conduct home studies with non-members. Also, studies with the teachers of the congregation. We now have mid-week services. We meet Wednesday evenings at 7:30. We have a radio program on Lord's day mornings at 8:00 on WELP the Easley station. I know as you read this report that some of you know people who live in the Greenville area that need to be contacted. Why not just take the time to sit down and write me a note giving their names and addresses, so that I can visit them. We would appreciate it and the Lord would, too. Recently we had the wonderful privilege of worshipping in the home of Bro. Roy Quinn at Lugoff, S.C., near Camden. Bro. Roy and his family withdrew from the digressive congregation there and began to worship according to the New Testament pattern in their home about a year and a half ago. It is their desire to establish a scriptural congregation. One young man who is a student in college in the Atlanta area has been converted. The Quinns have been working on a group which pulled off from a local denomination. They seem to be making some inroads with them. I'm sure that any encouragement that you could lend the Quinns would be appreciated. Please pray for us.

Paul O. Nichols, 514 Oakshire Ave., Modesto, CA 95351, Feb. 8. -Last Lord's day we had one restoration and one baptism. That night we had two confessions of fault at Modesto. Bro. Duane Permenter, who is home from Arkansas to be married, did the preaching. We have been enjoying the opportunity to visit other congregations from time to time. Last Lord's day I was at Turlock, preaching morning and night. Feb. 27, I am to be at Atwater, the Lord willing March 13, at Manteca. April 2-10, I am scheduled for a meeting at Cottage Grove, Ore. Last week I had the

privilege of moderating for Orville Lee Smith in a discussion with Dan and Bob Melear on cups and classes at Tracy and Stockton. Feb. 26 and 26, I am to moderate for Bro. Rob Hickey in a public debate with Dick Nichols at Merced and Atwater. I have tentative discussions coming up later with Don Wilson of Escalon and Lyle McCollum of Tracy. We have not challenged for one of these debates, but like the apostle Paul, we are "set for the defense of the gospel." We gained one family to the truth after the discussion at Redding. They now meet with the brethren there, although they live at Red Bluff where formerly they worshipped with the digressives. The man seems to be a fine person and wants to make a preacher and an elder in the church. Truth marches on.

Barney Owens, 6552 Dimmick Rd. W. Chester, Ohio 45069, Jan. 25 - Since last report things have been moving right along. Due to the coldest winter in history things are slow at the moment, but the church is growing in strength, and we continue with the Lord's help to proclaim the word. We are now well into our second year on radio and some are beginning to respond. Sometimes we abandon an effort too soon. It was my pleasure to attend New Year's meetings in Mo. and Ala. Also, we have held a short meeting with the brethren at Bandy, Ky., and visited with those at Mtn. Home, Ark. and Florala, Ala. In Nov. we attended the discussion on the number of vessels to be used in the Lord's Supper at Beattyville, Ky. The truth was well supported by brother Ronny Wade, being opposed by brother J.W. Holcomb. I was reminded of another contest long ago between one large and loud, who boasted of his power and might, whereupon a small shepherd lad chose five smooth stones and skillfully laid him low. Brother Wade with his five smooth stones (Mt. 26:27; Mk. 14:23; Lk. 17 & 20; I Cor. 10:16 & 1 Cor. 11:25) placed them carefully in a sling he had obviously used before, and loudness began to quiet down. It was a pleasure being there. Our next extended meeting will be with the brethren at Temple, Ga., April 2-10. In the past some asked about meetings this summer for which I did not have an opening. Due to reasons beyond my control I now have time for a meeting the latter part of July. We ask the prayers of all our brethren and sisters in Christ.

Ron Jordan, 1446 Mitchell Ave., Escalon, California 95320, Feb. 8 - The year has started out just wonderful for us. I was able to attend the New Year's Meeting in McAlester, Oklahoma for the first time. It was a "Great Meeting." Bro. Lynwood did a fine job in organizing it. Words cannot express my appreciation to Lynwood for giving me the opportunity to speak at the meeting. It was encouraging to see so many young people there. It stood out that they were there for the spiritual food and not for fun and games. May God richly bless our young people. While in Oklahoma I had the privilege of visiting in the homes of Carl Johnson and Jerry Cutter. Their hospitality was beyond compare. I would also like to thank all the people who were so kind to me while I was in Oklahoma. I preached at Ada, 21st St. in Oklahoma City, also. I thank these congregations for the confidence they placed in me. Their kindness in words and deeds will not be forgotten. Since last report I have preached for the faithful in Bakersfield, (Truxton Ave.), Manteca, North Sacramento, Atwater, Turlock, Sanger, Clovis and here at home. Lord willing, in April I'm to begin working with the congregation in Atwater on a part time basis. This is a faithful congregation with some very outstanding people in it. I'm looking forward to this work, hoping that together we can win souls for the Lord. Please pray for us in this undertaking. I was able to attend both nights of Orville Lee Smith's debate with Dan Melear on the Cup question. Orville Lee did as fine a job as any I have heard on this issue. We look forward to our meeting here at Escalon, March 18-27 with Carl Johnson. Please make plans now to attend.

Frank Staggs, 32353 Roosevelt, Cottage Grove, Or. 97424, Feb. 5, 1977. This has been a busy, fruitful winter. Dec. 12, a new brother came forth from the "watery grave of baptism" at Cave Junction. Dec. 14-17 I preached at Flagstaff, Az., where those Christians are working hard to spread the Word.

Dec. 19, we were at Sentinel, Ok., for services, and had a good visit in the Ron Willis home. The next day the study began in Ok. City, and we enjoyed it, and trust that much good will come of it. Surely, we can give ourselves to nothing better than that which is relative to the advancement of Christ's Cause among men. May we all ever strive to enrich our minds with the precious Word of God. On Jan. 11, Gladys and I were blessed with our first grandson, Berry Lynwood Bonifay, in Flagstaff, Az. I preached twice the week we were there with them. One of our Oregon Christian girls-- a college student -- has moved back to Flagstaff. Please pray for her that she may be a great help in the work there. Brother and Sister Otis Osburn were here at Cottage Grove for several weeks this winter. It's always uplifting to have the elderly "soldiers of the cross" in our midst. Terry and Vicki Osburn have moved from Ca. back to Cottage Grove and plan to make their home here. We are so very thankful to have them.

Lord willing, Brother Smith Bibbens will have completed a meeting at Corvallis by the time this appears in print. We love and respect Brother Bibbens. Bro. Paul Nichols is scheduled to be in a meeting here at Cottage Grove April 2-10.

We invite your presence. We are looking forward to that meeting with much expectation for a great spiritual involvement. Pray for us that we will ever realize that TRUTH and TRUTH ALONE can make men free. Yours for the spread of our Lord's Will more and more; looking to the blessed hope of His coming, and our rising to meet Him in the air.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo. Feb. 18 - The work in these parts keeping moving onward, with plans that include new congregations, new preachers, new ideas, etc. With a break in the weather, I plan visits to many places where we have never been in these parts. I recently preached for the church in Wichita, Kansas. They are doing well under the guidance of Bobby Loudermilk and Glen Osborn and the other capable brethren who meet there. The discussion at the West Side Church of Christ, in Golden Colo., Feb. 7-10, with Carl A. Allen, was well attended by our brethren. There is no way I can ever show my gratitude and appreciation to the eleven preachers that came all the way to Denver to support me in this discussion. The brethren in that area were deeply impressed. There will be a detailed account of this whole encounter by Irvin Barnes, later. In an effort like this one where there was so much unselfishness on the part of those who came to support truth, it humbles me, and serves as warning to the digressives that they have trouble on their hands in time to come. I will be in Ft. Smith, Ark., April 8, 9, 10. McAllister, Okla., over the last two Lord's days in April 15-24th. Yuba City, Calif. April 29th to May 8th. I would like to say that Bro. Irvin Barnes rendered a valuable service in moderating for me in the discussion mentioned in this report.

Ronnie D. Whigham, 314 S. Rhodes St., Mt. Dora, Fla., Feb. 18, 1977. We would like to inform the brotherhood that the work in Mt. Dora is struggling along, however, we are very encouraged with our work in this area. We invite and welcome all to worship with us each Lord's Day at 10:30 a.m. at the above address. We would love hearing from our brothers and sisters in Christ who visit our area or who wish to write or call us. You may contact us at the above address or call (904) 383-4719 or (904) 383-4064. Please pray for us in our work and may God bless you all as He has us. P.S. please write us if you know of anyone presently worshipping in the Ocala, Fla. area.

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

OLD PATHS ADVOCATE

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

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

Vol. XLVIII

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No. 4

THE ONE CUP FAITH— A REVIEW by Ronny F. Wade

The above-named book by Victor Knowles purports to be a historical study of the one cup faith. The book is filled with contradictions from beginning to end. The author charges people who believe in one cup with seeing only the literal container and that it is the "sum and substance of their teaching". On page 21 he says "It is quite regrettable, as well as being sad, that some who read these beautiful and moving passages can see nothing there but a material object- the cup- and a regimented form- everyone drinking from that one cup". It is pure supposition that we see nothing more than that. In fact it is an imposition of judgment and the Bible condemns that, Rom 2:1-2. But let us look closer at his statement about a "material object". Bro. Knowles is surely aware that grape juice is a literal liquid. So also is water and Coca Cola. Isn't it true that grape juice only represents our Lord's blood? If so why would he put up such a fuss over the use of water or coke? Could it be that he is seeing only a material liquid? Herein lies one of the major fallacies of his book. On the one hand he criticizes us for demanding one cup, then turns around and demands grape juice or fruit of the vine. On the one hand he admits Christ took one literal cup (p. 40) then declares there is no significance in this at all. So we wonder why there should be significance attached to the fruit of the vine but none to the cup, since of one Jesus said "This (fruit of the vine) is my blood" and of the other "This cup is the New Testament in my blood?" Is the representation of the blood more important than that of the covenant?

Chapter five deals with Definition, and it is here that Bro. Knowles does some of his best mis-representation. On p. 39 he accuses us of making a literal interpretation of the Lord's supper from "start to finish." This of course is not true and he knows it is not true. Several times he refers to my tract. **This Do In Remembrance of Me** and J.D. Phillip's tract **The Cup of The Lord**. In both, consideration is given to figurative language and it is pointed out that "cup" with reference to the Lord's supper is sometimes used figuratively (metonymy). So he surely must have known that we don't "insist upon a literal interpretation from start to finish."

Manipulating the Authorities

In this same chapter on p. 36-37 the author proceeds to give us literal and figurative meanings of the word cup. Under literal meaning he fails to list one quote involving the Lord's supper, while under figurative meaning every reference, save one, refers to the communion. (It should be pointed out that every Greek Lexicon of which I have knowledge places Mt. 26:27 'cup' under literal usage. Surely Bro. Knowles was aware of this.)

With interest, we note that he quotes W.E. Vine under literal meaning as saying 'cup' "a diminutive of 'poter', (continued on page 8.)

CONCERNING SPIRITUAL GIFTS— 1 COR. 12 by Edwin S. Morris

In the early days of the church there were different spiritual gifts given unto men. We shall begin with chapter twelve and verse one and glean what truths we can on the subject.

In vs. 1 spiritual is emanating from the divine spirit, or exhibiting its effects and so its character. Gifts denotes extraordinary powers, distinguishing certain Christians and enabling them to serve the Church, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit. It is the supernatural gifts bestowed in the early church by the Spirit. These were especially needful before the church had the New Testament as a guide and in the inauguration of Christianity. Paul did not want them to be ignorant from whence these gifts came and for what end they were given. He wishes them to fully understand and know the purpose of these gifts.

In vs. 2 Paul says that they were Gentiles. Previous to their conversion to the Christian faith they were heathens that were not guided by reason or truth but were carried away by their passions into a senseless worship, the chief part of which was calculated only to excite and gratify animal propensities. These dumb idols, though often supplicated, could never return an answer so that not only the image could not speak but the god or demon pretended to be represented by it could not speak; a full proof that an idol was nothing in the world. How foolish and absurd was their practice.

In vs. 3 Paul tells them that because of their former ignorance and evil life, he would have them know that the Spirit of God instructs, teaches, leads out of this idolatry into the knowledge of the Son of God. Since this is true, one that is led by the Spirit of God cannot say that Jesus is "anathema" or that he is the source of evil. On the other hand no one can believe that Jesus is the Christ save upon the testimony given in the word of God by the Holy Spirit. All that we know about Heaven, hell, God, Christ, the Holy Spirit etc. is contained in the word of God.

In verse 4 Paul points out further, "Now there are diversities of gifts but the same Spirit." Diversities is distribution, distinction, difference; in particular, a distinction arising from a different distribution to different persons. These are various in their manifestations but all proceed from the same spirit. The unity of the source is strongly insisted upon, to put an end to the mutual jealousy of the Corinthians. As we will learn from the contest, the Corinthians were all seeming to claim the gift they had superior to others and some gifts to be desired above others. Thus they were wrong in their attitudes.

In vs. 5 administrations is service, ministering especially of those who execute the commands of others. Paul says (continued on page 8.)

TIMELY SUGGESTIONS by Homer A. Gay

A good sister, who asks me to withhold her name, sends me this little poem which she composed, and asks my "comments."

WORDS OF WARNING

"Here is a warning, Christian boys, when you go to choose a wife:

Don't choose a girl who wears her "shorts," for she will ruin your life.

But choose a girl who does not smoke; who dresses very plain,

And she will bring you blessings every day in Jesus' name.

Don't choose a girl who wears few clothes or one who has no shame,

For she will break your heart, my boy, and ruin your Christian name.

The girl you choose to be your wife should be a Christian, too,

And help you please the blessed Lord in everything you do.

She should keep the home for you, and kneel with you in prayer.

Remember in a "Christian Home" there is happiness to share."

COMMENT: There are many good thoughts and suggestions in this little poem. The Bible teaches us that our women and girls are to "Adorn themselves with modest apparel" (1 Pet. 3:16; 1 Tim. 2:9-10).

But here is something else to think about: When the first pair—Adam and Eve—realized they were naked, they tried to hide themselves from the face of the Lord but the Lord God "Made coats of skins, and clothed them" (Gen. 3:7-21). They had made for themselves suits of fig leaves but God knew the fig-leaf suits were not enough to hide their nakedness and so He made them "coats"—coverings. Notice, too, that God clothed **both of them**—he did not just make a dress for Eve and allow Adam to go on wearing his fig-leaf suit. God wants the men and boys to wear clothes too. In the fifth chapter of Mark, where Jesus cast all those devils out of the poor man on whom they could keep no clothes, when the people came out from the city they found him sitting at the feet of Jesus, "clothed and in his right mind"—verse 15. So, God and Christ both want the men, as well as the women, to wear clothes and I truly believe that it is just as immodest, indecent and wrong for a man to parade his nakedness as it is for the women theirs. This goes for boys and girls too.

Suggestion: Put on your clothes and bring your children up to be modest by putting clothes on them.

Brother Bob Strain, Harrodsburg, Indiana, sends me a neat little tract, "Four Steps In The Sands Of Time," which is very nice. He also tells me that he has a small printing press with which he can print small tracts, etc. I am always glad for the brethrento put forth a greater effort toward spreading the gospel. If Sectarians can print millions of leaflets and tracts, distribute them freely all over the world and convert thousands and thousands of people to their erroneous doctrine with them, why cannot we put out a few tracts and leaflets and scatter them and convert a few people to the TRUTH?

Suggestion: Write a tract, leaflet or something or buy a few thousand of some good ones already printed and distribute them freely. You might save a soul!

Suggestion: Do not over-estimate the stability of a friend, nor under-estimate the power of an enemy.

Final Suggestion: "Let your conversation be without covetousness; and be content with such things as ye have" (Heb. 13:5).

—Homer A. Gay
(continued on page 9.)

USING THE COLLECTION by Irvin Barnes

Distribution of the funds gathered in the Lord's Day collections of the local congregations of the church is governed by divine pattern. This pattern is divided into four specific areas. Each area constitutes a religious practice within itself.

First, consider the practice of supporting widows indeed. The practice of the church caring for a woman who meets the qualifications of a widow indeed is commanded in 1 Tim. 5:3. The church not only should but must perform this obligation if it is to be found doing the will of God.

Second, consider the practice of supporting elders who labor in word and doctrine. This duty is taught in 1 Tim. 5:17-18. The church is performing an activity in supporting laboring elders that is pleasing to God.

Third, consider the practice of supporting brethren who have been victims of some calamity or misfortune. The precedent for this is set in 1 Cor. 16:1-2, Rom. 15:26, and Gal. 2:10. Assisting brethren from the collection who have had some extreme financial set-back is indeed a practice that is sanctioned by the word of God.

Fourth, consider the practice of supporting an Evangelist. This obligation is commanded by Paul in 1 Cor. 9:7-14; therefore, this too is a function that the church performs which pleases God.

Without going into more detail, this sets forth the essence of divine pattern for the use or distribution of the collection. There is little, if any, disagreement on the above points. There are questions, however, that have arisen over other matters for which the collection money may or may not be spent. The answer to whether or not a practice may be supported or an object may be purchased from the collection is determined by the same rules of Bible interpretation that would logically and scripturally be used on any other subject.

For example, please recall the rules commonly applied to the use of mechanical instruments of music in the workshop. Since the Bible teaches that the worshippers are to sing and make melody in their hearts to the Lord, using a mechanical instrument constitutes a violation of the scriptures by adding to the word of God. It is true that those who use an instrument also make melody in their hearts since they sing. However, in addition to singing there is also melody made by playing on an instrument. Producing a melody by playing an instrument is a practice, an activity or performance different from and in addition to, singing.

Next, please consider a songbook in comparison to the instrument. A songbook is an incidental which, when used, constitutes no violation of scriptures. The only possible religious activity that a song book can be used for is to aid in the singing. Singing is commanded by God. The only possible activity that a piano or an organ can be used for is in playing the instrument to produce a type of melody or music that it not commanded by God.

These same principles applied to the use of the collection lends light to what the collection may or may not be used for. There is no apparent violation of scripture to spend the collection for any incidental thing used to expedite the accomplishment of a Bible sanctioned practice. For example, songbooks may be purchased to aid in fulfilling the command to sing. A meeting house may be purchased to aid in keeping the command to assemble. A baptistery may be constructed to aid in baptizing or a public address system to aid in the teaching of the word. A baptistery, songbooks, blackboards, a meeting house, pews and electrical fixtures are all things or objects and not practices or activities. In this line of thought, however, it is to be understood that any objects purchased to perform unscriptural activities would be a sinful way to dispose of collection funds. It would be sinful to purchase a piano from the collection, inasmuch as it

(continued on page 9.)

WHAT VALUE IS THE OLD TESTAMENT by Ron Jordan

Sometime back I was talking with a Seventh Day Adventist about the Bible. He asked me, "Why do you only study the New Testament, don't you know that God has given us two Testaments?" I tried to explain that we do study the Old Testament from time to time but we don't use it for the law that governs our Christian life. I also explained to him that we are no longer under the Old Testament law or the Law of Moses, that this law had passed away when the Law of Christ or the New Testament law came in. Col. 2:14-16. He said "only the Ceremonial Law was taken away but the Moral Law or 10 Commandments are still binding." I told him that they were both under the Law of Moses and that the Bible does not recognize such a division as Moral Law and Ceremonial Law. There is no such thing as doing away with part of the Old Law without doing away with all the Law.

Paul tells us that the Old Law was not perfect. (Heb. 8:7). But the law of Christ is perfect. (James 1:25). Even though we are not under the Old Testament Law, we should still read and study it from time to time. I believe that much good could come from a careful study of these scriptures. Paul wrote in Rom. 15:4 "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of these scriptures might have hope." Jesus told his disciples after he arose from the grave "these are the words, which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses (5 books of Moses—Gen., Ex., Lev., Numb., and Deut.) and in the prophets and in the Psalms, concerning me; then opened he their understanding that they might understand the scriptures." (Old Testament) Luke 24:44-45. The Old Testament is very valuable to us for three main things, History, Prophecy and Types.

1. **History:** The history in the Old Testament shows the imperfections of the human race and the need of a Saviour.

2. **Prophecy:** The prophecy of the Old Testament foretold the coming, suffering and dying of the Saviour. Deut. 18:17-19; Isa 53:7.

3. **Types:** There are types in the Old Testament that foreshadowed what the Saviour would do in saving us.

We can study the Old Testament and see how God dealt with those who obey His Law and how He punished those who didn't. Paul told Timothy that all scripture is profitable (2 Tim. 3:16). Not just a part of them. I believe this means Old Testament as well as the New Testament. Even though they (Old Testament) are not binding on us today they are still profitable. How? Let's study some of the types in the Old Testament that refer to the New Testament.

The bondage of the Israelites, their deliverance from bondage, the traveling out of Egypt across the Red Sea and in the Promised Land is typical of our deliverance from sin, the bondage of Satan and the journey through life to final victory. (Heaven) in 1 Cor. 10:6 Paul wrote that "...these things were our examples." With this inspired statement that the journey was typical, we are free to use it as such. Here are a few types as they occur: 1. They were in bondage in Egypt. This is typical of our bondage to the devil. (Acts 7:6). 2. The Passover blood delivered them. The blood of Jesus frees us from our sins. Jesus gave his life—shed his blood—and nothing but the blood of Jesus can save people from the bondage of sin. 1 Cor. 5:7 "...For even Christ our passover is sacrificed for us." 3. Crossing the Red Sea was typical of baptism: 1 Cor. 10:2 "And were all baptized unto Moses in the cloud and in the sea." Those who passed through the sea did not have water sprinkled or poured upon them. The cloud was not a rain cloud but one of smoke that presented at night an appearance of fire and by day a cloud to guide them. (Ex. 13:21-25). The water from the sea did not wet them for a

(continued on page 9.)

THE IMPORTANCE OF CHRIST by Allen Bailey

Under the law of Moses, the Jews were God's chosen people. In Christ there is no such distinction of the flesh. Paul says, "There is neither Jew nor Gentile but we are all one in Christ Jesus." He also says that Christ "broke down the middle wall of partition" and destroyed the enmity between Jew and Gentile. (Gal. 3:28; Eph. 2:14-15). Salvation is for all nations. In Isa. 2:24; Matt. 28:19-20 Christ said, "and thus it behooved Christ to suffer and to rise from the dead the third day that repentance and remission of sins should be preached in his name among all nations." (Lk. 24:46-47).

How important is Christ? We would like to notice what would be like to be without Christ.

Without Christ there would be no salvation. Christ is the author of our salvation (Heb. 5:8-9). There is no other Savior. In Acts 4:12 we read, "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby ye must be saved." Through the gospel we can obtain salvation which is in Christ Jesus (2 Tim. 2:10).

Without Christ there would be no remission of sins. Christ suffered and died to save us. Paul said "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). Jesus said, "This is my blood of the New Testament, which is shed for many for the remission of sins (Matt. 26:28). Our redemption cost the life of Christ.

The law required that almost everything defiled in any way should be purified by blood (Heb. 10:22). There were some exceptions under the old law but under the new law there is no exception. Every sin requires an atonement and no atonement can be made without blood. Under the old law God said "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11). Under the new law we are redeemed through the blood of Christ. (Heb. 9:12).

Without Christ there would be no way to God. No one can enter Heaven except through Christ. Jesus says "I am the way, the truth, and the life: no man cometh to the father but by me" (Jn. 14:6), and Paul says "For through him we both have access by one spirit unto the Father". The only way to God is through His son, Jesus Christ.

Without Christ there would be no spiritual blessings. In Eph. 1:3, Paul declares "Blessed be the God and father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ." Every spiritual blessing we have comes through Jesus Christ.

Without Christ there is no spiritual light. We read in Eph. 5:8, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

Without Christ there would be no eternal life. John says: "This is the record, that God hath given us eternal life, and this life is in His son" (1 John 5:11). The bible teaches in John 17:3, "This is life eternal, they might know thee the only true God, and Jesus Christ whom thou hast sent." To know God as the maker and ruler of the universe and his son Jesus Christ as the redeemer and Savior of the world is to obtain eternal life.

Without Christ there is no hope for man. A person who does not have Christ and his promises really has nothing at all.

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Did you know—

A little sin will add to your trouble, subtract from your energy, multiply your difficulty and divide your blessings?
-Submitted by Geo. Powell

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SUBSCRIPTION RATES

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by Don L. King

It is amazing that time has brought so many changes about isn't it? Twenty years ago there were only a few "Christians" who endorsed such things as "social dancing," "social drinking," etc. Today we hear favorable mention made of such things all too frequently! We need to remember that sin twenty years ago is still sin in 1977. Speaking of sin, what about the lust of the eyes? Like many of you, we were always taught against the attendance of "picture shows" or movies.

Having been raised in the home of a gospel preacher, our memory yet retains many of the comments made against the indulgences of such worldly places and the harm that could be done to one's influence. I suppose there have always been those who argued with this logic. Certainly, many members of the church do attend the movies today (We still don't!) and one reason often given by those "liberated" individuals is that they attend movies with religious significance. Well,

Satan has some new "religious" films he hopes to entice you with. There seems to be an ominous trend underway presently to market blasphemy to the public. Some of these new films have combined pornography with religion, of all things! Plans are being laid right now for a movie called "The Many Faces of Jesus." This film purports to show our blessed Lord and Master as a man bedeviled by and succumbing to the same several temptations as other men.

He is to be shown as bi-sexual, embracing and consorting with both men and women in a sexual way. His women followers will be shown as His lovers and His disciples as His paramours also. The producer has confirmed that the film will be pornographic in the worst way. What's more, they expect large crowds to be in attendance! Another film already released, called *The Passover Plot*, portrays Jesus as an anti-Roman zealot who planned His own crucifixion and by pre-arrangement prepared drugs to be administered while He was on the cross and feigned death. Plotting to be

taken down from the cross and revived, He then intended to "arise" from the dead so as to be declared the Messiah of God and lead Israel in a revolt against Roman occupation forces with the nation of Israel following Him, believing Him to be the victor over death. In short, the movie apparently presents the "Lord of Lords" and "King of Kings" as a kind of radical nationalist who more nearly resembles the infamous Charles Manson than the meek and lowly Saviour of the Bible! To pay money to see such "trash" (the kindest term I can think of) is to patently support blasphemy. Yet millions could potentially be dissuaded from believing in the divine nature of Jesus Christ by their tolerance of this and such-like films.

We were amazed to find that about 90 per cent of the theater audiences are composed of young people. Can you imagine the harm Satan can do to the United States and the precious church of our Lord through the infiltrating his blasphemous theories into the minds of the young of our land? Young minds that could store the wonderful things of the God of heaven may be twisted and permanently diverted from spiritual things. How tragic it would be if, through one's tolerance for the so-called "nice pictures", his or her children should come in contact with these or similar films. It is not feasible that anyone could view such trash and remain unscathed.

The movies of today deal constantly with such subjects as homosexuality, fornication, adultery, transvestism and other such topics. Is it any wonder then, that these things are viewed today with an alarming rate of tolerance? We notice in the March 8 issue of *Firm Foundation* that the Episcopal Church has ordained an avowed Lesbian to their priesthood. They issued a statement praising the woman as being "highly qualified intellectually, morally and spiritually to be a priest." While we are not generally surprised at anything by the religious world, doesn't this blatant acceptance of Lesbianism indicate an even further erosion of Christian principals and morals? Homosexuals, etc., are now openly proclaiming their rights to practice their sin by nearly all forms of the news media. They tell us that they are an even greater minority than the women.

It is impossible to successfully deny that the movies have had at least some impact on us for the worst. Surely, such an industry as we have noticed in this writing, should be avoided like the plague it is.

PUBLISHER'S CORNER by Homer L. King

"Multitudes, multitudes in the valley of decision:
for the day of the Lord is near in the valley of
decision" (Joel 3:14).

Multitudes today are standing in the valley of decision before the Lord. A serious question confronts every responsible individual— "What will ye do with Jesus which is called Christ?" This question has resounded through the ages and has been a decision facing every generation for man does not settle the question for following generations. It must be a personal decision for each individual. He must choose between two rulers— Christ or Satan; two foundations on which to build— rock or sand; two roads to travel— the narrow or broad way; two guides— faith in God or man's opinion; two views of the Bible— the Bible only or creeds of man; two places to die— in the Lord or lost in sin; two destinies that wait— Heaven or hell.

"Choose ye this day whom ye will serve— but as for me and my house, we will serve the Lord" (Josh. 24:15).

Brethren, be careful whom ye will serve, be sure you make the right decision.

HONOR ROLL

You will find listed below the names of those sending subscriptions from Feb. 10 to March 10, and opposite the name the number of subscriptions sent. We do appreciate the continued help of all in enlarging our reading audience and please be assured that it is our honor to have your name on this list as a helper. Hence the heading **Honor Roll**. Check the following and report any errors to us, please:

Don McCord-8; B.F. Leonard-7; Bill Verner-5; Johnny Elmore-5; Clovis T. Cook-5; Verle Seeley-5; Mrs. Charlie Warren-4; Don L. King-3; Timothy Phillips-3; George Powell-3; Richard Reed-3; Howard Cole-2; R. Dee Price-2; Nancy Moyer-2; Miles King-2; R.M. VanStavern-2; Melvin Hale-2; Vida Morrow-2; Miranda Lydic-1; Joe Bass-1; Barbara Osborn-1; Richard D. Frizell-1; Denver Ratliff-1; Mrs. W.A. Petree-1; Laurine Webster-1; A.J. Mason-1; Everett Agnew-1; Deborah McGownd-1; Bobby Pepper-1; Elsie Scott-1; Mark Purcell-1; Jack Jackson-1; Lloyd Birdsong-1; Richard Nichols-1; Alma Lamkins-1; Jerrell Caffey-1; Bill Davis-1; John Webb-1; Stephen Hays-1; Eugene Lockard-1; Mrs. Elvis Florence-1; Walter Brewer-1; Dean Holt-1; R.V. Criswell-1; Ray McCarty-1; Alton Bailey-1; Bessie Hamilton-1; Foy Willis-1; Mrs. James Washburn-1; R.M. Morrison-1; Bob Bradford-1; R.G. Hatter-1; M. Lynwood Smith-1; Bobby Reeves-1; Bill Hammond-1; Ronnie Whigham-1; Total-103.

SPECIAL NOTICE

We have received word from some of our readers that they have been receiving their paper later than they should be. We have written the Postal Service about this matter and they have agreed to try and find the problem. **Old Paths Advocate** is on time as far as getting it in the mail to its readers. With the possible exception of one time, we have not failed to get it in the mail to you later than the 5th of the month. However, there is a "clog" somewhere in the mail system that has been causing problems in the delivery for some. If you are not getting your paper on time we want to know about it! Send us your name, address, etc. and the approximate time of the month you have been receiving the **Old Paths Advocate**. We must have this information so that the Postal Service can trace your paper. Please get us this information right away. In fact, by return mail if possible. The Mail Service has assured us that they will do all they can to eliminate the problem but they must have the necessary information to work with. Send it to us as soon as possible!

WORDS OF ENCOURAGEMENT

"We enjoy the paper very much and are pleased with the direction it is taking." Jerry Harris, Flagstaff, Ariz.

"...I have a few subs for you. We appreciate the paper very much, it is fine again." Verle Seeley, Harrodsburg, Ind.

"You are doing a good job with the **Old Paths Advocate**. It is appreciated. I enjoy the paper very much and look forward to getting it each month." Richard Frizzell, Batesville, Ark.

"You are doing a good job, keep up the good work." Gerald Hill, Slocumb, Ala.

"Congratulations on your work with the **Old Paths Advocate**. We enjoy the paper very much." Lowell G. Hill, Birmingham, Ala.

A PLEA

The tract, **The Voice of One Crying In The Wilderness** by Bro. J.D. Phillips is badly needed for placement in Libraries. This is the message we received from a good sister recently. Do you have some of these or are you willing to pay the cost of

reprinting? There are those who are willing to mail these out to various parties and pay the postage, etc. themselves. However, they do not have the tract. If you can help please contact: **Zelma Mustard, 727 Sloss Ave., Yuba City, Ca. 95991**

GOSPEL MEETING

The church of Christ, 204 N. 4th Ave. West, in Newton, Iowa, will host a short series of meetings May 27th thru 30th. Services the 27th at 8:00 P.M. Then on Sat. morning at 10:30 A.M., Sat. afternoon at 3:00 P.M. and Sat. eve at 7:30 P.M. Sunday morning at 10:30 A.M. and in the afternoon at 4:00 P.M. to close the meeting. They plan to use visiting preachers as they come and ask that all be ready to preach. It is hoped that this may become an annual meeting. For further information contact: **Gene Welshon, 204 N. 4th Ave. West, Newton, Iowa. 50208.**

VISALIA NEEDS HELP

The middle San Joaquin Valley with its multiplied thousands is in need of much work. At one time it was bustling with activity in the Lord's cause. Liberalism and division have taken their toll through the years. Now there is a great need for concerned people to help revive the zeal and fervor that one time prevailed.

At Visalia there is a small congregation that meets regularly but has need for someone to come and work with them. The church building is debt free and is in a good location but the members are so few in number that their contributions are too small to support a preacher by themselves. At one time there was a larger congregation but several families have moved away and they have not gained to sufficiently offset their loss.

Visalia is a pretty town with a nice Junior College in an attractive area of the Big Valley. To the south is Bakersfield. To the north is Fresno. It is located just a few miles from the foothills of the beautiful Sierra Nevada Mountains.

There are several congregations within a few miles but most are small and are also in need of help. The only two that have full time preachers working with them are Woodlake (Glenn Lewis) and Sanger (Delmar Lee). Through neglect and insufficient work some of the churches have dwindled and are weak financially. Also, lack of proper leadership has affected the cause.

A strong experienced preacher supported to work full time at Visalia would not only help the congregation to realize its potential but would help other congregations around to take on new life and zeal. There are delinquent members in all these places that need to be restored.

It takes money, brethren. It is not as if the money is not available. There are churches over the brotherhood that have fat treasuries—thousands of dollars in bank accounts that will be burned up when the Lord comes if the money is not used to help save souls. The sad thing is not the loss of the money but of precious souls—not only of those who had no opportunity of hearing the truth but those who withheld it from them by clutching the purse strings too tightly and bragging about good contributions.

A seasoned and experienced preacher has expressed some interest in the work at Visalia and may possibly move there if support is made available.

Brethren who are interested in helping in this work and who would like more information may write to: **Glen Lewis, 556 E. San Jose, Fresno, CA 93710.**

-Paul O. Nichols, Modesto, CA 95351

Can you send us one or more subscriptions to the **OLD PATHS ADVOCATE**? Your help is always appreciated and you are supporting the good work by so doing.

ACKNOWLEDGMENT

First, I want to correct an error: in the March issue of *Old Paths Advocate* it read: Huntsville, Ark-\$200 - this should have been Lower Ball Creek church of Christ, Huntsville, Ark. -\$200; the report also should have included Calvin Parker, individual, Huntsville, Ark. -\$200. We are sorry for this mistake.

In the past few weeks we have received the following additional donations: El Centro, Cal. -(Imperial county) \$100; Mt. Vernon, Ky., Blue Spgs. church of Christ -\$100; Pottsville, Ark. -\$500; Austin, Tex. church of Christ by W.G. Wilks-\$50; El Cajon, Cal. church of Christ-\$300; Pineview church of Christ, Hammond, La. -\$50; Baton Rouge, La. -\$50; Santa Rita church of Christ, Modesto, Cal -\$200; Murphy Ave. church of Christ, LaGrange, Ga. -\$100; church of Christ, Blue Spgs, Mo. -\$100; Tulsa, Okla. (So. 141st St.) -\$25; Greater Hamilton church of Christ, Hamilton, Ohio -\$25; Northside church of Christ, Jacksboro, Tex. -\$100; Brookhaven (Hillcrest congregation), Miss. -\$500; Lubbock, Tex. (3rd St. congregation) -\$250; Temple church of Christ, Carrollton, Ga. -\$100. Total of all received thus far -\$5475.00.

If I have overlooked anyone, please let me know. As of now with the generous donations of loving brethren throughout the country and what we have on hand, we should be able to start construction soon. We are only \$1500 short of our goal. We want to express our gratitude to all. Any further help can be sent to me at: Rte. 3 Box 174A, Clarksville, Ark. 72830.

-Thomas E. Wasmer

AFRICAN WORK

We wish to thank all congregations who have responded to our appeals for financial help on the church building here in Blantyre. Results from the last appeal letter have been good and to date over half the needed amount has been contributed. We have already started work on the building and it should be finished in about 6 months. We trust the funds still needed can be raised before the building is finished. After waiting for so many years, the African brethren are overjoyed at the prospect of having a building. We deeply appreciate all who have helped on this project. A complete accounting of all money received will be given as soon as possible.

-Bill H. Davis, P.O. Box, 573, Blantyre, Malawi

EVANGELIST WANTED

I would like to get in touch with a preacher, qualified to do evangelistic work, who would like to go into a city or town and plant a loyal congregation. If a man can be found who is interested, I will promise that his needs will be supplied. The only requirement would be that he stay in that city or town for 3 to 5 years or long enough to train the members, equipping them to carry on the work of ministering. If you are interested contact me by letter.

-W. G. Fulmer, 2936 Lenox Ave., Jacksonville, Fla. 32205

ATTENTION YOUNG MEN

This summer we are seeking young men (ages 13-25) who wish to exercise and develop their talents in the Lord's work. If this describes you then you are invited to Wichita, Kan. to engage in mission work which began 2½ years ago. Beginning with only 2 families, the church now has an attendance of about 50 on Lord's day. After working full time in this area for 2 years I have seen prospects, leads and opportunities multiply each month. With the work so plentiful, the church here decided this would provide a grand opportunity for young men to learn more of preaching and personal work. We began this last summer with a few young

men from Tex., Okla., Mo. and Ohio. Due to the growing interest, we feel obligated to give others the same opportunity and expect many more to come this summer.

Each day will consist of hard work for those who come. Mornings will be spent in detailed study of scripture and personal work. Door knocking and visiting will take up afternoons, while evenings will be used in home Bible studies with those contacted during the day. No young man should consider coming who has not the desire to work hard and apply himself.

Dates- The work begins July 5 through Aug. 14. Jerry Cutter is to be with us July 14-17 and Ronny Wade will be with us Aug. 8-14. Ronny and Jerry will not only be holding a gospel meeting during these dates but have agreed to help young men during the day with lectures and studies of Bible subjects. You may contact either on details of their part in this effort. We feel this work will be of benefit in 3 ways: (1) Personally help the young men develop their talents (2) Benefit the mission work here (3) Help the home congregations of the young men as they can "take home" all they learn and apply it.

Food and Lodging- The members here will provide places to stay and meals for all who come. Extra expenses will be provided by the young men who come or their families. If you are interested write us immediately giving: Name, address, age, how long a member of the church, any speaking experience and a short paragraph as to why you are interested. We need your response quickly in order to start making plans. Write- Bob Loudermilk, 4557 S. Elizabeth, Wichita, Kan. 67217. Ph. (316) 522-6259; or Mike Whitworth, 1411 Pleasant View, Wichita, Kan. 67203. Ph. (316) 943-8973.

THE 1977 CHURCH DIRECTORY

By the time you read this announcement, the 1977 Church Directory should be in the hands of the printer. I wanted to get as many congregations listed as possible, but some people would not send in the information. **Do not order Directories from me**, as my address is going to be changing and your order may be lost, also I will not have any Directories for sale. Bro. Robert Strain, Harrodsburg, IN. 47434, prints and sells the Directories. Harrodsburg is a small town and no box or street number is necessary. I do not know the price of the Directories but that will be announced, with the time they will be ready, later.

These congregations are no longer meeting: CALIFORNIA: Concord, (Contra Costa County) 5554 Clayton Road and WASHINGTON: Tacoma, (Pierce County), 11412 105th St. SW, Apt. F-17.

The following congregations may be added: CALIFORNIA: Ojai, (Ventura County) Ojai Valley Church of Christ, Pueblo & El Roblar Sts., Meiners Oaks. Sun. 10:30 A.M., C. O. Williams, 9148 Nye Rd., Ventura, CA. 93001 Phone (805) 649-1934, S. C. Cook, 260 Eva St., Ventura, CA. 93003, Phone (805) 642-1998, James Hall, 11608 North Ventura Ave. Ojai, CA. 93023 Phone (805) 646-3435.

MISSOURI: Kansas City, (Jackson County), 7300 Prospect Ave. (Formerly met at 3414 East 27th. Street). Sun. 10:30 A.M., & 5:30 P.M., Walter G. Brooks, 1942 East 72nd. St., Kansas City, Mo. 64132, Phone (816) 444-2882, Duane Jones, 2417 Prospect Ave., Kansas City, MO. 64127, Phone (816) 231-5471, Evans Fuller, 6645 Walrond St., Kansas City, MO. 64132 Phone (816) 361-6850.

Monett, (Barry County), 1002 Washington St., —1 mile South and 1 Block West of Junction of Highways 37 & 60. (Formerly met at Ninth & Cale Streets). Sun. 10:30 AM & 6:00 PM, Wed. 7:30 P.M., Roy Arnett, Rt. 1, Monett, Mo. 65708, Phone (417) 235-5357, J. B. Lasater, P.O. Box 133, Pierce City, MO. 65723 Phone (417) 476-2017.

OKLAHOMA: (Pontotoc County), Galey Church of Christ, on Highway 13, 14 Miles Northwest of Ada, OK. Sun. 10:30 A.M.,

& 5:30 P.M., E. E. Berryman, Rt. 2, Ada, OK. 74820, Phone (405) 332-4959, Hollis L. Kite, Rt. 2, Ada, OK. 74820, Phone (405) 332-6169, J. C. James, Rt. 1, Stratford, OK. 74872, Phone (405) 759-2591.

Tahlequah, (Cherokee County), Qualls Road Church of Christ, (Formerly the Park Hill Church of Christ) 8 Miles South of Tahlequah, OK. on Highway 82 to Keys, then turn Southwest on Qualls Road 4 miles; watch for signs. Sun. 10:30 A.M., James L. Morgan, Rt. 1, Box 101, Parkhill, OK. 74451, Phone (918) 457-5192, Jerry Morgan, Rt. 2, Box 102, Parkhill, OK. 74451, Phone (918) 457-5832.

If you didn't get the information in for the 1977 Directory, go ahead and send it in and I will print it in the *Old Paths Advocate*. Send all Directory Information to me; my address is still the same: Ray Asplin, 2440 S. W. 54th. Street, Oklahoma City, OK. 73119.

HICKEY-NICHOLS DEBATE

On February 25 & 26, a public discussion on the "cup question" took place at Merced and Atwater, California. Richard H. Nichols, a cups and classes preacher, affirmed the use of cups. Robb Hickey affirmed one cup in a congregation for the communion.

In spite of the fact that Bro. Nichols signed a proposition affirming cups, he claimed to be the one cup man. But in practice, of course, he worships with and uses individual cups in service.

In the discussion, our side was well represented. The first night our people outnumbered the others about two to one. The second session we outnumbered them about three to one. I would be ashamed of our brethren if they would not turn out to back the truth any better than their brethren do to back their position.

Although this was the first public discussion for Robb, he certainly did a fine job of defending the truth on this issue as we understand it. He has excellent ability and is making rapid strides as a preacher and now as a debater. He is mentally alert, quick witted and yet he is humble.

It was my privilege to act as moderator for Robb and Don Wilson moderated for Bro. Nichols.

-Paul O. Nichols

COOK-ALLEN DEBATE

February 7-10, a discussion on cups and classes between Bro. Clovis Cook and Bro. Carl Allen was held at Denver, Colorado. The discussion was well attended by those on both sides of the issue. Visible good was accomplished. There were 12 of our Evangelists present; coming from as far as Mississippi and California. Six or more faithful congregations were represented by brethren who drove great distances to attend. Bro. Elmer Moore moderated for Bro. Allen. It was the writer's privilege to moderate for Bro. Cook.

On the class question Bro. Cook set forth a good sound affirmative from the scriptures showing that God's people are to assemble in an unclassified group for the purpose of teaching. Secondly, he pointed out that if classification besides the assembly is permissible than scripture should be provided for the practice. Thirdly, he showed that if no scripture can be found then classes become a violation of the scriptural pattern for public teaching by addition to the undivided assembly pattern. Bro. Allen utterly failed to set aside this premise. In an attempt to reply to Bro. Cook's affirmative, Bro. Allen talked about radio, T.V., singing schools and generic authority. When it came his time to affirm he was still talking about classes being as scriptural as T.V. radio, etc., still talking about generic authority, attempting to justify classes on the silence of the scripture. Bro. Allen agreed that the undivided assembly method is quite scriptural. He on one hand said that he could provide no

scripture for classes and claimed their validity on the basis of generic authority. On the other hand he offered Gal. 2:2, where Paul went privately to them of reputation, as a proof text for his classes. He had already admitted that classes were not essential to the work of the church. Therefore, Bro. Cook handily pointed out that if they were taught by Gal. 2:2, then they must be essential. It is futile indeed to try to prove a thing by the Bible and then say it is non-essential.

When asked, "How do you classify? by physical age? spiritual age? or by I.Q.?" Bro. Allen replied, "we try to by all three," admitting that they really don't know how to do what Bro. Allen claims he found scripture for in Gal. 2:2. This is only a small sample of the dilemma that his digressive methods of Bible interpretation got him into.

On the cup question Bro. Cook again took his affirmative from the scriptures. He showed that Christ took the cup and then commanded, "this do Ye". He showed that the fruit of the vine was in one volume when Jesus took it, blessed it and gave it to the disciples; otherwise, Jesus could not have commanded, "Take this and divide it among yourselves." In an attempted reply, just as they always do, Bro. Allen talked about song books, the plate, upper rooms and how you don't really have to have scripture for every little thing. He argued, in fact, just like the liberal brethren argue when they try to justify instrumental music, societies and institutions which Bro. Allen opposes.

Bro. Allen's biggest blunder on the cup question came in a reply to a written question asked by Bro. Cook, as follows: "In 1st. Cor. 11:27... drink the cup of the Lord... is a metonymy. In the metonymy of the container for the contained, one thing is named to suggest something else. What is the name of the object in this passage that suggests something else?" Bro. Allen's answer, "The cup does."

By his own admission the cup, container, is named to suggest the contents the fruit of the vine. Yet Bro. Allen repeatedly contradicted this admitted truth by saying the cup is the fruit of the vine or that which can be drunk. On one hand the cup was a container, on the other it was the fruit of the vine. The debate closed and Bro. Allen still hadn't made up his mind which way he wanted it.

Bro. Allen also presented a chart claiming that Mark and Matthew's statement, "This is my blood," and Luke and Paul's statement, "This cup is the New Testament," all mean the same thing. Bro. Cook replied by showing the statements are not expressing the same thought or idea and that Matthew and Mark recorded one statement that Paul and Luke did not and vice versa. Bro. Allen refused to see it.

Bro. Allen appears to be somewhat of a reckless individual in religious activity. He publishes a paper he calls, *Think*. Bro. Cook had several copies where Bro. Allen was fighting institutionalism and denominationalisms and rightly so. However, in his paper, he writes like a conservative Bible scholar. In his debate with Bro. Cook he argued like a watered-down liberal. On the side of truth he could well become a formidable debater. On the side of error he is as weak as any other who doesn't have the truth.

Bro. Cook did a swell job in upholding the truth. Numerous times he came through like a tailor-made debater with his stature, poise, delivery and argumentation in fine form. He demonstrated a good ability to aggressively press a point yet with courtesy and friendliness.

The discussion was hosted by the brethren where Bro. Allen worships. They were all very friendly and open with us and are to be complimented for their courtesy.

-Irvin Barnes, Box 164, Gassville, Ar. 72635

The writer does the most who gives the reader the most knowledge and takes from him the least time. This also applies to a speaker.

The One Cup Faith— (cont'd from page 1.) denotes, primarily, a drinking vessel; hence, a cup (a) literal as, e.g. Mt. 10:42." Here Bro. Knowles comes to a sudden stop. But Vine did not— he continues "The cup of blessing, 1 Cor. 10:16, is so named from the third (the fourth according to Edersheim) cup in the Jewish Passover Feast, over which thanks and praise were given to God." Bro. Knowles why did you leave out the fact that Vine places 1 Cor. 10:16 under literal usage? You were very careful to point out that Bullinger placed it under figurative. It is noteworthy that not a single reference given by our brother places Mt. 26:27 under figurative usage. Why did he overlook this? Everything he says about figurative and literal is well taken. The problem arises when people try to make 'cup' figurative in every place where it is used with reference to the Lord's supper.

We cannot overlook his first quotation under figurative meaning. It reads: "In every place of Scripture in which we have an account of this part of the institution, it is always expressed by a figure. The cup is put for what was in it..." The source, according to p. 188 is The Comprehensive Commentary on the Holy Bible, Vol. 5 p. 298. The reader will notice that at the end of the quotation Bro. Knowles has "...". This means the quotation is not given in complete form. There is a very good reason for this. When one examines the complete text he finds that the cup is not under consideration at all, but the drink element. This commentary takes the position that there is no specified drink element. I am now going to finish the sentence so you can get the thought of the entire quote. "In every place of scripture in which we have an account of this part of the institution, it is always expressed by a figure. The cup is put for what was in it without once specifying what the liquor was, in the words of the institution. The underlined part is what Bro. Knowles left out. I wonder why he left it out? Could it be because he disagrees with this part but wanted to use the part about the cup? Bro. Knowles, your slip is showing. The truth is, this commentary is wrong on both counts. The Bible does specify the drink element and 'cup' is not figurative in every place. We expected better of you than this.

On p. 44-45 "The Syllogism" is considered. The author gives credit to a Mel Rose for the syllogisms quoted. I don't blame him, I certainly wouldn't want to take credit for them either. Although I suppose he does endorse them. Their construction would make a logician have nightmares, not to mention their complete contradiction of Bible teaching.

For example: (1) The cup is the fruit of the vine (Mt. 26:27, 28) (2) The fruit of the vine is not the container (3) Therefore the container is not the cup.

The major premise is wrong. The bible nowhere says the cup is the fruit of the vine. Nothing can be proven by this type of syllogism which disregards the laws of language. Note the following, a parallel, that makes about as much sense as the above: (1) Herod was a fox (Luke 13:22) (2) A fox is not a man (3) Therefore Herod was not a man.

But look at this— his next: (1) The cup is the blood of Christ (Mt. 26:28) (2) The container does not represent the blood (3) Therefore, the container is not the cup.

Wait a minute! In the first syllogism he said "the cup is the fruit of the vine" in the second he says "the cup is the blood." Make up your mind. It can't be both.

If a metaphor is used as you imply, the cup can't represent both fruit of the vine, and the blood of Christ in the same passage. I won't let you have it both ways.

But again we might point out, nowhere does the Bible say "this cup is my blood". If it did, the controversy would be over. Note the following parallel to his second syllogism: (1) Herod was a fox (Luke 13:22) (2) But Herod was not a beast (3) Therefore a fox is not a beast.

My syllogisms parallel his and make as much sense as his do but neither represent the truth. It is a pure manipulation

of words. In our next we shall take up his chapters on History and Sanitation.

The One Cup Faith may be ordered from Vanguard Publications P.O. Box 452 West Concord, Mn.

-707 Pearson Dr., Springfield, Mo. 65804

Concerning Spiritual Gifts— (cont'd from page 1.)

there are different services, such as rendered by apostles, prophets, teachers, discerners of spirits, etc., yet the same Lord.

In vs. 6 **operations** is a thing wrought, effect, workings. The inward works of the Spirit are not always the same, but it is God, one God, the same God who causes them all. Notice that in the three preceding verses we find the doctrine of the **sacred Trinity: Gifts**— Attributed to the Holy Spirit, verse 4 **Administrations**— Attributed to the Lord Jesus verse 5 **Operations**— Attributed to God, the Father, verse 6 Now notice in verse 7 "But the manifestation of the Spirit is given to every man to profit withal." The gift bestowed on each one was for the instruction and help of all the church. It was not for the private benefit of the gifted.

Regardless of how varied these manifestations, all were given for the profit of the whole body. Even though these gifts have passed away, may we in the church today learn and understand that we are to use whatever talents we have to profit the church and not just ourselves.

In verse 8 Paul begins to enumerate these gifts. **Wisdom** is broad and full intelligence. It is speech full of God's wisdom under the impulse of the Spirit of God. **Knowledge** is the deeper, more perfect and enlarged knowledge of this religion, such as belongs to the more advanced. This gift is insight (illuminated), It enabled the gifted to understand and teach the truths revealed by the apostles. It was the aptitude to teach unerringly what has been revealed to the apostles and prophets.

In verse 9 **Faith** is conviction of the truth of anything. One writer observes "A peculiar impulse that came upon them when any difficult matter was to be performed which inwardly assured them that God's power would assist them in the performance of it.

Next is "gifts of healing." In the exercise of this spiritual gift, none of the spiritual men, not even the apostles, were permitted to act according to their own pleasure but were always directed to the exercise of it by an impression inwardly wrought on their minds by God: otherwise Paul would not have left Trophimus sick at Miletus (2 Tim. 4:20); nor suffered his beloved Timothy to labour under his infirmities (1 Tim. 5:23). nor Epaphroditus to be sick nigh unto death (Phil. 2:30); Paul would have removed his own thorn in the flesh (2 Cor. 12:8-9).

In verse 10 **working** literally means the "inworking of powers". That is the bestowing on persons the ability to impart the power of working miracles to others. Simon offered Peter money for this power. **Prophecy** is the speaking forth of God's message by the Holy Spirit. Utterance under immediate divine inspiration delivering inspired exhortations, instructions or warnings. The fact of direct inspiration distinguished prophecy from "teaching".

Discerning of spirits was distinguishing between the different prophetic utterances, whether they proceed from true or false spirits. The power of reading hearts and determining whether men spoke by the divine spirit or some other impulse. **Tongues** were different languages which they had never learned and which God gave them for the immediate instruction of people of different countries who attended their ministry. Interpretation was the ability to explain the meaning of those who spoke in tongues in different languages.

In verse 11 it is evident that this consideration excludes all boasting and all possibility of setting one gift as essentially

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Concerning Spiritual Gifts— (cont'd from page 8.)

superior to another. Dividing to every man "To each person in particular"; in a way that is suitable to that person. In the Spirit's distribution he never ignores the make-up, characteristics, age, position and other particular features of a person. The gift fits the man.

(To be continued)

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

Timely Suggestions— (cont'd from page 2.)

NOTE: The above appeared in the July 1, 1957 issue of *Old Paths Advocate*. Bro. Gay regularly wrote "Timely Suggestions" and it was a favorite of many. We have been approached by several wishing to see some of his "Timely Suggestions" again and so will do so as space allows from time to time. This particular article was submitted in part by Bro. Garland Smith of Miss. However, we thought it was worth reprinting complete. Many of our younger people never had the experience of being with this old soldier of the Cross or of reading his writings in this journal. We hope all will find this interesting reading.

-Don L. King

Using The Collection— (cont'd from page 2.)

could not possibly be used in the worship without adding to the word of God.

On the other hand there are some practices, that within themselves, are no violation of the word of God, that still could not be supported from the collection... In many instances these activities actually contribute to a more fruitful Christian life.

One of the most discussed activities of this nature is the singing school. The scriptures deal with the subject of singing but say nothing for or against teaching the rudiments of music. Teaching music is a secular activity in the same category with reading, writing and arithmetic. There is certainly nothing wrong with being educated on any of these subjects. However, to support a school to teach them would be adding to the pattern for the distribution of the collection since there is no provision made in the pattern for spending the collection to pay for secular education. As has been pointed out, the pattern for using the collection includes supporting evangelists, elders, widows and needy saints and no violation is committed in purchasing whatever incidental objects necessary to expedite these functions. To support secular education is wrong not because secular education is wrong but because supporting its teaching adds to divine pattern. The same is true for using the collection to provide associational opportunity for youth or offering gifts of flowers to the bereaved. All of these are wholesome activities and participation in them should be encouraged rather than discouraged. There is no reason why such activities cannot be overseen and paid for by interested individuals rather than carried on in the name of the church and supported from the collection.

-P.O. Box 164, Gassville, Ar. 72635

What Value the Old Testament— (cont'd from page 3.)

strong east wind blew the waters back and congealed them and they went over onto dry land. (Ex. 15:8).

David Lipscomb wrote in his commentary on 1 Cor. "In this passage the whole body of people were hidden, enclosed, covered by the sea and the cloud. Prefiguring the double process of submersion and emersion in baptism." Baptized unto Moses means that they were committed to his leadership to follow him. Just as men now, by baptism, are consecrated to the leadership of Jesus Christ. Paul said "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27). What about the types of the tabernacle? The tabernacle is a type of the church and Heaven. The part

of the tabernacle called the Holy Place is a type of the church and the part called the Holy of Holies is a type of Heaven.

The altar, better known as the "Brazen Altar" was an altar in the outer court of the tabernacle. It is said to be a type of the cross of Christ and on it were offered animal sacrifices, typical of the suffering of Christ.

The Laver was made of brass and always full of water. The Priests were the only ones to enter the tabernacle. Before they entered, they would pause at the Laver to wash their hands and feet to prevent the floors from being polluted by their dirty feet and to prevent the pollution of the sacred vessels by being handled with dirty hands. This is typical of baptism. The priests, by washing the dirt from their hands and feet indicated a clean walk and clean work. Each member of the church is washed of sin by the water. "...not the putting away of the filth of the flesh but the answer of a good conscience toward God." (1 Pet. 3:21). We should keep clean once we are washed by following the Word. (II Tim. 2:15).

The Shewbread was typical of the Lord's Supper. The priest could eat of the shewbread only in the tabernacle. The table on which the shewbread was placed was inside the tabernacle, not outside the tabernacle where everybody would have access to it. In this type it shows that the Lord's Supper is placed inside the church and only those inside the church— actual members of the church— have access to it.

The Candlesticks were always burning. The seven golden candlesticks are typical of the church holding up the light of God's Word. David said in Ps. 119:105 "Thy word is a lamp unto my feet and a lamp unto my pathway." In John 17:17 Jesus said "Sanctify them through thy truth: thy word is truth." There were no lights in the tabernacle except the light given by the golden candlesticks. There were no openings in the tabernacle to permit outside light to enter. All the light in the tabernacle was on the inside and not a ray of light from outside. This typifies the fact that the Word of God is all the light the church needs. Light from outside (worldly wisdom) should not be used. (1 Cor. 1:18-21; 1 Cor. 2:1-9). The New Testament is our perfect and all sufficient rule of faith and practice.

The Golden Altar or Altar of Incense Upon which incense was offered daily at 9:00 a.m. and 3:00 p.m. The altar of incense typified worship, the prayers of the priest indicating that the church is a place of worship. Not a place of ENTERTAINMENT.

The Veil was a heavy curtain about 4 inches thick that hung between the Holy Place and the Holy of Holies. As we have already noticed the Holy of Holies is a type of heaven in to which the High Priest would go once a year taking with him representative blood and sprinkling it on the ark of the covenant. There was no light of any kind in the Holy of Holies. The High priest had to wait until the Lord shown light upon the ark before he could sprinkle the blood on it. This showed that God had accepted the sacrifice. This is typical of the facts that in heaven there is no moonlight, neither light of the sun for the Lord God giveth it light. (Rev. 21:23). In the Holy of Holies the only furniture was the Ark of the Covenant. For proof of these suggestions you can read in Heb. 8:5 where we are told that the tabernacle was a "...shadow of heavenly things."

The Old Testament was given that we might learn from others' mistakes. Such as the mistake of Adam and Eve. Their mistake was in disobeying the law that God had given them. Their disobedience resulted in suffering, sorrow and death. (Gen. 3:1-13; Rom. 5:12). Yet another is the mistake of the Sodomites. Their mistake was ungodly living. Gen. 13:13 says, "But the men of Sodom were wicked and sinners before the Lord exceedingly." God destroyed them. "Even as Sodom and Gomorrah and cities about them in like manner, giving themselves over to fornication, and going after

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What Value the Old Testament— (cont'd from page 9.)

strange flesh, are set forth for an example, suffering the vengeance of eternal fire." (Jude 7). Ungodly living always results in destruction. In Rom. 6:23 Paul says, "For the wages of sin is death;" So you see, Brothers and Sisters in Christ, the Old Testament is a valuable book for us to study.

-1446 Mitchell Ave. Escalon, CA. 95320

You should have education enough so that you won't have to look up to people; and then more education so that you will be wise enough not to look down on people.

BONDS OF MATRIMONY

Permenter-Boone-A large crowd of friends and relatives gathered at Lodi, Calif. on February 18, to witness the ceremony joining two Christian young people in the holy bonds of matrimony. Bro. Duane Permenter, one of our fine young preachers of the Modesto church, and Sis. Laurie Boone of Lodi said their vows in a beautiful candlelight setting.

Duane came home from Arkansas to be married to Laurie. He has been working with the church at Hale and since the wedding they have returned to the work together.

Duane is the son of Philip and Lilly Mae Permenter of Riverbank. Laurie is the daughter of Bob and Dee Boone of Lodi.

We wish for this fine couple a long, happy, and fruitful life together in the Lord's service.

-Paul O. Nichols

OUR DEPARTED

Waits- Sister Rendy Waits was born Aug. 9, 1890 in Kansas and died Feb. 10, 1977 at the age of 86 years, 6 months and one day. She was married to Joseph Sollers in 1910 near Cheyenne, Okla. He preceded her in death. She was later married to W.H. Waits, who also preceded her in death. A son, Richard, died in 1967. She is survived by 2 sons, Earl of Wichita, Kan. and Archie, of Seattle, Wash.; 2 sisters, Mrs. Becky Gray of Sayer, Okla. and Viola Bowman of Calif.; 7 grandchildren and 10 great grandchildren. She had made her home in Sentinel, Okla., for a number of years where she was a member of the church of Christ. The writer spoke words of comfort to the family and friends and members of the church at the service conducted in the funeral chapel in Sentinel.

-R.B. Roden

Troutman- Brother Tandy M. Troutman was born at Durant, Okla., July 27, 1896 and departed this life Feb. 18, 1977 after a long battle with cancer. Bro. Troutman obeyed the gospel in 1961 and was a fine Christian gentleman. He was a member of the Porterville, Cal. congregation where his presence will be sorely missed. He is survived by his wife, Sister Katie Troutman of Porterville; 3 daughters, Norene Dean, Bernice Phillips and Laura Cox; a son, Tandy Troutman, Jr.; a brother, Lenard Troutman; 5 sisters, Gracie Hayes, Florence Tealattiller, Ella Roberts and Emma Matney; 11 grandchildren; 18 great grandchildren and one great great grandchild. Bro. Troutman was laid to rest in the Hillcrest Memorial Park in Porterville. The writer spoke words of comfort.

-Glenn M. Lewis

Johnson- Sister Maggie Johnson, of the Lone Rock, Ark., community and a member of the Lone Rock church of Christ passed away on Feb. 20, 1977 at the age of 96 years and 4 months. She was a sister to the mother of Harvey, Edgar,

Marvin, Wilson, Oscar and Vivian Chapman and to Mary Hurst and Dorothy Bench who are all faithful members of the church, Bro. Harvey Chapman having preceded her in death.

As long as was humanly possible Vivian cared for Aunt Mag at the old Chapman home place at Lone Rock. Vivian is to be especially commended for her patient and affectionate care of Sister Johnson for many, many years. We committed her body to the ground at the Burnt Schoolhouse Cemetery with the confidence that, after having served for nearly a century in this world, she has gone on to a brighter realm. Bro. James Howard and I spoke at the services. The singing was well provided by Clovis Cook, Richard Frizzell, Jimmie Smith, and James and Jesse Howard.

Irvin Barnes

Parks- Brother Earl Parks, of the Hartwell congregation near Huntsville, Ar., passed away Dec. 5, 1976, at age 81. He is survived by his Christian wife, five sons and six daughters. Bro. Parks was a pillar in the church at Hartwell, for the past several years. He was well-liked by all who knew him and was an influence for good in the Madison County area. He was good to visit the area congregations and lend his assistance where he could. He is deeply missed. Services were held at Brashears Funeral Chapel with interment in the Huntsville Cemetery. The writer along with Bro. Jack Cutter endeavored to speak words of comfort and warning. Some of Bro. Parks' favorite songs, songs he had often led in the worship services, were beautifully sung by members of the Hale and Harrison congregations assisted by Bro. Clovis Cook.

Irvin Barnes

Lance- Brother Bert Lance of Mtn. Home, Ark., departed this life suddenly at his home on Feb. 15, 1977, at the age of 73 years and 5 months. He is survived by his faithful wife, Rayborn, who by her chaste conversation and fear of God had influenced Bert to obey the gospel a few years ago. Bert was as determined to live a Christian life as any one I have known. He is deeply missed, especially in the worship services as he seldom ever missed an opportunity to worship. An overflowing crowd at his funeral services gave testimony to the fact that he had a great many friends and brethren who loved him dearly. Services were held at the Wade and Cross St., meeting house in Mtn. Home. He was buried in the East Oakland Cemetery. It was my privilege to endeavor to speak a few words of comfort at this sad occasion. Bro. Lance is also survived by one son, Gerald, of Mtn. Home.

Irvin Barnes



Timothy Phillips, Rte 1, Pottsville, Ark. 72858, Feb. 14- The Church here is doing fine. Our three meetings for this year are: Mar. 2-27, Bro. Alton Bailey; June 19-26, Bro. E. H. Miller; and Oct. 2-9, Bro. Allen Bailey. Here is my sub. and two more. (Note- we are sorry this reached us too late for Mar. OPA-Ed.)

Bobby Pepper, Rte. 7, Box 505, Athens, Ala. 35611, Feb. 18-Feb. 11-14, we were blessed by having Bro. John Roberson of Richmond, Ind., conduct a meeting here in the building owned by the cups and classes brethren. One has made

confession and we are engaged in a group study with others. At present, it appears others are going to make changes, also. Brethren, if you are traveling our way please come worship with us and stay in our homes. Here is a sub.

Kenneth Middick, P. O. Box 335, Anderson, Mo. 64831, Mar. 7.- The month of Feb., I spoke at Neosho, Mo.; Union Star, Ark.; and Galena, Kan. Mar. 18, I will be leaving for Bunner's Ridge, W. Va. to start a meeting Mar. 20th continuing through Mar. 27. May the Lord's work prosper everywhere. God bless the brethren.

Homer L. King, 1061 N. Pilgrim, Stockton, Cal. 95205, Mar. 10- The congregation here is rejoicing over the recent baptisms of 13 of our young people, may God bless them. Bro. Orville Smith has been doing some fine preaching. We pray for a safe journey as he and his family leave this area. We look forward to our meeting Apr. 22-May 1, with Bro. Bob Loudermilk and invite all to attend and hear this fine young preacher.

Orville Lee Smith, 222 E. Swain Rd., Stockton, Cal., Mar. 10- Our work at Stockton has been busy, pleasant, and productive for Christianity. There had been 4 restorations during our stay here then all of a sudden from Feb. 25 to now there have been 13 baptized into Christ. We praise God, Christ, and the Holy Spirit for abundantly blessing the church through His powerful word. We trust there will be more results before we leave for Mo., and that God will continue to bless the church at Stockton and everywhere. We heard Bro. Robb Hickey in his recent debate and appreciated the wonderful way he defended the truth and exposed error. My address in Mo. will be: 2627 Grand, Joplin, Mo. 64801.

George Powell, 1509 Laguna, Farmington, N.M. 87401, Mar. 9- The church here is still striving to carry on the work of the Lord in spirit and truth. We meet each Lord's day at 10:30 A.M., and hope soon to start meeting on Lord's day evening, also. We are greatly in need of someone willing to come into this area of 35 to 40,000 people, and get involved with spreading the gospel. If you are willing to help get some work started here or anywhere in the state of N.M., please write me at the above address.

R. M. Morrison, 20 E. 20th St., San Angelo, Tex. 76903, Mar. 10- In May we will have been in our new building 4 years. We have been saddened by the loss of two brethren in recent months, T. L. Modgling and Estin Cate. They sat side by side on the front bench and we feel our loss keenly. We pray God will send other workers to take their places. We plan to have a meeting Sept. 15-25 with Bro. R. B. Roden, and if anyone is coming this way we insist they stop by even if it be but briefly. Here is my renewal, Bro. King, and a handshake across the miles wishing you and yours many more years of usefulness in His Cause.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538, Mar. 13- We are getting ready for our meeting April 3-10, with Don McCord in Fremont. The meeting will be history by the time you read this and we pray that it will be a great success. It has been extensively advertized. Every person in the immediate area of the church has been contacted by mail. Large ads are being placed in the local newspapers, spot announcements are on the radio and we believe that more than 50,000 have been reached by the ads alone. The church in Fremont continues to do well. Since last report it was our pleasure to baptize our daughter, Kris, into Christ. We have had some digressive visitors lately, also. May God bless the faithful.

Joe Hisle, Rte 4, Ada, Okla., Mar. 3-Greetings to the brethren. We are glad to report we are well started on our meeting schedule for 1977. The meeting at Covina, Cal. has just closed. Crowds were good and we were grateful for the support of surrounding congregations and their assistance.

Also, it was our pleasure to be associated with Bro. Don McCord and we appreciated his encouragement. Following is the first portion of our schedule: Pleasant Grove, Ind., Apr. 22-May 1; St. Albans, W. Va., May 6-15; Deer Park, Tex., May 22-29; Little Rock, Ark., June 3-12; Hammond, La., June 19-26; Bandy, Ky., July 8-17; Shreveport, La., July 22-31; Levelland, Tex., Aug. 5-14; Pansey, Ala., Aug. 20-28; Pearlhaven, Miss., Aug. 31-Sept. 5; Graham, Okla., Sept. 9-18; Paris, Tex., Sept. 23-Oct. 2. If you are in these areas we would appreciate your help in these efforts. Please remember us in your prayers.

Lonnie Kent York, 648 N. 61st St., Kansas City, Kan. 66102, Mar. 1- I had the privilege of attending the discussion in Golden, Colo. between Clovis Cook and Carl Allen. I believe truth was manifested by Bro. Cook and good was accomplished. Several brethren travelled long distances to be there and we all shared in that fellowship that only Christians fully enjoy. We younger preachers can look with confidence to those who have gone the way before us, realizing the path they have made enables us all to stand firmer upon God's plan. In every generation there have been those who answered the call to stand against error and to lead the body through the temptation of returning to Egypt (the land of sin). The past month I have preached at Harrison, Ark., and enjoyed a time of Bible study with Bro. Jimmie Smith, also preached at Memphis, Tenn., and enjoyed the hospitable home of Bro. Cayson. Bro. Mark Bailly is currently in a meeting with my home congregation. We need the prayers of the saints and their support that we might remain active in the work of our God.

Allen Bailey, P. O. Box 178, Cabool, Mo. 65689, Mar. 3- The work here in Mo. is progressing. During Feb., there were 2 baptisms and 2 confessed sins. The two that were baptized have received much conflict from family and friends of a denominational persuasion. As they are young in the faith, we ask your prayers for them as for us all. It was my pleasure to hear Bob Gary Barrett at West Plains. I have preached in West Plains, Springfield, and the 3 congregations with which I am working. Bro. Clovis Cook and I were in Ark.

visiting several who had written in to the TV program. I appreciate Bro. Cook's dedication in the work. We had some good visits and studies with several and hope to get some good work done in that area. Feb. 25-27, I was at Mtn. Home, Ark., for the first time, and enjoyed being there. Also, enjoyed the hospitality of the home of Bro. Irvin Barnes. We did lots of studying and visiting during the weekend. Several outsiders attended, some every night. We had lunch and singing afternoon on Sunday and several participated. Lord willing, I leave Mar. 17 for Gretna, Fla. for a weekend meeting, and hope to stop by LaGrange as I return to Mo. We ask your prayers for a safe trip and good meeting.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Ca 95351, Mar. 9- Of late outside of Modesto I have spoken at Atwater and Turlock. The Lord willing, I am to be a Manteca, Mar. 20. That same day Richard DeGough, Orville Lee Smith, and I are to participate in an hour long panel type radio program sponsored by the church at Turlock. The audience will be permitted to call in and ask Bible questions. At Modesto recently we have enjoyed good preaching by Duane Permenter, Robb Hickey, and Orville Lee Smith. Our annual Memorial Day week-end meeting is fast approaching. The

crowds were so large last year that our building overflowed and we used P.A. speakers to accomodate people outside.

This year, the Lord willing, we are going to make arrangements for a building large enough to take care of all who come. Bob Loudermilk is to be our principal speaker with other young men also participating. The meeting is May 25-29. Please plan to come. My next meeting will be at Cottage Grove, Ore., April 2-10. Let us keep busy in the Lord's work.

Jackie C. Lee, Rte. 6 Box 22, McAlester, Okla. 74501, Mar. 8- Since last report two more of God's children have gone on to be at rest and await the resurrection; Bro. Cozad of Alderson, and Sister Mainare of Wagner. Our prayers and sympathy go out to their families. The work here continues to go forward with growing interest and concern of the brethren for souls of the lost. We have not as yet been able to obtain a suitable building for holding a mission meeting in one of the nearby towns west of here. By the time you read this we hope we will have accomplished our purpose of being here, that souls will be won to Christ. We look forward to a week-end meeting with Bro. Orville Smith and then an extended day meeting all coming up soon here at McAlester. Then, it will not be long until the annual 4th of July meeting will be here again and we certainly look forward to seeing all the brethren there again. We hope many of you will come on over to McAlester for the public discussion between brethren Ronny Wade and Jess Jenkins. The first two nights, July 4, 5, will be here at McAlester on the communion, and the second two nights July 7, 8, at Atoka, on Bible classes, the Lord willing. May the Lord richly bless His own. Pray for me.

Jerry L. Cutter, 6405 N. College, Oklahoma City 73132, March 10. Since last reporting two women have been baptized, one here in Oklahoma City, and the other at Garland, Texas. Both were formerly in the denominations. The meeting at Marietta, Okla., has been re-scheduled to begin April 15th and continue through the 24th. Brother Lynn Trapp and I are scheduled to debate the cups and classes issue here in Oklahoma City May 16-17 and 19-20. The location for the debate has yet to be decided upon. We are tentatively scheduled for a meeting in Joplin, Mo., June 3-12 and for Stidham, Okla., for June 19-26. Our meeting here in Oklahoma City at Twenty-first Street with Charles McKamie is scheduled for April 22-May 1. We had a most enjoyable meeting at Garland, Texas, and can report the making of a very strong church in that city. The Blantyre, Malawi, church building is now under way. The appeals have been well received, and a complete accounting of all monies received will soon be given. Brother Bill Davis reports that the brethren in Malawi are very elated at finally getting the new building. Also, reports indicate the church continues to go well in Rhodesia, but indications are that the Communists are trying to strangle all religion in Mozambique. Pray for the work everywhere.

Jerry Dickinson, 337 W. Fillmore, McAlester, Okla. 74501, Mar. 12- Everyone around here has spring fever, including this preacher. I am really looking forward to and anxiously awaiting my up coming spring meetings. We are to be in McGregor, Tex. Mar. 19, 20; Tulsa, Okla. for their annual spring meeting April 1-3; Cassville, Mo. April 8-10; and in Turlock, Ca. April 29-May 8. Here in McAlester, we are awaiting anxiously a weekend meeting (April 8-10) with Orville Lee Smith, and then our spring meeting with Clovis Cook April 15-24. Also, though it is yet a while off, we are looking ahead to a debate to be held here and in Atoka between Ronny Wade and Jesse Jenkins. The nights of July 4th and 5th, the debate will be here in McAlester and the nights of July 7th and 8th, in Atoka. This debate grew out of a

challenge we first received during a mission meeting in Spencerville, Okla. Since the debate begins July 4th, we are expecting a great number to stay over after Sulphur and attend the discussion. You might want to start making plans for that now. Here we are planning a tent meeting in May in Stuart, a town about 20 miles west of McAlester. We pray this will be for all of God's laborers the most fruitful of years in His Vineyard.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, Mar. 8- At this writing I am in a meeting at Texarkana, Tex. enjoying the good fellowship and studies with Bro. Charles Willison who is working with the congregation here. These brethren are to be commended for their work. They have a nice building and the work is progressing well. The first night of the meeting we were honored to have preaching brethren Charles Willison, Wayne Fussell, and Bob Chancellor present. Feb. 20, we closed our meeting in Montgomery, Ala. Good interest was shown and again we thank other congregations for coming to help out in the meeting. About 4 car loads came from LaGrange one night. We believe the congregation in Montgomery is on its way up again, their crowds on Sunday are pretty good now. Feb. 27, I preached in Temple, Ga., and Mar. 6, in LaGrange, Ga., before coming to Texarkana. Lord willing, our next two meetings will be in Pottsville, Ark., Mar. 20-27 and Wayne, W. Va., Apr. 1-10. We look forward to these and other meetings for the year. Dates will be given a month or so in advance, and we appreciate the OPA for making this possible. Bro. E. H. Miller is now back to his normal work and pace again for which we are thankful. The congregation that has been meeting in Forest Park, Ga., met in their new building for the first time Mar. 6. We share in their thanksgiving and pray for their further success. Here is a sub.

Richard D. Frizzell, 1531 Harrison St., Batesville, Ark. 72501, Mar. 11- I am most happy to announce that I have, once again, entered the preaching field on a full time basis. For the past two and a half years I have had a secular job, living in or around Harrison, Arkansas. I have tried to be of some help in the work there. Our prayers are still with them. I am thankful to God for the opportunity to move to Batesville, Ark., to help establish the cause there. For years there has been a congregation ten miles south of Batesville on what is called Hutchinson Mountain. Over the years many have passed on and now there are some seven or eight members left. Also, a young couple, Bro. and Sis. Glen Davis, who are new converts to the truth have moved from Little Rock to Sage, Ark., (Around 25 miles from Batesville). Our plan is to move the congregation on Hutchinson Mtn. into Batesville, where there is more potential for growth. Bro. Bob Chancellor plans to come to Batesville from mid March to mid April to help me in personal work and get the work going. Before he leaves we plan a ten day meeting to cap off his work with me. Bro. B. B. Cayson from Memphis, Tennessee plans to visit Batesville and help in the work, also. He has had dealings with the church in this area for many years. We are very much in need of a congregation, in our brotherhood, who is able and willing to oversee the work in Batesville. We need a radio program, tracts, paper ads, film strips, and more support. If there is any congregation, anywhere, that would be interested in this, please get in touch with me at the above address. I cannot over emphasize the need. I am in need of any suggestions or ideas, from other preachers or leaders, that pertains to such a work as we are trying to do here in Batesville. Please communicate with me. I desire to do this work scripturally and in a way that will be best for the cause. Above all, please pray for me and the cause here. If you know of any friend or relative that lives in or around the Batesville area please let me know as soon as possible. Again, pray for us. God bless the faithful everywhere.

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 ONE CUP FAITH— A REVIEW by Ronny F. Wade

SANITATION

In his book, *The One Cup Faith*, Victor Knowles dedicates one entire chapter to the discussion of sanitation. For several years in the recent past most cups advocates have denied that sanitation was the reason for their opposition to the common cup. Bro. Knowles, however, doesn't beat around the bush. He thinks one cup is unsanitary and does not want to drink after another person for fear of catching some dread disease.

A study of historical data reveals this to be the prime reason for the introduction of individual cups in the first place. That, of course, is why McGarvey, Trott, and others wrote so much regarding this part of the controversy.

In our opinion it would be unwise to say there is no possibility of ever catching a disease when communing out of one cup. On the other hand I feel it would be equally unwise to contend that such transmission of disease is likely. Scientific research definitely supports the fact that such is not the case. In his quotes from McGarvey and Trott, Bro. Knowles tries to get both to say that contracting a disease through the use of one cup is impossible. However, neither said that, as the careful reader will observe. Knowles is really fighting a straw man. What they both said was that it is unlikely that such would be the case and that we should do what God commands and leave the consequences to Him. Just here I would like to notice a quotation given on p. 93 of the book from Dr. Edward P. Dancewicz of the Center for Disease Control in Atlanta. (I just happen to have the entire quotation in my files). In this quotation the author plainly states that there is little risk involved in using "one cup". However at the end of the quote there are those three little dots "..." which show there is more to the quotation. Bro. Knowles is as good as any man I have ever read after at cutting quotations off in the middle, especially when the rest of it reveals more than he wants revealed. The remainder of the article deals with the use of baptistries and notes that in Nashville, Tenn. health officials ordered a check of some church baptistries after learning some churches "empty baptistries only once every month or two." Dr. Joseph Bistowish, director of the city's health department said baptistries should be emptied after every baptismal service unless they are hand chlorinated and have circulation and filtration systems. Dr. Bistowish also said many people "carry staphylococci bacteria in their nose and throat which can produce disease" and that skin diseases also can be transmitted in polluted water.

Now it seems to us that sprinkling would be more sanitary than immersion if the above is true. In fact we would venture that most health boards would advise that there would be less

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CONCERNING SPIRITUAL GIFTS 1 CORINTHIANS: 12 by Edwin S. Morris

In our last article we studied the first eleven verses of this chapter. In this we noticed the spiritual gifts that were given in the infancy of the church. We shall take up with verse twelve and continue our study.

In verse 12, Paul introduces the human body with the different members performing different functions, yet altogether composing the one body. He does this to illustrate the body of Christ or the church with its different members and these different gifts performing the different offices or functions needful to the well-being of the body.

In verse 13, "the baptism" is that which is commanded by Christ and the Holy Spirit but inasmuch as it is done by the disciples under the direction of the Holy Spirit, it is said that the Spirit baptizes. In Acts 20:28 we have a like thought "over the which the Holy Ghost hath made you overseers". This simply means that these men were appointed elders in the way in which Holy Ghost teaches. The same in this verse. They were baptized into one body as the Holy Spirit has taught. The drinking into one spirit is gradually imbibing the Spirit of Christ that we may be animated and led by it and become like Him in character.

In verse 14, the word "members" means a constituent part having a function of its own. As individuals there are many members yet as a collective group we are one body in Christ.

In verse 15, Paul begins an explanation of how the comparison works. Socrates pointed out how absurd it would be if feet and hands should work against one another when God made them to cooperate. Even when a person puts on his socks and shoes the hands and the feet cooperate together. The foot does not turn the toes under or in any way not cooperate with the hands. Should the foot have a sore or tender spot the hands are very gentle in handling the foot. The same is true in the church. Whether we have one ability and someone else has a different ability we are to cooperate. Both are essential. Some seemed to contend that because they did not have certain or the more important gifts, they were not essential to the body. He corrects this by saying that each of the members of the human body constitutes an important part of it. The teaching is that whatever we might be able to do in the church, the body of Christ we are all to do that part as we are a member of that body.

In vs. 16, he further illustrates: the point is that the humble members as well as the more honored are all members of the body. Each, because of this fact, must perform his function to the best of his ability.

In vs. 17, Paul shows that the intention of God with respect to the body is not that the rude hand should have the delicacy

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AN EXCITING PROGRAM! by Jimmie Smith

It is an enormous responsibility to direct or to supervise the direction of the church. As well as the clear directives of the Word of God, we need a proper understanding of significant influences which society brings to bear on the church, whether it be upon certain age groups or the church as a whole. It is possible, in fact quite probable, that some individuals and even preachers have adopted the standards of contemporary society rather than those of the Word of God.

The purpose of this article is to look carefully at what is perhaps the most significant influence upon the church, especially among the younger half of its membership, in the second half of the twentieth century. To this writer, it appears that it is this influence that is at the root of problems facing many congregations.

THE PLEASURE PHILOSOPHY.

The present generation of youth to a large extent is firmly committed to the 'playboy' philosophy with its goal of pleasure. This is not a new philosophy. It was known by the Greek philosopher, Epicurus, as "hedonism" (pleasure). Hedonism commits its followers to the goal of pleasure. It believes that pleasure is the sole good. Pursuit of pleasure is the guiding star for most young people in the Western world—freedom to pursue the doing of "one's own thing." Our affluent society affords this opportunity to larger numbers of young people than ever before in the history of Western civilization.

Much of this philosophy has been displayed religiously, such as; "Come to Christ so that you may experience life with a capital 'L'" or "Be released from the past so that you will be free to really do your own thing." These young people hear the preacher inviting them to transfer their playboy values into the church or 'youth group'. The proof that becoming a "Christian" means transferring from playboy philosophy to playboy theology, is shown in the expectation that the program of the group will be "exciting" and that all the young people will have a "tremendous" time. In such groups, there is an enormous pressure on the preacher or 'youth leader' to produce an exciting program—with something new every time.

Many young people in the church see their contemporaries outside the church having a "tremendous" time and they therefore seek to reproduce this in their own group. It can be done on the pretext of attracting young people or holding young people. The latter argument is often used by anxious parents who plead for a more "interesting" program—which often means "heavy" on entertainment and "light" on Bible preaching. If large numbers of young people turn up at an activity of the group, it is judged by church leaders and even preachers as successful (i.e., "because it works, it must be right"—which is sheer situation ethics or worse still "pragmatism").

This writer has seen those same youths exhibit an almost allergic reaction to the New Testament teaching on discipleship and to Christian evaluations of young people's decisions in relationship to the family, the opposite sex and the teacher or preacher. The interesting point is that, while they might be able to very well articulate what they practice in the worship services, they show a total failure to adjust their behavior and dress according to the norms of New Testament Christianity. Their basic theology is not that of the New Testament but of the playboy.

Many of us are on a pleasure binge with the price of pleasure-intoxication mushrooming every day. Paul's words somehow seem like misfits; "I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your

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SCIENCE BACKS GRAPE'S VALUE AS A VIRUS KILLER

Washington (AP)—The medicinal value of grapes and wine, long touted in folklore of many countries, is getting a boost from science with the discovery that grapes kill viruses.

For centuries, people worldwide have praised the healing benefits of the grape. Roman soldiers use to pour wine into wounds and ancient Egyptian warriors mixed wine with the unfamiliar waters of countries they invaded.

Although known for many years that wine kills bacteria, Canadian scientists only recently discovered the antiviral properties.

In a report to the journal Applied and Environmental Microbiology, researchers for the Canadian Department of Health and Welfare in Ottawa say grapes, grape juice, raisins and wines show antiviral activity in the test tube.

Microbiologist Dr. Jack Konowalchuk and Joan I. Speirs said grapes and grape juice were stronger viral killers than wines. And in every case, red wines were more potent against viruses than white wines.

The researchers said there was no way of knowing how these test tube results might apply to human health. But all the viruses in the experiments were those that affect humans, such as herpes simplex and polio virus, which cause herpes infections and polio.

"It is not the policy of the government to advocate drinking wine or anything else," Konowalchuk said in an interview Thursday. "But judging from these results, I would say grape juice is a very beneficial drink."

The researchers said the antibacterial properties of wine have been attributed to natural chemicals found in grapes, such as tannic acid and phenols.

Konowalchuk said he suspects the phenols may affect the viruses by binding to them and preventing them from infecting cells and multiplying.

The researchers said they first began looking at fruits and plants to see if they harbored microbial hazards that might be turned loose in humans after eating. To the contrary, Konowalchuk and Mr. Speirs found that extracts of strawberries and other fruits and plants contained various natural compounds with natural antiviral activity. They then decided to look at grapes.

The researchers found that the ability to inactivate viruses come from the grape skins and not the pulp. They also found that white wine, less effective than red, had lower phenol content and attributed this more to the process of making white wine from the juice only.

- Selected and submitted by preaching brethren
Orville Lee Smith, and Jerry Dickinson.

It has appeared in various newspapers across the country, and we appreciate these brethren for taking the time to send it in! It could not have appeared in this journal at a more opportune time in view of Bro. Wade's review of *The One Cup Faith*. In the light of our digressive brethren's claims of the unsanitary features of the common communion cup and Ronny's defense of the Bible way, this article is especially valuable at this time. Many thanks Brethren!

The devil is not afraid of the Bible that has dust on it.

CORRECTION

The time of services at 204 N. 4th Ave. West, Newton, Ia., in the short meeting May 27-30 should have read: May 27 (Friday)-8:00 P.M.; Saturday-10:30 A.M., 3:00 P.M., and 7:30 P.M.; Sunday 10:00 A.M. and 6:30 P.M.; and Monday-10:30 A.M. and 4:00 P.M. closing the meeting.

Sorry for this error in April Old Paths Advocate.

-HLK

THINK by Terry McQueary

The necessity of thinking simply does not impress itself on most people. They prefer reaction over careful consideration, snap judgment to judicial procedure and wild guess over careful study. Words, not thought through, sometimes flow from our lips like a fast rising torrent after a spring thaw. These words quickly drown any influence over the heart of man we might otherwise have had. Non-thinking has become the rage of the times and at the same instant the biggest problem of preacher, personal worker, elder and the Lord's church. An important issue? So important that lexicographers tell us that 14 different Greek words were needed by the Holy Spirit to show the subtle differences of meaning contained in the New Testament for the one word translated think. So important that any attempt at educating the mind is futile without it. Being able to think draws a definite line between man and the elements that surround him.

The Bible promotes the idea in 2 Tim. 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". I believe study is a thought process. There is, it seems, a reluctance to any thought process within us. This partially explains the almost complete lack of study habits in many of us and, as a result, the lack of spiritual knowledge spreading through our membership. Is this not true? Ask yourself— Do I study enough? If not, why not?

The preacher has to contend with the products of anti-thinking from the pulpit. Here, it shows up as clock watching, songbook thumbing and sometimes plain sleeping. It is impossible to become interested in a sermon unless you are thinking about what is being said. However, some of these reactions can be obtained by the preacher on demand, simply by speaking without first engaging his mind in the process. Personal work is also afflicted with this nemesis. How often a well planned Bible oriented discourse has been foiled by a blank stare! When a person so chooses he can shut his mind off as effectively as building a brick wall. He simply turns his mind from the subject at hand to something else. Perhaps, the elder meets this empty headed hydra more often than others, since his work is a day after day, week after week and year after year work. How often is his work made more difficult by a well meaning brother or sister wanting to help but not using thought or discretion in the task. Anything that affects the elder, teacher or preacher affects the church. Though the problem of the church is greater being a direct multiple of the number of non-thinking individuals in its ranks. Can we afford to lend ourselves to this number? Not if our desire is to help rather than hinder the cause. God gave us minds and expects us to use them to build up the church. Let us arise and do that before it is too late.

Prov. 23:7 says of a man: "For as he thinketh in his heart, so is he". Or, a man's life is the product of his thoughts. What kind of men do we want to be? Do we want to go into the whole world and preach as it tells us in Matt. 28:19? As you go, please think. Want to help in a church work? Think, don't whistle while you work. Want to help a brother with a fault? Good! Just cushion each word with a lot of thought. In using this formula you will find you can do more for the Lord than you think you can. Please think.

-8717 Far Hills, Lamont, Cal. 93421

You can tell more about a person by what he says about others than you can by what others say about him.

People who talk about others when they are with you will talk about you when they are with others.

THE HOLY SPIRIT: SOME NOTES by Ellis Lindsey

I. NOTES. A. The text of I John 5:7. In the Dec., 1976 issue of this paper, a brother said this: "The Holy Spirit does not personally (Himself in person) dwell in us, for He is in heaven (1 Jn. 5:7)" (p. 7). He had stated the identical words in the Feb., 1973, issue. I think it very regrettable that our brother based his argument upon this passage, when all scholars—including the most conservative ones who demand and insist that the Scriptures are inspired of God—state that this particular verse is UNINSPIRED. In the King James Version (the A.V., or "Authorized Version" for King James), the verse reads, "For these are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." F.F. Bruce, the great conservative scholar, notes this: "The interpolation first appears in a Latin treatise by a Spanish Christian named Priscillian who died in A.D. 385. Erasmus felt obligated to include it (reluctantly) in his third edition of the Greek New Testament (1522) because of an incautious promise he had made and so it found its way into successive early printed editions of the Greek Testament and thence into the A.V." (Answers to Questions, 1973, p. 134). The original manuscripts (which no longer exist) were inspired; but God did not inspire the collecting together of manuscripts, the forming from them of standardized Greek texts, nor the translation of those texts into other languages.

Now, let me cite Brother Guy N. Woods, who wrote the following in the Gospel Advocate Commentary:

"In view, therefore, of the overwhelming manuscript evidence against the insertion of the verse, it is properly omitted from the American Standard Version and all New Testament texts today. It would never have found its way into the 'Received Text,' (basis for the older translations), had not Erasmus promised to insert it if it could be found in any Greek manuscript; and discovering that it was in the late Codex Britannicus, in keeping with his commitment, put it in the Computensian edition of 1514. The most conservative scholars have referred to this act of Erasmus as 'stupidity' and the effort itself, 'mere caprice.' There is, therefore, not the slightest ground for assuming that these words were a part of the original composition of the apostle John, or entitled to a place in the sacred text; nor is there any loss whatsoever in yielding them up as spurious, since nothing is taught in them not abundantly taught elsewhere in the New Testament." (A Commentary on the New Testament Epistles of Peter, John, and Jude, 3 1953, p. 326).

B. But let us assume for a moment that this uninspired passage were inspired and that it teaches that the Holy Spirit was then in heaven and not upon the earth. This would get our brother into all kinds of trouble: All admit that the Holy Spirit had to come to earth to inspire the writing of the N.T. (John, chapters 14, 15, 16). But if the Holy Spirit had ascended at the time I John was written, then the Spirit could not have inspired the writing of that book, nor the later writing of II John, III John, and Revelation!

It was the position of the great Restorers, and of nearly all the church until today, that the Holy Spirit continues his presence upon the earth. John 14:16 clearly states, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." Concerning this passage, Brother Walter Scott, one of the greatest brains of the Restoration Movement, wrote this: "Has the Spirit which was sent down from heaven on the day of Pentecost ever left this body? No; never. A human body without the Spirit is dead; and Christ's body (the church) without the Spirit in her would be dead also. He shall abide with you forever." (A Discourse on the Holy Spirit, 1831, p. 12). Scott also stated, "There is no member of the body of Christ in whom the Holy Spirit dwelleth not" (p. 10). Not only did

(continued on page 7.)

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SULPHUR, OKLA., CAMP MEETING by Don L. King

It is nearly time for this great meeting to begin. This year, 1977, marks the 30th year for the Sulphur brethren to host this meeting. I attended the first one (in Sulphur) in 1947 as a lad of five years and have missed only five meetings since. What memories are stirred in thinking back! Much has changed since the first year at Sulphur. This year for instance, cabins were advertized at \$12.00 per week, or \$2.50 per day in the June 1, 1947 *Old Paths Advocate*. It was a great meeting then and is still great today. If you have never attended, you have missed a real spiritual treat. Why not plan to be with us this year? Bro. C.A. Smith and the writer have been asked by the Sulphur brethren to conduct the meeting for 1977 and we look forward to it. The dates are June 25th - July 4th.

For some time there have been problems for many in finding a place to stay. In reference to this problem, we understand that brethren in Sulphur and nearby have been trying to improve the situation. We recently received copies of 3 letters to Brother Bill Roden from the Sulphur Chamber of Commerce. While we cannot afford the space to print them in their entirety we are including some excerpts for the enlightenment of all:

"The Sulphur Chamber of Commerce would like to take this means to convey our appreciation, and the appreciation of our business people, to the members and participants in the church of Christ camp meeting held in Sulphur each year..." "If we have been remiss in our attitude and helpfulness toward your group, it was just an oversight on our part and we do sincerely offer our apologies." Bro. Roden also sent us a notification that the Chickasaw National Recreation Area (formerly Platt National Park) is now accepting reservations for campers in the area. If you are interested in camping out this year you may contact the proper authorities by telephoning (405) 622-6121 or by appearing in person at the Travertine Ranger Station daily

between 8:00 A.M. and 5 P.M. The address to write to is: Chickasaw National Recreation Area, P.O. Box 201, Sulphur, Okla. 73086. We hope that the service and accommodations will be somewhat improved this year in view of the statements from the Chamber of Commerce. However, we need to remember that Sulphur is small and it will probably take some time for the proper changes to be made. Meanwhile, we should try to be as patient as possible and enjoy the meeting and good association with brethren of like precious faith.

In the words of one writer, "Let us all forget our own feelings, petty differences, slurs and ax grinding and follow after the things which make for peace and the things wherewith one may edify another."

-Don L. King

HONOR ROLL

Below, you will find the names of those sending subscriptions from March 10 to April 10 and opposite the name the number of subscriptions sent. We do so appreciate every word and deed in behalf of the paper to increase its circulation and thereby the good it can do. We would hope our preaching brethren, now that meeting time is in full swing, would remember to mention the paper during every meeting. Please, check the following and report any errors to us:

C. A. Smith-10; Orville Cloud-6; L. D. McKinney-4; Clovis T. Cook-3; James Parker-2; Oscar Morris-2; Lucille Nelson-2; Ron Courter-2; Jerry Cutter-2; Clark Smith-2; Joy McFall-2; Ron Jordan-2; Mike Whitworth-2; Ellen Dearson-1; Charlie Hamer-1; Viola Taylor-1; Beatrice Lay-1; Ed Nichols-1; Kris King-1; Richard DeGough-1; Don King-1; Leo Baldwin-1; Larry Young-1; Don McCord-1; Olive Wilburn-1; Viola Lambert-1; Thomas Thornes-1; Ray Asplin-1; R. J. Holt-1; Johnny Elmore-1; J. W. Lloyd-1; Foy Wade-1; Barbara Osborn-1; Bryant Johnson-1; T. R. Hensley-1; P. D. Coble-1; Elaine Shelton-1; Vera Hartin-1; L. D. McDonald-1; Shirley Fuller-1; E. M. Studer-1; Robert Falvey-1; Francis Eaton-1; Frank Staggs-1; James Roe-1; S. R. Kasiske-1; Lorene Link-1; Shirley Russell-1; Total-76.

Subscribe to the OLD PATHS ADVOCATE—Do it now!

PUBLISHER'S CORNER by Homer L. King

"Who giveth rain upon the earth and sendeth water upon the fields" (Job 5:10)

Today in California, as well as many other parts of our nation, we are faced with severe drought. As I gaze out my window at the thirsty earth, it occurs to me that it is but another example of God's creation taking His blessings for granted. We assume it will rain at certain seasons and when it does we take it as our right and forget to give thanks to God for His goodness. Do we consider it is from God's hand? Men express fears of the havoc that could be wrought by nuclear devices. A raindrop is such a small thing but do men ever consider the havoc that ensues when God withholds it? The chain of events is a long one—farmers without rain means no crops, higher food prices for everyone, animals without grass—

"Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains" (Ps. 147:8).

Brethren, maybe we need to spend more time on our knees.

-Homer L. King

WHERE TO NEXT?**by Garland Smith**

In this ever-changing world the nature of man remains the same in that he is not satisfied with God's ways. As the men of old in I Samuel 8:5, they want to be like the nations about them. So it is today with many in the church. They want every modern trend such as the pastor system and other things.

View the pastor system from any angle you wish and it only robs the church of the way it should be. It keeps our talent from developing as it should and hinders men from realizing their responsibility to God and the church; to study to be able to edify and build it up.

From the financial view, we are made to wonder when we see all the appeals made from old congregations for help. After paying the located pastor and his utilities, there is often little left for other things. Some would say Paul stayed at Corinth and also at Ephesus and he was not a modern pastor. Right! But first, who established these churches, and secondly, how old were they? When they were established in the Truth he went to where the name of Christ was not known.

We believe in mission work one-hundred-per-cent. However, as it is today it is pretty mixed up. One hardly knows where to send help so that the right place will receive it. Some deny being a pastor even though that is their practice. Remember, what we do is what we are. Can we hire someone to visit the sick, teach, etc., for us? If so, why not the singing, praying and all the other things commanded of us?

We who are older remember one of the things identifying the church of yesteryear was that there were no located pastors as there are today.

-Rt. 1, Box 219, Wesson, Miss. 39191

WORDS OF ENCOURAGEMENT

"I enjoy the paper very much, it gives us good reading and news of the church throughout the country".

-Viola Taylor, Monrovia, Cal.

"We are truly thankful for your efforts in putting out the OPA, and look forward to receiving it each month."

-Frank Staggs, Cottage Grove, Ore.

"Here is my sub. for another year. I enjoy the paper very much".

-Barbara Osborn, Checotah, Okla.

"I enjoy the paper very much. Here are 2 subs. Keep up the good work".

-James A. Parker, Wauneta, Neb.

"You are doing a good job with the OPA. It is appreciated, keep up the good work".

-Richard Frizzell, Batesville, Ark.

"We enjoy the paper each month and would not want to miss an issue".

-Joyce Hammond, Roanoke, Ala.

"Here is our renewal, keep up the good work".

-Wilmer Hunter, Heltonville, Ind.

"I enjoy the paper very much and wish you continued success".

-Maranda Lydic, Hastings, Pa.

ANNOUNCEMENT OF A NEW BOOK

Brother Ellis Lindsey has published a book entitled "'The Personally-Indwelling Holy Spirit.'" We are informed that it is a historical study of the views of many of the men in the Restoration Movement concerning the subject of the Holy Spirit. The book contains 48 pages, is 8½ x 11 inches in size and is attractively bound in a strong red cover. Price: \$1.50 each, plus 25 cents postage. Order from Lindsey Publishing Co., 4600 Cole Ave., Waco, Tex. 76710.

ASKING YOUR PRAYERS

My mother Sister Florence Bailey wife of Br. Alton Bailey was taken ill beginning late Thursday evening April 14th. She and Dad were headed for Lexington, Oklahoma where he was to conduct a revival meeting. Her condition was making little if any progress by Monday so the doctors advised her to be flown back to Georgia where her medical background is known better.

She is now under the care and concern of two doctors. The doctors are not certain but feel sure they have found the trouble and can treat it with medication. She is confined to bed for an undetermined amount of days with little getting up.

We, the Bailey family, ask your prayers for our mother and that she soon be restored to her much wanted and needed health. I love my mother.

-Allen Bailey

CARD OF THANKS

On March 20, my wife suffered what the doctor called a "strokelet," due to arterial insufficiency in the cerebrum. She spent twelve days in the hospital but many earnest prayers were answered because she suffered no disabling effects. The doctors are confident that her condition can be treated medically and she has already improved greatly. We are humbly grateful for the many calls, cards and prayers from across the nation. We especially appreciate the Christian friends in Oklahoma City and the churches at 21st Street and Capitol Hill for their hospitality as well as financial help. I leaned especially hard on Bro. Jerry Cutler and found him a wonderful friend. Bro. Jeff Cantrell and Becky drove several hundred miles to stand by and their congregation sent financial help. All of this was unsolicited but willingly given and we are truly appreciative of God's blessings. One of the greatest blessings is such Christian friends.

-Johnny Elmore

BAILEY-NORDAN DEBATE

This debate was originally scheduled for January 20-21, 1977. Due to bad weather it had to be rescheduled for May 19-20, 1977. There were several people who left and headed to Arkansas for the discussion and many managed to fight ice and snow and get all the way in. To those who did I'm very sorry for the great inconvenience that you had to go through.

If at all possible please plan to attend the discussion at Russellville, Arkansas, May 19-20 in the United Pentecostal church house at 7:30 p.m. each evening. The propositions are as follows.

Proposition No. 1: The Scriptures teach that there are three distinct persons or beings in the Godhead: God the Father, Jesus Christ and Son and the Holy Spirit.

Affirm--Allen Bailey

Deny--B. R. Nordon

Proposition No. 2: The Scriptures teach that there is only one person in the Godhead: namely Jesus.

Affirm--B. R. Nordon

Deny--Allen Bailey

NOTE: We are sorry this announcement is so late in appearing. Bro. Bailey called us and attempted to get it in the April issue but the copy had already been sent to the printers for several days.

-D.L.K.

There are two kinds of speakers: one who has something to say, and one who has to say something.

THE NEW 1977 CHURCH DIRECTORY

The 1977 CHURCH DIRECTORY should be ready by mid-June and the price will be \$1.00 each, Postpaid. They must be ordered from Bro. ROBERT STRAIN, HARRODSBURG, INDIANA 47434. Harrodsburg is a small place and no box number or street address is necessary. DO NOT order from me as I will be moving this summer and I may lose your order and I would have to send it on to Bro. Strain which would cause a delay in the order.

Here are some additions and corrections to the Church Directory that you may need:

ARIZONA: Flagstaff, (Coconino County) 2919 N. West Street, P.O. Box 504, 86002, Sun. 10:30 A.M., & 6:00 P.M., Wed. 7:00 P.M., Alan Bonifay, 3737 Loma Vista St., Apt. B, Flagstaff, AZ. 86001 Phone (602) 526-3748, Don Stone, 4409 Cummings St., Flagstaff, AZ 86001, Phone (602) 526-9246, Jerry Harris, 3013 Lockett Rd., Flagstaff, AZ. 86001 Phone (602) 526-2990.

ARKANSAS: Searcy, (White County)...is now meeting in the Home of Bro. Merle Helms— in the Nicholson Addition off Highway 36, Sun. 10:30 A.M., Merle Helms, Rt. 3, Searcy, AR. 72143 Phone (501) 268-6533.

CALIFORNIA: Clovis, Second & Pallasky Streets- In the Grange Hall, Sun. 10:30 A.M., & 6:00 P.M., Wed. 7:30 P.M., Wayne DeGough, 3111 Fairfax St., Clovis, CA. 93612, Alvin Costa, 938 Pierce St., Clovis, CA. 93612 Phone (209) 299-3782, L. D. McKinney, 6922 Argyle Ave., Clovis, CA. 93612 Phone (209) 299-6190.

Olivehurst, (Yuba County) 5212 Chestnut Rd., on Highway 70, Sun. 10:30 A.M., & 6:00 P.M., Jim Thompson, 5294 Lindhurst Ave. Box 2, Marysville, CA. 95901, Phone (916) 743-1182.

Winters, (Yolo County) The congregation has moved from 18 Main Street to 5 Main Street, everything else is the same.

FLORIDA: Longwood, (Seminole County) The congregation has moved from across from the old water tower to— On U. S. Highways 17 & 92— In North Longwood— Time of the services are the same.

Mt. Dora, (Lake County) 314 S. Rhodes St., —In the Home of Bro. Whigham, Sun. 10:30 A.M., Dalton E. Whigham, 314 S. Rhodes St., Mt. Dora, FL. 32757 Phone (904) 383-4719, Everette Stephens, Sanford Rd., Mt. Dora, FL. 32757 Phone (904) 383-4064, Ronnie D. Whigham, 223 Wolf Branch Rd., Sorrento, FL. 32776 Phone (904) 383-6868.

INDIANA, (Monroe County) LOCUST GROVE CHURCH OF CHRIST hear Unionville, IN, ¾ Mile North of Highway 45 on Shuffel Creek Road, Sun. 10:30 A.M., Wilburn Chitwood, Rt. 2, Bloomington, IN. 47401 Phone (812) 332-0844, Theodore Kerr, Rt. 2 Box 171, Bloomington, IN. 47401, Phone (812) 332-8484, Clyde R. Robertson, Rt. 1, Box 50, Unionville, IN. 47468, Phone (812) 332-1636.

KANSAS: Jetmore, (Hodgeman County) Go to the Bank and turn west two blocks, Sun. 10:00 A.M., Frank Nilhas, Jetmore, KS. 67854 Phone (316) 357-6297, Bob Loudermilk, 4557 S. Elizabeth St., Wichita, Ks. 67217 Phone (316) 522-6259.

LOUISIANA, Baton Rouge, (East Baton Rouge Parish) NORTH BOULEVARD CHURCH OF CHRIST, 4560 North Boulevard, in the Weight Watchers Building, 1 block south of Florida Blvd. Sun. 10:30 A.M., & 6:00 P.M., Thurs. 7:30 P.M., Allen Barefoot, 2424 Drusilla, Ln. Apt. 122, Baton Rouge, LA. 70809 Phone (504) 924-2905, Jeff Cantrell, 9588 Kevel St., Baton Rouge, LA. Phone (504) 769-1167 Ray Smith, 116113-B, Alford, Dr., Baton Rouge, LA. 70739 Phone, (504) 261-7213.

Denham Springs, (Livingston Parish) 222 Range Ave., just east of Baton Rouge. Take Denham Springs Exit off I-12, Sun. 10:30 A.M., & 6:00 P.M. Wed. 7:30 P.M., Tim Carroll, 2408 Sherry St., Denham Springs, LA. 70726 Phone (504) 665-2954 Jim Morel, 16910 Appomattox Ave., Baton Rouge, LA. 70816 Phone (504) 664-4471.

MISSISSIPPI: Collins, (Covington County) COVINGTON COUNTY CHURCH OF CHRIST in the Court House in Downtown Collins. Sun. 10:30 A.M., & 5:00 P.M., Hestal Cole, Collins, MS. 39428 Phone (601) 765-8823, Joel Smith, 2301 Mimosa Ln., Hattiesburg, MS. 39401, Phone (601) 583-8157. **NEW MEXICO:** Albuquerque, (Bernalillo County) The SHADYSIDE CHURCH OF CHRIST, 1913 Shadyside Dr., S. W., is moving to 5701 Coors Road S.W. sometime this summer.

OHIO: Youngstown, (Mahoning County) WEST SIDE CHURCH OF CHRIST, 4493 Fitzgerald Avenue, Sun. 10:30 A.M., & 7:00 P.M., Paul E. Shaw, 125 N. Raccoon Rd., Youngstown, OH. 44515 Phone (216) 799-1704.

OKLAHOMA: Edmond, (Oklahoma County) The Church meeting at 3600 S. Broadway will be moving to their new location OAKWOOD CHURCH OF CHRIST, Danforth St., & Sooner Rd just off I-35 sometime this summer.

Muskogee, (Muskogee County) SOUTHWEST CHURCH OF CHRIST, 3410 S.W. 24th. Street, ½ Mile South of the O.G.&E. plant or 1 mile west of the Highway Dept. Sun. 10:30 A.M., & 6:00 P.M., (CST), Charles L. Mullican, Rt. 4 Box 16, Muskogee, OK. 74401 Phone (918) 287-7736, Leon C. Mullican, Rt. 4 Box 15, Muskogee, OK. 74401, Phone (918) 683-6097.

Stidham, (McIntosh County) 1 Block South of the Store, Sun. 10:00 A.M., Robert J. Keese, Rt. 2 Box 392, Henryetta, OK. 74437 Phones (918) 652-3823 and (918) 689-3718.

TEXAS, Dallas, (Dallas County), The Jeff Street (Spanish) Congregation is now located at 2802 Walton Walker Boulevard, Sun. 10:30 A.M., & 6:30 P.M., Thurs. 7:00 P.M., Johnny Herrera, 4011 Poinsetta St., Dallas, Texas 75211, Phone (214) 339-4093, John Esquivel, 3542 Poquita Dr., Dallas, TX. 75220 Phone (214) 351-6724, Victor Martinez, 3334 Iroquois St., Dallas, TX. 75212 Phone (214) 638-4777.

Although the information may be too late for the Directory about your local congregation, or a New congregation, please send it to me and I will put it in my files and have it published in the Old Paths Advocate. Please let me know what is happening so that I can keep my files up to date. My address is still:

Ray Asplin,
-2440 SW 54th. St. Oklahoma City, OK. 73119.

An Exciting Program— (cont'd from page 2.)

reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2).

Friends, you're not here to please yourself, neither am I. Rev. 4:11 "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for THY PLEASURE they are and were created."

You ask me, "Will you retract, and say that you're not talking about youth-camps sponsored by the church, even with 'some preaching' or when services are shuffled in a gospel meeting around a 'hayride' or 'skating party'?"

I answer, "NOT ON YOUR LIFE!"

The Poet of the following Poem remains anonymous:

THE GRANDEST PICTURE!

The grandest picture I behold,
Is not the setting sun,
Though he robes himself in scarlet
When his daily race is run.
Though I love the scenes of nature;
Yea, my eyes delight in these!
The grandest picture I behold
Is not the falling snow,
Though every flake is different,
And a charming gem I know.
'Tis not the gorgeous flowers,
Nor the birds that cleave the air,

(continued at right— Col. 1, bottom)

TOGETHER 60 SIXTY YEARS

Bro. and Sister Hosea A. Sifford of Rte. 2, Box 130, Alton, Mo. 65606, celebrated their 60th wedding anniversary Feb. 4, 1977. Sister Sifford was the former Miss. Rosea Richardson. Bro. Sifford obeyed the gospel in 1912 and Sister Sifford in 1913. The couple were married Feb. 4, 1917 and have one daughter, Mrs. J. T. Moody of Alton. Sister Sifford is 82 and Bro. Sifford is 82 this month (April 21st). Both have been soldiers of the cross and have stood for the Truth these many years. The congregation where they first attended became digressive, embracing cups and classes, so for some time they had no place to worship and conducted services in their home. Then Bro. Sifford had the opportunity to buy a building and in 1952 he started services there with 4 members. At times there were only Bro. and Sister Sifford. Then later there were 4 more members. Now, 2 families moved here from St. Louis and 2 families from Kansas City so there are now 14 members attending regularly. Deut. 5:16 and Ex. 20:12 says honor thy father and thy mother that the days may be long upon the land. This seems to be true for Bro. and Sis. Sifford. They would be happy to hear from their many friends.



Comment- We are indebted to the daughter, Sister Moody, for the above information and she added in a personal letter "Not because they are my parents but I don't think anyone could stand any stronger for the truth. I love them so much".

I say amen to that. We have spent many happy hours in their hospitable home and enjoyed so much their association. I pray they will have many more years in the service of the Lord, and in their life together. God bless them.

-Homer L. King

BONDS OF MATRIMONY

Cozby-Lee- On Saturday afternoon, April 2, 1977 at Lodi, California Steve Cozby and Ronda Lee repeated their vows to become faithful companions for life. A large crowd was in attendance to wish them well. Steve and Ronda are fine christians. They were both reared in christian homes and have a good understanding of the responsibilities of a successful christian home. I have known both these young people all their lives. By the manner they have conducted themselves as christians they demand a great deal of respect. My prayer, as well as those of their parents and friends, is that they may have a happy life together. As Uncle to the bride it was an honor for me to officiate.

-Jerry Harris

An Exciting Program— (cont'd from page 6.)

Though in these I see reflected
Heavenly wisdom, love and care!
There's nothing quite so beautiful
as consecrated youth:
Our noblest boys and girls
established in the truth...
To view their spirit-quicken'd lives
and watch their powers unfold
This is the grandest picture
that my human eyes behold!

-401 E. Prospect, Harrison, Ark. 72601

P.S. Reread the article on "Fellowship" submitted by Lynwood in the January '77 Old Paths Advocate.

BONDS OF MATRIMONY

Modgling-Hickey- On the evening of Nov. 20, 1976 in Ceres, Calif., Bro. Karl Douglas Modgling and Beverlee Kathleen Hickey were united in God's holy and divine institution of marriage. Karl is the son of Bro. and Sister Roy B. Modgling of Anaheim, Calif., and Kathy the daughter of Bro. and Sister Howard Hickey of Ceres, Calif. This was a most beautiful wedding and was attended by a large host of relatives, christian friends and acquaintances of the bride and groom. Karl and Kathy will make their home in Modesto, Calif. Karl, who teaches school at Ceres, is also a fine gospel preacher and Kathy an equally fine christian girl. Both are an asset to the cause of Christ. Our prayers are for God's richest blessings to shower upon them for a long and happy life together in His service. It was my honor and pleasure to have been asked to assist Bro. Howard Hickey in officiating at the ceremony. (Note- I apologize for the long and negligent delay in submitting this announcement-JWM).

-John W. Modgling

Holy Spirit: Some Notes— (cont'd from page 3.)

Brother Alexander Campbell publish Scott's Discourse— he highly commended it, saying that it "presents the subject in such an attitude as cannot fail to make all who read it understand the views entertained by us" Millennial Harbinger, 1831, p. 480).

Yes, I know that there are some now teaching the new doctrine that the Comforter was given only to the apostles; that not even they were filled with the Holy Spirit, but that the Comforter was merely inspiration given only to the twelve apostles. They argue that the passage in John was addressed to, and meant only for, the apostles present when the Comforter was promised. But I wonder what this does to the apostle Paul, who was not present, but who was as inspired as any of the original twelve. And I wonder about Luke, WHO WAS NOT AN APOSTLE BUT WHO WROTE LUKE AND ACTS. Was Luke inspired? Certainly! Did he receive the Comforter? Indeed, he did! Was he an apostle? No, indeed! Then, we have a man who received the Comforter, yet who was not present when the Comforter was promised and who, like we today, was not an apostle. And so far as the fact that the apostles were the only ones present when the Comforter was promised, we should also remember that only the apostles were present when the Great Commission was given (Matt. 28:16-20), and that the Commission was given directly to them. Should we conclude, then, that the Commission was only for the apostles but not for us today?

The word Comforter in John 14:16 is translated from the Greek *parakletos*, which means "Helper, Intercessor" (Shorter Lexicon of the Greek N.T., F. Wilbur Gingrich; 1965, p. 161). But this Helper and Intercessor plainly helps and intercedes for all Christians, as witnessed by Paul's words to the Christians at Rome: "Likewise the Spirit also helpeth our infirmities...he maketh intercession for the saints" (Rom. 8:26, 27). Luke said that the church "throughout all Judea and Galilee and Samaria" was "in the comfort of the Holy Ghost" (Acts 9:31). Indeed, the very name Comforter (Helper, Intercessor) includes far more than the mere inspiration given the apostles; inspiration was only one of the temporary aspects; the Comforter's broadest function was to Comfort, Help and Intercede for the Children of God, the saints. He helps our infirmities or weaknesses. And, yes, I know that a couple of brethren have tried to take Rom. 8:26, 27 away from the Holy Spirit and give it to Christ. They claim that in that context the term Spirit refers to Christ, not to the Holy Spirit. This idea is as wrong as it is new! In the same context, verse 11 mentions "the Spirit of him that raised up Jesus from the dead"; and if this "Spirit" is Christ, then

(continued on page 8.)

Holy Spirit: Some Notes— (cont'd from page 7.)

Christ raised Himself from the dead! But I Pet. 3:18 clearly says that Christ was "quickened by the Spirit." Then they claim that verses 26 and 27 cannot refer to the Spirit as an intercessor, since there is only one "mediator" (I Tim. 2:5). All the while they fail to see that the Scriptures do not say there is one intercessor, but one mediator! Both the Holy Spirit and Christ make intercession—one (Christ) from heaven, the other (the Spirit) from within (Rom. 8:26, 27, 34). And Christians even interceded from other Christians.

I have discussed only a few of the very strange ideas being pushed. Other new doctrines include the idea that the Spirit has never personally entered anybody, not even the apostles! Others claim that Cornelius and household did not receive the baptism of the Holy Spirit, which is a clear violation of Acts 10:44-48, 11:15, 16. These doctrines were almost unheard of until recent years. Others even deny that demons ever entered humans. I suppose that when Christ cast out some demons who then entered a herd of swine who ran into the sea, this must mean, according to this new theory, that Christ cast a book of the Devil out of a human and that that book was read and understood by the pigs and that the pigs all were persuaded by the printed word to commit suicide! Yes, the gospel is the power of God unto salvation (Rom 1:16), but only because it contains the promises of the Living and Acting God. A printed copy of the N.T. never has, and never will, save anybody except in the sense that it tells of the Living God who does the saving. One of the most precious things about the written word of God is that it tells of the Comforter Who abides with the saints.

-4600 Cole Ave., Waco, Tex. 76710

One Cup Faith— Review— (cont'd from page 1.)

risk of disease, both skin and otherwise, and less risk of catching cold, flu etc. if we abandoned immersion in favor of sprinkling. Bro. Knowles will you do it? Will you write boards of health regarding this with the same objectivity you used regarding one cup? Will you follow their advice? We challenge you to! Suppose a man had pneumonia and wanted to be baptized and the doctor advised against it, would you baptize him? Would you baptize someone in a stock pond, lake, or river knowing the water had bacteria in it? Come on now Victor, face the music, either give up immersion on the grounds of sanitation or admit that one cup can consistently be used without disregarding scientific discovery.

THE CASE ON RECORD

On p. 95 the author claims there is a record in Calif. of syphilis being traced to a communion cup. I wrote Bro. Knowles the following:

"On page 95 of your book you refer to a letter from Ms. Lotito regarding a study in Calif. and several cases of syphilis being traced to a communion cup. Could you furnish me with a copy of the study or tell me where I might find it. I will be glad to pay you. Thank you so much.

Brotherly,
Ronny Wade

Under the date of 2-13-77 I received the following reply:

"I requested the study from Ms. Lotito twice but received no exchange of communication concerning the request. That was in '73. I have no idea if she is still employed by Lane County."

V. K.

Now before I give further quotations I want to pause and remind my readers that the "Case on Record" really hasn't been documented at all. It's hard for me to believe Bro. Knowles would include this in his book when he admits he tried twice to get the study but never did. How does he know it exists? He certainly hasn't produced it. And to think he had from 1973 until 1976 to document this supposed study, but

never did. To say the least his methods of research leave a lot to be desired. I am reminded of the quote on page 1 of the introduction to his book by Edward Fudge who says "Victor Knowles has done his homework in this book". **Some homework!** If that is doing home work I'm certainly thankful he wasn't working for me when I was in school. In reality, all Bro. Knowles has found in this case is a **mare's nest!**

Now back to the business at hand. Since Victor Knowles could not document the assertions of his own book, I wrote Ms. Lotito the following under date of Feb. 17, 1977

"I am writing in regard to some information about a study in Calif. related to cases of syphilis being traced to a communion cup used in religious services. In correspondence with a Mr. Victor Knowles you mentioned such a study. Could you tell me where I might find or get a copy of it for further reference. Or if you have any information regarding the danger of using the common cup in communion services as it relates to disease, I would appreciate receiving it."

As of today April 11, 1977 I have received no reply from Ms. Lotito, nor has my letter been returned. Since the study supposedly took place in Calif. I also wrote the California State Board of Health under date of Feb. 17, 1977 the following:

"I am writing in hope that you can help in locating some material on the sanitation of the common cup in religious communion services. Sometime back I read of a study that supposedly took place in Ca. where several cases of syphilis were traced to a communion cup. Do you know of such a study? Any information you can give me will be greatly appreciated."

The California Board of Health forwarded my letter to the Center for Disease Control in Atlanta, Ga. and under date of March 3, 1977 I received the following reply from Ronald K. St. John M. D.

Dear Mr. Wade:

Few studies have been done to measure the risk of disease transmission by sharing a common cup in religious communion services. **I cannot recall a study of syphilis cases traced to a communion cup.** (Emphasis is mine, R. F. W.).

The overall risk of acquiring infection from communion cups appears small. It is a theoretical possibility that the germ which causes syphilis, *Treponema pallidum*, could be transmitted in this way but only if a person with oral syphilitic lesions first drinks from the cup and it is immediately passed to another individual. Wiping the rim of the chalice between drinkers would reduce the risk of infection. The germ is killed immediately by drying.

I fear that wiping the cup with an antiseptic solution would impart so unpleasant a taste that it would be unacceptable to many communicants. Many of the widely used disinfectants require several minutes to kill the organisms and the effect of using them would probably not be greater than wiping the rim of the chalice with a clean cloth alone. I hope this information is helpful.

Sincerely yours,

Ronald K. St. John, M.D.

From this evidence my conclusion must be: if such a case as Bro. Knowles purports exists he has failed to document it. Even though the transmission of disease through the use of one cup may be theoretically possible it, at best, is unlikely. What Victor Knowles has presented is a mass (mess) of unproven, undocumented, assertions designed to undermine what Jesus did and commanded his followers to do today. We will be convinced of his sincerity regarding sanitation when he gives up immersion for sprinkling—and not until. (More to follow).

-707 Pearson, Springfield, Mo. 65804

Concerning Spiritual Gifts— (cont'd from page 1.)

of the eye, or the foot have the power of the brain. If each person had the spirit of self-surrender, the spirit of the cross, it would not matter to himself whether he were doing the work of the mainspring or of one of the inferior parts. A True devoted Christian will do ever what they can and endeavour to do it to the best of their ability.

In vs. 18, we learn that we are not to repine because we do not possess the qualifications which we see possessed by others but to endeavour to make the best possible use of the gifts we have. Today are we doing what we can well or we among those that are hindering the body in its work by trying to do those things that we do have the ability to do.

Verse 19 we see the application to members of the church is obvious. As the physical body is not one member neither is the spiritual body. All cannot be leaders and neither can all just be followers. In verse 28 of this chapter it is plainly pointed out that all cannot hold the same position.

In verse 20 he says "But now are they many members, yet but one body." From the oneness of the whole the mutual dependence of the parts follows of necessity.

It is emphasised in verse 21 that the superior organs need the inferior ones. The same is true in the church. Those that are behind the scene so to speak are very important in the successful function of the whole body.

In verse 22 even those members of the body that seem feeble are very needful. Things are not always what they seem. Even in our physical body the vital organs (heart, lungs, liver, kidneys) are not visible but life cannot exist without them. They are necessary and we could not exist without them. Again the same is true in the spiritual body, the more feeble members are very important.

The Revised Version in vs. 23 reads "And those parts of the body which we think less honorable we invest with the greater honor, and our unrepresentable parts are treated with greater modesty." "Bestow" is prop. to place around, set about; to present, bestow, confer, a thing upon one. "Uncomely" is deformed, indecent, unseemly. "Comeliness" is charm or elegance of figure; external beauty, decorum, modesty, seemliness; of external charm. The parts referred to, that in themselves are unseemly and immodest, have for that very reason more pains bestowed on them to give them seemliness.

It is pointed out in verse 24 that the comely parts of the body—ear, eye, nose, mouth—add of themselves comeliness to the body, so do not need to be ornamented or covered up. "Tempered" is to mix together; to unite; caused the several parts to combine into an organic structure, which is the body. God has put the members of the body in such relation to each other that the stronger and the more beautiful are compelled, for their own good and indeed for their existence, to defend and care for, and thus to honor, the weaker members.

In vs. 25 "schism" is division, dissension. Each member should be moved by anxious care for the well-being of all.

Notice carefully verse 26. "Suffer"—As in the body, when but a finger is hurt, the whole frame, drawn towards the soul and forming one realm under the ruling power therein, feels the hurt and sympathizes all together with the part affected. "Rejoice"—The head is crowned, and all the members have a share in the honor; the eyes laugh when the mouth speaks.

Now in vs. 27 it is summed up "Now ye are the body of Christ, and members in particular." The ye refers to the membership at Corinth as a whole. They constituted the body of Christ. "Particular" as respects individual persons and things, severally, individually. Each according to his own place and function.

(To be Continued)

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

The work of preaching is not limited to men who have been ordained by some church.

By assuming a future, man makes his present endurable and his past meaningful.

OUR DEPARTED

Brown—Nora C. Brown, daughter of James and Cynthia Davis Massey was born April 10, 1895 and departed this life Feb. 21, 1977 in Lebanon, Mo. In 1913 she was married to James C. Brown and to this union were born seven children. She was preceeded in death by her husband and one daughter, Jayma Mears. Jim and Nora obeyed the gospel at McBride many years ago and both were members of the church in Lebanon until their deaths. Nora had worked hard all her life. Especially in her declining years when she had the burden of caring for Jim until his passing and also the illness and untimely passing of her daughter Jayma. She had been a dear friend to me for several years. Surviving are her children, grandchildren and a host of friends. The service was conducted by the writer.

-Ronny F. Wade

Davis—Francis Chastain Davis was born Dec. 14, 1893 at Hartville, Mo. and departed this life March 8, 1977 in Springfield, Mo. She was a member of the Lee's Summit church and had been for the past 48 years. She had also been a resident of the Phillipsburg community for the past 78 years. Her first husband P.C. Chastain preceded her in death in 1952. In 1955 she married Benjamin Davis who died in 1971. She is survived by four sons and five daughters, also a number of grandchildren, great grandchildren, and great great grandchildren. The service was conducted from the Lee's Summit church building with burial in New Hope Cemetery. A large crowd gathered for the funeral service which was conducted by the writer.

-Ronny F. Wade

Witt—Services to honor the memory of Wavie Gertrude Witt were held on March 30, 1977 in Liberty, Ky. She was born Dec. 30, 1918 and left us Mar. 28, of this year. Those nearest her who are left behind are: her husband of 42 yrs. Arlis Edward (Ed.) Witt; her son, Dean and daughters, Mona Carol Stafford and Dorothy Sue Hatter. She is also survived by her mother, Maude Lynn Reeves, three brothers, one sister and four grandchildren. She worshipped with the Hilltop congregation outside Liberty, Ly. She left this life after an extended illness. Words of encouragement, warning and comfort were spoken to the large assembly from that which gives us all these—"the word of God."

-Barney Owens

Smith—Sister Maude Smith was born Sept. 20, 1889 and departed this life Jan. 2, 1977. Nov. 28, 1912 she was united in marriage to Rayman T. Smith at her parents' home near Hartwick, Iowa. Three sons were born to this union: Clyde of Council Bluffs, Iowa; Wallace of Dike, Iowa and Ralph, of Hartwick, Iowa. She was a member of the church of Christ at Grinnell, Iowa. Also, I was called to Brooklyn, Iowa again March 8, 1977, to conduct the funeral of her husband, Raymon T. Smith, who departed this life at the age of 84 years. He too, was a member of the church of Christ at Grinnell, Iowa. The writer officated.

-M. E. Mountain

McKinney—Sister Cressie L. McKinney was born Oct. 19, 1900 at Roff, Okla. and departed this life April 2, 1977. She is survived by four daughters: Mrs. Jewell Flatt, Tulsa; Mrs. Nadine James, Stratford; Mrs. Dorothy Wood, Midwest City and Mrs. Dona Pass of Denver, Colo.; one son, Jerry, of

Midwest City; two sisters, two brothers, 24 grandchildren, 26 great-grandchildren, and 1 great-great-grandchild. I had known Sister McKinney a long time and believe she lived a life that was sweet and true. Wherever she lived, she sought out a faithful church in which to worship. Services were from Eisenhower Funeral Home in Spencer, with burial at McGee, near Stratford, Okla. The church at Capitol Hill provided beautiful singing, and I endeavored to speak words of comfort.

—Johnny Elmore

King— Rissia Lucindia King, was born August 6, 1896 and departed this life March 21, 1977, being at the time of her departure 80 plus years of age. She was the daughter of Carl and Adelia Nyberg. On Oct. 16, 1915 she was united in marriage to Claude King, who preceded her in death in 1946. To this union were born four children. About the time of her marriage she obeyed the gospel and was a member of the Lee's Summit church of Christ for many years. In later years she moved to the Kansas City area and there she attended the 79th and Kansas Ave. church. She was faithful in attendance at worship services until she was too weak to go any longer. She reminds us of Dorcas found in Acts 9:36 "This woman was full of good works and almsdeeds". The past several years of her life were spent making many beautiful things with her hands. Her skilled hands leave many fine pieces of needlework but most of all she leaves fond and cherished memories of her life for her children, grandchildren and many friends. She is survived by her children Chester King, one of our faithful gospel preachers; Richard Dale King, Mrs. Wilma Williams, all of Kansas City, Kan. and Mrs. Lela Thomas of Basehor, Kan. also a number of grandchildren and great grandchildren. The funeral service was conducted from the Lee's Summit meeting house with burial in the New Hope cemetery. The writer, assisted by Bro. Joe Norton conducted the service.

—Ronny F. Wade



L. D. McKinney, 6922 Argyle Ave., Clovis, Cal. 93612, Mar. 18- The church here at Clovis is growing with good crowds most every Lord's day. We are making some progress toward getting our own building. Here are some subs.

Earl B. Helvey, 4825-12th Ave., Sacramento, Cal. 95820, Ph. 456-8176, Mar. 29- The congregation at 64th St. is prospering. Since Jan., three have obeyed the Lord in baptism. One was baptized Mar. 28, who could not see physically, but was able to see spiritually. We are happy the Word still has power to save. We will have a meeting May 6-15 with Bro. Bob Loudermilk, services each evening at 7:30, Lord's days 10:30 A.M., 6:00 P.M. Everyone is invited. (We are sorry this was too late for April OPA- HLK).

Roy Lee Criswell, Rte. 2, Cassville, Mo. 65625, Mar. 19- Since last report we have preached once or more at Cassville, Joplin, and Burkhart, Mo., and Washington and Tulsa, Okla. During last month we visited many families from door to door here in Cassville and have had home studies with some

of these. One has obeyed the gospel and others seem interested. It is our prayer they will see and obey the truth. We are thankful to have Bro. George Battey, Jr. living with us, he is a big help in the work here, and is making a fine young preacher. I have greatly enjoyed the paper the last few months. The editors are doing a splendid job. Pray for us. (Note- Sorry this was too late for Apr. OPA- HLK).

R. B. Roden, 112 Kelly Dr., Moore, Okla. 73161, Apr. 7- We are now in a meeting at Norco, Cal. Crowds have been good even though we are hindered by much sickness. Mar. 4-13, we were at Montebello, Cal., and at Sanger, Cal., Mar. 18-27. Also preached at Corcoran, Cal., Mar. 15, 16, and Porterville, Cal., Mar. 28-30. Bro. Orville Lee Smith was to be at Porterville the rest of the week. We have been blessed seeing many preachers, teachers, and friends while in Calif. Have had visitors from Sacramento to the Los Angeles area. It was like a good old home coming to see everyone. We are to be at Montebello again next year. Please pray for us as we continue in the Lord's work.

Doug Edwards, 506 North Second Street, Davis, Oklahoma 73030, April 5- The work in Davis continues. The week end of March 25-27 we had a short meeting. The speakers were five young men from the Oklahoma area. They were: Tommy Elmore, Jimmy Cutter, Ricky Cutter, Glen Ayers and Don Jackson. We feel the church has been strengthened because of these men. In addition to teaching locally the last three months, I have had the privilege of speaking at Tulsa, 73rd and Prospect in Kansas City, 85th and Euclid in Kansas City, and Mountain Grove, Mo. March 11-13 I had a week end meeting at the 21st Street congregation in Oklahoma City. Pray for us at Davis.

Kenneth Middick, Box 335, Anderson, Mo. 64831, Apr. 5- March 20, I was engaged in a meeting at the congregation at Bunnors Ridge, W. Va., which went very well. The presence of Bro. Richard Bunner was greatly appreciated, and the support of the brethren there was very good. I will be returning to W. Va. after May 12, which will be my wedding day, and will be staying there for a year. Apr. 3, Lord's day, I was able to go to Tulsa, Okla. for their young people's meeting conducted by Bro. Jerry Dickinson. Everyone seemed to be having a wonderful time and I believe the meeting was an inspiration to all. Remember me in your prayers.

Miles King, 1525 Ann Arbor Dr., Norman, Okla. 73069, Apr. 7- We would like to say "Thank you" to all the congregations supporting our work in Ark. It has been a pleasure to work with Brethren Bob Chancellor, Taylor Joyce, and Richard Frizzell in this work. Bro. Bob and I will hold a meeting at Witts Springs, Ark., May 13-22. At present we are in a meeting at Batesville, Ark. The church here now meets at the corner of College & Church Sts. The brethren at Rte. 3, Clarksville, Ark. have decided to build at Hunt, Ark., have their foundation started and hope to have the building completed in a couple of months. It is so good to have the opportunity to work with the church at Ft. Smith. This congregation is now in their new building and are growing. I have also preached recently at Mena, Cedar Creek, Little Rock, and Oak Grove, Ark.

Shelby Taulbee, Sr., Rt. 11, Box 69-A, Beattyville, Ky. 41311, Apr. 7 - The work is going well here. We planted a congregation here nearly 2 years ago; the Lord has blessed us; between 20 and 30 have been converted and baptized since we moved here from Anderson, Mo. The debate last fall between Brethren Ronny Wade and John Holcomb on the

cups question was a great success for truth. Bro. Lynwood Smith moderated. Brother Ronny Wade for his efforts will be long remembered with due respect in these parts. I look forward to going to Bandy, Ky. often to meet with the brethren and sisters. I will try to report monthly. We request the prayers of all that we may grow in strength and number.

J.J. B. Malowa, Pelusi Vlg., Box 1, Thyolo, Malawi, Africa, Mar. 10 --- Before you know the answer to the question, how do I become a Christian, one must know what a Christian is. A Christian is one who follows the way of Christ. Jesus said in these words, "I came that they may have life and have it abundantly" (John 10:10). Christ was born, died and was raised again that we might be saved. God sent not His son into the world to condemn the world, but that the world through Him might be saved (John 3:17). Jesus said, "I am the door; by me if any man enter in, he shall be saved (John 10:9). He also said, "I am the way the truth and the life; no man cometh unto the Father, but by me" (John 14:6). Now, greetings to all faithful everywhere. Pray for us.

Barney Owens, 6552 Dimmick Rd. W. Chester, O. 45069 --- Since my last reporting it has been my pleasure to be with the brethren at Blue Sprs. Ky. and to help the church at Temple, Ga. in a meeting, where we were blessed with visitors from the other congregations in Ga. as well as visitors from Ala. and S. Car. Brother Richard Nichlos was also in attendance. Our next meetings will be May 18-22, Forest Park, Ga. June 4-12 Golden, Ok. and June 18-26 Columbus, Ga. If it is possible for you to be with us in any of these services we would be glad to have you help us. Brother Jimmy Smith will be here with the Sharonville church June 17-26, all will find a warm welcome here too. Pray often and when you do mention me and mine.

C.A. Smith, 810 NW 6th St., Andrews, Tex. 79714, Apr. 10. - We have just closed a meeting here in Andrews with Bro. Tim Berna doing an outstanding job of preaching the gospel, it was an excellent meeting. Our next will be in August with Bro. Don Pruitt doing the preaching. We continue to work hard in an effort to build up the Cause and God continues to bless our efforts. To Him be glory and honor now and forever. We are looking forward to the Sulphur meeting and have been praying that the humble part we play in it will be for the betterment of all concerned. We hope to see many of you there, Lord willing. Perchance you are going out west why not plan to stop here in Andrews with us for one or more services with the church? Pray for us. God bless all the saints everywhere.

Jerry Harris, 3013 E. Lockett Rd., Flagstaff, AZ. 86001, Apr. 7 - The work in Northern Arizona is progressing nicely. Our first Gospel Meeting for this year, April 25 thru May 1, will be history by the time you read this report. Ron Courter holds our spring meeting. The meeting is to be well advertized. Our next meeting will be with Lynwood Smith, July 9-17. Plan part of your vacation to be in Flagstaff during those dates. The summers are just beautiful in Flagstaff. My family enjoyed a recent trip to California. We enjoyed visiting many of our loved ones at Lodi and Manteca. Plan to come by and worship with us this summer. May the Lord bless his work everywhere. Pray for the work in Northern Arizona.

Ronny F. Wade, 707 Pearson Dr. Springfield, Mo. 65804 April 5 - The work in this area continues to progress with good results. In addition to our own T.V. program, we now have one in Joplin, and Fort Worth, Texas. The one in Texas is being supported by the Dallas-Ft. Worth congregations and

several other churches in the viewing area. It reaches millions of people each week. The Lord willing we plan a new congregation here in Springfield in the near future. Land has already been purchased and we hope to begin work on the building in the near future. We look forward to the following meetings: June 5-15 Shreveport, La. (Midway), June 18-26 Harrodsburg, Ind., July 4-8 we are scheduled for a debate in McAlester and Atoka, Okla. with Jess Jenkins on the cups and classes and then July 9-17 we are to be in a meeting at Lowery, Ala. We look forward to all these meetings, and hope to see many of you there, the Lord willing.

James L. Morgan, Rte. 2, Box 101, Parkhill, Okla. 74451, Mar. 17. - During Feb., our personal work has gotten off to a good productive start. We are studying with several cups and Sunday school brethren. Many want to study with us and we are trying to reach as many as possible. The church at Stilwell continues to prosper. As of Feb. 1, we had received a total of \$2135.00 toward construction of our building. Feb. up to Mar. 1, we received the following: Legal church of Christ, Coalgate, Okla.-\$100; Blue Springs, Mo.-\$100; Washington, Okla.-\$500; Indiana, Pa. (Pleasant Valley)-\$50; Tulsa, Okla. (E. 11th St.)-\$25; Hamilton, Ohio-\$45; Hubert and Marie Bagley, Sallisaw, Okla.-\$50. We are grateful for these contributions. We have met for worship the last two Lord's days in our new building. It is not yet finished, we still have no furnace or propane tank, no bathroom facilities, no seats or floor covering, but we trust in the Lord for help. We have received a total of \$2985.00 from other congregations.

James L. Morgan, Rte. 2, Box 101, Parkhill, Okla. 74451, Apr. 6. - Since last report one has been baptized and our attendance is growing here at Qualls Rood congregation. We continue personal work and home studies. I am also working at the Stilwell congregation which is doing well. I would like to report the following contributions for construction of our meeting house received during March: Ray Lemmon, Marble City, Okla.-\$54; Okla. City (Capitol Hill)-\$500; Chouteau, Okla.-\$100; Stroud, Okla.-\$300; Raliegh, N.C. (Falls of Neuse Rd.)-\$100; Total received to date: \$4039.00. We are so grateful for the generosity of the brethren. The building is not yet completed but we are meeting in it. We do not have bathroom facilities yet, nor seats.

Gerald Hill, P. O. Box 427, Slocomb, Ala. 36375, Mar. 29. - The work here is progressing well, we continue busy in home studies. Since last report 5 obeyed the gospel, a man and wife restored to the faith, and one made confession for worshipping with cups and classes brethren. We have begun a radio program over WTVY each Sunday morning at 7:00 out of Dothan, Ala. During the 2 months we have been on the air, we have received several cards from listeners. I conducted a meeting at South Flomaton, Fla., and it was well supported by area congregations. There were 2 responses. We have just returned from an enjoyable weekend meeting at our home congregation in Deer Park, Tex. There were 8 responses. I am scheduled to conduct a meeting at Oak Ridge congregation near Samson, Ala., June 3-12. We will be working with the church in Garland, Tex., July 29-Aug. 7. If you are in these areas your presence will be appreciated. Please pray for us.

Dennis E. Smith, Rte. 14, Box 253, Brazil, Ind. 47834, Apr. 7. - The work here at Pleasant Grove congregation has shown good progress since beginning last fall and we are optimistic that it will continue to be fruitful. Three have been baptized into Christ since the work began in August, and substantial growth in other areas is encouraging. Recently, I have preached at the Sharonville congregation in Cincinnati, Ohio and at Harrodsburg, Ind., in addition to Pleasant Grove and

have enjoyed being able to visit for several days with fellow preachers Barney Owens and Irvin Barnes. We were in Barney's home the last part of Feb., and they were in our home in March. The latter visit was during Bro. Irvin's meeting at Harrodsburg and we all had an enjoyable visit together. I appreciate the good preaching we heard from Irvin in the meeting at Harrodsburg. Bro. Marion Franks was here for 2 services in Mar., and we enjoyed meeting him.

We are now preparing for our meeting here with Joe Hisle, Apr. 22-May 1. After that we will be preparing to travel on our meetings. We ask the prayers of all the brethren and sisters in Christ.

Ron Jordan, 1446 Mitchell Escalon, Ca. 95320, Apr. 5. - Our work with the congregation at Atwater began last Lord's Day, April 3. It's our prayer that the work will be successful. The brethren seem to be as excited about the work as I. Please make note of our services and come and be with us when you can. Lord's Day: 10:30 A.M. and 6:00 P.M. Our mid-week service has been changed from Wed. to Thu. at 7:30. Brother Carl Johnson held a real good meeting here at Escalon. There were visible results. The surrounding congregations were good to help in the meeting. We had a house full many of the nights. It was wonderful to have Carl and family in our home again. They are special people to our family. Since last report I have held a weekend meeting at ELCajon Ca. It was a privilege to be with the brethren there again. I enjoyed the hospitality from the Lay family. I have found this congregation to be concerned about the gospel and the souls of men. I hope to return again soon. I also preached for the brethren at Modesto, North Sacramento, Atwater, and here at Escalon. If I can be of service to any please call on me. We ask your prayers.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94538, April 14- Since last report Brother Don McCord has held us a good meeting in Fremont. The congregation had gone to great lengths to advertize the meeting, spending nearly as much for advertisement as for the meeting itself. We did have outsiders in attendance more than once as a result, and while there were no additions we certainly take courage that the word did not fall on deaf ears. Don did some real good preaching and we enjoyed having him in our home and getting to visit with him during the day. We are presently looking into the possibility of producing some video tapes for use on television. The congregation in Bakersfield (Planz Rd.) has offered to pay for the producing of 26 tapes (30 minutes in length) with the idea of making them available to others for use free of charge. In this way congregations who perhaps could not afford to put the gospel on television because of the great cost of making the tapes could use these and pay only the cost of airing on their local stations. I appreciate very much the confidence these brethren have placed in me to be the speaker, and certainly look forward to the work. Brethren, we have the means and we certainly have many capable preachers. We could, with careful planning, expose the people of nearly every community in this Nation to the true and simple gospel of Jesus every week via this media! The job is waiting, are we willing to get it done?

Allen Bailey, Box 178, Cabool, Mo. 65689, (417) 962-4791, Apr. 1.- This has been a busy and prosperous month, with the work here going great. There have been 2 more baptisms, and 2 confessions this month, and we have high hopes of more baptisms in the near future. The weekend meeting in Cretna, Fla., was good with excellent interest from the community. Each service we had people there from the local area, and Saturday evening several came from the cups and classes congregation. Four were baptized Saturday evening, and one

baptized Sunday morning, all young people, and I feel they will be a great help to the congregation. I appreciate the Loyd Kornegay family for allowing me in their home over the weekend. I thank those who booked me for meetings while in Fla., and pray they will be as uplifting as this one was. Sunday evening, Bro. Ron Alexander closed a meeting in Houston, Mo. Preaching was excellent and interest from the community was good. We appreciate those who drove a distance to be there. Apr. 1, Bro. Jerry Cutter begins a meeting here in Fieldstone, and we look forward to that. This month along with preaching in the 3 local congregations, I will be preaching and working in Hale, Ark., Apr. 15-17; the last Sunday of the month I am to be at Odom, Mo. for a service. In May I am to be at Mtn. Home, Ark. for the weekend of May 27-29. If you are in that area we invite you to be with us. It was my pleasure to be in LaGrange with family and loved ones for about 4 days this month. It is always great to be back in my home congregation with those I have known from youth up. I will never forget the encouragement everyone there gave me. I want to say I have great respect for my parents and appreciate the many things they have done for me. I love them very, very much.

Billy D. Dickinson, 4323 Maple Leaf Dr., New Orleans, La. 70114, March 14- It has been a few months since I have sent in a field report. However, we have been very busy in the work of the Lord. Dec. 26-Jan. 2, I was privileged to hold the annual new year's meeting in Ohio for the congregation which meets in Hamilton. We had just a wonderful meeting with several states represented throughout. I want to thank the congregation for the fine hospitality which was shown to me while there. Bro. Garry Barrett, a fellow gospel preacher and who also labours in that area, was present for most of the meeting. It was certainly good to see him again and his presence was a great help to the meeting. The meeting ended with six confessions of faults. To God be the glory! We were also with the Vance Jackson Ave. congregation in San Antonio for a short meeting, Feb. 18-20. It had been some time since I had been back to San Antonio and this only made the meeting more enjoyable. I want to thank Bro. and Sis. Raleigh Perkins for making us feel so welcome in their home. We enjoyed staying with them so much. It was also a delight to have Brethren K.G. Wilkes from Austin and Wayne Coleman who is now living in old Mexico present during the meeting. Our prayers especially go with Bro. and Sis. Coleman and they are to be highly commended for their willingness to move to Mexico. I know the Lord will richly bless them! Lord willing, Jerry and I plan to visit them and the congregations in Mexico sometime later this year. On Wednesday night, before and after the San Antonio meeting, I preached at my parents' home congregation in Deer Park, Tx. There was one restoration. I am also looking forward to my meeting in Ada, Ok., May 6-15. The work here in New Orleans is progressing well. We are knocking on doors trying to set up home studies and we are also conducting a weekly radio program on WVOG here in New Orleans. We have already had a good study with a family of the conservative Sunday school group. We pray some good will come from it. We are also making progress in restoring those who have fallen away. Please remember us in your prayers! Let me say, I especially am enjoying the series, "The one Cup Faith-A Review," by Bro. Ronny. The book costs \$5.95 and I bought one to see what it was all about. If you haven't bought one yet but are considering it, my advice is don't waste your money! It's the poorest excuse for a defense of individual cups I've ever seen. As far as I can determine, he uses the same old worn out logic of all the others before him. Bro. Ronny is doing an excellent job (as always) and it will become more and more evident that Bro. Knowles is not as knowledgeable on these issues as he thought he was. (Note - Sorry this reached us too late for Apr. OPA - HLK).

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 ONE CUP FAITH— A REVIEW by Ronny F. Wade

INCONSISTENCY

We now turn our attention to chapter 11 on Inconsistency. It is here that Bro. Knowles shines his brightest, in his denunciation of the one cup people. As always he vacillates from side to side saying on the one hand "they are probably the most inconsistent group in the restoration movement", then quoting Burton Barber in the Wallace (G.K.) debate as saying we... "were more consistent than other anti-instrument groups." Of course he had to explain away Barber's statement since he had already devoted an entire chapter to Aids, using Barber as his authority. It becomes increasingly apparent that one of the main objectives of the book is to promote instrumental music as well as denounce one cup. Knowles goes through all the time-worn digressive dodges in an effort to prove one thing is as scriptural as something else. For example: If we have instruments at home, to be consistent we can have instruments at church! **Shades of logic.** I suppose if we have beefsteak at home we can also have it on the Lord's Table! Who believes it?

In chapter 2, Bro. Knowles denounces name calling only to resort to it on p. 124 when he refers to us as "the one cup Christians", just another example of Knowles meeting Knowles. He then runs the gamut trying to get cups and the piano in the Church by providing (?) since we have church buildings, song books, charts, notes, chalkboards, bread plate, etc. we may also have the other. It would be so much better if he could only read where they "took the cups" or "sing and play an instrument". But of course he can't. Another thought we might interject here regarding the bread plate: If the Bible record had merely said "He took the fruit of the vine" and nothing more, there never would have been any problems over the use of cups. The Lord could have said that you know. But instead of saying that it said "He took the cup". Now regarding the bread, the record says "He took bread" we grant nothing is said about a plate and for this reason when one is used it represents a subordinate element rather than a coordinate element and does not violate the teaching of Mt. 26:26. However "cups" (a coordinate element) violate "cup" and consequently may not be used without adding to the word of God.

On page 126 a gross misrepresentation occurs when the writer asserts, "Some of the one cup Christians feel that a church building is the only place where the 'five acts of worship' can be accomplished." I deny that statement. It is not only prejudicial but outright false and I am ashamed of Bro. Knowles for making it.

On page 127 he jumps on the classes and charges that because we do not have such there is "little wonder that there is such a high 'drop-out' ratio among the youth of the one cup" (continued on page 9.)

CONCERNING SPIRITUAL GIFTS by Edwin S. Morris

In our last article, we studied vs. 27 which teaches us that we are the body of Christ or the church of Christ. Paul now proceeds in vs. 28 to name some of these functions. "And God hath set some in the church" Lit. this means place. This is the order in which these gifts bestowed by the Spirit are set in the church.

Apostles— to send from one person to another and from one place to another. Persons immediately designated by Christ, and sent by him to preach the Gospel to all mankind.

Prophets— univ. a man filled with the Spirit of God, who by God's authority and command in words of weight pleads the cause of God and urges the salvation of men. Prophets were those who by special gifts of inspiration enlightened the Church on the mysteries of the faith.

Teachers— of those who in the religious assemblies of Christians undertook the work of teaching, with the special assistance of the Holy Spirit. It was persons whose chief business it was to instruct the people in the elements of the Christian religion and their duty to each other.

Miracles— specifically the power of performing miracles. The inworking of powers.

Healings— the power which enabled them to heal diseases.

Helps— the ministration of the deacons, who have care of the poor and the sick. The power to help others in various ways, perhaps with the idea of sharing their burdens.

Governments— is to govern, governing, government. Wise counselors and advisors of the weak and erring. The powers which fit a man for the higher positions in the church.

Diversities— kinds of tongues; that is different kind. The power to speak, on all necessary occasions, languages which they had not learned.

In vs. 29 Paul is not asking these questions for information but to emphasize a truth. The Apostle appeals to it as a notorious fact that all were not apostles or prophets but only those who were called to those offices. God has distributed his various gifts among various persons, each of whom is necessary for the complete edification of the body of Christ. Brethren, this truth is too plain to insist that every brother must be a teacher or even that every brother must continually try to teach.

In vs. 30 he shows further that these spiritual gifts in the early days of the church were for a purpose and all the members did not possess them and neither did one member possess them all.

In vs. 31 covet is to desire earnestly; pursue. Paul ranks some spiritual gifts above others. While he admonishes them to seek the greater gifts, he tells them there is a better way than seeking or using any gifts. The gifts were temporary and would soon pass away as we will learn in the following (continued on page 8.)

IS THE CHURCH OF CHRIST A DEMOCRACY? by Jerry Dickinson

Chaos, confusion, and division are rampant in the so-called "Christian world" today and I believe much of it, if not all of it, is due to a basic misconception of the nature of the government of the church. And, yea, more than that I believe it can be said without any reservation that every change in and departure from the truth has been precipitated by a fundamental misunderstanding of how the Church of Christ is governed. I believe this is incontestable to anyone cognizant of the history of the Church. It has been often established that the first step in the "great apostasy" was in changing the government of the church and that step paved the way for every other step that has since followed.

Varied are the ideas concerning the nature of the government of the Church. Some think, for instance, the Church is a dictatorship—a system where one man rules by infallible decree. The success of the Catholic Church in the past has been attributed to what has been called the three M's—mystery, miracle and mandate, the last of which refers to the fact that the decrees of the Catholic Church and more particularly of the Pope are to be considered infallible. Many today are claiming that the Church has no government. We have, say they, no laws, no rules, no patterns and no restrictions. The New Testament is a volume of "love-letters" and no pattern is therein set forth governing the worship, work, or organization of the Saints. In response to one of our television programs here I had a man write awhile back stating that one could light a candle, dance a jig, speak in tongues or just do anything as long as the Spirit directed him to do it and as long as he "did it unto the Lord." His idea was that there are just no restrictions or laws governing us today in our efforts to worship God.

The most common idea, however, is that the Church is ruled by democratic means. Without a doubt, if not in theory then certainly in practice, most folks think of the Church as a democratic organization. With all this in view the question posed above is most relevant and most worthy of our consideration. Is the Church of Christ a Democracy? If the Bible teaches anything it teaches that the Church is not a democracy but a kingdom.

Even though many seem to think of the Church as one thing and the kingdom as another; the Bible, with but few exceptions, speaks of the kingdom and the Church as being the same. With but few exceptions the words kingdom and church are used interchangeably. But the words kingdom and church do not mean the same thing! How then, some ask, can two words not having the same meaning refer to the same thing? Well, I am both a father and a son. I have children and therefore am a father; and I have parents and am therefore a son. The two words, father and son both refer to one person because they describe two different characteristics or relationships of that one person. In the same way the words kingdom and church refer to the same entity describing different characteristics of that entity. The word church literally means "the called out" and refers primarily to the fact that those making up the church have been called out and separated from the world. The word kingdom primarily has reference to the government of the Church. It signifies that we are ruled by king Jesus through the words of his inspired apostles as set forth in the New Testament and that as subjects of the king we are not to make or unmake laws but simply to obey and submit.

As proof of this we could note that the words kingdom and church are used interchangeably in Matt. 16:18, 19, 28 and we could also show from Mark 9:1 and Acts 1:8 that the kingdom, power and the Holy Spirit were to come simultaneously and this they did in Acts 2 where in verse 47 the Church is referred to demonstrating that when the kingdom came the church came. In Isaiah 2:2 it was

(continued on page 7.)

ORAL ROBERTS— MOTIVATOR OR HEALER

The following appeared in the December 1976 issue of **THE LIGHT**. We found it interesting reading and hence, pass it on to our readers.

We have in hand an interesting and revealing article from **Tulsa WORLD Magazine**, submitted by Bro. Leonard Hendrickson. The article is titled, "Oral's Achievements Stem From Power as Motivator," and deals with some of the internal workings of the Oral Roberts' multi-million dollar empire. The information for the article was provided by a former president of his association and University, a Mr. Wayne Robinson.

Now motivation is a wonderful thing and vital to the success of individual Christians as well as congregations. Its worth to business can be measured in dollars and cents. Its worth to Christians is immeasurable. But to use simple motivation (an incentive or inducement to action) in healing—so called "divine healing"—is as out of place as a duck in the Sahara. This removes Roberts' healings from the miraculous altogether and places them where they ought to be—in the world of psychosomatics. That is, the cripple "walks" because he has been supercharged with the will to walk and the strong, persuasive inducement to do so, provided by the "healer", in this case, Mr. Roberts. The farce is seen after the excitement of the healing campaign is over—perhaps only the next day—when the cripple is still crippled and, without the extreme motivation, cannot walk.

Jesus did not use such a process in His healings. There was no high pitch of excitement; no temporary incentive to be healed. Jesus healed, at times across the miles having never seen the sick (see John 4:50). He raised the dead—and certainly without providing some incentive to rise. (It would be quite a task to motivate a dead man, wouldn't it?) He healed others at the request of a third party; and others after a very limited conversation with them—certainly no words to "motivate" a cure.

Jesus healed through the miraculous—not motivation. The sick no doubt desired to be healed; faith was there but the laws of nature were suspended or superceded because of the miraculous power Jesus possessed—not because of his outstanding ability to motivate (as Mr. Roberts).

Roberts himself is a prime factor in his process of motivation. "People want to be as he says they can become; they also want to do it for Oral," says Mr. Robinson.

One woman (blind) who was prayed for by Roberts as he placed his left hand behind the woman's head and his right over her eyes, claimed before the audience to see a "flutter of light." Mr. Robinson interviewed the woman as she came off the ramp, asking her "what happened to you up there on the platform?" She sobbed, "Nothing." When asked why she said what she did, she replied, "I didn't want to disappoint him (Oral Roberts)." Pathetic, but this is only one of his "successful failures."

Roberts' volume of mail is tremendous. On a Monday following a TV special, he will receive as many as 100,000 letters. This is impossible with his claims of, "If you have a problem, I want to know about it. I will pray to God to send an answer. . . I will read your letter and I'll pray for your need and write you right back." Mr. Robinson says, "The truth is, Oral reads no more than one letter in 10,000. The exceptions are regents, trustees, Methodist bishops and leaders, super donors, selected Tulsans and politicians." The remaining five to six million letters received annually are taken care of "personally" by high-speed computers.

How, in the name of religion, can such be pawned off on an intelligent society? "Religious racketeers" is what one writer called them. Is there a better description? (Submitted by Don L. King)

COMMENT: It may very well be true that our society is

(continued on page 7.)

THE SABBATH by W.G. Fulmer

Was the Sabbath observed from Eden to the time of Moses? —a good question. A man may be considered a fault-finder by some if he disagrees with something another says, or he might be considered by others a lover of Truth and one who rightly divides the Word of God. It has been the contention of some that the Sabbath was kept by the people of God from Adam to Moses, during the Patriarchal age, in some form or for some purpose. I disagree with that contention and herein give my reasons.

I would expect the Seventh-Day Adventist to contend for such a proposition but, with all the recorded truths in God's Word, am a little surprised to hear men today make the same contention. There is no biblical evidence that a day of rest was given to Adam or to his posterity until the time of Moses. In Gen. 2: 2, 3, we read, "And on the seventh day, God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made". God might have blessed and sanctified the seventh day at the end of the work of creation, but did he make that dedication known at that time? Did God announce that day as the Sabbath on the same day he rested? To assume that the word sanctify in Gen. 2:3 means to announce to the people of the patriarchal age the seventh day as the Sabbath and to enjoin the observance of it upon the human family is a far-fetched assumption. To illustrate: A holy object or thing can be sanctified or set apart in the mind and purpose of God, long before that holy object or thing actually comes into fulfillment. This principle was applied to our Lord Jesus Christ. God purposed that Christ would become the ransom for lost souls before this age or dispensation. But this purpose was kept secret, "Hid in the mind of God" until Jesus came and manifested himself as this ransom (1 Tim. 2:6; Eph. 3: 2-11). In like manner the Sabbath, although God purposed it to be a day of rest for his people, was not fulfilled until it was announced as a day of rest and made known which day of the week was the seventh day or Sabbath. For ought we know and for ought the passages of Gen. 2:2,3 say, the sanctifying might have taken a place a thousand years or more after the resting took place. It is quite common for writers to connect two widely separated events and speak of them in such a way as to lead the reader to suppose they happened together. In the city where I live, a park was built in the first part of this century. In the late sixties this park was dedicated "Mallory Park". Fifty or one hundred years from now, if the world stands, should a writer write a history of this park, he could very well say without giving dates, "The city of Jacksonville made a park and dedicated it Mallory Park". Yet the building and dedication happened over half a century apart. Moses used other synchronisms in the book of Gen; for example after relating the story of Eve's creation Moses said, "Therefore shall a man leave his Father and Mother and shall cleave to his wife" (Gen. 2:24). Thus, he connects the marriage custom of his day, 1492 B.C. with the creation of Eve, 4004 B.C. Thus, writing in a synchronistic way, Moses in writing of the end of creation and the sanctifying of the seventh day, synchronized these two events as happening together. Moses revealed the finishing of creation on the seventh day and along with the creation he mentioned its sanctifying, or sanctification. Just how far apart these two events were, remains to be seen.

In the entire book of Gen., which covers almost the entire age of the Patriarchs, the word Sabbath does not exist and not one word in the Hebrew manuscript can be properly translated Sabbath. This is significant! That in all the book of Gen. we do not find a command authorizing any one to keep the Sabbath day, nor an example of any one having done so.

(continued on page 8.)

NOT THE MISSION OF THE CHURCH

It is not the mission of the church to furnish amusement for the world or even for its own members. Innocent amusement in proper proportion has its place in the life of all normal persons but it is not the business of the church to furnish it. The church would come off a poor second if it undertook to compete with institutions established for the express purpose of entertaining people. It would make itself ridiculous if it entered into such competition. Again, it is not the responsibility of the church to furnish recreation for its members. A certain amount of recreation is necessary to the health and happiness of the individual. All work and no play make Jack a dull boy it is said and rightly said but it is not the function of the church to furnish the play. The church was not established to feature athletics. Rather, it emphasizes the principle that "bodily exercise is profitable for a little; but godliness is profitable for all things; having promise of life which now is and of that which is to come" (1 Tim. 4:8). Sometimes one would conclude, from the emphasis given to recreation, that godliness is profitable for a little and that bodily exercise is profitable for all things.

For the church to turn aside from its divine work to furnish amusement and recreation is to pervert its mission. It is to degrade its mission. Amusement and recreation should stem from the home rather than the church. The church, like Nehemiah, has a great work to do and it should not come down on the plains of Ono to amuse and entertain. As the church turns its attention to amusement and recreation, it will be shorn of its power as Samson was when his hair was cut. Only as the church becomes worldly, as it pillows its head on the lap of Delilah, will it want to turn from its wonted course to relatively unimportant matters.

—G. C. Goodpasture, editor of GOSPEL ADVOCATE.
(Submitted via THE TRUTH, March 1971, by Alan Bonifay.)

MOMENTS OF MEDITATION

New Testament Christians were proficient footwashers. The early followers of Jesus lived by the admonition "Take up your cross and follow me". "Follow me" meant getting involved in life. Whether showing kindness to the footweary travelers or braving perils of the sea while bearing the good news to distant lands, the motto of the early Christian was service.

Their 20th century counterparts are spiritually deficient handwashers. They trace their lineage to Pilate and his ignoble example at the trial of Jesus. The "handwashers" motto is "Don't get involved". We suggest that this attitude rightfully belongs in the catalog of Satan's devices. How Satan must rejoice when a potential soldier of the cross decides that disarmament and neutralization make better sense than active combat.

Jesus came to this planet to do the will of His Father and this meant getting involved in the affairs of man to the point of death on the cross. What would be our condition today if He had washed His hands and eased back into the rocking chair of self-contentment? We can thank God, however, that He became involved. It was not His hands that were washed but our very souls.

If Christ entered into human affairs in our behalf, then we today must cast off the shackles of indifference and get involved in His behalf. Just as long as any one professed Christian remains among the ranks of the indifferent, just that long will Satan continue to gain the victory over the souls of men. Can you remember when you last sang the song "Have Thine Own Way, Lord"? Did you sing hypocritically or in earnest? Are you really willing to be clay in the hands of the Master Potter? Are you willing to let Him mold and make you after His will? Then— get involved.

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by Clovis Cook

We owe our thanks to all who have so tirelessly helped us during the past few months, in so many ways, to get the *Old Paths Advocate* headed back in the right direction. We believe the paper is on sound footing at the present time and we hope to keep it that way.

There are still a few things that we all can do to lighten the load on the publisher and those who assist him. There is more to publishing a religious paper than just wearing the name of the publisher. Every article has to be read carefully, corrected and some times retyped. I'm sure that there are very few who write for the paper, if any, who are unable to prepare their articles and field reports suitable to send to the printers.

Let us point out a few things that would help us all in this timely endeavor of publishing a religious paper:

1. Double space all the material you send for publication.
2. Type it, or have it done if you can.
3. If you are unable to correct your material grammatically, maybe you could have some one to do it for you. However, corrections can be made, to some extent, if you double space your material, without retyping.

You can pick up one of our papers and observe how it must be prepared for the printers. For example: In writing articles you may indent each new paragraph but in writing your field reports, this is not necessary. Here again, you may notice how each field report is prepared for the printers by observing a copy of the paper. If you follow this rule, and write nothing more than your field report on one paper, it will certainly expedite the publisher's task.

If all the material we send to the publisher for the paper is suitable to send direct to the printers, it would make the load of the publisher's role a little lighter. If all the publisher had to do when he receives your material, would be to check for proper application of the scriptures, misspelled words, grammatical mistakes, etc., it would certainly help.

I have been associated with the *Old Paths Advocate* for forty-three years. I probably need to heed these suggestions

as much or more than anyone. I had to be told many times about some of these simple little things but I do know how much they are worth, not only to know them, but to use them.

We appreciate so very much, all of you who are sending in articles and field reports. If you are unable to prepare your material as I have suggested, you send it in to us anyway and we promise you that it will be given due consideration. Thank you so much brethren, you have been wonderful.

SULPUR, OKLA., CAMP MEETING

The time for the meeting is upon us. The Lord willing, we will begin on Saturday evening, June 25th and conclude July 4th (Monday). We had hoped to hear of extra lodging being available this year. However, as we go to press we have had no word of extra places, other than the places to camp of which we spoke in the last issue. We are looking forward to seeing our many friends and brethren there this year. Brother C.A. Smith and the writer have been asked to conduct the meeting and we look forward to it. Thirty years ago the meeting came to Sulphur and has remained these many years as a source of encouragement to all who attend. Make your plans and come and be with us for a wonderful week of spiritual feasting.

-Don L. King

ANNOUNCEMENT OF DEBATE

The Lord willing, on the nights of July 4-5 and 7-8 there will be a discussion between Ronny F. Wade and Jesse G. Jenkins in McAlester and Atoka, Okla. The first two nights July 4-5 will be in the Municipal Auditorium in McAlester with the following proposition being discussed: The scriptures teach that an assembly of the church of Christ, for the communion, must use one cup (drinking vessel) in the distribution of the fruit of the vine.

Affirm: Ronny F. Wade

Deny: Jesse G. Jenkins

On July 7-8 the discussion will be in Atoka, Okla. with the following proposition being discussed: It is scriptural for a congregation to teach the Bible in systematically arranged classes with women teaching in some of those classes.

Affirm: Jesse G. Jenkins

Deny: Ronny F. Wade

Everyone who can is encouraged to attend. If you are coming to the Sulphur meeting, why not plan to come on over to McAlester (just a short drive) on Monday night for the debate?

PUBLISHER'S CORNER by Homer L. King

"For to me to live is Christ, and to die is gain"
(Phil. 1:21).

Paul is in prison awaiting trial and the Phillipian christians are anxious about his fate. They are concerned not only about his future but the future of the Christian Cause. Paul did not fear death; for him it would be gain; he would depart to be with Christ which he fervently desired. Yet, he knew it was more needful for the cause that he remain in the flesh. Thus he was in a "strait betwixt two". Because he realized this need to remain he was confident he would abide and continue with them in the work. He felt no fear for his life- no self-pity. He had a reason for living. I would that we all were so dedicated to the Lord's work that it gave our lives a sense of direction and that we could find contentment day by day in doing His will.

-Homer L. King

SPECIAL NOTICE

In the April issue we asked that all who have had problems in getting their papers too late, write and tell us. It is important that you do this. We are dedicated to making the paper better and better. However, we cannot help your problems unless we know about them. If you are experiencing a great delay in the delivery of your *Old Paths Advocate* on a frequent basis, PLEASE, let us hear right away. We will turn your name and address in to the Postal Service and they have promised to do their best to stop the delay. Since the last notice we have received very little mail from readers about this matter. We hope that this indicates a very small number of readers who are actually experiencing delivery problems. However, if you have delayed writing us, don't delay any longer. We are anxious to know how many of our readers are getting less than they have a right to expect from the Postal Service. Again, we want to remind everyone that the *Old Paths Advocate* is alive and well, financially sound and it is definitely on time. You should be receiving your paper around the 10th of the month, certainly no later than the 15th. If this is not the case, there is something wrong in the mail service and we need to know about it.

—Don L. King.

HONOR ROLL

You will find listed below the names of those sending subscriptions from April 10 to May 10 and opposite the name the number of subscriptions sent. The list is very good this month and our appreciation goes to those who remember to mention the paper as opportunity permits. To our preaching brethren especially, can we count on you to mention it during your meetings? It seems several want the paper but need to be reminded. Please check the following and report any errors to us:

Lynwood Smith-35; Noah Graham-9; Richard Frizzell-3; Don L. King-3; Nelson Nichols-3; Clovis Cook-2; Crockett Byars-2; Gene Hopkins-2; Albert Scott-2; Billy Dickinson-2; Lawrence Bee-2; Mrs. D. O. Ercanbrack-2; Roy Knight-2; Mrs. Z. J. Fancher-1; E. O. Baldwin-1; John Nelson-1; Robert Keese-1; Mrs. John Malcolm-1; Zade McClure-1; Alvin Costa-1; James Smith-1; Lee Trigg-1; Allen Bailey-1; Deaton Norsworthy-1; Bob Orear-1; Gary Macy-1; Hedrick Laney-1; George Guinn-1; Elbert Newman-1; Esther Perrin-1; Dorothy J. Hedglin-1; Edwin Morris-1; Carl Johnson-1; Martha Simpson-1; Neoma McCracken-1; Roy J. Coldiron-1; Mrs. Maggie McClary-1; Steve Saulsberry-1; Gene Robertson-1; Gladys Kenfield-1; Dona Waters-1; Ralph Smith-1; Ernest Kimble-1; C. L. Smith-1; Carlos Smith-1; L. M. Case-1; Mike Smith-1; Larkin Smith-1; Dennis Smith-1; Reggie Smith-1; Bil Mayhan-1; Betty Smith-1; Paul Curtis Smith-1; Paul Smith-1; Proby Smith-1; Clayton Calender-1; Jimmy Smith-1; Robbie Smith-1; Maxie Mathis-1; Total-115.

NEW CONGREGATION— ANDERSON, MO.

In Anderson, Mo., we began trying to get a mission effort started in the fall of 1975. At that time we were sent the following help to get started: Mineral Wells, Tex.—\$50.00; Lone Rock, Ark.—\$300.00; Piedmont, Ala.—\$100.00. We were turned down on every building we tried to rent or buy.

In January 1976 we finally purchased a large lot at the corner of Highway 71 & 59 at Park Street in Anderson, Mo. In March, the congregation at Neosho began helping us to build a building there. We had an understanding with them that they would put up the walls, roof and subfloor and we were to finish the building as we were able. We were not able to start on the finish work until late summer and fall and then the severe weather hit. We tried to meet in the building but could not heat it with portable heaters so we had to retreat for the

winter and meet in homes until spring. We tried to borrow money at the banks to finish the building but due to local prejudice and opposition were not able to borrow the much needed funds to complete the building.

We are very grateful for the help we have received during 1976 and 1977 on the building as follows: Neosho spent a great deal and we are grateful— we do not have the exact amount. Hillcrest-Brookhaven, Ms.— \$200.00; Newton, Ia.— \$100.00; Athens, Al.— \$50.00; Raleigh, N.C.— \$200.00; Austin, Tx.— \$50.00; Bakersfield, Ca.— \$50.00; Shreveport, La.— \$100.00; Radnor, W. V.— \$50.00; Walterboro, S.C.— \$50.00; Witter, Ar.— \$50.00; Tulsa, Ok.— \$25.00; Roanoke, Va.— \$20.00; Lees Summit, Mo.— \$250.00; Kennewick, Wa.— \$20.00; Proctorville, Oh.— \$75.00; Cecil Miller, Iowa— \$45.00; Pearl Miller, Iowa— \$20.00; Leawood, Joplin, Mo.— \$500.00; Council Hill, Ok.— \$200.00; Little Rock, Ar.— \$200.00; Montebello, Ca.— \$50.00; Fremont, Ca.— \$50.00; Huntington Park, Ca.— \$50.00; Tucson, Az.— \$100.00; Amarillo Tx.— \$400.00; Total \$2855.00

We have spent \$6004.66 on the building and owe \$4811.08 to private parties, tradesmen and vendors. We still have about \$3300.00 in work yet uncompleted to be done in the future as we are able.

We wanted to acknowledge all help and express sincere appreciation to all. Pray for us in this effort. Welcome to our services at church of Christ, Hiways 71 & 59 at Park, P.O. Box D, Anderson, Mo. 64831, 10:30 A.M. and 5:00 P.M.

—Winston Middick, Revis Middick, Mike Middick, Nelson Nichols, Brad Nichols

SPECIAL NOTICE

The doctor has informed Sister Glenda Smith (wife of Brother Orville Smith) that she will have to undergo major surgery. She will enter the hospital the last of May. This will be quite expensive and they do not have any insurance. If anyone can help them financially, it will be greatly appreciated and acknowledged. Send all help to: Orville Smith, 2627 Grand, Joplin, Mo. 64801.

—John R. Scott, Neosho, Mo.

RADIO SERMONS

A series of 6 radio sermons, with co-ordinating 5½" x 8" newspaper ads, setting forth what the Bible teaches concerning the use of only one drinking vessel in the Lord's Supper, is available to any who are interested. The sermons range from 19 to 23 minutes in length. They were designed for a 30 minute program but with a little editing could be reduced to 15 minutes if you have your own speaker. This series created a great deal of interest in the West Texas area and we believe would also be effective in other areas. Printed copies of the sermons will be sent to any who request them. They are available also on tape, recorded by Wayne McKamie, as cost and time permit. For your copy please write: George A. Hogland, Rte. 2, Box 221-E, Slaton, Tex. 79364.

AN URGENT NEED

In March 1976, Bro. Elmer Rose passed away. He was the only leader in the church at Stidham so members were forced to drive to Council Hill for services. There seemed to be quite a bit of interest in the area so in Nov., my family and I moved there to help. We are in the process of building a small frame building, the old one was beyond repair, and it will cost \$10,000. Stidham is located near Lake Eufaula and we invite visitors and vacationers to meet with us at 10:00 A.M. If you can help with a contribution on the building it would be appreciated. For information about the work contact Jerry Cutter or Roy Lee Criswell.

—Robert J. Keese, Rte. 2 Box 392, Henryetta, Okla. 74437

AN OPEN LETTER

Dear Brothers and Sisters in Christ:

On Dec. 20, 1976, a fire and explosion caused by a fallen power line pole injured 18 of our employees at McAlester Milling Co., 13 were seriously burned and 12 were taken to burn centers in Tulsa and Okla. City, among them Billy Bullard and Bill Heaslet, who is the son-in-law of Bro. and Sister Paul Helms. Both of these were among the 10 taken to Tulsa.

This is to let each and every one of you know how much Chris and I appreciate your prayers in our behalf, also we appreciate so much your prayers for our dear employees and their families. All of the men are out of the hospital and doing real good. We know this could not be so without the prayers that were prayed in their behalf. All but three of the men are now able to return to work and these three will probably be able to return to work by Fall.

The Church here at McAlester really stood behind us in work and prayer. It made all of us here a lot closer to each other. It was good to have Jerry to lean on, also. When Judy called him at the study at Okla. City, he left immediately and was here in a couple of hours. At the hospital here in McAlester it looked like all of the C and Tyler church was there checking on loved ones or seeing if they could help in any way. We all have God to be thankful for that no one was killed.

It is good to have Jack Lee living here in McAlester; he and David, my son, have had to do all the cattle feeding this winter while I was trying to get the mill back in operation. Jack and Jerry are working for the church and are also doing mission work here in Southeastern Okla. If you have friends or relatives for us to see, please contact us.

Again, thanks to all and pray for us and the work here. Here are 5 subs. to the Old Paths Advocate.

Yours In Christ,

Bill Verner, Rte. 6, McAlester, Okla. 74501

HOW ABOUT A REPORT?

by Ron Willis

I was warned several years ago about reporting the work every month; that it was too risky, too involved and that brethren wouldn't understand anyway. It was suggested that when you report the good being done, you're only bragging. On the other hand, if you generalize too much (trying to be modest by not reporting every little ray of prospective light) then you're not doing anything! It also was suggested that in a month when your support is reported to run a little over, you can rest assured the supporters will take into account your new-found riches and see that you experience a little poverty the following month. Then, if you report your sudden cutback you have become guilty of "poor mouthing" the brethren and begging for more money. One preacher said that in his traveling experience he had noticed that most preachers who were free with their personal financial information generally had twice as many financial advisors as they had supporters. Also, that most of these advisors had it all worked out so the preacher could live on a much tighter budget than they would themselves. There are those, too, who lay no claim to being a financial advisor but they have their eye on every report looking for the first opportunity to cut down on the support.

I was further advised by others (not preachers) that brethren were fed up with not knowing what the preacher was doing. That reporting shouldn't be too much to expect from the preacher enabling the brethren to better understand the work. It was argued this would create involvement of the brethren in the work. This is all well and good especially when you've got brethren interested in the work itself rather than primarily interested in deciding how the preacher should do it. I feel like we have brethren today that are really involved in the Lord's work and an understanding brotherhood.

Again, it was argued by the preachers that one's past work should speak for itself, thus there would be no need to report. Then, the brethren came back with the fact of known cases where a preacher had an adequate list of accomplishments and, finding a haven of rest, sat back to bask in the brethren's sunshine.

"But", say the preachers, "when a congregation decides to support you, they are actually showing their confidence and respect in you. This is not a 'bird-dogging' situation." But--the nature of the work itself is oftentimes all but impossible to show visible monthly progress and the brethren should learn to take this into consideration.

I believe that most brethren are entirely and equally honest in their concern for the preacher and his family's welfare and their expectations of him. I see the preacher candidly honest in his life's commitment and surrender to the cause of Christ. I see brethren understanding and respecting those commitments in relation to success and misfortune alike. I see preachers not too concerned in more than a reasonable living, nor in explaining it to the brethren when it comes. I see unselfish, non-envious brethren with great expectations of the work and willing to sacrifice self, time and money to see success. I see a relationship between brethren and preacher of trust for the sake of the cause of Christ.

In closing, I'd like to say that I didn't write this article because of any disagreeable personal experience of mine or any other one person but only a combination of pros and cons from all over. I feel this is a timely subject and hope it is read as it was meant: only for the good of the brotherhood.

-Box 591, Sentinel, Okla. 73664

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" (Romans 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.

-John Worsham, 536 Kerr Ave., Modesto, Ca;

David B. Cole, Rt. 3, Box 39-A, Collins, Mo. 39428

-Ricky Keel, 2230 Alta Vista, Bakersfield, Ca. 93305.

THE 1977 CHURCH DIRECTORY

The following congregations have come in and will be in the NEW DIRECTORY:

ARKANSAS: Batesville, (Independence County) College & Church Streets, (formerly the Hutchinson Church of Christ) Sun. 10:30 A.M., & 6:30 P.M., Wed. 7:30 P.M., Richard D. Frizzell, 1531 Harrison St., Batesville, AR. 72501, Phone (501) 793-6996 H.R. Goodman, Floral, AR. 72534, Phone (501) 251-1347, Vernon Scoggins, Hutchinson Rt., Box 59, Floral, AR. 72534, Phone (501) 251-1722.

Hunt, (Johnson County) Turn off Interstate 40 at the Coal Hill Exit and go 3 miles North to Hunt, AR. Temporary meeting place is in the old John Nichols House—moving to New Building this Summer. Sun. 10:30 A.M., & 6:30 P.M., Thomas Wasmer, Rt. 3, Box 174-A, Clarksville, AR. 72830 Phone (501) 497-1216, Don Bankston, Rt. 3, Box 174-A, Clarksville, AR. 72830 Harvey Brasher, Rt. 3, Box 174-C, Clarksville, AR. 72830.

Pine Ridge (Montgomery County) PINE RIDGE CHURCH OF CHRIST on Highway 88—18 miles east of Mena, AR. Sun. 10:00 A.M. Nelson Hoover, Star Route 9, Box 140, Mena, AR. 71953 Phone (501) 394-4831.

KENTUCKY: Chestnut Ridge (Rockcastle County) CHESTNUT RIDGE CHURCH OF CHRIST, 2 miles South of Mt. Vernon, KY.—on Highway 25. Sun. 10:00 A.M., Amos Owens, Rt. 2, Box 39, Mt. Vernon, KY. 40456, Albert Owens, Rt. 2, Box 71, Mt. Vernon, KY. 40456, Phone (606) 256-2738.

Walnut Grove, (Pulaski County) WALNUT GROVE CHURCH OF CHRIST 10 miles South of Mt. Vernon, KY.—on Highway 934, 2 miles West of the Junction of Highway 461 & 934, Sun. 10:00 A.M., Ed Cromer, Rt. 4, Somerset, KY. 42501, Phone (606) 379-2869, Earl Pitman, Rt. 4, Box 322, Somerset, KY. 42501, Leslie Littrell, Rt. 3, Eubank, KY. 42567.

MISSOURI, Anderson, (McDonald County) Highways 71 and 59 at Park St., P.O. Box D, 64831, Sun. 10:30 A.M., & 5:00 P.M., Nelson Nichols, Rt. 2, Box 165, Anderson, MO. 64831, Phone (417) 845-6530, Winston Middick, 306 West Main St., Anderson, MO. 64831 Phone (417) 845-6213, Carl Nichols, Sr., 206 West Main St., Anderson, MO. 64831 Phone (417) 845-6796.

Send all Directory information to me, Ray Asplin, 2440 SW 54th. Street, Oklahoma City, OK. 73119.

Order Directories for \$1.00 each postpaid from Robert Strain, Harrodsburg, Indiana. 47434.

Oral Roberts— (cont'd from page 2.)

"intelligent." However, we are afraid that insofar as the Bible is concerned it is pretty much illiterate. There is no other reasonable deduction it seems. Obviously, this type of sensationalized religion could never hope to stand the test among a Bible-oriented society. It would be immediately rejected as false doctrine and such men would be forced to look for other means of income. To grant any validity to such practices is to expose one's own utter lack of Bible knowledge. (DLK)

Church of Christ a Democracy? (cont'd from page 2.)

proclaimed that God would establish the mountain of the Lord's House. In Daniel 2:35, 44-45 that mountain is referred to as a kingdom. In I Tim. 3:15 Paul calls the Lord's house the church. According to a rule of logic if things are equal to the same thing they are equal to each other and thus it must be admitted that the term mountain of the Lord's house has reference to both the church and the kingdom thus demonstrating these to be the same entity.

The failure of so many to recognize that the Church is a kingdom ruled by Jesus the king has led to so much, if truly not all, of the digression from the truth. Since men think of the church as a democracy they think they can do as they please. And they do! At the council of the Western Catholic Church in Ravenna, Italy in 1311 a debate across over the

adoption of sprinkling as a mode of baptism. The bible of course knows nothing of "modes" of baptism, the word baptism itself meaning immersion. After an extended debate a vote was taken and by a small majority sprinkling was accepted. If such does not show that many think of the Church as a democracy I know not what it does show. But, again, another case in point is the Methodist creed. In 1784 the methodists met to write their creed and in it they declared that men are "born in sin." Well, some methodists didn't like that statement and a battle raged about it until in 1910 they met again and after a long debate they voted and the phrase was stricken from their creed.

We could multiply such examples as these. But even worse than this many in the Church of Christ seem to think of the church as a democracy. I have had many older folks tell me of seeing with their own eyes votes cast as to whether such things as cups, classes, and instruments of music would be accepted into the church. I remember reading about a man who had written the *Gospel Advocate* and was concerned because his congregation had voted to bring in the cups and there was one brother who was so offended by the cups that he was being forced to go elsewhere to worship. To his credit the editor answered that great care must be taken about bringing in anything which will so offend a brother in Christ, but to his discredit he saw nothing wrong with that or any church deciding by democratic means whether or not they would use cups in the Lord's Supper. I do not know how many times I have had people tell me that if the majority of the church or perhaps if the elders think cups and classes are alright then they are alright. Such demonstrates that even some in the Church of Christ think of the Church as a democracy.

Oh, that there was some way it could be drilled into the heads of those inside and outside the body of Christ that the laws of the King of heaven and earth do not cease to be binding just because a majority of men cease to bind them. Just because the majority of those who profess to be followers of Christ have decided that baptism has nothing to do with a man's salvation that does not change the degree of the King—"He that believeth and is baptized shall be saved" (Mark 16:16). Just because the majority in a congregation of the Churches of Christ decides that the cup (container) has no significance and therefore votes to bring in and use individual cups that does not change the fact that the King declared, "This cup is the New Testament in my blood" (Lk. 22:20), and the fact that he commanded "Drink ye all of it" (Matt. 26:27) or more literally, All of you drink out of it -the cup. The laws of the kingdom are not affected by the democratic processes of men.

Suppose for a moment that a group of folks got together and decided to debate the importance of repentance. Some had begun to think repentance was outdated in these modern times even though it was necessary in biblical times and clearly taught in the bible and after much debate a vote was taken and it was decided that repentance was no longer necessary to salvation. Would that change the word of God? Would such a procedure and decision have any authority in the halls of heaven? It would be about as effective as a boy going out and sticking his finger in a lake and pulling it out and looking for the hole.

The Church is a kingdom! As subjects in that kingdom, we dare not go beyond or trifle with our King's authority. The answer Jesus gave to the disciples in Matthew 18 is applicable just here. "Who is greatest in the kingdom of heaven?", they asked. Jesus answered by bluntly telling them that unless they would turn and become as humble as a child they would not even enter much less be the greatest in the kingdom. Until men are willing to humbly submit to the law of the King as set forth in the New Testament without alteration or adulteration they cannot be a part of that kingdom either in this world or that world which is to come.

WORDS OF ENCOURAGEMENT

"Our compliments to you and others responsible for the improvement of the Old Paths Advocate"

-Joe Bass, Bremen, Ga.

"We look forward to the coming of the Old Paths Advocate each month, articles are good and we love the reports. Paper is looking good, God bless you in your untiring efforts"

-Eugene Lockard, Starford, Pa.

"Thanks for a good job on the paper"

-R.V. Criswell, Purcell, Okla.

"We enjoy very much the Old Paths Advocate"

-Melvin Hale, Levelland, Tex.

"I thank God for all your work and diligence"

-Richard Reed, Cedar Rapids, Ia.

"You are doing a good job on the paper, the brotherhood is blessed to have it back in circulation again"

-Robert Falvey, Huntington Park, Cal.

"Thanks so much for the paper, I do not think I would have made it thus far without it, as I live so far from a faithful congregation"

-Joy McFall, Lutts, Tenn.

Subscribe to the OLD PATHS ADVOCATE— Do it now!

Concerning Spiritual Gifts— (cont'd from page 1.) chapter. More excellent way— that is, get your hearts filled with love to God and man. Love, which is the principle of obedience; which works no ill to its neighbor, and which is the fulfilling of the law.

Paul proceeds in chapter 13 to point out this more excellent way. In vs. 1—

Tongues— though he would be able to speak all the tongues known to men and angels, that would not insure his salvation without he possessed love. All human languages, with all the eloquence of the most accomplished orator would be in vain without love.

Angels— though a man knew the language of the eternal world so well that he could hold conversation with its inhabitants and find out the secrets of their kingdom if he has not love it would be vain.

Charity— is affection good-will, love, benevolence. Of the love of men to men especially of that love of Christians towards Christians which is joined and prompted by their faith, whether the love be viewed as in the soul or as expressed. Love is our Lord— supplying kindness and banishing unkindness; giving friendship and forgiving enmity; the joy of the good, the wonder of the wise; desired by those who have no part in Him and precious to those who have the better part in Him.

Sounding brass— means to sound; used of the roaring of the sea Luke 21:25.

Tinkling— is to ring loudly, clang.

Cymbal— is a hollow basin of brass producing (when two are struck together) a musical sound.

In vs. 2 Paul says though he should have all these greater gifts and have not love, or fail to perform the commands of God toward God and man, he would be spiritually bankrupt before heaven and earth. Mysteries is a hidden or secret thing, not obvious to the understanding.

In vs. 3 bestow— is to feed by putting a bit or crumb (of food) into the mouth (of infants, the young of animals etc.). Literally to feed with small mouthfuls as a nurse does a child. It implies carefulness and tenderness in applying the bounty thus freely given. "though I give my body to be burned" shows that a willingness to suffer for one's faith is not in every case a guarantee of the existence of heart transformed from selfishness to love. It is possible that many suffer through vain glory rather than love of Christ.

(to be continued).

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

CAN YOU HELP?

The brethren in Mineral Wells, Tex. have purchased property in a good location and hopefully, construction on a building will begin in the near future. We are a mission effort and finances are limited, making it necessary to request help from our brethren. Brethren here feel this will enhance the growth of the church. The building site is just about a block off U.S. 281. If you can assist it will be greatly appreciated and all donations will be acknowledged in the Old Paths Advocate and by letter. Contributions may be sent to Church of Christ, in care of George Turner, 1900 SW 2nd Ave., Mineral Wells, Tex. 76067. Pray for us in the Lord's work.

-Melvin Blalock, Rte. 3 Box 180, Mineral Wells, Tex. 76067.

N.I.V. IN PAPERBACK

The New International Version, which is an excellent translation not a paraphrase, is being offered by the New York International Bible Society, 144 Tices Lane, East Brunswick, N.Y. 08816 in paperback at a very low price. The larger type face edition (No. NIVN-P-1) is only 50 cents per copy plus 15 per cent (minimum 50 cents per order) for postage and handling. This is an excellent opportunity to obtain a copy of this authoritative translation which is the work of over 100 Biblical language scholars. I personally use the NIV extensively both in study and also in teaching.

-Alfred L. Newberry

When we have shared our goods with one who has a lesser store,

It's strange but true, we find our own is larger than before!

A DEBATE IN McALESTER, OKLA.

Ronny Wade and Jess Jenkins will be the disputants in a debate on the cups and classes issues which will be held in McAlester and Atoka, Okla., July 4, 5, 7, and 8. The first two sessions at McAlester, July 4, 5, we plan to have in the municipal auditorium in order to accommodate what we expect to be, large crowds. July 7, 8, sessions will be at Atoka, a city about 40 miles south of McAlester. Why not plan to stay over after the Sulphur meeting and attend what we think will be a productive discussion? For further information, please contact the writer at: 337 W. Fillmore, McAlester, Okla. 74501.

-Jerry Dickinson

The Sabbath— (cont'd from page 3.)

There are however, eight other things mentioned which the Patriarchs observed and were later included in the Law God gave at Sinai: (1) Sacrifices-Gen. 8:20; (2) Altars, Gen. 12:7; (3) Priest-Gen. 14:18; (4) Tithe-Gen. 14:20; (5) Circumcision-Gen. 17:10; (6) Oaths-Gen. 24:3; (7) Feast days-Gen. 28:27; (8) Marriage-Gen. 34:9; But no Sabbath was mentioned in all the book of Gen. If God had desired to show that there was no Sabbath during all the Patriarchal age, without mentioning that fact or saying there was none, he would have gone about doing it in just that way.

When was the sabbath or seventh day made known? In Neh. 9:13, 14, the scripture reads, "Thou camest down also upon Mount Sinai, and spakest with them from Heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy Holy Sabbath, And commandest them precepts, statutes and laws, by the hand of Moses the servant." Nehemiah did not attempt to set the order of events in the manner of their happening but states that Jehovah God, during that time, made known the Sabbath to Israel. Nehemiah's statement is in agreement with what has already been said, that the Sabbath was

unknown to the Patriarchs and will be in agreement with what will be said; namely that the Sabbath was made known and given for the first time in the wilderness between Egypt and Sinai.

The Sabbath was made known by the giving of manna for them to eat. Ex. 16:11-31. In this way it was introduced or made known. The manna was given before the first Sabbath. Moses explained to Israel that- "Tomorrow is the rest of the Holy Sabbath unto the Lord" (Ex. 16:23). When the Sabbath came, Moses said, "Today is a Sabbath unto the Lord" (Ex. 16:25). If the seventh day or Sabbath had been known from the last day of creation and throughout the patriarchal age, God would not have given the children of Israel a double portion on the sixth day and withheld giving any on the seventh. But God did this to make known which day of the week was the seventh day or Sabbath. If the seventh day or Sabbath had been known by the people of the patriarchal age from the last day of creation, throughout that age, then Moses would not have had the occasion for doing what he did; namely, announcing or making known at that time, that the next day (tomorrow) would be the Sabbath. Moses explains the giving of manna in the same way he explained the Sabbath. The promise to give manna is in Ex. 16:4-10. The coming of manna was a surprise. The making known of the Sabbath was a surprise, also. There are those who would have us believe that some people had been keeping the seventh day from creation to Moses but Moses himself testifies to the contrary. Moses tells us that he explained to Israel that on the sixth day a double portion would be given and for them to gather a double portion to tide them over the seventh day until the first day of the week came. He explained that on the seventh day no manna would be given. This day of no manna would be the Sabbath. Yet some went out to gather manna on the seventh but they found none, thus demonstrating their non-acquaintance with the Sabbath and lest some might fear that Moses failed to explain the Sabbath to the people, Moses states, "The people rested on the seventh day" (vs. 30).

On these facts I base my contention that the seventh day or Sabbath was unknown throughout the patriarchal age and was made known, hallowed, sanctified in the wilderness just before the Israelites reached Sinai, where it was made a Law to be observed. (Ex. 20:8).

-2936 Lenox Ave., Jacksonville, Fla. 32205

The One Cup Faith— (cont'd from page 1.) churches." I do not know how Bro. Knowles knows there is a high drop-out rate among one cup churches. He doesn't tell us; just asserts that it is so and expects us to believe it. By what means of measurement he determined that the drop-out rate was greater among us than other groups, he does not say. In a way this amuses me, for you see the Christian Church, Disciples Movement, or Church of Christ Instrument has suffered from a declining membership for years while the non-instrument group continues to expand and grow. Bro. Knowles is the last man around who should be talking about "drop-out ratios".

He then launches into a tirade on long hair on women and claims inconsistency on the part of some because they wear their hair up on their head. He then says "not all of the women among the churches where individual cups are used wear their hair as long as I personally would like to see it." We wonder just how long he would like to see it? And by what authority he wants it to be that long? Talk about a fertile field for inconsistency! Who would want the job of telling women their hair can be seven inches long, but not five?

WOMEN TEACHERS

It's very difficult for Brother Knowles to stay on the subject. In reality only a small portion of his entire book is on "one cup", most of it is on something else. He is like the preacher who took a text and preached from it. Most of his book is "from" the real point at issue. On Page 128 he talks

about women teachers, taking the position that women may teach, pray, and ask questions in the public gatherings of the church. In effect Bro. Knowles believes in the female ministry and doesn't try to deny it. This of course puts him at variance with the churches of Christ who use cups and classes, for even they will not allow their women to teach in the communion assembly, though they allow them to sing. By the time he gets through with 1 Cor. 14:34-35 and 1 Tim. 2:11-12 the only thing Paul has prohibited is *chattering* in the assembly.

A very careful study of his remarks, however, reveals several serious mistakes. In defining the word "learn", our brother says it means to increase one's knowledge, frequently to learn by inquiry or observation. I assume he quoted Vine here, although he did not say. The point Knowles overlooks is that Paul tells where this inquiry is to take place—"at home" not in the assembly (1 Cor. 14:34-35). And the reason given by Paul is "for it is a shame for women to speak in the church." The word translated "speak" means to teach or preach (Robinson, page 470). Thus Paul is condemning and prohibiting the very thing Victor Knowles is advocating. His accusations against "one cup Christians" or women teachers are actually against the Apostle Paul. It is no longer Knowles against "one cup inconsistencies" but Knowles against Paul. He rambles on and says "silence" in 1 Tim. 2:11-12 does not mean silence, but refers to tranquility arising from within. However, Thayer on p. 281 says that the word in 1 Tim. 2:11 means silence. So it is Knowles or Thayer, take your choice. Thayer also notes that the same word is used in Acts 22:2 "And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,"

Thus contrary to what our brother has said, it is evident that Paul prohibits the women from participating in the public teaching services of the church. There are yet some unbelievable blunders to be uncovered in this chapter on Inconsistencies, and the Lord willing we shall do just that in our next installment.

707 Pearson, Springfield, Mo. 65804

Note: The One Cup Faith may be ordered from Vanguard Publications, P.O. Box 452, West Concord, Mn. 55985.

OUR DEPARTED

Shireman— Brother William Obie Shireman was born on March 25, 1905 and passed from this life on April 21, 1977 at his home in Mozier, Ill. surrounded by members of his family. He is survived by his wife, Beulah, two sons and a sister. Brother Shireman was a faithful, loyal member of the church at Mozier. His entire life had been spent in the Mozier area and he was well known by its residents. Brother Obie had been ill for several years but never lost his faith in Christ. He was an example to all believers. He will be sadly missed by his wife and family and all who knew him. The funeral service was conducted by Brother Larry Young and the writer at the meeting house in Mozier.

-Murl R. Helwig

Meridith— Brother Loss Harvey Meridith was born March 12, 1888 at Haldton, Indian Territory and departed this life April 23, 1977 at Wynnewood, Okla. He was married to Laurie McKee, June 26, 1914 and she preceded him in death in 1970. He is survived by a son, Louis, of Sulphur; two daughters, Mrs. Marie Morris and Mrs. Emilie Johnson, both of Wynnewood; nine grandchildren and seven great-grandchildren. Bro. & Sister Meridith were long-time members of the church and will be missed. He once told me of hearing my great-grandfather preach. We are sorry to see such old dependables depart our number but trust our loss is heaven's gain. The writer spoke the final words.

-Johnny Elmore



Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., May 17— Due to illness I had to postpone the meeting at McAlester, for the last part of April, for which I apologize to all concerned. On our way to Calif., recently, we stopped by Stockton, Calif., and heard Bobby Loudermilk preach. We held a meeting for the church in Yuba City, Calif., which we enjoyed so very much. It was my first meeting there in about twenty five years. Rob Hickey, Ray Fox and Bobby Loudermilk were there one or more times. It was a real treat to work with Benny Cryer, who has lived in that part of the country for many years. Benny is a hard worker and the results of such work can be seen without much effort. We stayed in the home of our old friends, A. C. and Lou Perrin. We were treated so nice while there, as we were in other places we visited. On our way out we preached two nights at Stockton, and were glad to have Lynwood Smith and Don King in attendance. We were able to visit with Bro. King several days while in Calif. We enjoyed having Foy and Inez Wade accompany us on the trip. Johnny Elmore just closed a short meeting here in Springfield, which was well attended.

George Scott, Rte. 2, Box 300, Neosho, Mo. 64850, Apr. 26.— We just closed a wonderful gospel meeting here at Burkhardt congregation with Bro. Ron Alexander doing the preaching. There were 6 baptisms and 7 confessions of faults. For this we give the Lord praise. We are glad to have Bro. Orville Smith back with us. We are engaged with a radio program over KBTN in Neosho, Mo.

Lonnie K. York, Box 17133, Wichita, Kan., 67217, Apr. 30— My work has moved me to the Wichita area for a period of time, and you can reach me at the above address. All is going well, the Lord has blessed me abundantly. We still seek to do the Lord's will and need your prayers. May God abundantly bless all of His.

Jerry Dickinson, 337 W. Fillmore, McAlester, Okla. 74501, May 4— I am presently working with the brethren in Turlock, Cal., some of God's finest. I am to return to Cal. for meetings, June 3-12 at Fair Oaks; June 17-26 at Planz Rd. in Bakersfield; then to the Sulphur meeting and the debate between Bro. Ronny Wade and Jess Jenkins at McAlester, beginning the night of July 4. July 29-Aug. 7, we are to be at Moore, Okla. We look forward to a busy and fruitful summer.

Gene Hopkins, 8724 E. 15, Tulsa, Okla. 74112, Apr. 28— I want to thank everyone for letters, cards, phone calls, and prayers, during my illness. With my last checkup, my back seems to be healing and I may be able to return to work at light duty before too long. I need your prayers. We were sorry to hear of the death in the Preston Brown family. They have our prayers. God bless all Christians everywhere. Here are 2 subs. I enjoy the paper.

Gary Macy, 4501 Wall, Joplin, Mo. 64801, May 2— I am presently working with the Leawood congregation in Joplin. I have recently preached at Rogers, Ark., and the new

congregation at Anderson, Mo., where Nelson Nichols is working. They have a nice building in a good location. I am working as a painting contractor in Joplin to support myself and family but am available for meetings and weekend appointments. For references contact the brethren at Joplin or preaching brethren Orville Smith and Nelson Nichols. Our love to the brethren.

Johnny Elmore, 419 K St. S. W., Ardmore, Okla. 73401, May 10— I have recently had the pleasure of hearing several gospel preachers in area meetings, among whom were Jerry Cutter, Miles King, and Wayne Fussell. We leave in the morning to conduct a short meeting in Springfield, Mo., May 11-15. Our next meetings will be Blue Springs, Ky., May 29-June 5; Hillcrest, Brookhaven, Miss., June 10-19; Claxton, Competition, Mo., July 8-17; Pleasant Grove, Brazil, Ind., July 22-31; and McGregor, Tex., Aug. 5-14. All of these, if God be willing.

Nelson Nichols, Rte. 2 Box 165, Anderson, Mo., May 1— Since last reporting we have preached at the following places during the past 10 months: Council Hill, Okla.; Neosho, Burkhardt, and Cassville, Mo.; El Reno, McAlester (Hereford Lane), Stilwell, and Marble City, Okla.; Joplin (Leawood), Powe, and Anderson, Mo. We are engaged in the mission effort at Anderson, Mo. We have had some local visitors and outside interest is good. We had a short meeting ending May 1. I was the speaker. Several from nearby congregations have attended our services, singings, and meetings. We have a short meeting scheduled May 13-15, with Bro. Richard Nichols. Pray for us in this work, we need your prayers, come visit with us. Love to all the faithful.

Alfred L. Newberry, P. O. Box 3594, Midland, TX 79702 May 4— We have now been in Midland for about seven months and are enjoying an excellent work. The Lord has opened doors of opportunity to us, and our labors have been blessed with results. We have concentrated especially on house to house teaching, not only to convert but also to further teach those who are young in the faith. We enjoy an exceptionally smooth relationship with the congregation, and this certainly serves to expedite the work. On the fourth Sunday of each month, I preach at the Big Spring congregation. Since last report, I have preached in Odessa, Tx., Springfield, Mo., West Plains, Mo., and Tulsa, Ok. The December Study held in Oklahoma City was exceptionally good this time. It certainly served to broaden the scope of my understanding of the Restoration Movement. We look forward to the meeting at Sulphur and to our meeting here in July with Bro. Carl Johnson. May God be with the faithful everywhere.

J. E. Ndelema, Madzulo, P. O. Box 3216, Salisbury, Rhodesia, Africa, Apr. 18— I am very happy to write this letter telling you about my life and God's work. I am 100 per cent well and God's work is growing faster. We had a camp meeting at Tafara church of Christ, Apr. 8-10. People gathered and Bro. Bill Davis came from Malawi to help me here in Rhodesia. He helped so much and we all ask God to bless him. I had a meeting at Bite church of Christ, Mar. 5, 21 people were baptized. Mar. 18-Apr. 20, I had a meeting at Blaine church of Christ, 8 people were baptized. Mar. 25, I was at Mutholashanga church, it was a big meeting, 36 people were baptized. Thank you brothers and sisters for praying for us. Keep on praying, please. I do not forget Bro. D. Smith, Bro. Helwig, Ron Courter, Jerry Cutter, God bless them in their work, and bless all brothers in America.

Jackie E. Lee, Rte 6, Box 22, McAlester, Okla. 74501, May 9— We have been trying to set up a suitable date for a mission meeting in Stuart, just west of here, but progress has been slow as we endeavor not to conflict with other meetings. We

hope to set up a tent on a vacant lot close to the highway so it will be easy to find. There has been some interest in the idea of having a different preacher each night and we hope this can be accomplished to make it a little more interesting to those attending. We look forward to the public discussion between Ronny Wade and Jess Jenkins beginning the night of July 4, Lord willing, in the Municipal Auditorium on Washington St., between Main and First, 1 blk. north of Carl Albert Pkwy., the main artery leading into the city from east to west. We want to invite all who can to attend as we feel it will strengthen the Cause in this area. The work continues to grow as the Lord has said His word will not return unto Him void, for which we are truly thankful. Love to the brethren, may the peace of God dwell in His saints.

Duane Permenter, P.O. Box 84B, Green Forest, Ark. 72638, May 2— Since last report I have preached at Turlock, Atwater, Lodi, and Modesto, Cal. On our trip back to Ark., I preached at Thoreau, N.M. and enjoyed visiting with friends and relatives. Except for minor problems, Laurie and I had a pleasant trip home. We were privileged to spend a night with the Ron Willis family and meet some of the brethren at Sentinel, Okla. Since arriving home I have preached at Mtn. Home Ark., West Plains and Cassville, Mo. Wife and I appreciated the hospitality of all these places. I have preached several times at Hale and have several contacts and leads to follow up. Bro. Allen Bailey recently held a week-end meeting for us and did some good preaching. Also had the privilege of attending a meeting conducted by Carl Johnson and enjoyed it. Lord willing, I plan to attend Allen Bailey's debate on the Godhead, May 19, 20. We are looking forward to the Sulphur meeting which is swiftly approaching. If you are passing this way, please stop and be with us. My new address is above and new phone no. is: (501) 438-6829. Pray for me and mine.

Edwin S. Morris, 10520 N. McKinley, Okla. City, Okla. 73114, May 7— Lord willing our building will be completed sometime in June. The trials, heartaches, disappointments, etc., that were encountered in getting a building to worship in have faded into oblivion and have been replaced with joy, happiness, and gratefulness. It has certainly been worth it all. With the help of the Master and the brethren, we will soon be able to further the cause of Christ in a new area. The work goes well in the congregation with most of the members endeavoring to put forth their very best. We want each service to be one of the best. Some have begun meeting with us who will be a great asset to us, capable in all items of worship. We deeply appreciate the fine reception the Old Paths Advocate is receiving and the many encouraging words being spoken in its behalf. It is so good to read the field reports and articles. We encourage all the preaching brethren to report regularly. The readers are interested in you and the places you have been. Make it a regular part of your routine to report each month.

Homer L. King, 1061 N. Pilgrim, Stockton, Cal. 95205, May 11— Things continue to go well with the congregation here in Stockton. In April, we visited our son Don and family in Fremont and heard Bro. Don McCord deliver a good sermon in the meeting there. Apr. 22-May 1, we had a meeting here with Bro. Bob Loudermilk preaching and crowds were good. We appreciate Bob and Cindy. Over the past week end, we were in Yuba City and heard Bro. Clovis Cook, in his meeting there, give some edifying sermons. It was good to see so many I had not seen in a number of years. Bro. Benny Cryer has lived in that area for some time, and we enjoyed being in his home and visiting with several. Clovis and Velma, my daughter, also Bro. and Sister Foy Wade accompanied us home on Monday, and we were happy to have them in our home and again hear Clovis preach at the home

congregation, May 9, 10. We had the pleasant surprise of having Bro. Lynwood Smith with us the evening of May 10 for services, also Bro. Jack Jackson and wife accompanied Don and Pat to our home. We were happy to have them all. The Cooks and Wades departed for Mo. this morning. We hope to see them again when we travel to Mo. and Okla. for visiting and the Sulphur meeting, Lord willing.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538, May 14— We are presently engaged in an enjoyable series of meetings with the church in Manteca, Ca. So far the crowds have been real good and some outside interest has already been seen. We pray that the Lord will give an increase. We recently met with the brethren in the Planz Rd. congregation at Bakersfield, Ca. and finalized the plans to produce a Television program for use in the Lord's work wherever it is needed. The Lord willing, we will start taping sometime in the fall or winter. This is going to represent quite an investment and we surely pray that brethren will see fit to use them. We were happy to have Lynwood with us for a short visit a few days ago and also to hear him preach a good sermon at the Fremont congregation. Too, we enjoyed hearing Clovis some at Stockton and getting to visit with him and Velma and also Foy and Inez Wade of Springfield, Mo. We look forward to the Sulphur meeting; Pray for us.

J. Wayne McKamie, Route 1, McGregor, Texas— The last few months have been extremely busy ones. The work here in McGregor is progressing nicely. Quite a few preaching brethren have been by and preached for us. We have been in several places to preach on weekends; among them are Wichita Falls, Dallas, Austin, Sand Grove, Hillsboro, San Antonio (Vance Jackson and Nacogdoches Rd), Ft. Worth (Fossil Creek) and to Garland on a monthly basis. In Dec. we had the privilege of being in Saltillo, Mexico. In conjunction with Bro. Coleman, Juanito and Charles, we conducted what seemed to be a very profitable study with the Mexican preachers. The work there is alive and well and growing! April 8 we enjoyed a weekend meeting with the Brethren in Little Rock. Please note that we are now on two radio stations. Should you have relatives or friends in these areas (approx. 150,000 sq. miles) please let them know. In Lubbock at 9:05 on Sunday mornings, and KMAC, 630 on your dial at 7:30 a.m. out of San Antonio. Our work for the summer is planned as follows: June 4-12, La Grange, Ga; June 13-19, Greenville, S.C.; June 30-July 4, Sulphur; July 9-17, Walled Lake, Mich.; July 18-24, Pontiac, Mich; and July 30-Aug 7 in Wichita Falls, Tex. (Lawrence Rd.)

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, May 8— At present I am in a meeting at Bandy, Ky., with one baptism thus far. Good interest is shown both from within and without the congregation. We had visitors today from the Cincinnati area. Apr. 1-10, we enjoyed being at Wayne, W. Va., now meeting in their new building. Great people indeed. I appreciate so much their moral support and encouragement. It was good to be associated with Bro. B. F. Leonard again. Apr. 13, I preached at LaGrange; Apr. 17-24, we were with the brethren in Lexington, Okla. The meeting was well attended and we were honored to have preaching brethren Bob Sanders, Miles King, Jerry Cutter and Bill Roden with us once or more, as well as some promising young preachers who have not yet entered the field full time. I want to express my appreciation to all those so kind and thoughtful, phone calls, cards, letters, most of all prayers, when my wife was taken sick in Okla. and had to be flown home to Georgia. She seems to be better, though still under the doctors care. May 20-29, we go to Sulphur. Preaching Friday, Saturday, and Sunday both week ends and working toward the 4th of July meeting the rest of the time. June 4-12, Bro. Wayne McKamie will be at LaGrange for our summer meeting. June 17-19 we are to be in Gretna, Fla., with the Mt.

Pleasant congregation. Then back to Sulphur for the week of the 4th. It is always such a treat to see Christian friends from all over the nation. We enjoy the *Old Paths Advocate* more than ever.

Smith Bibens, P. O. Box 263, Moxee City, Wash. 98936, May 4— Since last report, the Lord has blessed the work in the Northwest very much. The congregation in Yakima is well. Last Feb. I had the opportunity to hold a protracted gospel meeting in Corvallis, Ore. Though they are small in number, these brethren are to be commended for their zeal in the Lord's work. The meeting was well supported by brethren from as far away as Cottage Grove, Cave Junction and Yakima. Tim Berna has just closed a week's meeting in Kennewick, Wash. It was real enjoyable to be able to attend that meeting and be with Tim for that short time. The crowds were small but he is to be commended for the fine job of presenting the gospel message. Last Lord's Day evening, then, he preached here at Yakima. The Lord willing, Tim will hold a meeting at Caldwell, Id. beginning May 8th which I hope to attend also. Ron Willis is scheduled to hold a meeting for us here in Yakima, June 3-12, which we are looking forward to. We are continuing the work of strengthening the church and reaching the lost in Yakima. The Lord has opened many doors of opportunity here. Since last report, three have been baptized and two restored. In addition to this work, we are still trying to make contacts and do personal work in the Seattle-Tacoma area as time allows. If you have knowledge of those we might contact anywhere in these areas, please let me know. Remember us in your prayers that the Lord will bless the faithful everywhere.

Allen Bailey, P.O. Box 178, Cabool, Mo. 65689, May 1— Bro. Jerry Cutter held a very good meeting in Fieldstone. Preaching was excellent and I wish everyone could have heard the wonderful sermons he so skillfully delivered. During the past month I have preached at the 3 congregations I am working with, also conducted a weekend meeting in Hale, Ark. with good crowds and several congregation represented. It was my pleasure to meet the parents of Bro. Irvin Barnes and to enjoy the hospitality of their home the first night of the meeting. The last two nights I was with Bro. Duane Permenter in his home and it was my pleasure. Duane and his wife are doing a good work in that area and I am sure will be a great help to the congregation. We appreciated the presence of Brethren Roy Lee Criswell, Jimmy Smith and Virgil Hogland at the meeting once or more. I was happy to schedule a couple more meetings for next year while in that area. I pray I will be able to fulfill the needs of the congregations. Lord willing, I will be leaving May 6 for a weekend meeting in Jamesville, Mo., May 6-8. The following weeks I am to be at Liberty, Ky., June 11-19; Radnor, W.Va., Aug. 7-14; Columbia, Mo., Aug. 26-28; Alton, Mo., Sept 9-15 and Pottsville, Ark., Oct. 2-10. If you are in these areas please stop and attend services. By the time this reaches the brethren, many will be packing bags and heading for the annual camp meeting at Sulphur. Please drive carefully. I am sure Brethren Don King and C. A. Smith will conduct the meeting in a way that everyone will enjoy and benefit by being there. We expect excellent crowds, singing, and association with one another. We are looking forward to seeing you all.

Bob Loudermilk, 4557 S. Elizabeth, Wichita, Kan. 67217, May 11— We have had 2 restorations recently in Wichita. It was a pleasure to travel to Denver, Colo. with Bro. Clovis Cook for his debate with Carl Allen on the cups and classes issue. He did a wonderful job. Several preachers were in attendance and the association was uplifting. Clovis taught for us in Wichita en route to Colo. Following this, Bro. Glen Osborn and I held a mission meeting in Jetmore, Kan.

Crowds were excellent each service and brethren came from Colo., Neb. and from Wichita to assist. Bro. Lonnie York will be working with the Jetmore congregation this summer in an effort to build it up and we appreciate this. Glen and Reba Osborn have moved to Auburn, Cal. to begin a new mission work and I will miss them. We worked together almost 2 years in Wichita and grew to love and appreciate them. They performed a wonderful work and will be missed by all. We are now in Cal., having just closed an enjoyable meeting in Stockton and I treasured the time I got to spend with a faithful soldier of Christ— Homer King. I am now in Sacramento (64th St). It is good to get to know these brethren and work with them. Following this, I go to Modesto for the annual Memorial Day Young People's Meeting. They have rented a building for the last week-end as their building would not hold them last year. I enjoyed hearing Clovis Cook one night in Yuba City during his meeting and enjoyed visiting with Bro. Benny Cryer. I have had the privilege of associating with other preachers this trip: Paul Nichols, Delmer Lee, Robb Hickey, Jimmy Winchester, Glenn Osborn, Homer and Don King and Ray Fox. Enroute to Cal., we enjoyed a short visit with the Keith Vanderbosch family. It was a pleasure to travel to Canon City last winter to help in a meeting. The last of June, I am to be in Neosho, Mo., and shortly after this we begin our summer work in Wichita, Kan. with the young men. We expect several aspiring young preachers from across the country to come. We will also be working with them on sermon preparation and delivery, duties of the evangelist, personal work, etc. Jerry Cutter and Ronny Wade are scheduled to hold meetings here this summer and help the young men with lecture material. I need your name if you plan to come.

Ron Willis, P.O. Box 591, Sentinel, Okla. 73664, Apr. 26— Spring is here and with the return of daylight saving time comes the return of our radio program from Hobart, Okla. station KTJS. It is a 15 minute program in the evening and we also have a number of 60 second spots on the same station. The station has a radius of up to 100 miles and is widely listened to because of farm and weather news. The TV program of Ronny Wade's from Wichita Falls, Tex., has turned up many leads in our area and I have followed up on these at Mangum, Granite and Hobart, with others still to contact as well as here in Sentinel. Our summer schedule is as follows: May 23, 24, Flagstaff, Ariz.; May 25, Arvin, Cal.; June 1, Cottage Grove, Oreg.; June 2, Corvallis, Oreg.; June 3-12, Yakima, Wash.; June 14-15, Caldwell, Idaho; June 17-19, Denver, Colo. (Westminister congregation); July 10-17, El Reno, Okla.; July 22-31, Baton Rouge, La.; Aug. 7-14, Pasadena, Tex.; and Oct. 14-23, Ada, Okla. We also want to announce early, so you can be with us, the meeting we have scheduled here with Bro. Marion Frank from Republic, Mo., Aug. 19-28. We are looking forward to it. We enjoyed a meeting in Ft. Worth, Tex., Apr. 1-10. With sorrow we note the passing of Sister Rendy Waits here in Sentinel. She had been confined to a rest home for several years but will be sorely missed. Bro. Bill Roden conducted the funeral service. Now with a note of happiness we welcome Bro. Bob Sims, wife Sandra and their two daughters, to our ranks. Bob is a very fine christian and has developed into one of our teachers here. Apr. 6, Bro. David Williams gave his first lesson. He is fast developing into a good song leader and teacher, hard-working and steadfast. We are still studying with the local digressive preacher, a fair minded man and seems to be opening up to the truth. We also have a study in Altus and the ladies are studying together on Thursdays. We keep adding to our card file, visitation lists and hospital work list. Much work has been done on the building and it is nice and respectable. We are becoming more well-known and hope everyone knows they are welcome to the services and in our home. We continue to pray for you and to solicit your prayers in behalf of the 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. 7

THE ONE CUP FAITH— A REVIEW by Ronny F. Wade

INCONSISTENCY CONT'D.

We do not propose to review every argument made by Bro. Knowles in this chapter. In addition, however, to the ones we noticed in our last installment he talks about song books, one man pastor system, preaching aids, bread plates upper room, posture at the table etc. etc., all designed to prove (?) that cups are scriptural. The line of argumentation runs something like this: the Bible doesn't mention song books or blackboards and since we use these we may also use cups which the Bible does not mention. The fallacy of his reasoning is simple: God commanded Noah to build an ark of gopher wood. Gopher wood is specified and therefore pine or oak is excluded. However the tools or where Noah obtained the wood are not specified, therefore are generically authorized. Likewise in Eph. 5:19 we have the command to sing. Singing, being specified excludes playing on an instrument which is an entirely different kind of music: however, singing includes such subordinate elements as song books, parts, etc. without violating the command. In the same way "drink of the cup" is commanded in Matt. 26:27; Mk. 14:23. Cup is specified although the size and shape of the cup is not. To use an eye dropper or to lap the fruit of the vine off the floor or to use cups constitute a violation of the command "drink of the cup". This is the reason we may use song books but not cups.

A very interesting point emerges when Bro. Knowles asks on p. 138 "Why continue in one supposed Eastern custom but cease in another? The one cup advocates would have us adhere to one ancient form (drinking from one vessel) but loose us from another (reclining at the table)." Yet on p. 59 as well as in the chapter on Sanitation he goes to great lengths to prove (?) ancient Jews never would have drank from the same cup. I quote "Because of the fastidious attitudes that people in the East had toward drinking from a common cup it is even more unlikely that such was the practice on that night." Well, Bro. Knowles which would you have us believe? Should we believe you on p. 59 or on p. 138? We can't believe you on both for your statements contradict each other.

THE VINE

Next he resorts to the time-worn comparison which is not a comparison at all. Jesus took "the cup" and if that means one, why does not the fruit of "the vine" mean just one vine? He then admits "the vine" is a species (p. 139), yet on p. 42 contends Jesus employed a metaphor in dealing with "cup" in the Lord's supper. If this is true then "the cup" is not a species and if not there is no parallel with "the vine". We refuse to let him have it both ways. Either "the cup" is a species or it is not. If it is a species, it is not a metaphor or a

(continued on page 5.)

CONCERNING SPIRITUAL GIFTS by Edwin S. Morris

1 CORINTHIANS, CHAPTER 3

In our last article we studied down through vs. 3 of chapter 13.

In vs. 4 **suffereth long** means to be of long spirit, not to lose heart; to be patient in bearing the offences and injuries of others; to be mild and slow in avenging; to be long-suffering, slow to anger, slow to punish. **Has a long mind; to the end of which neither trials, adversities, persecutions, nor provocations can reach.**

Kind is to show one's self mild, to be kind, use kindness. It is good-natured, gentle, tender, affectionate. It is not sour, harsh or ill-natured.

Envieth— to be heated or to boil with envy, hatred, anger. Those who have this pure love rejoice as much at the happiness, the honor and comfort of others as they can do in their own.

Vaunteth— is vain-glorious, braggart; to boast one's self; vaunt one's self. Used of one who sounds his own praises. This quality is the exact opposite of envy; the one envying in another what is not possessed by ourselves, the other looking down on another for the want of something which we possess.

Puffed— is to be puffed up, to bear one's self loftily, be proud. Love does not indulge in inflated opinions of itself; the words imply an instinctive aversion from all false glitter, pompous bluster, from extravagant words, looks, tones, styles, in short, deep hatred of seeming to be more than one is.

In vs. 5 **unseemly**— is to act unbecomingly. Love seeks that which is proper or becoming in the circumstances in which we are placed.

Own— means love seeks not its own selfish desires and ends, but looks to the good and happiness of all. Love is never satisfied but in the welfare, comfort and salvation of all.

Provoked— is to irritate, provoke, arouse to anger. The one who is under the influence of love is serious, calm, patient. He looks soberly at things; and though he may be injured, yet he governs his temper, restrains and subdues his feelings.

Thinketh— is to take into account, to make account of; metaph. to pass to one's account, impute. Never supposes that a good action may have a bad motive.

In verse 6, Love does not rejoice in the wrong-doing committed by others. It cannot sympathize with what is evil, neither can it share the glee of the successful transgressor. Love rejoiceth with the victory of Truth in the world, and at the consequent decline of unrighteousness, which is the opposite of truth.

In verse 7, **Bearth** is to bear up in spite of all things evil, and is not overcome. Love bears up against the tide of evil as the rock against the waves. Love believes all the good which

(continued on page 8.)

IS THERE TROUBLE AHEAD?

by Clovis T. Cook

My answer to this question, generally speaking, is yes! There is always trouble ahead for those who refuse to heed the warning signs. However, I want to be more specific about this question than the title suggests. I have in mind a certain group of brethren with whom we have had many encounters and discussions both public and otherwise, concerning the use of individual cups in the communion and the class method of teaching. These brethren have opposed institutionalism for years, and rightfully so, because there is no scriptural authority for church supported Colleges, Orphan Homes, etc., as well as the indirect method of supporting the work of evangelism, as used by many.

In opposing all such departures from the word of God these brethren have for years contended that when the word of God specifies how a certain thing should be done, that excludes all other ways. Some of the best writers and debaters among them, in my opinion, have contended that specific authority excludes, while generic authority includes. "All authority is either General—including any thing, method, or means of execution that comes within the class or order of the precept, example or thing commanded; or Specific—excluding every thing, method, or means of execution in the same order or class which is not particularly specified in the precept, example or thing commanded. General authority includes. Specific authority excludes." Roy E. Cogdill, in *Walking By Faith*—p. 15. In the book titled *The Arlington Meeting*, published by the Cogdill foundation, Orlando, Fla., several years back, gives the account of that meeting, which I supposed was designed and arranged in the hope that the differences on institutionalism could be either settled or eased some what. There were thirteen men on both sides of the issue who took part. Many of the so-called conservative brethren, took Bro. Cogdill's view of Specific and Generic Authority. But some of the so-called conservative men who took part in the Arlington meeting took the position that Specific Authority includes only what is set forth in the specific precept, example, or command and does not exclude anything.

In 1974, Bro. Walton Weaver, in a public discussion with Bro. Irvin Barnes, at Mt. Home, Ark., took this position. Bro. Jesse Jenkins approached me during this discussion and wanted to have a study on this particular idea. In a recent discussion with Carl A. Allen in Golden, Colo., after being pressed on this question, he said, Quote: "I have never demanded specific authority from any man on anything." These brethren do a lot of squirming when you ask them for a specific example, command, etc., for their individual cups, Sunday School, etc. but I think Bro. Allen's statement, perhaps, is indicative of what is to come. If these brethren who share Bro. Cogdill's view on Specific Authority, plan to stand their ground, then there is trouble ahead.

I think there just may be more than meets the eye in the line of argument pursued by these brethren who contend that specific authority does not exclude. What is being said here is: Nothing is included by the silence of the scriptures—nothing is excluded by the silence of the scriptures. This line of reasoning will take these brethren right into the liberal camp; however, this is where they have belonged all the time, because the arguments they make trying to justify their cups and classes, based on "Generic Authority," will open the flood gates for every innovation they have ever found in institutionalism.

Both the so-called conservatives and the liberals, find it very difficult to make a consistent argument in trying to justify their cups and classes. For example: Most of these brethren argue that the word "teach" is generic, therefore, it includes many methods. The method was not specified, therefore, they are at liberty to use classes. However, when

you ask them if a woman can teach a man in one of their classes? They usually answer "no" and give 1 Tim. 2:12 as their proof. So, when they give a passage of scripture that forbids a woman to teach anyone, any time, any where, they place the word "teach" in the realm of specifics. Why? Because according to these brethren Paul forbade a woman to teach a man. But Paul elsewhere commanded the aged women to teach. (Tit. 2:3-4). I think the reasoning of these brethren on 1 Tim. 2:12 is wrong. They cannot make a consistent argument on the word "teach" (claiming it is a generic word which includes) and then put the same word in the realm of specifics in 1 Tim. 2:11-12. You cannot have it both ways, brethren!

I believe the word "teach" is both generic and specific. But so do my liberal brethren, for there are places and times when they will not permit her to teach. They specify when and where, but they do not want to permit us the same liberty when we confine the teaching of women to a private informal place.

We do not have the trouble facing us that might be facing some of these brethren because we don't have to defend innovations and departures from the word of God. "When you cannot put your finger on the passage that teaches it, then you should be able readily to reach the conclusion that it did not come from God." (Roy Cogdill, *The Arlington Meeting*, p. 28) The point is: can these brethren put their finger on the passage that teaches cups and classes? If not, then they did not come from God. By this rule of reasoning our practice came from God because we can put our finger on the passage that teach it. "The idea that God tells us only what to do and not how to do it is in direct conflict with Bible teaching." (*Walking By Faith* p. 6 Roy Cogdill).

Specific Authority tells us how we are to do all things pertaining to the work and worship of the church: because, it includes everything necessary in carrying out the command and excludes everything that is not.

-1503 E. Crestview, Springfield, Mo. 6580-

HELP NEEDED

The story of the struggles of the church against liberalism, innovations, modernism, phariseism, heresies and false doctrines should be told and recorded now while there are those among us who are in possession of facts relative to these things. I plead with the old ones among us or the young ones, who have written accounts left in their possession that deal with the above, to send such information to me. I will type it for preservation and if enough of it comes in we might publish it. Our younger generation of preachers and teachers do not know the intensity of the battle that was fought by faithful preachers and teachers of decades gone by. They are being misinformed as to what the facts were. The story will be told. Better that we tell it ourselves while the facts are remembered than to have the facts recorded untruthfully and perverted in the telling.

I have enough for a beginning. Let those who furnish information, do it in an unimpeachable manner; give sources, dates, results, doctrines and practices taught. We want nothing but the truth, facts, told in the spirit of modesty but in full force. Second or third hand accounts will be acceptable if the writer is sure of the truth and source. As an example of what I want, I have what I believe to be an authenticated and documented account of the introduction of the instruments of music and the missionary societies into the churches of Christ in Tex., same for the classes. From my 71 years of experience, I can record some of it myself and have done so in the story of my life and times. There is much to be told. You who know older ones who have such information, stir up interest in the writing of it—help the infirm write their experience.

-K. G. Wilks, 7807 Gault St., Austin, Tex. 78757

WHY DO CHRISTIANS PRAY EVERY DAY? by Davidson Kasambwe

This is a very important question and for a short time let us think of it. Can we think of a child living in his father's house and never speaking to him? Prayer is speaking to God our heavenly Father. To Him we express our gratitude for having made it possible for us to live on this earth. We give Him thanks for all the benefits He gives us in our daily lives. Without Him there wouldn't be any of these things we are enjoying such as sunshine, rain, to say nothing of the luxuries we find in the world. Man is the only being in this world that prays. Among his moral instincts, there is none more natural, universal and unconquerable than that of prayer. The child inclines to it with eager docility. The old man returns to it as a refuge from decay and loneliness. Prayer ascends spontaneously from the infant mouth which can scarcely utter the name of God and from the dry lips which no longer have strength to utter it. Every brother or sister, educated or uneducated, rich or poor, sooner or later turns to prayer as a last relief to enable him to bear the burden of his lot. When all resources fail, he seeks in prayer a support for his weakness, consolation for his distress and hope for his enduring constancy.

Remember brethren: The Bible says "Seek and you shall find; knock, and it shall be opened to you." Matt. 7:7-10; Luke 11:9-10. True prayer expresses the desire of the heart. We very well know that every one of us will give an account of himself to God. Remember that we are not machines that can only go as they are made. God has given us reason to enable us to judge right from wrong, so that in the end we will give an account of all our actions to Him. Since God is our eternal loving Father, in the morning we should thank Him for His care of us during the night. We should ask Him to watch over us during the day, to prosper us in our work, to enable us to resist temptation and do what is right. In the evening we should thank God for the blessings of the day and ask pardon for whatever we have done wrong; we should ask Him to take care of us during the night and bless all whom we love, in fact all our fellowmen. Lastly, we should thank God for our food and ask His blessing on it.

Whenever we are tempted to do wrong, we should as it were, take our Father's hand saying, "Hold me up, Father, and I will be safe"! When doubtful as to what course to take, we should ask for His guidance. Why should we suffer as if we have no eternal Father taking care of us everyday? We are not orphans. We make ourselves orphans by deserting Him, so— think more.

—Box 573, Blantyre, Malawi

ASKING YOUR PRAYERS

Our Dad, Bro. Rayburn Sifford of Kansas City was taken ill Apr. 14, and upon arrival in the emergency room a large mass was discovered on his left lung. Surgery was required to remove the lung. We ask your prayers for our Dad that he will soon be restored to health. Dad put it so beautifully, "For God is the greatest physician known to man". We love him so, and he is a faithful soldier for the Lord.

—His devoted children,
Linda York and Keith Sifford

NOTICE

Starting in Oct., 1977, the congregation meeting in Morro Bay, Calif., will meet with the Lompoc congregation on the first Lord's day (only) of each month.

—L.A. Moore, 553 No. 4th St., Grover City, Calif. 93433. Ph. 772-7180, (Morro Bay).

If you aren't so close to God as you used to be, who moved?

JESUS WATCHING THE CONTRIBUTION by Allen Bailey

The majority of those professing to be christians do not mind singing praises to the Lord, praying, hearing the word taught or partaking of the communion. In this we are simply giving of our time. There is one more thing that the scriptures teach we must do— give of our money. I fear this is where many people are lacking in obedience to the scriptures. Why? Either they do not know what the scriptures teach on the subject or they know what it teaches and are just not giving properly.

The questions often arise: 1. When should we give? 2. How much should we give? 3. What is done with the money given. 4. What does the Bible teach on giving of our means? These questions and others will be answered in this article with proof given from the Bible. Every Christian should be anxious to study about the contribution. Whether or not we go to heaven may be determined by whether we know the truth on this subject. The contribution is not more important nor less important than any other Bible subject but is equal in importance. We must know and obey the truth on this subject if we expect to go to heaven.

The general principles of giving in the Old Testament are carried over into the New Testament. We will endeavor to show the teaching in the Old Testament and show where it was carried over. In Gen. 14:17-24; Heb. 7:4; we find the same case recorded. The case of Abraham giving to Melchisedec is a type and shadow of christians giving money to the church of Christ. How much did Abraham give? "He gave him tithes of all" (Gen. 14:20). Notice again in Heb. 7:14. "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils".

The term **spoils** means "primarily the top of a heap, hence first fruits offerings" (W.E. Vine, P. 66). Abraham gave a tenth of the very best, the first fruits of all he had. In Gen. 28:22, "This stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee". This is a promise made by Jacob to God. In Malachi 1: 1-11, we find the people were rebuked for despising the Lord— "A son honoureth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?" The people in this reading were guilty of not giving due respect to the almighty God had commanded the people to offer animal sacrifices, to get the first of the flock. Instead of getting the first of the flock as they were told, they got the lame, sick or blind and offered them for the sacrifices. Friends, God wants the best! Later on in the book of Malachi we find a big important question asked, followed by a severe charge. Mal. 3:8, in a quick response to the question "Wherein have we robbed thee?", the Lord answered "in tithes and offerings". The whole nation was cursed with a curse for robbing God. The nation was charged on grounds of failing to give of their tithes and offerings. They did not give as they were instructed to do and were condemned. The same applies to us today.

In Mk. 12:41-44, we find the prime example of Jesus watching the contribution. "Jesus sat over against the treasury and beheld how the people cast money into the treasury: and many that were rich cast in much" (Mk. 12:41). After all the wealthy men contributed, this woman, probably poorly dressed and all alone, made her way up to make her contribution. "She of her wants did cast in all that she had, even all her living" (Mk. 12:44). This poor widow did not give more in value than the wealthy men but she gave more in self denial. This will be the rule by which the Lord will reward us." For if there be first a willing mind, it is

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PUBLISHER'S CORNER by Homer L. King

"The Lord hath need of him" (Lk. 19:34).

Oftentimes we measure the success or standing of the congregation by the quantity of members, size of the building or attendance and appeal to outsiders and it does not take much imagination to do this. Yet Paul, in 2 Thess. 1:3, gave thanks because the faith of the brethren was growing and their love toward one another was increasing. This test of success meant looking deeper; toward the inner man. On an individual basis, let us take stock of our assets, how they can be used to increase the work of the Lord. One may be skilled in gardening and can help feed the hungry while another may be skilled in teaching and can feed the spiritually hungry.

When Jesus was coming into Jerusalem he sent a couple of his disciples to bring him a colt which they would find tied. When the owners asked why the colt was being loosed, the disciples answered, "The Lord hath need of him" (Lk. 19:34). The colt was a means of conveyance to bring Jesus to the multitude. Maybe, to some, the colt would seem a small thing but it played a part in the work of Jesus; thus the owners shared in the work.

Surely, we all have some talent "the Lord hath need of".

PLEASE NOTE

Lynwood Smith asks that preachers intending to submit material for publication in the book *Old Paths Pulpit II* get it in to him as soon as possible. We are glad to see him undertake such a worthy work as this and hope that all of our preaching brethren will give him their full co-operation.

Send all inquiries and material to: M. Lynwood Smith Publications, Rt. 1, Box 151, Wesson, Miss. 39191.

AN OPEN LETTER

It is with great joy and full anticipation that we sent out this announcement to you, who might be interested in putting the gospel of Christ on television in your area. We, the Planz Rd. congregation of the church of Christ (Bakersfield, Cal.), have recently decided to make some video tapes of the true and simple gospel of our Lord. Much planning and effort has gone into the producing arrangements of these video tapes, which will be 30 minutes in length, excellent quality and adequate for any TV station to use on their latest equipment. Bro. Don King of Fremont, Cal., has agreed to do the preaching for us, and we are eagerly looking forward to the time when we can turn on our TV and see the "truth" of God's inspired word spoken to the people on the West Coast.

It will be a first effort of this kind for us and it is with deep humility and thanksgiving to God that we launch out in this area of spreading the gospel of Christ to the world. Our prayer is that other congregations will be interested enough to have the tapes aired on local TV stations in their respective locations. They will be available at no charge other than the cost of air time. We plan to have the first tapes ready shortly after the first of the year 1978. Please, let us hear from you if your congregation is interested in using them. We will send you all the information as soon as it is available.

We also want to take this opportunity to thank Bro. Don King for making the necessary production arrangements, and also to thank the cooperation of the Fremont congregation, as well as those supporting the work there, for making him available for this work. Remember, the Lord said we "must work while it is still day, for the night cometh when no man can work". I feel sure, we all know our work today is to make known to the world, the unsearchable riches of Christ. May God bless us all in the work we are doing in His name for the Cause of Christ.

Send inquiries to: Darrel Brewer, 5009 Surrey Lane, Bakersfield, Cal. 93309; or Phil Kelley, 712 Sheldon Dr., Bakersfield, Cal. 93308.

CUTTER-TRAPP DISCUSSION

Recently in Mustang, Okla., Bro. Jerry Cutter was engaged in a discussion with Bro. Lynn Trapp of Midwest City, Okla. on our differences on the use of individual cups and the class system of teaching and women teachers. I could easily sum it up by simply saying that "truth prevailed". After two nights of discussion on the "cups", the scriptures still teach "cup". After two nights discussion, the "class system" of teaching cannot be found in the Scriptures. Jerry put forth the Scriptures that prove the use of "one cup" in the Lord's Supper and also put forth the scriptures that plainly show how the teaching is to be done. Bro. Trapp in the first affirmative on the cups brought up the Lexicons to try to prove his position. The sad part was that he left out the definitions that tore his position apart. Jerry pointed this out to him and the audience very aptly. On the classes, of all things, he brought up Rhoda of Acts 12. He used this occasion where the church was praying for Peter and tries to show a woman teaching. Yet he will not let a woman teach a man in one of his classes. He also tried to use Acts 15:6 to prove a smaller class from a larger. Jerry pointed out that the context showed clearly this assembly was not disrupted on through vs. 30. In verse twelve it speaks of the "multitude" and vs. 22 of the "whole church". Trapp replied that the "multitude" of verse 12 was the apostles and elders. In one breath Trapp was saying from larger to smaller and in the next breath the same size group. Brethren, Jerry did an excellent job in defending the truth and is well qualified. I enjoyed very much being his moderator. I could just sit back and relax because I knew he had the situation well in hand.

-Edwin S. Morris

HONOR ROLL

You will find listed below the names of those sending subscriptions from May 10 to June 10 and opposite the name, the number of subscriptions sent. Again this month, the list is very good, and we want to express our deepest appreciation to those who continue to work regularly to increase the circulation of the paper and thereby the good it can do. Please check the following and report any errors to us:

Albert Brown-5; Susan Foster-5; Raney Buttler-5; Franklin Staggs-4; Don L. King-4; Tommie Jackson-4; Wm. A. Joyce-3; Zelma Mustard-2; Bonnie Ervin-2; Mrs. Kenneth Astley-2; Allen Bailey-2; Edna Sherwood-2; Mrs. Warren Toyne-2; Hugh Bentch-2; Dewey Best-2; Jewell Van Brunt-2; J.E. Mountain-2; Cathy Baker-2; Bessie Fancher-1; Terry McQueary-1; Laura Lay-1; Ruth Cohea-1; Howard Stanley-1; Frances Kubena-1; Wilmer Smith-1; Judith Snoddy-1; Jerry Cutter-1; Mrs. M.J. Buffington-1; Joseph Jones-1; Dualine Barefoot-1; Mildred Wilson-1; James M. Waters-1; David Fowler-1; Viola Lambert-1; J.R. Gilstrap-1; Larry Broxson-1; Robert Townsend-1; Frank Thomas-1; L.A. Moore-1; Frank M. Belmont-1; H.E. Holloway-1; Melvin Blalock-1; Marie Menasco-1; Cecil Miller-1; Margaret McGuire-1; Eric Gilstrap-1; Lowell Floyd-1; Anna Mae Southern-1; Virgil Hogland-1; E.B. Owens-1; Zelda Lance-1; Mrs. Robert Burns-1; Earl Helvey-1; S.D. Treat-1; Earl Caffey-1; Robert Cottrell-1; Paul Nichols-1; Boyd Kent-1; Comer Taylor-1; Glenn Hatter-1; A.H. Cutter-1; Wm. Oxner-1; Duane Permenter-1; John Fisher-1; Mrs. Ellis Smith-1; Roger Stone-1; Granville Mahurin-1; Verna Erbele-1; Clovis Cook-1; Boyd Billings-1; Eugene Bowman-1; George Berry-1; Floyd Staniford-1; Jack Jackson-1; James Albert-1; Earl Butts-1; A.R. Coldiron-1; W.R. Middick-1; Lula Bullard-1; Total-113.

WORDS OF ENCOURAGEMENT

"We enjoy every article and look forward each month to the arrival of *Old Paths Advocate*."

-Roger Stone, Flagstaff, Ariz.

"We get wonderful lessons by reading the paper and appreciate it very much. May God bless you and yours."

-Mrs. Ellis Smith, Strong, Ark.

"The paper is great and has such good articles in it, also keeps us up on all the folks we've known over the years. God bless you in the work".

-Mrs. Roy Knight, Holyoke, Colo.

"We enjoy the paper so much, Here is our renewal".

-Joe Allen, Glendora, Cal.

"I enjoy reading the paper and don't want to miss a copy"

-Comer Taylor, Monticello, Fla.

"Husband and I are enjoying the paper more than ever, if that is possible, We are receiving it more regularly now, too"

-Anna M. Southern, Marietta, Ga.

"Thank you for your work, I believe God will bless".

-Cecil Miller, Montezuma, Ia.

"We love reading the paper, it is like sermons from all the preachers."

-Mrs. Roy Coldiron, Wichita, Kan.

"I enjoy the paper very much, keep up the good work"

-Dauline Barefoot, Pontiac, Mich.

"I am enjoying the *Old Paths Advocate* so much, and thankful you are able to get it going regularly again."

-Mrs. Charlie Warren, Broken Bow, Okla.

A REMINDER

We have been asked to remind our readers of the new address for the Lompoc congregation in Calif. Their present location is 700 E. College Ave., in Lompoc, Ca. Their services are at 10:30 A.M. and 6:00 P.M. on Sunday and 7:00 P.M. on Wednesday evenings. They welcome all who can come their way.

REPORT & LETTER OF APPRECIATION

It has been several months since I reported to the *Old Paths Advocate*. Several very important things have happened to us during this period of time. The work here continues to make progress and we are so thankful indeed. Brethren, we all need to see the great need for peace and unity in the church. May we all forever continue steadfastly in the apostles' doctrine with the goal of reaching heaven taking as many with us as we can. Since Bro. Bill Davis came 3 years ago, the work is moving steadily along and many have been baptized into Christ. Many have taken their stand for true worship and for this we thank the Lord. I continue to enjoy the *Old Paths Advocate*. I am so thankful for the way you brethren are supporting this paper with subscriptions, good articles and field reports; keeping us informed about the good work going on in the brotherhood.

Blantyre Building: Please, see our note of thanks to those who have helped on our building. At the present time the building is under construction and, Lord's will, in a few months we will move into it. The churches of Christ in Malawi would like to take this opportunity to thank all the congregations who helped raise the money for the building. Brethren, there is no way to express our gratitude for the help and interest in this great work. May God bless the work that is being done everywhere to spread the gospel. The future looks brighter here in Malawi and I wish to hereby, from the depths of my heart, thank you brethren for your love for the Lord and your brethren in Malawi. Your prayers are asked.

-Davidson Kasambwe, church of Christ,
Box 573, Blantyre, Malawi

One Cup Faith— (cont'd from page 1.)
metonymy. If it is either of the above, then it is not a species. The truth is: in the expression "He took the cup" "cup" is used literally and not figuratively. So say Thayer, Robinson and a host of other lexicographers. And to top it all Bro. Knowles himself says on p. 39 "I do not doubt at all that the Lord took a cup, a drinking vessel Nor do I doubt its material literalness." If by now you are totally confused, don't feel badly for apparently Bro. Knowles is also.

THE MOST NOTICEABLE INCONSISTENCY

On page 140, our brother claims that by and far the most noticeable inconsistency of the one cup people is a failure to wash feet as Jesus did. His claim that the washing of feet took place in the context of the Lord's supper is to argue with equal force that the passover took place in the context of the Lord's supper. To say that foot washing is as important as the Lord's supper is to also say that the passover lamb holds equal importance. The real test comes, however, when Bro. Knowles himself fails to observe foot washing in any form when he observes the Lord's Supper. If his argument holds any power at all why does he not wash feet? If he is free to not wash feet in the public assembly, why would he not also be free to not observe the communion in the public gathering of the church? If however he is not free to leave out the communion he must recognize a difference in foot washing and the observance of the Lord's supper, in which case we are led to ask the question why did he bring up this NOTICEABLE INCONSISTENCY IN THE FIRST PLACE? The truth of the matter is: if he has an argument at all, in any way, he himself stands condemned for a failure to do what Jesus commanded. How he could make such a blunder, we are at a loss to explain. (More to follow)

-707 Pearson, Springfield, Mo. 65804

(The One Cup Faith may be ordered from Vanguard Publications, P.O. Box 452, West Concord, Mn. 55985 for the price of \$5.95).

A lot of kneeling keeps you in good standing with God.

AN OPEN LETTER TO THE BROTHERHOOD

Since October of 1976, Bro. Smith Bibens of Modesto, Cal., has been laboring for the cause in the Yakima, Wa., area. If the Lord be willing, he will be here through September of this year. We are pleased to report that the Gospel is being preached; souls have been saved; the brethren are being encouraged and strengthened as a direct result of Smith's presence here.

Smith is indeed a credit to his home congregation, Modesto, Cal.; to his family and those who have been directly responsible for his education in the Scriptures preparing him for evangelistic work. He is one of the most studious young men with whom I have been associated. It is unusual to meet young men his age with the knowledge of the Scriptures which he possesses. (I would say that he is an example of the kind of young man that even the apostle Paul would have commended.) Smith is an humble man, not pretentious and ever willing to be taught. This humbleness is not to be confused with timidity or weakness for he is ever ready and willing to defend the truth.

Bro. Bibens has earned the respect of the brethren here in the Northwest with informative, edifying and uplifting sermons; sermons which he has studied and understands; not "parroted" versions of others.

Home studies have been a regular part of his work. And, I might add that he outlines his subjects and distributes copies to all who study with him. I am convinced that his approach to home studies is one of the best and most effective methods yet. One does not have to wonder what he said or where did he obtain his information because in his outlines he gives Scripture references and all other bibliographies used to sustain his propositions.

Oftentimes we wonder if there will be faithful men in the generations following who will be able to withstand the ravages of innovations as well as youthful lusts which prevail and are now generally accepted as the norm. Well, we are confident that Smith Bibens is one who is determined to hold fast and earnestly contend for the faith once delivered to the saints. It is without any hesitancy whatsoever that we commend Smith to the Brotherhood.

The prayers of all here are that the Lord bless this young man with good health and long years in order that the gospel may be preached and souls might be saved; this all unto the glory of God.

Smith's support is as follows: Modesto, Cal. - \$450 per month; Aurora St., Houston, Tex. - \$50 per month; Yakima, Wash. - \$200 per month; Total - \$700 per month.

To those congregations who were solicited for support but unable to respond financially at this particular time, we would still express our sincere appreciation for your prayerful consideration of our need. We earnestly desire the prayers of all the brethren.

-Yakima congregation by Jim Franklin

ACKNOWLEDGMENT OF HELP

We continue to work for the Cause here in S. Florida. Several have moved away but we gained one family. Also, Bro. Ball and I are to meet Mar. 31, with the contractor to work out details on the buildings. We have had several visitors this winter and extend a welcome to all coming our way. We have received the following donations and, as building costs have risen so much, we can use any help that can be given: Kennewick, Wash. - \$20; Longwood, Fla. - \$500; Columbia, Mo. - \$25; Melvin Shortridge - \$10; Tampa, Fla. - \$200; Jacksonville, Fla. - \$100; Walterboro, S.C. - \$100; Total received to date - \$6990.

(This was misplaced and I am sorry for the long delay in acknowledgment of same - J.E.M.).

J.E. Mountain, 3521 NW 26th St., Lauderdale, Lakes, Fla. 33311.

ACKNOWLEDGEMENT

In the past few weeks we have received the following additional donations on our building: Church at Orange Cove, Cal. - \$200; Twelve Pole congregation, Ceredo, W. Va. - \$200; Church at Bandy, Ky. (Pulaski Co.) - \$100; Bunner's Ridge congregation, Fairmont, W. Va. - \$100; Church at Oyster Bay, Crawford, Fla. - \$50; Claussen congregation, Florence, S.C. - \$50; South Park congregation, Abilene, Tex. - \$500; Capitol Hill congregation, Okla. City, Okla. - \$500; Church at Fremont, Cal. - \$50; Powe congregation, Bernie, Mo. - \$50; Church at Yakima, Wash. - \$50; Church at Harrodsburg, Ind. - \$300; Church at Manteca, Cal. - \$200; Sunset Heights congregation, Houston, Tex. - \$300; Falls of Neuse Rd. congregation, Raliegh, N.C. - \$100; Hillside congregation, Pocahontas, Ark. - \$100; Church at Montebello, Cal. - \$50; Church at Delta, Colo. - \$50; Sister Lois Howard, Florence, S.C. - \$10; Church at Norman, Okla. - \$100; A Brother, Broken Bow, Okla. - \$25; Total received thus far - \$8555.00.

If I have overlooked any donation, please let me know. With these generous donations, we have started construction, and hope to have it completed and have a building worthy of the Lord's work, sometime the latter part of July or middle of August. With rising costs, we still are in need of about \$750 to complete bathrooms and seats. God bless all who have helped and we solicit your prayers. Any donations may be sent to me at: Rte. 3, Box 174A, Clarksville, Ark. 72830.

-Thomas E. Wasmer

ANNOUNCEMENT

May 15, 1977, the church of Christ, 1807 Maple St., West Point, Ga. 31833, was able to meet in the new building. The building is at the same location as the old frame house. Services are 11:00 AM and 6:00 PM each Lord's day. We wish to express our deepest thanks for those sending contributions to help us. May we extend a cordial invitation to all coming our way to worship with us. We are about 1½ miles from Interstate 85 at Georgia Exit No. 1.

-Larry Parker

YOU NEVER ASKED ME

When Henry Ford purchased a large insurance policy for himself, the Detroit newspapers carried a story about it since the amount was so large and Ford was so prominent.

An old friend of Ford's who happened to be in the insurance business noticed the report. He was completely surprised at the purchase since he had not heard that Ford was in the market for insurance. The next time he saw Ford, he asked if the report was true and Ford replied that it was. The friend asked Ford why he had not purchased the insurance from him since they had been friends for such a long time. Henry Ford's simple reply was "You never asked me".

The lesson is simple: many of our friends never attend the services of the church simply because we do not ask them. Some might have come to the meetings, heard the gospel and been converted, if only you had asked them to come. If you do not, then worse still, you may hear that they have accepted some other religion.

-Selected from The Reminder

WHAT THEN?

When all the plants of our cities have turned out their last finished work,

When the merchants have sold their last cargo and dismissed their last tired clerk.

When the banks have raked in their last dollar and paid out their last dividends;

When the Judge of the earth says, closed for the night, and calls for a balance; What then?

-Selected

AT LAST... "A ROUND TUIT."

Here is something you have wanted for years, have talked about, and now, at last, can have for your very own. From all that has been said about it, it should help all of us to become better workers for the Lord.



For years, you have probably said, "Well, I'll do it just as soon as I can get A ROUND TUIT." So, here you are, a genuine TUIT, and it's a ROUND one, at that. Cut it out, at once, and save it! Now the many things you have been putting off will surely get done.

You have been promising yourself for years that you were going to spend time every day, in reading and studying your Bible, if you ever got a ROUND TUIT. Wait no longer.

There is that neighbor you kept saying you were going to bring to the church meetings, when you finally got a ROUND TUIT. Since you now have one, now's the time to bring him.

Please be careful that you don't lose it, as we only ran a limited number of them. It is a genuine privilege to offer these to our readers and we hope you will make good use of it. Present plans do not call for producing more in the near future and, should you misplace it, think of all the things that will go undone.

And all for the want of a ROUND TUIT! So, please treasure yours and try to use it often... that is, when you get around to it.

Matt. 7:12 "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Here, we are told, not to expect more from others than we ourselves do. I am afraid that the way we visit the sick, would say by our actions, when we get sick that we don't want anybody to come see us. II Pet. 1:13 "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;" We all have good intentions, and probably have said many times, "I am going to: when I can get around to it." Wait no longer. Please read Matt. 25:44-46 Jesus said if we don't do these things we will be turned away; see verse 41. Brothers and sisters, these will be the saddest words we will ever hear! On the other hand, if we can hear Him say, "Come ye blessed of my Father," these will be the most joyous that we will ever hear. Are we really doing these things? Matt. 5:14-16 "Ye are the light of the world and let your light shine before men." Do men see us visiting the sick, feeding the hungry and other deeds? If not, is our light really shining as it ought to? When you get your 'round tuit', I hope you will keep it and use it to remind you to do what you should.

II Tim. 2:15: "Study to show thyself approved unto God. A workman that needeth not to be ashamed, rightly dividing the word of truth." Hosea 4:6: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge I will also reject thee..." Jo. 5:39: "Search the scriptures for in them ye think ye have eternal life, but they are that testify of me." Also, we are warned in many places to watch, for we can be deceived. But, if we have knowledge of the Bible, as we should, we won't be deceived nearly as easily. Let us get 'around tuit.' In Matt. 11:28-30 Jesus extends an invitation to all, and many that intended to accept have never got 'a round tuit'. The graveyards are filling up fast with those that intended to, but never got 'a round tuit'. How sad. James 4:17: "Therefore to him that knoweth to do good and doeth it not, to him it is sin." Rom. 6:23: "The wages of sin is death." Brothers and sisters, saints and sinners, it is high time we start getting 'a round tuit'. For we are going to appear before Him and, maybe, real soon.

Bob Sanders

STRANGE, ISN'T IT?

Once, a baby was born in a manger- no nice receiving hospital- not even the comforts of a home. He had no beautiful clothes- only swaddling clothes. He grew up with no home of his own and died at an early age- without ever having written one line to be handed down to posterity- the most horrible, ignominious death of dishonor among thieves. Yet, it is He who offers "peace of mind" to mankind- the most valuable treasure of this life.

---Selected

CHRIST'S GOSPEL IS:

1. A free gospel- the poor can obtain it. Acts 3:6;
2. A plain gospel- uneducated can understand it. Acts 4:13.
3. An equalizing gospel- humble are raised by it. James 4:10.
4. A compensating gospel- the destitute are rewarded by it. 1 John 2:25.
5. A comforting gospel- the sorrowful are consoled by it. 1 Thess. 4:13-18.
6. An encouraging gospel- the despairing are inspired by it. Phil. 4:13.
7. A powerful gospel- the sinful are saved by it. Rom. 1:16.

-From Gospel Tidings

Jesus Watching Contribution— (cont'd from page 3.)

accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12). This poor widow trusted in God to supply her daily needs. Many today do not trust the Lord enough. Many give of their abundance, that is they give what they can spare without feeling it! This is not self denial. If all gave in proportion to what the poor widow woman did, the contribution would grow.

Paul said, "Everyone according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7). We all are required and none is exempt, but that which is given must be as he purposed in his heart. Again, the scriptures teach us: "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 on gatherings when I come" (1 Cor. 16:1, 2). The collection is to be made weekly and on every Lord's day! The collection is for the needy saints. Rom 15:26, "It pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem". When all give as the Scripture teaches, it helps those in need and helps spread the gospel by those who will preach it. Each of us should give a tenth or more of our income as the previous passages point out. Jesus tells us in Matt. 5:20 "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The scribes and Pharisees had to give a tenth or more to be pleasing to God. If our righteousness does not exceed theirs we will not make it to heaven. This is a serious matter, we must give as the scriptures teach or be lost in the final day. I would be afraid not to give a tenth of my means and ashamed not to give more. For some reason, God has told us all about those people who gave a tenth and how they prospered by so doing. He also tells of those who did not and what happened to them. They were required to give a tenth- we are required to give a tenth or more. We have been content to drift along and do little. The day is far spent, the night is at hand. Let us begin giving of our means properly and give of our everyday lives into the treasury of God's church that the work may go forward. Let us not be charged with robbing or despising the almighty God.

-Box 178, Cabool, Mo. 65689

Concerning Spiritual Gifts— (cont'd from page 1.)

it can of any one as long as it is possible to do so without betraying the truth of God. It is always ready to think the best; to put the most favourable construction on anything; is glad to make all the allowance for human weakness which can be done without betraying the truth of God. Hopeth sees the bright side of things. Does not despair. Works for all even the worse, hoping they will repent. How hard for the loving mother to give up hope for her erring child!!! Endureth sustains to the end, with unshaken confidence in the goodness of God, all sufferings of life.

In verse 8, Paul says "Charity never faileth". Love survives everything. Love is the ruling principal in heaven, and is eternal. Now when Paul says "Whether there be prophecies they shall fail" he does not mean that any prophecy of God shall fail but is talking about the gift of prophecy which was one of the spiritual gifts given in the early church. The time would come that this gift was no longer needed. When Paul said "Whether there be tongues, they shall cease" he did not mean the time would come that man could not talk. He meant that the time would come that the gift of tongues or gift to speak in unknown languages would cease in the miraculous way. When Paul said "Whether there be knowledge it shall vanish away" he did not mean the time would come that man would not know anything but that the gift of knowledge would vanish away. He tells us in verse 10 when all this will take place.

In verse 9, he gives a reason why these gifts should pass away. These are all imperfect and fragmentary, and hence must give away to something better. All the spiritual gifts were in part.

In verse 10, when the perfect is come that which is in part shall be done away. What is the perfect? In Psalms 19:7 "The law of the Lord is perfect, converting the soul." In James 1:25, "But whoso looketh into the perfect law of liberty." Since the New Testament in its completeness is the perfect there was no further need for that which was in part. Those gifts then passed away.

In Verse 11, he compares this time of partial gifts in the church to childhood; and when the perfect law is completed, to manhood. While the gifts last, he would use and speak by them as he spoke when a child. When the perfect law is come, he will put away these partial gifts bestowed as helps for the childhood of the church and use the perfect law given to guide it's manhood.

Now let us notice vs. 12. Let me say first of all I do not believe that this verse in any way is teaching that we will know each other in heaven. The context will not allow. New notice. While in the state of childhood, with only the partial knowledge made known through the spiritual gifts, they saw as in a mirror darkly; but when the perfect revelation should be made known, they would know the things revealed through all. The knowledge we possess is greater than that of one of the gifts. But then shall I know— My knowledge shall be clear and distinct. I shall have a clear view of those objects which are now so obscure and indistinct. As I am known— In the same manner not to the same extent. It does not mean that he would know God as clearly and fully as God would know him. Moffatt says "At present we only see the baffling reflections in a mirror, but then it will be face to face; at present I am learning bit by bit, but then I shall understand as all along I have myself been understood." Phillips renders it, "At present we are men looking at puzzling reflections in a mirror. The time will come when we shall see reality whole and face to face! At present all I know is a little fraction of the truth, but the time will come when I shall know it as fully as God now knows me!"

In vs. 13, faith and hope seems to pertain to individuals and love pertains to society as well as individuals. Love is that without which the Kingdom of God cannot stand.

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

MINERAL WELLS BUILDING PROGRESSES

We brethren of Mineral Wells, Tex., would like to express our gratitude for the assistance rendered in our building efforts. We hope to have around \$7,000.00 before we try to acquire a loan. We have received as of this date (June 2, 1977) \$3,425.00. The following contributions have been received: Trentman Ave., Ft. Worth, Tex. -\$300.00; Hillcrest Church of Christ, Brookhaven, Miss. -\$500.00; Fruitland, Tex. -\$250.00; Jacksboro, Tex. -\$100.00; Woodrow Ave., Austin, Tex. -\$50.00; Corcoran, Calif. -\$25.00; Blue Springs Church of Christ, Somerset, Ky. -\$200.00; Crescent, Okla. -\$100.00; Commodore, Pa. -\$50.00; Graham, Tex. -\$250.00; Capitol Hill, O.K.C. -\$500.00; Modesto, Calif. -\$200.00; El Cajon, Calif. -\$300.00; La Grange, Ga. -\$50.00; Yakima, Wa. -\$100.00; Flournoy Lucas Rd., Shreveport, La. -\$100.00; Robin Rd., Garland Tex. -\$250.00; McGregor, Tex. -\$100.00.

May God bless all of the faithful everywhere and we solicit your prayers for this work. If you would like to assist us financially, send your contributions to the Church of Christ in care of George Turner, 1900 S.W. 2nd Ave., Mineral Wells, Tex. 76067.

-Melvin Blalock

TOGETHER 50 YEARS

Bro. and Sister Calvin Pierce, 728 N. Howard St., Akron, Ohio 44310, will celebrate their 50th wedding anniversary on July 18, 1977. Sister Pierce is the former Elsie Lloyd. The Pierces have 4 children -Mrs. Nora Westover and Mrs. Geraldine Lewis of Westover, Pa., and Loye Pierce and Mrs. Peggy



Lewis of Westover, Pa., and Loye Pierce and Mrs. Peggy Lewis of Akron, Ohio. They have 15 grandchildren and 5 great grandchildren. Bro. and Sister Pierce attended the church of Christ in East Ridge, Pa. prior to moving to Akron, 25 years ago. They now worship at the church of Christ in Akron, O., meeting at 1968 Manchester Rd.

Bro. and Sister Pierce would be happy to hear from their many Christian friends and relatives as they celebrate this occasion.

-Bro. Denver Ratliff

BONDS OF MATRIMONY

Smalling-Latham- On Jan. 16, 1977 in the church of Christ, Mission and Alpine, Stockton, Calif., Bro. Roy Smalling and Sister Lillie Latham were united in the bonds of holy matrimony. I have known them both for many years. They are faithful Christians and we hope the Lord will bless their lives together with much happiness. Many brethren and friends were present to witness the marriage and wish them well. The writer had the pleasure of officiating.

-Orville Lee Smith

OUR DEPARTED

Gilstrap— Ida Ann Gilstrap was born April 4, 1893 and departed this life March 4, 1977. She was the wife of Bro. Eric Gilstrap. She had been living in a rest home in Fresno. Funeral services were conducted March 7 and burial was in Selma, Cal. It was a beautiful service and well attended. She will be greatly missed.

(We are indebted to Bro. Eric Gilstrap for the above information-HLK).

(continued at right)

Johnson— Brother Tommie L. Johnson was born Dec. 13, 1917 in Roswell, N.M., and passed from this life May 14, 1977 in the V.A. hospital, Fresno, Cal. Bro. Tom was baptized into the Lord at the age of 16 years and was a member of the congregation at Atwater, Cal. He leaves his loving wife, Roberta, to whom he was married for 35 years; 4 children, 3 grandchildren and many friends. We will miss Brother Tom here in Atwater. The writer, along with Bro. Robb Hickey, tried to speak words of warning and comfort to those left behind.

—Ron Jordan

Metcalf— Bro. Vernon Franklin Metcalf was born June 9, 1898 and departed this life May 6, 1977. He is survived by his wife Sally, of the home in Citrus Heights Cal.; 3 daughters, 2 sons, 20 grand and great grandchildren, 4 brothers and 3 sisters. He was a member of the North Area congregation of the church of Christ in Sacramento but had been unable to attend services for the past 2 years due to a lingering illness persisting over some 18 years. During the past 10 years there were many critical times when it seemed he could not last and Sister Sally was always there to care for his needs. Surely she will miss him but she has the assurance that the critical times are over and suffering is no longer his to bear. We prayed together many times and knew his love for God. He had requested that the writer take care of the funeral service. I was very thankful that Bro. Benny Cryer and Vernon had been such good friends that we could be together in the memorial service. May God's blessings be with all.

—Orvel Johnson

Goodman— Bro. Homer R. Goodman was born Sept. 14, 1907 and died suddenly in his home at Hutchinson, Ark., May 10, 1977. His wife, Zella M. Barbar, died in Jan. of this year and a son, Nelcie Dean, passed away last year. He is survived by 2 sons, Homer Jr. and Rarcie Lee; 2 daughters, Welene McGuffie and Jenene McGough. Jenene and her husband Floyd and 3 children are members of the church here in Batesville, Ark. Bro. Goodman was a faithful member and highly respected by those who knew him. He had given the lesson here on Wed. evening and lead 2 songs on Sunday evening before his death early Tues. morning. He will be greatly missed. He was laid to rest by his wife in Hutchinson cemetery.

—Richard D. Frizzell

Marris— Vera F. Marris, 817 8th NW, Ardmore, Okla., was born Jan. 18, 1916 and passed away April 13, 1977 in a local hospital after a lengthy illness. She was 61 years of age. Vera married Wood Marris at Ardmore, Okla., Oct. 21, 1949. She had lived at Ardmore most of her life. She is survived by her husband, Wood Marris, Ardmore, Okla.; 2 sons, Terry of Ardmore and Alan Keith of Norman, Okla.; 2 sisters, Mrs. C. L. Tate and Flaye Elmore, both of Ardmore; 3 brothers, J. D. Elmore, Healdton, Okla., and Glenn and Johnny Elmore, both of Ardmore. Vera was an "old fashioned girl" even while she was yet at home. Her principles were high and honorable. She was a homekeeper and a mother with scrupulous care. Yet, while she was at home, she was thoughtful and considerate of her family, parents, brothers and sisters. She went abroad in the land making some income and unselfishly shared it with her younger brothers and sisters (thoughts of which I am sure fill the hearts on this day of memory). Her home and family were her greatest concern; she loved and cared for them in the finest fashion. The church played a large part in her humble life; she was rigid in her belief. The funeral was well attended by friends and loved ones. The beautiful singing was rendered by her brothers, sisters, nieces and nephews via tape. It was my honor to be asked to speak at the sad service. May God bless the family.

—M. Lynwood Smith

Powell— Sister Kandace Suzanne Powell, born Oct. 10, 1955 in Sacramento, Cal. passed from this life May 16, 1977, after she was thrown from the horse she was riding at Takilma, Oreg. She is survived by her husband, Billy, and a four year old son, William David. Billy is the son of Daniel and Jamie Powell whom many of you know. Kandy was not brought up in a Christian home but had been a faithful member of the Cave Junction congregation for several years. Therefore, we "—sorrow not, even as others which have no hope". Her body was laid to rest at 1:00 p.m. on May 19 in the Laurel cemetery at Cave Junction where the Osburn family, Bro. Greg Carmack and Bob Smith rendered the beautiful singing. The writer assisted Bro. Dennis Wilsey with the service.

—Frank Staggs



George Berry, Box 306, Winters, Cal. 95694, June 10— We continue to meet at 5 Main St. and brethren are still coming to assist as we do not have a leader here and only 6 members. Pray for us that we may be able to carry on and grow in spirit as well as numbers. We do enjoy the *Old Paths Advocate*.

Barney Owens, 6552 Dimmick Rd., W. Chester, O. 45069, June 9— I am now with the congregation at Golden, Okla., where I am enjoying myself but missing my family as they could not be with me. We go next to Columbus, Ga. We are looking forward to being with the brethren in meetings as follows: In July— Columbia, Mo., 8-17; and Lodi, Cal., 22-31. In August Escalon, Cal. 5-14; Sanger, Cal., 15-24; Manteca, Cal., 26-28; and Turlock, Cal., 29-30. We hope to see many at the annual Sulphur meeting. Pray for us in our travels.

Bobby Wright, Rte. 10, Box 462, Blackburn Rd., Athens, Ala. 35611, May 20— The church here is really growing in strength and number. Brother Bobby Peppers and the members are working to tell the truth with love and reasoning with the people in this part of the state. Please pray for them and for me and my family. Keep up the good work with the *Old Paths Advocate*. Note my new address.

Earl Helvey, 4825 12th Ave., Sacramento, Cal. 95820, June 5— We had a good meeting with good attendance with Bro. Bob Loundermilk in May. Also glad to have Bro. Gary Barrett teach the following Lord's day morning and evening. Appreciated the teaching from Bro. Tim Berna while he was here visiting his family. We look forward to a meeting Aug. 6-14 with Bro. Don King. We welcome all to stop by and worship with us. Here is a sub.

Miles King, 1525 Ann Arbor, Norman, Ok. 73069, June 6— Our work continues in Ark. The meeting at Witts Springs is now history. It has been enjoyable working with Bro. Bob Chancellor. Since last reporting, two have been baptized and two restored. When I am not engaged in meetings I work with the church at Ft. Smith. I look forward to meetings this summer at Bluff Trails, Tex.; Kerrville, Tex.; Walnut Grove, Ky.; Lone Rock, Ark.; and Hunt, Ark., where Bro. Taylor Joyce and I will be working together. The brethren at Hunt have built a nice building the brethren furnishing most of the labor. They are grateful for brethren who have helped financially.

Duane Permenter, Box 84B, Green Forest, Ark. 72638, June 7— The work at Hale is going well, God has blessed us with

one baptism and one restoration. The work here looks prosperous and we are happy with the interest manifested by the brethren. Recently, wife and I heard Bro. Tommy Shaw in a good meeting at Harrison, Ark. He did some fine preaching. Lord willing I am to be in a meeting at Mtn. Grove, Mo., July 15-24. We welcome you to attend if you are in that area. Bro. Robb Hickey is to preach at Hale, June 26.

Let us always be as Jesus in Jno. 9:4- "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." Pray for us.

Ron Jordan, 1446 Mitchell Ave., Escalon, Cal. 95320, June 1— Our work with the congregation in Atwater is moving along with progress, with some outside interest. Besides myself, there are three men willing to take their turn regularly, and for this I am grateful. Since last report, I have preached at Modesto, Escalon, Turlock, Sonora, and Clovis. We enjoyed hearing Bro. Bobby Loudermilk at Modesto, this was the annual young people's meeting. It was my privilege to preach one night along with Raymond Fox, Robb Hickey, and Gary Barrett. May the Lord bless all the faithful.

Orville Smith, 2722 E. 17th, Joplin, Mo. 64801, May 21— We arrived in Joplin, Apr. 7, enjoyed our stay in Calif. very much and are thankful for the blessings God has given us. I preached at Porterville, Cal., Mar. 31-Apr. 3. Since living in Mo., I have preached at McAlester and Gale, Okla.; Burkhart, N. Kansas City, Blue Springs, and 73rd & Prospect in Kansas City, Mo. The Burkhart congregation is having me conduct a radio program over KBTN in Neosho, Mo. The program has already created much interest. My wife is to enter the hospital for surgery in June. We ask the prayers of the brethren.

Mark Bailey, 109 East Texas, Denison, Tex. 75020, June 2— The work here goes well. Since last report, we have held meetings in Kansas City, Kan., and Oak Ridge, Ala., both places showed great hospitality to me and my family. I also enjoyed visiting with Bro. Gerald Hill in March and preaching at Slocumb, Ala. We went from there to LaGrange, Ga. to visit my parents and many friends, before returning to the work in Denison. This is the second year in this area, with Dallas (Boulder Dr.), Melissa, and Garland helping in the support. We are so thankful for them. Recently several have come from digression, realizing their error in worship. We look forward to the Sulphur meeting to be reacquainted with old friends. I enjoyed attending the Cutter-Trapp discussion, Bro. Cutter did a good job. I also had opportunity of visiting and studying with Bro. Cutter. I always learn from studying with him and other established preachers. Please note our new address.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., June 10— I was permitted to attend a few nights of Tommy Shaw's meeting in Harrison, Ark., recently. They had pretty good crowds at times. Other congregations cooperated well. Bro. Jimmie Smith, is working hard with the congregation there. It has been a long hard struggle in Harrison, Ark., but we still believe as a result of all the work that has been done there by so many that we will have a good strong congregation there some day. Bro. Jimmie Cutter, was a guest in our home recently, stopping by to spend the night while on his way to hold a short meeting for the Lee's Summit congregation. We were able to attend two nights of that meeting. I appreciate this young man—the church needs well mannered, dedicated, young men such as this young man seems to be.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94538, June 13— We recently closed a very enjoyable series of meetings with the church in Manteca, Ca. Crowds were very good throughout with a number of outsiders and digressives

in attendance several times. Of course, we appreciated surrounding congregations attending to. We were glad to have preaching brethren Karl Modgling, Gary Barrett, Ron Jordan, and Paul Nichols with us at some services. The meeting closed with 3 confessions of public wrong, and we pray that our time was well spent. We also enjoyed preaching at the Turlock congregation recently for two services. It was good to be with the brethren there. We recently enjoyed having Gary Barrett preach for us twice in Fremont. If memory serves me correctly there were five confessions of wrong while he was with us. Too, we were glad to have Bro. Karl Modgling hold us a very enjoyable week-end meeting just last week-end. There were two confessions of wrong while he was with us. Of course, we give God the thanks and praise for these and all other results of gospel preaching.

However, both of these young men did a good job and we wish them the very best in the Lord's work. Lord willing, we leave tomorrow for Sulphur. We still need your prayers, brethren.

Jackie C. Lee, Rte. 6, Box 22, McAlester, Okla. 74501, June 9— The work continues to go forward in this area, with interested brethren and the help of God. It was my pleasure to speak at the Capitol Hill congregation in Okla. City and Planz, Rd., in Bakersfield, Cal., twice during a recent trip to Calif. I attended the annual Memorial Day meeting at Modesto where the weekend services accent our youth. The young men who spoke are to be commended for their knowledge of God's word as was displayed in the lessons given. I enjoyed the fellowship of brethren at all these places especially the Bray family of Okla. City and Keel family of Bakersfield for their hospitality and help in making my travel connections. Since returning home I have been privileged to attend a meeting at Alderson by Bro. Rylan Nichols, who did a fine job. I wish him much success in his efforts to preach the gospel, as he wants to dedicate his life to this great cause. We look forward to the Sulphur meeting and also the debate here in McAlester the night of the fourth. Love to the faithful. I solicit your prayers.

Richard D. Frizzell, 1531 Harrison, Batesville, Ark. 72501, June 10— Since the congregation moved from Hutchinson Mtn. into town the prospects for growth look more promising than ever before. Shortly after the move, a couple who had been out of duty for over a year, were restored to the faith. There are others who attend from time to time and seem interested but have not yet taken a stand. There are many who are either out of duty or digressed that we hope to gain in due time. May 29-30, Bro. B.B. Cayson of Memphis, Tenn. preached for us. We enjoyed having him in our home and his sermons were greatly appreciated. Wife and I plan to visit the church in Memphis during their meeting with Bro. Wayne Fussell. It has been sometime since I have had the privilege of hearing Wayne preach and I look forward to it with anticipation. We also plan to attend the Sulphur meeting and look forward to a spiritual feast there. We look forward to seeing you there. Pray for us.

Jimmie C. Smith, 401 E. Prospect, Harrison, Ark., 72601, June 7— I am sorry I have been negligent in reporting these last few months. It certainly does not mean I am not enthused with nor enjoying the Old Paths Advocate. I like the militancy the Old Paths Advocate has taken. Of late, I have good sermons from Carl Johnson, Alan Bonifay, Irvin Barnes, Larry Young, and Tommy Shaw in meetings in this area. Tommy's sermons in his meeting at Harrison, were filled with sound doctrine. We have favorable turnout from the vicinity of Harrison and good cooperation from congregations within a 90 mile radius. Lord willing, Carl Johnson will hold our next meeting Nov. 4-13. As we have never been able to purchase radio time here, we are presently running a weekly news column in the paper. I

sincerely appreciate the congregations who thoughtfully and unselfishly agreed to get someone else in my place this summer and allowed me to devote my time to the mission work here. By the time you read this, I will have held a meeting in Sharonville, Ohio, and likely the Sulphur meeting will be history. July 24-31, I will be at Olney, Tex.

Richard Reed, Box 745, Cedar Rapids, Iowa 52403, June 7— This report is a review of the past 8 months of our full time work here in Cedar Rapids. It has gone well and we are progressing in number as well as spiritually. I worked with the congregation here for about 2 years on a part-time basis, until the need came for full-time labor. I have enjoyed and appreciated the help and cooperation of the brethren here in Cedar Rapids, and those members of the church in Iowa, especially Waterloo and Grinnell. All the brethren in Iowa have given support and encouragement and I thank God for them. We have now about 45 faithful members and of these 4 are being trained as public teachers. We are reaching toward developing deacons and elders, and we can not start too soon in this endeavor. We have almost outgrown our building with visitors on Sunday morning. Our aim is to grow up developing every member into a teacher by word and deed. We want to use talent and energy of brethren here to support and further the gospel throughout Iowa. There are few churches of Christ here, far too few, and many are in dire need of qualified teaching and guidance. It is a great task before us. I thank all who are now supporting us sufficiently to live on, and your letters and prayers.

Carl M. Johnson, 1124 E. 8, Ada, Okla. 74820, June 1— Since last report I have conducted several meetings in Calif., Mo., and Tex. There were several responses to the invitation at these meetings which is encouraging. It would be impossible for me to thank individually all the brethren and preachers with whom I labored during the past several months. But, we certainly could not have realized what success we did without their cooperation. My schedule for the remainder of the year includes: Austin, Tex., June 3-12; Council Hill, Okla., June 17-26; Midland, Tex., July 15-24; San Antonio, Tex., July 29-Aug. 7; Cable Ridge, Mo., Aug. 12-21; Mozier, Ill., Sept. 9-18; Burkhardt, Mo., Sept. 23-Oct. 2; Huntington, W. Va., Oct. 7-16; Slocum, Ala., Oct. 21-30; and Harrison, Ark., Nov. 4-13. We are anxiously looking forward to the Sulphur camp meeting to be conducted by Don King and C.A. Smith. It seems like only yesterday that their respective fathers conducted the meeting. Our son, Corey Marc, is successfully recuperating from ear surgery. He has been plagued with chronic ear infections since he was four months old, and we now hope they are a thing of the past. Phyllis and I appreciate the many queries of concern from the brethren.

Tommie Jackson, 1711 Lake Haven, Irving, Tex. 75060, June 10— The Boulder Dr. congregation in Dallas is prospering, blessed with many young people who are working and studying hard. We are helping support a TV program Let The Bible Speak, taped by Bro. Ronny Wade, and shown over channel 11 KVTU at 10:30 to 11:00 Sunday morning. We have been promised an earlier time so if you know of those watching, please let them know about this. We are receiving several letters and requests for the Bible correspondence course. We have found that when you support something it creates more interest, and all here are anxious to follow up on any leads in this area. We just closed a good meeting with Bro. Carl Johnson, and thank the area congregations for their cooperation. We are making plans to host the Labor Day meeting with Bro. Alton Bailey in charge. If you have never been to the Dallas, Ft. Worth, Arlington, Garland area, you are missing a spiritual treat. Some of God's finest live here. Why not make plans to come? Dates are: Aug. 31-Sept. 5. There are enough Christians in this area there would be no need to stay in a motel unless you desired

to do so. We enjoy the *Old Paths Advocate* very much, and enjoyed Bro. Wilks article on the "Collection of the Saints." Wish all preachers would report where they were to be in meetings, many that travel would like to make plans to stop and attend a night or so. Here are some subs.

Paul O. Nichols, 514 Oakshire Ave., Modesto, CA. 95351, June 8— In April, I was at Cottage Grove, Ore. in an enjoyable meeting. There was one baptism and a number confessions. We were happy to be associated with preaching brethren Gayland Osburn, Frank Staggs, Dennis Wilsey, and Jim Franklin, all of whom contributed their share to the effort. And we appreciated all of the visiting brethren. We recently closed a marvelous meeting at Modesto with Bob Loudermilk. There was one who came from digression and many who made confessions of faults. Bob was in his usual excellent form. The effort was combined with our annual Memorial Day weekend meeting. One night we had about 450 persons present, made up of people from eight states. Many preachers attended and helped make it a success. On Friday and Saturday nights several of our younger preachers spoke. On Lord's day afternoon young men gave short talks. Our next meeting at Modesto is scheduled for August with Irvin Barnes. The Lord willing, I will be at the following places: Huntington, W. Va., July 8-17; West Chester, Ohio, July 22-31; Ada, Okla., Aug. 5-14; Lexington, Okla., Aug. 15-21.

Johnny Elmore, 419 K St. S.W., Ardmore, Okla. 73401, June 9— The meeting at Springfield, Mo., May 11-15 was attended by some of the largest crowds I have ever seen in that area. The interest was exceptional and the singing was very good. I commend them for their zeal and enthusiasm. It was a pleasure to see so many preaching brethren present for one or more nights. I was able to hear Bro. Alton Bailey preach a good sermon in his meeting at Sulphur, Ok. We just closed at Blue Springs, Ky. last Sunday night. I enjoyed the meeting very much. Bro. Zade McClure and I were able to visit with Bro. J.L. Reynolds of Bandy congregation for a few minutes. Although approaching the age of 93, Bro. Reynolds is still alert in mind and strong in faith. I appreciated so much Bro. B.F. Leonard and Bro. Charlie Ross driving almost 200 miles to be with us one night from Huntington, W. Va. My wife has been able to be with me on these meetings, and seems to be doing fine. After the Sulphur meeting, we look forward to Claxton, Competition, Mo., July 8-17; Pleasant Grove, Brazil, Ind., July 22-31, and McGregor, Tx., Aug. 5-14. I plan to mention the *Old Paths Advocate* everywhere I go.

Billy D. Dickinson, 4323 Maple Leaf Dr., New Orleans, La. 70114, June 8— May 6-15, we were at Ada, Okla., in a wonderful meeting with excellent crowds. We were privileged to stay in the home of Bro. Walker Hisle and want to thank them for being so kind and making us feel at home. Prior to moving to New Orleans, we lived in Okla. for about 4 years and it was good to see all the friends and brethren again. It was good, also, to have preaching brethren Doug Edwards, Jack Lee, Jimmy Cutter, and Jerry Dickinson present once or more. We look forward to returning to Okla. in Oct. for a meeting at Davis, also to a meeting in Paris, Tex., July 22-31. We recently had one restoration in New Orleans. We are presently in the process of setting up a debate with the conservative Sunday school people in this area. They have been in touch with Elmer Moore, considered by many to be one of their best debaters, and he has agreed to come. Bro. Ronny Wade, considered by many to be our most capable debater, has agreed to uphold the truth for us. So, this should be a very interesting debate, on the subjects of cups and classes. As yet, no definite dates have been set and Ronny and Elmer will have to work that out. When plans are definite we will announce it so you can make plans to attend. Please, pray for us as we continue our work here. Building up the church in this area is not going to be easy and we need

your prayers. If you know of anyone here we might contact please send me their names and addresses.

Allen Bailey, P.O. Box 178, Cabool, Mo. 65689, June 1— By the time this reaches the readers, the 1977 Sulphur meeting will be history. This is a favorite time of the year for me, attending such a meeting and being with brethren of like precious faith from all over the nation. I hope everyone enjoyed the meeting and returned home safely. The work here in Mo. is constantly growing. It seems all are willing to put forth efforts to see the work grow. We hope to assist in developing more teachers in the local congregation. I appreciate everyone in the area for their work's sake. June 8, we closed a most enjoyable meeting in Jamesville, Mo., my first time in that area, and it was my pleasure to meet all the kind people there. I appreciate very much Bro. Tommy Shaw and wife keeping me in their home, they were very good to me. We have recently contacted members of the church who have been out of duty for many years. We pray that through frequent visits we can persuade them to return and rededicate their life. It was my pleasure to attend Bro. Johnny Elmore's meeting in Springfield. Crowds were good and as always Johnny did a most beautiful job presenting points from the Holy Scriptures. At present, we are in the process of remodeling the church building at Fieldstone. All are assisting and it should not take long to complete the work. We still worship in the building and encourage all to come worship with us whenever possible. We are welcome in the homes and congregations in this area. This will be a busy month for me traveling many miles each week. I am to be in St. Louis, Mo., May 28-29. I leave June 6, for Georgia where Bro. Wayne McKamie will be in a meeting. I am to be in Liberty, Ky. in a meeting June 11-19, then back to Mo. with only one week before heading for Sulphur. We plan to conduct a meeting at Huntsville, Ark., July 22-24. Lord willing, I am to be in two meetings in Aug. Aug. 7-14, I am to be at Radnor, W. Va., and Aug. 26-Sept. 4, in Grinnell, Iowa. If you are in any of these areas please stop by. As the work continues, we sincerely ask your prayers for a successful and prosperous life in preaching the gospel.

Bob Chancellor, P.O. Box 86, Winthrop, Ar. 71866, June 6— It is good to be home after ten weeks work in northeast Arkansas. This work was shared with Bro. Miles King and others. I spent four weeks at Batesville where the congregation was moved in from about ten miles out in the country. The work concluded with a gospel meeting in the newly leased building. Several visitors were in attendance and we were well pleased with the response. We left Bro. Richard Frizzell to carry on the work there and hope his labor will be fruitful. Next, I was at Witts Springs for six weeks. The work there culminated with a well attended meeting. The neighboring congregations cooperated wonderfully and outside interest was, we thought, very good. Bro. Jimmie Frady, a young man I have been training for about five years here at home, was left to continue the work at Witts Springs. Our most ardent prayers are with him and his family as he enters into the greatest work on earth, that of saving souls. The Little Rock congregation is to be commended for supplying the extra funds needed for this endeavor. My home congregation also showed their unselfishness by supporting me continuously while I was gone. Since I have been in the field full-time I have been supported generously by several churches who asked to be a part of the work I am doing. I thank the Lord for such dedicated Christians and it makes me very humble to share such a marvelous labor of love. The work here at home goes well. A young man I baptized a few nights ago made another couple, the 9th couple since we began the work here and we are so thankful for these and all the others. Please continue to ask the Lord's blessing on us!

Franklin E. Staggs, 32353 Roosevelt, Cottage Grove, Oreg. 97424, June 7— The work here is continuing well for which we are thankful. Brethren in the area had a business meeting at Cottage Grove, May 21, and I gave a summary of the work up to the present time. There was discussion of continuation of the work after the 3 years for which we originally came, and it was decided to terminate our work here at the end of that 3 years unless something further develops. May 22, we had a meeting with Cave Junction brethren and they wish to continue the work in their area if they can get support to go with what they are able to give. We are planning to work in the Medford-Grants Pass area after returning from Sulphur. Present plans are for my family to stay at Cottage Grove until Timothy graduates in Jan. when hopefully he can help me in the work. Bro. Russ Smith and family who have lived in Portland and attended services in Corvallis, are being transferred to Medford in July. We plan to work together. We were thankful for the opportunity to be with Bro. Jim Hickey and family, and Bro. Lopez and family, and others in a 3 day meeting at Mexicali, Mex., May 13-15. Preaching with an interpreter was a new experience for me as well as for my interpreter, Bro. Hickey. Those who understood both languages said he did well. We thank the Lord for such a wonderful opportunity. Bro. Hickey is to be commended for having learned the Spanish language to the extent he can do such a work. It is apparent he does the work not for commendation but to the glory of God. The evening of May 15, we were with the El Centro, Cal. congregation. Enroute home from Mex., we had opportunity to be with our Bonifay folks (Alan, Tonya, and Barry) which we enjoyed and it was good to hear Alan preach at San Pablo, Cal., May 16. We appreciated the hospitality of the Darrell Brewers and Don Kings in affording us resting places along the way back to Oreg. Lord willing, we will be back home in Flint, Mich. for a meeting Aug. 13-21. May our Heavenly Father continue to bless the Old Paths Advocate and the work in His moral vineyard throughout the world, is our prayer.

Bob Loudermilk, 4557 So. Elizabeth, Wichita, Ks. 67217, June 13— We recently completed our last of 3 meetings in California. We were first in Stockton, then Sacramento (64th St.) and our last was in Modesto. I want to thank all the families who allowed us to make their home ours while we were there. I had the pleasure of visiting with several preachers while out there. Several I mentioned in my last report. Lynwood Smith surprised us all with his attendance at 64th Street one night and I enjoyed a short visit with him. Several preachers were in attendance at my meeting in Modesto including: Tim Berna, Smith Bibbens, Gary Barrett, Glen Osburn, Ray Fox, Carl Modgling, Robb Hickey, Ron Jordan, Gayland Osburn, Paul Nichols, Ron Willis, Jack Lee, Don King, and Benny Cryer. This was Modesto's 3rd annual young people's meeting which lasted 10 days this year. The last Friday and Saturday nights several of the above young evangelists took part in the teaching service. Crowds rose over 400 towards the last of the meeting. There were 23 favorable responses during this meeting. To God be the glory! It was an honour for me to be asked to conduct this meeting and to associate with the brethren in Modesto and with all the preachers and other brethren who attended. We left very uplifted and will not soon forget it. Enroute home we enjoyed preaching in Flagstaff, Arizona, and our visit with Jerry Harris and Alan Bonifay. I also spoke at Midland, Texas, and it was good to see our brethren there again as well as visit with Alfred Newberry. We also spoke in Lubbock, Texas, Lord's Day evening. We are now glad to be back home and are working for the summer with the young men beginning July 5. We expect 6 to 10 boys to be here for this work. I have a meeting scheduled for Neosho, Mo., June 22-26. Both Jerry Cutter & Ronny Wade are scheduled for meetings this summer in Wichita, Ks, and will be helping us in our young men's 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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THE ONE CUP FAITH— A REVIEW by Ronny F. Wade

This will be the last installment in our review of the One Cup Faith. It would be impossible to notice every statement made by Bro. Knowles without, of course, writing a book equal to the size of his. In our review, we have purported to notice the highlights of his contradictions, inconsistencies and failure to prove the basic proposition he undertook.

In this closing article we will notice what he has to say on p. 160-161 regarding why churches use cups and what the form of one cup has done.

Bro. Knowles offers four reasons why churches use cups. They are: 1. The use of individual cups violate no scripture. 2. The use of individual cups is in harmony with those passages that mention the institution of the Lord's Supper. 3. The use of individual cups is more convenient than one cup. And 4. The use of individual cups is far more sanitary.

Now, notice carefully: his first reason cannot be true. "He took the cup." Mt. 26:27 Cups violate cup, just like arks violate ark Gen. 6:14. Cups violate the command "drink ye all of it" or "out of it" or "from it". Cups violate that delivered by Paul 1 Cor. 11:23-28. In fact individual cups violate every passage on the subject as revealed in the N.T.

The second reason merely assumes that there were a plurality of cups in use at the passover and since this was the case Jesus probably utilized them in the Lord's Supper. It seems to me however that the very opposite would be true. Supposing there were a number of cups on the table, the language of Mt., Mk., Lk and Paul make it clear the Lord took only one. He took the cup. May we remind our brother that inspiration could have as easily said "He took the cups", but did not.

The third and fourth reason really get down to the crux of the problem and we appreciate Bro. Knowles for admitting the truth. The convenience and sanitation arguments carry a lot of weight with many. But may I remind my readers that sprinkling is also much more convenient and sanitary. It takes less time, may be performed with greater utility and is much more sanitary. This, however, does not make it right. The Bible must settle the question.

WHAT THE FORM OF ONE CUP HAS DONE

Victor Knowles contends:

1. "The use of one cup has paved the way to poor attitudes." Under this he claims "Phillips (J.D.) actually believes that the cup sanctifies the contents. This is a misrepresentation. We do believe the cup represents the N. T. Lk. 22:20; 1 Cor. 11:25, and that it is a part of the communion. However, we place no more importance on it than on the bread or fruit of the vine.

2. "The use of one cup has driven its defenders to limit the meaning of the word cup and overlook obvious rules of

(continued on page 5.)

THE GLORY THAT EXCELLETH SECOND CORINTHIANS 3:5-16 by Edwin S. Morris

In the study that we have under consideration, the Apostle Paul is making a contrast of the old and new law and in plain, understandable language points out that the old law has been fulfilled.

In vs. 5 Paul emphasizes that he is not to receive any credit whatsoever. "Not that we are sufficient of ourselves" means that we do not give to ourselves any power to enlighten the mind or to change the heart. He would claim no credit for the work at Corinth, as though it was by his own power. God sent the Spirit who impressed the truth on his heart and led him to preach to them and confirm the teaching by signs and wonders and mighty works. "Sufficiency is ability or competency to do a thing."

In vs. 6 he says God has made us able ministers or sufficient for these things. "Not of the letter"—The contrast is between the epistle written in the heart and that written on stones. Between the law and the gospel, between Moses and Christ, between laws imposed from without and from within. "Letter killeth" refers to the law. It condemns all who do not obey its commands, yet could make no man perfect. The law places under the sentence of death. In this sense it is that the letter killeth. "The Spirit giveth life" means that the gospel or New Testament bestows eternal life.

In vs. 7 the "ministration of death" is the old law or covenant and is so called because it places under the sentence of death. "Engraven in stones" is literally engraven on stones by means of letters. Only the decalogue was written on stones. It was the central and most important part of the Old Covenant. Notice that when Paul speaks of the Old Testament, he includes the ten commandments, and does not mean simply the ceremonial law, as some have urged (Exod. 34:1). It was so glorious that even the face of Moses was made to shine as he carried down the table of the law (Exod. 34:29), so that he had to veil his face. A glory passed from God to Moses, so that his face became shining. Notice this glory was to be done away. It was only temporary. All this glory must pass away and have an end.

In vs. 8 the ministration of the spirit is the gospel dispensation, which gives the true spiritual sense of the law. This one is permanent. The gospel had greater glory than the law had.

In vs. 9 the ministration of condemnation is referring to the law of Moses. If the ministration which could not bring life, but brought condemnation, inasmuch as it could not free from sin, was glorious, how much rather shall the ministration of the Spirit which brings life be more glorious. The first condemned; the second justifies men with the righteousness of Christ.

(continued on page 9.)

REVERENCE FOR GOD by Bobby Pepper

Reverence denotes true veneration, pious devotedness, carrying the idea of a deep feeling of respect; to regard highly.

The reverential fear of God is a motivating factor in our obedience and respect of the revealed Scriptures He has given us. Not a mere fear of His power and retribution but a genuine dread of displeasing Him. God has always given his people instructions as to their obedience of His plans. As we view the book of Genesis (the book of beginnings) man is seen there making the mistake again and again of not having the proper reverence for God. Of course, we don't have to go that far back in time to see that problem in evidence. We have only to look around us today and see that this still is a lesson man has not learned. In the beginning, man ate of the forbidden fruit because he wanted to be like God. Today, however, he wants to throw off all restraints and to be his own God.

"For who in the heaven can be compared unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Psa. 89:6, 7). The greatest need of our day is to have men who will reverence God! Again: "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture" (Psa. 100:3). You see, it was God who made man, it was man who sinned and separated himself from God. It was God who loved man and sent His only Son into this world to die that man through obedience may have reconciliation with God the Father. Therefore, we can today be His "sheep of His pasture." We who are Christians belong to a kingdom which is permanent and unchanging. The apostle says: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. For our God is a consuming fire" (Heb. 12:28, 29). This means that the kingdom of the Redeemer is never to pass away. It is not like the Jewish dispensation (to give place to another) nor is there any power that may destroy it. It has now endured over 1900 years amidst many revolutions on earth and is as vigorous and stable as ever.

Man has attained great heights in the political field, the scholastic, and medical field. But man is still merely the dust of the earth, physically speaking, and his body will eventually return to the dust from whence it came. Hence, his primary concern should be to save his soul.

Dear reader, if you haven't obeyed the gospel please read the following verses: Heb. 11:6; John 8:24; Acts 2:38; Acts 17:30; Luke 13:3; Acts 8:37; Romans 10:9, 10; Mark 16:15, 16; Gal. 3:27; Romans 6:3-5. Then do like Ezra, for he had prepared his heart to seek the law of the Lord, and to do it. (Ezra 7:10)

To those who have complied with the above Scriptures, may I suggest that we do as Paul instructed? "Examine yourselves, whether ye be in the faith; prove your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5)

When we stand in judgment may we be found as people who had a genuine reverence for God while in this life.

-Rt. 7, Box 505, Athens, Ala. 35611

APPRECIATION

May 21, I fell at my home and suffered a broken left hip and leg. May 25, I had surgery and the doctor put 4 pins in my leg and hip. I returned home from the hospital June 6, still in a wheel chair and able to use a walker some. I am to return July 18, for x-rays. I want to extend my thanks to all for the many cards, letters, flowers and especially fervent prayers which availed much. May God bless all the faithful.

-James R. Stewart, 700 N. 59th St., Waco, Tex. 76710.

WHOM DOES GOD ACCEPT? by Lonnie Kent York

Our text is found in the beginning words of Peter to the household of Cornelius, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." These words of Peter could be passed over with little consideration by most of those who read God's word, and the bulk of the commentaries only provide a small comment on the first part of the text. The real meaning of the words of Peter are avoided by most, because they will seriously hamper the false theories about how one receives salvation. What then does Peter say in these short words, which could seriously impair denominational doctrine? We shall purpose ourselves to a faithful understanding of the impact of Peter's statement.

The central impression received by the first part of the statement is that God does not draw divisive lines on the people of the world. He now accepts all nations. This is the central thought presented in the bulk of Old Testament prophecies, an example is the familiar text in Isaiah 2:2-4. The vision of Peter in the earlier portion of the text provided the impression on Peter's mind which enabled him to say what he did to Cornelius. Truly God does not honor one nation above another. He is no respecter of persons regarding their nationality. God only accepts one nation, the nation which now calls upon His name, those we call Christians. We must forever remove the trite notion that God still blesses physical Israel and the Church at the same time. God does not have two bodies which receive blessings, rather only that body which is found in Christ. For evidence of this read carefully the letters of Paul to the Ephesians and the Galatians, as well as the words of our Lord in John 10:16. God truly is no respecter of persons regarding nationality.

Whom then does God respect? Peter provides the answer to his hearers, and it is this answer we shall examine to determine whom God respects and accepts.

"But in every nation", here lies proof for what we have written earlier. All in every nation, who shall do what is said next by the Apostle, will be accepted of God. The grand Kingdom of our Lord extends beyond the boundaries which we have set in our minds and extends to everyone of all nations. So, it is with the great commission of our Lord, "Go ye therefore and teach all nations," "Go ye into all the world, and preach the gospel to every creature." We must begin to realize that all men have an opportunity to hear the gospel and we must put forth every effort to provide the means of presentation for all men. We should not withhold the gospel from any because of their nationality, rather, we must forge forward with a consecrated effort to bring that saving gospel to all in every nation.

"He that feareth him," is the first condition of acceptance presented by the Apostle. What does the word feareth mean? If we can reasonably understand the full meaning of this first condition, then we too will be respected and accepted by God. This word means "reverential obedience", page 565 of Thayer's Lexicon. Peter says that those who reverence God and obey him will be accepted by Him.

Many will object to the idea of obedience as a condition of salvation; however, this is what the scriptures teach. In the book of Deuteronomy, the expression "keep the commandments" is repeated in various forms, yet none can conclude anything other than that God demands obedience and an obedience out of reverence to His name and His commands. Even our father Abraham was under this rule of obedience, for we cannot over look what was said at his greatest testing, the offering of his son Isaac upon the altar. The full account is found in Genesis 22:9-18, but we want to only review a portion of verses 12 and 18; "for now I know that thou fearest God, seeing thou hast not withheld thy son,

(continued on pages 6 & 7.)

JUDGMENT ABOVE THE SUPREME COURT by K. G. Wilks

Communism of today, the atheist and the evolutionist say there is no God—no higher power to answer to for our conduct or misconduct, therefore mankind may live according to its pleasures, hatreds, passions and social or governmental anarchies without suffering retribution for the same. But in the last of the writings of the Son of God by the hand of the last of the holy apostles, John the Revelator, Revelation chapter 11, verse 1, John says, "And there was given unto me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." John wrote this about 99 years after the birth of Christ, about 67 years after the establishment of the church and about 39 years after the Romans destroyed Jerusalem, the temple in which the law of Moses was observed. In that destruction God permitted the Romans to completely, totally and forever remove the observance of the Law of Moses by removing the place, the city, the equipment and the priesthood of that law. The Law was said to have been a schoolmaster to bring them to Christ—that then having been done, there was no way for the rebellious and unbelieving Jews to continue to worship according to a law no longer in force. **GOD WILL HAVE HIS WAY!** The quotation having been written after the destruction of the literal temple with all that went with it and for which it stood, the statement had to apply to that which is spiritual, not carnal (as under the old law). There was measuring to be done and we the worshippers are to be measured by the only rule available for that purpose—the rule of God's word, Christ being our judge.

Proverbs 6:16-19, names some things the Lord hates, "These six things doth the Lord hate: yea, seven are an abomination unto him: (17) A proud look, a lying tongue and hands that shed innocent blood, (18) An heart that deviseth wicked imaginations, feet that be swift in running to mischief, (19) a false witness that speaketh lies and he that soweth discord among brethren." In the several New Testament catalogs of sin he names others that keep people out of heaven. Rom. 1:24-32; 1 Cor. 6; Gal. 5; Eph. 5, and others.

At this point the reader is encouraged to read from Revelation 20:11-14, the key sentence is "...and they were judged every man according to their works"... Read and analyze carefully the above account of the resurrection, judgment, and the scope of it all.

Paul the apostle in Acts 17:31 wrote, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." There is, then, a day coming when judgment will be rendered, it will be rendered by that man whom he hath raised from the dead. Christ was that man whom he raised from the dead and he was ordained to render that judgment. Confirmation of that is found in the gospel of John 5:22, "For the Father judgeth no man, but hath committed all judgment unto the Son:"

The universality of that judgment is attested to by Paul when he wrote to the Corinthians in his 2nd letter 5:10, "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." Therein we have assurance that none will escape the judgment of the highest court of all courts, judgment to be rendered by Christ, the same having been committed unto him by God the Father. It will be fair judgment, just judgment; the righteous being rewarded according to good deeds (obedience to the gospel of Christ, Rom 1:16), the unrighteous being rewarded likewise justly for their evil deeds. (Unbelief is a sin, an evil deed). See Hebrews 3:12.

(continued on page 9.)

SUBJECTIVISM VS. OBJECTIVISM by Jerry Dickinson

"I know the Bible says that but I still feel I am all right." A statement of that kind, which is quite common nowadays, is a clear example of subjectivism vs. objectivism. Many objectively know they are wrong but subjectively feel they are all right. Sounds strange doesn't it? But, brethren, I am convinced that the greatest of tasks we face today is in somehow trying to persuade people to do and follow what they know is right rather than what they feel is right—in other words, trying to persuade folks to be objective rather than subjective in following the Lord.

Please allow me to use the simplest of terms in defining the two words in our caption. The word objectivism can be defined quite simply as "outside the mind". Subjectivism on the other hand has reference to that "within the mind." When one governs his religious activities by his feelings, his emotions or his conscience, which originate within the mind, he is subjective. On the other hand when one governs his life by the written Word of God, that which is without the mind, he is objective in his service to the Lord.

"Preacher, I know you taught the truth tonight and I know I am not completely obeying the scriptures but I still believe I am going to make it to heaven." Exasperation is the only word to describe a preacher after hearing a statement of that kind. Awhile back I had occasion to study with a woman who admitted she was violating the Word of God but maintained that somehow she was still all right. She said she knew Paul in I Corinthians 14 declared it a shame for a woman to speak in the church but during services where she attends one night she had the impulse (which of course she believed was of the Holy Spirit) to get up and speak and she did. I asked her to please explain why the Spirit would tell Paul one thing and her another? She hesitated and then replied that she could not explain it but she had no doubts that in following her impulse, even though she had violated God's command, she had pleased the Lord. Such is a clear case of subjectivism vs. objectivism. She decided to follow her feelings rather than the Bible in obeying God.

The scriptures plainly show that only by objectively believing and obeying God's Word can we be saved. Before a man can please God he must be willing to obey what he can read in the Bible despite what feelings or thoughts he may have to the contrary. Of the classic examples of such, none is more classic than that of Saul of Tarsus. Here is a man who was zealous toward God (Acts 22:3), had a good conscience (Acts 23:1), and thought he was right (Acts 26:9) nevertheless he was lost until he heard, believed and obeyed the Will of God. Paul put it this way himself, "Who was before a blasphemer, and a persecutor, and injurious, but I obtained mercy, because I did it ignorantly in unbelief." (I Timothy 1:13) Even though Paul subjectively believed he was right, he was wrong in his ignorance of the objective will of God. Such is the sad state of many today. If we can reach those people who, like Paul, feel they are right but are ignorant of God's Will there is a chance we can bring them to Christ.

What is really pathetic, however, is the fact that some are not so much ignorant as they are stubborn. Far too many, like the women mentioned above, allow their preconceived notions and beliefs based upon their feelings and impulses to take precedence over what they know the Bible teaches. I believe Jesus had just such people in mind when he proclaimed, "Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Matt. 7:6) The war is on! The battle between objectivism and subjectivism will continue to rage so long as men exalt that which originates in their minds against that which originated in God's mind.

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by Homer L. King

The Bible tells us of a young man coming to Christ and asking "What good thing shall I do that I may have eternal life" (Matt. 19:16).

The young man was also a "ruler" (Lk. 18:18). He was unlike most of the people of this day and time who think they have to do nothing "good" to obtain eternal life. He understood there was something to be done. Jesus did not tell this man nor anyone else there was nothing to be done or that there was nothing he could do. Instead, He said, "but if thou would'st enter into life keep the commandments". Christ named six of the commandments and the young man readily replied "All these have I observed; what lack I yet?"

From the foregoing it is obvious the man was good morally, peaceable, truthful, respected his parents, very rich and religious also. Today, if a man possessed these qualities many would wonder how he could possibly be lacking in anything. He would be esteemed a fine Christian man but the Lord told him he was lacking and also what to do about it.

"And Jesus looking upon him loved him and said unto him one thing thou lackest go sell whatever thou hast and give to the poor, and thou shalt have treasures in Heaven and come follow me." But so often we think more of our possessions than we do of Christ and this rich young ruler was no exception.

The Bible says, "he went away sorrowful for he had great possessions". When he was called to meet his Lord in Judgment how much did his possessions amount to? Jesus said in Matt. 16, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" This man was told to keep the commandments, not just a part of them. But when it came to a test between his possessions and keeping the commandments wholly, he chose his wealth, "for he had great possessions".

Martha is another example of "lacking" that should be observed. Evidently, she showed hospitality, the Bible says

she "received" Jesus into her house. But while her sister, Mary, sat at Jesus' feet to hear the wonderful words of the Master, Martha was "cumbered about with much serving". She was concerned with housework and cooking and this was taking first place in her life. She finally complained that her sister had left her to serve alone and asked Him to bid Mary come help her. Would you assume He rebuked Mary for being lazy and not doing her share of the household chores? But He didn't. Instead, He showed Martha what was lacking in her life, "thou art careful and troubled about many things but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her". Martha gave too much time to temporal things of this life and neglected the spiritual things.

It is not enough just to have a clear conscience as Paul had when he persecuted the Christians. He thought he was doing what should be done but how sadly he was lacking!

Herod's lack was when he heard John, knowing he was a just and holy man, he still did nothing to change his way of life.

Again, when the Apostle Paul was brought before Felix and spoke to him concerning the faith in Christ, reasoning of righteousness, temperance and judgment to come, Felix trembled. This was not enough. We have no record that he ever did anything about it; he was lacking.

Those of us who stop short of the goal are in the same predicament. It is not enough just to be God-fearing as was Cornelius in Acts 10. He was a "devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always". Yet, he lacked something and when the Lord appeared to him in a vision he was told to send for Peter who would tell him "what thou oughtest to do."

We are living in an age today where the dollar and pleasures have become as a god to many. Sadly, we notice that this is true also with some who claim to be Christians! Sunday evening and Wednesday evening services are abandoned by some who are madly chasing the elusive dollar and pleasures of this old world. Brethren, may God help us to call a halt to such foolish wanderings. May we remember once again who our God is and that He demands first place in our lives! Yes, even before our jobs, our family and our pleasures!

HONOR ROLL

You will find listed below the names of those sending subscriptions from June 10 to July 10 and opposite the name the number of subscriptions sent. Our thanks to our many helpers, preachers and other brethren alike, who have made this month's list especially good. We hope this is your way of saying you feel the paper is doing a good work and you want to be part of it. We appreciate your every word and deed to increase the circulation and the good that can be done by the paper. Please, check the following and report any errors to us:

Clovis Cook-31; Ronny Wade-31; Don King-26; Tim Berna-11; Alton Bailey-8; Lynwood Smith-7; Joe Norton-6; Jack Lee-5; John E. Prince-5; Joe Hisle-3; Lilla Permenter-3; Bob Strain-2; Irvin Barnes-2; Juanita McFarland-2; Bill Richards-2; E. E. Johnson-2; William St. John-2; Ron Willis-2; John Spradley-1; A.B. West-1; Bill Watts-1; Troy Hansel-1; Charles Lamb-1; Pat Adkinson-1; Danny Best-1; James Sexton-1; Sam Smith-1; Charles Carlo-1; Winnie Bryant-1; Joseph Jones-1; Mildred Robertson-1; Martin Wright-1; Eugene Perry-1; Johnny Elmore-1; Murl Helwig-1; Jimmy Smith-1; Alan Bonifay-1; C. C. Kessinger-1; Lonnie K. York-1; Ron Jordan-1; Iola Trost-1; Carl Hurd-1; Charles Goodgion-1; Ada Fields-1; Virgie Olive-1; Robert Potts-1; Margaret Murphey-1; Richard Nichols-1; James Shaw-1; J. Albert Brewer-1; Mrs. V. W. Jullican-1; Vester Reynolds-1;

Harry Reece--1; K. G. Wilks--1; R. C. Koller, Jr.--1; L. M. Laird--1; Nellie McGee--1; Carl Johnson--1; Sam DeWitt--1; Donald Warren--1; Ferd Roberson--1; Mrs. Myrl Dean--1; Fannie Helton--1; Burney Johnson--1; Sam Grissom--1; V. O. Elkins--1; Bobby Kemp--1; Lowell Hill--1; Elgie Thompson--1; Mrs. Floyd Daniels--1; Omi Campbell--1; Vida Moorow--1; Buell Lindley--1; Mark Bailey--1; Edward Perkins--1; Loyd J. Richardson--1; Sally Arnett--1; Donald Rogers--1; Hardie Lindley--1; Bobby Pepper--1; Tom Allington--1; Russell Harris--1; Delmer Lee--1; Clifford Arney--1; Eva Nichols--1; R. B. Roden--1; Glen Post--1; Richard Aegerter--1; Gene Welshons--1; Boyd Pilkington--1; O. D. Cope--1; Laura Smith--1; Mrs. D. O. Ercanbrack--1; Total--225.

WORDS OF ENCOURAGEMENT

"We appreciate the fine work you are doing on the Old Paths Advocate. May God bless you"

-Jerrel & Jean Caffey, Collinsville, Okla.

"I appreciate the work being done on the paper; without the paper who would know what others are doing or where they are preaching?"

K. G. Wilks, Austin, Tx.

"I find the many good thoughts presented in the paper quite inspiring"

-Aubrey Wright, Lakewood, Cal.

"Here is my renewal. I enjoy reading the paper each month."

-Virgil Hogland, Raytown, Mo.

"Lynda and I both enjoy reading the Old Paths Advocate from cover to cover each month. We especially enjoy the reports"

-Mike Whitworth, Wichita, Kan.

"Thank you for the great work it takes to put the paper out. Keep up the good work, we truly enjoy it, may the Lord bless you"

-Don Russell, Cleveland, Ark.

"Here is our subscription. We enjoy reading all the things going on in the brotherhood and the good messages. We are happy to be newcomers to the wonderful brotherhood."

-Roger Parker, Max, Neb.

"I have certainly been enjoying the Old Paths Advocate and want to encourage you to keep up the good work"

-Billy Dickinson, New Orleans, La.

TEXAS LABOR DAY MEETING

The annual western Labor Day meeting will be conducted in Dallas, Tex., at the Boulder Dr. congregation Aug. 31-Sept. 5. Plans are being made for singing, special services and other activities during the meeting. We look forward to a good meeting and encourage all who can to make plans to attend. The meeting will be conducted by Bro. Alton Bailey of LaGrange, Ga. For further information contact: Hugh D. Hinton, 1934 N. St. Augustine Rd., Dallas, Tex. 75217. Phone: (214) 285-0377; George Fall, 202 S. Tillery St., Dallas, Tex. 75211. Phone: (214) 337-3627; or Mike Fall, 3315 Harvard St., Irving, Tex. 75062. Phone: (214) 252-5973.

AN OPEN LETTER

As wife and I traveled about the country there seemed to be several small churches everywhere that wanted a meeting but lacked money to support one. We would like to offer our services and time. All we need would be expenses. If any congregation would like for me to hold them a meeting, or if two or three in one area would like to go together and share expenses this would be all right. We will try to arrange our schedule to keep expenses down. My address is: 8167 Venn Ct., Sacramento, Cal. 95828.

-Ed Powell

THE 1977 WESTERN LABOR DAY MEETING

Everyone is invited to attend an old-fashioned Gospel meeting with the theme, "The Ancient Faith in Times Like These." Come and listen to well-qualified speakers talk on relevant topics concerning the "faith which was once and for all delivered to the saints." The meeting will begin Friday, August 26th at the church of Christ located at 8885 North Winding Way, Fair Oaks, CA and will continue at this location through Thursday, September 1st. Then the meeting will be moved beginning Friday, September 2nd to a new mission point in Auburn, CA, just twenty-five miles northeast of Fair Oaks. The meeting will continue in the spirit of a genuine mission meeting through the Labor Day Weekend in Auburn at the Placer High School Auditorium, 275 Orange St. Preparations are now being made to insure that this Gospel meeting will be an all-out evangelistic effort including personal home studies, door-to-door work and newspaper, radio and billboard advertising. You are welcome to come and share in this meeting to enlarge the borders of Zion with the help of God. We solicit your prayers and participation in making this meeting a successful endeavor to spread the Gospel message.

-Raymond Fox

One Cup Faith— (cont'd. from page 1.)

hermeneutics." Not true at all. We do make "cup" literal from start to finish and if Bro. Knowles has read the tracts from which he quotes, he knows that.

3. "Sanitation." As I have pointed out previously, doing what Jesus commands is more important than accepting what our brother considers to be "more sanitary". Sanitation does not, and cannot, prove the practice right or wrong. The Bible must do that. But he has utterly failed to show the practice is inherently unsanitary according to scientific evidence. It is purely his opinion.

4. The use of one has resulted in an inordinate emphasis upon a "form" of partaking, i. e. only one cup. By the same token, I could argue sprinkling in place of immersion but we both know it would not hold water. And I could just as easily charge him with the same error because he insists on grape juice instead of coke or water.

5. Created inconsistencies (we noticed these in our previous article.)

6. "Caused countless divisions". Look who is calling the kettle black! It was the introduction of individual cups that caused the division just like the introduction of instrumental music a few years before. Thou art the man, my brother. The introduction of the innovation split the log and not the "reactionary spirit" as you claim. Just where would you stop! I suppose if someone wanted to introduce "Thursday night communion" as some Christian churches have done, and we opposed it, we would be responsible for the division? Who believes it?

7. Finally, he claims that one cup has fostered a test of fellowship. Again, I reply not so. It was the introduction of individual cups that brought about the division. Just as countless other additions to the divine standard have done through the years.

My prayer is that Bro. Knowles will seriously study all the Bible reveals on this subject and accept the whole truth, and nothing but the truth.

(You may order the ONE CUP FAITH from Vanguard Publications, P.O. Box 452, West Concord, Mn. 55985. \$5.95).

-707 Pearson Dr., Springfield, Mo.

NOTICE: Lord willing, beginning soon, there will be an exchange concerning the communion between Brethren Ronny Wade and Victor Knowles that will be published through the columns of this paper. Look for it, and be sure your subscription is current to avoid missing even one installment of it. -D.L.K.

Whom Does God Accept— (cont'd. from page 2.)

thine only son from me." "because thou hast obeyed my voice." It is clear that Abraham obeyed the command of God out of his reverence towards God and knowing from experience that He would not permit the promised son to remain dead. In this we have that fear mentioned by Peter and we see the glorious results of reverential obedience.

Obedience to God appears throughout His revelation. Christ says to his apostles, "If ye love me keep my commandments", John 14:15. In the great commission he says, "Teaching them to observe all things whatsoever I have commanded you:" Matt. 28:20. "For this is the love of God, that we keep his commandments: and his commandments are not grievous." I John 5:3. Examples could continue, yet these should suffice as sufficient proof for obedience as a requirement towards God and the acceptance of men upon that condition.

Lest the important thought be swept aside in what has been said, reconsider the word fear and reverence. We obey God not because we fear Him as men would fear great danger, rather we fear God as we do our fleshly fathers. We hold them in respect and we obeyed out of a loving fear. God desires that we fear Him in this self-same manner. Paul's words to Philemon, verses 8 and 9, provide this type of obedience, "Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee,". Therefore, brethren, God will accept and respect all those in every nation which will obey His commands because they fear (reverence) Him. Obedience then must become second nature to our lives, and if so, then we are accepted and respected.

"And worketh righteousness," is the next condition Peter provides as being required before one is accepted of God. This condition has not been given any consideration by the commentaries I have researched. I feel that if they had given this condition some thought, then they would have had to abandon their conception of salvation and would have been forced to accept conditions to God's saving grace.

What does the word worketh mean in this passage? Thayer says it means "To exercise, perform, commit," found on page 247. This is the same word found in John 6:28, 29 "What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." The other words for work come from the same root as the one we are considering. Here we are commanded to work that work required by God, that work being our belief; yes belief is considered by scripture as a work. To work, as this condition indicates, means we must perform what God requires, not what we feel is right.

We need now to consider the word righteousness. If one is righteous, he is accepted by God. Few there be that would consider the word righteous in any other respect. The problem with most, respecting this condition, is the combination of the word worketh with the word righteousness. To the religious theories of the world, there is nothing man can do (work) which enables him to gain righteousness; righteousness is something that God imputes without action on man's part. Regardless of what men might say about righteousness, they must effectively deal with this expression, "worketh righteousness", and when they do deal with this expression, their theories will fade into the reality of God's will, and there will remain no other conclusion. God only accepts those who feareth him and worketh righteousness.

What then is the meaning of "worketh righteousness"? We first must understand that to be righteous is to be found justified in the sight of God. The words righteous and justified are legal terms in the Greek, and the courts of law today still recognize their use and meaning. Anyone that is justified before God has received aquittal and therefore is just in His sight. The problem with most is the realization that we must perform certain acts in order to become righteous.

Objections are usually raised by what is said about Abraham in Rom. 4:3, "Abraham believed God, and it was counted unto him for righteousness." This problem is resolved by what has been said earlier. Review again the text of Genesis 22 and the entire life of this man of God. Abraham's belief was matured by obedience to what God commanded and because he faithfully complied with those commands, God imputed to him righteousness. Without his working the righteousness of God, Abraham could not have received the blessings.

Righteousness under the law consisted of obedience to what God had commanded. "And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us." Deut. 6:25. The word for righteousness in this verse is the same as found in Gen. 15:6, "And he believed in the LORD; and he counted it to him for righteousness.", as you can see, this is the quote Paul used in Romans. Abraham's righteousness consisted of the same requirements God placed upon Israel, their obedience to the commandments presented, and to the commandments just as they were presented. To be righteous, man then must obey the commands of God or he must worketh (perform) righteousness. This righteousness being the commands of God, those commands which would justify man on God terms; justification can never be upon the terms of man, for they truly are filthy rags.

Another objection can be raised against what we have said, that being that none could be righteous under the law, for "by the deeds of the law there shall no flesh be justified in his sight:", Rom. 3:20. This objection at first seems to have good support, however, the failure of this lies in a misunderstanding of the failure of men to be justified by the law. When a man is considered righteous, he is also considered justified, for these two words come from the same roots. Man could be righteous under the law. This righteousness was contingent upon their obedience to all of the law. Paul shows that he possessed this righteousness in Phil 3:4-6, "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." One can also consider his remarks in Gal. 1:10-14. Paul possesses all the righteousness that the law provided, yet when he realized that now God required a higher order of righteousness, he left all he possessed and began to follow Christ. He had to forfeit the righteousness under the law and take upon himself the righteousness in Christ. "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9. This righteousness of Christ is by the Faith (doctrine) of Christ, and that is the righteousness of God, through His faith which is His will presented by Christ, and revealed through the holy men of God. That righteousness is by our obedience to the faith, Rom. 1:5 and 16:26. God has never negated His divine pattern for righteousness; it still consists of man submitting to His commandments and being faithfully obedient to all that He has commanded.

What is the conclusion of the words of Peter? God respects and accepts only those, in all nations, which obey His commands, because of their reverence towards God and those who perform (worketh) the requirements of God's righteousness. This has always been God's conditions of acceptance. After the events which followed Peter's words to Cornelius, he "commanded them to be baptized in the name of the Lord." verse 48. This command was one of the conditions required before Cornelius and his household could obtain righteousness in God. It was a command, therefore, they had to obey on the account of their love and reverence for God, and they had to obey because baptism is a part of the

righteousness of God, and it is that portion which man obeys, and God then applies the blood of Christ. "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." Rom. 6:16-18. Righteousness by our obedience to that form of doctrine, which is the death, burial, and resurrection of Christ, which is found in baptism. (Rom. 6:3-5).

Finally, if we expect to remain righteous in the sight of God, we must continually "feareth him, and worketh righteousness". Only in our death do we cease from our labours, and then our works do follow if we have been righteous. God accepts and respects all those who perform His commandments, be ye therefore righteous, even as He is righteous.

-P.O. Box 17133, Wichita, Kan. 67217

THE MISSIONARY SONG (Author Unknown)

If poor sinners did but know
How much for them I undergo,
They would not treat me with contempt
Nor curse me when I say repent.
Give credit now to what I say
And mind it 'till the judgment day.
Of God I'm sent, constrained to go
To call poor sinners here below.

My loving brethren think it strange
That I do leave my nearest friends.
My sisters wonder where I am,
That I do not return again.
My parents house I bid adieu
And on my journey now pursue.
To distant lands I now repair
To call poor sinners far and near.

Through wind and storms of rain and snow
Both day and night I have to go
To attend the appointments I have made
Or find some place to lay my head.
The rolling current beats with force
And often drives me from my course
But he who has the sparrow's care
Protects and drives away my fear.

Oftimes with hunger I grow faint
And travel on 'till almost spent
Without a friend or helper nigh
But he who hears the raven's cry.
And yet I hear a glorious voice
Say-ing arise in time, rejoice!
Go to the world's remotest bound,
I'll be thy friend when foes surround.

And when my work is done below
I hope to glory I will go
And take my lofty distant flight
To dwell with saints in endless light.
Meet all the heavenly pilgrims there
And in God's kingdom have a share
And shout and sing, my sufferings o'er,
When Christian friends shall part no more.

Author unknown

(Found in the personal effects of the parents of Karl Glyn Wilks, estimated to be circa 1900 AD or earlier).

THE CHURCH DIRECTORY

The 1977 CHURCH DIRECTORY can be purchased from Bro. Robert Strain, Harrodsburg Indiana 47434, for \$1.00 each postpaid.

This is a new congregation that will be in the NEW DIRECTORY.

SOUTH CAROLINA, Lugoff, (Kershaw County), in the home of Bro. Roy Quinn, on Wildwood Lane at the corner of Wildwood Lane & Conifer Road. 6 miles West of Camden, S.C., on U. S. Highway 1., turn at Colonial Electric Building, turn left on next paved road, (Wildwood Lane)— house is about ½ mile on the right. Sun., 10:30 AM, (Please phone ahead), Roy Quinn, Wildwood Lane, Lugoff, S.C., 29078, Phone (803) 438-3705.

The following change in the

TEXAS: San Antonio, Vance Jackson Avenue Church of Christ. Bro. Raleigh Perkins has not moved but his address has been changed. His new address is: Raleigh A. Perkins, 5336 Verbena Rd., San Antonio, TX. 78240. His telephone number is still the same.

For the congregations marked with (+), in the Directory, I received the following after the Directory went to press:

ARKANSAS, North Little Rock, (Pulaski County), 517 West 33rd St., Legion Hall. (Formerly met at 108 Scott St. in the Labor Temple in Little Rock) Sun., 8:30 AM, Philip Cox, Jr., 19 Cornell St., Little Rock AR. 72205 Phone (501) 224-1557. R. W. (Bob) Davison, 7111 Indiana St., Little Rock, AR. 72207 Phone (501) 663-7524. The address and telephone number of Bro. James F. Cox, is the same.

CALIFORNIA: Corning, (Tehama County) South Street Church of Christ, 1418 South Street, is the same except Sun. PM service are now at 6:30 PM.,

Redding, (Shasta County) now meets at Western Ranches Club Building, corner Alta Mesa & El Verano Streets, Sun. 10:30 AM & 6:00 PM, Jesse French, 3861 Melior St., P.O. Box 1266, Redding, CA. 96001 Phone (916) 241-5750, Ron Buck, 3346 Adams Lane, Redding, CA. 96001 Phone (916) 241-7082.

Vinton, (Plumas County), no longer calls itself a Church of Christ.

NEW MEXICO: Thoreau, (McKinley County) The same except, Bro. John Morrow's new address is 4201 San Mateo RD. Grants N.M. The telephone number is the same. No telephone number for Jimmy W. Stallings.

TEXAS, Abilene, (Taylor County) South Park Church of Christ, is the same.

Ft. Worth, (Tarrant County) 5015 Trentman Avenue. Time of the services are the same, but there have been moves and changes in the leadership. J. B. Spradley, Rt. 1, Box 152-D, Mansfield, TX. 76063 Phone (817) 477-2090, E. M. Studer, 6624 Plantation Rd., Ft. Worth, TX. 76119, Phone (817) 478-8327.

I intend to hear from the congregations that are marked with (+) in the NEW DIRECTORY. My information is not up to date and in many cases I don't know whether you are still meeting or not. I would like to have a complete record of all the faithful congregations. I can still be reached at: Ray Asplin, 2440 Southwest 54th. Street, Oklahoma City, OK. 73119.

Talk the OLD PATHS ADVOCATE to your friends.

BONDS OF MATRIMONY

Wallace-Applegarth— June 24, 1977 at the 7:30 PM hour, Ray William Wallace and Leona Faye Applegarth exchanged marriage vows at the church of Christ in Norman, Okla. where both are members. A large crowd of friends and relatives gathered to witness the ceremony and wish them well. These two Christians are blessed to be together. We wish for them a very happy and fruitful life. The writer officiated.

-R. B. Roden

A NEW CONGREGATION

Recently a new congregation was planted in the town of Auburn, California. Glen Osburn and Raymond Fox along with the zealous help of other workers are participating in the launching of this new work. Currently, excellent progress is being made with interested people in the area. Also our radio program, "The Ancient Faith" broadcasts every Sunday morning to the vicinity. The congregation is presently meeting in the carpenter's hall located at the corner of Luther Rd. and Highway 49. If you desire further information or if you have any acquaintances in the area please call (916) 985-2660 or write to P.O. Box 792, Fair Oaks, Ca 95628.

—Raymond Fox

ACKNOWLEDGMENT

The response has been good to our request for help on our building, and the brethren at Mineral Well, Tex. are very grateful. At last report we had received \$3425.00. Since then the following contributions have been received: Olney, Tex. - \$500; Wynnewood, Okla. - \$200; Mr. and Mrs. Jerry Stapler - \$20; Deer Park, Tex. - \$100; Houston (Sunset Hts.), Tex. - \$250; Graham, Tex. - \$250; Chouteau, Okla. - \$100; Anonymous - \$15; Anonymous - \$25; Aromas, Cal. - \$100; Total at this time - \$4985.00. Brethren, this is a mission effort and without your help would have been very difficult. When we have an adequate down payment we plan to secure a loan and begin construction. Pray for us in this endeavor.

—Melvin Blalock

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: "My kingdom is not of this world" (Jno. 18:36). "Put up thy sword", "For all they that take the sword shall perish with the sword" (Jesus in Matt. 26:52). "For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4). "Love your enemies" (Matt. 5:44). "Recompense to no man evil for evil" (Rom. 12:17).
3. To enter any branch of military 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 together 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 part of an organization and 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 military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

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

—Terry A. Roe, 2711 Viva Dr., Mesquite, Tex. 75150

All I have seen teaches me to trust the creator for all I have not seen.

—Emerson

BONDS OF MATRIMONY

Worsham-Shoemaker— On April 5, 1977, Jessie Ross Worsham and Cherly Beth Shoemaker exchanged wedding vows in the meeting house at Ceres, Ca. Jessie is the son of Brother and Sister Jessie Worsham and Cherly is the daughter of Mr. and Mrs. Shoemaker, all of Modesto. The setting was beautiful and brethren and friends came to wish them happiness throughout their lives together. Jessie and Cherly are both Christians and we feel sure the Lord will bless this union abundantly. I appreciate and feel honored to have officiated for them. My apologies for being late with this.

—Richard DeGough

I AM A TIRED WOMAN

I AM A TIRED WOMAN...tired of being told that I am not happy and that any illusions I might have to the contrary are indicative of a low mentality or, at best, a lack of originality or imaginative thinking.

I AM A TIRED WOMAN...tired of being told by unmarried females that being a wife and mother is not rewarding.

I AM A TIRED WOMAN...weary of those married females who, having made a shambles of their own marriage, tell us that the institution of marriage won't work. Who, having found themselves unequal to the task of finding happiness in marriage, intimate that we are less than adequate if we do not seek fulfillment outside of marriage.

I AM A TIRED WOMAN...tired up to here with those who choose to ignore the basic and most apparent differences between men and women and their capabilities, thereby proving once more the truth of the old adage that "there is no one so blind as he who does not wish to see."

I AM A TIRED WOMAN...and full of pity for those who complain of being the playthings of men while they strut around in broad daylight in such a sad state of undress that they leave no doubt whatever as to what they consider their primary function in this life.

I AM A TIRED WOMAN...tired of watching those who have never learned the art and grace of being a woman, yet seek to undermine everything that is feminine; trying to make men and women into carbon copies of each other, not for the betterment of mankind but for the sole purpose of satisfying their own selfish desires.

I AM A TIRED WOMAN...fed up with those who are so interested in their own so-called "rights" that they actually want to pass a bill making it illegal to treat us like women, stomping thus on the rights of those of us who have found fulfillment in being a woman; who know how to make not only ourselves happy but also our husbands, our children and those around us happy; who know what it really means to be a woman and to be treated like a woman.

I AM A TIRED WOMAN...yes, but I AM a woman. And I like it that way!

—(Appeared in the Fort Worth Star-Telegram, selected here from Vanguard, Mar., 1976)

THE STORY GOES . . .

The story goes that a minister sold a mule to a fellow and told him the critter was trained to go when the rider said "Praise the Lord", and stop when the rider said "Amen." The prospective purchaser mounted the beast and said "Praise the Lord," and the mule raced away. Becoming excited, the rider kept saying "whoa," with no effect on the animal. Then he remembered and said "Amen." The mule stopped abruptly. The rider looked down and found the animal had stopped right at the edge of a gigantic cliff. Wiping his brow he declared, gratefully, "Praise the Lord."

The Gory That Excelleth— (cont'd. from page 1.)

In vs. 10 Paul shows that the glory of the law in the face of Moses has faded before the glory of the Gospel in the face of Jesus. As the glory of the moon and stars fades out before the glory of the sun, so the law's glory disappears in a comparison with the exceeding glory of the gospel.

In vs. 11 it is clearly asserted that the Old Covenant, "the ministration of death written and engraven on stones" is done away. We are not under the law, but under grace. If that which was done away is glorious, much more is that glorious which abides forever. That which was done away includes the ten commandments.

In vs. 12 we have the hope of the freedom from sin in this world, and of an everlasting inheritance in the world to come. This was the better hope brought in by Jesus Christ. "Plainness of speech" is freedom in speaking; unreservedness in speaking. Keeping back nothing; concealing nothing. It is a rank, open, courageous manner of speech.

In vs. 13 the veil Moses put over his face (Exod. 34:33), is used by Paul as a symbol to show that all was not made plain in the law of Moses, and that there is still blindness on the part of Israel. The brightness with which the face of Moses shone was to be done away. The veil prevented the children of Israel from observing its fading glory. This typifies the fact that they should not see the end of the law itself which was to be abolished. Steadfastly is to fix the eyes on, gaze upon: metaph. to fix one's mind on one as an example. Abolished is to cease, pass away, be done away.

In vs. 14 the children of Israel's minds were so blinded that they cannot see to this day that the old testament has been set aside by the New Testament and that its types, figures and shadows find their fulfillment in Christ. The same veil that hindered their fathers in looking to the end is still over their eyes when they read the old testament. They still do not rightly divide the word of truth. "Which veil is done away in Christ?" or which veil is taken away in Christ. He opens up the vision so that they can see the end. As they reject Christ the veil remains.

In vs. 15 he says that even unto this day, when Moses is read the veil is upon their heart. They read it in their synagogues, but did not understand it. The trouble is in their hearts. They are blinded by their prejudices.

In vs. 16 "Nevertheless when 'it' shall turn to the Lord". "It" refers to the heart in vs. 15. When they shall seek to know God and His will, the veil that prevents their seeing that Jesus is the Christ will be taken away. The veil of blindness will fall away so that they will see clearly. Once people see that we are not under the law and turn to Christ and the New Testament, the Gospel then becomes very plain and simple to them. Several years ago I was away on a gospel meeting and while I was gone my wife purchased a barbeque grill. When I returned home she told me she had gotten it and that it was in the garage. I went out to the garage expecting to see it all set up and etc. Behold, there it was in a box unassembled. I took it all out with the instructions and looked at it and thought "I will never get this put together. I finally started reading the instructions and putting it together. I had to take some parts off along as I progressed and put other parts on first. Gradually it began to take shape. Finally I got it all together. I stepped back and looked at it and thought within myself "Wasn't that easy". At first it looked so complicated but when it was finished it looked so simple. The same is true with the Bible, people read some and it seems so complicated but when they begin to study and rightly divide it, it begins to fall in place and becomes very plain to them. Today if people would look at it with an unbiased, unprejudiced, open mind, seeking the truth, the veil that blinds them from seeing the truth would be removed.

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

Judgment Above Supreme Court— (cont'd. from page 3.)

It is an axiom of gospel truth that those who do not believe and those who do not obey the gospel shall be subject to the vengeance of God's judgment, for in 2 Thes. is found, "(verse 7 of chapter one) "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, (8) In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: (9) who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

From the foregoing it is clear that parents and loved ones in general should make their little ones acquainted with the fact that there is a court that is higher than the courts of their land—that they will all have to answer to God the Father who created us—that there will then be no unfair judgment as in the courts of men where judgment is sometimes a mere mockery. As we have opportunity we should also warn our friends and kindred (brethren, too) that Judgment is sure and certain, regardless of the promises of those wicked, abandoned ones of the world that "we have to answer only to ourselves."

Paul to the preacher Timothy, 2 Tim. 4.1, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; (8) Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." In the reading above, first to be noticed is that the writing is a CHARGE before God, and Christ. Second to be seen is that judgment is to be by Christ. Third, it will be both the quick (living) and the dead. Next, it will be at his appearing. In verse 8 it is seen the judge will be righteous and it is he who will award the crown of righteousness. Furthermore, the reward will be "at that day" of the judgment, when also the same crown of righteousness will be awarded to all them that love his appearing. WILL WE BE READY: If the Lord came today to remove us from all sorrow, tears, pain, suffering, loneliness and all unhappiness, would we love that appearing? Or, are we somewhat anxious about it, fearing we may not be ready, he might send us to the place (hell) where only pain and suffering to the uttermost will be experienced?

We need to keep in mind constantly Heb. 9.27, "And as it is appointed unto man once to die, but after this the judgment; (28) So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." -(More to follow).

-7807 Gault, Austin, Tex 78757

OUR DEPARTED

King— Edward C. (Neal) King was born July 19, 1936 at Glencoe, Ala. and departed this life at Fresno, Calif., June 30, 1977. He attended church services at Sanger and Clovis, Calif. A memorial service was held at Fresno by Bro. Delmar Lee. Funeral services were conducted at Belton, Tex., by Bro. Glen Lewis. Neal is survived by his wife, Aloha; 2 children, Travis, age 11 and Cheri, age 5; father, W. T. King; 2 brothers, Miles and Charles; a sister, Joyce Land.

NOTE— We are indebted to Bro. Miles King for the above information. Miles is one of our faithful gospel preachers. Our sympathy goes out to him and the rest of the family. —HLK

Henry— Jackey Floyd Henry of Temple, Ga., was born Sept. 28, 1960 and departed this life June 9, 1977 at 16 years of age. He was the son of Bro. and Sister Monroe Henry, long-time members of the Temple congregation. Jackey will be missed by his family, friends and the congregation due to his regular church attendance and song leading. Services were

held at the church building and the many flowers bespoke the sentiments of those who shared the sorrow of the family. The beautiful singing was done by Larry Thompson, Alice Prince and Fay Rowe of the LaGrange congregation. The building would not hold the people who attended. Bro. Charles Hurst and the writer spoke words of comfort.

-Alton B. Bailey

Miller— Sister Pearl Miller was born Mar. 6, 1893 and passed from this life May 30, 1977. Her husband preceded her in death, no children were born to their union. She was a faithful member of the congregation at Grinnell, Ia., and a good example to all. She kept the faith until the end and will be missed by all who knew and loved her, may her soul rest in peace. The writer spoke words of warning and consolation.

-M. E. Mountain

Rollins— Walter M. Rollins was born Apr. 11, 1891 at Climax Springs, Mo., and departed this life June 12, 1977 at the age of 86 years and 2 months. He came to Okla. at the age of 5 years. In 1911 he was married to Mollie Todd, who preceded him in death in 1967. In 1969 he married Glessie Graham. Bro. Rollins was a member of the church of Christ, attending services at Lexington, Okla. He had lived in McClain and Cleveland counties since 1896. His parents came from Missouri in a train of 17 covered wagons. Bro. Rollins was one of the senior citizens of the state of Okla., a retired farmer. He is survived by his wife, Glessie of the home, 8 daughters and a son, 2 brothers, 2 sisters, 41 grandchildren, 65 great grandchildren, and a great great grandson. He was a leader in the church for many years. Funeral services were conducted from Mahans funeral home in Noble, Okla. with interment at Noble cemetery. Singers were from Okla. City and Washington, Okla. The writer spoke words of comfort to the family and friends.

-R. B. Roden

Comment— Bro. Rollins home was the preachers home and I spent many happy hours there. We are saddened at his passing -HLK.



R. Dickson, Mulela Vg., T-Ankanda, P.O. Mulanje, Malawi, Africa, June 10— We are well and the work of the Lord is going on. April 3, at Myapa church, 200 gathered, 9 were baptized, and 14 made confessions. Apr. 17, at Mpingwe church, 39 gathered, 3 were baptised, and 2 made confession. Apr. 24, Malikata, 228 gathered, 23 were baptized and 12 confessed faults. May 15, at Shayibu, 115 gathered, and 6 were baptized. I will be happy if you will put my reports in the Old Paths Advocate. Greetings to the brethren.

K. G. Wilks, 7807 Gault, Austin, Tex., June 14— Our meeting with Bro. Carl Johnson ended June 12. No additions were gained but we all needed the lessons he delivered and profited by his hard work and interesting delivery. We were impressed by the devotion of Carl and his wife to each other and their son. We express our appreciation to those attending from out of town congregations who gave us encouragement, also to a number of visitors from Austin. If any of our brethren plan on moving to a new location, please consider Austin. We need more loyal members who can work and live peaceably with us.

William St. John, Rte. 2, Box 273A, Paris, Tex. 75460, June 18— The growth here is slow, but we are growing. We have had meetings with Brethren Joe Hisle, Carl Johnson, Barney Owens, Bill Roden, and plan a meeting July 22-31, with Bro. Billy Dickinson. Bro. Joe Hisle is to be here Sept. 23-Oct. 2. We look forward to the Sulphur meeting being with so many of like precious faith. We are listed in the church directory and want to extend an invitation to all who come this way to stop and worship with us. We appreciate the Old Paths Advocate, articles are so good, and we have especially enjoyed Bro. Wades's review article. Bro. King, we appreciate your work on the Old Paths Advocate and pray God's blessings on you and yours.

Ron Willis, P.O. Box 591, Sentinel, OK. 73664— Since our last report, the work here in Sentinel has been blessed with one baptism. We have recently returned from the Northwest where there were two restorations and one baptism. Brother Smith Bibens, whom we enjoyed working with, informed us of two more baptisms after we left there. Preaching brethren who attended our meetings thus far are: Jerry Harris, Jack Lee, Wayne DeGough, Gaylin Osburn, Frank Staggs, Jimmy Franklin, Dennis Wilsey, Smith Bibens, Paul Nichols, and Richard DeGough. Those who have preached here recently whom we've enjoyed are Smith Bibens and Bruce Word. We are sorrowed at the passing of Bro. Harvey Pollard of Sentinel. Here are two subs. We solicit your prayers.

R. B. Roden, 112 Kelly Dr., Moore, Okla. 73060, July 9— The meeting at Sulphur was enjoyable. It was so good to see all our brothers and sisters in Christ. We are looking forward to our meeting here at Moore, Okla., with Billy Orten, July 29-Aug. 7. We have much to do in this area for which we are thankful. I go next to Marietta, Ga., Aug. 20-28; also to San Angelo, Tex., Sept. 15-25. I am to be in Dallas, at Boulder Dr. congregation, July 17. Our meetings are to continue until November. The work here at Moore is always in need of your prayers. We do personal work here when we are not in meetings.

Ronny F. Wade, 707 Pearson Dr., Springfield, No., July 7— Since last reporting we have enjoyed good meetings at Shreveport, La. (Midway) where three were baptized and five confessed wrongs or were restored to duty, and Harrodsburg, Ind. where two made confessions of fault. We enjoyed both meetings and appreciate the wonderful hospitality given us at both places. The Sulphur meeting was uplifting as usual. It is always so good to see and visit with friends from afar. We are currently in a discussion with Jesse Jenkins at McAlester and Atoka, Ok. Crowds have been good for the first two nights, and we are hopeful they will hold up for the remainder of the discussion. The Lord willing we go to Lowery, Ala., July 10-17; Wayne, W. Va., July 23-31; Nashville, Tenn., Aug. 3-7; and Wichita, Kan., Aug. 9-14. May the Lord bless the faithful everywhere.

Duane Permenter, P.O. Box 84B, Green Forest, Ark. 72660, July 6— We have just returned home from the Sulphur meeting. It was very enjoyable and it was nice to be reunited with friends from all over the country. Recently, Laurie and I were privileged to have my folks visit us. June 26, we were glad to have Bro. Rob Hickey preach for us. Rob and Cindy were here for about a week. Wife and I will soon be leaving, July 15, for a meeting at Mtn. Grove, Mo., Lord willing. We also have a week-end meeting at Kansas City, Mo., Aug. 6, 7. We have recently enjoyed a visit in the home of Irvin Barnes, also talked with Barney Owens. Brethren, let us strive to love one another with a pure heart fervently. May God bless the faithful. Pray for us.

Paul O. Nichols, 514 Oakshire, Modesto, Cal. 95351, July 9— Our meeting at Tulsa, Okla. was enjoyable. We had several brethren come from out of town which encouraged us. It was certainly appreciated. There were 3 baptisms. We are to return in 1980, Lord willing. This is where Jack Cutter lives and is working. We enjoyed the Sulphur meeting. Our meeting at Huntington, W. Va. began last night. After this we are to be at West Chester, Ohio, July 22-31; Ada, Okla., Aug. 5-14; Lexington, Okla., Aug. 15-21. Later, Kansas City (79th & Kan.), Kan. for the annual Labor Day meeting. Lord willing, our plans are to move to Jackson, Miss. by Jan. 1, 1978 to try to establish a faithful congregation. We need your prayers.

Readson J. Tumbulu, Namanya church, P.O. Box, Phalombe, Malawi, Africa, June 11— The work of the Lord is moving along well, I am working with several churches. Thank you very much for the *Old Paths Advocate* and please continue to send it. March 20, at Vanywa church 56 gathered, one was baptized and 2 confessed faults; Mar. 27, at Subili church, 95 gathered, 8 were baptized, 2 restored, and 12 confessions; Apr. 17, Magulwa church, 149 gathered, 6 baptized, 3 restored, and 3 confessions; May 8, Subili church, 107 gathered, 11 baptized, 6 confessions; May 15, at Miyona, 95 gathered, 7 baptized, and 6 confessions; May 22, Mwenye church, 74 gathered, 3 baptized, 3 confessions; May 29, Miyona church, 98 gathered, 3 were baptized, 1 restored, and 2 confessions. Bro. Bill Davis is a good preacher and the work is going well. Remember us in your daily prayers.

Ron Jordan, 1446 Mitchell, Escalon, Cal. 95320, July 8— The work in Atwater continues to move along, with outside interest nearly every Lord's day. I have been mailing correspondence courses to people in the area. The young people in the congregation are working them and seem to enjoy this kind of work and study. We have a fine group of young people and thank God for them. Lord willing family and I will be moving to El Cajon (San Diego) in November to work with them. We look forward to this move. It will put us in the field full time. We have learned to love these people, they are truly outstanding Christians. I appreciate Bro. Don McCord for introducing me to them last year. It was my privilege to preach for them again in June. We ask your prayers in this work. Here is a sub.

Jackie C. Lee, Rte. 6, Box 22, McAlester, Okla., July 10— The annual Sulphur meeting is now history and many feel that it was one of the best. We certainly enjoyed seeing all our brethren from across the nation once again. The spiritual feast provided by the preaching of God's word, and the sweet fellowship was worth all the time and effort put forth to be there. The public discussion held at McAlester and Atoka, between Ronny Wade and Jesse Jenkins was well attended for the most part, especially by our brethren. We feel Ronny did a fine job of upholding the truth and time will prove that Truth will prevail! We look forward to attending several gospel meetings within driving distance this summer and the mission meeting at Stewart, Okla., as soon as arrangements can be made. We enjoy the *Old Paths Advocate* very much. Love to the brethren. Pray for me.

Smith Bibens, P.O. Box 263, Moxee City, W. Va. 98936, July 8— I have just returned to Yakima from the 4th of July, Sulphur meeting. It was very enjoyable, a veritable spiritual feast, with gospel preaching by capable speakers, and songs of praise by thankful Christians. June 26, I preached at Sentinel, Okla., my first time there, and enjoyed the hospitality of the Ron Willis home. Ron held a meeting here at Yakima, June 3-12, with much good done. There were 2 restorations and one baptism. Prior to Ron's meeting I attended the annual Memorial Day meeting in Modesto, Cal. It was good to be home again and see friends and loved ones.

Bob Loudermilk, who conducted the meeting, is to be commended for his work there. May 31, I spoke at Fair Oaks, Cal. and enjoyed seeing old friends again. Since last report, in addition to the responses during Ron's meeting here, we have had 2 baptisms and a restoration. We regret the loss of the Jim Franklin family as they moved to Cottage Grove, Oreg., but hope it is for the best, as Jim plans to return to the preaching field full time within a few years. Their presence is greatly missed. Remember us here in the Northwest in your prayers and if you know of anyone we can contact notify me at the above address.

Mark Bailey, 109 E. Texas, Denison, Tex. 75020, July 8— The work in Denison is progressing, we have a number of leads as a result of the TV programs in this area and we trust good will come from them. Denison is blessed with having two TV programs on Sunday morning, Bro. Johnny Elmore from Ardmore and Ronny Wade from the Dallas-Ft. Worth area. I have great respect for both these men and look forward to opportunities of studying with them and hearing them preach. During June several made confession of faults and we thank God for this. June 13-19 we were engaged in a meeting at Liberty, Ky. Services were well attended several coming from surrounding congregations each night. We went next to LaGrange, Ga. where I preached June 22, then back to Denison to get ready for the wonderful Sulphur meeting. Our next meeting will be in Strong, Ark., Oct. 9-16. Presently, I am attending the debate between Ronny Wade and Jess Jenkins and the first proposition dealing with the cups question has ended. Truth was indeed upheld. We look forward to attending the next two nights. Those of you who bought a copy of Preacher's Address List from Bro. Lynwood Smith, please make a change in my address and phone number as I have moved since they were printed. (109 East Texas— Phone: (214) 463-1753). I thank the editors for their work on this wonderful paper, I always look forward to receiving it.

Miles King, 1525 Ann Arbor Dr., Norman, Okla. 73069, July 6— The meeting at Bluff Trails near Kerrville, Tex., was held June 13-18. This meeting was for the interest and encouragement of our young people. There were about 160 present including some 20 or 30 adults. Preaching services were held each evening by Brethren Terry Baze, Randy and Glen Ballard, Charles and Carlos McKamie, Brian Burns, and myself. Almost everyone camped out with activities and meals planned by individuals who did a wonderful job. The Lord's day before and after the Bluff Trails meeting we met with the church in San Antonio (Nacogdoches Rd.), Tex. There were 7 baptisms and 27 confessions during these meetings. The camp meeting at Sulphur was one of the best. Four were baptized and several confessions of fault were made. Thanks to Brethren C. A. Smith and Don King for doing such a fine job, also to the brethren at Sulphur and Alton Bailey for the preparations they made for the meeting. We were made sad during this time to receive word that my brother, Neal, had died in Calif. Being with all the brethren at Sulphur made our burden lighter. Thanks to all our brethren and friends for being so wonderful during this time of sorrow. I go next to Kerrville, Tex., for a mission meeting, July 8-17; Walnut Grove, Ky., July 23-30; and Lone Rock, Ark., Aug. 5-14. Bro. Taylor Joyce and I plan to be in a meeting at Hunt, Ark., Aug. 20-28.

Homer L. King, 1061 N. Pilgrim, Stockton, Cal. 95205, July 11— We recently took a trip to Mo. and Okla. We attended Lord's day morning services June 26, at our old home congregation, Lee Summit and heard Bro. Henry Turner give the lesson. He did real well. It was good to be with family and friends again. The loss of Bro. Sonny Gay's presence is still keenly felt, and that great voice stilled is such a loss. We

attended Lord's day evening at Lebanon as we visited relatives and heard Bro. Wayne Fussell deliver a good sermon in his meeting there. We enjoyed being with Clovis and Velma Cook from Springfield, also Hugh and Nola Milner from Ohio came by Lebanon for a visit en route to Okla. So good to get to visit with them all again. During a one day trip to Ark., we stopped by Alton, Mo. and visited with Hosea and Rosie Sifford, old and dear friends whom we had not seen for many years. We enjoyed the visit, they remain strong Christians. Wife's mother, sister and brother, were with us on this trip and it was a very enjoyable day. We arrived in Sulphur, Okla., July 1, where at the evening service around 1200 were assembled, one of the largest crowds ever we were told. Preaching during the meeting was excellent, and the singing I think was the best I have ever heard. Bro. Lynwood provided the books and we all owe him a debt of thanks. It was good to see so many I had not seen in years. We attended 2 nights of the Wade-Jenkins debate in McAlester. Ronny upheld the truth in an excellent manner, the opposition was surprisingly weak. We traveled on this trip with Don and Pat and family, and Jack and Jean Jackson. They were all so considerate and helpful it made the trip enjoyable. We returned home to Stockton on Friday. It is good to be home again and assemble with our home congregation Lord's day, July 10.

Edwin S. Morris, 10520 N. McKinley, Oklahoma City, Okla. 73114, July 9— The Lord has blessed us here in Edmond and we are now meeting in our new building. We had the opening services on June 25-26. There is still some finishing up to be done which should be completed before long. We feel we have a bright future in Edmond. We are blessed in the fact that we have several capable men that are able to step right in and carry on the work. We feel it is very important to have leadership when a new work is started. The fact that we put up a building and then have to rely on teachers from other congregations to carry on the service will not get the job done. This has been a sad mistake in the past. May we all profit from it. I am convinced that in areas where it is possible if four or five devoted families with leadership ability will start meeting together in new areas that a congregation can be established there and the Lord's work will grow. It is sad when brethren have built buildings and then in a few years they are setting vacant because there was not dedicated brethren who felt they had a responsibility to remain with the work. Our building is located at the corner of Danforth and Sooner Rd. about a block west of I-35 north of Okla. City. We invite anyone to come by and meet with us.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538, July 15— We have just returned safely home from the trip to Mo. and Okla. We thank God for His watchfulness over the many miles. The Sulphur meeting is now history and I have many pleasant memories that I shall not soon forget. Bro. C. A. Smith and I were in charge of the meeting for 77 and we had a real enjoyable time together. He was just as agreeable as he could possibly have been, and was a real joy to associate and work with. Too, preaching brethren were very cooperative to work with. They were ready to preach and manifested a great spirit as to our time slot for them to work in. We used over 60 preachers in the meeting and yet were not able to get them all in. Nearly a dozen were not used simply because there was no time for them to preach. We had no complaints, however, and we were grateful that all seemed to understand our situation. The Sulphur brethren have asked Alton Bailey and Jerry Cutter to oversee the meeting next year and these brethren have our best wishes. If memory serves me correctly, there were 4 baptisms and 7 confessions during the 1977 Sulphur meeting. To God goes every whit of praise and glory. Lord willing, we will be with the faithful in Clovis, Ca. July 22, 23 & 24th. Then, beginning August 6th we will be in Sacramento, Ca. for 9 days (64th St.

cong.) and Wynnewood, Okla. August 20-28. We invite all in these respective areas to come and be with us. Meanwhile, we are working among the Fremont congregation. We hope to begin some Newspaper work in addition to other efforts already in progress. We invite your letters and prayers as we do our best in the Lord's work.

Joe Hisle, Rt. 4, Ada, Okla., June 21— It has been some time since our last report. We have been busy in gospel meetings since Feb. Our first meeting was in Covina, Calif. The meeting was well attended, we enjoyed being associated with Bro. Don McCord and his family. While in Calif. we also preached in Manteca, Sacramento, and Modesto. From Calif. we traveled to Pleasant Grove, Ind. Again we had a most enjoyable meeting. Bro. Dennis Smith is presently working with these brethren. Dennis is doing a good job in this area, we were glad to be able to work with him. At the close of this meeting we went to Sharonville, Ohio where we enjoyed the hospitality of Bro. Barney Owens and his family. Our next effort was in St. Albans, W. Va. This was our first time in St. Albans. I was impressed with the support of the other congregations in W. Va. Several brethren drove over 100 miles each night to attend the meeting. We appreciate this type of support more than we can express. From W. Va. we moved to Deer Park, Tex., again it was our pleasure to be associated with the brethren in the Houston area. We have just concluded a meeting at Little Rock, Ark. This was our third meeting in Little Rock, we are happy to report that the church is growing. We were glad to have Bro. Miles King in attendance. At this time we are in a meeting at Hammond, La. This is our first time here, we are expecting a good meeting. Following is our schedule for the next few weeks: July 8-17, Bandy, Ky; July 22-31, Shreveport, La; Aug 5-14, Levelland, Tex.; Aug 20-28, Pansey, Ala; Aug 31-Sept. 5, Pearlhaven, Miss; Sept 9-18, Graham, Okla; Sept. 23-Oct. 2, Paris, Tex.; Oct 7-9, Ft. Worth, Tex.

Alton Bailey, 909 Truitt Ave., LaGrange, Ga., 30240, June 12— Bro. Wayne McKamie is holding our June meeting this week, and as usual is doing a good job, every sermon is good and to the point. Interest has been very good. May 15, we closed our meeting at Bandy, Ky., with the morning service with 3 baptized, also a man and his wife restored, and other favorable results for which we are thankful. Interest was good from the local church as well as from other congregations in the state and a number from Ohio. I preached at Bluesprings Sunday evening, and at home May 18, then to Sulphur, Okla., May 20-29, where we experienced an enjoyable and exciting 10 days. We had a good meeting because all worked for it. Aside from the services, there were social gatherings in the homes, lunching in the park, and bible conversations every time the people were together. The congregation has gone all out to make the July 4 meeting better than ever. We had meetings with the Chamber of Commerce and a number of city officials in arranging places for people to stay. All the people were helpful and even the newspaper wrote a short article about the meeting with no cost to the church. Mr. Bird Lance gave us a motel room free of charge to show his appreciation, though a number of times he could have rented the room as the motel was filled to capacity. Citizens and businessmen alike expressed their appreciation for the meeting coming to Sulphur each year. Some motel owners said their motels would be only for our people at that time of the year, from now on. We had excellent cooperation. We go next to Gretna, Fla.-June 17-19; Pearlhaven, Miss., July 8-17; Orange, Cal., Aug. 21-28; Dallas, Tex., Labor Day meeting, Aug. 31-Sept. 5; Midland, Tex., Sept. 10, 11; and Harrodsburg, Ind., Sept. 25-Oct. 2. Other dates will be given in time. We appreciate the quality and promptness of the Old Paths Advocate. Here are six subs. (Note- We are sorry this reached us too late for July issue-HLK).

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. XLVIII

LEBANON, MISSOURI, SEPTEMBER 1, 1977

No. 9

UNITY by Homer L. King

"Behold how good and how pleasant it is for brethren to dwell together in unity". The Lord likens unity to "precious ointment upon the head." Paul exhorted Christians to "Endeavor to keep the unity of the Spirit in the bonds of peace" (Eph. 4:3). Endeavoring is a word carrying with it the meaning of striving toward a thing. Unity is not something that just happens, we strive to attain it and keep it.

Let us not confuse unity with union. Union is a combination, or coalition, whereas unity is a state of being one, being in agreement; uniformity. Perhaps the most common demonstration that comes to mind, is the childish prank of tying two tomcats together and throwing them across the clothesline. In this you have union but certainly no one would say you have unity!

How important in the church is unity? In speaking of God's judgment against Israel, Amos asks "Can two walk together, except they be agreed?" (Amos 3:3). As a band of Christians fighting Satan's forces, John prayed that we might all be one "that the world may believe that thou hast sent me" (Jno. 17:21). Abraham and Lot saw the need of avoiding strife between each other and their herdsman, primarily because "we be brethren", but also because of a common enemy, "the Canaanites and Perrizites dwelled then in the land" (Gen. 13:7-8). An enemy was present! Paul exhorted to unity in 1 Cor. 1:10, "That ye speak the same thing and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment."

In matters of faith, unity is imperative. We have no choice where a rule is laid down. Keep in mind that there are things expressly commanded, things expressly forbidden, and matters in between where we may use our own discretion and judgment. We have the matter of expediency and Paul tells us in 1 Cor. 6:12, "All things are lawful unto me but all things- are not expedient". Now, the things lawful for Paul were not those things forbidden, nor could he omit the things commanded. The things lawful for him were neither forbidden nor commanded, but matters of opinion, and at times he saw the matter not expedient even though lawful.

Paul discusses how we should conduct ourselves in matters of opinion, where a weak brother is involved. We must not cast a stumbling block in his way, nor an occasion to fall. I must not do a thing (though neither commanded nor forbidden, thus a matter of opinion), that causes a brother to fall. We are told to walk charitably in such cases. If a weak brother does a thing because he sees a stronger do it, even though he continues to doubt it being right, Paul says he sins- "And he that doubted this is damned if he eat because he

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FROM THE PEN OF BROTHER HARPER

Note: In the February 1, 1935 issue of *Old Paths Advocate* an article by Brother H.C. Harper (then an editor of this paper) appeared under the title: "The Lord's Table." Then, in the June issue the following appeared by an individual who disagreed with the statement previously made by Bro. Harper to the effect that: intoxicating wine could not be made without the ingredient of yeast being added, etc. We are here reprinting the entire letter by J.E. Spear (who attempts to negate Bro. Harper's previous article) and the reply by Bro. Harper. We think it is excellent, and hope our readers will enjoy learning from his able pen once again. We anticipate running occasional pieces of this in *Old Paths Advocate* in the future as space permits.

D.L.K.

IS BRO. HARPER RIGHT?

Noticing an article in the *Old Paths Advocate* of February, written by Bro. Harper, I would like to make a short reply to part of his article- to the specific question, "Can fermented wine be produced without the yeast leaven?" He states that a man said that he could get wine without using yeast by the use of raisins instead of yeast. He answers that this man is in error. Then he gives a chemical analysis of the matter and cites Pasteur as proof. As it is a scriptural matter I wonder why he did not give chapter and verse as his authority. The reason was he had none.

I agree with him as to the man being in error to this extent; That man or any other man is in error who believes one need add anything to grape juice to produce wine. I do not know all Bro. Harper takes in when he states it takes yeast to produce fermented wine. But I do know this much from experience and observation about what is called making wine, being raised up in central North Texas among Italians and Americans who made wine by the barrel long before we had the Pasteurized method of keeping grape juice from one season to another. They made lots of wine, and did not add anything to it. They made some and added some sugar to it. Still both kinds were "strong wine," as in Numbers 28:7, and many other passages of Scripture connecting wine, and strong wine with the tabernacle worship and Passover supper, as Numbers 15: 1-6.

Brethren, why fight that all the Scriptures sustain and defend a thing (grape juice) that is mentioned just one time in the Bible, as Numbers 6:3- R.V.? It seems passing strange. Why do you believe Jesus Christ is the Son of God? Because he fulfilled prophecy, and the Bible says so in so many places. The Scriptures do not say anything about Mahomet or Joseph Smith as prophets of God, do not even mention them; therefore we can know they are false prophets.

(continued on pages 7 & 8)

WHAT HAD THE APOSTLES BEEN DRINKING! by Donald A. Nash

Acts 2:13 records a taunt that the apostles, being heard in many languages at Pentecost were "full of new wine." The popular idea is that the sweet wine mentioned here was an intoxicating beverage and that some of the crowd were blatantly accusing the apostles of drunkenness. Such an interpretation misses the whole point of the verse.

The thesis of this article is that the word *gleukos* in Acts 2:13 refers to unfermented wine and that the verse should be so interpreted. This proposition is not a new one. According to the McClintock and Strong encyclopedia, it was postulated by a certain Dr. Lees previous to the writing of that classical work. It also advocated by a Professor Bumstead in the *Bibliotheca Sacra*, January 1881. However, it has never received wide acceptance and almost every commentary on the verse continues to ignore the possibility of so interpreting the passage. I feel that the idea needs to be reevaluated.

The word itself— First, let me present evidence which indicates that *gleukos* can and should be taken as referring to unfermented juice. Bumstead says, "This juice of the grape." Harold W. Moldenke in his book *Plants of the Bible*, published in 1948 says, "Unfermented wine, or must, was preserved in jars or bottles buried in the ground." He goes on to explain the source of this "must" by describing the process of treading out the wine from the grapes, stating, "A certain amount of the juice exuded naturally into the lower vat. This was the juice of the ripest and softest grapes. It was 'sweet wine' or 'new wine', the first wine of Hosea 4:11; Amos 9:13; Acts 2:13.

That *gleukos* in classical Greek referred to the new, sweet, unfermented beverage is indicated in all ancient authorities. Josephus in *Antiquities* applies the term to the wine being pressed by the chief butler directly from the grapes into the cup of Pharaoh. Suidas in his lexicon defines it as the "droppings from cluster before it is trodden." It is explained by all authorities as corresponding to the Latin "mustum", which designates the fresh, sweet, unfermented juice and is so used by Pliny, Cato, and Columella.

Modern lexicographers so define it. Donnegan calls it "new unfermented wine, 'must'". Thayer says, "Must, the sweet juice pressed from the grape". Vine says, "It denotes sweet wine or must." Moulton and Milligan in *Vocabulary of the Greek New Testament*, present an example of the word as found in the papyrus which they translate, "Who will see to the pouring out of the must which comes to you." Here the translation "must" and the sentence indicates its use as the sweet unfermented wine as it is being distributed after the treading out of the grapes.

They had to be kidding! Yet, commentaries will continue to assume that in Acts 2:13 it means fermented wine, because they claim the context necessitates this and indicates it was an intoxicating beverage. McClintock and Strong for example, say, "In Acts 2:13 it signifies wine of an intoxicating quality," even though they had presented evidence that in its original connotation it meant the sweet must. Hastings dictionary says, "It can not be unintoxicating (in Acts 2:13) for then it would not have produced the effect of which it was accused." Other popular commentaries take virtually the same position though Cambridge Greek does not make any assertion in regard to it.

However, it seems to me, that such an interpretation misses the whole point of the verse. The remark of the men about the apostles was called by the divine writer a "mockery". This implies sarcasm, irony, innuendo. A.T. Robertson says that the word translated "mocking" here, meant a joke. However, if *gleukos* were an intoxicating beverage there would be no mockery or joke in the statement, merely a blunt accusation.

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FAMILY WORSHIP by Miles King

Did you ever hear of the "Family Altar?" This is an old expression and many in our day and time might not know what we are talking about. Some might think we are speaking of a piece of furniture. Therefore, we have entitled this article "Family Worship" instead of... "Family Altar"...in other words, a daily Bible reading and prayer in the home.

Sometimes we might wonder why the world isn't being won to Christ any faster. We wonder why boys and girls of Christian parents go astray. We also wonder why Christian parents are not getting along any better than they are.

We hold gospel meetings and see sweet little children growing up in the Christian home. Years later we go back and find some did not obey the gospel and some who did obey have left the "Way of Truth" and we ask WHY? I am sure that I do not know all the answers but this study will deal with one of the reasons: Christians are not studying the Bible as God would have them; they are not praying as they must in order to remain faithful to Jesus Christ. Consequently, many have not grown "in the grace and knowledge of our Lord and Saviour Jesus Christ." Thus the world is full of "has beens" who once knew the Lord but now are out in darkness and despair.

You might be able to recall your parents and grandparents having family worship, but that is in the past. What are you doing to read the Bible to your children and pray with them? Are you too concerned with making a living, keeping up with a fast pace, and engaging in the pleasures of this world; too busy to take time for family worship? The Bible says, "Set your affection on things above, not on things on the earth" (Col. 3:2). "Love not the world"... "He that doeth the will of the Father abideth forever" (Read 1 John 2:15-17).

There are very few homes that have a regular time for Bible reading and prayer. This is not a situation to be proud of. No wonder the work of the church is hindered! No wonder our children are disinterested in the salvation of their souls!

There are several reasons why every home should have a regular time for Bible reading and prayer. (1) Family worship will help us keep conscious of the presence of Christ. If the "study" is in the morning it will add greatly to the tone of our lives throughout the day. If it is in the evening before retiring we go to bed leaving our work in the hands of a loving Father. (2) Daily Bible reading and prayer helps remove misunderstandings between the members of the family. It helps break down a so-called "generation-gap". (3) Daily devotions will have a great influence on the children in the home. (4) Our daily example of reading God's Word will encourage others to have "family worship" also. (5) And much backsliding will be avoided.

We hope you will start having daily Bible reading and prayer in your home. This is very important—never let a day slip by without taking time for this very important matter. Don't expect to "find" time but take time. It is so easy to let other things creep in and take the time that should be spent with God and His word. Jesus said, "But seek ye first the kingdom of God, and his righteousness..." (Matt. 6:33). Remember, any home with Jesus at the center will be a success. It will be a happy home. It will be a sweet home.

The glory of that simple altar,
Still blazes across the years,
Awakens my soul to it's duty,
Today when evil appears.

So strong were the prayers my parents offered,
They seem to ascead the skies
I think of them yet with emotion,
And tears come up in my eyes.
For there in that room in those moments,
My life's foundations were laid,

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JUDGMENT ABOVE THE SUPREME COURT by K.G. Wilks

But mankind is not the only creatures of God that shall suffer for evil. The Apostle Peter by inspiration knew about that. 2 Pet. 2, 4, "...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;..." Angels are created beings of God's creation for service and glorification to himself and the heavenly host. Who the sinning angels were I know not. However, whoever or which ones they were they are subject to the judgment of God, for as justice is to be done in the earth in the judgment of Christ, so justice in heaven is to be done concerning even the angels. What their sins were I do not know that either—it has been suggested by some that they sinned with Satan and were cast out with him. I know not. But it is necessary that we know only that God will have them judged. But to add to that judgment of God, consider well the 9th verse, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." Therefore, it behooves us to be godly so that God will deliver us out of temptations. Does that sound like God will take care of us if we seek or yield to ways of sin?

The words of Ezekiel 33:18 are in order here. Hear him: "When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. (19) But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby." Ezekiel knew that the righteous could turn from the way of righteousness—he knew that the righteous could commit iniquity. He knew that death would be the result. But Ezekiel knew also that the wicked could turn from his wicked way back to righteousness and live there by. SHALL WE CONTINUE IN WICKEDNESS?

Jesus told his disciples in Matt. 12:37, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." It is by words that we speak that we convey ideas be they good or bad. It is by words that false prophets deceive the people. It is by words that we reveal the contents of our heart. It was by words that Judas did his evil deed. It was by words fitly spoken with courage and force that Paul and the other inspired writers and preachers saved souls by the millions. It is by our words spoken or written that we fill our auditors with great feelings of comfort and encouragement; or, by words that we cut and venomously injure the feelings of even those we love, be they members of our families, or our brethren, or any one we allow to arouse our ill will. By words fitly spoken the fellowship of churches and brethren can be restored.

1 Cor. 3:8, "Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour".

John 12:48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

Rom. 2:5, "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." Note one does it himself (thyself) (for) the righteous judgment of God.

The Corinthian brethren received the following word from the hand of the divine writer, 2 Cor. 11:14, "And no marvel; for Satan himself is transformed into an angel of light. (15) Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their words." The judgment of God through Christ shall fall on them, too. They are those who play the part of great men of God when in fact they are false apostles, deceivers, deluding the people into believing their false doctrine which saves not but by default condemns to everlasting destruction. They are plentiful today. They are

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TOGETHER 71 YEARS



Bro. and Sister James L. Reynolds, Rte. 3, Eubanks, Ky., celebrated their 71st wedding anniversary July 19. Bro. James and Sister Hallie were married July 19, 1906: 10 children were born to their union, 9 still living. They have 56 grandchildren, 64 great grandchildren, and one great great grandchild. This couple have been

members of the Lord's church for 58 years, they worship with the congregation at Bandy, Ky. They are well known for their hospitality, their home has been the preachers home over the years. We were glad to enjoy this event with the Reynolds and pray God will bless them with many more good days.

—Joe Hisle

BONDS OF MATRIMONY

Elmore-Oehler— On June 24, 1977 at Lake Murray Chapel, near Ardmore, Ok., it was my pleasure to officiate at the ceremony uniting our son, Stan Elmore and his bride, Lehua Oehler in matrimony. Lehua is the daughter of Mrs. Patsy Oehler, and the late Baxter Oehler of Wynnewood. Both Stan and Lehua are members of the church of Christ in Ardmore, and we certainly join with many friends, relatives and other Christians in wishing them a long, happy, and fruitful life together.

—Johnny Elmore

Young-Worsham— On the evening of April 16, 1977, Nancy Young and Johnny Worsham of Modesto, Cal., were joined in marriage at Ceres, Cal. in the presence of a host of relatives and friends. The wedding was a beautiful candlelight ceremony. Nancy is the youngest daughter of Gail England and Johnny is the son of Jesse and Lennie Worsham. For this fine couple we wish a long happy Christian life together. It was an honor for the writer to officiate.

—Paul O. Nichols

Meents-Luallin— On the evening of Aug. 29 at 8:00 p.m. in the Lee's Summit church of Christ building, Randy Meents and Renee Luallin were married in a beautiful candle-light setting. The building was filled to capacity with friends who came to witness the ceremony and wish them well. Randy was born and reared in the Lee's Summit community. Both Randy and Renee attended high school at Conway, Mo. Randy is studying to be a Pharmacist. Greg Gay, and Mr. and Mrs. Dean Holt provided the music which was so very well done. We wish for this young Christian couple a long and prosperous life together. The writer officiated.

—Clovis T. Cook

NEEDED

If there is a congregation having a silver plate and cup for use in the communion that you have outgrown or no longer need, would you consider sending them to the congregation in Batesville, Ark? We have just begun the work here and at this point are not able to buy. If you can help please contact me at 1531 Harrison St., Batesville, Ark. 72501.

—Richard Frizzell

We need your support in the OLD PATHS ADVOCATE work. Send in your subs!

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by Don L. King

Just in case there may be those who doubt that there is a link between what we and our children see on television and the ever-present crime problem in our nation, consider the following news item. Our entire nation was horrified recently when a schoolbus (with 26 children and its driver) was stopped on a country road in central California. Men with guns forced the children and the driver into a small van where they were forced to stand the intense heat of the California summer in close confinement while they were driven nearly 100 miles to an old rock quarry near Livermore, Ca. Their kidnappers had already buried an old moving van under ground there, and hence these helpless children and their bus driver were forced to enter and be shut up in a dark underground prison. For nearly 18 hours they gasped for breath and suffered in the close and hot atmosphere of the buried van until finally, led by their driver, they burrowed out and escaped. Meanwhile, the kidnappers had intended to demand some \$5 million as ransom money. Sound like a "Crime Drama" on modern television? It should, because it is tame fare to what our children are subjected to on a regular basis on television today. In fact, the defense attorneys have stated that "the idea was born as a script for a movie or television show, and that the young men (3 of them) were simply carried away to the point of trying to enact it in real life." A mother of two of these kidnappers says that they are really good "kids" who just had a one time fling. However, she adds that "...television and the movies should share some of the blame..."

Have you noticed a lack of respect for authority among your children lately? You could scarcely keep from it, likely. I wonder, if it might not be due at least in part, to the fact that policemen are portrayed as less than smart in many of the T.V. shows in our age. Men who defy the Law are made into heroes on the "tube" today, and is it any wonder that children the world over are influenced by it? Many of our

children are allowed to watch whatever they wish on television. Look at your local television program guide. Unless I am sadly mistaken it will have on any given evening a large portion of programming that will be described as: "crime drama." On such programs you may reasonably expect to see: murder, (often several of them) attempted murder, perhaps a rape or two, and then on a dull evening perhaps robbery and or burglary in various schemes. It is a fact that prison inmates watch with great interest the various crime shows on television each evening. They admit that they get some "great ideas" for use after their release. If they are influenced by these programs can we expect our children not to be? They must be!

No, I do not oppose T.V. in a blanket manner. I do not deny that some beneficial programs are shown from time to time. Such things as out-door events, sports events, news events, etc., etc., may be seen and obviously have no detrimental effect on children or ourselves. In other words I do not oppose the invention of television per se. However, brethren, we must recognize the increasing danger of allowing children or ourselves to watch whatever happens to come on. Christian people should insist upon decency in all facets of life, yes, even in their entertainment. As a boy, I remember the arguments that were then made against television by some. However, it was always pointed out that the T.V. had a knob and that one could change the channel if something undesirable came on. I believe that there was logic in that statement. However, it is with dismay that I realize that over the years too few will "turn the knob." Many will allow their children to watch almost anything, if it will keep them quiet for a while. May God help us to get more involved in HIS work and spend less hours in idle time--worse yet, watching things unfit for Christian families. Remember that Paul says, "Be not deceived: Evil communications corrupt good manners." (I Corinthians 15:33).

HONOR ROLL

You will find listed below the names of those sending us subscriptions from July 10 to Aug. 10 and opposite the name the number of subscriptions sent. Again the list is good, and we express our appreciation for your continued interest and work for the paper. We appreciate, too, your many words of encouragement and if you have criticism please let us hear this also. We can not correct what we are not aware of, and are always interested in your viewpoint. Please check the following and report any errors to us:

Ronny Wade-12; Don L. King-8; Joe Bass-5; C.A. Smith-5; Murl Helwig-4; Jim Hickey-4; Loyd McAnear-3; Jewell L. Brown-3; Olive Wilburn-3; Richard Frizzell-2; C.C. McClain-2; Bertha Stumpff-2; H.M. Bagley-2; Mrs. E.L. Hall-2; Wm. T. Parker-2; Johnny Elmore-2; Jerry Cutter-2; Wayne McKamie-2; Kris King-2; Earl Helvey-2; Bob Strain-1; L.J. Caldwell-1; Billy Dickinson-1; Ron Willis-1; Wesley Roe-1; A.E. Grant-1; Jesse C. French-1; Wm. Sexton-1; T.P. Spradley-1; James E. Moore-1; W.G. Fulmer-1; Everett Nichols-1; Larry Hickman-1; Bob Loudermilk-1; Vaden Morgan-1; J.T. Davis-1; Darlene Smith-1; Alton Phillips-1; J.N. Hawkins-1; Russell Phillips-1; James Parker-1; Glen Elmore-1; Robert Falvey-1; Curt Frazier-1; Wilda Egurrola-1; Clifton Dougherty-1; Len Martin-1; E.E. Perkins-1; R.P. Pope-1; Olin F. Bonham-1; Mrs. W.R. Lambert-1; Grady Carroll-1; David Gilley-1; Paul M. Smith-1; Jesse Worsham-1; Jack Cutter-1; Glenn Lewis-1; Orvel Johnson-1; Don McCord-1; Lena Wissinger-1; Ray Asplin-1; Stanley Burd-1; Lowell Smith-1; Donald Kelley-1; Nelson Nichols-1; Mrs. Ernest Gilley-1; Mrs. D.O. Ercanbrack-1; John R. Scott-1; Mrs. Jim Castleman-1; Clovis Cook-1; Bessie Phillips-1; Dallas Burdette-1; Ina Martin-1; Glen Osborn-1; Esther Sumpter-1; Gary Lovell-1; Total-125.

A REQUEST FOR HELP

I am writing in regard to the work in Colo. and western Neb. In Dec. 1976, family and I moved to Canon City, Colo. to work with the church here, also with the churches meeting at Westminster, Longmont, Holyoke, and Delta, Colo., and Sunol and Imperial, Neb. Some of these congregations are 300 miles from Canon City which greatly limits the effectiveness of one man attempting to work the entire area. These seven churches are small with a combined membership of about 75. Their desire to see the Lord's work progress in the area is seen in their stretching themselves out financially to cover my entire support.

Brethren, it is a large area and I am only one man. We need help. Bro. Terry McQueary has agreed to move to Longmont to work with them and help me in working with the other churches as soon as we can raise his support. Can you help?

If you are wondering about prospects for growth, they are unlimited, especially in the Front Range area of Colo., from Fort Collins to Pueblo. At present, churches could be established in Ft. Collins and Colorado Springs if we had men to aid in establishing them. At the moment we dare not stretch ourselves further than at present. Our immediate concern is to strengthen the existing churches then work toward establishing more churches in the Front Range area, western Colo., and western Neb. When the latter is accomplished, we have our sights on such states as Wyoming which has but one faithful church, Montana, North and South Dakota where we have not even one. I have included a rather broad glimpse into the area and future because I want all of you to know we have need in this region and also our neighboring states. Much of this work is in the future but the time to start planning and building is now or there will be no future.

Longmont congregation, where Bro. McQueary will be working primarily, consists mostly of relatively young Christians both in age and time in the faith. They are extremely dedicated and eager to have Bro. McQueary come work with them. Financially, they are doing all they can. They are my largest contributor at \$250 per month and can still contribute \$200 per month to Bro. McQueary's support. I personally think this speaks highly of them, since they have only 20 members. However, \$200 per month will not support Bro. McQueary, and his family. It is my personal desire along with the brethren at Longmont that Terry be free to dedicate full time to the work and not be tied down by a secular job. Hence, we need help in supporting him.

I might add the church in Sunol and Imperial, Neb., and Canon City, Colo., left digression (cups and classes) about a year and a half ago as I also did while living in Redding, Ca. These brethren need your encouragement by showing an interest in the Lord's church here as well as elsewhere. Will you help us? Bro. McQueary's desire to become a part of this great work is a giant step for progress in this area. Please, prayerfully consider this request for aiding in his support. We need his help and we need yours to support him here.

If you can assist in Bro. McQueary's support please contact me at this address: Keith R. Vanderbosch, 600 Raintree Blvd. No. 118, Canon City, Colo. 81212. Phone: (303) 275-7398. Or contact Tom Chilcott, 932 Pioneer Ave., Fort Collins, Colo. 80521. Phone: (303) 484-2238.

May God bless all of you as you faithfully labor for Him.

-Keith Vanderbosch

PRAYERS REQUESTED

I would like all the readers to please pray for my dear mother, Mrs. Bonnie Whigham, wife of the late Preston Whigham. Her health is so fragile and she seems to be sicker than usual. She will be 83, Oct. 20. I would also appreciate your prayers in behalf of me and my family.

-Mrs. E.L. Hall, Montgomery, Ala.

ACKNOWLEDGMENT AND THANKS

Since last reporting through the Old Paths Advocate we have received the following help on our building here at Anderson, Mo.: Okla. City (NW 21st St.) -\$100; Odessa (Univ. Blvd.), Tex. -\$75; Stilwater, Okla. -\$612; Caristians at Lee Summit, Mo. -\$250; Total -\$1037. Total to date on building- \$3892.00. We have spent \$7681.00 on the building and owe \$4552.00 to private parties, tradesmen, labor, and vendors. We still have at least \$2926.00 in work yet uncompleted, to be done in the future. We are grateful for the help received and express sincere appreciation to all. You are welcome to our services, our location is : Hiways 71 and 59 at Park St., Anderson, Mo. Sundays 10:30 and 5:00, and Wed. Evenings at 7:30. Pray for us in this mission effort. -Winston Middick, Revis Middick, Carl Nichols, Sr., Nelson Nichols, and Brad Nichols.

WORDS OF ENCOURAGEMENT

"We enjoy reading the paper very much, it seems to be appreciated and read more and more."

-Carl T. Jones, Ft. Towson, Okla.

"We enjoy the Old Paths Advocate very much, keep up the good work".

-Richard Frizzell, Batesville, Ark.

"I don't want to miss an issue of this wonderful paper. I live alone and the paper is such a comfort to me."

-Mrs. Floyd Daniel, Holyoke, Colo.

"We surely have enjoyed the paper the last few months."

-Vester Reynolds, Kinston, Ala.

"Here is my renewal. We have enjoyed the paper for a year."

-Sam Smith, Wichita, Kan.

"We enjoy the Old Paths Advocate very much, it is coming regularly."

-Hugh Bentch, Edwards, Mo.

"The Old Paths Advocate is like a letter from home. Reports are encouraging to all of us."

-The Oxners, Waco, Tex.

"I appreciate the paper so much. May the Lord continue to bless you and all those involved in this work."

-Dorcas Black, Okla. City, Okla.

"We enjoy the paper so much, please renew our sub."

-Albert Scott, Porterville, Calif.

TO WHOM IT MAY CONCERN

We have sold the meeting house of the church of Christ at 902 South St., Waterloo, Ia., and are presently meeting from house to house. If any one is passing through and wishes to worship with us please call these numbers: M.E. Mountain— (319) 296-1552; David K. Shaw— (319) 296-2036; Rodney Mountain— (319) 232-6759.

-M.E. Mountain

SOMETHING YOU CAN DO

Madeline O'Hare, the athiest, is trying to remove all Christian services from radio and T.V. The F.C.C. has said that they must receive at least one million letters to keep Christian services on the air. You can just write a short note to Federal Communications Commission, 191 No. St. NW, Wash., D.C. 20554. Don't put it off- do it now.

-Submitted by K.G. Wilks from Midway Messenger

Epochs of faith are epochs of fruitfulness: but epochs of unbelief, however glittering, are barren of permanent good.

-Goethe

THE 1977 CHURCH DIRECTORY

The New 1977 Church Directories are for sale at \$1.00 each, postpaid from Bro. Robert Strain, Harrodsburg, Indiana 47434. No box number or street address is needed as Harrodsburg is a small place.

The following congregations, had an (+) in front of them in the 1977 Directory which meant that I had received no information from them when the Directory went to press:

ALABAMA, Earlytown Church of Christ, (Same as 1975 Directory)

ARIZONA, Tucson, 2920 North Las Altos Avenue, was marked with (+), in error. The information in the 1977 Directory is correct.

MISSOURI, Cassville, 17th. & Townsend Streets, (Same as 1975 Directory)

TEXAS, Mineral Wells, Southwest Church of Christ, 2315 Southwest 5th. Avenue, will move to their new building soon, (which I will show in this column) Sun. PM. Services are 6:30 P.M., and Wed. Services at 7:45 P.M., Bro. George Turner's address and telephone number is the same. Bro. Tandy Allen has moved to 216 S.W. 8th Street, Mineral Wells, TX. Same zip code and same telephone number, also add: Melvin Blalock, Rt. 3, Box 180, Mineral Wells, TX. 76067 Phone (817) 325-0512.

TEXAS, Nacogdoches, (Nacogdoches County), is no longer meeting, the brother there who is a college student worships at Shreveport, LA. Anyone interested in moving in and starting a congregation should contact Bro. Dan Carter, Box 195, Nacogdoches, TX. 75961.

ILLINOIS, Chicago, Changes in the congregation. They now meet at 11:00 A.M., instead of 10:30 A.M., Sunday all other services are the same. Bro. Joe Rivers, Jr., has moved and his new address and telephone number: Joe Rivers, Jr., 7935 South Essex, Ave., Chicago, Ill. 60617, Phone (312) 375-4702.

ARKANSAS, Strong, Delete the name of Franklin Taylor as he no longer meets with the brethren there.

If when you get your new directory there is an (+), before your home congregation, please write me giving the (1) Name and address of the congregation. (2) Time of the services (3) Names, addresses and telephone numbers of not more than 3 of the leaders. For I do not know whether you are still meeting or not. Please note my change of address: Ray Asplin, Star Route 2, Norfolk, Arkansas 72658, (No telephone yet).

STATEMENT

August 1, 1977-- In the spring of 1970, I went to the congregations in the Oklahoma City, Norman and Washington areas in an effort to make peace between me (and my family) and all those who were offended by how I cared for my family during my late wife, Carlene's, extended illness prior to her death.

Some people were not satisfied with those efforts, but no one explained why. When we had succeeded in bringing peace to the congregations in the McAlester area, Bro. Bill Verner asked the Oklahoma City and Norman folks to meet with me at Moore, Okla. and all those involved were to be asked by them to meet with us to try to make peace.

That night, July 25th, 1976, I made the following statement: "I AM SORRY FOR ALL WRONGS AND SINS AND WANT THE PRAYERS AND FORGIVENESS OF ALL OF THE FAITHFUL AND THE FORGIVENESS OF GOD. WERE I TO HAVE THE SAME PROBLEMS AGAIN I WOULD TRY TO HANDLE THINGS QUITE DIFFERENTLY."

Those present agreed to forgive and pray. Others made apologies. One of the preachers present agreed to report it to the Old Paths Advocate --I have done all that they required of me. I have done all that I can. We knew others would like to know. Pray for us and the Cause of Christ.

-Nelson Nichols, Rte. 2, Box 165, Anderson, Mo. 64831

NICHOLS-WILSON DISCUSSION

A discussion on the issues of cups and classes will take place Sept. 26, 27, 29, and 30, between Paul Nichols and Don Wilson at Escalon, Cal., nightly at 7:30 P.M. More information will be distributed locally at a later date.

-Homer Sallee

THE INTRODUCTION OF INSTRUMENTAL MUSIC AND ITS EFFECT ON THE FELLOWSHIP OF THE RESTORATION MOVEMENT by Alfred L. Newberry

At the onset of the 19th century, the Restoration Movement began with such men as James O'Kelly, Abner Jones, Elias Smith, Barton W. Stone, and, of course, Alexander Campbell. From this seemingly minor beginning, the movement rapidly gained momentum and the numbers of those embracing the plea for the return to the ancient order literally skyrocketed. The census of 1850 indicated that the restorers were the fourth largest religious organization in the United States, a remarkable achievement in only five decades.

From all indications, during this first half century, instrumental music was not used, favored, nor advocated among those who were determined "to speak where the Bible speaks and to be silent where the Bible is silent." J.T. Lewis in the Voice of the Pioneers writes, "I challenge the editor of the Tennessee Christian to show, 'from the literature of that period,' where a single voice was heard, among the Reformers, 'in favor of instrumental music in churches,' prior to 1851. I also challenge him to show where one was used prior to 1859." J.W. McGarvey adds in the November, 1864 issue of the Millennial Harbinger: "In the earlier years of the present Reformation, there was entire unanimity in the rejection of instrumental music from our public worship. It was declared unscriptural, inharmonious with the Christian institution, and a source of corruption."

It is correct, then, to assert that instrumental music in worship was not an original element of the Restoration Movement but was actually an addition which crept in a half century after the movement actually got under way.

First Occurrences of the Instrument

As with every other innovation which has devastated the church, instrumental music was advocated before it was actually practiced. It was advocated both privately and publicly in religious papers before it was actually practiced.

One of if not the earliest record of advocacy of the instrument appeared in the March 15, 1851 issue of the Ecclesiastical Reformer in an article entitled, Instrumental Music. On February 22, a brother had written the associate editor the following letter which later appeared in the article:

"Brother Henshall--What say you of instrumental music in our churches? Should not the Christian Church have organs or Bass Viols that the great object of Psalmody might be consummated? Would not such instruments add greatly to the solemnity of worship, and cause the hearts of the saints to be raised to a higher state of devotion while the deep toned organ would swell its notes of 'awful sound'? I think it is high time that we awaken to the importance of the subject. We are far in the rear of Protestants on the subject of church music. I hope, therefore, that you will give your views in extenso, on this much neglected subject."

The fact that the subject of instrumental music was absent both from the discussions and the practices of the Restoration prior to this letter is evidenced by the writer himself. He says, "It is high time we awaken to the importance of this subject," indicating that instrumental music was not part of the first 50 years of the Restoration. He

goes on to refer to instrumental music as a "much neglected subject," and it was (prior to 1851) just that.

Another example of the advocacy of the instrument, this time in private, appears in the diary of Aylette Raines a pioneer preacher. He wrote in his April 27, 1851 entry, "Brother S(aunders) wishes to introduce the melodeon into the church." The congregation was the one located at Millersburg, Kentucky.

These are but two examples of many discussions and statements made in favor of instrumental music in worship. They suffice, however, to indicate that the seeds of the instrumental music movement had been planted by Satan in the heart of the Restoration Movement and that these seeds were indeed sprouting.

According to Earl West, the subject of instrumental music subsided after 1851 until 1860 when it again reared its ugly head to vex the brotherhood. In 1860 Ben Franklin was asked to speak out on the instrument which he did in the January 31, 1860 issue of the *American Christian Review* in an article entitled, *Instrumental Music in Churches*. This article brought to the surface the first recorded usage of the instrument in worship. L.L. Pinkerton in response to this article wrote the following to Franklin:

"So far as known to me, or, I presume to you, I am the only 'preacher' in Kentucky of our brotherhood who has publicly advocated the propriety of employing instrumental music in some churches, and that the church of God in Midway is the only church that has yet made a decided effort to introduce it. The calls for your opinion, it is probable, came from these regions." Although the instrument was probably used in other congregations before 1860, the church at Midway, Kentucky holds the dubious distinction of being the first congregation on record to employ the instrument in worship to God. The statement just quoted from L.L. Pinkerton is amazingly akin to G.C. Brewer's infamous claim in *Forty Years on the Firing Line*. Apparently not only do great minds run in the same channels, but "digressive minds" appear to do the same.

Apparently the Civil War of 1861 through 1865 caused the instrumental music issue to once again subside due to the fact that the war demanded the attention of most everyone. In 1864, though, the instrument question was "off and running," and this time for good. A brother sent W.K. Pendleton, editor of the *Millennial Harbinger*, the following question, "Will you inform me whether it is in accordance with the Scriptures to use in churches organ or other instrumental music connected with the worship?"

Early in 1864, Moses Lard wrote a scathing article against the use of the instrument which appeared in the March issue of *Lard's Quarterly*. Later that year, J.W. McGarvey entered the controversy in an article entitled, "Instrumental Music in Churches" which appeared in the November issue of the *Millennial Harbinger*. The controversy was now fully underway, and in the years following the War, the instrument began to be used more and more and the issue became more warmly contested.

As is almost universally the case, the larger city congregations were among some of the first to adopt the instrument. In 1868, the church in Akron, Ohio was using an instrument. In 1869, the church in Chicago purchased a new building and put in an organ over the protests of the preacher. In 1870, the church in Memphis, Tennessee installed the instrument, and in the same year, the Christian Chapel in Cincinnati secured a new building costing \$140,000 and spent \$8,000 for the organ, truly a flaunted, extravagant, innovation, a matter which created shock waves of remonstrance throughout the brotherhood.

J.W. McGarvey summarized the situation in 1869 when he wrote: "Once there were no men among us who were known to tolerate instrumental music in worship. After that there arose some who contended that whether we use it or not it is a mere matter of expediency. More recently, a few churches

have actually used it, and their preachers have approved, but have not often ventured publicly to defend it." More later.

-P.O. Box 3594, Midland, Tex.

From The Pen of Bro. Harper— (cont'd from page 1)

Likewise, we can know that wine that will make drunk when used to an excess holds the pre-eminence over any other fruit of the vine, more especially grape juice, for it, like these false prophets, is not mentioned but once in the Bible, and then in no wise connected with the worship in any age.

I have heard a number of people say you cannot make wine without putting yeast into the grape juice. I will have to guess in part why they have arrived at this conclusion. They have just simply been misinformed. A man in Texas informed me that J.D. Phillips taught that in theory, and if I understand, Bro. Harper has taught this in the article here cited.

Now to be plain, if you doubt what I have said in regard to the process of making wine, I believe I can get you affidavit from men who have made wine for the last forty years. Again, I have assisted in making wine for church purposes for the past eight years (at Portales, N.M.), and know whereof I speak. We put nothing into the grape juice— yeast or leaven in any form in it. Paul says in Jude to "contend earnestly for the faith." I feel it my Christian duty to do this to the extent of my ability. He says again faith comes by hearing God's word. I read in Scriptures (God's word from Gen. to Rev.), speaking about wine and strong drink in terms that anyone can see at a glance it has no reference to grape juice. Brethren, you have not one Scripture inside the lids of the Bible to sustain your contention—not one.

J.E. Spear

REMARKS

We are pleased to have a teacher, but we want one to teach us what is so. The brother tells us he knows "whereof" he speaks; and he tells us "Paul says in Jude." Where, brother?

Now as to making fermented wine without yeast leaven, if we "have just simply been misinformed," here is your chance to teach us. But listen, brother, did you ever hear of the blind man who came in from milking the old family cow? Well, he contended with his "ol 'oman" that the old cow was giving the flies she found in the milk, because he did not put them in and did not see them get in. And I suppose we could furnish affidavit from any number of blind men, that they did not see any flies get into the milk, neither did they see anyone put flies into the milk. And the old man thought this should convince the "ol 'oman" that the cow gave flies, but the old lady was "from Missouri," and stood on her right to be shown; and she called on those who could see, and while she freed the old man of the charge of putting flies into the milk, still she found evidence to show that the pesky flies had gotten into the milk, and she acquitted her good old cow of giving flies.

This refutes all the brother has said, but let me add: The yeast sporules are alive, as much so as are flies. They are microscopic: too small to be seen by the naked eye. If prevented from entering the drink produced by "the vine," grape juice, the offspring (gennema), (Matt. 26:29 of the vine, or if killed after they do enter, no man (Italian, American, or J.E. Spear) can make "fermented wine." And I "know whereof I speak." And if Brother Spear will come to Florida, and is able to produce "fermented wine" when these conditions are complied with by me, I will pay his fare here and back. Will he make me such an offer?

Again: Had Jesus used oinois, a Greek word that means "wine" (Thayer, p. 442), you might take wine in the communion. But he did not do so. He said gennema, a word that no lexicon defines to mean wine; a word that no Bible translates wine. The phrase "the fruit of the vine" (Matt. 26:29) denotes a drink that the vine produces. Yeast is the only thing that will produce "fermented wine". Now, deny

(continued on page 8)

From The Pen of Bro. Harper— (cont'd from page 7)

this if you dare, and I will put you to the test. "The vine" produces a drink called "grape juice." Will you deny it? Jesus used a drink produced by "the vine," therefore he used grape juice.

If your illustration by the prophets (true and false) is true, grape juice is true, and you admit it, for it is found in the Bible. And if you look at Matt. 26:29 in the Twentieth Century translation, you will see it again.

As to your "wine with the Passover," I surmise it will be found in the Bible like your "Paul says in Jude," for "The use of wine at the Paschal feast was not enjoined by the law." (Smith's Bible Dictionary -Peloubert edition) "There is no divine authority for the use of wine, fermented or unfermented, at the Passover." (The Bible and Wine)

It will take more than your ipse dixit to show these authorities have stated a falsehood.

And as to Pasteurizing, let me say that Pasteur simply discovered the cause of effects that had been known long, long ago. Hence, "Unfermented wine, the juice of the grapes, was valued in Palestine as a beverage." (Smith's Bible Dictionary). "In our Lord's time there was an ample supply of unfermented wine, the fruit of the vine." (The Bible and Wine). "Unfermented wine seems to have been in common use." (Bagster's Bible Dictionary). Come again, brother. If we are in error, we need teaching. "Chapter and verse," please.

-H.C. Harper.

(Reprinted from June, 1935 Old Paths Advocate)

Note: We will be reprinting some of our beloved H.C. Harper's writing from time to time under the heading: "From The Pen of Brother Harper." Watch for it, and let us know your feelings about it. We welcome your cards and letters.

D.L.K.

What Had The Apostles Been Drinking—

(cont'd from page 2)

We could illustrate the principle in this manner. Suppose I would see a learned colleague staggering across the campus early some morning. He has the reputation of drinking only orange juice for his breakfast. I call to him, saying, "Professor, you are drunk on orange juice." It might only be a joke on my part. It could be a veiled accusation or insinuation that he really is drinking something more than orange juice. In either case it is mockery. But to say, "Professor you are drunk from drinking too much whiskey", would be an accusation and not mockery.

As Professor Bumstead wrote in his earlier article, "The irony of the charge seems to be clearly indicated by the word 'mocking' and the meaning to be, 'These men, too abstemious to touch anything stronger, have made themselves drunk on grape juice.' He argues well, 'If this is not the point of their mockery, how can the use of *gleukos* instead of the more common *oinos* be accounted for?' He states also, 'Vicar Bevan says, 'Peter would hardly have answered a serious defense to an accusation that was not seriously made.' But Peter replies not to the absurdity of getting drunk on grape juice but to the real charge which the absurdity so satirically covers, namely, they were drunk on something else.' He also answers the argument that *gleukos* could be used of the first vintage of the grape after it had fermented by saying, 'Alford and others have lost sight of the classical distinction between *gleukos* or *mustum*, sweet wine because unfermented grape juice and *oinos glukos*, sweet wine which had fermented but was called sweet because, though fermented, was rich in sugar.'

There are other indications in the text and context to enhance this interpretation. Those making this mocking accusation were termed "others", of a different kind from the first group, who honestly were seeking an answer to the phenomena of the tongues. They were different in that they carelessly joked about the circumstances without any sincere regard for or interest in knowing the actuality of the

circumstances.

Peter answered their railing mockery with a significant word. The term "suppose" in the phrase "these are not drunken as ye suppose" is not the common reference to reasoned consideration. It is instead a less common word indicating a careless receiving of evidence with a superficial conclusion—exactly characteristic of the mockery that would be contained in the remark of the jeering men if our understanding of the verse is accepted.

It makes sense—There are two possible rebuttals to this position. One is that since it had been eight months from the grape harvest to Pentecost, the apostles could hardly have had access to unfermented sweet wine or must. However, even McClintock and Strong, who feel it was fermented wine, admit that according to Cato in his *De Re Rustica*, wine or *mustum* could be sealed in jars and kept from fermentation for a year. That this is true is indicated in the scholarly work, *Plants of the Bible* by Moldenke to which we have already referred and quoted in this regard. Smith's Dictionary of the Bible edited by Professor Hackett also admits, "It might have been preserved from fermentation for about a year," also quoting Cato as authority.

The other objection is that, as Bevan argued, "Peter could hardly have answered seriously to an accusation not seriously made." But Peter was replying, not to the absurdity of their mockery, but to the possibility of the real charge which their satirical mockery might have covered. In my homely illustration of accusing a sedate professor of being drunk on orange juice, whether or not I actually believed him drunk, he would no doubt answer my mockery in a serious vein by explaining why he was staggering. He would no doubt say in essence about what Peter said, "I am not drunk as you jokingly accuse me, but I bumped my head on the door and it has made dizzy." In other words, whether my mockery veiled a serious accusation or not, he would feel a need to explain seriously why he was staggering. So, actually this was the only diplomatic way Peter could have answered the crowd—that is, to take the mocking charge good naturedly and show that whether the remark was only a joke or a veiled accusation, in either case, it could not be true and that there was a more serious reason for the phenomena.

It's Important— Is this an important issue? You ask. In regards to this verse alone it may not seem so. But the popular interpretation of this verse seems to me to be an example of poor exegetical principle common among many, that is, assuming what a passage must mean and then forcing our ideas on the words. Dr. William Chamberlin, in his *Exegetical Grammar of the Greek New Testament* gives as the first of five vest pocket rules for exegesis that we should approach a passage lexically. That is, the exact meaning of each word should be ascertained and then understood in the light of the grammar of the sentence, the context of the passage, and the historical setting of the book, as well as in harmony with other Scripture. In this verse the meaning of *gleukos* is positively sweet, unfermented must or grape juice. The "mocking" word means "to make a joke." The interpretation then that *gleukos* has to mean fermented juice at this point is based, not on meaning of words but on a superficial assumption that since this definition doesn't fit a preconceived notion of what the verse says we must make *gleukos* mean in this one instance, fermented juice. This is backward exegesis, assuming the meaning of a verse and then forcing the meaning of the words to fit our assumption, a process to be avoided at all cost.

In conclusion, let us paraphrase our understanding of the verse thus: "Other men who were different, from the first group, and were not taking the situation seriously, with jesting railery, mockingly accused the apostles of being drunk on unfermented sweet grape juice which they professed abstemiously to drink."

(Via Christian Standard, via The Truth).

-Submitted by M. Lynwood Smith, Wesson, Miss.

Unity— (cont'd from page 1)

eateth not of faith; for whatsoever is not of faith is sin" (Rom. 15:23). How does faith come? "So then faith cometh by hearing and hearing by the word of God" (Rom. 10:17).

We know baptism is a command in order to obtain salvation, Jesus instructed Nicodemus in John chapter 3, regarding the new birth. However, we are not told where that baptism is to take place, baptistry or running water, or at what time, so that is left to our judgment. We are told to sing and make melody in our hearts, this is a command; but we are not told whether to use shaped notes, use a book or sing from memory, hence left to our discretion. In striving for unity, we can not have it at the expense of ignoring commands laid down for us.

What can we say regarding unity in the brotherhood in this modern age? Surely love is necessary, but it does not cover disobedience to God's Word. I rather think our love for a brother is shown in teaching him God's way, not in accepting his error. More and more we are hearing the statement "God has children in all denominations." We dishonor His name with this statement. He has one wife, the Church; His children are by this one wife. A child not in this body nor bearing His name can certainly not be called His child.

All will give an account for his own deeds, all will hear His voice and come forth from the grave— "They that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5:29). Let us all endeavor to keep unity but not at the expense of truth when we would have merely union at the most.

Judgment Above The Supreme Court— (cont'd from page 3) smooth talkers, actually doing some good works as a cover for evil designs. Beware! Notice that they are able to transform themselves into godly and righteous ones.

But the angels of God will have a hand in things at the end of the world. The Lord told his disciples, Matt. 13:49, "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just (50) And shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth."

Matt. 25:33, "And he shall set the sheep on his right hand, but the goats on the left. (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;".

NOW TURN TO AND READ Revelation 21 with special attention to the last two verses.

The well recognized law of "Cause and Effect", though not so called in the Bible, is fittingly applied in the just judgment of Christ as the properly ordained power of God to execute judgment AT HIS APPEARING. Let us all study that we may know how we ought to behave ourselves in the house of God, which is the church of the living God, the pillar and ground of the truth. (1 Tim. 3:15). And, 2 Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". Which fits us for that great and notable day of judgment.

-7807 Gault, Austin, Tex. 78757

Family Worship— (cont'd from page 2)

On a rock at that old family altar,
Where my father and mother prayed.

If daily Bible reading and prayer has such a great influence on our children and helps us in living for the Lord; if it also builds up the home and the church—IT IS CERTAINLY WORTH HAVING.

-1525 Ann Arbor Dr., Norman, Ok. 73069

OUR DEPARTED

Pollard— Harvey Quitman Pollard was born May 24, 1893 and departed this life July 1, 1977. Bro. Pollard had been

living in a rest home here in Sentinel, Okla., for the past few years. He attended church services until after surgery about a year and a half ago when he was no longer able. God's word was the biggest part of his life and we spent many hours in discussion. Funeral services were conducted by the writer in the church building at 3rd and Lincoln St. in Sentinel. Family, friends, brothers and sisters in Christ attended with the beautiful singing done by members of the church.

-Ron Willis

Trimmer— Bro. Marvin Agusta Trimmer was born Feb. 3, 1889 and departed this life July 8, 1977 at Modesto, Cal. He was a native of Texas, and is survived by his wife, Ella, a son, 2 daughters, three sisters, and a brother. There were also 6 grandchildren and 3 great grandchildren, and a number of other relatives, friends, and members of God's family. Bro. Trimmer had been in poor health for some time, but now is at rest. Services were at Modesto, Cal., July 11, with burial at Wichita, Kan. Bro. Jimmy Winchester spoke words of comfort assisted by the writer in the memorial service. Beautiful songs were rendered by the members of the Ceres church of Christ, also 2 nieces sang the beautiful song, "When We Kneel To Pray". May the blessings of God be with the bereaved and may we all look to Him for His love.

-Orvel Johnson

Brewer— Sister Alta (usually known as "Dink") Brewer was born August 31, 1918 in Spiro, Oklahoma, and passed away August 1, 1977 in Bakersfield, Ca. at the age of 58. She had been a long-time member of the Planz Rd. congregation in Bakersfield. Our heart-felt sympathies go out to her husband, Arlie; daughters, Loretta Faye Abbott and Janice Kaye Voss; son, Darrell G. Brewer, and her 5 grandchildren. There will be a void felt in their lives for a long time. Sister Brewer obeyed the gospel in 1949 under the preaching of Homer L. King in Arvin, California. She had requested that a very simple grave-side service be held rather than a large funeral, and we did our best to comply with her wishes at 11:00 A.M. on August 4. "Dink" was a good woman, a Christian, and loved. The writer was honored to speak words of comfort.

-Don L. King



Earl Helvey, 4825 12th Ave., Sacramento, Cal. 95820- Since last reporting, two have obeyed their Lord in baptism, a young man and a young lady. We look forward to the Labor Day meeting at Fair Oaks and Auburn. We are now in the last days of our meeting with Bro. Don King. We have had attendance from various congregations, and have had some very edifying lessons.

C.A. Smith, 810 NW 6, Andrews, Tex. 79714- Aug. 8 -At this writing we are in the middle of a good gospel meeting with Bro. Don Pruitt. We have enjoyed Don's preaching as well as he and his family being in our home. Lord willing, I will start a series of meetings in Big Spring, Tex., Aug. 21 continuing through Aug. 28. We plan to work hard in order that it will be a success. The work of the Lord goes well here for the brethren have a "mind to work." Pray for us, please.

Sam V. Smith, Rte. 6, Brookhaven, Miss., July 30 -The Hillcrest congregation of Lincoln County, Miss., recently concluded its 18th annual gospel meeting in June. Bro. Johnny Elmore of Ardmore, Okla., boldly and humbly voiced

the gospel, drawing record-breaking crowds. The evidence of good was seen with one confession of fault and the spiritual build-up of the congregation. The meeting was further blessed and aided with the presence of his family. We are happy for him to return in 1979, Lord willing.

John R. Scott, Rte. 2, Box 300, Neosho, Mo. 64850 -The Burkhart congregation will be in a series of meetings Sept. 23-Oct. 2 with Bro. Carl Johnson. Our radio program over KBTN with Bro. Orville Lee Smith continues to be successful. We are thankful that the Word of the Church goes onward in spite of many discouragements that come our way. Please renew my subscription to the *Old Paths Advocate*.

Paul O. Nichols, 514 Oakshire, Modesto, Cal. 95351, Aug. 8- We have had some enjoyable meetings this summer. Our first was at Tulsa, Okla. We then attended the annual Sulphur meeting. It was good to see friends and hear the excellent sermons. Our next two efforts were at Huntington, W. Va. and West Chester, Ohio. We have had 3 baptisms and several confessions. We are now at Ada, Okla. Before returning home we go to Lexington, Okla. and Kansas City, Kan. We hope to be home by Sept. 9, Lord willing.

Robb W. Hickey, 3635 Cody Wy, Sacramento, Cal. 95825, Aug. 3- Our traveling this summer has been enjoyable. We left home June 20, and have preached at Flagstaff, Ariz.; Hale, Harrison, and Mtn. Home, Ark.; Ft. Worth (Trentman Ave.), Tex.; Broken Bow and Washington, Okla.; and Ceres, Cal. It was our pleasure to conduct a 10 day meeting at Valliant, Okla., with 3 confessions. We have some very strong sincere christians there. The annual summer meeting at Sulphur was edifying and enjoyable. We have now returned home to work with the church at Sacramento (North area). May the Lord bless the faithful everywhere.

Jack Cutter, 12321 E. 14, Tulsa, Okla., Aug. 1- The work in this area has been blessed with results. Several have been baptized and several restored. Although some have not continued faithful, the Cause nevertheless is progressing and growing here. Bro. Paul Nichols held us a good meeting in June and it was blessed with results and good attendance. We attended a few days of the Sulphur meeting and enjoyed it. Also, attended all the Wade-Jenkins debate and were strengthened greatly in our convictions for truth. I have preached recently at Crescent and Joplin. My next scheduled meeting is in Birmingham, Ala., Sept. 17-25. Our regards to all the faithful.

Dennis E. Smith, Rt. 14, Box 253, Brazil, Ind. 47834, Aug. 5- We have been quite busy for the past couple of months, and it seems that June and July passed with unusual rapidity. We had a good meeting at Baton Rouge, La. Two were baptized. In June, I also preached at Chapel Grove, Tenn.; Fossil Creek (Ft. Worth), Tex., and Dallas, Tex. We enjoyed being able to attend Joe Hisle's meeting at Hammond, La., and Jim Hickey's meeting at Melissa, Tex. one night each. We attended the Sulphur meeting June 27 through July 2, and I commend brother C.A. Smith and brother Don King for their good conducting of the meeting. July 3, I preached at Crescent, Okla. We then stopped in Missouri to visit my folks for a couple of days before returning to Indiana. The work continues to go well here at Pleasant Grove. We have just closed a meeting last week with brother Johnny Elmore. We had a good meeting, with two being baptized and one confession of sin. It was very enjoyable being associated with Johnny in the work again. The Lord willing, I will be at Okla. City (Capitol Hill), Aug. 12-14, and at Sharonville, Ohio, Aug. 19-21. We ask your prayers in our travel and labors.

Richard D. Frizzell, 1531 Harrison St., Batesville, Ark. 72501, Aug. 10- The annual fourth of July meeting at Sulphur, Okla. was most enjoyable. We were able to attend most of the meeting and it was wonderful to see so many of our brethren once again. As usual the meeting was a spiritual feast with so many able preachers speaking words of wisdom from God's Holy Word. Though we enjoyed the meeting it was good to get back home and to the work here in Batesville. The Lord has really blessed us! We, of late, have had one brother restored to the faith, he will be a big help to us as he has been active in the church in times past. Also, there is a family, formerly of the digressives, attending regularly, whom we believe will take their stand with us before long. They are the type of people that can be a great asset to the cause of Christ. Of course, we still have a long way to go, but we believe a lot will be accomplished here in time, for we feel sure God is with us and will help us. Please pray for us and stop by anytime you may be passing through.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., Aug. 9- In my opinion, the meeting at Sulphur, Okla., this year, was one of the best I can remember. Don King, and C.A. Smith, did a good job in directing the meeting. We also attended two nights of the Wade-Jenkins discussion in McAlester, Okla., July 4-5th. Ronny did a good job defending our practice. I thought Bro. Jenkins was weaker this time than when Ronny met him before. When will these brethren ever learn to accept the Bible for what it says? I have recently heard the following preachers one or more times: Johnny Elmore at Claxton; Duane Permenter, at Mtn. Grove; Charles McKamie, at Lee's Summit; Terry Baze, at Springfield; Jimmie Cutter, at Jamesville; Don McCord, at Cassville; and Edwin Morris, at Springfield; all in Missouri. My work here in the Ozarks permits me to work with many churches in this area, which I enjoy so very much. This fall I will be in meetings at the following places: Modesto, Calif., Oct. 7-16; Kansas City, Kan. (36th & Everett), Oct. 28-Nov. 6; and Washington, Okla., Nov. 11-20. I plan to attend the Labor Day meeting in Kansas City, which will be coming soon. I recently preached at Harrison, Ark., while Jimmie Smith was away in a meeting. We have started construction on the new N. HWY 65 church building here in Springfield.

Jimmie C. Smith, 401 Prospect, Harrison, Ark. 72601, Aug. 6- Since last reporting, I have held a very enjoyable meeting at Sharonville, Ohio, my second time there, and fourth time in the area. I believe it was the best, cooperation was good. Sad to say, there are a number in the area out of duty, an exceptional problem that has lingered for years with some in that area. The Sulphur meeting was a treat, although I was unable to stay for the close due to the mission work here at Harrison. Our Sunday morning attendance has remained at it's peak though I have been away 4 Lord's days this summer. I appreciate Brethren Jim Donahue, Dan Wissinger, Gareld Stumpf, and Clovis Cook pinch-hitting for me when I was away. Ronny Wade did a super job in his debate with Jess Jenkins, his spirit in controversy is impeccable. The meeting at Olney, Tex., was refreshing to me and I believe to the congregation, too. I enjoyed the support, and loving association with Bro. Don Pruitt in this meeting. I established a fond rapport with these brethren while laboring in North Tex. years ago. One winter I did personal work there one day a week, and spoke for them monthly. It more than thrills my heart to see the faithful in Wichita Falls laboring together in one congregation with renewed love and interest. Cooperation was good from Graham, Jacksboro, Fredric, Dallas, Ft. Worth, and possibly others in attendance. I love the *Old Paths Advocate*.

Ronny F. Wade, 707 Pearson Dr. Springfield, Mo., Aug. 9- The debate in McAlester and Atoka, Ok. closed with a full

house the last two nights. We feel the discussion will produce good. I want to take this opportunity to express my thanks to the thirty gospel preachers who attended one or more times and by so doing helped in defense of the truth. You will never know what such support does unless you have been in a similar position. We next journeyed to Lowery, Ala.; July 10-17, for a very enjoyable and profitable meeting. One was baptized and thirteen confessed faults and returned to duty. It is always such a pleasure to return to South Alabama where I began preaching in the company of Bro. Homer A. Gay twenty six years ago. Our next meeting was with the congregation meeting near Wayne, W. Va. These brethren are now meeting in their new building, which is very nice and a tribute to their zeal and diligence. We had two confessions of fault and two were restored to duty during the meeting. From here we went to Nashville, Tenn., Aug. 3-7. The church in Nashville is a positive force for truth in this stronghold for digression. Bro. James Orten lives and works among them. He is well respected by the church and has every reason to be. Our stay in his good home was most enjoyable. The Lord willing we will be in McAlester, Okla., Aug. 12-14; and Nov. 9-12, we are scheduled to debate Bro. Elmer Moore on the cups and classes in New Orleans, La. We encourage all brethren in that area to make a note of this and try to attend. Our prayer is that God will bless His people everywhere.

Don L. King, 41931 Chadbourne Dr. Fremont, Ca. 94538, August 13— We are presently engaged in an enjoyable gospel meeting with the 64th St. congregation in Sacramento, Ca. The meeting will close, Lord willing, tomorrow evening. Thus far, crowds have been good and a fine spirit manifested by all. I have been especially glad to have had quite a lot of outside interest shown. At this point in the meeting, there has been one confession of public wrong made. We look forward to beginning in Wynnewood, Okla. August 20, for a series of meetings. We pray for the Lord to bless in these efforts. We anticipate taping at least 13 thirty minute tapes for broadcasting over television stations in California. Lord willing, we will do this during the winter months of this year. Too, we are presently working at putting together a Bible Correspondence Course for use along with the T.V. work. We would welcome any helpful hints that you would care to share with us along these lines. One thing that should be pointed out, however, is this: Under no circumstances will there be any form of a centralized fund organized to finance this great work. Great pains will be taken, and have been taken, to insure that all will be done in a way and manner pleasing and acceptable to God. We ask your prayers that our efforts may be rewarded with success. We recently heard Brother Barney Owens preach some good sermons at Lodi, Ca. It was good to see and be with Barney and his wife again. We invite those passing our way to stop by and see us when you can.

Glenn M. Lewis, 556 E. San Jose, Fresno, Cal., Aug. 3.— The Sulphur meeting is now history, services were attended by large crowds, fellowship was wonderful. All seemed to enjoy the services, that kind of feeling was in the air. Brethren Don King and C.A. Smith are to be commended for their part in conducting the meeting in an orderly manner. While on our vacation, we enjoyed the hospitality of our brethren everywhere we went. June 19, I preached morning and evening at Montebello, Cal.; June 21, 22, 23, at Tucson (S. Country Club), Ariz., visiting in the homes of the Taylors, Bill Reece, and Troy Seals, which we enjoyed much. I spoke once or more at the following congregations: Okla. City (21st St.), Okla., visiting with the Jerry Cutter family; Moore, Okla., visiting the Bill Rodens; Holdenville, Okla., visited the Bob Sanders; and at El Reno (Parkview), Okla., and enjoyed the fellowship of brethren there. I attended the meeting conducted by Bro. Jerry Cutter at Huron (Breeze Hill), Ind. We enjoyed the hospitality in the home of Bro. Donald White,

such wonderful people. While there, I spoke at Harrodsburg meeting many new brethren. Pray for us in our efforts to build for Jesus who died for us.

Allen Bailey, P.O. Box 178, Cabool, Mo. 65689, Aug. 2— At this writing I am preparing to leave for Radnor, W. Va., for a meeting Aug. 7-14. We follow that with a meeting beginning the next Lord's day at Grinnell, Iowa. My plans for Sept. are as follows: Columbia, Mo., Sept. 9-11; Alton, Mo., Sept. 16-25; and the first two Lord's days in Oct., at Pottsville, Ark. To those in the area, please come by, all are welcome. After the Sulphur meeting it was my pleasure to attend 2 nights of the Wade-Jenkins discussion. Bro. Wade is to be highly commended for his super defense of the truth. Such discussions as this should strengthen the saved and assist to save those who are lost. I preached at Denison, Tex., July 6, the congregation where my brother Mark is working. From there I went to Miss., preaching at Hillcrest, New Salem, and Pearlhaven. I appreciate these places allowing me the privilege, I enjoyed it very much. Aug. 17, I preached at LaGrange, Ga. There have been several confessions this summer and one restored who had been out of duty for many years. I want to thank the Mo. congregations for their continued support. I attended 2 nights of Bro. Edwin Morris meeting in Springfield, Mo. He did a fabulous job, presenting points all needed to hear. We continue to ask your prayers for good health, safe journeys, and success in the work of saving souls.

Glen Osburn, 3683 Park Dr., Auburn, Cal. 95603, Aug. 11— It has been some time since we have reported and we are now jointly involved in a mission work with Bro. Raymond Fox in Auburn, Cal. We moved in May from Wichita, Kan. into the foothills outside Sacramento. Thus far we have had good interest from the community. Last Lord's Day four different families visited our services. The use of newspaper and radio has proven effective in this area. Raymond and I also have several contacts we are visiting and studying with. Bro. Mike Fox is staying with Raymond studying to be an evangelist. We would be thankful if you would consistently make mention of this work in your prayers. If you have friends or relatives in the Auburn area, please contact us. In summarizing the work in Wichita, Kan., 18 were baptized and there were 8 confessions from digression and restorations during the time we were working there. There were 8 baptisms before we arrived there, bringing it to a total of 26 baptisms since Bob's arrival there Jan. 1975. Also, 4 families moved to the area from other congregations. Since the congregation's inception the attendance on Lord's day has grown from 15 to about 60. All glory to God! Our efforts were not just to increase number, but to truly convert and instruct in the ways of the Lord. Bro. Loudermilk was a source of strength and zeal, and a true joy to work with. He is still engaged in the Wichita work and I am sure would appreciate your interest and prayers. My prayer is that Bob will continue to preach the gospel and be the great example of a true evangelist that he now is. In mission work, the sending of 2 evangelists is very wise and scriptural. In the future I pray that when congregations consider mission work they will send two into the field. May the Lord bless all. Visit us whenever you can.

C.A. Smith, 810 NW 6, Andrews Tex. 79714, July 16— The annual Sulphur meeting was a grand and glorious success. It was my pleasure to work with Brother Don King during this meeting, and I just don't believe that one could find a better Yoke-Fellow. It was our pleasure to use some sixty plus gospel preachers during this meeting and all of them did their job well. Their splendid co-operation was so appreciated by Don and myself. You can look the world over and not be able to find better folk than God's own. At the height of the meeting there was reported to be approximately

1200 people present. A good spirit prevailed throughout the meeting, and for this we give God the thanks and glory that's so justly due him. If you didn't get to attend this year, make plans to do so next year, for it is an unforgettable experience. While in Oklahoma we had the opportunity to attend the Wade-Jenkins debate. Brother Ronny did such a fine job! It was obvious from the very beginning that he was in complete command. Ronny is to be commended for his un-tiring efforts to up-hold the truth. Since returning to Texas we have been busily engaged in the work of the Lord here in Andrews as well as attending a gospel meeting in Midland, Tex., where Brother Carl Johnson is doing the preaching. We are looking forward to our summer meeting here with Bro. Don Pruitt, August 5-14. If you are ever in the West Texas Area please make plans to visit and worship with us. Here in Andrews we publish a monthly Bulletin *Truth In Love*. In it we pursue some timely Bible Subject each month and believe it to be an effective tool in spreading the Gospel of Christ. If you would like to be on our mailing list, why not send us your name and address at your earliest convenience. We here solicit your prayers as we endeavor to do His will. God Bless all of His everywhere is our sincere prayer.

Note: We are sorry this reached us too late for the August issue. D.L.K.)

Johnny Elmore, 419 K St. S.W., Ardmore, Ok. 73401, Aug. 3—June 12-19, we were with the Hillcrest congregation, near Brookhaven, Miss. It was a wonderful meeting, with good attendance and excellent cooperation from other congregations, and it closed with one confession of faults. As usual, the annual meeting at Sulphur was excellent with large crowds and exceptional singing and preaching under the direction of Don King and C.A. Smith. Our next meeting was with Claxton congregation, near Competition, Mo., July 8-17. There we were blessed with good crowds, many visitors from other congregations, several preachers included, and three baptisms. We had a wonderful temporary home there with a fine Christian couple, Argus and Ruth Emerson. I have just returned from a meeting with the Pleasant Grove congregation, July 22-31, near Brazil, Ind., where we were blessed with two baptisms and one restoration. I am indebted to Ronny Wade for preaching for me the first night after my car broke down enroute, and to Merle Helwig for his assistance in getting me from St. Louis to Brazil, and to Dennis Smith for bringing me back to St. Louis to pick up my car. It was a real pleasure to be in Pleasant Grove and to work with Dennis and Nancy Smith and the fine congregation there. We look forward to returning to all these congregations for meetings in the future. If God be willing, I plan to be at McGregor, Tx., Aug. 5-14; Okla. City, (21st St.), Aug. 15-21; Denison, Tx., Sept. 14-18; Levelland, Tx., Oct. 28-30. I am more determined than ever to "fight the good fight of faith" and to "lay hold on eternal life."

Nelson Nichols, Rte. 2, Box 165, Anderson, Mo., Aug. 1.—The work in Anderson is in full swing despite opposition and hinderances. May 13-15, we had a short meeting with Bro. Richard Nichols. We had several visitors, some we had visited and invited to the meeting. Two young men obeyed the gospel. In June we went to Raliegh, N.C. for a meeting, enjoying their hospitality. We had visitors from a distance, there were 9 restorations. It was good to be with Bro. A.L. Adams from Roanoke, Va., and Bro. J.W. Kornegay. We appreciated their presence and encouragement. We were able to attend about 4 services at Sulphur, July 1, 2. Wish we could have stayed longer but since Anderson is a mission effort, and everyone went to Sulphur, we felt it our responsibility to be here on Lord's day. We continue to have visitors and are scheduling home studies when possible. We are training our young men in public and private work of the church. Anyone desiring to live in the country and teach

school or work in factories in other counties nearby, and be near an active growing congregation, please write us. We are now preparing studies and sermons showing historical and scientific proof that the Bible record is accurate, which we plan to be teaching here beginning in Oct. People everywhere express concern about the influence "science" and the public schools have on our young people. These studies and sermons are designed to help young people keep their faith and convert others when hostile teachers and unbelievers attack our faith and the Bible. We have a radio program on KBTN-Neosho, each Lord's day after the 8:00 news, an excellent time and station to teach the truth against digression, innovations and neo-pentecostalism. Listeners at that time are mostly Sunday School, pentecostals, and baptists. Wife and I have been studying Spanish, she is into her 4th year and I am into my second. For years we have had requests for tracts from Mexico and other Spanish speaking countries. Our teachers are agreeable about helping us write tracts in Spanish. We have trouble getting things done due to shortage of funds. Pray for our efforts that the Lord's work will prosper in this mission effort.

Keith Vanderbosch, 600 Raintree Blvd., No. 118, Canon City, Colo. 81212—This is my first report to the *Old Paths Advocate*. Since moving to Canon City in Dec., the work has been progressing well. To date, several have been restored and several home studies are in progress. In Feb., I attended the debate in Denver between Bro. Clovis Cook and Bro. Carl Allen. This was my first time to meet Bro. Clovis along with preaching brethren Lynwood Smith, Tim Berna, Lonnie York, Ron Willis, Glen Osborne, Bob Loudermilk, and Irvin Barnes. I was greatly impressed with Bro. Cook's sincerity which came through in his presentations of Truth. It stood out in stark contrast to the over dramatic performances of Bro. Allen. I am sure, those who came to learn rather than be entertained saw the difference. In Mar., I held a meeting in Canon City assisted by Bro. Bob Loudermilk from Wichita. I took sick with the flu and Bob took over and delivered some fine lessons. Attendance was good including brethren from Westminster congregation. We are still engaged in home studies as a result. In April, Bro. Terry McQueary and family were here to look into the possibility of aiding me in the work in Colo. and western Neb. I am working with 7 churches. He was impressed with the need for laborers and will be moving to the Denver area as soon as support can be raised. We went to Imperial, Neb.; Holyoke, Westminster, and Longmont, Colo., while he was here, and we were all impressed with Terry's ability, sincerity, and desire to do the Lord's work. We look forward to him joining us. We enjoyed a brief visit by the Loudermilk's on their way to Cal. In June, I spent 5 days with the Allingtons in Sunol, Neb., doing personal work in that community. June 12, Bro. Lonnie York gave us a fine lesson. June 14, Jesse and Lena French from Redding, Cal., visited enroute to N.M., Tex., and Sulphur. I worked with Jesse for a year before moving to Canon City, and it was good to hear the work in Redding is doing well. June 18, I was at Imperial, Neb. to aid Bro. Irvin Barnes in a meeting. It was well attended by brethren from Canon City, Holyoke and the surrounding communities. Bro. Barnes did an outstanding job. Colo. is a beautiful state, there are churches in Delta, Longmont, Westminster, Holyoke, and Canon City. Why not stop by and worship with them? Also you might stop by Sunol and Imperial, Neb. Your visit would be rewarding to you and encouraging to them. The last three mentioned churches all left digression about a year and a half ago which should give you a good idea of the spiritual conviction of these fine brethren. Pray for us and the work here. God bless all of you.

Note—We are sorry this did not reach us in time for Aug. issue. I am sure our readers will be interested in continued reports of this work. -Ed.

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

INTRODUCTION OF INSTRUMENTAL MUSIC AND ITS EFFECT ON THE FELLOWSHIP OF THE RESTORATION MOVEMENT by Alfred Newberry

One of the underlying though major reasons for the instrument was the desire to be like and keep abreast with the denominations. This motivation is betrayed by the unprecedented letter to J.B. Henshall by a brother in 1851. This brother mourns that, "We are far in the rear of Protestants on the subject of church music."

In 1873, Joseph Franklin made the following apt comparison: The Jews cried, 'Give us a king'. God gave them Saul. The people now cry: 'Give us Pastors! give us music; give us fairs, festivals, and lotteries! give us conventions and societies! allow us innocent amusements!' And God is giving them over to ungodliness and worldly lusts."

Paradoxically, some of those who had joined the Restoration Movement in order to flee from denominational practices and to go back to the Bible were literally returning to their "own vomit again." Once they had arrived at "Jerusalem" they were not content to dwell there but began to backtrack toward "Babylon." With regard to this reversion, Moses Lard observed: "He is a poor observer of men and things who does not see slowly growing up among us a class of men who can no longer be satisfied with the ancient gospel and the ancient order of things. These men must have changes; and silently they are preparing the mind of the brotherhood to receive changes."

A second underlying though major reason for the introduction of the instrument was deficiency and ineptitude in vocal singing. This vacuum which was created out of a lack of effort and development served in many cases as the impetus for the instrument. It is not coincidental that the first congregation on record to use the instrument, the one at Midway, Kentucky, was drawn into this innovation by bad singing. Concerning this West writes: "The introduction of the instrument owed its inception to the deplorable singing the congregation did. The singing had degenerated into screeching and bawling that would as Pinkerton said, 'scare even the rats from worship'."

Even Isaac Errett, editor of the Christian Standard and one of the major advocates of the instrument, was sagacious enough to realize that this was one of the major forces drawing the instrument into the churches. He observed: "The innovation of choirs and instruments will not be checked by captious objections. The only way to put a stop to it is to set to work diligently to train churches in vocal music."

A third major undercurrent serving to tow in the organ was simply that people liked it, they enjoyed the sound, it pleased

(continued on page 7)

IS THE USE OF ONE CUP TRIVIAL? by Billy D. Dickinson

Recently, I purchased a book of radio sermons by Fred A. Amick, entitled, *Hearing For Eternity*, Vol. II. In this book, many fine sermons are delivered. However, on pages 324-331, a sermon entitled, *Is Your God Too Small?*, can be found. Mr. Amick is a preacher of the church of Christ who has rejected the mechanical instrument while he upholds the modern Sunday School and individual communion cups. And on page 327, he makes this comment: "This worship of a 'trivial god' did not cease with the passing of the Pharisee party. . . Some of our own brethren will fight to a bitter division of the body of Christ over nothing more important than the number of containers that ought to be used on the Lord's table. While this battle rages the devil laughs in high glee and millions turn away in disgust". Notice that Mr. Amick offers no scriptural proof whatsoever but merely asserts that the use of one cup is trivial and unimportant. As I read these words, I couldn't help but think this attitude has led to every innovation that has ever divided the church! We agree with Mr. Amick that the devil is laughing in high glee, but it's not because some have held to the truth that "he took the cup", but because some have departed from this apostolic way.

Mr. Webster defines the word trivial as something which is "unimportant or insignificant". If doing what Jesus did is unimportant, if following the scriptural pattern for the observance of the Lord's supper is insignificant, and if the new covenant which the cup (container) is an emblem of (Lk. 22:20; 1 Cor. 11:25) is unimportant, then we are forced to agree with Mr. Amick that we are being trivial in this matter. But could it be that Mr. Amick is also considered trivial by many? In this same book, on pages 15-28, Mr. Amick delivers not one, but two sermons on the unscripturalness of mechanical instruments of music in the worship of the church. We would remind our readers that the Christian church would no doubt consider him to be indulging in "trivial matters". Realizing this, on page 15, in the sermon, "Does Instrumental Music Honor Christ?", he asks, "Should Christians quibble over non-essentials?". Why does he ask this question? Because he knows that the minute he brings up this subject many are going to accuse him of quibbling over non-essentials, as he has accused us! But notice how he condemns the piano and organ on page 21, "Christ is not glorified in worship by any act he has not authorized. Human inventions can only honor the skill of the humans who designed them. God through Christ is only honored by the things that he has fashioned and specified". In other words, mechanical instruments of music are another kind of music than that specified and therefore, they are unscriptural. Likewise, cups violate that which is

(continued on page 8)

THE SIGHTS WERE TOO HIGH

by Orvel Johnson

What a disappointment— a trophy buck within seventy yards, standing dead-still; then after firing five shots from the thirty-thirty, seeing him lope off, not even touched by a single bullet. Something just had to be wrong with the rifle.

One just couldn't miss: even a novice. Later, checking the rifle and sighting it in to find it shooting five feet high at one hundred yards. One chance for such a trophy buck. Perhaps never again would it occur.

One might say; it sure wouldn't happen to me that way, I'd make sure first.

What about life, your life, my life? Are we really sure? Just how high are our sights? Have we given serious thought to our life to see just where our aim is? The Great Book of God tells us that our life is "—as a vapor that appeareth for a time, and then vanisheth away" (Jas. 4:14).

There seems little doubt but that the many problems which develop in building the home (not the house) are because the sights of either the husband or wife, or perhaps both, are just too high. They could be so high as to miss completely the real import of life itself and the true meaning of building the home.

The bounden duty of husband and wife is to love one another and have a joint partnership in building their home. It is no more than responsibility of the husband than it is the wife, or the wife than it is the husband. It is not a task that should be considered drudgery but one to be pursued with love and care between husband and wife.

Sometimes this is not understood or fully realized, so problems begin to develop early in the homebuilding. Sometimes it is forgotten that vows were made and that two "—were to be one flesh." Surely, in the homebuilding there should be no secrets between the partners. Their lives should be bound up in each other so they may share the joy and happiness in the building. Sure they will be confronted with problems, disappointments and perhaps sometimes sorrow that may come their way but will share in these as well as the good things.

The home-maker, as sometimes the wife is called, has many duties and responsibilities. The pattern, as set forth in part in the Bible in Titus 2:5 can be followed with much satisfaction and success. This instructs the wife to be "—discreet, chaste, keepers at home (of the home), good, obedient to their own husbands, that the word of God be not blasphemed." Then in Ephesians 5:22 further instruction is for the wife to "Submit themselves to their own husband, as unto the Lord."

This is the beginning and the ultimate pattern for a good building program in the home on the part of the wife. Her desire will be for her husband in keeping the house neat and clean, in caring for the needs of the children, doing the many, many tasks that befall a growing family. In following this pattern the wife will show love and kindness toward her husband and their children. She will cherish them for they are something very special to her. How great it is to be building the home.

Sadly, not every wife is content to follow the good plan but begins to think of things beyond the scope or plan of things.

The sights are a little higher than just being a good wife. At first it may be just little things that somehow creep in but how these little things can grow!

The idea of having to keep up with a friend or a neighbor in a way of life is almost a sure sign that the sights are too high. Too, living above one's means begins to generate problems. Tensions, anxiety, little quarrels, accusations, harsh words, a few tears; all these are little things as they begin but how they grow and bring discomfort, unrest and shakiness into the family circle.

(continued on page 8)

THE WICHITA KANSAS WORK

by Bob Loudermilk
and Lonnie York

The congregation at Wichita, Kansas, has just concluded its second successful year of study programs for young developing preachers. We feel that this year's program has been very successful in the training, developing and education of the young men who volunteered their time and devotion to this work. As these young men leave and return to their home congregations, they will be returning with the tools to edify and encourage others to work for the cause of Christ. We feel privileged to have worked with all these young men.

During the first five weeks of this year's work, these young men were assigned various projects which were to be completed by the end of the fifth week. Some of these projects were; read and outline the books of Matt., Mark, Luke, John and Acts; memorize a list of basic scriptures; research and write on a topical research paper; write and deliver a sermon and learn the methods of personal work with home Bible studies. Other work projects included actual mission work at Jetmore, Kansas, where every door was knocked and home Bible studies conducted. During the weeks here, lectures on various scriptural subjects were delivered: some being on the methods of research and development of sermons; the proper way to speak before an audience; the Eternal Kingdom; the Covenants; various cult doctrines and the way to answer them and many more interesting topics. Much more was included and their personal time was limited. However, there were times when each young man possessed time for relaxation and personal reflection. A goodly amount of time was spent individually with each young man to learn about his goals in life and what we could do to assist them in achieving their goals. With all this, God and His Word was our main goal and source of guidance.

We feel that each of the eight young men performed well and will become an asset to their respective home congregations, as well as for the brotherhood and cause of Christ. We encourage their home congregations to continue their encouragement and development of these young men and that the brotherhood will accept them as spiritual leaders one day. The young men who gave us this great opportunity are as follows: George Battey of Cassville, Mo.; Matt Buttler of Fair Oaks, Calif.; Bud Curley of Amarillo, Texas; Gregg Groves of Springfield, Mo.; Steve Pipkin of Kansas City, Mo.; Russell Seals of Tucson, Ariz.; David Stands of Cottage Grove, Or. and Norman Taulbee of Beattyville, Ky.

It is our plan that after each year's work to invite two of these young men to remain with us during the winter months so that they might continue their development. Norman Taulbee and Russell Seals have consented to remain for a period of time and work with us and allow us to assist them in their spiritual development.

Much appreciation is expressed to the individual members of the Wichita congregation for their hospitality in opening their homes to these young men. Without congregational cooperation this work would not have been successful. We wish, however, to make it clear that this work is not sponsored by the Congregation. All the expense comes for us and other individual members of the congregation, who have permitted these young men to make their homes with them.

We are thankful for the short meeting with Jerry Cutter and the time he spent in lectures with the young men. Preaching in the evenings and lecturing in the day time put a lot of responsibility upon him and we are most thankful that he so graciously accepted the challenge. We regret that Ronny Wade could not come and conclude our work with a meeting, he had other obligations that prevented him from so

(continued on page 9)

THE WADE-JENKINS DEBATE

This debate was held between brethren Ronny Wade of Springfield, Mo., and Jesse Jenkins of Denton, Tex., on July 4, 5, 7, 8. The subjects discussed were: (1) "The Scriptures teach that an assembly of the church of Christ, for the communion, must use one cup (drinking vessel) for the distribution of the fruit of the vine." Wade affirmed; Jenkins denied. (2) "It is Scriptural for a congregation of the church of Christ to teach the Bible in systematically arranged classes with women teaching some of these classes." Jenkins affirmed; Wade denied.

The first two nights were held in McAlester, Okla., endorsed by the "C" and Tyler street church. This is where brethren Jerry Dickinson and Jack Lee live and by whom they are supported in their work. They helped with the preparations, etc. The church there provided us with a spacious auditorium, air-conditioned and suitable. Here we had many of our brethren in attendance who had stayed over from the Sulphur meeting. The crowds were very good and people very useful and encouraging. Tim Berna operated the projector and was of great help. The last two nights were in Atoka, Okla., where the church is that endorsed brother Jenkins.

We were somewhat disappointed in Bro. Jenkins efforts to sustain his cause. His reputation that preceded him spoke better things of him. His main thrust of argument was the old tattered and beleaguered effort of "generic authority", and on the class question his position might be summed up with the "feed the flock" argument, even stating that a woman could teach a man, and indeed, that she may teach as many as thirteen. Then to make bad matters worse, when chided by Ronny for such reasoning he stoutly stated that his brethren agreed with him. (A thing we found not to be true since the debate, for the brethren in that very town stated that they did not agree with him and that none of them did).

Ronny never seemed in better form and fully arose to the occasion. He had all of his arguments and answers at ready and easy recall and amazed the opposition. He not only satisfied his brethren but obviously impressed the other brethren, especially the younger preachers.

Oh yes, we believe the debate did much good! At least one sister who had never heard the classes questioned came forward after the debate the first night at Atoka and heartily stated that Ronny had the Bible and had the Truth. The second and last night she pushed her way forward and said, "I have taught my last class." So Truth marches on! When will these brethren learn that one departure from the word of God is as wrong as another? Good order prevailed throughout. Bro. David Bonner moderated for Jenkins and I for Ronny.

-M. Lynwood Smith

Subscribe to the OLD PATHS ADVOCATE.

APPRECIATION

Our home was destroyed by fire in August of this year and we were forced to move to a new location until we can rebuild at the same site. My temporary address should you want to make note of it in your church directory is: 110 Beuhring St., Apt. No. 2, Lavalette, W. Va. 25535, (former address at Wayne, W. Va.). The church here is doing good and has been a great help with their generous support and prayers. This is true not only of our home church but of others, also and I want to thank all who came to our aid and are still doing so. My family and I appreciate it so much. I thank God daily for a brotherhood as great as ours. May God continue to bless us all. My new mailing address is: P.O. Box 55B, Lavalette, W. Va. 25535. Phone: (304) 522-8768.

-Dennie Whitt, Jr. & family.

THE CHRISTIAN'S RESPONSIBILITY by Ken Millard

Jesus Christ, the head of the body of Christ, not only expects members of His body to be faithful, reverent and godly but he also expects them to be responsible toward Him.

From time to time I read of some congregations soliciting financial aid through the *Old Paths Advocate*. Their cause may well be just and Scriptural but many times the church in a local capacity could take care of its own needs without calling upon other congregations. The responsibility of the church is to preach the gospel. It must be preached but some of these same congregations are not instrumental in proclaiming the Word because their members do not shoulder their individual responsibilities of carrying their cross. Jesus said we are to "daily" carry our cross. (Luke 9:23.) That means seven days per week three hundred sixty five days per year. Not just on the first day of the week. One reason, perhaps, that some solicit financial help may be that it is easier to receive than to give. However, we must remember that the apostle Paul in quoting Jesus said: "It is more blessed to give than to receive." (Acts 20:35). What brethren need to understand is: that the Lord expects church members to support the church. Membership responsibility should be taken for granted. If we will open up our hearts as Christians, it will not be hard for us to open up our pocketbooks.

One more thing that should be noted is: that after the Christian opens his pocketbook to give as he has been prospered, and the money reaches the treasury, it should not be used for just every cause. It needs to be used in the work of saving souls. Millions are dying in sin before our eyes. The gospel must continue to be preached. Jesus commanded that it be preached in "all nations." (Matt. 28:19,20.) Those who are stingy in this respect will never amount to much. (2 Cor. 9:6-12.) However, God will bless the righteous efforts of a faithful congregation.

Jesus said: "... the labourer is worthy of his hire . . ." Pay the man who preaches the Word. If a man can't preach don't call him! If he can, call him and support him for his labors. One of the many reasons that there is a shortage of gospel preachers is because they are often not paid enough for them to get by. It is the duty of the church to make sure that the preaching of the gospel is supported sufficiently. The preacher's needs should be met. If they aren't, God will doubtless hold the church responsible.

Even those who preach locally are sometimes not supported adequately. Members need to remember that they have expenses too. Some have the idea that the preacher who doesn't have to travel far is obligated to preach for nothing. (Or almost.) That idea is wrong. Though he may not travel as far as others, he still must work at getting his sermons ready. He deserves some consideration for his labor.

Brethren, don't take this message wrong. What I am saying is this: A cause worth while is a cause worth sacrificing for. Let us please shoulder this great responsibility as Christians should. Let the gospel go forth and may we glorify the name of our Saviour Jesus Christ. The apostle says in 2 Cor. 8:12-15: "For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not. For I mean not that other men be eased, and ye burdened. But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack."

I am willing, are you?

-11140 S. Chesnut, Fresno, Ca. 93725

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HERE AND THERE

Concerning the "exchange" between Bro. Victor Knowles (author of *The One Cup Faith*) and Ronny F. Wade dealing with the Lord's Supper: We had previously announced that the written exchange would begin in this month's issue.

However, we spoke with Bro. Wade by telephone today and found that due to Victor Knowles' moving at the present time, he was unable to get his material ready for publication. Lord willing, all can be ready by next month. We look forward to seeing it in this journal. Be sure your subscription is up to date so as not to miss a single issue.

We receive quite a lot of mail at the office address in Lebanon, Mo. This, however, only causes unnecessary delay in processing of our mail. It is sent out to California to us before we ever get to read it. Please send all correspondence to 1061 North Pilgrim St., Stockton, Ca. 95205. You will receive much speedier response by so doing.

We continue to encourage preaching brethren to send us material for publication! We have such a wealth of knowledge among our many able men. We continually need good, well written, (and well researched) articles. It is our aim to present to our readers a well balanced supply of reading material. Too, we would like for *Old Paths Advocate* to be of scholarly content. We have many among us who can deliver "the goods." Will you arise to the occasion brethren? Let us hear from you soon. A number have promised to write, but as yet, have not. We look forward to publishing their material soon.

We continue to appreciate the many, many letters of appreciation and thanks for *Old Paths Advocate*. A number are received every week from our readers across the nation and even abroad. The list of subscribers is on the increase, thank the Lord! Please, tell your friends about our paper and encourage them to take it for themselves. Perhaps you can subscribe for them. Why not see if your local Library will allow you to place a copy in their reading rack every month?

Perhaps your physician will allow you to have it sent to his office. Who knows the good that may be done in this individual capacity. Send us your suggestions and your criticisms too. We want to make the paper better, and better.

—Don L. King

THE CHURCH DIRECTORY

The 1977 CHURCH DIRECTORY can be purchased for \$1.00 each postpaid from: Bro. ROBERT STRAIN, HARRODSBURG, INDIANA 47434. That is all the address that is needed. I am still receiving orders mailed to my old address in Oklahoma City which must be forwarded to me here in Arkansas. Do not order from me because it will cause delay and your order may get lost in the mail. Also I plan to change my address again in November, so please do not order from me as you may not get your DIRECTORY, order from Bro. Strain. If your home congregation has an (+) please send me the (1) Location of the place of worship, (2) Time of the services, (3). Names, addresses and telephone numbers of not more than 3 of the leaders. My address and telephone number until November 15, 1977. Ray Asplin, Star Route 2, Box 67-A, Norfolk, Arkansas 72658, Phone (501) 449-7117. This will be my address from March 15th to November 15th each year according to present plans. If there have been any changes in your home congregation, please contact me at the above address. Please do not send any Directory orders to me as I will have to forward them to Bro. Strain which will cause a delay.

—Ray Asplin

Those who do not cross rivers until they get to them usually have fewer rivers to cross.

ANNOUNCEMENT OF DEBATE

Lord willing, on the nights of Nov. 9-12 there will be a discussion between Ronny Wade and Elmer Moore in New Orleans, La. All 4 nights will be at the church of Christ, 3000 Lake Villa Dr., Metairie, La. The first 2 nights, Nov. 9, 10, the following proposition will be discussed: The scriptures teach that an assembly of the church of Christ for the communion must use one cup (drinking vessel) in the distribution of the fruit of the vine. Ronny Wade affirms; Elmer Moore denies.

The last 2 nights, Nov. 11, 12, the following proposition will be discussed: It is scriptural for a congregation to teach the Bible in systematically arranged classes, with women teaching some of these classes. Elmer Moore affirms; Ronny Wade denies.

All are invited to attend. For those coming from out of town Metairie, La. is located off Interstate 10, just before you reach New Orleans. For further information contact me at 4323 Maple Leaf Dr., New Orleans, La. 70114. Phone: (504) 392-1068.

—Billy D. Dickinson

PUBLISHER'S CORNER by Homer L. King

"This is my beloved son— hear ye him" (Matt. 17:5)

When the voice from the clouds spoke to Peter, James and John, it was brought to their remembrance what they should already have known: Jesus was special to God— He was beloved— they needed to listen to Him! Peter the impulsive one was ready to build a tabernacle for the Lord but also for Elijah and Moses. God let them know Jesus was the one to be heard, Jesus was the one to be revered. In the midst of strange sounds in the world today, so many ideas foreign to God's Word, many ways of man that we are told are not God's way and far inferior, let us be reminded that Jesus is the great Commander. "Hear ye Him."

WORDS OF ENCOURAGEMENT

"We enjoy the paper very much and are suggesting it to others."

-Kenneth Middick, Fairmont, W. Va.

"May the Lord bless you in your efforts for Him. Very encouraging to receive the paper each month."

-Duane Permenter, Green Forest, Ark.

"I enjoy the paper very much, keep up the good work."

-Duane Trimble, Indiana, Pa.

"Here are 2 renewals for the Old Paths Advocate which has been an excellent addition to my reading and reference material—keep up the good work."

-Keith Bullock, Cinn., Ohio.

"Here are some subs. I sure do like the paper."

-Mrs. A.S. Rollins, LaGrange, Ga.

"My family enjoys the paper very much, you all are doing a fine job with it."

-Lowell G. Hill, Birmingham, Ala.

"We enjoy the paper so much, renew our sub for another year."

-Lowell Floyd, Rogersville, Mo.

"Here are several subs. I enjoy the paper so very much."

-Noah Graham, Okla. City, Okla.

"Here is my renewal for another year of Old Paths Advocate, without a doubt the greatest paper of its kind anywhere! It is especially good to be able to receive it regularly again."

-Edna Sherwood, Sacramento, Cal.

NOTE OF THANKS

We want to thank all who were so concerned and helped us during my wife's surgery. The prayers, financial help, services rendered, words of concern, and offers of help are all truly appreciated. Those who sent financial help which was applied on medical and other expenses, are as follows: Individuals—George and Lee Turner; Bobby Reeves; Donald Warren; Paul and Jewell Washburn; Lowell Smith; Loyd and Marline Hill; John Prince; Roscoe and Betty Lawson; M.E. Mountain; Wayne Franklin; Tom and Margaret Allington; Merle and Ardith Ford; Roger Burkhardt; and one donor Anonymous. Congregations: Noel Chapel, Okla.; Hale, Ark.; Sacramento (64th St.), Cal.; Atwater, Cal.; Beattyville, Ky.; Lawrenceburg, Tenn.; Kansas City (36th St.), Kan.; Alton, Mo.; Harrodsburg, Ind.; Modesto, Cal.; Kansas City (73rd & Prospect), Mo.; Paris, Tex.; Peoria, Ill.; Blue Springs, Mo.; Bloomington, Ca.; N. Kansas City, Mo.; Porterville, Ca.; Stockton, Cal.; Powe, Mo.; Escalon, Cal.; and Burkhardt, Mo. A financial report has been sent to contributors (with the exception of the Anonymous donor).

-Orville and Glenda Smith & family.

A NOTE OF THANKS

The western Labor day meeting just ended as a tremendous boost to the mission work here in Auburn, Cal. The mass of advertising (including radio, newspaper, direct mail and door-to-door canvassing) brought many from the community to hear the pure simple gospel of Jesus. In all, over a dozen home studies will be set up with people in the Auburn area as a direct result of the meeting. The brethren in this area would like to thank all who participated in making the meeting a fruit to the glory of God. Many traveled a great distance, even from other states, to attend the meeting. For their zeal we are thankful. Also, the preachers spent much time in writing out their sermons beforehand so the sermons could be printed and handed out after each service. We sincerely appreciate their efforts.

The theme of the meeting was "The Ancient Faith in Times Like These." Certainly the community of Auburn who knows of Christ's church and the ancient faith. In the months

preceding the meeting, Glen Osburn and I with the help of many other workers prepared for the meeting and the beginning of the new congregation and now, with the Lord's help, we will concentrate our energies on studying with those in the community who responded to the meeting. Hopefully in the future more meetings of the caliber of the Sulphur meeting can be used in this same way to support mission work in the genuine spirit of a Gospel meeting in addition to building up the saints.

-Raymond Fox

HONOR ROLL

You will find listed below the names of those sending us subscriptions from Aug. 10 to Sept. 10 and opposite the name the number of subscriptions sent. For this time of the year the list is good and we again express appreciation to all for your help and encouragement. Please check the following and report any errors to us:

Don L. King-8; Mrs. A.S. Rollins-4; Marline Hill-3; Bob Loudermilk-3; B.S. Rawls-3; B.F. Leonard-2; Keith Bullock-2; David Smith-2; W.L. Haygood-2; E.N. Bullard-2; John Rose-2; Ron Willis-2; S.F. Roe-2; Agnes Hemelhan-2; Lynwood Smith-2; Ruby Agnew-1; Hartman Fitzgerald-1; Mrs. Donald Ray Sykes-1; King Fields-1; Harvey Hammonds-1; Phillip Cimei-1; Mrs. Howard Harris-1; A.R. Noack-1; Mrs. B.C. Freeman-1; Lucy Bassman-1; L.E. Fussell-1; S.E. Mann-1; Annie Tankersley-1; David Risener-1; Duane Trimble-1; J.L. Dunlap-1; Melvin Dyer-1; Martha Pappas-1; L.M. Crouch-1; Dan F. Keel-1; Charles Morris-1; Floyd Lechner-1; Buddy Johnson-1; Carl Johnson-1; Duane Permenter-1; Jearl Cromer-1; Claude Barnes-1; James Morel-1; Delbert Boman-1; Ola Gentry-1; R.B. Finney-1; J.A. Floyd, Jr.-1; Bob Casey-1; L.A. Shipley-1; L.D. McKinney-1; Lola Harper-1; Kenneth Middick-1; Margie Rogers-1; Jimmie Smith-1; Joe Shown-1; R.B. Roden-1; Mike Fall-1; Otis Graham-1; Mildred Tortellet-1; Bob Chancellor-1; Robert Morrow-1; Orvel Johnson-1; Kris King-1; Nancy Moyer-1; Total-90.

HONESTY IS A BY-PRODUCT

A man paid his bill at a hotel. "Do you want a receipt?" asked the clerk. "That won't be necessary", replied the guest. "God has witnessed the transaction." "But I don't believe in God," said the clerk. "In that case, then, please give me a receipt," said the guest.

There is no "secret" to our present wave of dishonesty! When men consider God either "dead" or too indifferent to observe their evil ways, they are sure to be dishonest. When anyone feels that this life is all there is, and that there is no judgment day coming, dishonesty is sure to be manifested in some form.

Remember that God sees every move you make, and you will want to be honest. "So then every one of us shall give account of himself to God" (Rom. 14:12). You may try to get by now with some form of "situation ethics" and argue "everyone is a little bit dishonest." This is a lie, because genuine Christians are absolutely honest. Rationalization will not get you by at the judgment.

Nowhere does honesty manifest itself any more clearly than in the way we handle the Truth. Jesus said, "Thy word is truth" (Jno. 17:17). "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (Lk. 8:15).

-Selected

The supreme happiness of life is the conviction that we are loved.

-Victor Hugo

WORRY THE TRAGIC WASTE by Bob Chancellor

Never in the history of man has he been burdened with so many diverse and complex problems. He worries over population, pollution, inflation, bombs, swine flu, and a host of other things. As individuals our worries run the gamut from heart attack to dandruff. Adding to our frustration is the feeling that we can't seem to do anything about it. Jesus asked: "Which one of you by taking thought can add one cubit unto his stature?" (Matt. 6:27). So you see, worry is indeed wasted energy. As we worry about yesterday and the mistakes we made, all the while feeling apprehensive about tomorrow, we miss the golden opportunity of today. Someone once observed that yesterday is a cancelled check, tomorrow is a promissory note; today is cash, use it now!

The Lord never intended that His people be burdened down with worry. "Humble yourselves, therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you." (1 Peter 5:6,7). If you are at peace with God, you should not worry constantly. He promises you care and keeping here in this world, and life beyond the grave. Why should we worry?

Paul speaks of "...the peace of God, which passeth all understanding. . ." (Philippians 4:7). He must have known that peace. When he and Silas found themselves in the musty dungeon of the Philippian jail, (Acts 16) their feet made fast in the stocks and their future unknown; In the blackness of the midnight hour the Scripture says they "...sang praises unto God: and the prisoners heard them." (verse 25). That's the kind of peace that passes all the logic, reasoning and understanding of this world. It springs forth from an unwavering faith in the Heavenly Father. You can have that peace today for the same God reigns, rules and cares for His own. His power is not diminished and His "...hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you. . ." (Isa. 59:1,2). We cannot have that inner peace while allowing sin to remain in our lives. Having been cleansed by the blood of Jesus we can "...draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10:22). There before the throne of God, we can let our requests be known. (Phil. 4:6). If our hearts are right, if our lives are right, we can be sure He will hear our prayers.

God wants us to be happy and since everything belongs to Him He wants to bless us. David declares: "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein." (Psa. 24:1). It is His will that we enjoy the many things He has placed here for us; but more, that He wants us to look forward to the reward that awaits us. As Paul viewed that future abode he remembered the promise of the prophet of old: "...Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9). Again he says: "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." (Rom. 8:18).

Dear child of God, look up, and be of good cheer! "...For your redemption draweth nigh." (Luke 21:28). Let those who know not God do the worrying about life and death; "...I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12). It is true that we do not know the future, but we do know Him who holds the future in His hand. Knowing this we can say: "...The Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13:6). (From the bulletin *The Oak Leaf* December 12, 1976).

-P.O. Box 86, Winthrop, Ark. 71866

When a Christian rests, he rusts.

MARRIED 62 YEARS

Mr. & Mrs. Evans Crews, 1006 Smith Ave., Lawrenceburg, Tenn. 38464, were united in marriage Sept. 19, 1915, in a buggy in Lawrence County. Nine daughters were born to them: Lucille Crews (deceased); Fannie Hill and Francis Davis, Etheridge, Tn.; Nona Guthrie, Huntsville, Ala.; Mildred Smith, Assumption, Ill.; Polly Chaffin, Cinn., Ohio; Ruth Pilkinton, Lawrenceburg, Tenn.; Joann Cryer, Live Oak, Cal. and Carolyn June Crews (died in infancy). Dad was a farmer in his younger days and we girls were his helpers in the fields. There were no luxuries but love abounded in our home. Dad retired from his job at the Victor Chemical Co. when he was 65 but did not retire from work. He is a very active 82 year old man, busy in his garden. Our mother was too busy rearing her girls to have anything outside the home. The only public job she ever held was in the school cafeteria and she walked to and from school with us. She was never idle. Even now, at age 78, she keeps busy canning fruit and vegetables and piecing quilts. Our parents are seldom sick and never complain. Hard work has not hurt them! They attend church at Springer Rd and 7th St., where Ruth and Francis are members. We were always taught that "a good name is to be chosen rather than great riches" and it is with pride that I tell folks who my parents are. Their good name will live on. This short writing will let everyone know what kind of folks they are and how proud we are to be their daughters. We hope they have a happy anniversary and many more. God bless them!

-Their "7" Girls

A SPECIAL NOTICE AND PLEA

Dear brethren in Christ; It should be well known by now about the mission work in progress in Northern Arizona, particularly in Flagstaff. It is a good work, showing progress and increasing interest day by day. A small but strong congregation is already there shining as a bright light in a dark place. They are not slothful in business but are fervent in spirit, serving the Lord. It is also well known that there are congregations around the country who have the financial resources to support the preaching of the gospel of Christ and are not doing it. Perhaps you lack opportunity or have not been approached to help in a work like this. However, right now, there is an opportunity to get involved in this mission work. There is a need for \$500.00 per month for Brother Alan Bonifay's support so that he may continue to work in preaching the gospel to the lost unhampered by financial worries. Now, don't hesitate in your decision to be a part of this great mission effort. The need is immediate. Please contact Brother Alan Bonifay personally as soon as possible and get involved in helping to save the lost. Remember, dear friends, hell is going to be full of those who will do anything, and also those that will not do anything. Please send all correspondence directly to Alan Bonifay, 3737 Loma Vista B. Flagstaff, Ariz. 86001. Telephone (602) 526-3748.

Submitted by Planz Rd. congregation, Bakersfield, Ca.

FIND THE BOOKS

In these remarks are hidden the names of 15 books of the Bible. It's a real luLU. KEpt me looking so hard for facts I missed the revelation: I was in a jam, especially since the names were not capitalized. The truth will come to only a few numbers of our readers...to others it will be a real job. For all it will be a most fascinating search. Yes, there will be some easy to spot and others hard to judge. So we admit it usually results in loud lamentations when we can't find them. One lady says she brews coffee while she puzzles over it. One book is underlined to help you start. Can you find the other 14.

-Author Unknown

(Submitted by Allen Bailey)

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). "Recompense to no man evil for evil." (Rom. 12:17). Jesus also taught that we should turn the other cheek in Matt. 5:39.
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 ye 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: "And 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 I 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 below in support of the above principles. Signed:

-Randall Wayne Turner
2213 North 7th St., Ceres, Ca. 95407
-Brian Barnes,
622 Pilgrim, San Antonio, Tex. 78213

THE CHURCH

Her ways are of beauty, And thus they will stay,
Let us put forth, No man-made way.
The Christ set her up For us to keep;
And help lost sinners His precious way to seek.
Let us not rebuke His death on a tree, And to ourselves holy
be.

-David Cole, Collins, Miss.

The Introduction of...Music— (cont'd from page 1)
their ears, and, so, they sought to have it. In 1864, W.K. Pendleton, Alexander Campbell's son-in-law, confesses his weakness for instrumental music. He said: "We confess to a fondness for good music of all kinds; and find it no offense to our own feelings of piety or praise to hear the grand and majestic swell of the organ rolling forth, laden with the strains of our sacred music."

Arguments for the Instrument

Along with the instrument controversy came argumentation designed to justify this innovation in worship. Although they were somewhat varied from advocate to advocate, there were basically five arguments used to support the use of the instrument.

One of the very first used was that mechanically produced music is inherent in Psalmody, and, since it is inherent, instrumental music is acceptable in New Testament worship since Eph 5:19 prescribes "psalms, hymns, and spiritual songs." Quoting once again from the letter to Henshall, "Should not the Christian Church have organs or Bass Viols that the great object of Psalmody might be consummated?"

We also necessarily infer that the appeal to Psalmody was not uncommon from Alexander Campbell's statement of 1851 in which he writes: "The argument drawn from the Psalms in favor of instrumental music, is exceedingly apposite to the Roman Catholic, English Protestant, and Scotch Presbyterian churches."

A second pro-instrument argument was that mechanical music was allowable in Old Testament worship and, therefore, is acceptable in New Testament worship. West says, "Advocates of the instrument frequently, when and if they believed the written word upheld the instrument, referred to the Old Testament Scriptures." For example, "Early in 1865 S. Salisbury of Mumford, New York wrote, advocating the use of the instrument. He pointed to the fact that it was as used both in the Old Testament, and according to the book of Revelation, in heaven." Apparently, A.S. Hayden in his battles with McGarvey around 1865 also appealed to justification from the Old Testament.

Thirdly, proponents of the instrument argued that since the scriptures do not forbid the instrument, it is an acceptable aid to New Testament worship. In other words, the silence of the scriptures on the matter meant that God had simply left it up to man's own prerogative. One of the most candid and unabashed statements of this reasoning was made by H.T. Anderson in the columns of the *Christian Standard*. In 1869 he wrote: "I am no advocate for instrumental music in churches. But the Doctor with his legalism cannot legislate it out of the churches. I might easily say to him, where there is not law, there is no transgression. There is no law against instrumental music in churches; therefore, those who use it are not transgressors." In other words, these people did not, at least in the area of instrumental music, believe that it was possible to transgress the Laws of God by adding to that which is written. It is also interesting to note that they "branded" those who were opposed to the instrument as legalists—a charge which has always been universal in the ranks of the digressives whether the issue be Sunday School, individual communion, institutionalism, or instrumental music.

The fourth argument in advocacy of the instrument, integrally related to the silence of the Scriptures, was that the instrument was a mere matter of expediency and opinion. Since these adherents of the "Box of Whistles" as James Harding called it believed that lawfulness was not the question, expediency was the real issue. Therefore, they argued that if in a particular case the mechanical music maker was expedient then it was acceptable and vice versa. Beyond doubt, expediency was the major argument used in behalf of the instrument.

L.L. Pinkerton in his audacious letter to Ben Franklin in which he claims the dubious distinction of being the primal advocate (at least in Kentucky) of the instrument appeals to expediency. In 1860 he wrote: "By what law of man or of God, written or unwritten, what law of gentlemanly civility, is one man authorized to denounce another as without the spirit of Christ, an ape, carnal, without devotion, etc., on account of a difference in opinion as to what is expedient in a community of which the denounced is a part..."

W.K. Pendleton apparently in contradiction with his father-in-law, Alexander Campbell, held that the organ was a matter of expediency. He wrote in an article with the revealing title, "Pew-Renting and Organ Music": "But this does not settle the question after all—for there are many things established and right, in the practiced affairs of the church in this 19th century, that were not introduced in the days, nor by the authority of the apostles—questions of mere expediency, that involve neither moral or spiritual principle or teaching...We have no evidence that in the apostolic days, the disciples owned houses, such as we would now call

(continued on page 8)

The Introduction of...Music— (cont'd from page 7)

churches, at all..." The title of this article itself betrays the thinking of Pendleton. As far as he was concerned, worshipping with an organ was as incidental as sitting upon a rented bench.

Perhaps the most influential force in the introduction of the organ was the *Christian Standard*, and its editor, Isaac Errett, was a champion of the "expediency" attitude toward this innovation. Errett was silent on the subject of mechanical music until 1870 because he believed it was purely a question of expediency and for this reason he waited and watched, or in his own words, "...in a matter of expediency... we can do better after watching the current of public sentiment...". With regard to the instrument, he said flatly, "It is a difference of opinion." In the following week's issue of the *Standard*, Errett, the first man of the Restoration to assume the presumptuous title of "Reverend", went on to clarify his position, "...the real difference among us is a difference of opinion as to the expediency of instrumental music in public worship."

Those who advocate innovation are often guilty of using diametrically opposed arguments. For example, some "Sunday Schoolians" argue that the innovation is private while others argue that it is public. Obviously, these arguments are antipodes. The friends of the instrument found themselves in a similar paradoxical pickle with expediency and the Old Testament. First, if mechanical music is inherent in Psalmody, then it is not an expedient but a necessity. Second, how could anything be considered expedient which served to divide churches and alienate brethren? The impossibilities of both of these situations are clear. The proponents of the instrument were found traveling such a crooked and evasive path on the way to "Babylon" that they actually met themselves coming back on some of the precarious switchbacks of argumentation. (to be continued)

-P.O. Box 3594, Midland, Tex.

Is The Use Of One Cup Trivial?— (cont'd from page 1)

specified- "He took the cup". Is it being trivial to demand the use of fruit of the vine instead of water in the communion, as the Mormons do? Is it being trivial to demand unleavened bread instead of steak on the Lord's table? Is it being trivial to demand immersion for baptism instead of pouring or sprinkling? No doubt, someone would say, "What difference does it make?". The difference is in things authorized and things not authorized!! Consistency demands that Mr. Amick and those like him do one of two things: either give up individual cups or join hands with the Christian church and accept the organ in worship. They both fall or stand together!

Lastly, Mr. Amick infers that it is the use of one cup that is responsible for the division in the church. Nothing is farther from the truth. Again, the Christian church would charge Mr. Amick of dividing the church over "trivial matters" by making a law where God hasn't. In the historical debate between Boswell and Hardeman over instrumental music, on page 169, Hardeman had this to say, "He says (Boswell), 'Why, Brother Hardeman, you make the organ a test of fellowship'. I beg to say exactly the reverse. 'Fellowship' means 'joint partnership'. When he asks me to partake of the worship with the organ, he asks me to become a participant therein; and when I say my conscience will not permit me to do it, he would have me stultify my conscience, or else charge me with responsibility for making a test of that fellowship. . .Not so. The man who demands it, the man who would ask his brethren to stultify their consciences in observing it, is the man who makes it a test of fellowship and stands in the way of unity". Using this principle, it is the use of individual cups and not the use of one cup, that has caused division in the church. If not, why not?

4323 Maple Leaf Dr, New Orleans, La.

The Sights Were Too High— (cont'd. from page 2)

Sure, a family should have the necessities of life, a good livable house, means of transportation, nice furniture and the many pleasurable things that are not contrary to the things God wants us to have. Surely there is nothing wrong in having these things as a part of the house, but no matter what they are, they cannot make the home.

Not only is it probable that extra, un-needed pleasurable things can come between a husband and wife, especially when they really cannot be afforded, but can come between them and the things of God; the real things of life and home.

No matter what it may be, it becomes wrong and sinful for people to let these come between them and duty to God. This would also tend to wreck the plan in building the home.

The extra burden of labor placed upon the head of the house in providing things just to satisfy the whims of a wife with her sights too high, is one of the first steps which cause an otherwise fine partnership in building the home to literally hit the rocks. So many times a so-called solution to the problem of trying to keep up with others is no solution at all when the wife goes to work to help pay the bills. Then if there are children they are placed with a baby-sitter, an abrupt change of affection and atmosphere which may or may not work. What this procedure does is simply aggravate the problem; more quarrels ensue, the family is driven just a little further apart, harsh words seem to be the rule now rather than the exception. All this simply because someone's sights were just too high. The question should be asked and truthfully answered at this point, was it really worth it?

In spite of this, as some would have us believe, the wife or homemaker is not always at fault when things don't go just right. It is difficult for some husbands to really see this, though.

The husband, as the breadwinner in the family, has just as much responsibility, yea, even more, in this pattern of home-building. The Book is referred to again in Ephesians 5:25 which simply states: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Then in verse 28 the Book reads, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself."

Because of these words of Divine Inspiration there can be little doubt of the duties of the husband.

Sure, there are times when it is most difficult for the husband to make ends meet; things just don't come easy for him in making a living for his family. His prime concern is building a good home (not the house) for and with his wife and children, providing the good things he wants them to have. He loves his family and wants God as a part of this home. This is as it should be. This is according to God's plan, the real part of the pattern. He wants the little sign in the dining room which reads, "God Bless Our Home."

So sadly though, the real import of the home is missed by the husband, the sights are too high, the mark just cannot be seen. Something is happening that was not really intended in the beginning.

It is so very easy for the husband who has worked hard all day, to come home to a wife who has worked equally hard in keeping the house and tending the children, to begin to find fault. Perhaps things have not gone just right on the job or the exhaustive nature of the job was trying on the patience, so angry outbursts ensue. Perhaps a delayed slap on the side of the head he had promised one of the children, angry words that would cause the children to scamper to their rooms, so afraid of daddy when he is in such a mood, afraid that any little thing they might do would cause another outburst of ridicule and angry words; perhaps his wife with a look of wonder as if to say; is this my dear husband?

Sure, he is head of the house; maybe he has some right to let off steam but why vent his wrath upon his family? Why

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The Sights Were Too High— (cont'd from page 8)

destroy the very thing he has wanted and is working so hard for? Does he really believe that his wife and children are to be slaves to his every whim and command? O, how these bitter tones can so quickly cloud the atmosphere of such a lovely beginning in building the home.

Could it be that the husband's sights are too high; does he expect too much of his wife and children? Just what kind of pattern would he have them follow? Again, we can point to the pattern in the Word of God, the infinite guide, and truly say: Joint participation in building the home, a home that is a delightful haven for all the family, a real compact unit with the sights on the mark.

Husband, love your wife, your children, the home; Wife, submit yourself to your husband with love; children, obey your parents in the Lord.

The petty quarrels or disagreements must not generate into big ones that divide and destroy love one for another. When we come to think of it; it is not so important after all to have a lot of things in life, that in reality are not necessary, if having them, or their attainment, is going to destroy the home, cool the love which was there in the beginning, and create a cloud of mist between the family and their God.

Lay aside every weight, have patience in the home-building, enjoy the blessings of life together; these blessings will be multiplied over and over and over again. Think on these things. Check your sights to be sure they are in order.

-Ceres, Cal.

The Wichita, Kansas, Work— (cont'd from page 2)

doing. We know that he would have provided invaluable information for these young men.

Due to the success of this summer's work and the devotion of the young men in attendance, we have begun to lay plans for next summer. The programs will be the same as well as advance material for the second year men. Now is the time to begin planning to come for next year's work. We plan to accept only about ten young men for next year, therefore we must be more selective for the coming year. Selection will be based upon each young man submitting a letter stating his desires and reasons for wanting to come. We also will require that the home congregation submit a letter of recommendation for each young man intending to come. We will only accept those who are willing to become gospel preachers and who are willing to spend about ten to twelve hours per day in the studying and preparation for this endeavor. If you feel that this work will assist you in your goals to preach, do not delay, send your letter today.

In closing, we want to express our appreciation for all the prayers that have ascended in our behalf while we endeavored to perform this vital work. We feel that this work is needed and we are firmly dedicated to its fulfillment, therefore we seek to "commit thou to faithful men, who shall be able to teach others also." II Tim. 2:2b.

-Bob Loudermilk and Lonnie York

Note: Field reports from the young men participating in this work appear in the "From the Fields" section. We are sorry that this all reached us too late for the last issue. D.L.K.



L.A. Shipley, Rte. 1, Elmore, City, Okla 73045, Sept. 5— We had a good meeting with Bro. Don King, he did some

wonderful preaching. We enjoy the Old Paths Advocate. Here is our renewal.

L.D. McKinney, 6922 Argyle Ave., Clovis, Cal. 93612, Sept. 5— The church at Clovis is growing and we have great hopes for the future of the congregation. Please pray for us. Here is a sub.

Orville Lee Smith, 4231 Joplin St., Joplin, Mo. 65804, Aug. 18— I am still busy in the Master's work. Recently, I closed a good meeting at Chestnut Ridge, Ky., with 2 baptisms and one restored. I go next to Powe, Mo. My wife is recovering very well from her operation, and we thank the brethren for their help, services, and prayers.

Donald French, 2826 American Ave., Sac., Ca. 95833, Aug. 13— The work in the North Area of Sacramento is progressing very well. Bro. Robb Hickey began working with us in April. Robb and his wife, Cindy, have been a real asset to the congregation. There have been 7 confessions of faults and 1 baptism thus far. Robb studies on Monday nights with the men of the congregation to improve their teaching ability. Also, he is helping to set up some family studies for other members. We are trying to study with every family; and to instruct parents in studying with their children. This is a very important work, we feel, that is often neglected. The congregation is now working together better than ever before, and more members are trying to fulfill their responsibilities. We intend to support a second preacher in the area eventually, and perhaps in 1978 establish another congregation, or at least be a part of such a work. Bro. Robb Hickey and I will endeavor to keep the brotherhood advised of the progress in the work here. Pray for us in our labours.

Robb W. Hickey, 3635 Cody Wy, Sacramento, Ca. 95825, Sept. 6— We look forward to our week end meeting at Sacramento (North Area), Sept. 23, 24, 25, with Bro. Ron Jordan of Escalon. During the past few weeks we have been studying with a digressive couple, and a few days ago they took their stand for the truth. Our west coast Labor Day meeting held at Fair Oaks and Auburn was well attended. People were present representing several states. Auburn is a new congregation and the brethren at Fair Oaks are to be commended for their willingness to support the mission work here. We must work while it is day (Jno. 9:4). May the Lord bless the faithful everywhere.

Kenneth Middick, Rte. 6, Box 339-D, Fairmont, W. Va., 26554, Sept. 8— Since last report, wife and I moved to W. Va. to work with the congregation at Bunner's Ridge. To date, we have had 2 restorations and one confession of faults. We are presently conducting a radio program Sunday mornings. We have recently returned from Pontiac, Mich., where we attended the Eastern Labor day meeting. Lord willing, in the near future, we will be able to speak at Beatrice and St. Albans, W. Va., also Cinn., Ohio. We were able to attend a couple nights of the meeting at Beatrice, conducted by Bro. Kornegay, Aug. 21-28. He did a wonderful job. He also spoke for us at Bunner's Ridge, Aug. 29, 30. Please pray for us and the work here.

Tigus Peter Mpumira, in care of Chinomwe Farm, Chief Chihowi, P.O. Thondwe, Zomba, Malawi, Africa, Sept. 2— The work in Malawi continues to go well. Since June 5, this year I have been attending and baptizing men and women in Zomba dist., among the churches where many have been baptized is Namadidi church. I want to thank Bro. Bill Davis of Malawi church in Blantyre who kindly gave me the

address. We have been much impressed with his boldness in preaching the truth and we have confidence in him. Lastly, but not least, I say greetings to you and all brothers and sisters in Christ.

Matt Buttler, 8941 Sunset Ave., Fair Oaks, Calif. 95628, Aug. 7.— We are coming to the end of this summer's work at Wichita, Kansas with Bob Loudermilk and Lonnie York. As individuals, we could not have accomplished as much, but as a whole we accomplished a lot in the work. I have learned more in these six weeks than I have in the past three years. My opinion of this work is that if I can attend next year, I will. I enjoyed working with the church at Wichita. I recommend that any young man who wants to come to plan to come next year. This summer I gave my first lesson: I was scared, but I received the encouragement from Bob and Lonnie to stand up and deliver my sermon. I thank the brethren who gave me a place to stay. Bob's motivation speeches really helped me open up. Our motto was "Do It Now." I ask your prayers.

George Battey, Rt. 2, Box 147, Cassville, Mo. 65625, Aug. 7.— Since last year the work here in Wichita for the young men has greatly changed for the better. This year I had the privilege of staying with Bob Loudermilk and his family. With the help of Lonnie York, Bob has a highly organized system for us. Each morning was spent in lectures and study of God's word. Two days a week we had a Greek course in New Testament scriptures, and the rest of the time was spent in door knocking and visitation. I was also allowed to go with Lonnie York to Jetmore, Kansas where we talked to almost every family in the town. This is a good program for all young men that wish to be preachers or leaders in the Church. From here I plan to go back to Cassville with brother Roy Lee Criswell. We solicit your prayers in that work.

Bud Curley, 3127 South Bivins, Amarillo, Texas 79103, Aug. 7.— I came to Wichita, Kansas, to learn to be a gospel preacher and I feel I have really learned a lot. I would encourage anyone interested in learning to become a preacher to come to Wichita next year. The lectures were very beneficial to me and others. The lectures opened up new ideas for sermons. One of our assignments was a Topical Research Paper and this gave me time to study on an important subject. Every one accomplished more and increased his knowledge. Personally I have learned more and plan to take what I have learned back to my home congregation and put it into practice. During the morning we had lectures and in the afternoon we did personal work. We were allowed Saturdays for a day off to catch up and relax. We also had a Greek course. The brethren's hospitality was fine, and I appreciated it. I had fun and learned a lot. Pray for me.

Gregg Groves, Springfield, Mo., Aug. 7.— I believe that the work here in Wichita, Kansas, has been very beneficial to me and everyone else that came. Some of the things we did while we were here were memorized scriptures dealing with the plan of salvation, and a few other matters. We also went out during the afternoons and knocked on doors. In the evenings we conducted studies of the Bible. We had the privilege of speaking here in Wichita and some of us, including myself, had the privilege of speaking and doing some missionary work in Jetmore, Kansas. I wish to express my thanks for the congregation at Wichita, and especially to Bob and Cindy Loudermilk for allowing me to stay in their home. Pray for me as I return home.

Steve Pipkin, Kansas City, Mo. Aug. 7.— I feel that the work in Wichita, Kansas would be very profitable for any young man. I feel that it was profitable for everyone of the guys

down here for the summer. We went door knocking, held Bible studies, and attended lectures daily. I feel that the lectures were beneficial. The brethren here are very nice especially Bob and Lonnie who worked with us this year, and will probably be working with the boys next year. I seek the prayer of all to use what I have learned here at my home congregation.

Russell Seals, 337 West 41st., Tucson, Arizona, 85713, Aug. 7.— I have had the privilege to study, learn and grow in spirit under Bob Loudermilk and Lonnie York this summer. From the first day we started work, until the end, we put between six and ten hours a day in the study of the Bible. We did some personal work, Bible studies, and knocking doors. About our second week here, we started on our Tropical Research Papers, which is a very detailed and drawn out sermon. We also outlined chapters and memorized some of the scriptures concerning salvation. We had lectures by Bob and Lonnie on different Bible Topics such as "The Cup," The Covenants, The Eternal Kingdom, How to Study the Bible, and many more. When you arrive here you are not treated like a stranger. It feels like the whole congregation loves you and will do anything you ask. I have really enjoyed and appreciated the time and effort that the church and especially Bob Loudermilk and Lonnie York have given to us. A special thank you to everyone.

David Stands, 443½ North 8th., Cottage Grove, Or. 97424, Aug. 7.— As a young man hoping to get started as a preacher I can truly say the work here has been inspiring. I appreciate the efforts of brethren Bob Loudermilk and Lonnie York. They have fulfilled the command in II Tim. 2:2. The things I have been taught and have learned, have helped me immensely in all aspects of teaching the word. I personally recommend to any young man desiring to preach to consider coming next year. Thanks to the brethren in Wichita for their hospitality. My prayers for them and I seek the prayers of all.

Norman Taulbee Wichita, Kansas, Aug. 7.— Through my state here at Wichita, Kansas, I have gotten very close to the Brotherhood. I have seen some very promising prospects for the work here. I have learned a great deal along with the other young men that have been here. I have plans to remain here for about one year, then if it be the Lord's will, I desire to enter the mission fields. I ask the prayers of all.

Carl M. Johnson, 1124 E. 8th. Ada, Okla. 74820, Sept. 5.— Since my last report I have conducted meetings at Dallas, Austin, Midland, and San Antonio, Tex.; Council Hill, Okla.; and Cable Ridge, Mo. I was encouraged and thankful for the several responses to the invitation at these meetings. May God bless these brethren for the wonderful hospitality they extended to us during our stay. We have recently had several responses to the invitation here at Ada. Among them were two sisters who have taken their stand with us from digression. They received their initial exposure to the truth about the communion and public teaching at the Wade-Jenkins debate in Atoka, Okla. I anticipate more similar results. Lord willing, my next meetings shall be as follows: Mozier, Ill., Sept. 9-18; Burkhart, Mo., Sept. 23-Oct. 2; Huntington, W. Va., Oct. 7-16; Slocum, Ala., Oct. 21-30; and Harrison, Ark., Nov. 4-13. We enjoyed some excellent preaching in these parts recently by brethren Paul Nichols and Don King. We continue to solicit your prayers.

Roy Lee Criswell, Rte. 2, Cassville, Mo. 65625, Aug. 16.— Our meeting here with Bro. Don McCord was one of the best in a long time. The building was nearly full each evening and sister congregations were wonderful to help. I believe there were 14 congregations represented during the meeting once

or more. We had 35 non-members from the community who attended once or more. Bro. McCord is a very capable man and did some fine teaching. It was a privilege to associate with him and have him in our home. We are now at Slocumb, Ala., where we have enjoyed the association of Bro. Gerald Hill and family, fine Christians. Since last report I have preached at Joplin and Cassville, Mo.; Garland, Tex.; Slocumb, Ala.; and Jay, Fla. Lord willing, I am to preach at Lowery and Athens, Ala. before the week is over. We look forward to visiting Bobby Pepper and family. Our love to all the faithful. Remember us when you pray. (Note- we are sorry this reached us too late for Sept. issue- Ed.)

R.B. Roden, 112 Kekkey, Moore, Okla. 63060, Sept. 9— Our meeting at Moore was a good one, with excellent crowds throughout and several young preachers. Bro. Orten did some outstanding preaching to young and old. Our young people were blessed, as we all were, to have young people attending from out of state. We need more preachers like Billy to teach the younger members to just stay with the Word, not add to nor take from. Just use the Bible and we will not go astray Billy said. We had a good meeting at Marietta, Ga. with visitors from all the state and also from Ala. Wife and I were blessed to see every one. It was good to have Bro. and Sister Miller from LaGrange and many others from that congregation. There were 3 confessions of faults. The Marietta church is good to work with, and we enjoyed our stay in the home of Bro. and Sister Lee Burson. Marietta is in need of a good personal worker, old enough and with enough experience to build up the church. The church here at Moore is doing good. We go next to San Angelo, Tex., Sept. 16-25. Pray for us in the work.

Eddy Bullard, Rt. 1, Box 26, Tupelo, Okla. 74572, Aug. 13.— Here is my sub. We continue to enjoy the *Old Paths Advocate*. Since I reported last I have preached at the following places: Jetmore and Wichita, Kansas; Oak Grove, Ark.; Hamilton, Ohio; Raleigh, N.C.; Blue Springs, Ky.; La Grange and Temple, Ga.; Montgomery, Ala.; Frederick, Okla.; Chapel Grove, Tenn.; Huntington and Twelve Pole, W. Va.; and the Northern Va. congregation in the Washington, D.C. area. We have kept up our work here at home with the Holdenville and Legal congregations. We also speak at Denison, Texas each 4th Sunday; and at Sulphur, Okla. on each 5th Sunday. We are thankful that God has allowed us to be a servant in His Vineyard. We pray always that He will continue His blessings to the faithful. (We are sorry this reached us too late for the August issue. D.L.K.)

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538, Sept. 9— Our meeting with the 64th St. congregation in Sacramento, Ca., closed with one confession of wrong. We began August 20th, at Wynnewood, Okla., and continued through the 28th. We enjoyed the meeting very much. It was well attended by surrounding congregations and a few outsiders were in attendance as well. We were happy to see preaching Brethren: Doug Edwards, Jimmy Cutter, Eddy Bullard, Johnny Elmore, Jerry Cutter, Carl Johnson, and Don Jackson present for one or more services. Of course, we were happy to see the many friends of ours from all the places represented. The meeting closed with no visible results other than the church itself strengthened and built up. On the 28th I was very happy to attend a singing at the Haldton, Okla. congregation. It was great to go back there again. I had not been there since the early fifties. Upon returning to California we were privileged to attend a part of the meeting held in Auburn, Ca. over the Labor Day weekend. It was well attended by Brethren from all over the State as usual. I was glad to preach on Sat. eve concerning "The Restoration Plea." Then, on Lord's Day (Sept. 4) we spoke at the North Sacramento congregation. I have time for

meetings yet after the Sulphur meeting in 1978. If I may be of help in your area, please let me hear right away. We ask your continued prayers in our behalf.

Terry McQueary, 1441 Kimbark No. 3, Longmont, Colo. 80501, Sept. 11.— We arrived in Colo., Aug. 5, and were able to locate just off Main St., about 2 blks. from the church building. The first week we were here, we visited each member in his home, to ascertain what work had been done in the past, and try to involve members in the present work. We found the members youthful and willing to carry their share of the work load. Before we came, services were only held on Sunday morning, but as of Sept. 4, we will also be meeting Sunday evening at 6:00. During the week the ladies will be meeting together privately to read and study the scriptures, and the men will be meeting once each week to improve talents for the Lord. We have instituted a monthly paper, *The Longmont Message*, which will be mailed as soon as a permit is acquired. I have met directly and obtained the names of several good prospects. We have had studies with some of these and are hopeful of the results. We have checked into the possibility of a radio program, where we can reach the entire Denver-Longmont area, but there will not be a time slot available until at least Dec. Please pray for our efforts here, and if you know of any we can contact please let us know.

Lonnie K. York, P.O. Box 17133, Wichita, Kan. 67217, Aug. 30— We here at Wichita were host to several young men for the summer, and Bob Loudermilk and I devoted time to the instruction of these young men in the duties and obligations of preachers. I was also engaged in mission work at Jetmore, Kan. I will take this opportunity to provide an update on this work for the many who have expressed interest. Jetmore has a population of 1100, and possesses the midwestern atmosphere and religious fervor. The young men assisted in knocking at the door of every home in Jetmore, and we were able to obtain several leads and a few prospects. There is still much to do at Jetmore, and with the Lord's help there will be fruit for the cause of the Master. We are also laying plans for establishing a congregation at Dodge, Kan. We feel the mission field is where the growth of the church lies. It is high time we set our goals higher than the local well established congregation. We need to realize the wrath of God that will befall those lost, and be willing to seek and save them at any cost. This is my goal and I pray there will always be those standing behind me in this endeavor. I appreciate the support, both spiritually and physically, that I have received from the brethren at Wichita. Though still a mission effort themselves, they are interested in mission fields. I pray others will be willing to assist them in helping me continue in the work. Pray for me as I pursue the salvation of lost souls.

Orvel Johnson, 2832 Kay St., Ceres, Ca. 95307, Sept. 6.— We receive the paper around the tenth of each month. Appreciate the fine articles, field reports, editorials and other items. My work and stay with the North Area Congregation in Sacramento came to an end when Lorene and I moved to Ceres. Surely our work in Sacramento was well rewarded with a fine body of Christians which grew from just a few to around sixty in number while we were with them. Also, with the help of many a very suitable place of worship was built and paid for. We pray earnestly that they will remain faithful and prosper in the Lord's vineyard. Bro. Rob Hickey is working with them now. The folks at Ceres are anxious to get a good work program going. Work has already begun in this direction. We hope to be of as much help as we possibly can, even though we are not as young as we once were. There is truly a fine group of folks there who desire to 'keep the faith once delivered to the saints.' I am reminded at times by folks who have known me for a long time that I am

among the few remaining 'older' preachers in years of age and in years of preaching (over 40 yrs.) in the brotherhood. I am thankful that God has been so very gracious toward me and that I keep on doing as much as I can just as long as I live. The Labor Day meeting at Auburn was very enjoyable. Surely good was done. Pray for us in the work we need to do and must do while it is day.

Jerry Dickinson, 308 Coletto Dr., Victoria, Tex. 77901, Sept. 1.— For about 6 months we have been planning to move to Victoria, Tex. and as of this writing our plans have reached fruition. It is with mixed emotions that we leave McAlester and head for Victoria to begin the work. We have lived in McAlester for almost 4 years and we are going to greatly miss everyone. While here, I have baptized 19, many others have been restored, and still others converted out of "digression." With the Lord's help we have accomplished more in McAlester and our prayers will always be with these brethren. However, I would be less than candid did I not admit that I am really excited about the work in Victoria. For some time I have wanted to get involved in mission work and I think Victoria is a most promising field for the preaching of the gospel and the establishment of a strong and faithful church. Already, we have a good nucleus with the Johnson and Mabe families who have been meeting in their homes there, and we have also received several contacts from brethren who knew we were moving there. Victoria is a city of about 50,000 midway between Houston and San Antonio and about 70 miles north east of Corpus Christi. I have felt for sometime that there is a great void in this area so far as churches are concerned and with the help of several supporting churches I am going to do my best to propagate the truth in this area. If you know of anyone in this area you feel would be receptive to the gospel please send me their name and address. Note our new address and please pray for our work, and yea, for the Master's work everywhere.

Billy D. Dickinson, 4323 Maple Leaf Dr., New Orleans, La. 70114, Aug. 12.— After the Sulphur meeting, which we enjoyed very much, we were able to attend the first two nights of the Wade-Jenkins debate in McAlester, Ok. Ronny did an excellent job defending the truth. In all honesty, I believe that Bro. Jenkins did the weakest job of defending the use of individual cups of anyone I've heard yet in a public debate! It seems that everytime I attend a discussion on these issues my faith gets stronger and I become more convinced that we have the truth. We look forward to our debate here between Ronny Wade and Elmer Moore which will take place Nov. 9, 10, 11, and 12. The first two nights Ronny will affirm on the cup and the last two nights Elmer will affirm on the proposition dealing with their bible classes and woman teachers. We hope that many will come far and near to hear these issues discussed. We are going to rent an auditorium for this event and when the debate draws nearer we will be sure and announce all of the details through the Old Paths Advocate. My meeting in Paris, Tx., July 22-31, was a most enjoyable one. This was my first time with them and we enjoyed the fellowship we had with them while there. The meeting ended with four responses. We look forward to returning next year in September. I regret that I had to cancel a meeting which I had booked for Harrodsburg, Ind. at the end of this month. I've been gone so much here lately and felt that I really needed to be here at home. I appreciate the brethren at Harrodsburg for being so understanding. Recently, we have had one restoration here. My next meeting will be in Davis, Ok., Oct. 9-16. Since we lived there for three years, it will be a joy to be with them again. (Note—We are sorry this reached us too late for Sept. issue—Ed).

Bob Loudermilk, 4557 S. Elizabeth, Wichita, Kan. 67217, Aug. 29.— I enjoyed the meeting at Neosho, Mo., with

excellent crowds and about 8 or 10 different congregations represented once or more. Enjoyed hearing Wayne Fussell in Lebanon while in that area. We were at Sulphur for the last week end of this superb meeting, returning home to Wichita with 8 aspiring young preachers with whom we worked for 6 weeks aiding in assisting their talents (see article elsewhere on this effort). We had young men from Oreg., Cal., Ariz., Tex., Mo., and Ky., and since the effort has grown in interest, we plan to continue it each summer, Lord willing. We appreciate Bro. Jerry Cutter's help in conducting a short meeting during this time; also, Bro. Lonnie York and I conducted a full weeks meeting, with the aspiring preachers participating. Each left apparently well motivated to take home learned principles and apply them in his home congregation. Lonnie has been working all summer out of Wichita with the small congregation at Jetmore. We are now working toward a new congregation in Dodge City (about 20 miles from Jetmore). Jetmore is too small for many new prospects. This week we plan to be in Kansas City for the Labor Day meeting with Paul Nichols as the principal speaker. My schedule for the remaining year is: Tulsa, Ok., Sept. 16-18; Turlock, Cal., Oct. 1-9; San Pablo, Cal., Oct. 10-16; Ft. Smith, Ark., Nov. 30-Dec. 4. Paul Nichols is scheduled for a meeting in Wichita, Nov. 7-13. I have signed 6 different propositions for public debate with Bill Sexton from Wichita. We will be discussing the cup, the bread, the classes, and women teachers. The first 2 propositions (on the cup) will be discussed here in Wichita, Jan. 13, 14. The other 4 are: Prop. 3 and 4 (on the bread), Feb. 17, 18; Prop. 5 and 6 (classes and women teachers), Mar. 24, 25. The one month intervals are to allow all members time to consider and study each issue without confusion. I will give further details later. We need your attendance if possible! I enjoyed hearing Ronny Wade's discussion with Jess Jenkins. Your prayers, please.

Allen Bailey, P.O. Box 178, Cabool, Mo. 65689, Sept. 7.— Aug. 7-14, I was in Radnor, W. Va. with good crowds each night. I appreciated those driving a distance to be with us, Brethren B.J. Leonard, Bob Hayes, and others. Two were restored and one confessed faults. One of those restored had been out of duty for about 6 years and we welcome him back. Lord willing, I return to Radnor, April, 1979. The following Friday evening I began in Grinnell, Iowa, my first trip to that state and I appreciate the opportunity. It was a busy but enjoyable week, people were discussing Bible subjects daily. Bro. Richard Reed from Cedar Rapids attended several nights and we appreciate him for his dedication to the work in that area. Cedar Rapids was well represented. We had all day studies in Cedar Rapids on Saturday. The following Saturday evening it was requested that I preach on the marriage question. The building was full, many tape recorders were used and people listened attentively to the lengthy sermon. After dismissal I offered to answer questions and continued until 1:00 A.M. Saturday morning. Preacher who draw the line of fellowship were there, but all went well with decency and order prevailing. The following day we had a discussion in Newton, Ia. with several congregations represented. Several were fully persuaded that the exceptive clause of Matt. 19:9 applies today. That is the way I believe. During the meeting, 3 were restored and one confessed faults. Lord willing I return to Grinnell and Cedar Rapids in July 1978. I am to be in Columbia, Mo., Sept. 9-11 and Alton, Mo., Sept. 16-25. By the time this reaches the readers I will be concluding my last meeting of the year at Pottsville, Ark., Oct. 2-9. I enjoyed the Labor Day meeting at Dallas. There were nightly activities and much effort was expended to make the meeting a good one. I appreciate those who spoke to me of meetings and pray they will be good ones. Also, I appreciate the congregations in Mo. backing me in my work and travels, allowing me to travel and conduct meetings. The work continues here through Jan. 1978. Please pray for me.

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

OLD PATHS ADVOCATE

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

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

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No. 11

AS WE THEREFORE HAVE OPPORTUNITY GAL. 6:1-10 by Edwin S. Morris

In verse 1 "Brethren" are Christians, that is those who have obeyed the Gospel and are members of the Lord's Church. "Overtaken" is to take one by forestalling him (i.e. before he can flee or conceal his crime), i.e. surprise, detect. He is surprised by the fault itself. This person has no intention of departing from the faith but is surprised by the fault and is overtaken. "Fault" is a lapse or deviation from truth and uprightness; a sin, misdeed. "Spiritual" is the person who is filled with and governed by the Spirit of God. They are those who have received the Spirit and are led by Him. "Restore" prop. means to render, i.e. fit, sound, complete, Ethically, to strengthen, perfect, complete, make one what he ought to be. It is one who by correction may be brought back into the right way. It is simply the stronger Christians bringing the weaker back into the right way and then strengthening them. "Meekness" is gentleness, mildness, meekness, led by the Spirit of God, whose fruit is meekness. "Considering" is to look at, observe, contemplate; to look to, take heed to thyself. Before you deal severely with the erring brother, consider your own weakness and susceptibility to temptation, and restore him in view of that fact. "Tempted" is to try to test one's faith, virtue, character by enticement to sin; Hence, according to the context, to solicit to sin.

In vs. 2 "bear" is to take up in order to carry or bear; to put upon one's self (something) to be carried; to bear what is burdensome. "Burdens" is heaviness, weight, burden, trouble; or that which a person bears (where used of troublesome moral faults). The meaning is "bear one another's faults. The emphasis is one another's, in contrast with the selfishness which leaves others to take care of themselves. "Fulfill" i.e. observe the law perfectly. To satisfy the requirement of the law.

In vs. 3 the apostle points out that any conceit of our own strength or goodness is a vain delusion for we are nothing. If a man thinks himself to be something actually he is nothing. He thinks he is something extraordinary then he is nothing or of no account. "Does not this fit the world today, and even too many supposedly Christians."

In vs. 4 "prove" is to test, examine, try prove, scrutinize. He is to prove his own works. If he says he loves the church—prove it. If he says he loves the cause of Christ and being a Christian—prove it. "Rejoicing" is that of which one glories or can glory, matter or ground of glorying: his glorying confined to himself (R.V. in regard of himself alone.). He can rejoice that his own works prove him to be what he professes.

In vs. 5 "Burden" is load; of the freight or lading of a ship; Metaphorically of faults, the consciousness of which
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INTRODUCTION OF INSTRUMENTAL MUSIC AND ITS EFFECT ON THE FELLOWSHIP OF THE RESTORATION MOVEMENT by Alfred Newberry

Any discussion of the pro-instrument argumentation would not be complete without noticing the appeal to progress. Apparently, A.S. Hayden in his war with McGarvey had appealed to progress as justification for the organ because McGarvey in an article entitled, "Bro. Hayden on Expediency and Progress", writes: "The question of instrumental music is becoming a serious one...By the cry of progress and conformity, it is making its way over the heads and hearts of many of our best brethren and sisters..."

N.A. Walker who was a preacher and an instrument salesman baptized some 300 people in meetings in the year 1869 and apparently gave much of the credit to the organ because J.B. Briney was provoked to retort: "What a mistake the Saviour made in leaving the instrument out of the commission. When N.A. Walker can convert (?) 300 persons per annum by the use of the instrument, while he might fail altogether with the simple gospel..."

Progress has long been the banner under which the crusaders of innovation have fought, treading under foot the "holylands" of truth. The advocates of Sunday Schools, institutions and organs all laud their numerical success and extol the marvels of their growth as if the God of the "straight and narrow" is with them.

ARGUMENTS AGAINST THE INSTRUMENT

Those who opposed the organ responded decidedly against the pro-instrument barrage. A study of their writing and connected history reveals that six basic arguments were used in defense against the instrument.

One of these was a rebuttal against the use of the Old Testament and Psalmody as justification for the instrument. These restorers were quick in showing that "what proved too much proved nothing" for not only did the Old Testament authorize mechanical music but also a myriad of other things from lamps to Levitical priests. These things were more than the progressives, as the restorers called them, had bargained for. Late in 1864, J.W. McGarvey made the following reply to those who were trying to hide their practices in the pages of the Old Testament Scriptures: "They find this authority in the fact that instruments were used in the temple worship of the Jews...can that be wrong in the Christian congregation which was acceptable to God in the Jewish Congregation?" I answer, it may be. The offering of victims, the sprinkling of blood, the burning of incense, and the perpetual light of burning lamps were acceptable to God in Jewish worship but they are not in Christian worship, and so may instrumental music not be." Those opposed to instruments could not, and rightly so, understand how the
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THE BOOK OF MORMON

by James Gardiner

Two young members of the Mormon Church are in the locality just now and I have had the opportunity of having a discussion with them on the differing views we obviously have on the message they bring. As expected they are clean-cut all-American boys, pleasant of manner and immaculate in appearance. I have had discussions with members of the Mormon Church before and am pleased to say that generally I like them as persons and find them to be reasonable, kind and very courteous.

That is not to say, however, that I think much of the Book of Mormon or of Joseph Smith, its author. In conversation with a member of the church about the mormons I discovered that some church members have only a hazy notion about the Book of Mormon and although my own knowledge of the book is far from extensive I thought it might be a good idea to sketch a very brief outline of what the Book of Mormon contains and how it came into existence. I don't claim any expertise on the subject and apologize in advance to any Mormons if I should misrepresent anybody. Most of what I know of any real interest has come not from the Book of Mormon but books written about it, some by Mormons themselves.

The Book of Mormon has been described as an epic novel and that description is probably a very fair one. The story begins about 600 B.C. in Jerusalem with a prophet called Lehi of the tribe of Manasseh warning the people of their coming destruction if they do not repent. Ignored by the people, Lehi went to the Arabian Peninsula near the Arabian Sea with his family consisting of his wife Sarah, and sons Laman, Lemuel, Sam and Nephi. They are joined by one called Zoram and also by Ishmael and his daughters. The daughters provide wives for Lehi's sons. According to the Book of Mormon God told these faithful few to build vessels and take provisions and brass plates containing part of the Old Testament and set sail.

Whatever the route, they eventually reached the west coast of America where they found horses, goats, cows and oxen (and some animals never heard of), gold and silver and even copper. After landing great predictions are made from chapters in Isaiah about what will happen in the future and regarding the coming of Christ. Not long after the death of Lehi the family split into two factions one which followed Nephi (the righteous) and the other which followed Laman.

Thus begins the main theme of the Book of Mormon, i.e. the continual conflict between good and evil (Nephites versus Lamanites).

The Nephites build great cities and were industrious. Sometimes, however, they fell from grace and lost their advantages to the invading Lamanites. God, however, sent prophets amongst them causing their repentance and apparently converted the Lamanite nations several times.

These peoples were highly skilled in the use of steel for weapons and great and bloody battles were frequent between the two camps. The Nephites found a city called Zarahemla which was originally inhabited by a people including the son of King Hezekiah who left Jerusalem just before its fall and came over to America at the command of God (similar to the way in which Lehi had come). The nephites joined themselves to these people and much of the action is played out near and around this city. Each time the people got ready for, or came back from, a battle, they received the teaching of the prophets and much of the book is taken up with sermons and little time is given to the narrative. Much of the sermon material comes directly from the Old Testament and New Testament. A curse of dark skin falls on the rapidly multiplying Lamanites (which explains color) because of sin and these Lamanites eventually kill off all the white Nephites

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USING OUR TALENTS

by Homer L. King

How are we using the talents God has given us? Do we try to excuse our slothfulness or laziness by saying we have no talent or no opportunity? In Ex. 4:2, when God spoke to Moses from the burning bush instructing him in delivering the children of Israel from the hands of the Egyptians, Moses made this excuse- "And Moses answered and said, But, behold, they will not believe me, nor harken unto my voice:

For they will say the Lord hath not appeared unto thee." The Lord then asked him, "What is that in thine hand?" He had merely a rod in his hand- but the Lord showed him how even so small a thing could do a great work. Even with the miracles God gave him to use, the rod, curing the leprous hand and causing the water from the river to turn to blood, Moses continues to make excuses- "I am not eloquent, I am slow of speech." At this point the Lord appears to lose patience with him and asks the question, "Who hath made man's mouth?" He refused to accept any excuses and eventually Moses did the work the Lord required of him.

Another example of using the talent at hand is Shamgar in Judges 3:31, "--Shamgar the son of Anath, which slew of the Philistines six hundred men with an oxgoad." It was not necessary to have a massive army to quell the enemy. All he needed was the Lord on his side.

In John 6:5, another small matter becomes great in God's hands. When Jesus crossed over the sea of Galilee, a great multitude followed him because they had seen the miracles he had performed on the diseased. Jesus, when he saw the multitude, asked Phillip, "Whence shall we buy bread, that these may eat?" Phillip answered that even two hundred pennyworth of bread would not be enough to feed everyone. In other words, Phillip thought the task was hopeless.

Nearby was a lad with five barley loaves and two small fishes. Jesus had the men sit down and then numbered about five thousand, took the loaves and gave thanks and distributed the loaves and fishes to all. When they were filled, He commanded that the fragments be gathered up that nothing be lost, and twelve baskets were gathered up. Maybe the lesson here for us is this: When we do all we can to accomplish a task for the Lord, using whatever means we have at hand, the influence will spread and a greater harvest than we anticipated possible may be reaped.

The poor widow in Mk. 12:41-44, became a great example. Jesus sat down and beheld how the people cast into the treasury. Many that were rich cast in much and then came a poor widow and she cast in "two mites." This was very, very small but in Jesus' sight it was great and He called His disciples to Him and said, "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury." Why? Because "they did cast in of their abundance: but she of her want did cast in all that she had, even all her living." She held back nothing. Thus we see it is not necessary to have great wealth to work for the Lord but be willing to use that which we have in His service.

David the shepherd boy, son of Jesse, performed a great deed with a small weapon. He had gone at his father's bidding to take food to his brothers at the battlefield. When he arrived and heard Goliath, the giant Philistine, scornfully thrown out his challenge to God's people, he asked what would be done to the man that killed this Philistine and took away the reproach from Israel. He was told the king would enrich that man with great riches, give him his daughter and make his father's house free in Israel. Eliab, the older brother was angry with David and scolded him for leaving the sheep and coming down to see the battle. David said, "Is there not a cause?" The story is a familiar one, how he slew the giant Philistine with a stone from his sling. A small thing, indeed, but in David's words, "And all this assembly shall

know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands" (1 Sam. 17:47).

Last, let us notice Dorcas, a woman "full of good works and alms deeds which she did" (Acts 9:36). She became sick and died and they sent for Peter. When he came the widows were mourning her death and showing him the coats and garments which she had made. She had only a small thing to use in her lifetime—a needle—but she used it to help others and her good works were a testimony to her after death. Furthermore, she used her talent in the God-given realm, the home. I make this observation as I view on television the many protest marches by women, hear speeches on radio and TV, speaking of equal rights for women and much talk of women being liberated. Liberated from what! My sister, God gave you a throne in your home and the greatest job ever—that of training your children in the right way. We are told in Ps. 127: 3, 4, "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man, so are children of the youth." What an awesome job God has given you! Your child is as an arrow in the hand, and it is a known fact an arrow will not fly straight unless it is aimed straight. When you train your child in the way he should go you are "aiming" him to fly "straight." Furthermore, you were made by God to be a helpmate for your husband. "A virtuous woman is a crown to her husband—" (Prov. 12:4), and in Prov. 31:10, we read, "Who can find a virtuous woman? for her price is far above rubies." How can you ever feel that any secular job can compare with your God-given one in importance? May God help us all to occupy the place meant for us by our Creator and work wherever we are with whatever means we possess.

—1061 N. Pilgrim, Stockton, Cal.

WADE-KNOWLES EXCHANGE

We had previously announced that this exchange would begin with the November issue. Several weeks ago I sent Bro. Knowles my first affirmative, according to our original agreement. Due to moving he asked if we could put it off a month or so, to this I agreed. The other day I received another letter requesting that we not begin the exchange until January, since he was still in the process of moving and was not as yet settled. So, the Lord willing, we plan to begin no later than the January issue of the paper. Be sure and keep your subscription paid up so as not to miss a single issue. This means the discussion will run through the June issue of 1978, Lord willing.

Ronny F. Wade

NICHOLS-WILSON DEBATE

A public discussion on the cups and classes was conducted at Escalon, Cal., Sept. 26, 27, 29, 30. The disputants were Bro. Paul O. Nichols and Donald R. Wilson. Don tried to defend his practice of individual cups by claiming that Christ sanctified one specific vessel and in order to contend for one cup we must use the same cup Christ used. Don tried to put Paul on the defensive by claiming that Paul was the cups man and that he (Wilson) was the one cup man. Don tried to defend his classes by claiming that the word "teach" in Matt. 28:19 applies to both men and women and therefore, a woman could teach a bible class and could even baptize. Paul did a good job defending the truth, showing that a congregation must use one cup in the distribution of the fruit of the vine and that the class method of teaching advocated by Don and his brethren is not of our God. Bob Melear moderated for Don. It was my privilege to moderate for Paul.

—Robb Hickey

Support the OLD PATHS ADVOCATE. We need your help.

THE WICHITA FALLS STUDY

The annual study for 1977 will be hosted by the Gardens Edge Church of Christ, 4320 Valley View Road, Wichita Falls, Texas, Dec. 26th through the 29th. There will be morning, afternoon and evening sessions. There will be two panel discussions during this period. Many interesting topics will be discussed. We are expecting more preachers this year than we have ever had before. Everyone is invited to come and study with us. Bro. Clovis Cook and Bennie Cryer, have been chosen to direct the study.

—W.D. Goodgion

THE CHURCH DIRECTORY

Church Directories are available from, Bro. Robert Strain, Harrodsburg, Indiana, 47434, for \$1.00 each postpaid.

Several of the congregations that are marked with (+) have not sent in the information, and if anyone calls or ask about your place of meeting, I do not have anything to tell them. Please let me know before you cause someone to miss worship and it will be your fault.

I have the following corrections:

MISSOURI, the Blue Springs Congregation, meeting at Moreland School Road & Highway 7 has moved to:

Pleasant Hill, (Cass County) 107 Wyoming Street, Sun. 10:30 A.M., & 6:00 P.M., Wed. 7:30 P.M., Clayton, McDavitt, Rt. 4 Box 24, Pleasant Hill, MO. 64080 Phone (816) 987-5675, Eugene McDavitt, Rt. 4, Pleasant Hill, MO. 64080 Phone (816) 987-3505.

TEXAS, Midland, (Midland County) Westway Church of Christ, same as in the Directory, except remove the name of Bro. H.O. Allen, and add: (Harold Taylor, 4807 Thomason St., Midland, TX. 79703 Phone (915) 694-5258.

Olney, (Young County), Payne Street & Avenue C., same except address and telephone changes: Kenneth Bishop, Box 684, Olney, Tx 76374, Phone (817) 564-2690, Wayne Robinson, Rt. 2, Box 2-48, Olney, TX. 76374, Phone (817) 873-2593.

If you have had any changes in your home congregation, or if your home congregation is marked with an (+) in the Directory, please bring me up to date.

My address until November 15th will be, Ray Asplin, Star Route 2, Box 67-A, Norfork, AR. 72658 Phone (501) 499-7117. After November 15th. my address will be: Ray Asplin, 2716 Allen Street, Sulphur, Louisiana 70663. No telephone there as yet.

—Ray Asplin

NORTHWEST THANKSGIVING MEETING

Once again, plans are being made for the annual meeting here in the Northwest which always includes Thanksgiving day. This has been going on for years in this part of the country. This year the congregation at Cave Junction, Ore. is to host the meeting, Nov. 17-27, with Bro. Smith Bibins of Corvallis, Ore. doing the preaching. All are invited. If we have to move into a larger building, that will be fine. Christian homes in the area will of course be open, but there are an abundance of cabins, trailer parks and motels nearby. If you would like to make reservations (which likely is not necessary this time of the year), you may call: Junction Inn-Ph. (503) 592-2201; Town & Country Travel Park-(503) 592-3002; Trails End Campground- (503) 592-3354; or Forest Lodge- (503) 592-2201. Cave Junction is located on Hwy. 199 between US 101 on the coast and I-5, in the Illinois Valley of Southwest Oregon, with plenty of water and public forestland for year around hiking, fishing and attractions that appeal to families who like to "rough it." Also, the winters are mild. So, if you have a vacation coming up, take it and enjoy a spiritual feast with us at the same time you enjoy God's great creation.

—Frank Staggs

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by Clovis T. Cook

If you want to find out how to get somewhere, it helps to talk to someone who has been there. He might even draw a map for you.

The way to heaven has been mapped by the one who came from heaven. He came from heaven to Bethlehem, five miles south of Jerusalem, and went back to heaven from Bethany near the same city. If you can find out how to get to heaven from Jerusalem, then you can find out how to get to heaven from where you live. It is no longer a secret. You can find out from him who has been there, Jesus Christ.

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors (thieves), one on the right hand, and the other on the left. Then said Jesus, Father, forgive them for they know not what they do." The thief on the cross was one of the first to whom Christ gave promise of reward or paradise to come.

The Bible says that both thieves mocked and ridiculed Christ at first (Matt. 27:44). Then one of them changed and began to defend the Lord. What brought about this change? I would like to think that he saw something in the Lord that he had never seen in any other man. He had heard Christ pray, "Father, forgive them, for they know not what they do."

It is possible that the thief paused long enough to hear the echo of his own voice as his fellowman continued to mock Jesus. Perhaps it would be well if you could hear a tape recording of all the things you say about others each day you live. Is your life a confession to God or a criticism of your fellowman? This man confessed Jesus when it seemed all others were against him. He never defended his mistakes. Instead he admitted his wrong and called out to the only one that could forgive his sins.

I want to be saved like the thief on the cross, some may say. Surely you do not want to give only the fleeting moments of your life! He deserves the best years of your life. If you want to go to heaven, or paradise like the thief, then you must put your trust in him.

"But the thief was not baptized" some may say. I really do not know! It does not matter! The Lord did not ask him to be baptized. He was a dying sinner on a cross. Your situation is some what different. The thief would have been baptized if Christ had asked that of him and if he would have had the opportunity to have done so.

The record of the promise Christ gave to the thief has been preserved for you and me for over nineteen hundred years. Even though this thief gave only a few hours of his life to Christ, he is remembered as an outstanding example. God is saying to us through this example that we cannot work long enough and hard enough to deserve eternal life. We can get to heaven from this present world only because God sent his son down here to this earth to show us the way. "...I will come again and receive you unto myself."

HERE AND THERE

Once again the exchange between Ronny Wade and Victor Knowles dealing with the Lord's Supper has been delayed. (See a more complete explanation under the head Wade-Knowles Exchange elsewhere in this issue.) We continue to look forward to reading it.

In about two months we will be changing our system for mailing out Old Paths Advocate. The printer in Lebanon, Mo. will be doing the addressing and mailing for us. This will be an expensive change for us but, we hope, one that will provide faster service for our readers. Took it will take the tremendous strain and work-load off Sisters Glennis Faust and Agnes Himelhan who have faithfully addressed and mailed out for us for a number of years. We take this opportunity to publicly thank them for all their good work through the years.

With the change will also come a change regarding the expiration time of your paper. As you have noticed, we have previously been able to send about two issues after the subscription has expired. However, this will no longer be possible with the new system. The date your subscription is expired will be the last issue you will receive. In other words, it will work just like any other subscription to any other magazine. So be sure and take notice of your expiration date that is printed at the top of your paper along with your name and address and renew in plenty of time to keep your paper current. We suggest allowing about two months in order that you not miss an issue. Your renewal will, of course, simply be added to the old subscription insuring you of a full 12 months service.

The paper was late in its delivery recently as many of you have noticed. While we are extremely sorry that this was the case we are at a loss as to why it happened. It was put in the mail on time as usual and was in some way that is unknown to us delayed for several weeks. We can only hope that the mail service will in the future do a better job for us. We thank those of you who wrote us to let us know your paper was late.

Too, the surface mail to Africa, England, Mexico, etc. was temporarily suspended last month. This will explain the lack of service to our readers in those countries last month. Hopefully, it is only temporary.

—D.L.K.

WORDS OF THANKS

The congregation at Albuquerque, N.M. would like to express thanks to the following congregations for contributions in helping us relocate and remodel: Farmington, N.M.—\$1000.00; Moore, Okla.—\$100.00; Montebello, Cal.—\$200; Okla. City (Capitol Hill)—\$500; Tulsa, Okla.—\$25; Amarillo, Tex.—\$200.

We hope to be at the new location by Nov. or Dec., and hope you will stop by and worship with us. The new address is: 5701 Coors Rd. SW.

—Henry E. Hale

OUR HELPERS

You will find listed below the names of those sending us subscriptions sent. We are so appreciative that the list continues to be good and extend our thanks to all who help by word and deed to assist in this work. We receive so many cards and letters expressing thanks for the paper and the good news it brings of the gospel being spread to so many areas. Brethren be assured, the brotherhood is general enjoys reading your articles and reports of the work you are doing. Please check the following and report any errors to us:

Don King-10; Alton Bailey-6; J.W. Kornegay-4; Mrs. Roy Knight-4; Carl Willis-3; Wendell Webb-3; Karl Modgling-3; Clovis Cook-3; Orvel Johnson-3; Mrs. J.T. Moody-2; Karen Gray-2; J.B. Spradley-2; Larry Ballard-2; H.D. Hinton-2; Melvin Blalock-2; Glenn Faust-2; Wm. Oxner-2; Patricia Thomas-2; Charles Jordan-2; Johnny Elmore-2; Arlie Brewer-2; Byron Jones-1; Lois Fenske-1; Carolyn Jones-1; Argus Emerson-1; Mrs. Olan Taylor-1; Kenneth McMullen-1; Orpha Taylor-1; Randy Meents-1; Buster Boyd-1; Dan Keel-1; Maverne Cansler-1; T.A. Hedrick-1; Robert Jordan-1; Ray Pafford-1; John Stephens-1; Doyle Elliott-1; Sybil Smith-1; James R. Blake-1; Carl Johnson-1; Lloyd Kornegay-1; Ray Powell-1; Allen Bailey-1; Lonnie York-1; Jerrel Sturdy-1; Mrs. H.W. Compton-1; June McKinney-1; Gladys Shores-1; Gladys Staggs-1; Mahlon Garrison-1; Joel Smith-1; Thomas Campbell-1; Ronald Applegarth-1; Loudora Cage-1; Joe Hisle-1; Phillip Pierce-1; Zade McClure-1; Shelby Freeman-1; Oliver McCombs-1; Robert Nace-1; Wm. R. Holmes-1; Agnes Himelhan-1; Martha Broughton-1; D.C. Kelley-1; Mary Blevins-1; Donald Orr-1; Willie Berna-1; L.H. Frizzell-1; Bonnie Ervin-1; Muriel Wilson-1; Juan Rodriguez-1; Mark Bailey-1; Urbane Sutton-1; Virgie Herron-1; Melvin Lee-1; Total-117.

AN OPEN LETTER

For sometime we, the brethren of the Earlytown, Ala. congregation, have been concerned about the trend among brethren of letting their hair grow to lengths which are feminine or give the outward appearance that they desire to have long hair. We believe this trend weakens the Bible teaching: "That it is a shame for a man to have long hair". Our concern also is with the influence these trends have on the young boys now in the church and those coming in, years from now. If brethren continue to let the hair grow, instead of showing the younger men an unquestionable example, many are subject to want it any desired length leaving the Church powerless to restrain any case. Our position is that we should keep our hair cut to a length that could only reflect masculinity and to a length that would always show we have no desire to let our hair grow. Therefore, since we are responsible for the influence our congregation gives in the community, we feel it necessary in our worship services to use only brethren who present unquestionable examples in hair lengths.

-Brethren of the Church of Christ, Earlytown, Ala.

CAN YOU HELP?

The brethren at Clintonville, W. Va. are in need of your help in finishing bricking their building before winter sets in. It would not stand another winter like the last one; the last time I was there you could see daylight through it in several places. Bro. Lonnie York informed me several had laid aside the plea for help because they doubted their loyalty. Brethren, this is for a good cause. I have held meetings there, along with brethren Richard Bunner, Lynwood Smith and others, and several have been added to the church. If you can help, please send to Bro. Melvin Shortridge, Rte. 4, Clintonville, W. Va. 24928.

-J.W. Kornegay

As We Therefore Have Opportunity— (cont'd from page 1)

oppresses the soul. There is no contradiction in this verse and in verse 2. In vs. 2 we are not to endorse, condone or uphold the brother in his fault. But we are to help him overcome it. Many a wife has helped her husband overcome a fault or weakness and likewise the husband the wife. We, too, can help our brother overcome a fault. But in verse 5 the consciousness of the burden we all have to bear. For example. The Apostle Paul persecuted the Church in that he dragged men and women both to be prosecuted. After he changed he had this in his remembrance. You and I could not bear this burden for him. We did not do this particular thing. On the other hand, we have done things that we have to live within our conscience the rest of our lives. Others don't have to live with that particular thing. Therefore every man shall bear his own burden.

In vs. 6 "Taught" is to teach orally, instruct. "Communicate" is to enter fellowship, join one's self as an associate, make one's self sharer or partner with the idea of the thing which one shares with another. "Good Things" is a good thing, convenience advantage; outward and inward good things. In other words those that receive the teaching are to support and share their goods with those who teach the word.

In vs. 7 "Deceived" is to cause to stray; to lead astray, lead aside from the right way; metaph. to lead away from the truth, to lead into error, to deceive. "Mocked" is properly to turn up the nose or sneer at; to mock, deride: God does not suffer Himself to be mocked. Paul warns the Galatians against being led astray by the Judaziers and reminds them that they cannot outwit God in doing so. "Soweth" is to sow, scatter seed. "Reap" means as a man has acted (on earth) so "hereafter by God" will be requited, either with reward or penalty, (his deeds will determine his destination.) Hosea 8:7 "For they have sown the wind, and they shall reap the whirlwind" Hosea 10:12 "Sow to yourselves in righteousness, reap in mercy"; Hosea 10:13 "Ye have plowed wickedness, ye have reaped iniquity" Ye have eaten the fruit of lies: Prov. 22:8 "He that soweth iniquity shall reap vanity."

In vs. 8 "To his flesh" has an ethical sense and denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God. The flesh being conceived as the soil into which the seed is cast. "Corruption" is destruction, perishing, the loss of salvation, eternal misery. Spirit" is the Holy Spirit.

In vs. 9 "Weary" is to be utterly spiritless, to be wearied out, exhausted. Literally faint or lose heart. "Well-doing" is consciousness of good deeds. A good conscience. "In due season" is the time suited to the thing under consideration, at its proper time. In the season which is peculiarly the harvest-time of each form of well-doing. "Faint" is to dissolve, Metaphorically to weaken, relax, exhaust; to have one's strength relaxed, to be enfeebled through exhaustion, to grow weak, grow weary, be tired out. Literally to be loosened or relaxed, like limbs of the weary.

In vs. 10 "Opportunity" is the same word as "season" in vs. 9. Opportune or seasonable time: with verbs suggestive of the idea of advantage. As there is a proper season for reaping, there is likewise a proper season for sowing. As this season comes to us, let us sow to the Spirit by doing good. Let us work the good. "Household of faith" is belonging to a house or family, domestic, intimate; professors of the Christian faith. It is not that we are to do good when it is convenient or when it will advance the interest of a party or when it may contribute to our fame. The rule is we are to do good when we have opportunity. It is to all men not just to our family only; not to our party, not to our neighbor; not to those of our own color; not to those who back us; not to those who support us; not to these only but unto all men and especially unto them who are of the household of faith.

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

Introduction of Instrumental Music, etc.—(cont'd from page 1) Old Testament system could justify instruments but not incense, blood sacrifices, lamps, priests, etc.

Probably the major argument advanced against the instrument was the silence of the New Testament Scriptures. It is paradoxical that both sides appealed to the silence of the Scriptures as proof they were right and this shows the deep running difference in bible interpretation between the two sides. The progressives held that a matter was not wrong unless it was explicitly forbidden, but the conservatives believed that matters were implicitly forbidden by the silence of the Scriptures. In reality the digressives had left the restoration plea to "speak where the Bible speaks and to be silent where the Bible is silent." According to N.J. Mitchell who traveled with Thomas Campbell the men who coined this noble plea, Campbell meant just what he said. He quotes Campbell as saying, "The silence of the inspired apostles, on any theme, was to be sacredly and unscrupulously regarded as much as the positive teaching."

Jacob Creath masterfully advanced the attitude of the conservatives with regard to silence when he wrote: "When a man leaps the falls of Niagara, can he stop before he touches the bottom over the falls? When a man leaves the Bible alone, there is no rest for him this side of Rome. The most that can be said for all those persons who have ceased to the silence of the Bible is that they are only partly in the reformation."

The heavy artillery of David Lipscomb's pen boomed forth on this issue. In an article entitled, *Instrumental Music in the Worship*, he wrote: "This is the distinctive difference between us and other religious bodies. Others accept the New Testament as their rule of faith, but do not make it the limit of their faith. They add other things as articles of faith and acts of worship than those contained in the Bible. We seek for things authorized, they for things not prohibited. Our rule is safe—their's is loose and latitudinarian. Our's confines us to God's appointments. Their's opens the worship and service of God to whatever will please men. Our rule limits man's worship to the exercises approved in the Bible."

These quotations suffice to illustrate the reason why the conservatives held that the silence of the Scriptures forbids the instrument.

Those who denounced mechanical music also denounced that the instrument could be in any way supported by expediency. In essence, they argued that since the instrument wasn't lawful, it wasn't expedient because expediency applies only to those things which are lawful. With regard to this, Moses E. Lard lucidly wrote: "The subject of expediency, as interpreted by some of us, may yet prove the rock on which the reformation for which we are pleading goes to pieces. This is not said in the spirit of alarm, it is the utterance of a calm conviction. I do not deny that expediency is sometimes right, nor that the New Testament in very special cases, sanctions it. Certainly not...when we plead expediency to justify practices unknown to the apostolic age, we are not within the limits of the expedient. We are then violating the word of God. Expediency is no law for innovations, either in faith or practice; and he who pleads it to this extent has abandoned the only rule which can save us from ruin."

A brother identifying himself as Alexis wrote the following in the *Christian Standard*: "It was expediency that caused the Pope and the church of Rome to make the change from immersion to sprinkling and pouring in Christian baptism; and that caused the same 'church' to introduce the organ into the worship of God, or what was styled that worship."

Robert Richardson, Campbell's biographer, wrote with exceptional clarity on this subject when he said, "This can never be a question of expediency, for the simple reason that there is no law prescribing or authorizing it." He went on to write: "My position was simply that, as expediency has to do with the manner, time, means, and circumstances connected

with the doing of things, no question of expediency can rightfully arise until it is first proved that the things themselves are lawful and proper to be done."

J.A. Meng put the whole business of expediency with reference to the instrument in a nutshell when he wrote, "...the organ is not commanded, is not prescribed, is not lawful, consequently can't be expedient."

Another objection raised against the use of the instrument was that it created division, strife, and trouble. As a result, the conservatives placed the blame, and rightfully so, squarely on the shoulders of the progressives. In reference to this, Ben Franklin wrote in 1872: "If you introduce the organ and drive persons from worship with it, and who cannot do it in good conscience, you are the cause of the disturbance and will find yourself held responsible. We are certain the Lord does not require us to worship with the organ, and we will not do it. If any man brings into the worship a new and foreign element, and thus places pious people in such a position as to compel them to worship with the organ or not worship with him, he introduces the disturbing element and is to be held responsible for the trouble. In reference to such the commandment is, 'Mark them who cause divisions, etc.'"

One major reason the conservatives so tirelessly and forcefully resisted the instrument was that a great principle was at stake. Moses Lard expressed the sentiments of the restorers when he wrote: "The question of instrumental music in churches of Christ involves a great and sacred principle. But for this the subject is not worthy of one thought at the hands of the child of God. That principle is the right of men to introduce innovations into the prescribed worship of God. This right we utterly deny. The advocates of the instrument affirm it. This makes the issue."

The last appeal against the instrument was simply one of safety. The opposers of the instrument realized that they were justified in doing so simply because acapella singing is safe and mechanical music is questionable to say the very least. Ben Franklin pleads for a safe course when he writes: "If brethren will introduce the instrument into worship, they shall themselves be held responsible. We shall not be. We therefore desire brethren not to invite us to hold a meeting for them if they intend to play on an instrument in their worship. We know positively that it is safe to keep it out." Two years later in 1870, Franklin again called for adherence to safe ground, "We can remain on safe ground, the common ground and the ground on which we have stood in peace and war—on what is written."

The ears of innovators have never been able to hear nor their eyes to see this noble plea. It was true with the organ and today it's true with Sunday School, individual communion, and institutions. Innovators have never had any regard for safety. (more next month)

-P.O. Box 3594, Midland, Tex.

The Book of Mormon—(cont'd from page 2)

(thus explaining why American Indians can be of Jewish descent and still be dark).

Between Christ's death and ascension Jesus appeared to the Nephites and chose twelve disciples from among them. He explained to them more fully than to others regarding the Lord's Supper and repeated to them the Sermon on the Mount and many other New Testament teachings (all in the words of the King James version). The penultimate book of the Book of Mormon is called *Ether* (said to be very aptly named) which is actually a record of the Nephites. *Ether* tells of the Jaredites of whom the Nephites found the last survivor in about 122 B.C. and these Jaredites had come to America by boat in a similar way to the family of Lehi (they had come from the Tower of Babel at the confusion of tongues).

The last book is *Moroni*, name of the author, written as he awaited death at the hand of the Lamanites who have just

killed off the rest of the Nephites. Moroni, before he dies, gets in quite a few "Thus saith the Lords" on the doctrines of the Mormon Church (in dispute at the time of Joseph Smith) covering such items as the bestowal of the Holy Spirit, mode of administering the load, baptizing believing penitent adults only (and by immersion), church discipline and ordination of officials. All are dealt with by Moroni just before he buried the plates in a hole in the ground near the future home-to-be of Joseph Smith in New York State.

In 1820 Joseph Smith, at an early age, perplexed by the claims of all the usual denominations, had a visit from God and Christ (together) and God told Smith that all of the denominations were wrong and that he should not join them.

Later Smith had a visit from Moroni, now an angel, and was shown the place where Moroni had put the metal plates so many years before. Joseph Smith unearthed the metal plates and a contrivance for deciphering the writing on the plates (the contrivance being called the Urim and Trumin) and so Joseph Smith was able to produce to the world the Book of Mormon. Joseph Smith gives his own account of the translation and visions, etc. in "Pearl of Great Price" and says that in 1829 he met Oliver Cowdery (one of the witnesses to the Book of Mormon) who became his scribe. Thus the Book of Mormon.

As far as I am concerned the book did not originate with God and is therefore a fraud upon mankind for whatever reason. If God did not want Joseph Smith to join a denominational body it is strange that he led Smith to add yet another one. Space here does not allow a mention of the many flaws and many inconsistencies in the Book of Mormon but they certainly exist and readers are urged to study the matter for themselves. To me, the most glaring incongruities of the book are the large chunks of it taken from the Bible, the Old Testament in particular.

It is quite difficult to believe that Moroni, around the year 400 A.D. would leave golden plates in the ground, written in a language styled "Reformed Egyptian," and that when those plates are allegedly unearthed and deciphered (around 1820) they produce large portions of the King James Version (1611 complete, I may add, with the translators' 'italic' words. God certainly must think very highly of the King James Version, notwithstanding those who prefer the modern translations.

The young Mormon "elders" with who I have had conversation have not been able to explain this apparently strange circumstance but it certainly does not appear to trouble them, and if that does not worry them, what could?

The Mormons claim to have restored to the world the "officers" in the church missing for centuries, i.e. apostles, prophets, teachers, miracles, healings, helps, governments, diversities of tongues, etc. (as per I Cor. 12:28), but surely this is apart from anything else, re-erecting the scaffolding around a complete building. They claim that their "apostles" have all the powers of the original ones including, believe it or not, the power to raise the dead! To my simple mind the Mormon cause could be further much more successfully by their sending one or two apostles to the local mortuaries here and raising a few loved-ones than by sending a few pleasant young men with colored charts and picture books. If these apostles raise the dead, the media (given to dealing with the trivial quite often) doesn't seem to have heard of it. What an impression they could make in this world by raising a few dead.

Anyone with a fairly superficial knowledge of the New Testament knows that the New Testament is a complete and final record of God's conversation with men. One can restore New Testament Christianity without the Book of Mormon and without any revelation from any angel. Indeed, if Joseph Smith had carried out the apostle Paul's injunction in Gal. 1:8 he would have stopped his ears when "Moroni" spoke to him. God hath in these last days spoken unto us by His Son

and we have no need of "latter-day saints" for nothing is more "latter" than last.

Many other comments could be made but space is gone. However, you may receive a visit from these young Mormon preachers one of these days and it might not do any harm to find out more concerning their doctrine and be in a position to try and exchange truth for error.

(Reprinted here via the Firm Foundation, via The Scripture Standard which is published by individuals in England.)

Submitted by Don L. King

FROM BAJA CALIFORNIA

We are happy to report that the evangelistic work in the Mexicali area continues to grow. We are thankful to the Lord that five souls were baptized into Christ and another was converted from digression this summer. As a result of two of these conversions we have established a new congregation in an area called Ejido Sonora, thirty miles to the south of Mexicali.

Bro. Remigio Cortez is in charge of conducting the services. After a period of over a year he was converted. He told me that he saw the truth as he was translating a tract on the Church of Christ for me. Many think of Mexico as a backward and primitive country but this brother has been a Bible Conference speaker for years, knows Greek and Hebrew, was an English professor at U.C.L.A., and has D.D., M.A., and Ph.D. degrees. Our greatest joy is that he both knows and loves the Bible. He is now seventy five years old and we pray that the Lord will give him many more years to serve Him.

Our building in Mexicali has been enlarged, painted and an attractive wooden fence has been put up. Having an expert carpenter, such as Bro. Meliton Lopez, is a great asset. This past month he made backs for all of our benches. Bro. Lopez won't accept any salary from the Church but he has been doing the work of an Evangelist. He is constantly talking Bible or inviting people to services.

October 6th marks the third year of our work here. This has been the most interesting, rewarding, enjoyable, but at the same time, difficult work that I ever have been involved in. We are setting a target date of three more years to conclude the work here. With the Lord's help, the work should be self-perpetuating by then. We thank all of the individuals and congregations that support us in this work. We will be losing about \$200 monthly support after December. We hope that there are congregations that can help us with this need.

There are over 500,000 people in the Mexicali Valley. Will you help send them the Gospel? We invite all brethren, especially preachers, to come out and see the work. We are grateful to those who have sent us clothing, Bibles, and other things for the work. May God bless you.

-Jim Hickey, 605 South E, Imperial, Calif. 92251

CAN YOU HELP?

By this time, most of you have heard of the Mineral Wells work. Earlier this year we sent out appeals for assistance on the building of a meeting place. We had some response, for which we are thankful, but we are in need of further assistance. We realize that you may never have received our letter or that you may have commitments preventing your helping us with this project. Brethren, if you are able to assist us, it is for a good cause. Any contributions, no matter how large or small will be appreciated and acknowledged. We are not erecting this building just for the comfort of the members meeting here. We are attempting to put our best foot forward in this community. We are not constructing a lavish and extravagant building, but we are planning to construct one in a good location that will lend a favorable influence to the church.

We want to give a brief explanation about this work so that you will better understand our situation. The church at Mineral Wells has been meeting a little over three years. We have about 26 in attendance on Lord's Day morning. Several of our members are older people who are on fixed incomes. Only three of the men in our congregation are fully employed. Needless to say, we are limited financially but we desperately need a better meeting place. Our insurance company recently refused to insure our old building with fire insurance, apparently feeling that it was a fire hazard. We are in need of more assistance enabling us to keep our payments down to a reasonable level on the new building. The members of this congregation are going to furnish much of the labor to keep the cost down. Contributions may be sent to: Church of Christ, in care of George Turner, 1900 SW 2nd Ave., Mineral Wells, Tex. 76067

-Melvin Blalock

STATEMENT ON THE SALE OF SISKIYOU

When the membership moved outside the Los Angeles area the Siskiyou St. building was sold. Part of the money was turned over to the new congregation then started in North Hollywood and part of the money was left with me for the work of the Lord in other areas. The cash received out of escrow from the sale was \$14,390.00. North Hollywood received \$7,200.00. The balance was used as follows: \$1400.00 was donated to various preachers to preach the gospel in other states. In January 1976 I released \$3,000.00 to help buy the land in Anderson, Mo. for the new congregation there. As of September 1, 1977 I have released the balance of \$2,790.00 to the new congregation in Anderson to relieve some of the indebtedness they have incurred on the new building. As of this date all of the Siskiyou St., Los Angeles money (\$7190.00) has been used in the Lord's work as shown above. Since the work began here, we have moved to Anderson, Mo., and would like to invite our friends from other places to visit us here.

-Carl N. Nichols, Sr., 206 Main St., Anderson, Mo. 64831

REPORT ON ANDERSON WORK

Since our last report on funds received on the new church building at Anderson, Mo., we have received the following to relieve the indebtedness and expenses: \$50.00 from the church meeting at 8 A.M. in Fredrick, Okla.; \$50.00 from the church at Hamilton, Ohio; \$2790.00 from the fund left from the sale of Siskiyou St., Los Angeles; total-\$2890.00. Total to date received on the building- \$6782.00 (plus the \$3000 released to us Jan. 1976 to help purchase the land). This leaves us with \$1662 owed to labor, tradesmen, and vendors. We still have at least \$2926 in work yet uncompleted to be done in the future. Again, we want to express our gratitude to all who have helped and extended words of encouragement and good wishes. We appreciate our faithful Christian friends everywhere. We thank Neosho for their help financially and their labor. You are welcome to our services here. Our location: Park St. just west of Junction of Hiways 71 and 59; time of services: Sundays at 10:30 and 5:00, Wednesday at 7:30 P.M. Pray for us in this mission work.

-Winston Middick, Revis Middick, Carl Nichols III, Nelson Nichols, Brad Nichols, P.O. Box D, Anderson, Mo. 64831

It isn't the job we intended to do
Or the labor we've just begun,
That puts us right on the Ledger Sheet—
It's the work we have really done.
Our credit is built on the things we do,
Our debits on things we shirk;
The man who totals the biggest plus
Is the man who completes his work!

BONDS OF MATRIMONY

Weaver—King— On July 23, 1977, Bro. Gary Weaver and Sister Peggy King exchanged wedding vows at the Kansas Av. meeting house in Kansas City, KA. Many friends and relatives gathered in the building which was beautifully decorated with an abundance of floral arrangements. Gary is formerly of Lebanon, MO., and Peggy is the daughter of well-known evangelist Chester King of Kansas City. Gary and Peggy are both faithful, interested church members and are attending the Kansas Ave. congregation. The beautiful singing was provided by a trio of church members from that area. I was honored to be asked to officiate for them.

-Joe Norton

A LITTLE FELLOW FOLLOWS ME

A careful man I want to be, A little fellow follows me;
I do not dare to go astray, For fear he'll go the selfsame way.

I cannot once escape his eyes, What e'er he sees me do, he tries.

Like me, says he's going to be- The little chap who follows me.

I must remember as I go, Through summer's sun and winter's snow:

I am building for years to be, That little chap who follows me.

-Selected by M. Hill, Merced, Cal.

NEW YEAR'S MEETING

There will be a New Year's Meeting in Cabool, Missouri, beginning December 26 and continuing through New Year's Eve. Everyone is welcome to come and be with us. This is the second meeting of this type at Cabool. The congregations of Fieldstone, Houston and Mountain Grove are working for the meeting. The theme of the meeting this year will be the "Mission of the Church." We invite all our preaching brethren to come and help take part in the meeting. The meeting will be held in the Cabool High School auditorium. Brother Murl Helwig will be in charge of the meeting this year. Make your plans to come and enjoy the fellowship with us.

OUR DEPARTED

Reynolds— Bro. James Logan Reynolds of Bandy, Ky., was born May 21, 1885 and departed this life Sept. 29, 1977. July 19, 1906 he was united in marriage with Hallie Brown, daughter of the late Wm. and Ellen Brown. To this union 10 children were born: Mrs. Carl Miller, B. Reynolds and Edward Reynolds of Eubank, Ky.; Wm. Reynolds, Lockland, Ohio; Claude Reynolds, Lexington, Ky.; Lloyd Reynolds, Brodhead, Ky.; Mrs. Roy Cottrell, Cinn., Ohio; Carl Reynolds, Chelsea, Mich.; Mrs. Arthur Parks, Louisville, Ky. and Hershel Reynolds who preceded him in death in 1948. Besides his wife and children, he leaves 50 grandchildren, 64 great grandchildren, 1 great great grandchild and a host of other relatives and friends who mourn his passing. Bro. Reynolds was a member of the Bandy church of Christ, having been a member for 58 years. He loved the church and attended services often when in pain and hardly able to attend. He is now at rest from his labors. Thank God for such men and their work in the Lord's church. Bro. Wm. Payne and the writer endeavored to speak words of comfort and warning.

—Zade McClure

Culver— George Gary Culver was born April 2, 1951 in San Diego, Cal., and passed from this life July 22, 1977 at Cave

Junction, Oreg. George obeyed the gospel a few years ago after being reared in a Catholic home. As far as we know, he lived faithfully until his death. A memorial service was conducted at the church building by Bro. Glen Arnett assisted by the writer. Singing was done by Gayland, Roetta and Linda Osburn and Tim Staggs. George is survived by his wife, Donna Powell Culver, and a 3 year old daughter, Shannon. As Christians, let us try to erase all feelings of hatred that we may have when we think of George's death. It was a tragic one, but with God's help we can "forgive and forget". To err is human, to forgive divine".

—Frank Staggs

Miller— Bro. Cecil Miller, son of Albert and Rebecca Reynolds Miller, was born Oct. 31, 1892 in Poweshiek county, Iowa, and spent most of his life in the Montezuma area. He departed this life Sept. 18, 1977 at the Senior Care Home, at the age of 84 years. He was a good soldier of Christ and I learned to love him as a dear brother in the Lord's service. Preceding him in death was his loving wife Lavina, Dec. 1, 1968. He is survived by 4 children, Calvin and Lois (Mrs. Gene Douglas), Montezuma, Iowa, Iona (Mrs. Mike Hudnutt), Grinnell, Iowa, and Cletus Miller, San Jose, Cal.; a sister, Orpha Steele, Montezuma, Iowa; a brother Clyde Miller, Newton, Iowa; 12 grandchildren; 14 great grandchildren. The writer spoke words of comfort to loved ones and warning to the lost.

—M.E. Mountain

Phillips— Bro. Timothy Phillips of Pottsville, Ark. graduated from this life Aug. 20, 1977 at age 64. Bro. Phillips was loved by all who knew him. He was appreciated for his steadfastness in the true faith, for his encouragement and personal support to the many he could and did aid. He has gone places at his own expense to lead singing for us in our gospel meetings. He will long be missed not only by his family but by the community and the church where he preached from the time he helped establish it many years ago. How true the words of the scripture, "Thou shalt be missed, because thy seat will be empty." What we know and feel about Bro. Phillips prompts us to say as in the words of Num. 23:10 "Let me die the death of the righteous, and let my last end be like his!" Bro. Phillips is survived by his loving wife, Sis. Sylvia Tabor Phillips, a daughter Sis. Kenneth Wiliker, a son Arvin Phillips, three brothers, one sister, seven grandchildren and a great grandchild, some of whom also are Christians. Words of comfort were spoken by Bro. E.H. Miller.

—Alton B. Bailey



Masamba Pensulo, P.O. Box 12 Phalombe, Malawi, Oct. 10— I read the Old Paths Advocate every month for which I am grateful. I always enjoy the good news it brings, especially, the scriptural articles presented each month. The Lord's work is growing in Malawi, and there is spiritual encouragement in all the churches.

Joe Rivers, 7935 S. Essex Ave., Chicago, Ill. 60617, Sept. 28— The work here in Chicago continues to show signs of progress. The congregation previously meeting at Lowe St. will move to the new location at the 111th St. YMCA, 4 East 111th St., in the east room, Oct. 9. We will be meeting each Lord's day 10:30 A.M. and evening at 6:00, and mid week

services from house to house each Wed. at 6:00 P.M. We invite all coming our way to visit with us.

Robb W. Hickey, 3635 Cody Way, Sacramento, Cal. 95825, Oct. 6— With summer vacations over it is our hope the congregations can now resume their normal work load. Sacramento (North area) just closed a good week-end meeting with Bro. Ron Jordan. We look forward to a 9 day meeting in Feb., with Bro. Don King, Lord willing. Wife and I attended the Nichols-Wilson debate in Escalon and it was a pleasure for me to moderate for Paul. In Sept. I preached at Sanger and Escalon; in Oct. it was my privilege to speak at Modesto, and enjoyed seeing so many friends and brethren. The fields are white unto harvest but the laborers are few.

Harley Nichols, 508 E. 11, Russellville, Ark., 72801— The church here at Pottsville suffered a great loss with the unexpected passing of Bro. Timothy Phillips, Aug. 20, 1977. He was an establisher of the congregation here and a great soldier of the cross. He will be greatly missed by all here who knew and loved him, but his influence will live on. Please pray for us that we may be able to carry on the Lord's work here.

John R. Scott, Rte. 2, Box 300, Neosho, Mo., 64850, Oct. 5— The Burkhart congregation just closed another big meeting with Bro. Carl Johnson. We had an enjoyable meeting with 2 confessions. Attendance from the community was good and we appreciated more than words can express the attendance from sister congregations Neosho, Leawood, Anderson, Mt. Home, Jamesville, Ash Grove, Cassville, Dora, West Plains, Springfield, and Tulsa. The congregation here advertised the meeting well. We enjoyed having Carl and family in our home. May we keep our eyes on Jesus, the Author and Finisher of our faith.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga., 30240, Oct. 8— Since last report we have constantly been in gospel meetings, but the end of our traveling for this year is now in sight, with only 3 meetings left. Oct. 16-23, we are to be at West Chester, Ohio; Oct. 26-30, Lawrenceburg, Tenn; and near the end of the year a short meeting at Pearlhaven congregation in Brookhaven, Miss. We plan to attend the study at Wichita Falls, Tex., we always enjoy these studies very much. At this writing Bro. Don King is here in LaGrange for our fall meeting, and has done an outstanding job preaching the gospel. I would like to express gratitude to all the brethren where we have been in meetings this year for having us and for their support, encouragement, and prayers. We are so thankful to our God for all the favorable results that have been accomplished. It is good to know the word of God is still the power unto salvation.

J.W. Kornegay, 7706 Falls of Neuse Rd., Raleigh, N.C. 27609, Sept. 19— It has been sometime since I reported. I enjoyed working with the brethren at Round Hill, Va. May they always have zeal and continue on in the Lord's work. I moved back to Raleigh to work with my home congregation and the new effort at Rolesville, about 17 miles from here. Prospects looked good at first but have dwindled, as worldly cares seems to overwhelm even those we thought were good prospects. Surveys are being made and we are undecided about another location nearby. I held a meeting in April at Rolesville, N.C.; May at Chesapeake, Ohio; June in Linville, Ohio; August, in Beatrice, W. Va. These were good meetings with some baptisms, confessions, and some restored. We are thankful and give God the glory. Enroute to the Labor Day meeting I preached 2 nights at Fairmont, W. Va. and met Bro. Kenneth Middick and wife. He is to be commended for his work there. We enjoyed the Labor Day meeting at Pontiac, Mich., it seems to grow each year. We enjoyed having Bro. Nelson Nichols and family with us in July for a 10

day meeting. I look forward to seeing him again in the future. I enjoyed 3 nights of Bro. Lonnie York's meeting at Roanoke, Va. last week. He is an able teacher and good for the brotherhood. Wish we could keep him over in the eastern states. Please pray for me in His vineyard. Here are 4 subscriptions, we enjoy the Old Paths Advocate.

Ronny F. Wade, 707 Pearson Dr., Springfield, Mo., Oct. 8— We just closed a very good meeting here in Springfield, with Lynwood Smith doing the preaching. It was a pleasure to hear him preach again. I don't know of anyone who fights sin any harder or exposes error any more consistently than Lynwood. The work in this area is moving along, and all are working together, which is enjoyable and as it should be. The new church building on the North side of Springfield is progressing, and we look forward to starting the new congregation as soon as possible. By the time you read this, we should be in our debate in New Orleans, La. with Elmer Moore. We are hoping and praying for a good debate. Of late we have preached at several of the surrounding congregations in this area, and the Lord willing shall continue to do so throughout the winter months. The Lord bless the faithful everywhere.

Smith Bibens, 29889 Hyway 34, Albany, Ore., 97321, Oct. 4— Since last report I have concluded my work with the Yakima, Wa. congregation and have moved to Oregon to work with the Corvallis congregation. This work is tentatively scheduled to embrace one year. The past year at Yakima has been a very enjoyable and eventful experience for me. I have learned much and have tried to teach others as well. Our efforts have borne fruit and this is encouraging. We look forward to another year of work in the Lord's Vineyard in Oregon. Already we have several opportunities for personal work available to us, and we are working with the congregation to upbuild them and equip them to be self-sufficient. The 3rd week-end of Oct. I will be holding a weekend meeting in Corvallis to "kick-off" the work here. The Brethren at Cave Junction have asked me to hold the annual Northwest Thanksgiving Day meeting which they are hosting this year. If it is at all possible for you to attend, please do. Last Sept. 14 Duane Permenter came through the Northwest and preached at Yakima. It was good to hear him and visit with him again. Please pray for us here in the Northwest.

Ron Jordan, 1446 Mitchell Ave., Escalon, California 95320— We have just closed a weekend meeting with the congregation in North Sacramento. It was very enjoyable, even though there were no visible results. It is my prayer that the congregation was strengthened. We had good crowds and outside visitors at all services. The congregation there has a very special place in my heart, they have backed me ever since I first began to preach. Bro. Robb Hickey is working with team and doing a very good job. We enjoyed his and Cindy's hospitality. Since last report we have had the privilege to speak at Sonora, Atwater, Fremont, Covina, Turlock and El Cajon. It was also my privilege to be a part of the annual California Labor Day Meeting, which was held in Auburn this year. Our work with the congregation in Atwater will continue till the end of October. Lord willing, we will then be moving to El Cajon to begin a work there. We are looking forward to this new work with the high hope of winning the lost to Christ. We will miss our friends in this area but we hope to make new and lasting friends in the new work. The brethren at Atwater will truly be missed. They have been so good to us. Pray for us, for we need His help.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94538— Oct. 15— We have just returned from a very enjoyable meeting in LaGrange, Ga. It was well attended by all the

neighboring congregations in Ga. and Alabama. Some 12 congregations were represented at one or more services and of course we were grateful for their help and interest. It was good to be with and see preaching Brethren: E.H. Miller, Alton Bailey, Mark Bailey, Jack Cutter, Ricky Martin and Lynwood Smith. Lynwood came by on his way to a meeting in Pa. and we surely enjoyed our visit with him. We have many friends in that part of the country and this just added to our enjoyment of the meeting. There were five confessions of wrong while we were there. We thank God for that.

Presently, we are enjoying visiting with Clovis Cook who is in a meeting at nearby Modesto, Ca. Too, we have enjoyed hearing Bob Loudermilk at the San Pablo congregation in the Bay area this week. We appreciate both of these fellows very much. Here at home, we have a number of new leads to follow up in the next few days. If you have relatives living in this area, send us their names. In the last report we mentioned having some time for meetings yet in 78. That time has since been filled and we thank the brethren for their confidence. We also look forward to meetings with the Stockton and North Sacramento congregations in the near future. Pray for us in the work.

Bob Loudermilk, 4557 S. Elizabeth, Wichita, Kan. 67217, Oct. 11— I have just completed a meeting at Turlock, Cal., baptizing 4 and there were 10 other favorable results, all to the glory of our Maker. I love the brethren in this area and appreciate all the preachers in attendance: Paul Nichols, John Modgling, Glen Osburn, Ron Jordan, and Tim Berna. I am now in a meeting in San Pablo, Cal., after which I fly back to Wichita for a busy fall and winter. In Wichita we recently had a young man begin worshipping with us from digression. He brings many visitors with him and has already given his first lesson. It was a pleasure to attend the Labor Day meeting in Kansas City this past Sept., held by Bro. Paul Nichols. The brethren in that area have been the cause of much of the progress we have experienced in Wichita. Bro. Paul Nichols is scheduled to be with us in our fall meeting in Wichita, Nov. 7-13. In Sept., I enjoyed conducting a meeting (week-end) at Tulsa, Okla., and being associated with Bro. Jack Cutter. I can not express my appreciation enough to all the faithful preachers who have helped and encouraged me in preaching. I need such examples as they have been.

J.E. Ndelema Madzulo, P.O. Box 3216, Salisbury, Rhodesia, Sept. 27— The work in Rhodesia is going forward and we have established new branches. July 3, 4, 5, an enjoyable meeting at Chakari church in Gatooma, 226 gathered, 11 baptized; Aug. 6, 7, at Inyati church (Headlands), 104 gathered, the church there is going very good; Aug. 27, 28, at Etna church (Gatooma), a good meeting; at the new branch Tavydale (Mazoe Jumbo), 56 gathered, 26 baptized; Muriel church (Mtoroshanga), on Sept. 9, 10, 11, where we opened the church building, 208 gathered, 7 baptized; at the new branch Wheeler church (Mazoe Road near Salisbury), 98 gathered, 13 baptized; a good meeting at Selous church (Hartley), Sept. 23, 24, 25, 100 gathered, 4 baptized; at Aberfalye church (Umtali), the church is doing good, 8 were baptized. We established 3 branches in Salisbury, Mufofose Township, Borrowdale, and Chikulubi Highlands. The church in Salisbury now is 8, before was 5. Remember us in your prayers brethren. We can not forget brethren D.E. Smith, M.R. Helwig, Ron Courter, Jerry Cutter, also brethren in Christ worldwide.

Miles King, 1525 Ann Arbor Dr., Norman, Okla. 73069, Oct. 5— During Aug. and Sept. it has been a pleasure to work with Bro. Taylor Joyce in several gospel meetings. Aug. 20-28 we were with the new congregation at Hunt, Ark. Outside interest was good. The first night of the meeting these

brethren moved into their new building. Our meeting at Huntsville, Ark. (Hartwell congregation), was conducted Sept. 2-11. It was good to have Bro. Terry Baze with us during this meeting. Our next effort was at Tucker, Okla., Sept. 18-25. At Ft. Smith we have enjoyed recent meetings with Billy Orten (August), and Wayne Fussell (Sept.). It was pleasant working with these brethren and we feel the church has been made stronger by their being here. Thanks to the brethren who continue to support our work in Ark. Pray for us as we continue this work. We plan to be at Oak Grove, Ark. (near Winthrop), for a meeting Nov. 6-13, also two weekend meetings are planned for this fall- Oct. 28-30 at Houston, Tex. (Sunset Heights), and Dec. 9-11 at Healdton, Okla. Bro. Bob Loudermilk is to be at Ft. Smith for a meeting Nov. 30-Dec. 4.

Jackie C. Lee, Rte. 6, Box 22, McAlester, Okla. 74501, Oct. 6— A lot has happened since last reporting. Bro. Jerry Dickinson has moved to Victoria, Tex. to establish a congregation with the help of 2 families that had been meeting in their homes. We wish for them much success in the Lord's work. Bro. Bob Sanders has moved to McAlester to help the Cause, and it is certain he will be of benefit to the brethren. We also have cause for rejoicing that 4 souls have taken their stand for the truth as a result of the public discussion at Atoka earlier this year. They have been driving to Ada from Coalgate for services. We pray that others will soon take their stand for truth and "come out from among them" before it is too late. During the past 2 months I have heard some good preaching by Bro. Paul Nichols at Lexington, Okla., Don Pruitt, at Council Hill, Okla., and Jerry Dickinson here at C & Tyler in a weekend meeting. I look for renewed interest and zeal in this part of the country. There is real potential for growth. The brethren at Muskogee are nearing completion of their building, and I enjoy my monthly appointment there.

Franklin Staggs, 32353 Roosevelt, Cottage Grove, Ore., 97424, Oct. 6— Aug. 13-21, we were in Flint, Mich., for a meeting. It was a great "homecoming" for us but more than that, and we rejoiced because of the many outside visitors who attended. Our son, Timothy, spoke one night of the meeting at the request of the brethren. We also thank the brethren at Pontiac for inviting him to speak for them Lord's day and evening. It was a genuine pleasure to once again stay in the hospitable Floyd Harris home. Aug. 24, we were at Chapel Grove, Tenn. and were privileged to be with my preaching friend and brother-in-law, Paul Walker. Bro. Don McCord was in a meeting at Flintville, and we heard him give 2 edifying lessons. It was a joy to worship with them again, also at Athens, Ala., Aug. 28 where Bro. Bobby Pepper continues to do a good work. Aug. 31, I again had opportunity to speak at Arvin, Cal. The Cal. Labor day meeting was very uplifting to us, and I was thankful to have a part in it. The brethren at Fair Oaks and Auburn are to be commended for the efforts they put forth in spreading the gospel to the lost. The congregations in Ore. are doing better. During the past month, there have been a dozen or so restorations and confessions of sin. Some of these came about through the powerful preaching of Bro. Duane Permenter who was here for a week end meeting. Bro. Smith Bibins has now moved to Ore. and we welcome him. He will be working primarily with the congregation at Corvallis. I will be at Cave Junction doing most of my remaining work until the new mission effort begins. Pray for our endeavors.

Jerry Dickinson, 308 Coleeto, Dr., Victoria, Tex. 77901, Oct. 5— We have been in Victoria a little over a month but the work is already getting off the ground. Recently, while talking to a Jewish gentleman he asked how many we had to start in our mission effort, and when I told him about 13, he replied we obviously were starting on the ground floor. After

thinking for a moment, I said no we were starting in the basement at this point. If we do our work I am confident the Lord will do His. We have rented a building owned by the Jewish congregation, located at 3106 Lone Tree Rd., a good location and we are in the process of putting up a sign. Our services are 10 A.M. and 6 P.M. Sundays and 7:30 P.M. Wed. evenings. All are welcome. We have a weekly newspaper article entitled *Inquiries and Answers*, appearing each Saturday, dedicated to fielding questions on Bible subjects and giving Bible answers. We hope eventually readers will be stirred to asking questions, until then we ask questions we think will stir the interest of readers, and let folks know we are here. While in McAlester, Okla. over the weekend I learned that 4 persons have made confession and taken their stand in opposition to cups and classes as a direct result of the Wade-Jenkins debate in McAlester and Atoka in July. Ronny thoroughly whipped Jenkins with a "thus saith the Lord" all the way back to Denton and the truth shone like stars in a Texas night as evidenced by the results. Brethren, the way to see Zion's borders broaden is by militance, I for one appreciate the militant direction of the *Old Paths Advocate*. Let all enemies of the Lord know, that we will fight them on every hand 'til the truth is at last exalted.

Edwin S. Morris, 10520 N. McKinley Ave., Oklahoma City, Okla. 73114, Oct. 8— The congregation here in Edmond moves along nicely in general. We have had several visitors from the vicinity for which we are thankful. We have an ad in the newspaper and also an ad in the newcomers list. These have been our main source of contacts. We believe in due time we will gain new members through this avenue of contact. We are visiting as many as we can and also setting up home studies where possible. Our local teachers are all studying and preparing edifying lessons. We insist they be prepared and that they study well before they give a lesson. Brethren too many of our congregations are in a rut of a formality of just a routine service with a set routine of teachers without any thoughts as to the circumstances that exist at each service. By that I mean visitors present or someone we could do good with. So many times in the past visitors have come and a brother who had not studied and was not a good teacher was on the schedule, and brethren have sit idly by with very capable preachers and teachers in the audience and let this brother get up and struggle through a lesson and that is the last time we see the visitor. Would it not be much better to have a flexible schedule where we could change things to fit the occasion!!!! Think on this. Love to all our Brethren.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., Oct. 10— I recently heard Tim Berna, two nights in West Plains, Mo. Tim has made some real improvement. Tim, and I, did some personal work while I was there which we hope will be profitable in time to come. I enjoyed the visit with Tim, and the West Plains congregation. I heard Jerry Dickinson, two nights at Ash Grove, Mo. recently. Good crowds attended his meeting and the preaching was tops. I attended the Labor Day meeting in Kansas City, and I thought it was a good meeting. The meeting was under the direction of the 79th & Kansas Ave., Church of Christ. Paul Nichols, had been asked to hold the meeting, and he and Chester King team up in the selection of those who took part and did a good job. It was good to see and visit with old friends in that area once more. I recently attended two nights of Bro. Allen Bailey's meeting in Alton, Mo. We did some personal work while in the area which we hope will be profitable in time to come. Allen did a good job in his preaching. At present we are in a meeting at Modesto, Calif., where we have met many of our old friends, and we are meeting new ones as well. Several preachers have attended so far and we look for others. It is good to be associated with Bro. Paul Nichols whom I have known for

over thirty six years. He is one of our more experienced preachers, having preached for thirty seven years. We have had several good visits with the King family since we have been here. Bro. Lynwood Smith, recently held us a very good meeting in Springfield, Mo. Lynwood is still preaching the gospel with power and effect.

Paul O. Nichols, 514 Oakshire Ave., Modesto, CA. 95351, Oct. 14— Summer is past and we are left with some very pleasant memories. We were away for more than two and a half months, holding six meetings. During this time we were in nineteen states and drove over 9300 miles. Needless to say we were happy to get home. We enjoyed meetings at Tulsa, Ada, and Lexington, Okla.; Huntington, W. Va.; West Chester, Ohio; and Kansas City, Kan. I preached at Anderson, Mo.; Pearlhaven, Miss.; and Washington, Okla. We found brethren hospitable, friendly, and receptive. The Labor Day meeting at Kansas City, Kan. was wonderful, with several visiting preachers participating. We were amply fed spiritually and physically. We enjoyed our visits in the home of Chester King and his wife. We also enjoyed the association of several other preaching brethren this summer (too numerous to mention them all by name). We are making preparations toward our move to Jackson, Miss. in December. The Lord willing, we plan to begin the mission work there, January 1, 1978. We appreciate the encouragement of several of the preachers who have told us they were glad we were moving there; four preachers have expressed an interest in going there, too. Brethren from three states have told us they plan to be at the first service. I look forward to the challenge of the work. I want to publicly thank my home congregation at Modesto for committing themselves to help support the effort at Jackson for three years. Since arriving home we have had visits from preaching brethren, Clovis Cook, Tim Berna, Bob Loudermilk, Rob Hickey, and Duane Permenter. In meetings we have enjoyed hearing Bob Loudermilk (Turlock) and Clovis Cook (Modesto). The public discussion with Don Wilson at Escalon went well. Rob Hickey moderated for me. So far one has left the digressives and another is seriously studying the issues. Best regards to all the faithful.

Gerald D. Hill, P.O. Box 427, Slocomb, Ala., Sept. 26— The work here is progressing well with good outside interest. In the month of June I conducted an enjoyable meeting at the Oakridge congregation near Samson, Alabama. The meeting was well attended by all area congregations. The Sulphur meeting was one of the best. It was a privilege to attend all the Wade-Jenkins debate. Ronny did an excellent job presenting the truth. I appreciate the hospitality and fellowship of Brother Bill Verner and his wife Christine; also that of Jack Lee who shared their homes with me during the debate. During this time I preached at Ada, Oklahoma. Enjoyed visiting in the home of Joe and Darlene Hisle. The latter part of July we were able to take a few days to visit our home in Texas. During this visit we had the opportunity to preach at Deer Park. Two young men were baptized as result of the work of the local brethren. To God belongs the glory. We then traveled to Garland, Texas where I held a very enjoyable meeting. The congregation really worked in behalf of the meeting. As result, outside interest was good. Brother James Roe and his family shared their home with us the first half of the meeting. Brother Tony Dean and family made their home our home the last half. We could not have been treated with more consideration. Here in Southeast Alabama we have enjoyed having these preachers in our home and hearing each preach this summer. Brethren Lynwood Smith, Irvin Barnes, Ronny Wade and Roy Criswell. Needless to say the congregations in this area have been edified. We solicit your prayers.

Johnny Elmore, 419 K St. S.W., Ardmore, Ok. 73401, Oct. 10— Aug. 5-14, we were with the church in McGregor, Tx. in a meeting, and enjoyed association with Wayne McKamie, and all the others. The meeting closed without visible results, but with a good singing and afternoon service. Aug. 15-20, I was engaged in a singing school at Okla. City, which was supported individually by the members at 21st St. I spoke there at the mid-week and Sunday services. I enjoyed so much working with this church, which is so rich in good works, and with Jerry Cutter and family. Sept. 14-18, I held a short meeting at Denison, Tx., where we had 15 or 20 visitors attend, who regularly view our program over KXII-TV. I enjoyed working with Mark Bailey and Eddy Bullard. After four o'clock services at Denison, I drove to the church of Christ, Colbert, Ok., where I was asked to preach. I distributed a copy of my book, *Why I Believe*, to each family, which contains a sermon on our differences in communion.

This book also contains 14 other sermons in outline form which were preached over television. Fred Cocklin, Edmond, Ok. printed them free of charge for our television work, but could supply them in quantities upon request for a reasonable price. I would be happy to send a sample copy of this book for only 35 cents to cover mailing costs. The church here is joyfully laying plans for what we hope will be the best-attended New Year's meeting yet. It will be Dec. 28-31, climaxing with the young men speaking and leading the singing, and the great singing on New Year's Eve, as usual. Won't you plan to be with us? Reservation information was printed in the March issue of *Old Paths Advocate*, or I would be happy to help you with it, if you would write or call.

Gary Barrett, 114 Barnum Dr., Hamilton, Ohio 45011, Oct. 6— It has been so long since I have reported and I apologize. We have been busy here at West Chester, much love is shown, and things are going well. We leave tomorrow for Fieldstone, Mo., our last scheduled meeting for the year. I have conducted some profitable meetings this past year, Beattyville, Ky., with 2 restored and 4 confession of faults, and a good week-end meeting at Richmond, Ind., with 3 or 4 confessions. We made our first trip to Cal., following is a rundown of places we visited and preached: El Centro, Apr. 29-May 1, with 3 confessions; El Cajon, Wed. night also Sat., and Sun., with 2 confessions; Turlock, Tues. evening; Ceres, May 11; Modesto, May 15, 3 confessions; Lodi, May 19; Sacramento (64th St), May 22; Fair Oaks, May 24; Manteca, Wed. evening; Sacramento (North Area), Thurs. evening; Sonora, May 29; Escalon, June 1; Fremont, with 5 confessions; Clovis, June 8; Sanger, a weekend meeting; and the last stop at Porterville, June 19, with 4 confessions. We visited and enjoyed the hospitality of the following brethren: Floyd and Richard Lechner (El Centro); Jim Hickey (Imperial), also a trip into Mexico to meet the brethren; Fred and Larry Lay and Don Webber (El Cajon); Richard DeGough (Turlock); Tom McGee and Howard Hickey (Ceres); Vernal Bumgardner, also Paul Nichols (Modesto); Selby Owens (Lodi); Early Helvey (Sacramento); Robert Lee (Manteca); Doyle Barrett (Sonora); Ron Jordan (Escalon); Don King (Fremont); Wayne DeGough (Clovis); Delmer Lee and Tim Dougherty (Sanger); Cecil Tidmore (Porterville). We want to especially thank Bro. McCord for his efforts in arranging and making our tour possible at congregations in Cal. We made new friends and enjoyed meeting brethren across the United States. We will be conducting meetings in Cal. in June 1978, also 1979. En route home we conducted a 4 day meeting in Kansas City, Kan. (79th St.), we love them and look forward always to being with them. We were blessed with a safe trip to Sulphur which we enjoyed very much. We visited family in Huntington, W. Va. before returning to the work in Ohio. We thank the Lord for a safe trip and are glad to again be involved in the work here.

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. 12

DIVINE GOVERNMENT VS. CIVIL GOVERNMENT IN THE OLD TESTAMENT by Alan Bonifay

I must acknowledge in the beginning David Lipscomb's book, *Civil Government*. I have taken much of this material directly from his work. I have attempted to reduce and summarize his work in this article.

In the last century or so much has been said and written concerning the proper relationship that should prevail between the people of God and the governments of men. The controversy revolves around the question of how much allegiance we owe to the government under which we live. Should a child of the King involve himself in any way, form or fashion in the political affairs of world government?

During the Civil War, David Lipscomb became seriously impressed with the idea that the whole study of the relationship of the Christian to civil government desperately needed review and reconsideration. Consequently, in 1866 when he revived the *Gospel Advocate*, he announced in the beginning that the relationship of the Christian to civil government would be given a thorough and complete review in succeeding issues. Point by point he proceeded to investigate the case. Since that time many great preachers have arisen on both sides of the argument. Some contend that it is a duty and responsibility of all Christians to participate in the American democracy under which we live. While others affirm that any involvement whatsoever in the organizations of civil government is forbidden in the Word of God.

It is the latter of these to which I ascribe and intend to prove by the Bible.

If it should be that you do not share my views then I only ask that you give me a fair hearing, that you read with an open and receptive mind and that you weigh my arguments upon the balance of truth—the Word of God. If I am wrong, then I would expect and desire your correction and assistance in reaching a knowledge of the truth. If I am right, then of course, we must cease to participate in any realm of civil government.

Bro. Lipscomb declared that there were three currently held positions concerning the relation of the Church to world powers:

1. The first was that the Church should form alliances with world powers and use these powers to advance her own cause. This was and is the Roman Catholic view.

2. The second idea was that the political governments are of divine origin and should be thus sustained for this reason. This is the Protestant concept.

3. The third idea is that the two institutions—the Church and civil governments—are two separate and distinct

(continued on page 6.)

INTRODUCTION OF INSTRUMENTAL MUSIC AND ITS EFFECT ON THE FELLOWSHIP OF THE RESTORATION MOVEMENT by Alfred Newberry

Prominent Men On The Issue

A review of how various prominent men stood on the issue of instrumental music is essential to our understanding of the advent of this innovation. It was to a great degree their positions that determined the manner in which this departure took place.

Although Alexander Campbell died in 1866, only a short time after instrumental music began to invade the ranks of the church and long before the matter reached its culmination in division, this great man did nevertheless express his position on the use of the organ. In the October 1851 issue of the *Harbinger* he wrote: "So to those who have no real devotion or spirituality in them, and whose animal nature flags under the oppression of church service, I think with Mr. G., that instrumental music would be not only a disideratum, but an essential prerequisite to fire up their souls to even animal devotion. But I presume, to all spiritually minded Christians such aids would be a cow bell in a concert."

David Lipscomb in what is called the Newbern, Tennessee church trial said that, "Mr. Campbell was so opposed to organs in worship that he would not preach where one was used." Even after Campbell's death, his wife continued to oppose the instrument and continued to remind others of her husband's opposition to it saying he had advocated the "melody of the heart."

Apparently, though, W.K. Pendleton was in disagreement with Campbell's position for he regarded the organ as a matter of expediency and opinion. He referred to the instruments as "questions of mere expediency that involve neither moral or spiritual principle or teaching." Pendleton, then, was convinced that the instrument was in an absolute sense lawful and actually required only considerations of expediency. Pendleton did, however, oppose the substitution of mechanical music for New Testament worship as was being done by many of the denominations of that day. Four years after his article, "Pew-Renting and Organ Music", he wrote the following with regard to instrumental music: "No thoughtful observer of the state and expression of religious feeling in America can have failed to see that the vague and delightful, but semi-senuous emotions excited by the grand and sublime power of music, are becoming a fashionable substitute for the simple and genuine worship of the apostolic church..."

Later in the same article, it becomes even clearer that Pendleton opposed instrumental music as an ITEM of

(continued on page 6.)

INCONSISTENCIES IN THE CHURCH

by Tim Staggs

In the Church today, there are many people who are inconsistent about the way they live the Christian life. There are those who profess to be real Christians but don't do the will of God and those who preach certain things but don't practice them. And there are those who have a double tongue. So I would like to deal with these aspects of inconsistency so that perhaps it might help us to be more consistent in the way we live the Christian life.

Frequently we hear people say, "Well, if so and so who goes to your Church is a follower of Jesus, then I want nothing to do with your religion!" While many Christians are faithful to the Lord, the fact must be faced that there are some, perhaps even we ourselves, who are a reproach to God and a stumblingblock to the world. The world will listen to our testimony for the Lord only if we are exemplifying Him in our daily conduct. The remark was made of Elisha, "I perceive that this is an holy man of God." In our social contacts, in our place of business, could people say the same of us? Let us examine ourselves, and if we find something wrong concerning this problem of inconsistency, let us get it out of our lives once and for all!

First of all, there are those who use a lot of religious talk but do not do the Will of God. (Luke 6:46) Some believers talk glibly about biblical promises, but there is little evidence of spiritual power in their lives. Others sing quite enthusiastically, I might mention, the words of "O how I love Jesus," but they give no indication whatsoever that they do so. This grieves the Holy Spirit and makes unsaved people question the reality of our profession. Tell me, how do you like your "morning face with puffy eyes, disheveled hair and all? Most of us don't, and many of us try to do something about it. Of course, there are some who take a hasty glance in the mirror and feel satisfied. They do physically what James says some people do spiritually when they read the Bible. When it tells them what is wrong, they refuse its warning and refuse to let its truth make any impression on them at all. Some apparently think they can do this and still please the Lord, but they are deceiving themselves. God does not approve of hypocritical people who know what is right but do not practice the precepts to which they give lip service. Some people seem to be religious, but they habitually lie, gossip, slander, use vile language and on and on we could go. James says their religion is vain. In his book, *Fresh Bait for Fishers of Men*, Louis Albert Banks tells of an incident that clearly illustrates what it means to be a "good soldier of Jesus Christ." On one occasion while Sir Henry Brackenbury was a military attache in Paris, he was conversing with a distinguished statesman, Gambetta, who said to him, "In these days there are only two things a soldier needs to know. He must know how to march and he must know how to shoot!" The Englishman quickly responded, "I beg your pardon, Excellency, but you have forgotten the most important thing of all!" "What's that?" asked the Frenchman. Brackenbury replied, "He must know how to obey!" The author, Banks, applies this truth to believers. He writes, "It is not enough to know how to march; it is not enough to know how to shoot; there must also be 'fire discipline!' That fire discipline comes from the soldier's knowing how to obey-not merely with blind obedience, but with an obedience coming from faith; faith in the officers, faith in their justice, faith in their skill, and faith in their being the soldier's true friend. These are the qualities required of a good soldier of Jesus Christ. Such a man will not waver on the firing line." We must never be satisfied only with an awareness of how to live. We shouldn't study the Scriptures only to acquaint ourselves with God's will, for it takes more than "know how" to please our Lord and Master. He expects obedience. Knowledge must be put into action.

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CUTTING THE MORMAN LIFELINE

by O.J. Russell

That the Bible is the complete, all-sufficient, inerrant and final revelation from God, is able attested to within the pages of the Bible.

The Old Covenant is no longer operative as a directive in Christian living (Gal. 5:4; Heb. 10:10; Gal. 3:23-25; Col. 2:14).

Jesus promised to reveal all truth to the apostles through the Holy Spirit (John 14:26; 16:13). These men spoke and wrote as the Spirit moved them (Heb. 2:1-4; 1Cor.2:10-13; 14:37. What Jesus spoke was to be the standard of judgment (John 12:47,48). We learn that the dead will be judged by the things written in the books (Rev. 20:12). The apostle Paul taught that the Ephesians could understand the mystery of God when they read what he wrote concerning the gospel (Eph.3:1-6). The early church had all things that pertained to life and godliness through the knowledge of Christ (2 Pet.1:3). So, in the beginning of the church, God's revelation was complete. The Bible tells us that when we go beyond the teachings of Christ we have not God (2 John 9:9,10). God also warns against adding to the word (Rev.22:19).

The Book of Mormon is an unwarranted, uninspired addition to the word of God. It contradicts the Bible in many places. The most notable contradiction is in the priesthood which is so vital to the existence of the Mormon Church.

Mormons affirm that they have the Aaronic priesthood (Doctrine and Covenants, Sec.84,v.17). It is affirmed that through the authority of this priesthood "lay men speak and act in the name of the Lord for the salvation of humanity".

Yet the New Testament teaches that the Aaronic priesthood has been changed. "For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are said belongeth to another tribe from which no man hath given attendance at the altar" (Heb.7:12,13).

Also, notice "We have an altar, whereof they have no right to eat that serve the tabernacle" (Heb.13:10). So, the Mormon priesthood is under the condemnation of the New Testament.

Mormons, then, must give up either the New Testament or the Aaronic priesthood which John the Baptist allegedly conferred upon Oliver Cowdery and Joseph Smith.

In the second place, no one could be admitted to the Aaronic priesthood outside the tribe of Levi. "And thou shalt appoint Aaron and his sons, and they shall keep their priesthood: and the stranger that cometh nigh shall be put to death" (Num.3:10). The stranger that shall be put to death is anyone other than a Levite. Deuteronomy 21:5 also confirms this fact. A careful re-reading of Numbers 18:6,7 shows that any other than a Levite would be put to death for assuming to officiate as a priest. This threat of God's wrath was fulfilled in the rebellion of Korah, Dathan and Abiram (Num. 16:40).

The Book of Mormon which claims to be in harmony with the Bible has Nephi, a descendant of Joseph, officiating as a priest and appointing his sons as priests and teachers! (1 Nephi 5:14; 6:2; 7:22). Thus, the priesthood of Mormonism contradicts the Old Testament which comes under the penalty described in God's law given to Moses. Mormons lose their essential life through the condemnation of both the Old Covenant and the New Covenant.

A third contradiction facing the Mormons is seen in this statement, "Notwithstanding, we believe in Christ, we keep the law of Moses" (2 Nephi 25:24). Now, will the advocates of latter day revelation please explain how they keep the law of Moses in appointing the descendant of Joseph to the priesthood? Secondly, could we have an explanation of how one could believe in Christ and keep the law of Moses when the Bible says in Galatians 5:4, "Ye are severed from Christ,

(continued on page 5.)

REVOLUTIONS IN THE CHURCH

Newspaper columnist Max Lerner recently wrote that the "church faces three revolutions in one." He, like so many today, thinks of the church as a conglomerate of all differing denominational bodies. This, of course, is not the church of which the Bible speaks. Actually, what Mr. Lerner calls the church is nothing more than the religious society. He talks of the changes that have and are taking place.

The three revolutions going on in the religious realm are identified as (1) religious theology, (2) sexual attitudes and (3) the social position of woman and their sense of independence and selfhood. He says the recent admission of women to the clergy by various churches combines two of these revolutions— religion and the position of women. The ordination of clergy who have been, or are, homosexual or lesbian, in a very few instances, is given as an example of the sexual attitudes revolution.

Such revolutions as these may be expected in religious systems that have originated with men and are organized, governed, and controlled by human wisdom. The whole thing is built upon what society thinks, desires, and does. Changes in society's behavior will naturally manifest itself in human religious systems. Human religious systems when faced with such changes or revolutions, in trying to decide what to do, never appeal to God's word but to the boards or officials of their denomination. They continue to decide things according to man's desires and wants. Mr. Lerner suggests that the aforementioned incidents of change depict "religions of today as living religions which— however traditional they must remain— refuse to cut themselves off from new forms of feeling and unthinking in the lives of the people. They want to absorb these young people into the churches, not lose them." This, dear reader, is just the way it is in denominationalism.

But denominationalism is not the church, body or kingdom of Christ. The Lord's church, which He built and purchased (Matt. 16:18; Acts 20:28) is composed of the called, saved, sanctified people of the earth (Acts 2:47; 1 Cor. 1:2; 1 Pet. 2:5,9). It is the same thing as the family of God (1 Tim. 3:15), Kingdom of Christ (Heb. 12:23,28), or body of Christ (Col. 1:18). In this church there are no offices or officers for determining policy or faith. Christ alone is king, or head (Eph. 1:22-23; 1 Tim. 6: 15). He has all authority (Matt. 28:18) and made known His will through chosen, Spirit-guided apostles and prophets (John 16:13-15; 1 Cor. 2:7-13; 2 Cor. 4:5-6; 2 Tim. 3:16-17). The church is said to be built upon the foundation of the apostles and prophets (Eph. 2:20) and dares not go beyond what is written (1 Cor. 4:6; 2 John 9,10; Rev. 22:18-19).

While the Lord did ordain an organization for each local congregation of His saints, the office of elders or bishops and the office of deacons, with the elders or bishops (a plurality in each church, Acts 14:23; Titus 1:5) being overseers in the one church where they are such, yet they have no authority to determine matters of faith, right or wrong. They must "hold fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Tit. 1:9). When a problem arose in the church in Antioch, the brethren sent Paul, Barnabas and others "up to Jerusalem unto the apostles and elders about this question" (Acts 15:2). It was a matter to be resolved by apostolic authority.

In the Lord's church there is no three-fold revolution going on today. The Lord's word is very specific about the matter of women being "clergy." It is simply forbidden. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church" (1 Cor. 14:34,35). "Let the women learn in silence with all subjection, But I suffer not a

woman to teach, nor usurp authority over the man, but to be in silence" (1 Tim. 2:11,12). In the Lord's church, these passages settle forever the matter of women preachers.

From the standpoint of authority or leadership, God has subjected woman unto man, because Adam was first formed (has priority from the standpoint of creation) and the woman was deceived in the transgression ("And thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16; 1 Tim. 2:12-14). These passages do not teach that men are "lords" over their wives with the right to mistreat and disregard equity. In fact, such ruling on the part of man is forbidden and his tender, loving nurture of her is clearly defined in Scripture (Eph. 5:25-33; 1 Pet. 3:7). Members of the Lord's church are people who have submitted themselves completely unto the Lord and His will, therefore whatever instruction is given in the Scriptures concerning the duties, motives and actions of both men and women professing godliness are observed. What society generally is doing and considers liberation or bondage is no motivation for people who are motivated only by the will of God. Those who make up the Lord's church have no decisions to make about "the role of women in the church," for this has already been established by the Lord Himself. There is, therefore, no revolution going on in Christ's church today over this matter. In the religious world, YES. But in the church of Christ, NO!

The same thing is true concerning sexual attitudes. The Lord's will is clear concerning, fornication, uncleanness and homosexuals and lesbians were not born different. These are not inherited conditions but learned practices. True, there may be a sense in which the guilty are "sick," like the drunkard or people on dope but, likewise, it is not a condition that the individual couldn't help. They become thus "sick" by deliberately following the leading of the flesh instead of the spirit.

In the Lord's church, those guilty of these things sin and if repentance and restoration cannot be brought about, they are to be withdrawn from (1 Cor. 5:1-11; 2 Thess. 3:6). The idea of absorbing such into the church and extending fellowship is in direct opposition to what Christ, the head of the church, says. There is, therefore, no sexual attitudes revolution going on in the church of Christ. Here, the law of the Lord is clear and final.

While there is no revolution going on in the Lord's church about whether or not to accept these changes, members of the Lord's church may be affected and influenced by the changes taking place in society and denominationalism. If they are, and begin to live and act according to these changing attitudes and conduct, they become apostates from the faith. The concern of the church, in such instances, is then a matter of restoring (James 5:19-20; Gal. 6:1) or withdrawing (1 Cor. 5:1-11; 2 Thess. 3:6). Any church that will bow to and condone flagrant violations of God's will on the part of its members ceases to be a New Testament church. The Lord removes the candlestick, which simply means it loses its identity as a church of Christ.

Indeed, these revolutions are going on in the religious world, and some of the Lord's people are being influenced but there is no changing, or efforts to change, in the Lord's church. Apostasy in some cases, Yes. But changes with reference to faith, NO!! NEVER!!

-Selected by Richard D. Frizzell

(Note— This was selected from a bulletin and no author was given)

"I enjoy the paper very much, keep up the good work"

-Gladys Kenfield, Hacienda Heights, Ca.

"I enjoy the paprr so much and look forward to receiving it each month. God bless you in this work"

-Mildred Wilson, McAlester, Okla.

"Here is our renewal, we enjoy the paper and look forward for it."

-Boyd Kent, Stilwell, Okla.

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We are required by Federal Law to publish, periodically, a statement of ownership pertaining to *Old Paths Advocate*. The paper is jointly owned by Homer L. King, Publisher and Don L. King, Assistant Publisher. It is a private endeavor, not a work of the church, hence not intended to be supported by church treasuries but by paid subscriptions of our readers.

SPECIAL NOTICE

In 1970 there was a mis-understanding concerning a false doctrine taught by a Brother that Brother E.H. Miller read quotations from in a sermon he preached in the Sulphur, Oklahoma meeting. Because some of the Editors felt the implications of Brother Miller's sermon were ill-timed, we recommended that nothing from his pen appear in the *Old Paths Advocate* until corrections be made and a better understanding reached. This was done in the fall of that year and Brother Miller was notified that he should feel free to again write for the paper. Brother Miller feels, however, that he was wronged and falsely charged and that public notice should be given regarding his again writing for the *Old Paths Advocate*. The purpose of this notice is to inform all that he is welcome to write at anytime for the paper. -The Editors: Homer L. King, Don McCord, Clovis T. Cook, Edwin S. Morris, Ronny F. Wage.

CONCERNING BIBLES FOR MEXICO

This is to inform you that the Bible to buy for the work in Mexico is the De Valera 1909, do not buy the 1960 Revised Spanish Version. The De Valera 1909 is what the Mexicans call the "old Bible". Brethren Coleman and all three of the Rodriguez preachers confirm that this is the standard bible among the Mexicans as the King James is with us. The De Valera 1909 may be ordered here in the U.S. from The American Bible Society (or a branch in Mexico), and the order number is Spanish Bible V R O 53 (American Bible Society). The number is found in the lower left hand corner of the unnumbered page headed Tabla. If I can help any prospective purchasers, let me know.

-K.G. Wilks, 7807 Gault, Austin, Tx. 78757

HERE AND THERE

Once again we feel the need to remind our readers of the coming change in our mailing procedures. (See last month's issue for a more complete explanation) As was pointed out in the November issue, you will need to watch carefully the expiration date that is printed on your paper along with your address. That date is the date your subscription expires. We suggest sending in your renewal about two months in advance of your expiration date to keep your subscription from lapsing and perhaps several issues being missed. You can also help us a great deal in our book-keeping, etc. by keeping your subscription paid up in advance. We sincerely wish to make the paper just as good as it can be and give you the best possible service. As we have stated before, our motto is "a square deal for all." We are happy to hear from you with suggestions, criticisms, etc. keep it up.

Unfortunately, some still send mail to the office address in Lebanon, Mo. While it does, eventually, get to us in Ca. it will speed the process up considerably if you will send all correspondence to: 1061 N. Pilgrim St., Stockton, Ca. 95205. If all will take note of this it will help us a great deal.

-Don L. King

MINERAL WELLS, TX. ACKNOWLEDGEMENT

The Mineral Wells brethren gratefully acknowledge the following contributions on their building since last reporting: Cinn., Ohio (Greater Hamilton church of Christ) - \$50; White Hall church of Christ, (Bell county), Tex. - \$500; Kitts Hill, (Linville church of Christ), Ohio - \$100; Wilson, Okla. church of Christ - \$25; Mt. Pleasant, Fla. church of Christ - \$100; Somersett, Ky church of Christ - \$500; Healdton, Okla church of Christ - \$300. We are very thankful for this assistance and appreciate the prayers and encouragement in behalf of this work.

-Melvin Blalock

PUBLISHER'S CORNER by Homer L. King

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" (Jer. 112:5).

In meeting trials, tribulations and tests of faith that come each day, Jehovah's answer to this prophet of old seems to express a principle. Preparation to meet each new tomorrow and what it may bring begins with handling today's problems. The footmen mentioned in Jeremiah could symbolize today's problems and the ability to run with the footmen might well prepare us for the horseman or the greater trials of tomorrow. Eventually, after leaving the land of safety and security (the life we know), we are prepared to face the unknown, the swelling of Jordan or death. It is said that between Lake Merom and the Sea of Tiberias the banks of the river are so wooded that the traveler cannot see the river at all without first coming out of the woods. Paul tells us in 2 Cor. 4:17, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory". So, our afflictions work for us not against us. If you feel overwhelmed by a burden, be assured there will be light at the end of the tunnel if you handle that burden with patience and dedication to God.

-Homer L. King

HONOR ROLL

Find listed below the names of those sending us subscriptions from Oct. 10 to Nov. 10 and opposite the name the number of subscriptions sent. The list is exceptionally good for this time of the year and we express appreciation for the good cooperation of all. We ask that you continue to mention the paper in meetings and whenever the opportunity arises, this increases the reading area and the good that may be done by timely articles and reports. Please, check the following and report any errors to us:

Clovis T. Cook-16; Allen Bailey-14; C.A. Smith-10; Irvin Barnes-5; Alan Bonifay-4; Shaleen Gosnell-4; James Langford-3; Richard Aegerter-3; Johnny Snow-3; Tommie Jackson-2; Don King-2; Miles King-2; Mrs. Grafton Smith-2; PaT Adkison-2; Neoma McCracken-2; June Pope-2; Melvin White-1; Woodrow Black-1; Wm. Dickinson-1; Lynwood Smith-1; Dale Garrison-1; Ellean Mynes-1; Mrs. Zelma Harrison-1; George Sharp-1; Julia Massey-1; Anthony Hill-1; Clifton Wood-1; Zade McClure-1; Roy Clark-1; Ann Howell-1; Darrell Butt-1; Bruce Myers-1; Homer O. Smith-1; Don McCord-1; Mrs. Dennis Fenter-1; Gerald Faber-1; Floyd White-1; P.R. Roe-1; L.C. Grimes-1; Earl Helvey-1; Charles W. Malloy-1; C. Arney-1; B.E. Terry-1; Claude Smith-1; Nina Newman-1; Dan Wissinger-1; Frank Staggs-1; Sue Chilcott-1; Ouida Greenwood-1; W.B. Coleman-1; Betty Boyer-1; Clara Elliott-1; M.E. Mountain-1; Gerald Hill-1; Total-114.

OKLAHOMA NEW YEAR MEETING

The First Avenue Church of Christ in Ardmore, Okla. wishes to remind everyone that the dates for the New Year meeting in Oklahoma are Dec. 28-31. We will have morning services beginning Dec. 29. Already we have received word that at least 20 full-time evangelists will be present. The theme for the meeting is "Consider Him." We have confidence that Christ will be glorified and exalted. The young men will have their opportunity to speak on the biggest night of all, Dec. 31. As in the past, we will close out the old year at the midnight hour with singing and greet the new with prayer. Many consider this the climax of each year.

Please note: Ramada Inn has almost doubled the rates quoted in March *Old Paths Advocate*. Holiday Inn has raised their rates about two dollars, Best Western Town House Inn has 60 rooms available for \$21 for 4, or \$12 for one. Reservations can be made through a toll-free number by dialing 1-800-528-1234. There are plenty of motel rooms in Ardmore. Come and be with us!

—Johnny Elmore

THE CHURCH DIRECTORY

The 1977 church directory can still be obtained from Bro. Robert Strain, Harrodsburg, Ind. 47434 at \$1.00 each postpaid.

The following corrections are to be made in the directory: LOUISIANA, Baton Rouge, location and time has been changed to: 2075 N. Foster Dr., Baton Rouge, La. Services at 10:30 A.M. and 6:00 P.M. on Lord's day, and 7:30 P.M. Wed. evening.

ILLINOIS, Chicago, (Cooke County) The Church which has been meeting at 11600 South Lowe Street in the basement of a sister's home, now meets at the 111th Street YMCA Building, 4 East 111th. Street on Sun. 10:30 A.M., & 6:00 P.M.; Wed. 6:00 P.M., from House to House. Contact Bro. Joe Rivers, Jr., 7935 South Essex Ave., Chicago, Ill. 60617 Phone (312) 375-4702 or Bro. Morgan Wright, Phone (312) 238-5094.

NORTH CAROLINA, (Wake County) Falls of Neuse Road Church of Christ, Same as the 1975 and 1977 Directories.

TEXAS, San Antonio, (Bexar County) Southton Church of Christ, (Spanish) Same as in the 1975 and 1977 Directories.

Are the following Congregations Still Meeting: I often have inquiries about them and I am unable to give any information about them. Please help me bring my files up to date. It is important that the brotherhood know about these places because those who are travelling, and may stop by and they are no longer meeting. Also, there are brethren who have a chance to get transferred to a new area and they will not transfer unless they know that there is a congregation nearby where they and their family can worship. I get many long distance calls from these brethren and I like to be able to give them some information. I cannot give any definite information on the following because I have not had any information from them:

ALABAMA, Pansey, (Houston County), North of Highway 84-Northeast of Pansey, Alabama.

Robertsdale, (Baldwin County), Hillcrest Church of Christ. ARKANSAS, Fayetteville, (Washington County) 80 West Lafayette Street.

CALIFORNIA, Huntington Park, (Los Angeles County) 3169 Gage Avenue.

Salinas, (Monterey County) 145 Griffin Street.

Woodlake, (Tulare County) 496 South Valencia Street.

GEORGIA, Marietta, (Cobb County) 1390 Austell Road S.E.

INDIANA, Brazil, (Clay County) Harrison & Blaine Streets.

IOWA, Bloomfield, (Davis County) 800 South Davis Street.

Savannah, (Davis County) on Highway V-20.

Waterloo, (Black Hawk County) 902 South Street.

KANSAS, Alta Vista, (Wabaunsee County) 1 Block West of the Post Office.

Bonner Springs, Wyandotte County) 216 Highway Street.

Kansas City, (Wyandotte County) Stony Point Church of Christ.

KENTUCKY, Bandy, (Pulaski County), Bandy Church of Christ,

Calf Creek, (Martin County) Calf Creek Church of Christ, Near Inez, Ky.

If you know about the above congregations, please send me (1) Name and location of the congregation, (2) time of the services, (3) Names, addresses and telephone numbers of not more than 3 of the leaders. I am trying to bring my files up to date and since I am now retired I want to keep in touch with the growth of the church and keep my records up to date so that I can be of better service to the cause. I do not have a telephone at my new address but call information and I will have one. Send all correspondence to: Ray Asplin, 2716 Allen St., Sulphur, La. 70663.

—Ray Asplin

Cutting The Mormon Lifeline— (cont'd from page 2)
ye who would be justified by the law; ye are fallen away from grace"?

That the Book of Mormon is a fraud is seen in the fact that 600 years before the apostles lived Nephi claimed to know the mystery of Christ which Paul declared was hidden in other ages (Eph.3:1-6). Now, either Nephi lied or Paul did. We cannot believe both testimonies, for "Every city or house divided against itself shall not stand" (Matt. 12:25).

Honesty demands that Mormons either give up the Book of Mormon and their priesthood or the Bible.

Our earnest plea is for simple honesty and integrity in this matter.

-5110 W. Highland Rd., Everett, Wa. 98203
(-Via Firm Foundation, submitted by Don L. King)

"Don't want to miss a copy, words can't express the enjoyment we receive from the *Old Paths Advocate*"

—Robert Jordan, Walker, Ia.

"We are fairly new Christians and are always encouraged and taught by the good articles we read in *Old Paths Advocate*."

—Karen Gray, Mission, Kan.

Divine vs. Civil Government— (cont'd from page 1)
systems. Each was necessary in its own sphere. The Church was perfect and needed no human aid; that God allowed those who refused to submit to the divine government—the Church—to form governments of their own and in them to accomplish their own desired ends. While the Christian is to have no part in this government, he will quietly and meekly submit to it where its laws do not conflict with those of the Church.

It is this third position which we hope to defend in this series of articles. In the words of the great Tolbert Fanning: "To be sure, we do not affirm that no Christian man or woman ever ascended a throne, but we are quite sure that no Christian ever ruled a nation by the principles of Christianity. The fact is, that the laws of Christ are not suited for the government of any of Satan's subjects." (To be continued.)

3737 Loma Vista Blvd.,
Flagstaff, Ariz. 86001

Introduction of Instrumental Music, etc.— (cont'd from page 1)
worship but did not necessarily oppose it as an "AID" (or what many fancy as an aid). Pendleton went on to poignantly say:

Paul found the Athenians in this condition. With their thirty thousand idols, they were still unsatisfied, and seeking to wreak their vague and boundless feeling upon something, they knew not what—"the idol of the Unknown." Had he imitated our modern Priests, he would have wheeled a huge Berlin organ into their midst, and cried, "Behold the object of your devotions"... "Whom you ignorantly worship, him declare I unto you."

The editor of the *Harbinger* went on to put the matter into a nutshell, "Let us keep music in its place, as the expression of the melody of the heart, the instrument and aid, not the essence and end of our worship."

Isaac Errett's fundamental position on the instrument was well in tune with Pendleton's although he probably did not share quite the reservations about the organ that Pendleton did as was just noticed. The editor of the *Standard* became perhaps the major champion of the liberal element which was springing up so rapidly within the very heart of the Restoration Movement. In 1870, Errett wrote that "the real difference among us is a difference in opinion as to the expediency of instrumental music." In the same year he again affirmed the position that the organ is an expedient, this time calling it an "aid." "The *Standard* regards it as an expedient, proposed to aid the church to perform, in an edifying way, the duty of singing." All the whole so vigorously and sometimes even caustically fighting those who opposed the organ as unscriptural, Errett did "counsel against the use of instrumental music in churches" for the sake of harmony, peace, and unity. This aspect of Errett's teaching fell upon deaf ears as is witnessed by the great division itself.

Although these men like H.T. Anderson might have held that "I am no advocate for instrumental music in churches", for the sake of harmony, peace, and unity. This aspect of Errett's teaching fell upon deaf ears as is witnessed by the great division itself.

Although these men like H.T. Anderson might have held that "I am no advocate for instrumental music in churches", they were nevertheless scattering abroad because they were not gathering together the truth with our Lord. These men during the Restoration were regarded as nothing less than clear cut advocates of the instrument.

Ben Franklin, by contrast, was a dynamic, stalwart opposer of mechanical music. The digressives time and again found themselves barraged by the sound words of this capable man. Not only did Franklin expound the truth and expose the innovations, but he also pounded away at the self-

deception of the innovators. In 1872 he wrote with regard to the progressives, "In this they are like the man standing on the landing boat, who thinks the shore is coming to him; they think the change is in us, but are unconscious of the change in themselves." These defenses of the truth caused Franklin to be branded as the "millstone around the neck of the reformation" and his teaching to be branded "Franklinian Stupidity."

Another giant in the fight against the instrument was David Lipscomb. Lipscomb who was editor and mainstay of the *Gospel Advocate* made his first thrust against the instrument in 1878. Lipscomb's argumentation against the instrument rested heavily on the exclusion of the instrument by the silence of the scriptures. Beyond doubt, a good deal of credit is due this man for the defense of the South against mechanical music in worship.

J.W. McGarvey and Moses E. Lard were regarded as being in the middle-of-the-road. They both strenuously opposed the instrument, and yet, inconsistently they advocated the missionary society. After the tragic Civil War, this position was popular indeed, but, as time went on, this middle ground disappeared, and these men found themselves in trouble with the Christian Churches on the liberal side and with the churches of Christ on the conservative side. With regard to the instrument, however, some of the most lucid and forceful opposition during the post-bellum days came from these two talented men.

Probably the most inconsistent of the prominent men on this issue was John F. Rowe who succeeded Ben Franklin as editor of the *Review* in 1878. Rowe was apparently convinced that the instrument was wrong. In 1880 he wrote "The organ is not the only thing we oppose, while we are compelled to tolerate and endure it." In this statement, Rowe's speech betrayeth him indicating that he wanted his proverbial cake and to eat it too. Rowe wanted to hold the organ wrong but wanted to break no ties of fellowship. This approach led Rowe into gross inconsistency. In 1867, he declared that an organ was permissible if it were under elders. But, it was in 1884 that he made the most disastrous blunder in stating that an organ was permissible if it was a "little organ." The effects of this blunder were clear --Rowe was regarded as a sort of 'half-breed' who wasn't accepted by either side. And so goes the enigma of John F. Rowe. On December 31, 1897 at 1 PM, F.M. Green fittingly began his sermon at Rowe's funeral with the words of the song, "On Jordan's Stormy Banks I Stand."

Prominent Papers on the Issue

The prominent papers of this era were found in one of three categories: Liberal, middle-of-the-road, or conservative. These three categories were determined by the editorial course which was charted on the two major issues; namely the organ and the society. The liberals advocated both the instrument and the society, the middle-of-the-roads advocated the society but opposed the organ, and the conservatives opposed both as unacceptable additions into New Testament Christianity. Many of the great battles over these innovations took place in the pages of these periodicals.

The *Christian Standard* was the major liberal paper during the controversy over the instrument. The first issue of the *Standard* came off the press on April 7, 1866 with Isaac Errett as editor. Apparently the major reason for the *Standard's* creation was to counteract and, if possible, to destroy the influence of Ben Franklin and the *Review*. Along with the *Standard*, the *Old Path Guide* from the time McGarvey left it in 1889 also "steered the same editorial course of the *Standard*."

In 1863, Moses Lard published his first issue of *Lard's Quarterly* which proved to be relatively short lived dying in 1868. This paper steered a middle-of-the-road course due to the editor at her helm, Moses Lard. Lard held that the organ was sinful but that the society was merely a matter of

expediency, although he did admit it was an unnecessary expedient.

The next year after the death of Lard's *Quarterly*, five prominent men, Lard, McGarvey, W.H. Hopson, L.B. Wilkes, and Robert Graham, published the first issue of the *Apostolic Times*. The *Apostolic Times*, like these five men, was also a middle-of-the-road paper whose objective was to counteract the influence the *Standard* was wielding in behalf of instrumental music especially in the North.

The *American Christian Review* which was started by Ben Franklin on the first day of January in 1856, was, as long as Franklin was its editor, conservative in that it opposed both the organ and the society. After its birth, the *Review* came to be the brotherhood's leading paper even surpassing the veteran, the *Millennial Harbinger*. The *Review* played an especially important role in combating the instrument. Many of the quotations we have noticed from the restorers in opposition to the organ were first published in the *Review*.

The last prominent paper we shall notice is the *Gospel Advocate*. The *Advocate* was resurrected after the Civil War by Lipscomb in 1866. This paper was printed in Nashville, Tennessee and exerted its major influence in the Southland. Because of its distance from the North and because of the North-South animosity created by the Civil War, its influence in the North was very limited. Nevertheless, it was in its sphere a major force against both the organ and the society. (More next month)

-P.O. Box 3594, Midland, Tex.

Inconsistencies in the Church— (cont'd from page 2)

Many times we are found guilty of sitting on the sidelines and letting others do the work. A well-known coach is said to have been questioned about how much college football contributes to the national physical-fitness picture. When he replied with an abrupt "Nothing!" the startled interviewer asked, "Why not?" "well," he said, "the way I see it, you have 22 men down on the field, desperately needing a rest, and 40,000 people in the stands desperately needing some exercise."

Spiritually speaking, the same situation exists in many churches today. Comparing the paid attendance to the number of real participants one often sees a pathetic condition. It is not unusual to have a small group of exhausted Christian workers struggling down on "the field" while the rest of the congregation is "on the sidelines eating hotdogs and popcorn."

The Apostle John reprimands those who say they know the Savior but fail to keep His commandments. (I Jn. 2:4) He makes it very clear that profession must always be demonstrated by performance. There is a couplet that says, "What wretchedness is found in each man's squalid room, whose house is filthy while he still adores his broom." Some fall readily into this evil practice. Though they claim to love Christ and worship "the broom of sanctifying grace," they retain the dirt of inconsistency in their lives. They talk about how wonderful the Lord is, but do not allow Him to direct their paths, control their actions or deliver them from the bondage of flesh.

Now, on to another aspect of preaching and not practicing. I don't imagine there are many of us who drive automobiles who haven't broken the speed limit at one time or another, quite willfully. We have all read and maybe even quoted Titus 3:1, which says, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." And Romans 13:1, which reads: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." We can't just go down the road, "doing our own thing," but that speed law is set for our own protection, and the protection of others. If we are driving wrecklessly and kill ourselves or our "neighbor" wouldn't that really be classified MURDER?? Also, another aspect of this is that we

are to be good examples, because there are people who are watching our lives. In I Tim. 4:12 Paul told Timothy to be an example of the believers in everything he did. It's like the soap advertisement that depicts a little fellow looking intently at his shadow that fell across his pathway. The slogan underneath the picture reads, "That's the only think I can't wash out!" Reading this, one is reminded of the shadow of influence we cast on others by our example. Wrong attitudes and actions can engrave an impression on their minds that it is impossible to erase. But just as we can leave a permanent mark of evil, we can also leave a lasting effect for good. We should therefore try to live so that our loving spirit, our vibrant faith, and our purity of life are ever diluted by inconsistency. Phil. 1:27 says, "Let your conduct be as it becometh the gospel of Christ." Everything that we do and say is important. Let's erase this sin of not obeying the laws of the land from our lives completely.

Next, I'd like to talk about reverence in the assembly of God. Psalms 89:7 reads: "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him." That's pretty straight, isn't it? Does that mean we can sit and talk and laugh? Does that mean we can go to sleep? Does that mean we can slump down in our seats so we can rest our head on the back and look bored?

NO!! That means that we are to sit up and listen to what is being said. We must strive to keep our attention riveted upon the speaker, because he is teaching the Word of God! I think sometimes that if we would work very hard at it, maybe we could come to the realization that God is watching over everything that we do in the assembly. Not that we should reverence God, because if we don't, lightning will strike us, but we should have reverence because we love God and want to do His Will. On Lord's Day morning when it comes time for the communion, we are not to sit thinking, "I wonder what's for dinner?" or "I wish this would hurry up and get over!" but we are to be thinking of Jesus and the wondrous love that made Him die on the cross, hanging there with His muscles excruciatingly-stretched and with a terrible burning in His mouth for six solid hours, and wonder why, why, why did He do it for me who didn't come near to deserving it? And we know it was out of pure love that He did it! You think about this and the next time you catch yourself thinking about the good rest you're going to have when you get home, I guarantee you that you'll feel so ashamed that you'll want to crawl in a hole somewhere.

And while we're on the items of worship, let's go on to singing. In I Cor. 14:15 we read, "I will sing with the spirit and I will sing with the understanding, also." We must not sing just to hear the beauty of the singing, (although I will admit that it is a good side benefit!) Many times we are caught just sitting and listening, for one reason or another, but we can't do this. How can we sing with the true spirit and true understanding if we're just listening? And besides, think of what would happen if everyone did that! We must all sing and know what we're singing. And we must sing it as a praise unto God.

Now, one more thing I would like to bring in under inconsistency, and that is the double tongue. James 3:7-12 says, "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing." My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." Many times we have heard pepole say, "If only I could control my tongue." This is the human weakness

of which James was thinking when he said that men have been able to tame fierce animals, but not the tongue.

Nothing is more impossible for man to bring under control than the words which so easily fall from his lips. It may also be said of the tongue that it is forked, because it is not consistent. (James 3:10) There are many religionists who may outwardly praise the Lord with their tongue, yet employ it as well to bitterly curse their fellowmen. Some Christians who offer beautiful prayers will later speak very harshly of someone who they may disagree with on a certain matter. There are Christians who come to Church and sing, "I want to do what you want me to do, dear Lord, every moment of every day," and when they get home, "the fur starts flying!" James says, "Brethren, these things ought not so to be." This kind of double talk is reprehensible in the sight of God. You can't praise the Lord at one time and speak bitterly and hatefully to other Christians -- or to anyone, for that matter -- and hope to be saved. The only way we can control the tongue and render it harmless is to realize that God alone is sufficient for the task. It is a constant battle that you and I cannot win in our own strength. -

32353 Roosevelt,
Cottage Grove, OR 97424

WISDOM by Don French

James 1:5&6 says "If any lack wisdom let him ask of God who gives liberally, and it will be given." It goes on to say "But let him ask of faith, nothing wavering."

The church today desperately needs men of wisdom at the helm. The Bible says that if a man asked God for that wisdom, believing completely that he would receive it, that God would give him wisdom. Unfortunately many Christians today do not realize what this wisdom is, let alone possess it.

James 3:13-17 shows that there are two types of wisdom, a heavenly wisdom (which comes from above) and an earthly one. James shows that heavenly wisdom has pure motives, that it is peaceable, gentle with others, easy to be entreated or talked with, full of mercy, and good fruits, without partiality and without hypocrisy. Earthly wisdom (which is not from above) is full of envy, causes bitter strife and is emotion centered.

It becomes very important that Christians and especially leaders in the church are sure that they use heavenly wisdom rather than earthly wisdom because many so-called "leaders" in the church use earthly wisdom. The churches then do not grow like they should and strife enters the congregation.

If we are going to ask God for wisdom we had better go to the Word of God for a better understanding of wisdom.

In Prov. 24:7, the word translated "wisdom" means **SKILL**. This verse is teaching us that a fool is one who never practices at obtaining the skill necessary to fulfill his responsibility. This is the person who always finds fault in the congregation, but never puts forth an effort to help others succeed.

The Biblical word translated **CHAKAM**, means to make wise, to teach. This refers to one who understands a subject well and is able to teach others to understand the subject also.

In Dan. 2:14, the word "**TEEM**" is translated "wisdom," but here it means "**TASTE, REASON, DISCRETION.**" When the soldier has come to kill Daniel, Daniel chooses his words with discretion when he answers.

In Prov. 10:21, the word "**LEB**" translated "wisdom" means "**HEART**" or "compassion." Again in Prov. 12:8, the word "**SEKEL**" is better translated "**UNDERSTANDING** or **MEANING**".

In Job 12:16, the word "**TASHIYYAH**" is better translated "**SUBSTANCE**" and refers to one's words not being frivolous, but containing substance. In Luke 1:17, the word

"**PHRONESIS**" means "**THOUGHTFULNESS**", or one who thinks about things before he spouts off. So we can see there are many facets to wisdom.

WISDOM IS: 1. Having **UNDERSTANDING** or **KNOWLEDGE**. 2. **SKILL**, skillful at using knowledge. 3. Teaching others so they understand. 4. **THOUGHTFULNESS** (thinking about what is said.) 5. Using discretion and reason in what you do. 6. Having compassion. 7. Having substance in what you say. (Fools utter empty words.)

Let us examine ourselves. Is this the wisdom we possess? If not then let us ask God for heavenly wisdom and strive to increase our knowledge.

-2826 American Ave., Sacramento, Ca. 95833

LOUDERMILK--SEXTON DISCUSSION

This discussion will take place in Wichita, Kan., the first discussion to be conducted Jan. 13, 14, 1978 at 7:30 P.M. at the church of Christ, 2058 S. Water St. (at Clark St.). The following propositions will be discussed:

Proposition No. 1- "The Scriptures teach that in communion 'the cup' (drinking vessel) is emblematic of the New Testament (new covenant) and the fruit of the vine in 'the cup' is emblematic of the blood of Christ". Robert Loudermilk affirms-- William Sexton denies.

Proposition No. 2- "The Scriptures teach that in communion 'the cup' of Lk. 22:20 and 1 Cor. 11:25,26 refers to the fruit of the vine which is emblematic of the blood of Christ by which the New Testament was sealed". William Sexton affirms-- Robert Loudermilk denies.

The second session of the discussion will be conducted Feb. 17,18 at 7:30 P.M. at the Westside church of Christ, 3500 S. Meridian, with the following propositions being discussed:

Proposition No. 3- "The Scriptures teach that when a congregation of God's people partake of the Lord's Supper, the 'bread' must be in one piece or loaf". Robert Loudermilk affirms-- William Sexton denies.

Proposition No. 4- "The Scriptures teach that when a congregation of God's people partake of the Lord's Supper, the 'bread' may be in more than one piece or loaf". William Sexton affirms-- Robert Loudermilk denies.

The last session will be conducted March 24,25 at 7:30 P.M. at the Westside church of Christ, 3500 S. Meridian, with the following proposition discussed:

Proposition No. 5- "The Scriptures teach that a congregation of God's people may use the Bible Class arrangement, among other arrangements, (as is sometimes practiced by the Westside church of Christ) in carrying out the command of God to teach His word". William Sexton affirms-- Robert Loudermilk denies.

Proposition No. 6- "The Scriptures teach that a congregation of God's people may use a woman to teach a Bible class of small children or young women (as is sometimes practiced by the Westside church of Christ) in carrying out His command to teach His word". William Sexton affirms-- Robert Loudermilk denies.

Summary speeches and a question & answer session will be conducted on the concluding day, April 2, 1978 at 3:00 P.M. at the church of Christ, 2058 S. Water (at Clark St.). Both men will have a 40 minute speech summarizing the entire discussion. At the conclusion of each speech any male member present may present questions to be answered by the speaker. There will be a 15 minute limit for question session.

"The Old Paths Advocate gets better all the time."

-James R. Stewart, Waco, Tex.

"I enjoy the paper, so glad to receive it on a monthly basis."

-Laura Smith, Sentinel, Okla.

DOING YOUR RIGHTEOUSNESS BEFORE MEN

In Matt. 6 Christ began to warn the people against wrong motives. Webster defines Motive as something which causes me to act. Christ said, "when you give alms" or some better translations have it; "do your righteousness," don't sound a trumpet as the hypocrite. A hypocrite was a Grecian actor: they wore masks and appeared to be somebody else than they really were. Likewise is the religious hypocrite. I believe we can all agree a religious hypocrite is the worse kind. He is scorned, mocked and ridiculed by the vilest of sinners for preaching religion then doing contrary to it.

If one's motive is correct, he'll never have to worry about falling into this condemnation. Many philosophies and motives are found in God's word as examples for you and me today. It seems the philosophy of the Samaritan was; what is mine should be yours, I'll divide it. Christ rewarded such a servant as this in Matt 25. The philosophy of the Priest and Levite was; what is mine should be mine and I'll keep it. It is well to remember that even when a Pharisee gave of his means, God rejected him because he gave to receive the glory of men. There are many good works that God accredits to his children but they must have the right motive behind them to receive a reward.

Notice some examples Jesus gave. Giving is good, to give for a show makes one a hypocrite. Prayer is good, to pray to be seen of men makes one a hypocrite. Attending Church is good, to do it for social reasons makes one a hypocrite. Working for the Lord is good, (by good, I don't mean to imply it's not commanded) to work so you may be exalted above another is bad.

Motives stimulate just about everyone in anything they may do. While a work may appear to be good; it may at the same time be evil. The kiss of Judas wasn't to show Christ he loved him as one might draw that conclusion, it was to betray him (Matt. 26). Herod's commission to the wise men wasn't to worship Christ as he had started but rather to kill him for fear Christ would be made a King in his place.

If in our Christian lives our motives are incorrect, we can rest assured God has not been fooled (Gal. 6:7). We should be sure our Philosophy and Motives are correct that we may have a pure and true religion founded on Christ Jesus.

--Selected

"Enjoy Old Paths Advocate so much. Keep up the good work."

-Mildred Tortellet, Kentwood, Mich.

WRECKERS

I watched them tearing a building down,
A gang of men in a busy town;
With a ho-heave-ho and lusty yells
They swung a beam, a side wall fell.
I asked the foreman, "Are these men skilled
As the men you'd hire if you had to build?"
He gave a laugh and said, "No indeed!
Just common labor is all I need;
I can easily wreck in a day or two,
What builders have taken a year to do".
I thought to myself as I went my way,
Which of these rules have I tried to play?
Am I a builder who works with care,
Measuring life by the rule and square?
Am I shaping my deeds to a well-laid plan,
Patiently doing the best I can?
Or am I a wrecker who walks the town,
Content with the labor of tearing down?

--Selected

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 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: "My kingdom is not of this world" (Jno. 18:36). "Put up thy sword", "For all they that take the sword shall perish with the sword" (Jesus in Matt.26:52). "For the weapons of our warfare are not carnal" (2 Cor. 10:3,4). "Love your enemies" (Matt. 5:44). "Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any branch of military 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 together 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 part of an organization and 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 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.

-George Battey, Rte. 2 Box 147, Cassville, Mo. 65625

-Mike Criswell, Rte. 2 Box 147, Cassville, Mo. 65625

"I enjoy reading the Old Paths Advocate from cover to cover and then go back to see if I have missed anything. May God bless you and give you many more years in this good work"

-Margaret McGuire, Fresno, Cal.

"Here is my renewal for the Old Paths Advocate which I enjoy reading and don't want to miss an issue"

-Bessie Fancher, Wichita Falls, Tex.

WHAT GOD HATH JOINED TOGETHER

On Oct. 16, 1977 the family and friends of Laura and D.C. Kelley of 261 Teakwood Lane, Bakersfield, Cal. 93308, joined them in celebrating their 60th wedding anniversary. It was a very happy and rewarding day for Mom and Pop Kelley as many loved ones stopped by to congratulate them and extend their best wishes. Pop is now 86 and Mom is 79 years of age. They are in fair health and enjoyed the event very much. They previously resided at Woodlake and Visalia before moving to Bakersfield. They were always staunch supporters of the truth and great examples of the faith in that area. They now attend services at 2215 Planz Rd. in Bakersfield and are our oldest married couple. God certainly tied a good knot back in 1917. Our prayer is that others may enjoy a long and fruitful christian married life as have Mom and Pop Kelley, my parents, whom I love and admire a great deal. Thanks for letting us share these happy moments with you and may God bless all.

-Phil Kelley

FIFTIETH WEDDING ANNIVERSARY

On Sept. 25, 1977, eighty relatives and friends gathered in the home of Bro. and Sister Coldiron to honor them on the

50th wedding anniversary. Among those who wished them well on this day were their 2 sons, J.R. and Bobby of Milano, Tex.; a daughter, Joyce Collins of Lumberton; 6 grandchildren and one great grandson. This family is of particular significance in that they have been for many years prime movers of the cause of Christ in the Sand Grove community. Bro. Coldiron was baptized by Frank Cope in 1938; Sister Coldiron by James R. Stewart in 1926. Many of us knew Sister Coldiron's father A.D. McNeil, who helped organize the church at Sand Grove over 60 years ago. This home has touched the lives of many of the readers of this journal; we want to wish them well in their anniversary year and pray the best for them in the times ahead.

-J. Wayne McKamie

BONDS OF MATRIMONY

Middick-Green— On the evening of May 12, 1977, Kenneth Middick and Denise Marie Green pledged themselves in marriage. Denise is the daughter of Bro. and Sister Gary Green of Neosho, Mo. congregation. Kenneth is the son of Bro. and Sister Winston Middick of Anderson, Mo. congregation. The wedding ceremony was conducted in The Lakewood church building, Joplin, Mo., among a host of friends and relatives. For this young gospel preacher and his sweet bride we wish many years of happiness and service to the cause of Christ. The writer was glad to officiate.

-Richard Nichols.

Bullard-Barnett— On Saturday, November 5th, 1977 Brother Buddy Bullard and Sister Carol Barnett were united in matrimony before many friends at the Robin Road church of Christ building in Garland, Tex. The beautiful singing was by Gary Fancher, Mike Fall, and Charles and Leota McKamie. After the wedding ceremony, there was a reception at the Women's building. All the arrangements were beautifully carried out. Buddy and Carol are both Christians. They will make their home in Serman, Tex. They plan to be a part of the church meeting in Denison. It is our prayer that God will bless this new Christian home and that it will always be Christ centered. I was honored to be asked to officiate.

-Eddy Bullard

OUR DEPARTED

Vaughn—Sister Ida Vaughn was born March 1, 1896 at Grand Saline, Texas, and died Nov. 1, 1977 in Ardmore, Ok. She was a member of the local congregation here. She is survived by three sons; Odis Vaughn, Ardmore and George and Bob Vaughn of Dallas; four daughters, Mrs. Sylvia Cross and Mrs. Vera York, Okla. City and Mrs. Ruby Dollar and Mrs. Nina Tipps, Ardmore; two sisters and three brothers; 29 grandchildren, 47 great-grandchildren and 10 great-great-grandchildren. Sister Vaughn was the grandmother of Bro. Lonnie York. Services were conducted Nov. 3, 1977 at Bettes Chapel, Ardmore. The writer spoke words of comfort and warning to a large crowd of friends and relatives.

--Johnny Elmore

Braden—Sister Hazel I. Braden was born November 28, 1918 at LeFlore, Ok. and departed this life Nov. 2, 1977 at Sulphur, Ok. She was married to D.M. Braden on Oct. 31, 1936 at Madill, Ok. She is survived by her husband, Bro. D.M. Braden, of the home; two daughters, Imogene McCollaum, Okla. City and Phyllis Jones, Kansas City, Mo.; one son, William Braden, Sulphur; one brother, Hardy Mize, Sulphur and seven grandchildren. Sister Braden had lived in Sulphur since age 12 and was a member of the Tishomingo Ave. Church of Christ. Funeral services were conducted from the

church Nov. 4, 1977. Some from the church sang and Bro. R.B. Roden and myself spoke to the large crowd present. Sister Braden will surely be missed and wept for but we "sorrow not, even as others which have no hope."

--Johnny Elmore

Jones—Bryan Jones, was born Aug. 31, 1944 in San Antonio, Tex., and died Sept. 30, 1977 in San Antonio at the age of 33 years and 29 days. Bro. Jones is survived by his wife Betty Jean; a brother, Douglas of Kingsland, Tex.; a sister, Mrs. Tom H. Robinson, Austin, Tex. and parents, Bro. and sister G.B. Jones, Kingsland, Tex. Bryan was a personal friend of mine as well as a brother in Christ. My love and respect for him was enhanced by his positive and courageous example in the trying days preceding his death by cancer. The news of Bryan's death broke the hearts of the many who knew him but we are consoled in the knowledge that he died in Christ. I attempted to speak words of comfort and warning at the funeral and was assisted by Bro. Francis Holt. The singing was beautifully done by brethren from San Antonio.

--Carl M. Johnson

(Note—We are sorry this reached us too late for Nov. issue.—Ed.)

Whitaker—Mrs. LouVerta Whitaker was born Oct. 20, 1908, in Rockcastle Co., Ky., the daughter of Mrs. Doll French Doan and the late Charles Doan, and died Oct. 19, 1977 in Covington, Ky., at the age of 68 years. She is survived by her mother, Mrs. Doll Doan of Somerset, Ky.; husband, Arlie Whitaker, Mt. Vernon, Ky.; a son, James Thomas Whitaker, Cinn., Ohio; 3 brothers, Delbert, of Blanchester, Ohio, Walter of Brodhead, Ky. and Charles of Conn., Ohio; one sister, Mrs. Marie Cromer, of Somerset, Ky.; 1 grandchild and 2 great grandchildren. Funeral services were conducted by the writer.

--Zade McClure

Aldridge—Sister Ora O. Aldridge was born at Searcy, Ark., Feb. 14, 1893 and died at home in Okemah, Okla., Oct. 5, 1977 at the age of 84. She was married to Dee Aldridge in Okemah, Jan. 19, 1915, who preceded her in death Mar. 6, 1975. Both Bro. and Sister Aldridge were faithful members of the church of Christ in Okemah. She is survived by a son, 4 daughters, 13 grandchildren, and 6 great grandchildren. Bro. Taylor Joyce spoke words of comfort to family and friends.

--Miles King

Reynolds—Bro. John Reynolds was born Sept. 15, 1897, and departed this life Aug. 14, 1977 at the age of 79 years and 11 months. He was a member of the church at Cedar Creek, Ark. He is survived by his faithful wife Mittie to whom he was united in marriage, May 5, 1926. To their union was born four children: Vaughn M. Reynolds, Prattville, Ark., Don Edward Reynolds, Scotland, Ark., Johnette King, Norman, Okla., and Loeta Acton, of Scotland, Ark. He is also survived by one brother, two sisters, 15 grandchildren and 8 great grandchildren. Bro. Reynolds was one of the kindest men I have ever known. He cherished the outdoors having spent his life in the hills of north central Arkansas. All who knew him loved him. He was honest and hospitable. His wife, children and brethren can cherish his memory with thanksgiving for it was good for all of us to have known him. Services were held at Cedar Creek with burial in the Mt. Zion Cemetery. Vocal music was provided by brethren from Harrison, Pottsville, Little Rock, Cedar Creek, and Mt. Zion, congregations. The writer assisted by Bro. Bill Roden endeavored to comfort the bereaved and warn the unprepared.

--Irvin Barnes

FROM THE FIELDS

Robb W. Hickey, 3635 Cody Wy., Sacramento, Cal. 95825, Nov. 1.— We are exceedingly grateful that the work is going fine at Sacramento (North area). We continue to have good crowds and interest. The gospel is indeed "God's power unto salvation". We recently baptized 2 young girls (ages 23 and 24) into Christ. We are thrilled. We solicit the prayers of the faithful.

Earl Helvey, 4825 12th Ave., Sacramento, Cal. 95820, Nov. 7— We have just finished our weekend meeting with Bro. Karl Modgling. While there were no results visibly, it was an edifying meeting and I am sure the congregation was uplifted. Pray for us. Here is a sub.

Gene Welshons, No. 37 Evergreen Dr., Bryant, Ark. 72022, Nov. 2— I am now retired and have moved here from Newton, Iowa. I am ready to preach wherever I am needed and can be of assistance to the church. I am available to hold meetings if you desire my services.

Thomas E. Wasmer, Rte. 3, Box 174A, Clarksville, Ark. 72830, Oct. 31— We want to again thank the brotherhood for contributions toward the cause of the Lord here. We dedicated the building, Aug. 20, with a 9 day meeting continuing through Aug. 28. Our thanks to brethren Miles King and Taylor Joyce for the wonderful job they did for the church here. Attendance was far better than we had anticipated. We just finished another meeting Oct. 26-30 with Bro. Jerry Richardson of Alton, Mo., with 3 baptisms and 4 confessions of faults. Jerry did an excellent job. All are welcome here at Hunt, Ark., services Lord's days 10:30 A.M. and 6:00 P.M.

Frank Staggs, 32353 Roosevelt, Cottage Grove, Ore. 97424, Nov. 8— We were in Yakima, Wash. this past week end to hear Bro. Lynwood Smith in a meeting there. He did some very edifying preaching and I am sure the members were made much stronger by having had the meeting. It meant much to me and my family. We continue to enjoy the paper. Here is a sub.

Miles King, 1525 Ann Arbor Dr., Norman, Ok. 73069, Nov. 8— Oct. 28-30 we enjoyed a weekend meeting at Aurora congregation in Houston, Tex. At present we are in a meeting at Oak Grove congregation near Winthrop, Ark. It is good to be associated with these brethren again and Bro. Bob Chancellor, Nov. 19, is the date of the preachers get-together in Little Rock. We are meeting once again to discuss mission work in the state of Ark. Recently, I was very glad to hear Bro. Paul Nichols one night at McAlester, Ok., and Bro. Irvin Barnes at Okla. City (21st St.). We look forward to the New Years meeting at Ardmore.

Barney Owens, 6552 Dimmick Rd., W. Chester, O. 45069, Oct. 17— At present, I am in a meeting with the brethren at Neosho, Mo. Crowds have been good thus far and we look forward to a good meeting. The work at home in Ohio is progressing well. We have just concluded a meeting with Bro. E.H. Miller which was profitable to us. Our radio program is getting some response. We are moving to an earlier time and I believe that will increase the response. Our next meeting will be at Tampa, Fla., Nov. 19-27. Pray for me and mine.

Jackie C. Lee, Rte. 6, Box 22, McAlester, Okla., 74501, Nov. 9— Bro. Paul Nichols just concluded a fine meeting here with some response to the preaching of God's word. We look

forward to other meetings within driving distance, especially the New Year meeting at Ardmore. I encourage all to attend, I am sure you will be uplifted by the preaching and the fellowship to be had at this annual meeting. I enjoy the Old Path Advocate very much, especially the articles and field reports, it keeps us in touch with brethren across the land. Keep up the good work. Love to the faithful. Pray for me in His work.

Johnny Elmore, 419 K St. S.W., Ardmore, Ok. 73401, Nov. 8— The work continues to go well here. We have recently had one restoration and one confession of faults. I preached at Healdton, Ok., Oct. 16, and we had a good singing on the fourth Sunday here in Ardmore. I have recently enjoyed hearing Billy Dickinson at Davis, Ok. and Ron Willis at Ada. Oct. 28-30, I conducted a "48-hour meeting" at Levelland, Tx., preaching four sermons at Levelland, two on the radio, and one at Lubbock in the afternoon. It was good to see preaching brethren L.G. Butler and C.A. Smith, as well as other beloved brethren. I am to begin a meeting at Escalon, California Nov. 11.

Jerry Dickinson, 308 Coleto Dr., Victoria, Tx., 77901, Nov. 8— I was in Stockton, Cal., Oct. 21-30 and had a good meeting with the brethren there. I always enjoy going to Stockton. Here in Victoria, things are beginning to stir. Already I am receiving response to our newspaper article, which we have only been writing for 5 weeks. I have received questions and pages of assertions and comments relative to such things as the Sabbath and even the individual cups. This is precisely what we were hoping for and pray this interest leads to something productive for the church here. We plan, Lord willing, to have a mission meeting here one weekend next month, advertizing extensively, and have as many brethren as possible from nearby congregations come help us. Continue to pray for our efforts.

Ron Jordan, 8601 Calleja Risa, El Cajon Cal. 92021— We have begun our work with the congregation here. Lord willing we are to be here through July of 1978. I will then have time for some meetings. If I can be of service please feel free to call upon me. It is our prayer and desire to help build up the cause of Christ in this area. I have already had a few Bible studies with a young lady who seems to be interested in finding the right way, plus studying with the young people of the congregation. If you know of any one in this area with whom I can study, please send me their name and address. Our work with the church in Atwater was very successful. They truly are fine christian people. I will never forget them and all they did for me. Before moving south, I preached for the church in Atwater, Turlock, and Clovis. Please pray for the work here. May God continue to bless the faithful.

Paul O. Nichols, 514 Oakshire Ave., Modesto, CA 95351, Nov. 8— At Modesto we had a good meeting with Clovis Cook. His sermons were edifying and productive. There were two restorations and several confessions of faults. We enjoyed the association with Clovis and Velma and their visits in our home. The meeting at McAlester was enjoyable. I appreciate the hospitality of the Bill Verner home. It was a pleasure to be associated with Jack Lee and Bob Sanders who are both working with the congregation. There were four confessions there. I am presently at Wichita, Kan. The meeting is to continue through Nov. 7, the Lord willing. I am enjoying the privilege of being with Bob Loudermilk and Lonnie York who both live here. We are off to a good start in the meeting, and trust that good will be done for the glory of God. From here I return to Modesto and the work there, and will prepare for our move to Jackson, Miss. the latter part of December. For the benefit of those who are interested, we plan to begin

meeting at Jackson, January 1, 1978, at 10:30 A.M. in the church of Christ building on McCluer Road, which is located about 1 and 2-10 miles west of Interstate 55. We solicit the prayers of the faithful. "If God be for us, who can be against us?" (Rom. 8:31).

Richard Nichols, Rte. 3, Box 573-B, Piedmont, S.C., Nov. 2—Recently, we had a most enjoyable weekend meeting with Bro. B.F. Leonard. His sermons were very uplifting and we all seemed benefited by this short meeting. It was "just like home" to have the Leonards visit us. In the past few months we have had several families visit in our home from the Huntington area. We were happy to have them and invite them to come again. We had a treat two weeks ago, having the Carl Johnson's spend the night with us. May the Lord bless Carl and his family in their work for Him. In a little over a month, we suffered the set back of two families from the congregation moving away from The Greenville area. The Mosley's moved to Georgia and the Roman's moved to Okla. But we continue to work with the hope that others will be converted and we will see the congregation begin to grow. If you know of anyone we could contact and study with, let us know. Recently, we have been furnished some leads for which we are thankful. We look forward to being at Fairmont, W. Va., Nov. 18-20, and Flemington, Pa., Nov. 23-27. Please pray for us.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538, Nov. 15—We recently closed an enjoyable week-end meeting with the church in San Pablo, Ca. (San Francisco Bay Area). Though the crowds were small we believe that good was accomplished. The congregation is doing pretty well at Fremont. Crowds, at least on Lord's Days, are good. We have a number of outsiders in somewhat regular attendance and are thankful. We are presently anticipating a gospel meeting with Lynwood Smith in the near future and are working to be ready for it. Our building and lot still require a lot of work before being completely finished but at least we can see the end in sight. Last Lord's Day we enjoyed a good lesson from my Brother, Howard King, who spoke at the morning service. Also, we enjoyed a visit with Bro. Johnny Elmore who came our way enroute to his meeting in Escalon. We are always glad to have our brethren come by and visit us. We are really looking forward to the study in Wichita Falls, Tex. this year. We hope to see and hear many of our able preachers concerning the various subjects. Let us hear of friends who live in our part of the State.

Duane Permenter, P.O. Box 84B, Green Forest, Ark. 72638, Nov. 2—Since last reporting, I have preached at several congregations. I had the privilege of preaching at Kansas City, Kan. during the Labor Day meeting; Kansas City (85th & Euclid), Mo.; Burkhardt, Mo.; Holyoke, Colo.; Sunol, Neb.; Caldwell, Idaho; Yakima, Wash.; Corvallis and Cottage Grove, Oreg. I went then to Cal., where my wife had gone from Kansas City, and to those who were concerned about her illness in Sept., she is fine now. We appreciate your concern. While in Cal., I preached at Turlock, Modesto, Lodi, Sanger, Porterville, and Bakersfield (both Planz Rd. and Truxton Ave.). I also attended one night of the Nichols-Wilson debate on the cup question. Paul did an excellent job defending the Truth. We then went to southern Cal., preaching at El Cajon. Enroute home to Ark., I preached at Washington, Okla., Oct. 12. During the trip we had 10 responses to the gospel for which we give God the praise. Laurie and I want to thank everyone for receiving us and being so good. We believe the trip was profitable and publicly express our thanks to Brethren Don McCord, Paul Nichols, Irvin Barnes, and the brethren everywhere for their cooperation to make the tour possible. Bro. Tommy Shaw recently held a meeting for us here at home, and did some

real good preaching. This coming week we hope to hear Bro. Carl Johnson at Harrison, Ark. Pray for the work. God bless all who are faithful.

Allen Bailey, P.O. Box 178, Cabool, Mo. 65689, Nov. 1—Sept. 9-11, I was in a meeting at Columbia, Mo., my first at that place, and it was enjoyable. We had several visitors coming from a distance, some from Kansas City and others from Grinnell, Iowa. Sept. 16-25 I held a meeting in Alton, Mo., with much interest from the community. I appreciated Bro. Clovis Cook and wife who were there for 2 nights. We had several visitors who watch the weekly T.V. program. Two were rebaptized during the meeting. I am to return for another meeting in Sept., 1978. I have just concluded my final full weeks meeting for the year at Pottsville, Ark., Oct. 2-9, resulting in 5 restorations and several confessions. Crowds and interest were excellent throughout the meeting. It is good to see people willing to admit error and make a change for the better. Lord willing, I am to return for a meeting in Aug., 1978 also one at Hunt, Ark. I began meetings in June of this year concluding with Oct., and want to thank all for the opportunity afforded me to hold meetings. I returned to Mo., and heard Bro. Gary Barrett in a meeting at Fieldstone, Mo. He did some fine preaching and it was appreciated by all. Locally, things are moving along well, we have arranged more home studies, and recently added 8 more names to the list. If you have friends or relatives here I could contact please let me know. There has been another baptism at the Mtn. Grove congregation since last report. I would like to extend my sympathy to Sister Phillips of the Pottsville congregation in the loss of her husband, Bro. Timothy Phillips. He will be greatly missed in the congregation. Please continue to pray for us and the work everywhere.

Irvin Barnes, P.O. Box 164, Gassville, Ar. 72635, Oct. 19—The work here at Mtn. Home, looks very promising at this time. Two have obeyed the gospel this year. We have several people attending regularly who are not members of the church. The brethren are growing in the grace and knowledge of our Lord Jesus Christ. We were at peace and working in one accord. Bro. Don Pruitt recently held a short meeting here. The powerful preaching he did was of great benefit to one and all. He is highly skilled in the preaching of the gospel. We were refreshed and uplifted by his presence. Bro. Delmer Lee preached for us two nights following Don's meeting. Delmer has made a very capable gospel preacher. I thank God for him and for the privilege of knowing and working with him. I am most thankful for the time that he and I spent together in the work at Harrison. Bro. Miles King was in our area recently. It was a joy to be with him and to hear him preach. He is spending himself for the Cause. His zeal and sincerity are contagious. I have held meetings this summer at Imperial, Neb.; Earlytown, Ala.; Arlington, Texas; Modesto, Calif.; and Washington, Okla. All these meetings were very enjoyable and we trust profitable for the Lord's cause. Association with brethren in all these congregations has been uplifting. I have just returned from Flagstaff, Arz. We had a good meeting with more outside interest than at any other place I have been this year. It was enjoyable to be with Jerry Harris and Alan Bonifay. The hospitality of all the members are good, but I especially enjoyed making my home with the Harris family during the meeting. I sincerely hope that the brethren at Flagstaff will be permitted to continue their media work in the newspaper, with bulletins, on radio and television. The good interest we had during the meeting proves that their media work is beginning to pay off. The work in Flagstaff looks very promising. I've never met more dedicated people than the two Stone families with whom the church was started. My last meeting for this year is scheduled for Oct. 21-30, at 21st St. in Oklahoma City. Here are some subs.