

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

OLD PATHS ADVOCATE

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

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

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No. 1

CATHOLIC PENTECOSTALISM — II

By Jerry Cutter

In our first article we presented some historical data on pentecostalism, and in so doing discovered the modern pentecostal movement began in 1900. It was at that time pentecostals learned that speaking in tongues was a sure sign of baptism in the Holy Spirit. As John L. Sherrill explained it: "The difference between these random occurrences of tongues (of the 19th century) and the Pentecostal movement which began with the twentieth century, seemed to be that before Charles Parham and his Bible school at Stone's Folly, no one attached any significance to tongues. There was no attempt to persuade others to do likewise, no evangelistic fervor in the wake of the experience. Tongues remain isolated, haphazard, unmarked. But remain they do." (John Sherrill, *They Speak With Other Tongues*, New York: Spire, 1965, p. 75.) Pentecostals point to 1900 "as the first time since the days of the early Church that the Baptism in the Holy Spirit had been sought, where speaking in tongues was expected as the initial evidence." (Sherrill, p. 38.)

We have also learned a neo-pentecostal is a person who had had the pentecostal experience (baptism in the Holy Spirit and speaking in tongues), but who is a member of some denomination associated with the World Council of Churches. The neo-pentecostals date from 1956.

The Catholic Pentecostal movement began at Duquesne University at Pittsburg in 1967. The book *Catholic Pentecostals* by Kevin and Dorthy Ranaghan was written by Catholics for Catholics. The Catholics will give no ground to the Protestants on Baptism in the Holy Spirit. They say: "It is important to note that the outpouring of the Holy Spirit in these days has occurred to Catholics **within** the Catholic Church. The pentecostal movement has not separated or excluded Catholics from their Church." (Kevin and Dorthy Ranaghan, *Catholic Pentecostals*, Paramus, N. J.: Paulist Press, 1969, p. 55.) Further, they say: "First it should be remembered that the Catholic movement was started by Catholics. It began not through any Protestant pentecostal proselytization. . ." (Ranaghan, p. 153.) It may have been a movement started by Catholics, however, Catholics trying to get baptism in the Holy Spirit at Pittsburg prayed for weeks without success and finally had to give up and go to a group of Episcopalians

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WHAT IS THE CHURCH OF CHRIST?

By Ronny F. Wade

When we ask the question, "What is the Church of Christ," we get various answers. There are some who say that the church is an invisible organization, existing only in the hearts and minds of men. While there are others who claim that such an organization really does not exist but merely is the figment of our imagination. There are many descriptive phrases used in the New Testament scriptures to help us understand exactly what the church is. We would like to notice just a few of these with you.

First of all, may we suggest that the church of Christ is the called out body of Christ. We can learn a great deal about what the church is by learning something about the word "church" itself. The word in our English language is church. In the Greek language, from which it is translated, it is *ekklesia*, which means to call out or call forth. Later on, however, it was used to designate those who had been called out or called forth. They were literally designated or known as the church. We might use an example something like this. Suppose we were to go out today and call some people out of a building. When we call one group out of another group, then this latter group constitutes a church in the sense that they have been called out or in the sense that they have been separated from the previous group with which they were affiliated. Now this is what takes place when we become members of the Lord's church. We are called out of the world. We are called out of one group into another group. This group called out by the gospel of Jesus Christ, constitutes the church of Jesus Christ. The word is used in our Bible in two senses. First of all, universally. When Jesus said, "Upon this rock I will build my church," he was speaking of the church universal. In Ephesians 5:23, Paul says, "For as the husband is the head of the wife, even so Christ is the head of the church and He is the saviour of the body." Again the word is used in its universal sense. It is also used in a local sense. In I Corinthians 1:2, the apostle Paul wrote to the church of God at Corinth. In other words, he was addressing himself to the Lord's church or to the people of God in that particular locality. This constitutes the church local. In any given locality, where a group of disciples meets and convenes for the purpose of worshipping God in spirit and in truth, we have a local church. All of these local churches together are

considered the universal body of Jesus Christ, of which He is head. I have already said that the church of Christ is a called out body of people. Let us, now, notice a little bit about the nature of this calling.

In I Peter 2:9 we are commanded to "show forth the words of him who hath called you out of darkness into his marvelous light." We have been called forth then, from the darkness of sin, the darkness of ignorance and error into the light of God's eternal truth. Also in Colossians 3:15, the apostle said, "Let the peace of God rule in your hearts to the which ye are called into one body and be ye thankful." You will notice that Paul said we are called into one body. Whereas at one time we existed in this world, a part of the world; we now through the means of the gospel have been called out into one spiritual body, this being the church of Christ. Then Paul added, "and be ye thankful." We are also to be thankful that we have been called out of the world into one body. Now he did not say as some people do, be ye thankful for the many bodies that exist or be ye thankful for the many organizations of a religious nature that exist. Sometimes we hear people thanking God for the many churches that exist. But the apostle said, be ye thankful that ye are called into **one body**. Then in Romans 1:7, the Bible says, "To all that be in Rome, beloved of God, called to be saints." We then are called to be a saint. Now we do not understand the word saint to represent a special class of people. To the contrary, it represents all those who have been sanctified and purified by obedience to the gospel of Jesus Christ. Every Christian is a saint and every saint is a Christian. Any one who lives up to the teachings of God's word and complies with this standard is rightly so called.

How are we called? Or perhaps we should ask by what are we called? The answer to that question is given by Paul in II Thessalonians 2:14 when he said, "Whereunto he called you by our gospel." This calling is not a miraculous calling nor is it mysterious. It is not something that we receive in the blackness and darkness of night. It is not something that comes to us in a dream or in a vision. It is the gospel of Jesus Christ that calls us out of sin and calls us into His marvelous light. That is the reason we can say the church of Christ is the called out body of Christ, a group of believers convened and assembled to carry out the commandments of God Almighty.

But again, we ask the question, what is the church of Christ? This time we answer by saying, the church of Christ is the household of God. This is the family feature of the church. Paul said in I Timothy 3:15, "I wrote unto thee hoping to come unto thee shortly. But and if I tarry, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God." Perhaps we should pause to notice that the word house, many times, is used in a figurative sense; that is, to represent the family that lives within the house, not necessarily the domestic domicile itself. Two examples we might give you are Acts 10:2, here the Bible spoke of Cornelius as being a man who feared God with all his house, or in other words, with all the members of his family. Again in Acts 16, we read the story of the Phillipian jailer who was converted to Christ. The Bible says that upon his being baptized he rejoiced, he and his house. In other words, there was great rejoicing among all the members of his family.

So when Paul said "I wrote and wanted to come unto you that ye may know how you should behave yourself in the house of God, which is the church of the living God," he was speaking of God's family. To further attest to that in Ephesians 2:19, the Bible says, "Now therefore ye are no more strangers and foreigners but fellow citizens with the saints, and of the household of God." Now you will notice, he speaks of the household of God, this is God's family. We are now ready for a very very important point. Listen carefully as we make this point. **All of God's children are in His family.** To assume otherwise would be to accuse God of immorality. And of course we would not do that. All of a man's children are in his family. They are a part of his family. They constitute his family. All of God's children are in His family. He certainly has no children outside of His family. But according to I Timothy 3:15, the family of God is the church of Jesus Christ. Therefore, **if all of God's children are in his family, and if the family of God is the church, it logically and scripturally follows that all of God's children are in His church.** To be in the church is to be in the family of God. To be out of the church is to be out of the family of God. From that conclusion, there is no escape. Thus it is necessary that we become members of God's family, members of His church.

Next, the church of Christ is the body of Christ. When we say that the church of Christ is the Lord's body, we are using this term with reference to the organizational makeup of it. In Colossians 1:18 and Ephesians 1:22, the Bible teaches us that Christ is the head of the Church which is His body. And he is the head of the body which is the church. Then we turn to Eph. 4:4 and there we hear Paul as he says, "There is one body." Again in Romans 12:4-5, I Corinthians 12:20, the apostle reiterates that truth by declaring that "there is but one body," yet in that one body, there are many members. Now the make up of the spiritual body of Christ is identical to your body. While there is but one you and one me, this one me has many members. I have two hands and I have two feet and I have ten fingers. All of these fingers are a part of one body. Yet the fact that I have two hands does not mean that I have two bodies. Such is the case with the spiritual body. To deny that is to deny the truth of God's word. To deny that is to refute what the apostle Paul said when he said, "There is one body."

We next learn that Christ is the head of this one body. Therefore as the head of the body, we must be subject to Him in all things. The relationship that exists between Christ as the head of the church is one of complete subjection. We as members of the body must subject and submit to His will and to His law. Just as all the members of my physical body are under subjection to my head, so also are the members of the spiritual body subject to Jesus Christ.

Again, the relationship that we sustain to each other as fellow Christians is one of complete unity and harmony. This is accomplished only because we are under the direction of one head. This is because we are working together under His rulership and under His leadership. When we are out of harmony with each other, when it gets to the point that we are crosswise, so to speak, and are not working together, one of us or

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YOU KNOW . . . HE FOOLED US AGAIN

By Barney Owens

Some weeks back the "church of Satan" picked up its goods and left our city. It seemed a shame that it could not make a go here, when we see all the wickedness at every corner. But we could not help but smile a little, because even though the faithful to the Lord are few in number here, we could at least know that we were doing something, even if the way was not apparent at first glance to cause this wretched thing to get out of town.

But our glory was short-lived, as we have learned again the **Devil cannot be trusted!** True to his name, he deceived us into thinking he was a quitter, when it all was a pretense, carefully planned to one end; while appearing to move away and leave us alone, Satan was just moving in and making himself comfortable among us. The old sneak!

Why not profit by our ignorance and shortsightedness in this area? We should have known all along. Had we only given heed to Peter's word, "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (I Peter 5:8-9). By this encouragement we can see the Devil is ever trying to overtake us, so we should be careful, watchful, always on our guard in the face of him, lest we be overtaken. Do you recognize him at first sight? Notice some of the ways the word of God describes him.

The term "Devil" means "slanderer," and "Satan" means "adversary." These are the names he is best known by, as he is the enemy of all good, and the source and promoter of all evil. But as we notice the New Testament more carefully we see his colors coming through strongly, as he also bears the title of: Tempter (I Thess. 3:5); Prince of Devils (Mt. 12:24); Prince of this world (Jn. 12:31); and the god of this world (II Cor. 4:4); the Dragon (Rev. 12:9); the Serpent (Rev. 20:2); and the Prince of the power of the air (Eph. 2:2).

In his evil work he endeavored to traduce Christ himself (Mt. 4:1), worked among the apostles (Jn. 13:2), and continues to work among the children of disobedience (Eph. 2:2). He is restlessly sowing the seeds of error and doubt (Mt. 12:29), blinding the eyes of them that believe not (II Cor. 4:4), trying to overthrow the faithful (I Pet. 5:8), and he has the power of death (Heb. 2:14).

Our Lord described him as a murderer and a liar (Jn. 8:44). His chief characteristics and tools are power and craft. His subtlety is exhibited in treacherous snares (II Tim. 2:26); wiles (Eph. 4:11); devices (II Cor. 2:11); and the delusive shift of transforming himself into an angel of light (II Cor. 11:14).

It was to undo the desolation and destroy the works of Satan that the Son of God was manifested (I Jn. 3:8), thus effecting a way of escape for us in obedience to the Gospel, and hiding as it were in the promises of God (Col. 1:13-18).

Remember, he rules in the kingdom of darkness, and is the adversary of the kingdom of grace, therefore we are in a life and death struggle. He will not give up, nor will he leave town; when we think he has left, it is then that he will devour us. —W. Chester, Ohio

"LORD: CAN I JOIN?"

By Gary Barrett

I have entitled this "Lord: Can I join?" for two reasons: first, we will look to the Lord for the answer; and second, we will let His word give us the answer.

I see more and more Christians tending to believe it is all right for a Christian to join military service. I wish to search the scriptures and reprove this false idea. It is the idea of man that for a Christian to enter military service is acceptable in the sight of God, that God does not care if he worships once a month or not between his killing and destroying people and their property. It has been hard for me to understand how a Christian on the battlefield might be killing another Christian and God not care. The whole contextual setting of the teaching of the Lord has always been, Christians be not concerned about the things of the world. Render to Caesar what is Caesar's; to God what is God's. Some people do not seem to understand what is God's or what is Caesar's, so I will try to explain the difference.

Too many people today are obeying man above what God commands; certainly this cannot be right for Peter and the other apostles said, "We ought to obey God rather than man" (Acts 5:29). Let's see what God says about the subject, then obey him. I will try to present the best arguments for those who contend for military service for Christians and show how very weak their personal interpretations of the scriptures are:

Matt. 26:52: "They that take the sword shall perish with the sword." Those who contend for service say this is only logical, that if you fight on the battlefield there is a chance you might be killed, but that still doesn't prove it displeases God. I believe the proper interpretation of this passage is that he who fails to live by spiritual things will perish in the corruption of those fleshly things which condemn man.

Man fights for nations or kingdoms; if he's a Russian he fights for Russia; if he's American, he fights for America; if he's a Christian he fights for the Kingdom of the Lord; this fighting is different from the carnal wars of men, however. We know we are in the Lord's kingdom, if we have obeyed the gospel (Col. 1:13). "Who hath delivered us from darkness and hath translated us into the Kingdom of his dear son." Note in John 18:36 Jesus said, "My Kingdom is not of this world, if my Kingdom were of this world then would my servants fight that I should not be delivered to the Jews. What did Jesus mean when he said his Kingdom is not of this world? He meant his Kingdom is spiritual, not temporal, and his servants (Christians) were not to fight for temporal kingdoms, but for the pulling down of strongholds through the power of God which is His word. Paul explains this very well in II Cor. 10:3, 4, "For though we walk in the flesh we do not war after the flesh, for the weapons of our warfare are not carnal." The definition of the word carnal refers to that opposed to spirituality (Webster's Dict.). Paul in essence said, our weapons aren't worldly, but spiritual; not for the purpose of killing, but for the purpose of saving.

A person would have to be blinded by his own ideas when he reads the words of Jesus and still believes carnal warfare is alright. How can one believe in

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TOO MUCH GIRL?

I like girls. I always have. God never made anything more beautiful than a beautiful girl. I like to look at pretty girls.

But there's something that bothers me a great deal these days. It's the fact that everywhere I look I'm seeing too much girl.

I would hate to be a Christian teen-aged boy just now. Such a young man knows that if he looks at a girl "to lust after her" he is guilty of adultery. At the same time, everywhere he turns he sees more girl and less clothes.

The same Bible which warns men about the sin of

mental adultery tells us that if we are guilty of making young Christians stumble, "it is better . . . that a millstone be hanged about our necks and we be drowned in the sea."

This is an extremely serious matter. God is going to hold some young ladies and some parents responsible. Perhaps it is to be expected that immature young girls will wish to follow the trends. The Christian young lady who takes her discipleship seriously knows that her first loyalty is to Christ, not the gods of fashion.

I cannot understand the thinking of a Christian mother who would dress herself or her daughter like a prostitute rather than risk being unpopular. Nor can I understand a Christian father, himself a man of normal sexual appetites, who will allow his daughter or his wife to be the agent of temptation in the life of another man. What would the Lord have you do about this vital matter at your house? —George Clark, selected by Mrs. Mary Keel

A NOTE OF THANKS

A short time ago we mentioned that a tremendous financial burden had been sustained by the Wayne Robinson family, Olney, Tex., due to the unusually long hospitalization of their daughter, Betty, who had (and died with) cancer. Your response was wonderful. Wayne informs me that he, because of your help, can now finish the debt by himself; in fact he insists on doing so. May God bless all of you for your prompt dispatchment of this matter.—J. Wayne McKamie

FREE TRACTS

There have been over 90,000 of these tracts published, and a number of congregations use as many as 600 a month. These tracts are free; please order samples or as many as you will use from the following list:

First Principles — "What Shall I Do To Be Saved?"; "Let There Be One"; "How Would You Like to Find a Church with the Following Traits?" "Instrumental Music in the Church"; "The Church of Christ, What Is It?"; "What Is in a Name?"; "And He Took the Cup."

For Admonishing — "Misuse of the Church Treasury"; "Divorce and Remarriage"; "Not Forsaking the Assembly."

For Those in Digression — "Do I Belong to the Rich Church?"; "And He Took the Cup"; "Second Breaking of Bread on the Lord's Day Is Sinful." —B. S. Rawls, 445 N. W. 3rd St., Corvallis, Ore. 97330.

AN IMPORTANT STATEMENT

We, the undersigned brethren of the Ceres and Modesto, Calif. congregations are happy to announce that differences in policy and positions have been dissolved and the two congregations are working together in fellowship and love. There have been confessions of mistakes and prayers offered and scriptural policies strengthened and stands taken which have all contributed to our closer union.

We are happy to make this announcement to the brotherhood and invite all the faithful to come and worship with us at any time.

Signed: Howard Hickey, Trent Young, Bill Boyd, Albert Brown, Jack Cutter, Gilbert Wilson, Vernal Bumgardner, Jim Murry, Warren Arnett, Paul O. Nichols.

THE CHURCH DIRECTORY

Brethren, you may still have time to get the information to me if you will hurry. Some congregations have not reported and they will not be in the Directory. I want to get the material to the printer as soon as possible.

There have been a lot of changes made. The 9 **South 60th Street, BIRMINGHAM, ALABAMA** congregation is moving to **IRONDALE, ALABAMA**. I don't have the information yet about the new location, but you may contact: Lowell G. Hill, 1248 Montclair Rd., Birmingham, Ala. Phone (205) 592-2508; Harley Holloway, 7445 48th Ave. North, Birmingham, Ala. Phone (205) 836-7029 and E. H. Stamper, Rt. 2 Box 968-B, Leeds, Ala. Phone (205) 699-7138.

A new congregation to add is **FT. SMITH (Sebastian County), ARKANSAS. JOHNSON AVE. CHURCH OF CHRIST**, North 23rd St., & Johnson Avenue, Sun. 9:00 A.M., & 6:00 P.M., Wed. 7:30 P.M. Taylor Joyce, 1713 Savannah Dr., Ft. Smith, Ark. 72901. Phone (501) MI 6-7535; W. A. Joyce, 230 South 21st St., Ft. Smith, Ark. 72901. Phone (501) MI 6-5815.

The congregation meeting at **406 Simpson St., LA-FAYETTE (Boulder County), COLORADO**, has moved to **1228 Main Street, LONGMONT (Boulder County), COLORADO**. Sun. 10:30 A.M. Ron Miller, 211 Garnet St., Broomfield, Colo. 80020. Phone (303) 466-5174, and Doyle Butler, 961 4th St., Berthoud, Colo. 80513. Phone (303) 532-2631.

You may add **LAFAYETTE (Lafayette Parish), LOUISIANA**, 212 Clause Lane, in the home of Bro. Page, Sun. 10:30 A.M. & 6:00 P.M.; W. A. Page, 212 Clause Lane, Lafayette, La. 70501. Phone (318) 234-3475. P. J. Bedford, 105 East Mark Anthony Drive, Broussard, La. 70518. Phone (318) 837-1350.

The congregation meeting at **731 Runnels Street, SAN ANTONIO, TEXAS** has moved to 7101 Joe Louis Drive. Sun. 10:00 A.M. & 6:00 P.M.; Tues. 6:00 P.M.; Fri. 6:00 P.M. L. H. Williams, 911 Dawson Street, San Antonio, Texas 78202. Phone (512) 224-0179. Warren Hawkins, 475 Edna Street, San Antonio, Texas 78221. Phone (512) 227-4647.

Send all information in regard to the directory to Ray Asplin, 2440 S. W. 54th St., Oklahoma City, Oklahoma 73119.

WHY I LEFT

The tract with the above title is ready for distribution. The first printing has been used up for some time now, but the second and enlarged edition is ready now. We have already sent out almost 500 to various congregations and individuals who ordered them. This tract is a list of reasons for my leaving the cups and classes position plus a short review of some objections to my article which appeared in **Old Paths Advocate** last year. Both articles in the tract appeared in this paper last year. The tracts are free for the asking. I wish to thank Charles Everett and the Orangevale congregation in California for helping on first printing. Also I want to thank Bob Strain, Harrodsburg, Ind., for his help in printing this second addition. Too, I want to thank the individuals and congregations which sent a donation along with their orders, although these tracts are free. Send all orders to me care of H. D. Hinton, 1934 St., Augustine, Dallas, Texas 75217. —Tom Lehmann

NEW ADDRESS

The congregation known as the Oakmont (North Sacramento), Calif. congregation will now be known as the North Area Church of Christ, 2570 Darwin St., Sacramento, Calif. This will be in the new meeting house, which so many fine congregations have helped to build. The location is just a short distance off the Inter State 80 Freeway to Nevada, at the El Camino off-ramp. Everyone is welcome at the services of this congregation. —Orvel Johnson

MORE CONTRIBUTIONS

Congregations continue to come to our aid in helping on our building; some for the second time around. Recent contributions are as follows: Orangevale, \$672.00 for ceiling; El Centro, Calif.—50.; 64th Street, Sacramento—\$150. This was the second time the folks have sent to our need. Ed and Violet Powell, \$200 for purchase of fifty folding chairs. Besides this, brethren have substantially increased their contributions on the Lord's Day. All this will help us to help others in the near future. All glory to God for the love of brethren. We just cannot express in words our deep appreciation for each and everyone of you. The opening service in the new building will be on Saturday evening, Jan. 6th with the first Lord's Day worship service on Jan. 7th. This is just a little over 4 months from the time the building was started. Come to visit us and God's blessings be upon you. Total received to date is \$5,372.—North Area Church of Christ, 2570 Darwin Street, Sacramento, CA 95821. By: Orvel Johnson

A NEW CONGREGATION

A congregation of the church of Christ now meets in Hamilton, Ohio in the YMCA Youth Auditorium at the corner of 2nd and Market Sts. We invite those passing our way to worship with us at 10:30 A.M. and 6:00 P.M. each Lord's Day. Temporarily at least we will forego midweek service in order that we may lend our support to the midweek services at Sharonville and West Chester; both meet at 7:30.

We feel that this work will be very successful in that the Hamilton area is a "field ripe unto harvest" and we have dedicated ourselves to producing a viable congregation for the Lord here. We pray that we can become as the candle placed on the candlestick that "giveth light unto all that are in the house" and not as the candle put under the bushel.

We ask your prayers that we will succeed. Correspondence intended for the church here may be addressed in care of the writer at 6980 Tenderfoot Lane, Cincinnati, Ohio 45252. —G. Keith Bullock

OUR DEPARTED

Kirkley — John J. Kirkley at the age of 82 departed this life at Bakersfield, Calif., November 29. He was a member of the Morning Drive Church of Christ in Bakersfield. Bro. Kirkley had his affections set on things above and enjoyed talking about spiritual things. He was a lovable man. Bro. Kirkley is survived by his wife, Lela (of almost 61 years), 4 sons and 3 daughters; 14 grand children and 8 great grandchildren. He leaves a pleasant memory in the minds of those who knew him. The funeral service was conducted at Arvin, Calif. where the Kirkleys formerly lived. The singing

was beautifully rendered by members of the Bakersfield and Arvin congregations. It was my honor to speak to a host of friends and fellow Christians of the deceased who came to pay last respects.

—Paul O. Nichols

Rush — Sister Della Estella Rush was born Feb. 25, 1888, in Farmersville, Texas. She passed from this life Oct. 30, 1972, in The Dales, Ore., being 84 yrs. of age. On Mar. 2, 1905, she was united in marriage to Bro. A. B. Rush at Wesly, Okla. To this union were born 8 children of whom 5 survive: one son, J. D. of Hood River, Ore.; four daughters: Mrs. Thelma Grant of San Mateo, Calif., Mrs. Vera Pett of Taft, Calif., Mrs. Mildred Lobley of Albuquerque, N. W., and Mrs. Jean Shipman of Boca Raton, Fla. Also included are 15 grandchildren and 17 great-grandchildren. Sister Rush was preceded in death by Bro. A. B. who passed away Oct. 16, 1969. The Rushes moved to the Hood River, Oregon area in 1937; this was their home until passing from this life. Sister Rush was a faithful member of the Odell, Ore. congregation. Her passing leaves not only her family to mourn, but the Odell congregation who loved her very much. Services were held at the Anderson Funeral Home in Hood River on Nov. 3, 1972. She was laid to rest beside her faithful husband at the Idlewild Cemetery in Hood River. Singing was by Bro. and Sister George Wright and family of the Odell congregation. This writer endeavored to speak words of comfort and exhortation. —Jim Franklin

Gilbert — Brother Knox Gilbert was born May 11, 1891 in Knox County, Texas. He expired December 4, 1972 in Sulphur, Oklahoma. He was 81 years old. He had been sick for 2½ years. He was a faithful member of the Church of Christ in Sulphur, Oklahoma. He leaves to mourn his passing his wife, Mamie, of the home; five sons, two daughters, 22 grandchildren, 13 great-grandchildren, two brothers and two sisters. Bro. Knox was one of the senior citizens of that part of Oklahoma. He came to this state when he was 11 or 12 years old; this was before statehood. Brother Gilbert was the father of Jerry Gilbert that so many know at Sulphur. Brother Knox was one of the silent members that every one loved in a Christian. He will be missed by all. We extend our sympathy to his family. The writer officiated. —R. B. Roden

McDonald — Sister Mary McDonald was born Aug. 25, 1882 in Franklin County, Arkansas; she departed this life Dec. 2, 1972 in Ada, Oklahoma. Sister McDonald was a grand lady with a strong spirit. In spite of the fact that she was quite ill the last few years, she never lost her optimistic good humor. We of the congregation at Ada will miss her; she was one of the oldest members of the church. We extend our sincere sympathy to the family, especially Sister Nadine Scates, a daughter, also a member here at Ada. We are thankful for the hope of a happy resurrection for those in Christ. The writer spoke a few words that we trust gave comfort and warning to the living. —Joe Hisle

Robinson — Betty Robinson, our sister in Christ, died in a Houston, Tex. hospital on Sept. 24th. Betty's home was in Olney, Tex. where we laid her body to rest on Sept. 26th. Bro. Billy Dickinson assisted me in speaking the most comforting words we knew. Four to five hundred people were present to say and do what

they could for Wayne and Mattie Lee, and their other two children—Gary and Tracy. It was a sorrowful home—going but none—not even those to whom the ties were most tender—could wish her back in her long-failing and painful condition. Surely for all those dear ones, heaven is much nearer now. —J. Wayne McKamie

Turner — Sister Turner was born Mamie J. Rozell, Dec. 31, 1879, at Austin, Texas and passed away Dec. 4, 1972, at the age of 92 years, 11 months and 3 days. She was married to Thomas E. Turner, Dec. 14, 1896, in Fort Worth, Texas. Bro. Turner preceeded her in death in 1959. Sister Turner was a member of the church for several years and was one of the kindest women I have ever known, never complaining of her lot in life but accepting things as being the will of the Lord; and it is our hope that her spirit now reposes in the paradise of God. I was called upon to officiate at the service which was held in North's Memorial Chapel, Dec. 6, 1972. I trust the words spoken at her funeral service have been of some comfort to those who are left to mourn her passing. Survivors are five sons, Tom, Howard, Leroy, Herbert, and James; three daughters, Lela Schoonover, Hazel Brown, and Jean Day; 32 grandchildren, 24 great grandchildren, 15 great great grandchildren, and several nieces and nephews. May God's blessing rest upon this family as they start their life anew. The writer officiated. —Johnny Snow

French — Mrs. Jesse French was born Lola Mae Crane, April 21, 1916, at Cedar Gap, Texas and passed away Monday, Dec. 18, 1972 at St. Luke's hospital, Houston, Texas, at the age of 56 years, 7 months and 27 days. She was married to Bro. Jesse French, Dec. 12, 1934 in Abilene, Texas; to this union was born two sons. She obeyed the gospel at the young age of 16 years and was a faithful servant of the Lord some 40 years. Sister French's life reminds me of all the godly women we read of in the Bible, but one of them we read of in Acts 9:36, 41, is foremost in my mind; as in the case of Dorcas, she had many good works, always thinking of others. To the aged she was a daughter, to the young she was a sister, and to each of us who knew and loved her so well she was a radian gem. She possessed that wisdom which is from above which James says is first pure, peaceable, gentle, and easy to be intreated, full of mercy and good fruits without partiality, and without hypocrisy. It has been my good pleasure to know Sister French some twenty years of her Christian life, and I shall always be grateful to her and Bro. French for their efforts here in Abilene, for their continual zeal and unwavering faith thru the years which has enabled us to have a loyal church in Abilene for several years. The service was held Dec. 20, in the So. Park Church of Christ; the beautiful floral offering along with an overflowing crowd of sister French's friends and loved ones bespeaks the high esteem in which she was held. The beautiful singing was rendered by the members of So. Park Church. She is survived by her husband, Jesse, of the home; one son, Donnie; her mother Sister Eula Crane; three brothers, Floyd, Eugene, and Troy; two sisters, Mrs. Dorothy Skipworth and Mrs. Wanda Wilson; one grandson, Michael; several nieces and nephews; one son, Paul David, preceded her in death. May God's richest blessings rest upon this Christian family that they may find comfort and confidence in His holy word. The writer officiated. —Johnny Snow

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Billy D. Bullard, Rt. 1, Box 26, Tupelo, Okla.

—Kent May, Galena, Mo.

—Clifford Don May, 1412 8th St., Levelland, Tex.

—Lanny Craig Arnett, 153 S. Santa Ana, Modesto, Calif.

WHAT IS THE CHURCH OF CHRIST? —

(Continued from page two)

maybe even both of us are out of harmony, with Jesus the Christ.

But again, what is the church of Christ? It is the temple of God. It is the place where God meets those people who worship Him in spirit and truth. In Exodus 20:24, the Bible says, "In all places where I record my name, I will come unto thee, and I will bless thee." God made a promise and He has been true to that promise through the ages. First of all because the Jews were a nomadic people, they constructed a tabernacle. It was easily disassembled and then reassembled. God recorded His name in the tabernacle and He blessed it and He blessed those people who came there to worship Him. Later on the magnificent temple was built by Solomon. What a wonderful and majestic structure it was! Here again God recorded His name and to that place He came and met his people when they assembled to worship Him and to pay homage and respect to His great name. Today he has recorded His name in the church. The Bible says in Matthew 18:20, "Where two or three are gathered together in my name, there will I be in the midst of them." Again in Colossians 3:17, the Bible teaches, "And whatsoever ye do in word or deed, we should do all in the name of the Lord." What is this temple? Is it a literal building made with stone,

mortar, brick, or wood? No! It is a spiritual house according to I Corinthians 3:9, I Peter 2:5-10. Now in this spiritual house, we meet to worship God. We constitute the family of God. We constitute the temple of God.

Last of all today, when we ask the question, what is the church of Christ, we answer, it is the vineyard of the Lord. It is the place where men go to work for Christ. It is a place where they live, where they work, and where they serve as His servants. The parable of the vineyard in Matthew 20:1-8 is worthy of your consideration. While we do not have time to read it in its entirety, may we suggest to you the high points of it. First of all, this man hired laborers into his vineyard early in the morning. Then he went out again and he hired others and more later on in the evening, and finally at the eleventh hour, he hired others. When the day was completed, the Bible says, the husbandman, or the man who owned the vineyard called the laborers and he paid them one by one. This great parable teaches us much about the kingdom of God, the household of Christ. The vineyard is the Church. The laborers? People like you and me. The reward or pay? Eternal life. The Lord hires laborers, not idlers or bosses. He hires people who go to work. He hires us to labor in His vineyard or organization. Some people, you know, want to hold down two jobs. They want to work for the Lord and they want to work for someone else. But the Lord hires laborers into His vineyard.

I heard this story one time and I pass it on to you. There was a little boy who lived in a rural community. The announcement was made that the circus was coming to town. He didn't have much money, but he wanted to go to that circus more than anything else. Finally, when it arrived, he got a job putting the tent in place. He was promised that if he would do this, he could see it free. Finally at the end of the day, after he had worked for many hours, the man who owned it sent him home to wash and eat his supper and come back to enjoy the big show. When returned, the man was nowhere in sight. He couldn't be found. One by one hundreds of people filed into the great tent to watch the spectacle as it unfolded before their eyes. Finally the last had gone in. The little boy walked up to the man who was taking the tickets and said, "Mister, I worked here all day and the fellow told me if I worked, I could see the show free." The man said, "Sonny, I'm sorry, but if you don't have a ticket, I can't let you in." The little boy turned away and brushed a tear from his cheek as he started home, disgusted, disappointed, and dismayed. About that time the man for whom he had been working, said, "Hey, sonny, come on, it's almost time for the show." And then he pointed to the fellow who was taking tickets and said, "Ed, let this little boy in, he has been working for me all day." Some of these days, the Lord is going to return and if we ever enjoy the blessings of that wonderful city of God, it will only be because we have been working for Him. It will only be because we went to work for Him in His moral vineyard in this world.

What is the church of Christ? The church of Christ is the called out family of God, the body of Christ, the temple of God. It is the vineyard of the Lord. Are you in it today? You certainly should be.

CATHOLIC PENTECOSTALISM — II

(Continued from page one)

to get the key to success. The Episcopalians, of course, got the message from the Pentecostals.

Catholic and Protestant pentecostals agree basically on how to receive the baptism. However, as explained by Ranaghan, they do differ in the following respects: "To evangelical pentecostals, baptism in the Holy Spirit is a 'new' work of grace. In the life of a Catholic it is an 'old' work. . ." (Ranaghan, p. 142.) "Baptism in the Holy Spirit' is not something replacing baptism and confirmation. Rather it may be seen as an adult re-affirmation and renewal of these sacraments, an opening of ourselves to all their sacramental graces." (Ranaghan, p. 20.) Over and over Catholics stress the baptism is a renewal and re-affirmation.

With the above information, we are now prepared to give the Catholic position a brief look.

The following quotations will help us get to the heart of the Catholic position. "Glossalalia, the gift of tongues, the gift of prayer and praise is in fact meant to be, we believe, a normal experience for all Christians." (Ranaghan, p. 206.) "The gift of tongues is not the baptism in the Holy Spirit. Rather it is a consequence . . . of receiving the baptism in the Holy Spirit. Some denominational Pentecostals hold that unless one speaks in tongues he has not received the Holy Spirit. This of course is entirely unacceptable for Catholic theology. We are praying for the gifts as manifestations of the Spirit already received." (Ranaghan, p. 220.) "Today in the worldwide pentecostal movement and among Catholics who have received the baptism in the Holy Spirit, praying in tongues is the normal and expected sign of the baptism in the Holy Spirit." (Ranaghan, p. 221.) "We are convinced that as far as the charismatic movement is concerned everyone touched by it is meant to pray in tongues, that in fact the gift of tongues is always given by the Lord as he renews the life of the Holy Spirit." (Ranaghan, p. 222.)

Concerning tongues as such, Ranaghan reports: "Two minutes of prayer in tongues can make ten minutes of intelligible praise in English possible, and richer." (Ranaghan, p. 200.) And all this is possible "Even though it is meaningless to the human mind, its meaning is rooted in your faith, not in your natural understanding." (Ranaghan, p. 223.) Of course Ranaghan believes the Catholic Church already has all the spiritual gifts, and that such offices as Pope and Bishop are no less gifts than miracles or healing.

In the Catholic Church for the first five centuries, Ranaghan says, baptism included immersion in water three times, anointing with oil, laying on of hands, and the eucharist. "This whole rite in the church of the first five centuries was the baptism in the Holy Spirit." Further, "The Holy Spirit is operative in the whole rite, working in and through the sacramental signs." "The neophyte receives the Holy Spirit in the process together with the gifts and fruits of the Spirit." (Ranaghan, p. 133.) Ranaghan recognizes the problem for the Catholic position and comments: "Yet the theological problem remains: In what sense is this reception of the Spirit different from that in Baptism." In other words, if one receives it at Baptism, then how can he get it all over again by praying, laying on of hands etc., and if one does in what sense is this reception different. His theology says ". . . baptism in the Holy Spirit, as

we use the term, has been poured out in the Church since Pentecost Sunday and through every complete baptismal celebration still today. The church is filled with the Holy Spirit. . ." (Ranaghan, p. 141.) So he finally explains this new outpouring of the Spirit since 1967 like this: "What this new pentecostal movement seeks to do through faithful prayer, and by trusting in the Word of God, is to ask the Lord to actualize in a concrete living way what Christian people have already received." (Ranaghan, p. 141.) So now you have it as straight as it can come from one who should know. They want the Lord to actualize in a concrete living way their reception of the Holy Spirit.

In all this Ranaghan and Catholic Pentecostals have presented themselves with an insuperable problem. If one is baptized in the Holy Spirit in every complete baptismal celebration, then why doesn't every Catholic at that time speak in tongues as well as perform the other gifts of the Spirit? And to ask the Lord to actualize in a concrete living way what the Christian people have already received is indeed a strange religion, for it is a religion of no faith. The just shall live by faith. "Now faith is . . . the the evidence of things not seen." (Heb. 11:1.) A faith that requires "something physical" as one of our good brothers taught recently, or needs to be actualized in a concrete living way is no faith at all.

However, we find the Catholic Pentecostals are burdened with the same problem that all pentecostals are, namely, what to do with Acts, chapter 8. In this chapter it is abundantly plain the people received water baptism and then some time later received the Holy Spirit by laying on of the hands of two apostles, Peter and John. It is also abundantly clear that if people are to receive baptism in the Holy Spirit at the time of water baptism and confirmation (the Catholic position), then the apostles did not have to go down and baptize the Samaritans again. Notice though the scriptures: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." Why? "Who, when they were come down, prayed for them, that they might receive the Holy Ghost; (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)" (Acts 8:14-16.) "Then laid they their hands on them, and they received the Holy Ghost."

Ranaghan admits the weight of this problem and says: "Yet the theological problem remains: In what sense is this reception of the Spirit different from that in Baptism." (Ranaghan, p. 139.) Catholic pentecostals will never be able to handle this hopeless contradiction in their doctrine. It has all boiled down to this one point then: If one receives the Baptism in the Holy Spirit at the time of water baptism and confirmation, and this they teach, then why are not the miraculous gifts of the Spirit manifest then? This is remembering these pentecostals believe baptism in the Spirit is **only** a renewal and re-affirmation of something already received. In this renewal, though, they want the Lord to do better. They want him "to actualize in a concrete living way what the people have already received." But why didn't they just ask the Lord to do this to begin with? Why wait for the actualizing in a concrete living way for months and years? But still more important, why are they not manifest from the beginning of baptism in the Holy Spirit, which was received at the time of baptism in water and confirmation? As

Raccoon John Smith said while still preaching Baptist doctrine before coming to a complete understanding on the plan of salvation: There is something wrong here.

With this brief look at Catholic Pentecostalism, we will now pass on to an examination of Protestant Pentecostalism. In examining these pentecostals we will find they have presented themselves with a problem even more insuperable than the Catholics. They believe every Christian must speak in tongues as a sign of baptism in the Holy Spirit, and this in the face of the fact the apostle Paul plainly taught everyone was not to speak in tongues. —P. O. Box 3216, Salisbury, Rhodesia.

"LORD: CAN I JOIN?" —

(Continued from page three)

carnal warfare in the light of Christ's teaching when he said, "Love your enemies" (Matt. 5:44)? How can one love them while trying to kill them? "Bless them that curse you, do good to them that hate you." Is doing good, burning down their houses, killing their children, destroying property?

The Lord tells us why to bless, love, and pray for our enemies—"That ye may be the children of your father which is in heaven." If we fail to do these things we simply have no relationship with the father. So many times we find Christians following the idea, "Thou shalt love thy neighbor and hate thine enemy" which is condemned by Jesus in Matt. 5:43. When we are trying to destroy someone, we cannot call it anything but HATE.

Another argument in favor of Christian's and carnal warfare is the Communists are killing our people, so we will kill theirs, and be justified before God. Rom. 17:17 says: "Repay to no man evil for evil; provide things honest in the sight of all men." This includes Communists and all men. Need more be said?

In II Cor. 6:14, we read, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness—" The meaning of this passage is simply this: Christians aren't to pair off with unbelievers. The primary reference or context is to intermarriage with unbelievers, and association with heathen festivals. I believe all close association with the heathen is included excepting to try to guide him to the truth. Our close association should be among those of like precious faith. When one joins military service he has yoked himself to heathenism and his Kingdom becomes that of which he is fighting (Eph. 5:11). We are told, "Have no fellowship with the unfruitful works of darkness but rather reprove them." I wonder if **fighting, destroying, and killing** are works of darkness? I believe we can all answer that.

Lastly, I wish to answer some arguments for military service based on man's reasoning.

(1) What if someone breaks into your house; would you fight for your family? First, it is sin when one tries to walk by sight, and not by faith. I cannot say what I would do nor can anyone else, but we do know what we should do—what is right to do.

(2) You must render service to the government; do whatever is necessary for your country. Not all we do for our country can be right; for instance, it is noted during war-time some women even commit adultery and fornication to gain information for their country. Killing for one's country is just as wrong as committing

adultery for one's country. Surely no one would defend those women's right to do such a thing just because it was for their country.

Some are in favor of a Christian joining the service just so he doesn't kill; they simply load the gun and give it to the one doing the killing, or fix a big dinner for the soldiers so they will be well-fed and able to shoot a little straighter, or even aid the wounded so they may be back into action.

The last argument that I will attempt is, the Bible doesn't say Cornelius quit the service! Well, it is good to remember, too, it doesn't say he **did not quit** either. Some people wish to see military service so badly they can make the Bible speak where it does not speak. We must keep in mind when we rely on our opinion in understanding the scripture our brethren have the same right also; let God be true and every man a liar. It worries me very much when I see one in favor of military service for a Christian, and what it represents go down on his knees to pray for the poor, sick, orphans, and widows when he is in favor of the very thing which brings this about. No, Christians can not join!
—1113 B St. R, Ceredo, W. Va.



George Lee, Box 325, Newark Valley, N. Y., Dec. 9
—I have just moved to 6 John St., Newark Valley, N. Y. We worship in our home Lord's Day at 11:00 A.M. Next Spring, Lord willing, we hope to locate a building or a lot.

Lyle Padgett, Rt. 2, Box 131, Cassville, Mo., Dec. 1—
We as Cassville are doing well, although in the past year we gave up two faithful sisters, Farry Patton in the Spring and Mary Elliot in Nov. Our brother Eldon Elliot is not too well at present; doctors have doubled medication; the oldest son has come back home to help care for him and the two younger girls. Bro. Clovis Cook still meets with us the second and fourth Lord's Days of each month. Two have obeyed the gospel the past year, the Hubert Dodsons. Preston Brown preached for us Nov. 19. Visitors are welcome here. Here is our renewal.

Burnell S. Rawls, 445 N. W. 3rd St., Corvallis, Ore., Dec. 7—The church here prospers, not in number, but in faith. Two young men, the Smith boys are preparing for the ministry, and do real well. This gives us courage to keep fighting. We have a beautiful building inside and out and our payments and utilities are about \$194 a month, and beginning in February, we will support \$200 a month toward the support of a full-time evangelist in the state of Oregon; our total membership is 7. I get good reports from those using my tracts mentioned elsewhere in this issue.

One sister in Alabama received one and studied with four others and they all came out of digression, so we see how little things can bring glory to the Lord.

R. B. Roden, 112 Kelly Dr., Moore, Okla.—The Church here is looking forward to the coming year. The year of 1972 is about gone. When we look back over our work we have ho much to be thankful for. But when we look for the coming year we understand we have a heavy load facing us. We plan to have more home studies. We plan to try to help others in preaching the gospel. We realize the Bible asked the question in James 4:14, "What is your life?" Ye know not the future. We do know one thing, that we need the prayers of every faithful Christian to help us do the work for the coming year. As we finish this year, may we finish in peace and unity. Do pray for the work in this area.

J. Wayne McKamie, Rt. 1, McGregor, Tex., Dec. 15—Nov. 24-26 Bro. Jerry Dickinson of Marietta, Ga. was with us for a week-end meeting. Jerry did an excellent job; preaching full time has been a great help to him. Billy Dickinson and Alan Bonifay have also been here for one or more services. Tommy Shaw was recently in Waco for a week's meeting. We certainly enjoyed hearing him and it was a pleasure and a profit to have him in our home. Brethren, I appreciate your cards, letters, and flowers sent during my recent illness and convalescence. My new number is 840-3582.

Dee Aldridge, 801 N. 9, Okemah, Okla., Dec. 14—We still meet here at the same place very Lord's Day at 10:30 A. M. Bro. Kelley preaches for us the fourth Lord's Day of each month; three others have excused themselves until next Spring. Bro. Bob Keesee gave the lesson the 7th on I Cor. 7; unless another minister comes by, he will teach again the 17th. The 10th, I publicly read Col. 2:4 thru 23, and 2 Peter 2 and 3; I told the congregation I did not have anything to say of myself, but would let Paul and Peter warn all of us about the doctrines of men. In the words of Peter, "I stir up your pure mind by way of remembrance."

C. A. Smith, 810 N. W. 6, Andrews, Tex., Dec. 7—It has been quite some time since we last reported to the OPA, due mainly to a very busy schedule. However, Lord willing, we hope to report on a regular basis henceforth. The church here is progressing, having enjoyed some growth, and now engaging in programs of work that appear to assure more of the same in the future. We recently enjoyed a good weekend meeting with Bro. Jimmie Smith. The emphasis was on youth and we had a good number of young folk present at all services. We plan to attend the meeting New Year's at Moore, Okla., and look forward to seeing our loved ones, brethren and friends. Please not my change of address. We here need and solicit your prayers.

Cude Smith, Rt. 1, Washington, Okla., Dec. 12—Congregations in this area are doing real well. We continue to prosper here. Bro. Joe Hisle just closed a fine 10-day meeting; attendance was good and Joe's

preaching was wonderful; I confessed faults. We feel the church was greatly edified. We were privileged to have with us such preaching brethren as Billy Dickinson, Carl Johnson, Miles King, Jerry Harris, Bill Roden, and Edwin Morris. Many other brothers and sisters gave their support. We had an excellent meeting in August with Bro. Lynwood Smith. It was truly good having him with us again after a number of years. Both Brethren Smith and Hisle are outstanding gospel preachers. We look forward to our July, 1973 meeting with Bro. Alton Bailey. Here are 2 subs.

Elmer H. Stamper, Rt. 2, Box 986-B, Leeds, Ala., Dec. 13—We have sold the old property in Birmingham and have on hand the \$4,000 good brethren have sent us for our new meeting house. Construction will have begun by the first of the year, with the Lord's help, the brethren's, and the loan company to whom we haave gone, Lord willing. The estimated cost is \$35,000 and will take about 3 or 4 months to complete. In the meantime the church is meeting at 7009 First Ave. N., Birmingham, in the East End Civic Club Bldg. The church moves ahead. One sister recently came from digression in worship and we hope for more. Everyone is real enthusiastic at the prospects of our new meeting house. If brethren have surplus funds, we would welcome their remembering us and the Lord's work here.

Jerry Dickinson, 1390 Austell Rd., Marietta, Ga., Jan. 10—We really enjoyed the New Year's meeting in Cincinnati, Ohio. This was our first time to meet with the brethren in Sharonville, but we feel as if we've known them all our lives. How wonderful and marvelous that wherever I go I have family—brothers and sisters in Christ! It was great for me to be associated with Barney Owens in whose home we stayed. The Sharonville congregation is to be commended for their hospitality. They outdid themselves. They plan to host the meeting again this year, so make plans to come. You'll enjoy it and you'll leave inspired. Here in Marietta I am really staying busy. We have visitors every service and are still conversing with some of our digressive brethren. Pray for us. Remember the work.

Barney Owens, 6552 Dimmick Rd. W, Chester, Ohio 45069, Jan. 10—The month of December was a busy one for the congregation here. During the month we had a very enjoyable and prosperous singing, with Richard Nichols instructing. Then the latter part we began a meeting which closed with the New Year. This was the first such meeting for this church to be host, but was certainly successful. Brother Jerry Dickinson was the speaker until others started to come in who could speak from time to time. Brethren from several states attended and were encouraged by the fellowship of all. The churches of this area helped by their presence. The church was so elated with the meeting that another is planned for the same time next year. All who can come then will find a warm welcome with many places provided for lodging, etc. Why not plan now to attend!!!? My next meeting will be at Broken Bow, Okla. April 21-29. Your prayers are coveted.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Dec. 19—It was my privilege to assist the Kennewick and Yakima, Washington congregations in meetings in November. We had a number of outsiders attend at Kennewick and cooperation was good from Yakima. Bro. Jimmy Franklin rendered valuable assistance. The meeting at Yakima included the annual Thanksgiving Day meeting, which was a day of fellowship and worship. Visitors came from other congregations in Washington, Oregon, and California and talks were given by several of the brethren. At least two of those who spoke plan to make preachers of the Gospel. Jimmy Franklin, with the help of his Christian wife, Marlene, is doing a good job at Yakima. Their home is the epitome of hospitality. The results in the meeting were 24 confessions of faults. The Lord willing, I am to return in the Spring of 1973 for a discussion on the cups and classes issues.

Alfred L. Newberry, 128 N. College, Mtn. Home, Ark., Jan. 5—The study at Fort Worth, Tex. this year was most profitable, as well as enjoyable. It was indeed a privilege to have been able to attend such a spiritual feast. Bro. Clovis Cook and Bro. Bill Davis did an excellent job directing the study. We have had much activity since last report. The discussion with the Pentecostals was truly worthwhile. Bro. Ronny Wade did an excellent job defending the truth. He brought home to them many uncomfortable truths, especially the fact that women are to keep silent in the church. Since last report, we have had one restoration and one come from error. Richard Frizzell and I have been concentrating much of our efforts with the brethren in developing their talents. We have been teaching them how to properly prepare and deliver lessons. We have Friday night sessions every two weeks and plan to cover other subjects such as proper use of the overhead projector in home studies. Richard and I plan to hold a meeting in late February here in Mtn. Home. We have much outside interest and look forward to much success. We also have a meeting scheduled this spring with Bro. Ronny Wade. We look forward to this year being most fruitful. May God bless you all.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., Dec. 10—Enroute to Little Rock, we were at Seymour, Mo. one Lord's Day; then to Little Rock, Ark., Nov. 17-26, and what a meeting it was; 4 obeyed the gospel, and one returned after being away for 15 years; there was hardly a dry eye for rejoicing. We made our home with the Bro. Lawless family; they know how to treat the preacher, and may the Lord bless them for their generosity. We were invited into other homes—the Styers, Craines, Perkins, and others. I do not believe I have ever held a better meeting, fine listening and lots of praise for the Lord's word. Bro. Richard Nichols is such a help to any meeting. We visited the Browns at Huntsville, Ark., and drove 92 miles to Lynwood Smith's meeting at Mt. Home, Ark.—a full house, good preaching and good singing. Brethren Clovis Cook and Irvin Barnes were in attendance; so good to be with these brethren. We then went to Mt. Home, Mo. where it was our pleasure and brethren seemed pleased

at the preaching; it was good to meet Bro. Richard Frizzell there; he labors with them. I preached at Springfield, Mo. one night; they are doing a fine work in that area with the television program. Was good to hear Ronny Wade at Jamesville where it was good to see Clovis Cook and Tommy Shaw. Seeing the Arthur Wades was a treat; he is always an inspiration. So good to know he is better. Enroute home we stopped at Brazil, Ind. for morning and evening, and preached to good crowds. They do real well. Some of the Lord's best live there. We thank the good Lord for a safe journey. Thanks, and we need so much your prayers.

Tom Lehmann, 2000 Sycamore, Mesquite, Tex. 75149, Dec. 19—Since last report we have conducted meetings at Cable Ridge, Mo. and El Reno, Oklahoma. It was a pleasure to work with these brethren in their efforts to spread the gospel news to their communities. The work here at Dallas has been blessed with two more baptisms, making a total of five since July. We conducted six meetings during 1972 and hope to have even more in 1973. Naturally, that depends on the calls I get from congregations in the brotherhood. I have time open in 1973 and am waiting for calls for meeting work. The Lord willing, I will publish a small book of songs in 1973. If we happen to book a meeting over one of the holidays (Labor Day, Thanksgiving, etc.) I have written a song I would use as the theme. The song is called, "YOU CAN TELL THE WORLD." The trend in the church is for members to rely on "THE PREACHER" or leader of a congregation to seek and save the lost. This trend must be stopped for it is every member's duty to, ". . . sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15). The greatest work you can do is point lost souls to the risen Saviour! You CAN and should be doing it now!

Gene Hopkins, 8724 E. 15, Tulsa, Okla., Dec. 7—We have been blest with the most fruitful year in the history of the church here. We had a debate for four nights with Orville Lee Smith and J. T. Smith conducting. We had four meetings with additions in each one. Bro. Billy Orten held our first 10-day meeting with one confession of faults and one baptism. He also taught the rudiments of music in the day to all who could attend. Bro. Eddy Bullard worked with the church here for three months. He closed the work with a 5-day meeting with one returning to the church who had been out for 5 years or more. Bro. Paul Nichols held a 3-day meeting with one baptism. Bro. Irvin Barnes held our last 10-day meeting for the year with one confession of faults, one returning to the church who had been out for around 3 years, and one baptism who had been taught the Bible for about 30 years and had attended church services for some 17 years, I believe he said. We are very happy for all of these. Bro. and Sister Lunn and their 2 grandchildren moved here from Mich. and Bro. and Sister Freeman moved here from Joplin, Mo. We are happy they all moved to our area. Besides those mentioned above, we had the following preach one or more times: Bill Roden, James Stewart, Miles King, John Modgling and Jerry Harris. We hope to have others in the near future.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538, Dec. 15—I recently preached Lords day A.M. & P.M. at Ceres, California during their enjoyable young peoples meeting (Dec. 1-3). There were so many young people in attendance that I was made to have a somewhat brighter outlook for the cause in this part of the Sunshine state! These young Christians were obviously not in attendance just for somewhere to go; they were quite interested and concerned with things spiritual. I would that more so-called "adults" had their interest in Gospel meetings. The effort in Fremont continues and we are glad to report that only last month three men stood in the pulpit for the purpose of teaching for the first time, and each time an excellent job was done. Their lessons were well prepared, plenty of hard study had been done. We thank God for this big step toward the time when Fremont can be left to carry on the work of the Lord without the full-time services of an Evangelist. Recently one male member was restored to the fold after submitting to the temptation to work on Sunday, thus forsaking the assembly in direct contradiction to Heb. 10:25. It seems to me that this has become a real problem in recent years and one that needs to be exposed in a firm, concise manner. Brethren, we cannot condone such lack of Spiritual strength. Good, hard preaching is needed along these lines to prevent this weakness of some from damaging the divine structure of the church. We have an architect presently working on plans for our new building and we are hoping to have it completed by perhaps as early as late summer. It is believed that a new building will enhance our effectiveness in the neighborhood. Again we thank you all who have so generously sent to our financial need in this work. May God bless the faithful.

Joe Hisle, Rt. 4, Ada, Oklahoma, Jan. 6—It has been our pleasure to work with the brethren at Earlytown, Alabama in their annual New Year's meeting. This is the second time we have assisted with the meeting; we are happy to report that it is growing in attendance and enthusiasm each year. This year we had at least nine states represented. This meeting is one of the most enjoyable that you could ever be a part of due to the hospitality of the people in this area. They will take you into their homes and make you realize what southern hospitality really is. One of the highlights of the meeting came on Sunday afternoon when 10 young men took the pulpit, some for their first time, and preached the gospel in truth and simplicity. They are a compliment to the congregations and Christian homes from which they came. Darlene and I enjoyed staying in the home of Bro. Phil and Sis. Caroline Coale. We enjoyed a short visit with Bro. Dan and Sis. Grace Rutherford at Florala. We have stayed with them in the past; more gracious, hospitable people you will not find. We also had the opportunity to visit with many others in this area, that we have come to love and appreciate. Why don't you plan on attending this meeting next year; I assure you it will be enjoyable. The Lord willing, we will be in Harrodsburg, Ind., Jan. 19-28; Huntington, W. Va., Jan. 29-Feb. 1; LaGrange, Ga., Feb. 3-11. We are looking forward to our 1973 schedule, and we thank the brethren for their continuing support and encouragement. We ask your prayers.

Jim Franklin, 2909 Butterfield Rd., Yakima, Wa. 98901 Dec. 15—The work in the Northwest continues favorably, though not always as fast or as much accomplished as we would like to see. But then, I suppose this is true wherever work is being carried on. The Apostle Paul wasn't kidding about the matter when he likened our efforts to a "warfare." The work of the Church has always been a struggle and will continue as such until the end of time. May God give us the strength to endure! We are looking forward to Bro. Dennis Smith's move to Western Oregon in March to assist the congregation in that vicinity. I have been unable to carry on extended work in that part of the Northwest. Time, distance, and local needs have been factors which have hindered me. All of us both need and welcome Dennis' assistance. May the Lord go with him and his family in this endeavor. I shall try to continue, as the Lord permits, working primarily with Yakima and assisting in whatever way I can, Odell and Elgin, Ore., and Kennewick, Wa. May 12-21, I was in a meeting Caldwell, Idaho. It was indeed a pleasure to become better acquainted with the brethren who have moved there and are putting forth a real effort to help that congregation. May the Lord bless all their efforts for good. I was in Orangevale, Calif., Nov. 4-12. Attendance was good. Members of the surrounding congregations of the Sacramento area, and as far away as Lodi, were in attendance. It was good to see Bro. Baker Harris of Lodi again. I'm especially thankful to God to see him feeling better. It was also a privilege to become better acquainted with one of our more seasoned preachers, Bro. Orvel Johnson of the Oakmont congregation. The Orangevale brethren are to be commended, not only for their work but for their hospitality. I don't recall having a more pleasant reception. We have had some wonderful meetings in our part of the country this year. Both Billy Orten and Paul Nichols have contributed much to the work. Billy held meetings during the summer in Kennewick, Yakima, and Cottage Grove which resulted in five baptisms, if memory serves me correctly, and several confessions of faults. Paul held meetings during Nov. in Kennewick (12-19 AM) and Yakima (19 PM-26). Twenty-four made confessions of faults during the Yakima meeting. We had real good crowds in Yakima during both of our meetings with the largest ever, since my coming to Yakima, on Thanksgiving day. If the Lord be willing, Paul Nichols will defend our position on the Communion and anti-class system of teaching in a public discussion in Yakima sometime next year. We have been challenged by the brethren who differ with us on these issues. They have sufficient reason to be upset because they have lost fifteen members to our persuasion. And, as a direct result of these changes, ten have been baptized who are members of the families that made the change. So actually you could say that they have lost twenty-five in addition to the little children of these families. The "Sword of the Spirit" has given the devil a lickin' here! Paul's respondent will be Bro. David Bonner of Dumas, Texas. They have already signed propositions, but at this writing have not agreed upon the dates. As soon as dates are set, they will be announced. We give God all the glory for His continued blessings. May He bless all the faithful. Pray for us.

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

OLD PATHS ADVOCATE

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

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

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No. 2

A NEW CREATURE

By Ronny F. Wade

The man whose life had more bearing and influence than any other was Christ. He came not as a reformer of the old, but as an originator of the new. He completely changed the religious thinking of His day. He was, indeed, a dynamic personality. Phillips Brooks once said, "I am far within the mark when I say that all the armies that ever marched and all the parliaments that ever sat and that all the kings that ever reigned put together have not affected the life of man upon this earth as powerful as that one solitary life." What a wonderful life it was. So wonderful that any person who comes in contact with it and obeys from the heart the form of doctrine which he produced and presented becomes an entirely new creature . . . a different person altogether. As one writer put it; "Christ came from the bosom of the Father to the bosom of a woman. He put on humanity that we might put on divinity. He became the son of man that we might become the sons of God. He was born contrary to the laws of nature, lived in poverty and reared in obscurity. In infancy he startled a king, in boyhood, he puzzled the doctors, and in manhood he ruled the course of nature. He walked upon the waves and hushed the sea to sleep. He never founded a college, yet all the schools together cannot boast of as many students as He has. He never marshalled an army, drafted a soldier, nor fired a gun, yet no leader ever had more volunteers. He laid aside his purple robe for a peasant's cloak. He was rich, yet for our sakes he became poor. How poor? Ask Mary. Ask the wise men. He slept in another's manger. Cruised the lake in another's boat. Rode upon another man's beast, and was buried in another man's tomb. All failed, but he never. He was the ever perfect one. He was the chief among ten thousand and altogether lovely. He is my Savior." I can think of nothing that depicts the life of Christ any better than this beautiful description by an unknown author, for it truly tells us of His condescension, His life among men, His cruel death, and finally His ascension back into the glory world. In Christ Jesus, we become a new creature. So dynamic was His personality, so powerful was His message, and so meaningful was His life, that any person who gets into Him spiritually, becomes new. He is born again. His spirit is purified, washed, sanctified, and justified in the sight of the most high God. It is in Christ, and I

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PROTESTANT PENTECOSTALISM — III

By Jerry Cutler

In previous articles we learned modern Pentecostalism began 31st December, 1900. The Pentecostal doctrine is built around the idea that the receiving of Holy Spirit baptism is the expected thing for every Christian, and that this baptism is confirmed by the speaking in tongues. We have also learned that a neo-pentecostal is one who has had the Pentecostal experience, but is a member of some denomination associated with the World Council of Churches. This movement dates from 1956. In article two we briefly examined Catholic Pentecostalism, which dates from 1967. We wish now to consider the Protestant Pentecostal movement.

Tongues: What They Do For Pentecostals

All Pentecostals believe tongues are for personal prayer and praise, and may be used to edify the church only when an interpreter is present. They require no interpretation when privately used. First and foremost, though, tongues assure Pentecostals they have received baptism in the Holy Spirit. John L. Sherrill in **They Speak With Other Tongues**, p. 79, explains it thus: "Of course when I asked Pentecostals what tongues did for them, the first answer was always, 'assure me that I have been baptized in the Holy Ghost.'" ". . . and of course it would be a priceless asset to a believer's life: to know without question that God's own spirit was manifested from within one. Pentecostals believe that tongues do provide this assurance; indeed it is a matter of dogma with them that the Baptism is always accompanied with tongues." Sherrill, himself a neo-pentecostal, overstates the case slightly, for there are some few Pentecostals who do not believe the baptism in the Holy Spirit is always accompanied with tongue speaking. However, it is safe to state the general belief of Pentecostals is baptism of the Holy Spirit, accompanied by tongues, is for the whole church, for every Christian.

As previously stated, this doctrine presents an insuperable problem for Pentecostals. Why? Because they are teaching every Christian must speak in tongues as evidence of Holy Spirit baptism, knowing full well the apostle Paul taught every Christian was not to receive the gift of tongues. In 1 Corinthians 12:29-30 Paul asked a series of questions that required negative

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HAVE WE FAILED OUR YOUNG PEOPLE?

By Larry Parker

It should be pointed out immediately that God has not failed young people, that Christ has not failed young people, that the Bible has not failed young people — but in whatever ways failure has been present, it has been ours as individuals. We speak here of adult church members as a group; we are speaking of the "leaders" of congregations; in many cases we would necessarily include elders and deacons. Of course, there are many cases where individuals have not failed, and we appreciate more than ever those people. There are situations, too, in which the efforts of some to help young people have been defeated by others. Only those who refuse to admit the truth would assume that there has been no failure in this area; consider then our answers to this question: Have we failed our young people?

I believe we have failed our young people in neglecting certain facts of life. It is a physiological and psychological truth that young people thrive on activity. The young will find that activity somewhere! If church members and parents take an interest and provide wholesome recreation (as individuals and not as a recreation department of the church), then the young will be satisfied. If older church members don't care, then the world is the limit.

It is necessary for people entering adolescence to have social contact and social development. In some areas, parents have created misfits and perverts because a youngster was not allowed to have a friend of his own age. Certainly there are those that one would protect his child from, but there are also fine young people (not church members) who make good friends—and very significantly these can be taught the gospel in our homes. There are many activities one needs to shelter his children from, but not every activity is necessarily bad because it is community or school sponsored. I am certainly not advocating permissive conditions in which young people do as they please, but I am trying to make a case for allowing children some of the normal development they are entitled to. We in the church must realize that sitting around on Sunday afternoons listening to adults talk is not a satisfying kind of sufficient amount of social activity for normal development. So often we have had our "get-togethers" and our "fellowship" and have boasted of what we did for our young people. These things are fine, and they are good for the young too as long as we realize that they want some social contact other than just these. They can enjoy wholesome fun—singing, games, etc., sometimes away from the shelter of all the "old folks."

I believe we have failed our young people by not teaching them. Too often we have condemned Sunday School, and rightly so, and explained that parents are responsible for teaching their children. This is true, but what happens in those numerous cases where no teaching gets done? I am not in favor of innovations which violate scripture, but I am in favor of teaching all people the Bible. All that is really necessary is to follow the scriptural plan.

The older men should teach the young boys how to study the Bible. The young boys should be encouraged to study and plan to give lessons. Paul said

to Timothy" in the Second Letter, chapter 2, verse 2, ". . . commit thou to faithful men. . ." Why not start with young men so they will be able to teach others when they are old enough in stature and in influence? As to what specific methods or arrangements are used for this teaching, there are many which are suitable to almost any individual situation.

The older women can and should teach the girls and young women. There is a limitless amount of advice and knowledge that the experienced Christian woman can and should impart to young girls. We wonder often why homes are not happy and why divorce rates are increasing. One reason is simply that young women and young men are never taught the things they need to know to establish good homes. The responsibility for this sad lack of knowledge lies with us all!

We have failed in many cases in not teaching our children the "facts of life." Certainly we live in a time of sex education, but if it bothers you for schools to deal with this subject, please do not let it be said that you failed to teach your children. There is a healthy time and age for parents to teach their offspring the facts of life, of God's laws concerning morality and our bodies and of the sanctity of the marriage vows and of the sinfulness of fornication and adultery. (For the last several years no subject has received more word or thought than the "marriage and divorce question." How sad that we must forever talk about the results of problems and do not ever consider attacking the source! With some, it is too late, but why not begin now to teach our children about what marriage is—this way in the future we may come close to removing this problem, at least in the church.) If our young people are taught at home, they'll be prepared to assimilate properly the material they receive at school—whether from the teacher or from bathroom gossip sessions.

We also are living in a time when we **must** teach our children the dangers of drugs, alcohol and tobacco. Our bodies are to be cared for in God's plan, and we must properly prepare the young to do this.

I believe we have failed our young boys in not teaching them the value of serving the Lord. There is a wealth of talent among the boys in the church, and we have neglected this. The world is constantly encouraging them to be engineers, doctors, teachers, scientists, etc., but are we encouraging them to be preachers and teachers? Let me not hesitate to state that not every boy can become an evangelist. However, every young person can and should study and be useful to his home congregation. Unless a boy proclaims that he wants to be a preacher, we seem, in cases, to think there is nothing he can do.

I believe we have failed our young boys in not teaching them God's law concerning carnal warfare. We need to teach them—from their very early ages—that being a conscientious objector is no disgrace. They need to be taught that the laws of our land give them this right and that it is not "sissy" or weak to oppose carnal warfare. Of course, we need to teach that being a conscientious objector is not an attitude which is put on at the age of seventeen and taken off when the danger is over. Innocent conscientious objectors have been hurt by hypocrites both in and out of the church who have used conscientious objection as a way to

escape the armed services. There are many facets to being a true conscientious objector, and this attitude needs to be instilled from the early ages.

Last, I believe we have failed in our use in the church of our young people. It seems that we are people of extremes. We either take a young boy who happens to want to preach and allow him to become the word of the brotherhood, or we don't allow young people to take any part whatever. There is much good that young people can do in a congregation, but there is much harm they can do also. When will we learn that young people need to be guided toward their complete worth and total development? For one, I am worn out with our "teenage evangelists" who have hurt the church simply because they saw preaching as a glamour life of travel and fun. Much of the time they spend in galavanting and keeping late hours we condemn others for, and then they preach for the services of the church the next day or night or weekend. Brethren, when congregations allow themselves to become the foster parents of such as these, those congregations are headed for trouble. What is wrong with a young man settling down for a few years, studying his Bible, working in a congregation where he can receive instruction and leadership and correction from older, more experienced church members? This is done in some areas, and it needs to become widespread. Few people of the world are going to be influenced by a very young preacher anyway, and the problems that a full time evangelist faces are much too complex for the inexperience of the teenager. I believe that our fear of "running out of preachers" has led us to make some very serious mistakes in this area. We must pay for those mistakes now, but will we continue to commit the same errors?

We have failed our young people in many other ways, but there are countless things we are doing right. May God richly bless those parents and other individuals who are concerned and who are trying to "care for" our greatest resource—our young people.

—3102 Springdale Road, Hapeville, Ga. 30354

THE PROVIDENCE OF GOD

By Jim Hickey

Perhaps no verse in the Bible is more encouraging to the weary saint than Romans 8:28, "And we knew that all things work together for good to them that love God, to them who are the called according to his purpose." The Schonfield version renders the last phrase, "God makes everything turn out for the best." Phillips' version says, ". . . everything that happens fits into a pattern for good." The clear teaching is that whatever problems, troubles, or sufferings we go through works together for our good. This should give the true Christian a serenity and a calm acceptance of the difficulties of life. This really is the essence of faith.

Surprisingly, I have found in recent years that many people, even some Christians, say that all things **do not** work together for good. To me, that is flatly denying a rather plain passage of scripture. However, such people are anticipated as the qualifying phrase, ". . . to them that love God," makes clear. The person that doesn't love God cannot see any good in a situation

that outwardly appears only evil. I believe that that is where our faith comes in, for we walk by faith and not by sight. Even the world recognizes that every cloud has a silver lining. If most Christians were in prison like Paul and Silas they would be moaning and groaning instead of singing and praising God. Paul didn't complain and feel sorry for himself when shipwrecked, beaten, or left for dead; rather, he said, ". . . the things which happened unto me have fallen out rather unto the furtherance of the gospel;" (Phillipians 1:12). Paul phrased this principle only slightly different when he wrote the Corinthians and said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:17, 18).

When Paul said, "We **know** that all things work together for good" he was not presenting a theoretical concept. The term, **we know**, implies something known from observation or experience. From scriptural examples as well as our own observation we can find evidence to conclude that, indeed, all things work together for good. How could have Joseph realized that his brother's hatred, his being sold into slavery, imprisonment, etc. could all have worked together to be the means of saving the Israelites from starvation and possible extinction? Who suffered greater catastrophes than Job, yet everything worked out for his blessing. "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (Jas. 5:11). Many more examples could be given. The cruel and often torturous deaths of Christians in the first century were horrible yet history shows that this caused the Church to multiply. It was said that the blood of the martyrs is the seed of the Church.

Some have tried to say that the "all things" would have to include sin. This is not true. Adam Clarke answers this argument by saying, "They who say sin works for good to them that love God speak blasphemous nonsense. A man who now loves God is not now sinning against God; and the promise belongs only to the present time: and as love is the true incentive to obedience, the man who is entitled to the promise can never, while thus entitled, (loving God) be found in the commission of sin." One of the cardinal rules of Hermeneutics is that we must always interpret a passage of scripture in light of its context. The term "things" re-occurs in the following verses. Notice, especially, verses 35-39. These are the things that Paul evidently has in mind. There appears to be a correlation between the fact that nothing can separate us from the love of God and the truth that all things work together for good.

What do we choose to believe, that all things **do not** work together for good, or that all things **do** work together for good? —11306 Crystal, Kansas City, Mo. 64134

"Have you noticed? Many people regard religion like a trolley car—they ride as long as it is going in their direction."

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OUR HELPERS

You will find listed below the names of those sending subscriptions since we last went to press. We continue to appreciate so much all that you do and say for **Old Paths Advocate**. Please check the list and report any errors to us immediately. If there is an irregularity of any kind in your subscription or anyone's you know, please tell me. Bro. Alfred Newberry of Mo. suggests we mention to whom subscriptions should be sent. They may be sent to any of the listed editors, but it saves time for them to be sent directly to me.—Don McCord

Ruth Cohea—6; W. H. Bullard—5; W. D. Goodgion—5; Cliff Arney—5; R. B. Roden—4; Boyd Daniels—3; Edgar Claywell—3; J. D. Elmore—3; A. Barwick—3; Cecil Chestine—2; Glyn Wilks—2; W. B. Fisher—2; John Van Stavern—2; Oscar Bradford—2; S. F. Roe—2; R. Holt—2; Della Elkins—2; Shaleen Gosnell—2; Dean Harris—2; Lula Bullard—2; Clovis T. Cook—2; Bill Watts—2; Maudie Gilyard—2; Verla Terry—2; D. B. Blankenship—2; Timothy Phillips—1; Karen Best—1; Lorene Fowler—1; Jessie Tobey—1; Sheilda Hunter—1; J. Wayne McKamie—1; Larry C. Young—1; Cathy Baker—1; Mrs. Fred Ellis—1; Choice Baker—1; James A. Davis—1; J. C. Derden—1; Gene Welshons—1; Rosa Gibson—1; Mrs. Elvis Florence—1; Mrs. Robert Townsend—1; M. E. Mountain—1; Jim Oakley—1; Wm. Hirt—1; Barbara Osborn—1; Clifton Dougherty—1; Orville Lee Smith—1; Vannis Morgan—1; Curtis Morrison—1; R. C. Koller, Jr.—1; Eugene Lockard—1; Larry Hickman—1; Nancy Pond—1; O. B. Casey—1; Wilmer Hunter—1; Raymond Wheat—1; Elmer Blevins—1; Amos Doud—1; Joe Brown—1; Ethel Walters—1; Bob Loudermilk—1; Buster Bennett—1; G. B. Futch—1; Robert Cook—1; Clell Kendrick—1; Mildred Tortillet—1; Larry Swindler—1; John J. Bennis—1; L. D. Thomas—1; Wayne Sutherland—1. Total—114

IN APPRECIATION

Noticing that the study held in Dec. for the last few years at Wichita Falls, Tex. has been moved, stirs in me a desire to say a few words of appreciation for the Garden's Edge church there. The willingness of

the membership to begin such an effort was and is commendable. It is not uncommon knowledge that those who involve themselves in such efforts are in for hard work and numerous criticisms.

They did not shrink from being a catalyst in having and sustaining the needed study. I recall quite vividly sitting about their meal tables and discussing the benefits of such a study for truth and spiritual maturity. Any energy expended to open our minds and spirits to the clear, fresh air of truth is worthy of a salute. They made such an initial plunge and cared for us through several events mixed with joy and regret. Hence, I am thankful for their efforts and appreciate the good I received from their courage and sacrifice.

—Ronald Courter, Box 3216, Salisbury, Rhodesia

ISN'T THIS RIGHT?

1. The Holy Spirit dwells in us through the Word of God (John 6:63; Eph. 6:17; Acts 5:32).

2. The Holy Spirit dwells in us the same way as God and Christ do (Acts 5:32; 2 John 9-10).

3. The Holy Spirit does not personally (himself in person) dwell in us for he is in heaven (1 John 5:7); but the Holy Spirit **through the Word** dwells in us personally (that is in our personage) (John 6:63, Acts 5:32).

4. God and Christ as well as the Holy Spirit do not personally (in person themselves) dwell in us since they are in heaven and we are on earth, 1 John 5:7; but they **through the word of God** dwell in us personally (that is in our personage) (Acts 5:32; 2 John 9, 10; Jno. 6:63).

Please, those preachers reading this and disagreeing, communicate to me your reasoning.—Orville Lee Smith, 2117 Virginia, Joplin, Mo.

THE AMARILLO BUILDING PROGRAM

The congregation in Amarillo, Tex. has been the recipient of many blessings. We especially consider the response to our needs for a meeting house a great blessing. Our building is under construction at this time and we hope to be able to begin meeting in it in the near future. Our finances will not permit us to complete the building inside before we begin meeting in it. We are lacking about one thousand dollars being able to finish out the building as it should be. At this time we are having to pay rent on a motel room for meeting purposes as well as the payment on our building loan. We have decided that we should begin meeting in our building as soon as possible so that we can apply the money that is being used for rent to our building. We appreciate so very much the way the brotherhood has responded to our needs and it is our desire to handle all contributions in a way that would meet with God's approval and be satisfactory to those who have contributed to this effort.

The brethren of Amarillo wish to acknowledge the following rendered assistance in this effort since our last report: Ash Springs Church of Christ, Marshall, Tex.—\$50.00; Lubbock, Tex.—\$75.00; Sulphur, Okla.—\$50.00; Capitol Hill, Oklahoma City, Okla.—\$300.00; and Moore, Okla.—\$100.00. Brethren, we wish to commend you for your interest in this work and it is our prayer that God will richly bless you for your liberality in helping to promote the cause.—Melvin Blalock, 4008 Beaver Dr., Amarillo, Tex. 79107

THE CHURCH DIRECTORY

There have been several congregations who have not sent information for the new Directory. It is hard for me to understand why leaders of congregations are so slothful about the **Lord's work**. It seems that the church continues to grow in spite of the leadership. I have quite a number of new congregations and in some cases a lot of changes which indicate that there are some congregations and in some cases a lot of changes which indicate that there are some congregations that are still working. I would like to get every faithful congregation in the Directory, but some will not send in the material. If you have not sent the information yet, it may be that we can still get the congregation in the New Directory.

The following new congregations and changes may be made: In **BAKERSFIELD, CALIF.** the congregation that met at 203 Hayes Street now meets at **607 Lakeview Avenue**. The congregation that met at Willis Avenue & Park Drive, now meets on **Morning Drive—North of Niles Street in East Bakersfield.**

A new congregation is **OYSTER BAY CHURCH OF CHRIST** (Wakulla County), **FLORIDA**, 30 miles Southwest of Tallahassee, on Rt. 2, Crawfordville, Fla. 1½ mile from Shell Point Beach, Sun. 11:00 A.M. Bob I. Kornegay, Rt. 2, Box 155-C, Crawfordville, Fla. 32327. Phone (904) 926-8563. Reuben Smith, 404 Chestnut Drive, Tallahassee, Fla. 32301. Phone (904) 877-7460. J. D. Bradshaw, Rt. 2 Box 155, Crawfordville, Fla. 32327. Phone (904) 926-3963.

MONROE (Ouachita Parish), **LOUISIANA, CHURCH OF CHRIST OF EAST MONROE**, 2302 Sterlington Road, Highway 165 North, Sun. 10:30 A.M., & 6:00 P.M., Wed. 7:00 P.M. Roy C. Reed, 3901 Bon Air Drive, Monroe, La. 71201. Phone (318) 373-3542. David R. Reed, 133 Selman Drive, Monroe, La. 71201. Phone (318) 373-4259.

OMAHA (Douglas County), **NEBRASKA**, 2801 Sprague St., Sun. 10:30 A.M., & 6:00 P.M. John Adams, 4213 Maple St., Omaha, Nebr. 68111. Phone (402) 453-4561. Fred White, Jr., 4427 Spaulding Street, Omaha, Nebraska 68111. Phone (402) 455-4356.

Please send all Directory material to Ray Asplin, 2440 S. W. 54th Street, Oklahoma City, Okla. 73119.

GOOD NEWS

I take the liberty to lift this from a personal note lately from Bro. M. Lynwood Smith. "Our New Year's meeting (Moore, Okla.) was one of the greatest—425 one night. We spoke on the theme, "The Church—Still It Stands." Fifteen preachers spoke on related subjects; I plan to have it published, Lord willing. It is sort of aimed at the modern defections which we now see." That such a meeting, with such a theme is so successful thrills my soul. Thank God for such!! May Lynwood find success beyond his fondest expectations in publishing such. Indeed, such is good news in such times as these. —Don McCord

ATTENTION

Some have misunderstood the mention I made in the paper lately concerning the use of any song with my copyright. My reason for this is that I am **pleased** that you use them. It pleases me (1) that it serves the Cause; (2) to know the station on which you air the record helps me in a business way, also. The Sesac Co., with which I am listed asked me to gather all this information that it might bring me more business benefits. So, thanks, Brethren. —M. Lynwood Smith

NOTICE TO CO'S

There are possible job openings for CO's with Goodwill Industries in Little Rock, Ark. There is a possibility that arrangements for lodging can be made by sharing expenses with Brother Lindal Loftis presently employed with Goodwill. For more information you may contact him at 2400 Base Line Rd., Little Rock. —Irvin Barnes

"DIFFERENT ME"

As I walk through the halls
I hear them say,
"She's weird and different,
I don't like her way."
I feel their eyes upon me,
I try to run and hide,
But then I realize,
I have to show some pride.
I stop and think and look,
And my fears all fade away.
I think of how **THEY'RE DIFFERENT**
And I'll say this, each day.
I pity them greatly,
Why don't they understand—
That **GOD** comes before "me"
And especially before **THEM!**
I won't change to please them,
When I'm happy pleasing God.
My ways will be His ways,
Not anything "mod."
In many ways I'm different,
"Different" you may say.
But to me it's only normal,
It's just the natural way.
It's normal to be different,
For in God's word He said,
"Christians must be set apart,"
That's what I read.
So I'll go on being different,
For I want to win!
I'll win over the kids at school,
I SHALL NOT SIN.

—Written by Diane Rogers, Age 14, Del City, Okla.

A CORRECTION

I just received the Dec. issue of OPA. I note 3 instances of error concerning the Buncomb Rd. church of Christ, Rt. 2, Box 50, Shreveport, La. See pages 5 and 8 of the Dec. issue. Under the caption "The Church Directory," the Buncomb Rd. church is listed as no longer meeting; we still meet. Under "To Whom It May Concern" on P. 5, the statement "except for 2 men and their families" is in error; we meet at the same location we have met at for the last 5 or 6 years. Same worship! Same doctrine! Further information will be given to those interested by writing to me at 2826 Quinton St., Shreveport, La. 71109, or in care of the church. —Warren E. DeLoach

ANNUAL STUDY

As was announced, the study was held Dec. 25-27, at the Church of Christ, 5015 Trentman Ave., Ft. Worth, Texas. Bro. Bill Davis, and this writer were asked to direct the study, which we did to the best of our ability. The study was well attended; actually, some of the best crowds we have ever had were said to have attended. We had splendid cooperation from the preachers. We had some in attendance this year for the first time, and we were so well pleased about this matter. We think this is one of the greatest opportunities afforded a preacher of the gospel to hear and study many questions which are sure to confront him in his field of labor. The Trentman Ave. congregation did a fine job. It was announced that another will be held at Ft. Worth again next year. So, start making plans to attend. Details of the meeting will be worked out and announced later. Bro. Bill Davis proved to be a

real helper; in fact, a pillar to lean on, which I did perhaps a little too heavily. He was a joy to work with.

Due to sister Lewis Fussell's sudden death, we closed the study on Wed. night instead of Thursday noon as was planned. Our sympathy goes out to the Fussell family. (By actual count there were at least twenty-five preachers who attended this study, perhaps more.) —Clovis T. Cook

PUBLIC NOTICE

A few months ago thru the efforts of Brother Miles King and the cooperation of every member of both congregations in San Angelo, Texas, the Lake View and the Freeland Ave. congregations merged. For the past several years there was somewhat of a faction that kept these two bodies from worshipping together.

I am very happy to report that we are now enjoying peace and harmony that a short while ago seemed impossible. We have proved with the help of God that differences can be worked out and brethren can dwell together in unity.

The Church is presently meeting at 2626 Freeland Ave. in San Angelo. We have purchased lots already in another part of town with plans to erect a new meeting house within the next 2-3 years and disposing by sale of the two properties now owned. We would be very happy to hear from our preaching brethren who would be able to do personal work in this area for an extended length of time. Also we extend a hearty welcome to any passing this way to stop and worship with us.—Curtis Morrison, 4010 Armstrong, San Angelo, Texas 76901

A QUESTION

How many churches would be interested in a large, beautiful church Hymnal in board back, durable binding with a greater collection of old songs than ever before published, made in the large, easy to read service size pages? Of course, many of the fine new songs of our day will also be included. The book would sell for something around \$2.50, but it would be a book to keep. Write me your thoughts about this, and give me your favorite songs. —M. Lynwood Smith, R. 1, Box 151, Wesson, Miss.

OUR DEPARTED

Smith—Edna Willie Smith was born September 10, 1892, in Fayette Co., Texas, and departed this life January 28, 1973 in Graham, Texas. She was married to Antone (Tony) Smith, who preceeded her in death. She moved to Graham from Olney in 1966, and was a faithful member of the church at her death. Survivors include four daughters, two sons, 23 grandchildren, 27 great-grandchildren, and 3 great-great-grandchildren. Services were conducted at Morrison Funeral Home in Graham, and at Lone Camp School, near Palo Pinto, Texas, where she was laid to rest at New Hope Cemetery. The singing was ably handled by Bro. Cleo Fancher, and the writer conducted the services, assisted in Graham by Bro. Lynn Nesbitt.

—Johnny Elmore

Prince—Sister Ruthie K. Prince, Wedowee, Ala., was born Nov. 8, 1883 in Randolph Co., Ala., and passed away Nov. 30, 1972. She was the daughter of John and Fannie Shelnut Kirby. She was married to Steve Prince, who preceded her in death. To this union 10 children were born, 5 sons and 5 daughters; 5 daughters and 3 sons survive her. They are: Mrs. Parmer Hyatt, Mrs. Una Langley, Mrs. Rudell Harris, Mrs. Vivian Rowe, Mrs. Annie Pearl Mann; sons, Gillis, Gordon, Calvin; 2 sons preceded her, Foster and Chester. She also leaves 1 half-brother, 3 half-sisters; 38 grandchildren; 40 great grandchildren; 3 great great grandchildren. "Grandma Prince" was a long-time member of the church at Napoleon, Ala. She had brought all her children up in the Lord. She was a "great woman," much loved by all. She had nothing to give her large, sorrowing family but love, and the heritage of a Chris-

tian faith; and really, what more could anyone ask; a family without this is much impoverished. She was one of our "old-fashioned" mothers, and her family loved and respected her. It was deeply affecting to see her children, and grandchildren, from the smallest toddler to the oldest member stand about that aged and wrinkled form and weep unashamed. It says a lot. I am thankful to have known her and to have been loved by her and to be sort of an "adopted child." Bro. Pat Atkisson assisted me in the sad service.

—M. Lynwood Smith

Fussell—Zella Lenore (Kirbo) Fussell was born April 15, 1901, in McCurtain Co., Indian Territory. She passed from this life Dec. 26, 1972 at the age of 71 years. She moved to Wilson, Okla. at an early age and was married to Lewis Fussell, Jan. 12, 1928. One son was born to this union, Wayne L. Fussell. Besides Wayne, she leaves her husband, Lewis; one brother, Jim Kirbo, and one sister, Mary Haslam; one grandson, "Little Wayne," and daughter-in-law, Carolyn. One son, Ernest E. Morrell, preceded her in death in 1966. Sister Fussell was a very dear person to all who knew her. She was a vital part of the little congregation at Wilson, and will be so missed. Her quiet, calm, gentle manner made her a much beloved influence. She had done such a good job with the upbringing of her son, Wayne, and like Hannah of old could say, "For this child I prayed;" she also "lent him to the Lord all the days of his life." He was her pride and joy, and she had no greater joy than to hear him preach the gospel of Christ. Her love was repaid in Wayne and his devoted family. She never was neglected. I have partaken of her hospitality so often, and was given home and board many times. Her influence will live long, and to the Fussell family we extend our continued love and prayers. Her funeral was held, at her request, at the little church where she worshipped. I spoke, as best I could, at the sad service. The singing (done by many from all parts of the country) was as great as could be had. —M. Lynwood Smith

BONDS OF MATRIMONY

Freeman-Thomas—On the night of Jan. 23, 1973, Bro. Lloyd Curtis Freeman, and Sister Pamela Rae Thomas were united in marriage at the 7920 Kansas Ave. Church of Christ, Kansas City, Kansas. It was a beautiful candle-light affair, with a most magnificent floral arrangement. Bro. Greg Gay did the singing which was done so well, as he is able to do. A very large crowd assembled for the ceremony. Everyone in the wedding party did their part well. We wish for them a very long and happy life. They are both members of the Kansas Ave. Church of Christ. It was my privilege to have baptized both of them into Christ. The writer performed the ceremony. —Clovis T. Cook

A NEW CREATURE —

(Continued from page one)

want to re-emphasize, it is in Christ that we become a new creature . . . that we put on the new man. But why do we need to be new? Why is there a reason for putting off the old? Why is there a need for a change? The Bible is very plain in this. For we learn, first of all that man needs a new heart. His heart needs to be changed, according to Jeremiah 17:9, the prophet said, "The heart is deceitful above all things and desperately wicked: who can know it?" Listen to that. The heart is deceitful and wicked above all things. Anything so deceitful and wicked must certainly be changed before it can enjoy the blessings of the spiritual realm.

Not only do we need to change our hearts, but we need to change our lives. The apostle Paul in Romans, 3:9-18, goes into a rather lengthy discussion of how wicked, obscene, evil, and ungodly these people had become. It even startles us today as we reread these words of inspiration telling us about how ungodly and about how grossly evil these people were. But the truth of the matter is that every person who lives upon the face of this earth, lives a life that, in some way

touches sin, and becomes a part of that which is evil and base. For that reason, we need to change our life. This is done when we get into Jesus Christ.

However, not only do we need to change our life, but also our allegiance. When we are servants of sin, we belong to sin or we belong to Satan. This was the idea or the thought expressed by the apostle Paul in Romans 6:16 when he said, "Know ye not to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or obedience unto righteousness." Now the truth is that if we are living a life of sin, we are serving Satan, and we owe our allegiance to him. Therefore in order to become a new creature, our allegiance must too, be changed. We must serve the Lord and that which is righteous and holy and true. Once we have changed our allegiance, then we need to change our state.

As servants of sin, we were of the world, and we were without Christ and without God. But once we come into covenant relationship with our Father; once we come into the Body of Jesus Christ, then our state has been changed. The apostle Paul described that in Ephesians the second chapter and verse 12, when he said, "And at that time ye were without Christ, being aliens, from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." In other words, prior to their obedience to the gospel of Christ, they were without God. They had no hope. They were separated from Him. Upon obedience to the gospel, they then changed their state. They came into covenant relationship with their Father and they were considered a part of His spiritual body and heirs to righteousness in His spiritual kingdom.

The question however is, how is this change brought about? God had supplied the answers. We learn first of all, that He has given us faith to change our Heart. In the second chapter of the book of Acts when the apostle Peter addressed that vast multitude, he accused them of being the murders of Christ. He said that "ye with wicked hands have crucified Jesus, and the same Jesus whom ye crucified hath been made both Lord and Christ." When they heard this, the Bible said, they were pricked in their hearts. In other words, their conscience was pricked. They realized that they had actually crucified Jesus the Christ. You will notice that before that day, they were unaware of the magnitude and the enormity of their sin. Possibly they were unaware of the magnitude and the enormity of their sin. Possibly there were some who did not even realize that it was Jesus whom they had crucified. But now upon hearing the apostle Peter accuse them, upon hearing the divine message of the prophets revealed by the Holy Spirit, and now brought down by the apostle Peter, they were convinced of their guilt. Faith was produced in their heart. They believed in their heart that they had crucified Jesus and that they were responsible for this terrible act. Thus they cried out, "Men and brethren, what shall we do?" A penitent group of people. A remorseful group of people. Ready to do the will of God. Faith in the heart of man destroys the love for sin and establishes the love for God. It prepares the believer for a change of life, allegiance, and state. Every man is lost without it. For Jesus said that "unless ye believe that I am He, ye shall die in your sins and where I go, ye can not come." "Without

faith," Paul says, "it is impossible to please God." In order to please God then, we must have faith and we must allow this faith to exist in our hearts and change it. It is told that as Sir Walter Raleigh was executed he was asked by the individual who was about to sever his head from his body, "Sir, does your head lie alright on the block?" To which he supposedly replied, "Mister, it makes very little difference whether or not my head is lying right, if my heart is right." And it does make a great deal of difference, I might add, if your heart is not right. If your heart is not right with God today, it needs to be. We used to sing an old song, "Is Thy Heart Right With God? Have thy affections been nailed to the Cross? Is thy heart right with God?" Is your heart right today? Have you ever been changed by that remarkable faith which will cause you to proceed and eventually change your entire life, allegiance, your condition before God? If not, you should be.

But, next we notice that God has given repentance to change the life. In the second chapter of Acts when the people cried out, "Men and brethren what shall we do?" Peter answered and said unto them, "Repent." In other words, change your life. Now the word repentance means a change. It is a conversion. Again in Acts 3:19, these people were told to "repent and be converted that their sins might be blotted out." In other words, conversion consists in one's changing his life. If I were walking in one direction and then I changed, it just simply means that I turned to walk in another direction. I have taken an about face, so to speak. This is the way with repentance. I have been living a life of sin. I have been doing things that I should not do, but when I repent, then I turn around. I have changed the direction of my life. I am a different person. Now repentance does not change or affect the past life. I mean by that, it isn't possible many times for us to go back and retrieve words or actions that happened years ago. Repentance merely starts with the present. It starts with the here and now. I repent today. I stop doing what I have been doing that is wrong and I begin now to live a life that is acceptable in the sight of God. The past is pardoned, covered with the blood of Jesus Christ because I have repented.

And then number three, God has given the good confession to change one's allegiance. "For with the mouth, confession is made unto salvation," says the apostle Paul in Romans 10:9-10. Jesus also declared that if we would confess him, and I might add, of course, that the confession of Christ here in Matthew 10:32 involves and includes much more than the oral statement one makes when he becomes a disciple of Christ, but at least it includes it, for the Bible plainly teaches that if we will confess Christ, He will confess us before His Father and the Holy Angels, but if we make the very sad mistake of failing and refusing to confess Him, then He will refuse to acknowledge us before the throne of God. This good confession which we make, is illustrated in the book of Acts, chapter 8. The Ethiopian nobleman said, "See, here is water, what doth hinder me to be baptized?" Phillip said, "Thou mayest if thou believest with all thine heart." He then expressed his faith in Christ with an oral statement by saying, "I believe that Jesus Christ is the Son of God." A more noble confession, there is not. A greater confession there it not, than merely to

say that Jesus Christ is the Son of God. Now, he did not say, "I believe that God, for Christ's sake has forgiven my sins." But he said, I believe in Christ. And when this confession was completed, he commanded the chariot to stand still, they went down into the water and Phillip baptized him. This brings us to our next point.

And that is, our state is changed from one of living in the world of sin, to being in Christ, by baptism. In Acts 2:38, the apostle Peter said, "Repent and be baptized, everyone of you, in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit." Again we read, 1 Peter 3:21, "The like figure where unto even baptism doth also now save us not the putting away of the filth of the flesh, but the answer of a good conscience toward God." Again, in Galatians 3:26-27, Paul declared: For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." How do we get into Christ? Paul said, we were baptized into Christ. Thus in order to get into His Church, in His spiritual body, we must be baptized. Now when one gets into Christ, he is a new creature. Paul said, "If any man be in Christ, he is a new creature, old things are passed away, behold all things are become new." Such was the case with the Corinthians. The Bible tells us that these people, at one time, had been guilty of various sins. Paul even said, "And such were some of you," in I Corinthians, 6, "But ye are sanctified, ye are purified and ye are justified." These people, through obedience to the gospel had been justified by the blood of Jesus Christ. This reminds me of a story that I heard one time of a missionary that went to Africa to preach the gospel. There were many people that readily accepted the word of God and became obedient to the truth. Others were somewhat reluctant. In one particular village, many people became Christians. The leader of their tribe, however, did not. One day, he was approached by the missionary and asked why as yet he had not obeyed the gospel. He replied something like this: "Sir, I have been listening very closely to what you say and to what you preach. If what you tell me is the truth, these people who have obeyed the gospel, as you call it, will be different. They will be changed. You tell me that they will be new creatures. The reason that I am hesitating, the reason that I am waiting, is because I want to see if it's the truth. I want to see if there really has been a change in their lives." The matter was then dropped. Several days later, the missionary was approached by this man with the request to be baptized. When asked why, he replied, "Sir, I told you I have been watching and I find that you have been telling the truth. Many of these people I have known all their lives. There definitely has been a change. They are different. They lead a different life. They talk differently. They act differently. They treat me differently. I know that there must be some reality in your religion. I know that there must be something to what you tell me. It must be the truth. I want to be a Christian, too."

I wonder, today, wouldn't you like to be a Christian, too? Wouldn't you like to be a new creature? Wouldn't you like to be born again? Wouldn't it be wonderful just to step from one world into another? The land of beginning again. That's possible, possible for you, in Christ.

PROTESTANT PENTECOSTALISM — III —

(Continued from page one)

answers. He asked: Are all apostles? The reply, no. Also, he asked: Do all speak with tongues? Again, the expected reply is, no. (Also, see 1 Cor. 12:11.) Pentecostals feel the weight of their dilemma. Now notice how they seek to circumvent the plain truth.

Two Types of Tongues: Sign and Gift

Pentecostals teach two distinct uses of tongues. Sherrill explains: "The first use was the one with which I was already familiar: where tongues are considered a **sign** that the Holy Spirit has entered a certain believer. The tongue seems to have little importance in itself; it is valued only as evidence of something else. This use of tongues is first spoken of — at least in order of appearance in the Bible — in the Gospel of Mark. . . 'and these signs shall accompany them that believe . . . ' 'they shall speak with new tongues . . . ' " "The book of Acts . . . refers several times to tongues as a sign of the Holy Spirit's presence." The following references are given: Acts 2:4; 10:45; 10:46; 11:15. Then he says: "So far, tongues have been treated as a sign of the Holy Spirit's coming. But when I turned to Paul's letters it was obvious that he was looking at them very differently. Paul was discussing tongues not as a one-time outpouring, but as a continuing experience. They were important not only as proof of God's presence, but because their use conferred certain benefits on the Church. They were a gift of the Spirit for the advantage of believers, to be used, along with the eight other gifts, for the upbuilding of God's people." (Sherrill, pp. 72-73.)

The doctrine affirms this: All the references to tongues in the book of Acts suggest tongues were given as a **sign** of baptism in the Holy Spirit. It then teaches tongues as found in I Corinthians, chapters 12-14, are different. There they are spoken of as a **gift**, as a continuing experience, and not as a one-time outpouring as at Holy Spirit baptism, and as found in the book of Acts. One must understand this distinction Pentecostals make between tongues as a **sign** and tongues as a **gift** before the doctrine can be comprehended.

Thus the doctrine teaches everyone must speak in tongues as a sign of Holy Spirit baptism, but only a selected few have the gift of tongues. Let Sherrill explain it for us: Paul "does not believe that the ministry of tongues is given to everyone. 'Do all speak in tongues?' " "No, all do not speak in tongues. Pentecostals point out that in these three chapters Paul is discussing tongues as a gift only, not tongues as the initial **sign** of Baptism in the Holy Spirit. They (Pentecostals) believe that everyone does speak in tongues, however briefly, at the moment of his Baptism, whether or not he is subsequently given the gift of tongues for use in his daily Christian living." (Sherrill pp. 75-76.)

Thus, we see, Pentecostals make a definite distinction between the tongues of Acts and the tongues as found in I Corinthians. In this doctrine they are presented with a hopeless paradox.

The Gift of Tongues Was a Sign

Even a tyro can read the incidence of tongues in Acts and again in I Corinthians and see Acts does not speak of tongues as being given as a sign of baptism in the Holy Spirit and I Corinthians of tongues as a gift for the church. In short, no distinction can be made between the tongues in the one case and the tongues in the other, except in perspective. Acts gives an historical account of tongues, and the actual writing of Acts took place after that of Corinthians. I Corinthians, chapters 12-14, was written to correct some abuses in the use of tongues in the church. In both cases they were unlearned foreign languages, used either to confirm the Word or to edify the church. And inasmuch as the words spoken were by inspiration, not learned, they were miraculous.

The word sign is used many times in the Scriptures. Sometimes it is translated into English as sign and

other times as miracle. For instance John 10:41 says: "John did no miracle," (Authorized Version). "John did no sign," (Revised Version). A sign was and is a miracle—a certain kind of miracle. Thayer explains thus: "of miracles and wonders by which God authenticates the men sent by him, or by which men prove that the cause they are pleading is God's" (p. 573). If Pentecostals perform a sign by speaking in tongues when baptized in the Holy Spirit, as they affirm, then they also perform a miracle.

However, this trying to make a distinction between tongues as a gift and tongues as a sign is some slick pseudo-logic designed to deceive the unlearned and unstable. Notice carefully. When one spoke in a tongue not learned he had a miraculous gift from God. The use of this gift became a sign to the beholder, or hearer (I Cor. 14:22). The gift was given for a sign (Mark 16:17-20), and the distinction made between **gift** and **sign** was in whether one was a possessor or beholder.

This gift of tongues was a sign by which, among others, the word of God was confirmed (Mark 16:17-20; Heb. 2:3-4). Paul says: "Truly the signs of an apostle were wrought among you in all patience, in signs and wonders, and mighty deeds" (II Cor. 12-12). Among the apostles' repertory of signs and wonders was, as we know, the gift of tongues (Acts 2:4; 11:17; I Cor. 14:18). (As far as I know, all tongue speakers believe Jesus Christ received Holy Spirit baptism. However, he never once spoke in tongues to confirm the fact, even briefly, though he did signs (Acts 2:22). Concerning the signs of Christ, Gromacki makes this cogent comment: "These signs could not include glossolalia (speaking in tongues) because Christ or His Apostles did not speak in tongues while he was upon the earth. They must refer to instances of divine healing which were definitely decreasing." Robert Glenn Gromacki. *The Modern Tongue Movement*, p. 15.)

Sherrill mentioned Mark, chapter 16, to show tongues were for a sign, overlooking the simple fact that the possessor of this sign had a gift of the Spirit. Thus it is not a question of what tongues were **for**. They were **for** a sign, definitely. The question is, what did the tongue speaker himself possess? The reply: a gift, the gift on tongues.

Mark 16 contains much too much for the tongue speakers of today, though. The text includes casting out devils, taking up serpents, drinking deadly poison, and healing the sick. Those who had the new tongues could also take up serpents and not be hurt, drink deadly poison with no fatal results, and cure sick folks immediately. It is an all or none proposition. Very simply, again, the gift of tongues was given in the early church as a sign to confirm the word of God (Mark 16:20). Try as one may, no difference can be made between tongues as a sign and tongues as a gift. So then, if everyone must receive the tongues as a sign to confirm baptism in the Holy Spirit, then everyone must receive the gift of tongues also. And a teaching that makes everyone receive a gift of tongues clearly contradicts the Scriptures which teach the very opposite (I Cor. 12:29-30).

Pentecostals use the following verses to show tongues are a sign of baptism in the Holy Spirit: Acts 2:1-4, Pentecost; Acts 8, the Samaritians; Acts 9, Saul; Acts 10, Cornelius; and Acts 19, the Ephesians. Not one of these texts show at or sometime after conversion people were baptized in the Holy Spirit and spoke in tongues as a sign or proof of it. In the case of converts, we do find this concerning the household of Cornelius in Acts 10:46. They spoke in tongues. What about this sign? In commenting on this in Acts 11:17 Peter said God gave these Gentiles "the like gift" that he did unto the apostles on the day of Pentecost. The Pentecostal doctrine would have it say God gave them "the like sign." What was this like gift? The gift of tongues, Acts 2. This gift to this Gentile household was a sign to the apostles showing Gentiles were indeed gospel subjects, and was not a sign that they had been baptized in the Holy Spirit, for in this case the

Holy Spirit was given **before** the command to be baptized in water, Acts 10:47.

Pentecostals' View of Tongues

Among other things, Pentecostals consider tongues as "non-conceptual prayer." For instance, tongues permitted one to "burst through into communication which was not limited by vocabulary." (Sherrill, pp. 82-83.) Or as Ranaghan would say (Art. II): "Even though it is meaningless to the human mind, its meaning is rooted in your faith, not in your natural understanding."

Tongues do four things for Pentecostals. 1) They prove baptism in the Holy Spirit. 2) They are used to praise God. 3) They are used "to let us pray even when with our own minds we have no idea what to ask. . ." 4) "The fourth and final claim made in the Bible for tongues was that—together with the companion gift of interpretation—it provided a means for God to communicate directly with a group of Christians assembled together for worship." (Sherrill, pp. 80-86.) (Compare the Pentecostal view with that of an African medicine man. The following appeared in *The Rhodesia Herald*, Nov. 8, 1972, and has to do with the finding of Dr. P. A. Twumasi, a graduate of McGill University. Dr. Twumasi's study had to do with the medicine man of the Ashantis. He reports the medicine man first "warms up" and then gets down to business. The article says: "First, through auto-hypnosis, he goes into a deep trance. As described by Dr. Twumasi 'his behaviour is sometimes not unlike that of an epileptic for he may twitch, jerk, appear to run or dance aimless and to talk unintelligibly. . .'. To the awe-struck villagers, the akyeame interprets the gabbling as coming from the witchdoctor's god." Numerous examples could be given of heathen witchdoctors speaking in tongues, being interpreted, and acting crazy, while praying to their god. How, my question is, do Pentecostals know what god they are praying to, or is speaking to them, when they freely confess they don't understand one word of what is going on? How do they know they are not cursing rather than praising God, (I Cor. 12:3?)

We notice Sherrill further: "In one kind of account the tongue is never recognized by either speaker or hearers but remains to the end a collection of meaningless sound. This was obviously the kind of tongue St. Paul was familiar with. 'For one who speaks in a tongue speaks not to men . . . for no one understands him. . .'. 'Unknown tongues' was the name often given in the Bible to this phenomenon, and is still the kind most frequently encountered today." Pentecost was the exception, he says. Pentecost would be where "its being a known language has been an essential part of its effectiveness." (Sherrill, p. 91.)

Sherrill anticipated the problem in admitting the apostles spoke real languages understood by all on Pentecost, in view of the fact Pentecostals admit for the most part they do not speak known languages. So he explains: "Could it be that the miracle was not so much a phenomenon of the lips as the ears? A lot would suddenly fall into place with this interpretation." "Nonsense syllables were imbued with meaning" by the eager hearing might be the meaning. (Sherrill, p. 96.)

On Pentecost the miracle of tongues was just that, a miracle of speech. It was not a miracle of the ear, but sprang from the lips of the apostles. The apostles were not speaking nonsense syllables which the eager hearers were then permitted to turn into meaning. The Bible says the apostles "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." And "every man heard them speak in his own language" (Acts 2:4-8). The apostles were never once guilty of speaking unintelligible nonsense. They spoke languages (Acts 2:6). (Originally Pentecostals claimed to speak known human languages, but the electronic age has forced them to shift their position. Now they most often confess to speaking nonsense syllables, heavenly languages, and "unknown tongues." As Sherrill and Ranaghan would say: they remain a collection of meaningless sound. Not so in the Bible, though.)

Paul and Tongues

Paul says he that speaks in an unknown tongue edifieth himself (I Cor. 14:4). The word unknown is not found in the original language and the translators made this known by placing it in italics. The important thing to notice is, he that speaks in a tongue edifies or builds himself up spiritually. How could one edify if he could not understand his own thoughts? And if a man could edify himself with nonsense thoughts, then why couldn't everyone else be edified with the same nonsense, thus making the silence enjoined in the absence of an interpreter unnecessary. However, the apostle is simply teaching that if a man spoke only a language he himself understood, then only he himself could be edified, and thus in the absence of an interpreter silence was required (vv. 27-28). (Why, one might inquire, could he not explain his thoughts to the audience if he did indeed understand his own thoughts? First, he did understand his own thoughts, otherwise he could not have edified himself. But the best explanation is this: His knowledge was inspired knowledge, and inspired knowledge required an inspired interpretation. Some did not have the ability to give an inspired interpretation, and in the absence of such an one that could, one had to keep silence in the church.) Therefore, I Cor. 14:4 is the case of a man who had the gift of tongues, but was unable to give an inspired interpretation. Neither was anyone else present who could give such an interpretation. In such a case the man had to be content with edifying himself.

Further, Paul says: "Wherefore let him that speaketh in an unknown tongue (foreign language) pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful" (vv. 13-14). Notice carefully. Paul is not teaching one should pray for the gift of interpretation. Rather he is saying let a man pray **that**, or **with the intention** of interpreting, otherwise his understanding would be unfruitful, not to he himself, for indeed his spirit prayeth, but to his audience. Without an interpretation the audience could not possibly understand what his spirit clearly understood. Thus, we see, it is not a prayer for the gift of interpretation, but rather a prayer with the desire that what is prayed will be interpreted. How else could his understanding be fruitful? The original bears out the above view, and you may find it helpful to study other translations also.

Conclusion

Over the years Pentecostals have gradually shifted their doctrine. Their tongues are no longer generally considered as known languages, and this confession has been forced upon them by the use of modern electronic devices as much as anything. Also, more sophisticated and educated people are attending their services and know whether French, German, "coptic Egyptian," some African dialect, etc. are indeed being spoken. So now the stress is on "unknown languages." Gromacki reports Pentecostal Marcus Bach as writing: "Rarely does the experienter speak in one of the world's known languages." (Gromacki, p. 102.)

In this shift in doctrine over the years they have come up with the pseudo-logic concerning tongues as a sign and tongues as a gift, a distinction not found in the Scriptures, and that leaves them with a doctrine which is both unscriptural and anti-scriptural.

Neo-pentecostal Sherrill himself is willing to admit his tongue speaking is suspect, and no doubt many others are experiencing the same qualms. He says: "I became suspicious that I was generating the whole thing. Indeed I often did mouth nonsense syllables in an effort to start the flow of prayer-in-tongues. But sometimes the easy, effortless flow never came. . . ." (Sherrill, p. 127.) And thus, as with the African witchdoctor, sometimes even auto-hypnosis fails to get the nonsense (Sherrill's own term) started.

Pentecostals confuse being baptized in the Holy Spirit and being filled with the Holy Spirit. Thus, our fourth and final article will be directed toward the real meaning of "be filled with the Holy Spirit."

—P. O. Box 3216, Salisbury, Rhodesia

You will be whatever you resolve to be. Determine to be something in the world and you will be something. "I cannot," never accomplished anything. "I will try," has wrought wonders.



J. D. Elmore, 903 E. Texas, Haldton, Okla., Jan. 16—The church does well here. We attended the meeting at New Year's time at Moore, Okla.; was a fine meeting and seems to grow every year—so many young people. The future of the church looks bright. We enjoy the OPA. Here are 3 subs.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Jan. 16—The New Year's Meeting here was well attended. We had a large number of preachers throughout the meeting. Several states were represented and all visitors were deeply appreciated. We were thankful for the interest shown by the congregations of Oklahoma and others to help make this a successful meeting. Without the help of all, this could not have been such a good meeting. Thanks to all for their cooperation.

John W. Modgling, 204 N. Cornell, Fullerton, Calif., Jan. 18—Since our last report we held a meeting in Jacksboro, Texas (Nov. 26-Dec. 3). The meeting was well attended by the neighboring community, and closed with 4 baptisms and 2 confessions. This was our last meeting for 1972. I am thankful that last year was a very spiritually prosperous year for the Lord's work, and we are hopeful of even greater opportunities to labor during 1973. We will be home now during the winter and will start holding meetings again in mid-February. While at home I am working with my home congregation at Orange, Calif. Please continue to remember us in your prayers.

W. Maloya, P. O. Thondwe, Zomba, Malawi, Jan. 22—Reports: Dec. 3, Namadidi, 2 baptized; Dec. 10, Chica-pa; Dec. 17, Gala church; 6 baptized by Bro. Nichenga; Dec. 24, Mtiya church; one man was baptized by Bro. Mkwanda; Dec. 31, Sitima church. Dec. 17, the church at Saidi was taken out by wind; 3 women were injured, but are getting well; this happened at Bro. Chinga's when the room was taken off; but the work of the Lord is going on.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., Jan. 15—It would not be wise to use the time or space to mention all the places where I have preached since last reporting. But of course, in this type of work we are called upon to visit many places, and this is exactly what we want. We are reaching thousands of people through correspondence and personal visitation as well as through our T. V. programs, both at Columbia, and Springfield, Mo. Since we cover such a wide variety of subjects on our programs, it demands constant study to adequately and reasonably answer the many questions we receive. Yesterday we drove over three hundred miles, preached once and visited in four homes where we will have more studies in the future. We also visited some of the members of a congregation in Northern Ark., who have viewed our program and seem willing to talk about our differences with a view towards unity and cooperation. We were glad to visit the New Year's meeting at Moore, Okla., which was one of the best yet.

Johnny Elmore, 320 Sheffield Dr., Fort Worth, Tx. 76134, Jan. 30—I guess it has been years since I reported to the paper, but beloved brethren across the nation are often in my thoughts. Since the first of September, 1972, I have been working with the little congregation at 3517 N. Beach in Fort Worth, Tex. We have had four baptisms and two restorations since that time. One could not ask for a more amiable and agreeable group of brethren with which to work. We have recently begun music studies each week in the hope of improving our singing. The New Year's meeting at Moore, Okla. was enjoyable to our family. We enjoyed the association with those of like precious faith, the good old-time preaching, the singing, and staying with Bro. Miles King and family. We thought Bro. Lynwood Smith did a superb job, as usual, in conducting the meeting. Jan. 2-14, I conducted a singing school at Capitol Hill in Okla. City. We had good attendance, and much enthusiasm in spite of some of the worst weather I ever saw.

G. Keith Bullock, 6980 Tenderfoot Ln., Cincinnati, Ohio, Jan. 16—The first service of the new congregation at Hamilton, O., was held on December 3, 1972, and I had the honor of being the first to bring a lesson. We have seven families meeting regularly and in just the short time since the establishment of this congregation, there has been some outside interest shown by the people in the Hamilton area. We are currently looking for a more desirable place in which to meet as we do not feel that meeting in the YMCA gives the appearance of permanence that is needed to draw the attention of people these days. We have been blessed by God, we feel, in having had already two fine gospel preachers—Bro. Richard Bunner, St. Albans, W. Va. and Bro. Barney Owens, Sharonville, Ohio. Besides this, the brethren of both the Sharonville and West Chester, Ohio congregations have been helping with our teaching for which we are very thankful. We have services each Lord's Day at 10:30 and 6:00. We welcome into our midst those who might be passing this way. Those wishing information can write to me at the address given or call (513) 793-9460.

Orville Lee Smith, 2117 Virginia, Joplin, Mo., Jan. 15—It has been sometime since I reported to the paper, but I have been busy in the Lord's work. We are now in Joplin, Mo.; we lived and worked in McAlester, Okla. for about 3 years; we are thankful to the Lord for blessing our labors with growth there. I take this means to compliment the church at McAlester for their splendid financial support and concern and backing as a preacher while I was there. In 1972, I held several enjoyable meetings: El Centro, Calif.; Albuquerque, N. Mex.; Raleigh, N. C.; Midland, Tex.; Lawrenceburg, Tenn.; Blue Springs, Ky.; Galey, Okla.; Seymour, Mo. I held shorter meetings across the country, and 2 public discussions with brethren in digression (cups and classes) at Cottage Grove, Ore., and Tulsa, Okla. Our labors were blessed. I look forward to our work in 1973; I plan to be at 21st St., Okla. City, Mar. 16-25. Our son, Terry, was in a motorcycle accident about 6 weeks ago; he was discharged from the hospital today and will be in a cast for a long time. We are thankful his life was spared. Our deepest sympathy is with the A. G. Smith family in Oregon over the loss of their son.

Jim Hickey, 11306 Crystal, Kansas City, Mo., Jan. 16—The Church here is dwelling in peace and progressing. We have gotten good response from a weekly newspaper sermonette and advertisement for a Bible Correspondence course. Someone starts the course almost every week. We also have been getting several letters from interested listeners about our radio program over the Leavenworth, Kansas station. Last month I enjoyed participating in the Study at Ft. Worth, Texas. The brethren did a good job in conducting it. The past weekend I enjoyed preaching for the brethren at Omaha, Neb. This is a new work, but with help the Church

has a good potential. Brethren need to get behind mission work such as this. Bro. Cicero Goddard established the Church and now Bro. David Young from Kansas City is working with them. The Church in Kansas City (85th St.) is planning a meeting Labor Day in this part of the country. We hope you can come and get acquainted with brethren in this part of the country. Bro. Carl Johnson will conduct the meeting. The theme will be World-Wide Evangelism. We are planning to have some who have done missionary work speak. We hope the meeting will help in initiating new work in foreign fields.

Bob Loudermilk, 2900 W. Illinois #55, Midland, Tex., Jan. 25—We have just moved from Springfield, Mo. for full time work here. I am thankful for the opportunity to preach the gospel. We miss brothers and sisters in Springfield, Seymour, Mt. Grove, Fieldstone, Ava, Lees Summit, Lebanon, and Joplin all in Mo. We enjoyed every minute we were with them. The work here is off to a good and encouraging start; the congregation now consists of about 70 with devout elderly folks, strong leaders of middle age, and many young people ready to learn and do their part. I have never seen such a combined effort and interest among all ages to **do what each can** for the cause of Christ as I have here. Studies are being set up and conducted, and many are participating in this effort. **The congregation still stands strong and sure on a "thus saith the Lord" despite preaching brethren of the past who have turned to liberalism!** We are going to strive our hardest for the cause in this area; and we need your prayers.

F. H. Lichapa, Box 573, Blantyre, Malawi, Africa, Jan. 12—It has been a busy year, 1972; all our meetings have been very enjoyable. The interest of all the brethren has been encouraging. We have baptized a number and seen several return to duty. Dec. 30-31, our last meeting was held at Blantyre City for the year. It was a real uplift to see brethren so young in the faith burning with zeal and a desire to further the cause here. Brethren Davidson Kasambwe and Eston Sande are very good young men to work with. We feel the prayers of many are being answered in that the work is going so well here. May the Lord bless the brethren and may the new year see advancements for the cause of Christ that we have not seen before. We hope soon an evangelist can come to Malawi to stay. Please remember us in your prayers and fastings.

Lonnie Kent York, 648 N. 61st St., Kansas City, Kansas 66102, Jan. 17—Since last report there has been no progress as far as the TV program is concerned. We have taken the films to three different stations without any real response. We have not given up hope; Jim Hickey is trying another station in hopes that they will be able to use the film and schedule some time. There have been more baptized at the 36th & Everret congregation, but I do not know the exact number as yet. We have made plans to establish a congregation in the Leavenworth, Kansas area beginning this month. If you know of families in this area please contact me so that I and others may be able to contact them and conduct home studies. It is our aim to establish and firmly ground as many congregations in the coming years as the Lord will bless. Any time that a congregation seeks to grow and spread the word, the Lord will always be there to bless the effort. One big mistake made by many of our brethren in the past towards new converts is the failure to properly instruct and guide them after they have been baptized. For any work to become a strong congregation there must be men instructed in doctrine and growth of the church and as Paul instructed Timothy, "commit thou unto faithful men." If there are young men seeking a place to do CO work, or any young couple interested in working for the Lord with others willing to help, consider moving to the Kansas City area. I will guarantee you will be kept busy in the Master's work. Pray for me and the work that the Lord has given us to do.

Don L. King, 41931 Chadbourne Dr., Fremont, Calif. 94538, Jan. 16—The work here is progressing. Our attendance continues to be good and we often have outside interest. We recently began a new series of studies with individuals, some of which seem to be good prospects. We are concentrating presently, on the task of developing capable teachers and lately we have seen the talents of three men exercised for the first time. Recently, two were restored and two made confessions of wrong. We thank God for His care of us! We are planning gospel meetings here in the future, and several preachers have and will be contacted with regard to this work. Also, we are still trying to get a new building started. Unfortunately, we have met with unbelievable problems. However, we trust that we soon may begin work. We certainly appreciate all of those congregations and individuals who sent financial aid to us. Nearly five thousand dollars was received by us and words can not express the appreciation we all feel toward those who so generously sent. I am to preach at Escalon, Cal., Jan. 21. We seldom leave the work here, even for a weekend, so we look forward to this appointment. I have asked the brotherhood to send names and addresses of anyone they may know who lives in the Fremont area, and as yet I have not received any. Please, send me the names of your friends or relatives living nearby! You can have a real part in the Lord's work here by so doing! I might also mention that those of you who intend to make reservations for lodging at the Sulphur, Okla. meeting this year, will perhaps find it difficult to do so if you do not make them immediately. When we made ours at the Chickasaw Motel (formerly the Artesian) this month, we were informed that they were already nearly filled up for the time during the meeting. Pray for us in the work here, may the Lord bless the faithful.

Wayne L. Fussell, 6126 Land O' Trees, Shreveport, La. 71109—In October, my first meeting was at Conway, La., at the home congregation of my good friend, and Gospel preacher, Billy Orten. Crowds, interest and neighboring church cooperation were excellent. Next, I conducted probably the most exciting meeting in recent experience for the Sweethome church, near Broken Bow, Okla. This church is the fruit of the untiring efforts of a fine Gospel preacher, Ray Lambert. To this log community building in the midst of a well-populated rural section, capacity crowds of members and non-members came and listened like folks don't seem to listen any longer. Five were baptized and seven confessed sins. Others have responded since. To God and Ray, the credit is due. In November, I travelled to California for two meetings—the first at the East Bakersfield church, in their beautiful new building, a credit to their faith and diligence. The crowds, interest, close fellowship, cooperation and private study sessions were a delight. Then to Covina, the home church of another good friend and Gospel preacher, Don McCord, for their annual Thanksgiving meeting, where Christians came from all over the state to enjoy fellowship in this good church. Space would not permit to express the deep feelings I have in regard to the churches, leaders and individual Christians in each of these meetings. Feb. 18-25, I will be at Montebello, Cal., and Feb. 26-March 4, at El Cajon, Cal. On Dec. 28th, we laid to rest the physical form of one whose love is excelled only by God's, my beloved mother. We take comfort in the Christian hope that our great loss is Heaven's gain.

Franklin E. Staggs, 110 DeKalb, Walled Lake, Mich. 48088, Jan. 16—The work here progresses slowly. The building of a physical building can be very discouraging at times—and a hindrance to things spiritual—but Lord willing, we will be in the new place of worship soon. Terry Burnell, a young brother from Flemington, Pa., who is new in the field, preached some edifying lessons in this area in December. Let us encourage Terry and his family. December 23rd, we were in Athens,

Alabama, where Bro. Bobby Pepper is doing a good work, and heard Bro. John Fisher who was in a meeting there. December 24th we were happy to be at Chapel Grove, Tennessee. It was a privilege to speak there on Lord's Day morning and evening. The beautiful singing there inspires us. Could it be because it is home?? Bro. Paul Walker faithfully works with them there in a weekly musical program and it is paying off! From Lawrenceburg, we went to the study in Ft. Worth. This was our first time to be with brethren in Texas, and also our first one of these studies to share. We would like not to miss another! (We were back with the congregation there at Trentman Ave. on Lord's Day, Dec. 31st, and enjoyed speaking for them, and visiting in the Tommy Crouch home.) The New Year's Meeting in Moore, Oklahoma was everything we expected it to be and more. Due to Lynwood Smith's careful planning, the sermons and songs were very uplifting. All of the way back home to Michigan, it was a great joy to Gladys and me to hear Tonya and Timothy in the back seat of the car, singing how happily — and confidently — "THE CHURCH—STILL IT STANDS," which was the theme of the meeting. This made the long hours of driving not nearly so dreary. As we came through Joplin, Missouri, we paid Terry Smith, Orville's son, a visit in the hospital there, where he has had a long stay. We understand the family has no insurance. "Let us bear one another's burdens and so fulfill the law of Christ." Please pray that we may have some influence for good during our remaining months here in Michigan. May God bless the Church.

Irvin Barnes, Box 792, West Plains, Mo., Jan. 16—The work here is gaining momentum. The brethren are highly cooperative. **They know the difference between supporting a preacher to work with them, and hiring one to work for them.** There is great interest in public teaching and an increasing interest in learning to do personal work. We are enjoying our labors with them. In November we were at Hale, Ark., and Mtn. Home, Mo. On this trip we were privileged to hear Ronny Wade and Lynwood Smith preach. We also visited briefly with Clovis Cook, Preston Brown and B. F. Leonard, who attended the first night of Lynwood's meeting at Mtn. Home. One of the most profitable weeks of my life was during the study at Ft. Worth, Tex. and the New Year's Meeting at Moore, Okla. Both were conducted well by those in charge by the congregations. If you've never attended either of these meetings you are in my opinion missing a spiritual treat! Allow me a few words about the cong., at Mtn. Home, Ark. It was our pleasure to live in that area for nearly nine years. Brethren Richard Frizzel and Alfred Newberry are now working there. The church in Mtn. Home is continuing to grow. There are many generous souls there, willing to sacrifice for the cause of Christ. Richard and Alfred have proved to be diligent workers. They are worthy of the confidence and responsibility that has been given them. Brethren, invite them to labor with you. They are available for some meeting work this summer. Ask them to help you; you will not be disappointed. A monthly singing is held in south Mo., and north Ark., the second Sat. each month. We in this area are deeply indebted to Bro. Tommy Shaw for helping to arrange and direct the singing. It is very upbuilding to be living in a more convenient distance to Tommy and family. We have enjoyed being with them more since moving to West Plains. His wisdom and judgment are impressive. He is sound in faith, yet speaks with a tongue of wisdom and kindness, a virtue that is hard to find among mortal men. We are looking forward to having him in our area soon to teach music rudiments. The singing was in Jan., at Ava. The house was full; the singing was beautiful. In Feb., it will be at Houston, Mo. I might add that in Nov., in our return from Hale, we were happy to stop at Mtn. Home, Ark., to spend some time with Bro. Barney Owens and family who were visiting there. It was as always good to be with Barney. I consider him to be the closest of co-workers since I began preaching. God bless the faithful. Pray for us.

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

OLD PATHS ADVOCATE

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

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

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No. 3

PENTECOSTALISM: BE FILLED WITH THE HOLY SPIRIT — IV

By Jerry Cutter

In our previous articles we did an examination of the basic Pentecostal doctrine, namely, that of being baptized in the Holy Spirit and of having the baptism confirmed by speaking in tongues. We wish now to consider another point of considerable interest. Exactly what is being suggested when the scriptures speak of one being filled with the Holy Spirit?

My co-worker, Ronald J. Courter, had an article published in the June-July (1972) issue of *Outreach* entitled "Ananias and Spiritual Gifts." Brother Courter's indepth study on the meaning of "be filled with the Spirit" is excellent. With his permission we are presenting his findings.

Ananias and Spiritual Gifts

"And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, has sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (Acts 9:17).

Brother Courter uses this passage to consider 1) the mode of transmitting spiritual gifts, whether by apostles of Jesus Christ only, or by others also, and 2) what exactly is meant by "be filled with the Holy Spirit." Now his comments.

The interest we have in Acts 9:17 stems from the current discussions on the existence of spiritual gifts and their mode of transmission. We find no controversy as to whether in the years of formative revelation they did exist; but do they exist today? This passage is cited to prove that a spiritual gift was given by the hands of someone other than an apostle of Jesus Christ. The implication being, we do not need an apostle of Jesus Christ to keep the flow of spiritual gifts alive. Therefore, we ask, does the phrase uttered by Ananias, "be filled with the Holy Spirit" mean a spiritual gift of some order was given by the laying on of Ananias' hands? The writer does not believe the phrase warrants the strong assertions being made that here is an example showing one other than an apostle of Jesus Christ could give gifts. We give our reasons for doubting the assertion with the hope of involving study and if we are in error that our readers may correct us.

(Continued on page seven)

THE MISSION OF THE CHURCH

By Ronny F. Wade

The greatest institution to ever grace the face of this earth is the church of the Lord Jesus Christ. An institution with such a high and holy calling must certainly have definite and fixed reasons for being in existence. One man has said, "Nothing walks with aimless feet." And this is so very true regarding the Lord's church. The church has a very definite mission. It is up to us to determine what the mission of the church is and, at the same time, determine what it is not. For if we try to labor in forbidden fields, we are making a drastic and serious mistake.

Before we go into a discussion of why the church was established, perhaps it would be good to notice a few of the reasons why it was not established.

First of all, let us notice that it is not the mission of the church to direct the affairs of State. God has always intended that there be a distinct difference between the church and between the civil State. The Bible plainly teaches that we are to regard and obey the laws of the land, but the church is not a governmental organization. Nor does the government operate the church. This is an age-old problem; a problem over which there has been a great deal of disagreement. Nevertheless, the teachings of God's word are sure, and we must comply with them. Many years ago, the Roman empire maintained a view that there could be no worship separate and apart from the State. And when the early Christians refused to take part in State worship as though it were idolatrous, they were persecuted because of it. Today, we believe as firmly as did they that we cannot be joined to the State as an organization, but we must remain separate. Jesus said, "My Kingdom is not of this world, for if it were, then would my servants fight, but my kingdom is not from hence." The kingdom of Christ, or the church of the Lord Jesus Christ is in the world but it is not of the world. In other words, it is not a worldly organization, nor is it a worldly society. It is a spiritual kingdom "built upon the foundation of the apostles and Prophets, Jesus Christ, himself being the chief corner stone." Since the kingdom of Christ is in the world but not of the world, you ask the question, what is the relationship then, between Christians and between civil authority or organizations? Jesus answered it when he said, "Render unto Caesar the things that are Caesar's and

to God the things that are God's." As long as we follow this formula and this plan, we will be safe.

But next, let us notice that the church was not established to please man. The apostle suggested in Galatians 1:10, "If I seek to please men, then I should not be the servant of Christ." In pleasing man, there are several considerations that we might take into account. It is not up to the church to try in anyway to bend the will of God to satisfy or to pacify somebody's feelings or somebody's personal likes or dislikes.

It is not the duty of the church to invade the field of entertainment. We do not exist as a church to entertain people. Now it is perfectly all right for Christians to enjoy themselves as long as that enjoyment and the entertainment is wholesome. However, it is not the responsibility of the church to provide it. It is not the responsibility of the church to invade that area and when they do, they are going beyond the aims, the goal, and the purposes of God's divine will. Many times we find congregations or churches indulging in such practices as this; then of course, we can be certain that these congregations or institutions have gone beyond the mission of divine truth. And certainly they are practicing things not taught in the Bible.

We might also consider the fact that the church was not established to organize mobs and pull down temples of error. While of course, on certain occasions it is impossible to preach the gospel without exposing error, the main duty and obligation of the church is to present the truth, so that people might hear it, believe it, and obey it. We are not particularly interested in basing all of our remarks or all of our teaching on those things that the Bible condemns or on those things that are wrong with certain other organizations, but primarily our purpose should be to uphold the truth so that people will see it and be won to it. The church does not train wrecking crews. The church is not in the business of training people to tear down other people's organizations. While the Bible definitely teaches that such organizations do not have the divine approval of God, it is the primary duty of the church to propagate the gospel and to enlarge the borders of Zion.

Let us notice now what the mission of the church really is. Why was the church of Jesus Christ really established? First of all we suggest that the church was established to preach the gospel. In Matthew 28:18-20, Jesus said, "Go preach the gospel (or go make disciples of all nations) by baptizing them in the name of the Father, the Son, and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world." Again in Mark 16:15-16, Jesus said "go preach the gospel to every creature, He that believeth and is baptized, shall be saved, he that believeth not shall be damned." Again in Ephesians 3:10, we learn that the manifold wisdom of God is to be made known unto the world by or through the church. If the church fails to preach the gospel, the gospel fails to be preached. There is no other organization that will take that responsibility. The government, of course, cannot, because the government has problems of its own. The government operates in the area or field of law, lawmaking and law enforcement. It is not the duty of the church to make political laws, in fact, it is not the duty of the church to make religious laws. This was taken care of by God Himself and was given

to the apostles by the inspiration of the Holy Spirit. Therefore, when we serve as a governmental organization, or the church does, we are operating outside of our field. We are going beyond the limits and the teachings of God's word. Denominationalism or sectarianism cannot preach the gospel, because these vast bodies and empires of religions are concerned with propagating their own ideas and their own theories. It then falls the lot, and rightly so, of Christ's church to preach the gospel to people lost in sin. Now may I emphasize the fact that the church cannot, and should not preach its opinions.

We should preach only those things revealed by the Holy Spirit that are necessary to the salvation of a person's soul. Not spending our time on philosophy, not spending our time on theology, but spending our time in gospel preaching. This is what is so badly needed and this is why the church so many times falls down. The world of course can never be saved unless they hear, and it is the responsibility of the church to preach the gospel so that the world may hear. Once they hear they are then ready to believe. Paul said, "Without faith, it is impossible to please God, for he that cometh to him must believe that he is and that he is the rewarder of them that diligently seek him." Thus when faith is produced in the heart of the believer, he then is in a position, prompted and motivated by his will, to repent of his sins. Jesus said, "I tell you nay, but except ye repent, ye shall all likewise perish." Paul said in Acts 17: "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." Repentance is necessary. Then one must confess his faith in Christ. After the good confession is made, he then is baptized in water for the remission of his sins according to Acts 2:38, Mark 16:16, I Peter 3:21, Romans 6:3-4. There are a multitude of other passages that attest to this divine truth of the gospel. The facts of the gospel consist of the death, burial, and resurrection of Christ. The commandments of the gospel consist of hearing it, believing it, repenting of one's sin, confessing Christ, and being baptized or immersed in water for the remission of sins. The promises of the gospel consist of eternal life and salvation from sin and freedom from the bondage of evil. Thus it is the duty and the requirement of the New Testament church to preach the gospel. It is its main obligation. To overlook it is to make a drastic mistake.

But the duty of the church is also to teach the saved. When Jesus gave the great commission, he not only said, "Go teach all nations, or go make disciples of all nations by baptizing them," but then He declared of those who are baptized, that "Ye teach them to observe all things whatsoever I have commanded you." Thus, it becomes the duty of the New Testament church to teach those who are saved, or to edify those who are a part of the body of Christ. This teaching must be instructive. It must be edifying. "As new born babes, desire the sincere milk of the word" Peter said, "that you may grow thereby."

Again, it is the responsibility of the New Testament church to uphold the truth. Paul said in I Timothy 3:15, "I wrote unto you, hoping to come unto you shortly, but and if I tarry that thou mayest know how thou oughtest to behave thyself in the house of god, which is the church of the Living God, the pillar and
(Continued on page nine)

THE DOOM OF NATIONAL ISRAEL

By Preston C. Brown

We shall first define the terms. What we mean by the term "doom" is judicial sentence of condemnation; destiny, fate or ruin—punishment as a penalty. National—public, general attached to one's country; a "nation," a body of people united under one form of Government. Israel—denoting the fleshly descendants of Abraham through Isaac and Jacob.

In order to show what some are teaching in regard to the restoration of national Israel, and the temporary covenant God has made with them, I want to refer you to some things stated in an article published in the **Truth Magazine** of May, 1969, by Hollis Partlowe, Phoenix, Arizona. The article is intitled "God's New Covenant With Israel," and reads as follows: "There are many opinions about Israel. Various ideas exist about its future, hope, identity, etc. Israel is one of the keys to prophecy. If one ignores or denies this key, he will have a warped, twisted, and confused view of God's prophetic program. No topic of study could be more timely than that of Israel. It is in the limelight of Bible history and prophecy, and is making a big showing in the political world today.

"Prominence of Israel in world events calls for new attention to its existence. Eyes are turning to the Bible for the answer to the mysterious survival of the Jews. Understanding the identity of Israel and the place it has in prophecy is a very valuable aid to understanding the plan of the ages.

"God's covenant nation has been set aside temporarily until the Gentile church is completed. Israel is the fig tree (Matt. 24:32). Some say it will never bud again, but it will. It has. We have lived to see it! Israel became a nation in May, 1948. It, moreover, will produce fruit. Israel the land and the people go together."

Now, that I may not be misunderstood, I am not saying that the Jews did not become a nation from the national standpoint in May, 1948, but if every Jew on earth should colonize in Palestine, it would fulfill no prophecy, or produce any evidence that Israel is God's covenant nation. If this doctrine is true and God, has postponed His covenant, or set a later date, for Israel to comply with the terms of His covenant, my question is, why was it necessary for God to set aside His covenant in the first place? This doctrine asserts that it was because the Jews rejected the Son of God, so God had to postpone His covenant. My question is: how does anyone know that Israel will not still reject the temporary covenant when it is offered at a later date? If prophecy failed at the time of Christ's first coming and God was compelled to limit the time in which the Jews will accept the New covenant, does this mean God just left it up to the Jews to make up their own minds as to the time they will accept the new covenant.

Some Things to be Considered

1. The conversion of Israel must come within the scope of the great commission. 2. The great commission is for not just a part of the nations, but for all nations (Matt. 28:19). 3. The great commission was directed to the children of Israel (Acts 10:34-37). 4. The great commission offers the same terms of salvation to the Jews that it offers to the Gentiles, and there are no

present or future special favors (Acts 15:9). 5. The great commission ends with this age and if the Jews do not accept the gospel in this dispensation there are no provisions for their salvation in another age (I Peter 1:10-25). 6. If the Jews reject the gospel of Christ in this dispensation they will be lost (Acts 13:16-46). 7. The conversion of Israel must come within the scope of the New Covenant. If they reject the New Covenant they will cease to be a nation forever (Jer. 31:36). Now, did national Israel reject the New Covenant, if so why a temporary covenant, why a postponement?

Consider the Threefold Fulfillment

There are three sections to Old Testament promises concerning national Israel. The promises and prophecies of the Old Testament will classify under one of three heads. 1. The land promise to Abraham and His seed after him (Gen. 15:18). Now if we can prove that that promise has been fulfilled then no prophecy referring to the land promise can be future, and can not refer to the restoration of national Israel at a later date. In Deut. 1:7-8 Moses says that they possessed it. Josh. 21:42 says that they possessed all of it. 2 Sam. 8:3 says they later recovered it. 1 Kings 14:21 says Solomon reigned over it. Neh. 9:7-8 says God performed all of His promise. That settles number one.

Now we shall consider some Old Testament prophecies based on facts concerning the doom of national Israel. Moses told them plainly that they would perish. "As those nations perished before you, so shall ye perish (Deut. 8:19-20). This is also true in Deut. 4:26, Deut. 30:18. Josh. 23:13 told them plainly that they would lose their inheritance, that was the land promise God made to Abraham (Gen. 15:18), even after they had possessed it. When the children of Israel entered the land of Canaan, Joshua said they possessed all of the land that God promised to give them (Josh. 21:43-45). That is the fulfillment of all promises in that connection. In Psalm 80:8-13 is a prophecy uttered in symbolic language, that is dealing with Israel's release from Egyptian bondage, and their occupying the land of Canaan. This, too, spells out the doom of Israel. "Thou didst bring a vine out of Egypt; thou didst drive out the nations and plant it. Thou didst clear the ground for it; it took deep root and filled the land. The mountains were covered with its shade, the mighty cedars with its branches; it sent out its branches to the sea, and its shoots to the river. Why then hast thou broken down its walls, so that all who pass along the way pluck its fruit? The boar from the forest ravages it, and all that move in the field feed on it" (RSV).

2. The prophecies and promises concerning the restoration of national Israel from their Babalonian captivity: Isa. 44:45 is a prophecy dealing with the release of the children of Israel from their captivity. In Isa. 44:28 it is prophesied that Cyrus, King of the Persian kingdom would release the children of Israel from their captivity and rebuild Jerusalem and the temple foundation. Thus the proclamation of Cyrus was the object of a prophecy a century and a half before the decree, which is indisputable evidence, not only of the inspiration of the prophets, but of the guiding hand of God in the history of the nation of Israel. Thus the decree of Cyrus, the great, fulfilled

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OUR HELPERS

Listed below you will find the names of those sending subscriptions since we last went to press. We continue to appreciate all that every one does and says for **Old Paths Advocate**. Please check the list and report any errors to us immediately. If there is an irregularity of any kind in your subscription or in anyone's you know, please advise us; we will appreciate it.

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POWERFUL SERMON OUTLINES AND CHARTS

This is a first class publication by Bro. David Macy which you will use and treasure for years to come. It will be a welcome addition to your library, 228 pages, containing 60 complete sermon outlines and pictures of ten hand-painted sermon charts. The book is cloth bound with a beautifully illustrated dust cover, making it a very attractive publication as well as useful. The introduction was written by Bro. J. Wayne McKamie, McGregor, Tex. The price is \$3.95 and this includes postage and handling. Please send all orders to **Charles Mountain, 10922 Lazy Oaks, San Antonio, Tex. 78217.**

THE "MACEDONIA CRY"

For the last few years, we have tried to get a scriptural work going in Jackson, Miss. There are a few faithful brethren who paid for a nice lot and meeting house for which we are thankful, but there is work that yet has to be done. Will someone do the work of an evangelist and make full proof of his ministry and answer this call? Jackson is truly a little Africa and a little Mexico. We need to find someone who has an occupation like Paul, whether he is a preacher, leader or just a brother who attends faithfully. Bro. David Macy did a good job in Jackson for a time but; for lack of support it did not last. For reference you may contact Brethren David Macy, Richard Nichols, Billy Dickinson, David Reed, David Smith, Jimmy Smith, Chester Spoons. My health will not allow me to do any of this work any more. —Carlos B. Smith, Rt. 1, Box 150, Wesson, Miss.

SERMONS AND WRITINGS OF HOMER L. KING

This is a book off the press, 1969. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King. It also contains a full page photograph of Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer King, 1061 N. Pilgrim, Stockton, Calif. 95205

BOOKS AND TRACTS

Old Paths Hymnal No. 2, revised and enlarged edition of our former Hymnal. Price 75c per single copy, 65c over one copy.

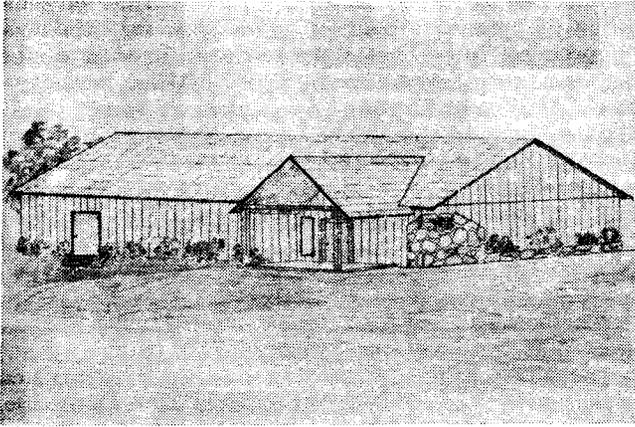
The following song books are still available at the price of 65c per single copy and 50c each for over one: **Gems Of Gladness, Star of Hope, Hymns Of Love, Joyful Praises.**

Tracts: **Clark-Harper Debate** (Communion) — 25c each; **Clark-King Discussion** (Communion) — 26c; **The Communion**—by Ervin Waters—35c. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

AN OLD SOLDIER OF THE CROSS IN NEED

Brother W. D. Bumbalough, who has been a member of the Body of Christ for about sixty years, has been confined to his bed for about six years now due to blood clots which resulted in the removal of one leg which has been a constant source of pain and much suffering ever since. Brother Bumbalough has had tremendous doctor and medical bills, as well as large hospital bills, for many years. Due to these expenses, his resources are depleted, his family is now no longer able to bear this tremendous financial load; some local Churches have helped, but at this time he requires constant care, hospitalization frequently and medical bills well over \$125.00 per month. Brother Bumbalough was a faithful attendant and helped establish the Congregation at Longwood, Fla. He is in need at this time, will you help this old soldier of the Cross? Mail contributions to him in care of Edison Thompson, Rt. 1, Box 339-A, Maitland, Fla. 32751.

NEW MEETING PLACE



The new meeting place for the former North Sacramento, Calif. congregation is now a reality. The first services were conducted in the building the first week-end in January 1973. What a glorious way to start the new year. The building was filled to overflowing at the Saturday evening and Lord's Day afternoon services. People were standing around the walls and youngsters were sitting on the rostrum, like it used to be in meetings. The singing was good and the talks by various speakers were very fitting for the occasion. Lord's Day worship service was so reverently adhered to. Everyone seemed to enjoy themselves and expressed their delight at the practicality of the building. All the help received is so greatly appreciated, and we pray that "we shall return many times" to give thanks for our wonderful brethren. We plan a gospel meeting April 12-22 with various preachers (we hope we can get at least 5 preachers to donate their time) doing the preaching. For the benefit of those who do not know us, we want you to know that we are opposed to all innovations, whether they be liberal or otherwise. Our aim is to preach only the Gospel as revealed in God's word, and stand firmly for the faith. We can make mistakes but we pray God that He will keep us from error. Since last reporting contributions we have received \$50 from each of the following congregations: Lodi, Ca., Fremont, Ca., Atwater, Ca., and El Cajon, Ca. Later, we hope to make an accounting of expenditures, which could be of assistance to others who are planning a building. Our new address is 2570 Darwin Street, Sacramento, California; same telephone numbers as in the Church Directory. We meet at 10:30 A.M. and 6:00 P.M. Lord's Days and 7:30 P.M. Thursdays.—Orvel B. Johnson

CLOTHING AVAILABLE

We now have clothing available for anyone who needs it. If you are in need of it or know anyone who is, please write us and we will be happy to send you whatever you need. If you would send the sizes needed it would help, and also specify what is most needed. We have sent several boxes to Africa and old Mexico, and will continue. Clothing is cleaned and mended before we send it out. —Bob Vogt, Box 164, Perkins, Oklahoma.

THE CHURCH DIRECTORY

In the December Old Paths Advocate, I made an error stating that **BUNCOMB ROAD CHURCH OF CHRIST, SHREVEPORT, LA.**, had moved to 3935 Eileen Lane. Some of the members from **BUNCOMB ROAD** did go to **Eileen Lane**, but the **BUNCOMB ROAD CHURCH OF CHRIST** is still meeting at the old location. It should be listed in the Directory as **BUNCOMB ROAD CHURCH OF CHRIST**. Take Buncomb Road from I-20 West for 5 Miles., Sun. 10:30 A.M., B. E. Parker, 6229 Trailwood Dr., Shreveport, La. 71109. Phone (318) 636-4711. Warren E. DeLoach, 2826 Quinton St. Shreveport, La. 71109. Phone (318) 635-1846. Bubba Locke, P. O. Box 23, Mansfield, La. 71052. Phone (318) 872-2019.

Also to be added is **ELLISFORD** (Okanogan County) **WASHINGTON**, on Highway 97, in the Women's Club Building, 6 Miles North of Tonasket, Washington. Sun. 10:00 A.M., & 7:30 P.M., Thurs. 7:30 P.M. Walter Cline, Rt. 1 Box 57, Tonasket, Wash. 98855; Frank Cline, Rt. 1 Box 85, Tonasket, Wash. 98855, Phone (509) 486-9658; Tom Corum, Rt. 1, Box 55-A, Tonasket, Wash. 98855, Phone (509) 486-9747.

NEWARK VALLEY (Tioga County), **NEW YORK**, 6 John Street, in the home of Bro. George Lee. (They formerly met at Apalachin, N. Y.). Sun. 11:00 A.M., George E. Lee, P. O. Box 325, Newark Valley, N. Y. 13811. Phone (607) 642-8849.

PICKERINGTON (Fairfield County), **OHIO**, 14 East Columbus Street, Sun. 10:00 A.M., & 6:00 P.M. Charles E. Gleason, 285 Lewis Road, Circleville, Ohio 43113, Phone (614) 474-4877; Dean Crader, 8230 Palmer Road, Reynoldsburg, Ohio 43068, Phone (614) 866-5828.

FLORENCE (Florence County), **SOUTH CAROLINA**. The church that was meeting at 322 Schofield Street, now meets at **625 Fairfield Circle**, Sun. 10:30 A.M. & 6:30 P.M. Willie Russ, Sr., 116 Bonaire Apt., West Marion St., Florence, S. C. 29501, Robert Denton, 512 North Schofield St., Florence, S. C. 29501. Phone (803) 662-7413.

HAMILTON (Butler County), **OHIO**, 105 North 2nd Street, in the Y. M. C. A. Building, Sun. 10:30 A.M. & 6:00 P.M. Ernest L. Bullock, 149 Grove Ave., Cincinnati, Ohio 45215; Phone (513) 821-4976. G. Keith Bullock, 6980 Tenderfoot Lane, Cincinnati, Ohio 45242, Phone (513) 793-9460. Lovil Nicely, 7986 4th Street, Maud, Ohio 45069. Phone (513) 777-3530.

THOREAU (McKinley County), **NEW MEXICO**. Pinion & Aspen Streets, south of Crownpoint Highway. Sun. 11:00 A.M., & 7:00 P.M. Grady Permenter, 700 Sage Street, Grants, N. M. 87020. Phone (505) 287-4176; John Morrow, Milan, N. M. 87020, phone (505) 287-2258. Jimmie Stallings, Thoreau, N. M., 87323. Phone (505) 862-7497.

ABILENE (Jones County), **TEXAS**, **LAKE BREEZE CHURCH OF CHRIST**, 9 Miles North of Abilene, Texas at Junction of Farm Roads 600 & 1082, Sun. 10:30 A.M., & 6:00 P.M. Ray McCarty, 5302 Durango Drive, Abilene, Texas 79605. Phone (915) 698-1602. Cecil Wright, Rt. 6, Box 275, Abilene, Texas 79601. Phone (915) 672-2000.

CALF CREEK CHURCH OF CHRIST (Martin County), **KENTUCKY**. ½ Mile off County Road 292, near

Inez, Ky., Sun. 10:30 A.M. J. V. Fletcher, Rt. 5, Box 64, Inez, Ky. 41224. James W. Goble, Davella, Ky. 41212. Phone (606) 298-3612. Rabon Goble, Davella, Ky. 41212. Phone (606) 298-3612.

There have been a great number of new congregations come in, and they keep coming. I want to thank everyone who has assisted in making the New Directory possible. Without your cooperation it would have not been possible. **DO NOT ORDER ANY DIRECTORIES UNTIL A NOTICE IS PUBLISHED IN THIS PAPER.**

Although it will be too late to get the material in for the New Directory, please keep sending any changes and any new congregations as I plan to keep the Directory updated at all times. If you need to know about congregations in any area feel free to contact me. Send all information and inquiries to: Ray Asplin 2440 S. W. 54th Street, Oklahoma City, Okla. 73119.

SPRING MEETING, BIRMINGHAM, ALA.

This meeting will be April 15-22. It will be conducted using the format of previous meetings of this type here. We invite all who can to attend. As we have sold our old building and the new one is under construction, we will meet in the East End Civic Club Bldg., 7009 1st Ave. No.; we will not meet on Tues. evening as the building is not available. Times of meeting are: 7:30 P. M. and 10:30 A. M., Lord's Days. Bro. M. Lynwood Smith, Messon, Miss. will conduct the meeting and we hope to have the enthusiastic participation of many congregations far and near. For more information contact: E. H. Stamper, Rt. 2, Box 968B, Leeds, Ala., phone 699-7138; R. E. Gadsden, Center Pointe, Ala., 853-3275; Harley Holloway, Birmingham, phone 836-7029; or myself, Lowell Hill, 1248 Montclair Rd., Birmingham, phone 592-2508.

THE SPIRIT AND THE WORD

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

TEXAS SPRING MEETING

The annual Texas Spring Meeting will be held in Pasadena this year. Bro. Don Pruitt will conduct the meeting which will run from April 15-22. Visiting preachers will be doing the preaching. The homes of the brethren in the Houston area will be open to our visitors. Please plan now to attend. —Don Pruitt

THE WORDS OF LIFE

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

—Don McCord

NEW SONG BOOK

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

A NEW TRACT

Response to the tract "WHY I LEFT" has been so great that we have made arrangements to have it enlarged and reprinted. The first printing is exhausted except for a few copies I plan to keep for my own use. Some of the copies of the first printing were not clear and were hard to read. Response has been so great that I am having 5000 printed for free distribution. The second printing will be of good quality and attractive looking. We pray that it will be useful in teaching others the truth about individual cups and Sunday school. I am not sure just when they will be ready for distribution, but we hope they will be ready by the time this appears in **Old Paths Advocate**. Send all orders to me, c/o H. D. Hinton, 1934 St. Augustine, Dallas, Texas 75217. —Tom Lehmann

"HOW AND WHAT PARENTS SHOULD TEACH THEIR CHILDREN"

By Ellis Lindsey

We preach long and loudly against the evils of the Sunday School, yet many parents are failing to instruct their children. Although these parents seem to think the church must provide this instruction—and it is true that the church provides part of this instruction—they forget that the Bible requires that they instruct and discipline their children at home (Eph. 6:4; Col. 3:21).

I have prepared a printed program to help parents overcome this obvious shortcoming. It is divided into these three sections: (1) The obligations of parents to their children. (2) The obligations of children to their parents. (3) A list of Scriptures which should be read to children—a list containing, not Bible stories, but passages which give good, solid Bible instruction in the basics of Christian living. The aim of the program is to stimulate more parents to set up regular Bible-reading sessions with their children. The principal Scriptures relative to the relationship of children and parents are gathered together and explained briefly in the printed material. For example, all the Scriptures mentioning the "rod" of correction (for children) are given; and the Hebrew word **shebet** ("rod") is defined as an actual object used in correction. In other words, parents cannot rely only upon word-of-mouth corrections. A list of Scriptures concerning the plan of salvation and the one church is included.

I'll be glad to send you these eight large pages of material free if you would like to have a copy. The method is completely Biblical, and is one which I think you will find informing. —Ellis Lindsey, #54 Stonewall Dr., 8600 Cincinnati-Col. Rd., West Chester, Ohio 45069

OUR DEPARTED

Barton — Brother Stephen Jerald Barton of Kingston, Oklahoma and the Marietta, Okla. congregation was born December 21, 1940, at Fitzhugh, Oklahoma. He passed from this life Wednesday, January 31, 1973 in Oklahoma City at the age of 32 years. He died of cancer. He is survived by his wife, Sue; daughter, Tammy; sons, Kent, Charles and Stephen Jerald, Jr.; parents, Mr. and Mrs. Joe Lee Barton. Jerald was a personal friend of mine as well as a brother in Christ. His courage throughout his illness and his ability to console concerned loved ones with his insight of the spiritual side of death will not be forgotten. The writer spoke words of warning and consolation. —Carl M. Johnson

Bowerman — Sister Katie Belle Bowerman of Ada, Oklahoma, was born October 3, 1898 at Doddridge, Arkansas. She passed from this life Thursday, February 8, 1973 in Ada at the age of 74 years after a stroke and many days in the hospital. She is survived by her husband, Bro. W. H. Bowerman; four daughters, Sister Maurice Jones and Bernice Thompson of Ada; Inez Johns of Thornton, Colo., and Eva Mae Hendrix of Asher, Oklahoma; one son, Richard, of Odessa, Texas; one step-son, Arvie, of McAlester, Okla.; one sister, Carrie Butler of Corsicana, Texas; 17 grandchildren; 18 great grandchildren. Sister Bowerman was a personal friend of mine with a love for the Lord and His cause. It is my prayer that others will benefit from the influence of her Christian life, and realize the need of living that life themselves. The writer spoke words of comfort and warning. —Carl M. Johnson

Stevens — Robin Lynette Stevens of Stockton, Ca., was born June 27, 1972; and departed this life November 20, 1972. She was the infant daughter of Harold and Roberta Stevens of Stockton. Besides her parents, she is survived by her maternal grandmother; Mrs. Myrtle Walker of Stockton; the paternal grandparents, Mr. and Mrs. Simon Stevens of Bath, Maine; and one brother, Billy. Beautiful singing was provided by members of the Stockton congregation. The writer attempted to speak words of comfort and hope to the family and friends. —Jack A. Cutter

Stiles — Herbert C. Stiles of Ada, Okla., was born Aug. 22, 1893 and departed this life Feb. 27, 1973. Herbert was one of the oldest members of the church in Ada. He is survived by his wife, Sister May Stiles, two sons Vestil and Herbert, Jr., both of Ada; a brother, Bro. L. D. Stiles, of Ada, a sister, Sister Amie Akins of Moore, Okla., 4 grandchildren and 2 great grandchildren. The service was conducted March 1, from the church in Ada with the writer officiating. —Johnny Elmore

Lawrence — Bro. Woody H. Lawrence was born Feb. 3, 1901, at Winfield, La. He passed away Jan. 19, 1973, at Yakima, Wa. On June 19, 1919, he was married to Ivey Smith in Louisiana. To this union were born 5 children. Bro. Woody is survived by his wife of 53 years, Sister Ivey; 2 daughters, Mrs. Joe R. (Tressie) Holland of Yakima, and Mrs. Charles (Nelda) Pool of Naches, Wa.; 3 sons, Elvis S. of Bellingham, Wa., David of Shreveport, La., and Travis H. of Ukiah, Calif. Included are 2 brothers and 4 sisters living in the state

of Louisiana and one sister living in Naches, Wa.; 11 grandchildren and 3 great grandchildren. Bro. and Sister Lawrence moved to the Yakima Valley from Louisiana in 1947. He was a member of the McKinley Ave. congregation in Yakima. Bro. Woody was one whose deep faith and conviction served to encourage others like myself. He will be missed. Services were held in Yakima at the Keith and Keith Chapel with burial at West Side Memorial Park. Singing was by members of the Yakima Congregation. This writer tried to speak words of comfort and exhortation. —Jim Franklin

“It is fine to have a little red Bible on the shelf at home. Just be sure it is not a little read Bible.”

PENTECOSTALISM —

(Continued from page one)

No specific use of phrase: Be filled with the Spirit

First, the phrase, “be filled with the Holy Spirit” is rather unclear when left by itself. It is essential that we allow the light of other scriptures help us see what is being said or not said. One cannot say it specifically refers to the baptism of the Holy Spirit, nor can one say it specifically refers to the reception of a gift by the imposition of hands. To the contrary, we cannot say it does not refer to someone baptised by the Holy Spirit or someone who received a gift by the imposition of hands. The wide spectrum of meaning found in the use of the phrase calls for us to be cautious in our deductions. We find:

(a) There were people filled with the Holy Spirit prior to the baptism of the Holy Spirit. We find three such people in one chapter of the Bible. They are John (the Baptist), his mother, Elizabeth, and his father Zacharias (Luke 1:15, 41, 67). This certainly extends the meaning of the phrase beyond Holy Spirit baptism or spiritual gifts by the imposition of hands. In fact, here is a man filled with the Holy Spirit who never did a miracle. Of John we read: “And many resorted unto him and said, John did no miracle. . .” (John 10:41).

(b) It does say in Acts 2:4 that they were all filled with the Holy Spirit in reference to Holy Spirit baptism and the apostles. One does not doubt those blessed by such an outpouring would be said to be filled with the Holy Ghost. Yet, we would be going beyond reasonable conclusions to say that the phrase would always mean that special outpouring.

(c) We learn in Acts 4 that Peter was filled with the Holy Spirit (Acts 4:8). It is evident that the Holy Spirit is not talking about the baptism of the Holy Spirit or else Peter was just immersed for the third time. Acts 13 tells of Paul being filled with the Holy Spirit (Acts 13:9). It is interesting to note that up to this time the phrase is always correlated with the person being filled and then of immediately speaking. Of course, this is not true for John since what was spoken was a prophecy by the angel.

(d) The varied meanings of the phrase is demonstrated more freely as we continue to read in the New Testament. For example, in Acts 13:52 and in Ephesians 5:19 the meaning seems to be free of miraculous antecedents. The latter scripture is a command to be filled

with the Spirit and so one would surely hesitate to say spiritual gifts were involved.

(e) Our impression is not changed where the scriptures speak of men who were filled of the Holy Spirit. Stephen was full of the Holy Spirit, faith, and wisdom before it ever mentions hands being laid upon him. One might respond and say you are confusing the purpose of the laying on of hands, but such would not change what we are showing about the phrase having varied meanings. The same can be said of Barnabas's situation.

Hence, we find that the words, "be filled with the Holy Spirit" are used in reference to people prior to Pentecost, at Pentecost, and after Pentecost. It is used in no one specific sense, such as Holy Spirit baptism or the receiving of spiritual gifts by the imposition of hands. This is why we are hesitant to allow such a phrase to offset a clear trend in the Bible of gifts being received only by the hands of the apostles of Jesus Christ (Acts 8:17; Rom. 1:11).

Ananias and Paul's Authority

Secondly, and possibly a stronger reason in the writer's eyes for not saying Ananias conveyed a gift by his hands is the problem of then harmonizing Paul's statements about his authority. It would seem his authority as an apostle of Jesus Christ and his mission would have been jeopardized beyond repair, if we trace his initial gift to the hands of Ananias.

Paul tells the Galatian brethren he was an apostle by Jesus Christ, not of men, neither by man. The words "by Jesus Christ" are unique to this epistle and focus on how he became an apostle. Any initial gift big or little traced to the hands of Ananias would have fed the false teachers with untold hope in their struggle against Paul's authority. They would have dearly loved to say Paul first received a gift from Ananias's hands and oh how different this was from the beginning of the other apostles. One would even be led to wonder why the Damascus road experience with Jesus, if in the end the initial gift was to come by Ananias's hands.

Paul declares the gospel he preached was not after man or from man. Galatians 1:12 states, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." He continues by telling us he conferred not with flesh and blood. It might do well to remember the similarity of these words to the ones spoken by Jesus to Peter (Matt. 16:17). This will lead us to see what Paul is really saying. Paul is establishing his authority as an apostle and gives warning that to destroy his authority as an apostle would be to mar the authority of all the apostles. In effect, he is saying, what would destroy my apostleship would destroy Peter's authority too. Listen to Galatians 2:7 when it says, "But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision to Peter." His authority was an all or none situation, so without apology he declares that he that wrought effectually in Peter to the apostleship of the circumcision, was the same who was mighty in Paul to the Gentiles (Gal. 2:8).

Paul had to withstand Peter to the face and to meet the most emotional issue of the universal gospel. A gift from Ananias's hands would have surely been a death blow to Paul's work for his authority could be no less than the twelve. He had to be and he claimed

to be an apostle of no less authority (II Cor. 11:5). Therefore to assert that the statement be filled with the Holy Spirit in Acts 9:17 is the reception of a gift by Ananias's hands appears to go contrary to the many scriptures dealing with Paul's apostleship.

Macknight's commentary on Galatians 1:12 says, "For I neither received it from Ananias nor from any of the apostles of Jerusalem, nor was I taught it any how, except by a revelation from Jesus Christ (Macknight: **Apostle Epistles**). To this we might add that the words of Titus 3:6 certainly sweep us beyond the hands of Ananias. Where do we find the Holy Spirit shed or poured by the imposition of hands? We believe such reasons lend credence to our belief that Ananias was not saying by my hands you are about to receive a spiritual gift, when he told Saul to be filled with the Spirit.

What Ananias Meant

One is still faced with the question of what did Ananias mean, if our previous words are correct and we believe they are. Our observations of the scripture led us to answer in a general manner. First, let us remember that nothing was said in the vision to Ananias about going to Saul and laying his hands upon him that he would be filled with the Holy Spirit. Secondly, note that Saul never says one word about being filled with the Holy Spirit. In fact, when Paul retold the story years later he makes no mention of it. The accounts have him receiving his sight and then being baptized.

It would seem Ananias's words could be indicative of one or two things. First, the phrase could be an expression to reveal salvation and removal of Saul's sins were nigh. Secondly, and more striking is the fact of expressing that Saul was a chosen vessel and about to begin his great spiritual journey for the Lord. Ananias knew this and may have used the expression to state so. This seems highly possible when we think of Acts 22:14-15 as a parallel passage. Ananias is to have said that Saul was chosen and that he would be a witness unto all men. The word fill involves the idea of a complete state of mind engrossed in spiritual affairs. Here, this great man stood on the threshold of it all. The course before him called for a complete filling to meet the task. (See Luke 5:7 on the word fill.)

Was Ananias an Apostle?

We deem it appropriate before closing our remarks to say a few words about the hypothesis that Ananias was an apostle for this occasion. We doubt such an explanation, but it does call attention to something one needs to remember for today's discussions. The word apostle means one sent forth. We also realize there were apostles other than the twelve. Jesus was an apostle (Heb. 3:1). Barnabas was an apostle (Acts 14:14), and possibly Silvanus and Timotheus (1 Thess. 1:1; 2:6). Now, we believe these were called apostles because they were sent by the church or by men (Gal. 1:1) on spiritual missions. For example, Barnabas was sent by the church at Jerusalem (Acts 11:22), and the church at Antioch (Acts 13:3). We have no record of such an apostle giving a gift by his hands. Paul's power lay in the fact of being an apostle by Jesus Christ, not merely an apostle of the church. It can be said that all apostles by Jesus Christ were apostles of Jesus Christ, but technically speaking, it does not follow

that all apostles of Jesus Christ were personally selected by Jesus Christ to be apostles. The recent press on spiritual gifts seems to have overlooked this difference in those who were called apostles.

The general meaning of the word apostle would certainly fit a description of Ananias. He was sent forth by no less personage than Jesus Himself. The scriptures to the contrary never call or seem to infer Ananias was thought of as an apostle. He is called a certain disciple, a man named Ananias, and a devout man according to the law. The words that really negate the view of Ananias as an apostle is that Paul never makes a claim for Ananias's apostleship.

Paul constantly premised that the other apostles did not give to him any thing and that they were not the source of his knowledge. We are told in Galatians 1:17 that he did not go up to Jerusalem to those who were apostles before him. He did not see any of the other apostles save Peter and James the Lord's brother. We might note in passing that if Barnabas was an apostle like the twelve he should have been mentioned here (Acts 9:27). Paul would have had to have obviously mentioned Ananias as an apostle on these occasions also, if he was considered an apostle. Furthermore, the explanation that Ananias was an apostle for the special occasion of Acts 9:17 only would not remove the previously mentioned difficulties about Paul's authority. Thus, we reject the explanation that Ananias was an apostle.

Our effort has been to try and express why we do not believe Saul received a gift at the hands of Ananias. The reason for doing so is because Acts 9:17 has been used quite frequently in recent discussions to show how spiritual gifts were transmitted. Personally, we do not see where the verse makes a strong assertion that a non-apostle of Jesus Christ transmitted a gift by his hands. We have tried to present this material with the purpose of helping each of us study the verse so that we might learn together what really did happen at Judas' house. End of article.

Conclusion

Thus we clearly see the following: 1) Be filled with the Holy Spirit absolutely does not carry with it any one idea, such as, "be baptized in the Holy Spirit," or "receive a gift of the Holy Spirit."

2) We also see Ananias was not an apostle by Jesus Christ, and a careful study of the scriptures show us Paul could neither have received a gift of the Spirit nor have been baptized in the Spirit as a result of Ananias' hands.

Wherein lies the danger of today's teaching that Christians should receive the baptism in the Holy Spirit, and speak in tongues, as every Pentecostal teaches? First, it is the teaching of a perverted gospel, as we have endeavored to show in previous articles. Secondly, for those who supposedly receive the gift of tongues, it fills them with a false hope not founded on the truth of God. Thirdly, for those who fall for the doctrine and fail to receive what they are told they should, they are filled with unnecessary despair and sorrow. We hope now you can see it really is not the old gospel of Jesus Christ, but is really a new gospel no older than 1900 and Parham's school at Topeka, Kansas. Only the truth will make men free—P. O. Box 3216, Salisbury, Rhodesia.

THE MISSION OF THE CHURCH —

(Continued from page two)

the ground of the truth," or literally, the pillar and the support of the truth. It is the church which upholds the truth. In keeping with this in Jude 3, we read that we should, "Earnestly contend for the faith which was once delivered unto the saints." The apostle Peter said, "Be ready always to give an answer to every man who asks you a reason of the hope that is within you." It is necessary, then, that every member of the body of Christ study the word of God, so that we may uphold the truth in our lives from day to day. When someone asks a reason of us, when someone wants to know why we believe what we believe, we must give an answer, an answer taken from the word of God, a scriptural answer. No one else in all the world will uphold the truth except the church. It is the church's responsibility. We cannot let it fall. We cannot let the blood stained banner of Prince Emanuel sink to the battlefield.

Also, it is the duty of the church to bring joy and happiness to mankind. When Christ came into the world, he brought joy and happiness to this earth. The angels rejoiced and they were singing praises to God, glory in the highest, peace on earth and good will toward man. It is the duty of the church to see that happiness is brought to those in this world who have not as yet known it. The church is so identified with Christ, that it is called His spiritual body. According to Colossians 1:18, and Ephesians 1:23, the Bible teaches that Christ is the head of the church which is the body, and he is the head of the body, which is the church. Since the two are so closely identified, it would follow that one cannot come to Christ, without coming into His church, and that coming into the church of Christ, means one's coming into Christ. This is why Paul said in Galatians 3:26-27, "That ye are all the children of God, by faith in Christ Jesus, for as many of us as have been baptized into Christ have put on Christ." These two as I have already stated are very closely identified. This means that their mission is also closely identified. In other words, the mission of Christ when He was in this world is also the mission of the church, which now exists in this world. As I have already told you, the mission of the church is to preach the gospel. Well, the Bible plainly teaches that Jesus came to seek and to save that which was lost. The Bible also teaches that while Christ was upon this earth He was never idle in carrying out that mission, which should teach us that it is a dangerous thing for the church to become idle in carrying out its mission or to become concerned with carrying out and doing other things.

Since Christians constitute the church, since we make up the body of Christ, it then logically follows that whatever the mission of the church is, that too, is the mission of each child of God, or the mission of each Christian. The church is composed of members. Thus, the mission of the church, becomes the mission of its members. The Bible teaches in Matt. 5:13-14, "You are the salt of the earth." "If the salt loses its saving power," Jesus asks, "Wherewith shall it be salted?" The Lord tells us that we are the salt of the earth or we are a preservative in the world. So also is the church. If we fail in our mission as individuals, then the church is going to fail in its mission as a unit. You

see, nothing is any stronger than the component parts that constitute it, whether it's a rope, or a chain, or whatever the case might be. The church then is no stronger than the members that are a part of the church. The church is doing no more than the members that constitute it. Therefore, if the members are failing in their duty and their responsibility, then the church, too, is failing in its duty and in its responsibility. The principles of the New Testament church are God's highest conception of human society. I mean by that, if everybody who is a member of the divine order is living in consistent harmony with the teaching of God's will, we will have reached the apex, the very summit of civilization itself. The reason that this would be the case is because the laws of God are so arranged and so designed as to bring about this state of affairs. This can only happen in the church. This can only happen when members of the church, as the church of Christ carry out their duties and their responsibilities as individuals. The church then accomplishes the mission for which it was established. The mission of converting people who are lost in sin, causing them to change their lives and to be born anew into the family of God, to become new creatures.

THE DOOM OF NATIONAL ISRAEL —

(Continued from page three)

"the word of the Lord by the mouth of the prophets Isa. and Jer. concerning the return of Israel to their land. This blanket statement in Ezra I:1-65 harmonizes fully with Jeremiah's own statement found in Jer. 25 where it is stated that national Israel would serve the King of Babylon seventy years. Jeremiah 18:1-10 and Jer. 19:1-12 spells out the doom of national Israel. Standing before the elders of Israel in the city of Jerusalem, Jeremiah took an earthen vessel and broke it into so many pieces that it could not be mended. Casting that broken potter's vessel at the feet of Israel's elders, he said to them, "even so will I break this people (nation) and this city (Jerusalem) that it cannot be made whole again." In Jer. 19:1-12, he was talking to the nation of Israel; he was talking to the officials of that nation; he was talking to them in their city, the seat of their nation, and he told them, in no uncertain terms, that their nation would be broken and could never be made whole again. If any one can find a temporary covenant nation in these Old Testament prophecies, then do not be surprised to find a thousand years reign here on earth at Christ's second coming. There is one thing for sure, these prophecies were either fulfilled in connection with the events cited or else they must be classified as unfulfilled, therefore prophetic failures. The prophecies had to mean what was intended when they were uttered. If they referred to leaving Egypt and entering Canaan then, they cannot be made to mean the future. Now, if later prophecies referred to their exile in the land of Babylon and their return to the land of Judea, the same prophecies cannot be changed now to mean a future fulfillment. These prophecies were either fulfilled in the Old Testament events, or else the Old Testament events did not fulfill anything. The future restoration theory of a temporary covenant nation would make it impossible for God to execute these threats, and thus to fulfill these prophecies, to utterly

destroy the nation of Israel from the face of the earth. Isa. 5:1-7, Jer. 2:21-22 are prophecies that spell out the doom of national Israel. In symbolic language Isaiah describes Israel as a vineyard, and said when he looked for it to bring forth grapes, that it yielded forth wild grapes. He then stated what God would do to His vineyard, national Israel, verse 5. "I will remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down. I will make it a waste; it shall not be pruned or hoed, and briars and thorns shall grow up; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel." Jer. 2:21 stated that God had planted national Israel a holy vine, a pure seed, and then said, how then have you turned degenerate and become a wild vine?—"though you wash yourself with lye and use much soap, the stain of your guilt is still before me, says the Lord God."

3. The Doom of National Israel in the New Testament—In Rom. 11:25-26, is a statement made by Paul in regard to blindness and hardness, in part happened to Israel, until the fulness of the Gentiles be come in. Those who teach the temporary covenant assert that "until the fulness of the Gentiles" means that after the fulness of the Gentiles the nation of Israel will then be converted. This is very far from what the passage says. The word "until" does not necessarily infer that anything will happen afterwards. The same argument is made from Luke 21:24. Their interpretation is that it means the restoration of Israel in Jerusalem afterward; that after the times of the Gentiles Jerusalem will flourish again and be no more trodden down.

Let us do some comparing of passages on these points. In Gen. 46:34, Moses said that Joseph's brethren were keepers of sheep "until now." Does "until" mean that afterward they would not be keeping the sheep? In 2 Sam. 6:20-23, it is said that David's wife had no child "until the day of her death." How many children did she bear after her death? Acts 20:11 said Paul talked a long while, even till break of day, so he departed. Does this mean he still talked to them after he departed? Please notice this word "until" is used this way in all of these passages; 1 Sam. 15:35, Acts 23:1, Gal. 3:19, Heb. 9:10, Luke 21:24. The language certainly does not teach the national conversion of Israel after the gospel dispensation. They say that all of Israel will be saved after the Gentile church had been completed, and use Rom. 11:26, 27 for their proof. Paul in this quotation steps back to Isa. 59:20, to a prophecy that refers to the first coming of Christ, where the deliverer, Christ, would come out of Zion, to take away their sins. They say the prophecy refers to the second coming of Christ, skipping entirely over the first coming of Christ and the New Covenant. If Isa. 59:20, has not been fulfilled, as they say, then the Jews cannot be saved and have their sins taken away. But, if their sins can be taken away now, that prophecy has been fulfilled; if not then, God must make another covenant in the future, a third covenant, by which to save Israel. The covenant to take away their sins explains, "So all Israel shall be saved" in no other way; the same salvation to all, and in the same manner; all shall be saved as the remnant had

been saved. It is not a declaration of universal salvation for the Jews, or national restoration of Israel, but rather stating the conditions upon which all Israel alike should be saved. The word "so" is an adverb of manner. The "remnant" had been saved by accepting the "covenant" of forgiveness, the gospel, in the same way, and in no other way, all Israel should be saved.

Israel as a nation cannot accept the gospel. No nation can do so. A nation can act only as an organized body, but accepting the gospel is an individual act. The Jews may continue in hardness to the end, so far as Romans 11 is concerned, and they will remain lost. There can be but one conclusion drawn from this theory as set forth. If Israel is to be saved after the second coming of Christ or by a temporary covenant, it will require another covenant to save them, as there is no such provision in the present covenant, the New Testament (Heb. 8:6-8).

Having given the picture of Israel in the Old Testament showing how the prophecies and promises concerning fleshly Israel were fulfilled in the events of sacred and secure history, what about Israel in the New Testament? The apostles of Christ being inspired men should be accepted as interpreters of prophecy. In Gal. 3:8, Paul quotes Gen. 18:18, "I will make of thee a great nation; and in thee shall all families of the earth be blessed," and applies this prophecy to Christ. Paul said the seed in that passage meant Christ, and the promise meant the gospel. The writers of the New Testament are the only inspired interpreters of the prophecies. The fact is that in no instance did they make the application of the prophecies, concerning the temporary covenant of national Israel. In Gal. 3:26-29, is the unanswerable argument of Paul on the spiritual fulfillment of the promise to Abraham in its application to all who are in Christ. In these verses Paul shows there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; that all who were in Christ are Abraham's seed, and heirs according to the promise (Verses 26-29).

Now, the parabolic language of Christ has direct reference to national Israel. In Matt. 13:34, Mark 4:34, Matt. 10:1-6, Matt. 15:24 Jesus plainly stated that He was sent only to the lost sheep of the house of Israel, neither would He suffer His disciples to teach anyone else. He further stated that all His teaching was in parables. In Matt. 12:43-45, Jesus in one of His parables in regard to the evil spirit going out of a man, and the seven spirits entering back in, stated that the last state of the man was worse than the first. They have the last state better than the first. In Matt. 21:17-19, the fig tree represents national Israel, when Jesus found nothing but leaves only, He said let no fruit grow on thee, henceforth, forever. Matt. 21:33-43: The parable of the householder and the husbandman, in verse 43, the kingdom was taken away from national Israel and given to spiritual Israel, the church.

National Israel Pictured as the Wife of God

(Ezk. 16:8, Jer. 3:14).

National Israel, God's wife, committed the sin of both adultery and fornication (Ezk. 16:26, Ezk. 116:32). God said he would judge national Israel as a woman that breaks wedlock (Ezk. 16:38). In Jer. 3:8, God

said He had put her away and given Her a bill of divorce. In Hosea 2:2, God pleaded with His wife to return, but said, she is not my wife neither am I her husband. In Hosea 2:19-20, in the first covenant, Ezk. 16:8, that God made with national Israel she became His betroth. In Hosea 2:7, Israel, God's wife, said I will go and return to my first husband. After God put away and divorced national Israel for adultery and fornication (Ezk. 16:26-32), he could and did marry spiritual Israel, the church (2 Cor. 11:2, Rom. 7:4). The church is the wife, the bride of Christ (Matt. 25:10, Rom. 7:4, Rev. 19:7, 2 Cor. 11:2).—Route 3, Huntsville, Ark. 72740 (Sent by B. F. Leonard)



H. Bread, P. O. Palombe, Malawi, Feb. 13—We here in Malawi saw the end of the old year with much joy, and the beginning of the new. The church moves on in the Lord.

John Spradley, 2117 Cloverdale, Arlington, Tex., Feb. 13—The church here is doing well. Bro. Wayne McKamie does mighty good preaching for us yet. We appreciate the appeal being made for our Spanish brethren in west Dallas, Tex. Our great thanks in their behalf to the congregation formerly meeting on Aaron Pl., San Antonio, Tex. by Bro. J. E. Jones, Jr. for \$1100.

Edwin Chaima, Chawawa Vlg., P/A Thuchila, Malawi, Feb. 16—This note is in order to let you know the progress we are having in my area. From May thru Dec. 1972 many were present at many services, and 43 were baptized. Our duty is going on smoothly. We ask you to remember us always in your daily prayers; we remember you in ours. Warm greetings.

Kewala Chapelewera, P. O. Magomero, Malawi, Central Africa, Jan. 29—We are very happy to have report from Bro. Lichapa of Blantyre saying we should have more evangelists from overseas; he went to the government and was accepted of them; we look forward to having more come from your country. Finally, we give warm greetings to you. Please, you should remember us in your prayers.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Feb. 13—The work here at Moore, Oklahoma and the Oklahoma City area is getting off to a good start in this 1973. We pray that we can keep growing in number and spirit. We are looking forward to our meeting June 1-10 with Brother Joe Hisle. I will begin my meetings for

the year February 16-25, at Houston, Missouri, then to Mountain Grove, Missouri, April 13-22. Do pray for these meetings and others.

Bob Vogt, Perkins, Okla., Feb. 26—Prayers go out for everyone striving to do His will. We hold our own here. We were especially happy to have Bro. Charles Pruitt and his family and mother-in-law with us Feb. 25. We are thankful for Bro. and Sister Larry Mann and for John and Chris Freeman and their new daughter; they are students at O. S. U. Bro. Van Butts will be with us each third Lord's Day; we always enjoy him. We continue to thank God daily for all He has given us and for the good health He has sent to us. We are especially thankful that God sees fit to send other brethren our way. We pray for all.

Jack A. Cutter, 1924 Glenwood Dr., Ceres, Calif., Feb. 14—The Lord has exceedingly blessed the work here in this area. From Jan. 21 thru the 28th, I was in a meeting here in Ceres. Area cooperation was exceptionally good, especially from Modesto. Because of the enthusiasm and efforts of the congregation through advertising and personal contacts, we were able to realize attendance from without. As a result of the meeting and efforts since, there have been 5 baptisms and 6 restorations. Bro. Paul Nichols has been a friend and a help to me in this work. During Christmas vacation time (so called), my dear friend and brother, Don McCord, was in a meeting at Escalon. His preaching, and visits with us in our home were very encouraging to us. Maury McCord was with his father, and is a fine young man. Recently, I heard Bro. Lynwood Smith preach at 64th St. in Sacramento. Lynwood did his usual superb job of preaching. May God bless all!

Paul O. Nichols, 513 Oakshire Ave., Modesto, Calif. 95351, Feb. 21—We are happy to report that the work at Modesto is going well. For several services on Lord's day we have put out extra chairs to accommodate our crowds. Some of our young men are showing real progress in both teaching and song leading. We are thankful for our wealth of young people, boys and girls. Also we appreciate our older members who help to add stability and wisdom. We have recently had several confessions of fault and one baptism. The Lord willing, we begin a meeting this week with Bro. Tom Lehman. We anticipate good crowds and cooperation. The congregation at Modesto has been discussing starting a church at Turlock. Several of the Modesto members live in that area and it will be more convenient for them. Since Bro. Richard DeGough has moved from Bakersfield to this area he plans to use his leadership ability and experience in this new work. He has two sons who will also be a help. Since my last report I had the privilege of speaking at San Pablo, Manteca, and Fremont, Ca.

Tom Lehmann, 2000 Sycamore, Mesquite, Texas 75149, Jan. 20—We were able to attend the study at Fort Worth this year. The interest was good and I was edified by the various speakers who took part. It is good for brethren to be able to come together and

share their knowledge. The study was conducted in an excellent fashion! We preached at Melissa, Texas this month. We enjoy visiting with the brethren there. Due to sickness in the family we were not able to attend the New Year's meeting in Oklahoma. We were able to hear Brother Nelson Nichols at Melissa. Here at Dallas there have been two confessions of faults since last report. I hoped by this time in the work we would have found a lot and been well into the construction of the new building in Mesquite. We have not been successful as of yet. We do not plan to begin meeting in Mesquite until we build a building. We will continue to report any progress in this effort. We continue to get orders for our tracts "WHY I LEFT." If we can be of assistance to your congregation in any way we are waiting to hear from you. We thank God for his blessings.

Nelson Nichols, 415 E. Main St., Montezuma, Iowa 50171, Feb. 2—After the Labor Day Meeting at Kansas City, Kans. we returned home to central Iowa to continue to work for the cause of Christ in this area. We have visited and worked in the Grinnell, Newton, Ottumwa, Waterloo and Bloomfield areas and preached one or more times at four of those places. We held a weekend meeting at Newton October 13-15. I visited in Indiana October 3-8, preaching at Richmond and at Pleasant Grove twice. On that trip I was encouraged and enjoyed my visits at Harrodsburg and to the homes of Bro. Marc Dardeen at Delphi, Bro. L. G. Butler at West Lafayette, Ind. November 23-26, we were at Richmand, Ind. for a short meeting over the "Thanksgiving Holidays." We were grateful that Christians came from Pleasant Grove, Ind., and from Cincinnati, Ohio area and some came from Iowa. There were quite a few visitors who were from the local area also. One man and his son were baptized at about 3:30 A.M. His wife said she wanted to obey the Gospel but she wanted to study awhile longer. The brethren said they would continue to study with them. The young men had charge of the services and did the teaching and singing Sunday afternoon of that meeting, November 26. The brethren at Richmond are to be commended and encouraged because of their personal work and hospitality. Winter came early in Iowa with an eight inch snow November 13th and below zero weather the first few days of December. The work in Iowa continues with some visible results from time to time. We were at Lexington, Oklahoma and preached Dec. 24. We enjoyed the studies at Fort Worth, Texas and especially the hospitality of the E. L. Masons. We conducted a short meeting at Melissa, Texas, Dec. 29-31. Interest was good and it was really good to be with the faithful there. Visitors came from Fort Worth, Arlington, Dallas, Mesquite, Denison and perhaps other places and it was really good to be with Bro. Tommy Lehmann and his family again. Returning home from Texas, January 1, our engine burned out near Emporia, Kansas and we had to leave our car there. We were at the 36th and Everett congregation in Kansas City, Kan. and one was baptized and two restored the night of Jan. 17. We have had two young men baptized at Grinnell. They are progressing in interest and participation (one of them is in college). Please pray for us.

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

OLD PATHS ADVOCATE

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

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

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No. 4

THE IDENTITY OF THE NEW TESTAMENT CHURCH

By Ronny F. Wade

The beginning of any organization involves both time and place. The time when it began and the place where it began. Thus when studying the beginning of the New Testament Church, we concern ourselves with both of these principles. In the second chapter of the book of Isaiah, verse 2, the Bible says, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and be exalted above the hills and all nations shall flow unto it, and many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob and he will teach us of his ways and we will walk in his paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." There are at least four very important things in this Bible prophecy that we want to notice. First of all the prophecy tells us when something is going to happen. It says "it shall come to pass in the last days." Secondly, we notice **what** the event is going to be. The mountain of the Lord's house is to be established. Thirdly, we find out **who** is going to be involved. All nations were to flow into it or be present. And last of all, we learn **where** it is going to take place — the City of Jerusalem.

The next question we need to answer is, what is the house of God? You will notice that Isaiah said "it shall come to pass in the last days that the mountain of the Lord's house shall be established." What is the mountain of the Lord's house? In I Timothy, chapter 3 and verse 15, Paul said, "I wrote unto thee hoping to come unto thee shortly, but and if I tarry that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the Living God." Again in Zechariah 1:16, we read the following: "Therefore thus saith Jehovah: I am returned to Jerusalem with mercies; my house shall be built in it, saith Jehovah of hosts, and a line shall be stretched over Jerusalem." So here we find that God's house is to be built in Jerusalem." This coincides exactly with what Isaiah said. He said the mountain of the Lord's house, or the church of our Lord Jesus Christ is to be established in the top of the mountains and exalted above the hills, all Nations would flow unto it and these people would say, "Come let us go up unto the

(Continued on page three)

THE ALL-SUFFICIENT GOSPEL

By Tom Lehmann

The gospel of Christ is the power of God unto salvation (Rom. 1:16). In the Great Commission, Jesus told the disciples, "Go ye into all the world and PREACH THE GOSPEL to every creature" (Mk. 16:15). Matthew's account says, "Go ye therefore, and TEACH all nations" (Matt. 28:19). In Matthew 28:20 Jesus tells us what to teach those who are baptized: "Teaching them to observe all things whatsoever I have commanded you." If this is not what preaching the gospel consists of, I must confess my ignorance. In the epistle to the various congregations and individuals in the New Testament the apostles did exactly what Jesus commanded! They taught these individuals and congregations to observe the things Jesus had taught them. **THE EPISTLES ARE MORE THAN JUST A GROUP OF LOVE LETTERS TO CHRISTIANS IN THE FIRST CENTURY!** What was taught then is to be taught until the end of the world, for in giving the great commission Jesus said, "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, **EVEN UNTO THE END OF THE WORLD.**"

There are some facts about the gospel of Christ that must never be forgotten. To overlook the following scriptures is to lose sight of our relationship to the Gospel. To assume the gospel is a group of love letters and nothing more opens the door to the modern Holy Spirit movement among the churches of Christ, and a multitude of other errors.

1. THE GOSPEL IS PERFECT. "... Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds (Jas. 1:25). The only revelation of the perfect law of liberty we have is the New Testament itself. What else can we depend on? Can we trust the word of men who claim they are led by the Holy Spirit? If so, which of these men shall we believe? All of the Apostles who were led by the Spirit taught the same things, but not so with men today! Furthermore, the Apostles could perform miracles to confirm what they taught (Mark 16:20). Since men do not do this today, if they are led by the Spirit as they claim, how can we know who is right and wrong? Do we toss a coin or what?

The fact that the gospel is perfect is enough proof that any man claiming to be led by the Spirit, yet teaching things contrary to the New Testament, is a

deceived person. This is truly a sign of the times, for Paul said in the last days, "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3:13). To teach anything contrary to the perfect law of liberty is to mar its perfection. That is why we find warnings such as those found in Gal. 1:6-9, II John 9-11, and Rev. 22:18-19.

2. THE GOSPEL IS COMPLETE. There is no need for changing what has been written, or for further revelation because the gospel is complete. Notice what Paul teaches in II Tim. 3:16-17. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS." Let us notice some things taught here. A. The scriptures are given by inspiration of God. The word "inspiration" here means "God breathed." This distinguishes the writings of God from the profane writings of men. B. The scriptures are profitable. For what are they profitable? a. For doctrine. That is, they reveal to us the will of God. Since the scriptures are God-breathed then surely we can understand what Paul means when he tells us they are profitable for doctrine. What other source can we go to where God has revealed His will to mankind? As we pointed out, men who claim to be led by the Spirit to not teach the same things. Therefore, the inspired (God-breathed) word of God is all we can trust. b. For reproof. Since the scriptures reveal the will of God to mankind, they also may be used to reprove individuals living in error (Eph. 5:11, II Tim. 4:2, Titus 1:13). c. For correction. The scriptures lead men to the way of righteousness. As we grow in the faith we see errors in our lives that must be corrected. The scriptures are our guide of correction. d. For instruction. The scriptures are authoritative. We are to observe all things Jesus commanded. C. The scriptures thoroughly furnish us unto all good works. The Bible is adequate for all of man's spiritual needs. It not only tells us of some good works we must do, but it THOROUGHLY FURNISHES US UNTO ALL GOOD WORKS. Even today the fact is, "If any man speak, let him speak as the oracles of God . . ." (I Pet. 4:11). The scriptures affirm that God, "According as his divine power hath given unto us all things that pertain unto life and godliness . . ." (II Pet. 1:3).

3. THE GOSPEL IS POWERFUL. Paul assures us that the gospel is, "THE POWER OF GOD UNTO SALVATION" (Rom. 1:16). The word "power" here comes from the Greek word, "dunamis," the same word from which we get "dynamite." The gospel is God's power to salvation. It is revealed in the scriptures. To tell folks that they can do things contrary to the scriptures is to tell them they can live contrary to the power God uses to save men.

The gospel has not lost its power through the passing of the years. Even today it is, "mighty through God to the pulling down of strongholds" (II Cor. 10:4).

4. THE GOSPEL IS INDESTRUCTIBLE. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). This is but one more of the many proofs that the epistles are more than just love letters to early Christians. The epistles contain what Jesus commanded the apostles to preach. His words will never pass away. That is why Peter said,

"But the word of the Lord endureth for ever, and this is the word which by the gospel is preached unto you" (I Pet. 1:25).

5. THE GOSPEL CANNOT BE IMPROVED UPON. Since the gospel is perfect, complete, powerful, and indestructible there is no way to improve upon it. The Holy Spirit did His masterful and perfect job of revealing the gospel through the New Testament. He cannot and will not give further revelation today or else the scriptures we have studied are false.

Let me add a word about the personal indwelling of the Holy Spirit. The scriptures nowhere indicate that the Holy Spirit personally dwells in individuals. The scriptures teach that those who are led by the spirit are led by the word of God. Notice Eph. 5:18-19. Paul says, "Be filled with the Spirit . . ." The corresponding passage is Col. 3:16 where Paul teaches the same thing in different words, "LET THE WORD OF CHRIST DWELL IN YOU RICHLY IN ALL WISDOM . . ." I maintain that one is filled with the spirit only when he is letting the word of Christ dwell in him richly in all wisdom. In other words, the Spirit dwells in us through the word and in no other way. Even if he did dwell in us personally if he were to reveal something to us which is not in harmony with the scriptures, he would be contradicting himself because he led the Apostles to write the letters of the New Testamnt.

I believe, along with others who have been voicing the danger for years, that one of the greatest problems facing the church in the future is over the issues we have just covered. Already in the digressive churches there are some who claim they can speak in tongues and perform miracles. Among our own brethren there are some who feel that the epistles are nothing but love letters and that the Spirit leads them separate and apart from the word. —2000 Sycamore, Mesquite, Texas 75149.

"PRIVATE CHURCH"

By Jimmie C. Smith

We read in Heb. 10:25, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. (Thayer-'assembling' means "to gather together in one place," p. 244).

The early church assembled for worship on the first day of every week (Acts 20:7, I Cor. 16:2). Keep in mind that the church universal cannot be without the pattern of organization of the church local, though much of today's society views the church, i.e., 'organized religion,' in low esteem. We dare not ignore worship nor dare we disregard the Lord's pattern of organization.

There is a tendency among some to bypass the local congregation by substituting their private assemblies when such is convenient. While we are members of the church whether assembled or disassembled, yet there is the occasion we are to be assembled, and the Lord's Day worship is such an occasion, as well as other assemblies.

Regarding worship, instead of assembling together, there are programs designed to disassemble rather than assemble the local church. I speak of "youth church; college-age church; lake-side church; motel

church (on vacation); roadside-park church; deer-hunt church, etc." There is no authority in the New Testament to fragment the local church into such parties and groups at the time of partaking the Lord's Supper, teaching, etc. on the Lord's Day.

While none object to such groups worshipping, there is ground to object to such assemblies displacing the Lord's Day worship and fragmenting the local church. Some often quote Matt. 18:20. There Jesus is speaking with His apostles discussing the promise made in v. 19, that if two of you shall agree on earth as touching anything that ye shall ask, it shall be done for you of my Father which is in heaven. Where two or three are gathered together in my name, there am I in the midst. The meeting of the two or three is to be 'IN MY NAME' or by the Lord's authority. This verse admittedly teaches that it doesn't take great numbers for the Lord to be in the midst, but it is not authority to bypass the assembly He has commanded on Lord's Day. You dare not array Matt. 18:20 against Heb. 10:25.

If it is right for one group or family to have its own "private church," then it would be permissible for a second, and a third, until the matter of assembling together would not be and could not be possible, even though commanded. While families should worship in their homes, but not in contradiction to Heb. 10:25, what if each family started their own 'little worship' on Lord's day instead of assembling with the local church? If you can one Sunday then you can every Sunday, then what happens to the local church assembly? Down goes church organization with the elders and deacons.

When Paul taught the local church in Corinth (I Cor. 11) about partaking of the Lord's Supper, which is to be observed in the Lord's Day assembly, he said, ". . . when ye come together . . ." (vs. 18), ". . . when ye come together therefore into one place . . ." (v. 20), "Wherefore, my brethren, when ye come together to eat, tarry one for another" (v. 33). While this does not mean tarry until the last slothful brother drags in, it does mean, do what you do together.

One of the problems facing the twentieth century congregation is the lack of local loyalty and assuming local responsibility in the local church, God's unit of operation. To be absent because of sickness is one thing, and beyond one's control; to occasionally visit in another locale and worship with a faithful congregation is another; but to deliberately plan activities to provoke absence from worship of the local congregation is something which must grieve our Lord beyond measure. Only through local congregations can we convert the world and bring them to worship; this is not to say never venture out of your block, but it is saying work in the congregation where you are, with plans of planting local congregations in every community. We cannot love the Lord if we do not love His church.

I have yet to read any Scripture that says anything is an acceptable substitute for the Lord's Day worship of the local church. I know of no authority to fragment the local church into splinters for that occasion. I fail to believe it is only a place to attend when we have no other place we want to go, or must be at work early Monday morning.

In closing we read in I Thess. 2:1, "Now we be-

sech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him." This article goes forth with a prayer that many abrother and sister whom I know to have practiced such may see the error of their ways, make amends and be ready for that gathering in the clouds. This writer does not claim complete originality but am indebted to many helps. —5231 Kingston, Wichita Falls, Texas 76310

THE IDENTITY OF THE NEW TESTAMENT CHURCH

(Continued from page one)

mountain of the Lord's house, to the house of the God of Jacob. For he will teach us of his ways and we will walk in his paths." The Bible then declares that the word of the Lord would then go forth from the city of Jerusalem.

Next we invite your attention to the book of Luke. In chapter 24 and verse 46, the Bible has this to say. "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Continuing with verse 48, he says. "And ye are witnesses of these things, And behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." Here the Lord charged the disciples to remain in Jerusalem until power from on high was sent. Now, when this came, repentance and remission of sins was to be preached in the name of the Lord. Let us notice now, these three promises that we have spoken of and see exactly what is prophesied and exactly the fulfillment of these prophesies. Now certainly, if we can find their fulfillment we will have succeeded in locating the beginning place of the New Testament Church. We notice that the Holy Spirit has been promised to the apostles in Luke 24:46. We notice further that Jerusalem is to be the focal point for all that is happening. Also, that it is to take place in the last days and that all nations are to be present when these things eventually come to pass. Repentance and remission of sins is to be preached in the Father's name, beginning at Jerusalem. And the church (or the mountain of the Lord's house) is to be established.

Now in Acts 2, it seems to me that we can find the exact time the Lord's house was established. First of all, let us notice the promise of the Holy Spirit. In Acts 2:4, the Bible says, "And they were all filled with the Holy Ghost (or Spirit) and began to speak with other tongues as the Spirit gave them utterance. This was the promise of the Father. This is exactly what Jesus had promised in Luke 24. But now then, let's notice verse 5: "And there were dwelling at Jerusalem, Jews, devout men out of every nation under Heaven." Again in verse 14, "But Peter standing up with the eleven lifted up his voice and said unto them. Ye men of Judea and all ye that dwell at Jerusalem." So we are in the city of Jerusalem, and this is exactly where Isaiah and Zechariah and Jesus declared that these things would come to pass. But, now then, we must locate our time. Is it the last days? In Acts 2:16-17, the Bible says "that this is that which was spoken of by the prophet Joel." And I might pause right here to make this one point, that whenever God says "this is that" with reference to a prophecy, then I am in no

(Continued on page eight)

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AN EXPLANATION

April-May Issue — Hopefully, in order to catch up and get *Old Paths Advocate* back on schedule, we are combining the April and May issues. This is at Brother Homer King's suggestion, and his assurance that this had to be done once before. This is a great help in more ways than one. I beg our readers' understanding. You may expect the June issue not long after you receive this one.

I am so grateful to our readers, and their number is legion, who have been so patient and understanding in my struggles with the paper. You have been wonderful. I guess only those who are involved in such an endeavor as publishing a religious journal can really be expected to understand the pressures, demands of such. Subscriptions by no means cover the cost of such an endeavor. A few, and I am thankful they just number a few, have seemed to think the paper is a money-making scheme; far from it! An undertaking like this is always "in the red." We have no paid advertising; we depend strictly on subscriptions, and the months they fail to reach at least 125, sufficient monies from subscriptions have not come in.

Please, if there is an irregularity in your paper, let me know and we will do our best to correct it. Or, if you know of those who are not getting the paper, but should be, please let me know; I pledge to keep *Old Advocate* going, the Lord being my helper. The rougher the sailing, the more determined and stubborn in a right thing I am.

I apologize to my preaching brethren and brethren generally for being so late with some of their reports. You have been great! You have just continued to send them, and I guess hope for the best, and even though I have not told you, I am now—I appreciate your kindness and understanding; it has meant so much to me, and I love you for being so charitable. I shall try to get all matters back on schedule and keep them there, so your confidence will not be in vain.

My wife, Wanda, is such a great help; in order to help me with book work, rolls, etc. of a clerical nature,

she takes off from her job as many as 2 or 3 days a month. Don and Pat King have been great in helping type manuscripts. Veta Wissinger has been wonderful in taking care of the business connected with mailing out from Lebanon, Mo.

Please, brethren, keep articles and field reports and other matter coming. We have not had to worry about not having enough material; it has been more than ample, and that is a good sign, in view of our being off schedule. I am just grateful, brethren, and want you all to know it. —Don McCord

OUR HELPERS

You will find listed below those sending subscriptions and the number sent since we last went to press. Please kindly advise us of any errors immediately. Be assured please that your continued interest in and support of this journal are genuinely appreciated.

P. P. Williams—25; Duane Cutter—5; J. O. Holcenbeck—5; Wayne Pearce—4; B. F. Leonard—4; Pless Wiley—4; Jim Franklin—4; Richard Frizzell—3; J. D. Elmore—3; George Berry—2; Mrs. John R. Watson—2; Richard Blake—2; P. C. Brown—1; Mrs. David Moore—1; O. Graham—1; Ernest Florence—1; John Ellerd—1; Cecil Southern—1; Effie Carroll—1; A. H. Jones—1; Clovis Cook—1; John L. Rose—1; Ross Shannon—1; W. A. Irwin—1; R. D. Powell—1; Bill Chambers—1; Homer Fulton—1; Bryan Morrow—1; R. Dee Price—1; Mrs. John Malcolm—1; R. M. Van Stavern—1; C. D. Hurd—1; R. B. Roden—1; Mrs. Orpha Taylor—1; Ernest Kimble—1; Mrs. Lorene Link—1; Elmer Sutton—1; K. G. Wilks—1; Lloyd Wade—1. Total:90

BOOKS AND TRACTS

The following song books are still available at the price of 65c per single copy and 50c each for over one: **Gems Of Gladness**, **Star of Hope**, **Hymns Of Love**, **Joyful Praises**.

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

POWERFUL SERMON OUTLINES AND CHARTS

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

THE CHURCH DIRECTORY

The following congregations are no longer meeting: **3550 Lynwood Road, Lynwood** (Los Angeles County), **CALIFORNIA**, the members attend neighboring congregations. **WEST SIDE CHURCH OF CHRIST**, 1101 Picher Street, **JOPLIN** (Jasper County), **MISSOURI**; the members attend Leawood Village Church of Christ in Joplin. **LAKEVIEW CHURCH OF CHRIST**, 4202 Bowie Street, **SAN ANGELO, TEXAS**; the members attend 2626 Freeland Avenue, San Angelo.

The congregation that has been meeting at **9 South 60th St., BIRMINGHAM** (Jefferson County), **ALA.**, is moving to its new location at **IRONDALE** (Jefferson County), **ALABAMA**, to be known as **Crescent Ridge Church of Christ**, 750 Crescent Ridge Road, one block off Interstate 20 and Highway 78 East, Sun. 10:30 A.M. and 6:00 P.M.; Wed. 7:30 P.M. Lowell G. Hill, 1248 Montclair Road, Birmingham, Ala. 35213, Phone (205) 592-2508. Harley Holloway, 7445 48th Avenue North, Birmingham, Ala. 35206, Phone (205) 836-7029. E. H. Stamper, Rt. 2 Box 968-B, Leeds, Ala. 35094, Phone (205) 699-7138.

Add to the Directory **PINE RIDGE** (Montgomery County), **ARKANSAS**, on Highway 88, 18 miles East of Mena, Ark. Sun. 10:00 A.M. Nelson Hoover, Star Rt. 9, Box 140, Mena, Ark. 71953, Phone (501) 394-4831.

Add to the Directory **TEXARKANA** (Miller County), **ARKANSAS**, **Southside Church of Christ**, 1111 Euclid Drive, ½ Block West off Highway 71 South. Turn Right at 1600 Block and Euclid Drive, Sun. 10:30 A.M. Othur L. Barnes, 1119 Euclid Drive, Texarkana, Ark. 75501, Phone (501) 772-6539.

Add **MORRO BAY** (San Luis Obispo County), **CALIFORNIA**, 209 Surf Avenue in the **Veteran's Memorial Building**, Sun. 10:30 A.M. Everett Nichols, 1045 Atascadero Road, Sp. 307, Morro Bay, Calif. 93442, Phones (805) 772-3897 and (805) 772-7180.

Although the **NEW DIRECTORY** has gone to press, please keep me informed of any new changes as I want to keep my files up to date. —Ray Asplin, 2440 S. W. 54th St., Oklahoma City, Okla. 73119

SERMONS AND WRITINGS OF HOMER L. KING

This is a book off the press, 1969. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King. It also contains a full page photograph of Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer King, 1061 N. Pilgrim, Stockton, Calif. 95205

PUBLIC DISCUSSION IN YAKIMA, WASHINGTON

The congregation at Yakima, Wash. with which brother Jimmy Franklin is working has accepted a challenge for a discussion by those who differ with us. The issues are cups and classes. The dates are May 14, 15, 17, 18. The state of Washington is magnificent this time of the year. Why not plan a vacation and come to the beautiful Yakima Valley and attend the discussion. Come, help back up the truth. Remember the dates. I have been asked to represent our position. David Bonner, Dumas, Tex. represents theirs. —Paul O. Nichols

AN OPEN LETTER

1517 E. 17th
Odessa, Texas
March 26, 1973

Dear Brethren:

The church which has met at S. Lincoln and Clements Sts. in Odessa, Tex. the past 25 years has undertaken a project of vast importance to the future of the church here. The poor location has been the biggest factor in the lack of sustained growth.

We have purchased and paid for three lots on the main thoroughfare serving the present junior college and the new university on University Blvd. Our application for a loan has been approved for \$36,000 but the builder has given a tentative proposal of \$43,889.73. This figure may soar further with the increase in building costs. We are faced with raising costs of \$2,323.51, furnishings; and the difference between the loan and the cost of building, approximately \$10,000. In order to begin building, your immediate financial and spiritual support are urgently needed.

We wish to acknowledge assistance received to date: El Centro, Calif.—\$100; Lebanon, Mo.—\$100; Modesto, Calif.—\$150; Harrodsburg, Ind.—\$200; El Cajon, Calif.—\$50; Arlington, Tex.—\$200; Moore, Okla.—\$100.

Thank you for your interest in this work and it is our prayer that you each will be richly rewarded for your charity and prayers. Yours in Christ, R. Van Stavern, L. W. Alexander, Fred Ward.

Note: In the interest of space, I took the liberty of abbreviating the letter without, I trust, its losing its force. I hope this will meet with the approval of the brethren, and I hope brethren will respond to this plea. —Don McCord)

NOTE OF THANKS

Listed below are the names of congregations that have contributed to the Lompoc, Calif. congregation to assist in its building program; we hereby publicly express our appreciation for their generosity. Lord willing we plan to begin building as soon as financing can be arranged. Not only do we appreciate the help sent, but we appreciate words of encouragement received, too. We need your prayers. We would appreciate any further financial aid. Thank you. Those contributing: El Centro, Calif.—\$100; Manteca, Calif.—\$400; Modesto, Calif.—\$200; 36th St., Kansas City, Kans.—\$50; Sharonville, Ohio—\$25; Lynwood, Calif.—\$200; Tulsa, Okla.—\$10; Fremont, Calif.—\$50; Cassville, Mo.—\$25; El Cajon, Calif.—\$300; Harrodsburg, Ind.—\$200; New Salem, Miss.—\$500; 85th and Euclid, Kansas City, Mo.—\$100; Lodi, Calif.—\$250. Total—\$2410. —Ron Alexander, 290 Pegasus, Lompoc, Cal.

MY DESIRE TO PREACH

Many have asked me in the past year if I will ever enter the preaching field again on a full-time basis. To this question I will endeavor to state my deepest desire. I will not state all the reasons for leaving in the first place, except to say that I knew I needed more knowledge of God's word and more experience in personal work. In the three years that I have lived in the Kansas City area I feel that I have learned more and matured more in the knowledge and work of the Lord. I

at this time cannot enter the field on a full-time basis. I will endeavor however to step up my work for the master. It is my desire that over the next few years to gradually enter the field until I have again achieved full-time status. I desire to help congregations that otherwise could not afford to have meetings or a preacher to come by and help. I will be available to aid and assist any congregation in this manner within a reasonable distance from the Kansas City area, around a 400 to 500 mile radius. Feel free to write and arrange for a week-end meeting or Sunday appointments. Also, I am available for two one-week meetings August 10-26. When I have achieved full-time status, it will be my desire to remain in the Kansas City area and help with mission work that we have planned for the State of Kansas, and to preach at any and every opportunity the Lord will give me. I pray for your help and support in this matter. May God's will be manifested in us all, and may more hear and obey the Gospel.

My address is Lonnie Kent York, 648 N. 61st St., Kansas City, Kansas 66102; phone 1-913-334-3299.

OUR DEPARTED

Brown — Jim Calvin Brown, son of Ed and Nancy Davis Brown, was born Feb. 6, 1890 near Competition, Mo. and departed this life Feb. 10, 1973. In August of 1913 he was united in marriage with Nora Massey; to this union seven children were born, all of whom survive. Jim obeyed the gospel in 1934 and was a member of the Hays St. church in Lebanon at the time of his passing. I had known Jim for about twenty years. We had enjoyed each other's company many times during my stay in Lebanon. The service was conducted in the Colonial Funeral Chapel, Lebanon. A large crowd gathered on a dreary, cold, winter day to pay their respects to his memory. Bro. Clovis Cook assisted the writer at the service.—Ronny F. Wade

Strunk — Eunice Marie Strunk was born Dec. 8, 1944 and departed this life March 16, 1973, being only 28 years of age. She leaves to mourn her passing, her husband, Ralph; and two little children, Kimberley 8, and Mark 2; also her mother, father and four sisters. Death came as a result of a blood clot on the lung. She was only sick three days. Eunice was a member of the church in Mountain Grove, Mo. She will be greatly missed by her family and members of the little congregation there. Our sympathy goes out to Ralph and the children. It was one of the saddest funerals I have ever conducted. A large crowd gathered for the service. Brethren Irvin Barnes, Tommy Shaw, and Clovis Cook were among those who rendered the singing. The writer conducted the service.—Ronny F. Wade

Wells — Brother Ruben Cole Wells was born April 7, 1895 in Johnson County Arkansas, and passed away in Mountain Home, Ark., Feb. 23, 1973. He was married to Opal Watson Garner, Dec. 1946. He was a retired school teacher, and had made his home in Mt. Home, Ark. since 1962. He and his wife were both members of the Mt. Home Church of Christ, that meets at Wade and Cross Streets. His survivors consist of one stepson and daughter, a niece, and of course, his wife, Opal. The services were conducted in the pretty little church in Mt. Home. The May family of Galena, assisted by

the writer, did the singing. A good crowd of friends and brethren gathered to pay their last respects. He will be greatly missed in that little congregation, which he loved so much. He was laid to rest near Ozone, Ark., where we also held a service at the grave-side. The writer, assisted by Irvin Barnes, Alford Newberry, and Richard Frizzell, conducted the services.—Clovis T. Cook

Hilton — Jack Hilton, who was a member of the Mt. Home, Mo. congregation, recently passed away. He was well up in years, and had been a member of the Mt. Home church for some time. He was survived by his wife, and a few close relatives. He was buried in the family cemetery, at Sholten. The Mt. Home congregation did the singing, assisted by Greg Gay. A very nice crowd of friends and neighbors attended. The writer conducted the services.—Clovis T. Cook

Walters — Bro. James F. Walters of Iowa departed this life Jan. 4, 1973 at the age of 62 years, 11 mos., and 21 days. Jim was a good man, loved by all who knew him. The writer spoke comforting words to the immediate family, and words of warning to the sinner. Bro. John Mountain assisted with the message.—M. E. Mountain

Stubbs — George Isam Stubbs born October 3, 1896; expired March 1, 1973 in Bowie, Texas. He was married to Clyde Oma, November 26, 1916. His survivors: wife of the home; two sons J. T. Stubbs, Oklahoma City; Charles Stubbs of Chattanooga, Oklahoma. Four daughters: Mrs. Vera Ford, Bowie, Texas; Mrs. Elizabeth Phillips, Del City, Oklahoma; Mrs. Pat Martin, Norman, Oklahoma; Mrs. Nancy Martin, Oklahoma City; 16 grand children and six great grandchildren. Sister Stubbs and her husband attended church at Fruitland, Texas. The writer spoke words of comfort to the family, friends and relatives.—R. B. Roden

Hopkins — William Marion Hopkins was born July 15, 1893 at Voca, Texas; passed from this life March 28, 1973 at the age of 79 years, 8 months and 13 days, at Fayetteville, Ark. Burial was near Vaughn Ark. Bro. Hopkins is survived by his wife, Viola, and seven children. I am acquainted with most of the family. I think most of the children have been baptized and I know some of the children are faithful in the Church. Bro. Gene Hopkins at Tulsa, Okla., one of the sons, is a great example of this great man who lived a Christian life for more than 57 years. Bro. Gene is bereaved very much. I know he would appreciate a note, call or a card from the brethren. Bro. Dan Wisinger, Preston Brown and the writer attempted to speak words of comfort.—Eddy Bullard

Parsons — Bro. William D. (Bill) Parsons of Bowie, Texas was born August 7, 1893 and departed this life February 3, 1973 at Bowie, Texas. He had been a resident of the Bowie community for almost fourscore years (79 years, 5 months and 26 days). "The days of our years are threescore and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off and we fly away." His wife, May, and two daughters, Sister Mayverine Cansler and Sister Vivian Cansler and all the members of the Fruitland congregation will feel his

loss greatly. His son, Lloyd Parsons, preceded him in death. I had the privilege of assisting Bro. Parsons in obedience to the gospel about 8 years ago. An extra large crowd was present at the service. The singing was beautifully done under the direction of Bro. Jimmy Smith. He also assisted me with the service. —James Vannoy

Menasco—Bro. Ed Menasco was born Oct. 4, 1906, near Hickory in Indian Territory, and departed this life March 10, 1973. He was married to Marie Burns September 19, 1926. He is survived by his wife, of the home; two daughters, Mrs. Becky Cantrell, Shreveport, La., and Mrs. Cindy Smith, Wichita Falls, Tex.; his mother, Mrs. Mary Herndon, Sulphur, Okla.; one brother, one sister, and three grandchildren. It was the unhappy task of Bro. Joe Hisle and this writer to speak the final words over Bro. Menasco. Ed was one of the best friends I have ever had. I had known him for over 25 years. I worked with him closely when I lived in Ada, Okla. and he was a great encouragement to me in preaching. The church has experienced a great loss. I hope to meet him in the resurrection of the just. A large crowd from all walks of life attended services at the Church of Christ, 8th and Oak, in Ada. Bro. Ted Hudson was in charge of the singing. —Johnny Elmore

Moore—Bro. James David Boore was born Feb. 16, 1914 in Okla. and departed this life Mar. 6, 1973 enroute to a hospital in San Diego, Calif. David with his family had lived in the El Centro and Salinas, Calif. areas for several years. Besides his wife, Florence and the children, he is survived by 3 sisters, Myrtle Parks, of Ark.; Olive Bates and Laura Taylor, Okla.; and 1 brother, Homer Moore, Okla. It has been my privilege to know the Moore family for somethink like 25 years. I consider them among my friends; so many of them have gone on. In the afternoon of Mar. 9 at Evergreen Cemetery, El Centro, Calif., Bro. Floyd Lechner conducted the final service. May God bless this family. —D. B. McCord

Claywell—Bro. Edgar Claywell, 725 Yale, Claremont, Calif., was born Oct. 18, 1889 and departed this life, Feb. 12, 1973 in Pomona, Calif. He obeyed the gospel at the age of 16, and at the time of his passing was a faithful, dependable brother of the congregation in Covina, Calif. In June, 1934, he was married to Myrtice Harris, in Tex. To this union one daughter, Margaret Pauley, was born. Both the wife and the daughter, and her family survive. Saying so-long to Bro. Edgar Claywell has not been easy. He was truly one of my dearest, closest friends, and his frindship I valued while he lived, and now it is valued in most respected memory. His willingness to always do what he could at the assembly, his firm handshake, and genuine firmness in the work and worship of the church, and his example are greatly missed. He did not always agree with me, nor I with him, but this in no way marred our friendship. He disagreed very much at least one time with something I preached, and let me know in no uncertain terms of his disagreement; if anything, this endeared him to me, instead of alienating us. In business matters of the church, you would not find an easier man to deal with—whatever was right was all right with him. When he deemed a man in error, he withstood him to the face; he did not as is

so much and too much the practice, go to everyone else instead of the man he believed to be at fault. This quality in a man is to be much admired. The funeral was conducted at Todd chapel, Pomona, Calif. Interment was in Crestlawn, in the countryside near Arlington, Calif. The large crowd and beautiful flowers bespoke the esteem in which our dear brother was held. I expect to see him again at the resurrection of the just. —Don McCord

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Larry Smith, 2117 Virginia, Joplin, Mo.

—Darvin Gilley, 1007 N 68 E. Ave., Tulsa, Okla.

You will be whatever you resolve to be. Determine to be something in the world and you will be something. “I cannot,” never accomplished anything. “I will try,” has wrought wonders. —Selected

There are three kinds of people in the world: the wills, the won’ts, and the can’ts. The first accomplish everything; the second oppose everything; the third fail in everything.

THE IDENTITY OF THE NEW TESTAMENT CHURCH

(Continued from page three)

position to argue with it. I am in no position to say this is not true. For when the Bible says "this is that" that forever settles the question. "And it shall come to pass in the last days, or in other words, this is the last days, or that these are the events that are to happen and are to come to pass in the last days.

Next, all nations must be present. Are they? Well let's go to verse 5 and see: "And there were dwelling at Jerusalem, Jews, devout men out of every nation under Heaven." There were Jews, present in the city of Jerusalem this day from every nation under Heaven, so all nations were there. Again in verse 14, "But Peter standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea and all of ye that dwell in Jerusalem, be this know unto you and hearken to my words." He was now speaking to this vast multitude of people who had gathered there for the purpose of hearing his message. But according to prophecy, and the statement of Jesus, in Acts 2:37-38, we find repentance and remission of sins being preached in his name. For upon this occasion, when the multitude cried out, "Men and brethren what shall we do?" Peter answered and said unto them, "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins." This was the very message, the very thing that Jesus said to His apostles in Luke 24. We have but one thing left to establish and that is whether or not the Lord's house was established on this day. Now we have already learned according to I Timothy 3:47, "Praising God and having favor with all the people, the Lord added to the church daily such as should be saved." Added to the church. The church which had come into existence on this day. Thus, every aspect of the prophecies have been fulfilled.

But now then, let us talk a little about the identity of the church with reference to its name. There is of course something in a name. Now, there are many who claim, "I don't believe that there is anything in a name," but of course there is. Names serve to designate things. Names serve to separate things into groups. And without names it would be impossible to group and to distinguish between things. Of course, when I see a cow or when you see a cow, we call it that, because that's what it is to us. But if someone were to call a cow, a dog, then we could become quite upset and we would say, "Why, you're mistaken, that's not a dog, it's a cow." Should a person do this, we would have to insist that he recognize the rules of language, as well as their interpretations and the meanings of words. Would you stop to think today what a chaotic world ours would be if it were not for different names. What a time the postmaster would have. What a time the banker would have, if he tried to keep accounts straight without having some type of name or designation. For, you see, one man's name on a check might mean a million dollars while another man's name on that same check might mean only ten dollars and no more. When we come to study the name in the light of God's word, there are several revealing statements made. First of all, let us notice the promise of Isaiah in chapter 62 and verse 2. The record declares, "And Gentiles shall see thy righteousness and all kings thy glory and thou shalt be called by a new name which

the mouth of the Lord shall name." Here again there are several important points in this prophecy. First of all, the Bible says that Gentiles would see the righteousness of God. All kings would behold or see thy glory, and then when this takes place, the people of God are to be called by a new name which the mouth of the Lord shall name. We must find, then, the Gentiles receiving the righteousness of God. This can be done by going to the tenth chapter of Acts. You will remember when the church was established in the second chapter of Acts, only Jews were present. Verse 5 tells us that there were dwelling at Jerusalem, Jews, devout men out of every nation under Heaven. However, as the gospel proceeded to be preached to all nations, and among all nations, finally the Gentiles were admitted into the family of God.

Now, in order to prove that this was true, Jesus appeared to the apostle Peter in the tenth chapter of Acts. On this occasion, Cornelius and his household became obedient to the gospel and were the first Gentile converts added to the Lord's church. Now in the very next chapter, the eleventh chapter of the book of Acts, we find a new name being given in keeping with the promise made in Isaiah. For it is in this chapter in verse 26, that the disciples were called Christians first at Antioch. This then is the divine name by which God chose to call His people. It is not hyphenated. There is nothing that precedes it and there is nothing that comes after it. It is a name which God has given. It is a name which is above every name because it partakes of the glory and of the splendor of the name of Christ himself. I believe this to be the accepted name first of all because it is accepted by Paul. In Acts 26; 28, when he preached the gospel to Agrippa the Bible tells us that Agrippa said "Paul, almost thou persuadest me to be a Christian." Now, it shows that Paul was trying to make a Christian out of him. A Christian only and nothing more and nothing less. Again in I Peter, 4:16, we learn that we are to glorify God in this name. The apostle Peter said, "If any man suffer as a Christian let him not be ashamed, but let him glorify God in this name." That's the rendering of the revised version. Don't be ashamed if you suffer as a child of God. Don't be ashamed if you suffer as a Christian, because this is the exalted and glorified name worn by the people of God. What are the names or the designations that are applied to the church in general or the church as a whole?

We notice first of all, churches of Christ used in Romans 16:16 referring to various congregations of the Church. In I Corinthians, 1:2, it is called the church of God, in other places, the church of the Living God, the church of the First Born ones and so on. We certainly believe that any of these are scriptural and as long as we refer to the church of the Lord by using any of these designations, we are entirely within the limits of the law. However, to use any name or designation that smacks of human origin rather than divine is going beyond the limitations of God's word. It reminds me of a story I heard one time of a group of people who were building a church house. They approached a very wealthy man in that town and asked for a donation. I'll be glad to give you a donation; in fact, I'll donate you \$100 for the construction of your building if you will do me one favor. Put a sign up over the door that reads "This is the Church of Christ."

Oh no! they said, we could not do that. I just don't see how we could. Well, he said, I'll tell you what I'll do. I'll pay you that same \$100 if you will put a sign up over the door that says "This is not the Church of Christ." Oh no, they said, we certainly couldn't do that. The man went away in despair, wondering what type of church it was. The church must belong to Christ because he purchased it with His own blood. It is His, therefore we should rightfully wear His name. What are some of the names that are required for individual members of the church? In Acts 11:26, the Bible says that the disciples were called Christians first at Antioch. In Romans 1:7, as well as I Corinthians 1:2, the disciples are called saints. In Acts 20:7, the Bible says that upon the first day of the week when the disciples came together to break bread, Paul preached unto them. Here they are designated simply as disciples. And then finally in Colossians 1:2, they are referred to as brethren. Thus we may refer to those of the Church as brethren, as disciples, saints or as Christians. These are divine names. They were given by God, in His word. To use these names speaks of divinity. To use other names or designations, speaks of humanity, and certainly we would not want to do this. Now today, we have studied very briefly with you the identity of the New Testament Church. If you will study your Bible in the light of what we have said, I think you will discover that these are two very helpful identifying marks and characteristics of the Lord's church.



Everett Nichols, 1045 Atascadero Rd., Sp. 307, Morro Bay, Ca., Mar. 20—As of April 1, we will be meeting in Veteran's Memorial Bldg. at 209 Surf Ave., Morro Bay. For more information call 772-3897 or 772-7180. We have been meeting in our home, but think it wise to have a public place of worship. Remember us when you pray.

Ron Alexander, 290 Pegasus, Lompoc, Calif., Mar. 14—All continues well here. Bro. Lynwood Smith held our meeting lately and 7 young people were baptized. We look forward to starting our building some time this year, depending on financing. We thank all who have offered to help us. I look forward to meetings this summer at Joplin, Mo., (June 15-24); Mt. Grove, Mo., (July 6-15) and Odom, Mo., (July 22-29). We ask you to pray for us here and the Lord's work everywhere.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., Mar. 18—We preached at Mt. Home, Cassville and Springfield, Mo.; all seems to be doing well; it was good to see Clovis Cook, Ronny Wade and Irvin Barnes. The telecast at Springfield, Mo. is reaping more than 10-fold. What a wonderful work! I understand that

the last Lord's Day in Feb., Springfield had a contribution of \$2500; that is giving and more power to them. They are doing a great work. Pray for us.

Gary Barrett, 1113 B St. R., Ceredo, W. Va.—The work here proceeds rapidly. In 8 months, we have had 4 baptisms and some confessions of faults and 1 converted from digression. Since my last report, I have been in a work at Tampa, Fla. It was a privilege attending the meeting at Mt. Home, Ark. with preaching by Alfred Newberry and Richard Frizzell. We stayed in the home of Irvin Barnes for whom I have the utmost respect as a preacher and as a person. I will be at Flemington, Pa., Mar. 20-25.

Johnny Elmore, 320 Sheffield Dr., Ft. Worth, Tex. 76134, April 7—It was a thrill March 9-18 to work with the church at C and Tyler Sts., McAlester, Okla. in a meeting, and to work with Bro. Miles King, who is helping them. We had 6 confessions and restorations and 1 baptism. Since last report, the church at Beach St., Fort Worth has had 4 more baptisms and 1 restoration. My next meetings are at Burkhart, Mo., May 18-27, Houston, Mo., June 2-10, and Athens, Ala., June 15-24.

R. B. Roden, 112 Kelly Dr., Moore, Okla.—The meeting at Houston, Mo. closed with good interest. One was baptized. Visitors from other congregations was appreciated, among them were preaching brethren Tommy Shaw and Irvin Barnes. I go to Mountain Grove, Mo., April 13-22; I am looking forward to this meeting. Our short meeting here at Moore, Okla. with Billy D. Dickinson was a good one. Good interest was shown from the congregations of this area. The singing on Sunday afternoon at the close of the meeting was enjoyed by all. Do pray for us in the work here.

E. B. Owens, Rt. 5, Box 37, Neosho, Mo., Mar. 11—We here are still laboring in the Lord's business in faith and harmony. There is some outside interest from time to time. I still rejoice at the number of young people we have and the way they get right in there and work for Christ. Most of the young brethren have already surpassed us older ones in preaching and teaching. We can surely see the church of tomorrow manifest in our young people. We ask the prayers of all the faithful.

F. H. Lichapa, Box 573, Blantyre, Malawi, Mar. 17—The work here goes quite well and we are much encouraged. Cooperation is excellent. We look forward to the coming of another evangelist, as we have already asked the government. We plan meetings with Brethren J. L. Cutter and R. J. Courter. Since last report I have preached at Chikumbu, Mangonba, Sambatiyao, Blantyre, Hamadidi, Manjolo with several baptisms and confessions. Bro. Davidson Kasambwe is working. Please pray for us.

Jameson Kusamale, Box 43, Phalombe, Malawi, Africa, Mar. 20—Work goes fine here. My reports: Jan. 7, Muriya, 3 baptized, 72 present; Jan. 21, Mankhan-amba, 103 attended; Feb. 25, Mauzi, 1 obeyed the gospel; Mar. 11, Mulera, 118 present, 8 baptized, 11 confessed

wrongs; Bro. P. Kdalongonda was with us Mar. 18, 5 baptized, and 2 confessed wrong deeds. Brothers P. Kalongonda and B. Chikaro were with me at Chiffe church. Please do send me OPA; we get very pleased to read for ourselves the work in other parts of the world. Greetings to all abroad

Jimmie C. Smith, 5231 Kingston, Wichita Falls, Tex., Mar. 7—The third week-end in Jan. we had a very good meeting with Bro. Don Pruitt. Don is an exceptionally fine speaker. We enjoyed his association greatly and are the richer for his coming our way. Bro. Joe Hisle will be here the first Lord's Day in May, and Bro. Irvin Barnes will conduct our summer meeting, July 6-15; we solicit your presence at both these meetings. I preached in Shreveport, La. the 4th Lord's Day in Jan. for the congregation meeting in Painter's Union Hall until they can construct their own building. The 4th week-end in Feb. we had a very inspiring meeting at Levelland, Tex.; preaching at Lubbock, too, on Sunday night. Levelland is small in number but fervent in spirit. I NEED your prayers!

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., March 17—The work in these parts still goes well. Plans for expansion in our work force, and for the work itself, including the starting of another new congregation, are in the making. I have not booked meetings out of state this year so that I can do my part in the expansion of our program in these parts. I will hold one or two meetings out of state which have been booked for so long. I am very grateful to the congregation with whom I had work booked last year for letting me take a "rain-check" on their work so that I could stay in this work. Time will only tell if the request I ask was wise. We have considerable interest stirred up among the "First Christians" on the music question. Two preachers among them are real concerned. We have studied with one and have an invitation to do the same with the other. Word just reached me of the death of my friend and brother, Verlin Elliott, of Bakersfield, Calif. I am so sorry to hear this. I preached his sister's and his father's funeral years ago, and more recently his sister-in-law's. I know this family so well.

D. B. McCord, 1414 N. Albertson, Covina, Calif., May 6—Since last report, it has been our privilege here to have had several preaching brethren: Ron Alexander, Ron Willis, Larry Lay, John Modgling, and Billy Orten for our Spring meeting. Billy as always edified us and left us better than he found us, I trust. Due to the great need at the church here, I am asking brethren to release me from all but 2 of my meetings this summer, Midland, Tex. (June 23-July 1), and Modesto, Calif. (Aug. 18-26). I always regret having to call off work that brethren have asked me for; I beg your understanding, please. I ask the fervent prayers of my brethren, please.

J. J. B. Malowa, Pelusi Vlg., Box 1, Malawi, Africa, April 4—The work of the Lord Jesus Christ is progressing well here. We are busy preaching the gospel in the churches and in the villages telling people of the kingdom of God and His loveliness, that Jesus Christ said that He came to seek and save that which was lost (Lu. 19:10); that He is the door and if any man enter in by Him he would be saved (Jno. 10:9). If you refuse to enter someday, and it could be this day, the door will be shut and you will be forever shut out of heaven. Now, I give special thanks to God to bless all brethren who teach me the way of salvation, Brethren Jerry Cutter, Bennie Cryer, Roy Lee Criswell and David Macy. God bless all brethren in America. Please pray for us.

Bill H. Davis, Box 43, Westwego, La. 70094, April 24—In March we were in Marietta, Ga. for a meeting. Then in April at Trentman Ave., Ft. Worth, Tex. for another enjoyable meeting. Also, in April, we were at Okla. City (Capitol Hill) for a week-end meeting. In June, I am to be in Kansas City (79th and Kans.

Ave.) and in July at El Reno, Okla. I was glad to have Alan Bonifay accompany me to Ga. and Tex. Alan is a young preacher with much knowledge and ability. Presently, we are at home working with the small church in New Orleans. This is a new congregation that has resulted from mission work being done by several churches in La. The work I have been doing in La. for the past 3 years has been most enjoyable due to the excellent cooperation of the churches involved. Our plans are to enter the African work later this year, probably in Aug. or Sept.

Billy D. Dickinson, Box 672, Wynnewood, Okla.—The work continues here, and it has been more than a pleasure to be associated with this congregation. They are to be commended for their desire to spread the gospel in their community! We look forward to Lynwood Smith's meeting April 23-29 and pray it will be a success in every way. We lately had a woman take her stand with us; she once worshipped in digression; she had been coming to the services for quite a while but never really made things right with God nor the church. We are happy for her decision. I held a week-end meeting at Moore, Okla., Mar. 9-11; we had such good crowds every night. It was good to see Brethren Edwin Morris and Bill Roden and all others who attended! Last Lord's Day, I preached in Okla. City (21st St.). April 6-15, I will be at Caldwell, Idaho. I ask your prayers in all my work. We have a radio broadcast Lord's Day morning, 9:30-10:00 o'clock over station KVLH, Pauls Valley, Okla. Please pray for all the faithful everywhere.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif., April 19—We have been studying the book of Revelation chapter by chapter at Modesto, and it has proved an interesting and rewarding study so far. Our younger men are working to make themselves useful in the Lord's cause, both in teaching and in song leading. The Lord has blessed us with a super-abundance of talent and we are trying to develop it. We already have some good teachers among the older men. We are looking forward to our discussion at Yakima, Wash. with brethren who believe in cups and classes. The dates are May 14, 15, 17, 18. We also have one coming up in the Houston, Texas area, the Lord willing. The dates are pending. Greetings to the faithful everywhere.

Lonnie Kent York, 648 N. 61st St., Kansas City, Kansas 66102, April 17—We have just finished a fine meeting with brother Carl Johnson of Ada, Okla. It has been two years since Carl held our first meeting in our new building, and the years have been good for his preaching, for he is a fine and able defender of the truth. There were three baptized during this meeting along with about ten renewing their strength through public confession. The work here progresses at a fast rate. We have established a place of worship in the Leavenworth area and hope to begin full worship about the first of June. Starting April 22, we have a fifteen-minute radio program on Sundays at 2:15 to 2:30, on the local Leavenworth station. It is our hope this will aid us in the personal work for this area. Pray for the work here as well as for other fields.

Edwin W. Ball, 3715 Churchill Ave., Lansing, Mi.; Mar. 5—It has been some time since I have reported regarding the work in Lansing. We are still carrying on the Master's work, but rather slow to what we would like. The past year has seen much sorrow, and much joy also. Bro. and Sister Mock, along with the congregation regretted the loss of their baby daughter, but were overjoyed with the birth of their new son, Gregory, a few months ago. We (the congregation) wish to thank all who contributed toward the building fund over a year ago. We have been unable to build thus far; however, we did pay off the rest of the lot which came to about \$4,000.00 and now we are working toward the building fund. We at present meet in a school house that we were able to rent for much less than the Y. W. C. A. and is much better, as we have

it all to ourselves, and it will seat about 75 people, plus we may be able to buy it for much less than we can build this summer; if so we may consider selling the lot and paying off the school building. Will keep in touch with those who have expressed an interest in the work here and also with a report through the OPA from time to time. We ask the prayers of all the faithful for the work here and all work everywhere.

Bob Loudermilk, 904½ W. Tennessee, Midland, Tex. 79701—The work in this area continues to prosper which is always encouraging. Since last reporting, two have been baptized into Christ; a few have confessed faults, and one has come from digression. For this we give God the glory. We were in Lubbock, Tex., Mar. 16-18, a meeting in the interest of the young people which was a spiritual feast. Several attended from Okla. City; Wichita Falls, Levelland, Andrews, Odessa, and Midland all in Tex. We were happy to have Bro. Melvin Blalock and wife from Amarillo in attendance, and Bro. C. A. Smith with his family. About 10 young men took the pulpit Lord's Day afternoon and did a splendid job in preaching the gospel. We are now having monthly studies (last Sat. night of each month) rotated among congregations at Andrews, Odessa and Midland. A timely subject is taught and then discussed by brethren. The interest is good. We look forward to a good meeting, May 4-6, with Bro. Billy Dickinson, and we pray for its success.

Bob Vogt, Box 164, Perkins, Okla.—The church here is trying to get support for Bro. Mike Pope, Sulphur, Okla. to come here for personal work. He has agreed to work with us for \$300 a month; brethren, for a young man in this day to be willing to work full time and pay all his expenses for this price is to be commended. He is young and does not have a lot of experience, but he is willing to try and he is very dedicated to the work. Won't you help us in giving him the chance he wants. In helping to support him, you will be helping to save others. The church here will do all it can, but we need your help. Those willing to help, or needing more information, please communicate with the writer. We would like to have him by June 1 if at all possible.

Joe Hisle, Rt. 4, Ada, Okla., Mar. 6—Since our last report we have been in meetings at Harrodsburg, Ind. which resulted in 15 confessions of fault and LaGrange, Ga. where 25 confessed faults and 2 were baptized. We also preached 3 nights at Huntington, W. Va. where 2 made confessions. We enjoyed the hospitality of the brethren everywhere we went. We especially enjoyed staying with Bro. and Sis. E. H. Miller. It was a pleasure to be associated with Bro. Miller during the meeting. During these meetings we had good support from fellow preaching brethren which we appreciate so much. Following is our schedule, if the Lord wills, for the next few months: Jerusalem, Ark. Mar. 30-April 8; Lexington, Okla. April 13-22; Wichita Falls, Tex. (Lawrence Rd.), May 4-6; Cable Ridge, Mo. May 11-20; Moore, Okla. June 1-10; Greenville, S. C. June 17-24. We request your continuing prayers and thank God that there are still Christians with a desire to be right in God's sight above all else.

Eddy Bullard, Rt. 1, Box 26, Tupelo, OK., April 2—I am preaching regularly at McAlester, Okla. the third Sunday; at Legal, Okla. the second Sunday and at Tulsa, Okla. the fifth Sunday. The first and fourth Sundays I am at Denison, Texas. I have preached at Ada, Okla. and Galey, Okla. several times. We have learned to appreciate these congregations so much. Bro. Johnny Elmore has just closed a fine meeting at McAlester, Okla. We enjoyed the good preaching and the association with him and Bro. Miles King, who is working part time with the church at McAlester. Our son, Billy, preaches the first Sunday of each month at Wilson, Okla. and helps with the Church at Denison, Texas. Billy will start to college at Ada, Okla. this summer. I have been asked by so many to come and

preach for them; I plan soon to fill some of those promises I have made. Lord willing, I will work this summer with the Church at Tulsa, Okla. and at Denver, Colo. We pray for a fruitful summer.

Roy Lee Criswell, Rt. 9, Box 177, Columbia, Mo., Mar. 14—The Church here is dwelling in unity and seems to be progressing. We continue with our radio and television programs. We have received some correspondence from both of these. We are very happy to report that we now have a young man and his wife worshipping with us who are from Nigeria. They are here attending Missouri University, and working on their Master's Degree. They were members of the Church in Nigeria, but they worshipped in error. I studied with them and they were willing to accept the truth and make a change. They found the Church thru one of our advertisements in a local news media. This past Lord's Day evening he taught a very good sermon for us. He has a very good knowledge of the Bible, and I believe is sound in the Scriptures and firmly stands for the Truth. We give greetings to all of the faithful and request that you remember us in your prayers.

Ronny F. Wade, 707 Pearson Dr., Springfield, Mo., March 24—The work in this area continues to move forward. Brethren are working together and there are a minimum of problems. Bro. Clovis Cook and I conducted a meeting at West Plains, Mo. Mar. 11-18. Irvin Barnes is currently living there and was a big help. A large number of outsiders attended which encouraged the brethren there. I shall herewith give a schedule of my meetings for the coming summer months. We would appreciate you coming by and helping us out in any of these endeavors: June 1-10, Huntington, W. Va.; June 17-24, Mtn. Home, Ark.; June 27-July 1, Arlington, Tex.; July 8-15, Huntsville, Ark.; July 22-29, Shreveport, La., and August 5-12, Claxton, Mo. We look forward to seeing many of you and working together for the good of the cause of Christ. Our meeting here in Springfield will be April 8-15. We are using a different preacher every night. The 15th will be our annual meeting for the churches in this area. The Lord willing we plan to plant another new congregation this year in Northern Ark. This will be the ninth new congregation we have established through this work in the past eleven years.

Paul O. Nichols, 514 Oakshire, Ave., Modesto, Calif. 95351, Mar. 21—Our meeting with Brother Tom Lehman of Mesquite, Tex. closed Mar. 4 with six confessions and one baptism. We had some good crowds for the meeting and appreciated all who came and assisted us in this effort. Of recent we have also attended meetings held by nearby congregations in which we have heard Brethren Jack Cutter, John Modgling, and Carl Johnson. In January, I was at San Pablo for a weekend meeting. In February, I had the privilege of preaching at Fremont three services. It was good to see all our friends at both places. Don King is doing a good work at Fremont. We are happy to report that many of our young men at Modesto are making remarkable progress as teachers and song leaders, and we appreciate them. Those who are most interested in developing their talents so that they can be useful to the church attend our studies on Friday nights. Some of them want to be preachers and others want to be leaders in the church in the future. We also have some young men from out of town who attend these sessions. They, too, show an interest in developing their abilities. May the Lord bless the faithful everywhere.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., April 17—I recently held a meeting for the Pleasant Grove Church of Christ, near Brazill, Ind. We had pretty good crowds in view of rainy weather. This congregation has some of the greatest potential for leadership that I have seen for some time. They have several young men that are able and dedicated. Combining their young talent with the experience and wis-

dom of the older men in that congregation, you have something to be admired. I was really impressed. I enjoyed that meeting so very much. The Harrodsburg, Ind., congregation attended well and were a great help. I had agreed to hold this meeting for these brethren almost three years ago. Our meeting for the work in this area was April 15. Everything went well with many congregations pledging themselves to do more and more. We now have seven full time preachers in the work with the prospect of number eight coming into the work soon. Our plans for this year include starting a congregation in Harrison, Ark. Irvin Barnes will be moving there soon. The Church in Springfield just closed a meeting during which time eight preachers took part. We had a different preacher each night. It was interesting. There will be many meetings held in this area in the next few months; in fact, they have already begun.

Carl M. Johnson, 1124 E. Eighth, Ada, Okla., Mar. 20—I just concluded my first two meetings this year. The first was in Escalon, Calif. where crowds, hospitality, and cooperation were excellent. I was encouraged also by visiting preachers who attended one or more nights including, Jack Cutter, Richard DeGough, Don King and Paul Nichols. The meeting resulted in eleven confessions of fault, three of which were restorations. A special thanks goes to the Ron Jordans and Homer Sallee for making their homes mine during my stay. My next was in Orange, Calif., and was another spiritual feast. Hospitality and cooperation were, again, excellent. It was a treat to preach to such attentive crowds. The meeting resulted in two baptisms and 13 confessions of fault. One of these was the restoration of a dear brother who had been out of duty for over 20 years. God bless them all and to Christ be the glory. It was also a pleasure to be associated with two very dear preaching brethren, John Modgling and Don McCord while there. The remainder of the first half of my meeting schedule includes: March 30-April 1, McGregor, Tex.; April 6-15, Kansas City, Kans. (36th & Everet); April 20-29, Mena, Ark.; May 11-20, San Antonio, Tex. (Catalina Ave.); May 25-June 3, Galey, Okla.; July 13-22, Jerusalem, Ark.; Aug. 4-12, Sand Grove, Tex.; Aug. 17-26, Norman, Okla. The remainder of my schedule will be included later. Your prayers are asked.

Carl M. Johnson, 1124 E 8, Ada, Ok., Apr. 17—I just returned from a wonderful meeting with the brethren at 36th and Everett in Kansas City, Kansas. The cooperation and support of these brethren was excellent. We also had good support from the surrounding congregations. The meeting resulted with three baptisms and ten confessions of error. I am looking forward to returning to Kansas City, Mo. in August for the Labor Day Meeting at the 85th and Euclid. I will be privileged to direct the meeting which will be based on the theme "World-Wide Evangelism." Plans have been made to have some of our evangelists with missionary experience in foreign countries to relate to us the methods and techniques of those missionary efforts. I have a feeling this meeting will do a great deal to make us more aware of the urgent need to evangelize in distant fields and as to the proper scriptural methods of reaching that end. The brethren at the 85th and Euclid congregation have been working hard in preparation for this meeting and if you can attend, I am sure you will benefit from it. The dates for the meeting are August 29-September 3. Since last report I also held a short, but enjoyable, meeting in McGregor, Texas. This meeting was well attended and resulted in two confessions. We continue to solicit your prayers.

Dennis E. Smith, 1800 Lone Mountain Rd., O'Brien, Oregon 97534, April 9—Since last reporting to the O. P. A. several months ago, we have moved from the South to the Northwest part of the country. We regretted leaving the many friends and ones we had grown to love in the church at Temple, Georgia and in the surrounding congregations in Georgia and Ala-

bama. We miss the association with these brethren and think of them often. The congregation at Temple has asked us to return to work with them again in the future if possible. We look forward to the time, Lord willing, that we can be with these brethren in the Lord's work again. We sincerely thank these brethren for their kindness and hospitality and we pray the Lord will continue to bless them richly. We moved to Oregon because of the urgency and great need for the work in this area. The work here is being supported jointly by the congregations at Cottage Grove, Corvallis, and Cave Junction, Oregon. We are living in southern Oregon and have begun the work with the congregation at Cave Junction. Our plans are to conduct the work in this area mostly for some time. The work has had an excellent beginning. I have had many contacts which seem to be good prospects, and I have conducted several studies already. These studies have resulted in two baptisms and we are hopeful of more real soon. The two that have been baptized were young men. One is 26 and the other is 22, and they both desire to take part in the work and worship of the church. Both have already begun to lead singing, and they do very well. We're very thankful to God for His blessings on the work and we praise Him in all of it. We solicit the prayers of our faithful brethren everywhere.

Melvin Blalock, 4008 Beaver Dr., Amarillo, Tex. 79107, April 17—The work here is progressing very well. We are happy to announce to the brotherhood that we are now meeting in our new building at 1112 N. Grand St. For those passing through Amarillo who would like to worship with us, we will attempt to provide directions. Our new building is on the east side of North Grand St. in the 1100 block. The building is directly across the street from Forest Hill Park and just four blocks north of Amarillo Blvd., or Business 66. Business 66 is a major thoroughfare and Grand St. intersects it; therefore all that is necessary is to turn north on Grand and go about four blocks. There are two other Churches of Christ nearby, but they are not on Grand St. so this should cause no confusion. While we are thinking of the church building, we would like to acknowledge the following contributions: Healdton, Okla.—\$100.00; Planz Road Church of Christ, Bakersfield, Calif.—\$25.00, and Lubbock, Texas has continued to send \$25.00 per month. We appreciate very much all of the wonderful support in this work. Our building is not yet complete, but at least we are able to meet in it. It is a blessing to have a building. We believe that the work now has greater potential than ever before. We request your continued prayers in this effort.

Richard D. Frizzell, 1405 Cross St., Mtn. Home, Ark., Mar. 21—The work in this part of the country is going well. Bro. Alfred Newberry and I have been working together here since the first of September. I have enjoyed working with Alfred. He is zealous and dedicated to the cause of Christ—traits which I appreciate in anyone. Since the first of the summer there have been eight baptized, two restored to the faith and one has come from digression. The fields are yet "white unto harvest" in this area. For all the progress and success that has been achieved, we give God, and the power of His Word all the glory and praise. Feb. 23-Mar. 4, Alfred and I held a Gospel meeting here in Mtn. Home. One was baptized. There was a lot of outside interest. I believe there were outsiders each night. As a result we have several good leads. In fact, there is one family, whom we have studied with and who came to our meeting, that we feel will come from the digressive brethren before too long—at least we hope and pray they will. Lord willing I will hold two meetings this spring, they are: Odom, Mo., April 20-29; Temple, Ga., May 13-20. Of course, everyone will be welcome to attend these meetings. After the fourth of July meeting at Sulphur, Okla., I plan to visit my folks and relatives in Calif. If anyone, in Calif., would like to have a meeting in July or Aug., I may be available. Please remember me in your prayers. Pray for the work everywhere.

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

OLD PATHS ADVOCATE

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

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

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JEHOVAH'S WITNESSES

By Tom Lehmann

In my work at Escalon, Calif., I talked with many Catholics, Seventh Day Adventists, and Jehovah's Witnesses, so-called. I talked with more folks from these groups than from any other. One result is that I learned more about what these groups teach. Catholics hold to tradition and value this above a "thus saith the Lord." Seventh Day Adventists hold to parts of the old law for justification. They claim we must worship on the seventh day (See Gal. 5:4). Jehovah's Witnesses claim to follow the teachings of the Bible yet their doctrine has changed since the year 1914. In this article we are interested in some of the things these so-called Witnesses teach.

I have in my study three volumes of Russell's "STUDIES IN THE SCRIPTURES." There are more than three volumes in the set. This set of books was commended to the public in the September 15, 1910 issue of "Watchtower" on page 298. We quote, "The Scripture Studies' are practically the Bible itself. . . . Furthermore, not only do we find that people cannot see the Divine plan in studying the Bible itself, but we see, also, that if any one lays the "Scripture Studies" aside, even after he has used them, after he has become familiar with them, after he has read them for ten years — if he then lays them aside and ignores them and goes to the Bible alone, though he has understood the Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had read merely the 'SCRIPTURE STUDIES' with their references, and had not read a page of the Bible, as such, he would be in the light at the end of two years, because he would have the light of the Scriptures." The Jehovah's Witnesses have laid these books aside and no longer use them. According to their own testimony, ". . . If any one lays the 'Scripture Studies' aside, . . . even . . . after he has read them for ten years—if he then lays them aside and ignores them and goes to the Bible alone, though he has understood the Bible for ten years, our experience shows that within two years he goes into darkness. . ." Sure enough, after these Witnesses laid aside "STUDIES IN THE SCRIPTURES" their doctrine changed. According to their own testimony, "They went into darkness." Why, Because today they teach things contrary to "STUDIES IN THE SCRIPTURES." (Of course we can show they were in darkness

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FELLOWSHIP

By W. G. Fulmer

In the matter of fellowship, the death, burial and resurrection of Christ antedates the fellowship of Gentiles with God (Eph. 2:11, 12). Christ opened the Way of Truth to all men, both Jew and Gentile when, on the day of His ascension, He commanded His Ambassadors to preach the Gospel to every Creature (Mark 16:15). The importance of fellowship is emphasized in Matthew 7:23 where our Lord and Saviour said, "I never knew you: depart from Me, Ye that work iniquity."

I am writing not for argument's sake, but in the hope that some one or more will come to the knowledge of the Truth, as it is in Christ Jesus. In writing on the subject of Fellowship, it is very important that we understand what fellowship is in a scriptural sense; how to obtain Fellowship with God, and the Lord Jesus Christ; and the importance of having fellowship with Them.

The Definition of Fellowship

In seeking for definitions of words, most of us go to the dictionary of English words, but the New Testament was written in Greek, so to find the definition of Greek words, we must consult a Lexicon. The definition of Fellowship as given by Webster is: (1) A state or relation of being a fellow or associate, (2) Any union or association composing a company of EQUALS or friends, (3) Partnership or Membership in any Society. These definitions sound correct to those unlearned, not knowing the true meaning of the word; let us study these definitions. Number one: "A state or relation of being a fellow or associate." I would like to ask: A fellow or associate in what? Why, you and I did not have one thing to do in bringing the Christ to the Earth, or in bringing the New Testament into existence, or in formulating the plan of salvation which brings about fellowship. If Webster had said, "A state or relation of being a Partaker," this definition could be more easily sustained by the scriptures. Number two: "Any union or Association composing a company of equals or Friends." This definition will not do at all. Just remember when you read this that we are studying having fellowship with God. This second definition will allow for fellowship in anything: any Club, any secret society, the Hippie movement, the Mafia, drug traffic or any other thing where people have a kindred interest; any subversive movement, even against the church or the government

of any country. Number three: The definition is the same in substance as No. 2 and needs no further comment. We are studying, "having fellowship with God and the Lord Jesus Christ. You will agree that having fellowship in the things I have mentioned is not the same as having fellowship with God and the Lord Jesus Christ.

Having shown that fellowship in secular societies is not the same as fellowship with God and the Lord Jesus Christ, let us pursue the matter of fellowship among religious bodies. Is fellowship in a religious body the same as having fellowship with God and the Lord Jesus Christ? If so, why are they not in fellowship with each other? There are two hundred fifty-five religious bodies in the United States of America; each one composing a fellowship, but strange as it might seem not one fellowshipping the others. Are they all in fellowship with God and the Lord Jesus Christ? If so, why not fellowship each other? Yes! each one is in fellowship with every one in their particular group, but not in fellowship with others in another group. If we were to give a reason why we are not in fellowship with every other group, would not the reason given very likely prove that we are not in fellowship with God? Try giving a reason and see.

Having shown what is **not** the Bible definition of fellowship, let us give the Bible definition. Our English word fellowship comes from the Greek word "KOINONIA" which means a sharing in common. The same Greek word "KOINONIA" is rendered Communion. So the KOINONIA of God and the Lord Jesus Christ is a sharing in common, a fellowship, a communion with God, and the Lord Jesus Christ, and all who have been made partakers of His grace. To me this definition is much more restrictive than Webster's definition, because you could, according to Webster, belong to a club or any number of societies and disagree with most everything they stand for and still remain in fellowship. But not so with fellowship with God and the Lord Jesus Christ. In order for people to have fellowship with God and the Lord Jesus Christ, they must, first, be made partakers of God's grace. They must be made or become equal partakers of God's grace, a sharing in common; a communion with all others who have been made or become partakers of God's grace. Now! if everyone of every religious Body has been made partakers of God's grace, why is there no fellowship among people of differing religious bodies? You see, a man may have fellowship in any number of religious bodies; but is that the same as having fellowship with the Lord? If so, why not fellowship one another? Why my Friends, can you give the answer? Paul wrote to the Church in Phillippi, that they all were partakers of God's grace with Him (Phil. 1:7). Now, was there fellowship between Paul and the Saints at Phillippi? Sure there was, because they all had been made or become partakers of God's grace. And so it is today; when people are made partakers of God's grace, there is fellowship; but no fellowship where people have not been made or become partakers of God's grace. Fellowship then in a scriptural sense is: That all who are made partakers of God's grace, to be one; to have a common interest; a participation in things of Christ; a common experience which is recognized and enjoyed by all. Now to the second part of this lesson:

How Is Fellowship With God and the Lord Jesus Christ Obtained?

I shall give Scriptures which tell us as plainly as words can express how fellowship with God and Jesus Christ is established. "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that you also may have FELLOWSHIP WITH US: yea, and OUR FELLOWSHIP is with the Father, and with his Son Jesus Christ:" (1 John 1:1-3). In obtaining fellowship with God and the Lord Jesus Christ, we obtain fellowship with the Apostles of Christ; by establishing fellowship with the Apostles, we establish fellowship with God. I am convinced that this idea is unheard of by the majority of people today. The Apostles are never figured in or included in establishing fellowship with God. We cannot exclude the Apostles in obtaining fellowship with God because John says, "That which we have seen and heard, declare we unto you also, that you also may have fellowship with us." Of course they had fellowship with God and the Lord Jesus Christ, but you see, we establish fellowship with God and Christ by establishing fellowship with the Apostles. We establish fellowship with them by taking heed to what they declared. So in order to establish fellowship with God and Christ, we must give heed to the things declared by the Apostles of Christ.

It is very important that we hear only what they declared, because they announced what they saw and heard from a Person, that person being the Lord Jesus Christ. They had seen the Lord; they had handled Him; they had heard Him; so, they took the things which they saw and heard and declared it, so that you and I might have fellowship with them, and with God and the Lord Jesus Christ. Our Lord does not require people to believe in Him without testimony, so He gave abundant testimony through His Apostles. Christ promised the Apostles in John 14:26 that "when the COMFORTER, (even the Holy-Spirit) whom the Father will send in my name, he (the comforter) shall teach you all things, and bring to your remembrance ALL that I said unto you;" so, the Apostles, empowered by the Holy-Spirit, took the things they saw Jesus do; and the words they heard Jesus speak and declared them, so that you and I could have fellowship with God and the Lord Jesus Christ. John says, "That which we have seen and heard, declare we unto you. We can rest assured that the Apostles did not declare anything concerning Christ, but what they saw and heard. Were they competent witnesses? Were they truthful? Then we have every reason to believe them. But take notice: "We are to believe what they declared!" That is, if we establish fellowship with God. AH! my friends, you and I may hear and believe every creed of man; and join every religious body on earth and still not be in fellowship with God, but we are assured that if we hear the words declared by the Apostles, and believe them, we have fellowship with God.

Having fellowship with the Apostles denotes a "sharing in" and a partaker of the relationship they

had with God and Christ. Our Lord commissioned His Apostles to make Disciples of all nations baptizing them INTO the name of the Father, and of the Son and of the Holy Spirit. This gave those who heard, believed and were baptized a relationship of Sons and Daughters (Matt. 28:19. A. S. V.). Establishing fellowship with God and Christ, and as the Apostles were the proclaimers, it also gave those who heard, believed and were baptized fellowship with the Apostles. When the gospel of Christ was proclaimed, those who heard it, believed and obeyed it, were brought into fellowship with God and Christ. This was a fellowship of oneness. There were no differing denominations in the days of the Apostles. Every Child of God was one with all other children of God, as Jesus prayed in John 17:20-23 concerning those who would believe on Him through their (the Apostle's) word. And those who enjoyed fellowship with God during the days of the Apostles enjoyed a oneness with God and a oneness with all other children of God. Yes, they were all partakers of God's grace through the gospel and they all shared a fellowship with all other Christians, including the Apostles. Faith in the Apostles' word is very necessary in establishing fellowship with God and Christ. If you have the idea that Faith is not necessarily based on the testimony of the scripture, then know this; the Faith which the New Testament speaks of and commands is based on scriptural evidence, because Faith comes by hearing the word of God (Romans 10:17). A Belief not based on scriptural evidence could be more properly called credulity than Faith. Just remember that John says, "We declared what we saw and heard that you may have fellowship with us, and our fellowship is with the Father and with the Son."

Rejecting The Word Is Equivalent To Rejecting Christ

It is impossible for me to understand how a person could believe in Christ and reject His word. Jesus says in John 12:48, "He that rejecteth Me and receiveth not My sayings, hath One that judgeth him: the word that I spake, the same shall judge him in the last Day." It seems to me, that to reject His word would be a rejection of Him because the consequences are the same. So to say, I believe in Christ, yet reject His word would be a rejection of Him also. Now! fellowship is not to be had with God rejecting any part of God's word; that is why John says, "that which we saw and heard, we declare unto you, that you may have fellowship with us."

Where Fellowship With God and Christ Is Enjoyed

When the Apostles proclaimed the Life and Words of Christ to man, to those who gave heed to their words, fellowship with God and Christ was established, and they were added to the Church, the body of Christ (Acts 2:47). A man's nationality, sex, or station in life does not interfere in his establishing fellowship with God. In Eph. 2:11-16 Paul says, "that every barrier was removed by Christ between Nations,"—"that He might reconcile both Jew and Gentile in ONE body unto God." In 1 Cor. 12:13 this same Apostle wrote, "For in one Spirit were we all baptized into one BODY, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit;" and in Col. 3:15, he wrote, "Let the peace of God rule in your hearts; to the which also you were called in one body; and be ye thankful." And in Eph. 3:6, "To wit, that the Gen-

tiles are fellow-heirs, and fellow members of the Body and fellow-partakers of the promise in Christ Jesus through the Gospel."

Fellowship with God and Christ is found and enjoyed in the Body, or Church of Christ. Do you have and are you now enjoying fellowship with God? You can if you will take heed to the words of the Apostles.—2936 Lenox Avenue, Jacksonville, Fla. 32205

I AM JOE'S HEART

By Barney Owens

For some time the Reader's Digest has carried various articles on Joe, who is said to be a typical American man, age of 47 years. In each article (there have been 15, with others to follow,) a vital organ of his body has been the subject. In these the authors allow us to see things through the "eyes" of the organ itself. These have been interesting and helpful to me. From them I borrow the idea and notice some things about Joe's spiritual man. Our Joe will be a typical member of the church (whatever that is), with his organs speaking to you and me. As the heading suggests this article concerns "Joe's heart."

A few days ago Joe was having lunch in town with a friend, who said something which I think is representative of what many who claim to be Bible students, think of me and my function. He said, "As long as my heart is right (slapping himself on the breast) the Lord is pleased with me." Why is it that people will go about the chores of life trusting so much in me, but knowing so little about me, my location, and my work? It is humiliating, discouraging, and even disgusting. First, it is wonderful that a man would try to have a heart that is right, because an evil heart or conscience cannot please the Lord. We find in 1 John 3:20-21, "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then we have confidence toward God." It was to rid us of the "guilty-feeling" for our past sins that the Lord died, as the Hebrew writer said, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9:14). However even with this admirable trait in his life, our friend and others like him, do not please the Lord. Why? Because there are at least two soul-damning theories found in this statement with its accompanying action.

The heart of man is not a safe guide. The word of God is plain on this matter. All must not think more highly of his heart than the Scriptures allow. A heart can devise wickedness (Prov. 6:18); it can be the beginning place of all sorts of evil (Mt. 15:19); and can grow hard in order to resist the truth (Mk. 16:14). Of course, used in this sense, it can be referred to as the conscience (which in reality is a part of the heart). What can be said of the heart in this since can be said of the conscience. We learn the conscience (heart) may be weak, seared, defiled, and evil (1 Cor. 8:10-12; 1 Tim. 4:2; Tit. 1:15; Heb. 10:22). There are others who trust the heart that have never had it purged by contacting Christ's blood, so their conscience is evil (Heb. 9:14; compare with Rom. 6:3-4). The hearts in this condition are not safe guides. A prime example is Saul

(Continued on page nine)

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MY SINCEREST APPRECIATION

Were it not for those who help in so many ways with *Old Paths Advocate*, I hardly see how we could carry on as well as we do. Many of our readers may be aware that for a long time now, for several years, Sister Veta Wissinger, Lebanon, Mo., has seen that the paper has been prepared for mailing at the post office there. Her mother and sister have assisted her. How I do appreciate this! It is sheer hard work, and I want Veta to know and all concerned just how much I do appreciate all she has done. Sister Wissinger has asked now for some time to be relieved of this responsibility, and was so willing to carry on and help us for several months until we could get someone to help us in mailing the paper. We are real fortunate in having two good sisters in the Lee Summit community, near Lebanon, Mo., assume this task. They are Sister Agnes Himelhan and Sister Glennis Faust, Phillipsburg, Mo. While expressing sincerest appreciation to and for Sister Veta Wissinger, I hereby express appreciation to and for these two sisters for their labor of love in this endeavor. Their stepping forth is answer to prayer.

—Don McCord

OUR HELPERS

You will find listed below those sending subscriptions and the number sent since we last went to press. Please kindly advise us of any errors immediately. Be assured please that your continued interest in and support of this journal are genuinely appreciated.

Larry Ballard—14; Richard Frizzell—10; Vera Hartin—7; Noah Graham—6; Larry Parker—6; Clovis Cook—5; Veta Wissinger—5; Vida Morrow—5; Orvel Johnson—5; Jim Hickey—4; W. Fullmer—4; Albert Brown—4; E. E. Perkins—4; Ronny Wade—4; Mrs. D. O. Ercanbrack—4; Olive Wilburn—3; Tim Dougherty—3; Lavern Lum—3; Bobby Pepper—3; Charles Wilson—3; Ivan Johnson—3; Wm. A. Joyce—3; Wilda Egorrola—3; S. C. Cook—3; Sybil Smith—2; Maudie Gilyard—2; Lloyd Kornegay—2; Bill Davis—2; P. C. Brown—2; Chuck Morris—2; W. C. Hyde—2; Mrs. Herman

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BOOKS AND TRACTS

The following song books are still available at the price of 65c per single copy and 50c each for over one: *Gems Of Gladness*, *Star of Hope*, *Hymns Of Love*, *Joyful Praises*.

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

POWERFUL SERMON OUTLINES AND CHARTS

This new book by David Macy can be used in several ways. It can be used for sermon preparation, family Bible study, personal study, a ready reference on a number of Bible subjects, and as a gift for your studious or unsaved friends. It is 228 pages in length and contains 60 complete sermon outlines and pictures of ten hand-painted sermon charts. It is cloth bound with a beautifully illustrated dust cover making it both beautiful in appearance and useful in contents. The price is \$3.95 and this includes postage and handling. Send all orders to Charles Mountain, 10922 Lazy Oaks, San Antonio, Tex. 78217 or inquire at your bookstore. A free illustrated brochure will be mailed on request. —David Macy, APDO 457, Saltillo, Coah., Mexico

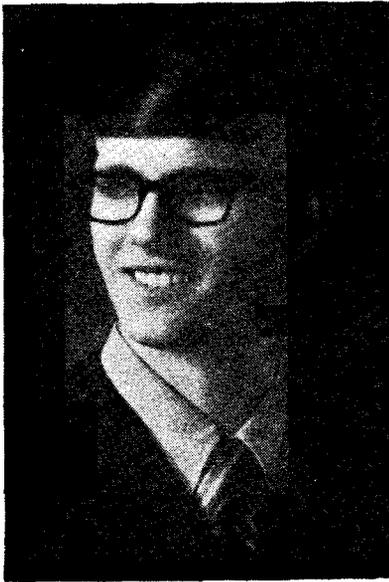
SERMONS AND WRITINGS OF HOMER L. KING

This is a book off the press, 1969. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King. It also contains a full page photograph of Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer King, 1061 N. Pilgrim, Stockton, Calif. 95205

NOTICE — CHURCH HYMNAL

Shall we have the Church Hymnal? Several have expressed interest, but not nearly enough for such an undertaking. Let me know what you think, brethren. Yes, we still plan a regular book for next year!—M. Lynwood Smith, Rt. 1, Box 151, Wesson, Miss.

MEET BRO. ALLEN BAREFOOT



Bro. Allen Barefoot, 244 N. Johnson, Pontiac, Michigan 48053, will be entering the evangelistic field full time upon graduation from Oakland University in June. Bro. Allen could seek and obtain a very good position in the secular job field but instead he has chosen to labor in the fields that are white already to harvest. Bro. Allen stands firm on the gospel of Christ. He is not willing to bow to social pressure and popular opinion to make the gospel more appealing. He respects the Word of God and handles it carefully because he believes it is the power of God unto salvation and unless the Word is preached and it alone there can be no salvation from sin. With Bro. Allen's knowledge of the scripture and his desire to preach the gospel in its purity and simplicity let us encourage him and employ him in the Lord's work. Bro. Allen will be working with the church in Pontiac, Michigan for a year but will be free to hold meetings. I feel sure that the Lord will not be disappointed in the efforts that Bro. Allen is now putting forth and will continue to put forth in the future. —Murl R. Helwig

CARD OF THANKS

We hereby express to all of our brothers and sisters in Christ and friends sincerest thanks for every act and word of kindness and comfort in the passing of our husband and father, Edgar Claywell, Claremont, Calif. We will always be grateful to and for those who waited with us at the hospital, who prayed with us and for us, and who helped in so many other ways. God bless you all. —Myrtice Claywell, Margaret Pauley and family

THE MEETING AT SULPHUR, OKLA.

Why not plan to attend the Sulphur meeting this year? The meeting has enjoyed a regular growth for many years, and we have hopes that it will continue. Many of the Lord's faithful plan vacations around this meeting each year, and are blessed with the preaching of the Gospel, and the songs of praise and thanksgiving. The meeting this year will be conducted by Brother Gayland Osburn and this writer. If you have never attended, please accept this personal invitation to attend. The meeting will begin June 25th, with the final day as always on July 4th. We will be looking for you. —Barney Owens

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

MEETING HOUSE FOR SPANISH BRETHREN — DALLAS

The construction of this meeting house, already mentioned in this journal, should be completed in early June. These brethren are so thankful for prayers, words of encouragement and interest brethren have shown. The total cost excluding cost of lot is \$21,000. Since last reporting, Forney Rd., Dallas contributed \$1100; an individual, \$200; Boulder Dr., Dallas, \$500. May God bless and all the glory to Him.—John Spradley

(Note: Since receiving this notice for publication, Bro. John Spradley by phone has advised us of the unexpected passing of Bro. Joe Martinez, a leading light among these brethren. I am so sorry; Bro. Joe was always so friendly, devoted, and interested in the cause. May God bless his family and the brethren who will miss him so much. I am so glad I knew him here. —Don McCord)

ASKING FOR TROUBLE

(In view of the recent trends toward immodesty in women's apparel—even among women who profess to be Christians—I felt it would be appropriate to share these comments made by a nationally-known newscaster with you. —R. Shelly

Girls' skirts started creeping upward in 1964. The higher hemline was then most conspicuous only because it rode up when she sat down.

Simultaneously, however coincidentally, crimes against women began a dramatic increase. FBI crime files show the rate of forcible rape—which had been declining for five years—shot upward in 1964 and each year since.

In England, where the short skirts had a head start, the rape rate increased ninety percent.

In the United States, the increase has been sixty-eight percent. Last year forcible rapes increased more than any other violent crime. Is there a correlation? The consensus of law enforcement officers in fifty states is "YES."

Professional law enforcement officials in fifty states were asked, "Does the short skirt invite sex crimes?" Those in sixty-one per cent of our major cities reported and ninety-two percent said yes. The juvenile division commander of one large city spoke the concensus view when he said, "Some sex crimes are committed by individuals aroused by their sensory perception, and short dresses of some girls could provoke such an attack." Where forcible rape is now our nation's fastest increasing crime, a separate category of "molestation of young girls" is also at a record rate.

Mary Quant, London designer, mother of the miniskirt, said on November 13, 1967, "Miniclothes are symbolic of those girls who want to seduce a man. . ." And, as if to confirm her conclusion, the years the skirts went up crime against women demonstrated a parallel increase. The analysis, compiled by Hollywood Social Studies and analyzed by Chief of Police Duane Baker of Glendale, Calif., presumes to draw no conclusions beyond the survey's findings and the FBI's statistics. New York City presently averages five reported forcible rapes per day. Los Angeles, with a third the population, also has five a day. San Francisco's rate is up more than two hundred per cent in one year, as is Cleveland's. Most rapists are age 18.

Of the lawmen surveyed, eighty-three percent agreed: "A normally sexed young man will be more likely to think in the direction of overt sex activity by the strip-tease effect of a short skirt wearer, seated, than by any other public fashion in history." Yet many women cannot imagine that it could ever be improper—or even dangerous—to follow fashion. Women have always been delightfully devious in getting themselves noticed. May it ever be so. But in this instance, because they don't quite comprehend the man's eye-view of what is provocative, seeking attention, they may be asking for trouble. —Paul Harvey (Selected by Homer L. King)

REPORT FROM AFRICA

By Ronald Courter

The month of April brought us the first signs of the fall season and the continuation of beneficial days in the Lord's work. Once again, it was time to travel to Malawi for the quarter meetings. These meetings take place each year at designated localities, where the brethren of the different areas gather to discuss the work. Jerry and myself flew to Blantyre in the early hours of March 31 and then drove on to Namadidi (Zomba Area) with brethren Lichapa, Sande, and Davidson for the first meeting.

The Lord's day (April 1) took us to Dzenje (Mulanje Area) for the assembly of the saints and the planning of the work. It was not only a day of spiritual blessing and providential care, but one of rains, mud, and the unpredictable ways of bush travel. We sat for 5 hours at one bridge waiting for the drunken waters that immersed our only way to return to a more sober state. Darkness stole upon us as we sat there wet and emitting the aromas of the journey. Once darkness fell heavy upon us, the only sound was the chattering of Africans as they passed by, heard but unseen, because night and black skin had blended into perfect camouflage. The only light without came from the occasional flick of the headlights checking the intoxicated waters. In contrast, one could say the only light within that could put such a scene in life, in order, would be the word of God.

It dawned upon us during the very minutes we were sitting there, that at the same time, many of the brethren who were supporting our efforts with prayer and monetary gifts were assembling around the Lord's table. While we were waiting for His lawful hand to sober the waters, others were actively raising psalms, hymns, and spiritual songs to the Creator and Sustainer of life. How true it is to the Lord's way, that we must wed the waiting and working of many saints to glorify God and serve one another.

Other good meetings followed in the days ahead at Manjolo (Chiradzulo Area, Blantyre, and Sabatiyao (Luchenza Area. These meetings revealed signs of new maturity, orderly programs of work, and a solid core of leaders that have been faithful in the work for many years. These men have continued on course and no one dare say they do because the course was easy. They have continued because of their faith in Him who is and Him who is the rewarder of them that diligently seek Him.

Once the quarter meetings were completed, Jerry conducted a study for the Chichewa speakers and I remained in Blantyre for a study conducted in English. The study was very enjoyable and the students worked hard at their studies. The study extended over 9 days and each day included 6 hours of study, plus evening work for the next day. The varied subjects included the structure of the Bible, the fulfilling of the Mosaic Law, and the church in relation to salvation.

The younger students gave us a glimpse of the second generation of African families and leaders that have been involved in the work since the 1950's. Among the students this year was brother Lichapa's grandson. We see the roots reach far and deep. Being self-centered people that we tend to be, it becomes all too easy for one to forget how long the leaders in this land have worked for the church and its growth. The fruits of their faithfulness is abundant and we enjoy seeing the harvest.

When I returned to Rhodesia, Jerry and the brethren in the Salisbury area were busy preparing for the week-end meeting at Rugare (April 20-22). When it became impossible to have use of a school building, they received permission for the use of a vacant spot of land. They raised a tabernacle out of used two by fours, tarpaulins, and plastic covering. It was according to the pattern, because the main ingredients were prayer, sacrifice, and plain hard work. The lighting was supplied by gas lanterns hung sparsely from place to place. The occasional pumping of the

lanterns held out the night, while the preaching of the word dispelled the darkness.

Brothers Lichapa and Kayenga represented the work in Malawi and Mozambique at the meeting. We were just shy of 600 people present at the last service by 3. It was an eager and thankful crowd of people that manifested good potential for the future.

The one page newsletter we send out each month will reach a total of 6,000 this month. We look forward to the receiving of the tract "Words of Life" in Chichewa and we are very appreciative of the brethren who have supplied the energy and finances for the endeavor. The stack of 5,000 will not last very long, but their influence will. Also, we are eager to receive the calendars being printed and the efforts of the brethren involved in this work are much appreciated.

The time remaining for the Cutter family's stay in Rhodesia before returning to the states is now very brief. This family has been a bulwark in the Lord's work in this land. I think Jerry came to Africa for the first time 9 years ago last month and out of those 9 years the Cutter family has spent 5 years living and working in Africa. Jimmy and Ricky have grown into useful helpers in the work. Let us appreciate those who labor so willingly and so diligently.

We continue to thank God for the gospel of Jesus Christ, which is the power of God unto salvation. Our appreciation continues to abound for the people who have labored in this work with their own hands and for those who have worked to hold up and support those hands. Our earnest desire is that all saints continue to grow more aware of the power and presence of the Lord Jesus Christ. May this consciousness be declared by worshipping in spirit and in truth, while serving our fellow man wherever the cry arises.

BONDS OF MATRIMONY

Beck-Rogers — David George Beck and Patricia Mary Rogers pledged their vows each to the other on Saturday morning the fourteenth of April, 1973. The wedding was conducted in Pontiac, Mich. in the presence of many friends and relatives. Frank Staggs and his family rendered some beautiful singing. Dave and Pat are both members of the Lord's Church and worship with the Detroit, Mich. congregation. May the Lord's blessings be upon this new home is our earnest prayer. —Murl R. Helwig

THE CHURCH DIRECTORY

Bro. Strain plans to have the **NEW CHURCH DIRECTORY** ready by June 20th. He is ready to receive orders now. He hopes to put them out at no charge, if possible. Please send your orders to **Robert H. Strain, Harrodsburg, Indiana 47434.**

Here are some more new congregations to be added to the **Church Directory. CLYDE** (Callahan County), **TEXAS**, North Fifth & Plum Sts., Sun. 10:30 A.M. Howard Kniffen, Rt. 2, Box 79, Clyde, Texas 79510. Phone (915) 893-5375.

ADEL (Owen County), **INDIANA**, Sun. 10:30 A.M., & 7:00 P.M. Rotha Wood, Rt. 3, Spencer, Indiana 47460. Phone (812) 876-1895. John B. Summerlot, Rt. 3, Spencer, Ind. 47460. Phone (812) 876-1266. Robert Christy, Rt. 3, Spencer, Indiana 47460.

BLOOMFIELD (Davis County), **IOWA**, 800 South Davis Street, Ed Swindler, Rt. 7, 902 South Columbia St., Bloomfield, Iowa 52537. Phone (515) 664-1606. Larry E. Swindler, Rt. 7, 901 South Columbia St., Bloomfield, Iowa 52537. Phone (515) 664-1280. Pearl Arnold, West Grove, Iowa 52538. Phone (515) 929-3909.

PETTIBONE CHURCH OF CHRIST, (Milano County) **TEXAS**. On Highway 190—5 miles West of Cameron, Texas. Sun. 10:00 A.M. Ira Baker, 1401 North Houston St., Cameron, Texas 76520. Phone (512) 697-2536.

Order your Directories from **Bro. Robert H. Strain, Harrodsburg, Ind. 47434.** Send Directory information to me and keep me informed of all new congregations and any changes. —Ray Asplin, 2440 S. W. 54th St., Oklahoma City, Okla. 73119.

ENCOURAGING CORRESPONDENCE

Lately, I received one of the nicest letters from Bro. Larry Parker, of Hapeville, Ga., and I take the liberty of sharing part of it with our readers; I do not feel he will mind. He says in part: "All the readers of the OPA are quite understanding, and we are appreciative of your excellent work with it. Since I teach school, too, and teach at the church, I am in constant amazement at how you have time to publish the paper. If no one else ever understands completely, please be assured that I do! Of course, you know that God will aptly reward you for your efforts. I am glad you could use the article I sent. I appreciate that, and I always consider it a high compliment to have something accepted. The standards of the OPA are high, and its history is noble; for my name to appear under a caption is something I do not take lightly. I appreciate that."

My sincere appreciation for this. I am always grateful for any good word that people say for the paper. We will continue to do our best to be worthy of such as Bro. Parker writes. —Don McCord

OUR TRIP TO SALISBURY, RHODESIA

By F. H. Lichapa

Bro. Namoya Kanyenga, with the writer, went to attend the meeting at Rugare, Rhodesia, 20-22 April, 1973. Brethren Jerry L. Cutter and Ronald J. Courter planned this trip for us. First, I want to express my sincere appreciation to these brethren and to all the congregations for taking care for us when we were that side. May God bless them all.

The brethren are to be commended for their direction of the meeting. It was well-planned and ran smoothly throughout. The attendance was excellent, the building being nearly filled the last three evenings.

God has blessed us abundantly! We as Christians should ever be thankful for all that God has done for us—for, we are all unworthy of His great love, mercy and blessings. I found all the Salisbury brethren zealous in the work of the Lord. We enjoyed our stay with Bro. J. E. Ndelena, a strong preacher among the Chiche-wa speaking brethren in Rhodesia. He is humble and respectful. I met brethren from Harari, Masasa, Rugare, and Highfield churches. Please continue to pray for the wonderful work. —Box 573, Blantyre, Malawi

OUR DEPARTED

Monhollen — On Feb. 14, Sister Verna Monhollen, Cincinnati, Ohio, passed from this life in a local hospital. A memorial service was held in her remembrance the following Saturday, with friends, neighbors, and loved ones present. She as preceded her two sons, Arlos and Harold in death. She was a faithful member of the Sharonville, O. congregation, having renounced innovations in worship some years ago. Her absence is conspicuous at the assembly. I spoke words to comfort and warn. —Barney Owens

Tucker — Brother Granvill T. Tucker was born Nov. 9, 1890 in Flippin, Ark., and departed this life May 7, 1973 at Modesto, Ca. He is survived by his wife, Sally; one daughter, Pauline; three grandchildren; and eight great grandchildren. Two children, Heston and Alice Mae, preceded his passing. Bro. Tucker lived in the Ceres-Modesto, Ca. area since 1936. He helped to organize the Ceres congregation many years ago, and has been an ardent and faithful supporter and worker for the Cause. Bro. Tucker was greatly loved and esteemed by the church and this community. An overflowing crowd was in attendance at his funeral service (some stated that it was the largest that they had ever witnessed) in testimony of the respect and influence which he had in this community. Members of the Modesto and Ceres congregations did the singing, and the selection of songs and the singing were outstanding. Brethren Jimmy Winchester, Bennie Cryer and I spoke words of comfort and hope to the family and the assembled. —Jack A. Cutter

Briggs — Bro. Jewell Briggs, Jr. was born Feb. 6, 1916 in Yellville, Ark., and passed from this life April 28, 1973 at Moxee, Wa. His allotted time upon this earth was 57 yrs., 2 mos., and 22 days. He was married to Sister Hazel Osborn on Sept. 23, 1939 at Flippin, Ark. To this union were born 3 children. In 1941 they moved to the Yakima Valley, Wa. Survivors include his wife, Hazel, of Moxee; 2 sons: Larry, of Sunnyside, and Jack, of Yakima; a daughter: Mrs. Sandra Stone of Seattle; 2 grandchildren: Rocky and Dory Briggs; his father, Mr. Jewell Briggs, Sr. of Yellville, Ark.; a brother, Leon, of Yakima; 2 sisters: Mrs. Neva Wood of Flippin, Ark., and Mrs. Virginia Klein of Grandview, Wa. Bro. Briggs obeyed the Gospel during a meeting conducted by Bro. Bill Roden at Kennewick, Wa., in Nov. of 1963. The Church in Yakima, 1906 McKinley Ave., was his home congregation. To say that he will be missed is an understatement. He has been such an asset to the congregation that it is hard to visualize how we will get along without him. I have never been personally acquainted with another man who had more patience than he. Read 1 Cor. 13:4-8 in the Phillips Translation and you will have an excellent description of his character. The overflowing crowd at the funeral was a testimony to the life he lived. Services were held at Shaw and Sons Chapel with interment at Tahoma Cemetery in Yakima. Singing was by the Osborn family of Cottage Grove, Ore., and selected members of the Yakima and Kennewick congregations. Bro. Gayland Osborn assisted this writer in the services. —Jim Franklin

Two Great Ladies Depart — The Midway Church of Christ in Shreveport, La., has suffered a great loss in the passing of "Aunt Doty" and "Aunt Alice," as we were wont to call them, whose obituaries appear below. They certainly qualified for the quotation of Proverbs 31, in which the wise Solomon asked, "A virtuous woman, who can find?" We found two. Within a week of each other, they took their flight from this "vale of tears" to the place of God's preparing. We wonder if they are not enjoying the association there that they treasured so much here. **Futch** — Octavia Viola (Doty) Futch was born November 18, 1880, at Haynesville, La., and passed from this life December 22, 1972, at the age of 92 years. She is survived by two Christian sons, John N. Futch, Jr. and George B. Futch, both of Shreveport; and one Christian daughter, Sue Hartsell, of Dallas; 6 grandchildren; and two great-grandchildren. Aunt Doty has been a member of the Body of Christ for more than 50 years, and was almost a "charter" member of the Church here. Her faithfulness was outstanding. The writer was honored to officiate at the funeral. **Rains** — Alice Ameralee Rains was born August 9, 1883, in Sabine Parish, Louisiana, and passed from this life December 28, 1972, at the age of 89 years. She is survived by two sons, Thomas "Hoot" Rains and Amos P. Rains, both of Shreveport; three daughters, Lillian Cooper, Irene Fletcher and Stella Farrar, all of Shreveport; 25 grandchildren; 48 great grandchildren; and six great-great-grandchildren. Aunt Alice was a Christian most of her life, and loved God's Word and His Church. She longed for the day of her passing, "having a desire to depart." Her children and grandchildren are well represented in the Midway Church. The writer was honored to officiate at the funeral. —Wayne L. Fussell

Elliott — Bro. Verlin C. Elliott was born Mar. 3, 1911 at Cassville, Mo.; died at Bakersfield, Ca., Mar. 15, 1973. He leaves to mourn his passing, his devoted wife, Clara, and Marsha of the home, and 3 sons: Doyle, Carl, Denny and their families of Bakersfield, Ca. Verlin has been ailing for a few years, but his turn for the worse came as a great shock to most people. He had been a Christian for a long time, coming to Christ way back in the Ozark hills, or as he would say "back home." After coming to Calif. he was a leading influence in the church at Arvin for some years and then helped start the church in Bakersfield. For many years he was a leader at the Brundage Lane church, and lived to see a dream come true—a beautiful new building on

Niles St. Verlin was a wonderful Christian man. The large crowd of sorrowing friends and brethren proved that. He was a wonderful father, too. I have never seen more noble sons at a father's funeral—with tear-stained faces, yet with kind smiles of welcome to all who came. Never have I been more touched than when these three Christian sons encircled their mother with their arms and took her to their father's casket; the words of love and scriptures quoted and comforting expressions were lovely to see. We all loved Verlin; we loved his cheerful ways and his love for the church and the Scriptures. Wayne DeGough, who grew up under his teaching, and who was always one of his favorites, led the beautiful prayer. Singers from the area did the most beautiful singing with emotion-choked voices which even lent to the beauty and feelings of the occasion. Verlin's casket was borne by his own brethren, as he would have wanted. I shall always consider it an honor to have been asked to come. —M. Lynwood Smith

Mullican — Bro. Virgil Wit Mullican was born Nov. 23, 1900 at Appleton, Ark., and departed this life April 23, 1973 at the age of 72. He had been a member of the Lord's church for many years. We are indebted to Sister Mullican, and their daughter, Marie Bagley, for the obituary; they say: "Bro. Taylor Joyce and everyone were so good to us. It was a beautiful message he brought; so many complimented his sermon. The singing was by members of the Council Hill church, and local friends and neighbors with whom he had sung at funerals when he was asked in this area. The food and floral offering were something to behold. His tenor voice in the assembly will long be missed. We don't have anyone to take his place. He is missed in so many ways. Burial was in Vian, Okla. cemetery, April 25." It was in the late 1940's that I came to Calif. and first meet the Mullican family. Happy are the memories. In Virgil Mullican's family, I have dear friends and I value their friendship, as I did him. May God bless them all; I believe firmly that all God's children will be "home in the morning." —Don McCord

Sharp — Sister John Howard Sharp, 137 N. 10, Montebello, Calif. was born Goldie Pearl Miller on Oct. 27, 1889 in Texas. She passed away April 17, 1973. On May 14, 1914 she was married to Bro. John Sharp with whom she had lived nearly 59 years. What an example is this!! In 1907, she was immersed into Christ, having been a member of the Lord's church for something like 66 years. Having lost both parents before she was 10, she knew what the life of an orphan in this world can be. She and Bro. Sharp had 4 children, all of whom survive; they are: Howard M. Sharp, Fair Oaks, Calif.; Herman P. Sharp, Apache, Jct., Ariz.; Mrs. Alvin (Leverna) Oxley, Paramount, Calif.; Mrs. Virgil (Dorcas) Thomas, Linden, N. Caro.; 11 grandchildren and 21 great grandchildren also survive. Sister Sharp was the last surviving member of her father's family. I consider it an honor to have known such a fine lady here. The Sharps have been for so long pillars of the church in southern Calif.; they have truly been "examples of the believers." The service was conducted at Hillside chapel, Rose Hills, Whittier, Calif., the afternoon of April 20; the very large crowd from far and near, the many and beautiful flowers, attested to

the high esteem in which Sister Sharp and her family are held. The beautiful singing was by members of the church. So impressive to this writer was that the 6 bearers consisted of the 2 sons, the one surviving son-in-law, and 3 grandsons. May the Lord bless and keep Brother Sharp in his deep sorrow; he has been and is such an example for all, young and old, to follow. The writer officiated. —Don McCord

Smith — Vera M. Smith was born Aug. 30, 1902 in Laclede Co., Mo. and departed this life April 2, 1973 following an illness of several months. On April 7, 1924, she was united in marriage with Newell C. Smith; to this union were born 3 children, all surviving. Her husband preceded her in death. As a young woman she obeyed the gospel and was added to the church. I knew Vera and Newell well. They were both wonderful people. Vera was a quiet and humble person. Her presence will be missed at the church, but her influence will live on and on in the lives of her children, Bob, Jack and Kathy. In addition to her children she is survived by 6 grandchildren, 2 sisters and 1 brother. The writer conducted the service. —Ronny F. Wade

Don't let yourself — Worry when you are doing your best; hurry when success depends on your accuracy; think evil of a friend till you have the facts; believe a thing impossible without trying; trust an elastic conscience; waste time on peevish and peevish matters; imagine that good intentions are a satisfying excuse; harbor bitterness in your heart toward God or man. —Selected

LIVING SEED

By Bob Chancellor

Spring is here and many of us get the urge to plant flowers, vegetables and trees. There is a special joy in planting a tiny seed and watching a new plant come forth. Some however will be disappointed because they have planted dead seed. There is a germ of life in a seed that scientists can neither explain nor reproduce, yet if it is gone no plant will appear.

As we look to the future we should plan to sow the seed of the Kingdom, the word of God. Many though will experience a crop failure because they have planted dead seed.

What comes to your mind when you hear the expression "Word of God?" Do you picture a book inscribed HOLY BIBLE? If so, then consider the following. Peter speaks of ". . . the word of God, which liveth. . ." (I Pet. 1:23), yet there is no life in a book. Even a tiny insect has life but not so with paper and ink. Paul speaks of the gospel of Christ as ". . . the power of God unto salvation. . ." (Rom. 1:16), yet a book has not the power to lift its own weight. People place their hands on the Bible and swear and make vows but the book does not insure the carrying out of those promises.

One might then ask, where is the power of the word and how does it become "alive." In Jeremiah 31 God speaks of a NEW covenant which He will make (Ver. 31), which is of course the New Testament. In verse 33 He says ". . . I will put my law in their inward

parts, and write it in their hearts. . ." This does not mean merely to commit it to memory but rather to present our bodies a living sacrifice (Rom. 12:1); let His word dwell in us "richly" (Col. 3:16), and live it out in our lives. It thus becomes the living word and as such the most powerful possession we have. No wonder the apostle Paul referred to it as a "treasure" in earthen vessels (II Cor. 4:7). Indeed it is "quick and powerful" (Heb. 4:12) and will change the lives of men.

Brethren let's face it, we can memorize the whole bible and stand on the street corners chanting it, yet to no avail. We can quote the scriptures, the scholars and the brethren on every issue and argument, but if men do not see the word living in our lives we are planting dead seed and we shall not reap a harvest for the Lord. We can be so demanding in measuring our fellow man and at the same time "wrest" the scripture to our own destruction (II Pet. 3:16). How can we convince the sinner to give his life to Christ while we BEND the rules to fit our own actions. and desires?

Printers may set the type but they cannot add the germ of life to the seed of the kingdom. The word springs to life as we assume the attitudes of the Master. Truly as the song suggests, "We are the only Bible the careless world will read." God help us to be an example of the believers in conversation (I Tim. 4:12). Remember, we have been born again, not of corruptible seed, but of incorruptible, by the word of God, which LIVETH and abideth forever. —P. O. Box 86, Winthrop, Ark. 71866.

I AM JOE'S HEART —

(Continued from page three)

of Tarsus who had a "good conscience" (heart) even while persecuting Christians (Acts 23:1; 26:9). **The only safe guide is God's word** (Ps. 119:105 etc.). This is why every heart must have the word of Christ dwelling within it, if the deeds produced from it are in the Lord's name," or according to His will (Col. 3:16-17); as David said long ago, "Thy word have I hid in mine heart, that I might not sin against thee."

The Bible heart is not a blood-pump. I am not located in Joe's chest, and I am not that precious member which rushes blood through his physical body, even though there are many similarities between the two of us; as I am to a great extent to the spiritual part of Joe, that this part is to the physical; but why are we so often mixed up? Likely this is due to our having the same name. To banish this idea, allow me to tell you more about what I do for Joe, and your heart for you. This can be best expressed through selective terms.

(1) The heart is often thought of as the **intellect**. Scientists tell us this ability of man can be tested and weighed against other men. It is the ability or power to grasp ideas and relations, so as to exercise reason and make rational judgment. This idea is certainly attributed to the heart in the Bible. "Wherefore **think ye evil in your hearts**" (Mt. 9:4); "and should **understand with their hearts**" (Mt. 13:15); "why **reason ye . . . in your hearts**" (Mk. 2:8); "with the heart man believeth" (Rom. 10:10). You see my task is far from easy, as I must do Joe's thinking, understanding, rea-

soning, then his believing or disbelieving. But as complex as this is I have other jobs to take care of.

(2) I have a part called **emotion**. This is a strong impulse marked by outward expression. At times it is reflected in bodily expression or physical overtones, as laughter or tears (Rom. 10:1; Acts 20:31), although this is not always true. It is through this part of the heart that a man will trust, love, and cherish (Prov. 3:5; Mt. 23:37). But all must be extremely careful here, because with the same function the heart can be jealous, or despise, and even hate (II Sam. 6:16). Quite a job I have to do for Joe, but that's not all.

(3) I contain a **volition**. This is simply the carrying out of what is right, and refraining from what is wrong. It is stick-to-it or will-power. It is this part of the heart that will keep a man from growing weary in well-doing (Gal. 6:9), or helps him look up when others are looking down (Phil. 3:20-21). This accounts for Joe determining, intending, purposing, and even obeying (Heb. 4:12; I Cor. 7:37; Acts 11:23; Rom. 6:17).

Lest I make you weary, this will suffice for now. Perhaps you will pursue further as I have only begun. A word to the wise: "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).—6552 Dimmick Rd., W. Chester, Ohio

JEHOVAH'S WITNESSES —

(Continued from page one)

before they changed their doctrine and since.) Let me show you a few things they no longer teach.

In "STUDIES IN THE SCRIPTURES" (Vol. 2, p. 99 Copyright 1889), these Witnesses taught that the FULL ESTABLISHMENT of the Kingdom of God would be finished and the will of God would be done on earth as it is in Heaven, by the end of 1915. We quote, "In view of this strong Bible evidence concerning the Times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God, will be accomplished near the end of A. D. 1915. Then the prayer of the Church, ever since her Lord took his departure—"Thy Kingdom come"—will be answered; and under that wise and just administration, the whole earth will be filled with the glory of the Lord—with knowledge, and righteousness, and peace . . .; and the will of God shall be done 'ON EARTH, AS IT IS DONE IN HEAVEN'." 1915 has come and gone. Not a one of these Witnesses will affirm that the will of God is being done on earth as it is in Heaven! One would be foolish to affirm such a thing. We have yet to see the "final end of the kingdoms of this world."

In the same book on page 101, "Be not surprised . . . that the 'battle of the great day of God Almighty' (Rev. 16:14), which will end in A. D. 1915, with the complete overthrow of earth's present rulership, is already commenced." Again, 1915 has come and gone; is God's will being done on earth today?

In the same group of books, volume 3, page 24, we quote, "The last forty years of the Time of the End is called the 'End' or 'Harvest' of the Gospel age, as we read, 'The HARVEST is the END of the age' (Matt. 14:39). . ." Notice again, "THE LAST FORTY YEARS OF THE TIME OF THE END IS CALLED THE . . . 'HARVEST'." In the same book they teach the harvest

was to end in the year 1915. The year is not named, but the book was copyrighted in 1891 and page 211 teaches, ". . . Only twenty-four years of the harvest period remain. . ." Add 24 years to 1891 and the total is 1915. Jehovah's Witnesses, today, teach that we are in the harvest period. Yet according to "STUDIES IN THE SCRIPTURES" the harvest was to end in 1915.

There is as much difference in what "STUDIES IN THE SCRIPTURES" teach, and what actually took place in 1915 as there is between black and white. . . There is only one answer the Jehovah's Witnesses can give concerning these gross errors! They must admit they were wrong. Yet, the "WATCHTOWER" claimed, "The Scripture Studies' are practically the Bible itself. . ."

A close study of what the Witnesses teach today will prove they are no closer to the truth. Time and space will not permit us to cover each error, but there are a few things we wish to expose.

THE KINGDOM OF GOD—These Witnesses teach the Kingdom of God was established in 1914. ". . . we have been in the 'last days' since 1914. Hence it was in that year that God's heavenly kingdom came to power! (THE TRUTH THAT LEADS TO ETERNAL LIFE, page 90) There are two errors here. 1. The scriptures teach we have been in the last days since A. D. 33. In Acts 2, Peter preached the gospel message in its fullness. He quoted Joel, "And it shall come to pass IN THE LAST DAYS, saith God, I will pour out of my Spirit upon all flesh . . ." (v. 17). Peter said, "THIS IS THAT WHICH WAS SPOKEN BY THE PROPHET JOEL" (v. 16). Therefore the last days began at that time and not in 1914. 2. The kingdom came at the beginning of the last days. In Daniel the second chapter, Daniel interprets the dream of Nebuchadnezzar. The Jehovah's Witnesses read verses 31-35 and draw their own interpretation. They say five kingdoms were to come before the Kingdom of God would be set up. However, if we allow Daniel to interpret for us, we learn there are only four. In verses 36-43 Daniel names four kingdoms only! The Golden head referred to Babylon, as did the Lion of chapter 7. The Silver breast and arms referred to the Medes and Persians, as did the bear of chapter 7 and the ram of chapter 8. The brass belly referred to Grecia, as did the leopard of chapter 7 and the goat of chapter 8. The legs of iron and the feet and toes part of iron and part of clay referred to Rome. The language of verses 40-43 cannot be made to refer to more than one kingdom. Notice, "And THE FOURTH KINGDOM shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall IT break in pieces and bruise. And whereas thou sawest THE FEET AND TOES, part of potter's clay, and part of iron, THE KINGDOM SHALL BE DIVIDED: but there shall be in IT of the strength of the iron, forasmuch as thou sawest the iron mixed with mirey clay. And as THE TOES OF THE FEET were part of iron, and part of clay, so THE KINGDOM shall be partly strong and partly broken . . ." By taking Daniel's interpretation we are lead to the proper conclusion. There are four kingdoms only! In verse 44, "And in the days of these kings shall the God of Heaven set up a kingdom . . ." It was in the days of the fourth kingdom, or the Roman Empire, that God set up his kingdom.

Does the New Testament harmonize with this? Let's see! John the Baptist preached, "Repent ye: for the kingdom of Heaven IS AT HAND" (Matt. 3:1-2). John did not preach it had come, but he did say it was "at hand." Jesus preached, "THE TIME IS FULL-FILLED, AND THE KINGDOM OF GOD IS AT HAND. . ." (Mk. 1:14-15) He too taught the kingdom was near. Later, Jesus taught that some would not taste of death till they had seen the kingdom come with power. Read Mark 9:1. "THE NEW WORLD TRANSLATION OF THE HOLY SCRIPTURES" (the "Jehovah's Witness" translation of the Bible) is worded more plainly than the King James version on this passage. Their own Bible exposes their error. I quote, "Furthermore, he went on to say to them: 'TRULY I say to YOU, There are some of THOSE STANDING HERE that will NOT TASTE DEATH AT ALL until FIRST they SEE THE KINGDOM OF GOD ALREADY COME in power.'" Some were to die before the kingdom came, but some had to have been living when the kingdom came or else Jesus was a liar. If the kingdom came in 1914 there were some old, old people on the earth that year. Methuselah lived 969 years and if the kingdom came in 1914 there were some living almost twice that old. Why? Because Jesus said "some" would not taste of death until they had seen the kingdom come with power.

Can we pin-point the time when the kingdom was established? Yes! The kingdom was to come with POWER (Mk. 9:1). The disciples were to wait in Jerusalem until they were endued with "POWER FROM ON HIGH" (Lk. 24:49). They were to receive the POWER when the Holy Ghost came upon them (Acts 1:18). This was to happen "NOT MANY DAYS HENCE" (Acts 1:5). The Spirit and the power came on the first Pentecost after the resurrection of Christ (Acts 2:1-4). Thus we have learned that the kingdom came: 1. WHERE? At Jerusalem (Acts 2:5). 2. WHAT YEAR?—33 A.D. (Acts 2). 3. WHAT TIME OF DAY—The third hour of the day or 9:00 a.m. See Acts (2:15). 4. WHAT DATE? — On the day of Pentecost (Acts 2).

After this date the message, "The kingdom is at hand" was no longer voiced! On Pentecost Peter taught, ". . . God hath made this same Jesus, whom ye have crucified, both LORD AND CHRIST" (Acts 2:36). According to Eph. 1:19-23, God ". . . HATH put all things under his feet." Col. 1:18 teaches that Christ is to, ". . . have the preeminence." Paul was in the kingdom (Col. 1:13). "Who HATH delivered us from the power of darkness, and HATH translated us INTO the kingdom of His dear Son." Paul also said, "We RECEIVING a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." (Heb. 12:28). John claimed he too was in the kingdom. (Rev. 1:9). We must remember that Jesus promised to set up a SPIRITUAL KINGDOM. Never once did he suggest a literal kingdom upon this earth. "MY KINGDOM IS NOT OF THIS WORLD" (Jno. 18:36). Christ reigns from heaven!

THE HOLY SPIRIT. The Witnesses teach the Holy Spirit is not a person. In "THE TRUTH THAT LEADS TO ETERNAL LIFE," we read, "As for the 'Holy Spirit' . . . it is not a person, but God's active force" (P. 24). They argue that one cannot be filled or baptized with a "person." It can be argued with

equal force that both God and Christ cannot dwell in our hearts because they are persons. John taught "God dwelleth in us" (1 Jno. 4:12). How can a person dwell in more than one dwelling at the same time? I believe the language is figurative. Because the language is hard to explain the "Witnesses" think by making the Holy Spirit something other than a person that they have solved the problem. If the Holy Spirit is not a person but is God's active force, then at one time God had no force or power! According to John 3:34, Christ was given the Spirit WITHOUT MEASURE. "For God giveth not the Spirit by measure unto him." If the Spirit is God's active force or power, then at one point Christ had ALL OF GOD'S ACTIVE FORCE OR POWER, thus leaving none left for God! WHY? Because Christ had the Spirit WITHOUT MEASURE.

The Holy Spirit has all the attributes of a personality. The Holy Spirit has a mind. "He that searcheth the hearts (God), knoweth what is the mind of the Spirit (The Holy Spirit)" (Rom. 8:27). He has the power of thinking and understanding. "For the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10). A force without a personality could not search anything. Therefore there are two personalities above. The Spirit makes intercession for us. "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

TRINITY — The Jehovah's Witnesses oppose the doctrine of the trinity. They deny that the Godhead is made up of three persons. This is foolish and to say the least not in harmony with the scriptures. The Godhead is made up of three individuals. Jesus speaks of them in Matthew 28:19. "Go ye therefore, and teach all nations baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." The work of the Godhead is plainly seen in both the creation of the world and the church. In Genesis 1:1 we read, "In the beginning God created the heavens and the earth." The word "God" in the Hebrew language is in the plural form. That is why we read of Jehovah saying, "Let US make man in OUR own likeness." Who was in the beginning with God? In John 1:1-2 we read, "In the beginning was the Word, and the Word was with God, and the Word was God, The same was in the beginning with God." The Word mentioned here is Jesus Christ. Does the Bible mention any other persons taking part in the creation? Yes! "And the Spirit of God moved upon the waters" (Gen. 1:2). In the creation there was the "FATHER, SON, AND HOLY SPIRIT."

The church is the result of the combined efforts of the Father, Son, and Holy Spirit. The church was a part of God's eternal purpose (Eph. 3:10-11). Jesus followed the will of God and built it (Matt. 16:18). The Holy Spirit, working through the Apostles, gave the law of the church (Jno. 16:13). Thus, in the creation and in the beginning of the church, God was the great Designer, Christ was the Master-builder, and the Holy Spirit the law-giver.

The question now is, if the Father, Son, and Holy Spirit are called God, how can they be three and one at the same time? These three are one as husband and wife are one. In Eph. 5:31 we read, "They twain shall

be one flesh." After marriage, the husband is still an individual with his own body, just as the wife is. However, they agree to work together, live together and accept their individual responsibility. God, Christ, and the Holy Spirit are one in plan and purpose. They each have a work to perform and they do this in harmony. Someone may ask, "Is that not a trinity?" I suppose you could call it that! The Bible doctrine of the Godhead is not in harmony with the Jehovah's Witnesses.

FALSE PRINCIPLES. In their book, "LET GOD BE TRUE," on page 221, ". . . False principles of all religions are attacked by Jehovah's Witnesses. . ." It seems odd indeed that they would attack the false principles of other groups before ridding themselves of the errors in their own doctrine. We have considered only a few of the points in which they err, but enough to show that "Jehovah's Witnesses" are not the organization which we read about in the New Testament. Jesus said my kingdom is not of this world, but their kingdom is. They claim it came to power in 1914. The kingdom Christ set up is a spiritual kingdom over which he reigns from heaven. When he comes again to gather his own, the Bible teaches, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: AND SO SHALL WE EVER BE WITH THE LORD" (1 Thess. 4:16-17).

—Mesquite, Texas



Dewey G. Denton, Jr., 641 Shelly Rd., Raleigh, N. C., April 30—We at the congregation hereby make known our change of Lord's Day evening services from 7:30 to 6:30, effective year round as of April 29.

Joe Rivers, Jr., 1083 N. Belvedere St., Memphis, Tenn., April 21—Here is our sub. I have a comment as to the modesty of Christian women mentioned in 1 Tim. 2:9-10. I do not feel that women who profess godliness should wear pants or pants suits. It is my sincere belief that this can be answered by the oracles of God. May brethren ponder this.

W. Maloya, P. O. Thondwe, Zomba, Mdalawi—On Mar. 4, I was at Namadid church; I was baptized. Mar. 11, Sitima, 11 baptized; Mar. 18 at Balaka with Bro. Chakwiya, Bro. Jana, Bro. Bonongwe, Bro. Taimu. The work of the Lord is going on well there; Bro. Chinga and Bro. Bandulak, too, were with us. Mar. 31, Brethren Courter and Cutter came to Namadidi in Zomba Dist. We had prosperous discussions. The work of the Lord goes well in Malawi, too.

R. B. Roden, 112 Kelly Dr., Moore, Okla. May 19—The meeting at Mt. Grove, Mo. was a spiritual treat. I enjoyed my stay in the home of Bro. Wayne Sutherland; attendance was good; cooperation from other congregations was good. We were happy for all. I go next to Frederick, Okla., May 20-27. The church at

Moore, Okla. looks forward to our meeting with Bro. Joe Hisle, June 1-10. I will be at Sanger, Calif., July 13-22. Do pray for us.

Barney Owens, 6552 Dimmick Rd., West Chester, Ohio 45069—The work in the Sharonville area continues. Sickness has been a hindrance but some progress has been made. Our meetings for the next few months will be as follows: June 9-17 morning, Hale, Arkansas; June 17 evening-24, Fayetteville, Arkansas; June 25-July 4, Sulphur, Oklahoma; July 6-11, Visalia, California; July 13-15 morning, Elgin, Oregon; July 15 evening-22 morning, Kennewick, Washington; July 22 evening-July 29, Yakima, Washington; August 3-11, Cottage Grove, Oregon; August 12-19, Cave Junction, Oregon; August 24-September 2, Mtn. Home, Arkansas. If you are near any of these, your presence would be a great help to the Lord's cause. We would be equally thankful for your prayers.

Bob Vogt, Perkins, Okla., May 15—Things continue here as always. Sometimes we get discouraged, but when we look around and see the sinful world in which we live, we are glad we are at least trying to live right. We continue to pray for others everywhere. We realize the struggle they have. We invite all to our services—Lord's Day 10:30 A.M.; 6:00 P.M., and Fri., 6:00 P.M. Used clothing is still available on request; it will be sent free; we make sure it is washed and mended. Sister Freda Mann of Guthrie has not been well; we hope she improves. Bro. Van Butts still preaches for us once a month; we are always happy to have them. John and Chris Freeman and baby, Rachel, are staying on in Stillwater; they are a real asset to this congregation; we have grown to be very fond of them. Our prayers are for the faithful everywhere, and for sinners, too, that they will turn to God before He comes again.

Jack A. Cutter, 1924 Glenwood Dr., Ceres, Ca. May 18—Recently, I have preached at El Cajon, North Sacramento and San Pablo, Calif. Visiting and preaching at these places were inspiring and enjoyable. The work here in Ceres is progressing with several confessions and baptisms over the past few months. Bro. Granvill Tucker will be missed by all. (Since coming to Ceres, I not only learned to respect Bro. Tucker, but loved him for the kind of man he was). We will be heading East towards the middle of next month, until, after the Sulphur, Okla. meeting. Pray for us and the work.

Bob Vogt, Perkins, Okla.—We thank God each day for all His goodness to us here; those passing this way are welcome in our homes. We pray for the church everywhere. We were in Fayetteville, Ark. lately; the people there are wonderful. We were especially happy to be in the home of Bro. and Sister Leroy Taylor, a fine Christian family. We met Bro. and Sister Preston Brown of whom we had heard so often; they were very wonderful and he is a very good preacher. We are sorry of the death of Bro. Hopkins there. We have known the family a long time, and have never heard a bad thing to come from his lips. He was a fine Christian man and loved by all who knew him; he always had a smile and kind word. He was an example. More people need to be like "Happy" was.

Wayne L. Fussell, 6126 Land O' Trees, Shreveport, La. 71109, May 15—Since last reporting, I have conducted two enthusiastic meetings with the churches at Montebello and El Cajon, Calif. Neighboring churches lent loyal support. I enjoyed associating with preaching brethren Don McCord, Larry Lay, Kent Poyier, and John Modling, as well as many good friends. One young lady who had commuted 140 miles nightly was baptized at Montebello, and one returned to her Lord. It is always a pleasure to visit the state of California. Returning, I preached four nights at Las Vegas, Nev., which was just a homecoming for me. It was good to be with my good friend and preaching brother, Jimmy Terrell, as

well as so many dear to my heart. The church here has just had a wonderful week-end meeting with Bill Davis. We deeply regret losing his services in this state, but rejoice for Africa. My next meetings: Lebanon, Mo., June 11-18, and Chapel Grove, Tenn., July. Brethren, we have suffered a great loss in our brotherhood in the passing of Bro. Verlin Elliott, of Bakersfield, Calif. May God bless you all.

Orvel Johnson, 2200 Burney Way, Sacramento, Ca. 95821, May 4—The first extended gospel meeting held in the new building at 2570 Darwin St., Sacramento, Apr. 12-22 is now history. It could not help being a successful effort, because so much Gospel was preached. Seven evangelists donated their time in this effort. They are: Jim Franklin, Benny Cryer, Jack Cutter, John Modgling, Ron Willis, Wayne DeGough and O. Johnson. At the Saturday service on Apr. 21 a number of young teachers from various congregations gave talks. The brethren at the North Area congregation are so thankful for all the help in the preaching and singing and other acts of worship; 2 confessions were made during the meeting. In total, there were over 12 hundred in attendance. Among this number were about 30 people from the immediate area of the congregation. Follow-up work is already in progress with those from the area. Surely God will bless the evangelists who gave of their time for such a worthy cause. So often we hear that preachers will not go places unless they are paid. This may be true in isolated cases, but it was surely an exception here. One evangelist has offered his time in a ten-day effort here next October. More on this later. In the event you are looking for a good area in which to live (work or retire) why not come to the Sacramento North Area. From the area there is easy access to the mountains or coastal points, water-ways, shopping areas and other points. In addition, we are a growing congregation, and faithful to the Lord's Cause. Please remember us in your prayers.

John W. Modgling, 204 N. Cornell, Fullerton, Calif. 92631, May 10—Our year of 1973 is getting off to a very busy and fruitful beginning. I have been working with my home congregation at Orange, Calif. during the winter months. We have had good response and interest shown in our labors for the Lord. Two families have been restored to duty, and one family is on the verge of obeying the gospel. We had an excellent meeting with Bro. Carl Johnson, March 12-20. There were 13 confessions, one restoration, and 2 baptisms. Bro. Don Rowland also baptized a young man from North Hollywood the last Sunday of the meeting. I was privileged to hold a meeting at Manteca, Calif., Feb. 16-25. There were six confessions and one restoration. March 2-11, I conducted an enjoyable meeting in Lodi, Calif. The meeting there closed with one baptism. It was a thrill to be a part of the opening meeting at the North Area church of Christ in Sacramento, Calif., April 12-13. These brethren are to be highly commended for a very concentrated effort to spread the cause of Christ in that area, and hold fast those things which are good. Bro. Ron Willis of the Arvin, Calif. congregation is now preaching full time and working with the Arvin brethren. He is a very dedicated young man and I believe he will go far in his effort to preach Christ and the good news of salvation." I am thankful to see more young men realize the need today for more gospel preachers in our brotherhood. Bro. Willis is married with two small children. He is to be commended for his courage and faith in God to forsake all of this world's goods and preach. I pray he will have a long and fruitful life in His service. Currently, I am in a meeting at Fieldsone, Mo. (May 4-13). Crowds have been good thus far, and other meeting enjoyable. Here is my meeting schedule for this spring and summer: Stroud, Okla. (May 18-27); LaGrange, Ga. (June 2-10); Fairview, La. (June 15-24); Sentinel, Okla. (July 11-22); Okla. City, Okla. (Capitol Hill) (July 27-Aug. 5); Healdton, Okla. (Aug. 6-12); Saint Louis, Mo. (Aug. 13-19); Mozier, Ill. (Aug. 20-26). Please continue to pray for me and my wife.

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

OLD PATHS ADVOCATE

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

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

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No. 7

ON SCRIPTURAL WORSHIP

By Homer L. King

How To Prepare The Loaf

A number of times since I have been trying to publish the paper, we have received questions regarding the preparation of the bread for the Lord's Supper, just recently a good sister of San Antonio, Tex., requests that I publish something in the OPA regarding the matter. Briefly, we are replying with that request.

There is no definite recipe for the loaf given in the Bible that I can find. However, some things regarding the matter, sufficient, we trust, may be learned. That the bread Jesus used (Matt. 26; Mk. 14; Lk. 22; 1 Cor. 10:17; 1 Cor. 11) was without a doubt in my mind, "unleavened bread." How do we know? Simply, no other kind was to be seen at that time. No leaven was to be in their houses during the "passover week" (See Ex. 12: 15-20). Therefore, no leaven is to be used, such as yeast, soda, baking powder, fermented milk or cream, etc. The "unleavened bread or cakes" with the "meat offerings," was to be made of "fine flour, mingled with oil" (Lev. 2:4-13). Authorities tell us the oil so used was olive oil. From the above and other references, we conclude that "unleavened bread" is simply bread made without any kind of leavening. Therefore, bread made of flour, olive oil, water, and even some salt, should meet the requirements. That salt is not leaven read Lev. 2:4-13.

Some consideration should be given here to the cooking and texture of the loaf. A little careful practice on the part of any cook should solve the problem, it seems. The passover lamb was not to be raw, nor sodden with water. It was to be cooked done enough to break. "Jesus broke the bread," and Paul said, "The bread which we break." The participants should be able to "break the bread." However, it should not be cooked so hard that it will fly all to pieces when touched or broken. That texture might represent fitly the attitude of some members but certainly not the meek and lowly Jesus. Try to strike a happy medium—not too raw, not too brittle,—(From Old Paths Advocate, March 1956).

Alexander Campbell Said

I give below an excerpt from Bro. Campbell's discussion of the "Breaking of the Loaf," relative to the correct rendering, the unity, etc., of the Lord's Supper
(Continued on page eight)

THE KINGDOM

By James R. Stewart

I wish to say to our readers that my object in writing on this subject is to furnish you some of the wonderful teachings of the Bible written by the hand of inspiration for the purpose of drawing our minds away from the fleeting things of this world to the glorious words of God in His plan and scheme of man's redemption from sin.

The most exalted institution in all the world is the kingdom of God. This lofty kingdom is far above all human institutions in splendor and grandeur. In it man finds refuge for his soul, but, there are other reasons why we should recognize its value. God has given it first rank in His purpose. Think of the relationship of Christ to the church, or kingdom. Christ built the church. That was His work and purpose—"Upon this rock I will build my church" (Matt. 16:18).

We learn from the Bible that the terms "Church" and "Kingdom" refer to the same institution. The church was not a substitute for something else, but, it was in His original plan. Christ answered when Pilate asked him, "Art thou a king?": "To this end was I born and for this cause came I into the world" (John 18:37). When He had finished His great work He also said: "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17:4). On the cross He declared: "It is finished" (John 19:30).

Christ loved the church supremely and was willing to make any sacrifice for it. To him it was a "glorious church." He loved the church so much He gave himself for it. "Husbands love your wives even as Christ also loved the church and gave himself for it that He might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). He purchased it with His blood. "Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). The Lord gave it His name. "Of whom the whole family, both in heaven and in earth is named" (Eph. 3:15). He is the Head. "And He is the head of the body, the church: Who is the beginning, the first born from the dead: that in all things he might have the preeminence" (Col. 1:18).

The Bible teaches that the church, or the kingdom of Christ was set up or established on the first Pentecost after the resurrection of Christ from the dead. Some teach that the Kingdom began in the days of Abraham, others that it was established under Moses. Some say in the days of John the Baptist, or Christ's personal ministry, but if it began in those days we would have to go back there to learn how one could become a member of it. This we can not do.

Some teach that the Kingdom has not yet come, but is still in the future, and will be established at the second coming of Christ. Let us examine God's word and see if the Kingdom has been established, and when Christ is King. "These shall make war with the Lamb and the Lamb shall overcome them: For he is Lord of lords and King of kings: And they that are with him are called chosen and faithful" (Rev. 17:14).

The Lord's Table is in the kingdom. "That ye may eat and drink at my table in my kingdom" (Lu. 22:30). We have the Lord's Table. "Ye cannot drink the cup of the Lord and the cup of devils: Ye cannot be partakers of the Lord's table and of the table of devils" (1 Cor. 10:21). We learn the Lord's table was to be in the kingdom. The brethren at Corinth had the Lord's table; therefore, the kingdom was there. Paul said that we are "translated into the kingdom." "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his son (Col. 1:13). "I, John, who also am your brother and companion in tribulation and in the kingdom of and patience of Jesus Christ (Rev. 1:9). Paul said the brethren at Colosse have been "translated into the kingdom." Some declare that the kingdom does not exist and will not be established until Christ comes at the end of this dispensation, at His second meeting. If this be true then the establishment of the kingdom and the second coming of Christ will be at the same time. While on earth, Christ said, "The kingdom of God is at hand" (Mk. 1:15). Since the kingdom "was at hand," and if the kingdom will not be established until the second coming of Christ, then the second coming was also "at hand;" but was the second coming of Christ "at hand" while Christ was on the earth? Paul declared some twenty-five years after the death of Christ that the second coming of Christ was not "at hand." Hear what he says: "Now we beseech you, Brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand (1 Thess. 2:1-2).

When is the day of Christ? It is the last day—the end of time—the day of His coming the second time. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth and the works therein shall be burned up" (1 Pet. 3:10). This settles the matter that the day of Christ will be at the end of the world. Jesus declared while on the earth, "The kingdom of God is at hand." If one believes what Paul and Christ have said he cannot believe that the establishment of the kingdom and the second coming of Christ are to be at the same time for they would have been equally near "at hand" when Christ was here. But Christ declared, "The kingdom is at hand," and that His second coming

would be after a long time: "After a long time the Lord of those servants cometh, and reckoneth with them" (Matt. 25:19).

It does seem to me that so great an event ought to be marked sufficiently for us to know definitely when it took place. If we take the testimony of God's word, we cannot fail to trace this through its prophetic developments to the fulfillment of the prophecies in the establishing of the church. "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills and all nations shall flow unto it" (Isa. 2:2-3).

Here we learn the establishment of God's house was to be in the future, that it was to be set up in Jerusalem and the event was to be sounded out by the word of the Lord. Dan. 2:44 teaches that the kingdom was to be set up in the days of the Roman Empire, and would "never be destroyed, nor left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever." Jesus was born during the Roman Empire; hence, we feel we are approaching the time spoken by Daniel.

Jesus preached the same as John who preceded him, "And saying, repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). "From that time Jesus began to preach, and to say repent: for the kingdom of heaven is at hand" (Matt. 4:17). He sent out his disciples with the same message. "And as ye go, preach, saying, the kingdom of heaven is at hand" (Matt. 10:7). Later, Christ said, "Upon this rock I will build my church" (Matt. 16:18). His disciples inquired after his resurrection, "Lord wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6).

No one living at that time understood the kingdom to be in existence. They were looking forward for that Kingdom and Jesus said to them, "Verily I say unto you, there be some standing here, which shall not taste of death until they have seen the kingdom of God come with power" (Mk. 9:1). This is clear enough that the kingdom was not then established, and that it would be established some time during the life time of some of them living. The kingdom and power came together, as did the Spirit and power, "But ye shall receive power after the Holy Ghost is come upon you" (Acts 1:8). Read Acts 2:1-4. We see (1) The kingdom and power were to come together. (2) The power and the Spirit were to come together. (3) The Spirit came on the first Pentecost after the resurrection of Christ." We therefore conclude logically that the kingdom and the power came on that day too—the day of Pentecost.

Prophetically, Christ was to be given a kingdom. "I saw in the night visions, and behold, one like that the son of man came with the clouds of heaven, and came to the Ancient Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13-14).

Christ went to receive the kingdom. "And as they heard the things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought

(Continued on page seven)

THE WORD "WINE" IN THE NEW TESTAMENT

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

In Acts 2:13 we have NEW WINE from GLEUKOUS, which was the juice of the grape which had been expressed by the weight of the grapes thrown into the vat, hence sweet wine. This was what the butler gave to the king of Egypt though he pressed it out in his hands instead of taking it fresh from the wine vat. But someone insists that they thought the apostles were drunk. True enough, and yet being filled with GLEUKOUS would not indicate it. Look at the passage again, and see that it was said in mockery. They meant that they were drunk, but they did not say they were. We use the same sarcasm when we say that a man takes too much tea. We mean to say that he gets drunk, but say it ironically. Elijah suggested that the prophets of Baal would call louder: "He is a god," but he may be asleep, in conversation, in pursuit, on a journey. No one thinks for a minute that the prophet of the Lord conceded that Baal was a God. He said it in mockery, hence said one thing while he meant another. So it was with the mockers on the Pentecost. It is certain that then the word "wine" in the New Testament did not necessarily mean fermented liquor. But it may be said that OINOS, the word generally employed in the New Testament for wine, means a fermented liquor. Not necessarily. It occurs ten times. Matt. 9:17; Lu. 5:37; Mk. 2:22 preceded with the adjective new. The illustration is taken from making wine and bottling it, hence the newly expressed juice was the thought and the only thought that could have been put into the word. The fact that the Savior so surrounded the word removes the question from the field of controversy. So in John 2:1-11, making wine at the feast of Cana; it was not possible for it to have contained alcohol unless the Savior created it on purpose. It was not necessary to the wine, nor even to the best wine, for the GLEUKOS, or that which had been kept from fermentation, was regarded as the best.

If they had fermented grape juice, beyond any question they would call it OINOS, and if they had unfermented liquor they were liable to use the same term. Hence no argument can be made from the word itself since it had the same meaning that our word wine has, and we have seen that wine means the juice of grapes or other fruit, either fermented or unfermented. If therefore, the word wine had been used by the Savior in referring to the supper, instead of "the fruit of the vine," it would not be proof that any intoxicating liquor was present.

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

A very peculiar argument is sometimes constructed

(Continued on page seven)

THE CERTIFIED GOSPEL

(Gal. 1:11, 12)

By Chester King

We are living in a certified age, everything we get today, we want certified. We want the stamp of approval on all articles. When brethren go to the store they want to be sure the milk and meat they buy is certified. We hear over the radio and see in the newspapers and on the bill boards along the highways, "buy certified, take no substitutes." But what about our precaution when it comes to religion? With too many, just any old thing will do that comes from the pulpit or some "liberalist's" pen.

It is more important that we have our religion certified. Paul says, "But I certify you, brethren, that the gospel which was preached of me is not after man" (Gal. 1:11). Again, we read Paul's message! "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). Our paths are marked before us and it is our duty to follow.

When it comes to following the gospel plan as mapped out in the New Testament, we start hearing the garrulous, gullible advocates of modern "isms." There is a prevalent idea among erring ones that whatever accomplishes results is good, regardless of its origin. When these erring brethren are shown the error of their ways, this little plea is usually heard: "Oh, but look at the good we are doing; surely God will not object." Men of old made this same mistake. Moses saved the congregation and all their beasts from thirst in the desert of Zin, when he smote the rock. Who would say this was not a good thing? But, in this act, Moses disobeyed God when he did not speak but smote the rock and failed to give God the glory. For this disobedience, Moses could not enter into the promised land (Num. 20:11-12). Nadab and Abihu, no doubt, meant good in offering strange fire upon the altar (Lev. 10:1-2). God asked for an offering with a sweet savor but rejected this strange offering of another fragrance, and both men were destroyed by fire. So, we see we may have good intentions and the wrong thing.

Our best course is to take the certified way that the apostle Paul has spoken of; accept the gospel he has said was not after man. First, be a member of the church we read about in the New Testament. The Lord has given us a perfect law (Jas. 1:25). He doesn't intend for anything to be added to it (Matt. 15:13). "Every plant which my heavenly Father hath not planted, shall be rooted up."

Paul certified the type of music we are to use in our worship, Eph. 5:19, "singing and making melody in your hearts to the Lord;" also Col. 3:16. Please notice instrumental music was omitted. It seems these things ought to have been plowed under in place of being cultivated. Don't misunderstand me here, I believe every member of the congregation should sing and should try to develop his talent as far as possible, but stay within the bounds of the Scriptures.

In times of need and trouble, war or peace, let us not forget prayer. "Pray one for another" (Jas. 5:16). "Pray without ceasing" (1 Thess. 5:17). "Pray with the spirit and understanding" (1 Cor. 14:15).

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THIS AND THAT

Subscriptions needed — Old Paths Advocate is always in need of subscriptions. How we would appreciate it if one brother or sister in each congregation across the land would be a subscription-getter! When yours is marked "Time Expired," would you please renew promptly? Due to the mounting cost of everything, it becomes increasingly difficult for us to carry anyone over the expiration date. Shortly, we are making a widespread personal appeal for subscriptions; it is our hope that those brethren receiving one of our appeals will act promptly. It will be greatly appreciated.

This Issue — My apologies for being so late again with this issue. Things beyond my control have hindered. I appreciate the understanding of all. It is yet my goal to get back on schedule, and I shall, Lord willing, soon. Much of the paper this time is gleaned from sources that all may not have available. The articles are timely, and I hope will be an answer to requests along the way dealing with various subjects.

Sulphur, Okla. Meeting, 1974 — The meeting will be conducted June 26 (Wed. night) through July 4, 1974. Sulphur brethren have chosen Brethren Roy Lee Criswell, Columbia, Mo. and Carl Johnson, Ada, Okla., very able brethren, to assist them in leading the meeting. It is my hope that many will make plans well in advance to attend this spiritual feast. You will not be sorry you did.—Don McCord

SERMONS AND WRITINGS OF HOMER L. KING

This is a book off the press, 1969. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King. It also contains a full page photograph of Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer King, 1061 N. Pilgrim, Stockton, Calif. 95205

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

BONDS OF MATRIMONY

Conner-Baldwin — On the evening of April 20, Bro. Larry Carroll Conner and Sister Cheri Len Baldwin were united in marriage. Larry is the son of Mrs. Mathen David Conner of Stockton, and Cheri is the daughter of Bro. and Mrs. Emmett Olen Baldwin of Ft. Worth. Cheri is also the granddaughter of Bro. James Finto of Ft. Worth and Bro. and Sis. Oscar Robert Greer of San Pablo, Calif. The wedding was very well planned. It was a beautiful candlelight ceremony in which the couple were surrounded by many friends and relatives. Larry and Cheri plan to live in San Pablo, Calif. and work in the Church there. We wish the very best for this Christian couple; may His countenance shine upon them.—J. Wayne McKamie

BONNER-NICHOLS DEBATE

The discussion in Yakima, Wa., May 14-18, between David Bonner and Paul Nichols was well attended by members of both participating congregations and also by congregations not directly involved. Both disputants conducted themselves in the manner expected of those who profess to be disciples of Christ. This was appreciated by all concerned.

On the cups question, Paul appealed to authorities to show that our conclusions were in complete harmony with the Scriptures. In reply, Brother Bonner said, "I am going to depend upon the Word of God, not a bunch of authorities . . ." and then turned around and said, "I believe that the cup always is used in a metonymical way to refer to the fruit of the vine and therefore is never used simply to refer to a literal drinking vessel." (Quotes are direct from tape—J. F.). It is a poor position indeed when one has to be his own authority! Further, he stated, ". . . you can go through first Corinthian, chapter eleven and simply put 'fruit of the vine' in there every time it says 'cup' and it makes sense completely . . ." (Quote from tape—J. F.). However, Brother Bonner himself would not quote or read from 1 Cor. 11:25 the statement "This cup is the New Testament in my blood" and substitute "fruit of the vine" in the place of "cup" so as to read, "This fruit of the vine is the New Testament in my blood." He even refused to read it like this from one of Paul's charts. Each time he referred to this verse, he would quote Matt. 26:28 and explain that the F. O. V. is symbolic of the blood which ratified the covenant—to this, of course, we agree. However, even an uneducated man can see that the phrases, "This cup is the New Testament in my blood" (1 Cor. 11:25), and "For this is my blood of the New Testament" (Matt. 26:28) are not parallel.

On the subject of classes and women teachers, the usual smoke screens were sent up in order to cloud the issues.

I am persuaded that our brethren here who were converted from digression are now stronger than ever as a result of this discussion. They have seen the unscripturalness of their former position exposed.

We are indebted to Paul for his tireless efforts. He did an excellent job in defending the positions we believe to be Scriptural. I do not understand how anyone could have misunderstood the simple Bible teachings which Paul ably set forth from the pages of inspiration.

Brother Lowell Williams of Kirkland, Washington moderated for Brother Bonner. It was my privilege to moderate for Paul. —Jim Franklin

MOON PEOPLE

Editor of the Bee—Sir, it would seem to me that the National Aeronautics and Space Administration is having to reduce plans for further space exploration at just the wrong time.

There is much about the moon that we have not yet discovered. For instance, where are its people? Of course there are people there. The moon must be an inhabited place. I quote from the statement of the late Joseph Smith, founder of the Mormon religion. "The inhabitants of the moon are of more uniform size than the inhabitants of the earth, being about six feet in height. They dress very much like the Quaker style of fashion of dress. They live to be very old, coming generally near a thousand years," (Journal of Oliver B. Huntington, Vol. XI, page 116, of the type copy at Utah State Historical Society).

I further quote from Brigham Young's Journal of Discourses, Vol. 18, page 271: "Who can tell of this little planet that shines on an evening called the moon? . . . So it is in regards to the inhabitants of the sun. Do you think it is inhabited? I rather think it is. Do you think there is any life there? No question of it; it was not made in vain."

There is good authority for NASA to continue to explore and search for life on the moon.—Mrs. Hew, Orange Vale, Calif. (Selected by Mrs. Amos Doud)

Note: Quite an indictment the Mormon religion; yet many follow their false prophets to destruction. Sad, sad!! —Don McCord

A GREAT EXAMPLE



Brother and Sister Z. J. Fancher have celebrated their Fiftieth Wedding Anniversary in Mena, Ark. where they have made their home since Bro. Fancher's retirement at Wichita Falls, Tex. What a fine example is this for all to follow! They have been members of the body of Christ for many years. They were married at Prospect, Tex., Mar. 19, 1923, and are the parents of 7 children. There are 20 grandchildren and 4 great grandchildren, living in Calif., Okla., Ark., and Texas. The seven children are: Bro. Leon Fancher, Mena, Ark.; Mrs. B. C. Cryer, Irving, Tex.; Mrs. Leroyce Jones, Ft. Worth, Tex.; Mrs. Barton Leach, Wichita Falls, Tex.; Mrs. Jack Taylor, Tulsa, Okla.; Mrs. Lloyd Cox, and Mrs. Bud Lowry of Hurst, Tex. May God bless Bro. and Sister Fancher with many more years here together; may God bless their children, and may they follow the example their parents are setting in the church; I know in so doing they will not go wrong. —Don McCord

OUR DEPARTED

Martinez—Joe C. Martinez was born March 19, 1915 in Mexico and went to be with the Lord May 21, 1973 in Dallas, Texas. Bro. Martinez had been a member of the Lord's Church about twenty years, having been taught the truth in Waco, Texas. He is survived by his seriously ill wife, Leah, his sons; Robert, Alfred, Richard, Raymond, and Adam; two daughters Gloria and Mary Alice; his brothers, Victor of Dallas, Jesus and Juan both of Waco, Texas; and his sisters, Nancy Arriaga of Dallas, Panch Mendoza of Waco, and Lazera Martines of Mexico. Burial was in Dallas, Texas. Juan Rodriguez, John Esquivel, Billy Jack Ivey, and myself were honored by speaking at the service. Bro. Martinez was a pillar in the Mexico work. He had been to Mexico just a month before his death. Joe was a preacher, a church worker, an interpreter, and worked full-time as a painter to support his large family. Bro. Martinez passed away just before their new building was completed. After working all day he would go to the building site and work late on the building. Only eternity will reveal the work he has done among his Spanish-speaking brethren. Bro. Martinez was a lovable and humble child of God. May God bless his family. Jim Hickey

Holcemback—Sister Matilda C. Holcemback was born September 13, 1893 in Mena, Ark. She passed away May 29, 1973 at age 79. She was married to J. O. Holcemback who preceded her in death in 1957. She is survived by Albert and J. O. Holcemback, Jr., her two sons; Mrs. B. Sons and Mrs. R. M. Wilson, Jr., her daughters; two brothers, eight grandchildren, and five

great-grandchildren. Sister Holcembach had been a member of the church for some sixty years. I regret that I did not know her personally. I did not find it hard to speak comforting words to a family who had lost a loved one that had been a Christian more than twice as long as I have been alive. I rejoice in the hope that in the resurrection I will be able to meet with individuals just like her. The service was conducted at Bratcher Chapel in Denison, Texas. A large crowd gathered to pay their respects to her memory. —Tom Lehmann

Cook — Mrs. Lavada Cook, Wichita Falls, Tex., was born Feb. 14, 1894, and passed away May 18, 1973 at a Wichita Falls, Tex. hospital, being 79 years of age. Sister Cook suffered a long illness and had endured much. She leaves to mourn her passing 3 sons: Clovis T. Cook, a long-time gospel preacher, Springfield, Mo.; Leo Cook and Jirl Cook, Wichita Falls, Tex.; six daughters: Novelle Odom, Juanita Woodruff, Estelline Voyles, Wichita Falls; Autrey Farmer, Kingston, Okla.; Delle Kirtley, Little Rock, Ark., and Johnnie Harmon, Arlington, Tex. Three brothers: D. O. Fancher, Graham, Tex.; Z. J. Fancher, Mena, Ark.; Ralph Fancher, Indianapolis, Ind. Two sisters: Mrs. O. B. Casey and Mrs. J. C. Tate, Wichita Falls, Tex.; 23 grandchildren and 14 great grandchildren. Sister Cook obeyed the gospel many years ago and was baptized one wintry day after brethren chopped away the ice. She was faithful to the Lord and His word. She was a strong contender for truth and right. In her long years of sickness she manifested much patience. She was ever concerned for the spiritual welfare of her children. The funeral was large and great outpouring of esteem was manifested in the many townspeople who attended, and the great floral offering and the many brethren who proved their love. I was glad to have known Sister Cook and to have loved her. She was kind to me when I traveled with Clovis as a backward boy from the cotton patch. We extend the tendered sympathies to these broken-hearted children. She left them such wonderful words in her final letter of request. Bro. Wayne Fussell and I conducted the funeral. —M. Lynwood Smith

York — Sister Thelma Gertrude York was born March 30, 1922 and departed this life May 3, 1973 at age 51. She leaves to mourn her passing her husband, Preston; and five daughters, Karla Sue, Betty Lou, Donna Kay, Wanda Gay, and Nancy Dee all of Mesquite, Texas. In addition to her immediate family she is survived by five brothers, one sister, and her parents, Mr. and Mrs. N. E. Studer of Lubbock, Texas. Sister York was a precious person to me. Her godly influence will ever have its effect on my life. She reminds me of Andrew. She never pushed her way into the spotlight, but in her own quiet way served the Lord. Four of her daughters have obeyed the Gospel. It was her hope that she could live long enough to see her youngest daughter respond, too. I believe her daughter is old enough to remember the good things she was taught and will obey when she becomes accountable. Although Sister York was a quiet person, she could always be depended upon. She was always there when help was needed. She attended every worship service unless she was sick. She was unselfish. Even in the final days of her life, while suffering on a hospital bed, she expressed her concern for the health and happiness of others. She did not complain of her own pain. I will always remember her unfeigned faith and the great confidence she placed in prayer. The service was conducted at Laurel Land Funeral Home in Dallas, Texas. A large crowd gathered on a peaceful, warm, spring day to pay their respects to her memory. The writer attempted to speak words of comfort. —Tom Lehmann

THE CHURCH DIRECTORY

Add the following congregations to the CHURCH DIRECTORY: **West Lafayette** (Tippecanoe County), **Indiana**. From house to house, Sun. (contact these brethren before you plan to worship with them, as they visit other congregations): L. G. Butler, 4115 Moore-

house Road, West Lafayette, Ind. 47906. Phone (317) 463-4389. Marc Dardeen, 110 South Indiana St., Delphi, Indiana 46923. Phone (317) 3127. **MEDINA** (Medina County), **TEXAS**. On Highway 16, at the edge of town—Sun. 10:30 A.M., Enoch Moffett, Medina, Texas 78055. Phone (512) 589-2360. Walter Moffett, Medina, Texas 78055. Phone (512) 589-2370. **MARSHFIELD** (Webster County), **MISSOURI**. On Highway A ½ mile South of the High School—Sun. 10:00 A.M. & 7:30 P.M., Wed. 7:30 P.M. Raymond Howard, Rt. 2 Box 280, Marshfield, Mo. 65706. Phone (417) 468-2686. Ernie Shelton, Rt. 2, Conway, Mo. 65632. Phone (417) 468-2567. Dennis Caffey, Rt. 1, Conway, Mo. 65632. Phone (417) 589-2477. **BEEF BRANCH CHURCH OF CHRIST** (Newton County), **MISSOURI**, 5 Miles Southeast of Joplin, Mo.—Sun. 11:00 A.M. & 8:00 P.M. Otis Johnson, Rt. 4, Box 88, Joplin, Mo. 64801. Phone (417) MA 4-5753. Burney Johnson, Rt. 1, Diamond, Mo. 64840. Phone (417) MA 3-4740. **NACOGDOCHES** (Nacogdoches County), **TEXAS**, 500 South Fredonia St. **In The Pythian Hall**, Sun. 10:30 A.M., Roger M. Porterfield, Box 95, Douglass, Texas 75943. Phone (713) 564-5514. Johnny Johnson, Box 5374 SFA, Nacogdoches, Texas 75961. Phone (713) 569-7730. **JOPLIN** (Newton County), **MISSOURI**, 4203 Joplin St., (Formerly the Stapleton Church of Christ) Sun. 10:30 A.M. & 6:30 P.M. (7:00 P.M. DST), Porter Johnson, P. O. Box 143, Duenweg, Mo. 64841. Phone (417) 624-2452. Warren Johnson, Rt. 4, Joplin, Mo. 64801. Phone (417) 623-4422. **WEST POINT** (Troup County), **GEORGIA**, 1801 Roper Heights St., Sun. 11:00 A.M. & 6:00 P.M. T. J. Parker, Rt. 2, Box 41, West Point, Ga. 31833. Richard D. Parker, P. O. Box 627, West Point, Ga. 31833. Phone (404) 645-2897. Billy R. Parker, Rt. 1, Box 120-A, West Point, Ga. 31833. Phone (404) 645-2055. I also have other congregations that will be added at a later time.

The NEW DIRECTORIES are now ready and may be obtained by ordering from **ROBERT H. STRAIN, HARRODSBURG, INDIANA**; we are trying to distribute them free, as long as we can. —Ray Asplin, 2440 SW 54th St., Okla. City, Okla. 73119.

A SUMMARY OF THE FACTS ABOUT BAPTISM

1. Baptism stands between the sinner and salvation—"He that believeth and is baptized shall be saved." (Mark 16:16).
2. Baptism stands between the sinner and remission—"Repent ye, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." (Acts 2:38).
3. Baptism stands between the sinner and the washing away of sins—"Arise, and be baptized, and wash away thy sins." (Acts 22:16)
4. Baptism stands between the sinner and calling on the name of the Lord—"Arise, and be baptized . . . calling on the name of the Lord." (Acts 22:16)
5. Baptism stands between the sinner and the death of Christ—"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3)
6. Baptism stands between the sinner and the blood of Christ—"Therefore we are buried with him by baptism into death." (Rom. 6:4)
7. Baptism stands between the sinner and getting into Christ—"Know ye not, that so many of us as were baptized into Jesus Christ." (Rom. 6:3)
8. Baptism stands between the sinner and the new life—"Even so we also should walk in newness of life." (Rom. 6:4)
9. Baptism doth also now save us—"The like figure whereunto even baptism doth also save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God.) by the resurrection of Jesus Christ." (I Peter 3:21)

THE KINGDOM —

(Continued from page two)

that the kingdom of God should immediately appear. He said therefore, a certain nobleman went into a far country to receive for himself a Kingdom, and to return" (Lu. 19:11-12). When did the nobleman, Christ, go to the far country? "And when he had spoken these things, while they beheld, He was taken up: and a cloud received him out of their sight and while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11). Note that after His resurrection he went into the far country, heaven; went with the clouds of heaven; came to the Ancient of Days, God; and then He received the kingdom. They thought that when Christ entered into His glory, He would then be in His kingdom, and such is the truth or he allowed them to continue in their deception, and by His silence contributed thereto. "They said unto him, grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory" (Mk. 10:37). When did He enter his glory? After He suffered for "Ought not Christ to have suffered these things, and to enter into his glory?" (Lu. 24:26). "Christ was received up into glory" (1 Tim. 3:16). He could not have been in His glory while on earth, nor could He have been in His kingdom while on the earth.

On the first Pentecost after the resurrection of Christ, Peter said, "But this is that which was spoken by the prophet Joel: "And it shall come to pass in the last days said God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams" (Acts 2:16-17). Thus, Peter refers to this pentecost day as being in "the last days." Isaiah had promised in "the last days," the mountain of the Lord's house, the church (1 Tim. 3:15) would be established, and in the city of Jerusalem it was, so goes the fulfillment of this great prophecy. The apostle Peter declares that Pentecost was the beginning (Acts 11:15).

Beginning with Romans and ending with Jude, we have twenty-one books that are called epistles. We find letters written by inspired writers to many congregations then in existence. Was the church established? Surely, it was or there would not have been letters written to members of it. Read 1 Cor. 1:1-2 and Acts 2:47. The church was in existence, and was established somewhere between the events of Acts 1:8 and Acts 2:47. Just as sure as the church was in existence, it is just as sure the kingdom was in existence, too. Here is the beginning of the church, the kingdom of God on earth. Here prophecy ends and history begins with the church or kingdom of God.

When Jesus comes the second time, it will not be to set up a kingdom on the earth, but to gather his jewels unto Himself. Then, He will deliver up the Kingdom to God the Father. He is reigning and will reign until that time; read 1 Cor. 15:24-26. "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). (From **Old Paths Pulpit**)

THE WORD "WINE" IN THE NEW TESTAMENT —

(Continued from page three)

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

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

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

Prudential reasons for the use of unfermented wine in the Lord's Supper are very strong.

1. There is not sufficient reason why this innocent wine should not be used.
2. It is appropriate, and intoxicating wine is not.
3. The wine that is bought at the drugstore is sometimes devoid of any of the fruit of the vine.
4. There are many persons who are endangered by the taste of fermented liquor. They have become addicted to drink till it has become a disease and the taste of alcohol unbalances them and they lose control of themselves, and plunge again into drunkenness because of the poison in the cup that was supposed to contain a blessing. To laugh at this does not change the facts in the case; very many such persons have been known. Since the danger can be avoided, it is an evil to continue a practice that endangers any portion of the congregation.

5. We will be certainly right in using the unfermented wine, and it is therefore the duty of the rulers of every congregation to see to it that all intoxicants are strictly kept out of the house of God.

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

THE CERTIFIED GOSPEL —

(Continued from page three)

The giving of our means to support the gospel and for the poor saints is certified in the gospel which Paul said he did not receive of man. To give cheerfully, willingly, and as God has prospered us (1 Cor. 16:1-2; 2 Cor. 9:7). "As God has prospered us" has a greater bearing than our preachers and teachers usually bring out. The trouble is we have the desire to render ourselves prosperous instead of letting God do it and giving Him the glory and honor that is justly due Him.

Parents are deeply concerned about the school teachers that are selected to teach their children in the public schools. The first thing parents want to know is if the teacher is qualified, what kind of a certificate, and what degree does he have. But, when these parents go to church, they look for the one that can entertain the best and don't inquire to see if the one who is doing the teaching in the pulpit is qualified. Paul gave in the gospel which he said was certified the qualifications or "degrees" for the one to have, who is to teach the congregation (2 Tim. 2:2), "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Note the words "faithful men." The ones who are to teach the congregation must first be faithful and must also be male members. This omits women from public teaching and is further mentioned in 1 Cor. 14:34, "Let your women keep silence in the churches."

Some brethren are more concerned about buying milk for the baby than about investigating their religion, and they want to be sure the food that is placed on their tables is certified, but just anything will do that looks all right on the Lord's table. Paul certified one loaf and one cup on the Lord's table (1 Cor. 10:16-17; Matt. 26:26-28; Lk. 22:19-20; 1 Cor. 11:23-25).

The gospel has the power to save (Rom. 1:16); then, why not let it save you? But man may hinder that power by adding to or taking from the gospel. Let us illustrate in a simple form how this is possible. Water has the power to quench thirst, but when we take a glass of water and put a lump of salt in it, we destroy that power, although all the ingredients and minerals are still in the water. Nothing is removed from the water but adding salt destroys the power to quench thirst. We take a loaf of bread and add arsenic to it, we do no violence to the ingredients of the bread, but instead of the bread having the power to stop hunger it has the power to stop life by just a little

adding-to. The same results occur when one adds to the gospel.

"Behold, to obey is better than to sacrifice" (1 Sam. 15:22). It is better to obey the Lord and in so doing we will do good.

Brethren, let us live, teach, and die by the things which are in the gospel, that Paul certified is "not after man but by the revelation of Jesus Christ" (Gal. 1:11-12).

Make Sure

I have before me a pile of books, creeds, manuals, disciplines, and principles and practices of the modern religious denominations. Solomon says, "Of the making of books there is no end, but the whole duty of man is to fear God and keep his commandments." Some of the writers of these uninspired books claim their books to be the "full gospel." Let us weigh these books. Will they balance the word of God? To balance, they must equal.

Paul declares to the elders at Ephesus, "I have kept back nothing that is profitable unto you" (Acts 20:20). In 2 Tim. 3:16-17, we read that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

If Paul kept back nothing that is profitable and if the Scriptures thoroughly furnish the man of God, where is there room for man-made creeds? Who is adding to and subtracting from? Paul says, "the gospel is the power of God unto salvation," and he kept back nothing profitable.

The Psalmist David tells us, "The statutes of the Lord are right."

The gospel of the divine inspired writers has the saving power. A preacher or follower of any other shall be accursed. Gal. 1:18, "But though we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed."

Dear reader, are you giving diligence to make your calling and election sure (2 Peter 1:10)? If not, "Make it as sure as you can" (Matt. 27:65). Be a doer of the word.

This applies equally as well to the innovators who are practicing and following the modern religious denominations in their carrying on of the work and worship of the church. Let us unite on the New Testament plan of worship and lay aside the doctrines and commandments of men. (From *Old Paths Pulpit*).

ON SCRIPTURAL WORSHIP —

(Continued from page one)

showing the necessity for but one loaf. You will find this quotation from "The Christian System" p. 268 and 269. Note the following:

Prop. 3—On the Lord's table there is of necessity but one loaf. The necessity is not that of a positive law enjoining one loaf and only one, as the ritual of Moses enjoined twelve loaves. But it is a necessity arising from the meaning of the Institution as explained by the Apostles. As there is but one literal

body, and but one mystical or figurative body, having many members; so there must be but one loaf. The Apostle insists upon this, "Because there is one loaf, we, the many, are the one body; for we are all partakers of that one loaf." The Greek word *artos*, especially when joined with words of number says Dr. Macknight, always signifies a loaf, and is so translated in our Bible:—"Do you not remember the five loaves?" "There are many instances of the same sort. Dr. Campbell says, "that in the plural number it ought always to be rendered loaves; but when there is a numeral before it, it indispensably must be rendered loaf or loaves. Thus we say one loaf, seven loaves; not one bread,, seven breads."—"Because there is one loaf," says Paul, we must consider the whole congregation as one body." Here the Apostle reasons from what is more plain to what is less plain; from what we established to what was not so fully established in the minds of the Corinthians. There was no dispute about the one loaf; therefore, there ought to be none about the one body. This mode of reasoning makes it as certain as a positive law; because that which an Apostle reasons from must be an established fact, or an established principle. To have argued from an assumption or a contingency to establish the unity of the body of Christ, would have been ridiculous in a logician, and how unworthy of an Apostle. It was, then an established institution, that there is but one loaf, inasmuch as the Apostle establishes his argument by a reference to it as an established fact. Our third proposition is then, sustained, that on the Lord's table there is of necessity but one loaf." Now just as truly and logical as Bro. Campbell concludes that "on the Lord's table there is of necessity but one loaf," by the same reasoning there is of necessity but one cup (drinking vessel) authorized in the New Testament for the Lord's table. That A. Campbell advocated and practiced but one cup on the Lord's table is clearly taught in the same book, p. 290, in his description of the worship in his ideal or "model" of a Scriptural procedure of a congregation in the worship; in which he states that after partaking of the loaf, "He then took the cup in a similar manner, and returned thanks for it, and handed it to the disciple sitting next to Him, who passed it around; each one waiting upon his brother, until all were served." The above describes the practice of one loaf and one cup on the Lord's table, and A. Campbell offered it as the "model" practice.

In Bro. Campbell's complete description of the worship in his ideal model, there was simplicity as taught in the word of God, as pertains to the Lord's Supper, but other important observations are there. They had no instruments of music, they had no division into classes for the teaching, no women teachers, no women leading in prayer. The male members spoke one at a time in the teaching service.

Another thing in this model procedure, it is interesting to note the order in which the items of worship were observed, which is as follows: 1. They sang praises to God; 2. Scriptural reading; 3. Prayer; 4. Another Scripture reading; 5. Another song; 6. The Lord's Supper; 7. The collection; 8. A general invitation to brethren if they had anything to say or inquire, tending to the edification of the body; 9. Singing; 10. Apostolic benediction. I note that the order of observance of the

items was essentially the same as practiced by about all the congregations with who I have labored the past several years. Those who would disrupt the peace of God's people by contending for a "set order of items," would do well to consider carefully.—(From the Old Paths Advocate, December 1957).

The Primitive Vs. The Modern

Below, we give another excerpt from the writings of Alexander Campbell relative to the primitive church in contradistinction to the modern church of his day. Even though this contrast was written over a century past, yet it is interesting to note with what exactness he describes the digressive brethren of today as well as to give the description of the faithful church. Please read with carefulness the following from the pen of this great man:

"The societies called churches, constituted and set in order by those ministers of the New Testament were of such as received and acknowledged Jesus as Lord, Messiah, the Savior of the World, and had put themselves under His guidance. The only bond of union among them was faith in him and submission to his will. No subscription to abstract propositions framed by synods; no decrees of council sanctioned by kinds; no rule of practice commanded by ecclesiastical courts were imposed on them as terms of admission into, or of continuance in this holy brotherhood. In the "apostles' doctrine" and in the "apostles' commandments," they steadfastly continued. Their fraternity was a fraternity of love, peace, gratitude, cheerfulness, joy, charity, and universal benevolence. Their religion did not manifest itself in public fasts or carnivals. They had no festivals—no great solemn meetings. Their meeting on the first day of the week was at all times alike solemn, joyful, and interesting. Their religion was not of that elastic and porous kind, which at one time is compressed into some cold formalities, and at another expanded into prodigious zeal and warmth. No—their piety did not at one time rise to paroxysms, and their zeal to effervescence, and, by and by, languish into frigid ceremony and lifeless form. It was the pure clear, swelling current of love of God, of love to man, expressed in all the variety of doing good.

The order of their assemblies was uniformly the same. It did not vary with moons and seasons. It did not change as dress nor fluctuate as the manner of the times. Their devotion did not diversify itself into the endless forms of modern times. They had no monthly concerts for prayer; no solemn convocations, no great fasts, no preparation, nor thanksgiving days. Their churches were not fractured into missionary societies, Bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not in those days a president or manager of a board of foreign missions; his wife, the president of some female education society; his eldest son, the recording secretary of some domestic Bible society; his eldest daughter, the corresponding secretary of a mite society; his servant maid, the vice-president of a rag society; and his little daughter, a tutoress in a Sunday school. They knew nothing of the hobbies of modern times. In their church capacity alone they moved. They neither transformed themselves into any other kind of associations, nor did they facture them-

selves into divers societies. They viewed the church of Jesus Christ as the scheme of Heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dared not transfer to a missionary society, or a Bible society, or education society, a cent or a prayer, lest in so doing they should rob the church of its glory, and exalt the inventions of men above the wisdom of God. In their church capacity alone they moved. The church they considered "the pillar and ground of the truth;" they viewed it as the temple of the Holy Spirit; as the house of the living God. They considered they had nothing left for any other object of a religious nature. In this capacity, wide as its sphere extended, they exhibited the truth in word and deed. Their good works which accompanied salvation, were the favors of love, in ministering to the necessities of saints, to the poor of the brotherhood. They did good to all men, but especially to the household of faith. They practiced that pure and undefiled religion, which in overt acts, consists in "taking care of orphans and widows, in their afflictions, and in keeping one's self unspotted by (the vices of) the world."

In their church capacity they attended upon everything that was of a social character, that did not belong to the closet or fireside. In the church, in all their meetings, they offered up their joint petitions, for all things lawful commanded, or promised. They left nothing for a missionary prayer meeting, for seasons of unusual solemnity or interest. They did not at one time abate their zeal, their devotion, their gratitude or liberality, that they might have an opportunity of showing forth to advantage or doing something of great consequence at another. Such things they condemned in Jews and Pagans. No, gentle reader, in the primitive church they had no Easter Sunday, Thanksgiving Monday, Shrove Tuesday, Ash Wednesday, Holy Thursday, Good Friday, nor Preparation Saturday. All days were alike good — alike preparation — alike thanksgiving. As soon as some Pharisees that believed began to observe days and months and times, and years so soon did the apostles begin to stand in doubt of them. Having taken a cursory view of some of the leading features of the Christian religion, exhibited in prospective, and in actual existence at its first institutions, we shall in the last place advert to its present appearance. But all so soon "how is the fine gold become dim!" Instead of the apostles' doctrine simply and plainly exhibited in the New Testament, we have the sublime science of theology, subdivided into scholastic, polemic, dogmatic, and practical divinity. Instead of the form of sound words given by the Spirit to be held fast, we have countless creeds, composed of terms and phrases, dogmas and speculations, invented by whimsical metaphysicians, christian philosophers, rabbinical doctors, and enthusiastic preachers. Instead of divinely established order of bishops and deacons, or as they are sometimes called, elders and deacons, which remained when the age of "spiritual gifts" passed away, we have popes, cardinals, archbishops, metropolitan bishops, diocesan bishops, rectors, prebendaries, deans, priests, arch deacons, presiding elders, circuit preachers, local preachers, licentiates, class leaders, abbots, monks, friars, etc.

Our devotion exhibits itself in prayers, in set phrases of pompous oratory; in singing choirs, in long sermons,

modeled after Grecian and Roman orations; logical themes and metaphysical essays; in revivals, camp meetings, praying societies, theological schools, education societies, missionary societies, Sunday schools, and in raising large sums of money every way ingenuity can devise, for propagating the gospel!"—(From A. Campbell in "Christian Baptist).

Remarks—If Alexander Campbell could speak to us today, after viewing the departures of the so-called Christian Church (?) and some of the churches of Christ, we wonder what his reaction and description of all the departures would be. It certainly would be interesting to read it, would it not? However, we should be more concerned about what Jesus and Paul would say—will say? Brother, do you think Jesus will say, "Well done, good and faithful servant," concerning your work in the man-made societies, Sunday schools, women (public) teachers, instrumental music, Bible colleges, loaves, and cups in the communion, etc.? Will you not re-read your description in the above idols and return to the "Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls"—Jer. 6:16.

Restoring Simple New Testament Worship

When men set out a century and a half ago to restore the New Testament church upon the precepts of the Bible and the Bible only, so-called Christianity was full of corruptions in worship. Over the centuries leaders of the apostate churches had borrowed from paganism, Judaism, and their own misguided "wisdom" to fill the religious bodies with unauthorized innovations, modernism of every kind, and rituals which had caused the people to completely lose sight of the simplicity which is in Christ. The worship of God had in many cases been changed from the reverent, pure, holy service He intended into a place of actual entertainment for the people. Others had changed the worship of God through Christ into a system which elevated the "clergy" to the position of a mediator. Such men as the Campbells, B. W. Stone, John Smith, and many others could see that the systems of worship of their day were far removed from the purity of the New Testament pattern. They could see that if the New Testament church was ever to be restored, many sweeping changes would have to be made in the acts of worship as practiced by men of that day, as well as in the people's attitude toward the worship. So they set out to destroy all the innovations of men with the plea "Back to the Bible." They began to urge men to do away with all their own ideas on worship and begin worshipping just as the New Testament reveals that the Christians of the first century worshipped. In a few short years thousands of people across the country had rallied to this effort. The same conditions still exist today, and the effort is still going on.

From Genesis to Revelation the Bible is full of warnings that men are not to change the commands, arrangements and plans of God. In the very first record we have of men worshipping God, we see one of the participants, Cain, changing God's order and being punished for it—Gen. 4. The New Testament writer speaks of those who are presumptuous and choose their own manner of worship and says they have "gone in the way of Cain." He pronounces a woe upon such for walking after their own lusts—Jude 11:16. The history of the nation of Israel is full of their corrupting and

changing the worship God demanded of them and the punishments they received for so doing—Mal. 3:7-9; Joel 1:5-20. Isaiah said of that nation, and Christ also applied the words to the Jews of His day, "But in vain do they worship me, teaching for doctrines the commandments of men"—Matt. 15:9.

It has always been fatal for man to add his own methods or ideas to the commands of God. David tried to move the Ark of the Covenant in the wrong way and his failure was marked by the death of Uzzah. David himself said it was because they did not seek God "after the due order"—1 Chron. 15:13. Nadab and Abihu, the sons of Aaron, died because they substituted their own fire for that which came out from the Lord, thus corrupting the worship of the tabernacle—Num. 3:4. Thus, we see that God has always punishes those who refused to do what He commanded in exactly the same way He commanded it.

The New Testament teaches that this principle is just as true as concerns the worship of the church. We must do what God tells us in the way He tells us. To deviate from the New Testament pattern in worship will cause God to have no respect for our worship. Paul wrote to the Colossians and said, "And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus"—Col. 3:17. "In the name of" simply means "by the authority of" or "by the direction of." Therefore we are to perform all our religious acts only as we are commanded and directed by Jesus Christ in His Word. Christ has, through His inspired apostles, given us certain acts to perform as worship or service to Him. They are: singing (Col. 3:16; Eph. 5:19), praying (Col. 4:2; 1 Thes. 5:7), eating the Lord's Supper (1 Cor. 11:23, 26), giving into a common treasury for the work of the church (1 Cor. 16:1, 2), and teaching the gospel (Matt. 28:18-20; 1 Cor. 14). These are acts which can be performed in caves or in beautiful church buildings. They are acts which can be performed by any mentally responsible person regardless of race, education, or station in life. They are acts which are more beautiful and reverent when done as simply as humanly possible, without adding any of man's trappings to make them more entertaining or interesting to people. The purpose of these acts of worship is to give glory to God (Eph. 3:21), not to any man or set of men. It is useless to do these things unless they are done from the heart, with a full desire to be pleasing to God.

Comment: The above subject, "Restoring Simple New Testament Worship" which appeared in the August 1958 issue of Gospel Digest, Athens, Ala., captured my interest readily as I turned the pages of the above paper, and I want to thank the editor for making it possible for me and the others of his readers to consider the timely article by Bro. Ledbetter.

May I add my endorsement of the article and pass it on to our readers. I would to God that all papers, published by the church of Christ, would give space for this much needed teaching.

Now, while there was great need of reform and restoration in the days of the Campbells, Stone, Smith, et al, relative to the doctrine and practices of the church, and that much progress was made in ridding the worship of many unauthorized practices, thus greatly restoring New Testament work and worship in its simplicity, yet in a very short time, "But alas, how soon has the fine gold become dross," and how great is that

need of renewing the cry of the Campbells and others to restore the simple New Testament worship. Take a look at the worship in many of the church buildings bearing the name "church of Christ" over their doors. How greatly have they strayed from and abandoned the simple New Testament worship! Compare the exercises now with the simple worship advocated by the restorers. Did they advocate instrumental music in that simple worship? Did they advocate Sunday school with its classes, women teachers, separate collections, etc.? Did they advocate "individual" communion(?) cups? Did they advocate a plurality of loaves for one assembly? Did they advocate the "pastor system" as practiced in many of the churches? Did they? Take a look at the church buildings erected in the last 40 years—compare them with the older buildings—the one room buildings, then look at the modern buildings with their many rooms, auxiliaries, and what have you, and compute the awful cost if you can. All this excessive and expensive building program tells you that there is need of restoration of the "Simple New Testament Worship." —(From Old Paths Advocate, Sept. 1958)



Edwin Chaima, Chawawa Vlg., Mulanje, Malawi, May 30—This year, I have been in the gathering of Christians at various churches; everything is going smoothly at Mijundi, Chitimbe, Mwakiwa, Chuta, Chic-mombo, Mgunela, Mwkhiwa. The church is greatly going ahead. Please remember us in your daily prayers. Please kindly send OPA direct to us.

Ray Roe, Stroud, Okla., June 6—Bro. John Modgling was here with us May 18-27 in our good meeting; one confessed wrong. We were hindered by stormy weather and school closing activities. Bro. John will return in June, 1974. It seems people are putting other things before the Lord. We pray things will be better for our next meeting. We will try again in the fall, Lord willing. We enjoy the OPA.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., June 13—We just had a good meeting with Bro. Ronny Wade, good crowds throughout. The good news is that a whole congregation came with us, 26 members. One is a gospel preacher, Bro. Stewart Bryant, Rt. 1, Box 2608, Harts, W. Va. I am to preach there this Lord's Day, June 17. The truth marches on. Do not forget us when you pray.

J. J. B. Malowa, Pelusi Vlg., Box 1, Thyolo, Malawi, Africa, June 4—Last months, I preached with these churches in turns: Pelusi, Nameta, Ntholola, and Maoni; all are doing very well, and all people were very interested to hear the words of God. I started work of preaching with Brethren Paul Nichols, Gayland Osburn, Jerry Cutter, James Orten, Benny Cryer, Roy Lee Criswell and David Macy. Please pray for us. May God bless all of you brethren.

Pelusi Kalongonda, Box 43, Phalombe, Malawi, Africa, May 30—I am very glad to receive *Old Paths Advocate*. I shall be pleased if it continues. My reports: Feb. 18, Likhungu, 186 gathered; Mar. 25, Chiwolo with 131;

April 1, Zenje with 252. It was a very great congregation indeed; Bro. Jerry Cutter and Bro. Ron Courter were there, and preached more about loveliness. April 15, at Dzenje with 103, 12 baptized; April 22, Chiwalo, 186, with 14 baptized. April 29, Dzenje with 122, 7 baptized, May 20, Nakhupe with 127, 8 baptized by Bro. Chikaro; May 13, Dzenje with 237, 15 baptized; May 27, Dzenje, 199 present. Greetings and blessing to you and to all in Him.

Franklin Staggs, 110 DeKalb, Walled Lake, Mi., June 5—The congregation here is growing in number. Two have been baptized into Christ within the past 2 months. Two were restored Lord's Day. We are happy to report that we are now meeting in our new building. Since last report, the congregation received the following toward the building: Pontiac, Mi.—\$100; the Delmer Smith family—\$50. By the time you read this, my family and I will, Lord willing, be making our new home in Athens, Ala., working with the congregation there, hopefully for two years. Please pray for the work in that area, and for us, that God will grant us the courage to be good soldiers of the cross.

Bob Loudermilk, 904½ W. Tennessee, Midland, Tex., June 18—Bro. Don McCord will begin our gospel meeting June 22. We are looking forward to, and working toward this meeting. It seems the work and interest here just keeps progressing. We now have a radio broadcast, Sun., 7:30 P.M. over KCRS, a station that reaches over 200 miles. We pray for results. Congregations here, Odessa and Andrews on the last Sat. night of each month conduct a study of the Scriptures; last Sat. night it was at Andrews where a full house attended to hear Bro. James Vannoy on "Personal Work." Bro. C. A. Smith will speak at the next one here, July 28, possibly on the subject of "Fellowship;" all in the area are invited to attend. In the future, we plan to invite faithful preachers near us to preach at these meetings, for we all want to learn more from qualified men. Last week-end we heard Bro. Jimmie Smith at Levelland, Tx. He is always a source of strength to me. Pray for us in the work here, and may God bless His children.

Jimmie Smith, 5231 Kingston, Wichita Falls, Tex., June 13—I was reminded by some brethren who look for the field reports that it has been some time since I have reported. We are now well into our summer meetings and have reaped much good thus far. It has been my privilege to hear several sermons from fellow preachers in the last few months which is humbling for me, for they are my superiors by far. We enjoyed being in Arlington, Jacksboro and Levelland, Tex.; cooperation was what it should be. We go now to 141st, Tulsa, Okla. My schedule follows: July 6-15, Earlytown, Ala.; July 20-29, Lexington, Okla.; Aug. 3-12, Mt. Home, Mo.; Aug. 17-26, Pleasant Grove, Ind.; Sept. 7-16, Hale, Ark.; Sept. 21-30, St. Albans, W. Va.; Oct. 5-14, West Chester, Ohio; Oct. 19-28, Modesto, Calif.; Nov. 2-11, Ada, Okla.; Nov. 16-18, Deer Park, Tex. We invite all who can to assist us in these efforts, giving the glory to Him Who rules on High!

Jerry L. Cutter, Rt. 1, Crescent, Okla. 73028, June 12—This past Sunday night I returned from my last planned trip into Malawi. Last week in Malawi I conducted two three-day studies and had a big farewell meeting on Sunday at Manjolo. It is always sad to leave brethren one has learned to love so much after working with them for over five of the last nine years, but we were especially thankful we could leave believing the work is now on the most stable basis it has ever been. The Lord has blessed, and we give thanks. The brethren in Malawi took collections and gave me a gift of money. It was an expression of love that would be difficult to explain, and one that will never be forgotten. I promised to buy a special gift with the money that would be a constant reminder of them to me. Here in Rhodesia the work is going extremely well also. The work in this part of Africa is a constant

reminder of what the churches in America can do when they get behind a work. We continue to thank all of you who have made it possible. There are a number of silent partners in this work who have sent clothes to the needy, money for Bibles and song books, etc., and among these are the brethren in Scotland. As most of you know, we will return to the States the first of August and will be replaced by the Bill Davis family. Bill will either live here in Salisbury, or in Blantyre, depending upon whether he is favorably received for permanent residency in Malawi. Brother Ron Courter and family have been a great asset to this work, and Ron has been a true yokefellow in the truest sense of the word. We are so fortunate to have such an able and intelligent person in this work. The above is my permanent address through which I can always be reached. Please continue to pray for us and for our safe return.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, June 15—The church at Modesto recently had a week-end meeting with accent on the young people. We had visitors from several of the other congregations around. The young men led singing, prayer, and did much of the teaching. Several who participated plan to make preachers of the Gospel. Bro. Ron Willis, who is presently working with the church at Arvin assisted in the teaching Friday night, and Bro. Wayne DeGough, who is with the Sanger congregation preached on Lord's Day both morning and evening. All in all the meeting was a resounding success, and we want to thank all who cooperated and helped to make it what it was. We are scheduled to have Bro. Don McCord for our meeting, Aug. 18-26. The Lord willing, we are to be at the following places this summer. McAlester, Okla., June 22-July 1; Pearl Haven, Miss., July 6-15; Shreveport, La., July 20-29; Ada, Okla., Aug. 3-12.

D. B. McCord, 1414 N. Albertson, Covina, Calif., July 15—It was an inspiration to me to be with the church at Midland, Tex., June 23-July 1; they were so very kind to me, and such a light for the truth is this church in west Texas! Their support in every way was outstanding. We had good cooperation from neighboring churches which was very helpful and very much appreciated. The hospitality was unsurpassed in every home; I made my headquarters with the Art Oestmanns, such a devoted Christian family. It was good seeing Bro. C. A. Smith who so faithfully carries on in the footsteps of his departed father, Bro. Tom E. Smith, that many readers and brethren remember so fondly. Bob Loudermilk, who works with the church in Midland, and they with him, was a real asset to this meeting. Here is a young man we will hear much from; he has such ability, and such a fine, commendable bearing—he appears so much older than his tender 18 years. I hope brethren open their arms to him in this great work. Cindy, his devoted wife is a real asset to him. We hope to have them in the West sometime this year. From Midland, I went to Eola, Tex. for 2 sermons. I really enjoyed being there. In years gone by it had been my privilege to work with them in meetings. So many have gone on, and they were missed. Sister Eva Williams, at whose table many, many preachers, and others have sat, and whose home has been open to all for so long, is now very sick; it was an inspiration to visit her, and hear her talk almost constantly of the church and spiritual things. I then went by way of the Sulphur, Okla. meeting; how I enjoyed it! The singing, preaching and association I will not forget. Brethren Gayland Osburn and Barney Owens are to be commended for the fine job they did in leading this meeting. Brethren Roy Lee Criswell and Carl Johnson were chosen by Sulphur brethren to lead it next year; they, too, are most worthy men. We will announce through the year in these pages the meeting. The night of July 4, it was my privilege to preach at Valliant, Okla., which I enjoyed very much. I was nearby to visit my aged father before returning home. I am now home trying to help. In Aug., I look forward to a meeting at Modesto, Calif. I need my brethren's prayers.

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

OLD PATHS ADVOCATE

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

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

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WINE AND THE LORD'S SUPPER

By Jim Hickey

From time to time I hear of people who think it is scriptural to use fermented wine as the drink element in the Lord's Supper. This idea has always been difficult for me to understand in view of the fact that the term "wine" is never used in connection with the Lord's Supper. I am sure this is more than just coincidence.

Every time the drink element of the Communion is referred to it is called "the fruit of the vine," or as the **Twentieth Century New Testament** renders it, "the juice of the grape." Moffat renders the phrase, "the produce of the vine." Every language has certain characteristic expressions called idioms. The Hebrew language forms no exception to the rule, and some of its idioms are carried over into the New Testament. The term "the fruit of the vine" is clearly an idiomatic expression. As evidence of this please note the absence of the term "grape juice" in the Old or New Testaments. According to the Dictionary an idiom is "an accepted phrase, construction, or expression contrary to the usual patterns of the language or having a meaning different from the literal."

What meaning, then, does this term have that is different from the literal? Well, we do not literally drink fruit. We drink fruit juice; while the vine refers to the grapevine. "Vine. 3. a grapevine." **Webster's New World Dictionary**. So then, it is not difficult to trace the derivation of this idiom to its actual meaning, grape juice.

Wine, on the other hand, is a product of grape juice and not a product of the vine. There is not a grapevine in the world that produces alcoholic wine. According to the Dictionary, wine is the fermented juice of grapes. So, the question may be reduced to whether we are going to use grape juice or fermented grape juice.

Genesis 40:11 gives a graphic description of the fruit of the vine: "And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." Who can say that this was not grape juice?

If wine were to be used in the Lord's Supper the apostle Paul would never have written the following, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Romans 14:21). The wine advocates

(Continued on page nine)

"WHO WILL MIND THE CHILDREN?"

By Jimmie Smith

The caption was lifted from the May issue of the **Reader's Digest**. This article states that over the past two decades almost 2/3 of all the jobs created during this time were filled by women. For every three men in the work force, there are two women. In fact, it is forcing the greatest change in the American family since urban living stripped the extended, generation family in one locality down to the nucleus of parents and children alone. Almost two-thirds of the thirty-two million women in the work force are married and half have school-age children. One third of the mothers leave children under six behind them—in all some six million infants, toddlers and other pre-schoolers.

The Bible plainly states in Tit. 2:3-5, 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 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, that the word of God be not blasphemed."

The **Digest's** article further stated that in the past, mothers relied on a number of helpers—older children, relatives, maids—to share the burdens of child-rearing. Not so today. There are fewer aunts and grandmothers around; and only the very affluent can afford servants. So, mothers who leave home to work have had to turn to makeshift baby-sitting arrangements that do not provide the talking interplay, the love, which the very young need to grow mentally and emotionally. (Which can only mean more mental and emotional disorders in America's future.)

Mary D. Keyserling, former director of the Women's Bureau of the U. S. Department of Labor, describes a somber picture in a book published in 1972. (the facts were shocking). IN 72!

Item: About a third of working mothers' preschool children are cared for in homes of relatives, neighbors and others. Investigators found that such arrangements can be warm and loving, but even at their best offer little more than custodial care. And they can be appalling. For example: "When Mrs. A, a licensed child caretaker opened the door for investigators, they felt there were probably few children in the house, because of the quiet. It was a shock to discover about seven or eight children, one year old or under, in the kitchen,

some in high chairs, others strapped to chairs. In the basement they found over twenty children huddled in a poorly ventilated area before a TV set. Mrs. 'A,' it turned out, by herself, took care of 41 children of working mothers who paid \$2 a day, and six other children who were subsidized by a welfare bureau."

Item: Another one third of the pre-schoolers, cared for in their own homes, are looked after by their fathers—who work at night and who try to sleep during the day.

Item: Fifteen percent of the under-age-six children go with their mothers to their places of work and play behind the counters.

Item: Only about 6 percent of the children have access to day-care centers, both non-profit and commercial. Half of the commercial centers are described as "poor;" in some, treatment is said to border on child abuse.

Item: Some pre-schoolers—nobody knows how many are simply left to fend for themselves. The Chicago Welfare Department, for example, reports that 700 children under six are left unminded each day when their mothers go to work.

OH! But all of that is the poor! The Ghettos, isn't it? NO! Oddly it is the middle-income mother, the one with the \$8,000 to \$15,000 dollars of family income who is the hardest hit. I would that such figures only represented the irreligious; but sadly enough it involves Christians.

Although licensed facilities for about 450,000 additional children have come into being since 1965, the number of pre-school children whose mothers work has increased twice as fast.

Let's face up parents. Many times we are so pre-occupied with our own mad pursuit of the "good life" that we simply can't be bothered with taking time out for our children. A forty-five minute sermon on Sunday morning, and a sermon more or two each week from the pulpit simply won't get the job done. There must be daily efforts to guide, teach, instruct and encourage.

Multiplied times we husbands forget that we, too, are a "parent." We too have obligations to answer our children's questions, teach them how to work with their hands, and discipline them. We cannot walk out of the house and ignore them just because they get on our nerves.

What a great advantage and wonderful blessing Timothy possessed because from a child he had known the sacred scriptures which were able to make him wise unto salvation (2 Tim. 1:5; 3:15). Timothy was privileged to have Lois as his grandmother and Eunice as his mother, godly women who raised him with unfeigned faith.

An **underprivileged child** is not necessarily the one raised in material poverty, but the one raised in spiritual poverty. The child raised destitute of righteous guidance is truly "underprivileged," even though he may have an abundance of physical possessions. This makes those who train children worthy of double the honor of those who merely bear them.

When we bring children into being, we bring SOULS into being. Each baby born into this world is a sensitive, rational creature made in God's image and destined for eternity. Each child is capable of being trained up in the nurture and admonition of the Lord

(Eph. 6:4), and therefore being prepared for a glorious destiny of enjoying the presence of God.

On the other hand, tragic but true, each child is capable of being trained up to follow the flesh and Satan and thus being prepared for everlasting hellfire.

Are you taking your obligation as a parent seriously? Children are observant. They watch and imitate you, and they know if you are in a mad rush for that which Christ said must come secondary (Matt. 6:33). Perhaps you've heard the story about the school teacher who said it was so easy to fool children! He claimed they were generally inattentive (a fact to which many parents will give hearty consent). But the following incident vividly brought home the fact that they also can be very observant. The teacher went to the chalkboard and asked the pupils to say a number out loud, and he would then write that number on the board. One child said "13" and the teacher would write "31." Another child said "42" and the teacher would write "24." Another pupil suggested "81" and the teacher would write "18." Many students were not catching on. But then one bright tonguetied lad raised his voice and said: "thixty-thix . . . I'd like to thee the thilly guy change that!"

Yes, children are observant and they can be taught to imitate that which is righteous and abhor that which is evil. The Bible says: "TRAIN UP A CHILD . . ."

History, psychologists and psychiatrists have proven, "Good" people come from good family backgrounds, 'bad' people come from bad backgrounds." As a twig is bent, so grows the child!

I do not believe there is a purer picture in this world than that of a mother, modestly dressed, long hair, in a clean, well kept home, with her children about her knees—there teaching them reverence for God and His word. I affirm that it is far more important for a mother to teach a young girl to sew on buttons and cook than to make the honor roll in college.

As a young girl watched her mother washing the dishes, and thinking of the many, many times she did them along with all the other housework, she said, "Mother, don't you ever get tired of washing dishes?" Upon which the mother replied, "I'm not doing dishes; I'm building a home."

I liked the way Sister Corbell, of Levelland, Texas, put it when she said. "As I see it, I have an executive position now, as manager of the home; if I go to work outside the home I will be stepping down instead of bettering myself." I would that all sisters viewed this as Biblically. Many view the home as slave-quarters.

A recent AP article stated—"Mothers really priceless! Mothers are worth more than the \$8,320 they would get if they were paid minimum wage, according to a family relations expert. A mother's worth said Dr. Eleanore Luckey of the University of Connecticut is usually estimated at how much it would cost to replace her services if she died. But services such as the kind of care she gives her child don't carry dollar figures. 'You can't just replace that with paid care,' said Dr. Luckey, head of the Child Department and Family Relations and past president of the National Council on Family Relations. The Hartford Ins. Group estimates that the average American mother with two children devotes a minimum of 100 hours weekly to her family, or 5,200 hours a year. No overtime. No pay.

(Continued on page nine)

THE "SUNDAY SCHOOL"

In every area of life, truth is narrow. In mathematics, chemistry, religion, definite rules must be absolutely obeyed for one to receive the desired results. The slightest deviation from the prescribed standard will result in something that is false, worthless, and often times destruction. While each science has its definition prescribed and absolute rules, the Christian religion has its every law set forth in the New Testament. The author of Christianity spoke of the **NARROWNESS** of this New Testament truth and way of life when he said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which enter thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14). Many things can be said about this narrowness of which Jesus spoke and among them are these: (1) there is no room for additional rules and regulations; (2) it is so narrow that many will not be able to see it and will therefore stumble over it; (3) broadminded people will be offended by it and will therefore turn away; (4) it will not be appreciated by nor appealing to the masses.

In spite of the teaching of Christ concerning the narrowness of His way and the warning of God in reference to adding to or taking from His divine system, through the centuries the Tempter, Satan, the old Devil, has been able to convince each generation of God's children that the church and the Lord's work needed something that they did not have. Moreover, in his cunning and deceiving way, he has been able to convince them that this prescribed, narrow way would permit the new practices either by what the Bible did or did not say. While every innovation (addition to the New Testament pattern) is believed to be authorized in the Bible, the silence of the scriptures on the subject and the historical record of the date when it was added, gives proof that it is of men and not of God. Among these additions are clinical baptism (baptism by sprinkling or pouring for the sick) in the 2nd and 3rd centuries; Mass of Christ (Christmas in the 4th century: one Bishop (Pope) over the entire church by the 6th century; instrumental music introduced in the 7th century and it became a permanent part of the church in the 11th century; the cup in the Lord's Supper was taken away from the congregation and drunk only by the clergy in the 11th century and so on with thousands of things that the tempter has been successful in getting added to the Lord's Church for the purpose of destroying the body.

While literally thousands of things have been added through the centuries to the narrow way, it was not until about A. D. 1800 that Sunday School was added. Although Sunday School was severely opposed by many when it first found its way into the church, today most people believe it is as ancient as the church itself, and not only do they believe it is innocent but it is necessary for the church's existence. Is this true? Is it from God or men? Christ is the author of the church, having purchased it with His own blood and established it on the first Pentecost after His resurrection. Who is the author of Sunday School? When we search the Bible we do not find who was its author. However, when we consult the Encyclopedia Americana, Vol. 26, page 34

we learn this truth about Sunday School: Modern Sunday Schools—Robert Raikes (q. v.) of Gloucester, England, is the founder of the modern Sunday School. Raikes made his first experiment in 1781 and in 1786 it was estimated that 250,000 children were receiving instruction in Sunday Schools. The Sunday School movement was not at first looked upon with favor by the people of England. It was regarded as a menace to the sacredness of the Sunday (Sabbath) and also as an infringement of the home duties." **On the grave of Robert Raikes, Esq., Late of this city, Founder of Sunday Schools, who departed this life April 5th, 1811, aged 75 years.**

Some brethren deny that the Church of Christ has Sunday School. They say that it is Bible Study. They evidently believe that changing the name makes it different. However, the **Gospel Advocate** catalog and the **Firm Foundation** catalog advertize on the front page in big print, **SUNDAY SCHOOL** and **CHURCH SUPPLIES**. If it is possible to change something by merely changing its identifying name, we could change idolatry, murder, thief, adultery and every sin under heaven. Unfortunately, we can call the act what we will but the act remains in fact the same.

Sunday School is justified on the basis that it is the best method of teaching. Sunday School is not a method of teaching, it is a method of assembling. A method of teaching includes teaching by means of the lecture method, by chart, blackboard, flannel graph, etc. After one assembles in the various divisions (classes) a method of teaching must then be chosen by each teacher. From Genesis to Revelation the Bible teaches that God calls his people, of all ages, into one assembly to worship him and to be instructed in His ways of righteousness. Consider: "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with women, and the little ones and the strangers that were conversant among them" (Joshua 8:35). "And all the people gathered themselves together as one man in to the street that was before the water gate: and they spake unto Ezra, the scribe, to bring the book of the law before the congregation both men and women and all that could hear with understanding, upon the first day of the seventh month" (Nehemiah 8:1-3) "If therefore the whole church be come together into one place" (1 Cor. 11:18). While every Bible reference teaches us that God's prescribed method of gathering is in one assembly, many argue that the most efficient method is to divide into classes. If such dividing was done wisely it would be done according to the amount of knowledge and need of the student and not according to age as it is practiced. Actually a man 40 years old in the adult class may know less than a well-trained child in the 10-12-year-old class. Therefore, proper dividing would be by knowledge and need and not according to age. In secular school a child is not put in the first, the fourth, or the eighth grade indiscriminately, but where he needs to be. With this reasoning, one can see why God prescribed one assembly so that the forty-year-old illiterate in the things of God would not be offended, and therefore turn away, by putting him into a class with children. God's plan is that His word is taught in such a way that everyone in attendance get all that he is capable of receiving. Hear what God says: "My
(Continued on page eight)

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THIS AND THAT

Screen violence — Every Christian, boy and girl, man and woman, all-need to peruse the following statistics, and take whatever measures necessary to profit from them. A University of Utah psychologist, Dr. Victor B. Cline, says, "Evidence is mounting that motion pictures and television can alter behavior patterns, influence values and attitudes and possibly contribute to changes in life styles." He further says, "By making violence appear glamorous and exciting and illicit sex normal and desirable, these media are setting the stage for a society based on aggression and irresponsibility." Dr. Cline and four of his associates viewed 37 movies in one week in Salt Lake City, and after careful analysis, found the following: 833 aggressive acts; 566 sexual acts or displays, 59 murders, 89 "justifiable killings," 76 attempted murders, 11 massacres, six bombings, 168 nude scenes. It all averaged out to some 23 acts of violence and 15 episodes of sex per film. In 57 percent of the films the movie-watchers found that dishonesty was presented in a heroic light. In 38 per cent, criminal activity was made to "pay off," and was presented as a successful, exciting pastime with no negative consequences. In 43 percent of the films the heroes were law-breakers or antisocial characters. In 60 per cent of the films, pre-marital and extra-marital sexual relations were presented as "normal, acceptable and desirable." Only one film out of the 37 depicted sexual relations between a man and a woman legally married to each other. Conclusively, it is my opinion that Salt Lake City's movie fare is no different from your city's and mine. Christians need to beware!!

"Why did you choose the particular church with which you are now worshipping?" — The results of a survey taken based on the above question follow: "9 percent because of the architectural beauty of the church; 14 per cent because of prior denominational affiliation; 18 percent because of the convenience to their homes; 3 percent because of the ministers of the church; 22 percent because there were people in the church whom they respected, and 34 percent because

neighbors or friends invited them to that church." These results seem to indicate strongly that it does pay to ask people to the church we read about in the New Testament. Let us not stop asking!

Snake-handling — In Tennessee lately, a denominational preacher has been found guilty of contempt of court for violating an injunction barring him from handling poisonous snakes in his religious service. His defense was that the Bible says it is all right to handle snakes. The Bible says no such thing! The scripture used for such practice is Mark 16:17-18 where the scriptures teach that the apostles could do these things and suffer no hurt, and other scriptures teach that they did do these things. The Tennessee preacher is not an apostle; these words in no way apply to him, to me or any other living man. Two members of this same preacher's cult sometime back died when they drank strychnine. It is sad beyond words that people can be so misled in all facets of religion; their number is legion — sincere, good, but wrong!

A sad story indeed — Sometime back the following appeared in **Restoration Review**, published by Bro. Leroy Garrett: "The visit to Montgomery, Alabama with a non-class, one cup church of Christ I found particularly interesting and encouraging. Here they were, the farthest to the right of any church of Christ in the city, sticking their necks out by having a liberal like me for a teaching series. How can a church be both anti due to its one-cup posture, and liberal, due to having of all people, Leroy Garrett in its pulpit, at the same time? To say "Let's go over to the anti church and hear Leroy Garrett" just doesn't make sense!

"The beauty of what is happening is that labels just do not fit any more. People are ignoring party lines and are turning to Jesus. They are being their own selves in the Lord, listening more to the Holy Spirit than to the party spirit. The Montgomery church is a good example, showing that they can be as free in reference to their own one-cup folk as toward others. Several are listening to tapes by Carl Ketcherside, quoting Elton Trueblood and Dietrich Bonhoeffer, reading William Barclay, and using fresh translations of the Bible. They are happy, prayerful and growing. They are, by the way, considering giving up the practice of one-cup in deference to those recently added to the congregation, who for sanitary reasons do not like the idea."

May I begin commenting by simply saying that I am ashamed beyond words of the Montgomery brethren for letting such a thing happen and get out on them. I know these brethren, have preached for them in times past, and was treated royally by them, and so far as I know they are my friends, but something like you have just read, dear reader, is inexcusable indeed. That Brother Garrett would be to denominational and sectarian as to refer to a "non-class, one cup church of Christ" is something else, to say nothing of anti church—then talk about labeling! He certainly reads of no such description in the Scriptures. Indeed, as he knows as well as most, he does read of the "church of Christ," and he does read where in its worship on the Lord's Table there was one cup used, and in its teaching nothing close akin to "classes" or "Sunday School" was used, but to so sectarianize the church smacks of nothing less than either disrespect or of simply knowing no

better. I agree that labels just do not fit, but just because a church or brethren choose to follow the Bible and call Bible things by Bible names, and stand for something instead of standing for nothing, does not mean they are labeling or adhering to party lines or have not turned to Jesus. The truth of the matter is the church in Montgomery in doing what they have done are doing the very thing Bro. Garrett is condemning—I humbly and kindly aver they have in late times not turned to Jesus, but they are turning from Him!! If they were so intent in following the Christ as they ought to be they would not be I assure you listening to tapes by anybody, quoting any man, or reading after any man. I dare say any translation of the Scriptures that is a translation would not lead them to do what they are doing, but reading of the translations would if anything more firmly convince them that they are right in practice in worship and need to beware of men who would by their own philosophy lead them astray, and away from Jesus. When I speak here of translations, I do not mean for instance **The Living Bible** or **Living Letters** or **Living Gospels**—this is not a translation, but a paraphrase, and as such is really little, if any, better than a commentary, and those reading therefore, should take care lest they be led astray, not by the translation of the Scriptures, but by the way one man in his paraphrase expresses himself, not the original. There is such a danger here that people need to be aware of. Bro. Garrett knows this, too!!

Then, at the last of Bro. Garrett's musings, he mentions that the church at Montgomery is "by the way, considering giving up the practice of one-cup in deference to those recently added to the congregation, who for sanitary reasons do not like the idea." Well, I would not at all be surprised if this is not precisely what happens. With the practice that brethren in some places have of letting just anybody preach, lead, and preach and lead just any way they want to, this kind of thing is bound to happen. Regardless of what the Bible says, just because "those recently added to the congregation, who for sanitary reasons do not like the idea (of one cup)," just digress and do as men please. How ridiculous can men get?!! My wife reminds me of something Brother Homer A. Gay used to say that is fitting right here: "Brethren, if you do not want speckled chickens, don't get a speckled rooster." Irish wit, yes; but real good common sense if we want to stay with the Bible and follow the Christ. Enough said!! —Don McCord

OUR HELPERS

You will find listed below those sending subscriptions and the number sent since we last went to press. **Please kindly advise us of any errors immediately.** Be assured please that your continued interest in **Old Paths Advocate** is very, very much appreciated.

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This is a book off the press, 1969. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

BOOKS AND TRACTS

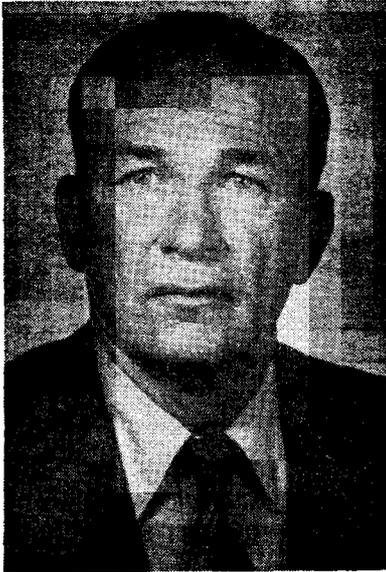
The following song books are still available at the price of 65c per single copy and 50c each for over one: **Gems Of Gladness**, **Star of Hope**, **Hymns Of Love**, **Joyful Praises**.

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"WORLD-WIDE EVANGELISM"

The brethren of the Church of Christ located at 85th St. and Euclid in Kansas City, Mo. would like to take this opportunity to invite you to attend our meeting over the coming Labor Day weekend. The dates are August 29-September 3. Bro. Carl Johnson will be conducting the meeting. On Saturday morning we will have an open forum discussion on World-Wide evangelism with several of our evangelists present. Bro. Roy Lee Criswell will speak Friday night on "Opportunities Around the World." Bro. David Macy will speak Saturday afternoon on "Supporting the Work." Bro. Jerry Cutter will speak Saturday night on "The Preacher and Foreign Evangelism." We are expecting to have other guest speakers as well. We want to make the meeting informative and enjoyable for everyone. We wish to extend a special invitation to our young people to come and get acquainted with young Christians in this part of the country. We are also looking forward to seeing many of our preachers and church leaders and everyone else who is interested in spreading the Gospel into all the world. We are making arrangements to take as many out-of-town visitors into our homes as possible. On Labor Day we plan to have short talks by visiting brethren. We are planning to have a grand meeting. Please come and help make it a success. For further information please write: Don Thomason, 8830 Crescent Ave., K. C., Mo. 64138; or John Pruitt, 6628 East 134th St., Grandview, Mo. 64132. —Jim Hickey

MEET BRO. GLEN M. LEWIS



Bro. Glen Murphey Lewis, 556 E. San Jose St., Fresno, Calif., as of July 1, 1973, is preaching the gospel full time. Bro. Lewis was born May 23, 1914 in Ft. Smith, Ark., and was baptized into Christ in 1939 at Highway City, Calif. and has remained a faithful member of the body of Christ these past 34 years.

Bro. Lewis is married to the former Lois Hamett, who is an able helpmeet in this great work. Their daughters, Janice Boek and Karen Dougherty, and son, Johnny, are members of the Highway City, Calif. congregation.

These congregations in the Central Valley will be supporting Bro. Lewis morally and financially in this work: Highway City, Corcoran, Visalia, Woodlake, Orange Cove, Porterville, and Sanger. Bro. Lewis will be able to conduct a limited number of outside meetings a year, but the majority of his time will be spent among the congregations mentioned.

We recommend Bro. Lewis as a faithful minister of Christ, and one who stands opposed to all forms of digression. Signed: **Corcoran**—Lavern Lum, E. Sumpter, D. Sumpter, Pat Lackey, R. L. Lackey, Calvin Card. **Orange Cove**—Nat Haston. **Visalia**—Robert E. Lee, Eugene Bryson, Don Russell, Willard McDonald, Robert Smith, L. O. Dotson, Earl Ellington. **Porterville**—Robert J. Sanders, Roger Scott, Albert Scott, Bill Walker, Cecil Tidmore. **Woodlake**—Dewey Russell, Jim Russell, Buddy Brumley. **Sanger**—Wayne DeGough, J. C. Alexander, Mike DeGough, Tim Dougherty, J. D. Lum. **Highway City**—Shelby Buchanan, Morris Hopkins, John P. Lewis, L. R. Baker, Roy Hamett, Wesley Boek, Lester Dougherty.

THE CHURCH DIRECTORY

The following corrections need to be made in the Directory: **SAN ANTONIO** (Bexar County), **TEXAS**, the Catalina Avenue Church of Christ, 301 Viendo St. is moving and will be known as the **VANCE JACKSON ROAD CHURCH OF CHRIST**, 3103 Vance Jackson Road, 10 blocks South of Loop 410 N.W.,—Yake Vance Jackson Exit. Also can be reached from I. H. 10 by taking Vance Jackson Exit. Sun. 10:30 A.M.; 6:00

P.M.; Wed. 7:30 P.M. Waymond B. Coleman, 1747 West Huisache Ave., San Antonio, Texas 78201. Phone (512) 732-1709. Raleigh A. Perkins, Rt. 11, Box 316-B, (Verbena St.), San Antonio, Texas 78213. Phone (512) 696-1301. Elmer Hanz, 4002 N. W. Loop 410, San Antonio, Texas 78229. Phone (512) 733-7734.

ARLINGTON (Arlington County), **VIRGINIA**. Bro. Carl R. Diamond has moved to his new address, 9408 Beech Park Street, Ritchie, Md., 20027. Phone (301) 336-4757.

Also a new congregation, **HARTS** (Lincoln County), **W. VA.**, Sun. 10:30 A.M. Stewart Bryant, Rt. 1, Box 2608, Harts, W. Va. 25524. Phone (304) 895-3656.

If you have corrections or know of new congregations, please let me know. Send all Directory information to Ray Asplin, 2440 SW 54 Street, Oklahoma City, Okla. 73119.

New Directories are now ready and as far as possible will be free for the asking. Check with your local congregation and find out how many you will need and send your order to **ROBERT STRAIN, HARRODSBURG, INDIANA 47434**. The postage on several directories is little more than for one and two. Since the directories are free, let us save Bro. Strain all that we can. —Ray Asplin

COMMUNION CUPS

Recently while I was in Mexico, I visited a silver factory in Saltillo, and discussed with the manager the possibility of obtaining communion cups from his factory. He was very helpful and I am sure this would be an excellent place to obtain these vessels. Since everything is handmade, there is no problem in getting exactly any size and shape desired. For example, the manager explained that a chalice can be sent to them, and they will duplicate it exactly.

These are solid sterling silver which is, of course, superior to the plated type; there are not the problems with the solid containers that are encountered with the plated ones. Apparently the price is based mainly on the weight—about \$100/lb., and since they are for church use, the price is duty free. The plated type, if desired, can be obtained, too, I feel sure.

Those interested, please feel free to contact me and I will supply necessary details. —Alfred L. Newberry, 128 N. College, Mt. Home, Ark. 72653

BONDS OF MATRIMONY

Pricer-Holt—On Friday evening, June 22, 1973, it was my honor to officiate at the wedding of Johnny Pricer and Nancy Holt in Waco, Texas. This beautiful double ring ceremony was very impressive and the singing was superb. May God's richest blessing be on this Christian couple and their home. I was happy to be a part of this blessed event. —Bob Chancellor

Hayes-Lowry—Douglas Hayes and Terry Lowry were united in marriage June 16, 1973, in a beautiful setting at the Church of Christ, 5015 Trentman Avenue, Fort Worth, Texas. Many friends and relatives gathered to witness the ceremony and to wish them well. Doug and Terry are both faithful members of the church in Fort Worth, and we wish for them God's richest blessings. We pray that they will have many years of happiness together in service to our heavenly Father. The writer was honored to officiate. —Joe Norton

A TRIBUTE



Esil Brogan Thompson was born June 21, 1890 at Sunflower, W. Va. and was the oldest of five children. She started to school at the age of three years, and learned the arts of homemaking at a very early age. Since she lived on a farm, she helped her father many times in the field; she also knew how to saw wood.

The homemaking she learned so early was very beneficial as she became a bride at the age of fifteen. On October 14, 1905, she was married to Charlie Carl Thompson. They both were baptized into Christ in May, 1906, by a Brother G. W. Ogden, at Stanaford, W. Va. This was only seven months after their home was established.

In 1915, Brother Thompson began preaching and continued as long as he lived. In fact, he preached on Sunday before his departure from this life on June 25, 1956.

Into this Christian home were born seven children, all of whom Brother and Sister Thompson helped lead to the Lord. These seven children are all living. They are: Thelma Smith, Mildred Erwin, Wilson Thompson, Garnet Davis, (with whom Sister Thompson lives), James (Jim) Thompson, Paul Thompson and Carl Thompson. The first five of the children mentioned live at Pontiac, Mich. and attend the LaFayette Street congregation with their mother. Paul lives in W. Va., and Carl in N. Y. There are 22 grandchildren and several great-grandchildren. Many of them are already members of the Body of Christ, carrying on for the Lord because of the example that has been set before them by godly grandparents and parents.

Being a preacher's wife for forty years, "Grandma," as she is affectionately called, knows what it means to stay behind and keep the home-fires burning, because this is just what she did while Brother Thompson was many times gone away trying to save lost souls.

In the first half of Sister Thompson's life she didn't have much opportunity to travel far, as transportation in those days was limited to horse or train. Now, at the age of 83, she enjoys traveling and has been going back home to W. Va. to visit her son and many friends there, at least once a year. "Grandma" had the priv-

ilege of attending the 4th of July meeting at Sulphur, Okla. for the first time in 1972 and enjoyed it to the fullest. Last year was the first year she had missed the Eastern Labor Day Meeting, however, in 13 years.

"Grandma" is the oldest member of the Pontiac, Michigan congregation and sets an honorable example before the Christians there. Whenever the doors of the building are open, you can be sure that if she isn't visiting in W. Va., she will be there. Her hearing isn't too good and she always sits close to the front of the building where she can "soak in" every word that is being spoken from the pulpit. Believe me, she knows if a Scripture is quoted wrongly too! She loves to give to others. Some of her favorite pastimes are working with her many beautiful flowers and writing letters. Mail time is an important time of day for her, so why not send her a card or letter to 1105 Cherrylawn, Pontiac, Mi 48055 and help to put a little more sunshine into her heart? (The picture was taken inside the Pontiac meeting house, June 3rd of this year.) —Franklin Staggs

"... THAT THEY MAY ALL BE ONE"

The days of Christ's ministry on earth were rapidly coming to a close. Christ could, with His prophetic eye, see the cruel crucifixion approaching. Thinking of His followers, however, He fervently prayed to the Father that they "may all be one" (John 17:21).

His prayer included not only the apostles, but also "them also that believe on me through their word" (vs. 20). He prayed, then, that all His followers be united.

Now, it is evident that division exists instead of the unity for which Christ prayed. Over 350 religious groups exist with many of them divided into factions. Yet, all claim to follow Christ. Is this situation pleasing to God?

Paul condemned division. A few years after Christ's prayer, the church was established. In Corinth the congregation of Christians divided themselves over preachers. Some claimed to follow one man; some professed to be disciples of another. The apostle Paul condemned this division by saying: "Now I beseech you—that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment. —Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul" (1 Cor. 10:13).

Paul was simply instructing them that they should follow Christ and that no factions should exist.

"But," someone says, "division makes competition and that is healthy because it causes each group to work harder." The fact remains, however, that God desires unity. His way is best. And if the energy of all religious people could be directed to those who have not heard of Christ instead of teaching doctrines peculiar to each denomination, the whole world would soon hear of Christ.

"Well," says another, "we just cannot all see the Bible alike." Nevertheless, the Bible contains complete unity. It is not a book of confusion. Division exists when men add their doctrines to what the Bible says. Division is also caused by accepting ideas of men, tradition, and "church creeds" instead of the Bible for authority (Matt. 15:9; 2 Tim. 3:16-17).

Christ prayed for unity. Paul condemned division. "In unity there is strength." Religious division pulls families apart. It is economically wasteful. It promotes ill-will between neighbors and friends. Is it necessary to further show why people should dwell together in unity?

How may unity be attained? Basically, there are three methods of attaining unity. One is by compromise. Denominational leaders have conferred at length in an effort to compromise points in order to attain unity. This method, however, is not satisfactory. The end result is only a combination of doctrines most favorable to men.

The second attempt is the one by which Catholics would have religious people united. They claim to be the authority and if unity is gained, it must be by others simply accepting the traditions and doctrines of that body. Unity cannot be attained in this way. Bible believing people cannot accept Rome with all her traditions and peculiarities.

Finally, religious unity must come by a sincere search of the Bible, accepting it as authority (as it claims), and holding to the teachings therein. Unity can be attained by people going to the Bible and to it alone! Where the Bible speaks, follow it! Where the Bible tells how to do something, do it just that way and that alone; where the Bible commands an act, but does not specify how, do it in a way that harmony can exist. This method should be acceptable to all religious people. It will work! God approves.

Conclusion

Religious unity can exist—but only if religious people will return to the Bible and to it alone for doctrine and practice. No other creeds are needed. If they teach the same as the Bible, they are useless; if they teach something other than the Bible, they are wrong and cause division. Cast them aside!

So, let's go back to the Bible—and it alone!

—A tract by W. Alexander

THE "SUNDAY SCHOOL"—

(Continued from page three)

doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb and as the showers upon the grass' (Deut. 32:2). "For as the rain cometh down and the snow for heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. 55:10-11). God's ministers have been instructed to teach in such language that all the hearers can understand and obey. Paul wrote: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:1-5).

In the epistles that Paul wrote, by inspiration, to the churches, there were special instructions to the husband, the wife, the children, the servants, the masters, but these epistles were to be read before the whole church. The church was not divided to get its instruction, rather all were commanded to hear and to know the teaching of God's will.

The division into classes (Sunday School) came by evolution (a series of events) resulting from an experiment of Robert Raikes to teach children reading. Historically, we know when dividing into classes started, and we know it was some 1800 years after Christ and the New Testament church.

While many believe that the church would die without Sunday School, we need to remember that it has lived at least 1800 years without it. Paul said to the church at Ephesus that he had kept back nothing profitable unto them; since Sunday School was never mentioned, it must not have been profitable. The Bible makes the claim in 2 Tim. 3:17 that we are furnished unto all good works; Sunday School must not be a good work, or it would have been furnished by the Scriptures.

Oddly enough, the same arguments used to justify instrumental music in worship are used to justify Sunday School. Among them are 1. It doesn't say not to. 2. It is only an aid or a help. 3. It doesn't change what we are to do; it is only a method of doing it. 4. God expects us to do everything in the best up-to-date method possible. 5. It helps to attract people.

Some say the Sunday School is church. If so, women are speaking in the church and this is condemned in 1 Cor. 4:34. Others contend Sunday School is private; if so how is it that the church calls it together, provides for its assemblies, pays its bills, and regulates its affairs. Then some say it is neither public or private, all in a class of its own.

The greatest appeal for Sunday School is that it benefits children. The irony of this is that it was originally fought on the basis of infringing on the home duties and producing inferior (unlearned) offspring. There is no question but what this has been the end result. Every religious party that has gone for the Sunday School has today the most Biblically illiterate generation since the origin of their denomination. God gave the responsibility of training the child religiously to parents and when they neglect their responsibility the child will grow up in Bible ignorance. Many parents have been made to feel that they have fulfilled their religious obligation to their children when they have sent them off for someone else to teach for a few minutes each Sunday morning.

Again, Sunday School is said to be justified because it teaches people so much truth. The same argument could be used to justify the existence of every denomination. Each of them teaches a lot of truth. The most unused building in every city is the educational building of a church house. Imagine the Lord's money being spent in this wasteful way.

Like some who will read this, I accepted Sunday School without question until a few months ago. When I did question it in the light of the Scriptures, I learned that it was of man and not of God. Therefore, I have rejected it as I pray you shall to God's glory.

—Selected by Eddy Bullard (Author unknown)

WINE AND THE LORD'S SUPPER —

(Continued from page one)

openly violate this passage by refusing to remove their wine from the Lord's table.

Those who advocate wine as the drink element are inconsistent. They insist on unleavened bread, which is unfermented, yet they have wine in the Lord's Supper, which is fermented. "Leaven, 1. a substance, such as yeast, used to produce fermentation, especially in dough!" and "Leavening, 1. a causing to ferment by leaven."—Webster. They might as well use light bread or high rise biscuits!

Some try to say that the ancients did not know how to preserve grape juice for the next year. That does not even sound logical. If the ancients could build the Pyramids and many other wonders, I think they could preserve grape juice for one year without its fermenting. "In our Lord's time there was always an ample supply of the pure 'fruit of the vine,' which was preserved in an unfermented state.—**The Inside of the Cup** by Homer A. Gay quoting from the book **The Bible and Wine**, page 19. Pliny wrote of an unfermented wine called Adynamon which was made by boiling down must. He also wrote that "some grapes will last through the winter . . . hung by a string from the ceiling" and that there remains on the parent vine to await the coming of a new generation."—**Pliny Natural History**, translated by H. Rackham. "If you wish to keep grape juice through the whole year, put the grape juice in an amphora, seal the stopper with pitch; sink it in a fish-pond. After 30 days take it out. It will be grape juice for a whole year." Cato circa 200 B. C. quoted on page 14 of the **Staley-Lindsey Debate**.

"Alcohol has drained more blood, hung more crepe, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves than any other poisoned scourge that ever swept its death dealing waves across the world.—Evangeline Booth.

Would the Lord have used this drink to represent His precious blood?—11306 Crystal, K. C., Mo. 64134

"WHO WILL MIND THE CHILDREN" —

(Continued from page two)

"If she were paid the \$1.60 minimum wage salary would be \$8,320. If Congress approves a \$2 minimum wage (which they did JS) the mother would be worth \$10,400. The insurance company said that if the mother dies the family has to finance the jobs of housekeeper, cook, laundress, governess, practical nurse, social secretary, confidant, seamstress, teacher, protector and chauffeur. 'It's very difficult to find a housekeeper, especially one who is willing to rear children too,' said Dr. Luckey. That is one reason why widowers marry fairly soon. Because society places a premium on how much a person earns, a housewife's job seems worthless. Dr. Luckey said, "The move to change the title of Mother's Day to Woman's Day indicates that reproduc-

tion and motherhood are not as important as they used to be.'

"Women are seriously underestimating their worth to another human being and soul when they under-rate motherhood. It is probably the most important function in the total society when you recognize that we're going to hack it as a human race on the basis of how well our children adapt and solve problems in the next generation. The early years are the most important years in personality formation."

Therefore, the mother role is important in determining what becomes of humanity itself. And we're going to pay dearly for Mama making her exodus from the domestic walls.

Surely there is a crying need today for real godly mothers. Simply bearing children into the world does not make one the proper mother.

We Husbands are very guilty. How many have you heard say, "Honey, if you want that new dishwasher, you'll have to go to work and get it." How many wives have said, "I wish my husband would let me stay home." Thus showing they do not fully appreciate the wife's God-given Sphere.

Prov. 31:28 says, "her husband also, and he praiseth her." How many husbands give them the praise they deserve? There's one thing for sure, I've never seen a child express it's desire for Mama to go to work in a factory.

I need books for my work and I buy a lot of them. But you know, when my wife expresses a desire for something I often times say, "Honey, I ain't made out of money." And it certainly doesn't encourage her to ask for things she thinks she may need. If the tables were turned, I may never ask but once. I wonder, would I get any tools to work with?

Let's not blame it all on the economy of our country; we're richer than we've ever been. In Luke 16, that great chapter on covetousness, Jesus said in v. 15, "but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God."

A real Christian mother who looks down into the crib, sees more than flossy curls, dimpled cheeks, plump form and costly array. She sees the little child's soul; she sees it in spotless purity. She realizes into her care has been entrusted a life; yea, even more than life, a soul that will never die. Be serious, Mothers; there is none other that can lead it so carefully and tenderly. The Christian mother who makes home and true motherhood her career is following the greatest career of all.

1 Tim. 2:15, Paul said, "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." This statement clearly implies that Christian mothers will be lost if they fail to responsibly rear their children so as to encourage their "faith, love, and sanctification with sobriety." The mother who voluntarily abandons her career as a housekeeper for some other, generally deprives every member of the family of blessings which only a devoted mother can bestow!

I Tim. 5:14, Paul again says, "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak

reproachfully." Brethren, I believe this scripture has as much truth as I Tim. 5:8; "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." The mother cannot delegate her duty to anyone else. Nobody else cares like she!

It is my prayer that we will see better our duties toward our children. I am a product of the generation that is very outspoken concerning the inequities of our parents, but what we see among ourselves is not good, concerning our attitude toward our heritage (Psa. 127:3). "Children are a heritage of the Lord."

WHO WILL MIND THE CHILDREN? Godly mothers will mind theirs! They realize their value. And besides, the Bible tells them to!

CHANGE OF HEART INDISPENSABLE TO MAN'S REDEMPTION

God's scheme of redemption involves a change of heart. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." (Matthew 15:19) These vile sins are first committed in the heart. "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew 7:17-18) If man's heart is defiled by sin, evil deeds will result. If man's heart is kept pure, his life will be pure. Thus, there is a need for a change of heart in the sinner in order for him to be saved.

However, the heart which is changed is not that which pumps the blood through the body. The Bible heart has to do with the intellect, emotions, will, and conscience.

The heart has to do with that part of man called the **intellect** because the Bible heart:

1. Thinks — "Wherefore think ye evil in your hearts" (Matt. 9:4)
2. Reasons — "Why reason ye these things in your hearts?" (Mark 2:8)
3. Understands — "Understand with their heart" (Matt. 13:15)
4. Believes — "With the heart man believeth" (Rom. 10:10)

The heart is also revealed to be that attribute called the **emotions** because the Bible heart:

1. Despises — "She despised him in her heart." (2 Samuel 6:16)
2. Desires — "Brethren my heart's desire and prayer for Israel is . . ." (Romans 10:1)
3. Loves — "Thou shalt love the Lord thy God with all thy heart." (Matthew 22:37)
4. Trusts — "Trust in Jehovah with all thine heart." (Prov. 3:5)

The heart is set forth in the Bible as that characteristic known as **volition or will** of man, because it:

1. Determines: — "Hath determined this in his own heart." (I Cor. 7:37)

2. Intends — "The thoughts and intents of the heart." (Heb. 4:12)

3. Purposes — "Every man according as he hath purposed in his heart." (2 Cor. 9:7)

4. Obeys — "Ye became obedient from the heart" (Rom. 6:17)

The heart is presented in the Bible as the **conscience** of man.

1. Condemns or condemns not — "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." (I John 3:20-21).

The above scriptures make it plain that the heart of the inward man is made up of the intellect, emotions, will, and conscience. Each must be changed if man's whole heart is changed. The intellect is changed, the emotions are changed, the will is changed, the conscience is changed. — Selected

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can with body and with spirit, in God's out-of-doors—these are little guide-posts on the footpath of peace. —Henry van Dyke.



J. E. Madzulo, Box 3216, Salisbury, Rhodesia, June 22—Our work in Rhodesia goes well, as does the work of Brethren Jerry Cutter and Ron Courter. April 20-22, we had a meeting with about 500; Bro. Lichapa was invited. I had never seen that kind of meeting here; people are very good to pray; pray for us that our work goes forward. Please send **Old Paths Advocate**.

R. B. Roden, 112 Kelley Dr., Moore, Okla., June 21—Our meeting at Moore, Oklahoma with Brother Joe Hisle closed with six confessions. We had good interest throughout the meeting. The congregations of this area were good to help. Brother Joe did some good preach-

ing; we all enjoyed him and his wife while they were with us. We need more men like him to preach the truth. I go next to Sanger, Calif., July 13-22. We are looking forward to this meeting. Do pray for the meeting; also pray for the work here.

H. Bread, Nwamjenga F. P. School, P. O. Phalombe, Malawi, Africa, July 20—Jan. 7, I was at Waruma with 49 gathered; Feb. 4, at Hamuthu with 50; in April, I was at Masuku with 43; June 24, we had a shade meeting at Mikongoni with 386, and several preachers along with Bro. F. H. Lichapa, Bro. P. Kalongonda, Bro. R. J. Tumbulu, Bro. W. Sanday and Bro. B. Kachulu. July 1, I was at Manyesa with Bro. A. Bvibbon to establish new church; 96 gathered. I think this is a good place for praises to the Lord. July 15, we gathered 442 at a shade meeting at Kamwendo church. Please pray for us here as we are busy preaching the gospel of our Lord Jesus Christ. I send my greetings to all saints there.

Ojesi Kapalanula, Sagawa Vlg., P. O. Magomero, Malawi, Africa, July 13—The work here is progressing very well. Several have been baptized and many confessed sins. April 6, I was at Khanje with 94 gathered; April 13, at Khanje with 78 gathered; April 20, with 100; April 27, 62 gathered; May 6, 49 gathered; May 13, 105, with 5 baptized; May 27, 152 with 5 baptized; June 24, 80 gathered. I want you to know my trouble; I am very, very old, so I beg your help about money so I can buy. I hope to hear from you soon. Greetings to all brethren.

James R. Stewart, 3237 N. W. 16, Oklahoma City, Okla., July 15—My home congregation, N. W. 21st St., Oklahoma City, is moving along nicely; we enjoy meeting with these good brethren. April 29, Bro. Paul Nichols closed a good meeting here; we were glad to have him visit in our home. The Sulphur, Okla. meeting was a great feast as usual. Bro. Barney Owens and Bro. Gayland Osburn did a wonderful job directing it. Since last report, I have preached at the following places: N. W. 21st, Okla. City; Crescent, Capitol Hill, Ardmore, Okemah, Tulsa, Duncan, El Reno and Sulphur, all in Okla., with 1 baptized and 2 confessions of faults. Mar. 4, I preached at Freeway congregation, Waco, Tex.; we enjoyed being with them again.

F. H. Lichapa, Box 573, Blantyre, Malawi, June 15—Work here makes some progress; people are being baptized and new churches are being established. Since my last report, I have assisted brethren in meetings at Namphungo, Nchew, Chizinja, Namadidi, Zenje, Sambatiyao, Blantyre, Nambira and Khave churches. The Lord blessed our efforts with 102 baptisms. **Special Report:** Please, Bro. McCord, if possible we are in need of a bicycle here for the work. Tell the brethren to support us please. (If a brother or brethren can help in this matter, please communicate with Bro. Lichapa—DMc). At this writing, Bro. J. L. Cutter is preparing

to go back to the USA. We thank him through God for the wonderful work he has done in Malawi and Rhodesia.

Bob Loudermilk, 904½ W. Tennessee, Midland, Tex., July 19—What would we be without true Christian love and fellowship? The Sulphur, Okla. meeting was so uplifting and encouraging for us this year. Of late I have preached at the following places: Big Springs, Tx.; Olney, Tx.; Frederick, Okla.; Springfield, Mo.; and of course, Sulphur and here in Midland. The work in this area is still going strong I feel. We are beginning to set up more studies in the homes, and doing our best to develop more personal workers. Brother Don McCord held our meeting this year with a real good crowd each night. Everyone here learned to love and respect his humble attitude and love for the truth. I feel blessed for being with him during the meeting, and getting to know him better while we studied and visited people together. We plan and look forward to our first trip to California for several preaching appointments in September. Please remember Cindy and me, and the work, when you pray.

Jerry Dickinson, 1390 Austell Rd., Marietta, Ga.—We were in Memphis, Tenn. for a weekend meeting, July 20-22 and enjoyed being with the brethren there greatly. The next weekend July 27-29, we were in West Point, Georgia to hold a weekend meeting at this newly started congregation whose zeal is sure to be rewarded with growth. Both congregations are small in number but both are large in heart and hospitality and we love them for it. In Marietta the work continues somewhat slowly but we pray for better things. I recently met with two Baptist preachers and two ladies I've been working with who are Baptists and the prospects look good there. Brother Richard Nichols will be here August 13-26 to instruct us in the mechanics of singing. He'll be preaching on the weekends, too. Pray for us.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., July 17—Since last reporting several important things have happened in the work here. Bro. M. E. Frank and wife, 406 N. Alexander, Republic, Mo., who formerly preached for the First Christian Church for many years, have taken their stand with us. He is well-educated and is a very good speaker and preacher. He brings some refreshing approaches to our work in these parts. He is moving out among our congregations and preaching for them. We are glad to have the Frank family working with us. I have held several meetings around in these parts this Spring and Summer, and I have several more to go. There have been a number of baptisms in the work here this Spring and Summer. The Haggerman family of Ash Grove, Mo., is now meeting and working with the congregation there. Don is a good teacher and singer. They are a great help. I have recently preached at N. W. 21st St., Oklahoma, City; also for the congregation in Moore, Okla. I have worked with several of our preachers who have held meetings in these parts lately, doing what I could to help. We had a pleasant visit with Don and Pat King, who were in our home for a short stay. Don is maturing in his work. He is a very good preacher, and very firm in his convictions.

Ron Willis—702 Meyer Apt. 55 Arvin, Calif., July 29—We've recently returned home from our summer's trip at which time I preached in Amarillo, Texas; Springfield, Missouri; Ft. Worth, Texas; San Antonio, Texas; and Sentinel, Oklahoma. We truly enjoyed the fellowship at each place and want to thank each one again for the wonderful hospitality, support, and sincere encouragement which we received. Since late March, we are very much encouraged here that the attendance is steadily growing and that, most of all, the enthusiasm and zeal of the congregation as a whole has greatly increased. We have had one restoration, some home studies and many prospects for home studies in the future, Lord willing. We are so very thankful for the love and cooperation we have for and with the brethren here in Arvin. All of us together give God the glory for what has been achieved so far, and for that which we hope and pray will be achieved in the days to come.

Lonnie Kent York, 648 N. 61st., Kansas City, Kansas 66102, July 11—The work in the Kansas City area continues to grow. We have had two new families to begin worship with the 36th and Everett congregation. One family came over from digression in worship and one was restored after many years of not attending to the Lord's work. One was baptized recently, so all looks encouraging for the work of the Master. The radio programs continue, and there are some results in the form of home studies. We strive to preach the gospel in its pure and simple form, while encouraging those who listen to read along and study with us, either then or in the privacy of their homes. I am increasing my work load in the cause of the Master; I have booked all but one Lord's Day during the month for services. I have a meeting at Pochontas, Ark., August 11-19. I am available for week-ends within a reasonable distance from the Kansas City area. Pray for me and the work of the Lord.

Eddy Bullard, Rt. 1, Box 26, Tupelo, Okla., July 21—At present, I am working with the Westminster congregation, in the Denver, Colo. area. We just finished several weeks at Tulsa, Okla.; I continue to be inspired by the zeal shown by the brethren at Tulsa; they are to be commended. Digressive brethren have conducted a week's discussion with the United Pentecostal denomination here in Denver on the Goodhead, water baptism, Holy Spirit baptism, tongues and miracles. Hearing these subjects discussed has been very profitable. Each evening, I have carried with me Ronny Wade's "12 Reasons Why You Should Investigate the Church of Christ." By doing this three families have promised to study with me, and one has already promised to attend the faithful church. While at Tulsa, we were blessed with visible results and feel that more will soon obey. I have had the privilege of preaching at the following places in addition to Tulsa and Denver: Council Hill, Choteau, Sulphur, and Galey, all in Okla.; and Fayetteville, Ark. Lord willing I will be in a meeting at Legal, Okla., Aug. 31-Sept. 9. I will then settle down for the winter with my regular appointments at Legal, and McAlister, Okla., and Denison, Tex. We pray the work will be profitable here. The Sulphur, Okla. meeting was an inspiration to us. The brethren are to be commended for the fine job they did conducting it. We solicit your prayers.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240. It has been some time since I have written to the O. P. A. and I will not try to mention all the efforts, meetings, and results for the past few months only to say we enjoyed all the meetings and the good fellowship of all the brethren. It was my good fortune to be associated with a number of my preaching brethren. The work continues very well in the deep South, there have been several baptized in the LaGrange congregation as it continues to grow. May 18-27, we were in Ada, Okla. in a very enjoyable meeting. We were honored to have preaching brethren Joe Hisle, Carl Johnson, Miles King, Billy Dickinson, Eddie Bullard and maybe others one or more nights. Bro. John Modgling held our June meeting in LaGrange and did a very good job in his own forceful manner of preaching. Bro. Joe Hisle is presently in a meeting in Greenville, S. C. I enjoyed being there four nights and hearing him preach. We never cease to express our appreciation to the congregation there for their support when I am not in meetings. They make it possible for me to stay full time in evangelistic work. We baptized a fine young man and his wife recently there that have been an inspiration to the church. We ask continued prayers of all the faithful for Bro. E. H. Miller's oldest daughter, Sis. Louise Bowen, who has cancer of the brain and is in very serious condition. Louise is without doubt one of the finest Christian women I have ever known. We are looking forward to the Sulphur, Okla. meeting this year. July 6-15, we plan to be at Washington, Okla.; July 29-Aug. 5, in Harrodsburg, Ind. Please pray for us and our efforts.

Alfred L. Newberry, 128 N. College, Mtn. Home, Ark., July 26—Since last report we have been busy in the work here. The meeting that Richard Frizzell and I held in late Feb. was most successful; one obeyed the gospel and we feel assured that the seed sown will continue to produce results. Shortly after the meeting two more obeyed the gospel, being added to the Lord's church. Richard and I have visited in many homes and have conducted several studies since last report. We have continued to concentrate on spiritually nourishing the congregation both in our public and private teaching, and are most thankful for the continued spiritual growth of the members. It has been our sincere belief that Christians need the MEAT of the word if they are to grow and mature into the kind of people God expects. We look forward with great anticipation to the day when the congregation can have qualified elders and deacons. Bro. Ronny Wade's meeting here in June was very enjoyable as well as fruitful; two took a stand for the truth and another obeyed the gospel. Ronny did an excellent job preaching and in helping us in our visiting. We look forward to our meeting with Bro. Barney Owens next month; we are confident it will be blessed with results. I look forward to being with the fine people in Mozier, Ill. for a meeting in Aug. Bro. Richard Frizzle is spending the summer in Calif., and will be back in Sept. At that time, Lord willing, I will go to Oklahoma City to attend OCC for two semesters to study Greek, Hebrew, vocal music, and other subjects that will help me be a more effective and efficient worker in the vineyard. Lord willing I will be back in Mtn. Home next spring. We ask for your continued prayers and may God bless you all.

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

OLD PATHS ADVOCATE

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

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

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No. 9

I AM JOE'S TONGUE

By Barney Owens

(Who is Joe? See the June issued of Old Paths Advocate, page three.)

Hello! If you will but pause a few moments I will speak to you of myself. I am a small member of Joe's body, hardly ever seen but always heard. I make my home in the crevice called his mouth. As odd as it may seem, many respect and love Joe because of me, as I sometimes say kind and encouraging things, while others despise and reject him because I can be so harsh and hateful. The Bible is full of things given for and about me, which Joe has found helpful in understanding me, and using me more effectively. Let's look at a few of these.

In the last issue Joe's heart had some things to say, and this was interesting to me, because sometimes through me Joe's heart or true feelings are known. ". . . for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Mt. 12:34-37). A sobering thought is presented here by Jesus; not only will a man be judged by his works (or actions), but by his words as well. So Joe must be careful of **idle words** as it is these, when inconsiderately spoken that betray the true state of his heart. The hypocrite can talk like an angel if he is put on notice that his words are heard, but the idle words reveal his character, and character is what God will judge.

Though I am at a loss to explain it, there is something all should know. There appears to be a natural tendency within me to speak evil rather than good. The Apostle Peter once wrote, "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (I Pet. 3:10). This tendency of mine must be stopped by Joe, as is herein stated "refrain." Here are some of the evil I will do readily, if Joe would allow it of me:

(1) **I will lie.** This is something that will condemn Joe eternally in Hell, but I will do it all the same. On this evil the Bible says, "Lie not one to another" and
(Continued on page eight)

PREACHERS FOR HIRE?

By Irvin Barnes

A story is told of the preacher who received a request to preach for a larger and richer congregation. When his wife was informed she became quite excited at their new possibilities, only to be cautioned by her husband, "Now, dear, don't get carried away over a little increase in income. You know I won't take the job without asking God. I must now go to my study to pray and seek God's approval. However, in order to conserve time, you may start packing while I'm gone!"

The purpose of this article is to deal with the two sides of the relationship between the church and preacher's financial income or support. What are the responsibilities of a supported preacher? What does the Bible teach regarding the attitude and duties of the church in supporting evangelists and elders? An outstanding implication of the above story is that the preacher's services were readily available to any congregation able to come up with the most money. Is this an expression of scriptural principle? Is an evangelist or elder an employee of the church, schooled in the techniques of soul-saving, who may offer his services to those who have the money to pay for them?

On the other side of the picture, what course is a congregation to follow in fulfilling the charge to spread the gospel according to Eph. 3:10? Shall the church seek out a preacher and for a certain said fee acquire his services, make a contract with him to preach for them and thereby fulfill the church's duty to spread the gospel to the surrounding community?

In answer to these questions let us look to the scriptures. When Jesus commissioned the twelve disciples to go the lost sheep of the House of Israel he charged them to take no thought for their physical needs and pointed out that they would receive food and shelter from those into whose house they were received. Jesus then stated "the workman is worthy of his meat" (Matt. 10:10). Luke records the statement "the labourer is worthy of his hire" (Luke 10:7).

On two occasions the apostle Paul refers to the above statement made by Jesus. In I Cor. 9:14, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Again, with reference to the honor bestowed upon an elder who labours in word and doctrine in I Tim. 5:18, "The labourer is worthy of his reward."

These passages teach that those who labour in

spreading the gospel are eligible for financial support. They may receive hire, they may live of the gospel, they may be given a reward. The passages also show us that whatever principles are set forth concerning the twelve going unto Israel also apply at the time of Paul's writing since he referred to the statement made by Christ. Therefore, let us examine Christ's statement more carefully.

The word hire is a noun. It is used to bring to mind what the twelve were worthy to receive. It means hire, wages and is translated reward (I Tim. 5:18). Such reward or hire may come to a preacher in one of two ways: as the fulfillment of a contract where a preacher has agreed to sell his services to a church or by the church voluntarily seeing to it that the material needs of the preacher are met.

Who hired the twelve to go to the lost sheep of the House of Israel? The answer is, no one! Jesus instructed them to go, but he did not hire them. This raises the question, If Jesus or someone didn't hire them, why then did Jesus say they were worthy of their hire? The word hire does not suggest that they were to go to Israel upon contract, to sell their services for food and shelter, but refers to the food and shelter they would be voluntarily given by those into whose houses they were received. Jesus was telling them beforehand not to hesitate in receiving such material things as would be offered them.

The application of this principle today is that one may sell his services as an attorney, an accountant, a doctor or an engineer, but never as a gospel preacher? The church may, for example, build a meeting house. It may hire an architect to plan it, a carpenter to build it, and a painter to paint it. The church may not, however, hire a preacher to preach for them. There is quite a difference between the church voluntarily seeing that the material needs of preachers are provided and entering into a contract with a preacher to buy what services he may offer. One of the best ways to magnify this difference is to compare secular work and the spiritual work of spreading the gospel in different aspects of the two.

Opportunity: the opportunities of a secular job are limited. One can go no higher than the best position of a company. Achievement is determined or gauged largely by increases in salary until one has the top paying job. In preaching, the opportunities can never be exhausted. The fields are ripe, the laborers are many too few. The field is the world. Every person we meet who hasn't obeyed the gospel is a potential Christian. Our achievement is not to be gauged in financial terms but in the salvation of souls. This is to be to God's honor and not to the prestige of the preacher.

Qualifications: In the material realm one's qualification is determined by secular knowledge and skill. The preacher must become learned in spiritual things through a study of the scriptures.

Employer: The parable of Mt. 25:14-30 teaches that those who are servants of God must answer to Christ in the judgment. This includes preachers! The secular worker must answer to his immediate supervisor. His success or failure is determined by company rules. Every child of God must answer to God. Success or failure is determined by the New Testament Scriptures. It is here noteworthy that the parable also teaches that opportunity combined with ability equals re-

sponsibility. Every child of God is amenable to that rule. How then may one brother, for example, Brother A, hire Bro. B, to do what Bro. B must do anyway? One child of God may help another by giving support and in many other ways be of assistance; but, one child cannot hire another to do what every child must do to please the Father.

Working Conditions: the secular laborer may demand feasible working conditions. The elder and evangelist must endure hardness as a good soldier (II Tim. 2:3-4) and be instant in season and out (II Tim. 4:2). Who would appreciate a preacher who would let up every time the circumstances became uncomfortable?

Time: the secular job is usually covered in eight or ten hours a day. The preacher must be ready at all times night and day. What kind of soldier would it be that has regular fighting hours? Who would appreciate a preacher who would not work over a given number of hours a day. Who would appreciate a preacher who would demand overtime pay if he put in more than forty hours a week?

Retirement: some jobs offer an attractive retirement. A preacher's retirement is what every Christian longs for, rest in Heaven. As long as a preacher's health allows, he is a worker for the Lord. His knowledge, experience, and responsibility will only increase as he grows older.

As follows are some scriptural principles that are violated by the idea that a preacher may sell his services or that a church may buy them.

1. I Cor. 9:9, Paul quotes the law concerning the working of oxen. Question: Who would ever think of making a contract with an ox; yet, who would dare to work oxen and not feed them?

2. I Pet. 2:16 teaches we are all servants of God. May one servant hire another to serve the same Master as he himself is serving? He may help him in his service but not hire him to perform!

3. I Cor. 9:16-17 coupled with the parable of the talents teaches that one must preach support or no support. It is better if one is supported (see II Tim. 2:4), but in any case he must do what opportunity allows.

4. II Cor. 11:8, Paul asks, "Have I committed an offence in abasing myself that ye may be exalted, because I have preached the gospel of God freely? I robbed other churches, taking wages of them to do you service." If Paul had been under contract to work for the churches who supported him, could he have felt as tho he had robbed them once he had done the work called for in the contract? Other churches had recognized the potential at Corinth. They had voluntarily sent unto Paul' necessity. He had labored there. Those converted had disappointed him. Paul's feelings were that of bewilderment conveyed in his statement about feeling as tho he had robbed others to help Corinth. If he had been merely filling a contract with those churches, once he had rendered the service the matter would have been settled. Only when they made a voluntary contribution could Paul feel as tho he had robbed them by accepting their help.

5. Rom. 10:15, "How shall they preach except they be sent?" To acquire services by contract is calling not sending. To be sent is to be given the things necessary for a given work and to be appointed to that work.

There are questions that usually are asked upon such an investigation as this. As follows are some questions and their answers:

1. What if a preacher professes to preach but will not labor? His support should be discontinued. The

(Continued on page eight)

"TATORS" IN THE CHURCH

By Paul O. Nichols

This lesson is designed to help us recognize different attitudes in the church. Perhaps in this we will see ourselves and thus be able to change our attitude and become more useful to the Lord.

The term "Tator" in our title is the suffix of a number of different words that we are going to consider. These words express attitudes.

Spectator — "One who looks on" — The apostle Peter became a spectator at the trial of Jesus. "And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end (Matt. 26:57, 58). Peter wanted to be close enough to see what was going on, but not so close as to get involved.

Many members of the church are mere spectators. They never become involved in any program of the congregation of which they are members. They only look on while others do the work of the Lord.

Commentator — "A person who makes critical or explanatory remarks about news events" — To occupy this position in the church does not require a stupendous intellect, a good education, or even a good knowledge of the scriptures. He does not do much in the Lord's work, but criticizes and comments on what others are doing or not doing. He is the fault-finder that constantly gripes about the way things go or don't go. He knows exactly how the church ought to be run, but his greatest contribution to helping the situation is to criticize and run down the efforts of others. Solomon says, "Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame. Debate thy cause with thy neighbor himself; and discover not a secret to another" (Prov. 25:8, 9). But most of the work of the commentator is done behind the back of those he criticizes. He is generally a coward.

Agitator — "A person who disturbs or excites into tumult" — This member is very much like the commentator and usually works hand in hand with him. However, the agitator is more aggressive. He actively stirs up trouble, while the commentator is satisfied to criticize and find fault in a more secret way. The agitator is not happy unless he has something going all the time. And if things do not go to suit him, he deliberately causes problems. If he moves from one place to another, it is the same story all over again (if he can get people to listen to him). Paul said to the elders of Ephesus, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30).

The agitator usually wants attention. Sometimes he is emotionally immature. Often he is neurotic. If he has talents, he likes to exploit them and is jealous of the ability of others. He is a detriment to the cause.

Devastator — To devastate means "to lay waste, render desolate." In Acts 8:3 the Bible says, "As for Saul, he made havoc of the church, entering into every house and haling men and women committed them to prison." Havoc means "to destroy, devastation, ruinous damage." Paul admitted that "beyond measure

I persecuted the church of God, and wasted it" (Gal. 1:13). At this time he was a devastator.

The devastator works hand in hand with the agitator and has the "rule or ruin" attitude. He is not really as concerned with what happens to the church as he is in having his own way about things, even if it destroys the congregation. He is concerned only with his own selfish interests.

Dictator — A dictator is "one who assumes absolute control in a government without heritable right or the free consent of the people." This can be done in the church as well as in civil government. We have an example of this in 3 John 9, 10. John says, "I wrote unto the church; but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."

Not even elders of the church can be dictators with God's approval. In 1 Pet. 5:2, 3 Peter says to elders, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock."

Lamentator — To lament means "to mourn for or over something." Jeremiah, the prophet of God, has been referred to as "the weeping prophet of Israel." He mourned over the condition of his people and tried time and again to turn them back to God. But the Israelites were a stubborn and rebellious people and they refused to do right.

Nehemiah wept over the condition of the city of Jerusalem. The Babylonians had besieged the city more than 70 years before and carried the people of Israel into captivity. The temple of God was destroyed, the walls of Jerusalem were broken down, and the gates of the city were left in charred remains. Although the temple had been rebuilt, as long as the walls were unrepaired and the gates destroyed it was a reproach to the children of Israel. It was evidence that God at one time had removed his protective care from them and allowed their enemies to subjugate them. This was the reason for Nehemiah's attitude. He wept because of the reproach. But he was not one to simply lament the situation. Immediately he set out to do something about it, and succeeded.

The apostle Paul was a man who could shed tears over conditions in the church. In writing to the Philipians when he warned that there were enemies of the cross, he shed tears even as he wrote (Phil. 3:17-19). And he wrote to the Corinthians that they should have mourned over a situation that was in the congregation that was wrong.

There is nothing wrong with one being a lamentator as long as it is over things spiritual and we seek to improve the condition.

Hesitator — He sees things to be done, but puts off doing them. He may hesitate because of what he feels that others might think if he makes a suggestion or if he takes the initiative in getting something done. However, what one should consider is what is best for the

(Continued on page nine)

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THIS AND THAT

A point of view—The following, addressed to the paper, comes from Bro. Byron P. Kramer, Box 127, Island Rte., Lock Haven, Penna.: "I believe some brethren had better go back and restudy their position on fellowship. Some have the idea that to disfellowship someone is not to use them in the worship. Now, no way am I going to believe that God with all His wisdom and Who is no respecter of people ever wrote a law so unfair and inconsistent that you can and have to disfellowship a man for doing something and cannot disfellowship a woman for doing the same thing; we better dig deeper, Brethren." **Observation:** In the scriptures we do not read of "fellowshipping" anyone, nor do we read of "disfellowshipping" anyone. The word "fellowship" in the Scriptures **always names**, it never denotes something that someone does or does not do. It is something we continue steadfastly in (Acts 2:42); something we are called unto (1 Cor. 1:9); something we can take upon us as pertains to the ministering to the saints; something James, Cephas and John gave to Paul and Barnabas in this description—"the right hands of fellowship;" (Gal. 2:9) one of the things Paul was to do was "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God—" (Eph. 3:9); something we have in the gospel (Phil. 1:5); "fellowship of the Spirit" Phil. 2:1; "The fellowship of his sufferings" (Phil. 3:10); "that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3); "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; But if we walk in the light, as he is in the light, we have fellowship one with another—" (1 John 1:6, 7); "what fellowship hath righteousness with unrighteousness" (2 Cor. 6:14). Thus we have the New Testament record of our term.

From the above evidence, we conclude that we are either in fellowship or we are not—there is no "half-way house." As John emphatically says if we walk in the light as He is in the light, then we have fellowship one with another. I daresay that fellowship as a subject

and as a fact is not nearly so complicated and involved as we might think. Walking in the light surely involves worshipping right and doing as well as we can. I cannot see the good sense, nor is it assuming our responsibility as God would have us do, to use men in the public, leading work of the church who do not worship right and who do not live right. There is such a thing, too, of knowing whether a man is worshipping right and living right. What folly to turn the leadership of the church over to those who would lead the church astray!! What folly to give brethren who would innovate, digress, divide the church and otherwise cause havoc in the body, the chance to do such!! It just never pays. Please read on!!

The church in Montgomery—In the August issue, under "This and That," I had somewhat to say concerning Bro. Leroy Garrett, one of the most liberal of men, preaching in Montgomery, Ala., and how he some months past in his paper "Restoration Review," had asserted that likely it would be but a matter of time until Montgomery had individual cups on the Lord's table, because some identified there did not like the idea of just one for sanitary reasons. I say now as I said then, "I would not at all be surprised if this is not precisely what happens. With the practice that brethren in some places have of letting just anybody preach, lead, and preach and lead just any way they want to, this kind of thing is bound to happen." Well, brethren, dear readers, this is exactly what happened—at least it was tried, and do you know the results?—an awful thing—the church divided. From a reliable source, the liberal brethren would have retained the building, had a clause not been put in the deed some years back, stipulating that innovations could never be used on the property. Those contending for true worship were thus able to retain the building; others went their way.

Brethren, I have watched this liberal movement closely now for too long, as have others. We have heard them preach love and seen them practice so little of it; we have heard them preach unity, and seen them sow the seeds of division; we have heard them preach good will toward brethren, and seen them and heard them separate chief friends; we have heard them preach devotion to the cause of Christ and seen them without mercy rend it. May God have mercy on them, those few who have gone out from us and those not of us who have influenced them. May they come to themselves and very soon cease to destroy those things for which Christ died. We must have pity on them in our hearts, and prayers must ascend for them. We must at the same time watch, and beware, and defend the cause of Christ against all those and all those things that would offend. May God help us and them to do all things right.

Watch your language.—From the Trentman "Visitor," Ft. Worth, Texas, under this caption we lately read the following and deem it so good and timely that we share it with our readers here: Words are vehicles of thought by which the thoughts of one mind are conveyed to another. "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air" (1 Cor. 14:8, 9).

Not only are our words to be plain, but we are always to use sound doctrine, correct scriptural teaching, otherwise our words will mislead. "But speak thou the things which become sound doctrine—" (Titus 3:1). "Holding fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 2:9).

Here are a few "do's" and "don't's" to consider in watching your language. Do not say, "Church of Christ people," but say "Christians" or "God's children."

Do not say, "Church of Christ preachers" but say, "Gospel preachers or evangelists."

Do not say, "He joined the church" but rather say, "He obeyed the gospel," or "He was added to the church."

Do not say, "Church of Christ doctrine," but rather say, "New Testament doctrine," or "the doctrine of Christ."

Do not say, "Come and hear what the church of Christ teaches," but rather say, "Come and hear what the Lord says."

Do not say, "The authority of the church," but say, "The authority of Christ."

Do not say, "I am teaching him our position," but say, "I am teaching him God's word."

Do not say, "Congregations of the church of Christ," but rather say, "churches of Christ."

Do not say, "Non-instrumental church of Christ," but rather say, "Church of Christ," and if music is under consideration, explain that the Scriptures do not authorize instrumental music in the worship of the church.

Do not say, "No Sunday School church of Christ," but rather say, "Church of Christ," and if teaching is under consideration, explain that the Scriptures do not authorize the Sunday School system.

Do not say, "One cup church of Christ," but rather say, "Church of Christ" and if the communion is under consideration, explain that the Scriptures do not authorize the use of more than one cup in the distribution of the "fruit of the vine" in the assembly of the saints.

Do not say, "Sects or segments, factions of the church of Christ;" you thus infer that all churches of Christ are segments, sects or factions; but rather say "Church of Christ," because regardless of what men say the church that Christ built is not a sect, faction or segment. True, there are brethren who are sectarian, who segmentize, and who form factions. Remember, there are brethren who are not so classified, and they resent, and rightly and scripturally so, being referred to other than as members of the Body the church of Christ. "Don't put all of your eggs in one basket."

—Don McCord

OUR HELPERS

You will please find listed below the names of those sending subscriptions and the number sent since we last went to press. The number of subscriptions, both new and renewals, coming to us of late has been most gratifying; my sincerest thanks to all. If there is an error in your subscription, or an irregularity in the subscription of anyone you know, would you please let us know? We do err, and so very much appreciate your calling these matters to our attention. Thank you.

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This is a book off the press, 1969. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

BOOKS AND TRACTS

The following song books are still available at the price of 65c per single copy and 50c each for over one: **Gems Of Gladness, Star of Hope, Hymns Of Love, Joyful Praises.**

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

A REQUEST

It may be that some receiving church directories lately will find pages printed wrong. If so, please advise me how many directories are misprinted, and I will send replacements; **please do not return the directories to me;** just advise the number. Thank you. —Bob Strain, Harrodsburg, Ind. 47434

MANY THANKS

Some months past, an appeal was made through this journal and by way of personal appeal for financial assistance for an old soldier of the cross, Bro. Bumbalough, of Fla. He, and the family of this good man, hereby express sincerest thanks. The wonderful response of so many fine Christians has been of real value to Bro. Bumbalough spiritually. He realizes that the people of God really care for him. Contributions to date are as follows: Churches of Christ at El Centro, Calif.—\$125; Lodi, Calif.—\$100; Fairview, Marion, La.—\$50; Forest Park, Ga.—\$125; Escalon, Calif.—\$200; LaGrange, Ga.—\$100; Tucson, Ariz.—\$100; Mena, Ark.—\$250; E. 21st St., Little Rock, Ark.—\$100; El Capon, Calif.—\$200; Midway, Shreveport, La.—\$50; Modesto, Calif.—\$350; Lowery, Ala.—\$100; Lawrenceburg, Tenn.—\$100; Bunner's Ridge, Fairmont, W. Va.—\$50; Farmington, N. M.—\$100; Orange, Calif.—\$100; Earlytown, Ala.—\$250; Paris, Tex.—\$50; Harrodsburg, Ind.—\$300; Smithville, Tex.—\$50; Perkins, Okla.—\$20; Jacksonville, Fla.—\$100. The following individuals: James A. Davis—\$25; Grace Satterfield—\$10; Thomas J. Shaw—\$25; Donald L. Warren—\$20; Virginia DeWitt—\$20. —Edison Thompson, Rt. 1, Box 339-A, Maitland, Fla.

NOTICE

NOTE: This is to notify the brotherhood that Skyline Church of Christ, Dallas, Texas, has embraced false doctrine and false teachers.

Several weeks ago brethren at Trentham Avenue Church of Christ, Fort Worth, Texas, had a meeting with brethren at Skyline Church of Christ, Dallas, and the Dallas brethren indicated that they could use in public worship people who believe, teach, and practice doctrines that are in violation to God's Word. Evidence of such a belief was clear some weeks before our meeting by their use of Brother Leon Fancher, who has been publicly withdrawn from by a faithful congregation for teaching and practicing false doctrine. Further evidence of such a belief was clear by their use of Brother Billy Jack Ivey who publicly has stated that he has been withdrawn from for practicing and teaching what we sincerely believe to be false doctrine.

We believe that the Bible teaches against the teachings and use of such men as those mentioned above, and it is our hope and prayer that our stand against such will cause those brethren to re-evaluate their position and respond to the truth of the Word of God.

We have reason to believe that these brethren not only teach and practice this doctrine but are attempting to spread it to other areas and even into Mexico. We feel that every congregation should resist such false doctrine.

If anyone has further questions about this notice, write to us at 5015 Trentman Avenue, Fort Worth, Texas 76119. —Brethren, Trentman Avenue Church of Christ, Fort Worth, Texas

CORVALLIS, OREGON

We are advised that the church no longer meets at 445 NW 3rd in Corvallis, Oregon. It meets in the home of Bro. Larry Hickman, 865 NW Jackson, Corvallis. —DMc

BIBLE DISCUSSIONS

I have been asked by the brethren of the Deer Park, Texas congregation to meet Elmer Moore of Kerrville, Texas in a public discussion on the cups and classes issues. The dates for the discussion are Oct. 8, 9, 11, 12.

An invitation has been extended to me to meet David Bonner of Dumas, Texas in a public discussion on the cups and classes issues at Duncan, Oklahoma. It is to take place in the building of the opposition. The dates are Oct. 15, 16, 18, 19. I met this same man last May at Yakima, Washington.

Brethren, we would appreciate very much your backing our efforts to defend the truth. If you can attend either or both of these discussions, please do.

—Paul O. Nichols

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—Ricky Wilks, 4201 Arrowwood Dr.,
Ft. Worth, Texas

THE CHURCH IN ALASKA

There is a great need for a congregation in the Anchorage, Alaska area. If there is a congregation or congregations interested in having part in such a great work, and/or an evangelist or evangelists willing to go and work and plant a church there, would you please contact Mrs. R. J. Holt, 506 Trail Ridge, Duncanville, Texas 75116. —DMc

OUR DEPARTED

Wilson — Sister Mattie Wilson was born January 15, 1890 at Montgomery, Ala. and departed this life July 8th at her home in McAlester, Okla. at the age of 83. Sister Wilson has been a member of the church of Christ for many years. She attended services with the faithful who met at B. & Grand Streets (now moved to C. & Tyler) in McAlester. For the past few years she had been unable to attend because of her health, but Sister Wilson continued to read her Bible, looked forward to our church bulletin and listened to our radio program. The writer spoke words of admonition and comfort to her family and friends. —Miles King

Thurman — Sister Mollie Thurman was born June 26, 1903 in Dexter, Texas and departed this life July 10, 1973 in Ardmore, Oklahoma at the age of 70. Sister Thurman had been ill for only a short time and underwent surgery on July 7th. She lived at Marietta, Okla. and had been a member of the church since the age of 17. She was the wife of the late A. J. Thurman. The writer spoke words of comfort and admonition to the family and friends she left behind. —Miles King

Thompson — Sister Anne Thompson passed away on her 79th birthday, August 6, 1973, at Mtn. Home, Ark. She is survived by five children and a great host of other relatives and friends. Services were held at the Wade and Cross St. meeting house at Mtn. Home, where she has worshipped regularly the past few years. Our sympathy goes out to her son, Joshua, and his family, who are pillars in the church there, as well as to the rest of the family. My earliest memory of her goes back about ten years when she would walk a number of miles on the Lord's day if necessary in order to worship. She was laid to rest beside the grave of her faithful husband in the Quality Ridge Cemetery near her home. Singing was provided by the churches at Odom, Mo., and Hale and Mtn. Home, Ark. The writer endeavored to speak words of comfort and warning. The building was filled to capacity. She will be deeply missed by those who love her. —Irvin Barnes

Burkett — Cyrus A. Burkett dismissed the congregation at Longwood, Florida on Sunday, August 19, with a prayer. No one knew this would be Brother Burkett's last "Amen" in an assembly of the body of Christ. About noon on Monday August 20, Brother Burkett departed this life ending a half century of service to his Lord. Brother Burkett was baptized about fifty years ago by Brother H. C. Harper and has been active for the Lord ever since. He pioneered the congregation in Central Florida, and while yet in Alabama, many of the early evangelists will recall staying in Cy Burkett's home; such men as Homer King, Homer Gay, Clovis Cook, Doug Phillips, H. C. Harper and many others. Brother Burkett was born October

7, 1894. He is survived by his wife, Nannie; three daughters, Levelle, Christine and Margaret as well as a host of other relatives and friends. Brother Don King closed a gospel meeting at Longwood on August 12 and Brother Burkett was able to attend every service which he enjoyed very much. One week later he had "finished his course," he had "fought a good fight" and it is our firm belief he was "ready to be offered." Having been a member of the family for thirty-five years made it a sad, yet a very humble duty to say last words of comfort and admonition to the family (my family), and friends of a man of such stature in the Church as was Brother Burkett. —Edison Thompson

BONDS OF MATRIMONY

Hunter-Kinser — In the afternoon of July 15, Walter Lee Hunter and Cynthia Nell Kinser were united in marriage; they are members of the church at Harrodsburg, Ind. Walter is the son of the Walbur Hunters, Bedford, Ind.; Cynthia is the daughter of the Tom Kinsers of Harrodsburg. The wedding was beautiful; their vows were exchanged in the midst of a host of relatives and friends. We wish the very best for them, both strong Christians. It was my privilege to perform the ceremony, my first; I will treasure this. —Billy D. Dickinson

Wilson-Curtis — Bro. Danny Wilson and Sister Mary Curtis exchanged wedding vows June 15, 1973 at the meeting house of the C & Tyler church of Christ in McAlester, Okla. Danny is the son of Sister Mildred Wilson of McAlester and he is an asset to the church. Mary has attended our services for quite sometime and recently obeyed the gospel. A fine young couple! We wish them well. The writer officiated. —Miles King

Gay-Baker — On Saturday, August 18, 1973, Bro. Gregory Gay, son of Homer (Sonny) and Maxine Gay of Lee's Summit, Mo., and Sister Cassie Baker, daughter of Ervin and Mary Baker of Houston, Mo., were united in marriage. Their vows were taken under candlelight in the Church of Christ meeting house at Seminole and Fremont in Springfield, Mo. There were present the parents, fifteen participants in the ceremony and a capacity crowd of well-wishers. The music consisted of four songs beautifully sung by Greg's sister and brother-in-law, Dean and Vicki Holt, from Arlington, Texas. A special touch was added when Greg sang to Cassie as she entered and came down the aisle. May God grant them long and useful lives together in His service.

—Irvin Barnes

Poirier-Frizzell — At noon, September 1, 1973, at the meeting house of the church meeting in El Cajon, Calif., Brother Kent Poirier and Sister Carolyn Frizzell exchanged wedding vows in the presence of a large crowd of relatives, friends, brothers and sisters in Christ. The setting was one of simple elegance and beauty, portraying the exceptionally good sense of this pair, who chose not to spend an inordinate amount of money for this occasion, which is, I fear, too much the practice these days. These are two of the finest young people I know; they, of course, are both Christians, and therefore have such an advantage they would not otherwise have as they start down life's pathway together. May God richly bless them. It was my privilege to officiate for them. —Don McCord

PREACHERS FOR HIRE? —

(Continued from page two)

rule is that those who "preach" the gospel shall live of the gospel. Before one decides a preacher isn't laboring, a good rule to follow is to go and spend a day or two with the preacher and try to follow his activities. Chances are those who think a preacher isn't doing anything will find they can't keep up with him well enough to hold a light for him to go by!

2. What if a preacher preaches error or becomes immoral? He is to be treated in fellowship as anyone else in the church. He should be withdrawn from which would include withdrawing or discontinuing his support.

3. How does a congregation determine how much to support a preacher? Paul states they shall "live" of the gospel. A living includes travel, clothing, shelter, food, and medical expenses. Investigation is not out of order. It behooves the brethren to make a fair determination of the circumstances surrounding a certain opportunity a preacher may have to do a particular work he is being sent to do, hence the financial needs it entails.

4. What if a preacher cannot it seems, live on any amount of money regardless of how much he is supported? All Christians, including preachers are to be content with such as he may have. He too is to provide things honest in the sight of all men. He, as anyone else may need help and advice in keeping these commands. If he will not accept help and advice then he should not be helped. The cases are isolated and few, if any, where a preacher is over-supported. Is there a scripture that suggests that if a congregation happens to give a preacher more than what he must have to live on that they will be penalized by God for so doing? Or, rather, is it not true that a congregation is praised for their liberality in such matters? See Phil. 4:19-17.

5. Should a part-time preacher be supported? There is no such thing in the scripture as a part-time preacher. A qualified evangelist or laboring elder is an evangelist or elder all the time. He may work with his hands to provide part or all of his income. If his material job does not provide a living then his income may be supplemented by support; inasmuch as he preaches the gospel he has a right to live of the gospel.

6. What about supporting local teachers? Gal. 6:6 teaches, "Let him that is taught communicate to him that teacheth." Communicate here carries the idea of the student relieving the necessities of the teacher as tho they were his own. This must surely entail supporting a teacher enough to take care of any expenses incurred by his obligation to teach. In most cases it takes no more financially to teach than to give thanks at the Lord's table or to lead a song. If there are no expenses involved then there is no support involved. To support a teacher who hasn't been out one cent to be there to teach, who is obligated to be there anyway to worship is to merely pay someone for delivering a discourse.

7. What if a church has the ability to support an available preacher for a work, yet the church refuses? This is a very dangerous situation. It thwarts the plan of God when any faithful preacher is hindered by a lack of support. Serious is the state of any brother who would stand in the way of a congregation supporting the preaching of the gospel.

In conclusion, the gospel is a product of heaven (I Pet. 1:12). It is God's power to save man (Rom. 1:16). Its value is more than all the world; its worth cannot be measured in money (Mk. 8:36). One must not sell his services as a gospel preacher but may be supported in order to give oneself to the greatest work on earth (I Cor. 9:14). One who is able to do so must labor in the gospel, support or no support, and must not glory in himself, but in God (I Cor. 9:16-17).

—Rt. 2, Harrison, Ark.

I AM JOE'S TONGUE —

(Continued from page one)

"putting away lying, speak every man truth with his neighbor" (Col. 3:9; Eph. 4:25). In our time it has become as one could say "good taste" to lie, if it serves a purpose. Men in high places lie without reserve, and even though you may not believe it, some of Joe's brethren in Christ will deceive (lie) in "certain" situations; however, hell will be the home of these, it being an unfruitful work of darkness (Rev. 21:8-27).

I will curse. Joe was taken aback the other day, while visiting in a small western town, to hear a "respectable" lady use the Lord's name in vain along with some other abusive terms, in the hearing of many. This is, however, a sign of the times in which we live. ". . . put off . . . filthy communication out of your mouth" (Col. 3:9), is worthy of the consideration of all. The use of foul and slang expressions is common even in the body of Christ, though the word of God teaches us to speak exactly the opposite, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29). The type of speech here mentioned is noxious, offensive, or useless, and is so far from yielding grace or benefit, that it has a tendency to corrupt those who hear. The use of sacred words to relieve the pressures of intense feelings are evidence of disrespect and irreverence for God. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (Js. 3:10).

I will flatter. Since we all labor for acceptance there is a very real danger in our using flattery. At first glance there may even seem to be little, if any harm in it, but such is far from being true. A proverb: "He that rebuketh a man afterwards shall find more favor than he that flattereth with the tongue" (Prov. 28:23). Some who claimed to be the mouthpiece (or tongue) for the Lord, even used flattering words in Paul's day, and surely it was not limited to his time only. He wrote, "For neither at any time used we flattering words" (I Thes. 2:5). To always refrain from flattery is a fault of which Joe must be watchful.

These mentioned are not the only things I am found guilty of saying, but I do want to leave these for now and tell you of some of my good qualities. It is through me that Joe says good things, too!!!

I can confess the Lord. It was one of the most honorable days in the life of Joe for me, when I was able to tell a large assembly of men and women that Joe believed Jesus Christ to be the Son of God. This has been restated many times since that day, but it always has that same wonderful ring to it: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10—See also Phil. 2:11; Mt. 10:32-33; Acts 8:37; Mt. 16:16).

I can tell others of the Lord. It is with me that Joe allows others to hear his "song of life," even as the king of Israel once expressed: "my tongue shall sing aloud of my righteousness" (Ps. 51:14). I can praise the Lord by spreading His word abroad to others, as the

command was issued by the Lord Himself in the great commission (Mt. 28:18-20 and Mk. 16:15-16). But even more than this, I can speak up in defense of the Lord's word, as Paul once said "in the defense and confirmation of the gospel" (Phil. 1:7). This he always did, even when it meant standing against his own brethren of the faith (Gal. 2:14).

I can speak to God. Speaking for God is not the only highlight of my existence, but for Joe, it is I that speaks to the heavenly Father. This is done; (1) In singing to His glory. "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee" and "let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 2:12 and 13:15). (2) Also, in praying before Him. Jesus taught the disciples to address their prayers unto the Father (Lk. 11:2). It is in prayer that we can ask of the Father as well as speaking to Him in thanksgiving. "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thes. 5:17-18). (3) I can confess sin. John wrote in familiar words, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jn. 1:8-9).

So, we have listed here several of the wonderful things that are good which I do for Joe, though these are often overlooked. My hope is that Joe and all others will try to control their thoughts, and be men of purity, and then the tongue as a general rule will be, too. More about Joe will follow.

—6552 Dimmick Rd., W. Chester, O.

"TATORS" IN THE CHURCH —

(Continued from page three)

church and be willing to risk the criticism that doing something might provoke. Remember the parable of the talents in Matt. 25:14-30. The Lord expects us to use whatever abilities we have in his service.

Imitator — "A person who follows or endeavors to follow in action or manner." Paul, the apostle, says, "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). One translation says, "Be imitators of me." Every follower of Christ is supposed to be an imitator of His exemplary life. Paul was and invited others to imitate him as he imitated his Lord. He says, "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (Phil. 4:9).

Meditator — "One who engages in thought or contemplation"—David said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psa. 1:1, 2).

As we consider these "Tators In The Church" may we give ourselves an introspective examination (2 Cor. 13:5). In honesty let us see ourselves as we really are. If we do not like what we see, then let us make whatever changes are necessary to make ourselves what we ought to be. —514 Oakshire Ave., Modesto, Calif.

THE BIBLE

When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight;
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.
If I am ignorant, it is my school;
If I am sinking it is solid ground.
If I am cold, the Bible is my fire;
And wings, if boldly I aspire.

Should I be lost, the Bible is my guide;
Or naked, it is raiment, rich and warm;
Am I imprisoned, it is ranges wide;
Or storm-tossed, a shelter from the storm.
Would I adventure, 'tis a gallant sea;
Or would I rest, it is a flowery lea.

FIVE REASONS WHY THE ROMAN EMPIRE FELL!!

1. Rapid increase of divorce, with the undermining of the sanctity of the home, which is the basis of society.

2. Higher and higher taxes; and spending of public money for bread and celebration.

3. The mad craze for pleasure; sports becoming every year more exciting and more brutal.

4. The building of gigantic armaments, when the real enemy was within; the decadence of the people.

5. The decay of religion; faith fading into mere form. Losing touch with life, and becoming impotent to guide.

America, take a good look!

PRAYER

A breath of prayer in the morning . . .

Means a day of blessings sure —

A breath of prayer in the evening . . .

Means a night of rest secure.

A breath of prayer in our weakness . . .

Means the clasp of a mighty hand —

A breath of prayer when we are lonely . . .

Means someone to understand —

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

That prayer may not bless every hour —

And never a soul need be helpless . . .

When linked with God's infinite power.

If money be not thy servant, it will be thy master. The covetous man cannot so properly be said to possess wealth, as that may be said to possess him.



W. Maloya, P. O. Thondwe, Zomba, Malawi, Africa—July 1, we went to P. E. A., 4 baptized, with Brethren Lichapa, Mkwedza and Sande. July 8, at Kapolo, 4 baptized. July 22, at Kasambwe; July 29, Sitima church. The work of the Lord here is going along well. Please pray for us.

Zade McClure, Rt. 1, Box 10, Mt. Vernon, Ky., Aug. 13—We here at Blue Springs continue for the faith once delivered, knowing it is the only way from the trials of this life to the glories of heaven. Three precious souls have been baptized into Christ here this summer. I thank you for your time and work in publishing the OPA. Through the years it has been a great help to me and many others I am sure. Here are 10 subs.

Frank C. Taylor, Sr., Rt. 2, Box 378-B, Chesapeake, Ohio—We are increasing in number and doctrine with the help of such brethren as P. C. Brown and Gary Barrett who has done a wonderful work here. The church here is one eager for the truth, and not afraid of the truth on any subject. We "shun not to declare the whole counsel of God." We are in close harmony with each other. Pray for us that we may remain grounded in the truth, and grow in knowledge as well as in number. Here are 5 subs.

Donnie Jackson, Box 453, Frederick, Okla., Aug. 9—The church here is doing very well and growing in number; in July one was baptized and one has moved into the city. In May, during Bro. Bill Roden's meeting, 4 confessed faults and we had a week of very good preaching; we had visitors from various congregations. In July and the first part of August, we had preaching brethren Melvin Blalock, Bob Loudermilk and Nelson Nichols. Those passing our way are welcome to worship with us. Here is our sub.

J. J. B. Malowa, Box 1, Thyolo, Malawi, Africa, July 27—The Holy Spirit leads the work of the Lord Jesus Christ in Thyolo area. Every church in Malawi is doing fine. People one by one come to Jesus our Saviour. At first while I was not yet a Christian, my work was drinking, dancing, and doing impudence; but one day I met another preacher who preached me the words of God that He is love and every day and every time is near with you and loves you. He called me

to the new way of salvation. The text which became the key of my life was John 3:16. Greetings to all brethren in America. Pray for us here. Thank you.

Joe Hisle, Rt. 4, Ada, Okla., Aug. 8—We are presently in a meeting here with Bro. Paul Nichols. We are glad to have Paul and his family with us; he is doing some fine gospel preaching. Since the Sulphur, Okla. meeting we have been in meetings at Delta, Colo. and Medina, Tex. The meeting at Medina closed with 4 baptisms. We appreciate the brethren at San Antonio for their support in this meeting. The Lord willing we will be at Hoyte, Tex., Aug. 10-19; Pontiac, Mich. for the meeting Labor Day, Aug. 26-Sept. 2; Houston, Mo., Sept. 7-16; Orange, Calif., Sept. 23-30; Lodi, Calif., Oct. 5-14. We would appreciate your support if you are nearby. We ask your continuing prayers.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Aug. 17—We have been engaged in some enjoyable meetings this summer. I held four meetings in areas where I had not preached in years in such efforts. It has been a pleasure to renew acquaintances and make new friends in these various places. At Shreveport, La. we had two restorations and at Ada, Okla. we had one baptism and one restoration. It is good to be back home again to resume the work with the congregation at Modesto. Presently a meeting is in progress at Escalon with Bro. Billy Dickinson doing some good preaching. Saturday night, the Lord willing, our meeting at Modesto begins. Brother Don McCord will be our speaker. We anticipate a good meeting.

Peluse Kalongonda, Box 43, Phalombe, Maladi, Africa, July 31—The church is doing fine here. June 3, Mulera, 4 baptized, 117 present. June 10, Zenje church, 2 obeyed the gospel, 82 attended. June 17, Chiwalo church, 9 baptized, 221 present. June 18, funeral at Nakhupe where we lost our beloved brother, Eliot Chazenga; 324 attended. June 24, at Said church with brethren from different parts of our district, including Bro. F. H. Lichapa from Blantyre; 1 obeyed the gospel and 386 were present. July 1, Likhamgk with 7 baptized, 122 attended; July 8, at Zenje church, 50 present, 1 obeyed the gospel; July 15, at Kamwendo, 442 present; July 22, at Tanangale, 469 present; July 29, at Zenje church, 160 present and 3 baptized. Please, brothers, remember us in all your prayers. The work is growing very strongly. Thank you.

R. B. Roden, 122 Kelly Dr., Moore, Okla., Aug. 6—Our trip to California was an enjoyable one. The meeting at Sanger was an enthusiastic meeting. The preachers of that area helped to give loyal support. Also the visitors from other congregations helped to make it a successful meeting. Young people were there to make the singing outstanding. Brother Wayne DeGough is working with the congregation and doing a good work. The meeting in Oklahoma City at 2636 S. W. 36 was a good meeting. I was home in time to attend this meeting. Brother Carl Johnson started the meet-

ing the first two nights. Brother Bill Davis completed it. We had good crowds throughout. I go next to Broken Bow, Oklahoma, August 17-26; then to Little Rock, Ark., August 27-Sept. 2. Little Rock will have their new building finished. Do pray for these meetings.

Jack A. Cutter, 1924 Glenwood Dr., Ceres, Calif. 95307, Aug. 23—Another summer is almost past; ours has been a very busy one. We were in West Va. visiting relatives in June. The last week in June I conducted a meeting at Rogers, Ark. It was enjoyable. Then, we attended the Sulphur, Okla. Camp Meeting for a few days. After our return to Ceres, we began preparation for a meeting with Bro. Billy Orten. It was a very good meeting with several confessions of fault. Attendance and interest were outstanding throughout the meeting. Bro. Don McCord is in a meeting at the present time in Modesto. There has been one baptism to date. Bro. Billy Dickinson just finished a meeting at Escalon with results. So we haven't been wanting for good preaching in this area. While back East, besides the meeting at Rogers, Ark., I preached at the following congregations at least once: Crescent, Okla., Oklahoma City (21st Street), and Huntington, West Va. We request your prayers.

Gerald Hill, P. O. Box 432, Florala, Ala. 36442, Aug. 9—June 6 of this year marked the end of our first year working with the churches in southern Alabama. We cannot begin to give full account of God's blessings, but do want to report the increase God has granted the efforts put forth by the brethren in this area. During 4 gospel meetings 23 obeyed the gospel. The labors of several brethren from this area resulted in 3 being baptized into Christ at Robertsedale, Ala.; 5 young adults at Florala, Ala., and 1 elderly woman at Earlytown, Ala. In all 32 have been added to the Lord's Church, for which we give God the glory. Also 2 young men have come out of digression in worship and are now worshipping with the Florala congregation. The gospel is still God's power to save. Brethren, let's preach the word. If you and I will plant and water the seed of the Kingdom, God will give the increase. I now have time to accept some meeting work. We need your prayers.

Miles King, 1525 Ann Arbor Drive, Norman, Okla., Aug. 7—For the past year I have been working with the church at McAlester, Okla. During this time it has been good to work with Brethren Richard Nichols, Johnny Elmore and Paul Nichols when they came our way for meetings. We now look forward to a meeting with Billy Orten in October. My summer meetings began at Alderson, Oklahoma (June 1-10). It was good to be back with these brethren. Then the last part of June we were glad to be back under the big tabernacle at Sulphur, Okla. for the camp meeting. Bro. Gayland Osborn and Bro. Barney Owens did a swell job in guiding the meeting this year. July 6-15 we held a meeting at Denison, Texas—how good to work with Billy and Buddy Bullard in this effort. These boys are young but they are really an asset to the church. Bro. Eddie Bullard, who has been real busy this sum-

mer in evangelistic work made arrangements to be with us a few nights of this meeting. At present I'm engaged in a gospel meeting at Albuquerque, New Mexico. August 24-September 2 are the dates of our meeting at Thoreau, N. Mex. Brethren, pray for our efforts. The Lord willing this fall and winter we will be working with the churches at McAlester and Marietta, Oklahoma.

Dennis E. Smith, 1800 Lone Mountain Rd., O'Brien, Oregon 97534, Aug. 14—Since our last report, we have continued with the work here in the state of Oregon. The majority of our efforts in the work thus far have been in Cave Jct.; however, we have been able to enjoy the fellowship of the Cottage Grove and Corvallis congregations and have been with them for services several times. The progress of the two young men that were baptized in the early part of the work and the interest of other young men of the congregation makes me hopeful. They have learned to take leading part in the worship and are beginning to prepare lessons and teach. I was happy recently to be asked to solemnize the marriage of Bro. George Culver and Sis. Donna Powell. This young brother and sister are both of the Cave Jct. congregation. We enjoyed very much as always the Sulphur, meeting this year, and then right after Sulphur I enjoyed very much being with the church at Baton Rouge, La. for a meeting. Crowds were good for this meeting as the local crowd was aided by visiting brethren from Mississippi who were present for several services. The Lord blessed the meeting with 3 baptisms and 4 confessions of fault. At present Bro. Barney Owens is in a meeting at Cave Jct. We are enjoying the edifying sermons and the fellowship. Please remember us in prayer.

Billy D. Dickinson, Box 672, Wynnewood, Okla.—The Sulphur, Okla. meeting was the best. Brethren Gayland Osborn and Barney Owens did a wonderful job and everyone enjoyed the meeting. I have been quite busy this year. I enjoyed a weekend meeting I had at Midland, Tex., May 11-13. It was good to be with Brother Bobby Loudermilk and his wife Cindy who presently are working with this congregation. Bobby is to be commended for his zeal and desire to preach the gospel. One made confession of faults and one was restored who had been out of duty for many years. May 25-June 3, I had a most wonderful meeting at Tucson, Arizona. I found these brethren to be hospitable and receptive of the truth. The meeting ended in four making confession of faults. Then, June 10-18, I held a meeting at Davis, Okla. These brethren are small in number yet they are really trying to do something for the Lord. They really prepared and worked for this meeting. Every service we had visitors from those in Davis who use cups and classes. We have reason to believe that some may see the truth in time to come. One made confession of faults. We appreciate Bro. Bill Roden and others from the Okla. City area and from the surrounding congregations for attending. Also, July 27-Aug. 5, I held a meeting at Orangevale, Calif. We appreciate Brethren Mike and Charles Everett for letting me stay in their homes. We had preaching brethren Richard Frizell, Orvel Johnson, and Barney

Owens attend one night or more. One was baptized into Jesus Christ. Presently, I am holding a meeting at Escalon, Calif. The dates of this meeting are Aug. 10-19. I am staying at the Ron Jordan house. It is always good to be associated with these brethren. Thus far two have confessed wrongs. Please pray for me. Sept. 7th, Judy Kimble and I will be married. Judy is a good Christian girl and I feel she will make me a good wife in every way. She is from Hazlehurst, Miss. May God bless His children everywhere.

Jimmy Smith, 5231 Kingston, Wichita Falls, Tex., Aug. 14—We were uplifted by Bro. Joe Hisle's meeting here in May; it was a pleasure to have them in our home. The meeting at Tulsa, Okla. was enjoyable, as was being associated with Bro. Eddy Bullard. The Sulphur, Okla. meeting was very enjoyable. From there, we went to Earlytown, Ala., our first there. We were welcomed by large crowds and southern hospitality at its best. We had out-of-state visitors who drove miles to support this effort. It was so good to become better acquainted with the Gerald Hill family. Gerald does a commendable work at Florala, Ala. Those supporting him are to be commended for sending him where he is needed. Enroute to Lexington, Okla., we preached at New Salem, Miss. Cooperation was very good at Lexington (I will not try to name all the preachers who attended these meetings; this does not mean they were not appreciated!). There are certainly fine brethren in and around Lexington. The people at Mtn. Home, Mo. are certainly "my kind of people." Visitors were numerous, but this is the only meeting this year I can recall not seeing results; I feel nonetheless we left the brethren on a higher plain. Here are some subs.

D. B. McCord, 1414 N. Albertson, Covina, Calif., Sept. 1—The latter part of Aug., it was my privilege and responsibility to work with the brethren in Modesto, Calif. in a meeting. What a spiritual feast for me this was! I cannot remember when I have had a meeting where more cooperation was shown from churches in the area, and it has been a long time since I have had the crowds that so consistently attended and assisted. May God bless all of them. The Modesto brethren treated me so kindly, and I am ever grateful. Several preachers attended, and I appreciate that. Bro. Paul Nichols, who lives there, and works among them, was a great asset to the meeting. As I told them, they were not running Paul down nor was he running them down; that is the way it ought to be. There were 2 baptisms and several confessions of faults. I am home now for the school year with hopes of being of some help to my brethren here. We have had a lot of visitors come our way here this summer, and we are so grateful. We are at peace, and so thankful for that. In Dec., I will, Lord willing, be at Stockton for a short meeting; in the Spring, I will be at Ceres for a meeting. Jack Cutter and the brethren there are doing such a commendable work. This is in the Modesto area, as some of our readers know; I have been close to the cause in that area now for over 20 years, and I have never seen it so prosperous. One of the most outstanding features of the Modesto meeting was the huge crowd every night of so many young people—how great!!!

Irvin Barnes, Route 2, Harrison, Ark. 72601, Aug. 21—We are now deeply involved in trying to get a congregation established in this area. We were unable to lease a feasible meeting place so we are in the process of buying a storm-damaged dwelling house with plans to renovate it into a meeting house. The location is good. Brethren from a number of surrounding congregations have agreed to donate labor for the repair work. Interested congregations have sent or committed over \$9,000 to the work already. The total cost will be about \$18,500, for purchase and renovation. I am being supported by Lee's Summit, and Joplin, (in Mo.) and Huntsville, Ark. Bros. Clovis Cook and Ronny Wade are working closely with us in the effort here. Bro. F. H. Anderson from Mtn Home plans to meet with us as soon as the building is prepared. The gratitude I feel for the support, the help on the building, and the help from Clovis, Ronny and Bro. Anderson is unspeakable. May God receive the glory of what ever is accomplished here. We enjoyed our winter at West Plains. The brethren there were very kind to us. I am trying to go wherever I can be of help in the area until we get started worshipping at Harrison in the near future. I have preached lately at Mtn. Home, Ark., Hale, Ark., and Cassville, Mo. We attended some of Bro. Jimmy Smith's meeting at Mtn. Home, Mo. It was a spiritual feast. If you know of anyone in our area that I may contact please let me know at the above address.

Ellis Lindsey, 4600 Cole Ave., Waco, Tex. 76710, Aug. 7—Having worked with the West Chester, Ohio, congregation for two years, I will move in a few days, Lord willing, back to my home town of Waco, Texas. The West Chester congregation will be supporting me (as we decided yesterday in a business meeting) for nine months of preaching and personal work in Waco, where I will be working with the **Freeway 35 congregation**, which I had a part in establishing in 1967. During my two years at West Chester, I made some lasting friends who will remain in my memory. However, I must say that I will be very glad to work with the Freeway church, since Waco is home; since my parents live there; and since I anticipate good being done in Waco. Notice my Waco address above. My Waco telephone is 1 (817) 776-1595. It has been nearly five years since I have lived in Waco; so if you know of someone there I might contact, please do let me know. I am preparing a book on the Holy Spirit. In this work, I prove that the Holy Spirit personally dwells within the heart of every child of God; that this has been the position of the Bible, the leaders in the Restoration Movement, and most scholarly brethren of today; and that although miracles, the gift of tongues, and other supernatural manifestations of the Spirit no longer exist, the Holy Spirit is still a Comforter, who in this age is to be "in," as contrasted "with" Christians (John 14:17); and that all arguments used against the personal-indwelling position will not stand the test of critical examination. The first third of the book has been printed already, and the whole book should be ready by the first of the year, at which time further announcement will be made, Lord willing.

"A good anvil is not afraid of the hammer."

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."

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"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. XLIV

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No. 10

ARE YOU QUALIFIED?

By Jack A. Cutter

The education of individual members of the church is largely a result of what each member is able to learn at a public gathering of the church. Therefore, we have become a pulpit-oriented church. While, of course, there are other ways of learning than in the assembly, as a matter of fact, the home in effect is to be a "Bible class" for the edification of each of its members; however, there isn't much evidence of this being practiced in general. Consequently, our pulpit teachers are relied on almost entirely to educate the church.

This development puts tremendous pressure upon pulpit teachers (including evangelists) to respond to the need. (One need is: to teach members that they require more spiritual food than can be obtained at public gatherings). Since, this is a key area of importance, it should behoove "every teacher of the Word" to give careful consideration to his qualifications to perform in such a capacity.

Mr. Albert Barnes (**Barnes' Notes on The New Testament**) in his "analysis" of James 3 writes: "The evil which the apostle seems to have referred to in this chapter was a desire, which appears to have prevailed among those to whom he wrote, to be **public teachers** (ver. 1), and to be such even where there was no proper qualification. It is not easy to see any connection between what is said in this chapter, and what is found in other parts of the epistle; and indeed the plan of the epistle seems to have been to notice such things as the apostle supposed claimed their attention, without particular regard to a logical connection. Some of the errors and improprieties which existed among them had been noticed in the previous chapters, and others are referred to in chs. 4-5. Those which are noticed in this chapter grew out of the desire of being public teachers of religion. It seems probable that he had this **subject in his eye in the whole of this chapter**, and this will give a clue to the course of thought which he pursues. Let it be supposed that there was a **prevailing desire among those to whom he wrote to become public teachers, without much regard for the proper qualifications for the office**, and the interpretation of the chapter will become easy." If Mr. Barnes' conclusion is correct (it is difficult for me to conclude otherwise), the general premise or subject of James 3 is: a warning to

(Continued on page eight)

THE CUP OF THE LORD

By Ronny F. Wade — Edited by Ellis Lindsey

(Note: This is another article from my booklet **Where We Stand**, which is to be published soon, Lord willing. I invite your attention to Ronny's good article.—E. L.)

Note: For the origin of individual communion cups see Argument 7, a Series of Final Arguments.

1. Argument: Analysis of Authority. a. Christ possessed all authority—Matt. 17:5; Matt. 28:18; Eph. 5:23, 24. b. By the Holy Spirit He delegated authority to the apostles—Jn. 14:16-26; I Cor. 2:11-13; II Cor. 5:20; II Thess. 3:6, 7, 14. c. By inspiration the apostles gave us the Holy Scriptures to guide us authoritatively into all truth—II Tim. 3:16, 17; I Tim. 6:3-5. d. The Scriptures may authorize a practice in any one of three ways:

(1) Precept (command or statement)—Jn. 14:21, 23, 24; II Thess. 3:10; I Cor. 11:2.

(2) Example (Spirit directed)—Acts 1:1; I Pet. 2:21; I Cor. 11:1.

(3) Necessary Inference—Matt. 3:16, the Lord "came up out of the water;" therefore, the passage necessarily infers that he "went down into the water."

We shall now apply these principles of authority to the use of one cup on the table of the Lord.

2. Argument: Precept applied to one cup. a. Matt. 26:27, "Jesus took **THE CUP**, and gave thanks, and gave It to them, saying, Drink ye all of (from, out of—R.F.W.) it." b. I Cor. 11:25, "He took **THE CUP**, when he had supped, saying, **THIS CUP** is the new testament in my blood: **THIS DO YE**." c. The plain command from Jesus to the disciples was to drink from, or out of, the cup (singular) He gave them.

3. Argument: Example applied to one cup. a. An example is "a thing or person suitable to be used as a model; . . . A sample; specimen. An instance serving to illustrate a rule . . ." (**Funk and Wagnals Std. Dict.**). b. A Bible example is always binding, because it serves to present a model or illustrate a rule. However, every incident of mere happenstance should not be confused with approved examples.

(1) Jesus took **one cup**—Matt. 26:27; Mk. 14:23.

(2) Jesus handed **one cup** to the disciples—Matt. 26:27; Mk. 14:23.

(3) The disciples all drank of (out of, from) **one cup**—Mk. 14:23. This shows that they understood the **command**, "Drink ye all of it."—They all drank from it.

(4) Paul delivered this **example** as the **pattern** for

us—I Cor. 11:1, 2, 23, 24, 25, 28. Note: The fact that Jesus met in an upper room is not an example for us to follow, but rather an incidental. How do I know? Because it serves as no model, or illustrates no rule or precept for me to obey. In fact, Jesus loosed the place where we worship. Jn. 4:21-24.

4. Argument: A Parallel—Matt 26:27 and Acts 20:7.
a. Matt. 26:27, "And he took the cup, and gave thanks, and gave it to them . . ." **b.** Acts 20:7, "And upon the first day of the week, when the disciples came together to break bread . . ." **c.** Question: Are we bound by the example of WHEN the disciples observed the Lord's Supper, but free to break the Lord's example of HOW it was done?

5. Argument: Necessary Inference and One Cup.
a. I Cor. 11:26, "For as often as ye . . . drink this cup." Vs. 27, "Whosoever shall . . . drink this cup of the Lord." **b.** We cannot consume a literal cup. Thus the expression "drink this cup" is figurative. **c.** The figure of speech involved is metonymy. Metonymy is ". . . a figure of speech in which the name of one object is used for that of another which it clearly suggests" (**Composition and Rhetoric**, Tanner). "A figure of speech in which an object is presented to the mind, not by naming it, but by naming something else that readily suggests it" (**Composition and Rhetoric**, Williams, p. 220). The specific type of metonymy used in I Cor. 11:25-27 is the metonymy of the container for the contained, the contents being suggested by naming the vessel containing (Williams, p. 220). Example (Williams, p. 220): "The kettle boils i. e. the water in the kettle boils." "Drink the cup; i. e., drink what the cup contains." **d.** The kettle could not boil if there were no kettle. One cannot drink the cup unless there is a cup present. Thus, the presence of the cup (singular) is necessarily inferred by the statement "drink this cup." **e.** Syllogism—I Cor. 11:26: (1) The "cup of the Lord" is a metonymy—I Cor. 11:26. (2) It takes a cup and its contents (fruit of the vine) to constitute this kind of metonymy Williams, p. 220). (3) Therefore, it takes a drinking cup and fruit of the vine to constitute the "cup of the Lord."

6. Argument: The Cup is a Sign of the Covenant.
a. Jesus so teaches in Lk. 22:20; and Paul, in I Cor. 11:25—"The cup is the new testament in my blood." That is, this cup is the new testament ratified or sealed by my blood. **b.** The following three statements are parallel: (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). **c.** The parallel: (1) Each statement has a subject and predicate joined by the copula "is," carrying with it the idea of "represents." (2) Each embraces a metaphor, which is a figure of comparison. (3) The subject of each is a literal something; i. e., bread, fruit of the vine, and cup. **Bread**—represented His Body. **Fruit of the vine**—represented His blood. **Cup**—represented the new covenant. **d.** Gen. 9:16, 17 (R.S.V.): "When the bow is in the clouds, I will look upon it and remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. God said to Noah, "This is the sign of the covenant which I have established between me and all flesh that is upon the earth."

Note: (1) The bow was not the covenant, but a "token" or "sign" of the covenant. (2) In the same way, the cup is a sign or token of the New Covenant sealed or ratified by the blood of Christ. **e.** Heb. 9:18-20: "Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you." Note: (1) The covenant ratified by the blood was not the blood. Therefore, if the cup is an emblem of the new covenant, as Jesus and Paul say, then it cannot be the blood as many claim. (2) Notice the difference in the following statements: Matt. 26:28, "For this is my blood of the new testament. . ." II Cor. 11:25, ". . . This cup is the new testament in my blood. . ." The first refers to the blood or fruit of the vine that was symbolic of the blood. The second refers to the cup that contained the fruit of the vine. One represented the blood, the other the new covenant.

7. Argument: A Series of Final Arguments. **a.** "One cup" in the communion is the tradition delivered by the apostles (I Cor. 11:1-2, 23-26; II Thess. 3:6). **b.** We can use "one cup" and all walk by the same rule (Phil. 3:16, 17). **c.** We can use "one cup" and speak as the oracles of God (I Pet. 4:11). **d.** "One cup" is a plant of God (Matt. 15:13). God never planted, recommended, nor authorized more than one cup in the communion. Individual cups were not invented until 1894, and were not introduced into the churches of Christ until about 1915. The following quotation is from G. C. Brewer, in **Forty Years on the Firing Line**: "I think I was the first preacher to advocate the use of the individual communion cup and the first church in the state of Tennessee that adopted it was the church for which I was preaching, the Central Church of Christ, at Chattanooga, Tennessee, then meeting in the Masonic Temple" (p. xii). Thus, you can see that the individual cups are too recent to be a plant of God, and Chattanooga, Tenn., is a long way from Jerusalem. **e.** "One cup" is a good work (II Tim. 3:16, 17). **f.** "One cup" for an assembly is found in the counsel of God (Acts 20:27). **g.** In view of the above arguments, we plead with everyone to lay aside that which cannot be proven Scriptural for that which can.

NEGATIVE ARGUMENTS ANSWERED

1. Argument: The cup is the blood; therefore, it makes no difference how many containers are used in distributing the fruit of the vine.

Reply: The Bible does not say, "This cup is my blood." It does say, "This is my blood. . ." "This" is a pronoun, referring, by metonymy, to the "fruit of the vine" (vs. 29). So say the scholars who know language. "In Matt. 26:27, *poterion* (cup—R. F. W.) means a literal cup, while in verse 28 *touto* (this—R. F. W.) means the contents" (A. T. Robertson). Stringfellow, Professor of Greek, Drake University: "'This' is a neuter word, and must refer to 'cup' which is neuter, but the reference is, by metonymy, to the contents of the cup." It thus can be seen that the Bible does not teach that the cup is the blood; but rather, the fruit of the vine in the cup represents the blood. Since the major contention cannot be established, the conclusion

(that any number of containers may be used in distributing the fruit of the vine) cannot follow.

2. Argument: "Cup" is used figuratively in Matt. 26:27.

Reply: a. The authorities say it is literal: (1) Thayer—"a cup, a drinking vessel." (2) Robinson—"a drinking vessel, a cup." (3) Parkhurst—"a cup to drink out of, a drinking cup." (4) Bullinger—"a drinking cup." (5) Young—"a drinking vessel." **b.** But if it is figurative, let those who so claim tell us what figure it is and what it takes to constitute the figure. **c.** To claim it is metonymy provides no help whatsoever. For in metonymy you still must have a literal vessel to contain the liquid.

3. Argument: The church in Jerusalem had thousands of members, hence it would have been impossible for them to all drink out of the same cup.

Reply: a. Not one word is ever said about thousands assembling together in one place in Jerusalem to partake of the communion. The argument is pure supposition from beginning to end. **b.** Acts 2:42 teaches that they broke bread, and Acts 2:46 teaches that they broke bread from "house to house." **c.** "The places of Christian assembly were at first rooms in private houses" (*Church History*, Neander, Vol. I, p. 402). **d.** "In a society consisting of many thousand members there should be many places of meeting. The congregation assembling in each place would come to be known as 'the church' in this or that man's house. Rom. 16:5; 15:1; I Cor. 16:19; Col. 4:5; Phile. vs. 2" (Jamison, Fausset, and Brown). **e.** Both Scripture and scholarship defeat the assumption that the church in Jerusalem met in one assembly to observe the communion.

4. Argument: When a church becomes too large for one cup, cups must be used.

Reply: a. To make this argument, one must overlook the Lord's teaching in Matt. 26, Mk. 14, and Paul's in I Cor. 11. All these passages teach the use of one cup for each congregation. **b.** The solution to the problem and argument is simple. We have Scriptural authority for more than one assembly for the communion, but we have no Scriptural authority for more than one cup for an assembly. If so, let the objector provide the Scripture that so justifies.

5. Argument: In Lk. 22:17 Jesus said, "Divide it among yourselves;" and since a literal cup cannot be divided, the cup must be the contents.

Reply: a. Even if this means what the cups advocate claims, he fails to follow his own teaching. For when he gets to church, someone has already divided the fruit of the vine for him into little individual cups—hence he had nothing to do with the dividing of it. **b.** A study of the context, however, reveals the following: (1) That which Christ "took" was undivided (Lk. 22:17). (2) That for which Christ gave thanks was undivided (Lk. 22:17). (3) That which He "gave" to them was undivided (Lk. 22:17). (4) He told them to drink of this undivided something: "Drink ye all of it" (Matt. 26:27). In this command we see the "how of dividing." They divided the contents of the cup by drinking. (5) Mk. 14:23 shows that they understood and obeyed the command: "They all drank of it." This shows "how" they did it.

6. Argument: Jacob's well (Jn. 4:12). The Scripture says Jacob and his children and cattle "drank

thereof." They did this without putting their lips to the well—thus, we can drink the cup without putting our lips to the literal vessel.

Reply: a. A well is not "the vessel out of which one drinks;" a cup is (Thayer, p. 510). **b. Ek**, a Greek preposition, means "out of" (Thayer, pp. 510 and 533). **c.** Jesus used a cup containing fruit of the vine, and commanded His disciples to "drink **ek** (out of or from) it" (Matt. 26:27). You can drink of (**ek**) a cup. But you don't drink of (**ek**) a well in the same way. **d.** This argument backfires, as the following chart shows. The cups advocate claims the cup is the blood or the fruit of the vine. If so, and if his parallel is true, then the well is the water!!! WILL HE STICK WITH IT???

JACOB'S WELL

Literan container	Literal contents
WELL	WATER
???	FRUIT OF THE VINE

Could the ??? (literal container) be a cup? If so, the argument and parallel (?) fall.

7. Argument: If we are going to insist upon the one cup because Christ used one, then we must use "the one" he used.

Reply: a. This argument is but a quibble, and has no Scriptural foundation whatsoever. **b.** If we contend for bread and fruit of the vine because Christ used them, then we would have to have the "same bread" and the "same fruit of the vine" He used. Surely no one would say this. **c.** The solution is simple: While I cannot use the same bread Christ used, I can use some more bread in the same way and for the same purpose. Likewise, I cannot use the same fruit of the vine Christ used, but I can use some fruit of the vine for the same purpose. And also with the cup. I cannot use the very one He used, but I can use another cup in the same way and for the same purpose. The man who takes the liberty (and rightly so) to use bread and fruit of the vine because Christ did, is in an awkward position to insist that because we use one cup for the same reason we must have the very same cup He used. Truly, the "legs of the lame are not equal."

8. Argument: In I Cor. 10:16, Paul said, "The cup of blessing which we bless. . ." He was in Ephesus and was writing to Corinth, yet he said "the cup . . . which we bless;" thus, two churches at different places can bless the same cup. This shows that the cup is not the container, but contents.

Reply: a. The "we" referred to the congregation where Paul was, not the one to whom he was writing. For when referring to them, he said, "Ye (not we—R. F. W.) are the body of Christ" (I Cor. 12:27). **b.** "We" means "we the assembled" (*Alford's Greek Testament with English Notes*). Also, the commentary by Jamieson, Fausset and Brown: "We, the many (viz., believers assembled; so the Greek, are one bread (by our partaking of the same loaf, which becomes assimilated to the substance of all our bodies; and so we become), one body (with Christ and so with one another.)"

9. Argument: One cup is unsanitary, therefore, not decent (I Cor. 14:40).

Reply: a. Paul would not contradict himself. He
(Continued on page nine)

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THIS AND THAT

"The Cup of the Lord"—This front page article, this issue, by Bro. Ronny F. Wade is a masterpiece. I hope our readers will read and re-read it, and keep it for future reference. The opposition cannot possibly successfully meet the arguments made by Bro. Wade, so scripturally documented, in this article. The same rule of logic that will admit of more than one cup on the Lord's table will admit of all the following: instruments of music in the worship, and just throw out such salvation essentials as faith, repentance, confession and baptism for the remission of sins; to say nothing of the one and only one church that Christ purchased with His own blood . . . such logic removes from under us every plank of the platform on which we stand—namely, "a thus saith the Lord." When men leave one Biblical principle, they are hard pressed indeed to cling to any; they are, to say the least, inconsistent, and wrong, wrong, wrong!!

"Are You Qualified?"—The other front-page article by Bro. Jack Cutter under this caption is not intended to offend or hurt in any way. It is written in recognition of what a sister is reported to have said something like this, "The church must be a divine institution to have survived on the teaching she has been subjected to." Certainly brethren need to get experience in the pulpit if they are to teach and preach the gospel, and there needs to be provision for brethren to exercise and develop this talent, but the church must be edified, too. It is not good reasoning, brethren, **at any assembly of the church** to let the best talent you have sit on the pew while those just learning try to edify the church—let them learn, yes, but use the best talent you have to edify on that occasion, too. Let us do all we can to assure that every time the church comes together we do not leave without edification. We must not when people come for bread, let them go away with a stone—so much the case. Let us think seriously on what Brother Cutter says; I admire him for being so willing to teach the truth on such a needed theme. Let us **all teach who have the talent**, and to the very best of our ability, that the body may be edified. —Don McCord

OUR HELPERS

You will please find listed below the names of those sending subscriptions and the number sent since we last went to press. The number of subscriptions, both new and renewals, coming to us of late has been most gratifying; my sincerest thanks to all. If there is an error in your subscription, or an irregularity in the subscription of anyone you know, would you please let us know? We do err, and so very much appreciate your calling these matters to our attention. Thank you.

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This is a book off the press, 1969. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

SPECIAL NOTICE

The Church of Christ at 1402 Upper Wetumka Road and Vernora Ave., Montgomery, Ala. is now in full fellowship with faithful congregations. Any one passing this way will find a warm welcome. This is the congregation that Leroy Garrett had put out the report saying it was going to begin using individual cups. It was tried, but against the will and/or knowledge of some of the members. When complaint was made by some of the members, they were informed there was nothing they could do about it. But there was. The wisdom of Bro. and Sis. Haygood who sold the very expensive property to the church for a give-away price several years ago had it put in the land deed that cups on the table could not be used there. This is the only thing that saved the building from the liberal digressives, who claim to fly or work under the banner of love and unity; here is an example of their true color shining through. They lost out and so they left and the faithful kept the building. It should be a word of warning for brethren everywhere to make sure all property is protected, for the devil is still at work. The Lord's day services are 11 A. M. and 6 P. M. One may contact Bro. W. L. Haygood, 465 Findley Ave., Montgomery, Ala., Phone (205) 262-7777. Bro. E. H. Miller was called to come and help get things straightened out. The congregation had in times past allowed the liberals of our ranks and others who did not stand for what the Bible teaches or the church stands for, come in and teach and take active part in the services. Now, to their regret they look upon it in sadness, for some who were once faithful were carried away. (Please read Acts 20:30; Rom. 16:17; 2 Peter 2:1-2 and see the truth of these verses in our age). That is why I teach so strongly, "If a person does not stand for what the church stands for, don't use him." Paul said in Eph. 4:27, "Neither give place to the devil." The members who stayed after the liberals left made confessions, and other congregations in the area have had brethren go in and help with the teaching, as Bro. E. H. Stamper from Birmingham, Ala.; Bro. Bobby Pepper from Athens, Ala.; and Mark Bailey from LaGrange, Ga. Should there be any question concerning this matter, one may contact any of these brethren named or me personally. —Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240.

THE CHURCH DIRECTORY

The following additions and changes may be made in the NEW CHURCH DIRECTORY. **TAMPA** (Hillsborough County), **FLORIDA**; the address and telephone number of **Ray E. Meredith** has changed to **27 McArthur Avenue, New Port Ritchie, Florida 33552**. Phone (813) 848-1514.

This congregation may be added to the Directory, **TEXARKANA** (Bowie County), **TEXAS**, **BYLAU CHURCH OF CHRIST** on Highway 59—1/3 mile south of Highway 989. Sun. 10:30 A.M., & 6:00 P.M., Wed. 7:30 P.M. Guy Lamont, 2004 Magnolia St., Texarkana, Texas 75501. Phone (214) 792-5293. Harold Minor, 514 Blanton St., Texarkana, Texas 75501. Phone (214) 792-5293. Charles Wilson, Rt. 2 Box 480-R, Texarkana, Texas 75501. Phone (214) 832-1237.

Bro. Strain has been in and out of the hospital with surgery since July and he may be slow in answer-

ing your request for Directories, but he will get them to you as soon as he can. **Please bear with him in this time of illness.** Still continue to send your orders to **Bro. Robert Strain, Harrodsburg, Indiana 47434.**

Bro. Carlos Smith asked me some time ago to mention **JACKSON, MISSISSIPPI**; they are in need of members moving in to help build up the cause there. If you are looking for a place to settle, why not check Jackson, Mississippi, where they have a church building and a small congregation. You might check with **Bro. R. C. Smith, 148 Iris Avenue, Jackson, Mississippi 39206**. Phone (601) 362-0625. Jackson is the capitol and largest city in Mississippi with a population of about 154,000.

The congregation that was meeting at **HARVEY, LOUISIANA**, has moved to **GRETNA, LOUISIANA**, to **50 Westbank Expressway in the Sentry Motel**, Sun. 10:30 A.M. Glenn Spradley, P. O. Box 43, Westwego, La. 70094; Phone (504) 776-2990. Larry Alexander, 477 Brookmeade Dr., Gretna, La. 70053. Phone (504) 367-9046.

The congregation in **LITTLE ROCK, ARKANSAS**, that met at 621 East 21st Street has moved to **8007 Mablevale Pike**, the time and the names, addresses and telephone numbers are still the same.

I had a letter from a brother meeting with the congregation at **CHICO, CALIFORNIA** that the congregation breaks the bread differently than we do. I want to thank that brother for his honesty.

What has happened to the congregation at **BRA-SHEAR, TEXAS** and **WINIFREDE, W. VA**? I was unable to get them listed in the New Church Directory. Any information about the above will be greatly appreciated.

I DO NOT HAVE ANY DIRECTORIES ON HAND, please order your Directories from **ROBERT STRAIN, HARRODSBURG, INDIANA 47434**, as I would have to forward your orders to him.

Send all information to Ray Asplin, 2440 SW 54th Street, Oklahoma City, Okla. 73119.

NOTE OF APPRECIATION

This is a note of appreciation to Bro. Bob Strain for his effort in putting out a church directory free of charge to the brotherhood. Even though they are free to us the material cost without labour to him is about 47c per copy. A few brethren have sent donations to help pay for the cost even though he does not require it. While I was in a meeting in Harrodsburg, Ind. the last of July I saw the efforts of him and his family in this work. In the morning before he goes to work and for late hours after the day's work he continues working hard to get the book out. His grass went uncut and garden unkept to get the book to the people in time for trips they might take this summer. On Aug. 3rd Bro. Strain was taken sick and put in the hospital and underwent major surgery for kidney stones. After the operation was over I went to visit him and he said, "I have to get out of here and back to work on the directory." Brethren, such dedication should be appreciated by all. I feel sure his sickness will slow down many orders, but in time they will come. He will be out of work for several weeks and we pray for his speedy recovery. —Alton B. Bailey

MISSION WORK IN BAJA, CALIFORNIA

I am planning to move to the Mexicali, Mexico area some time next year. It is my desire to work this area with the end of establishing a faithful congregation. I hope to spend about two years or longer there doing evangelistic work and learning the language. I believe that initial response can be gained by advertising a Bible correspondence course in Spanish in one of the border newspapers. Bibles are not as plentiful in Mexico as they are in the U. S. New Testaments in Spanish can be purchased for 29 cents. They could be distributed almost like tracts. I also have an attractive and scriptural tract called "What is the Church of Christ?" It can be distributed from door to door on both sides of the border. Mexicali is the Capital city of Baja, California and is about the seventh largest city in Mexico. I have talked with brethren involved in the Mexico work and they also think that it would be a good idea to try to evangelize these areas. Bro. Juan Rodriguez, Jr. said that he would be willing to make a survey of the area and perhaps later send one of the Mexican preachers to work on the Mexico side of the border. I am writing this article to find out if there are congregations across our brotherhood that are willing to support me in such a work. I will report again before we move into the area and I will make a monthly report to those congregations that support me. Please contact me at the following address if you are interested in having a part in this work: Jim Hickey, 11306 Crystal, Kansas City, Mo. 64134

THANKS

We want to thank all congregations who responded to our plea for financial help on our new building. We are well into the construction and hope to have the building completed by the middle of October. We are still in need of financial aid before we close out the loan. The men in the church here have done all the carpentry and a lot of the other work to keep the mortgage as low as possible, but we still need a lot of help to keep our mortgage around \$30,000. A mortgage that large is going to be a strain on the congregation here as we only have about 50 regular members. But we feel there is great potential for growth in the Birmingham area and your contributions will help us to spread the gospel here. Any help you can send will be greatly appreciated. You may send your contributions to or request additional information from one of the following: Lowell G. Hill, 1248 Montclair Road, Birmingham, Alabama 35213; R. E. Gladden, 104 20th Avenue N. W., Birmingham, Alabama 35215; H. E. Holloway, Jr., 7445 48th Avenue No., Birmingham, Alabama; E. H. Stamper, Rt. 2, Box 968 B, Leeds, Alabama.

CARD OF THANKS

From the depths of our hearts, we take this means to express our sincerest thanks for every word of encouragement, every act of kindness, every card, letter, telephone call, and visit during the illness and passing of our wife, mother, grandmother and sister, Jewell Johnson. May God bless everyone of you. —Orvel Johnson and family, 2200 Burney Way, Sacramento, Cal.

BONDS OF MATRIMONY

Barefoot-Cantrell — Allen Barefoot and Lexie Cantrell were married on the evening of June 29, 1973 at the Church of Christ, 8th and Oak Sts., Ada, Okla. A large crowd of friends and relatives gathered for the occasion. Allen is the son of Mrs. Daulene Barefoot, Pontiac, Mich.; and he plans to preach the gospel. Lexie is the daughter of Mr. and Mrs. Jeff Cantrell, Shreveport, La. Allen and Lexie have been reared in Christian homes, and I believe they are dedicated Christians. It was my pleasure to officiate, and I wish them great success. —Johnny Elmore

Gahagen-Trammell — Dennis Gahagen and Pat Trammell were married July 19, 1973 at the Beach St. Church of Christ, Fort Worth, Texas. Pat is a fine Christian girl, having been baptized by this writer after a Bible study last spring. Dennis, too, is a Christian, the son of Mr. and Mrs. S. L. Gahagen of Fort Worth. It was my pleasure to officiate at their wedding, also, and I wish for them every happiness. —Johnny Elmore

Dickinson-Kimble — Billy Dickinson and Judy Kimble were united in marriage Sept. 7, 1973 in Brookhaven, Miss. at the Pearl Haven Church of Christ. Relatives, friends, and brethren from 7 states gathered to witness the ceremony and wish Billy and Judy well. Billy is a gospel preacher laboring presently in Wynnewood, Okla., and I think Judy will be a tremendous asset to him in the Lord's work. I was greatly honored to officiate. —Jerry Dickinson

OUR DEPARTED

Johnson — Sister Jewel E. Johnson was born Oct. 19, 1910 at Maud, Okla. She was a member of the Cherry family, long-time residents of the Davis, Okla. area, and long-time members of the church. Sister Johnson herself had been a member of the body of Christ for over one-half century. As a young lady, she was married to Bro. Orvel Johnson, gospel preacher, and to this union three daughters were born. They survive along with several grandchildren, other relatives and friends. Sister Johnson passed away Sept. 15, 1973 at Sacramento, Calif. Medical Center, where she had been confined for some time most seriously ill of recurring cerebral hemorrhages. The funeral was conducted at Sacramento Memorial Lawn in the afternoon of Sept. 18, 1973, a beautiful, clear and balmy day. A large crowd came to bid farewell and show their respect for Jewell and Bro. Orvel and the children. "In the Garden," "Old Rugged Cross" and "Precious Lord, Hold My Hand" were so beautifully sung by members of the church in that area. The flowers were many and beautiful. Bro. Jimmy Winchester ably assisted the writer. Some years past, in happier times, Jewel and Bro. Orvel both had asked that I come when they were called to cross over. I am humbly grateful for such trust, and am happy that I could go. The bearers were brethren in Christ. I shall not soon forget how beautifully rendered at the graveside was the old song "Where He Leads Me I Will Follow." Jewell lived to see the new meeting house in the north area of Sacramento built and in use; this was a shining star in the evening of her life here. May the Lord richly bless Bro. Orvel and the children. They were so brave and

unselfish in their dark hour; and may they gain strength from precious memories here and the bright and glorious hope of the resurrection just ahead. —Don McCord

Burns — Sister Mattie Pearl Burns was born July 5, 1880 in Commerce, Texas and passed from this life July 30, 1973 at the age of 93 years and 25 days. She is survived by three sons, Percy Burns, Shawnee, Oklahoma; Travis Burns, Oklahoma City; Bee Burns, Jr. of Vallejo, California; three daughters, Sister Pauline Rowlett and Sister Marie Menasco, both of Ada, Oklahoma and Sister Buddy Frye of Oklahoma City; two sisters, Mrs. Tullie Rhodes, Gregton, Texas, and Mrs. Emma Harrelson, Dallas, Texas; 14 grand children and 29 great grandchildren. Sister Burns was known almost entirely by her family, friends, and brothers and sisters in Christ as simply "Mama" Burns. I knew Sister Burns all my life and feel privileged to have known her. She had a real zest for the Lord and His church. She was forthright and plain-spoken about the church; and I think she relished the role of being just a simple Christian woman. All of this was refreshing to me and a worthy example to others. Her health failed her in her later years and she passed away at a local nursing home. The writer spoke words of comfort. —Carl Johnson

Covey — Mrs. Fannie Mae Covey was born in Falls County, Texas, July 18, 1887, and died in Bay City, Texas, September 19, 1973, at the age of 86. She is survived by one son, Wendell Covey, of Fort Worth; one daughter, Mrs. Esta Lee Stockstill, of Bay City; and three grandsons. As long as she was active, Sister Covey was a faithful member of the Trentman Avenue Church of Christ in Fort Worth. She and Brother Covey (who preceded her in death) were two of the original members of the church in Fort Worth. The writer attempted to speak words of comfort and warning. —Joe Norton

Wright — Sister Via Anna Wright was born May 12, 1897 and passed away June 11, 1973 at Exeter, Calif., at the age of 76 years. Survivors include her husband, Bro. F. A. Wright, Woodlake, Calif.; two sons, J. W., Salt Lake City, Utah and Raymond, Bakersfield, Calif.; two daughters, Bertha Hatcher, Bakersfield, Calif., and Donna Ansinte, Rialto, Calif.; one stepdaughter, Linda Eisenberg, Bakersfield, Calif.; 3 brothers, 1 sister and 10 grandchildren. Two sons, Clarence Willingham and Ernest Wright preceded her in death. Sister Wright was a member of the church at Woodlake, Calif. and will be sorely missed. The Lord knows those that are His. —Wayne DeGough

Knutsen — Sister Iona Knutsen, born Aug. 19, 1881, in Tenn., passed away July 11, 1973 at Porterville, Calif. at 91 years of age. She was married to Lon Knutsen in 1885 in Palo Pinto Co., Texas. She was the mother of 8 children, seven of whom survive: Don Knutsen, Farmersville, Calif.; Youell Knutsen, Skellytown, Tex.; Lonna Knutsen, McLean, Tex.; Violet Willingham, Porterville, Calif.; Ada Ratliff, Healdton, Okla.; Ellen Hackworth, Fillmore, Calif. She also leaves one brother, Charlie Fisher, Oklahoma City; 26 grandchildren, 62 great grandchildren and 29 great-great grandchildren. Her husband and a son preceded her in death. She was a member of the church of

Christ for 70 years and a resident of Porterville, Calif. for 17 years. Interment was at Woodville cemetery. Aunt Onie, as most of us called her will be sorely missed by all who knew her. Some of the family I have known all of my adult life and have shared the hospitality of their homes. While "Aunt Onie" was never rich in the wealth of this world, she shared the riches of love, kindness and consideration to all her associates in life. May God bless all the family —Wayne DeGough

(**Note:** In chronicling the passing of our sister, I would like to say that among her descendents I have some of the truest, dearest friends of earth. Their lives to mine have been such a blessing, and thus was hers. —Don McCord)

MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

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

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

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

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

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

—David Richard Garbrick, Rt. 1, Box 112
Mill Hall, Pa. 17751

—E. Rylan Nichols, Montezuma, Iowa 50171

—Michael McFarland, 4902 Elm,
Pearland, Texas 77581

—Daniel McFarland, 4902 Elm,
Pearland, Texas 77581

OPEN LETTER

The Lansing, Mich., church of Christ hereby informs concerned brethren regarding the building program planned some 2 years ago here. We wish to again express thanks to those who gave so gladly, and we assure you that progress has been made. We owed \$5,000 on the lot one year ago and being unable to build until it was paid for, we used donations received plus what we were able to add, and saved about \$31 a month interest, and now have the lots clear. We are yet, due to the expense of building, not able to build. We have returned to the YWCA, 217 Townsend St., where we formerly met until at such time we are able to build. The congregation desires that all who have helped us know our present situation, and that we still plan to build when able. —Ed Ball for Lansing church

ARE YOU QUALIFIED? —

(Continued from page one)

those who desired this position that they had better be certain that they were properly qualified.

James begins this chapter by saying, "My brethren, be not many masters." (Be not many of you teachers.) James is pointing out here that the evil which existed was that many desired this position who were not qualified for it, and the few who were qualified should perform this responsibility. Mr. Barnes remarks, "A small number, well qualified, would better discharge the duties of the office, and do more good, than many would, and there would be great evil in having many crowding themselves unqualified into the office." The word "masters" should be translated "teachers." Teacher as used here means to edify the disciples and to teach the unlearned. Therefore, this position implies authority. Authority not based on power, but as a result of being highly qualified.

James writes further, "knowing that we shall receive the greater condemnation" (or rather, a severer judgment). Consequently, we teachers shall have a severer trial, and shall give a stricter account. James isn't teaching that public speakers would be condemned, necessarily, but that we would be required to give a much more stringent accounting than other men.

This warning should be uppermost in a young man's mind as he reflects upon becoming an evangelist or teacher. He should reflect upon some of the following considerations before reaching a decision which would ultimately effect the course of his life.

- (1) Am I desiring this position for self-glorification, or the Cause of Christ?
- (2) I am qualified; however, my education and talents are being channeled to satisfy selfish motives (such as: pursuits towards becoming a doctor, lawyer, etc.).

In either case, judgment awaits your decision; so, consider it well before you decide.

What Qualifies A Public Teacher?

In James 3:2-12, James points out the evils which result from the improper use of the tongue. The evils under consideration most certainly apply to those whose

business is speaking. After James concludes his comments on the evils that result from the wrong usage of the tongue, he gives the two most basic qualifications of a **public teacher**. These are **wisdom and knowledge** (James 3:13-18). The importance of knowledge is stressed throughout the Bible, and it is impossible for a person to teach unless he has a substantial amount of it. One of the most distressing situations in the church today is the inferior knowledge on the part of some of those who preach and teach. Dear brother, it matters not how sincere and faithful you are to the church, if you lack a fundamental knowledge of the Word, and the good judgment (wisdom) necessary to the proper application of it, you are not qualified for this responsibility. Furthermore, you are doing great harm and an injustice to yourself and the Church.

The individual who fails to manifest "the wisdom that cometh down from above" is motivated from an evil heart. This type of a person and the fruits he manifests as a result are described by James in verses 12, 14-16. The kind of wisdom necessary to function properly in the important position of public teaching is revealed in verses 17-18. The individual who expresses and manifests the wisdom that "cometh down from above" is "first pure, then peaceable, gentle, and easy to be entreated (some preachers need to think about this one), full of mercy and good fruits, without partiality (we need to be careful here), and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

In conclusion, we should consider the stress that our religious neighbors place upon their public speakers. Almost every denomination or religious group of any size, hire only the best educated and skilled individual they can locate in their organization. They employ professional preachers. Now, let me illustrate how it is all too often; we invite a friend of ours to attend worship services with us (which is good); however, we are embarrassed and reluctant to invite him back because the teacher(s) (appointed for the service) first, apologized for his lack of preparation, and then spent the next 45 minutes (or so) proving it. The same friend may be invited by another neighbor to attend at their church, where they have a professional preacher; and, unless, something is done or said otherwise, you know who is going to impress this friend the most. Brethren, while we may utilize mid-week services for the development of promising talent, let us be sure that we use the most qualified teachers available for Sunday services, especially, Sunday mornings. (God expects us to give our "best offerings" at the services He requests.)

If you are a public teacher, perhaps after some soul-searching, you will determine that you are not qualified to teach publicly; and, maybe, on the other hand, all that you need to do is to spend some time burning the mid-night oil with your Bible. —1924 Glenwood Dr., Ceres, Ca. 95307

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.

No one knows what he can do till he tries.

THE CUP OF THE LORD —

(Continued from page three)

taught the use of one cup (I Cor. 11:23-28; I Cor. 10:16). Surely he would not turn around and say the thing he commanded was indecent and unsanitary. **b.** To do so would accuse Jesus of being indecent (Matt. 26:27; Mk. 14:23). **c.** People should be more interested in obeying God than worrying about disease. Some say, "I would hate to drink after him," but don't hesitate to baptize several people in the same tank or pool of dirty, contaminated water. The use of one cup is taught as clearly and forcefully as the necessity of immersion in water. **d.** For those concerned—a quotation:

"Sacred tradition of the common communion cup which dates back to the 'upper room' in Jerusalem has been freed of the oft repeated charge of being a 'germ carrier' by scientific research of two University of Chicago professors.

"In a report of the Journal of Infectious Diseases, Dr. William Burrows, associate professor of bacteriology, and Dr. Elizabeth Hammons, instructor in the Walter G. Zoller Dental Clinic, point out that heavy metals, particularly silver, have long been known to have a bactericidal effect, and are self-sterilizing so that common cups do not spread disease.

"Significant differences between the usual restaurant tableware, and the silver communion cup, the scientists stated, were, the bacteria-killing action of silver, and the care with which the Sacrament is administered." (*The Pathfinder Magazine*, Washington, D. C., March 20, 1944.) —707 Pearson Drive, Springfield, Missouri 65804



J. E. Ndelema, Box 3216, Salisbury, Rhodesia, Sept. 17—In the name of Jesus Christ, I give best wishes. Work of God in Rhodesia goes forward. Help us please with praying. We have baptized 120 people in only a few days. Please send *Old Paths Advocate*. Please read Rom. 16:16.

E. L. Nichols, 1045 Atascadero Rd., Sp. 307, Morro Bay, Calif., Sept. 27—For a time we met at the Veterans' Memorial Bldg.; for two Lord's Days we were refused the use of it, and then we learned the county has sold the building to the City and plans are to use it for recreation, so we have decided all things considered to meet house to house. Phone numbers are 772-3897 or 772-7180.

M. E. Mountain, 6216 Foulk Rd., Waterloo, Ia., Sept. 18—We just closed a meeting at Newton, Iowa. Though we had no results, I truly believe the church was strengthened. Neighboring congregations afforded

lots of moral support that all preachers need. We are fortunate in having young preachers here and at Grinnell, Ia. Bro. Gene Welshhons will speak here Lord's Day.

B. D. Mbamela, P. O. Phalombe, Malawi, Africa—July 1, I was at Likhula, 238 gathered, 13 baptized; July 15, Komechi, 370 gathered and 14 baptized; July 29, Khamula church, 250 gathered, 20 baptized. Aug. 5, we assembled at Likhula with 580 gathered and 16 baptized. Aug. 6, Alefa Chikemgwa died and 600 gathered. We walked for about 9 miles. Brother, please send *Old Paths Advocate*.

B. Kachulu, Lolo Vlg., Phalombe, Malawi, Sept. 4—Warm greetings to all bretheren. Work of Jesus Christ goes on well. June 10, we farewelled Bro. Jerry Cutter. June 17, Lolo church, 13 baptized, 246 gathered; June 24, 386 gathered at Saidi church; July 15, Kamwendo with 442; Aug. 19 at Silapa, 13 baptized. We know that our work of following Jesus' path is going on very well indeed.

Gaylon Barton, Box 72, Thoreau, N. Mex., Sept. 5—We just closed a 10-day successful meeting with Bro. Miles King. There were 10 confessions of faults. We enjoyed having brethren and their families from Albuquerque and Farmington in N. Mex., and Tucson, Ariz. Bro. Miles King did a wonderful job preaching and we enjoyed having him in our homes. We plan another meeting at Labor Day next year with Bro. King again. Here is our sub.

S. W. Lea, Rt. 3, Brookhaven, Miss., Sept. 30—The meetings in this area the past summer were very good with Bro. Irvin Barnes at Hillcrest and Bro. Paul Nichols at Pearlhaven. The meeting at New Salem was the best in a long time. Bro. Lynwood Smith did the preaching and 19 were baptized and 2 confessed faults. Everyone here seems to be at peace. Dwight Smith, a young man and one very gifted in speech, gave a very good lesson here this morning. Here are 3 subs.

R. B. Roden, 112 Kelly Dr., Moore, Okla., Sept. 18—The Broken Bow, Okla. meeting was a good one; 2 confessions of faults. Visitors were appreciated. The Little Rock, Ark. meeting closed with 3 confessions of faults and one baptism. Their new building is surely nice and in a nice location. I enjoyed my stay in the home of Melvin Styers. I am now in a good meeting at Wayne, W. Va. with 3 confessions of faults. It is good to see B. F. Leonard, Richard Bunner and Alan Bonifay. The church at Moore, Okla. is coming along fine. We need your prayers for the work.

A. Bvimbani, Makwangwala Vlg., Damwendo, Phalombe, Malawi, Sept. 11—Have not reported since last year, but a lot has been happening and I have been busy. July 1, Sumani, 5 baptized; 124 people. July 8, Mandawala, 173 assembled; July 15, Munduzi, 22 baptized, 201 gathered; July 22, Jumbe church, 10 bap-

tized, 185 assembled; Aug. 5, Maiwa, 201 gathered; Aug. 19, we had a beautiful congregation at Siraba. We were happy to see Bro. Lichapa of Blantyre, and some other preachers, women, men and children of Malawi. There were 602 people, 13 baptized. Please send me **Old Paths Advocate** monthly.

Frank H. Lunn, 13018 E. 28th St., Tulsa, Okla.—We enjoyed our first Sulphur, Okla. meeting; met many Christians. We could not attend the last day as I became sick. Bro. and Sister Carl Willis of Mich. visited us enroute to the meeting. Our meeting here Oct. 14-21 here will be with Bro. Clovis T. Cook, a fine Christian man. I had the good pleasure of meeting him in July. The congregation here increases in spirit and in number. Pray for us in the work of the Lord. I soon must enter Hillcrest Medical Center here for open heart surgery. We covet your prayers. Here is my renewal.

Gene Welshhons, 204 N. 4 Ave. W., Newton, Iowa, Sept. 18—The meeting here was well attended by brethren here and visiting brethren Sept. 8-16 with Bro. Merrill E. Mountain from Waterloo doing the preaching; sermons were very inspiring. I commend him for being a good and faithful servant, and for doing a very fine job. We are small in number. So many are not interested in the truth. We pray nonetheless for the church. This Lord's Day I will be at Waterloo for both services. I hope someday to be able to meet more brethren in other states. Pray for all of us that we can continue to do the Lord's work.

Ed Rylan Nichols, Montezuma, Iowa, Sept. 20—I have been traveling with Bro. Irvin Barnes the months of July and August for the purpose of improvement as I plan on becoming a gospel preacher. It has been good to hear such men as Brethren Jimmy Smith, Clovis Cook, Lynwood Smith, Alfred Newberry, Carl Johnson, Barney Owens and others. I spoke three times at West Plains, Mo., and twice at Hale, Ark., and four times at Mt. Home, Ark. During these two months, I stayed with Roy Barnes, Mike Kemp's family, Ira Barnes, Arnold Osborn, Marvin Chapman, and Jimmy Smith. To these, their families and others who helped me in many different ways, I say thank you. Please pray for me.

Miles King, 1525 Ann Arbor, Norman, Okla. 73069, (405) 329-5783, Sept. 20—Aug. 24th-Sept. 2 were the dates of our meeting at Thoreau, New Mexico. This was a good meeting with 10 confessions of fault. We had visitors almost every service and brethren attended from Albuquerque and Farmington. In support of our meeting the Earl Woosters came from Tucson, Arizona. The church is very young at Thoreau but has lots of zeal. They invite everyone to come by at this same time next year for a Labor Day meeting. Our work continues at McAlester, Okla. Bro. Billy Orten will be here Oct. 24-28 for a Gospel meeting. Along with our work at McAlester, I'm looking forward to working with the church at Marietta, Okla. this winter. We send our love to all the brethren. Pray for us.

Bob Loudermilk, 904½ W. Tennessee, Midland, Tex., Oct. 1—We are still in Calif. for several preaching appointments. We have preached at El Cajon, Bakersfield, Lompoc, Arvin, Modesto, Stockton, Sacramento (North area), and Fremont. This week we will be at Orangevale, Escalon, Sanger, and then to Covina for a week-end meeting, and then back home to Midland. It has been so uplifting to be in Calif. and associate with the devout brethren and sisters here. It strengthens me to be around the preaching brethren; such as, Ron Alexander, Paul Nichols, Don King, Jack Cutter, Larry Lay, Ron Willis, and certainly Bro. Homer L. King. We appreciate so much Don McCord who set up these appointments for us; he has been of so much help. We return to Texas with more courage and zeal than ever to continue our labour in the Lord's vineyard, and, as always, **we need your prayers.**

Jerry L. Cutter, 6405 N. College, Oklahoma City, Okla. 73132, Sept. 18—We arrived back in the States from Salisbury on the first day of August. The work was going well in both Rhodesia and Malawi when we left. Already brother Bill Davis and family are in Salisbury being introduced to the work by the Ron Courters. They will be going into Malawi to live in November. The Lord has blessed the African work above measure, and we give much thanks. Here in the Oklahoma City area we have settled into a new permanent address, but our Crescent address is always good also. For the next several months we are to work for the Twenty-first Street church. Soon at Twenty-first we hope to have a special series of meetings covering such subjects as Law and Grace, Pentecostalism, Neopentecostalism, and the Jesus Revolution. Dates will be sent out to all the immediate area as soon as decided upon. Oct. 21-28 we are to be at Lebanon, Mo. for a meeting. The Lord has blessed in so many ways; let us continue to give thanks.

Bill H. Davis, Box 3216, Salisbury, Rhodesia, Sept. 17—During July and Aug., we were in enjoyable meetings at El Reno and Capitol Hill, Oklahoma City, Okla. It is always good to be in this area and be associated with brethren that I have known for so many years. The end of July terminated our work in La., where we have lived for the last three years. We learned to love and appreciate the many brethren involved in the work there. No where have I found cooperation better. We have been in Rhodesia since Aug. 10. During this time, Ron Courter has taken me to visit most of the churches. I have been most impressed with the development as well as the prospects of this work. Jerry Cutter and Ron Courter are to be commended for the work they have been doing in Africa. There is no question but that this is a good work and is worthy of the support of the brethren in the States. I have not yet been to Malawi but from all accounts the work there is doing well.

K. G. Wilks, 1310 S. Bowie, Abilene, Tex., Sept. 17—We have moved to the above address where we are now in retirement. My health has improved steadily so that I can again get around and visit and speak occasionally for some of the smaller congregations. It

was a real treat to return to Boulder Dr., Dallas, Sept. 9, speaking both morning and evening. We recently were with the congregation between DeLeon and Gorman, Tex. speaking both morning and evening. The main reason for my writing is to make known our new address and make known to those who may not know that the Religious Discount Stores in Dallas and Ft. Worth, and many other large cities can furnish books much used by brethren at less than ½ price. I refer to such works as Young's and Strong's Concordances, Nave's Topical Bible, several Greek Lexicons, a new revision of King James Bible, Vine's Bible Dictionary. Head office is: 3128 28th St. S. E., P. O. Box 2455, Grand Rapids, Mich. 59501. Ask for brochures. Travelling brethren come by to see us.

John Modgling, 204 Cornell, Fullerton, Calif., Sept. 20—Since last report I have had meetings at the following places: Fieldstone, Mo.; Stroud, Okla. (1 confession); LaGrange, Ga. (32 confessions); Fairview, La.; Chapel Grove, Tenn. (5 bap., 8 confessions); Sentinel, Okla. (1 bap., 5 con.); and Amarillo, Texas (3 bap.). We have recently baptized a family of three at Orange, Cal. We are presently looking forward to a good meeting with Joe Hisle, Sept. 21-30. I will have meetings at North Sacramento, Calif. (Oct. 5-14); Monroe, La. (Nov. 9-18), and Florala, Alabama (Nov. 28-Dec. 2). It is always a pleasure to be associated with fellow preaching brethren and all good brothers and sisters in Christ throughout the brotherhood. I deeply appreciate the concern of so many regarding my health and would like to affirm to all that I am in good health and busy preaching in meeting work. Please continue to pray for us.

Keith Bullock, 6980 Tenderfoot Ln., Cincinnati, Ohio, Oct. 1—Here at Hamilton, in the last few days we have finalized the purchase of a one-acre building site at the corner of a busy intersection just 4½ miles east of the city limits, in a growing area of new homes. Best of all, we were able to complete the purchase without placing the congregation in debt to any financial institution which should make it possible for us to borrow money for construction in the spring of next year, Lord willing. We are making progress on a spiritual plane, too. Over the past months we have had weekend meetings by the following fine evangelists: Frank Staggs, Richard Nichols, Richard Bunner, Rodney Ross and Allen Barefoot. These have been very uplifting to us and we plan to continue short meetings until our building is completed and we can have longer ones. We have been blessed, too, in having teachers from nearby congregations, not only Sharonville and West Chester, but from Richmond, Ind., John Roberson, and from Blue Springs, Ky., Zade McClure. We wish to thank all these brethren very much for their efforts. Please remember us if you are passing by and please continue to remember us in prayer.

Elmer Stamper, Rt. 2, Box 969-B, Leeds, Ala., Sept. 3—Since we last reported we have been real busy. We should be in our new building in Birmingham in Oct. The brethren here are a united working congregation. We are really blessed. Wife and I were in Mich. in Aug. I preached at Walled Lake where the brethren have a new building, and really enthusiastic in the work. The brethren at Lansing have had to vacate their meeting place, a vacant school. They need financial help to build a building; there lots are paid for. Help to build may be sent to Edwin W. Ball, 3716 Churchill Ave., Lansing, Mi. 48910. Aug. 26, Bro. E. H. Miller was called to Montgomery, Ala. to assist the brethren who were not willing to have individual cups and the Sunday School introduced. He and the brethren were successful in keeping the innovations out; there were 10 confessions, and the church is holding fast. I preached there Sept. 2. Brethren, it pays when you build to have it spelled out in your deed that innova-

tions are not to be tolerated. This is what kept the building in Montgomery from being a complete loss. We enjoy the OPA. Please pray for us. Keep up the good work, brethren.

Bob Vogt, Perkins, Okla.—We are ever grateful for what we have here and for our visitors from time to time. We meet every Lord's Day morning and study the Bible from house to house every Tues. evening. We find this very edifying. We are happy to have Sister Lonnie York worship with us while he is away in a meeting in Ark.; they are surely an asset to this congregation. We have missed John and Chris Freeman and will be glad when they return. We are hopeful of more students from O. S. U. this fall. The Sulphur, Okla. meeting this year was so enjoyable. We especially enjoyed visiting the George Hills; they are greatly missed here. We also miss Sister Patricia Loveless; she was one of the greatest uplifts this congregation ever had. Her light shines all the time. We pray for the work everywhere and for the needy, too. We look forward to a visit to Ark. soon. We look forward to worshipping in Tulsa soon; we have grown quite fond of Bro. Gene Hopkins and the rest of the group there. The Hopkins are true examples. Bro. Larry Mann speaks for us each 4th Lord's Day. Bro. Van Butts is with us each 3rd Lord's Day. We always welcome them. We pray for all who are struggling to live right.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, Sept. 11—Our summer continues with much interest everywhere this year. The meeting in Washington, Okla. July 6-15, was very enjoyable; we had good crowds and much encouragement from these fine brethren. There were two baptized. July 29-Aug. 5 we were at Harrodsburg, Ind. and enjoyed again associating with these brethren. From here we went to Arvin, Calif., Aug. 12-19, our first trip to the state. We were much impressed by the spirit of the congregation there. It was a pleasure to visit and work with Bro. Ron Willis who is working with the congregation there. We appreciated the brethren from Bakersfield and a number of other places attending as they did. We were honored to have preaching brethren Glen M. Lewis and Bob Sanders with us several services. We are presently at Bandy, Ky. for a meeting, Sept. 10-16, and from here we will go to the Hill Top congregation in Casey County, Ky. Sept. 17-21. We plan to preach at the Blue Spring congregation Sept. 22-23rd. It is good to be with Bro. J. W. Kornegay who is working with the churches in this area. Our next meeting will take us to Kansas City, Kansas, 36th and Everett St. congregation, Oct. 26-Nov. 4. Sis Louise Bowen, daughter of Bro. E. H. Miller, is still hanging on to life but in very serious condition. She is at the Miller's home now where they have to see after her night and day. The doctors are surprised that she has lived this long. Please pray for her and the family in their trying hours. We have enjoyed having Allen, my youngest son, travel with me this summer; he truly has a desire to preach the gospel full time some day. Bro. Jerry Dickinson will hold our October meeting in LaGrange. We solicit your prayers.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., Sept. 18—It has been my good pleasure to have heard many of our gospel preachers in these parts in the past few months. We were able to attend the Labor Day meeting in Kansas City, Mo., at the 85th and Euclid congregation. It was a very good meeting, very informative, and very well attended. The meeting was well planned and coordinated. It is my understanding that the 79th and Kansas Ave. congregation will conduct the meeting next year. We have purchased property in Harrison, Ark., and at this writing are working hard to get the building ready to begin meeting as soon as possible. It will be called the South Side Church of Christ, and is located on South U. S. 65 just three or

four miles south of Harrison. Irvin Barnes is now living there, and in my opinion we could not have a better man for the job. I plan to be working with him as much as possible as long as I am needed. We have many T. V. leads in that part of the country, and some have told us of their friends and relatives who live in those parts. You may do the same; if you know someone that we might visit, write either Irvin or myself. I have recently heard Barney Owens at Mt. Home, Ark.; Jimmie Smith, at Hale, Ark.; Joe Hisle, at Houston, Mo., and Carl Johnson, at 85th and Euclid, in Kansas City, Mo. Carl was in charge of the Labor Day meeting there, and he did a fine job. I heard several preachers while in Kansas City, Jerry Cutter, Jim Hickey, Bro. Coleman, and Juan Rodriguez, Jr. We were glad to have Lynwood Smith stop over with us enroute to the meeting. Lynwood compiled a little song book for this special occasion.

Jim Hickey, 11306 Crystal, Kansas City, Mo., Sept. 5—Our Labor Day meeting has just come to a close. It has been a great success. Bro. Carl Johnson and others who came from a great distance really helped. The following preachers and workers participated: Roy Lee Criswell, Jerry Cutter, Waymond Coleman, Juanito Rodriguez, Lynwood Smith, Frank Staggs, Clovis Cook, Sonny Gay, Chester King, Richard Reed, Lonnie York, and others. I pray that more foreign mission work will be done now as a result of the meeting. During the meeting one was baptized and one made a confession of faults. Since my last report two have been baptized here and one brother came over from digression. Last month I preached at the Kansas Ave. congregation where two families renounced their errors in the Communion and the Sunday school system. Three other families left the same digressive Church but have not come over with us. The Church at 85th and Euclid has also had a couple of families begin meeting with us. By offering free Bibles we have increased the response that we have been getting from our radio program and sermonette in one of the advertisers. An inmate at the Leavenworth prison and a Catholic nun have both written for the Bible and correspondence course. We get a letter every week. The Churches in this area seem to be doing very well. Come by and visit with us if you are ever in this part of the country.

Lonnie Kent York, 648 N. 61st, Kansas City, Kansas 66102, Sept. 5—We concluded the meeting at Poca-hontas, Ark. without visible results but I feel that much good was accomplished. There was a preacher from the new non-denominational movement who attended the Sat. evening service; I was preaching on the subject, "The Reign of Christ," and at the conclusion of the service he showed some interest in studying. Amazingly he believes as the Bible teaches on the subject as well as many of the Bible truths we hold dear. I have arranged to study with him in October. The Labor Day meeting in the Kansas City area was truly a success. The subject of "World Evangelism" was discussed with great zeal. I personally feel that as a result of this meeting more interest will be kindled towards more mission fields and more willingness to support mission efforts abroad as well as at home. All too often we let opportunities pass and find out too late that these have fallen into error. We as Christians should be untiring toward the effort of teaching the salvation of God, and spreading His word to as many as we can before He comes. This life and this world hold nothing for us that is more important than doing and teaching the Will of our Father. We have baptized another soul into the body of Christ after an evening study, and as the Phillipian jailer she was baptized at the midnight hour. We expect more results as time and effort are put forth. Pray for us and the work of the Lord. Let us remember the word of Christ, "When he comes will there be any faith on earth." There will be, if we work until He comes and the harvest is gleaned.

Carl M. Johnson, Ada, Okla., Sept. 27—Since last report we have assisted in meetings in the following places: Mena, Arkansas (1 baptism); San Antonio, Tex. (3 confessions); Galey, Okla. (5 baptisms and 5 confessions); Jerusalem, Ark. (3 confessions); Sand Grove, Texas (1 baptism and 1 confession); Norman, Okla. (1 confession); and Wynnewood, Okla. (6 confessions). I am currently in a meeting at Burkhart, Mo. which has resulted in 3 baptisms thus far. I thank the brethren from each of the congregations above for their gracious hospitality and their untiring cooperation and support during these meetings. I am sure that without their efforts we could not have realized what success we did. God bless them all. I was also privileged to hold the Labor Day meeting at the 85th and Euclid congregation, Kansas City, Missouri. This meeting centered around the theme "World-Wide Evangelism" and was without a doubt one of the most inspiring meetings with which I've been associated. There were many visiting preachers who contributed a great deal to this meeting. There were other visitors representing congregations from about 10 states and Mexico. The brethren at the 85th and Euclid congregation really out-did themselves as far as planning and organizing the meeting was concerned and were splendid hosts. They certainly are to be commended to the brotherhood. Lord willing, my schedule for the remainder of the year includes: Harrodsburg, Indiana (Oct. 19-28); Golden, Okla. (Nov. 2-11); New Salem, Mississippi (Thanksgiving week); Midland, Texas (December); Samson, Alabama (New Year's meeting) and Arlington, Texas (Jan. 25-Feb. 3, 1974). We continue to ask for your prayers.

Eddy Bullard, Tupelo, Okla., Sept. 13—I have just closed a very good meeting at Legal, Okla. There were visible results and we are very thankful for that. We had visitors at every service. The Church at Legal has three young men who are taking an active part and doing a fine job. My two sons were there and helped in the meeting also. It was an inspiration to all of us to see these young boys taking a great part in the service of the Lord. Brethren, the young will be the Church tomorrow. Bro. Miles King held a good meeting at Denison, Texas. We enjoyed his good preaching. Lord willing he plans to return next year. Bro. Miles has some time if you need a meeting. Lord willing, I will be at Seymour, Mo. Sept. 21-23, for a week-end meeting. I recently worked with the Westminster Church in Colo. I was pleased to visit with Bro. Nelson Nichols, who came by and worshipped with us. Many visitors from many other states worshipped with us also. Denver is a vacation spot for many. While I was there we had a two-night discussion on the communion. The proposition read: 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 and cannot use individual communion cups (drinking vessels) in the distribution of the fruit of the vine." I affirmed; David Harkvider denied. The digressive brothers were very impressed with the Truth. Some left their addresses that the brethren might come and study with them. The discussion was on Thursday and Friday nights and I was leaving for home the following Sunday, when services were over. One of the digressive brothers was waiting for me when we dismissed. We studied in my car about 30 minutes. He was very impressed with the truth. While I talked with him, many of the sisters visited with his wife. Because of the truth and the very sincere friendliness of the Church this man has now taken his stand with us. There were others who told me they were going to study more. One preacher took my address and said he would write to me for answers if he needed to. The church members plan to study with him. He said if he sees he was wrong he will change. It was too bad that I had to leave: there was a lot of interest shown because of the discussion. Lord willing I will go back next summer and pursue this interest further. The Lord has been good to us, and we are thankful.

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

OLD PATHS ADVOCATE

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

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

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No. 11

PREPARING FOR MARRIAGE

By James D. Orten

Consider what is surely the greatest paradox of modern times. The man who computes my taxes, the barber who cuts my hair, even the plumber who cleans my sewer must all be trained and licensed to do their jobs. But any two people of legal age and with a few dollars in their pockets may launch themselves on the most difficult career of all, marriage and child rearing, with no training whatsoever.

Few cultures leave, as ours does, preparation for marriage and decisions about it solely in the hands of the young people involved. The reason is clear. When a marriage fails the spouses are not the only ones affected. The children, relatives and society at large all have a stake in the outcome.

Western societies have paid dearly for their folly in dealing lightly with marriage. Currently between 40 and 50 percent of all first unions end in divorce. In some sections of the country the figures are even more awesome; San Mateo County California, for example, where seven out of ten couples are not living with their first companions.

We in the church used to be smug about divorce because we thought our people knew right from wrong and that that was enough. The events of the last few years have shattered those illusions. Even pillars of the church, sometimes to their own surprise, have found themselves in the divorce courts. The incidence of separation and divorce among Christian young people has undoubtedly risen. Even those homes which taught the hardest line against it have not been exempt from seeing their children move into such situations. Sometimes, in fact, it seems they are the hardest hit. This paper is not meant to blame parents, young people, the church, or indeed, anyone but rather to begin the more fruitful task of searching for answers.

Christianity and Marriage

I now think we have been looking at the relationship between Christianity and marital stability from the wrong end of the telescope. We expect religion to make marriage stable by preventing couples from dissolving even unhappy unions. In some cases it probably did. But it seems somehow unreal to think God intended a man's religion to do no more for him than to supply him the strength to live an unhappy life. Paul

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WHAT SOME MEN HAVE SAID

By Clovis T. Cook

We have been led to believe that the majority of the early preachers and writers held to the idea that the Holy Spirit indwells the heart of a Christian, personally, immediately, and directly. Before we comment we would like to notice what some men have said:

H. Leo Boles in his book *The Holy Spirit* said: "The omnipresence of the Holy Spirit is one thing and his dwelling in Christians is another thing. When the word of Christ dwells in Christians, the Holy Spirit dwells in them. The Holy Spirit and the word of God are inseparable; the word of God is the word of the Holy Spirit. Let the word of Christ dwell in you richly (Col. 3:16) is the way for Christ to dwell in us; it is the way for the Holy Spirit to dwell in us. As God and Christ dwell in us through the Holy Spirit, so the Holy Spirit dwells in us through his agent, the word of truth" (Pages 204, 207 and 208).

David Lipscomb in *Queries and Answers*: "The word of God is the seed of the Kingdom (Lk. 8:11). The seed is the material substance in which the germinal principle of life dwells. The word of God is the material seed in which the germinal principle, spiritual life, dwells. If the word of God is received into the heart, the Spirit of God must go with it, because the word of God is incorruptible seed. It never can be separated from the Spirit dwelling in it. The Spirit becomes a living, working principle in the heart only as the word is believed and obeyed. The Spirit comes to us through the laws God gave to bestow the Spirit on man. There is not a spiritual thought or truth that is not revealed and does not come through the Bible" (pages 203, 205, 206 and 397).

Robert Milligan in *Scheme of Redemption*, commenting on the work of the Spirit, said: "It is evident however, that it operates on the heart of the Christian, as it does on the heart of the sinner, through the word of truth. The good seed of the kingdom is the word of God, without which there can be no fruits of righteousness" (p. 282).

Kenneth S. Wuest in *Untranslated Riches*: "The Spirit works through the word of God that we have stored in our hearts, and not apart from it" (p.113).

James D. Bales in *Miracles or Mirages*: "This indwelling of the Spirit is not accompanied by miraculous manifestations, but by moral characteristics (Gal. 5:22). Therefore, it is my belief that the Spirit dwells in us

by faith. "This makes sense for this is the way Christ dwells in our hearts, by faith (Eph. 3:17).

John F. Rowe in his book *The Holy Spirit* said: "Christians cannot walk literally in the Spirit, for since the Spirit is an intelligent person, and not an essence, how could such a thing be? That which is flesh itself cannot walk literally in the flesh, but the carnal man is subject to the laws of animal nature. It is not conceivable that a Christian can literally walk in the Spirit, and the Spirit literally walk in him at one and the same time. This would be a palpable contradiction in terms. A Christian can enjoy the Spirit of Christ without the necessity of the actual personal presence of Christ. We receive the Spirit of Christ by receiving His words; for His words are life and they are Spirit" (p. 47).

James W. Zachary in *The Witness of the Spirits*, which in my opinion is one of the best books I have read on the Holy Spirit says: "I am persuaded that there is as much difference in personalities of spiritual bodies as in physical bodies, yet we are not able to comprehend it all. These bodies may walk together in green pastures beside still waters, may bask upon elysian fields and sweetly commune with each other, but to occupy the same space is not within their power. There must exist a space, a void, between them, else the one would blot out the other, and so personality would be destroyed. In order that there be a communication between them, there must be a bridge built over the void or chasm. Were it not for this bridge—the signs of ideas, (which he maintains is a look, gesture, or word) the medium of communication—then our spirits could no more wield an influence one over the other than a steam engine could run without the power of steam. "God recognized this void when in the beginning he constituted the human mind, and in order to plant ideas in the heart he has erected an heavenly bridge (the Bible), which spans time and eternity, with one abutment at the throne of God, and the other on this terrestrial ball" (pp. 33, 34).

T. W. Brents in *The Gospel Plan of Salvation* devotes chapter fifteen to the Holy Spirit. What are we led to believe he means in this article, when he said, "To our mind' the passage admits of one interpretation, and only one; namely, that the Spirit of God—the Holy Spirit—dwells literally and really in every Christian, and by it God will re-animate his body in the great day" (pp. 640, 641)? This man's view on the personal indwelling of the Holy Spirit in no way means that he believes that the Holy Spirit operates separate and apart from the word of God. Hear him! "The Spirit is in the church and operates through its members with its teaching upon such material as comes within the range of its influence, and it is to bring the people where they may hear its teaching that the meeting is called in the first place. Then, as the Spirit operates not immediately but mediately, the stronger the medium the more potent the influence" (p. 627).

Again we quote: "If God has given us a full and perfect revelation of His mind and will concerning the redemption, conversion, salvation, government, spiritual growth, and final happiness of man in His Word, what need have we for influence of, or communications from, the Spirit without the Word? We can not conceive of an impression necessary to be made upon the heart of

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LENGTHEN AND STRENGTHEN

(Isaiah 54:1, 2)

By Ron Willis

Isaiah 54:1 says, "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord." The apostle Paul, in his letter to the Galatians, chapter 4, verse 27, paraphrases this verse in connection with "the children of promise" by the "freewoman." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). "So then, brethren, we are not children of the bondwoman, but of the free" (Gal. 4:31).

There was a time in the progression of the promised seed when it almost became extinct, or "barren." Because of unbelief "thou didst not bear." Because of this unfruitfulness, God allowed them to be carried away into captivity; thus turning His back on them because they "went and played the harlot" (Jeremiah 3), or committed spiritual fornication.

The possibility of reconciliation to her husband (Isa. 54:6, 7) demands singing and rejoicing for Israel; and also, that she be prepared "for more are the children of the desolate." In the day of her redemption, the Gentiles were going to be the ones that were most responsive. Therefore, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;" verse 2 of text. I believe this passage is applicable to the great commission, and certainly entails, eventually, the avenue of earthen vessels. "Christ, as a son over his own house; whose house are we" (Heb. 3:6). We, then, are responsible for and make up that tent or church which Isaiah is talking about. He says further in 33:20, "Look upon Zion," which is commonly referred to as the church; "the city of our solemnities," in which religious ceremonies were observed; "thine eyes shall see Jerusalem a quiet habitation," indicating peace (compare Isa. 2:2-4; 9:6; I Tim. 2:1, 2); "a tabernacle that shall not be taken down," a tent, a dwelling. Paul says in I Cor. 3:16, 17 "Know ye not that ye are the temple of God, and that the Spirit of God, dwelleth in you?" He goes on to say "for the temple of God is holy, which temple ye are," and then in verse 9 he says, "ye are God's building." Peter tells us in the 1st book, chapter 2, verse 5, "As lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Also, Isaiah indicates that this tabernacle, or church, is everlasting, "that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Daniel says that "it shall stand forever," Dan. 2:44. Jesus tells us that even "the gates of hell shall not prevail against it." While in Isaiah 33:20, the prophet is speaking of the permanence and stability of the church in the divine sense, application is also made to its physical realm; that is, to members of the church such as you and I.

Stability depends on us as both individuals, and collectively as a body, "His body," the church. If we are not stable, then He will say to us, "I will spue thee out of my mouth," just as He told the church of the Laodiceans. Martin Luther once said, "I have so much

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WINE NOT FOR COMMUNION — No. I

By Ellis Lindsey

(Note: This is the fourth in a series of articles from my booklet **Where We Stand**, to be published later, Lord willing. See the Bibliography at the end of the article for sources of citations given in the article itself only by author and page No.)

Origin of Fermented Wine in Communion

The first known historical reference to wine in communion comes from Justin Martyr, born in A. D. 100. He wrote, "Then those whom we call deacons give to each of those present a portion of the bread of the wine mixed with water, for which thanks were given, and they take a portion away for those who are absent" (**Apol.**, I. 65). Cyprian (A.D. 200-258) wrote, "The Chalice of the Lord is not water alone, or wine alone, unless both are mixed together" (**Letters**, 13). When the Reformation began in 1517, some of the Reformers demanded either straight wine or grape juice. In response to this, the Roman Catholic Church in A. D. 1545-1563 at the Council of Trent affirmed "that the priests are to mix water with wine, both because it is believed that Christ did so, and also because from His side water came out with the blood; which sacrament is had in remembrance by this mixture" (Bennett, p. 41). A few denominations today demand fermented wine; most will accept either wine or grape juice, but generally use grape juice. W. A. Criswell, preacher of the largest Baptist church in the world (Dallas), teaches total abstinence (**Wine or Water**, pp. 3-15).

Church of Christ Practice. Since the beginning of the Restoration Movement in the early 1800's, most of our churches have used grape juice, including those who thought wine permissible. With the experiments of Pasteur and others in fermentation revealed, more brethren turned to grape juice, having seen the great chemical difference between grape juice and wine. For six years, I have been pointing out that Brother D. R. Dungan, noted author of **Hermeneutics** and other works, wrote a lengthy article in 1891, in which he contended for grape juice. He said, for instance, "We will be certainly right in using the unfermented wine, and it is therefore the duty of the rulers of every congregation to see to it that all intoxicants are strictly kept out of the house of God" (Cited by Garrison, 1891, and by Hudson, 1947, p. 104). The noted David Lipscomb defined fruit of the vine as "grape juice" (**Questions Answered**, p. 721). Brother John T. Hinds (pp. 10, 21-22, 27, respectively) cites brethren E. A. Elam, T. B. Larimore, and G. Dallas Smith for grape juice and against wine.

In the late 1930's and early 1940's, the wine-for-communion movement had its formal beginning in Waco, Texas, when Brethren Bates and Moore broke away from a faithful congregation and formed a wine-only group. Soon afterward, John Staley, now the chief exponent of wine in communion, joined that group. The brethren associated with the **Old Paths Advocate** quickly took issue with the wine group; for instance, Brother Leslie N. Byford, of Waco published in Jan. 1942, his tract, "The Fruit of the Vine" in which he correctly defended grape juice and condemned wine. In 1945, Brother Homer A. Gay wrote against wine in communion (**Old Paths Pulpit**, pp. 220-224), and later, in the same belief, wrote his tract, **The Inside of the**

Cup. Brother Ervin Waters debated Staley on the issue in Waco in 1950. The present author published **The Staley-Lindsey Debate**, a written discussion, in 1969, after having debated Staley in writing in 1963 and orally in 1967, and Clarence Snodgrass orally in 1967. Brother E. H. Miller also debated Staley, as well as Langston. (Most of the wine group also deny that the communion cup represents the N. T., as taught by Lk. 22:20b; I Cor. 11:25b.)

Arguments for Grape Juice in Communion

The wine question is, without doubt, one of the most involved issues of today. It involves chemistry, O. T. Hebrew words, N. T. Greek words, and a host of technical and logical considerations. The author has written a rather lengthy presentation because he felt it necessary to cover the subject adequately, and because of the need for fresh material. Our treatment will be technical, because the wine churches make technical arguments, though their qualifications for so doing are suspect. We haven't space here to analyze the nine Hebrew words, one Aramaic word, and two Greek words translated "wine" in the KJV; suffice it to say, "It may at once be conceded that the Hebrew terms translated 'wine' refer occasionally to an unfermented liquor" (**Smith's Bible Dict.**, 1893 unabridged ed., Vol. III, p. 1774). The same applies to the Greek terms.

1. **Argument:** The "fruit of the vine" (Matt. 26:29; Mk. 14:25; Lk. 22:18) which Jesus used in establishing the Lord's supper was unfermented, because Jesus established the supper upon the day of Passover (Matt. 26:17ff.), upon which day, and for seven following days, no leaven (fermented matter) could be in the house (Exodus 12:15-20).

a. **Leaven and leavened products defined.** Technical definitions from Hebrew words will here be required. The very best of Hebrew-English lexicons (dictionaries of O. T. Hebrew words in English) have been cited below; they are by the great Gesenius, Davies, Feyerabend, Harkavy, Driver & Briggs, and Holladay (based, 1971, on late editions of Koehler & Baumgartner). (See the Bibliography for complete information on these works.)

(1) **Fermented bread forbidden.** During the day of Passover and the following seven days of Unleavened Bread, the Jews were to eat "unleavened bread" (Hebrew **matzah**, Ex. 12:8, 15, 17, 18, 20, 39). **Matzah** means "what is sweet . . . specially sweet, i. e. unfermented bread such as is used at the passover" (Gesenius, p. D).

(2) **Leaven (ferment) itself forbidden.** Ex. 12:15 reads, "Even the first day ye shall put away leaven out of your houses." Ferment could not be in the houses, much less consumed. Here "leaven" is translated from the Hebrew noun **seor**, which means "fermentation, leaven, Ex. 12:15, 19" (Gesenius, p. 783); "ferment, leaven" (Feyerabend, p. 328). Thus, leaven is any agent which will ferment something else.

Fermented wine is leaven. Pliny the Elder (A. D. 23-79) wrote that fermenting grape juice makes the best leaven: "Millet is specially used for making leaven; if dipped in unfermented wine and kneaded it will keep for a whole year" (**Natural History**, XVIII. 26). The juice was mixed with millet until fermentation took place; had the juice been fermented before the mixing, this

(Continued on page eight)

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IMPORTANT WARNING:

Conscientious Objectors Should Apply Now

The draft is not dead, only sleeping. Although the President's authority to induct men expired July 1, Congress could authorize induction at any time after that. (Congress has just appropriated 47.5 million dollars to keep the **Selective Service in operation** and the President fully approves.)

If the government does resume inductions after several months or years of no draft calls, hundreds if not thousands of men may be caught unprepared. The way the law is written: no new material will be considered and appeals **will not** stop inductions in 99% of the cases once the induction order is issued. (The only exceptions will be where a man was physically unable to keep his file up to date.)

MANY WILL BE ORDERED FOR INDUCTION before they have filed their claims for deferment, exemption, or C. O. status and will then be inducted unjustly or face court without good legal defenses.

Other men will file last minute claims before induction notices are mailed, but their hurried up, poorly prepared papers will be unconvincing, and they will lose their cases despite many appearances and appeals. Conscientious Objectors who file C. O. claims **only** after inductions resume may well be adjudged insincere for that reason and be classified 1-A.

We continue to get calls because some SSS boards are still sending out C. O. forms and all SSS boards are supposed to keep their files up to date.

If we relax our efforts to keep all FAITHFUL CHRISTIANS informed and prepared we too would be caught unprepared if inductions were to be resumed suddenly.

Optimistically, world relations are not at all good. Many Congressmen and Senators who opposed the war in Indo-China would defend Israel and nearly all of them would be in favor of fighting for a giant share of Arabian Oil for "national defense" reasons if that

becomes the only alternative to oil rationing or being "defenseless."

A clue to the Official view of all this is found in the following four factors: 1) Volunteers have not met the expectations; 2) Selective Service is still officially in operation; 3) The F. B. I. has been called back in to investigate those that do not register within thirty days of their 18th birthday; and 4) The Justice department has recently been given new orders to prosecute and jail those who refuse or fail to register for Selective Service.

The penalty for falsifying Selective Service papers or breaking the law is now set at 5 years in jail and/or \$10,000 fine and then the defendant will be inducted or jailed.

We recommend that each preacher, elder and teacher in the Church be aware of these facts. We recommend that each young man register within 30 days of his 18th birthday regardless of his convictions. Further, we recommend that each young Christian man or woman study the New Testament, the sermons we now have available, the reprints and articles we have available. When convinced they cannot take part in carnal warfare, submit letters to their local board and send their name to Bro. Don McCord to be placed in the O. P. A. as a Christian who wants to be faithful to God at all times.

Above all—in all our contacts with young men we stress the ever-important NEED for TRUE, LIFELONG devotion to Christ and His Church. This means be active in the Church and faithful in attendance.

We are happy to help those determined to serve God. Please call on us if we may be of any help or if you desire information. We need your support and your prayers. —Nelson Nichols, 415 E. Main St., Montezuma, Iowa 50171

OUR HELPERS

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

Ray Merideth—25; Jimmie Smith—6; Mrs. Herman Borkert—5; John D. Smith—5; Bob Kornegay—5; Jodie Parks—5; Bessie Greenwood—5; Richard Frizzell—5; George R. Hilterbrand—4; Carl R. Diamond—3; Don Pruitt—3; Ernest Montgomery—3; A. H. Philips—3; Mrs. D. O. Ercanbrack—3; W. E. Joslin—2; Bernice Smith—2; James Shaw—2; S. W. Lea—2; Marty Wright—2; Irwin Barnes—2; Adolph Moack—2; B. F. Leonard—2; Rick Frizzell—2; John Modgling—2; Paul Nichols—2; Richard Nichols—2; Charles Wilson—2; C. A. Smith—2; Hubert Bagley—2; Vernon Williams—1; Don L. Thomason—1; Raymond Parton—1; Lorene Link—1; T. P. Spradley, Jr.—1; C. C. Kessinger—1; Ewell Byrd—1; B. W. Jones—1; A. S. Rollins—1; Mrs. Carmel

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THE CHURCH IN THE WASHINGTON, D. C. AREA

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

OUR DEPARTED

Webb — Sister Altha Evelyn Webb was born August 24, 1907 at Willow, Okla. She passed from this life October 24, 1973, in Midland, Texas, at the age of 66. She was a member of the church of Christ in Midland for years. The last month of her life she was bedfast with a heart condition; yet, in a peaceful way, drew her last breath while talking to a sister in Christ on the telephone. She left behind 2 brothers: Howard C. Thomas and Horace M. Thomas; a sister: Mrs. Dorothy Seales; 3 grandchildren, 1 niece, and 4 nephews, along with a host of neighbors, friends, and brethren who loved her. Altha was one who certainly will not be soon forgotten because her life was filled with love and concern for all she came in contact with. The short time I knew her I learned to love her sincere, humble, and cheerful way. All who knew her, knew a great blessing to life, and a source of strength, for her smile, interest, and concern for every person that crossed her track of life, was enough to warm the coldest hearts. She will be missed by all. Singing was by brethren and sisters of the Odessa and Midland congregations. The writer officiated. —Bob Loudermilk

Bowen — Sister Louise Miller Bowen, age 42, was born in LaGrange, Georgia, August 9, 1931. She departed this life October 3, 1973, after several months' illness. She is the daughter of Bro. and Sis. E. H. Miller. On July 5, 1948 she was married to Bro. Clifford T. Bowen, who preceded her in death. They were blessed with 4 children—one daughter, Jean, who is the wife of Bro. Mike Fall of Dallas, Texas; and three sons, Wayne Bowen, also of Dallas; and Tim Bowen and Steve Bowen of LaGrange, all of whom are Christians. Other survivors include one sister, Sis. Alton

Bailey of LaGrange; one brother, Bro. Raymond Miller of Newnan, Georgia, and a grandmother, Sis. Elbert Miller of LaGrange. Sis. Bowen, being brought up in the nurture and admonition of the Lord, decided early in life to serve the Lord. On July 23, 1944, she obeyed the gospel. I have known Sis. Bowen for more than 30 years, and I have never known a more dedicated and devoted Christian or anyone with more faith in the Lord. Her presence will be greatly missed. The writer had the honor of officiating at the funeral, and was assisted by Bros. Jerry Dickinson and Wayne McKamie. —Angus Shelnut

A THANK YOU NOTE

We want to thank all the Brethren and Sisters of the Church across the nation for the many prayers, calls, cards, flowers, and help you gave during the sickness and death of our beloved daughter, Mrs. Louise Bowen, who passed away Oct. 3rd.

If it had not been for the prayers and loving help of our wonderful Christian friends it would have been so much harder for us to have gone through such sorrow. She was respected by all who knew her as a wonderful Christian, and she raised four Christian children, Jean Fall, Tim, Wayne and Steve.

We had the wonderful privilege of taking care of Louise the last few weeks in our home. She knew her mother and daddy loved, and wanted to help her. She will be missed greatly.

We also want to especially thank the Brethren and Sisters of our home congregation. Everyone could see Christianity at work. Our neighboring congregations were also a great help at this time. Some of our sisters would come and stay all day, and others all night, and help in this time of need. We do appreciate so much the fine cooperation that was ministered to us at this time. We still need your prayers. —Brother and Sister E. H. Miller, P. O. Box 538, LaGrange, Ga. 30240

BONDS OF MATRIMONY

McKamie-Butler — Charles McKamie and Leota Butler were united in marriage June 2, 1973, in a very reverent and lovely setting at the Capitol Hill Church in Oklahoma City. A very large number of dear people gathered to wish them well and to ask God's blessing upon them. Leota is the daughter of Bro. and Sister Harley Butler of Oklahoma City. She is the sister of a number of lovely people, one of whom many of you know—Bro. L. G. Butler of Indiana. Our prayer is that God will bless their home and that they will be of service to the Master in every way possible. It was my privilege to officiate at this, the wedding of my son and daughter. —J. Wayne McKamie

SERMONS AND WRITINGS OF HOMER L. KING

This is a book off the press, 1969. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

LENGTHEN AND STRENGTHEN —

(Continued from page two)

to do today, that I will never get through with it unless I pray at least two hours" (**Snappy Sermon Starters**, by Paul E. Holdcraft). Too many times we go through the day and leave God out of the things we do, thus making it harder to get everything done. "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

In lengthening our cords to encompass more territory, or to enlarge our membership we sometimes fail to strengthen our stakes to coincide; thus leaving the structure loose and flimsy, and more able to be "tossed to and fro," "carried about with every wind of doctrine." It shouldn't be too hard for us to see that lengthening without strengthening is not good as far as the church is concerned. Paul would have us to know, as he wrote to the Ephesians in the sixth chapter, verse 10, "Finally, my brethren, **be strong in the Lord**, and in the power of his might." But, there are those in the Lord's divine church who are continually lengthening out, without strengthening up. It was once said that "our minds are not acceptable for a sanctuary, so we build huge buildings for substitutes;" and it would seem that these are the ones under the misunderstanding that length is strength. For example, there are those that would have you believe that in order to win souls to Christ, you must look at it like the world does, and build the largest and most expensive buildings that you possibly can. What happened to the power in the Word? Paul says in Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." He also told the Athenians on Mars Hill in Acts 17:24, "God dwelleth not in temples made with hands." Discounting what the scriptures say about it, though, they'll take the money out of mission fields, and they'll take the food right out of the mouths of hungry widows, orphans, and needy saints just to be able to say, "we have the best building in town." They can't afford to support the different mission efforts around the country, and/or out of the country, and in most cases they can just barely make the payments on "the best building in town!" Generally, this kind of pressure promotes trouble; this in turn, causes different ones to move away or quit, thus the contribution goes down, and the problem is expanded. As has already been pointed out, **we** are the church; the building is nothing more than a shelter where the church can meet. This doesn't mean that we shouldn't take a little pride in our buildings, though, for, in most cases, they are purchased with the Lord's money, (which, I might add, I'm not so sure is scriptural) and, therefore, should be maintained as decent and respectable places for God's family to worship. Too many places have, on the other hand, gone to the opposite extreme. They have let their buildings go to such an extent that you couldn't get outsiders to go in no matter how hard you tried. I'm sure that somewhere between the two extremes there is a medium that the Lord will be pleased with.

There are, also, some Christians who think that you have to really put on a show, play all sorts of games, have all kinds of parties, and make it just as glamorous as possible in order to convert the sinner. Well—you'll get members, all right, but most likely they will not be converted. Why? Because, they were won by glamour, and when the glamour is gone, they'll

go, too. That's lengthening without strengthening! Brethren, the precious word of God still saves the sincere soul. Don't get me wrong, now. I'm in favor of, and the Bible sanctions good, wholesome fellowship. But, sometimes, any and everything becomes fellowship. We need to evaluate our time in respect to duty and entertainment. For example: If the time spent in preparing elaborate entertainment was, instead, spent in personal work and home studies, then the Lord would give the increase and He would get the glory, because the soul would be won by Him and His word. Most of us believe in God, but I doubt, sometimes, if we fully believe "that He is a rewarder of them that diligently seek Him" (Heb. 11:6), because too many seem to think they will be rewarded by "going about to establish their own righteousness" (Rom. 10:3).

Remember—The taller the tree, the more rootage; the higher the skyscraper, the deeper the foundation; the more machinery, the larger must be the power plant; the more we would do for Christ, the more we must seek His power and help!! (**Snappy Sermon Starters** by Paul E. Holdcraft)

Then, there are those who think that a congregation with a large membership is a strong congregation. But this is not the case. You will remember in Judges 7:1-8, there was a man of God named Gideon. God told this man to go and fight the Midianites. Now, the number of the Midianites had so increased in seven years that the Israelites sought refuge in dens and caves, Judges 6:2. Looking at it from a human standpoint, the 32,000 men that Gideon commanded hardly seemed adequate to combat such forces, but the Lord told him he had too many men. Why?, "lest Israel vaunt themselves against me, **saying, mine own hand hath saved me.**" Even after the Lord had instructed Gideon to let all those that were afraid go home, which numbered 22,000, He said, "The people are yet too many." Then, the Lord put the men through a little test of which only 300 passed, and this is the number that followed Gideon into battle. Therefore, by the hand of the Lord, Israel was victorious.

God has always worked with small numbers. As the apostle Peter puts it in I Pet. 3:20 "When once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein, **few**, that is, **eight** souls were saved by water." Also, when the Israelites entered into the promised land, out of the original more than 600,000 men above twenty years of age that came up out of the land of Egypt, only **2** entered the land of Canaan.

I'm sure we could bring in larger crowds if we would change our worship services to fit the whims and fancies of the world. We find, though, that God has never been in the majority, and so it is with His people today. Jesus says in Matt. 7:13, 14 "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Thus, large crowds only lengthen and don't strengthen.

Next, let us consider those who feel the church should let its contributions lie idle in the bank, and grow with each Lord's Day. Some even gloat over their congregation's large bank account, thinking that herein lies strength. The truth is, brethren, the money

should be used! It could be used in the support of gospel meetings, from which comes the effects of spreading the gospel, not to mention much spiritual uplifting. Or, it could be used in the financial support of some other work, either foreign or domestic. There are several preachers that are not in the field simply because they cannot get enough support. This is to the shame of the congregations that feel their bank accounts should be kept large. Jesus tells us in Rev. 3:14-19, of a church which said, "I am rich, and increased with goods and have need of nothing;" but this church was told, "and knowest not that thou art wretched, and miserable, and poor, and blind, and naked"!! Some congregations use the Lord's treasury for investing, loaning, manufacturing, and merchandising, but we can find no place in the Bible to support this practice. So, it is easy to see that making money is not one of the functions of the church. The church has no business in business. This is lengthening without proper authority and surely is not strengthening.

Brethren, there have been mission fields that have been established and then left to the vultures or to wither and die, because men desired great lengthening rather than the strengthening of that which has been gained. Preachers are usually criticized for their work in an area if there have been no new converts. The brethren do not seem to realize that during this time they probably have been busy trying to strengthen the membership. Baptizing converts is only a part of the great commission. Jesus said in Matthew 28:19 "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost." He does not stop there but continues in verse 20 with this commandment, "Teaching them to observe all things whatsoever I have commanded you: and, Lo, I am with you always, even unto the end of the world." Paul tells us in Eph. 6:10, "Finally, my brethren, be strong in the Lord, and in the power of his might." It would be good for us to remember that it is often said that a chain is only as strong as its weakest link. Brethren, we need to take heed and strengthen ourselves, be stable; as Paul puts it, "be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58). We need to love Him and His word much, much more! In Psalms 1:1-3, we are told, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." —702 Meyer, #55, Arvin, Ca.

WHAT SOME MEN HAVE SAID —

(Continued from page two)

man which the Word of the Lord is not capable of making" (p. 630). Hear him once more, "If the Spirit makes impressions through our feelings not conveyed by words, we would like to have the rule of interpretation. How shall we decide whether it confirms or contradicts the Word (p. 631)? This man's testimony on the Spirit and the Word being inseparable in their operation, is directly opposed to the view that the Holy Spirit intervenes in behalf of God's children, altering

circumstances in unknown and unseen ways; in which cases the intervention is separate and apart from, and in addition to, the written word of God. I could give many more statements from his article on the Spirit and the Word being inseparable in their work, but surely the foregoing is sufficient!

J. W. McGarvey in **Commentary on Acts of the Apostles**: "In precisely this way the power of all scripture facts reaches the minds and hearts of men at the present day, and thus the Holy Spirit operates on us through the word" (p. 221).

A. Campbell—"The gospel is the power of God unto salvation, and that God has revealed no power above and beyond the gospel, as essential to enlightenment and conviction of sin." Campbell did not limit the power of the Holy Spirit, but he maintained that we have no right to pry into mysteries which the Almighty Father has not revealed. He also affirmed that it was the moral power of divine truth, as exerted through the gospel, that changes the moral nature of man (**History of the Reformation Movements**, by John F. Rowe, p. 184-185).

Foy E. Wallace's **The Mission and Medium of The Holy Spirit** is a fine work in my estimation. I know of no one that has, or can, refute his position on the personal indwelling of the Holy Spirit. Ronny Wade and I heard this man preach a little over one week ago. I personally asked him if he still held the same position on the mission and medium of the Holy Spirit? He said, "Yes!" I also asked him if he still held Campbell's view on Rom. 8:26, that the "groaning" is our spirit and not the Holy Spirit? He said, "Yes." He told us that he had written more on this matter and it would be off the press in about ten days. He preached for two hours and fifteen minutes on the danger of New Translations and the modus operandi of the Holy Spirit upon or within us. He does not believe in the personal indwelling of the Holy Spirit. He does not believe in the separation of the Word and the Spirit in conversion and sanctification.

The statements I have given (by no means are they all that can be produced on the question) are in no way the final word on the personal indwelling of the Holy Spirit, but they do show that we do not stand alone in our view that no emotion or impression has ever entered the heart of man concerning spiritual matters that was not engendered by the word of God, and that the Holy Spirit never acts separate and apart from the word of God in conversion and sanctification, and that He never has done so since God's revelation of the plan of salvation, and for the work and worship of the church was completed.

Let me repeat, I say that the doctrine which teaches that the Holy Spirit creates emotions in the heart of man, and makes impressions upon the mind of man, separate and apart from the word of God, is a dangerous doctrine. Look around you, my brother, and see where some are who have, and are, making such claims. Must I say more?

How close to the word of God does a person have to be before the Holy Spirit intervenes and begins to alter circumstances in unknown and unseen ways? And, how far away must one be removed from the word of God before He quits? —1503 E. Crestview, Springfield, Missouri 65804

WINE NOT FOR COMMUNION — No. I —

(Continued from page three)

would have spoiled the millet. (If it be argued that the juice remained unfermented for a whole year, what a blow that would be to those who deny that juice could not be preserved!) Willaman and Gortner, two professors of Agricultural Bio-chemistry at the University of Minnesota, say this: "Fermenting fruit juices were probably the earliest form of 'leaven.' It was early recognized that leavens were acid in reaction, and they were often spoken of as 'sour.' Pliny in his Natural History states that: 'It is very evident that the principle which causes dough to rise is of an acid nature.' The original 'sour' was obtained in various ways: wine, fruit juices, cider, the fermenting juice of the palm or other plants, or simply a mixture of flour and water which had been allowed to stand at room temperature for several days." (**Chemistry in Agriculture**, edited by J. S. Chamberlain, p. 194). The Babylonian Talmud, ancient Jewish document, states this: "The vinegar which the Armeans make of beer is forbidden because they mix yeast of idolatious wine with it" ('Abodoh Zarah 32a). Thus, wine was a source of yeast! Note: In light of this evidence, **if wine is not leaven, then we could use in communion bread fermented (leavened) with wine!**

As the Hebrew noun **seor** forbade wine at the Passover, so does its corresponding Greek noun **zume**. Jesus often quoted from the LXX (the noted Septuagint, Grk. translation of the O. T. Heb.). The LXX uses the noun **zume** in Ex. 12:15 ("put away leaven out of your houses") and in many other places. And **zume** is used even of "beer-yeast" (Liddell & Scott, Grk. lexicon, p. 757), a substance made at times from wine, as shown above.

(3) **Anything fermented forbidden.** Ex. 12:19b reads, "Whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel." Verse 20 adds, "Ye shall eat nothing leavened;" or, as the New English Bible reads, "You must eat nothing fermented." (The verb "eat" includes drinking, as in I Cor. 11:20—"eat the Lord's supper"—and Num. 6:4) The term "leavened" in Ex. 19b, 20, just cited, is from the Hebrew **chamets**, which here can be either a noun or a participle (verbal noun or adj.), with the same basic meaning with either usage. Hence, Davies (p. 217) defines **chamets** in this place as "something leavened, fermented, properly, what causes to ferment Ex. 12, 19." Driver & Briggs (p. 330) take the word as a fem. noun meaning "anything leavened." Holladay (p. 109) understands it as a participle meaning "taste leavened." Therefore, anything—whether liquid or solid—upon which leaven has acted is forbidden.

This same term **chamets** is used as a masculine noun in Ex. 12:15, which states, "Whosoever eateth leavened bread . . . shall be cut off from Israel." "Bread" is not here in the Hebrew text, as is indicated by the translations: Berkeley Ver., "anything leavened;" R. S. V., "what is leavened;" LXX, "leaven;" etc. **Chamets** here means "that which is leavened" (Gesenius, p. CCLXXXIX; Driver & Briggs, p. 329); "anything fermented or leavened" (Feyerabend, p. 102). Holladay (p. 109) shows us just how inclusive **chamets** in this passage is: "something leavened (bread & other food)."

Any fermented food—liquid or solid—was forbidden. This is clearly shown again in the fact that even honey was considered a fermentable substance (Lev. 2:11). Lev. 2:11 reads, "No meat offering, which ye shall bring unto the Lord shall be made with leaven (**chamets**, "anything fermented"): for ye shall burn no leaven (**seor**, "ferment"), nor any honey, in any offering of the Lord made by fire." **Chamets** in this construction is used not only in Ex. 12:15 and Lev. 2:11, but also in Ex. 13:3, 7 and Deut. 16:3 to forbid fermented matter in the Passover. The construction is used, as shown, in Lev. 2:11 to forbid fermented matter in fire sacrifices; the same sacrifice regulation is found in Ex. 23:18; 34:25. Ex. 34:25 states, "Thou shalt not offer the blood of my sacrifice with leaven;" this proves that blood is unleavened and that, therefore, the fruit of the vine which represents the blood also must be unleavened.

Fermented wine is leavened. The great Greek-Eng. lexicon by John Groves (p. 271) defines **zumoma** as "any thing leavened, as bread, ale, &c.; leaven, yeast, barm." Thus, the liquid ale and yeast (including that made from wine) is leaven.

Archaeological Evidence. The Passover papyrus, or papyrus from Elephantine, is an ancient Jewish document dating from the fifth year of Darius II (419 B. C.), and is named after Elephantine, a city in ancient Africa. Written in Aramaic, the document, in its present fragmented form, says, ". . . ye shall not drink, and anything at all of leaven ye shall not eat . . ." (Segal, p. 9). We have enough of the document to know that some drink was forbidden—obviously a fermented one—and that "anything at all of leaven" was outlawed. This is how the earlier Jews understood the leaven laws. Later Jews perverted the Passover.

b. Leavened drink offerings forbidden. (1) On the O. T. tabernacle and temple grounds, a drink offering of wine was poured out daily (Num. 28:7). (2) Yet every festival except the Passover had an additional drink offering of its own—Feast of Weeks (Pentecost) (Lev. 23:18; Num. 28:31), Rosh haShanah (Num. 29:6), Day of Atonement (Num. 29:11), Eighth Day of Solemn Assembly (Num. 29:37), and the New Moon Sacrifices (Num. 28:11ff.). (3) Why was no separate drink offering poured out at the Passover? "The reason must lie in the prohibition of fermenting matter" (Segal, p. 202). Similarly, leavened bread was not allowed at Passover, but was allowed at Pentecost (Lev. 23:15, 17) to typify sin in the church. (The daily drink offering poured out, not drunk, at the temple grounds did not break the leaven laws, which only forbade leaven being in houses where the Passover was observed—Ex. 12:15.)

c. Leaven represents sin. All N. T. passages: (1) Leaven of the Pharisees and Sadducees (Matt. 16:6, 11), of which we must beware, means their false "doctrine" (vs. 12). Lk. 12:1 defines the leaven of the Pharisees as "hypocrisy." Mk. 8:15 includes the evil of Herod. (2) The fornication of the man in the church at Corinth was worse than that of the Gentiles (I Cor. 5:1), and was described as "leaven" (vs. 7), which could leaven "the whole lump" (vs. 6), or corrupt the whole church. (3) The apostasy of the Judaizers, said Paul, could also leaven the whole lump (Gal. 5:1-9). (4) I Cor. 5:8 speaks of "the leaven of malice and wickedness." (5) Thus, leaven is sin (metaphorically); whereas, leaven is only "like"

-in simile, comparing dissimilar things—Webster) the kingdom of heaven in the swift and unsuspected manner in which it can work (Matt. 13:33; Lk. 13:20, 21). **Our Passover Unfermented:** In comparing Jn. 19:36 with Ex. 12:46, it becomes clear that the Jewish Passover lamb represented the body of Jesus later to be crucified. The New International Version (pub. by Zondervan, 1973) renders I Cor. 5:7, 8 thusly: "Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore, let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth." We already have shown, in a. (2) above, that wine is leaven, or yeast—"the yeast of . . . wine." How, then, could we use in communion of Christ's blood any wine or other fermented substance?

2. Argument: Fermented wine does not come of, or from, the vine. Judges 13:14 distinguishes between "anything that cometh of the vine" and "wine" as follows: "She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing." Since wine does not come of the vine, it cannot be "fruit of the vine."

a. In the KJV, the conjunction "neither" contrasts that which "cometh of the vine" (including grape juice) with "wine or strong drink," which proves that wine and strong drink do not come of the vine. b. "Neither" is translated from the Hebrew negative particle **al**, which is used about 55 times in the Heb. O. T. Following are five examples of the use of **al**, in which the words which precede the word refer to different things than the words which follow it: (1) In verse 7 of the same chapter, we read, "And now drink no wine nor strong drink, **neither** (Heb. **al**) eat any unclean thing." (2) Gen. 19:17: "Look not behind thee, **neither** (Heb. **al**) stay thou in all the plain." (3) Ex. 34:3: "And no man shall come up with thee, **neither** (Heb. **al**) let any man be seen throughout all the mount; **neither** (Heb. **al**) let the flocks nor herds feed before that mount." (4) II Sam. 1:21: "Let there be no dew, **neither** (Heb. **al**) let there be rain." (5) Hosea 4:15: "And come not ye unto Gilgal, **neither** (Heb. **al**) go ye up to Bethaven, nor swear." c. Wine people may respond that in Judg. 13:14 there is a parallelism involved; that wine means the same thing as that which cometh of the vine. However, wine is coupled with "strong drink" here, and strong drink means "intoxicating liquor not made from grapes" (Ellicott's com. on vs. 4) which could not possibly have come of the vine. Too, a parallelism may be "antithetic," involving exact contrast (Berkhof, p. 108). d. Someone may respond that Judg. 13:14 refers only to eating, not drinking, that which cometh of the vine; however, this reasoning would also exclude wine as that which comes from the vine, since wine is a drink. The word "eat" here includes drinking, as in I Cor. 11:20 and Num. 6:4.

3. Argument: The "fruit of the vine" used by Jesus in establishing the Lord's supper (Matt. 26:29; Lk. 22:18; Mk. 14:25) was understood by the ancients as unfermented grape juice. For instance, Gen. 40:11 says, "I took the grapes, and pressed them into Pharaoh's cup;" and Flavius Joseph (A. D. 37-110), the great Jewish historian who wrote in Greek, define this grape juice as "fruit of the vine." Note his words carefully: "God bestows

the fruit of the vine upon men for good; which wine is poured out to him, and is the pledge of fidelity and mutual confidence among men; and puts an end to their quarrels, takes away passion and grief out of the minds of them that use it, and makes them cheerful. Thou sayest that thou didst squeeze this wine from three clusters of grapes with thine hands, and that the king received it" (*Antiquities of the Jews* II. 5. 66, 67). (More is to be said later in this presentation about Josephus and the Jews and "fruit of the vine.") The word "wine" is used over 235 times in the Bible, but not once with reference to the Lord's supper; and even if it were used of the supper, we would know from the leaven laws and other regulations that it would have to be of the unfermented sort, "as the new wine is found in the cluster" (Isaiah 65:8).

4. Argument: Throughout the Scriptures there are instances of persons and groups who drank no wine. This proves that the drinking of wine was never a part of worship, else those persons could not have worshipped. Notice below:

a. Samson was a great strong man and Judge of Israel (Judg. 15:20). Before his birth, his mother was told this: And now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death" (Judg. 13:7). The Nazarite could not drink wine while he had a vow (Num. 6:1-27); but since Samson was to be a permanent Nazarite, he was never to drink wine. If Samson, as a judge over Israel, never drank wine, then wine was not a part of tabernacle or temple worship; that is, as something to be drunk. b. The Rechabites drank no wine (Jer. 35:6), although God put them to the test by having wine set before them (vs. 1-5). Because they would not drink it, they were told that they would not "want a man to stand before me for ever" (vs. 19), meaning that they would always have a priest from among themselves who drank no wine! God condemned Israel in this chapter for not being as upright as the Rechabites who drank no wine in worship or anywhere else. How, then, could wine have been required as a drink in worship? c. Although John the Baptist lived under the Old Law, he came teaching the new also. But drank no wine: "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink" (Lk. 1:15). John drank no wine in worship services. d. Deacons (I Tim. 3:8) and aged women (Titus 2:3) were to be "not given to much wine," although they, like Timothy, could take "a little wine" as medicine (I Tim. 5:23). However, the elders until today must be "not given to wine" (I Tim. 3:3; Tit. 1:7) in any amount. The only way elders could take less than the little allowed deacons and aged women would be to take none. Thus, if fermented wine were used in communion, elders could not commune. Both in English and in Greek, the word "much" is used with reference to deacons and aged women, but is not used with reference to elders, the Greek term **pollo** (much) not being used of them. This is significant.

5. Argument: Since the vine "branch cannot bear fruit of itself, except it abide in the vine" (Jn. 15:4), and since fermented wine is produced away from the branch after the juice is expressed from the grapes, then fermented wine is not fruit of the vine.

6 Argument: I have pointed out for six years that wine cannot be used in communion, because it is offensive. Rom. 14:21 states, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." The "fruit of the vine" is a command bound by the word (Matt. 26:29; Mk. 14:25; Lk. 22:18) and therefore cannot be given up for the conscience of anyone. However, wine can be given up, proving that it is not bound, and is not fruit of the vine. (The phrase "any thing" in Rom. 14:21 is limited, of course, to only those incidental things which are not bound but can be given up.)

(The next installment on this subject will, Lord willing, cover some chemistry and answer the latest arguments of those who use wine in communion.)

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PREPARING FOR MARRIAGE —

(Continued from page one)

indicates that the real intent was that a stable marriage would provide support for individuals in achieving the ideals of Christianity rather than that Christianity would give people the strength to endure a bad marriage. See especially I Cor. 7:1-5.

The statement above does not mean, of course, that it is right for a couple to dissolve their marriage just because it is unhappy. What it does mean is that Christianity and a good marriage reinforce each other and that a poor marriage undermines one's religion as well as his personal happiness. These facts also mean that parents and church leaders can no longer expect good marriages to happen as a matter of course. Preparation for marriage in modern times must be undertaken with the same dedication and deliberation with which we prepare our young people for careers. We can begin this process by looking at some of the myths and other circumstances in modern society which undermine marital stability.

Love versus Romance

The most coveted thing in the world is love, yet ironically it is achieved rather rarely. Most people don't even know what it is and one reason for this lack of understanding is that the subject is so thoroughly confused with the notion of romance.

Romance is a physical and emotional attraction in which the emphasis is on self—on what he/she does for me. "He makes me feel so good." "My heart throbs." "I feel like I am walking on air." A less delightful name for it is infatuation.

In contrast to romance where the focus is on self, love emphasizes sharing with another. The nucleus of love is a commitment, with the personal discipline to back it up, which makes another's welfare equal to one's own. Emotional attraction, joy of companionship, seeing the other as beautiful, are nice concomitants which usually come when the commitment is kept but they are pleasant by-products of the process and not the thing itself. Read I Cor. 13:4-7 for a description of the core content of all forms of real love. Marital love is different only in that it takes place between two people who have agreed to share a physical union in addition to the other activities which love entails.

We have become aware in recent years that not everyone is capable of loving. In behavioral terms this means there are those who do not have the personal discipline to deny themselves a pleasure even when having it may hurt the spouse. A man may not be able to make himself work regularly although not to do so worries his wife, or a wife may not be willing to live agreeably on her husband's income although complaining about it makes the husband feel inferior.

I have known spouses who used the "I'm not capable of love" line as an excuse for continuing personally selfish behavior which was detrimental to their marriage. No justification for that is intended here. If one finds he is incapable of putting someone else's welfare on an equal basis with his own then he/she should stay out of marriage until he becomes capable. If he is already married when he awakens to this fact about himself he should set about remedying it immediately,

for self-discipline is a matter of growth, not a gift one either possesses or doesn't.

The romantic myth implies that the attraction between two people will be so strong that neither will ever want anyone else. Love implies that two people make a commitment and deliberately, faithfully, place their affection on each other. Romance values mainly physical beauty. Love emphasizes a full range of personality characteristics, including the intellectual, emotional, moral and spiritual, as well as physical. Romance emphasizes finding the right person to love. Love emphasizes making the relationship right by fidelity and trust. The romantic myth implies that if the relationship turns sour you have married the wrong person; the only solution is to find someone else. If love begins to fade it means that one or both spouses need to change their behavior. The product of romance is excitement. Love produces contentment, for having lived according to his commitment one is at peace with himself, his spouse and the world. Romance describes the kind of feeling two people have toward each other. Love tells people how to behave toward each other on the premise that good feelings will follow appropriate behavior (and they will).

Perhaps the most significant difference between these two perspectives is that romance is deemed to be beyond the control of the people involved while love is at the command of the lovers. Romance, often called love, is considered in the hands of fate. People "fall in" love (as if it were an accident); there is nothing they can do about it but when it "hits you" (like a bolt of lightning) you will know it. "Love at first sight" is a part of this fanciful notion.

American young people are indoctrinated with this idea in myriads of subtle ways. Songs eulogize how strangers know they are "meant for each other" when their eyes meet across a crowded room. Counselors of the "Dear Abby" type tell their eager young audiences not to worry because when "Mister Right" comes along they will know it. (Never mind that an awful lot of those "Mister Rights" turned out to be "Mister Wrongs" after the wedding ceremony.) Story books, movies, and fairy tales all insist this is the way one arranges what is supposed to be a life-long union. "They lived happily ever after."

This myth is especially destructive because it undermines young people's attempts to approach marriage on a rational (to say nothing of scriptural) basis. It even intimidates parents form trying to assist their children in preparing for the event which will be the singularly most determining factor for good or ill in their lives. How often have you heard parents say, "I wouldn't try to influence my child's choice of a mate," apparently in the belief that it would be improper for them to do so. They believe, no doubt, that that if one is "in love" there is nothing which can or should be done about it. This attitude is acknowledged by such statements as, "they 'really love' each other."

The scriptures make it abundantly clear that one not only can but should control the things and the persons he loves. We are told to love some things ("... love the Lord thy God with all thy heart," "set your affections on heaven...") and not to love others ("... love not the world, neither the things that are in the world..."). If man were not capable of control-

ling his loves God would not have so commanded him.

In my experience, attempting to teach these distinctions between love and romance to young people once they have "fallen in love" with a specific person is a difficult task. The description of love sounds bland and unexciting to many young people compared to the color and feeling of romance. What should be pointed out is that developing the personal discipline and commitment required by love does not prevent the joy of romance from developing equally in the relationship. In fact, it provides a better ground in which joy can grow. But a poor relationship entered on the basis of romance strongly hinders the development of love. The real secret of success in this matter is in parents and teachers learning these distinctions and teaching them early, as a part of their children's regular preparation for adulthood. —3821 Scotwood Dr., Nashville, Tennessee

The world is a school, and the business of its occupants, the pursuit of an education fitting them to graduate into the invisible university of God.



B. F. Leonard, 815 W 3rd St., Huntington, W. Va., 25701, October 23—The church is doing pretty well in this area. Bro. Bill Roden was at 52 congregation; Jimmy Smith at St. Albans; Preston Brown at Chesapeake, Ohio, and Richard Nichols here in Huntington. One confessed faults and 1 was baptized; had good crowds throughout. Yours for a wonderful Savior. Here are 2 subs.

R. B. Roden, 112 Kelly Dr., Moore, Okla. 73160, Oct. 15—Our meeting closed at Wayne, West Va. with several confessions of faults. It was a spiritual feast. We had good cooperation throughout the meeting. I start a meeting at Fieldstone, Mo. October 19; then I go to Jerusalem, Ark. (Nov. 16-25). Do pray for these meetings and others. The Church here at Moore is working, and trying to do all the good we can and no harm at all. It takes all, praying and doing our part to keep a happy congregation. Do pray for us in the work.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Calif. 95351, Oct. 22—The congregation at Modesto enjoyed a good meeting in August with Bro. Don McCord. There were two baptisms and five confessions of faults. The preaching was uplifting to the congregation. Our discussions on cups and classes at Pasadena, Tex. with Elmer Moore of Kerrville, Tex. and at Duncan, Okla. with David Bonner of Wichita Falls, Tex. are now history. Bro. Don Pruitt moderated for me in both and did a marvelous job. My sincere thanks to him. I want to take this opportunity to publicly express my appre-

ciation to all the good brethren and sisters who backed us and encouraged us in these efforts. I will not try to name all the preachers who attended the discussions and who assisted and encouraged us, but I am deeply grateful. My thanks to all. Time will tell what good might have been done. At present we are in a meeting at Modesto with Bro. Jimmy Smith doing the preaching. He is doing a fine job and his efforts are appreciated. One has made a confession so far and we are expecting more good to be done.

Ron Willis, 702 Moyer, Apt. 55, Arvin, Calif. 93203, Oct. 18—Since our last report, I am happy to say that the church here in Arvin is growing in strength, knowledge, and love. We have grown to respect and love the brethren here immensely. My desire to preach would not have become a reality, had it not been for their giving us the chance to go into the field full time. The brethren here need to be commended for their interest in supporting the gospel. I think I can speak for each and everyone when I say that they have seen enough trouble and the goal surely seems to be to live and grow in unity, never compromising the truth. I am happy to report the restoration of a couple that had been out of duty for several years. Nightly home-studies continue with prayerful hearts that the Lord will bless this effort. I have preached in several places in the state since last reporting and have been met with warm and sincere encouragement and hospitality. My desire is to hold meetings and if you are interested please contact me at this address. Please continue to pray for us and the work in this area, as we will continue doing so for the brotherhood, for we know we do nothing of ourselves and only with the Lord's help.

Richard D. Frizzell, 1405 Cross St., Mtn. Home, Ark. 72653, Oct. 19—The summer was very enjoyable for me. After the Fourth of July meeting, which I enjoyed very much, I went to California to visit my family, relatives and friends. While in Calif. I was privileged to preach at the following places one or more times: El Cajon (where I held a weekend meeting), Covina, Modesto, Escalon, Manteca, Stockton, Lodi, Orangevale, and Sacramento—64th St. and North Side. I would like to take this opportunity to thank all my wonderful brethren for asking me to preach, and for your splendid hospitality and support. I thank you and appreciate you all very much. Also, while in Calif. I was able to attend four gospel meetings. They were at Ceres, San Pablo, Orangevale and Escalon, with Bro. Billy Orten preaching at the first two and Bro. Billy Dickinson preaching at the last two. My visit with my Mom, Dad and sisters was very pleasurable. It had been sometime (too long) since I had been out to see them, so I made a long visit out of it, and am thankful I did. On Sept. 1, my oldest sister, Carolyn, was united in marriage with Kent Poirier. Both are fine Christians. Lord willing, my other sister, Rosalie, will exchange wedding vows with Brian Copeland, Nov. 2. These two are also fine Christians. I am "tickled to death" for both of my sisters. The work here in Mtn. Home seems to be moving along real well. About three weeks or so ago a couple who in digression realized their error and made a stand for the truth, for which we are all happy. The Congregation here is becoming stronger and stronger. The Brethren seem to understand more and more the **great need** for peace and unity in the Church. Brethren, we all need to see this need, and work toward that end. May we all forever continue stedfastly in the **apostles' doctrine**, with the goal of reaching Heaven, and taking as many there with us as we can. Oct. 5-14, I had opportunity to hold a gospel meeting with our brethren at Cable Ridge, Mo. I feel we had a real good meeting, although we had no visible results. I have come to love and appreciate the brethren at Cable Ridge very much. They truly have the cause of Christ at heart. I have a lot of time open for meetings next summer. Please remember me in your prayers. May we all ever "press toward the mark for the prize of the high calling of God in Christ Jesus."

Irvin Barnes, Route 2, Harrison, Ark. 72601, Oct. 18—The work of starting a congregation at Harrison is moving along gradually. With the help of brethren from other congregations in the area we are planning to have worship services for the first time this coming Sunday, in our home. Our meeting house is not quite finished. Hopefully, we will be ready to meet in it by November 11. I am deeply grateful to so many of you for sending names of friends and relatives in this area. If you know of someone who might be interested in the church please send the information. I have just returned from a meeting at 21st. St. in Okla. City. What an inspiration! These are some of the finest on earth. We had wonderful crowds with the help of the area churches. Someone counted ten preachers there one night. It was a great consolation to think back over the twelve years I've been in the church and review the good that I personally have known to come from the lives of each of those preachers who were there, and to know they are as faithful as ever. It was especially good to be with Bro. Miles King, who gave me the initial boost, without which I might never have tried to preach. The meeting closed with four confessions of faults, some of which were to confess the guilt on the part of three sisters who had worn pants-suits, slacks, etc., violating their conscience and Bible principles of shamefacedness, modesty, and sobriety. God bless them! What courage! What determination! What dedication! What a good example for others to follow. Another outstanding feature of the meeting was to be with Bro. Jerry Cutter. His wisdom, humility, and experience I thoroughly appreciate. I enjoyed a lot of good visits and Bible study with Bro. Alfred Newberry, whom I consider a close associate in the work in the Ark. area. He is in school this winter in Okla. City.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538, Oct. 16—It has been some time since we reported to the paper; however, the work here in Fremont continues to progress, and we are thankful indeed for it. I baptized a young woman last week after several weeks of regular studies in her home. We have reason to believe that perhaps this week another person will obey the gospel also; we pray such will be the case. Recently there was a confession of faults, too. Our building is well on its way now and we are hoping to be in it by Jan. 1, Lord willing. Our crowds continue to be good; usually the small house we are presently meeting in is nearly full. May God continue to bless is our prayer, and certainly to Him must all the praise go! After attending the last of the Sulphur meeting in July we held a real enjoyable series of meetings in Blue Springs, Ky. The meeting closed with 1 baptism and 7 confessions of wrong. It was well advertised and attended by outsiders and several neighboring congregations as well. We enjoyed the visits with all. Our next was in West Chester, Ohio where we previously had lived and worked for about two years. Naturally we enjoyed the meeting, and being with so many that we had learned to love and appreciate. The Lord blessed our efforts there with 1 baptism and 11 confessions and restorations. We were encouraged to see the other congregations in Cinc. cooperate so well; I believe Sharonville was represented nearly every night as was the congregation in Hamilton. Next, we went to Longwood, Fla. for another very enjoyable series of meetings. Here, too, the Lord blessed with 2 baptisms, 2 restored, and 2 confessions of faults. We so much enjoyed the hospitality extended to us by all here. We thoroughly enjoyed our stay with these brethren (as we did everywhere). We look forward to going back to all of these places, Lord willing. If it be His will, I will hold a series of meetings in Lompoc, Calif. Feb. 8-17; since we have never been there, we are looking forward to this. Recently, Bobby Loudermilk preached for us in Fremont, and did a fine job in two services. We were all impressed with his ability. May God bless him and Cindy. We welcome the presence of all the faithful in Fremont at any time. Lord bless the faithful.

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

OLD PATHS ADVOCATE

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

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

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LEBANON, MISSOURI, DECEMBER, 1973

No. 12

WHAT IS THE CHURCH OF CHRIST?

By Bob Chancellor

As I travel from place to place and talk to people about their soul, one of the most posed and pondered questions is, "Do you believe you must belong to the church of Christ to be saved?" The frequency of this question indicates a misunderstanding in the minds of many, including some of our own. This is somewhat of a loaded question in that a straight forward and honest answer is likely to be misconstrued. I usually respond to the question by saying, "Please allow me to explain what I mean when I say church of Christ. Once this term is defined, the answer to the original question is generally acceptable to all.

First, let us note that the church is not a building (Acts 17:24), a sign, or a location. These things may play a part in the activities of the Church, but they are not the Church. Now, let us take note of some bible descriptions of the church of Christ:

1. It is a church built by and belonging to Christ. Jesus said, "I will build **MY** church" (Mt. 16:18). Two things should be noted here; the Lord would both build and own his church. When we refer to the church of Christ, we simply refer to the church owned by Christ.

2. It is a church named after Christ (Eph. 3:14, 15). John describes Jesus as the "Bridegroom" and himself as the best man (John 3:29). It is regrettable that so many choose to wear the name of the best man, or for that matter, any other name.

3. It is a church that submits to Christ. In Eph. 5:25 we read, "Therefore as the Church is subject unto Christ . . ." Regardless of what a church calls itself, if it does not submit to Christ, it is not the Lord's church.

4. It is a church the Lord "adds" to (Acts 2:47) Here we find ". . . the Lord added to the Church daily such as should be saved." This is the same Church we are added to today. The Lord never adds anyone to the wrong church.

5. It is a church established in 33 A.D. We have just noted the account in Acts 2, wherein the Church was being added to, and this took place in 33 A.D. Any church founded after this is not the church of Christ. Paul warns in I Cor. 3:11, "For other foundation can no man lay than that is laid, which is Christ Jesus." Beware of any church founded by man, at a date later than 33 A.D.

(Continued on page five)

THE INCONSISTENCY OF ERROR

By Jerry Dickinson

One of the most apparent indicators of error is inconsistency, for while truth is always consistent, error is not. Hence, we are able to detect error, not only because it contradicts God's Word, which Jesus declared truth (John 17:17), but because it also contradicts itself. What is here said of error is just as true of those who embrace it. Therefore, every person who holds and propagates a false doctrine or erroneous concept can be shown to be inconsistent, not only with the Truth, but with himself. The only way men can avoid inconsistency is to concur with God's Writ in every detail, for any and every deviation from it leads to self-condemnation. Notice with me a few cases in point.

Justification by faith alone — That men are justified by faith only is completely inconsistent with the teaching of the Bible. One scripture only is needed to prove this. In James 2:24, James plainly declares "Ye see then how that by works a man is justified, and **not** by faith only." Despite this, there are still those who preach that all a sinner need do is believe on the Lord Jesus to obtain salvation. For instance, the great Martin Luther once stated that any man who said that men were saved by works and not by faith alone was a liar. Of course, in the estimation of Martin Luther, that makes James a liar. Anyone, from Martin Luther on, that preaches salvation by faith only is in direct contradiction with the Word of God.

Those that believe this doctrine are not only inconsistent with the Bible, but they are inconsistent with themselves. You will not have to talk very long with those who believe nothing is necessary save faith until they mention some other necessary items, thus demonstrating that they don't really believe what they claim. In a private discussion I had recently with two Baptist preachers this became apparent. These men declared at the outset they believed nothing but faith in Jesus was necessary for salvation, but it wasn't three minutes later until they were saying they also thought repentance and a public "profession" were necessary. How inconsistent! If faith alone saves, as they avowed, then neither repentance, a public profession, nor anything else is needed. But inconsistency is a result of error.

(Continued on page seven)

WINE NOT FOR COMMUNION — No. II

By Ellis Lindsey

(Note: In this second article, books are cited by author and page No.; for data on the books, see Bibliographies at the end of article.)

7. Argument: When grape juice ferments, it is destroyed by an extensive chemical change so that it no longer is the "fruit of the vine."

a. Yeasts (Saccharomyces, variously spelled). Authors below cited are authorities on wine and wine-making; and unless otherwise noted, are not against wine. Doughty (p. 30): "As the grapes ripen in the sun, an important thing happens. Microscopic spores, or fungi, called **Saccharomyces**, settle on the skins from the air. These spores have a vital part to play in the making of wine. They settle in millions on the skins, in an attempt to get at the grape-sugar in the juice, on which they would feed." Grossman (p. 13): "The grapes themselves are not affected by their presence, since their action does not commence until the juice is expressed and there is oxygen present." Yeasts in the juice cause this:

b. Chemical changes. Doughty (p. 39): "A suitable temperature for the immediate growth of the saccharomyces is of great importance, since zymase—their enzyme—is indispensable to alcoholic fermentation. But wine is not merely grape-juice with its grape-sugar changed into alcohol and carbon dioxide; in grape-juice there are many other substances besides grape-sugar, and they cannot be expected to remain unaffected by the internal revolution which destroys the chemical structure of grape-sugar and rebuilds with the same materials ethyl alcohol and carbon dioxide. This revolution is the result of alcoholic fermentation; but other fermentations take place at the same time, other vegetable substances which were in the grape-juice are altered, increased, reduced or may entirely disappear, in ways which differ according to the different enzymes and other catalysts present . . ." (Emphasis mine—E. L.) S. P. Lucia, M. D. (p. 17): "To date, scientists have tracked down more than 300 separate ingredients of wine, having begun their sleuthing on 1820 with a list of only six. More than half of these constituents have come to light since 1956, due to the aforementioned techniques of modern investigative chemistry." Amerine and Singleton, two University of California professors, tell us this (p. 66): "The process of fermentation of one molecule of a simple sugar to alcohol was shown to result in two molecules of ethyl alcohol (more simply called ethanol) and two molecules of carbon dioxide. This was formulated by Gay-Lussac in 1810 into the equation which bears his name." In speaking of the carbon dioxide, Grossman (p. 12) says, "The gas escapes into the air and the alcohol remains." Thus, a considerable amount of the components is given off as gas, and can never return! Ferrar Fenton, a noted Bible translator, pointed out at about the turn of the century that in fermentation three substances disappear—gluten, gum, aroma; that seven new substances appear; and that the remaining nine major substances are altered according to amount. His book was entitled **The Bible and Wine**, a significant portion of which (including above analysis) was republished a few years ago by Brother Don DeWalt in his book, **Paul's Letter to Timothy and Titus** (Joplin, Mo.: College Press). See also Brother Gay, pp. 220-224,

for citations from Fenton. Fermented wine did not come from the vine or the grape, and cannot, therefore, be "fruit of the vine."

Wine Arguments Answered

1. Argument (by John Staley, p. 6): "Grapes were not in season when the Lord's Supper was started . . . No fresh juice here."

Reply: a. This is pure assumption, as Josephus (A.D. 37-110) speaks of such fruits as dates being preserved in perfect condition for nearly 100 years (**Wars of the Jews VII. 8.4**).

b. Whole grapes were preserved. Pliny the Elder (A.D. 23-79) wrote, "Some grapes will last through the winter if the clusters are hung by a string from the ceiling" (XIV. 3), while "others remain on the parent vine to await the coming of a new generation" with pitch on the footstalks. He added, "They keep the grape hanging on the vine for an exceptional time, with foot-stalk twisted" (XIV. 11). L.J.M. Columella (born about A.D. 20) wrote, "Grapes of every kind can be kept without spoiling" (XII. XLIV. 2) by being sealed in "earthenware dishes." Columella said grapes were preserved also sealed in water-tight containers and placed in springs (sect. 5, 6); preserved on the vine by placing clusters in sealed containers (sect. 7, 8); and preserved in barrels sealed with pitch (XII. XLV. 1-3). The juice could be squeezed out at any time desired.

c. Grape juice (or must) was preserved. Columella, speaking of keeping must in a sealed container below the water, said this: "That must may remain always as sweet as though it were fresh, do as follows . . . Then sink the whole flagon in a pool of cold, fresh water so that no part of it is above the surface. Then after forty days take it out of the water. The must will then keep sweet for as much as a year" (XII. XXIX). "In other words, eliminate the air, and the grape juice will not ferment, even though it is chuck full of saccharomyces" (Grossman, p. 13). (M. P. Cato, 234-149 B. C., had previously spoken of this same procedure, (CXX.)

d. Boiled-down grape juice—syrupy—was preserved. Columella also wrote this: "Must of the sweetest possible flavour will be boiled down to a third of its original volume and when boiled down, as I have said above, is called **defrutum**. When it has cooled down, it is transferred to vessels and put in store that use may be made of it after a year" (XII. XXI). In speaking of this boiled-down must, missionary Henry Homes stated in 1848, "Some which I have had on hand for two years has undergone no change" (cited by Lees and Burnes, p. 444; and Patton, pp. 31, 32. This syrupy juice could be mixed with water at any time for full-volume grape juice.

2. Argument: It is argued that although leaven was forbidden during the Passover, on that day and every other day of the year the Jews were to "cause the strong wine to be poured unto the Lord for a drink offering" (Num. 28:7); it is argued that, therefore, wine is not leavened, and, thus, not forbidden.

Reply: a. Leaven was forbidden only in the houses where the Passover was eaten: "Ye shall put away leaven out of your houses" (Ex. 12:15). Since the drink offering was poured out at the temple grounds, and not in the houses, the leavened wine did not break Passover laws. **b.** Num. 28:7 says the drink offering was "to

(Continued on page six)

HOSPITALITY

By Irvin Barnes

Hospitality has been practiced by God's people since the days of Abraham and Sarah. The Hebrew writer gives the command, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." The first part of this statement is a command to New Testament Christians. The last part of the passage reflects the Old Testament example of Abraham and Sarah recorded in Gen. 18. Another example of hospitality is given in II Kings 4:8-37. Here the prophet of God, Elisha, was received hospitably by one referred to by the writer as "a great woman of Shunem." Other passages relating to hospitality are: Rom. 12:13, a command to all Christians; I Tim. 3:1, one of the qualifications of a bishop; and I Tim. 5:9-10, a qualification of a widow indeed. Since hospitality is commanded it behooves every child of God to learn what command entails. It is, therefore, in order to investigate the examples and commands on this important subject.

Abraham and Sarah—A gracious welcome was extended to the strangers by Abraham. He expressed his desire to have these men abide with him in that he pleaded with them to rest with his household and scurried about to make arrangements for their comfort. It appears that Abraham was as eager to provide for their comfort as he was to invite them in. This shows that an offer of hospitality should be extended with a sincere interest in the welfare of the guest. To make gestures of hospitality for any reason, save for concern about the guest to whom it is extended, is hypocrisy.

The comfort of the guests was brought about by giving without charge those things that were commonly used in that day to relieve the weariness of a traveler. Abraham provided water that their feet might be washed, a shady place wherein to rest, and food to restore their strength. The budget of every Christian family should include some consideration for providing hospitality. Customs of today may not demand the exact same acts of washing feet, cooking on a hearth, nor butchering a calf while guests wait; however, the principles which caused Abraham to perform hospitable duties are still to exist in a Christian's life today.

The Woman of Shunem—The lady of the household is to become actively involved. While Abraham fetched a calf from the herd, Sarah was busy preparing cakes of bread on the hearth. In the case of Elisha and the "great woman of Shunem," not only did this lady cook for Elisha but also persuaded her husband to build a room on their abode and put there a table, a candle, and a bed for the prophet to use when he was in their area.

Many are the godly women of today who spend hours cooking for guests. More than a few brethren have provided a larger house to accommodate company, thus discharging the duty of hospitality. A family in Louisiana has a room they designate as the "prophet's chamber." This is in order to be in step with the ancient example. A woman who excuses herself from the duty of extending hospitality, usually because of a job on public works, or some other reason; and, a

husband who never provides a little space, however humble a house may be, to accommodate visitors, does not fit the scriptural example of hospitality.

The Widow Indeed — "If she has washed the saints feet, relieved the afflicted, and entertained strangers," along with being "threescore years of age," are some of the qualifications that a widow must meet before the church can assume her support. Washing of feet is a practice which betokens the humility of a host, and is aimed at the comfort and relief of the guest. Any act that is aimed at the comfort of a guest is an equivalent of feet washing. If by some circumstance the comfort of a guest should demand a literal washing of the feet, then it should still be performed. However, the specific act itself came as a result of the mode of travel which was, to borrow a term from the old-timers in the Ozarks, by "foot-back," i. e. simply by walking. Entertaining strangers is simply to provide accommodations for the shelter of passers-by. These two things along with relieving the afflicted are Christian duties. They are a part of New Testament teaching and each Christian has a personal obligation to fulfill his ability in this area. Altho these acts are to be performed in the Christian age it must be kept in mind that they are everyday duties, no pattern has been given in the New Testament teaching that any of these commands should be performed as a religious ceremony in the worship assemblies of the church, but rather as acts of benevolence and hospitality.

At what time in the life of a widow is she supposed to lodge strangers, relieve the afflicted, and wash the saints' feet? Is she to wait until she has reached age sixty? Surely not! She was to have been doing these duties while she had a husband and children at home; the years of her Christian life prior to age sixty.

The Reward — The reward for hospitality is great. By entertaining angels unawares Abraham and Sarah received the message of Issac's birth. The woman of Shunem had a son who became ill and died. Elisha, by the power of God, restored his life. If a widow will have fulfilled her duties, thereby meeting the qualifications given, she may be fully supported by the church should a time of abandonment come to her. Extending hospitality takes time, expense and work, yet it is a pleasant thing. Above all is the promise of eternal life to every child of God who will faithfully obey His commandments. Far beyond the promise of a new-born son, or the restoration of a physical life is the reward which awaits the obedient Christian. —Harrison, Ark.

SERMONS AND WRITINGS OF HOMER L. KING

This is a book off the press, 1969. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Calif. 95205

It is not a question of how much we are to do, but of how it is to be done; it is not a question of doing more, but of doing better.

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ATTENTION — BRETHREN AND READERS

You will notice with this issue the size of the paper has been reduced from 12 pages to 8 pages, its size of several years ago. Our very reliable printers, Laycook Printing Co. Jackson, Tenn., printers of **Old Paths Advocate** now for 44 years, recently notified us that with our December number, this issue, printing the paper at 12 pages would cost close to \$300 a month instead of the approximately \$200 a month we have been paying for sometime. Present economic conditions make the increase by the printing company necessary. I hope our readers will understand this, and be willing to weather the storm with us—I believe you will, as you always have. We have two alternatives as I see it; we can reduce the size of the paper to 8 pages and hold at least for a time the subscription price at \$2.00 a year, or we can retain the 12-page issue and increase the subscription price to cover the increase in printing cost. At least for a time we choose not to increase the subscription price. I would appreciate a word from our readers, our preaching brethren and all others who care to, letting us know your feeling about this important matter. We certainly need your prayers and understanding, please.

With the decrease to an 8-page periodical, it seems almost necessary there be a few changes we must consider. Editorial liberties may be more necessary now than ever. We want our writers and other contributors to please understand. Please continue sending your reports, news items, articles, etc. for publication as you always have. Could I suggest that attention please be given to length of all matter submitted. Space now becomes more precious than ever before.

Due to lack of space some material that otherwise would have been included in this issue had to be left out. For this I am very sorry and apologize, and plead for understanding. Please be assured that the fairest consideration possible will continue to be given all material submitted for publication. Even though we must "cut down," we will do our very best to improve the paper in every way possible, and see that it continues to be a "restorer of paths to dwell in." —Don McCord

OUR HELPERS

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

Carl Johnson—25; Joe Shown—15; Joe Norton—9; Charles Pruitt—5; Boyd Daniels—5; Elmer Stamper—5; Barney Owens—5; Bessie Greenwood—5; J. D. Ash—5; James Davis—5; Philip Cimei—4; Jerry Dickinson—4; Mrs. Herman Borkert—3; Ron Willis—3; Della Elkins—3; Wayne McKamie—3; Zelma Mustard—3; Sherry Kelly—3; L. G. Butler—2; G. E. Prince—2; Thomas Bloss—2; Mrs. Clayton McDavitt—2; Richard Bunner—2; W. B. Fisher—2; M. W. Derrick—2; Ed Brittain—2; Charles Wilson—2; Amos Doud—2; Robert Burd—2; H. A. Sifford—2; Russell Harris—2; J. C. Alexander—2; Esther Wrinkles—2; Bob Loudermilk—1; Myrl Snodgrass—1; Mrs. W. A. Irwin—1; Frances Kubena—1; G. M. Everett—1; Douglas Jones—1; Dean Gentry—1; Kenneth Astley—1; Nelson Hoover—1; Lyle Padgett—1; Ray Wheat—1; Miles King—1; Allen Barefoot—1; Irvin Mimmel—1; Gene Welshon—1; Charles Stubba—1; Larry Lay—1; Stan Kasiske—1; Robert Melton—1; Everett Nichols—1; Gerald Hill—1; Gene Evelyn Conner—1; P. R. Roe—1; Dan Keel—1. Total—164

BONDS OF MATRIMONY

Copeland-Frizzell — On the evening of Nov. 2, 1973, Bro. Bryan Copeland and Sister Rosalie Frizzell were united in marriage, at the meeting house of the Church in El Cajon, Calif. To witness the establishment of this new Christian home was a large crowd of relatives, friends and brothers and sisters in Christ. The songs were sung by three of the young members of the congregation. Rosalie is my youngest sister. Both, I believe, are strong Christians. They seem "zealously affected" in the cause of Christ. I am very happy for them and pray that they will have joy, happiness and success in their marriage and in their Christian life together. It was my privilege and honor to officiate for them. —Richard D. Frizzell

OUR DEPARTED

Hilterbrand — George Robert Hilterbrand, of McAlester, Okla., was born Nov. 4, 1887 and passed away Oct. 18, 1973. He was united in marriage to Leona Pearl Treece at Indianola, Okla. in 1915. To this union were born four daughters and three sons. His wife and children are survivors. He had twenty grandchildren and thirty-eight great grandchildren. I had known Bro. Hilterbrand for almost thirty years. He was one of the most dedicated and sincere men you could ever hope to know. He was such a good man. The funeral was in the Mills-Humphrey Funeral Chapel, McAlester. The beautiful singing was by members from several con-

gregations in Okla. The floral arrangement was profuse and spectacular at the graveside. Bro. Orville Lee Smith wrote some beautiful words that were read by this writer at the funeral. The writer delivered the final message assisted by Bro. Miles King. —Clovis T. Cook.

Jones — Brother Lewis O. Jones was born May 12, 1887 in Geary County, Kansas and departed this life Nov. 4, 1973 at the home, at the age of 86 years. He obeyed the gospel at the age of 16. He was married to Lucy Thoes, Aug. 22, 1910. Bro. Jones had been living in Kansas City, Mo. for the last 25 years. He had been a worker in the Church for many years. His family tells me that he dearly loved God's Word and would study it far into the night. The family and friends filled the building at Alta Vista, Ks. where the funeral was held. Bro. Jones had been in very poor health for several months. His dear wife and daughters did much to make his last days as pleasant as possible. Their devotion to him impressed me when I visited him before his death. Preceding him in death were one brother, Allen Jones; three sisters, Loretta Jones, Myrtle Fink, and Ellen Thoes; four grandchildren, and one great-grandchild. Surviving are his wife of the home and eleven children, sons: Irving, Harley, Calvin, Hiram, Byron, Joe, and Leland. Daughters: Mary Piper, Julia Borkert, Leola Crawford, and Alta Bossert. Two brothers, William Jones and Mirl Jones; one sister, Ora Fink, 40 grandchildren and 36 great-grandchildren. The writer was privileged to officiate. —Jim Hickey

Bowen — Late in the afternoon of Oct. 5th many, many brethren, relatives and friends gathered in La Grange, Ga. to speak words of tribute in memory of Sister Louise Bowen. Sister Bowen passed away on Oct. 3 after a year of suffering with cancer. Louise was a fine Christian whose influence has long been recognized. She leaves to mourn her leaving, her father and mother, Bro. and Sister E. H. Miller; her four fine children, Mrs. Mike (Jean) Fall, Tim, Wayne and Steve Bowen; her sister, Mrs. Alton Bailey; and a brother, Raymond Miller. Bro. Angus Shelnut, Bro. Jerry Dickenson, and I attempted to speak words of both comfort and warning. The singing by Alice Scott, Faye Rowe, Tim Prince and Larry Thompson was indeed excellent. —J. Wayne McKamie

Thompson — At 2:30 on Oct. 25 we gathered in the Hewitt Funeral Home in Temple, Texas to conduct the funeral for Bro. Columbus Thompson. Bro. Thompson passed away Oct. 23 after a long illness. He was 74 He is survived by his wife, Mrs. Katie Thompson; two daughters—Mrs. Wallace Bradford of Belton, Tex. and Mrs. Travis Royce of Blum, Tex.; a son, Melvin Thompson of Temple; a brother, Joe Lee Thompson of Troy; three sisters, Mrs. Geneva Thomas and Mrs. Nettie McCormick both of Temple, and Mrs. M. J. Miller (mother of J. C. and M. J. Miller) of San Angelo, Tex. There were six grandchildren and three great-grandchildren. Bro. Thompson was a member of the Lord's Church for 52 years. It is also interesting to note that he was the son of Bro. and Sis. Franklin Thompson who helped found the church in Temple, Texas. —J. Wayne McKamie

Brown — Brother E. A. Brown, Sr. was born Dec. 18, 1876 in Illinois and departed this life Sept. 21, 1973 in Fort Worth, Texas. Funeral services were conducted from Greenwood Chapel in Fort Worth on the morning of Sept. 24th. Survivors include his wife, Jewell, of the home; three sons, Edward, Jr. and Weldon, of Fort Worth and Paul, of Lake Charles, La.; and three daughters, Mrs. A. E. Chandler, Newark, Texas, Mrs. Edgar Von Trotha, and Mrs. Jerry L. Culver, Burleson, Texas. Bro. Brown would have been 97 on his next birthday, and became a member of the church in a time that antedated many of the innovations troubling the church, and could recall a lot of history with clarity. He worshipped with the Beach St. church in Fort Worth. —Johnny Elmore

King — Sister Rena King was born Dec. 16, 1895 in Wapanucka, Okla., and departed this life Oct. 8, 1973 in Ardmore, Okla. Sister King was a member of the church in Wilson, Okla., along with 3 sisters in the flesh for many years, and was laid to rest beside them in death near Mannsville, Okla. She is survived by one son, Charles, of Midland, Tx.; one daughter, Mrs. Margaret Blackwell, Mission City, Tx., and one brother, Harmon Griffin, of Ardmore. Sister King lived a life that was sweet and good. —Johnny Elmore

Nobles — Sister Myrtis Nobles was born Dec. 12, 1915 at Santo, Texas, and passed away Nov. 16, 1973. She was married to Lyle Nobles on July 4, 1964 at Woodford, Okla. She is survived by her husband, Lyle, of the home; three sons, Kenneth W. and Jimmy Lee Starkey, Seminole, Tx., and Marvin J. Starkey, Manhattan Beach, Calif.; her mother, Mrs. Jane Chapman, Cottage Grove, Ore.; two sisters, Mrs. A. J. (Clara) Jones, Ardmore, Okla., and Mrs. Lavern Hattensty, Garden Grove, Calif.; three brothers, James, Tony, and Mack Smith, Cottage Grove, Oregon, and eight grandchildren. Services were conducted from Harvey Chapel in Ardmore, Okla. on Nov. 19, 1973. Myrtis was a member of the church away back in the days of the old Bit Shop church where her parents and mine once worshipped. She will be missed. —Johnny Elmore

WHAT IS THE CHURCH OF CHRIST? —

(Continued from page one)

6. It is a church with Christ as its **HEAD**. Col. 1:18 says, "He is the head of the body the Church." A church headed by a man is not the subject of our concern.

7. It is the spiritual body of Christ. Col. 1:24 speaks of his body, "Which is the church." Eph. 4:4 says, "There is one body. . . . One body, the Church, one head, Christ."

8. It is the church, Christ gave Himself (Eph. 5:25). Surely He valued it highly; in fact he purchased it with His own blood (Acts 20:28). Let us never be guilty of downgrading this blood-bought institution.

9. It is a church with Christ as its saviour (Eph. 5:23). The truth is, salvation is only promised in Christ. To be in Christ is to be in His spiritual body, the Church, and therein are all spiritual blessings (Eph. 1:23).

10. Finally, let me point out that the Church is God's family (I Tim. 3:15). Here the apostle refers to the Church as the "House" of God. That is to say, the household or family of God. (Can anyone hope for salvation outside God's family?) Peter warns that "Judgment must begin at the house of God." (I Pet. 4:17). He further asks, "If it first begin at us, what shall the end be of them that obey not the gospel of God?" The answer is obvious. When one "obeys" the gospel, the Lord adds him to the Church (Acts 2:47).

This then is what we mean when we refer to the church of Christ.

The church of Christ is that band of believers throughout the world who have been born again (Jno. 3:3); being born into God's family, they have been baptized into and have put on Christ (Gal. 3:27). They have been buried with Christ in baptism (Rom. 6:4), and have been added to the Lord's church (Acts 2:47).

Now to the original question, must you belong to the church of Christ to be saved? . . . If by church of Christ you refer to that blood-bought institution we have here described from God's word (and that is exactly what we refer to when we say it), . . . then the answer is **YES**, a thousand times **YES!** . . . You must belong to this church, for salvation is found nowhere else. —Winthrop, Ark.

I have never had a policy. I have simply tried to do what seemed best each day, as each day came.—Lincoln

WINE NOT FOR COMMUNION — No. II —

(Continued from page two)

be poured," not drunk, as is shown also by Gen. 35:14 and II Kings 16:13. **e.** The drink offering apparently was never poured upon a sacrifice; for Josephus said, "They pour the wine about the altar" (*Antiquities*, III. 9.4), and the Apocrypha says the offering was "poured out at the foot of the altar" (*Ecclesiasticus* 50:15).

3. Argument: (by Staley, p. 9): In speaking of the drink offering, Staley said this: "Jehovah drank strong wine millions of times. . . Yes, they poured it out, but they poured it out for God to drink."

Reply: a. God at no time ate or drank offerings made unto Him. Offerings were "of sweet savour unto the Lord" (Lev. 23:18); the translations say "pleasing odor" (R.S.V.), "soothing odour" (N.E.B.), and "pleasing fragrance" (Berkeley). The term "drink offering" does not refer to a liquid's being drunk, but to the drink as an offering. **b.** If God drank the "drink offering," He must have eaten other offerings. He did neither.

4. Argument: Some argue that although there was no drink element in the original Passover (Ex. 12), the Jews later added it; and that Jesus used a drink historically known to have been fermented when He instituted His supper. They argue that since Lk. 22:17, 20 mention the cup twice, the first reference had to have been to the Passover cup and the second to the Lord's cup. They then pointed out that the Jews by the time of Christ had added wine to the Passover; and they incorrectly try to point out that it was this wine that Jesus used in the Passover and again the same night in establishing His supper.

Reply: a. The first reference to wine at Passover is from the uninspired Book of Jubilees: "And all Israel was eating the flesh of the Paschal lamb, and drinking wine" (49:6, R. H. Charles' trans.). The New Bible Dict. says, "The four cups of wine were a LATER INNOVATION" (p. 938). "But the strongest argument in favour of wine being a relatively recent introduction into the Paschal meal is the fact that it has never formed part of the Samaritan celebration" (Gray, pp. 374, 375). The Samaritan Jews were not the only Jews not to use wine in the Passover. The Dead Sea Scrolls and other documents have shown that the Jewish Essenes and Covenanters had no wine in the Passover at the time of Christ (G. R. Driver, 1965, p. 513).

b. Both references to the cup in Lk. 22:17, 20 are to the Lord's cup: (1) The cup of vs. 18 cannot be the Passover cup; for Christ said He would drink of it in the kingdom (church), where there is no Passover of the O. T. (2) If He drank of the cup of verse 20, and if there were two cups, He broke His promise of vs. 18 that He never again would drink. (3) If a Passover cup is meant in vs. 18, then Jesus told His disciples to partake of it, but did not tell them to partake of the Lord's cup of vs. 20. (4) In vs. 18 Jesus defined the contents of the cup; in vs. 20 He explained what the cup represents (the N. T.). (5) I Cor. 11:25-28 mentions the cup no less than five times, but each time referring to the same cup. (6) That the cup is mentioned before the bread in Lk. 22 is not unusual, as I Cor. 10:16 did the same.

c. If one tried to have the same drink in communion which some of the Jews added unlawfully to the Passover, he would have to use diluted wine. The Jewish *Mishnah*, ancient creed book of the Jews, says, "They do not say the Benediction over the wine until water has been added to it" (*Berakoth* 7.5; see also

10. 2, 4, 7). That the erring Jews could refer to wine mixed with a larger portion of water as "fruit of the vine" (*Berakoth* 6. 1, from the Hebrew) should not surprise us greatly, for they could also refer to almost anything as "fruit." Dr. I. Epstein, a scholarly Jew, in commenting upon "the blessings over fruits," said, "'Fruits' is employed generically and includes such items as bread, water, vegetables, etc." (Epstein's footnote in *Babylonian Talmud*, Pesahim 104b). If water was fruit to the Jew, so could wine be; neither was fruit. As noticed in my 3rd argument for grape juice, above, Josephus, one of the most famous Jews of all time, defined "fruit of the vine" as the juice freshly squeezed from grapes. Josephus described the Passover in some detail (*Antiquities*, III. 10. 5; XVII. 9. 3), but with not one reference to any drink element in the Passover. Philo Judaeus (30 B.C.-A.D. 50), the noted Jewish historian from Alexandria, made no mention of wine in the Passover in his lengthy descriptions *De specialibus legibus* II. 144-175 and *Quaestiones . . . in Exodum*, etc. Thus, if an appeal to the fact that only some of the Jews referred to wine as "fruit of the vine," proves that wine is, indeed, "fruit of the vine," then the same traditions would prove that diluted wine in four cups is "fruit of the vine." What wine advocate will say that diluted wine is "fruit of the vine"?

5. Argument: Many argue that God allowed the drinking of wine in the O.T., as with the Nazarite when vow was completed (Num. 6:20); as with those who drank wine "in the courts of my holiness" (Isa. 62:8, 9); and as with those who drank wine as tithes (Deut. 14:23, 26). Therefore, they tell us, the Christian may drink wine in the Lord's supper.

Reply: a. God allowed many things in the O. T. because of the hardness of their hearts, including divorce and remarriage for "every cause" (Matt. 19:3-9). Even in the O. T., wine was described as causing howling (Joel 1:5), mocking (Prov. 20:1), error in judgment (Isa. 28:7), whoredom (Hos. 4:11) transgression (Hab. 2:5), sickness (Hos. 7:5), vomit (Isa. 28:8), and much more. **b.** Many of the O. T. drank no wine at any time (Argument 4 for grape juice). **c.** Although some persons in the O. T. drank wine, it was never drunk in worship; for Ezek. 44-45 demanded, "Neither shall any priest drink wine, when they enter into the inner court." Lev. 10:9 says, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute for ever throughout your generations." (Some reply that Lev. 10:9 was given only to Aaron's sons who had become unclean in touching a dead body—Hag. 2:13—and that others could so drink wine. But, it was not a son of Aaron who touched the bodies, but the sons of Uzziel—Lev. 10:4. Besides, Lev. 10:9, 10 and Ezek. 44:21 were for any priest at any time. **d.** So far as the wine drunk "in the courts of my holiness" (Isa. 62:8, 9), verse 9 says "they have gathered it;" and only unfermented wine can be gathered (in the grape). Only three chapters later, Isaiah said, "New wine is found in the cluster" (Isa. 65:8); and the Amplified Bible and others say "grape juice" here instead of "new wine." **e.** Assuming fermented wine were drunk in the festivals and even in the Temple, this would no more prove that we can use it in the communion today than the fact that instrumental music was used in feasts and festivals (I Kings 1:39, 40) and even in Solomon's Temple (I Chron. 25) proves that we can use instruments in worship today.

6 Argument (by Staley, p. 8): "Gen. 14-18, 'Melchizeke King of Salem brought forth bread and wine: and he was the priest of the most high God.' Here no doubt we have a fore picture of the communion. God's priest brought bread and wine."

Reply: a. No wine could be drunk in worship (Lev. 10:9, 10; Ezek. 44:21—5c above). **b.** "Bread and wine" here is a general reference to food, as is "milk and honey" (Ex. 3:8, 17; 13:5; 33:3). **c.** But assuming "wine" to be fermented, it might have been poured out as a drink offering (Num. 28:7; Gen. 35:14). But why assume it fermented, when there was the unfermented wine found in the cluster (Isa. 65:8)?

THE INCONSISTENCY OF ERROR —

(Continued from page one)

When baptism arose for discussion these two declared they believed baptism necessary for obedience but not for salvation. They realized it not, but they had contradicted themselves again, for in Hebrew 5:8 Paul plainly establishes that Jesus is the author of eternal salvation to them that obey. Therefore, baptism is necessary to obedience, but obedience is necessary for salvation; hence, baptism is necessary for salvation and we thus see that men are not saved by faith only. The only way to be consistent is to understand that the Bible teaches we are saved by belief and baptism (Mark 16:16), and works (James 2:24).

Impossibility of Apostasy — The popular doctrine of "once saved, always saved" is in direct contradiction to plain biblical teaching. This, of course, is the idea that a child of God can do nothing to cause his soul's condemnation. Strangely enough the Jews had a similar doctrine and I quote from their writings. "The fire of Hell (Gehenna) has no power to consume even the sinners of Israel, but they only go down to be frightened and slightly singed for their bad actions. Then comes Abraham who kept all the precepts of the Law, and through his own merit brings them up again." It is likely John the Baptist had this doctrine in mind when he warned the Jews in Matthew 3:9-12 not to think that just because they were children of the Covenant they would escape the wrath to come upon those who rejected the Messiah. In those words John destroyed the idea that God's people could not fall. The Apostle Paul declared in I Cor. 9:27 that even he could become a castaway and the same apostle flatly states some had fallen (Gal. 5:4).

Again, however, those who embrace this doctrine are inconsistent, not only with the Word, but with themselves. These teach that no sin can condemn a child of God, and then in the next breath teach that a child of God must not sin. Why not? If sin doesn't hurt, why preach against it? Let me again quote from Martin Luther. "If men only believe enough in Christ they can commit adultery and murder a thousand times a day without periling their salvation." If this be true, and many think it is, then why preach against adultery or murder or anything else? To do so is inconsistent, and where there's inconsistency there's error.

All authority is generic — What I have reference to is the idea that anything is allowed which is not specifically forbidden in the Bible. Such positions upheld by this concept are instrumental music, human institutions (supported by Churches), Sunday school, and bible classes. The thinking is that since the Bible doesn't say do not use instruments in worship, do not build orphans' homes, or do not arrange the assembly into classes, these are allowed by generic authority.

This concept, however, is contrary to the teachings of the Scriptures. Anytime the Lord is specific as to what he wants we dare not deviate. When God told Moses to speak to the rock, any other action was excluded by that specific command. The Lord didn't have to tell Moses not to strike the rock, but when Moses did, he was condemned. This same principle condemns instruments, institutions, and classes. We are commanded to sing and that command excludes playing an instrument. Local congregations are given the responsibility of doing benevolent work and that excludes a human institution supported by a number of local congregations. We are taught by example and command (I Cor. 14) that the arrangement for teaching when the Church assembles is one undivided assembly with men only teaching, which excludes classes or any other arrangement.

But, again, those who hold the position that anything is allowed unless a specific law forbids are inconsistent with themselves. For instance, most who take this position believe infant baptism is wrong, yet it is nowhere specifically condemned. The Bible nowhere says, "do not baptize babies." Yes, but the Bible does say that only those who are able to believe and

repent should be baptized and that excludes babies who can't. When men accept instruments, institutions, and classes on one basis, but will not accept infant baptism on the same basis their inconsistency is proven. It is another case in point of the inconsistency of error.

Communion is individual — One of the reasons given in defense of individual cups and loaves in the Lord's Supper is the idea that communion is an act between an individual and Christ only. This means that when a congregation of believers assembles to eat the Lord's Supper, the communicants don't commune with each other but only individually with Christ. This, however, is inconsistent with God's Word for in I Cor. 10:16, Paul declares that the Cup which we bless is the communion of the blood of Christ. (The *we* according to Jameson, Fawcett, and Brown and other scholars refers to the assembled, according to the Greek). The word "communion" has its root in the word "commune." We have all heard of the communes among the hippies. In a commune, individuals forfeit all their individual possessions and share them with all the others in the commune. Sometimes this even goes so far that they share wives and even their children. This is what Paul has in mind with the word communion. The cup we bless, Paul says, is a communion cup. We all share one cup, and drinking from it we share the blood of Christ. Have you ever heard of an individual commune? I haven't. I have never heard of an individual sharing his possessions, wife, and children with himself. Why, the idea is ridiculous! There is no such thing as individual commune anymore than there is such a thing as individual communion. And if there's no such thing as individual communion, there's no such thing as an individual communion cup.

But, once again, those who believe communion is individual contradict themselves. I know of none who hold this position who believe they can commune alone at home or out on the river bank by themselves. But, why not? If communion is only between an individual and Christ why not stay home and commune. And what's wrong with communing with brethren who believe in digression such as instrumental music. How could communing with them hurt me if I only commune with Christ. Those who think communion is individual, but won't commune alone or with digressives prove their inconsistency and inconsistency proves error.

Space would not permit another example nor is any needed. The conclusion is that any practice or doctrine that leads us to inconsistencies is erroneous. Let us ever be examining and re-examining our beliefs and practices and always striving for consistency which only comes from strict adherence to and compliance with the Word of the Almighty. —203 W. Stonewall, McAlester, Okla.



Barney Owens, 6552 Dimmick Rd., West Chester, Ohio 45069—Things continue well here. Our fall meeting was with Brother Jerry Harris. Two obeyed the gospel, one was restored, and some confessed faults. Jerry preached the word in a plain and persuasive manner. We were grateful for his efforts. The congregation here is planning a New Year's meeting again. We hope that all who will, take our invitation personally and attend the meeting. Lord willing we will be in Huntsville, Arkansas beginning Nov. 22. Pray for us.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., Nov. 12—I recently closed an enjoyable meeting with the East 11th St. church in Tulsa, Okla. Sickness among the members hindered attendance. This congregation is doing fine and is to be commended for their faithfulness. I attended some of the meeting at Lebanon, Mo. held by Jerry Cutter. It was good to hear him once more. This week-end I heard Bro. Edwin Morris here in Springfield. Bro. Morris is still a good preacher, and he still lays it on the line, which in my opinion is the way it should be done. Last Friday night I heard Bro. Alfred Newberry at Cassville, Mo. Alfred is making a good preacher. All seems to be going well in these parts. The Wades, formerly of Ft. Worth, Texas have moved to Springfield, Mo. They are the parents of Ronny Wade, with whom the most of you are acquainted. We welcome the Wades to Springfield, and to the congregation here.

Carl M. Johnson, 1124 E. 8, Ada, Okla., Nov. 17—The meeting at Burkhart, Mo. resulted in 6 baptisms and 7 confessions of fault. The brethren there, including John Scott and Orville Smith, worked hard in preparing for this meeting. The support and cooperation of the Joplin and Neosho congregations were excellent as usual. There were several visitors from other congregations as well. All in all this meeting was a spiritual treat. Since last report I have also held meetings in Harrodsburg, Ind. (one restoration) and Golden, Okla. (6 confessions). This was my first visit in the Golden area, and I enjoyed it immensely. I found the brethren there most hospitable, full of zeal, and dedicated to the cause of the Lord. Lord willing I will be in New Salem, Miss., November 21-25. The remainder of my schedule includes Wichita Falls, Tex. (Nov. 30-Dec. 2); Midland, Tex. (Dec. 5-9); Sampson, Ala. (Dec. 26-30); Arlington, Tex. (Jan. 25-Feb. 3).

Jim Hickey, 11306 Crystal, Kansas City, Mo., Nov. 8—The Church here at 85th and Euclid is progressing well. This week a young lady was baptized into Christ. The brethren here are very good about using the Lord's money to preach the Gospel. The Church is helping support several preachers and we are making plans to do even more. We look forward to hearing Bro. Jerry Cutter here next week. I recently enjoyed a short series of meetings at Levelland, Texas. We appreciated their hospitality and the cooperation of the Church at Lubbock. I have also enjoyed preaching monthly at the 79th and Kansas congregation in Kansas City, Ks. Last month we had 100 people in attendance there. Next month we plan to be in So. Calif. for a couple of weeks to investigate the possibilities of establishing a Church in Mexicali or in Tijuana. Bro. Juan Rodriguez, Jr. is planning to come for about a week to work with me in this endeavor. I have been told there are Churches of Christ in the state of Baja, Ca. and Sonora that use only one cup in the Communion. The Church at El Centro has placed a Bible Correspondence Course ad in one of the border newspapers for me. It is printed in Spanish. One man has started the course and he says that he would like to become a preacher. I am hoping that more will respond. We are continuing to get quite a few responses from our radio program and newspaper "sermonettes." Pray for us.

Miles King, 1525 Ann Arbor Drive, Norman, Okla. 73069, Nov. 2—We continue to enjoy **Old Paths Advocate**. We are so thankful for the way our brethren are supporting this paper with subscriptions, good articles and field reports, keeping us informed about the good work going on in the brotherhood. This past month Bro. George Helderbrand, long-time member and untiring leader of the church in McAlester, Okla. passed away. Bro. Helderbrand is greatly missed. Bro. Billy Orten just closed a good meeting at McAlester. Two precious souls were restored to the fold. We feel stronger for Billy having come our way and renewed zeal is seen among us. Bro. Jerry Dickinson preached at McAlester this past Wednesday night. Bro. Jerry is moving to McAlester to assist the brethren in the

Lord's work. We look forward to working with him. Our work also continues with the church at Marietta, Okla. This congregation is small but with their determination progress can be made. Recently, I held a week-end meeting at Strong, Ark. It was good to be with these brethren and also the visitors from Louisiana. We look forward to the New Year's meeting at Ardmore, Okla.

Franklin E. Staggs, Rt. 9, Box 434, Athens, Al. 35611, Nov. 12—The work here is moving steadily along. Since we came here in July, one brother has taken his stand for true worship, two persons have been restored and one baptized into Christ. We have a new work going in the Flintville, Tenn. area. This is between Fayetteville, Tenn. and Huntsville, Ala. If you could send us addresses of contacts in that area, we would appreciate that. For about two months, some of us from Athens have been going to Flintville every Thursday evening and having services with the two Christian families down there, meeting in the home of Brother Louis Mearse. Some neighborhood interest has been shown. These two families, Mann and Mearse, moved to Flintville from the Marietta, Georgia congregation about two years ago, and have been meeting in Athens since that time. The radio program here in Athens is too young to realize any fruits from it at present, but we are praying. Brethren Carl and Frank Willis, whom many of you know, from Michigan, were called to Tennessee recently because of the death of their aged mother. It was good to be close enough to visit with these families during that time of sadness. The Church on Nacogdoches Road in San Antonio, Texas, is supporting us here in this work \$300 a month. If any congregation would be willing and able to help them bear that heavy load, please contact us by January 1. Thank you. Please pray for us. It was a great change for our teen-age children to move here, after having lived in Michigan all of their lives, but they have now made the adjustment, and we are happy.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538, Nov. 13—This past month was a very enjoyable one in mission work here. We are beginning to develop a measure of interest among the Spanish folk. Over the past two years several have begun attending the services on a somewhat regular basis. Some have been members for some time now and only three weeks ago a young woman was baptized into Christ who was raised in the Catholic Church. Her husband has also expressed a desire to obey the gospel soon. If only we had a preacher here who speaks the Spanish language fluently. I see no reason why a good beginning for a new congregation might not be found right here in the Bay area. Our crowds continue to be good with outside interest shown nearly on a weekly basis. Lynwood Smith just last Lord's Day closed a most enjoyable meeting for us, our first since I began the work here about two years ago. We had worked hard for the meeting, and though there was no visible results as far as additions go. I have never seen a meeting do any more good within the congregation itself! Several of the members here are new in the Church, many of them have never attended a gospel meeting before, yet nearly all of them attended every single night of the meeting, thoroughly enjoyed the good preaching, and hardly a dry eye could be found in the building at the close of the last service. Surely, the Lord has blessed us here in Fremont! Our prayer is that His care will continue with us. Our new building is nearing completion now and we have hopes of getting into it by the first of the year. We believe this in itself will help further the cause here, and make the community realize the Church of the Lord is here to stay. We have hopes of some new studies shortly and we hope for good fruit to come from them. Also the Lord willing, I will hold a series of meetings in Lompoc, Ca., in Feb. We welcome all **who are faithful** to come and worship with us. Our midweek services have been changed to 7:30 Wednesdays, rather than Tuesdays, so make this change in your directory. Pray for us in the work here.