

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, JANUARY 1, 1980

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PERSEVERANCE: A GREAT NEED by Larry Lay

The fact that life is full and meaningful to some while it is dreary and empty to others is no accident. Life is no more than we make it. What we can make it without the help of Christ and fellow christians isn't much, at best. I detect a crisis of sorts developing in the church. An ominous feeling of discouragement seems to be spreading its ugly shadows over many. Jesus said, "He that shall endure until the end shall be saved." (Matt. 24:13) Stated simply, Jesus was speaking of perseverance. It is unfortunate that some christians have lost sight of this key ingredient leading to ultimate and final victory in life. I am left with the forboding feeling that some have lost their will to "endure" or persevere.

To receive a sound education, enjoy a meaningful marriage, have the benefits of a good job or to experience a rewarding relationship with Christ and His church requires endurance. Never was the guarantee given that any of these could be gained or enjoyed without overcoming and conquering obstacles. To persevere, says Webster, is to "persist in an undertaking in spite of opposition or discouragement." Many in the church seem to have knuckled under to the problems presented by a high pressured life. Too many seem to regard the church as something else to be contended with rather than as something to find contentment in. The church in many a life has been put away in a nice little niche to be dealt with once a week. Their rationale seems to be that the church hasn't made any real difference in their life so why persevere when problems are encountered. The truth seems to be that some won't be different so things never change.

It is this writer's opinion that too many are simply not persevering. The towel is thrown in and mediocrity accepted without a true fight or determination to gain the good life. It takes endurance to set a consistent example before children. It takes no small amount of fortitude to bring your children to God's house regularly (even when you're tired and have other things to do... it seems everybody has now a days!) It's not easy to make God the first priority of life every day and in every way. People talk of being christians and raising a christian family while displaying very little evidence that such is in fact taking place. It all takes endurance or perseverance. That means sticking with the job until it is done and done right! Lack of attendance at church services, non-fellowship with other christians on a consistent basis, failure to study God's word, pray and have devotions in the family, failure to study God's word individually and with others... these all constitute clear and unmistakable danger signs to your spiritual life. These are but symptoms of a greater problem. These ills point to a lack of determination
(continued on page 8)

EXPIRATION DATE

If the date near your name and address reads 1-80 your subscription expires with this issue. Please renew promptly.

-HLK

ENDEAVORING TO KEEP THE UNITY (EPHESIANS 4) by Edwin S. Morris

In our last study we studied the first three verses of this chapter. We noted that we are to put forth a determined effort to have unity and peace. This can only be brought about by each of us diligently studying and learning truths and then practicing and standing for those truths. We accomplish this by coming closer to the truth and not by trying to compromise and come closer to those who are in error. Some of those who have drifted from the truth would try to have you believe that we do not seek or desire to learn more. They imply that we do not want to be more spiritually minded. The proof is there that we have stood for the truth and have taught and influenced many to come to the truth. I was amused at an article I saw in a religious journal entitled "Round in Circles". The writer should be an expert at it because he has been going in circles for several years. By reading the article you certainly could not understand just what he was trying to say. That is certainly far from the teachings of the word of God. Let us notice what the inspired writer said to the Ephesian brethren.

In vs. 4 Paul says there is **one body**. What is this one body? In Chapter 1:22-23 "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." There are other scriptures to prove this, but this will suffice. The body and the Church are the same. In Acts 2:47 "And the Lord added to the church daily such as should be saved." Notice the saved were added to the Church by the Lord. Does the Lord add any one to the Church that does not know that he is in the Church of Christ? Some would try to tell us that as long as you have been baptized for the remission of sins then if you join another church your baptism is okay. Let us take an example of a person who would not go into the Church of Christ. He dislikes the Church because he says they think they are the only ones that will be saved. If this man was baptized and even baptized for the remission of sins does the Lord add him to the Church against his will? Some try to tell us that his baptism is all right and that he is our brother. The
(continued on page 8)

WALKING WORTHILY OF GOD EPHESIANS 4:16

by Hood Wilkins

Does your life advertise Christ and his church? Does it attract people to the Lord? Can your life be pointed out as an example of what the religion of Jesus does for men? I am sure that most of us will agree that our lives ought to be sure examples, that they ought to attract others to Jesus, but what do we do about it?

It has been said that we Christians are the only Bible the world ever reads. If that be true, and to a great extent it is true, how careful we ought to be that men read a correct text in our lives. Someone has expressed it in these words:

THE GOSPEL ACCORDING TO YOU

There's a sweet old story translated for man, But writ in the long, long ago— The gospel according to Matthew, Mark, Luke, and John, Of God and his mission below.

Men read and admire the gospel of Christ, With its love so unfailling and true; But what do they say, and what do they think, Of the gospel "according to you"?

'Tis a wonderful story, that gospel of love, As it shines in the Christ life divine; And, Oh, that its truth might be told again In the story of your life and mine!

You are writing each day a letter to men, Take care that the writing is true, 'Tis the only gospel that some men will read— That "gospel according to you."

Instead of drawing men to Christ, does your life drive them away from him? Are we keeping people out of the Kingdom of Heaven by the way they see us live? There are serious questions, my brethren, and we should consider them carefully.

As a child of God, your calling, your vocation, is living the Christian life for God's glory. This is your business, your profession. Whatever your occupation here on earth may be, it should be looked upon as a sideline, as a means of making a living for yourself and your family while you go about the business of serving God. This is the sense in which Paul uses the word "calling" in our text.

Now the Christian life is also described as a walk. We are told to walk in the light. We are exhorted to walk becomingly, as in the day. We are to walk in love. The word "walk" in such passages denotes the entire manner and course of our lives. (1 John 1:7; Rom. 13:13; Eph. 5:1, 22) And in this same context in Ephesians, where Paul speaks several times of our walk, he tells us that we should "look therefore carefully how ye walk." In our text the apostle exhorts us to walk worthily of our calling. (Eph. 5:15; 4:1)

The thought of "worthiness" is frequent in the New Testament and implies the idea of the estimate which God places upon his people. It suggests the thought that our manner of life should be in harmony with the high position we hold as the children of God.

The various words rendered "worthy", "worthily" and "to count worthy" indicate the profound truth of that high spiritual valuation which God places upon his people. These words show that we are to conduct ourselves in a manner befitting our station as God's children.

The faithful followers of God in Old Testament times are described as those "of whom the world was not worthy". And in the New Testament the Lord promises that the faith shall work with him in white; for they are worthy. (Heb. 11:38; Rev. 3:4)

Six times the adverb "worthily" is used in the New Testament and when we take all these passages together they describe the way we are to live as Christians. Let us study the uses of this word:

a. Our manner of life is to be worthy of the gospel of Christ. We have believed and obeyed the gospel, we have

committed ourselves to the business of living according to its principles. Now therefore we are to live in harmony with it and worthy of its teachings. (Phil. 1:27)

b. We are to walk worthily of the Lord unto all pleasing. The more thoroughly we understand the value of Christ and what he has done for us, the more diligently will we endeavor to behave ourselves in a manner befitting our relation to Him. (Col. 1:10)

c. We are to talk worthily of our calling. The New Testament makes much of the fact and purpose of the divine call and we are expected to live and behave and serve in the constant thought of what membership in the Lord's church really means and involves. (Eph. 4:1)

d. We are to receive one another worthily of the saints. The distinctive character of a saint is separation from the world and its ways and the consecration of the life to God. The phrase shows what God thinks of his faithful servants and we ought to have the same high estimate of our fellowship one with another and should serve one another so as to show the regard we have for each other.

e. We should show hospitality toward the messengers of the gospel and set them forward on their journey worthily of God. For the sake of the Name, the name of Christ, they have gone forth and their work is the greatest work anyone can do. Hence, we should receive them as the messengers of the Lord, in a manner worthily of God, that we may be fellow-workers for the truth. (3 John 5-8)

f. We are to walk worthily of God. We are children of God and we should conduct ourselves as Children of such a Father. (1 Thess. 2:12)

g. Finally, let this always be our prayer, that God may count us worthy of our calling. (2 Thess. 1:11)

Now Paul tells us that we are to walk worthily of our calling with all lowliness and meekness, forbearing one another in love. This simply means that we are to be humble and gentle and longsuffering toward one another. In all our relations with one another we must be careful to show a spirit of humility, gentleness, and forbearance. (Eph. 4:1, 2)

Each of us is a distinct personality, with our own peculiarities, ideas, opinions, habits and eccentricities. Often these personalities clash with one another and we are tempted to become impatient with others because they do not act as we do or see things as we do. In all such cases, however, forbearance is to be the rule. And this forbearance must show itself in forgiveness toward each other, in being kind one to another. Christians are never harsh, unkind, bitter or impatient with their brethren. Christians never bite and devour one another. Rather, they are kind, gentle, loving and forgiving. This is the Christian attitude, and in showing this attitude we are walking worthily of our calling. (Eph. 4:32)

Furthermore, we are to walk worthily of our calling by giving diligence to keep the unity of the Spirit in the bond of peace. Unity in the body of Christ is never a thing we can take for granted. We must constantly give diligence to maintain the unity for which the Lord prayed, on the basis of the sevenfold foundation described by the apostle. (Eph. 4:3-6) The words "giving diligence" are from a word that comes from a root meaning to "make haste." It thus carries the idea of earnestness, concern, zeal and sets forth the thought that unity is a thing about which we should be deeply concerned. It is a valuable thing, worthy of our greatest efforts to keep.

And this expression "to keep" comes from a word that means to keep as a result of guarding. Unity must be guarded, it must be defended and thus preserved and kept against all efforts to destroy it.

Too often we are not concerned about unity in the church
(continued on page 9)

"TAKE A CUP AND DRINK IT UP!"

by Richard D. Frizzell

A few months ago I bought my son a set of Walt Disney books. In one of these, under the section entitled "Mother Goose", is a poem called "Cross Patch", it reads:

Cross patch Draw the latch, Sit by the fire and spin; Take a cup, And drink it up, And call your neighbor in.

I call your attention to the statement, "Take a cup, and drink it up". As I read this I couldn't help thinking that the author of this poem evidently was not a member of our church of Christ brethren who believe in the use of individual cups in the communion. According to these brethren the language used in the above poem cannot be understood without changing the meaning of the word "cup". Notice what brother Benjamin Lee Fudge says in his tract, *The "One Cup" Doctrine* (P. 5-6) as he tries to prove (?) that the "cup" means "fruit of the vine":

"As further evidence that the cup, as the word is used in the Bible, refers to the contents and not the container, turn with me to Luke 22:17. "And he took the cup and gave thanks, and said, Take this, and divide it among yourselves." My friends, it doesn't take a Solomon to see that if Jesus is here talking about the container, they had to take that cup, that container, chip it up into twelve pieces, and then pass one little piece of the container around to each one of them. Not only so, he went on later to tell them that they were all to take of it, which would mean that if the container is the cup in question, each one had to eat a piece of that china or whatever material it was made of."

In reference to 1 Cor. 11:26 bro. Fudge goes on to say: "The cup is the thing that they drank. But you don't drink the container. You don't swallow the goblet or glass or cup or bowl or whatever it is; you swallow the contents, the grape-juice, the fruit of the vine."

Why, don't you know Mr. "Author" (of the poem "Cross Patch") you cannot drink a cup? You cannot drink or swallow the glass or china or silver or whatever the cup is made of! Why "blow our children's minds" with such language none can understand? (My purpose is not to be cute, make fun or belittle but to show how foolish our errant brethren become in their argumentation on this subject. It's not all that difficult to understand. If we really want the truth on this subject, we can "know the truth" for it is simple!)

What bro. Fudge has failed to understand is that there is a figure of speech used in the scriptures he refers to— and there is such a thing as figurative language. It is a basic rule of Bible hermeneutics to take everything literal; but when a statement is repugnant to reason it must be taken figuratively. What I would like to prove in this article (by the Bible and reasoning) is: (1) The cup Jesus took was a "literal" cup, (2) that the word cup is sometimes used figuratively and (3) we are commanded to use one cup in the communion (in the distribution of the fruit of the vine).

JESUS TOOK A "LITERAL" CUP

First let us return to our quotation of bro. Fudge. Since he, and others like him, believe that the cup is the fruit of the vine, they conclude that there is no way we can determine what the fruit of the vine was in (for sure). Naturally, if "cup" means "fruit of the vine", it doesn't mean "cup"— a drinking vessel. Therefore Jesus could have taken, as bro. Fudge says, a "goblet or glass or cup or bowl," or as others have suggested: a jug or pan or dipper or bucket or gourd or... you guessed it... CUPS!

Notice with me that bro. Larry Robertson wrote in his tract *Things We Can Know About The Communion*, under "We know what Jesus took." (p. 10):

"No honest student of the scripture will deny that Jesus took a literal cup. Truth is conveyed to us only in words and if we deny this, or would fail to accept the standard definition of the word, we will be lost in a maze of conflicting doctrines. It concerns me greatly to hear my brethren make the comment

that there is no way of really knowing what Jesus had in his hand. They say, 'He may have had a jug or a bucket or a bottle— just any container!' If this be true, then we might just as well agree with our denominational friends that contend that we really can't determine whether Jesus, in giving the great commission, was talking about Holy Spirit baptism or water baptism or whether he inferred a burial in water or sprinkling and pouring... can he tell? Sure we can! And we can determine what Jesus had in his hand when the Bible says, 'He took a cup'."

Yes, if words do not have distinct meanings then we can believe anything— and prove it! But, if words do have distinct meanings, and they do, they no one has the right, power or authority to change the meaning to suit their own fancy, or fit their false doctrine!

A PARALLEL

In the poem "Cross Patch", the statement, "Take a cup, and drink it up", is parallel to the statement found in Luke 22:17, "...Take this (cup), and divide it (up)..." If we can come to the proper understanding of the first statement, then, surely, we can understand the latter as well.

I know the following is a little elementary, but I think this will help to show just how simple it is to understand the above statements. If I was to take a child of seven and read to him the poem "Cross Patch" and after reading it asked him, "What did the person in the poem take?", he, no doubt, after looking at the poem once again would readily answer "A cup". "Well how do you know?" "Because that's what it says— 'take a cup'", comes the quick reply. "Well then, what is a cup?" The young fellow looks at me as if to say: "Are you kidding me? You know what a cup is!" Nevertheless, he hops up, runs to the book case, takes down Webster's Dictionary, opens it to the word "cup" and reads: "an open bowl-shaped drinking vessel." "Oh, so that's what he took, a cup— a drinking vessel."

When asked, "What did Jesus take?" we answer, "A cup". "How do you know?" "Because that's what it says— 'and He took the cup.'" Then, when asked, "What does the word 'cup' mean?", we like our young friend must go to an "authority" to find the correct definition of the word. Thus, leaving no question as to its meaning. Understanding that the New Testament was originally written in Greek, we go to a Greek authority instead of Webster. According to the Greek New Testament the word translated cup comes from the Greek word "Poteerion". Following is a list of reputable Greek lexicographers (authorities) and their definitions of the word poteerion:

- "A drinking vessel" (Young).
- "a drinking cup" (Berry).
- "a vessel for drinking" (Bagster).
- "a drinking vessel, a cup" (Robinson).
- "a drinking cup" (Bullinger).
- "a cup, a drinking vessel" (Thayer).

This is just a few of the authorities, but, no Greek scholar will deny these definitions nor contradict them. This forever settles the issue— for by virtue of the very definition of the word, Jesus took a cup— a drinking vessel— a "literal" container! Who am I to say different?

A FIGURE OF SPEECH— METONYMY

If I was to continue questioning our seven year old friend concerning the poem and the cup, my next question would be: "If the man in the poem took a literal cup, how is it that it goes on to say, 'and drink it up?' How can you drink a literal cup? The pronoun 'it' modifies the word cup. In other words the 'it' in this statement goes back to, or refers to, the cup— a drinking vessel. Again, how can you drink a literal cup?" After hesitating for a moment, with a puzzled look, the lad's face brightens and he retaliates with: "There must have

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OLD PATHS ADVOCATE FOR 48 YEARS

With this issue, *Old Paths Advocate* begins its 48th year under this name. Over the years it has served the brotherhood well (we think) in bringing to each subscriber news of the brethren, meetings, debates and articles from various writers. We believe that in 1980 the need for this journal among God's people is as great as ever. We hope you will keep the renewals and new subscriptions coming. We are so happy to report that our readers now number more than at any time in our history of publication! This does not mean that we are ready to sit back now and rest upon our newfound growth. Our brotherhood also is larger than it has ever been in modern times and we still do not believe that we are reaching far enough through the paper. The paper goes into a number of foreign continents as well as our own U.S. Think of the people, though, who could read it if many of our readers would take the time to send it to them. Please do that this week. Send us the subscription of someone you would like the paper to go to.

The state of the paper is sound, financially. It is paying its own way. However, it is done only by a great many people giving so freely of their time in publishing work. No one receives wages for their work as is the case with other papers which cost considerably more.

Those who are listed on page four under the mast-head as editors contribute immeasurably to the success of *Old Paths Advocate*. What a blessing to have such well read men to fall back upon for advice, editing work, writing, etc! Too, my mother and my wife give freely of their time for filing chores, typing, etc. We simply could not do without them all. God be thanked for such people.

Our preaching brethren also contribute to the extensive reading list that we have. Without them, the paper has no feet to carry news of its existence to new places and people. We are well aware of the inconvenience you are put to by announcing the paper in your meetings but we could not grow without you. Thanks to all who have done one single thing to help in the work. May God bless us all in 1980. -DLK

"I enjoy the *Old Paths Advocate*— keep up the good work"
-Robt. Harrison, Florala, AL

THE CHURCH DIRECTORY

All the 1979 DIRECTORIES have been sold, and there will be no reprints.

Please note change of my telephone number for **SULPHUR, LA** in the 1979 Directory, correct it to read (318) 528-2347.

The following corrections in the Church at **WEST LAKE, LOUISIANA**. The address of P.J. Carroll should be changed to 517 E. Brimstone St., Sulphur, LA 70663 and his telephone number to (318) 527-0453. Lloyd V. Simpson is the same. Daniel F. Everett, same address but change telephone number to (318) 528-2694. When you think that you have everything correct in the Directory, then the telephone company changes the numbers.

The following congregations did not send in information for the 1979 Church Directory and I have no way of knowing whether they are still meeting or not. **LOUISIANA**: Shreveport (Caddo Parish), Buncomb Road Church of Christ; Thibodaux (LaFourche Parish), in the home of Bro. Lemmon, **MICHIGAN**: Detroit, 15035 Schaefer Street **OHIO**: Columbus, Lockbourne Road Church of Christ, **OKLAHOMA**: McAlester (Pittsburgh County), C & Tyler Streets; **PENNSYLVANIA**: Clearfield, 214 River Road; Mahaffey, Main and Church Streets; **TEXAS**: Austin, 1508 Bluebonnet St.; Church of Christ; (Comanche County), Downing, Eola (Concho County), North Side of Town; Milano (Milam County), on Highways 79 & 36; Rosenberg (Ft. Bend County), Brazos & Walger Streets.

If you know anything about the above congregations, please let me know. If they are no longer meeting, let me know so that I can drop them from my file. If they are still meeting I would like to have (1) Name and Location by State, City, County & Church name (2) Time of Services. (3) Names, Addresses and Telephone Numbers of not more than 3 of the leaders. My new address and telephone number: **Ray Asplin, 2716 Allen Street, Sulphur, LA 70663, phone (318) 528-2347.**

"Enjoy reading the *Old Paths Advocate*— miss so many brethren who have gone on"

-Stella Robbins, Firebaugh, CA

"We love the paper and don't want to miss an issue"

-Mary Daniel, Holyoke, CO

HONOR ROLL

You will find listed below the names of those sending in subscriptions from Nov. 10 to Dec. 10 and opposite the name the number of subscriptions sent. Again, the list is good, and especially so at this time of the year when not so many meetings are being held. Our continued thanks to all for every word and deed in behalf of the paper. Please, check the following and report any error to us:

Don L. King-7; Robert Snogross-5; Willa Shy-4; Dennis Fenter-3; Irven Tompkins-3; Melvin Blalock-2; Chase Curley-2; B.E. Terry-2; Ray Fox-2; Morris Reynolds-2; Clovis Cook-2; Durward Strain-2; Tommy Shaw-2; Della Stone-2; Denny Boultinghouse-1; J.E. Phillips-1; Mrs. Edward Witt-1; Miriam Mackey-1; Laurine Knight-1; J.C. Whigham-1; Doug Ford-1; Bob Offerman-1; Jesse C. French-1; Gladys Shores-1; Troy Seals-1; Kenneth Elliott-1; Roy Lee Criswell-1; Jimmy Winchester-1; Carl Johnson-1; Chester King-1; Mrs. Roy D. Parker-1; Christine Humphrey-1; Ray Meredith-1; Gene Welshons-1; Mrs. Joel Baze-1; B.E. Burns-1; June Pope-1; Jerrel Sturdy-1; Carmel Williamson-1; Buell Lindley-1; Cecil Weeks-1; Larry Bradford-1; Richard Johnson, Sr.-1; Floyd White-1; Lynwood Smith-1; Frank Staggs-1; R.A. Perkins-1; Timothy Staggs-1; Elpha Coble-1; Don Jackson-1; Guy May-1; Murl Helwig-1; Paul Nichols-1; John Scott-1; Roy Clark-1; Ted Warwick-1; Dee Tate-1; Connie Huck-1; Jerry Ashlock-1; Total-85.

AN OLD SOLDIER OF THE CROSS AMAZES DOCTORS!

Bro. B.F. Leonard came home from the hospital yesterday (Dec. 6) after spending nearly 5 weeks there, part of the time in a very critical condition. After his heart "exploded" (using the doctor's terms), he was given only a short time to live. Even in the face of death, he was courageous and busied himself with edifying the family and others. There were many visitors and so many phone calls from over the country until nurses were beginning to wonder just what kind of a "celebrity" this little man was! Bro. Leonard has truly been an inspiration to me and my family. We, along with others, thank God for sparing his life a little longer. As with David of old we can say: "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles".

-Frank Staggs.

CORRECTION!

In the November, 1979 issue (pg 3) there appeared an article titled A POST MORTEM GOSPEL The author was incorrectly printed to read K.G. Wilks. The real author was Brother H.C. Harper who first published the article in the Old Paths Advocate in 1934. We have no idea how the mistake happened but thought the readers should know who the actual author was. Brother Harper was, in 1934, an editor of Old Paths Advocate. He actually began the paper about 1927 or '28 under the title of THE TRUTH. His failing health caused him to turn the publication responsibilities over to my father, Homer L. King. In Jan. 1932 the name was changed to the present one when he became the new publisher. -DLK

INTRODUCING BROTHER RICKEY MARTIN

We would like to introduce and recommend to you Brother Rickey Martin of 620 Evergreen Drive, Woodstock, Georgia 30188. Rickey was born July 6, 1953 in LaGrange, Georgia. He is the son of Brother Bobby and Sister Martha Martin of Marietta, Georgia, and the grandson of Brother Noah and Sister Una Langley of Napoleon, Alabama. Rickey obeyed the gospel in the summer of 1965 in LaGrange, Georgia under the teachings of Brother Wayne McKamie. He was married to Sister Jane Bedsole of Lowery, Alabama June 15, 1974 and they are the parents of one child, Matthew. Rickey has been preaching publicly for several years locally on weekends and in June of this year, he began full-time work with his home congregation in Marietta. Rickey loves the Lord's cause and we encourage you to use him in the Lord's work.



Austell Road Church of Christ, Marietta, GA

NOTICE

TO ALL THE CHURCHES OF CHRIST— On Sept. 1, 1979 brother James Howard came to the St. Louis area to work full time with the Chain of Rocks Church of Christ. After approx. 2 months he has had 3 confessions, 1 baptism and the promise of approximately 16 men, women and children attending on a regular basis. Bro. Howard reports the results have been much greater than he had expected and the prospects are much greater than he had anticipated.

Brother Howard came to St. Louis for 90 days and would

like to remain here in the future. We feel that if Bro. Howard remains in the area, much good can be accomplished.

If he is to remain here in the future, we must have some outside support. When he came to St. Louis we only had enough support for the 90 day period which will end Dec. 1, 1979.

Any congregation that feels it can help is asked to contact the church soon and advise what can be done. If anyone knows of any one in this area to study with or if anyone would like to help do personal work in this area, please let us know. Contacts can be made with any of the following brethren: Cecil W. Robertson, 1130 Reale Ave., St. Louis, MO 63138 Ph: (314) 741-5420. Bob Offerman, 1916 Prior, St. Louis, MO 63136 Ph: (314) 869-8556. Gene O'Neal, 201 South Bellwood, East Alton, IL Ph: (618) 259-7412. Gary Crader, 1217 Ticonderoga Dr., Chesterfield, MO 63017 Ph: (314) 532-0772.

"We enjoy the Old Paths Advocate and want to thank all who make it possible"

-Albert Templin, Cameron, TX

PREACHER WANTED by Homer A. Gay

Where? In almost every congregation of the Church of Christ there is a strong demand for a preacher— he is really wanted; but there are certain "musts" and "must nots" in the qualifications demanded by certain individuals, if not by the congregations as a whole. Here they are:

He must be well qualified in Bible knowledge and be ready to answer all Bible questions promptly, but he must not waste time in studying when he could be at work, for he must "earn his bread by the sweat of his brow."

He must be ready to answer every call, wait on the sick, help the needy, conduct funerals, attend every church meeting or service and preach at all the near-by places; yet while so doing he must be neat in his personal appearance— not look like a tramp; but he must not buy good clothes, nor spend his money for a car, tobacco, coffee, nor good eats (the brethren just have to have these things).

He must do the work of the elders and leaders, in that he must visit all the unfaithful members to see why they were not at church and he must visit the outsiders, talk with them and get them to attend the services; settle differences between brethren, execute discipline (if there is any); but he must not buy a car for his conveyance as that would be extravagant, especially if he should go in debt for it, for the brethren just couldn't help for it, since they must pay for their car, radio, tractor, new house, etc., etc. Well, in fact the preacher should learn to be economical anyway.

He must own a home of his own for the brethren can't be bothered with keeping him, nor furnishing him a house or paying his rent. He should make his own living; however, he must not keep chickens, cows nor pigs nor horses as someone would be expected to take care of them while he is away.

He must be married for if he isn't he will be "flying at the girls"; but he must not have a wife or family as they would hinder him in his work. His wife must not go with him; she should stay at home and look after things there, but if she doesn't go with him she is not interested in the work he is doing and is just not a preacher's wife anyway.

He must not go away from home to preach and leave his wife and family, but must not preach at home, as he knows too much about folks and will hurt someone's feelings.

Moreover, he must be able to live and care for his family on not air and hard knocks and should be very thankful for it.

Now, if some of the "Bible colleges" will set us a "tray" of this variety of "eggs," we guarantee there will be a ready demand for the "youngsters" just as soon as they are "hatched," for we "old fellows" are just too old and stiff to make the grade.

-Homer A. Gay, OLD PATHS ADVOCATE, June, 1933

WORTHY OF NOTE by Orvel Johnson

The recent articles in the *Old Paths Advocate* by Bro. Jimmie Smith are certainly worthy of note. The articles had to do with "church sponsored recreation", and pointed out gross misuse of church funds for such activities.

Perhaps some of the digressive folks have been reading what Jimmie had to say in these articles. Just recently an article appeared in one of their bulletins entitled, "Let Not The Church Be Charged". Apparently, the writing was by the editor, R.D. Edwards. The first paragraph reads like this: "Well meaning people, thinking of good works, sometimes overlook exactly why the Lord established the church, and so unintentionally misuse church funds. Primarily, the church as the pillar and ground of the truth (1 Tim. 3:15), is in the world to preach the gospel, to take care of man's spiritual needs (Lk. 19:10); then, secondarily, to take care of man's physical needs (Gal. 2:10). But the secondary purpose is to be pursued only when relatives either cannot or will not aid the destitute (1 Tim. 5:16). Elders therefore, are wise and scriptural when they restrict the use of the Lord's money to preaching the gospel and charity".

It is most difficult to understand just how an Elder, who is supposed to be qualified to administer the work, could "unintentionally" misuse church funds. These men are to be "wise and scriptural" as well as knowledgeable in the expenditure of money contributed by members of God's family. In no way should it be used for "church sponsored" recreation, baby showers, wedding receptions, motorcades, retreats or any such thing. However, it is being done and that not by denominations and digressives only, but by congregations who are recognized among the faithful. How can the Lord's money whether it be a dime or a dollar, be used to subsidize such things by building a facility, maintenance and upkeep, utility bills for heating and cooling, clean up, flowers, decorations and other incidentals? Is there a scripture and verse for the use of the contribution for these purposes? It is recognized that in some places there are no elders (there should be), to supervise the work, but this does not lessen the burden of unscripturalness in the misuse of church funds.

Brethren, it is my firm belief that we cannot be overly careful in the use of church funds and "must" follow the pattern set forth in the word of God in all things. Children of God need to rise up against unscriptural practices in places where they worship. Bring those in charge to task for such unscriptural practices. Let your voice be heard ere it be too late.

-P.O. Box 54, Escalon, CA 95320

UNEQUALLY YOKED by Calvin Allen

From June 1974 to Oct. 1979, I was married to one outside the body of Christ. Sorrowfully, I might add, I was not actively serving my Lord in the body of Christ when we were married. However, I had been forewarned for many years of what problems could evolve from a relationship of this nature. Certainly, I did not think the Lord would let it happen to me. Shortly after our marriage, I was reunited with my Lord through prayers of the faithful church. For years I clung to the Church and stood fast for the Truth. Still, I could not seem to impart the truth unto my loved ones. She sought things of the world and scarcely seemed to understand that as a Christian I could not partake of her worldly wants. After four years and eleven months of being married to me she moved out of my life and into another man's life, still seeking and finding things of this world.

Today I am writing to you, pleading that you do as Paul said in the second book of Corinthians, chapter 6, verse 4, "Be ye not unequally yoked together with unbelievers: for

what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" Marriage is a much misused union today. We as Christians must do our part to preserve the sanctity of God's plan for christian partnership. I am certainly not proud to be divorced even though I had what I feel were proper reasons for putting asunder what God had joined together. Might I also add, I did all I could to preserve our marriage. Still, I want to do everything I can to keep this from happening to another Christian brother or sister, through this short letter.

-615 SW 20th, Mineral Wells, TX 76067

RESULTS AT FIELDSTONE, MO.

Sept. 9, Bill Chaney was baptized. He has been a regular attendant at church in Vanzant, MO, the Fieldstone congregation, with his christian wife, Ruby, for some 40 years. "...Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives..." (1 Pet. 3:1). His daughter was baptized a year previous and now the whole family are faithful members and we love them all. Bill has assisted in singing at many funerals. Does all this sound familiar? A man faithful in attendance, on the front row, singing bass, there every time the doors are open. This was Bill before he became a christian. We welcome him into God's divine family. "...the Lord adds to the church daily such as should be saved" (Acts 2:47). Bill, at age 67, also receives forgiveness of all sins. (Mk. 16:16; Acts 2:38). The word of God has not lost its power. This is the type of results you get from a congregation working in unison to save souls. Since the work began here in 1975 12 people have been added to the church. Bro. Price Rogers assisted the writer in the baptism.

-Allen Bailey

DEATH: VIEWED THROUGH THE BIBLE by Dwight Hogland

"It is appointed unto men once to die, + For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: + For he seeth that wise men die, likewise the fool and the brutish person perish, + As by one man sin entered into the world, and death by sin; + For the wages of sin is death, + and so death passed upon all men, for that all have sinned. + There is no man that hath power over the Spirit to retain the spirit; neither hath he power in the day of death. + What man is he that liveth, and shall not see death? + For all have sinned and come short of the glory of God. +

"Yet doth he devise means, that his banished be not expelled for him. + As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: + For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. + For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: + For as in Adam all die, even so in Christ shall all be made alive. + He that believeth and is baptized, + though he were dead, yet shall he live. +

"O death, where is thy sting? O grave, where is thy victory? + We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. + For we that are in this tabernacle do groan, being burdened. + We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Heb. 9:27 + 2 Sam. 14:14 + Psalms 49:10 + Rom. 5:12 + Rom. 6:23 + Rom. 5:12 + Ec. 8:8 Ps. 89:48 + Rom. 3:23 + 2

Sam. 14:14 + 1 Cor. 2:9-10 + Jn. 3:16 + Rom. 6:5 + 1 Cor. 15:22 Mark 16:16 + John 11:25 + 1 Cor. 15:55 + 2 Cor. 5:1 + 5:4 + 5:8)

-Rte. 2 Box 221E, Slaton, TX 79364

WHERE WILL WE DRAW THE LINE? by Eddie Bullard

Whatever happened to the saying, "Let's speak where the Bible speaks and be silent where it is silent"? Several years ago a man by the name of Robert Rakes introduced what is known today as Sunday School. By most people the Bible was not consulted but they accepted the new way of teaching our children. Not too many years ago another man, G.C. Brewer came up with a new way for christians to observe the communion. Again by most, the bible was not consulted.

Ever since I have been in the Church, I have heard the faithful preachers warn us that if we accept one thing we will have to accept another and finally there is no place to "Draw The Line" I have tried to sound this same warning myself.

Brethren, the week of Aug. 29, 1979, the digressive Church of Christ in Ada, OK placed an ad in the evening newspaper inviting all to come to hear Dr. Faulkner and Dr. Brecheen. This will be a non-denominational meeting. The ad states Dr. not Evangelist! The subject will be on how to revitalize your marriage. A fee of \$10.00 per person or \$15.00 per couple.

Child care will not be provided. Poor Mr. Rakes would "turn over in his grave." (Don't they care for the children anymore?) Quite often on our hand-bills, when advertising a gospel meeting, we say leave your pocket books at home and come hear the gospel. I guess that saying is gone also.

Brethren doesn't the Bible teach us about marriage? Must we bring in "Doctors," leave our children at home with a babysitter and pay a cover charge? Where will we DRAW THE LINE!

-Rt. 1, Box 26, Tupelo, OK 74572

MY POSITION ON CARNAL WARFARE

We cannot take part in military service in any form, directly or indirectly, in combatant or noncombatant service. Below are listed some of our reasons:

1. Our duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 23:37).

2. Our God in the Bible forbids that we 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); "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 service combatant or noncombatant we would be compelled to "swear" (take an oath), but the Bible forbids what we do so. "Swear not at all" (Matt. 5:34).

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

6. To serve in the military service in any way, we 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, we cannot conscientiously engage in carnal war

in any form or branch and for the above reasons we authorize our names to be listed in support of the above principles.

-Barry Glen Pilkinton, 313 Hood Lakes Rd., Lawrenceburg, TN 38464

-Keith Turner, 1900 S W 2nd Ave., Mineral Wells, TX 76064

-David White 1101 S E 15th St., Mineral Wells, TX 76067

-Lynna Carol Wilson, Rt. 3, Box 1229, Mansfield, TX 76063

-Judy Maudlin, 7110 Quail Rd., Fair Oaks, CA 95628

-Evelyn Hodson, 7416 Brook Dale Dr., Citrus Heights, CA 95610

-Stacy Kido, P.O. Box 869, Yuba City, CA 95991

-Pat Kido, P.O. Box 869, Yuba City, CA 95991

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-Bobby Wade Moreland, 5114 Ave. F. Austin, TX 78751

-Wendy Batson, Rt. 1 Box 65, Golden City, MO 64748

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-Glenn White, 915 Bluebonnet Dr., Olney, TX 76374

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-Gary Gentry, 1235 W. Crest Dr., Houston, MO 65483

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-Larry Bradford, Rt. 3 Box 57, Belton, MO 64012

-John Bradford, Rt. 3 Box 57, Belton, MO 64012

-Davey L. Sessions, Rt. 3, Elba, AL 36323

-Gary Wayne Robinson, 2210 Cottonwood, Grand Prairie, TX 75050

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-Chuck Sears, 1801 Salem, Deer Park, TX 77536

-William Edward Chandler, Tucson, AZ 85714

-Troy Lee Seals, 337 W. 41st St., Tucson, AZ 85713

-Jeffrey Craig Reece, 120 W. Michigan, Tucson, AZ 85714

-Michael Scott Fields, 419 W. 41st St., Tucson, AZ 85713

-Russell Cloyes Seals, 337 W. 41st St. Tucson, AZ 85713

-Terry Lee Reece, 120 W. Michigan Dr., Tucson, AZ 85714

"We enjoy the paper and look forward to getting it"

-Kenneth Astley, Oklahoma City, OK

"Enjoy the paper so much. Besides the good articles, it helps us keep in touch with brethren across the land"

-Bill Garrison, Gresham, OR

SHOULD YOU GO FIRST by Albert Kennedy Rowswell

Should you go first and I remain To walk the road alone, I'll live in memory's garden, dear, with happy days we've known. In Spring I'll wait for roses red, When fades the lilac blue, In early Fall when brown leaves call I'll catch a glimpse of you.

Should you go first and I remain For battles to be fought, Each thing you've touched along the way Will be a hallowed spot. I'll hear your voice, I'll see your smile, Though blindly I may grope, The memory of your helping hand Will buoy me on with hope.

Should you go first and I remain To finish with the scroll, No length'ning shadows shall creep in To make this life seem droll. We've known so much of happiness, We've had our cup of joy, And memory is one gift of God That death cannot destroy

Should you go first and I remain, One thing I'd have you do: Walk slowly down that long, lone path, For soon I'll follow you. I'll want to know each step you take That I may walk the same, For some day down that lonely road You'll hear me call your name.

-Selected by Jerrel Sturdy

SCRIPTURE CAKE

4½ cups (flour)-1 Kings 4:22, 1 cup (water)-Judges 5:25; 2 cups (sugar)-Jer. 6:20; 2 cups (raisins)-1 Sam. 30:12; 2 cups (figs)-Nahum 3:12; 2 cups (almonds)-Num. 17:8; 2 tbslp (honey)-1 Sam. 14:25; 1 tsp. (salt)-Lev. 2:13; 6 (eggs)-Jer. 17:4; ½ cup (water)-Judges 4:19; 2 tsp. (leaven)-Amos 4:5; 2 tsp. (all spice)-2 Chron. 9:9.

-Selected by Robt. & Marilyn Snodgrass

WORDS OF ENCOURAGEMENT

"We do enjoy the paper each month, plenty of spiritual food, also enables us to keep up on brotherhood news"

-Mrs. Roy Knight, Holyoke, CO

"We enjoy and profit by the paper"

-Tom Allington, Lodgepole, NB

"We enjoy the paper and are inspired by the articles"

-Bill Parker, Canon City, CO

"Enjoy reading of the progress of the churches over the brotherhood"

-Calvin Parker, Huntsville, AR

"We enjoy the paper, Bro. King, and wish it were possible for you to come preach again at Lowery"

-Mrs. Ollie Jones, Samson, AL

"Thank you for all the time and energy put forth for so many"

-Stephanie Klinzmann, San Antonio, TX

"We enjoy the paper very much"

-Joel Smith, Hattiesburg, MS

"I enjoy the articles in the paper and letters from the brethren"

-Mrs. Madeline Moberg, Alta Vista, KS

"We enjoy the paper very much"

-J.D. Chandler, Columbus, GA

"Thank you for such a good paper, and God bless you in your endeavors."

-Geary & Janet Trent, Bellflower, CA

Perseverance— (cont'd from page 1)

and perseverance. People have lost control of their lives. Life is controlling men rather than men controlling life. Something is wrong.

The following poem was given to me this past summer by a sister in Christ. I don't know its author but it's certainly worth sharing;

WHAT IS YOUR LIFE?

Life is not made of the days passed through But life is made of the deeds we do, The thoughts we think, or the words we say, And the things that God counts, and not the day.

Life is not rich by the gold we gain, But rich in thoughts that throb in the brain. He who lives to get— not give May breathe and breathe, but he does not live.

True life is a ladder, strong and high, That reaches up from earth to sky, The better life and the better way, That lifts one up to the gates of day.

The wasted life is a weary way, Where the digger digs from day to day, Digging down in a deep dark well, For bitter streams that spring from hell.

Do not pray for a life that's long, But for one that is true and strong. For lives not made of days gone through, But of thoughts we think and deeds we do.

What is your life? Remember, God intended your life to be "abundant." (John 10:10) If it isn't, you need to seek the advice and counsel of God's word. Speak to Him in earnest prayer. Seek out the advice and help of a trusted christian friend. Many times christians could help if they were allowed to do so. Christian friends are ready and willing to help if you will let them. They can't, however, read your mind! If you feel yourself slipping, if you are beset by discouragement, uncertainty or unhappiness; you certainly have nothing to lose and so much to gain by confiding in those who love you and would like to help.

Some problems become bigger than we can handle simply because they are allowed to grow in our lives. Excusing and rationalizing our shortcomings or failures does not justify nor remove them. More often it complicates them by increasing feelings of guilt and unworthiness.

To make our lives rewarding and fulfilling will take dedication, sacrifice and perseverance. The truth remains that life is made "Of thoughts we think and deeds we do."

-10170 Marcella Ct., Santee, Ca. 92071

Endeavoring To Keep The Unity— (cont'd from page 1)

Lord does not add any one to the Church that does not desire to be added to the Church. The Bible says "whosoever will". There is one body, the church and to that one body or that one church the Lord adds daily such as should be saved. There is one Spirit. That is, there is one spirit to give life, to guide and direct that one body. The body guided by the one Spirit cannot be divided. It must be a unit. It is amusing that those who claim they are seeking more of the Spirit of Christ are at the same time denying many of the plain teachings in the scriptures. They imply that we are not seeking any new truths. That is a false accusation. For example, in the Lord's Supper we have taught very plainly how to observe it, etc. All they have to do is open up the sacred pages and point out to us where that more than one cup was ever used in the Lord's supper. If they have come up with new truths on this why don't they turn to the scriptures and point it out? Notice closely— if Matt. 26-27 had read "And he took the cups" when we ask them where in the scriptures do you read of more than one cup in the Lord's Supper they would turn quickly to Matt. 26:27 and reply there it is. But it does not say that. It says, "And he took the cup". Let me ask in this and many other similar examples we could point out, "Who has the greater spiritual attitude"? The truth of the matter is instead of leading those in error closer to the truth these who have drifted from the truth have been led astray by those in error. Let it be denied by them. There is one hope. There is one calling to follow Christ, and one hope of the home in heaven as a result of that calling. That hope is built upon the things taught in the word of God. All our hopes are based on what is contained in the scriptures.

In vs. 5 Paul says there is one Lord. That is Christ the head of the Church. All saints have one Master. Peter said on one occasion, "Lord to whom shall we go, thou hast the words of

eternal life." Paul said in Heb. 10:26, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Christ is that only sacrifice and if we reject him and his teachings there will not be another. It is either Christ or none. There is **one faith**. There is one Lord who is the object of faith. How does this faith come? In Rom. 10:17, "So then faith cometh by hearing, and hearing by the word of God." Man says today you have your faith and I have mine. That is more than one. The Bible says there is one faith. Others say we interpret the Bible differently is why that we don't believe alike. Then one of us is wrong because the word of God produces only one faith. There is **one baptism**. That baptism is a scriptural baptism in the name of the Father, Son and Holy Ghost for the remission of sins, puts you into Christ, puts you into the Church, makes you a new creature. Some say since there is one baptism and they have been baptized once (but it was not for the above reasons) they say they don't see the need of being baptized again. Unless you have been baptized scripturally you have not been baptized in the true sense. In Acts 19:1-5 we have an example of those who had been baptized with John's baptism but they were commanded to be baptized in the name of the Lord Jesus. This was because they had an imperfect knowledge of true baptism. There is one baptism. There is one God and Father. This is the fundamental ground of unity. The creator, preserver and benefactor of all things, who dwells and works in every obedient heart. Just as sure as there is one God, Christ, Spirit hope and faith there is one baptism and one church. (To be continued).

-10520 N. McKinley Okla. City, OK 73114

Walking Worthily— (cont'd from page 2)

until division arises and it is too late. It is the duty of the elders to see that the church is correctly and thoroughly taught so that no one will be able to lead away disciples. This is the surest safeguard against division. (Acts 20:28-32)

A Christian cannot afford to act at any time in a manner unbecoming his high position as a son of God. At all times he must remember that he represents Christ on earth and act accordingly. How can we hope to lead people to Christ if we do not live and act as children of God ought to act?

Remember, my brethren,

"You are writing each day a letter to men, Take care that the writing is true. 'Tis the only gospel that some men will read— That "gospel according to you."

Take A Cup— (cont'd from page 3)

been something in the cup! Yes, that's it, he drank that which was in the cup!" (Ask a seven year old these questions— you may be very surprised).

Brethren, it's just that simple! This young man's common sense told him that you cannot drink a literal cup. Therefore, he recognized the fact that a figure of speech must have been used— although he probably wouldn't know what the figure of speech was called or how to explain it. The idea of drinking a literal cup is repugnant to reason and when a statement is repugnant to reason it must be taken figuratively.

The figure of speech that is used in our poem and in Luke 22:17 and 1 Cor. 11:26, 27 is called "metonymy". Prof. D.R. Dungan, in his book "Hermeneutics", on page 270, says:

METONYMY— The etymology of the word indicates its meaning. It is from the Greek words *meta*, change, and *onoma*, name, hence a change of name; the employment of one name or word for another. Webster says of this figure: "A trope in which one word is put for another; a change of names which have some relation for each other, as when we say a man keeps a good table, instead of good provisions; we read Virgil—that is, his poems, or writings; they have 'Moses and the prophets'—that is, their books, or writings; a man has a clear head—that is, an understanding, or intellect; a warm

heart—that is, affections."

If we can understand these illustrations can we not understand that when the Bible says "divide or drink it" (the cup), it refers to the contents, by metonymy? Yet when the Bible says, "Jesus took a cup," it means just that! Why? because this statement is not repugnant to reason, but the former is. I would, also, like to quote from J. Ervin Waters in his booklet, *The Communion*, published 1945, page 29. Notice how clearly he explains the use of metonymy as it is used in 1 Cor. 11:26, 27:

"Metonymy is 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" (Williams' "Composition and Rhetoric," p. 220). In giving the "Kinds of Metonymy," he says, "3. Container and the thing contained." He gives us an example, "The kettle boils (meaning, of course, the liquid in the kettle)."

Tanner, in his *Composition and Rhetoric*, p. 324, says, "Metonymy is a figure of speech in which the name of one object is used for that of another which it clearly suggests." He gives the same example, "The kettle boils (that is, the water in the kettle boils)."

J.C. Nesfield, in his *Idiom, Grammar, and Synthesis*, p. 396, gives under Metonymy, "(c) The container for the thing contained: He drank the cup—the contents of the cup."

From the above definitions of Metonymy we learn several facts about this figure of speech: (1) The object named is not the thing suggested; (2) There is a real object, not an imaginary one, named; (3) Both the thing named and the thing suggested must exist; (4) In metonymy of the "Container for the thing contained" the container named must contain the thing suggested; and (5) One can only suggest the contents of as many cups as he names. These facts are evident to even the superficial reader. So, do not let the big word Metonymy frighten you. It simply means that two things are suggested to the mind by the mention of one of them which readily suggests the other. Thus a cup and its contents are suggested to the mind by the mention of the cup which readily suggests its contents.

Paul used this figure of speech, (1 Cor. 11:26-27) "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

From what we have learned of Metonymy we must grammatically conclude: (1) Paul named "this cup" to suggest its contents, the fruit of the vine; (2) Since the object named is not the thing suggested, "this cup" is not the fruit of the vine; (3) There is a real cup named; (4) Both the cup, which is named and the contents, which are suggested, must exist; (5) The cup, which is named, must contain the thing suggested, the fruit of the vine; and (6) Since one cup was named, the contents of only one cup are suggested. This is the inescapable conclusion.

Since 1 Cor. 11:26, 27 has been explained so well in the above, let us now turn our attention to Luke 22:17. "And He took the cup, and gave thanks, and said, "Take this, and divide it among yourselves." We have already established the fact that Jesus took a literal cup. After taking the cup Jesus tells His disciples to "divide it among yourselves". In Matthew's parallel account (26:27) Jesus tells His disciples to "Drink from it, all of you." (New International Version). And in Mark 14:23 it says, "...and they all drank from it." (N.I.V.). What they were to divide they were to drink. Since they drank what they divided among themselves, we must conclude that there was something in the cup to drink, (using the same reasoning of the seven year old in our illustration). In Matt. 26:29; Mark 14:25 and Luke 22:18 we find what was in the (one) cup Jesus gave them— "the fruit of the vine". That, of course, is what they drank.

"Just a minute," you say, "it still says, 'divide it among (please turn page)

yourselves,' and Jesus gave them a literal cup." It is true that the pronoun "it" modifies the word cup. But, to drink a literal cup is opposed to common sense, therefore, by metonymy "it" refers to that which was in the cup—the fruit of the vine.

ONE CUP— COMMANDED

Let us ask our seven year old one more question: "How many cups are mentioned in the poem?" Of course, the lad would answer, "Just one." How does he know? He knows because he understands that "a cup" is singular, therefore, "a" cup is equal to "one" cup.

In the scriptures the pronouns, "a", "it", "the" and "this" are used in connection with the cup and are singular! When Jesus took "a" cup He took just one. When He gave His disciples "the" cup, He gave them just one. And, when Jesus said, "This cup is the new testament in my blood," (Luke 22:20 and 1 Cor. 11:25), we know the language used is again singular.

Everything we do in religion must be done according to the pattern—the Bible. We must have Divine authority for all things, including "how" to worship God in "truth". Divine authority is established by one or more of the following: (1) Example (approved action), (2) Direct statements (commands, statements of fact, etc.) or (3) Inference (implication). Certainly, all will agree that the Lord's Supper is an example— approved action— that is binding and must be observed in the church today, (Acts 20:7). If we are to follow the example of observing the communion on the first day of the week, are we not just as obligated to follow the example of how to observe it? Yes we are! Didn't the Apostle Paul admonish the Corinthian brethren to "keep the ordinances" (which he had received of the Lord) as he delivered them to them? (1 Cor. 11:2, 23). Who is man to say that it doesn't make any difference how we observe the communion, when Paul (an inspired man of God) says it does?

But, we have more than just an example to follow: we have a command to obey! In 1 Cor. 11:25 it says, "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: This do ye, as oft as ye drink it, in remembrance of me." Notice, the Bible says: "This do ye!" This, my friends, is a command if there ever was one! We are to keep this ordinance just as Paul delivered it, and we are to do it in remembrance of our Lord, Jesus Christ. Also, in 1 Cor. 14:37, Paul makes it clear that, "the things that I write unto you are the commandments of the Lord." The fact that the use of one, and only one, cup in the communion is a command and obligatory upon us today is quite unequivocal!

CONCLUSION

If children can understand the language used in such poems as "Cross Patch", (and they can), why cannot we as adults understand the same type language when used in the word of God? I believe we can. However, when brethren desire the innovations already in the denominational world, for such reasons as sanitation, expediency or whatever, their eyes become blind to the clear, plain truth of God's word. Why? because people are going to believe what they want to believe and do what they want to do— even if it means twisting the meaning of a word to the point it has a completely new definition (the wrong definition— an unauthorized and unscriptural definition)!

I am firmly convinced that if one wants the truth (by this I mean one who really wants the truth, who is honest and sincere and is not self-deceived) he can and, in due time, will know the truth: "And ye shall know the truth and the truth shall make you free." (John 8:32). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7, 8).

-2594 Neeley St., Batesville, AR 72501

BONDS OF MATRIMONY

Parker-Jarratt— We are happy to announce the marriage of Daniel Parker of the Imperial, NB congregation and Mary Jarratt of the Country Club congregation in Tucson, AZ. It was good to witness the marriage of these two young christians. Many friends and brethren came from different states to witness this ceremony. They will make their home in Nebraska. They were married Nov. 3, 1979. The writer officiated.

-Troy S. Seals

OUR DEPARTED

Perdue— Sister Myrtle Edith Perdue was born Dec. 3, 1903 in Ozark, AR and died Sept. 1, 1979 at Ft. Smith, AR. Services were held from Agent Funeral Home in Sallisaw, OK, Sept. 4, 1979 with Bro. Orville Lee Smith officiating, assisted by Bro. James Morgan. Singing was by Noel Chapel church of Christ singers in Stilwell with burial in Akins, OK. The following poem was written and read by Bro. Morgan:

Her touch was as soft as the softest silk, Her voice was so soft and low. We remember her now as she lived and worked, But now, we miss her so.

Many preachers have sat at her table and fed, On the meat her dear hands prepared. The needy, the hungry, and the sick she helped, We know she surely cared.

But now she has gone to a beautiful place, The joys up there to behold; There is an empty chair that once was hers, We have memories more precious than gold.

The memories we have we will cherish and hold, Our thoughts will dwell on her face. A heritage she left in the children she bore, And no one can take her place.

(Note— We are indebted to Hubert & Marie Bagley for the above information -Ed)

Burleson— Bessie Burleson, a faithful member of the church for 70 years, died in Seven Oaks Nursing Home at Olney, TX, Oct. 5, 1979. She was born in Stratford, OK, Jan. 14, 1893. Sis. Bessie worshipped with the church in Wichita Falls for many years. The past six years of her life she resided in Olney. Her father, Bro. Patterson, was a pioneer gospel preacher. Her services were conducted in the Olney church building by the writer. Singing was by the members of the Wichita Falls congregation. She is survived by two daughters, Mrs. Paul Carr, Abilene, TX, Mrs. Bob Simmons, Palm Springs, CA; one son Otis Burleson, Olney, TX; 7 grandchildren and 10 great grandchildren. Interment was in Davidson Cemetery, Davidson, OK, where her husband was buried.

-Ted Warwick

Doing— Jennifer Lynn Doing, beautiful daughter of Dave and Lela Doing, was born October 19, 1965, at Springfield, MO, and passed from this life to a better one October 12, 1979, as the result of a tragic automobile accident which also took the lives of Kathy Wade and Debbie Brockman. Jennifer attended the Lee's Summit congregation near Lebanon, MO, along with her parents, grandparents and other relatives. She is survived by her parents, her maternal grandparents, Bro. and Sis. Willis Richardson, and a number of aunts, uncles and cousins. Her paternal grandparents, Mr. and Mrs. Elmer Doing, preceded her in death. Her sister, Janet Lea, also preceded her in death over three years ago. The writer, assisted by Clovis Cook, Ron Alexander, Jimmie Smith and Tommy Shaw, as well as some wonderful singers, conducted the funeral service. Never have I seen so many people at a funeral— at least 1000. Our hearts ache for Dave and Lela who have suffered so much in the loss of both of their children. May the "God of all comfort" be very close to them

in the coming lonely days and may He give them new purpose in life that will help fill the void in their lives. Words are so inadequate in such times. How fortunate we are to have the comforting presence of an understanding Lord and the assuring power of His Word. With the passing of such precious ones, Heaven becomes dearer than ever before.

-Wayne Fussell

Myrick— Kerina Elaine Myrick was born June 3, 1975 at Fort Worth, TX and left our world November 19, 1979 at the age of 4 years, 5 months, and 16 days. She was the only child of Mr. and Mrs. Ronald Byron Myrick of Bedford, TX. Survivors, besides her parents, include; her grandparents, Lottie Wilson, Harry Wilson, Claude Myrick, Ruby Myrick; her great-grandparents, Claude Myrick, Sr. and Rosa Lee Myrick. Services were conducted at the church building in Broken Bow, OK with burial at Valliant, OK. Beautiful singing was heard by church members from nearby Golden, OK and Paris, TX. Certainly it is sad to see one so young laid to rest but, "we sorrow not, even as others which have no hope" knowing that children are in a safe condition for Jesus has plainly taught that "of such is the kingdom of heaven." Words of encouragement to the faithful and persuasion and warning to the lost were spoken to the living. I am reminded that death is no respecter of persons. Let us live every day as if it were our last. It may be.

-William L. St. John

Ward— Bro. Walter Vincent Ward was born Dec. 10, 1911 in Davilla, TX, and departed this life on June 17, 1979 in Houston. Bro. Ward was married to Bessie Jewel Ward in 1935 near Rogers, TX. Sister Ward survives him as do his three daughters, Bonnie Jean Cole and Betty Jo Spradley of Houston and Dorothy Fay Higgins of Alvin, TX; also three sisters and one brother. Bro. Ward has eleven grandchildren and two great grandchildren. Bro. Ward obeyed the gospel in 1934 and at the time of his death was a faithful working member of the Aurora St. Church of Christ. Those of us who have worshipped there will recall always being greeted by Bro. Ward unless it was during his long period of illness. To know him was to love him. A quiet unassuming man; dead yet speaking; indeed one of God's gentle people. I am better because I knew him. So many others felt the same; they were there at Woodlawn in Houston to rise and call him blessed. May the Lord bless and keep all his and especially the one who for 44 years walked by his side sharing his joys and sorrows, and who cared for him so faithfully when he could no longer care for himself. (My apologies to the family for the tardiness of this notice. JWM)

-J. Wayne McKamie



Don Jackson, 514 N. Francis, Ada, OK 74820, Dec. 10— The work here in Ada continues well. We had a fine meeting with Bill Davis, he did an excellent job proclaiming the Truth. Since returning from Arkansas. I have preached at various places in Oklahoma and Texas: Fredrick, Ada, Alderson, and Norman, OK, and Wichita Falls, TX. Here is a subscription to Old Paths Advocate.

Robb W. Hickey, 6801 Park Riviera, WY, Sacramento, CA, 95831, Dec. 1— Our meeting at the Fieldstone, MO,

congregation closed Nov. 9. We certainly appreciate all in that area who cooperated and helped make the meeting a success. We continue to work in the Stockton and Sacramento area. Our next meeting at Sacramento (64th St.) is scheduled for January 11-13, 1980, with Bro. Don L. King. Bro. Jack Cutter recently preached for us in Stockton. It is a pleasure to hear of the good that is being done around the brotherhood. The Lord bless all the faithful efforts for His cause.

Troy S. Seals, 337 W. 41st St., Tucson, AZ 85713, Nov. 20— The church here at 1602 S. Country Club extends a cordial invitation to all traveling to come by and worship with us here in Tucson. The young men here are working and last week converted another young man. We are encouraging our young men to accept the responsibilities of the church. Remember us in your prayers. (Note- We are sorry this reached us too late for Dec. issue. -Ed)

Roy Lee Criswell, Rte. 2 Box 142, Cassville, MO 65625, Nov. 20— We here in Southwest MO have been blessed in recent weeks to have had a number of our gospel preachers in meetings and have enjoyed all the sermons we have heard. Here at home, Bro. Allen Bailey did some fine preaching at Cassville. It was a pleasure to have Allen and Sue in our home. Since last report I have preached at Harrodsburg, IN with one confession. They seem to be making progress and are striving for peace. We request your prayers. (Note- We are sorry this reached us too late for Dec. issue. -Ed)

Timothy Staggs, Rte. 2 Box 142A, Summertown, TN, 38483, Dec. 10— The work here in the Lawrenceburg area is progressing very well. In the past two months two souls have been baptized, three have made confession and one has been restored. We are very thankful for this and we trust and pray they will continue faithful to the Lord. We recently started a new effort in Hohenwald, a small town about 20 miles from here. We hope, in the near future, a faithful congregation of the church will be established there. Bro. Cecil Burdick and I went and talked with an older couple he was acquainted with, and we found that they meet with a digressive group using individual cups as well as classes, however they do not believe either are scriptural and are meeting there only for convenience sake. We plan further studies with them. Please pray for us and the work here. I look forward to the study at Wichita Falls with eagerness. It is always such a great learning experience.

Paul Walker, 610-A East 17th St., Big Springs, TX 79720, Dec. 6— Last Sunday we enjoyed being with the congregation in Odessa. Dwight Hogland from Lubbock preached at Big Spring. We appreciate Dwight, Charles Keaton, the Butler boys and other young folk from the Lubbock congregation who have been good to help us out during the time we have spent here. We have some Bible studies, singings, home visitations, etc., which are now in progress and are creating some interest. These activities are not only designed to reach the lost but to build us up as Christians. My brother in Christ, and good friend, Laurence Bee, passed away a few weeks ago. He was a faithful member of the Greenville, PA, congregation, and was a good man. My feelings are mixed. I am sad and at the same time warm in my heart because of our spiritual kinship- knowing there is hope in Christ.

Franklin E. Staggs, 4410 Teays Vly. Rd., Scott Depot, WV 25560, Dec. 7— The year 1979 is almost history and we are thankful for so many blessings, one of which is to be able to hear from so many brethren through the Old Paths Advocate each month. It is like getting a bunch of letters from here, all at once! In Jan. of this year, Gladys and I decided to send the Old Paths Advocate to someone each month. The

encouraging words we have received from the new subscribers have been rewarding. We hope to continue this in 1980. Perhaps others would like to spread the Gospel in this small way. In Nov. issue we especially appreciated Bro. Don McCord's article The Pope in America. It is frightening to see some in the Church so far on the road back to Rome. Bro. Barney Owens did some good preaching at the Bunner Ridge congregation last month. We considered it a blessing to be able to hear him powerfully denounce sin in his unique way. The church here at St. Albans has grown in number within the past few months, with one restoration and the baptism of two young men. To God be the glory and thanks. We miss Pete and Marie Murphy who are now at their winter home in Florida and worshipping at Longwood. Please pray for us.

John R. Scott, Rt. 2, Box 300, Neosho, MO Nov. 20— The Burkhart congregation has recently had a wonderful Gospel Meeting with Bro. Bill Roden. We had good crowds with outsiders present almost every night. We appreciate so much the attendance from Cassville, Jamesville, Mountain Home, Ash Grove and Rogers, AR, and Tulsa, OK. A special thanks goes to the Leawood and Neosho congregations for their cooperation and support. We continue to receive favorable comments about our Radio Program, and we certainly appreciate Bro. Ron Alexander for his time and effort in making the tapes for us. Recently Bro. Irvin Barnes and James Grant were guest speakers on our Program and were enjoyed very much. Pray for us that we will always abound in the Work of the Lord.

Clovis T. Cook, 1503 E. Crestview, Springfield, MO, Dec. 10— The work in this part of the country moves along with many gospel meetings having been held during the past year. The response from our television efforts have been exceptionally good the past few months. We are having some interesting visits with our viewers and we anticipate more in the near future. I recently took part in a five night study in Little Rock, AR, sponsored by the Mablevale Pike congregation and put together by Irvin Barnes. I attended three nights and received great benefit for having done so. We have just closed a good meeting with Paul O. Nichols, at the Northside Church of Christ, here in Springfield, MO. Paul preaches the gospel with power, conviction and is uncompromising in his approach, which is as it should be. The church is the greatest institution in this world, and is certainly worthy of whatever effort it takes to defend it. The sophisticated approach to Christianity has no foundation in the scriptures.

R.B. Roden, 112 Kelly Dr., Moore, OK 73160, Nov. 30— Our meetings for the year will close Dec. 7-9, at Hunt, AR. We look forward to 1980, we have a good year facing us with meetings and pray we can be able to fill the calls. The meeting at Burkhart, MO was a good one with good crowds throughout. Burkhart church was a congregation before 1896, meeting in the old Willow Springs, MO log school house with split logs for seats. In 1896, a new schoolhouse was built at Willow Springs and they met there until 1910. The members then began to build the house they now have and have been meeting in it since 1911. Burkhart is a mile NE of Racine, MO, 12 miles South of Joplin on Hiway 86, and 1 mile NE. During the meeting we had visitors from Leawood

congregation (Joplin), Cassville, Mountain Home, Neosho, Jamesville, and Ash Grove, MO; Tulsa, OK; and Rogers, AR. We were blessed to have them with us and the men who took part in the services. Visit them if you can, they are good christians. We have other congregations in the brotherhood who have met in the same building for a hundred years or more, with a thus saith the Lord. Acts 2 has told us how to meet in Unity and Fellowship. Wife and I stayed in the John R. Scott home and surely enjoyed our stay there. Knowledge of the Scriptures was exchanged many times and there were others who visited with us in the Scott home. We had a good meeting at Cedar Creek, Ark., where I have held 12 or 13 meetings, and look forward to being with them again. The Moore, OK, congregation is working hard to send out the gospel. A soul is what Christ died for, and souls will be saved through preaching the Word. Please pray for us in the work.

Billy Orten, Route 3, Marion, LA 71260, Nov. 12— I wish to express my sincere gratitude to my brethren and sisters in Christ for the many cards, letters, phone calls and prayers during my recent hospitalization. Though it is not possible for me to respond to everyone individually, because there were so many, each one was appreciated. I am doing fine now. The doctors tell me my heart condition has been corrected by the installation of the electronic pacemaker. They assure me I will be able to live a normal life. I thank God for the existence of such instruments. My plans, if the Lord wills, are to continue working with the congregations in this area through the winter and spring. Next summer, I have scheduled a number of gospel meetings to which I look forward. The congregations at Fairview and Conway, near Marion, are experiencing new interest and growth at present. We are greatly encouraged. Thank you, dear brethren, for the love and concern you have shown toward me. (Note: We received this too late for the December issue. -DLK)

Don L. King, 41931 Chadbourne Dr., Fremont, CA 94538— We just closed a good meeting with the church in Olivehurst, CA (near Yuba City). Brother G.V. Ayers had been working among them for a few months, and the meeting was well attended as a result of his efforts and the extensive advertizing which was done. There were over 30 outsiders who attended one or more times from the various denominations nearby. The meeting closed with one baptism and one restoration. We made our home with the Benny Cryers while there and could not have been treated nicer, nor made to feel more at home. My thanks to them for the good hospitality. We are presently at home making preparations to leave for Wichita Falls, TX to assist Wayne Fussell in the annual study being held this year in that location. We look forward to a weekend meeting at Sacramento, CA (64th St. cong.) in Jan. and a week's meeting with the North Sacramento congregation (Darwin Ave.) in March. We look forward, too, to returning to Healdton, OK for a meeting in March. In the meanwhile, we are really looking forward to being at home with the brethren at Fremont. The church here is doing real well. We are growing in some areas that needed growth, such as the teaching and singing. Fremont is actively supporting the TV work and also sending partial support to another preacher. We thank God for the good that has been accomplished in the last few years. Our TV mail has been down recently, but seems to be picking up again now. Pray for us in the work; here and everywhere.

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

OLD PATHS ADVOCATE

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

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

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LEBANON, MISSOURI, FEBRUARY 1, 1980

(USPS 407-560)

CHRISTIANITY VERSUS MORMONISM

by Billy D. Dickinson

Christianity and Mormonism are as different from each other as light and darkness. Christianity is founded upon truth (which comes from Christ, Jno. 1:17), righteousness, and purity while Mormonism is based on falsehoods (which comes from Joseph Smith, the false prophet), perversions, and blasphemy. Although Mormons would like for you to believe otherwise, it is impossible for one to be a christian and a mormon at the same time! Christianity and Mormonism simply do not mix. Mormonism is contrary to the teachings of the Bible and the Bible is contrary to the teachings of Mormonism. Although we love those who are mormons and want to see them come out of this false system and be saved, we have no respect and only hatred for the system itself. Indeed to mix Mormonism and Christianity together, would be like mixing poison in a glass of milk. The truth and the truth only can set one free, Jno. 8:32. Mormonism never has and never will save anyone. It can only bring spiritual death to its adherents! It may well be said of the Church of Jesus Christ of Latter Day Saints as it was said of the Pharisees: "For ye compass sea and land to make one proselyte, and when he is made, ye make him two fold more the child of hell than yourselves" (Matt. 23:15).

However, one thing must be said to their credit. Mormons, as a general rule, are a working people for this false cause in which they believe. I could well wish that many christians had the same love and dedication for the cause of Christ as most mormons have for their cause! Therefore, since the inevitable is bound to happen: sooner or later a pair of mormons are going to knock on most everyone's door, people need to be prepared in defending the Bible against this false system. If this article can help to give christians some ammunition against Mormonism, our effort and time has been well spent. It will not be the purpose of this article to go into the blunders and discrepancies of the Book of Mormon itself, although much could be said concerning this, but we would simply like to notice some of the different beliefs and teachings of the Mormon Church which perhaps most people are not aware of. Many of their teachings are absurd and nothing less than mere blasphemy against the God of heaven. I'll say one thing for Joseph Smith and those who helped to comprise the doctrine of the Mormon Church, they had a wild imagination! This will become evident as we proceed. As a matter of fact, for those who have studied little concerning Mormonism, I think some surprises are in store! Also, for those who would like to study more concerning Mormonism and especially the Book of Mormon itself, the following sources are recommended: "Did the Book of Mormon come from God", a tract by A.G. Hobbs; "Is Mormonism christian?", by Gordon H. Fraser (although the author himself is a denominational preacher and therefore wrong on many things, he does give some vital and helpful

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EXPIRATION DATE

If the date near your name and address reads 2-80 your subscription expires with this issue. Please renew promptly.

-HLK

WELCOME TO A DECADE OF PROSPERITY by Miles King

None of us know for sure how much longer this world will stand! We do not know when Jesus will come again. The Lord tells us, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13). Neither do we know when we will die for the Bible tells us that our life hangs in doubt before us (Deut. 28:66).

We do know that we have entered a new decade-- the 80's are here with all the predictions and forecasts that are usually made at the beginning of a year or a decade. My friends, the indications are good-- the '80s will be full of excitement and prosperity! *Changing Times* predicts--"a decade of prosperity". The average American will enjoy 30 percent more real income by 1990--two way T.V. will be developed so we can shop in our easy chair. On the other hand we will find inflation and energy problems will stay with us--I feel sure we will learn to live with these problems.

But really, aren't we more concerned with other things besides material development and worldly prosperity--What will happen to the Church? The family? The individual Christian? Will the same '80s bring happiness and spiritual growth? We cannot deny the '70's brought a decline in church growth; the influence of the home has not been what it should be and in many cases the individual christian is growing weaker in faith and love.

Sure, in the '70's we enjoyed a decade of "self-improvement" as far as mental health, general health and exercise is concerned. People learned to jog, eat health food, take vitamins and think positive. But did we improve spiritually? Many would think we developed a pretty good life style. But really--what is a "good life style" if Jesus is left out? What good is jogging if we do not exercise unto Godliness? Paul said, "But refuse profane and old wives fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:7-8). We can be thankful when we have a healthy body but here is the question: are we willing to use our energy in service to God? Mentality is wonderful if given the right direction. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if

(continued on page 3)

SOME OBSERVATIONS OF PUBLIC CONFESSION OF SINS

by Rubel Shelly

Recently I have heard several people question the necessity and propriety of public confession by a Christian who has been guilty of some sin which is known to his brethren. There are several observations which can be made to demonstrate the practical wisdom of this divine requirement.

First, one's spiritual life is not an isolated matter between him and his God. Christians are interrelated members of a body. And no one member of the body can suppose that his attitudes, actions, and words are of no concern to the other members. "So we, who are many, are one body in Christ, and severally members, one of another." (Romans 12:5).

Second, one's own conscience can never be clear until he has been honest enough with himself and his brethren to acknowledge his fault. A Christian who attempts to shut up some sin in his heart never feels quite right about it. He correctly judges himself to be a hypocrite. But when the sin is confessed he is no longer hypocritical; he has ceased denying his sin and has become a humble penitent before God.

Third, one's will to do right is strengthened by his confession of sin. He will be particularly careful to avoid people, places, and circumstances which might tend to draw him back to the same sins which he has already acknowledged publicly and for which he has asked forgiveness.

NOBLESSE OBLIGE

by Taylor A. Joyce

John says of Jesus, "To as many as received Him gave he power to become the sons of God" (Jno. 1:12). And again, "Beloved, now are we the sons of God" (1 Jno. 3:2). There can be no greater privilege than that. Think of it! Every obedient believer is a child of God!

That relationship brings added blessing. As Paul reminds us, "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:16,17). It is pleasant to consider the blessedness of such a relationship. But it is also needful to remind ourselves that blessing is always joined with responsibility. The French use the expression "noblesse oblige"—nobility obligates. Or, to put it another way, "persons of noble rank should behave nobly".

There is no more noble rank than that belonging to those who are the offspring of God. Have you considered the noble behavior that God has conjoined with that noble rank? Paul advised the Ephesians to walk worthy of the vocation wherewith ye are called" (Eph. 4:1). To Timothy, Paul said, "These things write I unto thee...that thou mightest know how thou oughtest to behave thyself in the house of God" (1 Tim. 3:15). The inspired writers expected those addressed in the scripture to be obedient to the written word. Paul's statement to the Thessalonians is illustrative of this expectation. "If any man obey not our word by this epistle, note that man, and have no company with him..." (2 Thes. 3:14). Yet the required response was not merely a mechanical obedience to written commandments. God could have created robots to perform that kind of service. What God is seeking is willing service rendered under the impetus of love. Paul explained his own tireless labor with the words, "For the love of Christ constraineth us..." (2 Cor. 5:14). The life expected of other Christians was described as "faith which worketh by love" (Gal. 5:6). That makes the love chapter in 1 Cor. 13 vitally important to all who would live godly in Christ Jesus. No sacrifice, no performance of duty, no act of obedience can meet with divine approval in the absence of love. One cannot fully enjoy the nobility of discipleship until his whole life manifests the noblest of all qualities—love!

-1713 Savannah, Ft. Smith, Ark. 72901

Fourth, one can receive help from his fellow Christians by means of honest confession of sin. "Confess therefore your sins one to another, and pray one for another, that ye may be healed." (James 5:16) John specifically forbids us to pray for a brother who will not confess his sin (Cf. 1 John 5:16; 1:9). Thus a Christian who has sinned cannot receive the prayers of saints on his behalf until he indicates by his confession that he desires their prayers. Then, too, there are words of encouragement and deeds of love which brothers and sisters can perform for a penitent person in order to help him get back on his spiritual feet again. One deprives himself of all these helps if he is unwilling to confess his sins.

Fifth, one is in danger of having his conscience seared if he does not confess his sins. A man can deny or defend his sinfulness for so long that it becomes impossible for him to ever repent of the deed. Such people are spoken of in Hebrews 6:4-6. Thus we are warned about the "deceitfulness of sin" which works to harden our hearts. "Exhort one another day by day, so long as it is called Today; lest any one of you be hardened by the deceitfulness of sin." (Hebrews 3:13).

It is not always possible to understand the reasons underlying divine commandments. Neither is it necessary to do so before one submits to those commands. But when there is not only a clear statement of God's will on the matter and a number of reasonable explanations for such a requirement, why would anyone venture to question or challenge such a practice?

When one has sinned publicly, let him hasten to make a correspondingly public confession of the deed. Let his brethren accept that confession, immediately forgive their brother, and pray to God for his forgiveness. The pride which stands in the way of either that brother's confession or the church's willingness to forgive is sufficient of itself to bring men under divine condemnation.

-Selected from 8-78 Gospel Advocate by Don L. King

BONDS OF MATRIMONY

McCauley-Dyess — On the afternoon of December 8, before many friends and witnesses, Brother Roy McCauley and Sister Debbie Dyess were joined in marriage. The wedding took place in the building of the Little Rock, Arkansas congregation. Roy is the son of Mr. and Mrs. William M. McCauley of Stuttgart, Arkansas. Debbie is the daughter of Mr. and Mrs. Louis Dyess of Benton, Arkansas. May God richly bless them.

-Doug Edwards

Tidmore-Hopkins— In the afternoon of Oct. 20, 1979, at the meeting house of the church at Sanger, CA, Bro. Andrew Tidmore and Sister Zena Hopkins exchanged wedding vows in the presence of a host of relatives and friends. Andrew is the son of Cecil and Billie Tidmore and Zena is the daughter of Morris and Marie Hopkins. For more than one reason, I considered it a privilege to be asked to officiate for them. It has been my pleasure to know the parents and grandparents of both these young people long before they were born, as well as other relatives. They have such a rich heritage as I tried to point out to them: members of the church on both sides go way back, and I know their parents and grandparents and at least one set of great grandparents set before them how lasting is marriage and how sacred are the vows they exchanged their wedding day. I wish and pray for Andrew and Zena the very best; may the Lord bless them and the home they have gone forth to build; may they never forget their promises to one another and their promises to their Lord.

-Don McCord

THEY KILL THEIR WOUNDED

by Bob Chancellor

While listening to a nationally known "evangelist" on a TV talk show, I heard him make a statement that both shocked and intrigued me. He said, "Christians are the only people in the world who kill their wounded." At first I thought the statement was unfair, but as I think of some of my past experiences I wonder if we can completely deny it's validity. Do we kill our wounded? So often I find those who are ready to judge, condemn and disfellowship their brother without even talking to him about his sin. Many times, yea most times, it is not "HIS" sin altogether. It is true that the church must keep it's house "clean", but I fear we have some self-appointed "housekeepers" who tend to make up their own rules. Sometimes they become a little "trigger happy" and forget who the enemy is. It is true, sin must be dealt with or else it will destroy the church but the scriptures furnish us with detailed instructions as to how we are to deal with the erring child of God or one who has offended us. First of all, we are commanded to go to him. (Mt. 18:15-17). I frequently find that the ones doing the condemning have not talked to their brother and don't want to. I think the reason for this may be two-fold. (1) The complaint may not be a valid one, and (2) when we go to a brother and accuse him, he has a chance to defend himself and he just may find something amiss in our life. **WHAT DOES THE BIBLE SAY?**

Paul says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Gal. 6:1). If this one scripture were followed, many of the problems in the church would vanish, and precious souls would be brought back to God. Now let us notice some **WORDS** in this brief reading...

OVERTAKEN- This word suggests to me that the man may have been slipped up on, perhaps from behind. It was not planned but the temptation was there and he yielded. How can we be sure, absolutely sure, that had we stood where he stood, we would not have yielded?

SPIRITUAL- One translation has this phrase, "You who are endowed with the Spirit". So often this is the problem, those doing the "correcting" are now endowed with the Spirit. Rather they go with the spirit of: "I'm here to whip you in line, and if you don't submit to my demands, and confess to what I want, **THE WAY I WANT**, then you've had

FRANKLY SPEAKING by Marion E. Frank

"Faith is the assurance of things hoped for, the evidence of things not seen" (Heb. 11:1).

Christopher Columbus, as a middle aged man, once listened to hopeful theories concerning the world being round. He studied the Behaim Globe and Ptolemy's Geography. Aristotle and Homer propounded this theory. It was about 2,000 years old, but no one had proved it. In Columbus this theory grew until it became his faith. This conviction produced such great confidence that Columbus proceeded to prove the theory to be true.

This great faith chapter tells us, "Now faith means putting our full confidence in the things we hope for; it means being certain of things we cannot see" (Heb. 11:1- Phillips). The author of Hebrews describes faith as "the distinctive mark of the saints" and lists Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, and a host of others as proof. These worthy examples are finally exceeded by the perfect example of Christ.

Meaningful living can only be achieved through meaningful faith. Man deals not only with a past which he may know and with a present which he can see, but with a future in whose possibilities he must believe. The Christian translates hopeful thinking into confident living. Christ, if

(continued on page 8)

it." This attitude, of course, puts the erring one on the defensive and we dash any hope of helping him to overcome his sin.

MEEKNESS & CONSIDERING THYSELF- These two go together. It is when we "consider" the many times we have sinned against God and received his forgiveness that we become "meek" indeed. We are made to cry with David: "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" (Psa. 130:3). Then he adds, "But there is forgiveness with thee..." When we comprehend, even to a small degree, the "Amazing Grace" of God that "Saved a wretch like me", we are inclined to temper our judgment with mercy. In Luke 15 we read of the so-called "Prodigal Son" who had sinned terribly against God and his father, but there was another sinner in that family. The son who stayed at home would not forgive his brother. He argued with his father: "...Lo, these many years do I serve thee, neither transgressed I at any time thy commandment..." It is very doubtful if this was a true statement, but even so, his attitude of self-righteousness was certainly not one of meekness. I'm sorry to say, this is an attitude all too prevalent in the family of God.

RESTORE- We must never forget that this is the paramount purpose in going to the erring one. We are not trying to get rid of him, we are trying to **RESTORE** him to the fold of God. His soul is wounded by sin, but we don't want to kill him! Oh yes, we may reason that, "He got what he deserved and he is worthy of death". Thank you God...Oh thank you dear God, that because of your precious Son, I **WILL NEVER GET WHAT I DESERVE!!**

-P.O. Box 607, Mena, AR. 71953

DECADE OF PROSPERITY — (cont'd from page 1)

there be any virtue, and if there be any praise, **think on these things**" (Phil 4:8). I am also in favor of "positive thinking" but while we are using this method in school, in business and in community affairs we must not forget to point some of this positive thinking in the direction of the church and our work for the Lord. It was Paul who said "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

The past two decades have taught us a few lessons--The '60's produced a generation of "don't care" hippies. Next came the '70's with a sickness of "I have my rights" and of course this brought all kinds of immorality, crime and more suicide than any previous period in American history. We have learned you can eat health food, diet, exercise and sooner or later we are going to die anyway. "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Have we learned to prepare ourselves for death and the judgment?

Really, I don't know what the 1980's will bring-- but I hope we will not "tie up" our lives with so much pleasure, education, extra jobs and power struggles that we have very little time for Jesus. Solomon said, "Let us hear the conclusion to the whole matter; fear God and keep His commandments for this is the whole duty of man" (Eccl. 12:13).

Now, let us welcome a decade of prosperity-- but not just in material developments. Let us witness some spiritual prosperity in God's people--Individuals in the Lord's church with deep devotion and dedication. Let us work for more favorable conditions of kindness, love and devotions in our homes. And may we join hands with other brothers and sisters in Christ Jesus; united in an effort to save the lost, edify the church and care for the needs of others. See the need of developing our talents instead of burying them.

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THIS AND THAT

Do 1 Cor. 14:34, 35 apply today?-- In a bulletin, coming out of Florida, printed by brethren who advocate and practice the "Sunday School" or "Bible classes" so-called, and sent to us by Bro. Jerrel Sturdy, Ponca City, Okla., is the following question: "Does 1 Cor. 14:35 prevent women from asking questions in a Bible class where the whole congregation is assembled in one class? If not, what does this verse teach? In other words would it be scriptural for women to ask questions in a class arrangement where the class situation had been substituted for the more formal preaching arrangement?"

In his reply, the editor says, "I do not believe 1 Cor. 14:34, 35 prevent women from asking questions in a case where the whole church is together in one place because I believe this passage was written to regulate matters in a meeting which cannot be duplicated today, namely, a meeting in which divine revelations were being received."

Now, it does not matter what the editor of this bulletin, nor this writer nor anyone else "believe" about this matter; what does matter is what do the Scriptures teach here. Our brother's answer is wide of the mark to say the least. In the first place, 1 Cor. 14: 34,35, or any part of the entire chapter cannot apply to a "Bible class", so-called, a "Sunday School class" for the simple reason Paul, the writer inspired, and the church at Corinth, the recipient of the letter, knew nothing about such an arrangement. It came much too late for them; this is a matter of documented history, and has been proven time and again from preaching and debating platforms all over this country for years and years. Now, let this not be forgotten. Our brother goes on to call the meeting a "special meeting unlike any we have today". It is true, no one speaks in tongues, no one interprets, no one prophecies in the church assembly today, but "the whole church" does "come together in one place" (v. 23), and that is what they had done in 1 Cor. 14. Regardless of some things transpiring in that assembly that do not transpire in assemblies today, Paul was laying down ground rules, some regulations for the "church come together" for "worship" to abide by (vs. 23, 25), and for all time, mind you. Ask this same brother for proof texts against women preachers - he will go to 1 Cor. 14.

Paul in stipulating for then and now says "your women are to keep silence in the churches" (v. 34). "Your women" are

most likely prophets' wives, because they have husbands they are to ask at home (v. 35). Why the imposed silence on "your women"? Simply because of the general stipulation for all time "they are commanded to be under obedience, as also saith the law" (v. 34) and "it is a shame for women to speak in the church" (v. 35), and, mind you, nothing has changed to this day that would alter these stipulations. Allow Paul to give another reason for this imposed silence, not because he did not respect women, or had something against them, but "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:13-14). Please read verses 11 and 12 for context.

Our brother also says, "Furthermore, it is a fact that Sapphira did indeed answer a question in a mixed assembly in Acts 5:1-8". There is no assembly of the church under consideration in Acts 5 by the wildest stretch of the imagination; an assembly of the church is under consideration in 1 Cor. 14, so stated, so they are not parallel, and any serious student of the Bible wonders why the editor even mentioned it in trying to answer that man's question. Sapphira answer a question in the assembly of the church in Acts 5? She did no such thing!

Congregations helping a sister congregation build its meeting house -- is it scriptural? -- Certainly, there is no passage of which I am aware that says congregations can or cannot help a sister congregation build its meeting house. However, there are general principles upon which we can rely safely. Please consider:

1. Congregations sending from their treasuries money to a sister congregation for the specific purpose of helping that sister congregation build its own meeting house is no way parallel to congregations sending money from their treasuries to a sister congregation to act as a "sponsoring church" in preaching the gospel. Here is an unscriptural funding, a centralization of funds not authorized -- scripturally funds are never so funneled for preaching the gospel, as some brethren do in such ventures as "Herald of Truth". By no stretch of the most vivid imagination can we parallel the "Herald of Truth" with congregations among us sending to a sister congregation for the purpose of building its building. Now, if congregations were sending to a sister congregation funds for the purpose of the sister congregation being a "sponsoring church", getting in the building business, for the building of other congregations' meeting houses, then you would have a parallel and in principle an unscriptural practice. In our practice of long years' standing of congregations' helping a sister congregation build its meeting house, there is no centralization of funds in the "Herald of Truth" sense, or "missionary society" sense, no loss of congregational identity, nothing larger than the local congregation doing the work of the church, no "sponsoring church" arrangement. How can our practice be questioned logically or scripturally? Can't be.

The Bluff Trails Meeting in Texas -- is it scriptural?--In June, each year for some time, the Nacogdoches Rd. congregation in San Antonio, has conducted a gospel meeting at the Bluff Trails Camp Ground near Kerrville. While in a meeting at Vance Jackson, San Antonio last summer, and from other sources, I have heard a great deal of discussion about this meeting. I am convinced that San Antonio brethren do not want to be unscriptural in any endeavor, this one included. I am just as convinced that they are not unscriptural in this endeavor. Bear me out please. Certainly, when men of such spiritual caliber as Melvin Crouch, Everett Perkins, and Francis Holt, Jr. in a congregation promote a work, I am slow to oppose them without some serious thought to the matter. Follow me in my understanding of the Bluff Trails meeting.

1. It is a work of the church at Nacogdoches Rd., San Antonio to this extent. They procure the preacher, and pay him as they would if it were conducted in their own meeting

(continued on page 9)

OUR HELPERS

Please find listed below the names of those sending us subscriptions from Dec. 10 to Jan. 10, and opposite the name the number of subscriptions sent. The list is good for this time of the year and we express appreciation to all who have spoken a word in behalf of the paper. We look forward to your help in the coming months. Check the following and report any errors to us, please:

Don L. King-5; Paul O. Nichols-3; Doug Tschantz-3; Hugh Bentch-2; Wilmer Hunter-2; Cude Smith-2; Wm. E. Myers-2; Myrtle Vanzandt-2; Jimmy Smith-2; D.B. McCord-2; Ivan Johnson-2; Patricia Thomas-2; Orven Gilstrap-1; Danny Morehead-1; Alan Doggett-1; Lucy Bassman-1; B.B. Cayson-1; Oscar Golden-1; Eugene Kinser-1; Harvey Hedrick-1; J.C. Derden-1; Becky Lasater-1; Billie Wiseman-1; Robert Snodgrass-1; Wm. R. Holmes-1; Nelson Hoover-1; J.R. Tidmore-1; Geo. Scott-1; Pearl Wilson-1; James Frye-1; Charles Malloy-1; Rufus Garner-1; Dewey Denton-1; Bobby Trent-1; Mildred Irwin-1; Burle Keele-1; Raymond Parton-1; Mrs. W.R. White, Jr.-1; James Howard-1; Ray Powell-1; Robert Chancellor-1; James D. Hurst-1; John Webb-1; Johnny Snow-1; Herbert Ash-1; Mrs. Claud B. Smith-1; Billy Dickinson-1; Marion Frank-1; Clovis Cook-1; Luther Dean-1; W.H. Harrison-1; Louis Mearse-1; June McKinney-1; Paul Walker-1; Frank Staggs-1; Wayne DeGough-1; Larry Lay-1; Judy Campbell-1; Darrell Crawford-1; Robert Painter-1; Pearl Cornett-1; Warren Hanson-1; Yual Hammons-1; Janet Wright-1; Steve Diaz-1; Gene Brooks-1; Total 83.

A PLEA FOR HELP

The congregation at Walterbor, S.C. is in direct need of someone to preach full time. The church here is going down fast. Our plea for help is very important so please do not overlook this. Call me collect if you are available or know of anyone who is. May the Lord bless. My phone: (803) 538-8331. Address: Rte. 2, Box X144, Ruffin, S.C. 29475.

-C.M. Walling

NOTICE

If any congregation or individual has the slide presentation on instrumental music, cups and classes, and you are not actively using it, I am interested in purchasing your set. We could use this in our work here in Muskogee, there is interest in this material here. Please contact me. Phone: (918) 682-9106. Address: 116 S. 30th St., Muskogee, OK. 74401.

-Lonnie Kent York

APPRECIATION

To my dear brethren- We want to thank all of you for the many phone calls, cards and letters, and most of all your prayers from so many congregations during my illness. There had to be some of you that the good Lord answered in my behalf, your prayers were effective. I have some of the best brethren in the world and may the Lord bless you is my prayer. The doctors told the family I could not live more than 2 or 3 hours. The Lord spared my life. Then I had another heart attack, my heart stopped for 2 minutes and was restarted by electric shock. That was the closest I have ever been to meeting my Lord. Bless his holy name! Let us never underestimate the power of prayer! At present we are doing as well as we can expect, and have to take pills night and day. I am 78 now and of course living on borrowed time, so please keep your prayers going. We want to thank all the preachers at the study who signed their names on a card and sent to us. It thrilled my heart to be remembered so. We thank you all so much.

-B.F. Leonard, 815 W. 3rd, Huntington, W. VA. 25701

MY POSITION ON CARNAL WARFARE

We cannot take part in military service in any form, directly or indirectly, in combatant or noncombatant service. Below are listed some of our reasons:

1. Our duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 23:37).

2. Our God in the Bible forbids that we 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); "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 service combatant or noncombatant we would be compelled to "swear" (take an oath), but the Bible forbids what we do so. "Swear not at all" (Matt. 5:34).

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

6. To serve in the military service in any way, we 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, we cannot conscientiously engage in carnal war in any form or branch and for the above reasons we authorize our names to be listed in support of the above principles.

-Cheryl Ann Nichols, 147 Bay Bury Lane, Jackson, Miss. 39212

-Kerry W. Smith, 216 Harvard, Ft. Smith, Ark. 72903

-Susanne Davis, 500 Third St., Lawrenceburg, Tenn. 38464

-Cindy L. Nash, 7145th St., Lawrenceburg, Tenn. 38464

-Lisa K. Stevens, 1001 5th Ave., Lawrenceburg, Tenn 38464

-Joni Pilkington, 313 Hood Lakes Rd., Lawrenceburg, Tenn. 38464

-Amy Fisher, Rte. 2, Lawrenceburg, Tenn. 38483

-Patricia Bates, Rte. 1, Buffalo Rd., Lawrenceburg, Tenn. 38464

-David Dean, Rte. 1, Box 183D, Rockwall, Tex. 75087

-Sabra L. Dean, Rte. 1, Box 183D, Rockwall, Tex. 75087

-James Neal Phillips, 3071 Kinkaid Dr., Dallas, Tex. 75220

-Lori Phillips, 3071 Kinkaid Dr., Dallas, Tex. 75220

-Ronnie Hanson, 4011 Glen Oaks Dr., Bloomington, Ind. 47401

-Darrell E. Crawford, 3132 S.W. 59th, Apt. 17, Okla. City, Okla. 73119

AN OPEN LETTER

Dear Parents and Young Men: If you are undecided as to the right or wrong of Christians engaging in carnal warfare, or what the military can do for young men, visit Ward 4, Latterman Army Hospital in San Francisco, and ask to see Sgt. Johnnie L. Walker. If all the preaching that parents and preachers do does not sink in, perhaps this visit will. I am sure that Johnnie would appreciate hearing from his friends. I write this in love for all, and with love as the mother of this young man.

-Myrtle Walker Condon

NOTICE

Please be advised that the congregation formerly meeting at 1600 Flower St., Bakersfield, CA and known as Brundage Lane church of Christ is no longer meeting. Members are now attending at other nearby faithful congregations.

-Jim Padgett, 812 Apple St., Bakersfield, CA 93307

200th ANNIVERSARY OF THE SUNDAY SCHOOL

by Frank Staggs

Perhaps little did Robert Raikes realize back 200 years ago in Gloucester, England, that when he began the first Sunday School it would cause division in the body of our Lord. But it has! We who believe in teaching according to the system that our Divine, All-Knowing heavenly Father set forth in the book we call the Bible, are burdened when we see men trying to change that system by using their own wisdom, namely the Sunday School system.

In the December 1979 issue of THESE TIMES magazine we read where an Australian minister who has studied concerning children and the methods used in teaching them said, "Churches that segregate children and adults during worship often experience membership declines, while those that encourage all ages to take part in worship generally enjoy growth." He went ahead to say, "The common denominator in sick and dying churches was that children were consistently segregated and sent off to another place. I am not preaching a gospel of children, but I question whether the gospel can be heard in congregations that refuse to allow the children's presence." The Australian minister warned that "unless young children are made to feel welcome in worship services, babies and toddlers included, they will never see themselves as part of the whole congregation."

We appreciate the wisdom of this man from Australia, but the Man from Galilee (and his apostles) taught us these same principles years and years and years ago. Remember what Paul said in 1 Cor. 11:20 "When ye come together therefore into one place..." This passage shows that evidently they did not segregate themselves into Bible classes or Sunday School classes as many do today. Also 1 Cor. 14:23: "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" It is interesting to know that not one case of the church dividing into classes for the purpose of teaching can be found in the entire new Testament. God had a purpose for His plan; we must trust Him.

Many parents depend on the Sunday School to do what they should be doing themselves; at least I am afraid that this is the case. It has been proven many times that children going off to Sunday School (many times with neighbors or on a bus) will never take the place of good, sound home training. In a research project among high-school students it was found that a teenager's chance of being an "active Christian" was six times greater in a home where there was family prayer regularly every day than in a home where the family prayed together only one in a while or practically never. Is it possible that the home, perhaps the father in particular, has been made the prime custodian of values in the grand

LET HER BE COVERED

There are yet a limited amount of these tracts left. The tract (20 pages) deals with the hair issue (1 Cor. 11:2-16). The subject of the so-called artificial veil is also dealt with. 50 cents each. Order from: Don L. King, 41931 Chadbourne Dr., Fremont, CA 94538.

SERMONS AND WRITINGS OF HOMER L. KING

This book of sermons and various essays (221 pages, hard bound in blue and gold) is \$5 per copy. Send all orders to Homer L. King, 1061 N. Pilgrim, Stockton, CA 95205.

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-The Reece's, Tucson, AZ.

"Look forward to the Old Paths Advocate each month"

-Clayton McDavitt, Pleasant Hill, MO.

scheme of things, and that a mysterious "identification" must occur in the home if the values are to be transmitted effectively?

In Sunday Schools who usually does the teaching? It's the women. Imagine the impact upon a young boy of spending the first ten years of his church life in the care of women only. He hears religious ideas expressed only in feminine tone and perspective. What is more, feminine qualities tend to be rewarded -- submissiveness, quietness, inactivity. The display of energy, spontaneity, and curiosity is usually discouraged, even punished. Boys lag behind girls in physical maturity. Many times skill also lags and the boy is unequally yoked until high school or college. By then he may be ready to drop out of everything in which the girls showed him up-- schools, Sunday School...yes, even FAITH. I know. I was there. For some fifteen years I attended Sunday School. In divided buildings and much of the time in one room, one class in each corner. Much of the time in the one-room set-up I would listen to that which was going on in another class. There was stimulated the desire to out-do others instead of our own past record. As my memory goes back, I recall at one time a Bible was promised to the one who could read the most verses for that month. Many of those children lived on farms and had so many evening chores to do until there was no way they could read the most verses. Therefore, they would come to the class depressed, and feeling inadequate. Folks, things like this ought not to be. I am persuaded from experience that one of Satan's main weapons is to divide and conquer. The Sunday School class system is a prime example. Diverse forms of teaching are presented from class to class, many times. This only serves to confuse the mind. Let us go back to the Bible and let God in His infinite wisdom guide us according to His Word.

-4410 Teays Vly Rd., Scott Depot, W. VA 25560

THE CHURCH DIRECTORY

The following correction can be made in the 1979 CHURCH DIRECTORY:

ORANGE, (Orange County) CALIFORNIA, 170 South Bush Street, change the address to Bro. Alvin G. Smith to read: 1033 Sapphire Lane, Corona, CA 91720 Phone (714) 735-0429.

Do We Want A 1980 Church Directory? It is almost a year off and it is time to begin thinking about it. There seems to be a lack of interest in the Directory. In the 1979 Directory I had to write to between 175 and 200 congregations, for information. Then there were about 20 that did not even answer my letter. I have published these in the Old Paths Advocate in recent months and so far have only heard from one of them. Some that did answer were irritated that I even wrote to them, and said that if there had been any changes, that they would have let me know. That is well and good, but a lot of congregations move, quit, and make other changes and never let anyone know. So I never know the status of a congregation until I hear from you. Also I can't put out a Directory without your help, so you will have spring, summer and fall to think it over. I do not make any money from the Directory, if anything, it costs me money. I don't hunt or fish and I do this as a hobby. I notice in the Old Paths Advocate of new congregations, but preachers and members won't send me the information. It would be a great help if they did. I don't want to be a pest, so think it over. I can't put out a Directory without your cooperation.

Send all corrections, or new information to me, with new congregations, I need (1) Name and location of the place of worship, (2) Time of Services, (3) Names, addresses and telephone numbers of no more than three of the leaders.

-Ray Asplin, 2716 Allen Street, Sulphur, LA 70663

-Phone (318) 528-2347

CONCERNING THE NEW TESTAMENT CHURCH

by Ray Roe

Some say it was not established on the first Pentecost but during Christ's life on earth. But let's see what saith the Scriptures. In 760 B.C., God, through Isaiah said in Isa. 2:2,3: "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 into 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."

This prophecy was spoken 760 years before Christ's lifetime on the earth. And in 603 B.C., Daniel interpreted King Nebuchadnezzar's dream about the image of a man. His head was gold, his arms and breast were silver, his belly and thighs were of brass, his legs and feet of iron and clay mixed. All the metals represented different kings. The last was the feet, Roman kings. Daniel said in the days of these Roman kings, "shall the God of Heaven set up a kingdom which shall never be destroyed and the kingdom shall not be left to other people, but it shall stand forever." That kingdom is still in existence today. Many do not recognize it or will not accept it.

The last days mean the last age. There are three ages mentioned in Scripture. The first is called the Patriarchal. The second the Mosaic or Jewish age. The last age is the Christian. The Patriarchal is from Adam to Moses at Mt. Sinai--twenty-five hundred years. The Mosaic or Jewish age was fifteen hundred years but the last age we do not know just how long it will be, but we are certain we are in the evening of it--Matt. 3:13,14.

Now, Jesus was about thirty years old when he was baptized of John in the Jordan River and began to preach and say, "repent for the kingdom of Heaven is at hand, it is near." This was in A.D. 26. When Jesus was baptized of John he was declared to be the son of God by a voice from heaven saying, "this is my beloved son in whom I am well pleased." In the third chapter of Matthew, John came preaching in Judea, saying, "Repent ye, for the kingdom of Heaven is at hand." Still in the future. And in Matt. 16:13-19, when Jesus came to Caesarea Philippi, he asked his disciples, "Whom do men say that I the Son of man am?" Some say that thou art John the Baptist; some Elias and others, Jeremiah. Jesus said, "But whom say ye that I am?" And Peter said, "Thou art the Christ, the Son of the Living God."

And Jesus answered and said unto him, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Still further--some think the church was built on Peter--Petra, stone, small, bed rock. Christ is the rock, Petros. Verse 19, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Notice, Jesus called it the church and again he called it the kingdom. Paul, the apostle, said in 1 Cor. 3:11, "For other foundations can no man lay than that it is laid, which is Christ Jesus." In Luke 24:44, Jesus said, "These words spake I unto you while I was with you, that all things must be fulfilled which were written in the law of Moses and the prophets and in the Psalms concerning me." Verse 45, "Then he opened their understanding that they might understand the Scriptures." Verse 46, "and said unto them, Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day:" Verse 47, "and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." Verse 48, "and ye are witnesses of these things." Verse 49, "And behold I send the

promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high. Verse 50, "And He led them out as far as to Bethany and lifted up his hands and blessed them" Verse 51, "And it came to pass while he blessed them, he was parted from them. And was carried up into heaven." Jesus had to die and be buried, raised from the dead and ascend back to heaven before the church could be fully established.

Now for the fulfillment, we go to Acts. Acts 2:1-5, "and when the day of Pentecost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it set upon each of them. And they were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. Now when this was noised abroad the multitude came together and were confounded, confused, because that every man heard them speak in his own language and were all amazed and marvelled, saying one to another, behold are not all these that speak Galileans? And how hear we every man in our own tongue wherein we were born?" Verse 13: "Others mocking said, these men are full of new wine." Verses 14:17: "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 be this known unto you and harken to my words. For these men are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel, and it shall come to pass in the last days saith God, I will pour out of my spirit upon all flesh and your sons and your daughters shall prophesy." Verse 22, "Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you as ye yourselves also know him being delivered by the determinate counsel and fore knowledge of God ye have taken and by wicked hands have crucified and slain." Now to verses 36:41: "Peter said, therefore, let all the house of Israel know assuredly that God hath made that same Jesus both Lord and Christ. Now when they heard this they were pricked in their hearts and said unto Peter and the rest of the apostles, men and brethren what shall we do? Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children and to all that are afar off even as many as our Lord shall call. And with many other words did he testify and exhort saying, save yourselves from this untoward generation. (wicked generation). Then they that received his word were baptized and the same day there were added unto them about three thousand souls."

Thus fulfills Isaiah's prophecy concerning the New Testament church. This took place in Jerusalem as it was prophesied by Isaiah. And not in Rome, Italy, London, England, Paris, France, or New York, but Jerusalem. This happened in the year A.D. 33.

-Box 307, Stroud, Okla. 74079

"The truth is what we need and this paper tells the truth. Keep up the good work"

-Mrs. Albert Templin, Cameron, TX.

THE DESTRUCTION OF JERUSALEM

This work is by Brother Tommy Shaw. The book is 78 pages in length and is said to be a fine work. If you don't have this book in your library you need to order it now. The hard bound edition is \$4 each and the paper back is \$3 each. Order from Tommy Shaw, 401 E. Lark, Ozark, Mo. 65721.

NEW MISSION SITE IN WEST TEXAS

For nearly twelve months members of several congregations have been making plans -- with the Lord's help -- to begin a new congregation in the West Texas area. After a careful study of various sites and prayerful thought, the city of Plainview, Texas, has been chosen due to the excellent potential which appears to be there.

This city of over 25,000 persons situated 45 miles north of Lubbock and 60 miles south of Amarillo, is growing at the rate of about 1,000 per year. Many of these people appear to be interested in spiritual matters. Although there are a number of other churches in the city, there are several people there who appear to be dissatisfied or have no present religious affiliation. Site visits by various brethren indicate real potential for growth in that area. Moreover, Plainview is within one hour's driving time of three well-established congregations: Amarillo, Levelland and Lubbock.

Presently, this work is scheduled, Lord willing, to begin by June, 1980, with brother Jim Hickey and his family to move there and do full-time evangelistic work for an indefinite time. Brother Terry Baze who is working in the Amarillo area and other Christians from surrounding congregations plan to devote considerable effort and time to this work, especially during the beginning stages.

Although Brother Hickey will be working under the oversight of the Lubbock congregation, other congregations will be supporting this work. Currently, the following congregations have committed support: Amarillo, Andrews, Big Springs, Graham, Levelland, Lubbock, Midland, and San Angelo, Texas. Others are considering it. Although not all of these congregations are able to support it financially at this time due to size and/or other commitments, their moral support and counsel are valued.

One purpose for this notice is to seek names of anyone in that area whom we might contact. Please send names, addresses and any other pertinent information to the address below.

A second purpose is to request additional financial support for this mission effort. Presently, we do not have sufficient funds for brother Hickey's support or for monthly operating expenses for a meeting place and advertising. If the congregation with which you are associated would be willing to help financially please let us know as soon as possible. The

FRANKLY SPEAKING — (cont'd from page 3)

taken as Lord and Savior, grips one's imagination, fires one's emotions, and takes moral mastery of one's acts through His redeeming love. The destiny of individuals and nations are determined by such faith. Men created and recreated by God through Christ are given the power of becoming sons of God. This faith gives us a new look at suffering as heavenly discipline, (Heb. 12:4-14), and replaces an "impersonal absolute" with "a loving heavenly Father" (Heb. 11:6).

As confidence in the things once accepted as secure is being shaken by current destructive forces, the invisible forces of God become much more reliable. Man becomes confident that "the things which are seen are temporary and the things which are not seen are eternal." Such a Christian conviction gives men new confidence in God, His world and themselves. "In Him we live and move and have our being" becomes operative through faith and obedience, producing the abundant life. A man can go without making up his mind, but he cannot go without making up his life. Many of the great powers of nature are quiet. We do not hear the moon rise or set; we do not hear the great force of gravitation hold us to the earth; we do not hear the life-giving warmth of the sun. In nature, only the destructive forces such as wind storms, lightning and explosions, are noisy.

"Be still and know...God" (Ps. 46:10).

-From the Houston, Mo. Bulletin

congregations here are convinced that this effort has potential and that brother Hickey has strong qualification and is worthy of our support.

Third, if any congregation within a reasonable distance has any furniture such as pews, table and pulpit which you would be willing to sell, loan or give, we would like to hear from you. Or, if you know of another source, please let us know.

Finally, we seek your fervent prayers in behalf of this very important effort for it is only with God's help that this can ever succeed.

Please address any correspondence to Third Street Church of Christ, in care of:

-L.G. Butler, 4503 53rd Street, Lubbock, Texas 79414.

A SERMON FROM A SONG BOOK by Paul Walker

"YESTERDAY"

In this old world where many troubled come, 'tis so sweet to trust in Jesus. O what a wonderful Savior— gracious redeemer! Once I was straying in sin's dark valley, no freedom from my sorrow I felt; too many years I squandered in sin. Freely I drank from life's glittering cup. And if my heart were a window you could look through, oh the pain and scars you would see. If I could count the tears that have fallen, it would seem like an ocean to me. Part of my life brings tears of regret and part of my life I had rather forget. I saw the darkness and it was night!

"HE SET ME FREE"

I am happy now. Darkness of night has drifted away— my feet are planted on higher ground. I'll never be lonely again. My Lord has been good to me. O, the thrill it brings to my soul! I have a great delight in the wonderful scenes above— 'tis a time of sweet rejoicing. I was blind but now I see. He swept away the things that made me blind as my darkness turned to day. 'Tis amazing! His erring child He reconciled.

"THANK YOU GOD"

Life now seems real, since the love I feel deep within my soul. I heard an old, old story— an old-fashioned preacher preached a sermon so true; the blood-bought plan for sinful man. I am happy now, as I freely bow to the Lord and king. My Lord has been good to me. Thank you God. Help me, Lord, to redeem all the time I have lost.

"SINNERS, MAKE THE GREAT DECISION!"

Sinner, make the great decision! Why so thoughtless are YOU standing? Take a look at the cross. He'll forgive your transgressions and remember them no more. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. He is of great compassion. He shed His blood on calvary's tree; how dark was the night that He died; how heavy the cross that He carried. How sharp were the thorns when they crowned Him! He is the friend you need. He understands. This old world shall not roll on forever; O how sad to face the judgment, if today were the end of the world. Listen to His Word. Hasten now; His word obey. Trust this man who died on calvary; trust and obey for there's no other way. He's the man of the hour. Careless soul, why will you linger? Come to Christ, O, come this moment— there is power in the blood!

-610-A East 17th St., Big Spring, TX 79720

Please note: The words and phrases in the above article were copied directly from JOYFUL SOUNDS, a song book compiled and published by M. Lynwood Smith, 1976. I simply tied the phrases together to compose a sermon. -Paul Walker)

Christianity Versus Mormonism — (cont'd from page 1)

information); and "Mormonism Exposed", by G.B. Hancock. The information I will be giving in this article will be directly from one of their own books.

First, What do mormons believe concerning God? I think there is no better place to begin than to notice what Mormonism teaches concerning God Himself. Did you know that mormons believe that God was once a man? Did you know that mormons often refer to Him as a "holy man" and that they believe that God actually is a personage of flesh and bones? The following quotes will come from one of their books, "Mormon Doctrine", by Bruce R. McConkie. This book is like a Bible dictionary in that you can look up a particular work, etc. and it will give what mormons believe in that particular matter. Notice what Mormonism teaches concerning our great God:

"Joseph Smith said, "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens...I am going to tell you how God became God. We have imagined and supposed that God was God from all eternity. I will refute that idea and take away the veil, so that you may see...It is the first principle of the gospel to know of a certainty the character of God...and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did..." page 321. Again: "In the beginning God gave Adam a language that was pure, perfect and undefiled. This Adamic language, now unknown, was far superior to any tongue which is presently extant. For instance, the name of God the Father, in this original language, is Man of Holiness, signifying that he is a holy man and not a vague spiritual essence", page 19. Let us notice one more: "In the pure language spoken by Adam- and which will be spoken again during the millennial era- the name of God the Father is Ahman, or possibly Ah Man...God revealed himself to Adam by this name to signify that he is a holy man, a truth which man must know and comprehend if he is to become like God and inherit exaltation", page 29. To begin with, I submit to you that to refer to God as a "holy man" is nothing more than blasphemy and sacrilege! I personally have never liked people referring to God as "the man in the sky" because God is not a man! Man is God's creation and the creator by all logic and reason must be greater than the creation. How can intelligent people swallow such perverted ideas? Indeed if people can be deceived into believing this absurd doctrine, they can be deceived into believing anything! This reminds me of the words of Paul, "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man..." (Rom. 1:22-23). Mormonism teaches that God was once a man who simply climbed the ladder of progress until finally he became God. In this same sense, they believe that those who someday live eternally with God will also become gods. Proof: "Every man who reigns in celestial glory is a god to his dominions", page 322. "Here then is eternal life- to know the only wise and true God; and you have got to learn how to be gods yourselves...namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power...To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a god, and ascend the throne of eternal power, the same as those who have gone before", page 321. Since the Bible nowhere teaches such an absurd doctrine, they must have gotten it from the Devil who promised Eve, "Ye shall be as gods" (Gen. 3:5).

Also, Mormonism teaches that God is a personage of flesh and bones: "The fact is that this passage is mistranslated; instead, the correct statement, quoted in context reads, "The

hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. FOR UNTO SUCH HATH GOD PROMISED HIS SPIRIT (emphasis theirs- BDD). And they that worship him, must worship in spirit and in truth", (Inspired Version, John 4:25-26)...Spirits are personages. God the Father is a glorified and Perfected Man, a personage of flesh and bones, in which tangible body an eternal spirit is housed. It is in this sense that God is a Spirit", pages 318-319. Oh, the blasphemy of it all!! Mormonism seeks to humanize God by teaching He was once a man and that he now is a personage of flesh and bones. Certainly, we do not deny that God is a personage in that he is an entity or has a personality. But to contend that God has a body composed of "flesh and bones" is blasphemous and contrary to the teaching of scriptures. But notice how they try to have it both ways: First, they claim that the correct rendering of John 4:24 should not be, "God is a Spirit" (of which they offer no proof- which is characteristic of Mormonism); but then, they turn right around and proclaim that God is a Spirit in some sense, which is what John 4:24 has taught all along! In Gen. 2:7, God formed man's fleshly body out of the dust of the ground. Since, according to Mormonism, God also has a body of "flesh and bones" as man does, does this mean that God was also formed from the dust of the ground? If so, who formed it? Did someone create God, too? My friends, such is disrespectful to God who is the "lofty One that inhabiteth eternity", Isa. 57:15. Yet, Mormonism is based upon such perverted theories! The truth is that God is a Spirit and "a spirit hath not flesh and bones", Lk. 24:39. (To be continued).

-215 Forest Hills, W. Monroe, LA 71291

THIS AND THAT (cont'd from page 4)

house. It is Nacogdoches Road's gospel meeting, just as the annual meeting at Sulphur, Okla. is Sulphur's meeting, though attended by people young and old from many places.

2. Expenses at the camp itself are borne by individuals attending and others - these expenses are not taken from the treasury of Nacogdoches Rd. or any other. Expenses for food, lodging, transportation are not met by the church. These are individual obligations.

3. It is a meeting that is open to all who want to attend; it is not just for the young, it is for the older, too.

4. I understand the recreation is wholesome, not a work of the church in any sense, it is organized independent of the church, and is closely supervised by adults in attendance. All over our country during meetings we plan recreation, a work of individuals, not the church. In some places I know there is not the adult supervision that is evident at Bluff Trails, and this is important.

5. I understand that conduct standards of the highest description are outlined and are upheld, and that adult supervision is on a strict 24-hour basis.

6. May I suggest if any reader has questions, please field them to the following brethren at Nacogdoches Road, or to the preachers who have been there and know first-hand the situation: L. Melvin Crouch, Blewett Rt., Box 76, Uvalde, TX 78801; Everett E. Perkins, 107 Ashland Dr., San Antonio, TX 78218; Francis Holt, Jr., Rt. 1, Box 9-M, Cibola, TX 78108; Ron Willis, Box 591, Sentinel, OK 73664; Joe Hisle, Rt. 4, Ada, OK; Carl Johnson, 1124 E. 8th, Ada, OK 74820.

--Don McCord

TO WHOM IT MAY CONCERN

Brother Gene Welshons is now back at his old address in Newton, Iowa. He is regularly worshipping with the church there and reports that all is well among them. Any questions may be addressed to him at: 204 N. 4th. Ave. West, Newton, Iowa, 50208.

OUR DEPARTED

Owen— Sis. Elizabeth Maria Owen of Jacksboro, Texas was born Sept. 21, 1923 in Jack County Texas. She passed from this life Nov. 16, 1979 at the age of 56. It was a sad occasion but Elizabeth had made preparation even to the arrangement of her funeral. Years ago she had asked me to speak at her passing and I considered it an honor to do so. More than that she had prepared herself spiritually. She was a faithful member of the Jacksboro congregation and we believe she will be with the Lord in eternity. She will be missed by her husband, son and grandchildren as well as a host of friends and loved ones.

-Bob Chancellor

Nicholas— Sis. Oma Faye Nicholas of Foreman, Ar. was born June 24, 1898 in Texas. She passed from this life Dec. 29, 1979 as the result of a massive stroke. In her 81 years she was known and loved by so many including this writer. My life was made so much richer by the fellowship of this Godly woman. Her beloved husband preceded her in death eight years ago. She will be sorely missed by the congregation at Oak Grove and her "pew" will never quite be filled again. It was difficult to be sad at her funeral since she had looked forward to it for so long. May she rest from her labors, her works of love truly follow her.

-Bob Chancellor

Reynolds— Mittie Mae Simpson Reynolds, age 75, passed away Nov. 23, 1979. She was a member of the Cedar Creek Church of Christ. She was the faithful wife of Bro. John Reynolds who preceded her in death. She was the loving mother of Morris Reynolds of Pratsville, Ar., Loeta Action, of Scotland, Ar., and Johnette King, of Norman, Okla. Bro. and Sis. Reynolds home nestled in the natural beauty of the Boston Mountains had a beauty all its own by reason of the lives they lived. In looking over the number of her relatives that attended the services it was easy to recognize her great influence for good in that her children and so many of her grandchildren are servants of God. It was my privilege to try to comfort the bereaved and to preach the gospel to the unprepared.

-Irvin Barnes

WORDS OF ENCOURAGEMENT

"We find the Old Paths Advocate informative as well as enjoyable"

-Mrs. James Lankford, Neosho, MO.

"Enjoy the Old Paths Advocate so much, it helps us keep in touch with the preachers"

-A.H. Philips, DeKalb, TX.

"I heartily renew my sub. I particularly admire the articles on subjects of current concern to young christians. Thanks to all on the Old Paths Advocate staff"

-Mark Buchanan, Kansas City, KS.



Paul Walker, 610-A E. 17th St., Big Spring, TX 79720, Jan. 8— Our trip to TN was enjoyable. Johnny Fisher and Tim Staggs are doing a good work in the Lawrenceburg area. I observed much zeal and enthusiasm- especially in the youth at Chapel Grove. I preached several times and enjoyed a

good singing as well. Memphis seems to be doing well. I preached there once. So good to see Bro. Bonnie Cayson again. He is a fine man and a tireless worker. We recently had a family of six persons to take their stand with us here in Big Spring. We are so thrilled and thankful. Our work continues here with several Bible studies and activities that we pray will strengthen the small congregation here. It was so good to see Frank and Gladys Staggs while visiting in Tenn.

Paul O. Nichols, 147 Bay Bury Lane, Jackson, MS 39212, Jan. 8— Our trip to California was enjoyable. Besides getting to be with friends and loved ones, we had the opportunity to be at services at Bakersfield (Planz Road), Stockton, Escalon, Turlock, and Modesto. Here at Jackson we were made happy recently with the baptism of a man who had been coming to services from time to time for many months. He has already expressed a willingness to do what he can in the worship services. Recently we have had visits in our home with several of our preachers - Gerald Hill, Joe Lee Norton, Richard Nichols, and we are expecting William St. John this week. We were able to attend two services good New Year's meeting at Earlytown, AL. It was well attended with people from many states present. The singing was beautiful and the preaching good.

Lonnie Kent York, 116 South 30th., Muskogee, Oklahoma 74401, Jan. 4— Our weekend meeting with Johnny Elmore was a blessing spiritually. One was added to the Lord, and after the meeting, one came back into the fold. We indeed give God the thanks and praise for this blessing. Opportunities here are increasing for the good of the Lord, and we seek the assistance of the Father that we shall be able to advantage ourselves of these opportunities. We were able to attend the study this year for a few days, and feel that good was done. It is good when brethren are able to assemble themselves and discuss the scriptures to learn and grow in the knowledge of God's will. May we always possess the willingness to sit down and search the scriptures to learn our obligations towards the lost and the truth. We continually seek the prayers of brethren in our efforts to teach the truth which saves.

Miles King, 1525 Ann Arbor Drive, Norman, OK 73069 Jan. 4— In connection with our work at Summerfield and eastern Oklahoma we now have another radio program. We are on the air each Sunday evening at 7:15 on station KINB F.M. Poteau, OK. This station covers much of eastern Oklahoma and western Arkansas. We enjoyed the Wichita Falls "Study" during the holidays and also the meeting at El Reno. Our next meeting at Summerfield will be March 14-16th with Terry Baze doing the preaching. During the holidays I also had a very enjoyable visit with one of our older gospel preachers, Bro. James R. Stewart. He has been my friend for many years and it was good to see him doing so good at age 82. His mind was so alert and of course his good wife, Sister Stewart was faithful by his side as we have seen her so many times before.

Franklin E. Staggs, 4410 Teays Valley Rd., Scott Depot, WV 25560, Jan. 8— Another annual study, involving many of our preachers, and many Bible subjects, has come and gone. Our stay there at Wichita Falls, TX was very enjoyable and

profitable, also, we trust. The family and I have gone to the studies since 1973, and it is encouraging to witness how our brethren are learning to behave themselves during religious discussions in a Christ-like manner. We appreciate so very much the brethren here at St. Albans allowing us time off to go to the study and also to the New Year's Meeting in El Reno, OK. "Singing the old year out" with loved ones in Christ from all over the country -- what an experience! It gave us added strength and determination to press on for Christ and make plans for greater things for Him in 1980. While away, it was my privilege to be able to speak at Lawrenceburg, TN and Edmund, OK. Let us all work more. Remember: It isn't the number of hours a man puts in; it's what a man puts in the hours that really counts.

Don McCord, Box 1773, Covina, CA Jan. 5— It was my privilege to work with brethren in the Pacific Northwest in Nov. in what has become a yearly meeting; this year it was at Corvallis, OR. To preach to such receptive audiences, and be treated so kindly by folks new to me and folks I have known so long, was such a blessing to me. Mar. 29-April 6, Lord willing, I am scheduled at Modesto, CA; it is such a pleasure to be asked there again. I have said that every gospel preacher needs to have the privilege of holding a meeting with those Modesto folk; we who have are better men for it. Our meeting at home in Nov. was with Wayne Fussell; he was at his best; more eloquent, relevant preaching you never heard. We have had valuable additions here in the last few months, for which we are so thankful and give to God the glory. We are at peace among ourselves, and I feel we'll grow all the time in love, consideration, and all things that contribute to the "unity of the Spirit". Hearing Carl Johnson in Dec. in his North Hollywood meeting was good for the soul. Our next meeting here is with Bro. Jimmie Smith; we look forward to this. I will need my brethren's prayers, as well as mine, in 1980.

Jimmie C. Smith, 401 E. Prospect, Harrison, AR 72601, Jan. 4— Since last reporting Lynwood held a very good meeting here in Harrison with one soul restored from negligence and digression. Lynwood's preaching has certainly lost none of its zest or appeal. Previous to the meeting I baptized a young couple who I believe will prove to be a real asset to the cause here. I had a very enjoyable meeting with the little congregation at Fruitland, Texas the last of November. Our friendship goes back many years. It was an oversight in my last report in September to acknowledge the presence of brother Miller at my meeting at Napoleon, AL in August. It was such a joy to see him so much better than expected and be able to visit with him. His mind was as alert as I could remember, and unless told, one would hardly know he had suffered a stroke. Our prayers were certainly answered. The Alabama New Year's meeting was some treat; with thirteen states represented (four congregations from Missouri represented), and eight preachers beside some eight aspiring young men to this great work. There were a number of responses and one baptism. Here are some subs.

Johnny Elmore, 419 K St. S.W., Ardmore, OK 73401, Jan. 10— It was my privilege to be with the church at Turlock, CA in a meeting, Nov. 2-11. I enjoyed staying and visiting with Richard DeGough and family, and appreciate so much the many preaching brethren and other friends who visited the meeting. We had three confessions of faults during the meeting. Nov. 29, I was in Little Rock, AR and enjoyed participating in a study with other preachers. We hope some good was done. Dec. 7-9, I was in a weekend meeting at Muskogee, OK. Several preachers visited the meeting. We

enjoyed visiting Lonnie York, who is doing good work there. We stayed with Mike and Linda Biber, and we were happy that their oldest son was baptized. It was a pleasure to share in the study at Wichita Falls, TX, conducted by Wayne Fussell and Don King. Next was the great New Year meeting at El Reno, OK held by Lynwood Smith. We had great crowds and services, and the brethren extended themselves, caring for the many visitors who came. Jimmy Cutter deserves praise for his efforts. Bro. Gerald Hansen asked me to direct again a chorus of good singers, and he recorded some of the popular songs used during the meeting, which will be available later. The church at Ardmore asked to have the meeting next year, and we have already begun planning for it. We hope all who read this can be with us for it.

Bob Chancellor, P.O. Box 607, Mena, AR 71953 Jan. 1— It hardly seems possible but we have been at Mena 5 months now. The work is going fine although it has taken more time to get "settled in" than I had hoped. I had a very enjoyable meeting at Newton, Iowa. There I found people zealous in the Lord's work, God bless them. I had a brief meeting at Summerfield, OK where Bro. Miles King is working and it was good to work with him again. We hope to work together more this winter. We still go back to Oak Grove two Sundays each month but they are growing and we are so happy that the work goes on there as we hoped it would. I have begun home studies here and it seems the future is bright. Bro. and Sis. McLemore moved here from Okla. City. We look forward to working with "Mac" and "Scottie" and count them a great asset to the congregation here. One couple, Bro. and Sis. Sam Dykes have decided that they have been worshipping in error and have taken their stand with us. I have been studying in the home of this couple and I love and appreciate them very much. We welcome them to our fellowship and look forward to fruitful labors with them. An elderly widower, Bro. Anderson, has come out of digression and works and worships with us. Thank the Lord for honest folks who are willing to study and accept the Word of God. The attitude of the membership here is so wonderful. There is so much love and we have been accepted so graciously. We are expecting great things to happen for the Lord in this area. Even so, we need and solicit your prayers.

Smith Bibens 20109 66th Pl W, Lynnwood, WA 98036, Dec. 24— Since last report much has transpired in the work here in Seattle. We have had some good results. Attendance has increased since earlier this year, even though we have had a few families move out of the area. Several prospects for teaching the truth have presented themselves. Once again, if you know of anyone in the area we may contact, please do not hesitate to drop us a line. Attended the annual Thanksgiving Day meeting at Corvallis, OR this year. Bro. Don McCord did an able and inspiring job in presenting the truth. It was good to see so many friends and loved ones again. I had a meeting coming up Jan. 25-Feb. 3 at Cottage Grove, OR and another at Modesto, CA Feb. 15-24. Please plan to attend if possible. Please pray for the work here in Seattle, and for those who are involved in it. God bless you all in the faith.

Don L. King, 41931 Chadbourne Dr., Fremont, CA 94538, Jan. 12— We are presently holding a weekend meeting at the 64th St. congregation in Sacramento, CA. Last evening the building was about half full which is a real encouragement. They are pretty small at the present. A number of visitors from the community were there and seemed to enjoy the service. Bro. Rob Hickey is working with them and is helping them in various ways. The annual study at Wichita Falls, Texas this year was enjoyable. Wayne Fussell and I were asked to conduct it for the church there and he proved to be

an enjoyable fellow to work with. We pray that good was accomplished. It was my pleasure to have brother Darrell Brewer (of the Planz Rd cong. in Bakersfield, CA) accompany me on the trip to Texas and back. He was an enjoyable traveling companion. We will be at home now for a few weeks and we are looking forward to it. The church at home is doing well. There is a fine spirit manifested by the brethren toward each other, and we look forward to the time when we can have men who are qualified to be elders and deacons. This is our goal and we keep it constantly in mind. Pray for us in the work.

Ron Jordan, 176 Mizar Place Lompoc, CA 93436— Greetings to the faithful. As we begin the new year, let us all stop and reflect over the past year and ask ourselves "How productive were we for the Lord?" May the Lord bless us all with a new zeal to win the lost and restore the erring in this new decade. The work here in Lompoc is moving along real well. Unity is good, and we look to the new year with high hopes. The new year begins with an outstanding start, a young boy obeyed the gospel the first Lord's Day evening of the year. It thrilled our hearts. It is our prayer that we will be fruitful in the Master's vineyard. Since our last report it was our privilege to preach for the brethren in El Cajon and Atwater. We enjoyed being with our good friends at both of these congregations. We had the honor of setting at the feet of Brothers Wayne Fussell and Carl Johnson during meetings they held in the Los Angeles area. We were privileged to attend one night of the new year's meeting in Bakersfield and hear our good friend Richard DeGough preach concerning the church, its principles, and the mission it has in the world. If you are traveling to the coast, please come and worship with us here. We ask your prayers in our work.

Richard DeGough, 1907 Tully Rd. Hughson, CA, Jan. 7— Beginning the first of this year, I am preaching the gospel on a full time basis. I appreciate the encouragement and financial support of my brethren in my home congregation at Turlock. These brethren are understanding and helpful in every way possible. No one could ask for more. I take this opportunity to thank all the brethren, and gospel preachers throughout the brotherhood who have given me support in many ways. We had two good meetings at Turlock the past year, brother Jerry Cutter in June, and brother Johnny Elmore in November. Both men preached the old time gospel, which will convert sinners and edify the church. Since we have been at Turlock, we have enjoyed other gospel meetings there with such men as; Lynwood Smith, Bob Loudermilk, Don Pruitt, Carl Johnson, Joe Norton, and a weekend meeting with brother Don King. Also; I must mention a good meeting with Jerry Dickenson. All of the preachers have left us better by their coming, and my prayer is that they will be blessed in the Lord's work. Our plans in the work at Turlock are to develop the church where it has scriptural Elders and Deacons, and work toward new congregations in the area. The Lord is good to me and mine, and I feel fortunate to have such an opportunity to preach His word. We have received some leads from the television program aired from Sacramento. Brother Don King does the preaching, and deserves commendation for his fine work. I can be free to hold some gospel meetings, and look forward to

one at my old home congregation at Planz Road, in Bakersfield in March. The Lord bless my brethren everywhere.

Ron Willis, No. 9 Oak Grove Circle, Wichita Falls, TX 76310 (Note: New Address) Jan. 3— 1980 blooms with new responsibilities, opportunities and new challenges; with a renewed determination to meet these with a greater zeal than ever before. We have accepted the work here in Wichita Falls, where the prospects are many, the potential great, and the challenge is inviting. Wichita Falls is a city of over 100,000 population and enjoys 123 industries with a payroll of \$50 million a year; the oil business brings over \$500 million and agriculture provides \$200 million each year. Sheppard Air Base adds an additional 14,000 to the population. The city has one major university with over 4,000 enrolled and it has 3 high schools, 4 Jr. Highs, and 20 elementary schools, plus 5 parochial schools, totaling an enrollment of 15,000 with one business college (935 enrolled). The church here has had Ronny Wade's TV program weekly for several years, making the fields ripe to harvest in T.V. leads. The church is enjoying a unity never before experienced with a fairly large congregation that, we believe, has a mind to work. Our aim is to restore a long list of those out of duty, to make good use of T.V. and other leads with home studies, etc., and to develop the congregation in talent and knowledge. If you know of anyone in this area interested but not attending, please let us know. Also, most important, we solicit your prayers. The work at Sentinel, Okla., terminated at the end of December, after 3½ years. We believe the cause is better off there now than when we arrived there. Some have good on to meet their maker, but others are attending that were not before. God deserves the glory. Also, there were two more restorations and one baptism in the last few weeks, for which we're thankful. We will miss the church there as well as the community, and we sincerely hope this is not the end of a great number of friendships. We shall ever remember each and every one in that congregation. Our prayer is that the church there will continue in the faith, strong for the right and shall increase in number. We have given a part of our lives to that church, and they've given themselves to us as well. We'll ever be indebted to them. We'd like to thank you, the supporting congregations, who have given so much to see the work progress in the Sentinel area. We'll always be thankful to you, as well, and we shall never forget you for it. We have held several meetings since last reporting with good crowds and interest at each one. Many preachers offered encouragement by attending. The brethren were extremely hospitable at each place, our thanks to all. Our meeting schedule for 1980 will be: Apr. 18-27, Ada, OK; plan to attend the Bluff Trails Meeting, June 8-15; June 18-22, Cable Ridge, Mo.; the Sulphur Meeting; July 4-6, Tucson, Ariz.; July 9, Covina, Cal.; July 11-20, Arvin Cal.; July 25-Aug. 3, Moore, Ok.; then we plan to be home for Wayne Fussell's meeting here Aug. 3-10; Sept. 24-28, Ash Grove, Mo.; and Oct. 3-12, Washington, Ok. We look forward to all of these with enthusiasm. The study here this year was one of the most profitable. The subjects were well thought out and presented. Wayne and Don did a fine job overseeing and this congregation met the challenge well. We enjoyed the New Year's meeting in El Reno, Ok., tremendously. We extend our thanks to that congregation for their work in that. We desire your prayers in the new work we are to begin. May God bless all of you.

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

OLD PATHS ADVOCATE

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

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

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LEBANON, MISSOURI, MARCH 1, 1980

(USPS 407-560)

THE BLUFF TRAILS MEETING— IS IT SCRIPTURAL? by Jimmie C. Smith

An article with the above title appeared as an editorial in February Old Paths Advocate. I purposefully have refrained from discussing Bluff Trails on the pages of this journal thus far. I wrote a series of articles on "Church Sponsored Recreation" last spring which I believe would condemn Bluff Trails. The annual December study in Okla. and Tex. had from its inception the format of discussing issues troubling our brotherhood; i.e. up until this year. I requested this subject be on the agenda, but to no avail. I do not wish this to be an attack on the writer of February's article; I will attack the article.

First: In any affirmative action, or when something is affirmed to be SCRIPTURAL, I look to the scriptures used in the affirmation for their meaning. The writer said he was convinced that they were "not UNSCRIPTURAL in this endeavor", thus immediately affirms a negative. I searched the article for scriptures, but found none offered or alluded too. The jist of the proof offered was "good brethren uphold it". I find such proof absolutely intolerable. Men of such "spiritual calibre" have also upheld every innovation that has threatened the Restoration. If that article proved Bluff Trails scriptural, it is my firm belief that the same logic would prove many innovations in the Church of our Lord scriptural (?), because good men, who have good motives, who don't wish to be unscriptural, support such. I believe the title to have been a misnomer. Webster says scriptural means, "based upon Holy Scripture."

Secondly, I refuse to believe that a congregation can secure recreational facilities solely to accommodate these activities, advertise the different sports on circulars sent to sister congregations with the sponsoring congregation's name on said circulars advertising the sports one can participate in, then claim such is not sponsored by the church, but by the brethren. Whether the accommodations for such a meeting cost the church any money or not is immaterial. If it is scriptural to secure said premises for such festivities, I say it would be scriptural to purchase such (as is becoming common practice with the digressives). If the purpose at Bluff Trails is only SPIRITUAL, why do the brethren return to 12623 Nacogdoches Road for the Sunday Services?? It's not because visiting brethren could not be accommodated in the homes, for I attended a Labor Day meeting in San Antonio where ample accommodations were found for fellow Christians in the homes. If it were not founded and is not SUSTAINED by the recreational appeal, then why not move it back to the building for all the services, instead of just the Sunday services? The promoters of Bluff Trails know such would doom it to an instant death. The

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EXPIRATION DATE

If the date near your name and address reads 3-80 your subscription expires with this issue. Please renew promptly.

-HLK

REPORT QUESTIONS GRAHAM CONVERSIONS Submitted by Clovis Cook

Julian Snell, one of the staff writers for this journal, published an article in the local church bulletin of the Manslick Road Church in Louisville which deserves all the circulation we can give it. The article first appeared in the Memphis Press-Scimitar while Billy Graham was engaged there in a Crusade. It reports:

"The crowds of people who throng to Billy Graham's podium after a stirring sermon are more than just converts. Many are 'ringers' planted to bolster the impact, Human Behavior magazine said today.

"An article in the magazine's July issue (1978) reports the findings of a four-member team from Arizona State University that infiltrated the Graham organization during its 1974 visit to Phoenix.

"Advance men show up in the community four to six weeks before the crusade starts to counsel and advise the locals, the magazine said.

"By the time Graham arrives in town and makes his altar call, an army of 6,000 await with instructions on when to come forth at varying intervals to create the impression of a spontaneous mass outpouring," the article said.

"The report noted that 'the acceptance of Christ,' once regarded as a deeply personal experience, has been bureaucratized and routinized like the rest of today's mass culture."

One brother remarked that he had wondered why Graham always seemed to receive the same outpouring of response, regardless of the subject of his message. It matters not whether he preaches on conversion, the end-times, morality, or anything else, the results are the same. The suspicions and rumors have now been documented.

How different was brother Paul's approach: "For our exhortation was not of deceit, nor of uncleanness, nor in guile...But (we) have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully..." 1 Thess. 2:3; 2 Cor. 4:2).

Bro. Snell well observed: "Has it ever occurred to those who hang on his every word and move that some of what he teaches might be just as counterfeit as some of the responses? No, I suppose not. Many will go down the road to eternity without examining the religious doctrine he represents in the light of the Bible."

CHRISTIANITY vs. MORMONISM

by Billy Dickenson

Second, What do mormons believe about the atoning blood of Christ? Not only does Mormonism sell God short by humanizing Him, but it also sells short the blood of Christ! Mormonism teaches that there are certain sins which the blood of Jesus can not cleanse! (NOTE-all quotes in this article are from their book, Mormon Doctrine, by Bruce R. McConkie). Proof: "But under certain circumstances there are some serious sins for which the cleansing of Christ does not operate, and the law of God is that men must have THEIR OWN BLOOD SHED TO ATONE FOR THEIR SINS (emphasis mine- BDD). Murder, for instance, is one of these sins; hence we find the Lord commanding capital punishment...that if he gains forgiveness for certain sins, he must "Be destroyed in the flesh" and "delivered unto the buffetings of Satan unto the day of redemption..." pages 92-93. This book then goes on to quote Joseph Fielding Smith, who was one of their presidents, in saying that Joseph Smith himself had taught this. So, Mormonism teaches that there are certain sins, such as murder, which places one beyond the blood of Christ. Therefore, according to Mormonism, in order for this person to receive forgiveness, he must have his own blood shed for his sin. They then say, "Hence we find the Lord commanding capital punishment". It is true that under the old law (which we are not under today, Heb. 7:12), death was the penalty for certain sins. However, nowhere does the Bible say or even hint that this was for the purpose of atoning the sin or sins committed! Neither is such taught in the New Testament. Since they seem to use I Cor. 5:5 to support this false doctrine, what did Paul mean when he said concerning the fornicator at Corinth, "To deliver such a one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus"? First, Paul couldn't have meant for them to kill him because in his second epistle he writes and tells them to accept the man back into their fellowship, II Cor. 2:7. Second, does the Mormon Church put to death those in their church who are guilty of immorality, if this is what that verse means? Paul was simply saying that this man was to be excommunicated by the church in order that he might be made ashamed, causing him to cast off this work of the flesh, whereby he might be saved in the day of judgment.

To teach that there are certain sins which the blood of Christ either can not or will not cleanse, is to sell short the power that is in His blood! "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from ALL unrighteousness, I John 1:9. No doubt, Mormonism would say, "Oh, no, John, you're wrong! He won't forgive us of all unrighteousness! There are sins, like murder, that places one beyond the reach of Christ!". The choice is yours: you can believe Joseph Smith or the Apostle John but you can't believe both!! Certainly, murder is a serious sin to be guilty of but if I can find one example of where this sin was cleansed by the blood of Christ, then down goes this false doctrine. On the day of Pentecost, Peter told the Jews on that occasion that they were the ones responsible for murdering the Son of God, Acts 2:36. And yet, he told these very ones who had the blood of Jesus on their hands to "Repent and be baptized...for the remission of sins", Acts 2:38. Surely, if the blood of Jesus could cleanse them for murdering the Son of God, it can still cleanse the sin of murder today. Yet, according to Mormonism, those who are now in prison for this crime are doomed unless we kill them! I ask you in all sincerity, WHO CAN BELIEVE IT???

Third, What does Mormonism teach concerning the practice of polygamy? Was Joseph Smith actually a polygamist? Are mormons allowed to be polygamists today? Again I quote from their book, Mormon Doctrine, by Bruce R. McConkie: "In the early days of this dispensation, as part of the promised restitution of all things, the Lord revealed the principle of plural marriage to the Prophet. Later the Prophet and leading brethren were commanded to enter into

the practice, which they did in all virtue and purity of heart despite the consequent animosity and prejudices of worldly people. After Brigham Young led the saints to the Salt Lake Valley, plural marriage was openly taught and practiced until the year 1890. At that time conditions were such that the Lord by revelation withdrew the command to continue the practice, and President Wilford Woodruff issued the Manifesto directing that it cease. Obviously the HOLY PRACTICE (emphasis mine- BDD) will commence again after the second coming of the Son of Man and the ushering in of the millennium", page 578. Dear readers, you now have an insight to the inner temple of Mormonism. It's enough to make any moral person blush! Yes, by their own admission, Joseph Smith was a polygamist and plural marriages were openly taught and practiced by the Mormon Church until the year 1890. And to make it even more sickening, Joseph Smith claimed that God even commanded him to engage in this "holy practice"! Yet, the Book of Mormon condemns polygamy!! Note these words: "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord", Jacob 2:24. Surely, this is just another example of their inconsistency and double talk! Would Mormonism have us to believe that God commanded Joseph Smith to do something which was an abomination before Him when Solomon and David did it? One of their favorite arguments in defense of their "Aaronic Priesthood" is the fact that God said, "I change not". They argue that since God doesn't change and there was an Aaronic Priesthood in the Old Testament, there must still be such a priesthood today or else God is a changing God. In view of this argument, we would remind them that they believe that God is a changing God in at least two points: (1.) They say God was once a man which means He has changed. (2.) Evidently, according to them, God has changed His mind concerning polygamy; because when Solomon and David practiced it, it was abominable to Him and yet this same God turned right around and commanded Joseph Smith to practice it. Oh, the folly of it all. Since we are no longer under the Old Testament (Heb. 7:12), it does Mormonism no good to point to it as a justification for polygamy. It is true that under the Old Testament God allowed different things that he was not exactly pleased with. (Acts 17:30) But what Mormonism needs to do is find where Jesus, the Apostles, or any writer in the New Testament justified a man having a plurality of wives. Jesus said, "For this cause shall a man leave father and mother, and shall cleave to his wife (not wives-BDD): and they twain (not many-BDD) shall be one flesh", Matt. 19:5. Also Paul wrote: "Nevertheless, to avoid fornication, let every man have his own wife (not wives-BDD), and let every woman have her own husband", I Cor. 7:2.

But why are mormons refused this right of plural marriage? Because, according to them, they have received a "revelation" that now each man is to have only one wife. Why? Because way back yonder when Joseph Smith and his followers were practicing polygamy, it was in violation to civil law (as it would be now) and since this caused such an uproar among moral upright people, the Mormon Church decided they better get a revelation from God and do some changing! Convenient for them, wouldn't you say?!? Instead of having the attitude of Peter and the other Apostles, who said, "We ought to obey God rather than men", Acts 5:29, they decided, at least for now, that they better throw in the towel and give this particular issue up. I submit to you, dear readers, that genuine christianity is not of such a cowardly spirit!! It should also be pointed out that many mormons admit that the only real thing which is keeping them from practicing polygamy today are the laws of the land. I dare say that if our nation, and God forbid, should allow polygamy, no doubt, the Mormon Church would receive some

(continued on page 4)

ENDEAVOURING TO KEEP THE UNITY"

(Eph. 4)

by Edwin S. Morris

In our last article we considered vs. 4 through 6. We noted that there is one, God, one Lord, one Spirit, one faith, one hope, one body and one baptism.

In vs. 7 Paul says "But unto every one of us is given grace according to the measure of the gift of Christ. Measure means determined extent, portion, measured off, measure or limit. There are special offices, and special gifts, that Christ gives to each. The gifts did not change the talents, the disposition, or faculties of those receiving them. Let us notice 1 Cor. 12:11 "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." Paul is referring to the spiritual gifts mentioned in the previous verses. Notice that He confers on each one that which He sees to be best and most wise and proper. No man should despise another because he is in a more humble rank or is less favored than himself. God has made the difference, and we should respect and honor his arrangements, and should show that respect and honor by regarding with kindness, and treating as fellow-laborers with us, all who occupy a more humble rank than we do. "To each person in particular" i.e. in a way that is suitable to that person. In His distribution the Spirit never ignores the make-up, characteristics, age, position and other particular features of a person. The gift fits the man. How wonderful it would be if all Christians could learn this lesson. All men are not and cannot be

preachers, elders or even public teachers. But there are things they can do. Whatever it is they can do they should do it well. The Church has suffered many times in the past simply because that this teaching was not followed. So many times brethren have been put up to teach that were not adapted to that particular work. They simply bored and wore out the audience. Many times it was lack of study, lack of ability, lack of understanding, and even many times doing it only because they were forced to or sometimes just their ego. Some men can preach, some cannot, some men can qualify for elders, some cannot and so on. Let us be careful that we don't appease someone to the detriment of the cause of Christ.

In vs. 8 we find the giving of these gifts was dependent upon His ascending on high. The captives are not the redeemed, but the enemies of Christ's Kingdom, Satan, Sin, and Death. Satan tried to keep our Lord from going to the cross. He tried to keep our Lord in the tomb. Unsuccessful in these attempts, he tried to keep Him from completing the atonement by barring His progress through the air. Concerning this battle our Lord had with the demons, Paul speaks in Col. 2:15 "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." Spoiled means to wholly strip off for one's self (for one's advantage) dispoil, disarm. Thus He stripped off and away from Himself, the demons who in attempting to impede His progress, would cling to His person. The words made a shew means to make a display of, exhibit. Openly is boldly. Triumphant is to celebrate a triumph or victory. It is used of a Roman General home from the wars leading his captives and booty in a procession through the streets of Rome. Here our Lord leads the demons, whom he has stripped off and away from Himself, in a triumphal procession through the air.

In vs. 9 the reference is to the Messiah who came to earth from heaven his original dwelling place, to destroy the power of the devil and make his Spirit again the life-giving and prevailing influence of this world.

In vs. 10 His ascension was necessary to the completing or finishing the work for which he came into the world. He must be crowned the conquering Lord, before His Kingdom could be established or send the Spirit to guide that Kingdom, to bestow proper gifts and appointments upon His subjects, to guide them into all truth, and develop them into the full stature of the Lord. Our Lord came to earth, lived, died, was buried, arose and ascended back to heaven and now is at the right hand of God. We will continue our study beginning with vs. 11 next time.

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

OUR HELPERS

Please find below the names of those sending us subscriptions from Jan. 10 to Feb. 10, and opposite the name the number of subscriptions sent. The list is so exceptionally good this month, and our thanks to all. Please check the following and report any errors to us:

Frank Staggs-5; Don McCord-5; Barney Owens-4; Randy Tidmore-4; Oscar Morris-3; Joe Loughmiller-3; Lynwood Smith-3; Don King-3; Jack Burkhardt-3; Teresa Sliger-3; Clovis Cook-3; Sue Harris-2; Wayne Pearce-2; Charles Weeks-2; Jerry Dickinson-2; Doris Bunner-2; Melvin Blalock-2; Bob Loudermilk-2; Orville Smith-2; Mrs. Henry Turner-2; T.E. Thompson-2; J.D. Elmore-2; Peggy Agnew-2; Evelyn Lum-2; G.V. Ayers-2; Bonnie Parks-2; Lola Sharp-2; B.B. Cayson-2; Carl Willis-2; Mary Daniels-2; Roy Lee Criswell-2; Wm. St. John-1; Dennis Baysinger-1; Dwight Dillard-1; Vernon Williams-1; Frank Garner-1; Carl Johnson-1; Mrs. Earl Fenter-1; Geo. Culbertson-1; Ina Calger-1; Ola Holland-1; Trela Stevens-1; Delia Stevens-1; Mrs. L.W. Alexander-1; Ruby Florence-1; E.J. Edwards-1; Ellean Mynes-1; W.A. Harless-1; J.W. Sutton-1; Olive Wilburn-1; Lena Wissinger-1; Orpha Steele-1; James Moore-1; Vernon Lash-1; Mrs. J.B. Lane-1; Joe Hisle-1; James Cutter-1; Don Loveless-1; Lonnie Shirey-1; Phil Kelley-1; King Fields-1; Edna Shannon-1; Nola Milner-1; Neva Kuykendall-1; Patti Whigham-1; C.K. Corbell-1; Curtis Asbury-1; Ross Willhoite-1; Ronald Applegarth-1; J.L. Stephens-1; Roger Parker-1; Zelma Harrison-1; Vaughn Butt-1; R.G. Hatter-1; Pat Adkison-1; E.M. Studer-1; Jimmie Freeman-1; Franklin Offill-1; Wilma Nichols-1; Mrs. W.A. Petree-1; Joseph Bunner-1; Lloyd Birdsong-1; Blanch Warren-1; Sammy Duncan-1; Dennis Osburn-1; C.G. Rives-1; Alvin Smith-1; Ronny Wade-1; Robert Sampson-1; Henry Pittman-1; Mrs. Clifford Lambert-1; Paul Nichols-1; L.D. McKinney-1; Alton Bailey-1; Albert Scott-1; Laura Smith-1; S.H. Byars-1; Paul Walker-1; Bernice Smith-1; K.C. Williams-1; Ethel Young-1; James Phillips-1; Lola Trueblood-1; Wayne Pearce-1; W.C. Hyde-1; Laurine Webster-1; Vonna Kendrick-1; Perry Young-1; R.E. Lee-1; Billy Hammond-1; Eugene Brown-1; Total-159.

THE CARNAL WARFARE LIST

For months now, the position of our nation in the world affairs has seemed precarious to say the least. Registration for the draft seems likely very soon. This issue contains the longest list of young men and women as being opposed to war that I can remember. This shows the spiritual strength of our young people today. We're proud of them. Several have mentioned that it would be good to have some writing on this subject in the paper again. Lord willing I will write on it in the next issue under the title, "Swords Vs. Plowshears." We don't hear much preaching on the war question anymore. As one preacher put it: "I reckon it's because the war quit." A number of people have asked for extra copies of the paper in the months their names are listed. Obviously, this is nearly impossible for us to do considering the long list. We hope you will forgive us for not doing it. May we suggest that you simply ask a brother for his paper when he is finished reading it that month. Many do not keep their old papers and would be happy to give them to you. DLK.

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SUBSCRIPTION RATES

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BROTHER KING'S CONDITION

As many of you already know, Brother Homer L. King was recently hospitalized with a heart condition. He spent some two weeks in the hospitals under doctor's care almost constantly. He is at home now and doing well under the circumstances. He is able to be up and about again and plans to attend services next Sunday, Lord willing. He is alert, cheerful, and has his same old sense of humor that he has been known for all of his eighty-seven years. While he was hospitalized, my family and I visited him one Sunday afternoon. We had driven from Fremont to Stockton (about 65 miles) and as soon as we entered his room he glanced up at me and asked, "Don, are you going to preach here tonight?" I could not help but reflect that his great interest even then, was the church. I still remember his saying when I was just a boy, "I'll go where the brethren call me, when they call me, and I'll try to make it on what they see fit to pay me." Times were not always easy, but he did his best. Perhaps we "modern-day preachers" can benefit from such devotion to the Cause. Our family certainly is grateful for all the prayers (we have heard of many) cards, phone calls, and visits he has had during his illness. It is all appreciated by the entire family. Thank you very much! (D.L.K.)

PUBLIC DISCUSSION

A public discussion is scheduled Apr. 7-11 in Cedaredge, Colo., between Brethren Bob Loudermilk of Wichita, Kan. and Kenneth Wright of Cedaredge, Colo. They will be discussing the multiple loaf, multiple cup doctrine. Every effort will be made to see the discussion is carried on in a scriptural way. You may contact Eugene Mahalic (303) 856-6499 or Terry McQueary (303) 856-6323 upon arriving in Cedaredge.

-Terry McQueary

IN APPRECIATION

The family of Bro. Ross Shannon, Vanzant, Mo., wishes to express thanks for so many prayers and visits during his stay in the hospital for back surgery. He is now at home and doing well.

-Ross & Edna Shannon

CHRISTIANITY VS. MORMONISM

(cont'd from page 2)

new "revelations" in this matter. Joseph Smith was not only a liar and an imposter but he was also immoral!!

Fourth, What does Mormonism teach concerning "Celestial Marriage"? Did you know that mormons believe that marriage is not only for this life but also for eternity? Proof: "Marriages performed in the temples for time and eternity, by virtue of the sealing keys restored by Elijah, are called Celestial Marriages. The participating parties become husband and wife in this mortal life, and if after their marriage they keep all the terms and conditions of this order of priesthood, they continue on as husband and wife in the celestial kingdom of God", page 117. This is one of the reasons why we made the statement in our introduction, that those who helped to comprise the doctrine of the Mormon Church certainly had a wild imagination! Of course, the Bible no where teaches such and even teaches the opposite. Note the following passages: "Therefore in the resurrection whose wife shall she be of the seven? for they all had her? Jesus answered and said unto them, Ye do err, not knowing the scriptures (that's why Mormonism is having a problem-BDD), nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as angels of God in heaven", Matt. 22: 29-30. "The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor or given in marriage: Neither can they die any more: for they are equal unto the angels...", Lk. 20:34-36.

Fifty, What does Mormonism teach concerning the "salvation of beasts"? Mormonism teaches many absurd doctrines but this has got to be the most ridiculous! Proof: "John also saw resurrected beasts in heaven, and the revelation specifically says they were "individual beasts"...Speaking on this subject the Prophet said: "John saw the actual beast in heaven...John saw beings there of a thousand forms, that had been saved from ten thousand times ten thousand earths like this- strange beasts of which we have no conception; all might be seen in heaven...John learned that God glorified himself by saving all that his hands had made, whether beasts, fowls, fishes, or men; and he will glorify himself with them". Says one, I cannot believe in the salvation of beasts. Any man who would tell you that this could not be, would tell you that the revelations are not

(continued on page 5)

A PLEA FOR HELP

No, this is not asking for money, but for help. A good brother writes that he is willing to print a complete list of all tracts, books, film strips, and even radio programs of this country. He had written a complete essay on the matter which space will not permit. We trust he will be happy with this brief announcement. He asks that brethren who have published such things (even if they are no longer in print) contact him personally (address at the close of announcement). Send him your materials, he is perfectly willing to pay you for them. He then can produce a complete list of all things available to our people anywhere. Contact Ray Powell, 1500 N. Beal, Belton, Tx. 76513.

TRACTS

Bro. Miller writes that he has yet some copies of his tract: "Long Hair and Hats" (50 cents each). Also the Miller-Alexander Debate, (Divorce and Remarriage) at a dollar each. Send your orders to him personally P.O. Box 538, LaGrange, Ga. 30241.

A few copies of the tract "Let Her Be Covered," are yet available at 50 cents each, plus postage. Send all orders to Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538.

MY POSITION ON CARNAL WARFARE

I cannot take part in military service in any form—directly or indirectly, or combatant or noncombatant. Below are listed some of my reasons.

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

2. God requires me to do the following:

a. "Love thy neighbor as thyself." (Gal. 5:14).

b. "As ye would that men should do to you, do ye also to them likewise." (Luke 6:31)

c. "Love your enemies, and do good to them which hate you." (Luke 6:27)

3. God forbids that I engage in carnal warfare and physical retaliation:

a. "Thou shalt not kill." (Rom. 13:9)

b. "For though we walk in the flesh, we do not war after the flesh." (2 Cor. 10:3-4)

c. "Unto him that smiteth thee on the one cheek offer also the other." (Luke 6:29)

d. "Recompense to no man evil for evil." (Rom. 12:17-21)

4. I cannot take part in the noncombatant military service, for God prohibits me from associating with any part of an organization which contradicts his will:

a. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11).

b. "Be ye not unequally yoked together with unbelievers." (2 Cor. 6:14)

5. Being in any part of military service could deprive me of obeying the command to assemble with Christians who worship according to the pattern that I believe to be correct. (See Heb. 10:25, Acts 20:7; 1 Cor. 11:18-26, and 1 Cor. 16:1-2).

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

-Sue Butt, RR 14 Box 452, Brazil, Ind. 47834
 -Tony Barnett, RR 12, Box 164, Brazil, Ind. 47834
 -Jorita L. Butt, RR 14, Box 453, Brazil, Ind. 47834
 -Richard L. Jones, RR 11, Brazil, Ind. 47834
 -Bill Ferguson, Rte. 3 Box 317, Collinsville, Ok. 74021
 -Larry David Owens, Rte. 1 Lockaby Rd., Pendleton, S.C. 29670
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 -Margaret Noack, 722 NE 32nd St., Grand Prairie, Tx. 75050
 -JoAnne Coldiron, 2444 S. Bennett, Wichita, Kan. 67213
 -Norman Taulbee, 535 S. Water, Apt. 1, Wichita, Kan. 67213
 -Robert C. Loudermilk, 3413 S. Kessler, Wichita, Kan. 67217
 -Charles Robert Hallum, Rte. 3, Atkins, Ark. 72823
 -Mark Edward Lee, Rte. 3 Box 161, Atkins, Ark. 72823
 -William L. St. John, Rte. 2 Box 273A, Paris, Tx. 75460
 -Judith D. St. John, Rte. 2 Box 273A, Paris, Tx. 75460
 -Brenda White, Rte. 2 Box 68A, Honey Grove, Tex. 75446
 -Lavina Gail Robison, 344 3rd SE, Paris, Tex. 75460
 -Avis Yvonne Knight, 1873 W. Henderson, Paris, Tx. 75460
 -Delane W. Butler, 4503 53rd St., Lubbock, Tx. 79414
 -Royce E. Butler, 4503 53rd St., Lubbock, Tx. 79414
 -Janel L. Butler, 4503 53rd St., Lubbock, Tx. 79414
 -Katricea Bledsoe, 5114, 40th St., Lubbock, Tx. 79414
 -Kenneth Brent Boren, 2319 Main St. (rear), Lubbock, Tex. 79401
 -Lynn Prince, Star Rte. 2 Box 804-L, Middleburg, Fla. 32068
 -Phillip Prince, Star Rte. 2 Box 804-L, Middleburg, Fla. 79401
 -Georgette Isenhower, 2126 Belinda Cir., Jacksonville, Fla. 32216
 -Susan J. Hurd, 5109 Robert Scott Dr., S., Jacksonville, Fla. 32207
 -Robert W. Kornegay, Rte. 3 Box 155, Crawfordville, Fla. 32327
 -Joycelyn Merideth, 3000 Coronet Ln. No. 175, Jacksonville, Fla. 32207
 -Mark E. Hurd, 5109 Robert Scott Dr., S., Jacksonville, Fla. 32207

-Dennis Baysinger, 115 N. Garnett, Apt. 401, Tulsa, Okla. 74116
 -Maury Coale, Rte. 2 Box 96, Kinston, Ala. 36453.
 -Tracy Robinson, Rte. 2 Box 26-A, Olney, Tx. 76374
 -Calvin Ray Parton, Rodney Rte., Calico Rock, Ark. 72519
 -Royce G. (Jerry) Young, Rte. 2 Box 590, Gresham, Ore. 97030
 -Michael E. Brown, Rte. 1 Box 154, Long Lane, Mo. 65590
 -Marsha Ann Brown, Rte. 1 Box 154, Long Lane, Mo. 65590
 -Steve Orten, 3233 NW 27, Oklahoma City, Okla. 73107
 -Michael Oestmann, 2202 Whitney, Midland, Tx. 79701
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 -Kathy McCracken, 6966 Greenbrook Cir., Citrus Heights, Cal. 95610
 -Jimmy W. Everett, 8536 Noel Dr., Orangevale, Cal. 95662
 -Roger Scott, 3226 Bell St. No. 19, Sacramento, Cal. 95821
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 -Franklin L. Harris, G-4124 W. Carpenter Rd., Flint, Mi. 48504
 -Floyd E. Harris, Jr., G-4124 W. Carpenter Rd., Flint, Mi. 48504
 -Priscilla May Harris, G-4124 W. Carpenter Rd., Flint, Mi. 48504
 -Jennifer Kay Harris, G-4124 W. Carpenter Rd., Flint, Mi. 48504
 -Teresa Ann Harris, G-4124 W. Carpenter Rd., Flint, Mi. 48504
 -Billy Gene Medlock, 2315½ NW 19th, Oklahoma City, Okla. 73107
 -Rebecca L. Loughmiller, RR 12, Box 164, Brazil, Ind. 47834
 -Amy S. Berry, RR 14, Box 86, Brazil, Ind. 47834
 -Henry A. Scherb, RR 11 Box 486, Brazil, Ind. 47834
 -Anita L. Berry, RR 14, Box 86, Brazil, Ind. 47834
 -Susan J. Scherb, RR 11 Box 486, Brazil, Ind. 47834
 -Randy Jones, RR 11 Box 146, Brazil, Ind. 47834
 -Derald Bowman, P.O. Box 134, Lanagan, Mo.
 -Kathy May Wells, 1513 N. 38, Kansas City, Kan.
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 -Dana Burns, 622 Pilgrim Dr., San Antonio, Tex. 78213
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 -Randall M. Burkhart, 220 Lian Dr., Seneca, Mo. 64865
 -Pamela J. Burkhart, 220 Lian Dr., Seneca, Mo. 64865
 -Rosemary Bukant, 768 Locust, Clarksburg, W. Va. 26301
 -Teresa Greene, 406 Spring, St. Albans, W. Va. 25177
 -Maleta Mahalic, Box 384, Eric, Colo. 80516
 -Pamela J. Cox, 613 Ponderosa Dr., Hurst, Tex. 76053
 -Brad Nichols, Rt. 2 Box 165, Anderson, Mo. 64831
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 -Zena Tidmore, 134 S. Harvard, Lindsay, Cal. 93247
 -Angie Melton, 7009 Bobtail Dr., Shreveport, La. 71129
 -Connie Melton, 7009 Bobtail Dr., Shreveport, La. 71129
 -April Melton, 7009 Bobtail Dr., Shreveport, La. 71129
 -Stephen Meents, Rte. 2, Lebanon, Mo. 65536
 -Mark Triplett, Rte. 1, Phillipsburg, Mo. 65722
 -Lowell Keith Hill, 1248 Montclair Rd., Birmingham, Ala. 35213
 -John Kevin Hill, 1248 Montclair Rd., Birmingham, Ala. 35213
 -Melondy Ann Howell, 5637 6th Court So., Birmingham, Ala. 35212
 -Angela Robin Howell, 5637 6th Court S., Birmingham, Ala. 35212

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Christianity Versus Mormonism

(cont'd from page 4)

true", Pages 642-643. Think about it, dear reader, this is the intelligent (?) doctrine of Mormonism! In heaven, according to them, there will be fishes, fowls (such as chickens, etc.), and all kind of beasts! It's no wonder that when their missionaries come into your home, they wait until later to tell you about some of these things. It should be noted that the four beasts mentioned in Rev. 4, which seems to be the scripture they have reference to, is actually dealing with four "living creatures", which is the more correct rendering. John said, "The first beast was LIKE a lion, the second beast LIKE a calf, and the third beast had a face AS a man, and the fourth beast was LIKE a flying eagle", Rev. 4:7. Really, I don't think much needs to be said concerning this because most everyone realize how foolish their doctrine is in this matter!

Sixth, What is the position of the Mormon Church in reference to allow-their members to participate in the dance? I had often wondered how the Mormon Church felt when two of its most well known members, Donny and Marie Osmond, twisted and danced on stage like they often do. Perhaps the answer to that question lies in the following quote: "Two extreme and opposite views are held by people of the world with reference to dancing. In some sects of Christendom even the most circumspect and wholesome dancing is banned as immoral and ungodly; in other circles, dancing is so twisted and perverted as to make it a vulgar caricature of the WHOLESOME RECREATIONAL PURSUIT (emphasis mine-BDD) that should result from FRIENDLY ASSOCIATION (emphasis mine-BDD) between the sexes. Under proper circumstances and supervision dancing is a wholesome, edifying, and clean amusement having the specific approval of the Lord...CHURCH DANCES (emphasis mine-BDD) should be opened and closed with prayer", pages 177-178. This "wholesome recreational pursuit" that results in "friendly association" between the sexes has certainly led to the downfall of many people, especially girls! And to think that the Mormon Church which claims to be the one and only church of our Lord, has "church dances" which begins and ends with prayer. I wonder what they pray for at such functions? Do you suppose they ask God to bless this "friendly association" between the sexes which is nothing more than hugging put to music? In Gal. 5:19, lasciviousness is condemned as a work of the flesh. What is lasciviousness? It may well be defined as "lewd, wanton, lustful; tending to produce lewd emotions. Lewd means "Given to indulgence of lust; suiting or proceeding from unlawful sexual desires". I am told that in the state of California, 500 men were asked, "How many of you can dance without an evil thought?". Not one could honestly say they could. And to think that prayer should be offered to God on behalf of such a worldly activity as this. Oh, the shame of it all!!

Seventh, Mormonism teaches that the church was established in the days of Adam and that there were christians in 73 B.C.! That's right, dear readers, your eyes are not deceiving you! Mormons have the Baptists beaten out by a long shot. While most Baptists went to claim that the church was not established on the day of Pentecost, as the Bible teaches (See Isa. 2:1-5 & Acts 2), Mormons claim the church was established in Adam's day. Proof: "The Church was first organized on earth in the days of Adam, with that great patriarch standing as its first president...The common sectarian notion that the day of Pentecost is the birthday of the Christian Church is a false heresy. Whenever the gospel has been on earth, it has been taught and administered in and through Christ's Church. The Church or kingdom as organized in the meridian of time by our Lord and his apostolic ministers was a restored church", page 133. So, the mormons do the Baptists one better. Of course, anyone who can read knows that this is contrary to scripture. Jesus said, in Matt. 16:18, "Upon this rock I will (future tense) build my

church...". Any honest study of the Bible will admit that the church was not yet in existence at the time of this statement. If there was a church in the days of Adam, and there wasn't, it was not the Lord's church for it had not yet been established. In the above quote, the words church and kingdom are used interchangeably. Yet, both John and Jesus taught that the kingdom was still in the future and was "at hand", Matt. 3:2 & Mk. 1:15. So much for that.

Mormonism also contends that there were Christians several years before the birth of Christ. "The first Nephite reference to Christians in the Book of Mormon is dated about 73 B.C. in what the sectarian world would call the pre-Christian era", page 132. Yet, the Bible says, "And the disciples were called Christians FIRST at Antioch", Acts 11:26. Again, which will you believe? The Bible or the Book of Mormon? You can't believe both!

Last, What is the position of the Mormon Church in engaging in a public debate? "There are to be no arguments about peculiar doctrinal concepts that people may have; the elders are simply to explain their message and bear testimony of its truthfulness. If a situation arises in which the elders cannot in honor refuse a challenge to debate an issue, as when by withdrawing from the discussion they would lose their investigators, then it may be proper to go ahead and engage in the debate or discussion", page 186. Now you see the cowardly spirit of Mormonism. Mormonism, like Catholicism, thrives in the darkness and cannot stand to be examined or investigated. Thus, their members are informed not to argue or debate the issues under any circumstances unless there is no honorable way to get out of it. Dear readers, something is wrong when people are not willing to defend their beliefs. Yet, according to Doc. and Cov. 71:7-71:2, mormons are commanded to "confound your enemies; call upon them to meet you, both in public and private; and inasmuch as ye are faithful, their shame shall be made manifest."

It has been the purpose of this article to notice some of the claims and teachings of the Church of Jesus Christ of Latter Day Saints. Mormonism is constructed in such a way that if you prove them wrong on just one point, down goes the whole structure. Why? Because they claim to be inspired, just as the Apostles of the first century were. If we could prove the Apostle Paul wrong in just one point, then this would prove that Paul was not an inspired man as he claimed to be. Likewise if Joseph Smith can be proven wrong in just one point (and we have proven him wrong in many), it stands to reason that he is a false prophet and down goes the entire structure of Mormonism. "Every plant, which my heavenly Father hath not planted, shall be rooted up", Matt. 15:13. This is the sad but certain destiny of Mormonism. May they wake up before it is too late!!

Sept. 15, 1978

215 Forrest Hills Dr. W. Monroe, La. 71291

IMPORTANT NOTICE

The Delta, Colo. congregation regrets to announce they will not have their camp meeting this year at Cedaredge, Colo. The Delta congregation has discussed this meeting with several preaching Brethren and they feel that due to the division caused here, it would be unwise to have the meeting this year. The congregation in Delta still meets at 9th and Palmer Sts. as we have for the past 37 years. God willing, we shall continue to do so. Though the division left us few in number, we are at peace now and will always strive to do the will of God. We invite anyone traveling our way to stop and worship with us. Some here plan on seeing many of you at the Sulphur meeting in Okla this year.

-Wm. Tracy Moore, 608 Bluff St., Delta, Colo. 81416

THE BLUFF TRAILS MEETING-- IS IT SCRIPTURAL?

(cont' from page 1)

youth and even some "church leaders" could no longer call it a "church camp".

Thirdly, in a letter from a leader at Nacogdoches Road, whose name also appeared in the article, he said, "The purpose was to bring young Christian boys and girls together. We still believe that if our young folks can get acquainted, and be associated together and PLAY (emphasis mine JCS), they will not be so apt to marry outside of the church." I do not believe it to be the mission of the church to get young people together to play. Christ never purchased a church for our children to play together in. I believe in Christians marrying Christians but I ask for the scripture authorizing the church to provide (spontaneous, or otherwise) recreation for the physical contact of our children. A church camp is not sanctioned by Jesus who "is head of the church" (Col. 1:18). Jesus did not buy the church with His "own blood" (Acts 20:28) so that she could engage in recreational activities and advertise such pursuits brotherhood-wide, so that even preachers could attend. All the adult supervision in the world cannot make an unscriptural practice scriptural. Would a gymnasium attached to the church building, with said premises advertised in the weekly bulletin, with strict 24-hour adult supervision be scriptural? No! Ten thousand times NO!

As to writing the brethren whose names appeared at the end of the editorial; I wrote the San Antonio brethren with my SCRIPTURAL objections to Bluff Trails one year ago. I've not received an answer or any scripture to that letter dated February 19, 1979. I know of at least one other preacher who had the same results. One of the preachers at the end of the article said, "I'm not going to run that rabbit with you." Another has had my correspondence with those brethren for nine months. I requested he take "Bluff Trails" at the study; he attended the study but didn't take Bluff Trails.

Suffice it to say; I'll have to have at least one more scripture than was offered in the Feb. editorial before I swallow Bluff Trails. I'll never, no never, accept it because some good men I know "like it". I say, "ye are puffed up, and have not rather mourned" (1 Cor. 5:2). The Lord's church is to be "the pillar and ground of the truth" (1 Tim. 3:15), not an organization to provide the young and young at heart social and recreational times. Since the church exists by divine authority its WORK must be divinely authorized. The work which the church is divinely authorized to do is set forth in the New Testament and may be summed up under three headings: (1) EVANGELISM-preaching the gospel to the whole world; (2) BENEVOLENCE-ministering to its needy, helping the poor, (3) SELF-EDIFICATION-the educating, training, strengthening, building up of every member, including, of course, meeting together for worship, exhortation, etc. Matt. 28:18-20; Mk. 16:15-16; 1 Tim. 3:15; Phil. 1:5; 1 Thes. 1:8; Acts 4:32-25; Acts 6:1-7; Acts 11: 27-30; 1 Tim. 5:16; Ehp. 4:11-16; Heb. 10:25 etc.

I care not who tells us something is alright, if a scripture is not offered; IT IS NOT ALRIGHT (Gal. 1:6-9).-401 E. Prospect, Harrison, Ark. 72601

REMARKS

It is with my suggestion and sincere full approval that Brother Smith's rebuttal be published herein. He is my dear friend since he was a boy; he is my respected brother; I love him as I believe he loves me. We look forward to his holding our meeting where I call home this spring.

In advancing this Cause we all love, we cannot, dare not overlook the fact that there is a work of the church; I accept without reservation the scriptures cited at the end by our brother -- they pertain to the work of the church. We must also recognize that there is a work of the individual, and individuals, and so long as this work does not violate a scriptural principle, or infringe upon the work of the church, it cannot be unscriptural, or against the scriptures. We must

not confuse the work of the church and the work of individuals.

Please understand: This writer in no way endorses "church-sponsored recreation", "church camps", "social gospel". I am and always have been opposed to using the Lord's money to build social halls, kitchens, gymnasiums. I am opposed to using the contribution for renting, or buying property for recreational or social ventures. I am opposed to advertising along with gospel meetings, a work of the church, any recreational or social activities, a work of individuals, that may be planned during the course of a meeting. I am opposed to announcing publicly in the assembly of the church such social or recreational functions.

My understanding of Bluff Trails still stands as I wrote in the February editorial. There may be details of which I am ignorant; there may be errors in judgment on the part of brethren responsible for Bluff Trails in the past in advertising it, and if so this should be remedied. If I understand properly, recreation and social ventures at Bluff Trails are not a work of the church, but a work of individuals. Such ventures, as the work of individuals involved, are lawful everywhere else I know, why not at Bluff Trails? In meetings I hold all over the country, and this holds true for all gospel preachers so far as I know, recreation and social functions are engaged in as a work of individuals, not of the church. Bluff Trails is no different. Certainly, it is wrong to emphasize the social and recreational aspects above a meeting itself--the gospel must be the thrust of emphasis in any gospel meeting. The Lord's money is not used for rent, for food, for lodging; individuals take care of these things as it must be. If the Lord's money were used to rent, feed, defray other expenses, this would be wrong, wrong -- this is not a work of the church: that is the difference.

Conclusively, certainly that good men condone a thing as right does not make it right; just as true, that good men condemn a thing as wrong, does not make it wrong. Lord bless us all!

-Don McCord

THE CHURCH DIRECTORY

The following changes may be made in the 1979 Church Directory: CHICAGO (Cooke County) ILLINOIS, the location and the time of services are the same as in the 1979 Directory. Bro. Joe Rivers, Jr., has moved, his new address is 11624 South Harvard Avenue, Chicago, IL., 60628, Phone (312) 568-3504, Also Bro. Robert Smith, has a new address, 7238 South Racine St., Chicago, IL. 60636, Phone (312) 723-2071. Thanks Bro. Rivers for keeping us up to date.

Add the following to the Directory: KUALA LAMPUR, MALAYSIA, in the home of Bro. W.A. Page, No. 7 Jalan Tampu U'Thant Dua, Sun. 10:00 a.m., & 6:00 p.m., Tues. 7:00 p.m., (Please Write In Advance) W.A. Page, in care of Esso Production Malaysia, Inc. P.O. Box 857, Kuala Lumpur, 01-02, Malaysia, Phone 425693. I hope I have the correct spelling for the above.

The following corrections should be made for the MARSHFIELD, (Webster County) MISSOURI, Wildwood Church of Christ. Remove the name of Raymond Howard, change the address of Bro. Darrell Cline to Rt. 4 Box 178-C, Marshfield, MO 65706, The telephone number is the same. Also add Ernie Shelton, Rt. 2, Conway, MO. 65632, Phone (417) 468-2567.

I appreciate the information that these brethren have sent in, it helps all of us stay in touch. If you know of any changes in your home congregation, or if you know of any new congregations that I may not have, please send that information to me so that we can keep the information up to date. Thank you very much for any information that you send in. Ray Asplin, 2716 Allen Street, Sulphur, LA. 70663. Phone (318) 528-2347.

ON CARNAL WARFARE

(cont'd from page 5)

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- Janet Darlene Howell, 5637 6th Court S., Birmingham, Ala. 35212
- Joy Burkett, Rte. 2 Box 87, Kinston, Ala. 36453.
- Bobby Wright, Rte. 5 Box 20, Athens, Ala. 35611
- Andy Cain, Rte. 6 Box 171, Brookhaven, Miss 39601
- Ernest Stefen Cain, Rte. 6 Box 171, Brookhaven, Miss. 39601
- Michael Cain, Rte. 6 Box 171, Brookhaven, Miss 39601
- Priscilla Eubanks, Rte. 2 Box 8-A, Slocomb, Ala. 36375
- Timothy Eubanks, Rte. 2 Box 8-A, Slocomb, Ala. 36375
- Lou Boman, P.O. Box 134, Lanagan, Mo.
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- Dana Jo Banta, Rte. 1 Box 30, Goodman, Mo. 64843
- Justin Lee Banta, Rte. 1 Box 30, Goodman, Mo. 64843
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- Darren Boman, Rte. 2 Box 459, Goodman, Mo. 64843
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- Brian W. Daniel, 245 S. Sheridan, Holyoke, Colo. 80734
- Ardis McCann, Rte. 1, Toddville, Iowa 52341
- Robert L. Busler, Rte. 2 Box 153, Vinton, Iowa 52349
- Jimmy Stockham, Rte. 2 Box 152L, Joplin, Mo. 64801
- Scott Stockham, Rte. 2 Box 152L, Joplin, Mo. 64801
- Steve Stockham, Rte. 2 Box 152L, Joplin, Mo. 64801
- Leo D. Short, 524 Dunaway Ln., Azle, Tex. 76020
- Donald L. Freeman, 2613 NW 38th St., Oklahoma City, Okla. 73112
- Teri S. Swan, 221 Wintercrest, Burleson, Tx. 76028
- Reginald Gay Spradley, 2117 Cloverdale, Arlington, Tex. 76010
- Sam Roe, Rte. 8 Box 320, Edmond, Okla. 73034
- Kevin Martin Hornsby, P.O. Box 198, Slocomb, Ala. 36375
- Bobby E. Jackson, Box 274, Slocomb, Ala. 36375
- Dwain Applegarth, 1712 West Boyd, Norman, Okla. 73069
- Sandra Susan Moreland, 5114 Ave. F., Austin, Tex. 78751
- John Wilburn Lohman, 7310 Inspiration Dr., Austin, Tx. 78724
- Katie Eileen Crow, 4618 Arapahoe Trail, Austin, Tx. 78745
- Connie Adele Reed, 1211 Hollow Creek, Apt. 4, Austin, Tx. 78702
- Karen Morris, 209 Par Ave., Webb City, Mo. 64870
- Lori White, 1414 West Elm, Apt. 215, Olney, Tex. 76374
- Patti Whigham, Rte. 2 Box 248, Kinston, Ala. 36453
- Lowell Lowery, Rte. 2, Kinston, Ala. 36453
- Jerilyn Hill, 7405 Tunbridge, N. Richland Hills, Tex. 76180
- Toni Denise Swan, 221 Wintercrest, Burleson, Tex. 76028
- Wheanema Rhea Rose, Rte. 1 Box 1014B, Cedar Hill, Tex. 75104
- Donnice Deatherage, 817 E. 14th, Ada, Okla. 74820
- Gena Green, 726 N. Francis, Ada, Okla. 74820
- Jim Stevens, 627 W. 21st, Ada, Okla. 74820
- Charlene Walters, 912½ W. Kings Rd., Ada, Okla. 74820
- Troy Gould, Rte. 1 Ada, Okla. 74820
- Kendall Holland, 1814 E. 7th, Ada, Okla. 74820
- Kathy Holland, 1814 E. 7th, Ada, Okla. 74820
- Tammy S. Walden, 6132 Land O'Trees, Shreveport, La. 71119
- Billy Keith Walden, 6132 Land O'Trees, Shreveport, La. 71119
- Gary Renner, 8918 Cox Road, West Chester, Ohio 45069
- Larry Renner, 8918 Cox Road, West Chester, Ohio 45069

SPRING MEETING IN TULSA

This meeting will be held April 4-6 at the church of Christ, 141st and E. 11th St., Tulsa, Okla. Brother Don Pruitt, of Ada, Okla. will be in charge. Services will be at 7:30 p.m. Friday and Saturday nights, and 10:00 a.m. and 6:00 p.m. on Lord's day. Young men are particularly encouraged to come and participate in the speaking. For more information contact Bill Ferguson, Rt. 3, Box 317, Collinsville, Okla. 74021.

WORMY WAFERS & TRANSUBSTANTIATION

by Manuel Perez Vila

I was serving as a priest in the Pyreness of Aragon in 1950 and had several towns in my charge. That year the snows began very early and were exceptionally severe. I got a bad cold, which caused me to go for nearly a month without going up to one of those towns named Burgase. When I did go, I found that all of the communion wafers were wormy. I did what the liturgy requires in such cases. Afterwards I prayed to the Lord for more than an hour that He would deliver me from a doubt that arose when I found myself in that moment with the reality of a thing I had studied theoretically, but for which I didn't find a satisfactory explanation when I was confronted with it.

My doubt was this: If in the consecrated wafers there is nothing of the substance of the flour, what were those worms feeding on? Certainly not on the accidents, for any person of average intelligence knows that such things can't serve for food. It had to be either on the body of Christ or on the flour. As for the body of Christ, the Scripture declares in Psalm 16:10 and Acts 2:27 that God could not leave Him to see corruption in some eucharistic vessel. So the worms had to feed on flour. If so, where was the transubstantiation? I studied, I consulted, I asked for advice, but there was no logic that could remove my doubts. In my prayer times I said aloud, as if trying to convince myself by dint of hearing it, "Jesus leaves when the flour substance has to start rotting." Then I thought, "But God is a plaything in the hands of the priest, flour, climate, humidity, and works?" No, experience came to show me that there had been no transubstantiation there at all. ... "End of quote from the book, "I FOUND THE ANCIENT WAY, By Manuel Perez Villa, Ex priest of the Roman Catholic Church, Available on free loan from BOOK FELLOWSHIP INTERNATIONAL LIBRARY, 8837 Brewerton Road, N.Y. 13029. Correspondence to P.O. Box 164, N. Syracuse N.Y. 13212.

-Submitted by: K.G. Wilks

BONDS OF MATRIMONY

Carnahan-Wells— On the evening of November 14, 1979, Bro. Stewart Carnahan and Sis. Jan Wells were united in marriage before a crowd of friends and relatives. This wedding took place at the Wichita, Ks., meeting house where they both worship. We are happy to have this new home as a part of this congregation in Wichita. It is our prayer that Stewart and Jan will have many good years together in the service of the Lord. It was an honor for this writer to officiate at the ceremony.

-Bob Loudermilk

Thompson-Prince— At 7:30 p.m. at the church building in LaGrange, Ga., Larry Thompson and Alice Ann Prince were united in marriage. This was in the congregation where both had grown up and had obeyed the gospel. The setting was beautiful and impressive. The singing was done by four young christian men, relatives and brethren in Christ- Tim Prince, Phillip Prince, Glenn Prince, and Billy Wayne Prince. A large crowd from near and far showed interest by attending and extending well wishes. This couple is very close to the hearts of so many people as they have sung their songs of joy in gospel meetings and in hours of sadness and death. We wish for them all the happiness the future can hold.

-M. Lynwood Smith

"Our thanks to you all for efforts on His behalf— keep up the good work"

-Gerald Rowland, Montebello, CA

OUR DEPARTED

On November 11, 1979 brother Laurence Bee passed away. Those of us who knew him and were close to him will greatly miss him. Brother Bee was 73 years old and a knowledgeable man of the Bible. His first love was for Christ and His church of which he had been a member for forty-five years. Brother Bee had never missed a Lord's Day service until this last year when illness began taking its toll on his body. As was typical of Brother Bee's character, he requested that a gospel sermon be spoken at his funeral. A large crowd from the community and the church was present to pay their final respects. Truly an old soldier has been laid to rest.

My apologies for sending this in so late.

In the Masters' vineyard,
Richard Bunner

Cogburn—Bro. Ernest Cogburn was born July 23, 1894 and departed this life Dec. 5, 1979 at the age of 85. He was united in marriage to Ila Mae Bockman in 1912 and 12 children were born to this union, 11 yet living. Sis. Cogburn preceded him in death in 1964. In 1966 he was married to Sarah Betty Crawford who survives him. He obeyed the gospel early in life and enjoyed many years in service of his Master. He was a long time leader in the Ramsey church of Christ formerly of the Oliver Springs community, later moving to DeLeon, Tex. He lived to see the beautiful new building finished in DeLeon. He was loved and respected in his community, among his family and the church. The church was of extreme importance to him and even in ill health his presence could be counted on. It is somehow fitting that his final earthly journey was to worship. Only a few hundred feet from the building he was called instantly from this life in an auto-pedestrian accident. Surviving are his wife; 6 sons: Alton, of Abilene, Travis and Lewis, of Waco, Gene of Dublin, Delton and Rex, of DeLeon; 5 daughters: Thelma Holland, DeLeon, Bell Thompson, Ridgecrest, Cal., Faye Broseh and Melba Ford, Waco, Helen Willhoite, Austin; a brother, Buford, and sister, Ina Foster, both of DeLeon; 29 grandchildren; 23 great grandchildren; 4 step-sons; 4 step-daughters; several step grandchildren and great grandchildren. A host of friends and brethren mourn his passing. Bro. Jerry Johnson of Mullen, Tx. spoke beautiful and fitting words of comfort to a crowd of some 500 people. Services conducted in the Southside church of Christ building in DeLeon.

-Sent by Mrs. Joel Broseh

Whitt—Sister Missouri Whitt was born June 27, 1891 in Pikesville, Ky., to the late Jasper and Mary Yates Coleman, and passed from this life Jan. 27, 1980 at the age of 88. Her husband, Dennie Whitt preceded her in death in 1965. Surviving are 2 sons, Leroy and Dennie Jr., 13 grandchildren and 23 great grandchildren. Dennie is a faithful member of the Wayne, W. Va. congregation. Sister Whitt was a dear Christian and longtime faithful member of the Madison Ave. congregation in Huntington, W. Va. She had been in failing health but had remained active, and in spite of her age her sudden sickness and death were a shock to us. A winter showstorm was coming into the area on the day a few of us braved the weather and started on the long procession to take the body to its final resting place. We had difficulty getting up slippery Martin County, Ky. hills and after getting to the general location of the Endicott Cemetery, we were told we could go no farther. The casket and flowers were transferred to a 4-wheel drive vehicle in order to climb the steep road to the cemetery. Friends and relatives stood nearby in the little country road, with snow and tears blinding our eyes, while Bro. Charlie Ross and I conducted what was to have been the graveside service. Had Sister Whitt been able to speak to us, no doubt she would have said, scoldingly, "Now you didn't need to go through all of this for me"! But we were happy to, because we loved her- love always makes a difference.

-Frank Staggs

CHANGE OF SERVICES IN WICHITA, KANSAS

The congregation in Wichita, Kansas, meeting at 2058 S. Water, previously conducted their mid-week services on Thursday night. This is to inform anyone travelling through that they are now meeting at 7:30 p.m. on WEDNESDAY NIGHT. Their 2 services on Lord's Day remain the same: 10:30 a.m. & 6:00 p.m.

SISTER ST. JOHN'S CONDITION

My wife, Sister Judith Denise St. John suffered an acute attack of appendicitis, Feb. 2, underwent surgery the 3rd, and returned home the 7th. We thank all the wonderful brethren who sent her cards and offered her their love and prayers. It meant so much to her. She is at home now and though weak, is doing much better. We appreciate the Old Paths Advocate and look forward to its arrival each month. Our Love, William St. John.

A NEW FOREIGN CONGREGATION

We recently received word that a congregation is now meeting in the home of Brother W.A. Page, Kuala Lumpur Malaysia. The address is: No. 7 Jalan Taman UiThant Dua, K.L. Telephone 425693. Services are at 10:00 a.m. 6:00 p.m. Lord's day and 7:30 p.m. on Tuesday. We are asked to say that if you know of a faithful congregation in the Philippines to please contact Brother Page in care of Esso Production Inc. P.O. Box 857 Kuala Lumpur oi-02, Malaysia. (We hope these words are at least nearly right. We had a little difficulty making it out. DLK)

WHAT KIND OF A CHRISTIAN ARE YOU?

Selected by Lola Trueblood

Some Christians are like wheelbarrows— they won't move unless they are pushed.

Some are like canoes— they need to be paddled.

Some are like kites— if you don't keep a string on them, they'll fly away.

Some are like footballs— you can't tell which way they'll bounce next.

Some are like balloons— full of wind and ready to blow up.

Some are like trailers— they have to be pulled.

Some are like neon lights— they keep going on and off.

Some are like a good watch— open face, pure gold, quietly busy and full of good works.

-Selected by Lola Trueblood

WORDS OF ENCOURAGEMENT

"Enjoy the Old Paths, lots of good reading"

-B.E. & Sue Terry, Kermit, Tx.

"We enjoy the paper and don't want to miss an issue"

-J.C. Derden, Ft. Worth

"Renew my sub., enjoy reading of all the good work"

-M. Irwin, Clarkston, Mich.

"We look forward to getting Old Paths Advocate each month"

-Raymond Parton, Calico Rock, Ark.

"Old Paths has been so helpful, wish it could be put on cassette or in Braille as I read only Braille. Mama reads it to me but it is difficult at times as her health is bad. Thank you so much for the paper"

-Ina Calger, Ardmore, Ok.

"We enjoy the paper so much, here is our renewal"

-Claude & Maimo Smith, Wesson, Ms.



B.B. Cayson, 1993 Burnham Ave., Memphis, Tn. 38127—The work in the Memphis area is progressing. The congregation on N. Hollywood has enjoyed good increase in numbers of late. Since last report I have preached in Ala., Nev., and Tenn. The congregation on N. Watkins enjoyed having Bro. Paul Walker. His preaching as always was instructive and edifying. Lord willing, Bro. Paul Nichols will be in Memphis the last week in Feb., preaching at the congregations on N. Hollywood and N. Watkins. We pray for a wonderful harvest. Here is a sub., we always enjoy reading the *Old Paths Advocate*.

James Phillips, 203 Harvard, Scott City, Mo., Feb. 4— We have just completed a weekend meeting with one confession of faults. Bro. David Smith from Monroe, La. was the speaker. We were happy to have Bro. David, sisters Diane, Shirley, and Debbie in our home. We had 3 good lessons to strengthen the church. The church had Bro. David's bounty ready and he put it all back in the treasury. Our thanks to the church at Powe, though there was ice and snow, attendance was good. We are making plans for a meeting again in June and late summer. We pray the seed will sprout and grow true bodies. Here is a sub., the *Old Paths Advocate* strengthens us.

Charles E. Weeks, P.O. Box 10874, Midwest City, Ok. 73110, Jan. 20— The work of the Lord progresses well here at the congregation in Okla. City, 3440 NW 21. We love our Elders, Bro. Cliff Arney, and Winston Cutter, and our deacons Brethren Don Kelly and Dwane Cutter. Pray for them that they will do their duty in serving the church. We invite you all to visit us at any time, would love having you in our homes. Keep up the good work in the *Old Paths Advocate*, it is a good source of furthering the Cause of our Lord. Our greetings to all our brethren.

Earl B. Helvey, 4825 12th Ave., Sacramento, Ca. 95820— We just finished a weekend meeting with Brother Don L. King. Even though the weather was bad, we had large crowds each night. We even had a number of outsiders. We were spiritually uplifted because the lessons were well chosen. It is good to have Brother Rob Hickey working with us at 64th St. The interest of the church has been good since he has been here. He is also a very good speaker. If you are in the area please come by. If there are those we may visit please feel free to let us know. Pray for us. Here is a sub.

Bob Loudermilk, 3413 S. Kessler, Wichita, Ks 67217, Jan. 22— The "December Study" in Wichita Falls, Tx., was very edifying last month and I gained much from it. I continue to enjoy the work with young men who are aspiring to preach the gospel. Lee Reeves, from Farmington, N.M., was with me this past Fall. Bill Ferguson, from Tulsa, Ok., will be coming for six months beginning Feb. 1. I try to assist them in learning how to set up and conduct home studies as well as developing their talents in pulpit teaching. It has been rewarding. I look forward to a meeting in Ada, Ok., Feb. 8-10.

SPRING MEETING IN BIRMINGHAM

The annual Spring meeting in Birmingham, Al. will be March 30-April 6. The meeting will be conducted by M. Lynwood Smith. For more information contact Lowell Hill, 1248 Montclair Road, Birmingham, Al. 35213. Phone (205) 591-1031. All are invited.

Also, Barney Owens will conduct our meeting here in Wichita, Ks., March 3-9. George Hogland is also scheduled to speak each night on "The Home" "Marriage", "Training Children", etc., The dates are March 19-23. I am still in the process of collecting back issues of the *Old Paths Advocate*. If you have any back before 1970 that you do not plan to keep, please send them to me at the above address. Also any other brotherhood papers: Proclaimer of Truth, etc.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538— At present we are enjoying very much being at home with the church in Fremont. Things are fine here. We have some newspaper advertising going and of course have a direct part in the TV work in California. Local interest is fair and we do have occasional visitors at services as a result of the advertising, etc. I am presently studying with a young family and feel that there is a good potential for good to be done with them. During March we will, Lord willing, be in meetings at Sacramento, Ca. (North Area Congregation) and Haldton Okla. We would be happy to have all who can attend these meetings. God bless all who are His.

Paul Walker, 610-A 17th St. (East), Big Springs, Tx. 79720, Feb. 8— On Jan. 26, we enjoyed a very fine study at Midland, Tx. Bro. Terry Baze was in charge and did a splendid job showing why we must use only unfermented "fruit of the vine" in observing the Lord's Supper. Terry is a fine young preacher who prepares his sermons well. He and Becky will be a lot of help to Bro. Jim Hickey and family in the Plainview, Tx. area. We look forward to having Jim with us in the West Texas work. Our work here in Big Spring continues with renewed interest. We always enjoy the *Old Paths Advocate*.

Miles King, 1525 Ann Arbor Dr., Norman, Ok. 73069— Jan. was a month of real nice weather in Okla. and we have tried to take advantage of this in our work. Bro. Jerry Cutter and I have been engaged in two mission meetings, one at Stratford and the other at Jennings. With the help of Bro. Jack Cutter and the Tulsa brethren we have now established a congregation at Jennings. Our next mission meeting begins Feb. 11 at Roff, Ok. We give our thanks to God for the good results in this work. And of course we are so thankful to our brethren who attend these meetings and help us with the advertising, etc. It is a pleasure to work with Jerry Cutter in these efforts. We have other meetings of this type planned for spring and summer at Seminole, Claremore, Ponca City, and Crescent. My sincere appreciation to the brethren who continue to support me in this work.

Lonnie Kent York, 628 Cumberland Dr., Muskogee, Okla. Feb. 5— Please note my new address. The work here continues to progress in the Lord. We have not had numerical growth as yet, however, leads are developing that, with time, the Lord will provide the increase. We continue to appreciate the confidence that brethren have vested in us in our work. We have scheduled one meeting for this year to be conducted at Beatrice, West Virginia, June 20-29. We still are able to conduct a limited number of meetings. Our goal is to be of service to the brethren in whatever way that we can scripturally perform. Continue to pray for our work. The Lord's blessings be upon all His children.

Paul O. Nichols, 147 Bay Bury Lane, Jackson, Ms 93212, Feb. 8— Last Lord's day we had our second baptism in our new baptistry at Jackson. If none had moved and all remained faithful, we would now have nine male members. We still have six and all are willing to help out in the services. I was called on recently to baptize a couple at Pearlhaven. Jan. 26, 27, I was privileged to preach at Chapel Grove, Tn to good crowds. The closing service we had over 130. It was a joy to be with preaching brethren, Bobby Pepper, Johnny Fisher, and Tim Staggs. We are now in our third year in the mission effort at Jackson, thanks to the brethren who are

willing to support such an effort. The Lord is blessing. We continue to need prayers of the faithful.

Roy Lee Criswell, Rte. 2 Box 142, Cassville, Mo. Feb. 10— Winter has hit hard in this part of the Ozarks dumping 12-19 inches of beautiful white snow. We are made to stop and consider the treasures it contains as declared in Job. 38:22. Since last report I have preached at Washington, Okla.; Ava and Cassville, Mo. We continue to stay busy visiting the sick and the lost and endeavoring to teach them the way of Christ. We are to be in Springfield (Seminole & Fremont), Mo., Feb. 17, and at Lexington, Ok., Apr. 4-13. If you are in the area please plan to attend. Lord willing, Bro. Richard Reed will be at Cassville, Apr. 18, 19, 20.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240— All things continue well in this part. Our meetings in Jan. and Feb. were enjoyable and interesting. Jan. 6-13 we were in Pansey, Ala. with good interest even though the weather was cold. The young men there take an active part and are striving to develop their talents which gives the congregation a bright future. Feb. 3-6 we were in a short meeting at Montgomery, Ala. with good interest. We were greatly encouraged by the goodly number coming from LaGrange to help out. We have enjoyed preaching several times here at home during the winter. Feb. 4, we baptized another young lady here. Mar. 7-9, we are to be at Pottsville, Ark., and Mar. 10-16 at Texarkana, Tex. We are to be at the 21st St. congregation in Okla. City, Apr. 6-13. We truly look forward to the year ahead. Our prayers go out to all our preachers and their work this year.

Orville Lee Smith, 409 W. 3rd, Joplin, Mo. 64801, Jan. 23— Aug. 1978, with the help of brethren and churches of Christ, we began a new congregation in Joplin. Since then, there have been 5 restored and 5 baptized through the efforts of the congregation. We formerly met on E. Broadway St. but now have moved into a larger building more centrally located at 407 E. 20th. A warm welcome is extended to all. Churches presently supporting me are: Anderson, Mo.; 85th & Euclid in Kansas City; 73rd & Prospect in Kansas City; Pleasant Hill, Mo.; North Brighton St. in Kansas City; Cedar Rapids, Ia.; Hamilton, Ohio; and my home congregation in Joplin. The congregation at N. Brighton St. in Kansas City supervises my support. Anyone desiring to share in this work may contact them. We have had some very deep and dark valleys to cross in the last 3 years, but with God to strengthen us we have been guided safely and have overcome our obstacles.

E.H. Miller, P.O. Box 538 LaGrange, Ga. 30241— To my many Old Paths Advocate friends: I just want to let each of you know I am still doing well. People who see me, and haven't heard about it, wouldn't know I had a stroke eight months ago. I am so thankful I'm still able to work for the Lord! It takes me longer to prepare a 45 minute sermon outline; but I can still preach it in 45 minutes (for which others are thankful too! Yes, they are thankful it doesn't take me as much longer to preach it as it does to prepare the outline). I preach in LaGrange, and other congregations, and if the Lord lets me keep going I will have been preaching 49 years the third Sunday of June. I keep receiving calls for my book on "Proof Cups And Classes Are Not Scriptural", but the third printing has been gone for some time. If enough orders could be received, just letting me know how many are wanted, I would be glad to print it again. I still have full size reproduction of a "Certificate of Attendance for Scholars" that was given "Dec. 31, 1927" by the "12th Ave. Church of Christ—Nashville, Tennessee". It has Robert Raikes photo on it, and under the photo, it says, "Proof Raikes—Founder of Sunday Schools 1780" I will send two postpaid for 50 cents. They are good proof our Sunday School brethren back then gave such as this out. It has the name of the person on it that the "Certificate-of regular attendance-for four terms of

three months each ending Dec. 31, 1927" was given to, "G.S. Davis Supt."

Edwin S. Morris, 10520, N. McKinley, Okla. City, Ok. 73114, Feb. 4— Amid all the tragedies, heartaches, sorrows etc. we have so much to be thankful for. We have enjoyed many good services, heard many good sermons, had many good Christian associations the past year. The congregation at Edmond has Glen (G.V.) Ayers working with us now. He is a young man with great promise. He is growing spiritually and improving continuously in his preaching. We look forward to the work with him. My oldest brother, Robert, died of a heart attack New Year's eve. Twelve days later another brother, Jess, died of cancer. Out of eleven children four have now passed from this stage of action. It has made us realize more than ever the brevity of life and the reality of death. To my brethren and sisters in Christ who have suffered losses in their families we have thought of you many times and mentioned you in our prayers and many by name. May we all endeavor harder to make our calling and election sure.

Richard DeGough, 1907 Tully Rd. Hughson, Ca.— The new year has started off fruitful in the Lord's work at Turlock. Recently, three have been baptized, and one confession of wrongs. We have good attendance, and the brethren work together very well which makes it enjoyable. Our teachers improve in knowledge and delivery, and seemingly, we all have the same purpose in trying to reach the lost. Brethren, if you have a friend, relative, any person, who needs salvation in our area, please send me the names and I will do my best to reach them. We regret brother Homer King being sick, but received word he is improving. Brother King has worked for years in this area, having established the church in Modesto. He left stability and peace in the congregations he labored with. A good example to us isn't it? We look forward to hearing brother Lynwood Smith at Auburn, and Smith Bibens at Modesto. Pray for us in the work. Our prayer is for all the preachers and brethren everywhere.

Joe Hisle, Rt. 4, Ada, Ok.— Brethren, it has been a short winter for us. It seems we just get home and it is time to begin our new meeting schedule. As always we enjoy the time that we have with the Ada congregation. They continue to support and encourage us to "go Preach", for which we are most thankful. At this time we are enjoying the preaching of Bro. Bobby Loudermilk in a weekend meeting. Bobby is a very persuasive gospel preacher, we appreciate him very much. Following is our schedule for the first part of the year. If you are near these areas we would appreciate your support. Hale, Ark., Mar. 19-23; Harrodsburg, Ind., Mar. 28-Apr. 6; Cable Ridge, Mo., Apr. 18-27; Houston, Mo., May 9-18; Okla. City, (Capitol Hill) Okla., May 23-June 1; San Antonio, (Bluff Trails) Tex., June 8-15; Burkhart, Mo., June 20-29; Bandy, Ky., July 11-20; Greenville, S. Car., July 25-Aug. 3; Birmingham, Ala., Aug. 10-17; Farmington, N. Mex., Aug. 24-31. Perhaps as never before we earnestly request your prayers. It is our prayer that God will bless us and you in His work.

Billy D. Dickinson, 215 Forrest Hills Dr., W. Monroe, La. 71291, Jan. 17— I continue to be busy in the Lord's work here at home, as well as conducting meetings elsewhere. We recently had one baptism here and we continue to study and talk with those who show a desire to do so. We were recently glad to have Bro. William St. John and family to spend the night with us and preach for us here on a Wednesday night. In a few days I am to leave for Victoria, Tx. for a short meeting where my brother Jerry is presently engaged in mission work. I am looking forward to all my meetings for this year. My meeting schedule, as it stands right now, is as follows:

Jan. 25-27, Victoria, Tx.; April 11-20, Fieldstone, Mo.; May 14-18, Memphis, Tn.; July 5-13, Washington, Ok.; and Oct. 3-12, 21st Street in Oklahoma City, Ok. Last Sunday, we began a new program here of having a service every 2nd Sunday of each month for a local nursing home. We also plan to go to another one when a month has a 5th Sunday. The brethren here seem to enjoy this work very much because of the satisfaction it gives in knowing we are helping to cheer those who are often lonely and sad. Also, I believe it will serve as a way of reminding the community that we are here and are really concerned about our fellow man!

G. V. Ayers, 1724 Kickingbird Rd., Edmond, Ok. 73034 (405) 340-0195, Jan. 26— After seven months studying with Bennie Cryer in Yuba City, Ca, I am back in Oklahoma. The brethren throughout California have been exceedingly kind to me. I would especially like to thank the brethren at Yuba City and Olivehurst. I worked with the Church at Olivehurst for about four months and gained much valuable experience. The climax of my work there was the meeting held by Don King, Dec. 1-9. We had thirty outsiders visit with us; several came 3 or 4 times. The Gospel was well preached and resulted in a baptism and a restoration. The Church there would welcome you at any time. I stayed with Bennie and his family while I was in California. They are wonderful Christian people, and I love them dearly. I am presently working with the congregation at Edmond, Okla. I will be here at least a year. I am looking forward to working closely with Edwin Morris and Rodney Ross. Pray without ceasing.

Franklin E. Staggs, 4410 Teays Vly. Rd., Scott Depot, WV 25560, Feb. 6— Nineteen Eighty has had a good beginning here. Many seem to have renewed spirits, with a desire to do more for the Lord. Last week I was privileged to study the Bible with a couple of students of the West Virginia University at Morgantown (one is from St. Albans and grew up attending services at the MacCorkle Ave. congregation). It was truly an encouragement to me. They manifested an earnest desire for the truth and an humble spirit of acceptance, which proves to me that not ALL college students are rebellious to godly standards. (Some would want us to believe that). About eight months ago, Brethren Richard Bunner and Alan Bonifay from the Bunner Ridge congregation, began an evangelistic work in Grafton, WV a city of about 10,000. They have visited over 2,000 homes and have 300 enrolled in a Bible Correspondence Course. Nine have been baptized into Christ as a result of this work and God's blessings. We thank Him for the increase. This type of work is very costly. Much of the expense Richard and Alan have sacrificially born on their own, with their home congregation working closely with them. If you, as readers, would be interested in helping support such an effort, I am sure they would be thankful. Recently, Gladys and I visited in the B.F. Leonard home and found him as zealous about the Lord's work as ever. Though his body is somewhat weak, his mind is still clear and we thank God that he is still able to tell others about the Lord.

Orvel Johnson, 2832 Kay St., Ceres, Ca. 95307, Feb. 5— It has been some time since I have written to the Old Paths Advocate. Have preached at a number of congregations one or more times. These include Escalon, (North Area)

Sacramento, and Sonora, in California; and over two Lord's days in Davis, Okla. in December. It was a wonderful privilege for Lorene and I to be able to attend all of the study in Wichita Falls, Tx. in Dec. What a spiritual feast it was. Greater hospitality could not be shown than was manifest, with the sisters providing food for such a number of folks every day of the study. Then to see people that we had not seen in such a long time, some for over forty years. The study was well supervised by Don King and Wayne Fussel, with every one giving a fine presentation of their subject. It was so good to be with the fine body of Christians at Davis, Ok. and to especially have a number of our family present at the services. The visits with our loved ones in Texas and Okla. was enjoyed so very much. Then the end of our trip, to be able to be at the Oklahoma New Years Meeting in El Reno was a wonderful blessing. No doubt Lynwood did a wonderful job in conducting the meeting. The fine talks by the young teachers were rewarding; then finally the good old Gospel songs sung just before the mid-night hour (led by Johnny Elmore) and the prayer at the stroke of twelve by Edwin Morris and the final farewell by Lynwood Smith; O! how great and glorious it is for 'brethren to be together' in such a fine gathering. We may never travel that way again, but one sure thing: the trip was worth all the time and effort, with memories that will linger as long as we live. Our prayers go out for all and especially for Bro. Homer King who is ill at this writing. May the good blessings of God be to all.

Allen Bailey, 631 Oak Hill Dr., Houston, Mo. 65483, (417) 967-4550, Feb. 2— It has been a couple of months since I last reported and we trust all is well with our brethren everywhere. Lord willing, our meetings for this year will soon be underway. The first few meetings are: Dallas, Tx. Mar. 14-23; Sonora, Cal., Apr. 11-20; Sacramento (64th St.), Cal., April 25- May 4; and Manteca, Cal., May 9-18. Two of these places we have never been and are anxious to go. It is always a pleasure to return to areas where I once labored. We ask the Lord's help in fulfilling the needs of the congregations. The work in this area moves on. Recently, there have been a number of confessions, one baptism and a brother came from digression. Feb. 1, we had a one night study at Houston on the "wine question". It was uplifting and beneficial to all. There were various speakers and questions and answers from the faithful. Several congregations were represented. The study concluded with several facts known: That there is a major difference between fermented and unfermented wine; that Jesus used unfermented wine (fruit of the vine) in the communion service; and also that those accepting fermented wine on the Lord's table or could accept either fermented or unfermented, should not be used in the church services. To the above I say a hearty amen! The new work at Ben Davis is slow but hopefully profitable. We are having visitors from the community fairly often which is encouraging. The congregations at Houston and Fieldstone assist in the teaching service, alternating sending speakers the first two Sundays, also Bro. Jordan comes from Lebanon the fourth Sunday. He is a great help. I deeply appreciate the cooperation we have received in this work. My financial support still comes from the original 3 congregations that started this work several years ago. They have all worked hard to make the work a success. May the Lord bless and keep us all safe in His care. Please pray for us.

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

OLD PATHS ADVOCATE

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

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

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LEBANON, MISSOURI, APRIL 1, 1980

(USPS 407-560)

SWORDS vs. PLOWSHARES by Don L. King

The world is in a turmoil. Each day that passes makes the possibility of U.S. involvement in war seem more likely. It is common to hear brethren pray for God to help our leaders avert war for our country. Naturally, our young people who are draft age are concerned also. As you have doubtless noticed, the last issue contained what was probably the longest list of names under "My Position On Carnal Warfare" ever. Each month we are receiving more and more letters from young Christians over the brotherhood who wish to go on public record as being opposed to carnal war in any form. We are thankful that our young people are so conscientious about the situation. Personally, I believe the draft will eventually be reinstated in anticipation of war. However, whether it is or not, it seems a good time to write something about the subject of war.

In Isaiah 2:2-4 the prophet said: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

In this passage the prophet speaks of a time that would be very special. He looks down the stream of time to the establishment of Christ's kingdom. The church would come into existence, etc., and then God's people would "learn war no more." Isaiah saw the very days we are living in, (Christian age) and he saw a people who would transform their swords into plowshares. A plowshare was the iron or bronze tip on the wooden plow used in yesteryear. The prophet foresaw members of the church of Christ as being engaged in peaceful activities. Why? Because God intended for a kingdom to be established that would not be carnal, or of the world. Indeed, it came to pass about seven hundred years after Isaiah's prophecy. 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: but now is my kingdom not from hence." So, we are citizens of a kingdom that is spiritual rather than carnal. Hence we leave the carnal warfare to those who are interested in carnal things rather than spiritual.

JESUS SPOKE OF A NEW WAY OF LIFE

It was obvious to those who were with the Master

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-HLK

personally that he did not intend for them (and us) to continue in the old ways. In His sermon on the mount he said: "...Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say (emphasis mine DLK) unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matthew 5:43-45) Jesus commonly taught his audience the new way to live by relating some part of the old Law and then saying, "but I say unto you..." In this way, he contrasted the gospel to the Mosaic Law. It is necessary to understand this before the actual meaning of His preaching is understood.

Simon Peter attempted to defend Christ carefully but he was rebuked. In the garden of Gethsemane after Judas and his friends came to arrest Jesus, Peter drew a sword and cut off the ear of Malchus. (John 18:10) The man was a servant of the high priest. Apparently Peter was remembering all the promises he had made to Christ a bit earlier while in the garden. (See Matthew 26:31-35 etc.) I have always believed that in drawing his sword and wounding Malchus, Peter was saying by his actions, "I will never be offended because of thee." He thought that such an action would surely prove his undying loyalty to Christ. However, Jesus rebuked Peter. "...Put up again thy sword into his place: for all they that take the sword shall perish with the sword." (Matthew 26:52). Wouldn't it be reasonable to assume that if it would be right to defend ANYONE carnally, it would be right to defend Christ? Jesus explained to Peter that God could send more than twelve legions of angels for his escape, etc., but the scriptures could be fulfilled in no other way than for him to go with them and eventually die. The whole scene is embraced in what he said in John 18:36: "...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: but now is my kingdom not from hence."

However, it is not in defense of Christ that young men are asked to put their lives on the line. It is in defense of family and county, etc. Yet Jesus tells citizens of His kingdom that nothing is to come before Him! Listen: "He that loveth father or mother more than me, is not worthy of me: and he

(continued on page 4)

HISLE--FASSIO DEBATE

by Carl M. Johnson

On the nights of March 3rd and 4th, brother Joe Hisle and Cecil Fassio a Free Will Baptist preacher, engaged in a public discussion here in Ada. Both nights of the discussion were held in the Church of Christ at Eighth St. and Oak Ave. The proposition discussed the first night was: "The scriptures teach that baptism in water is essential for the salvation of an alien sinner from his past sins." This proposition was affirmed by Bro. Hisle and denied by Mr. Fassio. The proposition for the second night was: "The scriptures teach that baptism in the Holy Ghost is essential for the salvation of an alien sinner from his past sins." This proposition was affirmed by Mr. Fassio and denied by Bro. Hisle.

Joe conclusively proved his proposition in his first affirmative. He showed that there is One baptism (Eph. 4:3), just as there is one God, one Lord, and one Spirit. That one baptism was for all nations (Matt. 28:19), and was to be administered by men (Matt. 28:19; Mk 16:15,16). Joe concluded that the "one baptism" must be "water baptism" since Holy Ghost baptism could not be administered by men.

Joe then moved through the book of Acts to show that in every example of conversion baptism in water was mentioned. He further corroborated his contention by showing that the new birth (John 3) is the result of baptism. Being "born of water and spirit" means being baptized in water as directed by the spirit.

Mr. Fassio tried to discredit the "one baptism" teaching of Ephesians 4 by contending that there are two Lords (Acts 2:34) and that the Apostle Paul mentions baptism in the plural number (Heb. 6:2). He then spent the rest of his first negative trying to prove that "being born of water (John 3:5) was a natural birth, and that there are occasions in the Bible where the term "water" is used figuratively.

In his second affirmative, Joe again proved his proposition by showing that baptism in water is a "form of the doctrine" that frees us from sin (Rom. 6).

Fassio reviewed Joe's arguments and said he did not believe them, but offered no proof.

The second night Mr. Fassio was to affirm that baptism in the Holy Ghost is essential for the salvation of an alien sinner. His arguments consisted essentially of rehashing what he had said the preceding night. In both of his denial speeches, Joe systematically dismantled Mr. Fassio's arguments. He further overwhelmed Mr. Fassio with scriptural proof that the "one baptism", commanded by the Great Commission, and that is essential for our salvation, is water baptism.

This debate was the result of a challenge issued by Mr. Fassio to Bro. Joe Hisle. Mr. Fassio stated that he had debated these propositions before with a Church of Christ preacher in Downey, Ca. He said that he had challenged other preachers in the Ada area, but that all of them had declined, with the exception of Joe. In view of his eagerness to debate, we were somewhat perplexed when he informed us that his congregation would not support him in his efforts, nor allow a night of the discussion to be held in their building.

The discussion as a whole ran smoothly with both disputants conducting themselves as gentlemen. The only disruption in the entire proceedings occurred in Joe's final speech, which was the last speech in the debate. Mr. Fassio's moderator, a man obviously experienced in the subtleties of public debate, apparently made an attempt to interrupt Joe and distract the audience. His bid was unsuccessful and order was immediately restored. This was a minor incident though and did not detract from the overall excellent behavior of all involved.

Mr. Fassio was a gentleman through the entire ordeal. He was very agreeable when it came to the wording of propositions and the rules and procedures for the discussion. In spite of his cooperative spirit, though, in all fairness, Mr.

Fassio's arguments were weak, evasive, and ambiguous. He steadfastly refused to answer the written questions exchanged each night with Bro. Hisle. He even failed in an attempt to write down Acts 2:38 on sheet of paper at Joe's request. He wrote, "Repent and receive baptism." His attempts to read and write Acts 2:38 were like a reenactment of Belshazzar trying to read the handwriting on the wall. He could not do it.

Joe magnified Mr. Fassio's shortcomings with his own ability and preparedness. His speeches were clear, easily understood, and very forceful. Joe had spent many hours preparing for the debate, but of course, his main advantage was that he had the truth. One man, an Independent Baptist, said, "Fassio was simply no match for Hisle. Hisle totally overwhelmed him." The decisiveness with which Joe disposed of Mr. Fassio is evidenced by the fact that we have had several visitors from the community, including Baptists, who have visited our regular services since the debate, and have agreed to study with us further. Joe also gained a measure of respect for our congregation from our digressive brethren. They were absolutely ecstatic with Joe's presentation and defense of the truth concerning baptism.

Joe and I, as his moderator, owe a debt of gratitude to a number of people. A special thanks goes to Don Pruitt who was a tremendous help both during preparation and during the actual discussion. We are also grateful to the church here in Ada for their willingness to host the debate, and for their confidence in Joe and me as debator and moderator, respectively. We further thank the other brethren and the many preachers who attended for their encouragement and advice. I am sure that all who attended were well rewarded by the superlative job that Joe did in presenting and defending the truth.

-Carl Johnson

NOTICE TO PREACHERS

We are advised that the church at Temple Ga. is in need of a Gospel preacher to assist them for a time there. If you are going to be available in the near future you may wish to contact them. In care of Hedric Laney, P.O. Box 81, Temple, Ga. 30179.

AN EXPRESSION OF THANKS

The family of Price Rogers wishes to thank everyone for the prayers, cards, phone calls and visits while he was in the hospital. Also for the good deeds, etc., since he has returned home. He is improving slowly. Thanks for all! The Price Rogers family, Cabool, Mo.

A NEW BOOK

"A new book of over 300 letter size pages, will be ready soon. It deals with the life and the times of the current century, especially Texas country poor-boy life, churches, corruption of doctrine, faith and practice; it gives a fairly broad sketch of the Mexican missions from the time of their inception in 1959; and his interest in the missions; it tells a lot about the African missions; and, records church interest stories of internal struggles effecting the southern and southwestern churches. Some of the traumas and hardships - suffering and successes of the author are told. His advancement to positions of trust in municipal government are included. It is, "THE LIFE AND TIMES OF KARL GLYN WILKS, An Autobiography." Write for price and partial contents and index."

The favor would be appreciated. I do not plan to make anything on this long needed and once-in-a-lifetime venture -- just break even on it. The younger generations can learn something from it and find it interesting "to boot."

Yours in Christ,
K.G. Wilks 7807 Gault Austin, Tx. 78757

THE KEY TO FELLOWSHIP

by Ron Willis

The subject of fellowship has caused more dissent in the Lord's church than any other. One of the main concerns on the minds of all, is who we can fellowship and who we should not. Many would like to put the entire problem into a nice, neat package with one label to determine who is in and who is out. Most who have studied the Bible any at all, know that it is not possible. While we can't sum up the solution in one or two sentences, the problem is not at all that complicated.

To begin with, one must get into Christ by obeying the gospel, (steps of obedience). Then he must maintain status-quo by living a pure, productive Christian life, growing in the grace of our Lord. When one fails to grow or steps out of line by committing sin, his fellowship with God and the disciples of Christ is jeopardized, if not severed. The welfare of every member should be the deepest concern of the church at all times. Discipline toward one with action on the part of the church is in behalf of that erring brother.

There are two types of discipline: instructive and corrective. The former is a preventative, which is always better than the cure. But the latter is reformatory in nature and is used only when the individual receiving such has committed sin. While there are several means of discipline, generally public censure is a last resort in using corrective discipline.

Every disorder requires some kind of discipline. The most harsh means of corrective discipline is to withdraw from one who has already severed fellowship with God by his refusal to make wrongs right. However, every sin is not handled by the church in the same manner. This is where a lot of the problems have arisen in the past. Just as there is a difference between the treatment of a brother guilty of the sins mentioned in I Cor. 5:11, and an alien sinner guilty of the same - I Cor. 5:10, there is a difference in the way sin that's committed by Christians should be handled by the church. The Bible outlines seven categories of discipline thus affecting our fellowship. They show explicitly how the church should handle each case. These are outlined briefly:

1. Personal offenses - Mt. 18:15-17
2. Those who cause divisions - Rom. 16:17,18; Psa. 133:1; Prov. 6:16-19. Mark and avoid.
3. The factious, (heresy, or teach such) - Tit. 3:10. Reject.
4. The disorderly - II Thess. 3:6,7,15. Yet count him not as an enemy, but admonish him...
5. The sinful - I Cor. 5:5. Deliver such a one to Satan.
6. False teachers - II Jno. 9:10; I Jno. 4:1-3; II Pet. 2:1,2; Tit. 1:9-13. Not to bid them Godspeed.
7. Their sympathizers - II Jno. 10, 11. Partakers in their evil deeds.

Notice: You can only take disfellowship as far as the sympathizer of the false teacher - II Jno. 10, 11. You cannot draw the line of fellowship on the man who fellowships the sympathizer. There is nothing in God's word that says anything about withdrawing from a brother over what he believes. The church cannot read a man's mind and therefore is not responsible for his thoughts. A brother needs time to grow and as long as he has the attitude of learning and has not preached or practiced his opinions, he may hold personal beliefs. A person cannot practice or preach error,

NOTICE

Recently, there has been much concern among brethren regarding Welch's grape juice and the addition of Vitamin C. We have located a supplier here in Memphis that has the pure grape juice, no sugar, honey, or preservatives added. Check the local Natural Food stores in your area and if you are unable to find the pure juice, contact the writer at 1993 Burnham Ave., Memphis, Tn. 38127.

-B.B. Cayson

innocently or not, without being subject to church discipline.

Question: Can we accept our digressive (cups and classes), brethren for the sake of unity? In other words, if they say they would give up their digressive worship for the sake of unity and promise to never preach or practice it again, can we accept them? You know several of our preachers and booklets make this plea. Is it warranted, scripturally?

Answer: Every sin (and I do believe that worshipping with the digressives is sin), needs to be made right by repentance, confession and prayer. One in this situation must confess the wrong of practicing sin before being accepted into the fellowship of the church. Right here I want to state that if I have left the impression with anyone that I have ever believed or preached anything other than this, I beg your forgiveness and prayers.

No. 9 Oak Grove Circle, Wichita Falls, Tx. 76310

THE CHURCH DIRECTORY

There was an error in the February Old Paths Advocate. It should have read **DO WE WANT A 1981 DIRECTORY?** If I had planned a 1980 Directory, I would have had to have it ready for the printer about now, in order for it to be ready by July. So you still have spring, summer and fall to think about it. Some have sent in the information and I will pass on the changes. (So you can correct your 1979 Directory:

MARIETTA, (Cobb County) **GEORGIA**, change the telephone number for Henry Lee Burson, to (404) 422-4917, change address and telephone number for Rick Martin to: 620 Evergreen Dr., Woodstock, GA. 30188, Phone (404) 926-0607.

JETMORE, (Hodgeman County), **KANSAS**, The church meet irregular - Call first, delete Bob Loudermilk's name.

WICHITA, (Sedgwick County) **KANSAS**, change mid-week service to Wed. 7:30 P.M. Kansas City, (5104 N. Brighton) Mo. - Correction in time of Sunday morning worship: 10:00 A.M. not 10:30.

NIANGUA (Webster County) **MISSOURI**, add the telephone number of Chester Eslinger, Phone (417) 473-6539. and add: Adolphus Dunigan, Box 12, Niangua, Mo. 65713 Phone (417) 473-6241.

PONCA CITY, (Kay County) **OKLAHOMA**, Bro. Jerrel Sturdy has asked me to drop the listing from the Directory. He is disappointed that no one helped to get the church started at Ponca City, he also states that he has changed doctrinally a little. Whatever that means?

SULPHUR, (Murray County) **OKLAHOMA** is in their new building at West 14th. Street & Wapanucka Avenue, Just North of the Tabernacle. Time of the services and the names, addresses and telephone numbers of the leaders are the same.

Texarkana, Tex.-Please add these name to contact: Jim West, 5711 Wilshire, Texarkana, Tex. 75501, (214) 838-0828; Tom Coberly, 3112 Anthony Dr., Texarkana, Tex.75501. (214) 792-2510.

YAKIMA, (Yakima County) **WASHINGTON**, Both leaders have moved to new addresses: Ray Hellums, P.O. Box 263, Moxee City, WA. 98936, Phone (509) 575-1071, and Claude Barnes, Rt. 1, Box 141, Cowiche, WA. 98923, Phone (509) 678-4790.

If there has been any changes in your home congregation, or a new congregation please let me know so that I can inform the brotherhood. Send information to me at my new address; Ray Asplin, Star Rt. 2 Box 67-A, Norfolk, AR. 72658 Phone (501) 499-7117

"Renew our sub., we all enjoy the paper so much"

-Clarence Kessinger, Ada, OK

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BROTHER KING'S CONDITION

Brother King came home from the hospital Feb. 10th and shortly began attending the services of the church regularly again. He is back to his old routine, or nearly so, again. He looks well, feels pretty well and still prefers to "live in the sunshine." We all appreciate the many calls, cards, visits and prayer from and by so many of you. **The family of Homer L. King.**

"AS THE WHIRLWIND PASSETH"

by Paul Walker

As I reflect back to my childhood on a Tennessee hill farm, I remember the excitement generated by the sight of that lively miniature "tornado"--the whirlwind. Watching the whirlwind swirl and spiral across the fields and meadows; kicking up dust and leaves along the way, always filled me with exhilaration. To a kid reluctantly picking cotton, it was a pleasant and welcomed diversion. I noticed, too, that Nature's little marvel seemed forever in a hurry as it ricocheted across fields and woods; anxious (I thought) to put on its little "act" for other spectators waiting in neighboring fields.

Solomon must have watched dancing whirlwinds, too; for he writes in Proverbs 10:25, "As the whirlwind passeth, so is the wicked no more." I like that simple comparison: the wicked--like the whirlwind--shall quickly pass away. Solomon, in his wisdom, saw the folly of man's pure passion for power and money. He warns that the wicked shall swiftly pass on. How sad, then, for a person to spend his life under the sun making and hoarding money; living in the flesh and without God and hope. Money, power and fame will be useless in death. Heb. 9:27 warns: "And as it is appointed unto men once to die, but after this the judgment." Solomon's advice to the wicked is this: know that you must pass from this earthly life; like the whirlwind--quickly!

As Christians, we need to always remember the humble birth of our Lord; recalling always His unpretentious life-style. He never once gave any hint to His disciples that they should crave riches. In fact, He warned, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God." (Lk. 18:25) Why, then, envy the rich and famous? Like the whirlwind, they shall pass away. Then what? Eternity. Without God; without hope!

SWORDS vs. PLOWSHARES (cont'd from page 1)

that loveth son or daughter more than me, is not worthy of me." (Matthew 10:37) This surely points out that He is more important than anyone or anything. However, Peter was not allowed to physically defend Him. The only reasonable conclusion is when Jesus sheathed Peter's sword, he did so with every disciple. When a Christian takes it up again, he does so without divine sanction. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Matthew 10:39)

A LESSON FROM JOHN THE BAPTIST

When John the Baptist came upon the scene, it was to prepare the way of the Lord and make his paths straight, etc. (Mark 1:3; Malachi 3:1; Luke 3:1-18) His arrival was a literal fulfillment of prophecy. His preaching was in order to prepare the people for Christ. His was a transitional function. He made it possible for more of the people to accept the teachings of Christ when He came to establish His church. Notice: John laid the groundwork for Jesus. Would he have preached that which was opposite to Him? Once as John was preaching near Jordan and a great multitude came to be baptized of him, among those who came were some soldiers. They asked him what they should do. Listen to his advice to them. "...Do violence to no man, neither accuse any falsely; and be content with your wages." (Luke 3:14) Remember that John was preparing the way for Christ. He was laying the groundwork for the establishment of the kingdom of Christ. His advice to soldiers of the day? "DO VIOLENCE TO NO MAN..." That was strange advice indeed for him to give to a soldier. Strange, unless we understand in Christ's kingdom there was to be no such thing as carnal war! "NEITHER SHALL THEY LEARN WAR ANYMORE." (Isa. 2:4).

There are those who object to this line of reasoning and next month we will, Lord willing, examine some of their objections. -TO BE CONTINUED.

-41931 Chadbourne Dr., Fremont, Ca. 94538

Solomon walked the road of wealth and fame and concluded that it was vanity and vexation of spirit; expressing in Ecclesiastes 12:13--"Let us hear the conclusion of the whole matter; fear God and keep his commandments; for this is the whole duty of man."

How about your life? And mine? Are we excited about the modern day gold rush? May God help us not to spend precious time rushing toward the illusive pot of gold at the end of the rainbow! It would not satisfy, even if we actually found it; for the Bible says, "He that loveth silver shall not be satisfied with silver." (Ecc. 5:10).

I am persuaded that what we need to do today--in this perilous period of panic--while men of the world are voicing their opinions about money and inflation and warning of even greater periods of hardship and difficulty; I am fully persuaded that we need a greater Faith in God and a renewed desire to seek first the kingdom of God--the Church. While the world seeks money to buy more of the "things" that satisfy the flesh, the Christian should seek the Church--seek it FIRST--and let God add the "things" we need to satisfy our basic needs. Look again at the words of our Master--"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33) Paul wrote, "Charge them that are rich in the world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." (1 Tim. 6:17).

May we spend our allotted time in His Service doing good and being rich in good works; building a good foundation against the time to come; that we may lay hold on eternal life! That's the Bible way--the safe way!

-P.O. Box 1544 Big Spring, TX. 79720

CARNAL WARFARE AND PRESENT CONDITIONS AS I VIEW THEM

by Barney Owens

True to His entire work, when Jesus approached the cross, even then the coming of the great humiliation did not take all the thoughts of the Savior away from those He had led, and would lead. Their place in His heart was permanent. His prayer was: "not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (Jn. 17:15). Later, while in the presence of the Roman representative (Pilate) He 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: but now is my kingdom not from hence" (Jn. 18:36). It is possible to expand these passages to vast and profitable meaning, yet it would be impossible to squeeze them to mean less than these facts:

1. Jesus was going to have a kingdom,
2. His kingdom would be upon the earth, but not of the world,
3. It is possible to be in Christ's kingdom and be so influenced by the world that one actually becomes part of the world (again), and,
4. Those not influenced by the world (remaining separate) will not fight.

Scriptures reveal that the kingdom of Christ was established and men of the first century were in it (Col. 1:13, Heb. 12:28, Rev. 1:9, etc.). With a little effort in studying the Bible, it will be obvious that those who have been called out of the world (II Cor. 6:17) are the same body of people referred to most often as the church (see ekklesia). The kingdom is but the governmental aspect of the institution, or the place where the King reigns.

The King without doubt has commanded we His soldiers to go and conquer the kingdom of Satan. We can never be satisfied as long as there is one human being of the age of accountability who is in sin and serving the Evil One. Our warfare, however, is not levelled against the bodies of men, as we seek to capture their minds (II Cor. 10:3-6, Eph. 6:10-17). We realize, as our King, when we bring the mind into obedience, the body will necessarily submit. One grand soldier wrote, "Be not conformed to this world: but be ye transformed by the renewing of your mind..." (Rom. 12:2). When one's mind is renewed being transformed, he will see the reasonableness of every precept and will not consider God's commandments burdensome, instead he will with thanksgiving for the mercies of God "present your (his) body a living sacrifice, holy acceptable to God, which is your (his) reasonable service" (Rom. 12:1, see also I Jn. 5:3). Pardon me, I am straying from my main objective. For a detailed discussion of the scriptural view of carnal warfare see in this journal (this issue or a recent one) under the heading "MY POSITION ON CARNAL WARFARE." To the credit of Old Paths Advocate this service has been provided in and out of season through the years.

In My View Of Current Events. It has been said, "as goes the world, so goes the church," to which there is more truth than poetry. The course of worldly affairs affect the church to a great extent, the danger being that we are so often caught unaware, and when we begin the fight, some are already lost. This we must work to avoid in reference to carnal warfare especially, as emotions run so high and often cloud the reasoning faculties. When a parent loses a child, a wife her companion, or a family their brother, it is then too late to try to teach them truth on this subject: A CHRISTIAN CANNOT PARTICIPATE IN THE WARS BETWEEN THE KINGDOM'S OF MEN!

Hostage's in Iran. What a terrible thing this has been and is. Every day we hope that it will all end (my prayer is that release will have come before you read this). But my concern goes beyond this. It is the attitude of so many. Recently I had the privilege of talking on the subject with a former U.S.

Congressman from Ohio whose observations may interest you, they were:

1. The situation looks too much like it did in the '30's,
2. In effect the hostages are prisoner's of war now,
3. Strong armed tactics seem to be the only way, and should have been used before now, but,
4. How can the hostages be saved from death while getting them out, and he is happy he does not have to make the decision. Further, while listening to a local radio "talk-show" listeners being granted the privilege of expressing their opinion, it is plain the common "man on the street" is calling for blood!

I have no way of knowing whether southern Ohio is different than most places, but I am inclined to think we are about average, so I conclude that in places high and situations low, the consensus is the same as here. Therefore, we must be careful lest we are drawn to the same conclusion and we ourselves (Christians) ask for blood! Anything else (recession or whatever!) is better. While we want the hostages free, our hearts go out to their families, and our prayers to God, we don't want bloodshed.

The Digressive Brethren. These have already been influenced to the point that they are perverting nearly every scripture in God's Book to allow those among their number to go to war. Again, if I may sight this area, it is being publicly proclaimed that "killing a man in war" (who has a different political view is not murder). If the government commands it, then the government is guilty, but the individual is alright. I'll not even consider the ill-logic of this contention. But usually we are just one and a half step behind them in far too many things, and when we convert one from the practice of individual cups and the class system, we must convert them to the truth here too. My point is, keep our eyes open, they will influence us.

Women's Lib. Women of the world have sought what they think (?) is liberation, which will not be without repercussions. While they gain equal pay, there will be equal work; equal play being gained, will add equal hardships. In the past (in U.S.A.) men alone have been asked to wage war, but my sister's this has passed. This means that women (especially young) must prepare themselves for C.O. status like men, which means first accepting in your heart what the Bible teaches. It will be helpful for you to consult the article already mentioned in this paper to help you in learning the truth.

Faithful Preachers And Teachers. We also need to be up and about our business along this line, instructing our fellow Christians what the Bible would have them do in the event of war. But an objector might raise the question: "What need is there in peace time, to preach on Carnal War?" To pose the question is to answer it, in light of this article. Just how long has it been since you heard a lesson on the subject? How long brother has it been since you taught a lesson on it? How long mother-father since you have spoken to your children on this subject? To answer these questions is to show the need of it.

In Conclusion. Thoughts have been brief. I hope worthy of your time in reading it. Forgive for the lack of scripture, as proof was not to be expected, since these are "CONDITIONS AS I VIEW THEM." While we live in the world we are not to be of it. While we live among the kingdoms of men, we are in the kingdom of Christ.

-6552 Dimmick Rd. (45069)

WORDS OF ENCOURAGEMENT

"Here is my renewal, I don't want to miss my Old Paths Advocate"

-Viola Lambert, Norman, OK

"I have been a member of the church since 1937. Certainly enjoy the paper and don't want to miss an issue"

-Bessie Fancher, Wichita Falls, TX

MY POSITION ON CARNAL WARFARE

I cannot take part in military service in any form, directly or indirectly in combatant or noncombatant service. Below are listed some of my reasons:

1. My duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 23:37).

2. My God in the Bible forbids that we 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); "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 service combatant or noncombatant I would be compelled to "swear" (take an oath) but the Bible forbids that we do so. "Swear not at all" (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 an organization and would therefore have fellowship in the service but such is prohibited. "Have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:11).

6. To serve in the military service in any way. 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; I 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.

-Vince Sartain, 4324 4th St., Stockton, Ca. 95205
 -Byron Franklin, 1948 Pawnee, Stockton, Ca. 95209
 -Sue Franklin, 1948 Pawnee, Stockton, Ca. 95209
 -Debbie Henderson, 1948 Pawnee, Stockton, Ca. 95209
 -Trent Franklin, 969 Paloma, Stockton, Ca. 95209
 -Ardy Franklin, 969 Paloma, Stockton, Ca. 95209
 -Evan Franklin, 969 Paloma, Stockton, Ca. 95209
 -Daretia Franklin, 969 Paloma, Stockton, Ca. 95209
 -Daretta Franklin, 969 Paloma, Stockton, Ca. 95209
 -Danny Hansen, 6282 E. Morada Ln., Stockton, Ca. 95205
 -Gary Hansen, 6282 E. Morada Ln., Stockton, Ca. 95205
 -Julie Hansen, 6282 E. Morada Ln., Stockton, Ca. 95205
 -Tammie Hansen, 6282 E. Morada Ln., Stockton, Ca. 95205
 -Michele Boggiano, 2237 Oxford Wy., Lodi Ca., 95204.
 -Lisa Boggiano, 2237 Oxford, Wy., Lodi, Cal., 95204
 -Rene Croch, 4324 4th St., Stockton, Ca. 95205
 -Suzie Yoes, 4324 4th St., Stockton, Ca. 95205
 -Jerry Kennedy, 2104 Report, Stockton, Ca. 95205
 -Kathy Kennedy, 2104 Report, Stockton, Ca. 95205
 -Ken Winchester, 1700 Sacramento, Lodi Ca. 95204
 -Bev Winchester, 1700 Sacramento, Lodi Ca. 95204
 -Rabecka Winchester, 2338 Rockingham Cr., Lodi Ca. 95204
 -Reggie Mason, in care of 10524 Davis Rd., Stockton, Ca. 95207
 -Lynette Mason, in care of 10524 Davis Rd., Stockton, Ca. 95207
 -Cindy Hickey 9535 Cody Wy., Stockton, Ca. 95209
 -Robb W. Hickey 9535 Cody Wy., Stockton, Ca. 95209
 -Joyce Faye Seale, 4185 Crooks, West Bloomfield, Mich. 48033
 -Pamela K. Styers, 8800 Dreher Lane, Little Rock, Ark. 72209
 -Teresa Herndon, 619 Brookside Dr. Apt. 20, Little Rock, Ark. 72205
 -Peggy Reynolds, Rte. 1 Box 93, Prattsville, Ark. 72129
 -Sharon Reynolds, Rte. 1 Box 93, Prattsville, Ark. 72129
 -Bobbie Hays, 6000 Butler Rd., Little Rock, Ark. 72209
 -Debbie McCauley, 7510 Geyer Springs Rd., Little Rock, Ark. 72209
 -Patricia Ann Brown, 30 Sheffield Dr., Little Rock, Ark., 72209

-Byron Walter Spinks, Rte. 1 Box 93, Prattsville, Ark. 72129
 -Lavone Lynette Spinks, Rte. 1 Box 93, Prattsville, Ark. 72129
 -Tammy Raines, 1421 N. Univ. Apt. 5313, Little Rock, Ark. 72207
 -Mark D. Parker, 23 So. 21st, Kansas City, Kan. 66102
 -Sharon K. Parker, 23 So. 21st, Kansas City, Kan. 66102
 -Susie L. Griggs, 7301 Osage, Kansas City, Kan. 66111
 -Ruth E. Kindle, 6828 Berry Rd., Kansas City, Kan. 66106
 -Diane M. Fritz, 7223 Hasbrook, Kansas City, Kan. 66111
 -Marcia K. Mock, 11305 W. 62 Terr., Shawnee, Kan. 66203
 -Pamela F. Mock, 11305 W. 62 Terr., Shawnee, Kan. 66203
 -Jennifer L. Mock, 11305 W. 62 Terr., Shawnee, Kan. 66203
 -David B. Fritz, 7223 Hasbrook Kansas City, Kan. 66111
 -Sharon Fritz, 212 So. 12th, Kansas City, Kan. 66102
 -Kathy Ennis, 2126 So. 48th, Kansas City, Kan. 66106
 -Cathy S. Williams, 4518 Cleveland, Kansas City, Kan. 66104
 -Teresa Parker, Benkelman, Neb. 69021
 -Marsha Forsyth, 1321 Massachusetts, Lawrence, Kan. 66044
 -Mike Forsyth, 1321 Massachusetts, Lawrence, Kan. 66044
 -Cindy J. Thomas, 4518 Cleveland, Kansas City, Kan. 66104
 -Wanda J. Selby, 7431 Riverview, Kansas City, Kan. 66112
 -Diane Nichols, Rte. 2 Box 93B, Dover, Ark.
 -Kenneth King, 6 No. 76th St., Kansas City, Kan. 66111
 -Kevin King, 6 No. 76th St., Kansas City, Kan. 66111
 -Kenneth R. Middick, Rte. 1, Ava, Mo. 65608
 -Kirk Dooms, Rte. 4, Ava, Mo. 65608
 -Billy Howard, Rte. 2, Ava, Mo. 65608
 -Leland Byars, 16125 E. Brandt, Rd., Lodi, Cal. 95240
 -David Studer, Rte. 2 Box 147H, Granbury, Tex. 76048
 -Donna Marie Studer, Rte. 2 Box 147H, Granbury, Tex. 76048
 -Betty Studer, Rte. 2 Box 147H, Granbury, Tex. 76048
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 -Robert W. Buchanan, 41208 Pomegranite Ct., Madera, Cal. 93637
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 -Dorothy Murry, 2841 Fowler Rd. Sp. 141, Ceres, Cal. 95307
 -Renee Gosnell, 2533 Lynell, Ceres, Cal. 95307
 -Kurt Richardson, Rte. 2, Lebanon, Mo. 65536
 -Rod Goodgion, 1305 Lyric, Ft. Worth, Tex. 76134
 -Roxane Goodgion, 1305 Lyric, Ft. Worth, Tex. 76134
 -Deanna L. McBride, 3724 SW 23rd St., Oklahoma City, Okla. 73108
 -Patti Sue Kuchera, Moore, Okla.
 -James Scott Kuchera, Moore, Okla.
 -Paula Jo Scott, Oklahoma City, Okla.
 -Toni Cryer, 344 Collins, Baylor Univ., Waco, Tex. 76703
 -John Mark Stephens, 2407 Utica Ave., Lubbock, Tex. 89407
 -Tina Hogland, 6205 Claremont, Raytown, Mo. 64133
 -Lynn Cox, 3205 Walnut Hill Ln., Irving, Tex. 75062
 -Judy Johnson, 2212 Piedmont, Irving, Tex. 75061
 -Marlene Eisenhauer, Rte. 1 Box 71A, Marion, Tex. 78123
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 -Timothy A. Walling, Rte. 2 Box 144, Ruffin, S.C. 29475
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 -Wanda Jones, 301 Wisconsin, Excelsior Springs, Mo. 64024
 -Renae Hubbs, 619 Summerfield Dr., Houston, Mo. 65483
 -Robbin Hubbs, 619 Summerfield Dr., Houston, Mo. 65483
 -Ranell Hubbs, 617 Summerfield Dr., Houston, Mo. 65483
 -Brenda Sliger, 516 N. Grand, Houston, Mo. 65483
 -Teresa Sliger, 516, N. Grand, Houston, Mo. 65483
 -Sue Ellen Cogburn, 3100 Robinson Dr., Waco, Tex. 76706
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 -Edythe Ratliff, Rt. 11, Beattyville, Ky. 41311
 -Shirley Chase, 2690 N. Weber No. 111, Fresno, Cal. 93705
 -Tim Cozby, 1227 E. San Bruno, Fresno, Cal. 93710
 -Rhonda Hamett, 4634 N. Jackson, Fresno, Cal. 93726
 -Tom Cozby, 1227 E. San Bruno, Fresno, Cal. 93710
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OUR DEPARTED

Minor— Sister Mary Margaret Minor was born June 15, 1882 in Lampasas county, Tex. and departed this life at the age of 97 years. She met with us at the 7th St. congregation in Okla. City years ago. She was married to Louis Minor in 1900 in Springfield, Mo. He passed away in 1955 and I conducted his funeral. A son, Walter, also preceded her in death. She is survived by a son, L.E.; 2 daughters, Virginia Manning, Pauls Valley, Ok., and Katie O'Boyle, Bethany, Ok.; 8 grandchildren and 15 great grandchildren. Sister Minor was faithful in church attendance as long as health permitted. She had been bedfast for years, and at the time of her death was in a rest home. The writer spoke words of comfort to her family and others present for the funeral service. We all loved Sister Minor.

-R.B. Roden

Himelhan— Agnes Marie Himelhan, was born March 29, 1922, passed away Jan. 24, 1980. She is survived by Clifford Himelhan, to whom she was united in marriage June 11, 1971. She is also survived by three sisters, a half brother, and many nieces and nephews. Agnes was a member of the Lee's Summit Church of Christ, for many years. I met Agnes many years ago, and baptized her near Lodi, Ca., in 1948, as I did others of her immediate family. I also conducted the funerals for some of her family members who preceded her in death. Agnes was one of the best women I have ever known. When I arrived at Lee's Summit that day for the funeral, I found many of those that knew her heaping praises upon her and finding it very easy to do so. Agnes, for many years, helped mail out the *Old Paths Advocate*; for which we were so grateful and tried to tell her so, but she would reply with a modest— "I am just doing my duty." Clifford Himelhan, her husband, provided one of the nicest funerals for her that one could ever hope for. He laid her to rest in one of the most beautiful caskets I have ever seen. Clifford is also a member of the Lee's Summit, church of Christ, some ten miles west of Lebanon, Mo. She will be missed by many of that community, and members of the church. She was one of the most charitable, unselfish, helpful persons you may ever chance to meet. This writer was asked many years ago to conduct her funeral; and I will always be thankful that I was able to oblige since she had to go first, which at the time seemed unlikely. Agnes passed away in her home, when her tired heart could go no further. Though it was a cold day in the Ozarks, many friends came to pay their respects. The flowers were many, and the singing was done well by her brothers and sisters in Christ. (Note- We are sorry this reached us too late for *March Old Paths Advocate* -Ed.).

-Clovis T. Cook

Cryer— Sister Stella Cryer of San Angelo, Texas, was born July 15, 1892, in Milam County, Texas, and passed away February 6, 1980, in San Angelo at the age of 87. She had been a faithful member of the church since an early age. She was married to Bro. Luther Thomas Cryer June 7, 1907. He preceded her in death Sept. 15, 1970. For many years, the Cryers were staunch members of the church in San Angelo. Among six children who survive, the Cryers were parents of one well-known faithful gospel preacher -- Bennie Cryer -- who lives in Yuba City, California. Other survivors include one other son Wade Cryer of Houston, Texas; four daughters Mrs. A.L. Howard of San Angelo; Mrs. Edna Becker, of Bakersfield, California; Mrs. Kendall Blankenship of Godley, Texas; and Mrs. Jean Reddell of Honolulu, Hawaii. One son B.A. Cryer preceded his parents in death. Sister Cryer is also survived by 14 grandchildren, 20 great grandchildren, and several great, great grandchildren. Burial was at Friendship Community Cemetery in Milan County, Texas. The writer attempted to speak words of warning and comfort to the loved ones gathered to pay their last respects.

-Joe Norton

Bloyed— Sister Elizabeth Davis Bloyed, was born to the late Thomas and Margaret Davis, on Nov. 8, 1883, in Weatherford, Texas. She departed this life on Feb. 1st, 1980, at the age of 96 years 2 months and 23 days. She was married to Bro. William S. Bloyed on Feb. 25, 1904 at Paris, Texas. He preceded her in death on July 12, 1962. Sister Bloyed obeyed the gospel in baptism in 1915. Sister and Bro. Bloyed started worshipping with us soon after the church was planted in Tulsa, Oklahoma, in the early fifties. She continued faithfully meeting with the East 11th. Street & S. 141st E. Ave., congregation as long as she was physically able. She had not been able to attend the services of the church since 1968. We had known sister Bloyed for some 27 or 28 years and I never heard her speak bad against anyone. She had such a sweet, almost child-like disposition. I believe that she manifested the fruit of the spirit as described in Gal. 5:22. Those who knew her, loved her. I count it a pleasure for having the opportunity to take her to worship with us, and to know her, and have her for a friend. She was like a mother to me. Surviving her, are seven children, ten grandchildren, twelve great-grandchildren, and one great-great-grandchild as well as other relatives and friends. Although none of sister Bloyed's family worship as we do, they had enough respect for her, and for us, that they called upon this writer to preach the funeral, and members of our home congregation to do the singing. I appreciate that very much, and I consider it an honour to be chosen to speak, as the family said, that is the way she would want it. I tried to speak words of warning as well as words of comfort to a large crowd present.

-Gene D. Hopkins

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HONOR ROLL

You will find listed below the names of those sending in subscriptions from Feb. 10 to Mar. 10 and opposite the name the number of subscriptions sent. The list continues to be extremely good, especially for this early in the year. Our thanks to everyone for the kind words we receive from you and for your continued help in enlarging the reading audience. Please check the following and report any errors to us:

Don L. King-10; Frank Staggs-9; Joe Bass-6; Homer O. Smith-6; Nelson Nichols-6; Bessie Greenwood-5; Gillis Prince-5; Alton Bailey-4; Michael Fox-4; Don McCord-4; Ronny Wade-3; Melva Tietjen-3; Stan Elmore-3; Mrs. Roscoe Lawson-3; Charles Ross-3; Laura Kelley-3; Mrs. John Spradley-2; Bobby Wright-2; Earl Helvey-2; Vida Morrow-2; Larry Ballard-2; Larry Broxson-2; Winnie Bryant-2; Melvin Hale-2; Lee Trigg-2; Boyd Kent-2; Ted Hudson-2; R.J. Holt-2; Ivan Johnson-2; Ricky Martin-2; James Lankford-2; Wayne Fussell-1; Marvin Fisher-1; Ernest Montgomery-1; Harland Allen-1; Wm. Page-1; Mark Purcell-1; Charles Hallum-1; John Shipley-1; James West-1; Eugene Broughton-1; Byron Jones-1; Dr. Raleen Glasin-1; Glenn Becker-1; Burney Johnson-1; Dale Buchanan-1; Chester King-1; B.G. Studer-1; Roger Knight-1; Olethia Roberson-1; Francis Holt-1; Wm. Dickinson-1; Jesse Harris-1; Mary Blevins-1; Lloyd Sartain-1; Kenneth Middick-1; Edward Arrowood-1; Verle Seeley-1; Evelyn Hodson-1; Mrs. Thomas Bloss-1; Ermel Fagg-1; Ken Stark-1; Joe Allen-1; Larry Thomas-1; Warren DeLoach-1; Archie Carey-1; Dorcas Black-1; Virgie Herron-1; Mark Bailey-1; Hedric Laney-1; Allen Romans-1; Woodrow Black-1; Bryan Morrow-1; Barbara Osborn-1; B.F. Leonard-1; Barney Owens-1; Teresa Barrett-1; Clark Smith-1; Walter Brooks-1; Paul Walker-1; Timothy Staggs-1; Mrs. H.W. Bragg-1; W.E. Swindler-1; Margie Rogers-1; Lois Chatham-1; Eugene Lockard-1; Paul Little-1; James Shaw-1; Wilma Thomason-1; Joe Norton-1; Boyd Daniels-1; Randall Turner-1; Argus Johnson-1; E.J. Stevenson-1; Bessie Hamilton-1; Carl Johnson-1; Total-172.

NEW REGISTRATION--POSSIBLE DRAFT

As the government makes plans to resume selective service registration we feel that certain facts should be made available to all members of the Lord's Church.

Selective service has not been a threat to the faithful for several years so little has been said about it until now. However, the U.S. Government spent 7.5 million dollars on selective service machinery in 1978 and 17.5 million dollars to revamp selective service in 1979.

The new selective service system will be computerized and swift in action. Studies made by selective service in the last two years showed they can reduce the drafting process, which once took months or years (in appeals) to less than five weeks by using computers and the new plan of very few exemptions.

A young minister will have an extremely difficult time proving he is worthy of deferment. All efforts must be firm and beyond doubt before a crisis occurs.

A Christian young man (or young woman) will have to already be firm in conviction and dedication and proving his (or her) faith before drafting of his (or her) age group occurs. Sloppy records or neglected appeals may be disastrous under new draft plans.

There will be more cases of conversion and members

IF I COULD LIVE MY LIFE AGAIN by Vince Sartain

If I could live my life again, I know what I would do;
I'd make the proper changes when I erred (and stumbled,
too).

Erasing all the things I've said that I have said in folly,
I'd try to turn to words instead That'd make some sad folks
jolly.

I'd utilize and strain my head Before ever saying a word;
Because I know that I have said some things that should
never be heard!

I'd also use my tongue to speak whenever it is truly needed,
For now I know, it's good to be meek, But not so that Virtue's
unheeded.

Remembering the things I've done that don't amount to
much,
If I could have the chance-just one! I'd surely undo such.

It's so uncommon, as all of us know, To think before we act,
I'd like to travel - to backward go and use the sense I lacked.

I'd also strive to do those things which necessity demands.
Why I wouldn't obey my conscience's biddings a self-
centered fool understands.

So if I were able to go to the past and relive my most
crucial years,
I'd say, think, and do better things and hold fast to Christ,
who can conquer all fears.

Yet, such a wish as mine it would seem, Could never quite
come to pass;
But thank the Lord, my God can redeem the sins and the
wrongs I amass.

Now, if you have a scarlet, plagued past and wish that you
could rearrange it,
Just forget this dream, and yield at last, To God then there's
no need to change it.

WORDS OF ENCOURAGEMENT

"Please renew my sub., enjoy Old Paths Advocate so
much"

-Helen Duvall, San Pablo, Ca

"I enjoy my Old Paths Advocate; I read it from front to
back"

-Neoma McCracken, Sacramento.

"You are doing a wonderful job with the paper and we
really enjoy reading it"

-Shelby Taulbee, Beattyville, Ky.

waking up to their obligation to God and Christ after they are
already in uniform. This will necessitate more need for
knowledgeable counsel from us.

Many have written to me asking what we should do now.

First, we advise every young man and every young woman
to study the statement in the **Old Paths Advocate** from time
to time and to know the scriptures and to subscribe to that
statement if they do agree.

Each young person should keep his or her own file with the
above statement plus all other published statements by our
faithful preachers in the past (we have these available as
needed).

We also have statements and files of statements,
correspondence, laws, and precedents for more than thirty
years that we have gathered throughout our brotherhood and
on our trips to Washington, D.C. on draft matters.

We are willing to keep the brotherhood informed and
supply help and aid whenever needed.

If you want us to continue to do this, please let us know. As
an Evangelist, I can advise and counsel our young people
without violating any law. The penalties for unlawfully
advising young people on selective service matters are quite
stiff--at least double those to be imposed on individuals who
simply violate draft laws.

So if you want any periodic reports let me know. If you
have young people we should help, let us know or have them
write. We will do all we can as long as we are able.

Please pray for us in the Lord's work.

-Nelson Nichols

-P.O. Box D, Anderson, MO

Phone: (417) 845-6530

BONDS OF MATRIMONY

Lee-Byars-- On Feb. 1, 1980 at Lodi, Cal., many brethren
and well wishers gathered to witness the marriage of Terry
Lee and Valerie Byars. Terry is the son of Robert and Inez
Lee and Valerie is the daughter of Gary and LaDean Byards.
Both are fine christians and worship with the church at
Manteca. We pray their life together will be happy and
fruitful in the Lord's service.

-Delmer R. Lee

Medlock-Wilson-- At 3:00 p.m. on Feb. 16, Bro. Billy Gene
Medlock, Jr., and Donna Sue Wilson were united in marriage
at the church building in Healdton, Ok. Terry and Becky
Baze, of Amarillo, Tex sang appropriate songs, and many
friends came to wish them well. Billy is the son of Mr. and
Mrs. Bill Medlock, of Altus, and Donna is the daughter of Mr.
and Mrs. Bill Wilson, of Healdton. I have known Donna since
she was an infant, and I am impressed with the zeal and
devotion of these two young Christians. They worship with
the church on 21st St. in Okla. City. I hope that Christ will
always be welcome in their home and that they will enjoy
much happiness.

-Johnny Elmore

Harrison-Elmore-- At 8:00 p.m. on March 7, Bro. Keith
Harrison and Joni Lynn Elmore were united in marriage at
the church building in Ardmore, Ok. Keith is the son of Mr.
and Mrs. Earnest Harrison, of Madill, Ok, and Joni is the
daughter of Mr. and Mrs. Johnny Elmore, of Ardmore. It was
Joni's wish that Bro. Lynwood Smith, for whom she was
named, officiate with the same ceremony that united her
parents, with her father assisting. A quartet composed of
Hollis and Christine Allen, Carolyn Briscoe, and Stan Elmore
sang, and many friends from far and near were in
attendance. The outpouring of warmth and love from friends
across the nation should encourage them in devoting this
union to the Lord. May God bless all of them for their
thoughtfulness.

-Johnny Elmore

OUR DEPARTED (cont'd from page 7)

Medlock— Bro. Vergle Medlock, age 64, passed away suddenly at his home, Feb. 5, 1980. He is survived by his wife Ruby; son Kenneth; and a granddaughter. He was a faithful member of the church and was loved by all who knew him. He will be deeply missed.

—Irvin Barnes

Fore— Essie Fore was born Dec. 27, 1895 in Carter County, Ok., and departed this life Jan. 16, 1980 at Lexington, Ok., at the age of 84. She had been a resident of Lexington for many years and was a faithful member of the Lexington congregation. She is survived by 2 sons, Loyd and Ferrice; 2 daughters, Omi Campbell and Billie Morehead; 13 grandchildren, 23 great grandchildren, and a great great grandson. The writer conducted the funeral service assisted by Johnny Elmore.

—R.B. Roden

Frantz— Ola Van Frantz of Okla. City, Okla., was born Oct. 30, 1915 in Willow Grove, Tenn. and departed this life Jan. 26, 1980 at the age of 64. Dec. 20, 1968 she was married to Jesse Frantz of Okla. City. She was a member of the church of Christ. She is survived by her husband, Jesse; a son, Michael Coffman, Okla. City; a step-son, Grady Frantz, Okla. City; 2 daughters, Linda Hutchinson, Tuttle, Ok., and Elaine Citak, Istanbul, Turkey; 5 grandchildren. Sister Frantz was sick for 4 years. The writer spoke words of comfort at the funeral service.

—R.B. Roden

Rives— Jewel Rives was born Sept. 1903 in St. Louis, Ok., and departed this life Jan. 23, 1980 in Okla. City, Ok., at the age of 76. She had lived in the Purcell, Washington, and Dibble areas in Okla. since 1936, and was a member of the Washington church of Christ. She is survived by her husband, Claude; 2 sons, John and Charles; 2 daughters, Imogene Thompson and June Drabek; 13 grandchildren and 3 great grandchildren. Many friends and relatives were present for the funeral service conducted by the writer. (Note- We are sorry the obituaries for the above three sisters reached us too late for March issue- Ed.).

—R.B. Roden

Braden— Bro. D.M. (Doc) Braden, of Sulphur, Ok., was born Feb. 25, 1912, at Rowlett, Tx., and departed this life Feb. 13, 1980. He was married to Hazel Mize on Oct. 31, 1936, who preceded him in death in 1977. He is survived by two daughters, Imogene McCollum, of Okla. City; and Phyllis Jones, of Kansas City, Mo; one son, William Braden, of Sulphur; two brothers, Bill, of Okla. City, and H.L., of Borger, Tx; five sisters, Viola Mann, of Sulphur, Edna Hunt, of Terrill, Tx, Gertrude Foster, of Lubbock, Tx, Mae Freeman, of El Paso, Tx, and Fae Blocker, of Sulphur; 7 grandchildren, and 1 great grandchild. Doc was a familiar figure at all the services and gospel meetings at Sulphur. His death was a shock because he fell ill only about a week before his death. In the services held Feb. 15 from the new building in Sulphur, the writer pointed out the brevity and fleeting nature of life, and the hope we have in Christ. I expect to meet him in a land where sorrow and sadness never come.

—Johnny Elmore

Kennedy— Sister Katie Lee Kennedy of Wilson, Ok, was born Nov. 3, 1887 in Texas, and departed this life Feb. 26, 1980 at the age of 92. Her husband, Wash Kennedy, and a son preceded her in death. She is survived by a brother, Sidney Johnson, of Broken Bow, and a sister, Stella Heighton, of Graham, Tx, and other relatives. As long as she was able, Sister Kennedy met with the West Main Church of Christ in Wilson. Her death was sad to me, because with the subsequent death of Bro. Lewis Fussell, the members of the church in Wilson are all gone. An era of love and devotion to

the church in Wilson has come to an earthly close, and the doors of the building are closed. Services were held Feb. 28 at the funeral chapel in Wilson. The writer spoke and a number of Christian friends sang some of the old songs of Zion.

—Johnny Elmore

Meredith— Sister Edna Gilbert Meredith, Columbia, La., was born April 10, 1895 in Missouri Territory, departed this life, Feb. 12, 1980, being almost 85 years of age. She is survived by a son, Lloyd McWater; brother, N.C. Gilbert; sister, Josie Legg; 5 grandchildren and 7 great grandchildren. She had been a faithful member of the church of Christ for about 25 years, and spent her life serving others, a living example of the "virtuous woman" spoken of in Prov. As I visited her in the nursing home where she spent her last few days, I was always impressed by her cheerful attitude. A few days before her death she commented as far as possible for her to know she was ready to meet her Maker. Need I say more? She will be missed by the congregation in Columbia, because her "seat will be empty".

—Billy D. Dickinson

Fussell— Lewis Edward Fussell was born May 10, 1903 in Curtis, Oklahoma. Departed from this life March 6, 1980 in Shreveport, Louisiana at the age of 76 years, 9 months and 26 days. Mr. Fussell lived in the Wilson area since 1939. He was married to the former Zella Kirbo, Jan. 12, 1928 in Wilson. She preceded him in death in 1972. Also he was preceded in death by a stepson, Ernest Morrell in 1966. Mr. Fussell had retired from the oil field where he worked as a pumper. He was a member of the West Main Church of Christ. He is survived by: One son, Wayne Fussell, Shreveport, La.; five brothers; three sisters; one grandson, other relatives and many friends. Brother Fussell was a man of many virtues. He was totally devoted to his family and the church. He was a lover of people with an infectious sense of humor. Many people who never had the privilege of visiting in the Lewis Fussell home will remember him as one of Wayne's travelling companions. On many occasions he and Wayne travelled together to attend the annual study, the New Year Meeting, and the Sulphur Camp Meeting. He will be missed by those of us who knew and loved him. We extend our deepest sympathy to Wayne, Carolyn, and Wayne Jr. I felt it an honor to conduct the funeral. I also appreciate the assistance given by Johnny Elmore and Miles King, and the beautiful singing done by our brethren.

—Carl M. Johnson

NOTE: We are very saddened to receive word of Brother Fussell's passing. He was one of the finest men I have ever been near. It was so good to be with him last July while we were in the meeting at Healdton, Okla. He came faithfully every evening and we enjoyed him so much. Our sincere sympathies for all his good family. -DLK.

CARNAL WARFARE LIST

(cont'd from page 6)

- LaRinda Bowen, 2203 Cunningham, Irving, Tex. 75062
- Thomas E. Kinser, 9222 S. Ketchum Rd., Bloomington, Ind. 47401
- Michael R. Kinser, 9222 Ketchum Rd., Bloomington, Ind. 47401
- Laurie Annette Hayes, 4500 Hatchet, Ft. Worth, Tex. 76103
- Angela Criswell, Rte. 2 Box 142, Cassville, Mo. 65625
- Marvin Hickman, 1635 SE 15th., Apt. A, Albany, Ore. 97321
- Billie Stevenson, P.O. Box 415, Albany, Ore. 97321
- Tammie Smith, Rte. 3 Box 878J-Albany, Ore. 97321
- Cynthia Maxwell, 33092 Whetham Way, Cottage Grove, Ore. 97424
- F. Dale Offill, 3504 Virginia, Springfield, Ore. 97477
- Jeffery W. Chandler, 1207 Opel Ave., Columbus, Ga. 31907

WHY NOT START YOUR OWN RELIGION?

by Gary Barrett

Monsieur Lepeaux wanted to start a new religion superior to Christianity. He inquired how he should go about starting his religion. One man finally suggested: Why not get yourself crucified and raise again the third day! Jesus started His religion that way. Christianity is founded on the death, burial and resurrection of Christ.

It is much easier to start your own religion today. A newspaper article reads, "Religion can make you rich." Learn how to start your own religion and become a millionaire. The article went on to say, "A 65 yr. old man started his own church and now five million people send him money to join his church. For a small fee he'll send you a license to be a preacher." The article continues: "This method is more effective than TV preachers who ask people to send in money". You can become a preacher just for the asking. You'll be tax exempt, receive a steady income, and lead a well filled life.

A hamburger cooker was making \$2.50 an hour, now he makes \$100,000 a year. He sent for his copy of "Religion can make you rich." He reached to Heaven and pulled out a flood of money, success, and power, the article states. The booklet contains: How to set up your own church and get donations, add meaning to your life, and become wealthy, also how to make a fortune selling religious books. The article continues "It is no secret what God can do. It doesn't matter if you are an unbeliever or religiously inclined. Just send for your booklet and start making money."

Now, I want to consider for a short while this article. Making money through religion is not new. Simon the Sorcerer tried to make merchandise of religion. (I suppose Simon had money in mind when he wanted to buy the power the Apostles had. He may have concluded, if I had this power I could heal people for a charge). Then there is the money changers of Jesus day cheating people through religious practices. From a man's point of view let me give you some advantages of starting your own religion. When you start your own religion you can believe and practice whatever you want. You can do God's will when it is convenient or not at all. You can change God's law wherever you desire: Change the Lord's supper (cups), or the singing (piano), or the teaching (Sunday school), or just anything you want to change. You can omit the parts of God's law you don't like. If you start your own religion you won't have to answer to any brother or sister who tells you your wrong because anything goes. You can practice things not even taught in the Bible if you start your own religion.

Now, if you want salvation from past sins, hope of eternal life, a way to escape hell, you want the religion Jesus offers. I must admit it won't make you rich materially. The founder of Christianity was a poor man, born in a stable, didn't have a place to lay his head, he was crucified without committing a sin and died between two thieves. Most of his followers were poor because a contribution was taken up for them (1 Cor. 16).

I must also admit Christ's religion won't make you popular. (Acts 8:1)- The church was persecuted. (Acts 7)-A church member was stoned to death. (Acts 16)-Paul and Silas were beaten for preaching Christ. (John 21)-Jesus told Peter he would die for the cause.

I must also warn you Christ's religion will cost you. You can't believe and practice anything you want to. This is the love of God that we keep his commandments (1 Jno. 5). Whosoever transgresses and abides not in the doctrine of Christ hath not God (2 Jno. 1). If you want to go to Heaven you must do God's will whether it is convenient or not. "Even so faith if it hath not works is dead being alone" (James 2:17). If you accept Christ's religion you cannot change it to suit yourself. You cannot change the Lord's supper because the brethren at Corinth were condemned for doing so (1 Cor. 11). You cannot change the singing when the Church comes

together for the purpose of worshipping God publicly because the Bible says, "singing making melody in your heart to the Lord" (Eph. 5:19). Singing rules out playing a piano or an instrument of music. If you accept Christ's religion you cannot change one word of the Bible or you will be accursed (Gal. 1:6). You must live a holy life. If you commit such things as fornication, covetous, idolatry, railing, drunkenness, extortion, you will be asked to repent or be disfellowshipped (1 Cor. 5:11). If you become a Christian, the Bible must be your only rule of faith because it furnishes us to every good work (2 Tim. 3:16). In Lev. 10:1, two young men practiced what was not God's will and were burned up with fire. Cain practiced other than God's will and God was not pleased with him (Gen. 4).

If you want to be a member of Christ's Church you must enter the way He says, through Faith (Heb. 11:6), Repentance (Lk. 13:3), Confession (Matt. 10:32), and Baptism (Acts 2:38), and the Lord will add you to His church. If one should decide to start his own church he had better enjoy it now because it will certainly cost that individual his soul at the judgment day (Gal. 1:6,9).

-Loveland, Ohio

You can have your brand new Cadillac,
All those cars with fancy things;
I'll just drive my beat up Buick,
And trade it in for Angel Wings.

I don't want a big fine house,
Sitting on a hill so high;
I'll just wait upon my Father,
For a mansion in the sky.

In my robe of white I'll wander,
On that street of purest gold;
So what if my clothes are ragged,
Out of style, and rather old.

This old world has naught to offer,
That compares to that, above;
To a child of God who's faithful,
And knows the power of God's love.

I don't need much praise and glory,
From my brothers here below;
If thru God's grace I can be worthy,
When it comes my time to go.

-Sue Harris



B.B. Cayson, 1993 Burnham Ave., Memphis, Tn., Mar. 4— The two congregations in Memphis have enjoyed a series of meetings with Bro. Paul Nichols, powerful gospel preaching. Lord willing, we will be looking forward to another meeting with Brother Nichols in the near future.

B.F. Leonard, 815 W. 3rd, Huntington, W. Va., Mar. 6— The church here is doing real good. We are expecting greater things in the future. The Lord continues to bless us, with a measure of health and strength. We appreciate so much the many prayers of the brethren during my illness. Received 149 cards and letters during that time. May God bless the church.

Earl B. Helvey, 4825 12th Ave., Sacto, Ca., 95820— We at 64th St. are still doing fine. We are having good attendance at the services and some outsiders coming as well. Through the Television programs and the correspondence courses one obeyed the gospel today. Here is a sub.

Barney Owens, 6552 Dimmick Rd., W. Chester, O. 45069— Since last reporting through the paper, I have had the privilege of being with the brethren at Pontiac, Mi., Mtn. Home, and Little Rock, Ark. At present I am enjoying the folks in Wichita, Ks. Our next few meetings will be: Columbus, Ga., Mar. 29-Apr. 6; Florala, Ala., Apr. 26-May 4; Wayne, W. Va., May 24-June 1; and Pansey, Ala., June 7-15. The brethren here at home continue to carry on the work in the name of Christ. Let us all put our hands to the work.

Paul Walker, P.O. Box 1544, Big Spring, Tx. 79720, Mar. 8— Recently we have been encouraged by some new families who have been visiting with us. We pray they will soon meet with us on a regular basis, we have reason to believe they will. We appreciated the fine job Bro. C.A. Smith did with his theme "The Christian and War". He is a very sincere man and such a great asset to the church in this part of Tex. He spoke on the above theme at our recent study in Odessa. Lord willing, I will preach for the brethren in Odessa, Mar. 9. The work in West Tex. continues with much zeal and unity. We expect Bro. Jim Hickey and family to move here soon to begin the new work in Plainview. May God bless the Christians around the world who are striving to do good for Christ and His Church.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538, Mar. 13— Last Lord's day, we closed an enjoyable meeting with the congregation on Darwin St. (North Area) in Sacramento, Ca. A few had the flu (including the preacher) but the meeting was well attended and good interest was shown throughout. While there we made our home with Brother and Sister McCormick and were treated royally. It was encouraging to have a number attend the meeting as a result of the TV program. Several nearby preachers came and were with us, we were glad, and area congregations attended pretty well too. Lord willing, we will begin at Healdton, Oklahoma, March 23rd. We are looking forward to being with them through the 30th. The church at home is well. Sickness has hindered some lately but generally all is well. We were happy to baptize a young man into Christ at home a few weeks ago. We pray God's blessings upon him. We need your prayers.

Nelson Nichols, Rte. 2, Box 165, Anderson, Mo., Mar. 4— The work here at Anderson continues. Some have moved from this area looking for work. This caused our crowds to be smaller. Since they left more and more work has been opening up. Building is increasing, and plants nearby are expanding. We continue to visit those who are interested and conduct studies as they can be arranged. We continue to preach the gospel on the Radio too, on KBTN- Neosho each Sunday at 8:05 a.m. We certainly appreciate the Don Schnells and J.R. Gilstraps. In November, Bro. Paul Nichols held a short meeting for us at Anderson and we continue to see good results from that work and continue to hear good things about it. Pray for us in the Lord's work.

R.B. Roden, 112 Kelly Dr., Moore, Ok. 73160— Our meeting at Farmington, N.M. was well attended and resulted in a baptism. The church there is growing and doing good. They are few in number but believe in just what the Scripture teaches. Each time we go there we see growth in unity and love of the Truth. We go next to Levelland, Tex., Mar. 14-23, then to Lone Rock, Ark., Apr. 18-27. The church here at Moore just closed a weekend meeting with Doug Edwards. The weather was bad but we had services. If you know of any

we could visit please write me, either here in the Moore area or in Okla. City area. We are ready to visit and have home studies with anyone seeking the Truth. Pray for us in the work.

Barney Owens, 6552 Dimmick Rd. W. Chester, O. 45069— Since last report I have been privileged to be with the brethren at Mtn. Home, Ark. for three services, and to attend two nights of the meeting at Ava, Mo. By the time you read this I will have been (Lord willing), with the church in Pontiac, Mich., Jan. 26-27. Following is our spring meeting list: Feb. 16-17, Little Rock, Ark.; Mar. 3-9 Wichita, Ks.; Mar. 29-Apr. 6, Columbus, Ga.; Apr. 26-May 4, Florala, Ala.; May 24-June 1, Wayne, W. Va. If you are near these places or wish to plan a trip, why not include our meeting and come be with us and help us spread the gospel. Pray for us.

Franklin E. Staggs, 4410 Teays Vly. Rd., Scott Depot, W. Va. 25556 Mar 7— Received the Old Paths Advocate yesterday and are continually encouraged to be ever more diligent in our efforts to advance the Cause in our lives and that of others. The St. Albans congregation continues to work toward a greater intensity in efforts to please the Lord, and are striving for more association of members than just the public assemblies. Gladys and I were glad to be able to spend a night with B.F. and Ruth Leonard recently. We appreciate them so much and have been encouraged by them to press on in our efforts to live for Christ. Let us continue to study God's word and apply it in our lives with godly wisdom, reaching out to others. Lord bless all in His service.

Timothy Staggs, Rte. 2 Box 142A, Summertown, Tn. 38483, Mar. 10— Several months have passed since our last report from the Lawrenceburg area. The work progresses well in spite of setbacks and some disappointments. Slowly but surely truth instead of personal desires is starting to prevail. Also, we have a weekly study with a digressive preacher at Hohenwald, a town some 25 miles from here and look forward to that. It will not only be a good learning experience but with honesty on both sides I believe good will come. The 6 months I originally came here for will be up the end of this month. However, the brethren have asked me to stay another 6 months, which I will do after a months absence during which time I plan to make a trip to Cottage Grove, Ore. by way of my parents home in Scott Depot, W. Va. Please remember us in your prayers.

Paul O. Nichols, 147 Bay Bury Lane, Jackson, Ms 39212, Mar 10— We had an enjoyable weekend meeting at Jackson recently with Ken Middick of Ava, Mo. Although the crowds were not large and cooperation could have been better, the preaching was excellent, the singing good, and the fellowship enjoyable. We had visitors from out of state. Sickness hindered some. Ken is young, but is sincere, and does a good job of preaching. Brethren should use him. It was my pleasure to be with the two congregations at Memphis in February -- three days at each place. We had some enjoyable services. I was happy to be associated with preaching brethren, B.B. Cayson and Willie Harris. We have outside visitors at Jackson from time to time and members from other places come frequently. We have baptized two this year, and hope it is a prelude of things to come. We solicit the prayers of the faithful.

R.B. Roden, 112 Kelly Dr., Moore, Okla. 73160, Feb. 22— Our meeting at Hunt, Ark. was a good one with one baptized and one restored. I made my home with the Harvey Breshears and enjoyed my visit with them. The weekend meeting at Healdton, Ok. was an enjoyable one with 4 confessions of faults and one was restored to the church. This was our first meeting in 1980. We were thankful to have preaching brethren Johnny and Stan Elmore, and Phillip Cimei with us. Also glad to have local teachers from the area.

Thus far this year in Moore, as a result of home studies, one has been baptized and one restored. We go to Farmington, N.M., Feb. 8-17; Levelland, Tex., Mar. 14-23; and Lone Rock, Ark., Apr. 18-27. Then others throughout the year. Do pray for us in the work. (Note- We are sorry this reached us too late for Mar. issue. -Ed.).

Gary Barrett, 6360B Barre Rd., Loveland, O. 45140— The work at Goshen is moving along well with good interest. We are mailing out literature to residents and they are responding with phone calls. There are more digressives in this area for size than I have seen elsewhere. The instrumental music brethren are very strong here. We have recently found a building to rent, formerly used by a church. They sold their seats to us, so other than some needed repairs, the building will soon be ready for us. God has been very good to us. Since the work at Goshen began, one has been baptized and 3 restored. We have visitors nearly every week. We are presently meeting in a school gym and feel the move to the other building will greatly aid us in reaching the lost. I will be leaving shortly for a meeting in Flemington, Pa., Mar. 30-Apr. 6. We look forward to seeing the brethren there. I solicit your prayers in the work.

Irvin Barnes, P.O. Box 164, Gassville, Ark., 72635, Feb. 11— The church here at Mtn. Home, Ark., has decided to extend our efforts by starting a new congregation in the Iuka Community near Calico Rock. An old meeting house has been purchased and necessary repairs are being made as the weather permits. Any readers who know of interested individuals in the Brockwell, Iuka, Rodney, Jordan, Calico Rock area are encouraged to send names and addresses to me at the above address. I recently enjoyed a brief but profitable study at Houston, Mo., on the wine issue. It was good to be in the company of Bro. Allen Bailey, who labors at Houston, and other participating preachers. The Feb., issue of the *Old Paths Advocate*, contained a fine variety of timely and well-written articles. I am especially thankful that the article appeared on Public Confession of Sins. No doubt going before the church to confess sins has been frustrated by some who habitually make confessions as if doing so is a cure for all of life's ills. Nonetheless in view of the very scriptural points made in the article we should have our confidence strengthened in the value, worth and need of publically confessing wrongs. (Note- Sorry this was too late for Mar. *Old Paths Advocate* -Ed.).

Alton B. Bailey, 909 Truitt Ave. LaGrange, Ca. 30240, Mar. 10— At this writing I am in a meeting in Texarkana, Texas which will close Mar. 16. We closed a short meeting in Pottsville, Ark. last night where there were some visible results. The congregation has had some growth both by baptisms and some moving to the area which surely is an asset to them. Our meetings for next month will be April 4-13, at the 21st St. congregation in Okla. City, and April 18-27 at the Trentman Ave. congregation in Forth Worth, Texas. The first part of May we are to be in a meeting at the Bandy congregation in Ky. It is sure good to see Bro. Miller get back to more of his work and preaching again. Many prayers have surely been answered in his behalf for which we are thankful. February 10, we were happy to have Bro. Mike Whitworth

from Wichita, Ks. preach for us here in LaGrange. Having he and his wife in our home was a real treat. We look forward to a weekend meeting with Bro. Dan Wissinger, March 21-23. Please pray for us and our efforts for good.

Johnny Elmore, 419 K. St. S.W., Ardmore, Ok 73401, Mar 10— The churches in this area continue to reach out with the gospel over our television programs over Channel 12 in Ardmore, and Channel 11 in Fort Worth. We continue to have good response, and to hear of those who obey the gospel and take their stand for the truth. Bro. Jeff Cantrell, and my son, Stan, and I recently baptized a man who was bedfast but had heard many sermons over tv. The church here is forging ahead. We have good attendance and a number of good teachers. We have acquired a printing press and hope to serve God better in spreading the gospel. We were able to attend one night of the mission meeting at Stratford, Ok., conducted by Miles King and Jerry Cutter, and two nights of their meeting at Roff, Ok. We also enjoyed both nights of Bro. Joe Hisle's discussion with C.R. Fassio at Ada, on Freewill Baptist doctrine. As a result of that discussion, plans are underway for me to discuss the plan of salvation with another Freewill Baptist preacher here in Ardmore sometime in May. We hope to announce definite plans next month. We enjoyed hearing Lynwood Smith preach here Feb. 5. Tomorrow night, I am to discuss the communion with some of the Shell St. brethren at Healdton. Let us carry the gospel wherever men will hear it.

Billy D. Dickinson, 215 Forrest Hills Dr., W. Monroe, La. 71291, Feb. 27— The month of February has been a most profitable and exciting month for the work here in W. Monroe. I am happy to report that we have experienced numerical growth since last reporting. A family which recently worshipped with a liberal congregation which uses "cups and classes" has now taken a stand for the truth with us. I had studied with this brother on two separate occasions and then he arranged a meeting between me and a local preacher in order to discuss our differences in their presence. As a result, they saw the truth and are not worshipping with us. They are dedicated members of the body of Christ, just the kind you would want to convert, and we welcome them into our midst and look forward to working with them for the cause of Christ in this area. This area is a stronghold for the liberals and perhaps we are now making some inroads into their camp. In the latter part of January, I conducted a weekend meeting at Victoria, Tx. where my brother Jerry is presently labouring. We had some outside visitors and several brethren from Deer Park came to help us out. Unless one has been involved in this kind of work, some probably don't realize the kind of effort and sacrifice that is involved. These "mission efforts" need our support and prayers if we expect them to survive. I feel that Jerry could do a lot better if they had a building because many people feel uncomfortable about attending services at a motel. I had this same problem in New Orleans. Jerry hasn't asked me to say this but if you are considering a move, why not consider moving to Victoria? It is a nice size town, not too big or too small, and more importantly, you can be involved in a work where you are needed! I look forward to a meeting in Fieldstone, Mo., March 28-April 6 and in Memphis, Tenn., May 16-18.

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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(USPS 407-560)

SWORDS vs. PLOWSHARES (PART II) by Don L. King

There are those among us who object to our line of reasoning in the April issue. They tell us that it is indeed permissible for a Christian to engage in carnal warfare. We are asked to read Romans 13 as proof that members of the church may go to war. The Apostle says: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Romans 13:1-4)

We must remember that Paul intended for his words to be interpreted within their context. To do otherwise is to cause Paul to say what he did not mean. When Romans 13 was written, Christianity was new, and was regarded by some as antagonistic to civil governments. I think it was likely that some members of the church had that very idea. The Jews were very much opposed to being subject to the Roman government, and it is logical that Jews who became Christians would continue to hold their old prejudices against the Roman empire. For that matter, even the Gentiles might well feel that once they were added to the Lord's church they were not subject to any other government. They would believe that King Jesus was their only authority. Hence, Paul needed to teach those at Rome (and us as well) that submission to earthly governments is demanded by God. He thus informs them that "...the powers that be are ordained of God." (Vs. 1). There are a number of places where Paul taught similar things, i.e.: Titus 3:1; 1 Peter 2:13-15, etc. Did he mean that a Christian is to blindly obey the civil governments regardless of God's law? No, if and when the law of the land conflicts with the Divine law of God, it is God we must obey. "Then Peter and the other Apostles answered and said, We ought to obey God rather than men." (Acts 5:29)

Suppose the objection is offered that because governments sometimes turn out bad is an indication that they are not of God. First: remember that the Scripture plainly says that the powers that be are ordained of God. To deny this is to deny the plain voice of inspiration! The fact that governments are not always good, and do become corrupted is not to say that they were not of God. Paul's statement is still true. Example: The early church fell away into corruption, digression and sin. Does that mean that the early church was not of God? Of course not, man corrupted it. The devil gets into churches today and causes them to do evil and

(continued on page 9)

EXPIRATION DATE

If the date near your name and address reads 5-80 your subscription expires with this issue. Please renew promptly.

-HLK

THE ONE LOAF by Ronny F. Wade

"And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body." Mt. 26:26. We learn from the above passage that Jesus took bread, and of that bread said "this is my body". Luke 22:19 "This (bread) is my body which is given for you." The phrase in Luke contains a subject and predicate joined by the copula "is". This phrase also embraces a metaphor, which is a figure of comparison, and which is suggested by "is". "Is" carries with it the idea of represents. Hence This (bread) is or represents my body.

Bread in this passage is from the Greek *artos*, singular in number, and means a small loaf or cake. "W.E. Vine The A.S.V. says "he took a loaf", so also a number of other revisions. When more than one loaf is indicated the plural *artous* is used. In Mt. 26:26; Mk. 14:23; Luke 22:19; 1 Cor. 10:16-17 and 1 Cor. 11:24 *artos* singular number is used. In Mt. 14:19 we have the plural (*loaves*) used "and he commanded the multitude to sit down on the grass, and took the five loaves,..." Also in Mt. 15:34 "And Jesus saith unto them, how many loaves have ye? "Thus when we are told that Jesus took bread (*artos*) we understand that he took "a loaf" or one loaf, not loaves (plural). Alexander Campbell correctly concluded "on the Lord's table there is of necessity but one loaf." *Christianity Restored* p.315. But why only one loaf? Aside from the fact that Jesus used only one loaf, are there other reasons for our so doing? I believe so. Consider the following:

ONE TYPICAL BODY

The paschal lamb of the passover (Ex. 12) was a type of Christ. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." 1 Cor. 5:7 During passover, under the law, all leaven was to be put out of their houses. The Corinthians were admonished to let the leaven of impurity be removed by casting out the fornicator in their presence. Christ is referred to as our passover i.e. he, as the lamb of God, was slain for our sins. The lamb of the passover was a type of Christ who should come and die for the sins of the world.

Instructions regarding the passover lamb are found in Exodus 12.

(continued on page 9)

THE FRUIT OF THE VINE by Lonnie Kent York

Recently, Wesley Ballard published and mailed out a tract called, "Fruit of the Vine-Wine is the Name of the Drink." This tract sets forth his own particular views concerning what must be used for the drink element in the cup, called the fruit of the vine, which represents the Blood of Jesus Christ. It sets forth the premise that wine, an alcoholic beverage, is the only element authorized by God to represent the Blood of Jesus Christ. This series of articles hopefully, will refute the major errors presented in this tract. The truth concerning what the drink element must be will be presented within this refutation. Read carefully with your open Bibles and minds.

WHAT IS THE NAME FOR FRUIT OF THE VINE

The first portion of this tract sets forth the premise that we do not know what Jesus meant by the phrase "fruit of the vine". Consider these statements: "Without a 'name' it is difficult to identify either of the three things implied. Nameless at this point are the vine, the 'total fruit', and the liquid therefrom." We must trace this fruit back to its origin. First, we must search for a name of the liquid; secondly, the name of the 'total fruit'; then finally identify the 'vine' by its name. The vine (with its name) will be 'made known' by the 'liquid fruit' that Jesus drank from the cup." (page 6). These statements are in error! We do not need to speculate what "name" is implied by the word "vine". The Greek word for vine is "ampelou", and Bauer, Arndt, & Gingrich define this word on page 46, "vine, grapevine". In every occurrence of this word, the grape vine is understood, therefore no need to speculate about its name. As Jesus said, "For every tree is known by his own fruit." (Luke 6:44), therefore the grape vine is known by its fruit, the grape, not by some other name.

Just what does the phrase "fruit of the vine" suggest to the mind? This phrase, according to Bullinger, uses two figures of speech, a periphrasis and a metonymy (page 421). A periphrasis is a figure of speech "when a thing is spoken of by a description of it, instead of simply using its name." This means that the phrase "fruit of the vine" is a description of a particular named fruit, the fruit produced by the vine; hence the grape. Also, the figure of speech called metonymy is used when Christ said, "I will not drink henceforth of this fruit of the vine," (Matt. 26:29). By metonymy, this phrase also refers to the juice within the grape, or grape juice. The supposed difficulty presented by this tract is resolved by this simple understanding. Christ was referring to the grape as the fruit produced by the vine, and then by metonymy to the juice contained within the grape; therefore we know its name.

The phrase "fruit of the vine" is specific, therefore it excludes all other elements. If the Lord had desired to use wine as that element, then the Holy Spirit would have used the word for wine. This is not the case, therefore we cannot use anything other than that which has been specifically stated, or grape juice.

THE PASSOVER

In an attempt to prove that a fermented (alcoholic) drink was authorized in the communion, this tract resorts to the Jewish Passover for proof. "Jesus took the cup of liquid from the Jewish Passover supper. So, we will start our search with this connection." (page 6). The premise then is that the Passover possessed a drink element, and that this drink was alcoholic or fermented. If this could be proven to be true, then, perhaps, there might be some substance to the material presented in this tract.

Was there a fermented (alcoholic) drink in the Passover? Answering this question will establish the truth as revealed in God's word. First, a basic principle of Biblical Interpretation will be stated. This principle teaches that whatever a Divine Being establishes, no man possesses the authority to change or alter in any form, regardless of how minor that change or alteration may be. This principle

means that the particulars of a religious observance, established by God, must always be performed in the prescribed manner, with no alternations. Applying this principle to the Passover, we shall be able to establish the truth concerning this matter.

The Passover, as established by God and observed throughout the Biblical record, never possessed a fermented drink. The scriptures only authorize three specific items in the Passover: a lamb, unleavened bread, and bitter herbs (Exodus 12: 3-8). The only authorized alteration of these particulars is in Deut. 16:6, where God said that He would choose the place where the Passover would be observed in the land of Canaan. From all Biblical records there are no alternations to this Divine ordinance.

Historically, the first recorded alteration in the Passover particulars occurs over 200 years after the writings of the prophet Malicah. This alternation was contrived by man, not by divine authority. In "The Passover From The Earliest Times to AD 70" by Segal, page 231, "The description of the Passover in Jubilees chapter 29,... we find the first allusion to wine..." In "The Eucharistic Words of Jesus", by J. Jeremias, page 86, "And the drinking of wine at the passover meal is presupposed as an old custom in the book of Jubilees written about 120 BC." From private conversations with various Jewish Rabbis, this fact has been substantiated. This evidence clearly establishes the fact that there was no drink element authorized by God in the passover. The only authority for its inclusion is from man, not God, therefore this proves this premise set forth by this tract to be in error.

Even if there were scriptural authority for a drink element in the passover, it could not have been fermented (alcoholic) grape juice. Exodus 12:9, "Seven days shall there be no leaven found in your houses:". The word for leaven in this text, as well as many others, is not restricted to just bread. The Hebrew word "seor" refers to either leavening or fermenting. The only difference in these two terms is in our language. We associate the word leaven with solids and the word ferment to liquids, however, this distinction did not exist in the Hebrew language. Under this provision, there could not be anything that had been either leavened or fermented in their houses, thus excluding wine (the fermented juice of the grape).

The major proof text, used in this tract, to prove a fermented (alcoholic) drink in the passover is Numbers 15:1-5. From this text, the tract affirms that because the passover had a lamb sacrifice, therefore it must also possess a drink offering of three pints of wine. Consider these words, "For every one lamb sacrificed, three pints of wine were present, like as Jesus the lamb of God set at a table with three pints of wine present." (page 9). This tract classifies this wine by saying, "The wine (Heb. yayin) that they drank was the kind of wine that Noah became intoxicated with." (page 8). From this the tract concludes, "Now we know the name of the liquid in the cup of the communion." (page 9). This conclusion means that the phrase "fruit of the vine" means wine, or the kind of wine that will cause one to become intoxicated. There are four major fallacies with the conclusions made from this text.

The first fallacy is assuming that the word for wine (yayin) is always something that will cause intoxication. The tract nowhere presents a verifiable definition for the Hebrew word "yayin". The only verifiable definition in this tract is for the word "tiros", which can be verified in "Young's Analytical Concordance to the Bible." Using Young's for definitions, the fallacy that wine (yayin) is always something fermented is proven on page 1058, "What is pressed out, grape juice". As can be seen, it is not defined to mean intoxicating, as is assumed by this tract. In reality, the word for wine, yayin, is general: it can refer to the vine, to the clusters of grapes on

(continued on page 5)

A PLACE CALLED ARMAGEDDON by Don McCord

Please go with me to Rev. 16:16 and read: "And he gathered them together into a place called in the Hebrew tongue Armageddon". The name Armageddon is not new to the readers of this journal. In our verse just read, the only place in the whole Book we find this name, Armageddon is called a place, not a war, not a battle, but, for emphasis, a place. For too many years, now, in religious literature, over radio broadcasts, by way of television, from pulpits almost everywhere, men have preached the "battle of Armageddon" so much that one might think it is mentioned by every inspired writer in every book of the Book. The truth of the matter is, no where do we read of the "battle of Armageddon". It is noteworthy, in view of its popular usage in religious circles today, that Christ, the apostles, the prophets never mentioned a battle of that name, and of its modern description; they never wrote of it, they never preached of it, and I daresay knew nothing of it, past, present, future. Yet, untaught men preach it today, and unlearned people believe it as though it were the very warp and woof of the fabric of inspired truth. Shame, shame!!

It is nothing uncommon to hear unlearned people speak of, and unlearned preachers preach of "the battle" as imminent, especially in view of current world events, the unfortunate Iranian situation, the Russian invasion of Afghanistan, the feared prospects of the Russians' march to the Persian Gulf, and the eventual involvement of our good land in a global war. Of course, we have no way of knowing what tomorrow may bring, or what the powers of this world will do; but, regardless, whatever these powers may do in carnal conflicts, they will not be fulfilling Armageddon as sectarian, denominational preachers preach, and succeed so well in convincing the unwary.

That there will be "the battle of that great day of God Almighty" is scripturally evident. Read Rev. 16:14. That three unclean spirits are the motivating factors is stated, Rev. 16:13. The spirits have three sources; namely, the mouth of the dragon (the devil, Rev. 12:9); the mouth of the beast (could be papal Rome, Catholicism (13:11-13), and this writer is so inclined, and papal Rome so closely allied with empirical Rome, and certainly paganism, false religions of all description, including present-day denominations, sectarian bodies, cults, sects that are all over your town and mine); the mouth of the false prophet (could be Mohamet, Mahometanism still so frighteningly present in the world). This writer can certainly be wrong in his understanding of these forces, but whatever they are, they will combine to try to destroy the church, and the truth. Notice, in all three descriptions, the word mouth is used, suggesting doctrine, teaching, dogma, beliefs. The war of "that great day of God Almighty" will be against the Lamb, and the Lamb will overcome them, all these forces (Rev. 17:14). Read the description of Christ "called Faithful and True" as John saw Him in Rev. 19:11-21, and of the battle of all battles, with not a carnal shot fired, not a carnal sword used, not a bomb dropped at the hands of men, no hand-to-hand carnal combat, no foot soldier in carnal panoply. Notice the sword -- out of Christ's mouth with which He smites the nations; for emphasis, it is not in His hand, not at His side, but from His mouth. How unjust and unlearned of men to suggest that Christ is coming back here with a carnal sword to fight, and thus lead His heavenly host, and the host of earth, and thus defeat the "antichrist" or whomsoever! Dear reader, He is not returning to wage a carnal conflict with anybody. He once and for all time sheathed the sword of His people in His long-ago rebuke of Peter (Matt. 26:52). We wrestle not against flesh and blood (Eph. 6:12); His kingdom is not of this world, else would His servants have fought long ago (John 18:36-37); the weapons of our warfare are not carnal (2 Cor. 10:4). Certainly, just what the state of worldly affairs, the extent of carnal conflicts will be at His coming, we do not

know; but, we do know He will not come to lead His people and Himself in a carnal war. He does not need to, in order to accomplish His purpose, the final overthrow of all wickedness, including all false doctrine, man-made religions, and all things that oppose truth and righteousness, the church and all that she stands for.

In Rev. 20:7, we learn when the thousand years are expired, which I understand to be transpiring right now, there is to be a "little season" when Satan is loosed to do as he once did, during what historians have quite accurately described as "the Dark Ages", when he was successful in taking the Bible away from the people and deceiving them so completely, and had it not been for God's intervention, and His all-supremacy, he would have destroyed once and for all the church and the Bible from the face of the earth. He will try it again, when he comes to "deceive the nations", and once more try to destroy the truth, the Bible, the church, and lest I be misunderstood, the church of Christ -- and it is evident that he will use civil governments, Catholicism, denominationalism, sectarianism, all false religions, doctrine, in this final onslaught of the church and the truth. It is more than evident that this spirit of iniquity is already at work -- no small wonder, brethren, when you have meeting after meeting, it is so hard to do anything to convert the world -- in your town, there is no group with the opposition that you have. There is going to be a final battle royal between right and wrong, the truth and error, good and evil. Yes, Satan and all his forces will make one final thrust, such as we have not yet seen, but he and all his retinue will be no equal for the Rider on the white horse with the sword out of His mouth. They in their opposition to truth will go too far; they will universally compass the saints about, the Holy City, and that is the church, the church of Christ, brother, and when they go too far, as they will, fire will come down from God out of heaven and devour them (Rev. 20:9). That will be the end of all error, false doctrine, man-made religions, man-made churches so-called. No place to hide, but in the church that has been snubbed, ridiculed, criticized, ostracised, maligned. Reader, take heed, where are you? Where will that day find you?

Before we close, I must say something more definitive about the name Armageddon. In our study of the book of Revelation, we must keep in mind that the book was written first and foremost to Christians of long ago who desperately needed encouragement and consolation in their trying times. Terms used must have had some meaning for them in that day. Just what did the name Armageddon mean to them? Whatever it meant to them, it must mean to us. The name means symbolically the mountain of Megiddo outside Jerusalem. It was a place where battles were fought and won, decisive victories gained. Deborah and Barak defeated Sisera's army there (Judges 5:19); Josiah was slain there (2 Kings 23:29, 30). It was known in that day as a place of great mourning, as it surely was (Zech. 12:11). So, to those people to whom the Revelation was first written, what better word could have been used to refer to a decisive battle at the end of all things where truth would forever triumph over error. No better symbol could be used. Finally, the question, will God's forces and Satan's forces someday gather outside Jerusalem for a battle of Armageddon?? Hardly -- "the battle of that great day of God Almighty" is universal -- it is waged "upon the breadth of the earth" (Rev. 20:9).

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A SPECIAL NOTICE

David Staggs, age 12, son of Dewey and Janey Staggs of Columbia, Tn. is quite ill, suffering from rheumatoid arthritis which has affected his body for about 2 years. He has been hospitalized several times, and spends most of his time in bed requiring a homebound teacher to help him with his school work. He attends church at Chapel Grove with his mother, a faithful member there for several years. David's small frail body is racked with acute pain night and day and often tormented with high fever, yet he maintains a brave spirit and sweet disposition so natural with him. He is a kind courteous, well mannered boy. He likes to receive mail, his mother reports he watches for the postman every day. Won't you please make him happy by sending a card? It would mean so much to him, and pray for him, too. His mailing address: David Staggs, 210 4th Ave., Columbia, Tenn. 38401.

-Paul Walker

(Note— I would like to encourage especially our young people to send a card to David, remembering those less fortunate healthwise than you, pray for him and also thank the Lord for your own blessings which are many-HLK).

BACK ISSUES OF THE OLD PATH'S NEEDED

I wish to thank those who have sent me back issues of the "Old Paths Advocate" and other brotherhood papers. I am still collecting old issues of "Old Paths Advocate" and I need any issue that you can send before the year 1956. If you have issues before this year you do not plan to keep please send to me at my address listed below. I also need any issues of "Proclaimer of Truth", "Restoration Thoughts", and any other brotherhood papers. Send to: Bob Loudermilk, 3413 S. Kessler, Wichita, Kan. 67217.

THANKS

My thanks to all who remembered me in prayer during my surgery and problems following it. God bless you all.

-Marie Bagley

HERE AND THERE

What about Matthew 18:20? "For where two or three are gathered together in my name, there am I in the midst of them." For a number of years some have used this passage as a "ticket" to go off camping, etc., and simply worship wherever they happen to be on Sunday. However, this passage ought not to be made to teach that doctrine. It simply doesn't mean that. Jesus is speaking with the disciples (see vs. 1), and in verse 15 speaks of the case of a brother trespassing against another and what they (the disciples) should do about it. In verse 17 he says: "And if he shall neglect to hear them, tell it unto the church:..." Remember, the church had not yet been established at that time. These are instructions for the disciples or apostles to abide by when it is established later. Notice vs. 18: "Verily I say unto you..." (The "you" is the disciples then present, not us) "...Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Do we believe that this applies to us today? Does any have such power in this age? Of course not, however, the Apostles were to be infallibly led by the Holy Spirit and they would be sure to bind only that which was pleasing in God's sight. Now notice verse 19: "Again I say unto you, That if two of you ("you" applies to those in His audience, the disciples) shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Does this mean that two brethren may get together in this present age and effect such a Divine response from heaven? No, the message was to the Apostles and their special work during the infancy of the church. Hence, verse 20: "For where two or three are gathered together in my name, there am I in the midst of them." Or, as we would say today: it will not require the whole body of 12 apostles to come together in the matter of church discipline. I (the Lord) will sanction your decision where only two or three of you can be together and reach a decision. Brethren, do not make the mistake of mis-applying this passage. It will not fit the picture some would like to believe it will. There is no Scriptural example of anyone ever leaving a local assembly and worshipping on a creek bank, or wherever. One may find where an individual leaves the local assembly and worships at another local assembly, becomes part of that; but never do we find the modern practice of worshipping in the wilds for convenience sake. It boils down finally to this: when an individual leaves home and plans to worship where there no church (because of pleasure, vacation, etc.) he merely fragments the local assembly into two assemblies! Part at home and part at large. What to do with the contribution? Take it back home with you when you go? Scripture please! There is no divine sanction for such things, you see? The list could go on and on of things which pose inconsistencies when such things are practiced. Much more could be said about this but we hope this will satisfy the brother who requested this information.

The carnal warfare list. It continues to be long and we are quite willing to continue the practice of publishing your name as being opposed to carnal warfare. We would like to request, however, that you please either type your name and address OR print it carefully so that it is easily readable. We may have made some mistakes in reprinting. We are sorry but we simply do the best we can. Some of the material is not really legible as it comes to us. Help us out please! D.L.K.

NOTICE OF CHANGE

The church at 500 Crane St. in Turlock, Cal. will meet on Wed. evening instead of Tuesday evening, beginning Wed., June 4, 1980. No change in the evening time of meeting.

-Richard DeGough

THE FRUIT OF THE VINE

(cont'd from page 2)

the vine, to the pressed out juice of the grapes, or to the fermented juice of the grape. Context alone will determine how this word must be interpreted, therefore to always assume the word for wine, yayin, to be fermented (alcoholic) is a baseless assumption.

The second fallacy is the failure of this tract to recognize that the wine mentioned in Numbers 15:5, was a drink offering. This drink offering was never drunk, it was always poured out beside the altar. This is verified by the various texts where this word is used, and Young's defines this word on page 273, "anything poured out". Recognition of this fact will exclude the wine of the drink offering from being drunk within the houses of the Israelites during the observance of the passover meal. According to Exodus 12:3-28, the eating of the passover meal was to be within the houses, not beside the altar. The provisions of Numbers 15:1-5, relate only to those sacrifices offered upon the altar. The drink offering was always poured out beside the altar, never drunk. Accordingly, the drink offering could never have been one of the particulars of the passover, because those items were partaken of within the houses, not beside the altar.

The third fallacy also concerns the drink offering. This tract contends for a fermented (alcoholic) drink in the passover, therefore this passage cannot be applied to the premise affirmed by this tract. The drink offering could not be fermented. According to Exodus 34:25, "Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning." The word for leaven, in this passage, comes from the Hebrew word "chamets", which Young's defines on page 596, "anything leavened or fermented". The passage in Numbers 15 concerns a blood sacrifice, therefore the drink offering could not be fermented.

The last fallacy is the failure of this tract to account for the meat offering of Numbers 15:4, "Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil." Unleaven bread was already a particular of the passover; hence there was no need to present a new ordinance requiring unleavened bread. The regulations for the meat offering, or unleavened bread, are recorded in Leviticus chapter two. In those regulations, only the Priest of God were permitted to eat any portion of the meat offering. Also, this meat offering was offered upon the altar, not within the homes during the passover feast. As can be seen, this passage does not support any of the conclusions set forth by this tract.

DEFINITION OF WORDS

"All three words, yayin, oinos, and wine mean the same thing- a fermented drink of a vineyard. There is no place in the Bible where either of these words literally refer to an unfermented drink." "So, the expression 'fruit of the vine' means a fermented drink called wine. The Bible has named the fruit drink of the cup." These statements are taken from pages nine and ten of this tract. Not one scholar was quoted to prove the above statements. It cannot be said that all scholars agree as to the meaning of these words, yet it is impossible to affirm, as this tract does, that these words always refer to a fermented drink. According to the only scholar quoted in this tract, these words do not mean something fermented. Young's definition of these words are on page 1058, yayin, "what is pressed out, grape juice", and oinos, "wine, grape juice". The "American College Dictionary", 1966 edition, defines the word "wine" by "the juice, fermented or unfermented, of various other fruits or plants." From these definitions it can be seen that the words for wine do not always refer to something fermented.

CONCLUSIONS

With the conclusion of this first article, we have been able

to realize that the premises of this tract are based upon mere supposition, rather than facts. The author of this tract has not been able, either by scripture or other sources, to prove that the phrase "fruit of the vine" must mean "wine"; something fermented. From the evidence herein presented it is evident that this phrase can only mean one thing, the unfermented juice of the grape.

-628 Cumberland Dr., Muskogee, Ok. 74401

FREE GOSPEL TRACTS

The Seminole church of Christ in Springfield, Mo. has recently printed over 50,000 tracts for free distribution. They are: Twelve Reasons Why You Should Investigate the Church of Christ, This Do In Remembrance Of Me, Does It Make Any Difference? Fundamentals, Wade-Knowles Debate. All the tracts were written by Bro. Ronny Wade. The Wade-Knowles Debate first appeared in *Old Paths Advocate*. It can now be yours in tract form. Bro. Wade's latest tract just off the press is *Fundamentals*. It contains 14 chapters on the great fundamental doctrines of the Bible. If you are interested in using these tracts in your area, just write asking for them. Address all letters to: P.O. Box 1153, Springfield, Mo. 65802, or Ronny Wade, 707 Pearson Dr., Springfield, Mo. 65804. There is no cost.

-Ronny F. Wade

WHAT KIND OF SONG BOOK DO WE WANT?

This would be the usual time to print our new song book, but many brethren think it might be well to wait another year before bringing out a new one. I fully agree with the idea. So early new year, the Lord willing, I hope to have *Glory Gates* ready for you.

But, what kind of book do you want? Do we want more older songs? If so, write and tell me which ones you want. Of course, you know no one could print a book that would completely please everyone. I have never spared expense to get you the latest and best current songs being sung today - and in the upcoming book we have some songs never before published in book form. Our book has been the first to pick up many of sheet music numbers and print them. Other companies much stronger than we have been amazed at that.

This time we have the greatest number of songs written by our own brethren ever to be published. What kind of book do you like?

-M. Lynwood Smith

AUTOBIOGRAPHY

"The Life And Times of Karl Glyn Wilks, An Autobiography" - is \$20.00 postpaid. It contains 335 pages. Allow several weeks for delivery. Send all orders to: K.G. Wilks, 528 N. Main St., McGregor, Tex. 76657.

WORDS OF ENCOURAGEMENT

"The Old Paths Advocate is our second encouragement each month, first is the Word of God"

-Mark Purcell, Flint, MI.

"Thanks for the great paper. Here are 3 subs."

-Doug Tschantz, Turlock, CA

"Please renew our paper, we would miss it so much"

-Judy Campbell, Mtn. Home, AR.

"We look forward to our paper each month and really enjoy it"

-Wilmer Hunter, Heltonville, IND.

"We enjoy the paper very much"

-Doris Bunner, Fairmont, W.VA.

MY POSITION ON CARNAL WARFARE

I cannot take part in military service in any form, directly or indirectly, combatant or noncombatant service. Below are listed some of the reasons:

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

2. God in the Bible forbids that we 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). "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 service combatant or noncombatant we would be compelled to "swear" (take an oath), but the Bible forbids that we do so. "Swear not at all" (Matt. 5:34).

4. To enter any military service, we would be compelled to be yoked with unbelievers, which is forbidden. "Be not unequally yoked with unbelievers" (2 Cor. 6:16).

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

6. To serve in the military service in any way we 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, authorize my name to be listed in support of the above principles.

-Paula Dean, Rte. 1 Box 109, Midland City, Ala. 36350
 -Rocky Max Morgan, Rte. 3 Box 731, Broken Arrow, Okla. 74012
 -Teresa Boman, 1110 E. 78th South, Wichita, Kan. 67233
 -Sara Boman, 1110 E. 78th South, Wichita, Kan. 67233
 -Gina Boman, 1110 E. 78th South, Wichita, Kan. 67233
 -David Kramer, 1010 Champa, Pratt, Kan. 67214
 -Mary Kramer, 1010 Champa, Pratt, Kan. 67214
 -Linda K. Cooke, 1632½ Montana Ave., Flint, Mich. 48056
 -Deanna L. Cooke, 163½ Montana Ave., Flint, Mich. 48056
 -Teresa Fowler, 612 Brookhaven Tr., Austin, Tx. 78746
 -Leah Fowler, 612 Brookhaven Tr., Austin, Tx. 78746
 -K. Eileen Crowe, 4618 Arapahoe Tr., Austin, Tx. 78746
 -Theila E. Haud, 5012 Fm. Rd. 973, Delvalle, Tx. 78617
 -Ronald M. Reed, 1211 Hollow Creek, Austin, Tx. 78704
 -Jill Robinson, 5508 Chadwyck, Austin, Tx. 78723
 -Bobby Reed, 6712 Haney Dr., Austin, Tx. 78723
 -Connie A. Reed, 1211 Hollow Creek, Austin, Tx. 78704
 -Carol James, 6703 Dubuque, Austin, Tx. 78723
 -Janis L. James, 1904 Alegria, Austin, Tx. 78757
 -Tommy Etherige, 1520 S. Hordorne, Austin, Tx. 78660
 -Dennis Dean Reed, 1904 Alegria, Austin, Tx. 78757
 -Barton L. James, 1904 Alegria, Austin, Tx. 78757
 -Joy Schultz, 6208 Walnut Hills Dr., Austin, Tx. 78723
 -Laura Schultz, 6208 Walnut Dr., Austin Tx. 78723
 -Emily Ann Lohman, 7310 Inspiration Dr., Austin, Tx. 78724
 -Johnny Wilburn Lohman, 7310 Inspiration Dr., Austin, Tx. 78724
 -James F. Taylor, 6608 Whispering Ln., Ft. Worth, Tx. 76148
 -Kathy Golden, Rte. 1, Box 103L, Riesel, Tx. 76682
 -Lydia Golden Rte. 4, Box 688, Waco, Tx. 76705
 -Kyla McMullen, 3529 Homan, Waco, Tx. 76707
 -Terry Golden, Rte. 1 Box 103L, Riesel, Tx. 76682
 -Larry Golden, Rte. 4 Box 688, Waco Tx. 76705
 -Kevin McMullen, 3529 Homan, Waco, Tx. 76707
 -Richard Aegerter, 529 N. 14th St., Waco, Tex. 76707
 -Mark D. Purcell, 3465 Parkway, Flint, Mich. 48504
 -Deborah J. Purcell, 3465 W. Parkway, Flint, Mich. 48504

-Katrina E. Smith, 9816 Fair Oaks Blvd. No. 806, Fair Oaks, Cal. 95628
 -Natalie C. Smith, 9816 Fair Oaks Blvd. No. 806, Fair Oaks, Cal. 95628
 -Jacky Douty, Box 48, Everton, Mo. 65646
 -Brent Louis Cofield, 1201 Elder Ave., Altus, Okla. 73521
 -Karla Jean Stephens, Rte. 2 Box 393, Ethridge, Tenn. 38456
 -Faye Wallace, 401 12th Ave SE No. 291, Norman, Okla. 73071
 -David Pittman, 7032 Suntan, Shreveport, La. 71108
 -Jimmy Hyman, 1211 East Hill, Brownfield, Tex. 79316
 -Suzanne Michele Hundley, 102 E. College, Farmersville, Tx. 75031
 -Ron Green, Rte. 2, Seneca, Mo. 64865
 -Terri Smith, 1726 Telegraph, Stockton, Cal. 95207
 -Patricia Schoen, 4114 Bikini, San Antonio, Tex. 78218
 -Hubert Mitchell Bagley 111, Rte. 2 Box 309, Sallisaw, Okla. 74955
 -Jerry W. Mullican, Rte. 4 Box 16, Muskogee, Okla. 74401
 -Aaron M. Willis, 648 S. Cass Lk. Rd., Pontiac, Mich. 48054
 -Kathleen M. Willis, 648 S. Cass Lk. Rd., Pontiac, Mich. 48054
 -Connie Smith, 810 NW 6th, Andrews, Tex. 79714
 -Randall Smith 810 NW 6th, Andrews, Tex. 79714
 -Tony Taylor, 4807 Thomason St., Midland, Tex. 79701
 -Robin LeAnne DeGough, 1907 Tully Rd., Hughson, Cal. 95326
 -Carl W. DeGough, 1907 Tully Rd., Hughson, Cal. 95326
 -Richelle Nelson, 750 S. Santa Fe, Empire, Cal. 95319
 -Rodney D. Nelson, 750 S. Santa Fe, Empire, Cal. 95319
 -Candace L. Morrow, 19999 E. Allen Rd., Escalon, Cal. 95320
 -Andrew Lowry, 2401 Vine Rd., Escalon, Cal. 95320
 -Richard J. Nelson, 631 N. Morgan, Turlock, Cal. 95380
 -Roberta Nelson, 631 N. Morgan, Turlock, Cal. 95380
 -Robert Nelson, 631 N. Morgan, Turlock, Cal. 95380
 -Margaret L. McKinney, 1901 Tully Rd., Hughson, Cal. 95326
 -Lisa R. McKinney, 1901 Tully Rd., Hughson, Cal. 95326
 -Charles Webber, 1025 Nelson Way, Modesto, Cal. 95351
 -Kathy Webber, 1025 Nelson Way, Modesto, Cal. 95351
 -Maury McCord, 3500 Geer Rd., No. 64, Turlock, Cal. 95380
 -Jill Tennis, 7795 W. Palm, Winton, Cal. 95388
 -Ralph D. Osburn, 262 Cherry Ct., Cottage Grove, Or. 97424
 -Tracy Osburn, 262 Cherry Ct., Cottage Grove, Or. 97424
 -Linda Marie Osburn, 262 Cherry Ct., Cottage Grove, Or. 97424
 -Carla Ferguson, 78066 Pitcher Lane, Cottage Grove, Or. 97424
 -Tammy Franklin, 316 North 9th St., Cottage Grove, Or. 97424
 -Terry E. Franklin, 316 N. 9th St., Cottage Grove, Or. 97424
 -Mike Franklin, 316 N. 9th St., Cottage Grove, Or. 97424
 -Greg Bowlan, 1630 Oakwood Dr., Norman, Okla. 73069
 -Sharon Bowlan, 1630 Oakwood Dr., Norman, Okla. 73069
 -Kris King, 41931 Chadbourne Dr., Fremont, Ca. 94538
 -Teresa Bowman, 1110 E. 78th S. Wichita Ks. 67233
 -Sara Bowman, 1110 E. 78th S., Wichita Ks. 67233
 -Gina Bowman, 1110 E. 78th S., Wichita Ks. 67233
 -David Kramer, 1010 Champa, Pratt, Ks. 67214
 -Mary Kramer, 1010 Champa, Pratts, Ks. 67214
 -David E. Williams, 200 Canary Lane, Altus, Okla. 73521
 -Deborah Williams, 2000 Canary Lane, Altus, Okla. 73521

WORDS OF ENCOURAGEMENT

"The paper has been one of our greatest enjoyments, and of great value. Thank you all"

-Lynette Spinks, Prattsville, ARK
 "Renew our sub. We enjoy the paper so much"

-Roger Parker, Max, NEB.
 "We enjoy the paper and keep all the copies"

-Curtis Asbury, E. Lynn, W.VA.
 "Always glad to get the paper and read the good articles. Helps to know so many brethren contend for the truth as it is written"

-J.W. Sutton, Mulkeyville, ILL.

NEW MISSION WORK BEGINNING

We take this opportunity to let brethren know of a new work that is being planned and encourage all brethren who can and will to actively support it. In Feb. 1979, Brethren Jim Hickey and Murl Helwig went to Honduras to explore the possibilities of establishing a loyal congregation in the Central American area. We considered the trip successful in gaining the necessary information about the country and making several contacts with the people. As a result of the report of this trip we consider Tegucigalpa Honduras, a prime area to begin a new work of establishing a loyal congregation. The population of Tegucigalpa is 304,000 people. Because there are no congregations in Central America area, to our knowledge, that worship according to the teachings of the New Testament it becomes the obligation of the church to go there with the gospel. The people of the area that were contacted were friendly and some expressed an interest in the church.

Bro. Murl Helwig and family have expressed the desire and willingness to move to Honduras to begin this work. The

IMPORTANT NOTICE

Perhaps you have received notice that I will conduct a meeting in Cedaredge, Colo., June 14-22. I can not conduct it for the following reasons:

1. The meeting advertised is not the same one that was explained to me.

2. I will not be, in any way, a subject of controversy in our brotherhood because of division, misunderstanding, or whatever.

The brethren in the Western Colo. area need to resolve their differences as brethren ought to do. I do not know with whom the fault lies. I do know that "God is not the author of confusion, but of peace, as in all the Churches of the Saints" (1 Cor. 14:33). I also know where "envying and strife is, there is confusion and every evil work" (Jas. 3:16), and if division, along with envying and strife, exists, we are carnal and walk as men. 1 Cor. 3:3.

My prayer is, that brethren will be united and at peace in the Western Colo. area, working together in saving souls. I do appreciate being asked to come, but cannot conscientiously go, under the present circumstances.

-Richard DeGough, 1907 Tully Rd., Hughson, Ca. 95326

BONDS OF MATRIMONY

Baysinger-Ferguson— On the evening of March 14, 1980, Bro. Dennis Baysinger and Sis. Sonja Ferguson were united in marriage before a crowd of friends and relatives. This beautiful ceremony of love took place at the Tulsa meeting house where Dennis and Sonja worship. We wish them many years of happiness as they begin their new life together. I was happy to officiate.

-Bob Loudermilk

Camarillo-Maldonado— On Saturday afternoon, March 22, brother Nabor Camarillo and sister Veronica Maldonado were united in marriage before a crowd of friends and relatives. The wedding took place at the church building, 2215 Planz Rd., Bakersfield, Ca., where they both worship regularly. The singing was provided by four Christian women: Brenda Terwilliger, Tina Brewer, Kathy Kelly, and Gail Brewer. It was very beautiful and appropriate. Nabor and Veronica are two lovely people and are very close to the hearts of everyone here. It is our prayer that they will have many good years together in the Lord's service. It was an honor and privilege to assist them in their vows of love and devotion to each other.

-Phil Kelley

plans are now being made for him and his family to move there in June 1980. The initial commitment is for three years. The 85th and Euclid congregation plans to oversee this work and will handle it in the same manner as the Rhodesian work with Bro. Ron Courter. Bro. Helwig plans to drive to Mexico where Bro. Juan Rodriguez, Jr. will join him and continue on by car to Honduras. Hopefully Bro. Juan will be able to stay in Honduras for two to three weeks to assist Bro. Helwig get settled and get started in the Lord's work. Bro. Helwig's family plan to travel to Honduras by airline. We hope to arrange for one of the Mexican preachers to visit Honduras periodically and to conduct gospel meetings together with Bro. Helwig. In this way the mission effort perhaps can be accelerated during the initial phases. After the first year's work in Honduras, a determination will be made, Lord willing, as to whether a second preacher should be sent. It is difficult to know the exact cost of this work so some of the following figures are only estimates of what the actual cost will be: Monthly support-\$1200 to \$1300; Settling in funds-\$2500; Travel fare-\$1500; Shipping-\$1000; Monthly work expense-\$300.

All congregations desiring to have a part in this new work please send to us by April 1, 1980, your commitment for one or more of the following:

1. Monthly contribution to Bro. Murl's support, beginning June 1, 1980.

2. Monthly contribution to work expense, beginning June 1, 1980.

3. One time contribution for relocating expense (please send by May 1, 1980). Regardless of whether you can help financially, please pray for the new work in Honduras. For more information contact: church of Christ, 85th & Euclid, Kansas City, Mo.

LEAGUE ORDERS BIBLES FOR REPUBLIC OF CHINA

South Holland, Il.- World Home Bible League will underwrite the printing of 130,000 New Testaments in simplified Chinese script for distribution on the mainland this Spring. The New Testaments will be distributed to "house" churches where groups of Christians often only have one or two Bibles to share among them. Dennis Mulder, Asian director of WHBL, believes house churches are widespread in southern China. "They will be the backbone of the Church in China", he said. He told of a pastor who requested one copy of the Scriptures for his congregation of 1,000, saying they would copy the Bible in its entirety by hand and return the original copy if Bibles were not readily available. Most Bibles and other Christian literature were destroyed during the Cultural Revolution of the '60's. "Many Christians have seen no Christian literature in 20 years. Believers often do not know about other Christians who are meeting even in their own city", he said. Mulder's contacts on the mainland believe the government of the People's Republic of China is genuine in its new spirit of openness. "No one could have predicted the unbelievable, phenomenal changes now occurring on the mainland," Mulder said. "How long the door will remain open in China will depend on how long the current government stays in power". When China relaxed its restrictions against the West, Koreans in Manchuria began writing Far Eastern Broadcasting Company's HLDA, telling that many Korean Christians in Manchuria are worshipping secretly and without Bibles. But one fifteen year old boy wrote that he had obtained a Bible in the only available way. He had finished copying the entire New Testament as it was dictated on the air by the station for five minutes each day.

-From Moody, Feb. 1980, submitted by K.G. Wilks.

OUR DEPARTED

Freeman— Mrs. Sally Mae Freeman, age 85, was born April 24, 1894 in the state of Ga., and died March 30, 1980 on Ojai, Cal. She was preceded in death by her husband, Bro. Hiram O. Freeman. She is survived by a daughter, Mrs. Edith Phillips (wife of Bro. Doug Phillips); a son, Oscar of Garland, Tx.; 2 brothers, Edgar Trull of Dallas and Frank Trull of Coleman; 3 sisters, Mrs. Edna Tucker, Dallas, Mrs. Candice Jenkins and Mrs. Eulah Jenkins both of Italy, Tx. Funeral services were held April 3, 1980 at Johnson's Chapel, San Angelo, Tx. She was laid to rest at Eola Cemetery near San Angelo. Brethren from the 19th St. church of Christ sang beautifully the songs. Bro. Tate from Wichita Falls prayed a sweet and moving prayer and I gave the memorial message. Our deep and sincere sympathy is extended to the family of this dear sister in Christ.

-Paul Walker

Young— Bro. Connie Edward Young was born Jan. 2, 1914 at Lenna, Ok., and died April 4, 1980 at Veterans Hospital in Livermore, Cal., where he had been confined for sometime. He is survived by his wife, Edna, Ceres, Cal.; a son Richard, San Jose; 5 daughters, Connie Sue Britt and Karen Galbreath, Lodi, Cal., Kay Groover and De Lois Park, Ceres, Cal., and Shirley Buker, Montana; parents, Elza and Ara Young, Ceres; 4 brothers, Otho, Trent, and Ezell of Ceres, and Orville of Livingston, Cal.; 17 grandchildren and 4 great grandchildren. He obeyed the gospel several years ago and attended faithfully when able at Lawrence St., Ceres. His parents, in their 80's, and a brother, Trent, are members of the Ceres congregation. Services were conducted April 8 at Ceres, Cal. with interment in Ceres Cemetery. A large number were present, beautiful songs were rendered along with a prayer for strength and words of comfort to the bereaved. The Way was pointed to Jesus in the scripture readings and words spoken. It was an honor for Howard Hickey and the writer to assist in this time of need. We pray

HONOR ROLL

Please find listed below the names of those sending subscriptions from March 10 to April 10 and opposite the name the number of subscriptions sent. We again express appreciation to all who have helped in anyway in increasing the circulation of the paper. The list continues to be extremely encouraging. Check the following and report any errors to us, please:

E.D. Key-10; Don L. King-9; Chester King-7; Marie Bagley-6; Gayland Osburn-6; Richard Frizzell-4; Bob Loudermilk-4; Miles King-3; Joyce Herrin-3; Mrs. Kenneth McMullen-3; A.B. West-3; Orvel Johnson-3; Denver Ratliff-2; M.W. Derrick-2; Timothy Staggs-2; Carlton Stephens-2; Thomas Thornes-2; Vera Powell-2; Richard DeGough-2; Mrs. R.J. Wiseley-2; Marline Hill-2; Frank Cope-2; Wm. Martin-2; Brian Burns-2; J.W. Kornegay-2; Frank Trayler-2; Billy Dickinson-2; Olive Wilburn-2; Ira Roberts-1; Katrina Smith-1; Fred Lay-1; Lee Mohler-1; Jim Hickey-1; Lynwood Smith-1; Patsy Nunnally-1; J.B. Spradley-1; Mildred Tortellet-1; Lloyd Cox-1; Clovis Cook-1; Mrs. John Cofield-1; R.V. Criswell-1; Darlene Hamrick-1; Cathy Hornsby-1; James Parker-1; James Hunt-1; Kaye Bray-1; Mrs. Tommy Parrish-1; Walter Hunter-1; Harley Krider-1; Donald Freeman-1; James Thomas Teel-1; Charles Dixon-1; Leo Baldwin-1; Billy Orten-1; David Fowler-1; Lathan Dean-1; Richard Nichols-1; Frank Staggs-1; Paul Walker-1; Mrs. E.L. Hall-1; Donald Corson-1; Mrs. Arden Conner-1; B.F. Baysinger-1; Alan Bonifay-1; Billy Hilton-1; James Smith-1; Versal Del Rio-1; Don Thomason-1; Edward Hommel-1; Mabel Phillips-1; Billie Tidmore-1; Mrs. Harvey Staton-1; A.J. Mason-1; Total-138.

God's blessings on all and may the door of our heart always be opened to Jesus.

-Orvel B. Johnson

Lemons— Ival David Lemons, was born at Plato, Mo., in 1896 and departed this life March 13, 1980 in the Hospital at Houston, Mo. He was married to Ethel Butts, in 1915 and to this union six children were born. In addition to his wife, he is survived by three daughters and one son and one sister. He was a faithful and active member of the Church in Mtn. Grove, Mo. He was such a good person, easy to get along with, and yet so sound in the faith. He was a preachers friend. He led many souls to Christ through every means available; private talks, tracts, inviting them to church, etc. He bore his illness with resolve and patience. He made some of his own funeral arrangements. Many friends and brethren came that day to pay their last respects. The singing was done by members from the Lebanon, congregation. Having ask me some few years ago to conduct his funeral, I am glad I was able to fulfill his request. He will really be missed in the church.

-Clovis T. Cook

HE TAKES HIS STAND

I rejoice to say that on the morning of March 23, 1980, Bro. Voyd Ballard and his wife, Pauline, took their stand for truth and concerning issues that have separated brethren in the Lord's church, namely, individual cups, classes (divided assembly), women teachers and preachers, and a host of other things. Bro. Ballard expressed his intentions to Brethren Johnny and Gene Broughton and myself, on the night of March 22, 1980 in Bro. Johnny's home in Merced. He simply asked what he must do to take his stand with us, and when told, he was humble and willing. It was before the congregation of the faithful at Atwater that he and his wife took their stand. He has preached the gospel for over 44 years, and in or about the year 1950 debated Bro. Chester King on the issues mentioned, in Arvin and Lamont, Cal. I was present, as a boy, at the time. He says he has watched with sadness, departure after departure from the Divine truth. This caused him to study the issues that divide us and he no longer could remain with those who advocate such, without "a thus saith the Lord".

I believe Bro. Ballard is genuine, open to the truth, and is against departure from it. Brethren, encourage him, receive him, and he will be a great asset in the fight for right, and preaching the gospel. May God bless him and his good wife for their courage, and him with many years to preach the Word of God.

-Richard DeGough

SWORDS MAKE TRANSGRESSORS

By Clayton Fancher

Christ told the apostle that didn't have a sword to sell his garment and buy one—Luke 22:36 "Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one." In verse 37 he said "For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end." In verse 38 "And they said, Lord, behold, here are two swords. And he said unto them, It is enough." Christ was referring to the prophecy in Isaiah 53:12. No one can deny the sword carriers became the transgressors. When Peter drew his sword and cut off the ear of the servant of the high priest Jesus said unto him—Matt. 26:52 "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." If there were no other scripture against carnal warfare, this would be enough.

-P.O. Box 147 Cape Fair, MO 65624

SWORDS VS. PLOWSHEARS

(cont'd from page 1)

unjust things, but that does not indicate that the devil controls all the churches. The devil sometimes controls the governments of the world too. (The situation in Iran seems to be proof that he has a hand there). However, this does not prove that he controls all governments. (Even if he did, we would still have to be subject to them as long as we could do so without disobeying God's will).

To return to the original line of thought: we are told by some that Romans 13 teaches us that we should be subject to the civil laws. Hence, when the civil government tells us to "go fight for your country," we must go. However, Romans 13 has more truth in it than just the first few verses. Notice verses 8-10: "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." The Apostle plainly prohibits "killing." Hence, when the civil government says kill, do we kill? No, we "...ought to obey God rather than men." When will some realize that a Christian is to be a good citizen, obedient to the laws of the land (whether the U.S. or any foreign land) and yet his loyalty to King Jesus supercedes any other. We are in the kingdom of God and so we leave the business of running the kingdoms of this world to those who are of the world. Yes, the U.S. needs its police forces, and armed forces as a civil government. However, these are not jobs for Christians to do. Our warfare is not carnal according to Paul in 2 Cor. 10:3,4. Again in Ephesians 6:12: "For we wrestle not against flesh and blood." Simply, we are to leave such matters to those who are wrestling against flesh and blood, and whose warfare is carnal or fleshly. (This is one reason why I personally do not vote in the civil elections. I try to take care of my business and let God take care of his.)

Often 1 Peter 2:13,14 is cited in an effort to bolster the unscriptural position that Christians may go to war. Peter there says: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto Governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." Here again we find inspiration teaching that Christians must be in submission to the civil laws of the land. Remember, however, that Peter gives the rule (be in submission) without stating the exception (obey God rather than men). Can't anyone see what Peter really meant? Is it really possible that anyone can view this objectively, with an open mind and still contend that Christians may kill for their countries when God said NO? God said "Thou shalt not kill." Man (civil law) says kill. Who are Christians to obey? We are told that when an exception to a rule is once stated it need never be restated, it always exists and remains in force. Such is certainly the case here.

Christians are told to love their enemies (Matt. 5:44). Are we to kill or maim those we love? War is terrible! Men are literally blown to tiny bits by bombs, etc. Can it be true that a Christian is to engage in such barbarous activity against those he loves? Who believes it? Imagine men praying for God's blessings on the battlefield! Shall we ask His blessings upon us as we wound, dismember, or kill our enemies? Is He to bless us with a numbness and a deaf ear to the terrible shrieks and cries of the wounded and dying at our hands? We who are to preach the gospel to every creature that they might be saved, shall we now turn on them and kill them? No, the very idea is ludicrous to say the least.

All must finally agree that God's law is a universal law. It applies to all men everywhere. Men in Iran are commanded to believe, repent, confess, and be baptized just as we are here in the U.S. The same holds true in every country on the

earth. If all men everywhere obey the gospel, become Christians, they are then commanded to love their enemies. If that be true, and those countries go to war against each other, who may the Christian kill? He is not allowed to even hate a man, much less kill him. He must love them. I'm sure anyone can see that theoretically a brother in Christ could find himself preparing to kill another brother in Christ (from another country) because the laws of his respective land demanded that he "fight for his country." That is, of course, if Christians may go to war. They cannot--for God will not permit it.

Christians are as out of place trying to fight a carnal warfare, as the world would be trying to fight our spiritual warfare. They must first become spiritual to fight the spiritual warfare, and we must become carnal to fight the carnal warfare--that, is sin.

-41931, Chadbourne Dr., Fremont, Ca. 94538

THE ONE LOAF

(cont'd from page 1)

PASCHAL LAMB

Without blemish-Ex. 12:5; A male Ex. 12:5; Not break a bone-Ex. 12:46.

CHRIST

1 Peter 2:22; Luke 2:22-23; John 19:33-36.

By studying the above passages, one can readily see the type and anti-type. The instructions for observing the Passover mandated one lamb for each house Ex. 12:46. If one household was unable to eat the entire lamb, they could invite others in, but could not divide the lamb. "A lamb for a house" Ex. 12:3 was the rule. It was one lamb for one assembly or gathering. Today it is one loaf for one assembly. When we gather to eat the bread of the Lord's Supper we use but one loaf, first of all because Jesus used only one in the institution of the feast, and secondly because corroborating evidence manifested in type and anti-type suggest only one.

ONE PHYSICAL BODY

Christ had only one physical body to offer. The paschal lamb pointed forward in shadow and type to that body. Each passover assembly had that type. The loaf on the Lord's table points backward to that physical body, thus each assembly has only one.

ONE COMMUNION BODY

As there was "one body" in shadow and type and "one body" in substance and reality, there is one body exemplified in the "one loaf" of bread Jesus took. Today we should follow his example.

ONE SPIRITUAL BODY

There is one body Eph. 4:4. The one body is the Church Col. 1:18; Eph. 1:22-23. There is to be no division or schism in this one body. 1 Cor. 12:25; 1 Cor. 1:10 There is an interesting connection between the "one-body"-Church and "one body" loaf in the communion. Hear Paul "For we being many are one bread and one body: for we are all partakers of that one bread" 1 Cor. 10:17 McKnight comments: "Because there is one loaf, we the many are one body; for we all participate of that one loaf." In this passage Paul reasons from what was known and accepted i.e. that there is but one loaf in the communion, and deduces another truth i.e. because we all partake of that one loaf, we are one body. If we accept his conclusion, we must accept his premise.

The loaf of the Lord's supper is one in cohesive union, literally. So we, when we partake of it, indicate we are one in spiritual union.

To use more than one loaf in the Lord's supper is to do what Jesus did not do. In using a plurality of loaves we destroy the message in type and anti-type. We also destroy the symbolism between the one physical body of Christ and the one spiritual body, the Church. We act without scriptural precedent or foundation. Such actions are not approved by our heavenly Father.

THE CHURCH DIRECTORY

Below are changes to be made in the 1979 Church Directory.

BAKERSFIELD, (Kern County) CA. Brundage Lane Church of Christ, 1600 Flower Street, is no longer meeting.

NEOSHO, (Newton County), MO., West Highway 60 Church of Christ, should be **West Highway Church of Christ**, Change Sun. P.M. service to 6:00 P.M., change Bro. Willis Bowman's address and telephone number to: Rt. 6, Neosho, Mo. 64850, Phone (417) 451-5932.

IMPERIAL, (Chase County) NB. Change the address and telephone number for Bro. James A. Parker to Rt. 2, Imperial, NB. 69033, Phone (308) 882-5169.

FALLS OF NEUSE ROAD CHURCH OF CHRIST, (Wake County) N.C. Bro. R.E. Hawkins, change address to Rt. 1, Box 7-D, Youngsville, N.C., 27596 Phone the same. The telephone number of Bro. Bobby Holt has been changed to (919) 266-1877, and the telephone number of Bro. M.D. Weatherly has changed to (919) 874-0709.

AUSTIN, Tex.—The Woodrow Ave. congregation is disbanded, no worship conducted there. K.G. and Cora Wilks have moved to McGregor, Tex. and will worship with the Lincoln St. church of Christ. Bro. Wilks new address: 528 N. Main St., McGregor, Tex. 76657.

RED OAK, (Ellis County) TEXAS, the zip code for Cedar Hill, TX, should be 75104, Bro. Bob Johnson has new address and telephone numbers, 201, North Hillside Street, Red Oak, Tx. 75154, Phones (214) 576-3051 and (214) 223-5626.

SAN ANTONIO, (Bexar County) TEXAS, **NACOGDOCHES ROAD CHURCH OF CHRIST**, Bro. L. Melvin Crouch has a new address: 215 North Fourth St., Uvalde, Tx. 78801 Telephone number the same.

I appreciate the information that you send in and I am glad to pass it on to the brotherhood so as to keep it informed. If you know of new congregations or changes in your home congregations please let me know so that I can notify others. Your cooperation will be greatly appreciated. Ray Asplin, Star Route 2, Box 67-A, Norfolk, Arkansas 72658, Phone (501) 499-7117.



Chester King, 809 Lyons, Kansas City, Kan., 66101, April 7— The church at 7920 Kansas Ave. continues to grow. We rejoiced March 16th when six were baptized and two more restored during the month. If you know of someone in the Kansas City area that isn't attending services, please send us their names, addresses, etc. We are especially interested if you could furnish us with any leads in the Lawrence, Kansas area.

Richard DeGough, Rte. 2, 1907 Tully Rd., Hughson, Cal. 95326— The work at Turlock, and places nearby goes on. The churches have work planned, and meetings going real often. I have preached at Modesto and Escalon, as well as Turlock recently. The meetings in Auburn and Modesto were good. Brother Lynwood Smith stayed with me and preached at Turlock, also at Manteca. It was enjoyable to have him, and talk with him about the work and the Church. We baptized a young couple last night. What a joy to find people "gladly

receiving his word". Pray for us, our love to all the brethren. We enjoy the paper.

Ronny F. Wade, 707 Pearson Dr. Springfield, Mo. April 4— The work of the Lord in this area continues to make successful progress. Our T.V. program is receiving more response than ever in its 15 year history. Of late we have been overwhelmed with the number of letters received. Last week-end we enjoyed a good meeting with the 85th and Euclid congregation. There were two confessions. At a recent service here in Springfield an older couple were baptized into Christ. The Church in Springfield, both North and South seem to be making good progress. Currently we are in Little Rock, Ar. in a meeting. We look forward to meetings at W. Monroe, La., May 28-June 1, and Hillcrest, Miss., June 7-15. The Lord bless all, is our prayer.

Billy Orten, Route 3, Marion, La. 71260, March 20— The churches in North Louisiana have experienced some growth in the past few months, for which we are thankful. There have been six baptisms, several confessions, and some have turned from innovations in the worship of the church to the old paths. Bro. Billy Dickinson continues to do a good work in the Monroe-West Monroe area. We are blessed to have him with us. Bro. Lynwood Smith recently held a good meeting at Strong, Ark. I look forward to conducting several meetings this summer in the east and midwest.

Brian Burns, 138 S. Ivy, Apt. G, Escondido, Ca. 92025, (714) 458-5303, March 31— February has brought a challenging and rewarding work for me here with the San Marcos congregation. So far there have been no visible results thought we continue to go from door to door striving to arouse some interest in the Lord. We are few in number but want to do all we can for the Lord. If you know of any we can contact please contact me. I plan to continue here until June 23, when I hope to return home and attend the Sulphur meeting. Please pray for us. Here are two subs., for the Old Paths Advocate.

Jerry Dickinson, 2604 Erwin, Victoria, Tex. 77901, March 24— It was my pleasure to be in Piedmont, Alabama March 8-16. While working in Marietta, Georgia, several years ago I held my first ten day meeting in Piedmont and it was good to be back with these brethren again. I was treated grandly and the meeting resulted in 2 baptisms and 6 confessions. We are back home now laboring in the mission work here and looking forward to a soon approaching meeting at the Hillcrest congregation in Mississippi, April 2-6, and to our meetings this summer. I pray the Lord will richly bless you as he has so richly blessed me and mine this year.

Richard DeGough, 1907 Tully Rd., Hughson, Ca 95326— The work continues with so much to be thankful for, in Turlock. We seem to grow in members and the brethren have a mind to work. Last evening, we baptized two more souls into Christ. We also rejoice that Bro. Voyd Ballard and his wife took a stand for right. He will be a great asset in the Lord. We had a good meeting in Bakersfield, at Planz Rd., with good crowds. It was encouraging to me to hold the meeting. Brethren cooperated well and worked hard to advertise the meeting. Several outsiders were there. We look forward to a meeting beginning tonight with Bro. Lynwood Smith, at Stockton. To the Lord goes all the glory.

Bob Loudermilk, 3413 S. Kessler, Wichita, Ks. 67217 March 26— The first of March we enjoyed our gospel meeting with Barney Owens. George Hogland just concluded a short series of messages here on "GOD'S PLAN FOR MARRIAGE AND THE HOME." It is a pleasure, at this time, to have 2 young

men in our home: Dwight Hogland from Lubbock, Texas, and Bill Ferguson from Tulsa, Ok. They are working toward developing their talents for preaching the gospel. I am still collecting back issues of the *Old Paths Advocate*. If you have any before 1956 that you do not plan to keep, please send them to me at the above address. Also any other brotherhood papers: "Proclaimer of Truth", "Restoration Thoughts", etc.

Bill Ferguson, 3413 S. Kessler, Wichita, Ks. 67217, March 26— This is my first time to report to the *OLD PATHS ADVOCATE*. I am now in Wichita, Kansas, with the support of my home congregation (Tulsa, Ok.) I am presently studying with Bob Loudermilk as I prepare to preach the gospel of Christ. I appreciate the support and encouragement of my Brothers and Sister of like precious faith. I am deeply grateful to Bob and Cindy Loudermilk for allowing me to make my home with them for the six months I plan to be here. My future plans include preaching the word to a lost and dying world and carrying on the work of an evangelist. I ask for your prayers as I enter the field of preaching.

Phillip Cimei, 203 E. Minnie, Davis, Ok. 73030, April 8— The church at Davis is thankful for the blessings that have come our way. We thank God for His great love and Word, and that it has been so effective in this area. Since Jan. 1, we have had six baptisms. Also a number of restorations due in part to the T.V. program with Brother Johnny Elmore in our area. We have studied with many of these people and are thankful to have been of assistance in any way. Space does not permit me to tell about the zeal, and enthusiasm these new members have. They are very willing to help out in services. We are thankful for Orval Johnson and his wonderful wife who visited the congregation and seemed to spark the fire of interest. May God bless them. Please pray for us at Davis.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538, April 11— We enjoyed the meeting at Healdton, Okla., very much. There were a number of preaching brethren who came from various places and helped out so much. I enjoyed visiting with Johnny and Stan Elmore who live in nearby Ardmore. We were glad to have Lynwood Smith for one night as he was passing by also. There were other preachers too, Phil Cimei, Randy Tidmore, William St. John and perhaps others. All were a great help. We made our home with the Jim Cannon family and could not have been treated better in any way. We extend our thanks to them for the good home. We look forward next to being with the church in Kansas City, Mo. (85th and Euclid Streets) over the 1st two Sundays in May. Too, though it seems but a short time since we were there, we are already looking forward to the 4th of July meeting in Sulphur Okla. The church here at home seems to be doing fine. We have outsiders present nearly every Lord's day. We ask your continued prayers for us.

Jackie C. Lee, P.O. Box 833, McAlester, Ok. 74501, April 10— Since last reporting a lot has happened. Two families have moved into the area which has helped our singing and our teaching. Within the last two weeks three souls have been added to the Lord's church through the efforts of local brethren as well as some good preaching and teaching by faithful gospel preachers to the praise and glory of God. It's uplifting to know that there are still those who are willing to humble themselves in obedience to the will of God.

The past two months we had two good week-end meetings with brethren Joe Hisle of Ada and Jack Cutter of Tulsa. Also, during the second week-end of March I was privileged to be able to hear some good preaching from some of our younger preachers in a meeting devoted to them held

annually at Ada, Ok. We are presently engaged in a five day meeting here at McAlester with Bro. Clovis Cook of Springfield, Mo. doing the preaching. Our next meeting will be with Bro. Jack Cutter, the Lord willing, in June. Pray for me in His cause. Love to all the faithful.

Lonnie Kent York, 628 Cumberland Dr., Muskogee, Oklahoma 74401, April 9— The work here continues and we are filled with confidence in the power of God's word to save souls. During the recent months there have been three souls added through their obedience to the commands of God. We continually give God the praise and glory for such blessings. The spring young peoples meeting at Tulsa was very encouraging to me and to all who attended. Without hesitation I can say that the young men who delivered sermons are unequaled in their zeal and determination for the truth. It was spiritually uplifting to see another generation of young preachers making their mark for the cause of Christ. My prayer for these young men is that they will continue to proclaim the truths found within God's holy and divine will. Lord willing I will be conducting a meeting at Pleasant Valley, Pa., June 8-15, and then at Beatrice, West Va., June 20-29. If any nearby congregation can attend, I am sure that these congregations will be most appreciative. My prayers for all the saints is that they prosper in spirit for the will of the Lord.

R.B. Roden, 112 Kelly Dr., Moore, Okla. 73160— We are thankful that Bro. Homer L. King is back home. When we recall the days he was active in the field of preaching full time, it was a time when members were ready to hear the gospel, when we cried out against sin. The members did not wear slacks or cut their hair as some do today. We need a call back to the Bible and plea for a thus saith the Lord. 1 Pet. 4:16-18. Our meeting at Levelland was well attended. Bro. L.G. Butler and family were good to come also Bro. Geo. Hogland and family helped each night until they had to leave for Kan. for a meeting. Bro. Paul Walker and family were with us one night. We are always glad to have our preaching brethren in attendance. We baptized one, two made confession of faults, and one returned to the church. April 18-27, we go to Lone Rock, Ark. church. Be with us if you can. The church at Moore, Ok. is still having good fellowship and working hard to reach lost souls. Pray for us in the work.

J.W. Kornegay, Brohard, W. Va. 26138, April 1— Sorry to hear of Bro. King's illness and pray for his recovery and good health. Our good soldier of the cross has stood for right and been in many battles against the wiles of the devil, wrestling against flesh and blood, against principalities, against powers against rulers of darkness, against spiritual wickedness, God bless him. In his 87 years he still stands! Brethren having on the whole armor we will be able to stand, without it we fall. Our work here at Beatrice continues and we look forward to Bro. Lonnie York in a meeting here June 20-29. He is a good teacher, we need more like him. Lord willing, I will be in a meeting in Akron, Ohio (Manchester Rd), June 8-15, and in Ky., Hilltop congregation, July 13-20. We look forward to these meetings. We ask the Lord's help in fulfilling the needs of the new congregation at Durham, a few miles from my home at Raliegh, N.C. There are many fish in the sea and may the Lord help us to be good Fishermen and to know how and where to cast our net. We enjoy the *Old Paths Advocate* very much and look for it each month.

Paul Walker, P.O. Box 1544, Big Spring, Tx., April 4— We heard Bro. Bill Roden preach a fine sermon recently in Levelland, Tx. It was good to see Bro. Bill and wife again. Our monthly study was held in Andrews last Saturday night with Sammy Duncan in charge. He spoke on: The Innovations In The Church. Sammy, a school teacher, is also

a fine Bible teacher. It was good to be with preaching brethren L.G. Butler and C.A. Smith during the study. Yesterday in San Angelo I conducted funeral services for Sister Sally Mae Freeman. (Please see details elsewhere in this paper). Her son-in-law and daughter, J.D. and Edith Phillips were able to attend the funeral; Bro. and Sis. Williams from Ojai accompanied them. Many good things were said about the life of Sister Freeman. It was good to see Bro. and Sis. Phillips again. We look forward to working with Jim Hickey who recently moved into the Plainview area from Cal. I recently preached in Odessa and San Angelo and enjoyed visits with the brethren very much. We look forward to having Bro. John Fisher with us here in Big Spring the latter part of June.

Franklin E. Staggs, 4410 Teays Vly. Rd., Scott Depot, W. Va. 25560— The Lord has been good to us, and that many times through our brothers and sisters in Christ. By lack of awareness we are prone to take for granted those who do so much for us and love us deeply. We have been blessed with the addition of two new teenage sisters in Christ here at St. Albans congregation since last report: Angela Dawn Bukant, grand daughter of Sister Kitty Bukant, long time member and one who influenced Angie much; and also Stacy Ann Grishaber. Stacy is encouraged by her Aunt Jean, daughter of the late much-loved Moss Covert. We are thankful for our young people and their concern for things spiritual. Gladys and I were happy to have our children home recently, Alan and Tonya from Fairmont and Timothy from Lawrenceburg, Tn. area. Timothy preached here March 30, morning and evening. Good to hear him again after 6 months. He left the following day for Wash. and Oreg. We thank God for all who preach the Gospel and those who support the spread of the Kingdom of our God. Again, let it be said, The Lord has been good to us. God bless you all as we look to the future which to us is unknown, but well known to our Heavenly Father.

Orville Lee Smith, 409 W. 3rd, Joplin, Mo. 64801, April 4— Recently we had a wonderful treat in hearing Bro. Doug Young in a wonderful meeting at Leawood Village and the preaching of Brother Pete Morgan here in Joplin. Since last reporting, the new congregation I am working with at 407 E. 20th (Joplin) has about doubled. We are less than 2 years old and started with just a very few people. Recently, we had above 40 people present and one Lord's day over 55. Our Brethren and Sisters are workers. Our love, unity, fellowship, labors and prayers have caused God to bless our efforts. For this, we give praise to God and our heartfelt thanks. We have a weekly radio program here and on Thursday nights our male members gather for a study to improve their abilities. We look forward to a short meeting with Brother Richard Reed, April 15-17, and a meeting with Don McCord, June 23-29. We extend a warm welcome to all who may come our way to stop and fellowship with us here. Recently, I have held enjoyable meetings at Cedar Rapids, Iowa and North Kansas City. I am now recovering from a severe attack of high blood pressure that I recently had. Too, we appreciate the good T.V. program out of Springfield which is aired over the Joplin station. Brethren, time is short! Let us work together in love to build up the Cause of Christ. I enjoy the Old Paths Advocate and the reports of good being done everywhere.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., April 8th— The work here is going very well. We have baptized three just recently on the North side here in Springfield. Prospects are good for more of the same. I held a meeting at Gilliland, Texas, March 20th through the 23rd. The meeting was well attended, especially, by local people. We had visitors from other congregations as well. Ron Willis, from Wichita Falls, Tex., attended the meeting and was of much value. The Foy Wade's from Ft. Worth, came and helped out Friday through Sunday. We had thirteen responses on Lord's Day morning. We have a sincere group of people at this place. E.D. Welch, is a good leader and he has some very good help. I am impressed with every one of them. I also held a short meeting at Little Rock, Ark., Feb. 1st through March 2nd. Weather was bad but we sure enjoyed the meeting. Clayton Fancher and wife, were with us and helped out very much. Also held a short meeting at Mtn. Home, Ark., where I have preached a lot in the past. Really enjoyed being with old friends in Christ. This is the home of Irvin Barnes, with whom I have worked in these parts and elsewhere, for many years. The Fanchers were also with us in this meeting helping out as they could. I am departing tomorrow for McAlester, Okla., for a meeting Wednesday through Sunday. I recently lost a sister which made us very sad. She had been ill for some time. Thanks so much to all of you who responded with flowers and cards, and verbal condolences, from so many places. The response to our television program has simply been great this past winter and spring. We averaged over fifty letters per week at one period of time for over eight weeks. Several have been baptized as a direct result of the program, and some brought out of digression.

Carl M. Johnson, 1124 E. 8th, Ada, Ok. 74820, April 7— We are now in the midst of an enjoyable meeting in San Angelo, Tx. It is always a pleasure to work with the brethren here. We anticipate a profitable meeting. Earlier, we conducted short meetings at West Plains and Seymour, Mo. Both meetings were well attended and there were two confessions of faults resultant. I also preached at Houston, Mo. on Wednesday night which resulted in one confession. During our stay in Mo. we visited fellow preachers: Tommy Shaw, Allen Bailey, Ron Alexander, Ken Middick, James Howard, Billy Dickinson, and Wayne McKamie. The latter two were holding meetings at Fieldstone and Niangua, respectively. It is always a source of encouragement to visit preachers such as these, and their families. The second weekend in February we had a good meeting at home with Bob Loudermilk. In spite of terrible weather we had good services, as Bob did his usual good job. The second weekend of March we had our annual March weekend meeting with seven young preachers doing the speaking. The speakers were Glen Ayers, Jimmy Cutter, Randy Ballard, Don Jackson, Glen Ballard, Ricky Cutter, and Lyndon Cox. The meeting was a huge success with beautiful singing, excellent teaching, and crowds that numbered around 200 each service.

My schedule for the next few months includes: Marietta, Ga., April 19-27; Batesville, Ar., May 2-11; Mountain Home, Ar., May 12-21; Alton, Mo., June 20-29; Lee's Summit, Mo., July 11-20; Cable Ridge, Mo., July 25-Aug. 3; Norman, Ok., Aug. 8-17; Flint, Mi. Labor Day Meeting; and Bunner Ridge, W.V., Sept. 5-14

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

OLD PATHS ADVOCATE

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

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

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THE FRUIT OF THE VINE

By Lonnie Kent York

This is a continuation of the refutation of Wesley Ballard's tract entitled "Fruit of the Vine-Wine is the Name of the Drink." The first article proved that the phrase "fruit of the vine", as recorded in Matt. 26:29, Mark 14:25, and Luke 22:18 is the unfermented juice of the grape. Evidence was also presented that there could not have been any fermented (alcoholic) drink in the Passover. In short, the first article resolved the supposed difficulty regarding the name of the drink element in the cup which represents the blood of Jesus Christ.

The reader should realize that the majority of arguments, presented by this tract, are developed around scriptures and concepts which possess no correlation with the communion. This article will prove this statement as well as show that there are contradictions in his arguments. Also, that the scriptures which were presented to prove a fermented drink in the communion are baseless.

THE NAZARITE VOW

One of the major proof texts of this tract is Numbers 6:3-4: "He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk." From this text this tract develops various arguments based upon unwarranted conclusions and facts. By examining and refuting these fallacious conclusions and facts, the argument based thereupon will be proven to possess no validity towards authorizing a fermented drink in the communion.

One fallacy which is paramount throughout this tract is the definitions of terms. He has assigned his own particular definitions to the various terms, this text being no exception. As noted in the first article, the word for wine, "yayin" was defined by Young on page 1058 by "what is pressed out, grape juice", not by "neither sour nor sweet wine", as defined on page 11 of this tract. Next he defines strong drink by "sweet yayin wine". The Hebrew word for "strong drink" is "shekar", and Young defines this word on page 273 by "sweet drink (what satiates or intoxicates)". The word "shekar" is never used in combination with the word "yayin" to indicate one single drink, as implied by this tract. In the majority of texts, where shekar appears, the word "yayin" can also be found; therefore, this indicates that there is distinctiveness between these two substances. "Gesenius" defines shekar on page 823 by "strong drink, intoxicating liquor, whether wine, Numbers 28:7, or intoxicating drink like wine, made from barley, or distilled honey or dates." Shekar is most generally the name given to wines made from substances other than the grape; thus, it cannot be said that shekar is made of the grape vine. The definitions ascribed to "vinegar of wine" and "vinegar of strong drink" also possess this fallacy. Vinegar is an acid tasting or sour tasting liquid. When the

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If the date near your name and address reads 6-80, your subscription expires with this issue. Please renew promptly.

-HLK

A STATEMENT FROM VOYD N. BALLARD

In the May issue of *Old Paths Advocate* brother Richard DeGough under the heading, HE TAKES HIS STAND, wrote to inform all concerned that my wife (Pauline) and I made public confession of our errors in digression and took our stand for a "thus saith the Lord" before the church meeting at Sierra Vista & Drakeley Avenue in Atwater, California, on Lord's Day morning, March 23, 1980. We are so happy to be working and worshipping with these good brethren, and we rejoice daily for the opportunity to "walk in the light, as he is in the light." We look forward to becoming better acquainted with brethren of "like precious faith" everywhere.

I obeyed the gospel of Christ and started preaching it over forty years ago, while yet a boy of sixteen years. I have been preaching and debating continually since 1936, working among those who use individual cups, Sunday school classes, and women teachers. When the divisions came among these brethren about twenty years ago over *Herald of Truth* and Institutional Orphan Homes I went with those who are commonly referred to as "Conservatives", though I have the most of the time been too "conservative" for them.

During the past ten years I have lived in Merced, California where I have operated a business to make our living, while continuing to preach among these brethren in Merced, Atwater and Turlock. During the past three years, especially, I have watched with growing concern and deep sadness more and more departures from "the old paths" among these people. Their women dress themselves in slacks, pant-suits and other immodest apparel and march right into the Lord's Day assembly, as well as wearing such apparel while teaching their "classes." These women have absolutely no respect for the worship services nor for the teaching of the Bible on the subject of the woman's role in the church. The elders and leaders in most of the congregations have no idea what these women are teaching in the classes. The truth of the matter is that many of the classes are conducted so as to entertain the youth, and very little Bible is taught. I am willing to affirm that most of their women teachers are not capable of teaching the Bible, due to a lack of Bible knowledge.

An honest and sincere investigation of the Scriptures has convinced me that the class system of teaching, women teachers, and individual cups in the assembly and in worship to God, is wholly without Divine authority. Having

(continued on page 2)

DISCIPLINE IN THE HOME

By Homer A. Gay

In the beginning God realized that there must be discipline in the home, for He said to Eve, "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). And all through the ages of God has expected the husband and father to be the head and ruler of the family. This does not mean that the wife has no say in things, for she is to "guide the house" (1 Tim. 5:14). A home without discipline is like a country without law.

With all of the teaching and training of children, there still comes a time when more stern measures must be taken. The new idea, that some smart people have, that punishment is the wrong way to handle children, is paying off now in the great surge of juvenile delinquency that blankets the country!

Christian parents, in trying to build a Christian home should take the Bible as a guide instead of some man-made formula. And the Bible says "He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes" (Prov. 13:24). When you try to take yourself and others believe that you love your child too much to punish him when he does wrong, just remember the Bible says instead that you hate him. As I have said before, it is not love that keeps parents from punishing a child, it is cowardice. Again, let us read, "Withhold not correction from the child: for if thou beatest him with a rod he shall not die. Thou shalt beat him with the rod and shall deliver his soul from hell" (Prov. 23:13-14). When children are not taught in the home to obey rules, they are thrust out into society to give trouble. They will be disobedient in the school room, will disobey and dodge the "law", be troublesome neighbors, and finally spend eternity in hell- and this, all because the parents "loved the children so much they could not spank them for not minding."

If parents were the only ones who ever had to put up with the disobedient spoiled, undisciplined child, it might be different. But remember, that other people have to put up with that child for the greater part of his life. I have seen parents who were so ashamed of their child, when they would take it to church or when the preacher came, that they could not get through apologizing for it. Then they would go right back home and spoil that child even more, never seeming to realize that "the rod and reproof giveth wisdom: but a child left to himself bringeth his mother to shame", nor heeding the admonition "corrupt thy son and he shall give thee rest; yea, he shall give delight to thy soul" (Prov. 29:15-17). How true it is that a "child left to himself" will bring the parents down to shame! The main trouble these days is that most parents "leave the child to himself" too long before they begin to try to correct him. When it is a baby it is so little and sweet, and as it grows up it does and says so many "cute" things; things that they intend to make it quit saying later but they laugh at these things now, and encourage the little one in things that are rude and unbecoming. Finally, when the child gets so large that these "cute" things are ridiculous to everyone but the parents, (and they begin to try to stop it) the child can never quite understand just why the change in his parents. He is losing confidence and respect for them. They will allow him to do and say so many things never obeying them all week, and then when they take him out to meeting and he takes in the whole place, disturbing everyone there and drowning out the preacher, they are ashamed of him and make excuses that he doesn't feel well and all of that; when in reality, they themselves should make a public Acknowledgment for neglecting their duty and take the youngster back home and begin in dead earnest to try to atone for their neglect and try to get that child under their control before the next Lord's day.

To other people, those little "shut up", "let me alone", "go jump in the lake," and other like "cute sayings" of the child are just plain disobedience, and it surely is a grand

mistake for parents to ever teach or allow their children to try to pull such on them.

One final word about when a child is really corrected; too many parents just spank a child enough to make it mad and then let it go on to bawl and complain and fuss the rest of the day. I saw a young father trying to make a child pick up something that it had thrown on the floor, not long ago. The child bitterly refused to do it, and the father spanked it a time or two, and then took the child's hand in his own and picked the object up and put it on the table, the thing he had commented the child. He turned the child loose mad as a hornet, kicking, squirming and feeling assured that he had NOT minded his father. This child will be twice as hard to control next time. He should have been whipped until he was glad to do what his daddy told him to do--and just because daddy said to do it. The beating on the child is not what counts--it is the causing them to obey commands.

-Selected by Don L. King

NOTE OF THANKS

My wife and I wish to thank our dear brothers and sisters in Christ for the many nice cards and letters of get-well wishes and expressions of Christian love and beautiful flowers I received while in the hospital. I especially wish to thank you for your many prayers. This means so much to one in time of need. My appreciation to my family and Christian friends. May God bless you all. Al and Carmen Newman.

PRAYERS REQUESTED

Bro. Mark Hale, who will be 20 years of age July 9, son of Melvin and Jo Hale of the Levelland, Tx. congregation, and grandson of the late L.A. Corbell, is in intensive care unit in the hospital in Lubbock. He was injured May 2, after hitting a live wire while on a telephone pole, falling a great distance. He is paralyzed from the waist down, with bruises, bad electrical burns, damaged ribs. His mind and attitude is good, he can use his hands and talk. Please pray for him, he is in Methodist Hospital, ICU, 3615-19th St., Lubbock, Tex. 79407. (Note- The above information was sent by Sister Petree of Levelland. Don't forget to remember him in prayer and by card if you can-HLK).

A STATEMENT

Continued from page 1

reached this conviction, I had no choice except to take my stand for the truth. I have reached the place in life where the most important thing to me is to be right with God. I am sure that I am now standing upon the solid ground of God's eternal Truth so, "...forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13,14.

Since I live in the Atwater area and have my business here, we will be worshipping and working with the Atwater church, doing whatever we can for the good of the cause here. The Atwater congregation has two other very capable teachers, Brother Eugene and Brother Johnnie Broughton, and they have asked me to share the teaching with them. This I am happy to do. I am also available to preach anywhere within driving distance of Merced, and would welcome such opportunities.

-Voyd N. Ballard
3046 North Ashby Road
Merced, Calif. 95340
Phone: (209) 723-7822

THE REAL THING By Jerry Dickinson

The testimony of an eyewitness, if that eyewitness is a credible one, is unimpeachable and incontrovertible. It is important for us to remember that the writers of the New Testament were eyewitnesses of the events they have recorded for us. Add to that the fact that they were guided in their writing by the Holy Spirit and the result is a body of truth that cannot be successfully challenged.

"But how can we be sure the New Testament writings are authentic", is a question that doubters and deniers pose again and again. "How do we know that the books of the New Testament weren't written at a later time; how can we be sure that what has come down to us is what the apostles actually wrote; and how can we be sure that interpolations and corruptions have not crept into the text itself?" These questions would all be valid if the querist was seeking truth. Too often, however, people are more interested in raising questions that will satisfy their stullified consciences than in seeking answers. For those seeking answers a few follow.

Is the New Testament authentic? Is it the real thing? It is strange to me that no one, not even the enemies of Christianity, who lived during and right after the time of the writing of the books of the New Testament ever questioned their genuineness. True, they ranted and raved against the writings but never did they deny they were the real thing. It was left for the "brilliant" so called "scholars" of later time sto do the absurd!

The antiquity of the New Testament is established by many sources. Catalogs help us establish authenticity. There are many catalogs that list all the books of the New Testament, among which are the catalogs of Augustine of Africa (395 A.D.), Jerome of Bethlehem (392), Atanasius (326), and Origen (200 A.D.). A most interesting catalog dating from the second century is known as the Muratorian Canon and dates between 130 and 180 A.D.

Various references and quotations also help establish the authenticity of the New Testament. As early as 107 A.D. Ignatius refers to the "writings of the apostles" and in addition to many such references, we have actual quotations of the New Testament. It is interesting that some of these references and quotations date back to the very time of the apostles. Volume after volume of the writings of early authors such as Polycarp, Ignatius, and Clement have been preserved, many of which are literally filled with quotations from the New Testament Scriptures.

In addition to the above evidence is the evidence of the fragments, manuscripts, and versions. For example, there is the Old Italic, a version dating from the second century. There is a fragment of John 18 believed to be dated about 125 A.D. that is now in the John Ryland's Library in England. It is of interest because of its age and because it was found in Egypt showing how rapidly the gospel had spread. Too, there are in existence not only fragmentary portions but whole manuscripts of the New Testament. There are over 4,000 manuscripts extant. Some of these date back to the fourth century.

As you read about this evidence it may not mean much to you. Allow me, however, to illustrate how well the New Testament is authenticated. The Encyclopedia Americana in an article on *Caesar's Gallic Wars* --written about 50 B.C. --comments that this is authentic and a reliable work of Caesar. How was this authenticity established? There are nine manuscripts that establish the authenticity, the earliest of which dates 900 years after the book was written. Now compares that with the New Testament. We have over 4,000 manuscripts besides fragments, quotations, references, catalogs, and versions, some of which go back to the very times of the apostles.

When will men, and more than that, when will professed Christians realize that the Bible is what it claims to be and as such contains the only plan of salvation, the only pattern in spiritual matters, the only guide from earth to heaven,

and the only real source of peace? What the apostles wrote were not, in Peter's words, cunningly devised fables, but the real thing - the Word of God!

2604 Erwin
Victoria, Tx. 77901

"MEET FOR THE MASTER'S USE" By Paul Walker

On my desk in front of me are three yellow pencils. The all look alike--some size, same length. But they are different. One is of more value to me than the other too. It's because of the quality of the lead. Let me tell you about the difference.

In the first pencil, the lead is too hard. It doesn't make the right impression on my writing paper. I bear down hard but that doesn't seem to help. This pencil reminds me of people. People who are hard of heart. They need God and God needs them but they have hardened their hearts so that He can't use them. They live--yet the quality of their lives is deficient. They scoff, "I don't need God!" Hardness of heart, you see. Paul wrote about such men in Romans 2:5 and described their hearts as "hard and impenitent". Such men need the spirit of David. In one of his Psalms he cried, "Search me, O God, and know my heart..."

There is a remedy--a cure for a diseased heart that has become hardened. The remedy is Christ. Romans 1:16 teaches one that the gospel of Christ is the "power of God unto salvation". The only way a man's heart can be melted is by the light of the glorious gospel. Let the one with an unbelieving heart turn to Christ--believing in Him; repenting of his sins; confessing the name of Christ and being baptized for the remission of sins, and he will have a new heart. God--through Christ--will take away the stony heart and give a new one to all who obey.

The second pencil before me is too soft. I try to write with it but it makes a broad, smutty line. It reminds me of some people I have known; too soft for good service. Like a soldier on the front line of battle who missed boot training. He's unprepared for battle! Many Christians find themselves unprepared for battle--their lead is too soft. Why did the Apostles and early Christians succeed? They were good soldiers--strong and steadfast. Their faith and devotion did not waver. According to Acts 2:42, the early Christians "...continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in payers." A good way to improve our quality of lead then, is to worship God on a regular basis. That made the first Christian better able to face the battles of life. If you are one who misses worship often, I can assure you that you are unprepared to fight Satan and his forces. You are simply too soft to do battle. Many have fallen on the battle ground; some are even killed spiritually.

The third pencil on my desk is the one I like to use. The lead is not too hard or soft but just right. It, too, reminds me of some people I know. They are making a good mark in life, because they have allowed God to purify and temper them for enduring quality and service. These people attend services of the church on a regular basis. They study the Bible and pray. They exercise their talents by performing Christian duties. They daily improve their lives by growing in grace and good works. Such are like the ones mentioned by Paul (2 Tim. 2:3) who "endure hardness, as a good soldier of Jesus Christ." God can help us keep our lives sharp so that we can make our mark in life clear and legible. But if we are careless and weak Satan will help us mess up our lives. The choice is ours!

How about your life--does it have quality? Why not become more useful in His service? Paul put it this way in 2 Tim. 2:21, "If a man, therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work." God needs you--now!

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SUBSCRIPTION RATES

Single Subscription One Year \$4.00

IF YOU ARE ABOUT TO SUBSCRIBE OR WRITE US READ THIS!

As we reported earlier, Brother Bill Van Stavern suffered a severe heart attack recently. For years we have used his business address (Wyota Inn in Lebanon, Mo.) as our business address as required by postal regulations, etc. He is no longer physically able to allow us to do this. We are working on locating another mailing address at the present time. However, until further notice please address all correspondence to my home address. Please do not send it to the Wyota Inn anymore! Until further notice send it to: Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538. The Lord willing, (possibly by next month) a new permanent Lebanon, Mo. mailing address will be presented. We appreciate, more than words can express, Brother Bill for his untiring and able help through the many years of his service. Our sincere prayers are for his complete, and speedy, recovery. Thanks Bill, for all you have done in every way. D.L.K.

SULPHUR MEETING NOTICE

The dates for the annual Sulphur Camp Meeting will be June 25 through July 4. Bro. Don Pruitt and this writer have been asked by the Sulphur brethren to assist with the meeting this year.

It is my understanding that Bro. Alton Bailey, who helps the Sulphur brethren with advance preparations, will be sending information regarding rooms, etc. to the various congregations.

We are looking forward to this great time of worship and fellowship.

-Larry J. Lay

WORDS OF ENCOURAGEMENT

"Don't see how you do the work you do with the paper-it is a good job"

-Barney Owens, W. Chester, Ohio

"We enjoy the Old Paths Advocate tremendously"

-L. Broxson, Columbia, Mo.

THE CHURCH DIRECTORY

Some time ago I wrote to some preachers who had mentioned new congregations that they were working with or knew about, but so far they have not replied. We need to know of these new places, because very often I get calls from brethren who are about to be relocated by their company, and I can't advise them to make the change unless I know that there is a faithful congregation within driving distance. Last winter I had a call from a brother, who was about to be transferred, but there was no congregation that we knew of within 150 miles. We also talked of hearing of places closer, where they might be meeting for worship, but no one had sent me the information. So brethren lets try to keep the Directory up to date, and I can't do that unless you send me the information.

We have the following changes, corrections and 2 new congregations to be added to the 1979 Directory:

ARKANSAS: Add a new congregation: **IUKA CHURCH OF CHRIST**, (Izard County) 100 yds of Highway 177 between Pineville and Jordan, AR. Sun. 10:30 A.M., Joshua Thompson, Jordan, AR. 72548, Phone (501) 297-8832, Lloyd Chandler, Jordan, AR. 72548, Phone (501) 297-8079.

CALIF. - GARDENA -in the home of Bro. Willard Wade, 1474 W. 183rd St. Gardena, Cal. Phone (213) 329-8370.

REDDING, CALIF.-The mailing address of the church in Redding is now P.O. Box 4732, Redding, Cal. 96099.

COLORADO: LONGMONT, (Boulder County) Remove the name of Eugene Mahalic and add: **Rodney Martin, Box 51, Eastlake, CO. 80614, Phone (303) 457-2249.**

MISSOURI: Add a new congregation: **JOPLIN:** (Jasper County), 407 East 20th. Street, Sun. 10:30 A.M., & 6:00 P.M., Thurs. 7:30 P.M., Orville Lee Smith, 409 West 3rd. St., Joplin, MO. 64801 Phone (417) 782-4224, Fred Renier, 1213 Montana Place, Joplin, MO. 64801, Phone (417) 781-1671.

TEXAS: MIDLAND, (Midland County) **WESTWAY CHURCH OF CHRIST**, Remove the name of H.O. Allen, and add: **Harold W. Taylor, 4807 Thomason Dr., Midland, TX 79703 Phone (915) 694-5258.**

WEST VIRGINIA: HUNTINGTON, (Cabell County), Correct the following to read in the 1979 Directory: Robert Hayes, 820 Wurtland Ave., Wurtland, KY, 4114 Phone (606) 836-5971. KY has a different area code from WV. I understand that Bro. B.F. Leonard will soon be back, preaching.

I want to thank the brethren for helping me keeping the Directory up to date. A lot of people depend upon it for locating or relocating on their jobs, or for vacations. So if you don't send me the information, I can't give it to them when they call me long distance. Please send all directory information to me so that I can process it as soon as I get it. Send all information to Ray Asplin, Star Route 2, Box 67-A, Norfolk, AR. 72658 Phone (501) 499-7117.

BONDS OF MATRIMONY

Loftin-Wilks— On the evening of Friday, April 11, 1980, Robert Loftin and Lisa Wilks were united in marriage at the Fossil Creek church building in Fort Worth, Texas. Many well-wishers gathered for the ceremony to witness their vows and to congratulate them as they began their Christian home. The beautiful singing was provided by a quartet of local brethren: Lyndon Cox, Charles Goodgion, Rod Goodgion, and Leo Short. Robert is the son of Mr. and Mrs. Marvin Loftin of Crowley, and Lisa is the daughter of Bro. and Sis. Glynn Wilks of Fort Worth and the granddaughter of Bro. and Sis Karl Wilks now of McGregor. Robert and Lisa are both faithful, dedicated Christians whose lives have been a good example for other young people to follow. They worship at the Fossil Creek congregation. My prayer is that they will always make Christ and His word a central part of their lives and have many happy, faithful years of service together in the Master's vineyard. The writer was honored to officiate. Joe L. Norton.

CARNAL WARFARE LIST

I cannot take part in military service in any form, directly or indirectly in combatant or noncombatant service. Below are listed some of my reasons:

1. My duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 23:37).

2. My God in the Bible forbids that we 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); "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 service combatant or noncombatant I would be compelled to "swear" (take an oath) but the Bible forbids that we do so. "Swear not at all" (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 an organization and would therefore have fellowship in the service but such is prohibited. "Have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:11).

6. To serve in the military service in any way, 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. (Hew. 10:25; Acts 20:7; 1 Cor. 16:1,2).

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

Terry L. Studdard Rt. 2 Box 27-A, Piedmont, Al 36272
 Angela Studdard Rt. 2 Box 27-A, Piedmont, Al 36272
 Valery Hurst 105 South Fifth Ave. Piedmont, Al 36272
 Vicky L. Hurst 105 South Fifth Ave. Piedmont, Al 36272
 Billy Fordham 402 Lenford Ave. Glencoe, Al 35905
 Vonda Hurst 105 South Fifth Ave. Piedmont, Al 36272
 Byron Russell Gilley Rt. 2 Box 309 Gadsden, Al 35903
 Pat Adkison Rt. 14 Box 538 Glencoe, Al 35905
 Vanessa Fordham 402 Lenford Ave. Glencoe, Al 35905
 Deborah Adkison Rt. 14 Box 538 Glencoe, Al 35905
 George Culbertson Rt. 2 Box 495, Piedmont, Al 36272
 Shirley Culbertson Rt. 2 Box 495, Piedmont, Al 36272
 Georgianna Culbertson Rt 2 Box 495, Piedmont, Al 36272
 Linda Adkison Rt. 4 Box 538, Glencoe, Al 35905
 Alicia Hurst, Rt 2 Box 27, Piedmont, Al 36272
 Andra K. Law Rt. 1 Box 441, Piedmont, Al 36272
 Terry L. Law Rt. 1 Box 441, Piedmont, Al 36272
 Sidney K. Law Rt. 3 Box 133, Piedmont, Al 36272
 Vivian Law Rt. 3 Box 133, Piedmont, Al 36272
 Lowell Hurst 105 South Fifth Ave. Piedmont, Al 36272
 Louise Hurst 105 South Fifth Ave. Piedmont, Al 36272
 Hershel Law, Rt. 3 Box 133, Piedmont, Al 36272
 Charles Hurst Rt. 2 Box 27, Piedmont, Al 36272
 Eunice Grant, Nolan Ave. Piedmont, Al 36272
 Greg Adkison Rt. 14 Box 538, Glencoe, Al 35905
 Randall Hurst 209 Flora Ave. Rome, Ga. 30161
 Doris Hurst 209 Flora Ave. Rome, Ga 30161
 Martha A. Hurst, Rt. 2 Box 27, Piedmont, Al 36272
 Ardath Hurst, Rt. 2 Box 27, Piedmont, Al 36272

Mae Cavins, 6205 NW 22nd, Bethany, Okla. 73008

Gene Schimmel, 448 Grandview Ter No. 3, Lawrence, Kan. 66044

Linda Schimmel, 448 Grandview Ter No. 3, Lawrence, Kan. 66044

Jack Jones, Rte. 4 Box 6B, Clintonville, W. Va. 24928

James W. Jones, Rte. 4 Box 6B, Clintonville, W. Va. 24928

John Wayne Jones, Rte. 4 Box 6B, Clintonville, W. Va. 24928

Johnny D. Johnson, 1311 East St., Graham, Tex. 76046

Carlis J. McKamie, 1309 East St., Graham, Tex. 76046
 Jeff Ratliff, Rte. 11, Beattyville, Ky. 41311
 Suzan L. Scott, 3226 Bell St. No. 19, Sacramento, Cal. 95821

Donald G. Burkett, Rte. 2 Box 140A, Kinston, Ala. 36453
 Janett Burkett, Rte. 2 Box 140A, Kinston, Ala. 36453
 Donna Jolene Smith, Rte. 2 Box 218, Brookhaven, Miss. 39601

Elmer Stacey Smith, Rte. 2 Box 216, Brookhaven, Miss. 39601

John K. Sexton, 897 Sabal Way, Port Richey, Fla. 33568
 J. Kent Sexton, 897 Sabal Way, Port Richey, Fla. 33568
 Stacy Rushing, Rte. 1 Box 122G, Blue Ridge, Tex. 75004
 Tommy Herron, 427 East E. St., Jenks, Okla. 74037
 Brenda Herron, 427 East E. St., Jenks, Okla. 74037
 Lonnie K. York, 628 Cumberland Dr., Muskogee, Okla. 74401

Linda L. York, 628 Cumberland Dr., Muskogee, Okla. 74401

Larry Hastings, Rte. 4, Box 72D, Augusta, Kan 67010
 Linda Hastings, Rte. 4, Box 72D, Augusta, Kan. 67010
 Eric N. Lutz, 20 Princeton Square Dr., Cincinnati, Ohio 45246, Apt. 301

Cynthia G. Lutz, 20 Princeton Square Dr., Apt. 301, Cincinnati, Ohio 45246

James Keele, Eola, Tx. 76937

Michael Wayne Keele, Eola, Tx. 76937

David Montgomery, Rt. 1 Box 14, Lockwood, Mo. 65682

Regina Montgomery, Rt. 1, Box 14, Lockwood, Mo. 65682

Mary Evans, 4224 Frizell Ave., Sacramento, Ca. 95842

Richard Evans, 4224 Frizell Ave., Sacramento, Ca. 95842

Norma Lee Jones, 3350 Auburn Bl. Sp. 30, Sacramento, Ca. 95821

Karen Marie Jones, 3350 Auburn Bl., Sp. 30, Sacramento, Ca. 95821

Carolyn Baker, Rt. 3, Box 166B, Cameron, Tx. 76520

Inez Baker, Rt. 3, Box 166B, Cameron, Tx. 76520

Erieen Baker, Rt. 3, Box 166B, Cameron, Tx 76520

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Larry Arnett, 4420 Parker Rd., Modesto, 95355

Kevin L. Hunter RR1, Heltonville, Ind. 47436

Keith E. Hunter, RR1, Heltonville, Ind. 47436

Sudie A. Hunter, RR1, Heltonville, Ind. 47436

Dwight A. Hunter, RR1, Heltonville, Ind. 47436

Anita Merideth, 3000 Coronet Ln. No. 175, Jacksonville, Fl. 32207

James Rowland, 1805 Frederic, Burbank, Ca. 91505

Jackie Rowland, 1805 Frederic, Burbank, Ca. 91505

Mark Fox, 427 E. Delaware Rd., Burbank, Ca. 91504

Deborah Langley, 342 N. Screenland Dr., Burbank, Ca. 91505

Colleen T. Fox, 427 E. Delaware, Burbank, Ca. 91504

Janet Trent, 10027 Rosecrans, Bellflower, Ca. 90706

Mike Marky, 2117 N. Buena Vista, Burbank, Ca. 91504

Michael Fox, 427 E. Delaware, Burbank, Ca. 91504

Brenda Lynn Smith, Rt. 1, Box 219AA, Wesson, Miss. 39191

Terry Lee, 324 Jason, Manteca, Ca. 95336

Valerie Lee, 324 Jason, Manteca, Ca. 95336

Terry Leon Keele, 1003 Lakin, Pasadena, Tex. 77506

Kirby Del Keele, 1003 Lakin, Pasadena, Tex. 77506

Joy Kay Nichols, Springfield, Mo.

WORDS OF ENCOURAGEMENT

"Here is our sub. -God bless you in this work"

-Franklin Offill, Albany, Oreg.

"Thank you for a job well done-enjoy the Old Paths Advocate so much"

-Lola Trueblood, Locust Grove, Ok.

THE 1980 WESTERN LABOR DAY MEETING

Make plans now to attend this year's meeting over Labor Day to be held at North Hollywood, Ca. Aug. 25-Sept. 1. We have been planning for the meeting for some time and we anticipate, with the Lord's help, a fine meeting.

Speakers have already been arranged and topics assigned. The general theme of the meeting will be, "In His Steps." This will provide an interesting and edifying study of the life of Christ and will often ask the question: "how might I better walk in His steps?"

Accommodations are plentiful in this area. Additional

information will be provided as the time approaches for the meeting.

Young men, begin preparing now for the meeting. Not a small part of the meeting will consist of a service Sunday afternoon featuring interested young men presenting short talks concerning scenes and incidents of the Lord's earthly days. Plan now.

Additional information may be obtained from: **Michael Fox, 427 E. Delaware, Burbank, Ca. 91504, (213) 843-3830.** See speakers list below for specific times and topics.

Monday Night - The Birth of Jesus. The Birth of Jesus - **MICHAEL FOX.**

Tuesday Night - The Beginning of Jesus' Ministry. The Beginning of Jesus' Ministry - **RON JORDAN.**

Wednesday Night - The Training of the Twelve. The Training of the Twelve - **LARRY LAY.**

Thursday Night - Sifting the Disciples. Jesus Sifts His Disciples - **MICHAEL FOX.** Sifting the Disciples Today - **DUANE PERMENTER.**

Friday Night - Pinnacles of Glory. Peter's Confession - **KARL MODGLING.** The Transfiguration - **GREDEGOUGH.** Final Circuit - **ROBB HICKEY.**

Saturday Morning - The Final Break. Jesus Predicts Jerusalem's Fall - **RAYMOND FOX.** The Final Passover - **GLENN LEWIS.** Gethsemane - **GREG DeGOUGH.**

Saturday Night - The Death of Jesus. The Death of Jesus - **BENNIE CRYER.** The Cross of Christ - **RAYMOND FOX.** Attitudes Toward the Cross - Then and Now - **DON KING.**

Sunday Morning - The Resurrection and Ascension of Jesus - **RICHARD DeGOUGH.**

Sunday Afternoon - From the Life of Christ... Young Men's Talks on Incidents and Scenes from Jesus' Life.

Sunday Night - In His Steps as a Christian. In His Steps as a Christian - To be announced.

Monday Morning - In His Steps as a Congregation. In His Steps as a Congregation - To be announced.

OUR DEPARTED

Smith,— Charlie Lee Smith was the son of Carlos B. and Maggie Lee Smith. He was born in Lincoln County, Ms, January 11, 1932, and departed this life at Brookhaven, January 10, 1980, the day before his 47th birthday, the result of a freak accident. He was crushed between his tractor and the truck he was pulling from a bog for a man who needed help. He died at the hospital shortly after. Charlie Lee was a quiet person like his mother who preceded him in death by eight months. He was well liked, the proof of which was the large crowd of both white and black people who attended the funeral at New Salem, and the huge floral offering from friends and fellow Christians. Someone said of him, "His word was his bond." Charlie left to mourn his passing his wife, Jereline; three sons, Charlie, Jr., Buddy, and Steve; his father, Carlos Smith; three brothers, Dennis, Ralph, and Phillip; two sisters, Lillian Cockerham and Doris Mathis; two grand children, La Donna and Kirk Smith, as well as other relatives and friends. Charlie Lee was a member of the Pearlhaven congregation where his presence is missed. It was my honor to officiate, assisted by Joel Smith. Burial was in the New Salem Cemetery.

-Paul O. Nichols

Thompson— Jim Thompson was born Aug. 2, 1904 at Silver Valley, Tx. and departed this life April 17 at Marysville, Ca. being 75 years, 8 mos. and 15 days of age, after a lengthy illness of cancer. Brother Jim obeyed the gospel forty years ago. I understand he was a member of the church until his death. He left behind to mourn his passing his faithful wife, Maude of Olivehurst, Ca. and two daughters, a sister and a brother and 4 grandchildren. Jim was known and loved by many and will be greatly missed. The writer endeavored to speak words of comfort and warning.

-Al Newman

Harrison— I.D. Harrison, Florala, Al. On April 13, 1980, at approximately 10:45 a.m., Brother I.D. Harrison departed this life at the age of 59 following a long illness. Surviving are his faithful wife, Sister Vera, three children, Bro. Robert Harrison, Bro. Edward Harrison and Sister O'Quinn Willis, and six grandchildren, all of the Florala, Al area. Bro. I.D. was a leader in the State Line Church of Christ at Florala, Al which he was instrumental in establishing. He was a staunch defender of the gospel, and a great influence for the Cause of Christ in that area. He has been a constant source of encouragement to me since my obedience to the gospel some 14 years ago. He will be greatly missed, not only by the congregation at Florala, but by all congregations in that area. The life he lived, the love he had for his fellow man was manifested by the large number in attendance at the service. The funeral was held at the Lowery Church of Christ with interment in the Lowery Cemetery. The singing was done beautifully by Bro. and Sister Griffin Lowery, Jr., Sister Zelda Martin and Bro. DeWitt Palmer. I have never had an occasion to feel so humbled and so privileged as to be requested to conduct this service. Bro. Jack Burkett assisted.

-Larry Broxson

MOTHER

A woman once so happy and gay until God called her husband away.

She feels left so all alone with no place to call her own. There were children, 6 girls and 5 boys, But nothing left for her to enjoy.

Many times she'd love to go for a ride, But instead she was pushed aside.

Now she's getting old and gray, Some children live so far away.

Some live close enough to throw a stone, But instead they leave Mother alone.

In her room there's many a tear, Thinking of her children far and near.

Just little things could be done, But all too busy and on the run.

In a few years God will call her away, Oh what can we do or what can we say?

When we look in on her pale face, Think of the things that did take place.

We will miss her more each day, Oh God help others to see it this way!

Too late, too late, for time has past, Much could've been done especially at the last

Oh God help us and give us protection, For she'll be gone beyond to wait resurrection.

-Submitted anonymously

WORDS OF ENCOURAGEMENT

"The Old Paths is an inspiration to read because it is scriptural -continue the good work"

-Bernice Smith, Healdton, Ok.

"Renew my sub- don't want to miss an issue"

-R.E. Lee, Jerusalem, Ark.

FRANKLY SPEAKING

By Marion E. Frank

"And going a little farther he fell on his face and prayed" (Matt. 26:39). Jesus was always going a little farther. No matter what others would do - how far they were willing to go - He was willing to "go a little farther". With Him it was always "the other cheek", and "the second mile".

In relation to the hallowed law of Israel He even went "a little farther". "You have heard that it was said to the men of old, 'ye shall not kill'...but I say to you..." or again, "You shall not commit adultery...but I say to you". He went a little farther in compassion. When the ecclesiastics of his day appointed themselves judges over human conduct...with stones in hands that itched to cast them...he bluntly "went a little farther" and said, "Let him who is without sin among you be the first to throw a stone at her". The accusers became the accused and the accused became the redeemed. In forgiveness He went a little farther. One can imagine when he gathered with His disciples on the mount just prior to the ascension and gave the Great Commission "beginning at Jerusalem", Simon Peter may have objected saying, "To Judea, yes, to Samaria, yes, to the ends of the earth, yes, but Lord surely not to Jerusalem, not to the men who condemned you in mock trial and crucified you with accusations they knew were not true". "Yes", said Christ, "begin at Jerusalem"-hunt up the man that spat in my face, tell him that he may have a seat in my Kingdom yet. Yes, Simon, go find the man that made the

cruel crown of thorns and thrust it upon my brow and tell him I forgive him and that I will have a crown ready for him when he comes into my Kingdom and there will be no thorns in it. Search for the man that took a reed and brought it down cruelly over the thorns on my head, driving them more deeply into my brow- tell him, Simon, I forgive him completely and I will place a scepter in his hand and he may rule over the nations of the world if he will repent. Now, one last person you are to find, Simon- it is the Centurion who hurled his spear into my side as I hung helpless upon that tree. Tell him there is nearer way to my heart than that- I fully forgive and he may be saved if he will repent and follow me.

In every virtue, Jesus went a little farther. In giving, whether it be of self or possessions, in Him we find the ultimate. Try as one will, he cannot outgive the Christ. Do we want to be like Him? Do we want to but lack the faith to believe it will still work? There is so much bitterness and resentment in the world today, even in the church and among its leaders and members. Nearly 25 years ago, Margaret Slattery wrote, "Thy kingdom come...but not now." Do we want the kingdom...now? If so, we too must learn the art of "going a little farther". Let the pattern of the Christ be before us at all times.

-From Houston, Mo. Bulletin

WHAT IS A CHRISTIAN?

By J.W. Kornegay

We read in Acts 11:26 that the disciples were called Christians first in Antioch. Now, let us see what a Christian is.

In Faith- He is a believer in Jesus Christ. Jn. 3:16, "For God so loved the world that he gave his only begotten son, that whosoever believeth in Him should not perish, but have everlasting life". Jn. 3:17,18- "For God sent not His son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God." Jn. 3:36- "He that believeth on the Son hath everlasting life; and he that believeth not the son shall not see life; but the wrath of God abideth on him". One must be a believer in Christ to be a Christian.

In Relationship- He is a child of God. Jn. 1:13- "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God". Gal. 3:26-27- "For ye are all the children of God by faith in Christ Jesus, For (the reason why you are children of God by faith-JWK) as many of you as have been baptized into Christ have put on Christ." Your faith made you obey the Lord in baptism, you are then born of the water and the spirit (Jn. 3:3-5). Gal. 4:4,5- "But when the fullness of time was come, God sent forth His son made of a woman, made under the law" (Why did God send forth His son?) "To redeem them that were under the law, that we might receive the adoption of sons."

In Communion- He is a friend of Christ. Jn. 14:15- "If ye love me keep my commandments". Jn. 20:17- "Jesus said unto her, touch me not; for I am not yet ascended to my father; but go to my brethren and say unto them, I ascend unto my Father, and your Father: and to my God, and your God". Heb. 2:14- "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil". Prov. 18:24- "A man that hath friends, must show himself friendly: and there is a friend that sticketh closer than a brother."

In Character- He is a saint, or is sanctified. A Christian must live the christian life daily, and let his light shine.

Rom. 1:7- "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ." Rom. 1:9- "For God is my witness, whom I serve with my spirit in the gospel of his Son..." 1 Pet. 1:15-16- "But as he which hath called you is holy, so be ye holy in all manner of conversation: Because it is written be holy: for I am holly". 1 Thess. 5:23- "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body to be preserved blameless unto the coming of our Lord Jesus Christ". Jn. 17:17- "Sanctify them through thy truth: thy word is truth". We must obey the word to be sanctified.

In Conflict- He is a soldier, must fight against sin. 2 Tim. 2:3,4- "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier." Let us never get entangled with the affairs of the world, if we do we cannot be a good soldier. 1 Cor. 16:13- "Watch ye, stand fast in the faith, quit you like men, be strong." Rev. 2:10- "Be thou faithful unto death, and I will give thee a crown of life."

In Expectation- He is an heir. Rom. 8:17- "And if children, then heirs, heirs of God; if so be that we suffer with him, that we may be also glorified together." Ga. 3:29- "If ye be Christs, then are ye Abraham's seed, and heirs according to the promise". Gal. 4:7- "Wherefore thou art no more a servant, but a son, and if a son, than an heir of God through Christ."

We see now that a Christian is one that believes that Jesus Christ is God's Son, and has obeyed His word to become a child of God. He will keep himself unspotted from the world that he may be a good soldier for Christ, and that he may be an heir of God and spend eternity with Christ and God.

-Brohard, W.Va.

"We look forward to reading the Old Paths Advocate"
-Thomas Thornes, Flintville, Tenn.

FRUIT OF THE VINE (continued from page 1)

words "yayin" and "shekar" are preceded by this word, it means that that liquid is not alcoholic, it is acetic. His definitions for the remaining terms of this text are within acceptable limits. As can be seen, this fallacy alone produces unwarranted conclusions.

A grave error appears on page 11: "Note: nine things, each having a name, are said to have been made of the vine tree. ...The grape vine tree is known by either one of these nine unique states named. The total grape or any unique part therefrom is a 'fruit of the vine'." In short, this tract takes the position that a grape vine can produce nine unique fruits, each of which can be known as a fruit of the vine. There are three major errors with this conclusion, any one of which shows the fallacy of this argument.

The first error is rather apparent. When he says that nine things are made of the grape vine, then asserts that each of these nine things is "a fruit of the vine", and that the grape vine is "known by either of these nine unique states named", he not only contradicts scripture, but an undisputable scientific fact. Jesus says in Luke 6:44, "Every tree is known by its own fruit." The word fruit in this verse is singular not plural. For his statements to be true Jesus would have had to say fruits, not fruit. We do not call the vine a "raisin vine" or a "vinegar vine", rather we call it a "grape vine", because it produces only one kind of

fruit, the grape. Also, science teaches that a fruit producing plant or tree is named by the fruit it produces, not by some constituent part of the fruit. By way of illustration, we call the tree that produces apples, an apple tree; a tree that produces olives, an olive tree; a tree that produces peaches, a peach tree; and so on and so forth without exception. Also, in Gal. 5:22, the word fruit is singular not plural. It is the "fruit of the spirit" not "fruits of the spirit". The nine named things which follow only illustrate the components of the fully ripe fruit of the spirit, which is righteousness according to James 3:18, not each component an individual fruit. These are facts that need little proof. A fruit producing plant can only produce one distinct kind of fruit, not nine.

The second error is a failure to recognize that the word for "made of" has reference only to what is mentioned in verse four, not to verse three. "All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk." The word for "made of" is "asah", and it refers only to the phrase "from the kernels even to the husk", or from the seeds to the skin of the grape. "Gesenius" defines this word on page 657 by "to make anything, i.e. to produce it from oneself and in like manner trees are said to make fruit;" therefore, the vine only makes one kind of fruit: the grape is made by the vine from its seeds to its skin. This then is what is made of the vine tree, not nine unique fruits.

The next error is the assumption that the word "yayin" and "shekar" are made by the vine. By examining Judges 13:14, which is a parallel passage with this text, this error will become apparent. "She may not eat of any thing that cometh of the vine, neither (Hebrew "al") let her drink wine or strong drink, nor (Hebrew "al") eat any unclean thing:". There are three areas of prohibition for Samson's mother during her pregnancy: she cannot eat anything that cometh (produce-Gesenius, page 359) of the vine; she cannot drink wine or strong drink; and she cannot eat anything that is unclean. Each of these prohibitions is separated and distinguished by the Hebrew negative "al", which proves that these prohibitions are not a derivative of each other; thus, wine (yayin) and strong drink (shekar) are not produced by the vine. This text proves that yayin and shekar could not have "cometh of" (produced by) the vine; thus, they cannot be considered as being a fruit of the vine. The fallacy of these statements has been proven; therefore, the conclusion based upon these statements possesses no validity.

THE FOUR STATES OF WINE

The fallacy of the previous subheading is continued in this subheading by the presentation of erroneous facts concerning wine and wine making. These errors will be briefly examined. First notice these statements made on page 11, "Four different states of wine (yayin) are listed as a fruit of the vine tree, which means that nothing was added to God's natural law of fermentation. ...Hence, the wines above were made by the vine and God's natural process only." These statements are contradictory to what was presented in the previous subheading. The former statement, "eating or drinking anything made by the grape vine tree", contradicts "made by the vine AND (emphasis lky) God's natural process." There are two distinct processes involved. It takes both the vine producing grapes and fermentation to make an alcoholic grape wine. Fermentation is not a process or product (made of) the vine; rather, it is a process that occurs outside of and unrelated to the vine. Just as we preach that Mark 16:16 commands two independent actions in order to receive salvation; so too, grape wine requires two independent processes for its formation. From this tracts' own statements, alcoholic wine is not made of the vine, rather it is made by the wine and fermentation.

Another fallacy is that there is a substance called "shekar-yayin". This fallacy is found on page 12, "A very sweet grape (approximately 30 percent sugar) will make a

(continued on page 9)

ATHEIST'S SON APOLOGIZES

AUSTIN, Texas (UPI)— The son of atheist firebrand Madalyn Murray O'Hair publicly apologized on Friday to Americans and God for his part in building his mother's "personal empire" and for the "hateful and anti-moral way of life" he learned in her home.

"Looking back on the 33 years of life I wasted without faith and without God, I pray that I may be able to correct just some of the wrong I have created," said William J. Murray of Houston in a letter to the editor of the Austin American-Statesman.

Murray, who apparently has converted to Christianity since his split with his mother several years ago, was the plaintiff in a suit filed in Massachusetts that resulted in compulsory prayers being banned from public schools.

"The part I played as a teen-ager in removing prayer from public schools was criminal," he wrote.

"I would like to apologize to the people of Austin for the part I played in the building of the personal empire of Madalyn O'Hair. My efforts to the end were an affront to the people of Austin, the people of the nation and to God," Murray's letter said.

"My crime was two-fold in that I was aware of the wrong of my actions at the time and continued them for the purpose of financial profit. I was continuing to practice the hateful and anti-moral way of life I had learned from birth in an atheist home."

O'Hair and a second son, Jon Garth Murray, are leaders of the American Atheist Society in Austin, and Mrs. O'Hair has had custody of William Murray's daughter, Robin.

ANOTHER NOTICE

Brother Ray Powell, 1500 N. Beal, Belton, Texas, 76513, is attempting to publish a list of publications (tracts, records, books, etc.) by our brethren. He has asked us to again mention this to our readers. If you have material in print today he would like to hear from you soon. He especially would like to hear from the following: Charles Goodgion, Taylor Joyce, Paul Nichols, Johnny Elmore, J.D. Phillips, Ronny Wade, and Richard Bunner. He says there are 34 more who he would like to hear from regarding their works, etc. You may reach him at the above address.

FRUIT OF THE VINE Continued from page 8

shekar-yayin (Heb.) sweet wine." In the last subheading it was shown that there is no such substance mentioned anywhere in the scriptures. You cannot find any such term in a Hebrew Lexicon; therefore, there is no such thing as a wine called "shekar-yayin". This fallacy alone should void the arguments and conclusions based thereupon.

The most glaring fallacy is revealed by his description of the process by which these various substances are made. "A sour grape (fully ripe) with its minimum amount of sugar to ferment will result as a sour wine (vinegar of wine)." There are two types of fermentation under consideration; vinous and acetous. Vinous fermentation is the process by which we obtain alcoholic grape wine, and acetous fermentation is the process by which we obtain vinegars. The process of each type of fermentation is dependent upon fixed laws of science. Just because a grape may be sour (containing little sugar according to this tract) does not mean that the fermenting process will result in a vinegar wine. Temperature is the key to whether an alcoholic or vinegar solution will be produced. The amount of sugar contained in the grape only determines the amount of alcohol and sweetness produced by vinous fermentation. Temperature is the determining factor, not sugar. The length of this article will not permit a detailed and documented statement concerning these facts. By researching books on wine and wine-making, the fallacy of this tract can be substantiated.

HOW WINE IS MADE AND FERMENTATION AND WINE MAKING

On pages 12-15 of this tract there are several errors concerning wine and wine making. These errors will be briefly stated and appropriate evidence presented to show such error.

The first of these errors is in this statement: "Add nothing and wait approximately 43 days. Then you will have fully fermented grape juice, which is now called wine." Any good book on wine making will expose this statement; however, by quoting a reference source easily obtainable will suffice for this article. The "Encyclopedia Britannica", Vol. 19, page 880, "Fermentation of normal must is usually completed in 10 to 30 days." The time differential is dependent upon temperature and sugar content of the grape must (juice). Another point is that fermentation of the grape must never ceases, it is only retarded by the alcohol content. This fermentation is called "bottle fermentation." Champagnes and sparkling wines evidence this type of fermentation. In other wines, this process is not evidenced except over extremely long periods of time. This process can eventually turn rare old wines into worthless vinegar. As can be seen, the statement made by this tract, concerning fermentation, cannot be substantiated by facts.

An error in interpretation is made on page 13: "Jesus said the kingdom of Heaven is like unto leaven...Should we not also thank heaven for the kingdom's leaven?" The only places where leaven is spoken of in a favorable light is in Matt. 13:13 and Luke 13: 20, 21. Here Jesus makes reference to the effect that the kingdom of heaven would have upon the world. There is no reference or allusion to the communion in these passages. In all other references to leaven in the New Testament, it represents sin and corruption. God forbade any form of leaven upon the altar as well as in the feast of the Passover. These are types of Christ and the communion; therefore, we must recognize that God also forbids anything of a corrupting nature, or what has been corrupted by the process of fermentation, to exist in the communion. (cf. I Cor. 5: 7,8).

A contradiction appears on page 13 of this tract. First this tract says, "Fresh pressed out grape juice is listed as a fruit of the vine, but its seed is not in it." Next, "One can not drink fully fermented grape juice without consuming substances from the entire total grape." The contradiction exists because the term "grape juice" is used in common in

both statements. The process by which you obtain grape juice for fermenting is the same process used to obtain grape juice; therefore, initially you begin the fermenting procedure with grape juice. When the fermenting process is completed, you then possess a substance with marked differences from the elements that make up the grape. In reality wine possesses elements not found naturally in the grape or grape juice.

Another error is found on page 14: "You may drink wine (yayin) (Num. 6: 20). To drink wine is to drink substances from all nine mentioned. They were all made of the vine tree." It has already been proved that the wine (yayin) does not consist of all the substances mentioned in Numbers 6: 3,4. From "The Technology of Wine Making" by Amerine, Berg, and Cruess, pages 114 and 115, this fact is substantiated. On these pages a chart listing the chemical composition of grape must and fermented wine is detailed. This chart shows the percentages of alteration from grape must to grape wine. This chart lists seventeen chemicals that exist in wine that are not found in the grape must. The two types of sugar, Dextrose and Levulose are drastically depleted by the process of fermentation. In total substance, the majority of the chemical make up of grape must is altered to some degree.

As can be seen, to drink fermented wine is to drink a substance that does not resemble what is made by the vine. All Numbers 6:20 is teaching is that after the vow of the Nazarite was completed; if he so desired, he could drink yayin. Again, this passage possesses nothing which relates to the drink element in the communion.

On pages 14 and 15, this tract reaches its principal objective: "The word wine (yayin), alone, does not describe the taste of wine." "The conclusion is: 'sweet wine' is the name of the drink of the grape vine that Jesus drank from the cup." In short, this tract is saying we must use "shekar-yayin" in the cup to represent the blood of Jesus Christ; because this is the best and the sweetest of the wines made by the vine. There is no wine called "shekar-yayin" in the scriptures; therefore, the scriptures cannot command what it does not name! If the name does not exist, except in this tract; then there cannot be any way for us to obtain this substance. Numbers 6: 3, 4, which is the proof text for this assumption, does not even mention this substance. We must then conclude that the principal objective of this tract cannot be substantiated by either the scriptures or other means.

One final note concerning this substance called "shekar-yayin". The proof used by this tract to obtain this substance comes from a misunderstanding of two texts: Exodus 29: 40 and Numbers 28:7. These texts concern the drink offering. In all parallel passages, except Numbers 28:7, the word for wine is "yayin"; in Numbers 28:7 it is "shekar." Why is shekar used in this text instead of yayin? Because during Israel's long journey in the wilderness, they were unable to obtain any type of wine: Deut. 29:6, "Ye have not eaten bread, neither have ye drunk wine or strong drink:". The reason the word "shekar" was used in Numbers 28:7 is explained by R. Winterbotham, "The Pulpit Commentary", Vol. 2, Numbers, page 380. "It can only be supposed that the difficulty of procuring wine in the wilderness had caused the coarser and commoner liquor to be substituted for it." Considering that when the children of Israel settled in the new land, the word used for the drink offering was "yayin". Just because one text used "shekar" does not mean that you combine the two words to learn the real name of the drink. Even in this, this tract has failed to prove its premises.

CONCLUSION

With the conclusion of this second article, we still are not in possession of any solid evidence which supports the use of a fermented drink in the communion. We have learned that the evidence and facts presented in this tract cannot be substantiated by scripture or other material. In short, this tract sets up its own proof to support its own objective.

HONOR ROLL

You will find listed below the names of those sending us subscriptions from Apr. 10 to May 10 and opposite the name the number of subscriptions sent. The list continues to be good and we appreciate so much your renewing promptly, it makes the bookwork so much easier. Too, we appreciate all of you for your work in helping to increase the circulation of the paper. Please, check the following and report any errors to us:

Alfred Newberry-12; Don L. King-11; Albert Brown-5; D.B. McCord-5; Carlton Jackson-3; Wm. A. Joyce-3; Lynwood Smith-3; Calvin Smith-3; Noah Graham-2; Johnny Johnson-2; Lula Bullard-2; Jim Lackey-2; C.M. Walling-2; Dewey Best-2; Mrs. Alvie Smith-2; Sue Harris-2; Mrs. F.G. Keele-2; Paul Walker-2; Timothy Staggs-2; Carol Willmon-2; Pat Langdon-1; Claud Garfit-1; B.G. Wilson-1; Glynn Smith-1; Carl Johnson-1; Greta Webb-1; Dauline Barefoot-1; Viola Taylor-1; Susan Long-1; Curtis Morrison-1; Randall French-1; Nadine James-1; Garnett Moore-1; Jack Stalcup-1; Omi Campbell-1; Ethel Lemons-1; Raymond Wheat-1; Patsy Hollandsworth-1; Donald Bee-1; Leroy Moody-1; Billie Ray Giles-1; Jerry Harris-1; Lucy Ford-1; B.F. Leonard-1; R.O. Casey-1; Kenneth Bridges-1; Viola Lambert-1; Stanley Kasiske-1; Sue Garrison-1; Bob Loudermilk-1; Joe Hisle-1; Lloyd Davis-1; Anna Mae Taylor-1; Mrs. John Malcolm-1; Gene Schimmel-1; Vera Blevins-1; Kathryn DeWitt-1; Raymond Bray-1; O'Vera Stanley-1; Gerald Faber-1; Lowell Floyd-1; Jewell Berry-1; K.G. Wilks-1; Alton Bailey-1; Francis Kubena-1; James Vannoy-1; Vera Gilstrap-1; Mary Boggiano-1; Frank Staggs-1; W.H. Bullard-1; Tom Everett-1; Esters Sumpter-1; D.E. Whigham-1; Vida Morrow-1; Lonnie York-1; Richard Nichols-1; Mrs. T.G. Wright-1; Lindsa Hastings-1; Charles Melton-1; Harlon Howell-1; Shelby Taulbee-1; R.H. Renner-1; Terry Lee-1; Total-132.

WORDS OF ENCOURAGEMENT

"We really enjoy the paper. Keep up the good work"

-Verle Seeley, Bloomington, Ind.

"We continue to enjoy the *Old Paths Advocate* -please continue with the good work--

-Dr. Ralleen Glasin, LaMarque, Tx.

"Enjoy the paper and appreciate the work you are doing"

-Vida Morrow, El Monte, Cal.



George Berry,— Box 408, Winters, Cal. 95694, May 8— We are still able to meet each Lord's day with the help of many dear brethren from near and far, who give of their time and effort to help us. Praise be to God for these blessings. Lord willing, Bro. Roy Lee Criswell will hold us a 3 day meeting Aug. 1, 2, 3.

Joe Rivers, Jr.,—11624 S. Harvard, Chicago, Ill. 60628— The work here in Chicago is still moving along and shows some forward progress. We still meet at the YMCA building at 4 East 11th St., each Lord's day at 10:30 A.M. and 6:00 P.M. We extend a cordial invitation to anyone passing this way to stop and worship with us.

K.G. Wilks,— 528 N. Main, McGregor, Tex. 76657, May 5— The May issue of *Old Paths Advocate* had exceptionally good articles and I want to publicly thank the authors. I especially appreciate *Swords vs. Plowshears*, by Bro. Don

King, *The One Loaf* by Bro. Ronny Wade, *The Fruit of the Vine* by Bro. York, *A Place Called Armageddon*, by Bro. McCord (a sorely needed article), and *Here and There* by Bro. Don King.

J.W. Kornegay,— Brohard, W. Va. 26138, Apr. 16— The work continues here with Bible studies, visiting, handing out tracts, and personal contact. I look forward to being at Roanoke, Va., May 18-25, and Akron, Ohio, June 8-15. I pray much good can be done. Both these congregations need help and I will do what I can. Brethren Haught and Cunningham are studying hard and learning to teach the Word. We enjoy the *Old Paths Advocate* very much. I solicit your prayers. (Note- We are sorry this reached us too late for May issue- HLK).

James Phillips,— 203 Harvard, Scott City, Mo. 63780, May 8— Lord willing, we have set a tentative date for Bro. Clovis Cook to be here June 19-22, 7:30 on Thursday, Friday, and Saturday nights and 10:30 Sunday morning. We welcome all. We have recently had the Paces from Ark., and Whiteheads from Powe, Mo. Bro. Cook will be accompanied by Bro. Dan Wissinger of Springfield. Please pray for us and the meeting.

Gary Macy,— Rte. 1 Box 139, Goodman, Mo. 64843 - Greetings to all the brethren in every congregation. I have preached at the following places recently: the 2 churches in Joplin, East 20 and Leawood Village; Neosho and Anderson, Mo. We attended Doug Young's meeting at Leawood and enjoyed the preaching and visits with him. We attended the young peoples meeting in Tulsa, Ok. and enjoyed visits with brethren, many of them I have known most of my life. When I was about 16 years of age, I uswed to teach the gospel there on Lord's days (that was before there were 2 congregations in Tulsa). Our appreciation to the Marlett Howard family, long time faithful christians, for sharing their home with us. It was good to be associated with Bro. Don Pruitt, his sermon "Reflections" was outstanding. Also good to see Brother Jack Cutter who has been working with the church in Tulsa for the past 5 years and has helped the Cause greatly. My prayers are for him and the church there. The church on East 20 in Joplin has experienced considerable growth. Orville Smith continues his work there and several have been restored to the fold. We plan to be at the Anderson congregation 3rd Sunday in April and the Tulsa congregation the 4th Sunday. We request the prayers of the faithful. (Note-We are sorry this reached us too late for May issue-HLK).

Bob Loudermilk,— 3413 S. Kessler, Wichita, Ks. 67217, April 30— I enjoyed a short meeting at the 73rd and Prospect congregation in Kansas City, Mo., this past month. The last of May I am scheduled in Jackson, Miss., for the annual "Memorial Day Meeting." It has almost been 5½ years ago that we made the move to Wichita, Kansas, to do mission work. The Lord has blessed us these past years and we now have several qualified men to teach, preach, and perform personal work. The desire of this congregation is to evangelize the state of Kansas to the best of our ability. Therefore, the congregation in Wichita is sending me to Pratt, Kansas, (75 miles west of Wichita) to begin a new congregation. We plan to be moved by August, the Lord willing. We have one family living there now. They have driven 150 miles (round trip) to be at worship for the past 4 years. Pray for us in this new mission work. If you have friends or relatives living in that area, please send us their names. We have a radio program starting the first of next month in Pratt. We plan to run newspaper ads and perhaps begin the congregation about September, with a gospel meeting.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca. 94538— We just returned from an enjoyable meeting with the 85th and Euclid Streets congregation in Kansas City,

Mo. The meeting was reasonably well attended, we believe, and though no visible results were seen we hope good was accomplished. It was nice to visit again with Clovis and Velma Cook who came up for a few days. Also we appreciate the fact that Chester and Veta King came every service of the meeting, nearly. Many of those brethren I have known for many years and surely enjoyed being with them again. We made our home with Darrell and Juanita Dame (old friends also) and enjoyed it immensely. Those brethren seem to like old fashioned preaching and I appreciate that. I appreciate also, that **Old Paths Advocate** seems to be widely read in that area. We sincerely believe that the paper fills a real need and has a definite purpose in keeping us all in touch across the brotherhood. We look forward next to being with the church in Redding, Ca. May 30-June 1 for a weekend meeting. Lord willing, we will get to be at Sulphur for a good part of the meeting this year. God bless the church everywhere.

Timothy Staggs,— Rte. 2 Box 142A, Summertown, Tn. 38483, May 10— Greetings to you all. I recently returned from a 3 week stay in the Pacific Northwest. On the way I stopped and spent several wonderful days with my parents at St. Albans, W. Va. and preached there one Lord's day. Then I headed to Oregon. It was so good to see many friends and loved ones again. While there, I preached at Cottage Grove and Corvallis, Oreg., and Seattle, Wash. We thank God for these brethren and the work they are doing. May He continue to bless them. On my way back, I stopped by Flint, Mich. and witnessed the joining of Gerarld Hanson and Teresa Harris as man and wife. Our prayer is that they will always have a happy Christian home. The Lord's work is still progressing here in the Lawrenceburg area. Before I left our hearts were made to rejoice when 8 of our sisters in Christ from the Chapel Grove congregation humbly came forward repenting of their sin of cutting their hair, and asking for the prayers of the Church for their forgiveness. Shortly after I left, Bro. Marion Frank held a weekend meeting at Springer Rd. church in Lawrenceburg during which one was baptized. Also, Bro. James Orten held a series of studies on the Home which I understand were very beneficial. So, the work of the Lord goes on. Please remember us in your prayers. We continue to enjoy the **Old Paths Advocate**, here are 2 subs.

Carl M. Johnson,— 1124 E. 8th, Ada, Ok 74820, May 5— We are presently conducting a meeting in Batesville, Ark. My family and I are enjoying the hospitality of the Richard Frizzell home. Richard is a dedicated and sincere preacher of the gospel, and it is a pleasure to work with him in this meeting. The meeting in San Angelo, Tex., resulted in one restoration. The brother restored had not been faithful for a number of years, so we rejoiced at his return. Our next meeting was at Marietta, Ga., which resulted in one confession of faults. My family and I made our home with the Rickey Martins. Rickey is another younger, dedicated preacher of the gospel. He is doing a good job in the Marietta area. Among the visiting preachers in attendance at Marietta was E.H. Miller. Obviously, Bro. Miller has made a remarkable recovery from his stroke, and appears to be in excellent condition. My schedule for the next few months includes: Mountain Home, Ark., May 12-21; Alton, Mo., June 20-29; Lee's Summit, Mo., July 11-20; Cable Ridge, Mo., July 25-Aug. 3; Norman, Ok., Aug. 8-17; Flint, Mi., Labor Day Meeting; and Bunner Ridge, W. V., Sept. 5-14. We continue to ask your prayers for our work's sake.

Franklin E. Staggs,— 4410 Teays Vly. Rd., Scott Depot, W. Va. 25560, May 8— God has given us another month in which to serve Him since our last report to the **Old Paths Advocate**, and we thank Him. Recently, we had another good visit with Sis. LeDona Groves of Clio, W. Va. I make special mention of her because everytime we visit in her home, she tells of all the preachers who have shared that

home (up here in this "holler" as she says) in years gone by. She is a widow now. Many of you will be happy to know that her son, Charles, is now a faithful member of the St. Albans church and is a very good teacher. It was a joy on May 2 to be "back home" in Flint, Mich. for the wedding of Teresa Harris and Gerald Hanson and to see so many of our friends once again. Let us work while it is so day.

Paul Walker,— P.O. Box 1544, Big Spring, Tex. 79720, May 7— Recently we heard Bro. Carl Johnson preach in San Angelo. His sermons were great. I have enjoyed preaching for the brethren in Odessa, Midland, and Lubbock in recent weeks. It was so good to be with preaching brethren Jim Hickey and L.G. Butler at Lubbock. The Plainview work is now under way. We pray that Bro. Hickey and family will do a lot of good. The monthly West Texas study will be here in Big Spring this month with Jim Hickey doing the speaking. The congregation here is making plans for our gospel meeting June 22-29 with Bro. John Fisher. We look forward to other gospel meetings in West Texas this summer.

Earl Helvey,— 4825 12th Ave, Sacramento, Ca. 95820, May 10— We closed our meeting with Bro. Allen Bailey. We had very good lessons, and they were well chosen for the occasions. We had one baptism and two confessions of faults.

Doug Edwards,— Box 6206, Moore, Okla. 73153, May 9— It has been a while since I have written to the **Old Paths Advocate**. By the time you read this, Lord willing, we will have moved from Norman to Ft. Smith, Ark. We are very thankful to the church in Norman for all they have done for Debbie and me. It is hard to leave friends and loved ones. The first week end of May we had a short meeting at Norman with Edwin Morris. It was a wonderful meeting. The preaching was very forceful and edifying. I believe the church was greatly helped by the meeting. We younger preachers greatly appreciate men like brother Morris and all of the others. The older preachers are a great help to the younger ones. We are to begin a new work with the church in Ft. Smith the first of June. We eagerly look forward to the work there. Pray for us.

Paul O. Nichols,— 147 Bay Bury Lane, Jackson, Ms 39212, April 10— Since our last report we have had another baptism and a confession at Jackson. Our next meeting, the Lord willing, will be our annual Memorial Day weekend meeting, May 21-25. Brother Bob Loudermilk of Wichita, Kn will be our speaker. We urge all who can come to begin making plans. Lets make it a good one. We had a pleasant weekend meeting at Shreveport (Flournoy-Lucas) recently. It was good to be with those brethren again. We appreciate the assistance and encouragement of brother Wayne Fussel. Brother Jerry Dickinson was at Hillcrest last week and we had the privilege of hearing two good sermons. Brethren, when passing this way why not plan to stop and worship with us. Your presence would be a real source of encouragement to the congregation.

Richard Nichols,— Rt. 3, Bentwood Dr., Piedmont, SC. 29673, May 10— We are in the process of moving to work with the 18th St. Congregation in Huntington, WV. We will certainly miss all the good folks here in Greenville that we have learned to appreciate even more through our stay. We regret that we were not able to see more accomplished but we pray for the future growth of the Cause here and hope to hear of a real flourish of the Truth very soon. We look forward to working with Bro. B.F. Leonard, who first requested that we come to Huntington in 1969. Events and decisions prevented us from moving into Huntington until now, and we thank God for the opportunity. We anticipate a good association with such studious and industrious workers in His Cause as Charlie Ross, Bob Hayes and Arvil Brumfield. The Lord willing, we will be at Kansas City, KA

(Stony Point), June 14-15 and Columbia, Mo., June 16-29 to instruct in vocal music and to preach. Pray for us.

Johnny Elmore,— 419 K St. S. W., Ardmore, OK 73401, May 10— Tonight will be the last night of a mission meeting at Pauls Valley, supported by the church in Wynnewood, in which I am doing the preaching. Bro. Randy Tidmore had the meeting well advertised and we have had one sister restored to duty who otherwise would not have been reached, probably. May 19, 20, I am scheduled to meet DeArthur Yandell, a Free Will Baptist preacher, in a discussion here on the plan of salvation. May 26-30, I will be in a short singing school at New Salem in Mississippi, and May 31-June 8, I will be in a meeting in La Grange, Ga. June 13-22, I will be at Twelve Pole, in W. Va. in a meeting. My schedule for the rest of the year: July 4-13, Claxton, in Mo; July 20-27, Shreveport, La (Flournoy Lucas), Aug. 3-10, Strong Ark.; and Aug. 11-17, Wichita, Ks.

E.H. Miller,— P.O. Box 538, LaGrange, Ga., May 3— I have just received may *Old Paths Advocate* and find some good articles as always. Each article is well worth reading. The two beginning on page one should be read twice by many people. The third article (page 2) certainly proves fermented wine could not be used in the Passover for leaven and ferment mean the same; and "seven days shall there be no leaven (ferment-EHM) found in your house" (Ex. 12:19 - not 9). And fermented wine is "leavened"! I am now in a written debate with Bro. Ballard on this question and he has not found Bible for "fermented (leavened) wine" in the Passover. One of us perhaps will put it in print when the written debate is over. Lord willing, wife and I plan to be in a week-end meeting at Pottsville, Ark., June 27-29, then we plan to be in the Sulphur meeting the first 4 days of July (maybe the last night of June). The Lord has certainly blessed us and we are looking forward to seeing many of our brethren and friends at that time.

Alton B. Bailey,— 909 Truitt Ave., LaGrange, Ga. 30240, May 8— I am now in a meeting in Bandy, Ky. to continue through May 11. Our meeting in April were first in Okla. City (21st St), Apr. 4-6 at the church building then the meeting was carried to Newcastle about 10 miles from the City. Interest was good and members from several congregations came to help in the services. Crowds were good every service and outside interest from the community was also very good. The congregation with its elders and active leadership is surely to be commended for their efforts to reach the lost. It was a pleasure to work with them and be associated with Bro. Jerry Cutter who works with the congregation and all the preachers in that area again. Apr. 14-27 we were at Ft. Worth (Trentman Ave.), Tex. with one baptism and other visible results. Crowds and interest were good throughout the meeting. Several preachers attended the meeting from that area and also Bro. Ronny Wade came for two services while in the area. We learned to love and appreciate these brethren for their love and unity and work for the Lord which they display constantly. Our next meeting will be at Sulphur, Ok. We plan, Lord willing, to hold a three day meeting May 23-25 then spend the rest of the week doing personal work and working toward the annual 4th of July meeting. We look forward to having Bro. Johnny Elmore hold our summer meeting May 31-June 8. Here is a sub. for *Old Paths Advocate*.

Jim Hickey,— 1304 S. Date, Plainview, Tex. 79072, Apr. 14-Mar. 30, we concluded 5½ years of evangelistic work in the city of Mexicali, Baja Calif., Mexico. Our last service 47 people were present and one woman who had been attending 3 years was baptized. The congregation is self-supporting financially. Our building and lot has been paid for and we have made many improvements such as modern restrooms, carpeting, and landscaping. Bro. Meliton Lopez, a sound and faithful preacher, is now in charge of the work. I plan to briefly return to Mexicali in Dec. to see how the work is progressing and to preach for them. We are very grateful to all our brethren who helped make this work in Mexicali a success. Continue to pray for the brethren there. Apr. 3, we arrived in Lubbock, Tex. for the purpose of establishing a new work in Plainsview, Tex. Apr. 6, I was blessed in being able to baptize 2 young people from the Lubbock congregation. Apr. 5, we enjoyed hearing Bro. Glen Ballard at the Amarillo congregation. Bro. Terry Baze is doing an outstanding work there. I am looking forward to working with Terry in Plainview. As soon as we can get a meeting place in Plainview we plan to begin services. At the present time we are meeting with the Lubbock brethren who are overseeing this work. The brethren already have begun a very effective mailout campaign in Plainview. Some have already said that they will attend as soon as we get a meeting place. I am convinced that this is a fertile field for the Gospel. If you have any friends or relatives in this area I would like to hear from you. Please note our new address. (Note- This reached us too late for May issue. Our prayers are for the success of this new work-HLK).

Joe Hisle,— Rt. 4, Ada, Ok. 74820— Since our last report we have been busy in the Lord's work. The religious discussion that we had here at Ada continues to produce good results. The McDonald family, Louie, his wife Mary and their three children learned of the differences in the church as a result of the debate and have taken their stand for the truth. They are the type of people that look for the truth. They are a fine family, we are thankful to have them as a part of our congregation. I would like to especially thank Bro. Carl Johnson who was my moderator. No one could have been more in control of the discussion or more helpful in the preparation of material. Carl did an excellent job. Bro. Don Pruitt was also a great help in assisting during the discussion as well as in preparation. All of my preaching brethren who attended to lend their support I appreciate very much. This was a new experience for me and if I learned anything it was that the Word of God has ALL of the answers, we just have to study to learn them. I am thankful to be on the side of truth,...I would hate to try to defend Free Will Baptist doctrine or any other doctrine of man! We have held two gospel meetings thus far. The meeting at Hale, Ark. was well attended. We had several preachers attend: Jerry Cutter, Roy Lee Criswell, Delmer Lee, Jimmy Smith, and Irvin Barnes. We thank them for their support. The meeting at Harrodsburg, Ind. closed with three baptisms. One of those baptized was a Methodist lady. We were all reminded that God's word is still powerful when she walked down the aisle to give up her denominational error and accept the Gospel. The Ada congregation is planning to establish a church at Seminole. If you have relatives or friends near Seminole please let us know. The work seems to be off to a good start this year for which we give God the glory. Please remember us when you pray.

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

OLD PATHS ADVOCATE

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

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

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THE RESTORERS' VIEWS ON CARNAL WARFARE By Alan Bonifay

The necessity for this historical review is seen in at least three areas: (1) Our young men need to realize that the pacifist position espoused by most of us is not a belief peculiar to our time alone, but rather is one that has long been held by most of the leaders of the Restoration Movement; (2), As often happens when religious views are passed down from one generation to the next by word of mouth, the correct conclusion remains intact but the arguments necessary to substantiate that conclusion are lost in the shuffle. The Restoration leaders of the nineteenth century carefully and precisely developed the Biblical arguments which substantiate the conclusion that a Christian must be a pacifist, and their arguments need to be reviewed from time to time; (3) While most of the Restoration leaders were avowed pacifists, we must avoid the very grave mistake which they made in remaining silent too long. When they finally set forth their views at length, it was already too late to keep many Christians out of the Civil War. We must be prepared in the event that the U.S. Draft is reinstated, and to do that we must have already taught our young men the correct Biblical position demanded of every New Testament Christian.

However, it is not possible to speak of an "official position" of the Restoration Movement toward participation in carnal warfare. For several reasons this is true. The movement strongly adheres to congregational autonomy, which is regarded as divinely ordained and clearly set forth in the New Testament. Also, the churches are firmly committed against any humanly written creed, manual or discipline. And still another reason is that no one attitude has been identified historically with the Movement. Every attitude toward war which has been expressed within Christendom, has been reflected in greater or lesser degrees within the Restoration group. A pacifist element has always been strong. This was especially true with the early advocates of restoration. During periods of national stress, a crusade spirit has found expression within the Church. There has also been a fundamental acceptance of the justifiable war concept by some within this brotherhood.

Though there will of necessity be some overlap, our discussion will be divided into three sections: (1) Early views expressed between 1823-1860; (2) Civil War views expressed between 1860-1870; (3) Postwar views expressed between 1870-1900.

PRE-CIVIL WAR VIEWS

Alexander Campbell early made his pacifist convictions known; he spasmodically reported the actions of the peace reformers and occasionally reprinted their articles in the *Millennial Harbinger*. Barton W. Stone followed a similar course in his *Christian Messenger*, and as early as 1827 coupled "war and slavery" as the "greatest evils in the

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-HLK

THE ONE CUP By Ronny F. Wade

"And he took the cup, and gave thanks, and gave it to them, saying Drink ye all of it;" Cup in this passage is from the Greek *poterion*, meaning "a cup, a drinking vessel" Thayer p. 533. Jesus took a drinking vessel in his hand. The cup or drinking vessel which he took, contained something. Verse 29 tells us what: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." The picture is essentially this: after taking the one loaf, Jesus takes a cup that contains the fruit of the vine, and after giving thanks, hands the cup to his disciples with the instruction "all of you drink out of or from it." His message was apparently understood for in Mk. 14:23 we read "...and they all drank of it."

Some have falsely taught that the one cup is grape juice or fruit of the vine. If this were true there would have been no reason for Jesus to use "cup" at all. He could have just said "And he took the fruit of the vine". Had this been the record, then we would have no disagreement as to the number of cups (drinking vessels) to be used. The Bible does not say this, however, but does say "he took the cup". Cup is singular, hence he took one cup, and the disciples drank from one cup. The Bible answer to the question "What did Jesus Do?" is found in Mt.; Mk.; and Luke. All accounts agree that He **took the cup**. "took" to take with the hand" Thayer p. 870; "cup" "a drinking vessel, a cup" Thayer p. 533. He also **gave the cup**. "Gave" "reach out, extend, present." Thayer p. 145. Hence Jesus took with the hand, the cup, (drinking vessel) and reached out the hand, extended, presented the cup to the disciples, with the command "drink ye all of it."

What about the early church? Did congregations in the New Testament use only one cup? Let us see. In 1 Cor. 11 Paul gives instructions to the Corinthian congregation regarding the observance of the Lord's Supper. He begins by commanding them to keep it as he delivered it. "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" 1 Cor. 11:2 "For I have received of the Lord that which also I delivered unto you,...after the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood" 1 Cor. 11:23-25. Paul delivers instructions applying "when ye come together to eat." 1 Cor. 11:33 He commands: "But let a man examine himself

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CARNAL WARFARE

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world." Although Disciples leaders were not deeply involved in the peace crusade in the years preceding the Mexican War, they were interested in it and were unanimously in sympathy with its aims.² Even at this early period, however, there apparently was a significant gap between the leaders and the mass of the church's membership. Colby Hall concludes from his study of Texas Disciples that many of the church members in that state were active in the Texas revolution.³

The outbreak of the war with Mexico in May, 1846, was the first real test of Disciples' devotion to the principles of pacifism, and it triggered the first major discussions of the war question in the church's periodicals. In November, 1846, Alexander Campbell published a long pacifist article in the *Harbinger* after being urged "from all quarters" to give his "views of war in general and of the present Mexican Republic War in particular." After pointing out that he consistently had opposed war in his public writings since the first issue of the *Christian Baptist*, Campbell began a long scriptural defense of the principles of pacifism.⁴

Immediately after the hostilities began, Walter Scott urged "feelings of forgiveness and compassion" toward the enemy and counseled Christians to use their influence to "allay the exasperation of national strife and promote pacific counsels." In 1847 Scott again advised his readers to "use all their influence, to bring the war in which we are engaged to a close."⁵

The caustic Benjamin U. Watkins sarcastically remarked that it was a strange "new method of praying for enemies" which implored "that our most Christian cannon may tear the entrails out of thousands of Mexicans! - that our most pious bomb shells may dash to pieces thousands of women and children!"⁶

Perhaps the most significant impact of the Mexican War was its ignition of the first brotherhood-wide periodical debate of the war question. The *Gospel Proclamation* published monthly articles by George Pow and Benjamin U. Watkins for almost two years beginning in Dec. 1847. There were other such debates in the years before 1860 and a rash of them in the decade from 1860-1870 but none were more extended than the Pow-Watkins discussion. The pattern it set was pretty generally followed for half a century. Both writers accepted the Scriptures as authoritative and their examinations of pertinent texts were virtually exhaustive. As the discussion progressed it became apparent that the answer to this question in Christian ethics turned, among Disciples at any rate, on whether or not some of the Christians of New Testament times were soldiers.

Pow argued that some New Testament Christians, such as the Roman centurion, Cornelius, were soldiers and that this evidence conclusively proved that Christians could fight. Watkins countered that it was imperative to assume that Cornelius and other such Christians resigned their military offices just as it was natural to assume that any man engaged in sinful practices would reform when he became a Christian. A stalemate developed before the antagonists had written two articles.⁷

As the stricken nation lumbered toward its 1861 rendezvous with tragedy, the mind of the Disciples of Christ was unsettled and unsure. Probably most of the leaders of the Church were moderate pacifists. Two momentous questions loomed in the minds of the leaders of the Disciples: What should Christians do if war came and what would be the impact of a great civil struggle upon the Church? Through most of 1860 Disciples' periodicals were shrouded in portentous silence, but by the beginning of 1861 the old policy of suppression of the controversial was abandoned and the editors of the Church, one by one, published appeals for moderation. Above all, they urged that whatever course the nation might take, Christians should remain united.⁹

In sum, as the national crisis ripened in the early months of 1861, the Disciples reacted chaotically. There were theoretical pacifists, practical neutralists, and militant Northern and Southern War Hawks within the Church. By the summer of 1861, it was impossible to tell which group was most numerous or most influential in the councils of the Church. Nor was there more than a semblance of stability within the groups.¹⁰

Out of this ferment emerged the most important statement of neutrality by Disciples leaders in 1861, a circular signed by 14 of the outstanding preachers of Missouri, including J.W. McGarvey. While the circular was not a pacifist statement, it urged neutrality in the strongest terms:

"Whatever we may think of the propriety of bearing arms in extreme emergencies, we certainly cannot, by the New Testament, which is our only rule of discipline, justify ourselves in engaging in the fraternal strife now raging in our beloved country."¹¹

The neutrals, however, by no means completely dominated the fervent behind-the-scenes activity. Walter Scott wrote a militant article supporting the forcible preservation of the Union which his old comrade of so many battles, Alexander Campbell, refused to print in the *Harbinger*. It appears that Scott's intense nationalism triumphed over his pacifism. During the Mexican War he had been one of the most courageous and outspoken pacifists within the Movement, but he could not believe that the great and providentially prepared American nation should be destroyed without a struggle.¹²

When the roar of cannons in Charleston harbor signaled the onset of civil war, Disciples reacted like the mainstream Protestants in America. Able-bodied men mustered into the army, made their way to the battle fields, certain that they bore arms for a just and a righteous cause. Although there were notable exceptions, the rank and file of Disciples tended to reflect the sentiment of the section in which they lived. As for the leaders of the movement, a significant number maintained neutrality throughout the conflict. Resisting the impassioned calls to patriotism, they chose to stand firmly for peace and just as firmly against war - particularly a war which jeopardized the health and unity of the Church they loved and served. I sum, Disciples leaders marched to the sound of different drummers during the Civil War; and many refused to march at all.¹³

CIVIL WAR VIEW-1860-1870

For clarity of views we have chosen to arrange this section alphabetically.

Thomas M. Allen— a wealthy and refined pioneer preacher in Missouri, undoubtedly one of the most influential preachers in that state. Along with McGarvey and others, Allen signed the Missouri's Manifesto, a passionate appeal to brethren to refrain from participation in the war. Allen assayed to preach as if there were no war in progress. His pacifism is reflected in a statement made through the pages of the *Millennial Harbinger*: "I would sooner go to the grave being killed for not killing my brother, than to go to the tomb with my brother's blood on my hands." On a journey to Columbia, Mo. a soldier halted him, asking if he were armed. Allen replied, "Yes, with the Sword of the Spirit- the Word of God."¹⁴

William Baxter— Baxter distinguished himself as an educator. He also made valuable contributions through his literary talents. He published a volume of poetry, was the biographer of Walter Scott, and is remembered for his book, *Pea Ridge and Prairie Grove*, an account of Civil War encounters in Arkansas. Throughout the war he seems to have remained neutral, perhaps leaning toward pacifism. In his book about the war, Baxter makes a pertinent observation that rather than attempting to mitigate the horrors of war and to calm the fierce passions, preachers

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THE FRUIT OF THE VINE By Lonnie Kent York

With this article, we shall conclude our examination of Wesley Ballard's tract, "Fruit of the Vine, Wine is the Name of the Drink". The last portion of this tract concerns itself with what he calls "the blood of redemption". In this portion of the tract, the premise is set forth that Christ's blood had to be changed from its mortal state into an immortal condition so that it could be presented before God in heaven. The conclusion is drawn that the change in the state of grape juice, by fermentation, is the only substance which could represent both the mortal and immortal states of Christ's blood. We will not examine every statement, however, we shall present those which clearly present his position, then proceed to show the fallacy of this entire argument.

Statement: "We read: Christ presented His 'own blood' in the 'holy place' of heaven for our 'redemption' (Heb. 9:12). But Christ's blood had to be changed before it was presented... But Christ's own blood was presented in heaven. When Christ was glorified, His mortal flesh and blood put on immortality." page 16.

His text is Hebrews 9: 12, "but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." This verse does not, nor can it ever be made to read or be interpreted as presented in the above statement. This verse does not read "Christ presented His 'own blood' in the 'holy place' of heaven for our 'redemption'." The error is rather apparent.

This verse does not mention or imply that Christ presented his blood in heaven. It says, "by his own blood he entered", or it was by his own shed blood that he was able to enter the most holy place. The High Priest, each year during the atonement, had to first offer the sacrifice of a bull for his own sins before he could enter the most holy place. After this, the sacrifice of the goat was offered for the sins of the people. He first took the blood of the bull into the most holy place for his own sins, then the blood of the goat for the sins of the people, however, when he came out from the most holy place, the sins were still with the people. Christ did not have to enter by a sin sacrifice, for he was the sacrifice and he possessed no sin. He entered into the most holy place by virtue of his own blood. In that sacrifice he also purchased our redemption. As can now be seen, this tract assumed a premise not presented in this verse, then proceeded to develop an argument from that false premise.

In this statement, this tract also says, "Paul says, flesh and blood (mortal) cannot inherit the kingdom of heaven (I Cor. 15:50)." The word mortal is not found in the scripture, nor can it be implied as this tract has implicated. There is no such thing as immortal flesh and blood. Paul also says in this verse, "neither doth corruption inherit incorruption". The body of flesh and blood is corruptible and will, with time, return back to the elements from which it was formed. Eccl. 12:7, "Then shall the dust (flesh, LKY) return to the earth as it was:". There cannot be a change of that which ceases to exist. In verse 44 we learn that "there is a natural body (a body of flesh and blood, LKY), and there is a spiritual body."

"We know that this natural body, or a body consisting of flesh and blood, goes back to the dust, or ceases to exist. What then of the spiritual? In II Cor. 5:1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Therefore, the natural and the spiritual bodies possess no correlation with each other. In short, it is the spirit which is man. This spirit now resides within a house of flesh and blood, and someday it will reside in a spiritual body which is from heaven. (I Cor. 15:47). Only the spiritual body can inherit heaven.

Did Christ's mortal body transform itself into immortal flesh and blood? The answer to this question is found by comparing what was said above with Phil. 3:21, "Who shall change our vile body, that it may be fashioned like unto his glorious body,". From this we learn that Christ did not

present a changed body, that is one which was immortal flesh and blood, rather that it was a spiritual body which entered heaven. His body is spiritual, just as the righteous shall put on the same type of body our Lord now possesses. From what we have shown above, we know that there is no relationship between the body of flesh and blood and the spiritual body which is from heaven. The one which corrupts cannot reside in heaven.

Statement: From page 20: "The life of the flesh is in the blood (Lev. 17:14). Jesus reclaimed His own shed blood and was made alive, and then resurrected. Jesus remained on the earth for forty days after His resurrection. At the end of the forty days, mortality put on immortality." "He carried His own blood in His own body and presented it in the Holy Place for the redemption of sin (Heb. 9:12; Heb. 8:4)".

Jesus did not reclaim his blood in order to be resurrected by God. Notice Luke 24: 39, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.", also John 20:27, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side:". These two verse prove that the resurrected body of Jesus could not have contained blood, else Christ would have continually bled through his wounds. Even Christ said "flesh and bones", not flesh and blood.

If Jesus had to first reclaim his blood before he could be resurrected, then all who are resurrected must first reclaim their blood and go through the same process of changing from mortal to immortal blood. Such is repugnant the simple teaching of the scriptures. The resurrection of our bodies shall be "in a moment, in the twinkling of an eye," (I Cor. 15:52), not during a forty day period of time.

It is true that the life is in the blood, but the life of what? It is the life of the flesh, not the spirit. Christ died, and his blood left his body, thereby becoming corrupted. The resurrection of his body did not require the blood to reenter the body. The scriptures record that it was his flesh that did not see corruption; no mention of his blood. It was the resurrection of his body. It was upon Christ's ascension that his body then changed from flesh and bones to that glorious immortal body.

Statement: From page 20: "Fermented grape juice is called 'the blood of the grape' -Deut. 32: 14-Thou didst drink the pure (fermented) blood of the grape." "The word 'pure' (Heb. chemer) means fermented (All Hebrew Lexicons)."

The expression found in Deut. 32: 14, "thou didst drink the pure blood of the grape", is best explained by W.L. Alexander, "The Pulpit Commentary", vol. 3, page 500, "The blood of the grape is the expressed juice of the grape, which, being red, is compared to blood. The rendering 'pure' here is not inapt. The original word (chemer, from charar, to boil up, to foam, to rise in bubbles) describes this juice as it appears when pressed into a vessel, when the surface of the liquid is covered with froth or foam."

Hebrew Lexicons do not define "chemer" by the word "fermented". The ones in my library only define it by "wine", then they comment upon the word. This word only appears in this text and Isa. 27:2, "A vineyard of red wine." In the latter text, the meaning is the vineyards have produced its fully ripe fruit, the grape. These two texts are insufficient to prove that this word always means "fermented".

Statement: On pages 22 and 23, this tract sets forth a comparison between the forty days of our Lord's stay upon the earth, prior to his ascension, with the fermenting of grape juice. In this he states that the juice remains dormant for three days, then very active for forty days until it is fully fermented. See this tract for actual statements.

Briefly, in our second article, we showed that the fermenting process is dependant upon temperature and

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AN EXPRESSION OF GRATITUDE

Several weeks back, our dear brother and co-workers, C.W. (Bill) VanStavern, of Lebanon, Mo., suffered a severe heart attack. Bill is better, but he must follow the doctor's orders, and this means he will not be doing the work from now on that he has done for so many years. Bill carried on all the correspondence for the church in Lebanon, for many years, including the television program, which is sponsored by the church at Lebanon. This man envisioned the unlimited amount of good that could be accomplished through such an effort, and time will only tell how right he was. We all owe him a debt of gratitude for his tireless efforts in this field. Bill, has been one of our helpers for the **Old Paths Advocate** for many years. He has permitted us to use his office facilities for our records for many years. We have been asked due to his illness to relieve him of these responsibilities, which of course, we will do, but I just couldn't notify our readers about the change without an expression of gratitude for the many years of service he has rendered to us, in so many ways.

I have been asked to inform our readers that you should direct all your correspondence to Clyde Lamkins, Route 1, Lebanon, Mo. 65536 as he will be doing this service for the church while Bill continues his way back to normal health, and of course, our prayers and wishes are that he will do just that.

Clyde Lamkins, Rte. 1, Lebanon, Mo. 65536 has willingly consented to let us keep the O.P.A. records and material at his address. He has a business, South-C Manufacturing Co., specializing in fine cabinets & furniture, and all the O.P.A. materials will be kept at his office. The address will be changed to the above address. We appreciate this service that Clyde is providing.

-Clovis T. Cook

"Enjoy the **Old Paths Advocate** so much"

-Dauline Barefoot, Pontiac, Mich.

"Your work on the paper is wonderful and I look forward each month for all the good teaching"

-Omi Campbell, Sherman, Tx.

THE FRUIT OF THE VINE

(cont'd from page 3)

sugar content. The fermenting process can range from 10 to 30 days, then follows the bottle fermentation, which never ceases. In short, there is no correlation between the fermenting of grape juice and the time in which our Lord spent upon the earth after his resurrection. Statement: On Page 24, "To pasteurize this state of juice is the equivalent to embalming a dead body."

Pasteurization is simply the method of preserving perishables. Of wine, Jesus said in Matt. 9:17, "they put new wine into new bottles, and both are preserved." Jesus said you do this to preserve both the bottle (wine skin) and the new wine (fresh pressed grape juice). If this new wine were put into old bottles, then the ferment which remained in the bottle would cause the new wine to ferment, thus causing the old bottle to break. In a new skin there would be no ferment, therefore both the wine and the bottle would be kept in their original condition. During Bible times, it was a common practice to boil the fresh pressed juice before putting it into bottles. This was very similar to the process of pasteurization today.

Statement: On page 25, "It would be out of character to use the fresh juice of this cluster on the Lord's Table. It could only represent the three day 'dead state' of 'Christ's blood. The drink that Jesus drank represented a state of blood that would remit sin."

An error in understanding of the scriptures exist throughout this portion of this tract. It is not the "state of the blood" which remits sins, it is the fact that Christ shed his blood in sacrifice for our sins. Christ says in Matt. 26:28, "which is shed for many for the remission of sins." Nothing in this statement hints of a changed state of blood, only the fact of the shedding of the blood for the remission of our sins. It took three things to grant the forgiveness of our sins, (1) the offering of Christ as our sacrifice, (2) the shedding of his blood in death, and (3) the resurrection from the dead on the third day.

In no verse, where redemption through Christ's blood, is mentioned is there any hint of reference to a changed state of his blood. That which remits sins is that which flowed from the side of our Lord upon the cross.

Statement: On page 27, "Tirosh, grape juice, is a term of reference to all states of the liquid; let it be sour, bitter, sweet, unfermented, or fully fermented."

The word "tirosh" does not represent "all states of the liquid". Young defines this word on page 1058, "What is possessed, mead, new wine", and Strongs defines this word on page 124, No. 8492, "must or fresh grape-juice (as just squeezed out); by impl. (rarely) fermented wine:" From these two sources it can be seen that this word does not refer to "all states". It refers to the juice of the grape, freshly pressed. In the majority of occurrences, the text refers to the grape itself, then by metonymy to the juice within the grape.

Statement: On page 27 and 28, "Fermentation is a term of reference to all unique states of the grape juice after it is fermented. The juice of the grape (fermented wine) may be 1. bitter, 2. sour wine (chomets), 3. both sour and sweet (chomet skeyar yayin), 4. mild sweet wine (yayin), 5. extra sweet wine (shekar yayin)."

A previous error is now compounded. In the last article it was shown that no substance called "shekar-yayin-- exist in either scriptures or the secular world. Now this tract invents more hybrid terms for wine. "Sour wine (chomets)", this word is always translated by "vinegar", then it is followed by other words for wine to show that the substance is a vinegar solution, not alcoholic. "Both sour and sweet (chomets shekar yayin)", no such substance ever appears in scripture or secular writings. The definition of yayin by "mild sweet wine" cannot be supported by any Lexicon. "Extra sweet wine (shekar yayin)", cannot be found in any Lexicon or text. These hybrid terms can only be found in the writings of the author

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CARNAL WARFARE

(cont'd from page 2)

often strove to augment the one and to inflame the others.¹⁵

David Staats Burnet— Having been surrounded all of his life by a very impressive circle of political and military acquaintances, it is amazing that Burnet satisfied his conscience by a pacifist stance during the Civil War. This indicates the sincerity of his conviction.¹⁶

Alexander Campbell— who came to be undoubtedly the most capable and respected leader of the Restoration Movement, was an outspoken pacifist. In the first issue of the **Christian Baptist** he wrote:

"And, stranger still, see that Christian general, with his ten thousand soldiers, and his chaplain at his elbow, preaching, as he says, the gospel of good will among men; and hear him exhort his general and his Christian warriors to go forth with the Bible in one hand and the sword in the other, to fight the battles of God and their country; praying that the Lord will cause them to fight valiantly, and render their efforts successful in making as many widows and orphans as will afford sufficient opportunity for others to manifest the purity of their religion by taking care of them."

In 1848 Campbell addressed a gathering in Wheeling, Va. on the question, "Has one Christian nation the right to wage war against another Christian nation?" The thesis of his address was that war is utterly abhorrent to the gospel and incompatible with Christian character.¹⁷

Campbell answered his question in eight points. First he said, "The right to take away the life of the murderer does not of itself warrant war, inasmuch as in that case none but the guilty suffer; whereas in war the innocent suffer not only with, but often without the guilty." Second, Campbell insisted that the Old Testament commands do not justify Christian participation in war. Third, Campbell rephrased his question— "Has the Author and Founder of the Christian religion enacted war, or has he made it lawful and right for the subjects of his government to go to war...?" As he had done earlier, he again refused to admit any distinction between aggressive and defensive war - "for a mere grammatical, logical, or legal quibble, will make any war aggressive or defensive, just as the whim, caprice, or interest of an individual pleases. In points 3-6, he called attention to the inconsistencies between war and the regulations of the "present Monarch of the Universe", i.e., "the Prince of Peace;" "wars should cease"; "nations study it no more"; "follow peace with all men." In his seventh argument, Campbell dealt with the question from a pragmatic view. War is folly because, "it can never be the criterion of justice or proof of right..." In his final point he argued the wickedness of war on the rational and pragmatic grounds that "those who are engaged in killing their brethren, for the most part, have no personal cause of provocation whatever"; "they seldom comprehend the right or the wrong of the war:" and act therefore "without the approbation of conscience;" "the innocent are punished with the guilty"; the soldier is constrained "to do for the state that, which, were he to do in his own case, the state would condemn him to death"; and wars "are the pioneers of all other evils to society, both moral and physical."

After setting forth these eight points Campbell exclaimed: "No wonder, then, that for two or three centuries after Christ all Christians refused to bear arms." Justin Martyr, Tatian, Clement of Alexandria, Tertullian, Origen, and others, were called as witnesses to this fact of history.¹⁸ This celebrated speech is still circulated by pacifists and was printed in the Congressional Record of Nov. 22, 1937 at the request of Honorable Joseph B. Shannon of Missouri.¹⁹

When the Civil War actually began, Campbell's eloquence burnished in indignation:

"Civilized America! Civilized United States! Boasting of a humane and Christian paternity and fraternity, unsheathing your swords, discharging your cannon, boasting of your

heathen brutality, gluttonously satiating your furious appetites for fraternal blood, caps the climax of all human inconsistencies inscribed on the blurred and moth eaten pages of time in all its records."²⁰

The editorial policy of the **Millennial Harbinger** throughout the Civil War was thoroughly pacifist and from letters, circulars, and addresses published in its pages it is evident that there was rather general support for this position- at least on the part of most of the journal's correspondents.²¹

I.W. Caskey— was one of the most extreme patriots in the South. The veteran preacher of the South was one of those chosen to draw up a document of secession to be presented to the Mississippi legislature. During the war, he carried a double-cylinder sixteen shooter revolver and a Colt rifle, earning the ignoble reputation as the "fighting parson." Caskey served as Chaplain of the 18th Mississippi Regiment of Volunteers. "He faithfully discharged his duty to the sick and the wounded, attended to his prayer-meeting and preaching, but the trouble was to keep him out of the fights," wrote another chaplain.²³ Caskey confessed:

"I would shoulder a gun, and go...into the fight. I do not think I killed any one or broke any arms, but I tried to break as many legs as I could." If an enemy soldier's leg is broken, Caskey expained, "it takes two men to pack him off, and they take care not to pack themselves back till the fight is ended."²⁴

Alexander Chatterton— was editor of **The Evangelist**, a journal begun in Davenport, Iowa in 1849. As an outspoken pacifist he asked: "If the twelve apostles were dispersed throughout the United States, six in the North, six in the South, would they urge brethren to enter into mortal conflict?"²⁵

Jacob Creath, Jr.— His name is conspicuously absent from the statement of pacifism by several Missouri preachers. Although often requested, he declined to preach on the subject, feeling that each individual had the right to make up his own mind. Personally, he had nothing to do with the war and wanted nothing. Creath felt that if there were guilt involved, it would be imputed to the civil rulers and not to the individuals who heeded their call to arms.²⁶ However, as the war progressed Creath found himself gradually changing. Before long, he quite independently reached conclusions similar to those of David Lipscomb. By 1864 when Creath wrote to Lipscomb commending his pacifist stand, he was, himself, thoroughly pacifistic.²⁷

Isaac Errett— When the war began McGarvey wrote to Errett soliciting his help in keeping brethren out of the war. But being anti-slavery and decidedly Northern in sentiment Errett refused McGarvey's solicitation. Desiring to promote the Union cause, he applied for a commission as a colonel that he might raise troops to take to the field. However, for some reason unknown he was flatly refused the commission.²⁸ So, he spent his time giving rousing speeches for the North and in condemning the South.²⁹ Also, Errett did obtain a chaplain's commission.³⁰

Tolbert Fanning— was unquestionably the most influential preacher in the Southland prior to the Civil War. He counseled Christians to refrain from carnal warfare. As early as 1845, Fanning expressed the conviction that war, in every shape, is opposed in all its bearings to the Christian religion. When war clouds hovered, he pleaded for the North and the South to settle their differences amicably. After hostilities erupted, Fanning and other brethren met at Beech Grove in Williamson County, Tenn., to discuss how they might assist brethren in keeping out of the war.³¹

This meeting resulted in the penning of Fanning's famous **War Resolution**. Copies were sent to Presidents Lincoln and Davis, the Governor of Tennessee, and the Federal Authorities who were in power of the state of Tennessee. In this letter Fanning explained that the right of civil government to exist had been granted by God; that

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CARNAL WARFARE

(cont'd from page 5)

the relationship, bound by the Scriptures, of the Christian to his civil government was one of submission and obedience, save only when to obey the government would require him to disobey God; that in all such cases God must be obeyed first as the higher authority; that Christians could not submit to the current conscription without disobeying the New Testament teachings which prohibit the Christian from going to war; that therefore, it was respectfully requested that Christians be exempted from all conscription. The letter was received and recognized by both the Union and the Confederacy. It successfully permitted many members of the Church of Christ to remain aloof from the conflict.³²

When Union forces seized Nashville, an oath of allegiance was required of all citizens. Apparently, Fanning was willing to declare himself loyal in the same sense he had been loyal to the Southern Confederacy. But this was unsatisfactory and Fanning was charged with treason and convicted. Because of his "disloyalty" he was not paid for honest labor which he performed and his possessions were confiscated and burned. For weeks at a time Fanning was destitute of food.³³

Fanning's pacifism was forced by several considerations. To violently shed blood did not harmonize with the pattern of gentleness left by Christ. He drew support for his

conviction from the fact that early Christians yielded to unjust martyrdom, rather than to inflict vengeance. The fact that Christians were on both sides of the war influenced Fanning's thinking. Also, he wondered how Christians who engaged in the violence of war could afterwards preach the gospel of peace. Another factor which influenced Fanning's views was his attitude toward civil affairs in general. For him, the kingdom of God demanded full-time citizenship which eliminated active citizenship in any earthly kingdom. All that Christians could profitably do for the world was to be done through the Church.³⁴ He once summed up his convictions in these words:

"Our conclusion of the whole matter is, that the wars of heaven are moral conflicts between the Church of Christ and the opposing world powers; and the wars of earth are struggles in the world without, by men of the world, inaugurated by wicked men for wicked purposes, but which God may overrule for good.

The history of the world sustains us in these conclusions, but the Church of Christ is composed of 'a peculiar people' separate from others, are not of the world, engage not in its bloody conflicts, and yet the Lord has promised to sustain them to the end."³⁵

FOOTNOTES

1. Allen Isbell, *War and Conscience* (Biblical Research Press, Abilene, Tex. 1966) pp. 177-178.
2. David E. Harrell, *Quest For A Christian America*. (The Disciples of Christ Historical Society, Nashville, Tn. 1966) p. 140.
3. Ibid. p. 140.
4. Ibid. p. 140.
5. Ibid. p. 142.
6. Ibid. p. 142.
7. Ibid. p. 143.
8. Ibid. p. 144.
9. Ibid. p. 145.
10. Ibid. p. 147.
11. Ibid. p. 146.
12. Ibid. p. 146.
13. Lester G. McAllister and William E. Tucker, *Journey In Faith*. (The Bethany Press, St. Louis, Mo. 1975) pp. 200-201.
14. Isabell p. 181.
15. Ibid. pp. 181-182.
16. Ibid. pp. 182.
17. Ibid. pp. 182-185.
18. Harold L. Lunger, *The Political Ethics of Alexander Campbell* (The Bethany Press, St. Louis, Mo. 1954) pp. 251-257.
19. Isbell pp. 182-185.
20. Ibid. pp. 182-185.
21. Lunger pp. 259.
22. Isbell p. 185.
23. McAllister and Tucker p. 205.
24. Ibid. p. 205.
25. Isbell p. 185.
26. Ibid. p. 185, 186.
27. Earl West, *The Search For the Ancient Order*, Vol. 2. (Earl West Religious Book Service, Indianapolis, Ind. 1950), pp. 213, 214.
28. Isbell pp. 186, 187.
29. Earl West, *The Life and Times of Davis Lipscomb*. (Religious Book Service, Henderson, Tn. 1954) p. 106.
30. Isbell pp. 186, 187.
31. Ibid. pp. 187, 188.
32. James R. Wilburn, *The Hazard of the Die*. (Sweet Publishing Co., Austin, Tx. 1969) p. 219.
33. Isbell pp. 187, 188.
34. Ibid. pp. 187, 188.
35. Earl West, *The Search For the Ancient Order*, Vol. 1. (Gospel Advocate Co., Nashville, Tn. 1965) pp. 333, 334.

BONDS OF MATRIMONY

Nutcher-Permenter— Bro. Michael L. Nutcher and Sister Lynn Dora Permenter exchanged their wedding vows in the presence of a host of loved ones and brothers and sisters in Christ, in the afternoon of May 10, 1980, at Turlock, Ca. A beautiful, impressive setting for this momentous occasion in their lives is theirs to remember. I consider it an honor to have been asked to officiate for this fine couple; it had been my privilege to baptize Mike into Christ; I have known Lynn and her family on both sides for many years. May the Lord bless and keep them up life's road; may they never forget Him Who bought them, and the church and all it means.

-Don McCord

Robinson-Wilson— On February 16, in Arlington, Texas, Gary Wayne Robinson and Lynna Carol Wilson were united in marriage. The occasion was exactly what one would expect when two of our finest young people exchange vows. There was a great ingathering of brethren, friends and relatives for the ceremony, a ceremony that was conducted with emphasis on the beauties and serious responsibilities of marriage. Gary is the son of Bro. and Sister Wayne Robinson of Olney; Carol is the daughter of Bro. and Sister Walter Wilson of Mansfield. Everyone wished for Gary and Carol the very best in life. Arlington will be their home congregation; and blessed because they have them.

-J. Wayne McKamie

WORDS OF ENCOURAGEMENT

"We really enjoy the Old Paths Advocate and look forward to it each month"

-M.D. Byrd, Paris, TX.

"We enjoy the paper, keep up the good work"

-Boyd Pilkington, Lawrenceburg, TN.

"I appreciate the efforts you are putting forth for the service of the Lord"

-Tom Harris, Norman, OK.

"I have been receiving the Old Paths Advocate for many years and look forward to it each month"

-Bob Kornegay, Crawfordville, FL.

"Thanks for sending the paper regularly as we would hate to miss any of the issues"

-Mrs. Woodrow Black, Okla. City.

(Continued next month)

-709 Potomac, Fairmont, W. Va. 26554

THIS WORLD

This world is just a stopping place, For Christians here below,

To learn the ways of our dear Lord, Along our journey as we go.

A field of dreams, nor clouds of doubt, Must keep us from His care,

We walk each day our faith renewed, And with Him burdens share.

A chosen path to follow on, Our light must shine each day.

To lift Him up, in glory yet, In each and every way.

As a single hope, to lead us on, With desire, we must seek to win

To stand against the powers of wrong, That tempt us off to sin.

-Marilyn Wray, Lawrenceburg, Tn.

IF YOU SHOULD DIE TODAY!

by Orvel Johnson

What a frightening thought this is to many people in the world today. If today were the last day I am permitted to live on this earth, what will happen to me? This is something everyone should be concerned with, for the Bible teaches us in Hebrews chapter 9 and verse 27: "And as it is appointed unto men once to die, but after this the judgment." As sure as we live, the time will come that we must face the death that all must die, "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22). We are told by the Word of God in Romans chapter 14 and verse 10, "...for we shall ALL stand before the judgment seat of Christ." Then in verse 11 we read, "For as it is written, as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Now, one may ask, "Where does this concern me?" Listen to the writing in Rev. in chapter 20 verse 12, "And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened: which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Then, what manner of persons ought we be in this life if the WORKS we are doing (NOW), are going to judge us when we stand before God? People are admonished in 11 Cor. 11:5 and verse 10, "For we must ALL appear before the judgment seat of Christ: that everyone may receive the things done in this body, ACCORDING TO THAT HE HATH DONE, whether it be good or bad. "We all look for that Eternal Home with God, but we will only attain that precious goal if our name is "found written in the Book of Life." (Rev. 20:15). It is further stated: "...else we will be cast into the lake of fire."

TIME AND LOVE by Karen M. Gray

Time and love— what wonderful gifts
Sent to us mortals below.
With each we may come to see God and His power.
With each we mature and we grow.

Time gives us life. Each breath that we take
Is measured by God's mighty hand.
The joys that we share, the sorrows we bear,
Are a part of God's master plan.

Time keeps account of all of the things
We do and we say while on earth.
It measures emotions, it heals all our wounds,
It chooses our death and our birth.

Love gives meaning to all that we do,
To all of the people we meet.
It defines things in terms of the heart, not the head,
So our lives will be peaceful and sweet.

Love can unite when other things fail
Giving strength and peace to the soul.
Love endureth all things and hopeth all things.
Perfect love's our continual goal.

Love's the reflection of God in our life,
A trait so honest and pure,
That those looking into our soul's deepest part
See a faith that is strong and secure.

So these are the gifts God chose to endow.
May we use them with wisdom on earth.
Let us fill all the time that we're given with love,
So God's love will be timeless in death.

Karen M. Gray

GOOD WORKS PRODUCE A GOOD LIFE, WHICH IS WELL PLEASING TO GOD.

One needs no other book than the Bible to lead toward good works, and point one to the way of life to live here, which will give ETERNAL LIFE WITH GOD. The big question: "IF YOU SHOULD DIE TODAY ARE ALL THINGS IN ORDER IN YOUR LIFE?" There are some things you must consider while there is yet time. "What would you GIVE in exchange for your soul?" COULD YOU PAY THE PRICE?

The Bible completely furnishes to EVERY GOOD WORK. Read 11 Tim. 3:16-17. This being true, we need no human creed, no man-made ways, no opinions of man, to GUIDE IN THE WAY OF TRUTH. Jesus simply said "The truth shall make you free." Then, one may rightfully conclude that to be FREE FROM SIN is to do the things of TRUTH. Again Jesus said, "My Word is Truth." So to be FREE one can simply obey the Gospel, (Rom. 1:16), and understand that to obey is to follow the instruction given by the Gospel. God's plan through Jesus, His Son is to have faith in God, or believe those things we have heard from the Gospel (Rom. 10:17). One then begins to act upon his faith and is ready to repent of past sins. (Lk. 13:3, Acts 17:30). One's desire then is to acknowledge Jesus Christ as the Son of God and make this "good" confession before men. Simply, "I believe that Jesus Christ is the Son of God." (Rom. 10:9-10). At this wonderful time in life one is a subject for being baptized into Christ for the remission of sins, and to PUT ON CHRIST. (Acts 2:38, Gal. 3:27). God's amazing grace is working in the life of this one now and He does not leave His child stranded in relation to the church to be a part of. He adds this child to the church. (Acts 2:47). This babe in Christ now has a new name, and is simply a Christian, and a member of the church revealed in God's Word. Reads Acts 11:26, Eph. 4:12 John 4:23, Heb. 10:25, 1 Cor. 15:58. All these Bible verses point to things that are ours to enjoy as a "new born" babe in Christ. We will be meeting with those of 'like precious faith' upon the First Day of the week to "keep in memory" Jesus our Lord. We will learn by feasting 'upon the sincere milk of the Word' to be steadfast, unmovable, always abounding in the work of the Lord. We will do our best not to stumble, but should this be our lot, we will want to ask God to forgive, and pray to this end. We will just keep going toward that Eternal City of God for we have made the start and we know that we can make it, because the love for God and this 'new way of life' is in our heart, but above all, "IF WE SHOULD DIE TODAY, THINGS ARE IN ORDER IN OUR LIFE."

-2832 Kay St Ceres, Ca. 95307

A CHRISTIAN VIEW OF... ARMED WARFARE!

This is the title of a book recently sent to me by its author, Bro. William Paul. It is the best, without doubt, that I have seen on the subject, carnal warfare. It is simply, plainly written, copiously documented, scripturally sound. Part I is "New Testament Teaching on Christians Participating in War"; Part II is "Common Objections to Christians Now Participating in War". Some of the chapter headings in Part II are: "What If Everyone Felt That Way About It?"; "Didn't Jesus Use Violence in Driving the Moneychangers Out of the Temple?"; "Doesn't Paying Taxes Assist in Carrying on War?"; "What Would You Do If Your Wife, Mother, or Daughter Were Attacked or Molested?" This book needs to be in the library of every preacher, elder, leader, brother and sister in the church. It retails for \$2.95 (paper and \$3.95 hardback). Order from Impact Publications, P.O. Box 30526, Seattle, Wa. 98103.

-Don McCord

OUR DEPARTED

West— Bro. William Thomas West was born Feb. 13, 1902, in Brady, Tx., and departed this life in Pomona, Ca., May 27, 1980. He was married Jan. 3, 1933 to Dora Butler; he moved to Calif. in 1973 from Ozona, Tx. He leaves his widow, Dora; one daughter, Doris Dutton, Montclair, Ca.; 2 sons, William, Jr., Pearsall, Tx, and Lloyd, Waldorf, Md.; 2 brothers, 1 sister, 6 grandchildren, and 1 great grandson. To leave the world a better place than we find it should be the desire of all of us. Bro. West certainly did—among the strongest in the congregation where I am privileged to call home, are his widow, Dora; his daughter, Doris; granddaughter, Terry; finer women cannot be found anywhere. Rarely have I seen such humble resignation to the inevitable than was shown by his people, and with such noble bearing, and such dignity; I know the Lord is pleased with such submission. The funeral was conducted May 29, on a beautiful southern California afternoon, from the Todd Chapel, Pomona, with burial in the cemetery there. It was my honor to say something to those who gathered in humble respect, for both the living and the dead.

—Don McCord

McGee— Sister Nellie McGee was born Mar. 7, 1898 in St. Louis, Okla., and departed this life June 1, 1980 in Norman, Ok. She is survived by 5 sons; Russell and Delbert of Norman, Ok., Roland, Odessa, Tex., Doyle, Ok. City, and Johnny, Washington, Ok.; 4 daughters: Vada Husley and Louann Ketner of Norman, Ok., Lorene Chitwood and Linda Sitton, Washington, Ok.; 4 sisters, 4 brothers, 22 grandchildren, and 10 great grandchildren. She was a member of the church at Washington, Ok., where she was faithful in attendance as long as health permitted. Everyone spoke well of her and she will be sadly missed. She had many friends and relatives. Funeral services were conducted from Primrose Funeral Home in Norman, Ok. by the writer who attempted to speak words of comfort to the family.

—R.B. Roden

McKnight— Dora Lee Whitson McKnight of Ada, Ok. was born Oct. 17, 1904 in Wise County, Tx, and passed away May 23, 1980 at the age of 75. She is survived by 2 sons: Steve Whitson, Tulsa, Ok., and Henry Whitson, Stonewall, Ok.; 3 daughters: Opal Bivins, Lenora Berryman, and Mary Kite, all of Ada, Ok.; 5 sisters: Cora Dodson, Lou Penrod, Sue Keeling, Virginia Scott, and Pearl Norton; 2 step-sons: Ken and Joe McKnight; 4 step-daughters: Emma Whittaker, Barbara Cox, Lela Peters, and Pat Van Cleave; 14 grandchildren, and 18 great grandchildren. Sister McKnight was a good woman, devoted to the Lord's church. I had known her since my childhood and feel a deep personal loss. I attempted to speak words of consolation and warning to the survivors.

—Carl M. Johnson

Seals— Bro. Russell Seals was born Sept. 29, 1958 in Maywood, Cal., and departed this life May 18, 1980 in Tucson, Ariz., by car accident. Rusty obeyed the gospel at the age of 13 and enjoyed taking full part in church services. He studied with Lonnie York and Bob Loudler-milk at one time for the ministry. He was an inspiration to all who knew him especially young people from school. An overflowing crowd of family and friends were in attendance and many flowers. Beautiful singing was by Los Altos church and choir from Pueblo High School. He is survived by parents, Troy and Joyce Seals; brothers: Randall and Troy Lee; sister, JoEl; grandparents, Luther Taylors; Uncle and Aunt Bill and Mabel Reece, and a host of cousins. Russell was laid to rest in the Garden of Love. This is appropriate as he had much love to offer. He wrote poems and songs of love and reaching for a star, "The Bright and Morning Star". The writer endeavored to speak words of comfort and warning to the living.

—William Oxner

FRANKLY SPEAKING By Marion E. Frank

"We also rejoice in God through our Lord Jesus Christ" (Rom. 5:11). One question often asked in a Bible game is: "What is the shortest verse in the Bible?" The answer is "Jesus wept" (Jno. 11:35). This verse receives great emphasis. The impression of the spirit of Jesus and of christianity. Actually, there is another verse of only two words which seem more characteristic of the spirit of Jesus. "Rejoice always" (1 Thess. 5:16). The spirit of real christianity is that of joy. Followers of Jesus have reason for rejoicing always. This is not an unsupported Pollanna attitude. It has its basis in the resources of God.

Christians can rejoice in the fact that nothing can separate them from the love of Christ. They can rejoice because they are of the "fellowship of the redeemed". They have found the secret of life. They have received forgiveness of sins and the gift of eternal life. While in jail for his faith, Paul wrote, "Rejoice in the Lord always; again, I say, rejoice" (Phil 4:4). The psalmist said "We will rejoice in thy salvation, and in the name of our God we will set up our banners" (Ps. 20:5). Paul says, "Rejoice with those who rejoice and weep with those who weep" (Rom. 12:15). "The eunuch went on his way rejoicing" (Acts 8:35).

There were times when Jesus was filled with pain, sorrow, and despair. He must have also been a man of rejoicing or the little children would not have gathered around Him as they did. We as Christians should be more joyful in our living as we reveal that we are free in Christ. Our revealing of job should cause others to seek the joy that we possess in Christ.

—Church Bulletin, Houston, Mo.

HONOR ROLL

You will find listed below the names of those sending us subscriptions from May 10 to June 10 and opposite the name and number of subscriptions sent. The list is down some from last month. We solicit the help of especially our preaching brethren as you are now in your meetings to mention the paper as you have opportunity. Our thanks to all of you for your continued help. Please check the following and report any errors to us:

Don L. King-8; Edwin S. Morris-7; Carl Reeves-4; Joyce McDavitt-4; James R. Stewart-3; Robert Falvey-3; H.E. Holloway-3; Dennis Elliott-3; Robb Hickey-3; Warren Toyne-2; Smith Bibins-2; Mrs. Harry Solleder-2; Rodney Nelson-2; Dan Keel-2; Gillis Prince-2; Jewell Van Brunt-2; Waymon Coleman-1; Elgie Thompson-1; Don Krider-1; Carl Hurd-1; Leon Parker-1; Wm. Oxner-1; Timothy Byars-1; Sam Grissom-1; Carl Williams-1; Inez Franklin-1; James Albert-1; Clell Kendrick-1; Sandra Boman-1; E.B. Owens-1; Dona Waters-1; Donald Rogers-1; Mrs. Mary Daniel-1; Miles King-1; Jill Bell-1; Brian Burns-1; Helen Finley-1; Maleta Mahalic-1; Mildred Bee-1; Phylis Whigham-1; Janet Wright-1; Bessie Fancher-1; Lora Harris-1; Frank Staggs-1; John Fisher-1; Fern Jenkins-1; Earl Butts-1; Total-83.

WORDS OF ENCOURAGEMENT

"We love the paper and appreciate the good job you all are doing with it"

—R.V. Criswell, Purcell, Ok.

"Enjoy the paper very much"

—Wm. W. Martin, Grinnell, Iowa.

"I enjoy the paper so much, thank you for all your good work and may the Lord watch over you"

—Marlin Hill, Merced, Cal.

"I enjoy the paper and look forward each month to its arrival"

—Barbara Osborn, Checotah, Okla.

THE TRICK IN THE TREAT

By Taylor A. Joyce

The masked youngsters who visit your home at Halloween offer you an alternative -- trick or treat. Some religious deceivers hide the trick in the treat.

Jesus foretold a time when false Christs and false prophets would be successful in their work "insomuch that, if it were possible, they shall deceive the very elect." (Matt. 24:24)

Paul's concern about the possibility of such calamitous results led him to write, "Let no man deceive you by any means." (2 Thess. 2:3) In that same passage, the apostle suggested that the best protection against deception is a love and belief of the truth.

I was reminded of these passages from the Bible while reading an advertisement inserted by the Mormons in the December, 1979, issue of Reader's Digest.

The ad was in the form of a Christmas greeting called "Let Us Join in Praise of Jesus." There were several quotations from the Bible relative to the events surrounding the birth of Christ.

Intermingled with the biblical quotations were quotations from the Book of Mormon in a subtle attempt to equate the authority of the Book of Mormon with that of the Bible.

The Mormons urge prospective converts to read the Book of Mormon and declare that a prayerful reading will prove it to be the truth of God. They frequently call attention to Moroni 10:4, "And when ye shall receive these

things, I would exhort you that ye would ask God, the Eternal Father in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."

For the person who knows his Bible, however, the reading of the Book of Mormon will have just the opposite effect. Instead of accepting it as the truth of God, he will recognize it as the fabrication of an uninspired man.

While claiming to be the word of God, the Book of Mormon admits its own imperfections. "And whose receiveth this record, and shall not condemn it because of the imperfections which are in it, (emphasis mine, TAJ) the same shall know of greater things than these." (Mormon 8:12) How could an admittedly imperfect book be the product of a perfect God? The Book of Mormon doesn't identify its imperfections, but the reader will certainly be able to discover them for himself.

There are imperfections in the grammar. No less than 2,000 grammatical mistakes have been corrected in the various editions of the Book of Mormon since it was first printed in 1830. Despite all that revision, grammatical mistakes yet remain in the most recent editions.

There are imperfections in dates. The Book of Mormon has people belonging to the church and being called Christians in B.C. 73. (Alma 46:15) Imagine that! Christians on earth 73 years before the birth of Him for whom Christians are named, and more than a hundred years before the inspired Luke says, "The disciples were called Christians first in Antioch." (Acts 11:26)

There are also imperfections in geography. The Reader's Digest ad says, "At last, on this still and starry night, from a humble shelter in the little Town of Bethlehem, it came. The wondrous cry of a new-born babe. The cry of the Holy Infant, Prince of Peace."

The ad says that Jesus was born in Bethlehem, which, of course, is what the Bible says. But do not know what the Book of Mormon says? Read it for yourself in Alma 7:10: "And behold, he shall be born of Mary at Jerusalem..." (Emphasis mine, TAJ) I don't know how the Mormons would reconcile that conflict between their ad and their book.

The Mormon ad offers a free reproduction of a painting to all who will write or call for it. And that's where the trick gets hidden in the treat. The ad doesn't say, but from past experience I suspect the painting will be hand delivered by a couple of Mormon "elders."

And every person who requests the painting will become a prospect, and many such prospects will eventually be counted among the 500 to 700 converts the Mormons claim to make every day. So, acceptance of the painting (the treat) makes one a prime target for some religious chicanery in which the Bible in all its perfection is discredited and replaced by the Book of Mormon with all its admitted errors.

Don't fall victim to such slick advertising and zealous proselything. Love the truth. Believe the truth. Obey the truth. "Let no man deceive you."

-1713 Savannah Fort Smith, Ar 72901

THE CHURCH DIRECTORY

The following corrections and additions may be made in the 1979 CHURCH DIRECTORY:

Make the following change: **HARRISON**, (Boone County) **ARKANSAS**, change the address and telephone number of Bro. Billy R. Brewer to: Route 5, Box 16, Harrison, AR. 72601, Phone (501) 741-9729.

Add the following congregations to the 1979 Directory:

HUNT, (Johnson County) **ARKANSAS**, 3 Miles North of Interstate 40 at Coal Hill Exit: Sun. 10:30 A.M. & 6:30 P.M., Harvey Breshears, Rt. 3, Box 174-A, Clarksville, AR. 72830, Phone (501) 497-1470, Marlow Johnson, Rt. 3, Box 175, Clarksville, AR. 72830, Phone (501) 497-1649.

McALESTER, (Pittsburgh County) **OKLAHOMA**, C. & Tyler Church of Christ Corner of C. & Tyler Streets, Sun. 10:30 A.M., & 6:30 P.M., Wed. 7:30 P.M., W.L. Verner, Rt. 6, Box 21, McAlester, OK. 74501 Phone (918) 423-7267, Gary Dismuke, Rt. 3, Box 144-B, McAlester, OK. 74501, Phone (918) 426-4313, Danny Wilson, 1019 South 3rd. St., McAlester, OK. 74501, Phone (918) 423-0666.

GRAFTON, (Taylor County) **WEST VIRGINIA**, In the EAST END SCHOOL, 36 Lincoln Street, Sun. 10:00 A.M., & 6:00 P.M., Alan Bonifay, 709 Potomac Street, Fairmont, WV. 26554, Phone (304) 363-4656, Richard Bunner, Rt. 6, Fairmont, WV. 26554, Phone (304) 366-6640.

If you have any corrections that need to be made in the 1979 Directory please send the information to me, or if you know of any corrections that I do not have listed in the 1979 Directory, please send this information to me. Lets keep the Directory up to date: I appreciate the information that you send in. Send all information to: Ray Asplin, Star Route 2, Box 67-A, Norfolk, Ar. 72658 Phone (501) 499-7117.

"I really enjoy the paper and encourage others to read it"

-Joyce Herrin, Littleton, Colo.

"I take the paper to work in my helmet and read it when I can. It is a source of encouragement in an area where I am pretty much alone concerning my faith"

-A. Edward Hommel, Greenup, Ky.

"Sure do enjoy the paper"

-Mabel Phillips, Scott City, Mo.

FRUIT OF THE VINE

(cont'd from page 4)

of this tract. As can be seen, the basis of this tract has been built around false interpretation of scriptures, erroneous facts, and unsubstantiated statements.

CONCLUSION

With the end of this article we conclude an examination of this tract. From all the evidence presented herein, one would be hard pressed to support the premises of this tract as being truth. It is hoped that what has been presented will assist the honest seeker of truth the facts as revealed within the scriptures.

THE ONE CUP

(cont' from page 1)

and so let him eat of that bread, and drink of that cup." 1 Cor. 11:28 Thus we may conclude that an assembly of the church which has "come together to eat" v. 33 should "drink of that cup" v. 28. It now becomes clear that the early church followed the example and teaching of Christ as it was affirmed by the apostles. We do not know exactly how long it was before changes began to take place in the scriptural observance of the Communion as it relates to the use of more than one cup.

History does tell us about the invention and introduction of individual communion cups in the year of 1894. A preacher in the Presbyterian Church is credited with starting the practice. Even though they became popular because of the sanitary concern it was not until 1915 that they were introduced into the churches of Christ. G.C. Brewer in his book *Forty Years On The Firing Line* claims to be the first to advocate their use. From this point forward they were adopted by one congregation after another. The change was not easy. Many opposed them, and even today there are brethren who refuse to adopt this modern man made practice. And why not? Don't we all

MY POSITION ON CARNAL WARFARE

I cannot take part in military service in any form, directly or indirectly in combatant or noncombatant service. Below are listed some of my reasons:

1. My duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 23:37).

2. My God in the Bible forbids that we 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); "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 service combatant or noncombatant I would be compelled to "swear" (take an oath) but the Bible forbids that we do so. "Swear not at all" (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 an organization and would therefore have fellowship in the service but such is prohibited. "Have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:11).

6. To serve in the military service in any way, 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. (Hew. 10:25; Acts 20:7; 1 Cor. 16:1,2).

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

-Randall C. Seals, 337 W. 41st, Tucson, Ariz. 85713.

-Jeffery D. Gonzales, P.O. Box 384, Erie, Colo. 80516.

-Mindy Peek, 1299 W. Popcorn Rd., Bloomington, Ind. 47401.

-Jan Peek, 1299 W. Popcorn Rd., Bloomington, Ind. 47401.

-Tammy Bell, 1175 W. Popcorn Rd., Bloomington, Ind. 47401.

-Jill Denise Bell, 1175 W. Popcorn Rd., Bloomington, Ind. 47401.

-Paul Robert Strain, 9232 S. First Ave., Harrodsburg, Ind. 47434.

-Valerie Louise McMichael, 1406 Karen Ave., Austin, Tx. 78757.

-Mark Perryman, 8057 Bernay Ct., Stockton, Ca. 95209.

-Pam Perryman, 8057 Bernay Ct., Stockton, Ca. 95209.

have the obligation of contending for the faith once for all delivered to the saints? The answer is obvious. To further emphasize the use of one cup, we ask that you consider the following:

(1) One cup in the communion is the tradition delivered by the apostles. 2 Thess. 3:6 "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Never did Paul deliver the tradition of individual cups.

(2) We can use one cup and walk by the same rule. Phil. 3:16-17 "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." The rule by which we walk never mentions more than one cup in the communion.

(3) We can use one cup and speak as the oracles of God. 1 Pet. 4:11 "if any man speak, let him speak as the oracles of God." The oracles of God say "cup" not "cups".

(4) The use of one cup is of faith. Rom. 10:17 "Faith cometh by hearing, and hearing by the word of God."

(5) We can use one cup and have unity because division is condemned, 1 Cor. 1:10. However, those who use more than one cup cannot find their practice in the Bible.

(6) We can use one cup and worship God in truth. Jno. 4:24 "God is a Spirit: and they that worship him must worship him in Spirit and in truth." What is truth? "thy word is truth" Jno. 17:17, But the Word teaches the use of one cup, not a plurality. Therefore to worship God in truth we must use one cup.

(7) One cup for an assembly is found in the counsel of God. Paul said in Acts 20:27, "I have not shunned to declare unto you all the counsel of God". Paul declared the use of one cup, not cups.

The above should be sufficient to show us the unscripturalness of a plurality of cups in the communion. May we ever stand for that which is written, and accept nothing but a thus saith the Lord for our faith and practice.



Carl Reeves, 444 Knight St., Lebanon, Mo. 65536, June 2— We are really enjoying a wonderful series of gospel meetings this week in Lebanon at Hayes St. and Springfield Rd., with Bro. Don Pruitt doing the preaching. Here are 4 subscriptions to the *Old Paths Advocate*.

R.B. Roden, 2827 Larkspur, Moore, Ok. 73160, June 4— The work here at Moore is still looking good. We baptized one this past Sunday and one made her confession and returned to the church. The 4th Sunday I was in Dallas, Tex. baptizing one and 2 confessed faults. July 26-Aug. 1, we look forward to having Bro. Ron Willis with us in a meeting. I go to Pineyview, W. Va., June 6-15. Looking forward to seeing everyone again at Sulphur, July 4.

Cleo Gatson, Farmerville, La., 608 W. Franklin, May 21— The church of Christ in Samson, Ala., 4 killed in accident. Bro. Ernest Williams was killed in a car accident, May 3, 1980 along with his daughter, Sister Dorothy J. Cade, her son, Fredrick Cade, and a niece Susan McKinney There were 2 survivors, Bro. Williams wife who was hospitalized, and another grandson. Brother Tony Russell from Detroit, Mich., will go to Crestview, Fla. and Samson, Ala. this summer to spend 2 months while school is out. I was unsuccessful in locating someone to go there permanently. They will need some support to help him. We will do what we can to support him here in Farmerville.

Brian Burns, 138 S. Ivy, Apt. G., Escondido, Ca., 92025, May 20— Since last report a young couple have moved back into this area to give us their support, and we have also had a week end meeting. We had good crowds every service. Brethren from El Cajon helped us so much. Bro. Johnie Harr has been a great help to me since he and his wife returned to the area. He has worked with me in door to door work and wishes to learn more about personal work. We have set up some studies with "cups and classes" brethren and pray that they are truly seeking the truth. Although my stay is rapidly coming to an end we continue to work and have faith that the Lord will give the increase. We were also blessed with the opportunity to attend a week-end meeting in El Cajon recently, with Brother Ron Jordan who brought us some fine sermons. We ask that you continue to pray for us and the work here in this area. Here is a sub. for the **Old Paths Advocate**.

Dwight Hogland, 1110 E. 78th South, Wichita, Ks. 67233 June 3— This is my first report to the **Old Paths Advocate**. I have just entered the field of preaching full time and I am now working with Bob Loudermilk and Bill Ferguson in the Wichita, Kansas area. My home congregation in Lubbock, Texas and the congregation in Midland, Texas are supporting me as I begin my efforts to spread the Gospel. I greatly appreciate the overwhelming support and encouragement I have received from my fellow Christians and my family. Remember me in your prayers as I endeavor to do the work of an evangelist.

Don McCord, Box 1733, Covina, Ca., June 9— The Modesto meeting was well-attended, sweet enjoyment in every way for the preacher. It seems unreal that Paul Nichols is no longer there. I missed him! Our good meeting here in April was with Bro. Jimmie C. Smith. Our fall meeting will be with Bro. Jerry Dickinson. This summer, for several weeks. Bro. Charles McKamie and wife will be among our number here; we are most pleased about this. My summer schedule of meetings follows: June 16-22, Fairview, La., June 23-29, Joplin, Mo., July 4-13, Neosho, Mo., July 16-22, Broken Bow, Ok., July 24-31, Athens, Al., Aug. 3-10, Napoleon, Al., Aug. 11-17, Piedmont, Al., Aug. 18-24, Houston, Tx., Through Labor Day, my wife and I plan to be in Mich. I am so grateful to brethren for being so unselfishly graceful and cooperative in helping me work out this busy, demanding schedule. I know in spite of our flaws and failings, I work with, worship with the finest people on earth, and I am not just saying that - I mean it with all my heart. Lord bless them all!

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., June 10— I recently visited in Miss., and preached at Hillcrest Sunday morning and evening. We stayed in the home of the Sam Smith's, and visited also in the home of John Smith. I was so glad to see so many of those with whom I have labored in the past during this short visit. It was a real joy to travel in the company of Dallas and Imogene May, on this trip. They are pillars in the church at Mtn. Home, Mo. I have been able to attend some meetings in the area. I heard Don Pruitt at Lebanon, recently. We have had several home studies of late. So many of our people have been in the hospital here of late, and some still are. We have baptized some since last report. When coming our way we invite you to stop by and meet with us.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538, June 12— Summer is finally here and we are enjoying the California sunshine. The church is doing well at home. Interest seems to be high among our own for the souls of others. Fremont intends to become more and more involved in preaching the gospel both at home and in other places. At times I almost forget our meager beginning in July of 1971 (when I moved here). Billy Orten had done a wonderful job of getting things rolling. He had lived here

for approximately a year or better. When I moved here I had a list of names to contact, and home studies began almost at once. The work could not have been what it was, and is, had it not been for him. Today, with a good building, and about 60 on Lord's day, we feel blessed. Studies continue even yet, of course, and we look forward to growth in many ways, Lord willing. I enjoyed holding a short meeting in Redding, Ca., recently. Brother Greg Gay and family are presently living there and seem to have helped instill new life within the congregation. Crowds were real good each service. A number of outsiders came too. We look forward to perhaps returning in the future for a longer stay. It was good to visit with Greg and Cassie Gay with whom we stayed while there. Shortly, it will be time for us to leave to attend the Sulphur meeting. We look forward to it as always. Hope to see many of you there. I have some time open for meetings in the near future, if you need me, let me hear. God bless all who are His.

Westone S. Makhukwa, church of Christ, P. O. Box 30162, Capital City, Lilongwe, 3, Malawi, May 14— It has been sometime since I made a report from the field. The work is pushing forward. The year of 1979 to the brethren from Lilongwe City, which is the Capitol city of Malawi, has been a busy one and fruitful. We are thankful to God for His grace and love and through His mercy much good has been done. Because of my coming here at Lilongwe from Blantyre the congregations have been strengthened and much fruit will come from their good cooperation and diligent efforts. Many churches have been started and I am visiting in many areas. They are doing fine and willing to worship God in truth and spirit. My meetings reveal signs of new maturity. The brethren in Lilongwe are to be commended for their direction of the meetings, excellent attendance, well planned and running smoothly. Other good meetings have been conducted in Mchinji, Ntchisi, and Dowa. God has blessed us abundantly. Lastly, I want to express appreciation to the brethren and congregations in USA, their keen interest keeps me here in Lilongwe. The work is rewarding and opportunities are many. Remember us in your prayers.

Allen Bailey, 631 Oakhill Dr., Houston, Mo. 65483, June 9— It has been some time since I have reported, and I apologize. The last few months have been busy ones. Locally, we have had several meetings in progress, Billy Dickinson and Joe Hisle; and Irvin Barnes will be in the area for two meetings in July and Aug. Our work began on a good note through the early part of the year. We had a good meeting in Dallas (Boulder Dr.), in March. Enjoyed meeting new people and thank the congregation for the opportunity. In Apr. and part of May we were in Cal., at Sonora, Sacramento, and Manteca. We gained spiritual strength and encouragement from these places, and several brethren and sisters mentioned feeling encouragement. There were several baptisms and confessions at the above places. To those who asked us to return we look forward to that reunion. It is always sad to say goodbye and we anxiously await that grand and glorious day when there will be no more goodbyes. We go next to Grinnell, Ia., July 6-13, and Kansas City (36th), Kan., Aug. 1-10. The remainder of our schedule will be filled in later. We plan to remain in this area, indefinitely, the work continues strong and we appreciate their support. We feel the Lord has blessed.

Carl M. Johnson, 1124 E. 8th, Ada, Ok. 74820, June 2— It was my privilege to preach at the new Seminole, Ok. congregation yesterday. Attendance at the morning service numbered over fifty. They appear to have an excellent start. Since my last report I have conducted meetings at Batesville, Ark., resulting in one restoration, and Mtn. Home, Ark. resulting in one baptism. It was my family's pleasure to make our home with preachers Richard Frizzell and Irvin Barnes, respectively. During our stay in Mtn. Home, we had several preachers visit,

including: Delmar Lee, James Howard, Richard Frizzell, Clovis Cook, and Jimmie Smith. My father, Earl, remains in the hospital at this writing. We are grateful to all for your concern and prayers. My schedule for the next few months includes: Alton, Mo., June 20-29; Lee's Summit, Mo., July 11-20; Cable Ridge, Mo., July 25-Aug. 3; Norman, Ok., Aug. 8-17; Flint, Mich., the Eastern Labor Day Meeting; and Bunner Ridge, W. Va., Sept. 5-14. The congregation here at home is doing very well and is looking forward to a meeting with Don King in a couple of months.

Nelson Nichols, Rt. 2, Box 165, Anderson, Mo. 64831, June 2— We continue in the mission effort at Anderson, Mo. Some have moved away to look for work elsewhere. Several of our young men have married and moved away. However, we continue to have visitors. Some have come out to our services after hearing our radio program on KBTN--Neosho at 8:05 a.m. each Sunday. Each 4th Sunday we have singing at 2:30 at Anderson with a basket lunch in a nearby club building. May 25th we had an excellent crowd and very good singing. We appreciated those who came from Neosho, Seneca, Joplin, and Kansas City to be with us that day. We continue to monitor the President's request for a draft as it passes through legislation. We have supplied many requests for information and reprints about carnal warfare, selective service and the scriptures. We will continue to do this work as long as we are able to do so. Pray for us.

Paul O. Nichols, 147 Bay Bury Lane, Jackson, Ms 39212, June 10— Our annual Memorial Day weekend meeting (May 21-25) was both enjoyable and profitable. Bro. Bob Loudermilk did some excellent preaching. Our crowds were better this year than ever before, with people in attendance from four states, including California. The interest was good and there was one baptism. May 3-11, we had a marvelous meeting at Hamilton, Ohio. Cooperation from area congregations was outstanding. Also, we were so happy to see so many of our friends who came from Indiana, West Virginia, and Kentucky. A number of preaching brethren encouraged the meeting by their presence among whom were Gary Barrett, Barney Owen, John Roberson, B.F. Leonard, and Dale Wellman. The work at Jackson continues to go well. We have some very pleasant and congenial brethren and sisters with whom to work, which makes our services enjoyable to all who attend. A Baptist woman (a Sunday School teacher) has recently begun to come to our services and seems quite interested. We hope to be able to teach her the Truth. Brethren, we need your prayers.

Smith Bibins, 20109 66th Pl. W., Lynwood, Wash. 98036, May 21— The congregation here in Seattle is doing well. We have grown lately. The work progresses and we have many potentially fruitful contacts. We have recently begun an ambitious program of advertising, with Bible correspondence courses and home Bible studies, and neighborhood surveys. This will garner new contacts we feel and compliment personal work already being carried on with personal contacts. Since last report, I was privileged to hold meetings at Modesto, Ca. and Cottage Grove, Or. We here in the Northwest are looking forward to meetings at Yakima and Cottage Grove with Lynwood Smith in the near future. Lord willing, I will be going to the Sulphur meeting this year. I have a weekend meeting scheduled at Springfield, Mo., July 4-6. We are looking forward to an active summer in the work here. Lord bless the faithful is our prayer. Please remember us to the Father.

Bill Fergerson, 1110 E. 78th St. South, Wichita, Ks. 67233, June 3— Since my last report I have had the privilege of preaching and meeting my brethren in the faith in the following states--Kansas, Oklahoma, Missouri, Arkansas, Alabama, and Mississippi. I have just returned home from a meeting that Bob Loudermilk was holding in Jackson, Miss. The meeting was very uplifting and encouraging. I enjoyed very much talking and being around one of the most indefatigable men I know, Paul Nichols. I might make mention that I am looking forward to holding my first Gospel Meeting, the Labor Day meeting in Brookhaven, Miss. The dates will be August 27 - September 1. I would greatly appreciate all who can attend. The work here in Wichita, Ks., is going well. To God we give thanks and glory. I enjoy the **Old Paths Advocate** very much. Love to all.

Miles King, 1525 Ann Arbor Dr., Norman, Ok. 73069, June 8— Bro. Jerry Cutter and I continue to work together in mission meetings. This spring we enjoyed meetings at Stratford, Roff, Jennings, Clarmore, and Crescent, Ok. Also it has been a pleasure to attend and help in meetings at Newcastle and Seminole. The meeting at Newcastle was held by Bro. Alton Bailey, being sponsored by Okla. City (21st St.). Brethren Joe Hisle and Don Pruitt were sponsored by Ada in the Seminole meeting. Congregations have been established at Jennings and Seminole. For the past week, Jerry and I have been at Plainview, Tex. where a congregation was established 2 Lord's days before we arrived. It is so good to work with Brethren Terry Baze, Jim Hickey and the brethren in West Tex. who have done a great job planning this mission effort. Last evening at the invitation song a family who had attended from the very beginning, came forward, taking their stand for the truth. Jim Hickey and family now live in Plainview and we feel much good will continue to be accomplished in this West Tex. city. Brethren, this is a great way to do the Lord's work, we are seeing outside interest and results! We are so thankful to God "who giveth the increase" and we give Him the glory. I go next to the camp meeting at Lazy Hills, near Ingram, Tex., then to Hammond, La. (June 13-22). My family and I look forward to the camp meeting at Sulphur, Ok., July 4. The meeting at Summerfield, Ok. with Lary Lay is July 5-13. Our meeting at Amarillo, Tex. is July 18-27.

Bob Loudermilk, 620 N. Curtis, Pratt, Ks. 67124, June 3, 1980— PLEASE NOTE MY NEW ADDRESS! By the time this report comes out, Lord willing, we will be in Pratt, Ks. This community of 7500 people is located 75 miles west of Wichita. We are moving here to begin a new congregation. The church in Wichita is sending me to this area to perform mission work. If you have any relatives or friends in this area please send us their names. We have enjoyed the past 5½ years in Wichita and the congregation is capable of carrying on the work. They now have several men who can teach and lead. Our future goals include continuing mission work throughout the state of Kansas. I am enjoying having Bill Fergerson and Dwight Hogland with me. They have both recently decided to dedicate their lives to the preaching of the gospel and it is a privilege to be able to assist them in getting started. We plan to use them in the work in Kansas as we lay plans for new congregations. Pray for us and come see us in Pratt. I enjoyed conducting the "Memorial Day Meeting" in Jackson, Miss., last month. I am to be in Springfield, Mo., June 13-15; Arlington, Tex., August 1-10; Hunt, Ark., August 17-20; and Pottsville, Ark., August 21-24.

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

OLD PATHS ADVOCATE

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

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

Vol. LII, No. 8

LEBANON, MISSOURI, AUGUST 1, 1980

(USPS 407-560)

FAITH By Ronny F. Wade

Faith is one of the great fundamental doctrines of the Bible. Its importance is taught in Heb. 11:6 "Without faith it is impossible to please God..." Something essential to salvation certainly warrants serious study. Faith has been defined as "the substance of things hoped for, the evidence of things not seen." Heb. 11:1 In other words faith is believing something as the result of testimony or evidence. In John 20:30-31 we are told "...But these are written that ye might believe..." The word of God, thus becomes the basis of our faith. Where there is no testimony or evidence there can be no faith.

HOW DO WE ACQUIRE FAITH?

Does faith come to one in some mysterious way that cannot be explained? Or is there a rational process, by which we obtain faith? Let the Bible answer: Romans 10:17 "So then faith cometh by hearing and hearing by the word of God." Jno. 20:31 "These are written that ye may believe that Jesus is the Christ" Jno. 17:20 "Neither pray I for these alone, but for them also which shall believe on me through their word." Acts 15:7 "...Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." Acts 18:8 "And many of the Corinthians hearing believed, and were baptized." All of the above passages point out plainly that faith is the result of a rational process. When a man hears the word of God, or Gospel, faith is produced in his heart because of what he has heard. Faith does not come as a bolt out of the blue, sent by God in a miraculous way. No not at all.

WHY FAITH IS IMPORTANT

The Bible leaves no doubt as to the absolute necessity of Faith for salvation. There are a number of scriptures that tell us why faith is so important. For example: (1) "Without faith it is impossible to please God..." Heb. 11:6 (2) "Whatsoever is not faith is sin" Rom. 14:23 (3) "We walk by faith, not by sight." 2 Cor. 5:7 (4) "The heart of man is cleansed by faith." Acts 15:9 (5) "Man is justified by faith" Rom. 5:1. From the preceding we can see that what we do in service to God, must be based upon faith. To rely on human opinion will not work.

In view of what the Bible says, the answer to the above question must be--yes. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. There is a vast difference, however, in being saved by faith, and being saved by faith **only**. The doctrine of salvation by faith alone is widespread. Even though many believe it, there is absolutely no Bible foundation for it whatsoever. Not one single verse can be found that teaches one is justified before God, by faith alone in Jesus Christ. The second chapter of James offers a very enlightening study of the topic at hand. From this chapter we learn many things, among them:

(continued on page 6)

EXPIRATION DATE

If the date near your name and address reads 8-80 your subscription expires with this issue. Please renew promptly.

-HLK

WHO ARE THE REAL PHARISEES?

By Jer Dickinson

A generation ago it was Campbellite - today it is Pharisee. Whereas our Grandparents were referred to as Campbellites, Pharisee is the opprobrious term which is hurled at Bible believing Christians of this generation. It is not at all uncommon for those of us who believe in sticking close to the Word of God to be labeled Pharisic by those who consider themselves "liberated" from the shackles of what they call "legalism". I received a letter recently, as a matter of fact, in which I was accused of being a modern day Pharisee because I maintain we must use one cup in the Lord's Supper.

Now, I don't know about you but I don't particularly appreciate being called a Pharisee, especially in view of what Jesus had to say about those folks. Do not misunderstand me, please. There are, I'll assure you, some modern day Pharisees around today. Who are they you ask? They are those guilty today of the things the Pharisees were guilty of in the days of Jesus. What were the Pharisees guilty of in the days of Jesus? Notice with me, please, 3 things for which Jesus condemned the Pharisees.

First, let me **emphatically** state the following: Jesus never condemned the Pharisees for being too strict in keeping God's commandments. I challenge any man alive to place his finger on a passage where Jesus deprecated the Pharisees, or anyone else, for strictly and narrowly adhering to a "thus saith the Lord."

(1) **Inconsistency**— Even though it is true that Jesus never condemned the Pharisees for their strictness, he did censure their inconsistency. The Pharisees obviously considered some of God's commandments of greater importance than others. Jesus clearly refers to their concept about big and little commandments in Matt. 23:16-24, finishing off his scathing rebuke with the famous phrase, "Ye blind guides, which strain at a gnat, and swallow a camel." In Matt. 5:19 Jesus expresses the same thought by stressing the fact that to be great in the kingdom a man must teach and observe not only the great commandments but the least as well.

In other words the Pharisees were real strict in what they considered important but were as loose as a goose in everything else. Yes, dear reader, there are Pharisees around yet. I heard about one preacher who declared that he was not going to preach about unimportant things such as women keeping silent in the church per I Cor. 14:34, 35.

(continued on page 5)

THE RESTORERS' VIEW ON CARNAL WARFARE

By Alan Bonifay

Benjamin Franklin— was the most widely known and respected preacher of his day. His reputation was largely derived from connection with the religious press. Unquestionably Franklin's avowed pacifism influenced many brethren in this direction. In the **American Christian Review** he expressed these sentiments:

"We cannot always tell what we will, or will not do. There is one thing, however things may turn, or whatever may come, that we will not do, and that is, we will not take up arms against, fight, and kill the brethren we have labored twenty years to bring into the kingdom of God. Property may be destroyed, and safety may be endangered, or life lost; but we are under Christ, and we will not kill or encourage others to kill, or fight the brethren."³⁶

With fervent appeals, Frankly urged preachers not to turn their pulpits into political harangues; but to continue to point the people to the one great peacemaker— Jesus Christ.³⁷

However, after the Civil War ended, it appears that Franklin altered his position considerably. He was very vexed over the attitude of David Lipscomb and the **Gospel Advocate**. Franklin's attitude was one of mild castigation. Early in the war, Franklin lined the **American Christian Review** up on the side of pacifism. By the close of the war, however, his thinking was definitely tending toward being more conciliatory. Franklin felt that some people were gaining the impression that the position of the **Gospel Advocate** was also the position of the **Review**. He decided to correct this. He insisted that the New Testament was silent on the subject of a Christian's going to war, holding office or voting. The war was over now, Franklin thought, so why encourage a sectional spirit? Rather encourage each and all to work for peace.³⁸

In the November 13, 1866 issue of the **Review**, Franklin wrote: "We incline strongly to the option that when the authorities call out men to arrest a robber or a murderer, then the men called out are not responsible even though an innocent man should be arrested or though lives should be lost in making the arrest. It may be, in like manner, that when the civil authorities call out men in war, they are responsible for all that is done in war."³⁹

James A. Garfield— petitioned Governor Dennison for a military appointment. Garfield commanded the 42nd Ohio Regiment and delivered recruiting speeches on the steps of many churches, through the Western Reserve. At a meeting of the American Christian Missionary Society in 1861, Garfield, who was then a colonel, spoke in favor of Dr. J.P. Robinson's resolution calling for a declaration of loyalty to the Union.⁴⁰

Elijah Goodwin— As editor of the **Weekly Christian Record**, espoused the Northern cause and followed the activities of Christians in the Federal armies. His journal mercilessly assailed any Christian who spoke openly against the Federal cause.⁴¹

Benjamin F. Hall— When war broke out, he aligned himself with the Confederate cause, serving as a chaplain for a regiment of Texas Rangers commanded by Barton W. Stone, Jr. He carried a splendid rifle which he desired to use against the "Yankees." War brutalized this brother's spirit. The thirst for violence and vituperative spirit restricted Hall's capability for service after the Civil War, even though he did return to Texas and preached.⁴²

Winthrop Hopson— When the Civil War began, he was a minister of the congregation in Lexington, Ky. The congregation was torn in its sympathies and almost divided in its disagreement over slavery. Possibly Hopson aggravated the situation by being too open in his Southern sympathies. To forestall a spirit, he resigned in 1862 and urged the politically neutral J.W. McGarvey to accept the Lexington work. Hopson gave vent to his Southern views by becoming a chaplain for the Confederacy. He attained

the rank of colonel under General Morgan of Morgan's Raiders.⁴³

B.W. Johnson— was one of the few leading Restoration preachers who felt the Christians could participate in warfare. His opinion was founded upon a conviction that it was right for a government to exist, it was right for that government to defend itself. Johnson, however, could not be described as an ardent war advocate for at the first of his article he acknowledged that war is to be greatly deplored:

"I deplore war. I regard it as a monstrous evil, but in this world it sometimes becomes a necessary evil. Sometimes it is the only pathway to peace. Military strength is almost the sole guarantee of exemption from war, anarchy, and violence in this unjust world."⁴⁴

His view is similar to those who today view war as a necessary evil, or the lesser of two evils.

Moses Lard,— One of the longest articles to appear in a Restoration journal of the subject of Christians engaging in warfare was written by him, a most distinguished voice in the Restoration Movement. His thesis was that under no circumstances does Christ permit his disciples to go to war. Lard lamented that so many had rejected the wise counsel of the venerable A. Campbell, who also was a pacifist. Lard's article merits continued scrutiny because it states quite effectively the pacifist case and answers several key anti-pacifist objections. The article appeared in the April issue of 1866 in **Lard's Quarterly**.⁴⁵

Lard's case may be summarized in seven points: (1) When a man goes to war "he intends to kill" and that could never be a Christian attitude under any circumstances; (2) Christ's "kingdom 'is not of this world'" and therefore his servants were not to fight; (3) God's will is to be done, and it is not his will to have wars; (4) "The Bible forbids the use of the sword"; (5) We are to love our enemies; (6) Christians should "do unto others as we would have them do unto us"; (7) Finally, "the fruits of the spirit are love, joy, peace, etc..." Nothing one might say in justification of war could allow a Christian to violate these principles. "If the state arrest him, and punish him," wrote Lard, "be it so; never let him go to war."⁴⁶

T.B. Larimore— was not a member of the Church of Christ when he joined the Confederate army in 1861. But evidently he did not alter his non-pacifist persuasion when he did become a member in 1864.⁴⁷

David Lipscomb— faced the war determined to stay aloof from it as far as possible. His preaching on the eve of the war largely emphasized what he considered to be the duty of all Christians to have no part in it. It was like crying into a hailstorm. He was regarded by his fellow Southerners as being unpatriotic and cowardly.⁴⁸ Yet he continued to teach that Christians should stay aloof from the struggle.

General Nathan B. Forest,— while garrisoned at Columbia, heard rumors that Lipscomb was preaching a doctrine disloyal to the South, and sent a staff officer to hear him. The officer sat in a front seat and listened carefully as Lipscomb unfolded his views on the Christian's relation to civil government. During the sermon he was moved to tears several times. Afterwards he said to Lipscomb, "I have not yet reached a conclusion as to whether or not the doctrine of the sermon is loyal to the Southern Confederacy, but I am profoundly convinced that it is loyal to the Christian religion."⁴⁹

As the war continued, it became increasingly clear that the South's was a "lost cause." Enthusiasm for war slackened considerably, but the conflict left its mark upon the Church. While the Civil War did not cause an open division, it created feelings that were to last for generations. The work of the Church naturally slowed. Preachers were unable to travel great distances. Many

(continued on page 9)

AN ABOMINATION Selected By George Battey

For the past several summers, our nation has been plagued by sex maniacs. The number of sex atrocities in our nation has literally skyrocketed. Judges in our cities, having a first handed understanding of the deplorable state of affairs, are wearied and frustrated with the many cases of "molesting" on their hands. "What can we do to protect our wives, our sisters, our daughters?" is their cry. Newspapers are replete with stories and details of atrocities happening every day, which, we dare say, are a shame to read, much less repeat in a Christian publication. Though some newspaper editors occasionally deplore the situation prevailing in our country, their own inconsistency is often marked by the obscene advertisements of films appearing in their columns. We hear almost constantly of the fruits of men's lust and perverted nature and their attacks on the opposite sex, but we would not be so naive as to lay the blame solely at the feet of the criminal charged with the assault. Modern woman plays an extremely large part in this her own undoing. She attires herself in such a manner as to attract, invite, yea ask for not only the gaze but also the physical approach which has become a menace to the nation.

Immodest Apparel is of the Devil— "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works" (1 Tim. 2:9, 10). Woman, if you are one of these "Christians" who strut around like a peacock in your immodest apparel (shorts, tight, transparent, abbreviated clothing, etc.), after the manner of the modern TV and movie styles, then you are not dressing as one "which becometh women professing godliness". The devil brought immodest apparel on for one purpose— to promote immorality. And the fact that two of every five marriages end in divorce proves that he is having success. "But I just wear these to keep cool". Yes, and God says an adulterous woman commits adultery and then says, "I have done no wickedness" (Prov. 30:20). Your lips may say one thing, but your lusty lascivious countenance betrays your abominable heart. "But everybody wears these". Yes, and there will be more people in hell than in heaven, too. (Matt. 7:13, 14). If you are following the crowd, you will wind up in hell. God's people are a peculiar people (Tit. 2:14), and not wearing 'such like', even though the rest of the world is wearing them, is one of their peculiarities. God says "modest apparel" regardless of who or how many do otherwise.

"But I see no harm in wearing these". One day you will call for little Susie and she will not answer. The police will find her off somewhere in the thickets, mutilated and mangled and murdered by some sex pervert. And it may possibly be that your nakedness was the very thing that aroused the beastly lust which got hold upon the maniac. The Bible says, "Can a man take fire in his bosom, and his clothes not be burned?" Woman, you are an adultress and a murderer if you arouse the fire of lust in the heart of a man and then he rapes and murders some woman or child. And wearing immodest apparel will do it, as you very well know.

Shamefacedness— The word means extremely modest, shy; showing a feeling of shame or guilt— Webster. The modern woman's appearance is far from being shamefaced. Her eyes are those of a Delilah. Her appearance is that of a harlot. She is past feeling and sense of shame or guilt. Let the preacher say something about her ungodly shorts or short hair, and like old Jezebel herself, she says, "Carry him out, and stone him, that he may die" (1 Kings 21:10). Many modern women dress in as few and as small pieces of "clothing" as possible.

They set themselves where all the passers-by may get an eye full (Prov. 9:14-15). In this day of immoral dressing, thinking, and living, "Who can find a virtuous woman?" Truly "her price is far above rubies" (Prov. 31:10). We

hear much today about ungodly beauty contests. American men have set up a bathing beauty as their goddess. It seems to be the chief concern of modern women to catch the eye and arouse the passions of men. Perfumes bear the name of "My Sin", Lipstick is "no-smear". Clothing is designed and advertised as being the knockout outfit. These ungodly Paris bathing suits ruined France and they are doing their part to ruin America. "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his hearth" (Matt. 5:28). The woman who dresses in such a manner as will cause a man to lust after her, whether she does it intentionally or not, is guilty of adultery as much as if she had actually committed the act.

France— At the very naming of the nation of France we
(continued on page 5)

DRINK THE CUP Lonnie Kent York

For years in debates, both public and private, over the issue of how many containers must be used in the distribution of the fruit of the vine, it has been our contention that we must drink from or out of the cup. In support of this we use Matt. 26: 27, "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;". We then present Lexical proofs for our position, i.e., that he commanded the apostles to drink out of or from the blessed cup. Those who disagree with this contention state that we do not drink from the cup the fruit of the vine, rather that we drink from the supply of the fruit of the vine. Around and around goes the discussion with both views still being argued. They then will say that no translation will support our position, however, this no longer is the situation.

The majority of the liberal churches of Christ are beginning to strongly recommend the "New International Version" as the best translation to use for Bible study. We are not going to discuss the merits or short comings of this new translation, however we are going to show that this translation supports the view that we have contended from the Lexicons. Notice how this version translates Matt. 26:27, "Then he took the cup, gave thanks and offered it to them, saying, 'Drink from it, all of you.'" Also in Mark 14:23, "Then he took the cup, gave thanks and offered it to them, and they all drank from it."

There has been a new translation come upon the public called "The New King James Bible". The way this translation renders these verses is also of worthy note. Matt. 26:27, "And He took the cup, and gave thanks, and gave it to them, saying, 'All of you drink from it.'" Then in Mark 14:23, "And He took the cup, and when He had given thanks He gave it to them, and they all drank from it."

As can be seen, they translate these passages according to the contention we have upheld over the years. We can only conclude that our arguments from the Lexicons has been in accord with the scholarship that is behind these particular translations. Any attempt to negate our arguments henceforth will be of no avail, for there are at least two translation that render these verses as we have believed and taught.

What are some considerations from these translations? All contend that Jesus took one cup containing the fruit of the vine, else he only took the liquid element. All must then agree that Jesus handed to the apostles that cup containing the fruit of the vine. Then the only conclusion that can be drawn from his command, "Drink from it, all of you.", is that all of them drank from or out of that one container. If Jesus commanded them to drink from a cup the fruit of the vine, are we not under the same obligation? Arguments can be brought forth in opposition, yet they cannot disrupt this simple conclusion. It is a must for us to do just as our Lord commanded.

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THE CHURCH DIRECTORY

The following corrections may be made in the 1979 Church Directory. **NEWTON, (Jasper County) IOWA:** The address and telephone number of Michael E. McManigal, has been changed to: **Lot. 15-A, G.M. Villa, Newton, IA 50208, Phone (515) 792-8235.** Also add: **Gene Welshons, 204 North 4th. Avenue West, Newton, IA. 50208, Phone (515) 792-5375.**

LEBANON, (Laclede County) MO. I have been asked to remove the names of C.W. VanStavern, due to ill health, and C. Kenneth Smith who has moved, and add: **Clyde Lamkins, Rt. 1, Lebanon, MO. 65536, Phone (417) 532-2958.** and **A.C. Brockman, Jr. Rt. 3, Lebanon, MO. 65536, Phone (417) 532-2530.** I am sorry to hear about Bro. Bill's illness, and hope that before long he can be again listed as one of the leaders as he has done a great work in the Lebanon area, and I have known him for years.

Lodi, Cal.— Their midweek services have been changed from Thursday to Wednesday evening, 7:30 P.M.

If you have any corrections or additions that need to be made to the 1979 Directory, please let me know. Brother Strain and I are planning a 1981 Directory, but more will be announced about that later. Do not send in anything for the 1981 Directory yet. Just send in corrections that may be made in the 1979 Directory. Send all Directory information to me: Ray Asplin, Star Route 2, Box 67-A, Norfolk, Arkansas 72658, Phone (501) 499-7117.

RECORD AVAILABLE

The record "For Such A Time As This" is now available. This record was recorded at the New Year meeting at El Reno, Okla. The price is \$6.00 plus 60c postage. Also, there are still some "Remove Not The Ancient Landmarks" albums available at \$5.50 plus 60c postage. God bless all of you for your help and support. Send all orders to me at: P.O. Box 2092, Bloomington, Ind. 47402.

-Gerald W. Hanson

"Enjoy the paper very much, here are 2 subs."

-Noah Graham, Okla. City.

THE OLD TABERNACLE

By Roy T. Householder
& Ethel Young

At the end of our Sulphur meeting When all the congregation is gone,

I gaze at the old tabernacle and wonder Am I really prepared for that home?

Is my life well pleasing to Jesus, Have I really done all that I can?

I know I'll receive a home of rest If my work is according to His plan.

Our meeting is a glimpse of heaven With hundreds filled with christian love,

Praying and preaching the words of our Lord And singing like angels above.

A beautiful heavenly chorus Singing praises to Jesus on high,

Working for a home with our Lord Where the soul of man never dies.

No man made made rules, just plain gospel, Preached straight from God's holy word

No bylaws or mans innovations or creeds, And no misleading words to be heard.

It's so much like the preaching of Jesus, Whole families listening with one accord.

Hungry souls are fed with the pure Sincere words of our Lord.

I wish the whole world could hear and obey and join up with this heavenly band

To work for the Lord up in heaven And only His will obey.

Straight is the way that leads to heaven And few there be that enter therein,

But praise be to God, next year, When we open the old tabernacle

God's children will be there again.

-Sulphur, Okla.

50 YEARS TOGETHER

Lord willing, Bro. and Sister E.H. Miller will be celebrtng their 50th wedding anniversary Sept. 13, 1980. They were married Sept. 11, 1930. This is a living example of how these sacred commitments in the institution of marriage should be regarded.



Bro. Miller began preaching in LaGrange, Ga., June 21, 1931 and has conducted meetings in 30 states and debated many subjects across the nation. He has established congregations in 6 states and published many tracts and books. He is an untiring worker for the cause of Christ. Sis. Miller has been a faithful companion in the cause. Three children were born to this union: the late Louise Bowen, Raymond Miller, and Florence Bailey.

They all became faithful christians. They have 10 grandchildren and 9 great grandchildren. Raymond, Florence, and I will host a reception in their honor Sept. 13, 1980 between the hours of 2 and 5:00 P.M. at the C.E.A. building on Dallas St., in LaGrange, Ga. We want to take this opportunity to extend to you a personal invitation to attend. It will be an honor to have you, if not in attendance, in thought and prayers. Bro. Miller expresses their desire to have you like this:

"May God spare us if it be His will for us to see And meet many of our friends so good and kind At our nearing Golden Wedding Anniversary; Then help me in June of '81 to put 50 years of preaching behind".

-Alton B. Bailey

THE REAL PHARISEES

(cont'd from page 1)

He piously proclaimed his intention to stay away from such trivial matters and preach Jesus and him crucified. How pathetic that a mere mortal thinks it is his prerogative to decide which part of God's word is and is not trivial. But, again, I know some who rant and rave against "Church kitchens" and then turn around and accept bible classes. They teach it is sinful to take the Lord's money and build a kitchen or fellowship hall but then bend over backwards defending their "right" to use the Lord's money to build a classroom. Such inconsistency is precisely what Jesus condemned in the Pharisees.

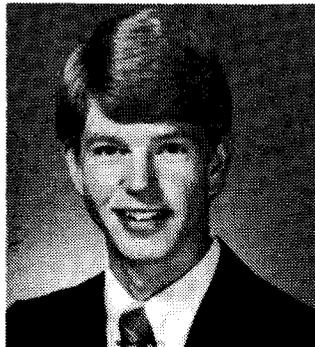
(2) **Tradition**— The Pharisees held that Moses received two laws on Sinai. One he wrote down, of course, but the other he transmitted orally to the Elders who in turn handed it down to all subsequent generations. This oral law constituted their traditions of which much is said in the N.T. The sad thing is that the Pharisees elevated their traditions above the written law of God, thus setting aside and making void the Word of God. (Matt. 15:3-9) Shamefully, they conceded that they could not find their traditions written in the Bible. But still they clunk to them!

Dear reader, God's Word is still being made of none effect because of traditions! The lamentable thing is that they today concede, as did the Pharisees of old, that they cannot find their traditions written in the Book. Folks who uphold infant baptism, sprinkling, pianos, bongo drums, bingo parties, societies of every sort, classes, cups, priesthoods of every sort, church bazaars, mourners' benches, and infinitum, all admit they cannot read of their practices in the New Testament. But still they cling to them! To such the question Jesus asked the Pharisees is pertinent. "Why do you transgress the commandment of God by your tradition?"

(3) **Ostentation**— Whether it was by wearing their phylacteries, praying long prayers on street corners, sitting in the uppermost seats in the synagogues, or being greeted with reverential titles in the markets, all the Pharisees did religiously they did to be seen of men. Certainly a main point of the parable of the Publican and the Pharisee in Luke 18 is God's disapproval of the conceit,

MEET BRO. GEORGE BATTEY, JR.

I would like to take this opportunity to introduce Bro. George F. Battey to the brotherhood. George is like a son to Zella and I as he came to live with us in Nov. 1976, and remained through his last 2 years of high school. Upon completion of high school he attended M.S.S.C. in Joplin where he graduated last month with an associate in Science.



George has had the desire to preach for several years and has been of great help to us in the Lord's work here in Cassville. While living here he was privileged to speak at congregations in the area. Also spent 2 summers in Wichita, Kan. working with Bro. Bob Loudermilk and one summer traveling with Bro. Ron Alexander. I feel George is most capable to preach and do personal work. His preaching is plain, to the point, and scriptural, and the kind the church needs. For the next 6 months he will be working with the congregation at Mozier, Ill., but after this he will be available to do personal work and hold meetings. He is recommended by Brethren Ron Alexander, Bob Loudermilk, as well as myself.

-Roy Lee Criswell

arrogance, haughtiness, and ostentation of the Pharisee.

God still loathes hypocrisy and immodesty. Dear reader, if you do what you do in the service of God in order that you might receive glory and honor from others you are a modern day Pharisee. Let us seek, in all we do, to please God rather than man.

Who are the real Pharisees? They are not those who are simply striving to follow as closely as possible to patterns set forth in the New Testament. They are not those who refuse to accept anything but what they can read in the Book. They are not those who are strict, narrow, and even fanatical in doing God's Will as it is revealed. The real Pharisees are those who make a show of their piety, treat part of God's Word as trivial and meaningless, and exalt their own devices and thoughts above the Lord's. Dear reader, let us abandon the spirit of Pharisaism! Let us initiate the Spirit of Christ! 2604 Erwin Victoria, Tx. 77901

AN ABOMINATION

(cont'd from page 3)

immediately identify her with the sins of immorality. France is literally drunk with the sins of immorality. Years ago, France made her choice between God and lust. A Bible was tied to the tail of an ass which was driven out of the city of Paris. A nude harlot was carried and set on the cathedral, and the French by their actions said, "This is our god."

Rome— Historic Rome is also identified with the gross sins of immorality. The time would fail us to recall the wickedness which preceded her downfall. Suffice it to say that no nation ever yet fell but what nakedness, lust, and immorality played a heavy part. God hates immorality, and will send His wrath upon any nation which bows the knee to his sin. Sodom and Gomorrah were destroyed because of their sinful lusts. The old world was destroyed by the flood for the same reason; Babylon for the same reason.

America— America is on the same road to destruction. Infidelity in religion and immorality in society are proving to be her downfall. Christians are "the salt of the earth". Christian lady, do not lose your savor by getting into immodest apparel of any sort. Stand for the right and God will reward you on that day. (1 Cor. 3:11, 15).

Comment: In view of the "summer underwear" that may be seen now, I thought the above article is quite noteworthy. It was taken from a small bulletin entitled "Words of Life".

-George Battey, Gen. Del.,
Kampsville, Ill. 62053

BONDS OF MATRIMONY

Criswell-Alexander— At 3:00 P.M. on June 18, 1980 in the church building in Niangua, Mo., John Michael Criswell and Elizabeth Alexander exchanged wedding vows before God and their families. The setting was simple yet beautiful and impressive. Mike is the son of Mr. and Mrs. Roy Lee Criswell of Cassville, Mo., and Beth is the daughter of Mr. and Mrs. Ron Alexander of Niangua. Mike and Beth are both christians and we pray the home they have established will always be a happy one with Christ abiding therein. We considered it an honor to be asked to share in officiating for our children. May God bless them and keep them in His loving care all the days of their lives.

-Roy Lee Criswell
& Ron Alexander

"The whole family enjoys the paper- keep up the good work"

-Claud Garfit, Ava, Mo.

DRIFTING INTO THE INESCAPABLE

By Hood Wilkins

In these words the writer of Hebrews warns his reader against the danger of drifting, the danger of drifting into a condition from which there was no escape. The same danger confronts us today. Brother J.D. Tant used to say in almost everyone of his articles, "Brethren we are drifting." To a very great extent we have drifted. We have drifted from the things we have heard; we have drifted from a clear recognition of the authority of God's word. We no longer place the emphasis on a "Thus saith the Lord" that we once did. This is an ever-present danger, one we need to guard against constantly. Drifting is always easy. It is easier to drift with the current than to row against it. There is often a fatal fascination about it. We are told that one who is about to be swept over Niagara Falls is so paralyzed by the spectacle of what is about to happen to him, that he is unable to struggle against the danger.

Drifting is the way of least resistance. No effort is involved in it. Drifting is always fraught with danger. It is so easy to drift into conditions that are deadly and destructive to us. It is easy to drift into poverty (Prov. 6:10, 11). It is easy to drift into indifference and crime. Shoplifters begin, not by taking large and valuable articles of merchandise, but by taking things like candy, chewing gum, and cigarettes. But drifting is preventable. A chunk of wood has no power to resist the onward sweep of the current. It must drift, because it cannot do otherwise. But men are not lifeless blocks, they can fight against the engulfing flood. The very fact that the writer here warns against the dangers of drifting shows us that we are not compelled to drift. We can prevent it. And if we, my brethren, are drifting now, it can be prevented. And let us resolve that we shall no longer drift with the current.

What does it mean to drift away from the things we have heard? First, the writer declares that it means drifting away from the great salvation (Heb. 2:3). Hear me, my brethren. It is entirely possible to drift into a lost condition. It is entirely possible to drift into a condition from which there is no escape. Christians cannot remain in a saved condition except by constant effort and activity. When we begin to drift with the tide we begin to lose our salvation. And how tragic the loss!

Salvation is something we cannot afford to lose. It is a great and wonderful blessing. This salvation is wonderful and great in its author. The Son of God himself is the author of our salvation. He is the author of eternal salvation to all who obey him (Heb. 5:8-9). And consider how great Christ is. He is the image of the invisible God. He is the Creator of all things (Col. 1:15-17). He upholds all things by the word of his power (Heb. 1:3). He is King of kings and Lord of lords (1 Tim. 6:15). He is the appointed Judge of all men (Acts 17:30, 31). Surely then, if Christ is all of this, the salvation of which he is the author must be an exceedingly great salvation. Can we then afford to drift away from it and lose it? Again, this salvation is great in its provisions and its blessings. Have you ever stopped to count what is involved in our salvation? Well, let us list some of the blessings involved in it.

There is the remission of all our past sins (Acts 2:38). There is citizenship in Christ's kingdom (Col. 1:13). There is fellowship with God and with His son (1 John 1:3). And there is the hope of eternal life in the world to come, a hope which is an anchor of the soul amid all the storms of life (Rom. 8:24; Tit. 1:2; Heb. 6:18-19). These are just a few of the many great blessings and benefits involved in this great salvation. Can we afford to drift away from it?

In the second place, it means drifting away from personal morality and national righteousness. It means drifting away from the standard of right conduct which produces the greatest strength both in the individual and in the state. It means drifting away from the only basis that can give stability of life and worth of character. Hear

me, my friends. When we drift away from the word of Christ, we drift away from the only sure foundation upon which we can build a character and life that will stand the test of both time and eternity.

This is what Jesus declares in the sermon on the mount (Matt. 7:24-25). Drifting away from the word of Christ means drifting from the source of our spiritual sustenance. It means trying to satisfy ourselves with the husks of material things, and that without the guidance and control necessary to enable us to seek and to use these things rightly. Is it any wonder that materialism, irreligion, and crime are so rampant today? Man does not live by bread alone (Matt. 4:4). Yet this is what we are trying to do. The strength of a nation lies in its moral stamina and its righteousness. Our nation is becoming pitifully, alarmingly weak because we have lost our national integrity to a great extent. Influence peddlers, racketeers, bribery, graft, corruption in high places and tax scandals are our national shame. We are destined to become "one with Nineveh and Tyre" unless we return to the principles from which we have drifted. Righteousness exalts a nation (Prov. 14:34). If there is one lesson that history teaches, it is that the nation that puts its trust in its armed might is doomed to fall (Psa. 33:12, 16).

Why do people drift into the inescapable? How do we drift away? We drift away because of neglect of Bible study. We drift because we do not give sufficient attention to the Word of God (Heb. 2:1). How easy it is to become careless, negligent, indifferent toward the study of the Bible. Not only do we neglect to study at home, we also neglect the Bible classes arranged by the elders for our edification. It is not surprising that unbelievers do not

(continued on page 7)

FAITH

(cont' from page 1)

(1) **one may not be justified by faith alone.** Jas. 2:24 "Ye see then how that by works a man is justified, and not by faith only." To preach justification by faith only is to contradict this plain passage. Should all the world with one voice proclaim it, the Bible still denies it. (2) **Faith apart from works is dead.** "For as the body without the spirit is dead, so faith without works is dead also." Jas. 2:26 "Even so faith, if it hath not works, is dead, being alone." Jas. 2:17 (3) **If faith alone saves, then the demons are saved.** "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." Jas. 2:19 In John 12:42-43 we read "Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God" Here we have a group of **believers** who were lost because they denied Christ. It is evident that all believers will not be saved. If this is the case, how then does faith save?

The answer is simple: the faith that saves is a working faith. Jesus says in chapter 2 verse 18 "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." Noah was saved by faith Heb. 11:7. But when? Suppose Noah had said "Lord, I believe you will send a flood of water and destroy an ark. Would he have been saved? No, of course not. Noah believed, and he did what God told him to do. He built an ark, and by so doing when the flood came he and his house were saved. So it is today. When one believes, he must obey God, that is do what God tells him to do. If he merely says "I believe what you say, Lord" and does nothing more, he cannot expect salvation. Faith is important, but faith alone is useless. In order to be saved, we must not only believe, but repent Luke 13:3, confess Christ Acts 8:37, and be baptized for the remission of sins Acts 2:38; 1 Pet. 3:21.

-707 Pearson, Springfield, Mo. 65804

DRIFTING INTO THE INESCAPABLE

(cont'd from page 6)

study the Bible. We expect them to neglect the study of it. Regarding it as a human work, full of errors and false statements, they see no reason to study it. Regarding it as a human work, full of errors and false statements, they see no reason to study it. Many unbelievers hate the Bible and look upon it as the source of the world's greatest evils. Hence, they never read and study it. But how can we explain the neglect of it by believers? When members of the church, those who profess to believe in the Bible as the Word of God, neglect Bible study, what is the explanation? Brethren, we have drifted here. Our ignorance of God's word is appalling. And because of neglect of the most important book in the world we drift into the inescapable.

Again, we drift into the inescapable because we neglect the public worship of God. Many have drifted away from God because they have grown careless about attending the worship. We need the encouragement, the spiritual strength, the fellowship which are found in the worship of God. Worship helps us to do our work better, it helps us to be better and to fulfill our obligations more acceptably. Neglecting the worship is neglecting the Lord's promise. He has said he will be with us when we meet in his name (Matt. 18:20). But we do not care enough about him to meet with him to commune with him and to enjoy his fellowship. Is it because we do not really believe Christ actually meant what he said? Is it because we do not believe he is with us when we assemble? When we neglect the worship we neglect the warning of the inspired writer, who exhorts us to forsake not our assembling together (Heb. 10:25). And he adds the warning that if we sin wilfully there remains no more sacrifice for sins (Heb. 10:26, 27). When we neglect the worship we drift into a condition from which there is no escape.

Neglect of prayer contributes to our drifting into the inescapable. The neglect of prayer is one of the great calamities of our time. We have ceased to pray because we have ceased to believe in the power of prayer. And we have ceased to believe in the power of prayer because we have ceased to believe in a God who hears and answers prayer. People in general do not believe that God is able to answer our prayers and supplications. And because we neglect the privilege of prayer we drift into the inescapable. Because we neglect prayer, we leave God out of our lives. We are trying to go to heaven on our own goodness. We have decided that we don't need God except in times of great emergency. Our own power and wisdom and strength are sufficient for all our needs. We don't need to pray because we don't need God. But we do need to pray. We need to pray because we need God. We need help in the warfare against sin and Satan. We need help in the fight against temptation (Matt. 26:41). We need help in working out God's eternal purposes in our lives. We need God's help all the time, and that help comes through the avenue of prayer. When we neglect prayer we begin to drift into the inescapable.

Let it be emphasized again, brethren, that drifting leads at last into a condition from which there is no escape. We cannot escape from the wrath of God. If we drift into the hands of a Holy God, whose judgment against sin is sure, there is no escape for us. Let us repeat it: We cannot

LABOR DAY MEETING, KANSAS CITY, KANSAS

The annual Kansas City Labor Day Meeting will be hosted by the 79th and Kansas Ave. congregation in Kansas City, Kan., Aug. 27-31. Evangelist Wayne Fussell will be conducting the meeting. All visiting preachers will be welcome and asked to speak. All the congregations in the Kansas City area and beyond have cooperated well in these meetings. We look forward to the same and better this year. Make your plans now to attend!

escape from God. Jonah tried it, and failed. The Psalmist says it can't be done (Psa. 139:7-12). There is no way we can hide from God, no place we can go where He is not. It is inescapable by resistance. Jehovah declared to Job that he could not resist and annul the divine judgments. Are we stronger than God? Are we able to set aside God's judgments against us?

If we drift into a lost condition we are forever lost because we cannot resist God (Job. 40:8,9). It is inescapable by reason of time. There is no statute of limitations of violations of God's law. Men may violate the civil law and escape punishment because of limitations of time, but not so with violations of God's law. But foolish man things God will forget all about his sins. Because God does not execute sentence against sin immediately, men think they will escape punishment. But there is no escape. Hear what the Holy Spirit says on this point (Psa. 10:11, Ecc. 8:11).

The Salmon River in Idaho is known as "The River of No Return". Boat trips may be made down the river, but cannot be made up it. Once a certain point is passed, there is no returning. So it is if we drift with the current of neglect and carelessness and sin. Hear it, my friends. There is a point of no return on the stream of neglect and worldliness. We can reach a condition from which there is no escape. Are we drifting toward that point, the point of no return? The writer of Hebrews declares that there was no escape for those who rejected the warnings of Moses, and he declares that if we turn away from Christ the impossibility of escaping is much more certain for us. "Much more shall not we escape who turn away from Him that warneth from heaven" (Heb. 12:25). Since this is true, we ought to give the more earnest heed to the things we have heard. Let us give closer heed to the word of Christ, lest we drift into the condition from which there is no escape.

A CUT IN SALARY FOR THE PREACHER T.G. O'Neal

Most people think in terms of a preacher getting a raise, not of getting his salary cut. Yet, most of those who preach have taken a cut in salary.

Information obtained the last week of February, 1980, from the office of the U.S. Department of Commerce in Atlanta reveal that from 1976 through January, 1980, inflation or the cost of living has gone up 40.3%. In 1976 it went up 4.8%, in 1977 it went up 6.8%, in 1978 it went up 9.0%, in 1979 it went up 13.3% and in January, 1980, it went up 1.5% which would mean that if continued at that same rate through 1980, the cost of living would go up 18% in 1980.

Now suppose in 1976 a preacher made \$250 per week and each year since then was given a \$10 per week increase. While most would say he had four \$10 raises, did he? Not, he had had a \$60 a week cut in salary! In order just to make what he did at \$250 a week in 1976, he would now have to make \$350 per week. Until he is paid over \$350 a week, he has not had any raise and unless he is now paid \$350, he has not even kept up with inflation. Do you now know why some preachers quit and others have to supplement their income from some source in addition to preaching? (Walking In Truth, March-April, 1980, p. 4).

Comment: From the short time I have been in the church I have noticed that many want a preacher but most don't want to pay him a decent salary. They want him to "get by" but can't stand to see him "get ahead." It is no wonder our preaching brethren are leaving the field and taking secular jobs. It seems we can spend thousands of dollars for comfortable buildings, new homes and cars, boats, etc., (both members of the household working) but can't afford to pay the preacher. What is happening to God's people!

-Robert Snodgrass, Hamilton, O.

MEXICO TRIP -- A DREAM COME TRUE

By K.G. Wilks

Twenty-one years is a long time to wait to see, to visit, and talk with the warm hearted and sincere members of the body of Christ in Mexico.

It was a bit over twenty-one years ago when I first heard that the true gospel was being preached in Mexico by two brothers. The two brothers, Juan Rodriguez, Sr. of Monterrey, Nuevo Leon and Jesus Rodriguez of Nuevo Laredo, Tamaulipas had been converted and were receiving some support from several faithful congregations in the states.

Through a visit to see Brother Jesus, in Nuevo Laredo, it was confirmed that the two brothers were indeed teaching and practicing the true faith in accordance with the Bible. I then began writing articles and letters to the brotherhood stating the need for the preaching of the gospel in Mexico and asking for additional monthly support for the preachers to be sent. I have continued these efforts throughout the years as well as to send 1,000's of tracts written in Spanish for use in the harvest field.

In 1965, Brother Waymond B. Coleman made contact with Brother Juan Rodriguez, Sr. in Monterrey and also began writing articles and letters to encourage the growth of the work in Mexico. Frequent visits were made by Brother Coleman and various other brethren throughout the years.

Brother Juan Rodriguez, Sr. was selected as being the most capable to expand the work and to especially focus on training preachers and establishing congregations.

A "Mexico Report" was started in order to keep the brotherhood informed. All receipts and expenditures were included in this report and have been included in each report through the years.

Brother Joe Martinez from Dallas, was sent to help coordinate the work but illness cut short his efforts. Many other individuals and congregations have contributed in varying degrees to make the work in Mexico outstanding.

In 1973, Brother Juan Rodriguez, Jr. was chosen to assist the other preachers and to maintain contact with the brotherhood in the states. To him goes so very much of the credit for continuing success of the over-all work in the northeastern states of Mexico.

Brother and Sister Coleman moved to Saltillo, Coah., Mexico some three and a half years ago to work full time, at their own expense with Brother Juan Rodriguez, Jr. and other preachers.

At the continued insistence of Brother Juan, Jr. and the Colemans, we accepted their invitation and rode Amtrak to Laredo, Texas. We were met by Brother Juan Rodriguez, Jr. and Brother Elias Rodriguez on the 7th of May, 1980 and were taken by them to Saltillo.

Now we were in Mexico, our dream was coming true. For years we could not afford to go. Then I became ill, now dreams become reality.

We visited in the home of Brother and Sister Coleman. We expected to be warmly welcomed and we were. We found full assurance that their fealty to the Lord and the cause of Christ in Mexico was total and undivided-- it is their life.

We were not disappointed in any way or at any place

SPECIAL NOTICE

"JOHN'S TROUBLES" & "TOM'S CALL TO PREACH" (both by E.M. Borden) have been out of print for some time. They are wonderful books for Christians to read, especially young people. Also to have on hand to loan to neighbors. I have them being reprinted, and hope to have them off of the press in August. They are 50c each, plus 47c postage and envelope. One of each can be mailed in some envelope for \$1.50 post-paid. I also have other books on different subjects if people want a list they can contact me at P.O. Box 538, LaGrange, Ga. 30241.

-E.H. Miller

where we met or worshipped. Spanish was spoken in all the places of worship and songs were sung in Spanish as well. The only exceptions are when English-speaking preachers (Bro. McKamie for example) must speak English, but the words are always translated into Spanish. Brother Juan Rodriguez, Jr. very capably serves in this capacity. Brother Juan, Jr. also gives a short summary in English when English speaking visitors are present at services.

We were privileged to visit congregations in three different states and met a goodly number of preachers. Neither time nor health would permit otherwise. Everywhere we went we could see that the members were nicely dressed (thanks to our kind brethren at home). They were reverent, getting on their knees to pray. The singing was conducted with fervor, God always being praised.

We covered too much territory, met too many people, in too short a time to recount all that happened. But as time permits we will always hark back to our wonderful trip to beautiful Mexico, where hospitality and love prevail among the brethren.

We arrived home in McGregor on the 20th of May, thanks to Brother Juan, Jr. and Brother Elias, and Amtrak train. Our happiness was complete at being able to make a dream come true after twenty-one years.

-528 North Main Street,
McGregor, Texas, 76657

HONOR ROLL

You will find listed below the names of those sending us subscriptions from June 10 to July 10 and opposite the name the number of subscriptions sent. Again, the list is good, and again we thank you all for your help. The paper could not be what it is nor have the circulation it has without your help. Please, check the following and report any errors to us:

Don L. King-17; Cathy Tull-4; Miles King-3; Mrs. A.S. Rollins-3; Lorene Daugherty-3; Ron Courter-3; Grace Roe-2; Roberta Johnson-2; John Rose-2; Ira Barnes-2; Myrtle Parks-2; C.A. Smith-2; Brian Burns-2; Neva Kuykendall-2; Jewell Brown-2; Paul Walker-2; Shirley Moore-2; Mrs. Kenneth Astley-2; Earl Helvey-2; Irvin Barnes-2; Thomas Greb-2; Pearl Wilson-2; Cecil Sherwood-2; David Mizer-1; Sue Cook-1; Mrs. Joe Wray-1; Clifton Dougherty-1; T.C. Ashmore-1; Alta Massengale-1; Verna Erbele-1; Vera Hartin-1; L.M. Crough-1; Gerald Hatcher-1; A.H. Cutter-1; James Clark-1; Kathryn Webb-1; Don Burkett-1; Wm. E. Butt-1; Terry Baze-1; Ray Smith-1; James Sexton-1; Zelda Lance-1; Winston Cutter-1; Artha Wilson-1; Roy Lee Criswell-1; Pearl Meents-1; Doug Edwards-1; Robert Potts-1; R.C. Koller-1; Mrs. Myrl Dean-1; J.W. Lloyd-1; Burdette Taylor-1; E.N. Bullard-1; Kenny Fielder-1; Bill Ferguson-1; Darrell Crawford-1; Paul Helms-1; Fannie Mae Helton-1; Starl Wilkinson-1; Ed Powell-1; A. Barwick-1; Bobby Reeves-1; Gerald Stumpff-1; Bob Painter-1; Geo. Powell-1; Claudia Lynch-1; Gene Hopkins-1; Leonard Copeland-1; Kathryn Spradley-1; Geo. Sears-1; R.F. Garman-1; Ron Jordan-1; Ray Pate-1; Kenneth McDaniel-1; R.B. Roden-1; Roy Smalling-1; Gillis Prince-1; Joe Hisle-1; Orville Smith-1; J.A. Floyd-1; Tandy Allen-1; Raney Butler-1; Bryant Johnston-1; Richard Daniel-1; A.R. Coldiron-1; Carol Bradford-1; Donald Warren-1; Gerald Rowland-1; Davey Sessions-1; Joe Lee Norton-1; C.C. Kessinger-1; Sue Elliott-1; Roy Coon-1; Bertha Stumpff-1; A.R. Noack-1; Mrs. Daniel Ensey-1; Huth Bentsch-1; Mrs. Ray Scott-1; Eva Nichols-1; Carol Johnson-1; David Gilley-1; James Washburn-1; Elgie Thompson-1; Gary Fancher-1; Sybil Smith-1; Roy T. Householder-1; Fern Fitzgerald-1; Jimmy Hyman-1; Geo. Guinn-1; Total-153.

CARNAL WARFARE

(cont'd from page 2)

congregations ceased meeting. Mail had ceased coming, so many religious papers were seldom seen. David Lipscomb worked tirelessly to keep men out of the struggle. However, when news came to the South that the American Christian Missionary Society had passed resolutions in its convention in October, 1863, against the South, many members of the Church rushed out angrily and joined the Confederate army.⁵⁰

When the war ended, it was Lipscomb's conviction that the whole question of the Christian's rightful relation to civil government should be investigated. Slowly, methodically, he developed, on step at a time, his views. The issue largely filled the *Gospel Advocate* in the years 1866 and 1867. In 1889 these articles were compiled and published in a book called *Civil Government*. Through Lipscomb's long life the subject of the Christian's relation to civil government was seldom absent for long in the *Advocate*,

OUR DEPARTED

Brown— Franklin John Posey Brown, born Feb. 1, 1908 and departed this life July 3, 1980 at Stilwell, Okla. Bro. Brown had lived in the Stilwell area all his life, was a member of the church of Christ, and lived faithful until death. He had two sons and a daughter. His daughter, Jewel, is also a member of the church of Christ. I have known the family for many years. Bro. Brown was a brother to Sister Boyd Kent and Sister George Littlejohn. The church at Noel Chapel will miss him, he was one of the leaders of this congregation. The writer and Bro. James Morgan officiated at the funeral service at Roberts Funeral Home in Stilwell.

-R.B. Roden

Isaacs.— Sister Nettie Isaacs was born August 11, 1890 in Pulaski County, Kentucky. She was the daughter of George and Sleetie Evans. She passed from this life March 19, 1980 after several weeks of illness. She was a member of the Chestnut Ridge Church of Christ. She left an empty spot in the hearts of her son, Cossie, and daughters, Zora Bullock, Clercy Renner, Reka McClure, Janie Sowder, and Bonnie Holcomb. Her brother Virgil Evans and sisters, Fannie Whitaker, Ethel Whitaker, Viola Huff, and Hazel Price. She had 32 grandchildren, 43 great grandchildren, and 4 great great grandchildren. A memorial service was held in her honor March 21, 1980. Bro. C. William Payne assisted by the writer spoke words of warning and comfort to the assembly.

-Barney Owens

Huffaker— James Lee Huffaker son of Jack and Almyria Huffaker, was born Nov. 5, 1948 in Danville, Ky., and departed this life May 30, 1980. He resided at Goshen, Ohio. About a year ago I united James and Kathryn (Bullock in marriage and little knew I would be preaching James funeral a year later! He was coming home after working the midnight shift on his job, fell asleep at the wheel, hit another car head on, and died within a few minutes. He is survived by his wife, Kathryn; son, Neil; daughter, Khristy Lynn; parents, Jack & Almyria, as well as all those who loved him. He was active in the work of the church, leading singing, and was treasurer of the Goshen congregation. His seat is empty and he will be greatly missed. He was one of the finest young men I have ever met. We sang together many times, but I know if we are worthy we will sing together again around God's throne. I was heart broken but honored to be asked to officiate at the service. Singing was beautifully done by George Sharp, Ivan, Louise, and Thurman Mink, Hugh Milner, Richard Nichols, Bobby Anderson, and Duane Fancher. Many friends and neighbors gathered and the funeral procession was one of the longest I have ever witnessed. Interment was at Brookside Cemetery.

-Gary Barrett

but at no period did it receive the thorough treatment that it did during the year 1866.

When Lipscomb re-started the *Advocate*, he announced in his prospectus that one of his prime concerns would be to establish the proper and Biblical relation of the Christian to his civil government.⁵¹ Undoubtedly Lipscomb was the most thorough-going pacifist of them all. His ideas were readily received throughout the South.

When in 1880-1881, Lipscomb and John F. Rowe conducted a written debate on the subject in their respective papers, the *Gospel Advocate* and the *American Christian Review*, W.B.F. Treat, a former editor of the *Review* who radically differed with Lipscomb, declared that Lipscomb was much more familiar with the subject than Rowe.⁵²

How far Lipscomb's views have attached themselves to members of the Churches of Christ is difficult to say. While Lipscomb was still alive, his influence over a host of young preachers, particularly his students at the old Nashville Bible School, was so great that these accepted his point of view. The publication of his book, *Civil Government*, in 1889 has given a wider distribution to the view so that it is held by many in the Church. Still it would be incorrect to say that the majority of the members have ever at any time come to hold them. The largest bulk of the brethren have gone on voting, a few holding office, and many going to war. Those who have studied Lipscomb views with very much care at all have probably at least taken the attitude of J.W. McGarvey. In 1891 Lipscomb spoke at the Missouri Christian Lectureship on his views of civil government. He was not allowed enough time to completely set them forth. Some listened discourteously if at all, but a few listened very intently. After the lecture was concluded, McGarvey responded that he did not share Lipscomb's views, but that he did not know how to answer them.⁵³ **To be continued.**

-709 Potomac, Farmont, W. Va. 26554

Footnotes: 36-Isbell p. 188; 37-Ibid. p. 188; 38-West. *The Life and Times of David Lipscomb*. pp. 104-105; 39-Ibid. pp. 104-105; 40-Isbell p. 189; 41-Ibid. p. 189; 42-Ibid. p. 190; 43-Ibid. pp. 190-191; 44-Ibid. pp. 191-192; 45-Ibid. p. 192; 46-David E. Harrell, *Social Sources of Division in the Disciples of Christ 1865-1900* (Publishing Systems Inc., Atlanta, and Athens, Ga. 1973) p. 244; 47-Isbell pp. 192-193; 48-West, *The Life and Times of David Lipscomb*, p. 76; 49-Ibid. p. 81; 50-Ibid. p. 82; 51-Ibid. pp. 91-92; 52-Ibid. pp. 89-90; 53-Ibid. pp. 110-11.

FRANKLY SPEAKING

"Blessed are they that mourn for they shall be comforted" (Matt. 5:4). A well known phrase of a certain person is "good-grief"! It is her effort to express feelings of alarm or surprise. What a strange combination of words! We resign ourselves to the badness of grief, spending little time trying to discover the rewards of grief. It takes maturity of spirit to see the good in the vale of anguish, bereavement, or disappointment. If we handle life wisely, and are willing in God's service, we can wrestle creatively with sorrow and grief.

What are some "good griefs"? David sought God's cleansing for sin and discovered that godly sorrow and repentance are good griefs. Jesus wept openly over the Holy City and again at the grave of a friend. Sharing another's sorrow can impart great strength. The father of the prodigal son was sad because of the boy's absence. Joy was restored when the boy returned. A deep grief which seeks the wayward can produce real results. We are instructed by Paul to "weep with those who weep". The world is full of miseries. Blessed are those who mourn because of the world's hurt.

Let us be like the Good Samaritan.

-M.E. Frank, Houston, Mo.

MY POSITION ON CARNAL WARFARE

We cannot take part in military service in any form, directly or indirectly, in combatant or noncombatant service. Below are listed some of our reasons:

1. Our duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 23:37).

2. Our God in the Bible forbids that we 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); "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 service combatant or noncombatant we would be compelled to "swear" (take an oath), but the Bible forbids what we do so. "Swear not at all" (Matt. 5:34).

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

6. To serve in the military service in any way, we 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, we cannot conscientiously engage in carnal war in any form or branch and for the above reasons we authorize our name to be listed in support of the above principles.

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Troy Taylor, 700 E. 56th St. S., Wichita, Kan. 67216.

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Glenda Greb, Rte. 2 Box 121, Derby, Kan. 67037.

Claud Scott Smith, Rte. 6 Box 230C, Brookhaven, Miss. 39601.

Sharon Ensey, 3200 Churchill Rd., Sacramento, Cal. 95825.

Jeri DeAnn Thompson, 1014 Big Springs Rd., LaGrange, Ga. 30240.

Joe Howard Thompson 11, 1014 Big Springs, Rd., LaGrange, Ga. 30240.

Jeffery Lane Thompson, 1014 Big Springs, Rd., LaGrange, Ga. 30240.

Deborah Jenette Ward, 1714 Jackson Ave., Huntington, W. Va. 25704.

Timothy Lee Ward, 1714 Jackson Ave., Huntington, W. Va. 25704.

Virginia M. Kyles, 9090 Rock Springs Rd., Newcastle, Ca. 95658.

PREACHER NEEDED

Pineyview, W. Va. is looking for a preacher who can teach in home studies, also help the young men qualify to teach in the home congregation. Pineyview is a part of the Beckley area, a large area in which to work. This congregation has a place for the preacher to live, and money for his support. The preacher is to qualify to do his work. Please call or write: Elgie Thompson, Box 112, Pineyview, W. Va. 25906. Phone: 1-304-252-2515.

-R.B. Roden

Robert Ray Dougherty, 2343 S. Maple Ave., Fresno, Cal. 93725.

Lenda Kay Dougherty, 1976 Fifth St., Sanger, Cal. 93657.

Kevin Lynn Cutter, 7713 NW 30th, Bethany, Okla. 73008.

Robin LaNell Cutter, Jr., 7713 NW 30th, Bethany, Okla. 73008.

Winston John Cutter, Jr., 7713 NW 30th, Bethany, Okla. 73008.

Keith R. Vanderbosch, Rte. 1 Box 175B, Cottonwood, Cal. 96022.

Raymond L. French, P.O. Box 2223, Redding, Cal. 96099.

Tom Flynn, 2786 Henderson, Redding, Cal. 96002.

James E. French, 224 Boulder Creek Rd., Spt. 4, Redding, Cal. 96001.

Randall B. French, P.O. Box 2223, Redding, Cal. 96099.

Michele Kay French, 224 Boulder Creek Rd., Apt. 4, Redding, Cal. 96001.

Thelma J. French, P.O. Box 2223, Redding, Cal. 96099.

Jenette Allen, 3714 Churn Ck. Rd., Apt. 1, Redding, Cal. 96002.

Jesse French, P.O. Box 1266, Redding, Cal. 96099.

Lena French, P.O. Box 1266, Redding, Cal. 96099.

Joan Lance, 510½ S. College, Neosho, Mo. 64850.



Doug Edwards,— 6820 Texas Road, Fort Smith, Arkansas, 72903, June 24. On the first of June we began our work with the church in Fort Smith. The church seems to want to work and the work here certainly looks promising. There are many people to visit and many leads to follow up on. We hope our work with Taylor Joyce and others will be fruitful. We look forward to the Sulphur meeting and also our meeting in July with the El Reno congregation. Pray for us.

James Phillips,— 203 Harvard, Scott City, Mo. 63780, June 24— Our meeting with Brethren Clovis Cook and Dan Wissinger has ended and we were strengthened very much by the good lessons. Attendance was not good but the gospel was taught. We did, however, have attendance for the first time from the town in which we live. If you have not heard these brethren you have missed a treat. They light up your home as well as the light itself. We look forward to next time and ask your prayers.

B.F. Leonard,— 1714 Jackson Ave., Huntington, W. Va. 25701— Thanks so much for all the cards, letters, and phone calls during my illness. I have 155 letters to date— isn't that wonderful! To the Lord be our praise. Bro. Richard Nichols begins our meeting July 11-13, then Bro. Jimmie Smith will be here July 14-20. We invite everyone to be with us. The churches in this area seem to be doing real well, and we solicit your prayers. The articles in the **Old Paths Advocate** are splendid, and that is what it takes to make it what it is. Keep up the good work. Let us all pray for Bro. VanStavern in Lebanon, he is so needed. (Note- sorry this did not reach us in time for July issue-Ed).

R.B. Roden,— 112 Kelly Dr., Moore, Okla. 73160, July 10— Our meeting at Pineyview, W. Va. was a good one with visitors from Huntington, Wayne, St. Albans, Clintonville, and the local area. Bro. Frank Staggs and

wife were there 2 nights and two local preachers attended the meeting, also. We were thankful to have all the visitors. This was the best meeting I have had the pleasure to hold there. Our home meeting at Moore will be July 25-Aug. 3 with Ron Willis, and we are looking forward to it. I go to Sentinel, Okla., Aug. 15-24, this is my old home where I first began to preach. I look forward to this meeting. Here at Moore we look forward to growth and home studies after Ron's meeting. Pray for us.

John R. Scott,— Rte. 2 Box 300, Neosho, Mo. 64850, July 9— The Burkhart congregation enjoyed another gospel meeting with Bro. Joe Hisle, with good crowds throughout the good outside interest. Cooperation from Leawood and Neosho congregations were just great, and we appreciate it so much. Bro. George Hogland and family came our way recently and Bro. Dwight Hogland preached for us. We also enjoyed the fellowship and preaching of Bro. Don McCord at the Neosho congregation. We want to mention our radio program over KBTN-Neosho, at 7:30 each Sunday morning with Bro. Ron Alexander doing the preaching. We feel this method of preaching the gospel will reach into many homes who would perhaps never hear the gospel otherwise. Remember us when you pray.

Paul Walker,— 2701 Halifax, Odessa, Tex. 79726, July 9— We are now in a wonderful meeting in the lovely state of Pa. It has been about 10 years since we were here in Greenville. Meeting is going good with many visitors at each service. From here we plan a trip to Tenn. then back to West Tex. Good to see so many brethren at Sulphur. Our meeting at Big Spring, Tx. with Bro. Johnny Fisher was a good one, he did some sound teaching. It was good to hear the fine sermons of Bro. Billy Orten recently in his meeting at Odessa. Our work in Big Spring comes to an end this month, and we have really enjoyed our 2 years there. Our work in Odessa begins Aug. 1, and we look forward to our move. We heard Jerry Cutter at Plainview last month. At the close of his sermon a family stepped forward to take their stand for the Truth and to join with Jim Hickey and family in their efforts there. May God continue to bless the Plainview congregation in its infancy. Please note my change of address.

Lonnie Kent York,— 628 Cumberland Dr., Muskogee, Oklahoma 74401, July 5— Have returned from holding two good meetings, one at Indiana, Pa. and the other at Beatrice, West Virginia. There were not any visible results, however, all seemed to be uplifted in the most holy faith. I am deeply grateful to Bro. J. W. Kornegay for concluding any meeting at Beatrice. I was called home early due to my wife being hospitalized. She is doing much better today, and is at home. We are thankful for the prayers offered for her during this time of need. We are now looking forward to our meeting in Aug. with Jimmie Smith. The work continues here, and we feel, with the Lord's blessings, fruit for the Master will continue to develop into maturity. Our prayers for all the saints is that we strive towards the goal of heaven, and in the flesh, fellowship in the word. We continually seek the prayers of all in our work.

Roy Lee Criswell,— Rte. 2 Box 142, Cassville, Mo., 65625— Our meeting with the brethren in Lexington, Ok. in early April was a very good one with lots of outside attendance from the community. Also had good cooperation from congregations close by. We closed with 2 baptisms. Our next meeting was with the congregation at Little Rock, Ark., where we had one confession. We greatly enjoyed the fellowship and hospitality of the Morris Reynolds family, they are wonderful christian people. Recently, here at Cassville we have had a baptism, 2 restorations and a confession. Attendance has been good. Lord willing our next meeting will be in Sanger, Cal., July 18-27 and Winters, Cal., Aug. 2, 3, and 4. If you are in these

areas we would appreciate you coming to help out. Please pray for us in the Lord's work. (Note- We are sorry this reached us too late for July issue-Ed).

Alton B. Bailey,— 909 Truitt Ave. LaGrange, Ga. 30240. July 8— We have just come home from the trip to Sulphur, Okla. It was so good to be associated with brothers and sisters from all over the country and to hear the gospel preached in its beauty and power from so many preachers. We have enjoyed our meetings everywhere this year. It is uplifting to travel over the country and see the spirit of growth and enthusiasm among congregations. Lord willing, we leave Friday for a meeting at the Pearlhaven congregation in Brookhaven, Miss. Aug. 9-17 we will be in San Angelo, Texas. It has been a pleasure having Bro. Wayne Kornegay traveling and studying with me this summer. He will continue for sometime. He is an aspiring young preacher who is very studious and conscientious in the Lord's work. Please pray for us in our efforts for good.

Barney Owens,— 6552 Dimmick Rd. W. Chester, O. 45069— We are presently in Paris, Texas. From here we plan to spend a few days at the Sulphur meeting. Our meeting for the remainder of the summer will be with the brethren at these places: **July**: Modesto, Cal. 6-13; Sanger, Cal. 14-17; Escalon, Cal. 18-27. **August**: New Salem, Miss. 1-10; Columbia, Mo. 16-24; Tucker, Ok. 25-31. **September**: Fieldstone, Mo. 27-Oct. 5. If you are near these places or would enjoy a vacation where you could assist us in spreading God's Word it would be a pleasure to have you work with us. Our recent meeting with Brother Don Pruitt at Sharonville was uplifting, upbuilding, and good by any standard. A brother I will sorely miss has left our ranks to answer the judgment call, Brother George Scott. It saddens me to see a man of his kindness and hospitality taken. He was the servant of men, and a true friend of preachers old and young alike. He was never too busy, too tired, or too sick to concern himself with the needs of preachers. His encouragement I will not soon forget.

Joe Hisle,— Rt. 4, Ada, Ok. 74820, July 7— We are happy to report that we have been having some successful meetings. I hope it is a trend. The meeting at Cable Ridge, Mo. was most enjoyable and well attended. Our next effort was at Houston, Mo. The meeting closed with one baptism. Bro. Don Pruitt and I held a mission meeting at Seminole, Ok. which resulted in the establishment of the church there. If you have friends or relatives in the Seminole area please let us know. Next we were with the Capitol Hill congregation in Okla. City. We certainly enjoyed the hospitality of these brethren as always. The meeting closed with one baptism and several confessions. From Okla. City we traveled to San Antonio, Tex. for the camp meeting at Lazy Hills. This meeting resulted in five young ladies obeying the gospel as well as a number of confessions. Our meeting at Burkhart, Mo. was well supported by the brethren at Joplin and Neosho for which we thank them. The meeting at Sulphur just closed, Bro. Larry Lay and Bro. Don Pruitt did an excellent job. It was one of the best in recent years. The Lord willing we will be at the following places: July 11-20, Bandy, Ky.; July 27-Aug. 3, Greenville, S. Car.; Aug. 10-17, Birmingham, Ala.; Aug. 24-31, Farmington, N. Mex. Please remember us in prayer.

Jerry Dickinson,— 2604 Erwin, Victoria, Tex. 77901, June 23— June 7-15, I was in a great meeting at Pleasant Hills, Missouri. There were visitors and outsiders at nearly every service and I had several good studies with some of them during the meeting. One lady who had been out of duty for several years was restored and one man was baptized. We made our home with the Clayton McDavitts and were treated grandly. Brother Clayton loves to talk the Bible and we talked it every day either on his front porch or out under a shade tree. It refreshes a preacher's

soul to be around such brethren. I'm glad I held that meeting! I look forward to my other meetings this summer: July 12-20, Hale, Arkansas; August 2-10, West Plains, Missouri; August 16-24, Midland, Texas. My prayers are for all my brethren. Remember us!

Ronald Courter,— 90 Blakeway Dr., Belvedere, Salisbury, Zimbabwe,— The work here is moving along at a good pace and peace in the land has ended much suffering. There is much to be done but we pray the Lord sets the pace. Here is my subscription for 2 years and 2 new subscriptions. We are in the midst of our winter here. It is in the 20's during the night but with clear weather in the 70's during the day. You are probably preparing for some summer travelling. We pray you will travel safely and see the Lord's hand in your efforts. Our greetings to all in Christ. The work needs the prayers of the brethren, so remember it in your petitions to the Lord.

Ed Bullard,— Rt. 1, Box 26, Tupelo, Ok. 74572— Recently I have preached at Collins, Miss. and Orlando, Fla. Presently, I am in a meeting at Walterboro, S.C. My next work will be in Nashville, Tenn. where I will be for approximately 5 weeks. We look forward to this work. We have had several additions to the church at Denison recently. Bro. Bob Sanders is working with us now, and he is doing a very fine job. The church at Denison feels very fortunate to have him. As most of you know, I have gone by Eddy Bullard; but because of the conflict with my son's name in regard to the radio program and telephone, I'm going by Ed now. I realize many will still call me Eddy (even my wife); but as time goes on, Ed will become easier and more familiar. We are sorry we had to miss the Sulphur meeting this year.

Don L. King,— Chadbourne Dr., Fremont, Ca. 94538, July 14— The Sulphur meeting was enjoyable this year, as usual. The crowds were some better than I had actually expected considering the tremendous expense involved in travel now. It was wonderful to see so many old friends and loved ones again. God be thanked for those who are so precious to us. Lord willing, we will begin in Jacksonville, Fla. August 3 for a week. We are looking forward to the meeting as always. This will be our 3rd meeting with them and they have always been good to work with. The word load of the **Old Paths Advocate** is greater than ever (we are happy), and while we make no attempt to "please" everyone we try to do the best we can. We believe in the need of the paper over the brotherhood and pray that we may have the wisdom to make whatever decisions necessary to benefit the Cause of Christ. The paper is larger than it has ever been and we are grateful for the growth it has made. Our thanks to all who have helped.

Ron Jordan,— 176 Mizar Place Lompoc Ca. 93436— Greetings to the faithful. It has been some time since I have reported to the **Old Paths Advocate**. Our work moves along with some progress. We have outside visitors from time to time. We appreciate the support of the congregations helping in this work. Since our last report we have had the privilege to preach at Escalon and Bakersfield. We also held two short meetings at ElCajon and Atwater. It was good to be with our loved ones again at these places. Lord willing we will be preaching at the annual Labor Day Meeting, which will be held at the North Hollywood congregation. We look forward to being there and assisting in this effort. We have had several brethren visit us the past few months and we are thankful for anyone coming this way. We have time open for meetings this fall

and next year. If we can be of any help to you please let us hear from you. We ask our prayers as we work for the Master.

Terry Baze,— 3107 S. Washington, Amarillo, Tex., 79109, June 17— The work here in Amarillo goes well. It has been quite some time since I have reported to the **Old Paths Advocate**, and much good has been accomplished in the past few months. We have seen the results of many prayers and much hard work by the good brethren here. We have had 6 baptisms and 3 converted from digression since April. All were results of studies with these families. One family came from the cups brethren after a year and a half of study. He was a leader with that congregation and has been a great help to us, as he has much ability. We had a wonderful meeting in the spring with Bro. Glen Ballard from Houston, he did a splendid job. I highly recommend him to the churches for he is very capable. The brethren in this area are working hard and truly excited about the work. Please remember us in your prayers. (Note- We are sorry this did not reach us in time for July issue-Ed).

E.H. Miller,— P.O. Box 538, LaGrange, Ga. 30241, July 7— I've got so much to be thankful for, it is hard to keep it all to myself! A year ago Christians were praying that I would live after a stroke that looked like had ended my many years of preaching. Brethren, I feel sure God heard those prayers, for the doctors and nurses didn't think I would live; but a few months later I was able to preach once a month at my home congregation; and a few months after that I was able to preach once a month at congregations up to 150 miles from home. I had a weekend meeting booked for Pottsville, Ark. (4 services, June 27-29); I didn't know if I could make it or not; but I did, and it was certainly a joy to be back working with that congregation that I've worked with in years gone by. After that meeting wife and I drove up to Sulphur, Okla. Sunday night, and got to be in the wonderful services morning and night (Monday through Wednesday), before leaving for home. It is certainly uplifting to hear such wonderful sermons from the different preachers across our nation there once a year; and I was also thankful to get to preach to hundreds of Christians from so many states. I'm already looking forward to being there again next July. Each of you continue to remember me in your prayers.

Jim Hickey,— 1304 S. Date, Plainview, Tex. 79072— I am happy to report that May 25th the first services of the new congregation in Plainview, Tx were conducted. The congregations in West Texas have been working towards this goal for over one year. A large number of churches have been involved in purchasing a building, obtaining support for the evangelist, and assisting in the work itself. The Lubbock congregation has been overseeing the work and coordinating the effort. June 1-8, Bro. Miles King and Bro. Jerry Cutter conducted a fine Gospel Meeting for us. We had several outsiders in attendance. Bro. Gary Stark and his family (three are members) took their stand with us during the meeting. They will be a fine family to build the church with. Brethren from Amarillo and Lubbock were good to support the meeting with their presence even though the nearest brother lives about 50 miles away. The new congregation is located at the corner of 12th and Oakland in the center of Plainview. Our services are at 10:30 Lord's Day a.m., 5 p.m., and 7:30 p.m. Thurs. If you are in this part of the country please come by and worship with us. (Note- we are sorry this did not reach us in time for July issue-Ed).

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

OLD PATHS ADVOCATE

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

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

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IS IT SCRIPTURAL TO DEBATE?

By: Bob Loudermilk

Although the Christian life is compared to many things, one of the concepts which some overlook, or would like to ignore, is that it is compared to a war that never ceases in this life. Error constantly seeks to ensnare us, but we must overcome error with truth. In this warfare we have orders from the Lord to go into all the world and preach the gospel to every creature. Everytime the Lord gains a follower, the devil has lost a follower. When one enlists in the war against the devil. Since this state of warfare exists between the church and the world, the Christian is likened unto a soldier. Paul stated to Timothy, "Thou therefore endure hardness, as a good soldier of Jesus Christ" (II Timothy 2:3). Paul further instructed Timothy to "fight the good fight of faith, lay hold on eternal life..." (I Timothy 6:12). This war is not just the concern of a few in the church, but every Christian is engaged in war against the powers of darkness. "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Corinthians 10:3-5).

Obviously, we cannot deal with all the aspects of the "good fight of faith" in one article, for there are many. When we engage in personal work we are fighting for the soul of the one we are studying with. We find conflict in ourselves as we attempt, as Paul, to "buffet our body and bring it under subjection." Countless are the fights we face. In this article, however, we want to notice the aspect of "DEBATING" and what part it has in our warfare.

SOME CLAIM DEBATING IS UNSCRIPTURAL

As members of the body of Christ we must constantly keep informed in the Scriptures or we will find ourselves influenced in our attitude by the world. In a world indifferent to religion, and thus one which thinks one faith is as good as another, debating religious differences is regarded as foolish. As this attitude creeps into the church there are those who conclude that since it is "foolish" it must be unscriptural. Is it scriptural to defend the faith in public discussion, both against unbelievers and against the errors of various religious groups?

Some claim debating is condemned by the Bible. There are two scriptures that are used as proof-texts. The first one is found in Romans 1:29, where Paul states, "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity; whisperers." The second verse used in an attempt to prove debating unscriptural is recorded in II Corinthians 12:20. Paul wrote the following words, "For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would

(continued on page 3)

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If the date near your name and address reads
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-HLK.

ITEMS OF INTEREST

By Billy D. Dickinson

In this article I would like to share with our readers some "items of interest" which pertain to moral, spiritual, and religious issues of the day. If these different "items" can help to stimulate one's thinking and arouse within each of us a sense of moral urgency, then I feel this article will have served a good purpose and our efforts have not been in vain.

The first one comes from the **Monroe Morning World Newspaper**, Oct. 11, 1979, where the caption read: **EXHIBITIONIST FREE TO EXHIBIT**, Montpelier, Vt. (AP)- The "Interstate Exhibitionist" is free to show off to Vermont motorists, a state's attorney says. Windsor County State's Attorney Michael Sheehan says there are no laws to bring charges against a 31 year old man who has been exposing himself near the Bethel exit of Interstate 89. State police have cited the man to appear in court, but Sheehan says there are no charges he can bring against him. The county prosecutor says the man's actions cannot be called "lewd and lascivious" because "there was no overt action other than standing there nude". Sheehan has recommended that the man be given motor vehicle citations for stopping on the highway.

Indeed when one reads such "garbage" as found in this newspaper article, he is caused to wonder whether or not there is such a thing as indecency and immodesty in the eyes of the world anymore!! Notice according to the above AP report, even though this man was exposing himself nude to travelers on a major highway, his actions could not be called lewd and lascivious, I suppose as defined by law in that state. What immediately comes to my mind is, what would one have to do to be guilty of lewdness or lasciviousness!! Webster defines lewd as "indecent, lustful, obscene" and lascivious as "characterized by or expressing lust. Exciting lustful desires". What do they think this man was standing nude on a major highway for to begin with? I guarantee you it wasn't for the purpose of getting a sun tan! Was it not for the purpose of "exciting lustful desires" and other indecent, lustful, and obscene purposes? Yes, and when the law is interpreted to protect such people in our society, this encourages people to engage in such deranged actions. Let us be reminded that when we read of such, these are surely signs of the times in

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TOO LATE TO HELP By Paul Walker

Unlike many others in the same nursing home, his mind was quite alert but over his gray head hang a heavy cloud of bitterness and keen resentment. I motioned with my hand toward the window and commented about the weather. He said nothing. Red roses stood tall in a quart fruit jar and caught my eye. I asked who brought the roses. He slowly looked toward the dresser and opened his mouth as if about to respond to my inquiry but nothing crossed his dry, thin lips. Just as I started to say good-bye, he began audibly a train of thought which I felt had been derailed by my appearance at his door only moments before. "Preacher," he said without looking at me. "I keep remembering the way they treated me. I had a fine home paid for and money in the bank. Now I have nothing. They don't bother to come visit me. I never get a card or letter. I keep remembering what I've done for them and how they have treated me in return-- I keep remembering..."

"I keep remembering" -- ah there is the clue! Remembering. Remembering--whether conscious or unconscious--old grudges, humiliations, rejections and hurt feelings. What a shame! And what preacher is there who hasn't heard the same story repeated a thousand times?

Why do we waste life so needlessly? For whatever our reason, bitterness is never worth it. Why will a person spend years holding grudges and becoming bitter with each passing day? My friend in the nursing home is now in the sunset of his life. He should be content and happy. He should be enjoying children and grandchildren and friends and neighbors but he isn't and he won't! That's the tragic part--he won't ever change! It is too late to help.

As I drove home after my visit with the elderly man in the nursing home, I began to think about my own life. Will I approach the end filled with bitterness and resentment? Will I blame, criticize and condemn my own flesh and blood? Will I face eternity with a soul festered with hate and malice? Those were some of the questions which burned in my mind.

There may very well come a time in our lives when we can no longer help ourselves or be helped by others. That's a sobering thought, isn't it? So, now is the time to think about the future. If there is bitterness and resentment in our hearts, we need to pull them up by the roots and kill them before they kill us. What the man in the home needed was a heart transplant (spiritual) but it was too late. I knew it, his relatives knew it; so did his doctors and nurses. That's so sad. Too late to help. Not that the Great Physician couldn't have done the job, mind you--not that; the problem was getting the old man's consent and permission for the operation.

Paul the great Apostle, wrote in Eph. 4:31-32 "Let all

RECORD AVAILABLE

The record "For Such A Time As This" is now available. This record was recorded at the New Year meeting at El Reno, Okla. The price is \$6.00 plus 60 cents postage. Also, there are still some "Remove Not The Ancient Landmarks" albums available at \$5.50 plus 60 cents postage. God bless all of you for your help and support. Send all orders to me at: P.O. Box 2092, Bloomington, Ind. 47402.

-Gerald W. Hanson

PREACHER NEEDED

We would like to contact a preacher who would be interested in working with the congregation in Davis, Okla. This is a pretty area, centrally located, with many faithful congregations nearby. If you are interested, please contact: Gerald Goodson, 805 E. Hanna, Davis, Ok. 73030. Phone-(405)-369-2751; Rube Fry, 1006 E. Hanna, Davis, Ok. 73030. Phone (405)-369-2654; or the writer at Rte. 1, Davis, Okla. 73030. Phone-(405)-369-2559.

-Harold Deatherage

bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." If you still have all your faculties and if you care about yourself and your loved ones, you need to make room in your heart for Jesus. If you will, He will cast out of your heart all bitterness and hate. But you need to do it NOW before it is too late to be helped.

-2701 Halifax Odessa, TX. 79762

FOR IDIOTS ONLY By Taylor A. Joyce

Joseph Pulitzer, for whom the coveted Pulitzer Prize in journalism was named, once said, "The only position that occurs to me that a man in our Republic can successfully fill by the simple fact of birth is that of an idiot."

Pulitzer made the comment as he stressed the necessity of training for newspaper editors.

"Is there any position for which a man does not demand and receive training -- training at home, training in schools and colleges, training by master craftsmen, or training through bitter experience -- through the burns that make the child dread the fire, through blunders costly to the aspirant?" he asked.

When I recently ran across Pulitzer's question, it occurred to me that once again "The children of this world are in their generation wiser than the children of light."

If training is essential to effective service in some secular activity, of how much greater importance is it in the most important activity of all -- living for Jesus?

Ask yourself this question, "How much training have I had for Christian service?" It is not a question of how many sermons you have heard, or how many assemblies of the saints you have attended, as important as both of these activities are.

The question is, "Have I made practical use of the information gleaned from the preaching of the gospel and the teaching of the apostles' doctrine?" Teaching merely imparts information. Training results when that information is utilized in the development of skills and proficiency in service to God.

And, my brother preachers, may I direct a question to you? "What are you doing to discharge your responsibility for training the disciples for service?"

Listen to the apostle Paul in Eph. 4:11-12. "And he gave some...evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

You preach, and that's fine. But that isn't all God requires you to do.

You edify, and that's fine. But Paul says you have the responsibility to "perfect the saints" so they may share in the "edifying of the body of Christ."

You serve, and that is also fine. But you can't do it all. Ministry (service) is the responsibility of every saint. The amount of service being rendered by a congregation will multiply as additional saints are persuaded to enter the ministry. So, Paul says that the "perfecting of the saints" also include preparing them "for the work of the ministry (service)."

The church needs good preachers. The church needs effective teachers. But there is no greater need among us today than the need for qualified craftsmen to train us for the life of the Spirit. The continued lack of such training can only result in spiritual idiocy.

May God give us men who know how to train the disciples to "walk worthy of the vocation wherewith ye are called."

-1713 Savannah, Ft. Smith, AR. 72901

IS IT SCRIPTURAL

(cont' from page 1)

not: lest there be **debates**, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults." There are brethren who will use these two verses in an attempt to prove that we should not engage ourselves in a public discussion. They claim these two verses condemn public debates. The greek word, however, translated "debate" in the King James Version is translated "strife" in the New American Standard Bible. This word, according to the greek dictionary, means: "contention, strife, wrangling." We must condemn this kind of strife for it is a strife that is now lawful.

So Paul was not condemning public discussions or orderly public debates (as they are sometimes called), but was condemning an unlawful strife. However, the person that teaches public discussions are condemned by this passage would also have to take the position that anyone who engages in a public discussion is "**worthy of death**", according to the same context, Romans 1:32. Furthermore, Paul had discussions in the synagogues with different men (see Acts 18:4; 19:8-9). So if Paul was condemning public discussions in Romans 1, then he did not practice what he preached. Furthermore, he was "worthy of death", if it is true the word "debate" in these passages condemns public discussions.

The man who takes the position that Romans 1:29, condemns an orderly, public debate makes the same mistake as the man who teaches that Matthew 7:1, "Judge not, that ye be not judged", condemns practicing church discipline. The man who takes such a position on Matthew 7:1, is guilty of 2 things. First, he fails to consider the context (see verse 2), and second, he fails to take into consideration the other verses dealing with judgment. He fails to consider, for example, I Corinthians 6:5, which asks, "Is it so, that there is not a wise man among you? no, not one that shall be able to **judge** between his brethren?"

The man who uses Romans 1:29, to condemn a public discussion makes the same two mistakes. He fails to consider the context along with the meaning of the word "debate" in that context. Furthermore, he fails to recognize the numerous passages upholding public discussions. We will notice these later.

Some claim debating is a form of intolerance. There may be intolerant debaters, but intolerance is not a necessary characteristic of debating. There are also intolerant preachers, but this does not make gospel meetings wrong. The trouble with some people is that they do not have deep religious conviction and as a result they think that the person who is zealous for his faith is intolerant. They feel they are the tolerant ones when in reality they may only be indifferent.

Others say debating brings about dogmatism and dishonesty. But a debate does not engender dishonesty and dogmatism. If a man is dogmatic and dishonest he was that way before he ever signed a proposition to debate. The debate did not make him that way. Furthermore, the person who maintains that debating makes people dishonest is affirming a position and if he backs it up he is debating. If he did prove it then how could we believe him for he would have proven himself dishonest.

WHAT SAITH THE SCRIPTURE CONCERNING DEBATE?

A serious study of the scriptures will show that public discussion or public debate is not only right and needful but at times absolutely necessary. As we look back to the days of Moses, we find him disputing with Jannes and Jambres, Elijah is in controversy with the prophets of Baal, John the Baptist with the Scribes and Pharisees, Jesus with the rabbis, the apostles with the Sanhedrin, and Paul with the skeptics. As long as one endeavors to spread truth it will be impossible to avoid controversy. Anything that you will affirm, someone will be willing to deny.

Let us take a look at some scriptures that deal with our topic. Paul stated in Phillipians 1:17, "...I am set for the

defense of the gospel." The greek word, here translated "defence" means "verbal defence, speech in defence." (Thayer). Since Paul knew that it was right to defend the position which he took, and to defend it in public, it is certainly right to do the same today.

I was impressed by the fact that the greek word translated "defence" in Phillipians 1:17, is translated "answer" in I Peter 3:15, where the Bible says, "...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." The New American Standard Bible translates it "defence". Peter is telling us that we have an obligation to be ready always to make a verbal defence of the reason of the hope that is in us. And that, my friend, will sometimes involve controversy.

Consider this: Since it is right to state and defend the truth when there is no one there to oppose it, why would it become wrong to state and defend it when someone is **there** to oppose it? Think about that! Perhaps some have opposed debates because they are afraid of their own position. Others are afraid of the consequences of standing for the truth. Then, I am convinced that some honest brethren oppose public discussions because they are simply uninformed. They have never seriously studied the scriptures on this particular subject.

Another passage that has a great deal of meaning along this line is Jude 3, where we are instructed to "earnestly contend for the faith which was once delivered unto the saints." W.E. Vine, in his "Expository Dictionary of New Testament Words" says of the word, **contend**, "Signifies to contend about a thing, as a combatant." Do not forget that we are in a spiritual combat with the enemy. Contending for the faith will sometimes bring us into disputation and controversy. Of course, if there were no error in the world there would be no controversy, but the very fact that there is error means that the truth will be opposed. And when the truth is opposed it is clear that it ought to be thoughtfull defended.

JESUS CHRIST WAS INVOLVED IN CONTROVERSY

It might be surprising to you sometime just to pick up your New Testament and begin reading the four gospels, underlining each time Christ was involved in a controversy, or a discussion, or a debate. Notice with me three examples. (1) Jesus refuted charges which were brought against him when men accused him of being in league with the devil (Matthew 12:22-30; Mark 3:22-27; Luke 11:14-23). (2) To the catch-question of the Sadducees, concerning the resurrection and "whose wife would this woman be", Jesus replied that they did er due to their ignorance of the scriptures and of the power of God (Luke 20:27-40). (3) In the discussion concerning the lawfulness of healing on the Sabbath, Jesus exposed the hypocrisy of the Pharisees, and refuted them by stating a principle which they were bound to accept, i.e., that it was lawful to do good on the Sabbath day (Matthew 12: 9-14). In these and many other cases Jesus disputed with and refuted those who opposed his work.

THE EARLY CHURCH WAS INVOLVED IN CONTROVERSY

In Acts, chapters six and seven, we read where Stephen made his defense before the council and it cost him his life. In the fourth chapter of Acts we discover that Peter and John had a discussion with the council. It involved much controversy.

Several passages in the book of Acts mention the Apostles and members of the church **disputing**. In Acts 9:29 we read where Paul "spake boldly in the name of the Lord Jesus, and disputed against the Grecians..." One translation renders this passage as saying that he "talked and debated with the Grecian Jews..." In Acts 19: 8:9, we find the apostle Paul again involved in public discussions and disputes. The Bible says, "And he went into the

(continued on page 5)

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PLEASE READ

Recently, Brother Clovis Cook wrote a piece about the new business address of **Old Paths Advocate** due to bro. Van Stavern's serious illness. When we asked him to write this, we had no idea that our readers would misunderstand our meaning. Several have mistakenly thought they were to send their material, field reports, subscriptions, etc. to the address in Lebanon, Mo. **NO! Please continue to send your material to the same address as always: OLD PATHS ADVOCATE, 1061 N. PILGRIM, STOCKTON, CA. 95205.** The address in Mo. is essentially used as a location for our records (required by Postal regulations). While the material sent to the Mo. address will eventually reach us, it is delayed considerably. It is not advisable to use it because of the delay factor. We regret the misunderstanding, we simply did not anticipate that it would happen. Our apologies.

USE OF CHECKS TO PAY FOR SUBSCRIPTIONS: Many of you pay your subscription by check. We appreciate this very much, and for the record you can make your checks payable to: **OLD PATHS ADVOCATE.** It is not necessary to write them to my father or me unless you especially wish.

MORE THAN A ONE YEAR SUBSCRIPTION. Apparently some have believed that they had to subscribe for one year at a time; however, it is perfectly alright to subscribe for 2 years or even more. Many renew for even 5 years at a time. This is fine with us, as it lessens our work load in the keeping of records, etc. The next time you renew your subscription why not consider renewing for more than 1 year. Easier for us and perhaps easier for you.

-D.L.K.

CHURCH IN MAYLASIA

Several months ago we published the address of the church in Maylaysia and there were some mis-spelled words, etc. Hopefully, this is the correct address: **CHURCH OF CHRIST, 7 JALAN TAMAN, U'THANT DUA, KUALA LUMPUR., 425-693.** We are grateful to Bro. Bill Page for this information.

INTRODUCING BROTHER BRUCE WORD

I would like to introduce and recommend to the brotherhood Bro. Bruce Word, of Ft. Worth, TX as a gospel preacher. Bruce is near and dear to me, both as a brother in Christ, and as the youngest child of my wife's parents, the late Bro. & Sister John Word. Bruce was born Nov. 12, 1946 at Freeport, TX, and it was my pleasure to baptize him into Christ while he was still a teenager. He graduated from Ardmore High School in 1965, and made his first talk for the church a little later, when living with us for a time at Ada, OK. He was married to the former Linda Crouch in 1967, and they have three children, Paige, Scott, and Leslie. Bruce has a good education, needing only one course to graduate from Texas Wesleyan in Ft. Worth. It has long been his desire to preach full-time, but family responsibilities have precluded that possibility until now. He has possessed from childhood many qualities necessary to preaching, including a good speaking and singing voice, a way with people, and a good understanding of the Scriptures, and for a good while now, he has been filling weekend appointments with regularity. He wants to be used full-time, and has the backing of his wife, as well as his home congregation, the Trentman Ave. congregation in Ft. Worth. Bruce is available for meetings or appointments now, and is open to begin extended work with local congregations by the first of next year. I encourage brethren to call him and use him in the Lord's work. He is loyal and true to the book. Write him at 1429 Harrison Lane, Hurst, TX.



--Johnny Elmore

Note: We also received an ordination certificate by the church in Ft. Worth, Tex. However, space does not permit its inclusion. D.L.K.

HONOR ROLL

You will find listed below the names of those sending subscriptions from July 10 to Aug. 10 and opposite the name the number of subscriptions sent. We are so appreciative of everything you do or say to increase the circulation of the paper and the good it can do thereby. Our thanks to all of you. Please check the following and report any errors to us:

Wm. St. John-15; Miles King-7; Clovis T. Cook-6; Donald Coon-6; Johnny Elmore-5; Don L. King-5; Dorothea Howard-4; Frank Staggs-4; Bonnie Ervin-3; Paul Walker-3; Jean Steffes-3; L.D. McKinney-2; Lowell Hill-2; Johnnie Broughton-2; Mrs. Dan Keel-2; Orvel Johnson-2; Lonnie York-2; Lucretia Norsworthy-2; Carl Hurd-2; E.N. Bullard-2; Alton Bailey-2; Irvin Barnes-2; Robb Hickey-1; Vaden Morgan-1; Glen Post-1; Ray Grider-1; Gary Robinson-1; Wilmer Smith-1; Mrs. Wm. H. Wheeler-1; Bill Shirey-1; Helen Lambert-1; Charles Everett-1; Ernest Wade-1; C.L. Tate-1; Wm. Daniels-1; Noah Langley-1; George Battey-1; Ethel Young-1; Lynwood Smith-1; Charles Hurst-1; Jesse French-1; Mrs. D.O. Ercanbrack-1; Lowell Smith-1; Lucille Nelson-1; Richard Frizzell-1; R.J. Martin-1; Mrs. W.G. Hatcher-1; Ronny F. Wade-1; Kaye Cozby-1; Mrs. Ernest Gilley-1; Annie Tankersley-1; Ray Asplin-1; Scott Smith-1; Byron Spinks-1; Jerry Cutter-1; Larry Parker-1; Thomas G. Wright-1; Melvin White-1; Darrell Brewer-1; Mary Parker-1; Ricky Martin-1; E.A. Newman-1; Glenn Hatter-1; Clifford Arney-1; Claude Barnes-1; Earl Helvey-1; Mrs. E.C. Wilson-1; Clayton Fancher-1; Total-129.

IS IT SCRIPTURAL

(cont'd from page 3)

synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus." In Acts 18:28, we read where Apollos "mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ." The New International Version, you might be interested in noticing, renders it this way, "For he vigorously refuted the Jews in public debate, proving from the Scriptures that Jesus was the Christ." Other examples are Acts 15: 1-2 and Acts 28: 17-29.

I believe we have presented sufficient proof to show the sincere student of the Bible that it is, indeed, scriptural to debate. In "contending for the faith" we have seen there are times when debating is necessary. For the reader who still maintains that it is absolutely unscriptural to debate, allow me to issue to you a word of caution. Be careful lest you find yourself in a very inconsistent position, trying to "DEBATE that it is wrong to debate." We will not come to one last question.

DO DEBATES DO ANY GOOD?

Debating does not necessarily do error any good, but it can "do the truth good" when the truth is upheld by an informed, courteous Christian. Some, in opposing debates, point to harmful results that have come from past debates and thereby conclude that debates are no good. Let me remind you that the harm is not inherent in the debating. It is extraneous to the method. The harm only comes when the method is abused by the man who does not conduct himself properly. Bad debating, like bad preaching, can do harm. Good debating, like good preaching, can do good.

Debating does accomplish good. Just in the past few years I can give you examples of people who have left error after learning the truth in a public discussion. But

ARE YOUR KNEES SHOWING?

I have heard women retort "I don't think this dress is too short!"

When you are standing it may not be so, But when stooping or sitting where does it go?

Modest apparel doesn't call for such. You may not have to lower the hemline much.

Add a ruffle at the bottom, or a band at the waist, You see dresses like this most everyplace.

You can lower it well below your knees, Then it won't blow so high when it comes a breeze.

I'm a woman too, so Sisters please, Remember the preacher is viewing your knees.

Not only the preacher but the Lord on high Is viewing the apparel of you and I

So, sisters lower your hemline please. Remember the Lord is viewing your knees.

-Selected

OPPORTUNITY IN NORTH DAKOTA

There is an opportunity to establish a faithful congregation in Jamestown, N. Dakota. Jamestown is a delightful community of about 15,000 people. If you know of anyone in that area who might be interested let me know at once. Is there a preacher who would be willing to move there and do mission work? - or a congregation who would be willing to help support such a work? Please send all information to me at: 707 Pearson, Springfield, Mo. 65804.

-Ronny F. Wade

someone argues that years ago there were many results through debates but that today they are few and far between. Well, in the same line of reasoning, years ago it was not unusual for ten, twenty, or thirty people to obey the gospel during a gospel meeting, but how many of us see that today? Using the same logic, since we do not have those results, we should cease having gospel meetings. I think most would agree that it is worth the meetings for those few and in the same way, it is worth the discussions for those few.

Let us be ready to "earnestly contend for the faith which was once delivered unto the saints." With Paul, may we say, "I am set for the defense of the gospel."

-620 Curtis Pratt, Ks. 67124

For further reading on this topic, may I recommend the book, "CHRISTIAN, CONTEND FOR THY CAUSE", by: James D. Bales, from which I acknowledge the use of material in the above article.

CONSIDER YOUR WAYS

by Rick Martin

Many Christians today are no longer concerned with the way they live and act. They think they are standing in the favor of God when actually he is very displeased with their actions. Each one of us need to take a long hard look at ourselves and make sure our hearts are right with God. Haggai 1:7 says "Thus saith the Lord of host Consider your ways." This is a thought that should be in the minds of us all; we should all consider our ways.

In taking a personal examination of ourselves it is necessary to "know oneself". This is often not an easy thing to do and it is apparent that to merely know oneself is not enough. It is quite possible to know one self without any real benefit coming from that knowledge. The important thing is that we do something about what we find out.

In a self examination one is not to measure himself with those about him, but rather he is to use the divine measurement. We are to compare our ways with the Bible. The mirror that God gives does not flatter, nor distort; it allows a person to see themselves as they really are.

We need to consider our ways and make sure we are fruitful in the Lord's work. Many who profess to be Christians are useless and unfruitful. In the parable of the barren fig tree (Luke 13:6-9), we see that it was not only unfruitful, but it was a hindrance. The tree was not bearing any fruit, yet it was taking up space and needed minerals out of the ground. Many people in the Church are useless. They do nothing to further the cause of Christ. Many are content to sit back and do nothing. They let the work go undone, because they think someone else will do it. The Lord does not have a very favorable attitude toward those in this condition.

We should consider our ways and see how much work we have done for the Lord's cause. It one is going to be a true follower of Christ, he must be willing to work. We must do everything in our power to further the cause of Christ. We each have a work to do. If we fail to do that work we fail in our responsibility and duty to God. There are people passing down life's road unprepared. Those of us who are Christians have heard the gospel and we have a duty to proclaim it to others.

In considering our ways, we should engage daily in self-reflection. At the end of the day, perhaps as we lie in our beds, we should look back over what we did that day. We should take notice and see if we did as much for the Lord as we could. If we find weaknesses, we should correct them. Each of us need to consider our ways and recognize our dependence on God. We should strive to become the type of person God wants us to be. -620 Evergreen Drive, Woodstock, Georgia 30188.

OUR WAR

By Bobby Wright

The Bible teaches that Christians are at war with the devil (1 Tim. 18; 2 Cor. 10: 3,4; Eph. 6:12; 2 Tim. 4:7). It says they are soldiers for Jesus Christ (2 Tim 3) and that he is the Captain in this army, the one who gives the orders. We are ordered to fight the good fight of faith (1 Tim. 6:12) Brothers and Sisters we are at War! The devil declared war on all of God's people in the garden of Eden. The battles are being fought everywhere, in the Church, in our homes, on our jobs, and in the schools, with God's people everywhere. If you

EVERY PERSON'S BIOGRAPHY

By Vince Sartain

You might think it foolish or mad at first look
If I were to ask you to write
A biography of everyone in one book;
Impossible at the first sight.

But it can be done, and listen my friends:
Of each person down through the ages,
I'll tell the whole story and how that it ends--
I'll tell it at most in four pages!

The first page is colored as that of the snow,
Suggesting Man, first born pure white.
No text here at all will be needed to show
His heart can't discern wrong from right.

Now some people die here--before they've reached age
To be held accounted for sin;
Therefore their life is summed up in one page
To indicate Heaven they'll win.

Page two is black and it represents sin,
Describing Man's soul when he reaches
That time in his life when he's no longer in
Unaccountable age, God's Word teaches.

The devil has entered men's life through their heart,
The wiles of Satan deceiving;
Therefore their future is bleak from the start.
Some die here, damnation receiving.

The third page is red--it's a symbol of blood.
This is the life's point in turning.
God and his Son have stepped in for our good
By blood to save us from sure burning.

The Blood is required of you and of me;
Without it our life remains black.
When Jesus poured out this our sins don't you see
Were atoned so that Hope we don't lack.

Page four is a white page not unlike page one,
Our souls are again white as snow;
We have been ashed in the blood of God's Son,
Whose love never ceases to flow.

Yet, we are free agents when in this fourth stage.
We sin and our soul we may spot;
Perhaps we may die here while on the last page,
Made black again, evil our lot.

How will your life's story read, my dear friends?
Will you die on page two or page four?
If presently black, then you know how it ends:
You're headed for doom at Death's door.

But you can do something about it today,
Your own life you're able to write.
You need but return, or the Gospel obey.
Whatever the page, make it white!

don't feel like you are fighting in this war please take a closer look at Eph. 6:11-18. Verse 11 teaches us to put on the whole armour of God, that ye may be able to stand against the wiles of the devil. These Scriptures tell us who we are fighting, how the enemy will attack, and how we can win the battle. We can win if we take the whole armour of God into battle with us. If we are not feeling this war going on one of two things has happened: (1) You are gone home to heaven (the war is over, you have won and have gone home) (2) Or you are in the devil's army. Many things could have put you in his army: (1) Neglect of duty (Heb. 2:1,4; Jas. 4:17), (2) Failing to watch and pray (Matt. 26:41), (3) By yielding to the world (1 Jno. 2:15,16), (4) Inattention (2 Pet. 2:10), (5) Because you were a forgetful hearer (Jas. 1:25; 1 Cor. 15: 1,2), (6) Because of temptations (Gal. 6:1), (7) Affairs of this life (2 Tim. 2:4).

One of the big faults of members of the church today is not standing up and fighting for their Lord. The Bible tells us to "contend for the faith" which means to fight for it or the devil will take it away from you. Many in the church are deserters. Maybe they fought for awhile but when the enemy fought back they retreated to the back of the church building. Brethren you need to be on the front lines for your own sake. You are not in the fight at all if you are retreating. The enemy will close in on you.

When we were children sometimes we were called "chicken" for not fighting. This made us mad or caused us shame. Just think of how you will feel if Jesus says to you in the day of judgment "I see no battle scars- on my left".

While we are engaged in our war, which lasts for life, we can not fight in a carnal one and still remain in our Christian uniform. We can not leave our post of duty, the Church, at any time. We have our orders- "forsake not the assembling of yourselves together", "Be not unequally yoked with unbelievers", "Have no fellowship with the unfruitful works of darkness, but rather reprove them", "Put up thy sword", "Love your enemies", "Turn the other cheek", "Recompense to no man evil for evil."

Let me also say, although I was in the infantry in the Vietnam war, I had not obeyed the gospel at that time. In 1972 I did obey the gospel and God forgave me of this sin (Acts 22:16). I would encourage all those who are eligible for the draft to have their names added to those who know a Christian cannot take part in the military service of our country in any form, combatant or non-combatant. God has blessed us with a wonderful land and government but He does not want us to kill for it anymore than Jesus wanted Peter to kill for Him. He wants us to pray for the King or President and to obey the laws of the land except when they conflict with the bible (Acts 5:29). Obey God rather than man. Let us make sure we are in God's army and fighting his way then we will have our hands full.

-Rte. 5 Box 20, Athens, Ala. 35611

MY DAD KNOWS GOD

When my son was a small boy playing with his buddies in the back yard, I overheard them talking one day, and the conversation was, amusingly, one of those "I can whip your dad" routines. I heard one boy say proudly, "My dad knows the mayor of our town". Then I heard another say, "That's nothing -my dad knows the governor of our state." Wondering what was coming next in the program of bragging I presently heard a wonderfully familiar voice (that of my own little son), saying, "That's nothing- my dad knows God!" I swiftly slipped away from my place of eavesdropping with tears running down my cheeks. I dropped on my knees in my room and prayed earnestly and gratefully, "Oh God, I pray that my boy will always be able to say, 'My dad knows God'".

-Hilding Halverson in Houston Bulletin.

THE RESTORER'S VIEW ON CARNAL WARFARE

By Alan Bonifay

Robert Milligan - His associate at Lexington, J.W. McGarvey, wrote of him that he was pre-eminently a man of peace, scrupulously abiding by the percept to live peaceably with all men. Milligan satisfied his conscience by avoiding participation in the Civil War.⁵⁴

American Christian Missionary Society - When the Society assembled in October, 1861, Dr. J.P. Robinson introduced a loyalist resolution urging brethren everywhere to aid in sustaining the Union. Dr. L.L. Pinkerton of Kentucky seconded the resolution. The matter was laid over until the afternoon session. Dr. Robinson then called for his resolution. But D.S. Burnet raised a point of inquiry, questioning whether such a resolution was germane to the affairs of the convention. Chairman Isaac Errett ruled it in order, but John Smith of Kentucky moved an appeal from the decision of the chair to the house. This appeal was withdrawn, only to be renewed by R.M. Bishop of Ohio. The appeal was sustained and accordingly, Robinson's resolution was declared out of order. Dr. Pinkerton then moved that the Society recess for ten minutes. During the recess "a mass meeting," with D.S. Burnet in the chair, was called to consider the loyalty resolution. The resolution passed with only one dissenting vote. Later that year an impromptu meeting called to ease the pressure brought against the Society by the Public press, a similar loyalty to the Union resolution was passed.

In 1862 there was no attempt to pass any war resolution. This may have been due to the powerful influence of J.W. McGarvey, who was one of the men in charge of the meeting that year.

However, in 1863, having been thwarted for two years, some brethren were determined to pass a pro-Union resolution. R. Faurot introduced a very lengthy series of resolutions declaring the Society's loyalty to the Northern cause. After these were introduced a series of parliamentary tactics were employed in order to stave off their passage, but in the end it was of no avail. The resolutions were adopted with several dissenting votes.⁵⁵

In his biography of Tolbert Fanning, James R. Wilburn states: "As if this were not enough, the action of the Missionary Society took away from Fanning and Lipscomb their ability to keep peace between churches in the two sections. They had been pointing to the peaceful attitude of Northern members, but now this deterrent was wrenched from their hands. Lipscomb later wrote of the resolution: 'It we doubt not, sent men into the Federal army; we know it sent some brethren of good intentions, but strong impulses and feeling, into the Southern army. Some, too, who never returned. We felt, we still feel, that the Society committed a great wrong against the Church and cause of God.'⁵⁶

Isaac Errett, on the other hand, referred to the war resolutions of the Society as merely "abiding by the teaching of Paul in Rom. 13: 1-5"⁵⁷

W.T. Moore - believed that secession was wrong, and he was probably more instrumental than anyone in preserving Kentucky for the Union. His sermon delivered two days preceding the vote on the issue of whether or not to secede was the "Duty of Christians in the Present Crisis." The considered opinion of many was that Moore's sermon

was a deciding factor in saving Kentucky to the Union.⁵⁸

J.W. McGarvey - exemplified the strong pacifist sentiment within the Church during the Civil War. Four days after Fort Sumpter was fired upon, he penned these sentiments in a letter:

"I know not what course other preachers are going to pursue, for they have not spoken; but my own duty is now clear, and my policy is fixed. I shall vote, when called upon, according to my views of political policy, and whether I remain a citizen of this Union, or become a citizen of a Southern Confederacy, my feelings toward my brethren everywhere shall know no change. In the meantime if the demon of war is let loose in the land, I shall proclaim to my brethren the peaceable commandments of my Savior, and strain every nerve to prevent them from joining any sort of military company, or making any warlike preparations at all. I know that this course will be unpopular with men of the world and especially with the political and military leaders; and there are some who might style it treason. But I would rather ten thousand times, be killed for refusing to fight, than to fall in battle, or to come home victorious with the blood of my brethren on my hands."⁵⁹

McGarvey's outspoken pacifism caused him considerable unpleasantness, since the congregation sentiment where he was preaching was divided (Dover, Mo.). Further, his stand was not favorably received by all within the brotherhood. He suffered criticism through the pages of the **Weekly Christian Record**, edited by Elijah Goodwin. But throughout the war, McGarvey never wavered, nor did he refuse to speak openly in behalf of pacifism.⁶⁰

J.W. McGarvey delivered a major speech during the 1862 A.C.M.S. Meeting in which reference was made to the war and its effects on the Churches:

"But a storm of human passion, seldom equaled in the history of our sinful world, is raging around us, and we have caught the infection. The results are such as human passion must always produce. Many brethren have been swept into hopeless apostasy; the zeal of many has been chilled; distrust prevails among many who were once bosom friends, the evangelical labors of nearly all have been contracted; churches languish, congregations dwindle, and there is fear that such divisions as have distracted the religious sects of the day may yet disgrace our history. These unhappy results are undoubtedly attributable to a too great sympathy with the passions and conflicts of the world... Notwithstanding these discouragements we have unabated confidence in that hand which overrules the storm and believe that all will redound to the glory of God and to the advancement of his cause on earth."⁶¹

W.K. Pendleton - Like his famed father-in-law, he found abhorrent the thought of Christians going to war. In July 1861 he stated his conviction in the **Millennial Harbinger**:

"O, my Christian brother think of it! When you shoulder your musket and equip yourself with all the instruments of death, ask yourself have you the right thus to take the life of your fellow? Who gave you the right? What has your brother done that you may shoot him? Has he stolen your property? Can you murder him for that? Has he differed with you about political governments? Can you not part in peace?...I am anxious for the peace of Zion. Let not brother meet brother in battle. Let not two Christian souls perishing by mutual violence, goring down to death, frantic with the rage of mortal combat, hope to rise to the climes of celestial peace from such a struggle."⁶²

John Shackleford - Lard's pacifist article was answered by John Shackleford, a staunch Unionist from Kentucky, with a typical defense of war. The "main question" according to Shackleford was whether or not there was

WORDS OF ENCOURAGEMENT

"Keep doing a great work"

-**Leon Parker, Sr., Brookhaven, Ms.**

"I always enjoy reading the paper and look forward to receiving it"

-**Mrs. Edith Solleder, Bakersfield, Ca.**

"The paper is such a help to us and our daughters and their families"

-**The Loyd McAnears, Bridgeport, Tx.**

(continued on page 8)

OUR DEPARTED

Prater— Brother Carl P. Prater, Jr., departed this life Jan. 3, 1980. He obeyed the gospel and was a longtime faithful member of the Eastgate Church of Christ at Roanoke, Va., taking an active part; a wonderful Brother and friend to all. It is with sad hearts the family writes this tribute to him. A host of Brethren and friends join us in this farewell. He is survived by his wife, Mildred; his son, Carl Prater, III; two grandsons, all of Roanoke; his mother Mrs. Thelma Prater of the Cedarhurst Church of Christ, Jacksonville, Fla. He also leaves three sisters, Mrs. Sara M. Pound, Mrs. Zola Isenhauer and Mrs. Nadine Hurd. Final words of comfort were spoken by a longtime friend, Mr. John O. Atkins, honoring the wishes of his wife and son.

—**Carl Hurd**

Scott— Our beloved brother George Scott was born Nov. 2, 1904 in Ala., and departed this life at his home in Temple, Ga., June 5, 1980 just a short time after returning home from the hospital. He obeyed the gospel as a young man and remained faithful to his Lord. He helped establish the church in Temple and was a leader there. He will be greatly missed. It was always a joy to visit in his home. Bro. and Sister Scott were so kind and hospitable, every gospel preacher knew he had a home there. He is survived by his faithful wife Sister Eudell Langley Scott; a daughter, Lera Ivey; a son, Frank Scott; a brother and sister; and 4 grandchildren. Bro. Scott was loved by all who knew him the proof of this was in the large crowd at his funeral and the many beautiful flowers from friends and fellow Christians. He wanted the singers to sing just as they would at a regular church service. It was so beautifully done by the brethren. The writer and Bro. Pat Adkison were so honored and privileged to conduct this service.

—**Charles Hurst.**

Lang— Sister Mary Lang was born Oct. 6, 1900 in Austin, Minn. and passed away July 22, 1980, in Waterloo,

THE RESTORERS' VIEW

ever "such a thing" as legitimate war." Sometimes war was necessary to adjust the wrongs of society, and one who studied the Bible could see that God had used conflict to accomplish good. If war was sometimes just, then Christian participation was a necessity. The obligation of the Christian was to determine, "by the light of God's Word," the justice of the cause and then to act in accordance with this "light."⁶³ One contemporary writer, who is a member of the Church, characterized Shackelford's reply as one "very courteous in manner."⁶⁴ However, it is worthy of note that during the war Shackelford belonged to the "Home Guards" and grabbed his gun everytime that he heard that Morgan's Raiders were nearby. He learned that another member of the Church, the preacher W.H. Hopson, was riding with the group, and he hoped to get a shot at him.⁶⁵

The only pocket of Disciples pacifism to survive the Civil War was the theological conservatives of the Upper South. While the leadership of the Church had been overwhelmingly pacifist prior to 1860, the Church membership in both the North and the South acted patriotically once the war began. (To be continued next month)

FOOTNOTES

54. Isbell p. 193. 55. Isbell pp. 205-211. 56. Wilburn p. 215. 57. Ibid. p. 214. 58. Isbell p. 194. 59. Ibid. pp. 194-195. 60. Ibid. pp. 194-195. 61. Ibid. pp. 208-209. 62. Ibid p. 196. 63. Harrell, Vol. 2. pp. 244-245. 64. Isbell, p. 196. 65. Wilburn, p. 216.

Iowa. She was the daughter of Andrew Stockness and Myrtle Paddleford. She is survived by a son Lenis Lang and 4 grandchildren of Waterloo, Ia.; 2 sisters, Cora Reighard of Waterloo, and Pearl McGill of Phoenix, Ariz.; a step-daughter Virginia Keough of Garner, Iowa. She was preceded in death by her husband, 3 sisters, and 2 brothers. She was a member of the church of Christ in Waterloo, Ia.

—**M.E. Mountain**

Moody— Berniece Moody, born Jan. 18, 1918 departed this life Aug. 3, 1980 at Alton, Mo. She was the only daughter of Hosea and Rosea Sifford, of Alton, Mo., who survive her passing. She had many relatives, who are members of the church, who kept a constant vigilance by her bedside through the final days of her life. The funeral was held in the Carter Funeral Home, in Thayer, Mo. Interment was in the Hickory Grove Cemetery, in the community where Berniece grew up, and lived the greater part of her life. The floral arrangements was beautiful, and the flowers many. A very good crowd came to pay their respects. Her husband preceded her in death in 1977. Berniece was plagued with a long illness. I had a chance to get to know her very well during my many visits to the hospitals during her several confinements. She was a member of the Oak Forest Church of Christ, where they now have a very good congregation, which will miss her very much, as will her friends and neighbors, but most of all she will be missed by her aging parents who have been two of the most faithful people in the church that I have ever known. Due to Bro. Gerald Stumpff's recent illness, who preached her husband's funeral, I was called to put together a few reminders about her life, for she had preached her own funeral by the life that she lived.

—**Clovis T. Cook**

FRANKLY SPEAKING

"That he would grant you, according to the riches of his glory, that ye may be strengthened with power through his spirit in the inward man". Eph. 3:16.

Scientist talk about the conquest of outer space. But there is a more important matter, the conquest of inner space. No matter how far man travels in outer space, he will still be a human being, a creature and not the Creator. With man will still be his hopes and fears, his problems of living with himself and others. He will always be the creature, dealing with forces and inner powers he did not create. His proper attitude is one of humility before God the Creator.

We need, too, a larger awareness of God and our relation to Him. The stupendous dimensions of outer space may seem to put God far away. But because God whom Christ fully revealed is the God of all the universe and is interested in each person, we can go to Him confidently in prayer, sure that He "is able to do far more abundantly than all we ask or think."

The conquest of inner space calls for discipline, "Stern tests for spacemen". Life has its stern tests for those who would achieve victories in inner space, habits to be controlled, indulgences to be curbed, duties to be performed, tempers to be restrained. It takes a real surrender to Christ to conquer inner space.

"Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control godliness; and in your godliness brotherly kindness; and in your brotherly kindness love". 1 Pet. 1:5-7. We conquer only when Christ lives within us at all times.

—**M.E. Frank, Houston, Mo.**

MY POSITION ON CARNAL WARFARE

We cannot take part in military service in any form, directly or indirectly, in combatant or noncombatant service. Below are listed some of our reasons:

1. Our duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 23:37).

2. Our God in the Bible forbids that we 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); "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 service combatant or noncombatant we would be compelled to "swear" (take an oath), but the Bible forbids what we do so. "Swear not at all" (Matt. 5:34).

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

6. To serve in the military service in any way, we 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, we cannot conscientiously engage in carnal war in any form or branch and for the above reasons we authorize our name to be listed in support of the above principles.

- Kim Elmore, 419 K St. SW, Ardmore, Okla. 73401.
- Tawana Carey, 2401 James River Rd., Huntington, W. Va.
- Robin Roberts, 2490½ James River Rd., Huntington, W. Va.
- Wesley Roberts, 2490½ James River Rd., Huntington, W. Va.
- Billy Chatterton, 1716 Jackson Ave., Huntington, W. Va.
- Tami Chatterton, 1716 Jackson Ave., Huntington, W. Va.
- Ivan Parker, Rte. 7 Box 80, Athena, Ala. 35611.
- Kerry Bernard Parker, Rte. 4 Box 442, Athens, Ala. 35611.
- Kenneth Wade Little, Rte. 4 Box 442, Athens, Ala. 35611.
- Penny Thompson, Rte. 2 Box 42A, West Point, Ga. 31833.
- Kaye Thompson, Rte. 2 Box 42A, West Point, Ga. 31833.
- Linda Parker, Rte. 2, Box 41, West Point, Ga. 31811.
- Vicky Orton, 208 E. 8th St., West Point, Ga. 31833.
- Saundra Orton, 109 Moore Ave., Fairfax, Ala. 38654.
- Richard Parker, 1807 Hwy. 29, West Point, Ga. 31833.
- Alesia Estes, 1807 Hwy. 29, West Point, Ga. 31833.
- Carol Marie Bumgardner, 1325 S. Teger Rd., Turlock, Ca. 95380.

WORDS OF ENCOURAGEMENT

"We look forward to receiving the paper each month"

-Sandra Boman, Wichita, Ks.

"We enjoy the paper so much, keep up the good work"

-Mrs. H.E. Holloway, Birmingham, Ala.

I enjoy the paper so much and don't want to miss an issue"

-Mary Daniel, Holyoke, Colo.

The Old Paths Advocate is filled with good food for the soul and I intend to always be a subscriber to it"

-Mary Hunt, Buffalo, Mo.

"I appreciate the good work you and others have done and are doing with the paper"

-Smith Bibins, Lynnwood, Wash.

- Diane Rogers, 2119 SW 39th, Okla. City, OK. 73119.
- Tonya L. Weeks, 3101 Lightner L., Rt. 5, Ok. City, Ok. 73179.
- Cynthia G. Arney, 3045 SW 42nd, Okla. City, Ok. 73119.
- Beverly Ann Crawford, 3132 SW 59th, Okla City, OK. 73119.
- Diane L. Nichols, 529 Skylark Dr., Okla. City, OK. 73127.
- Vicky Cutter, Rt. 6, Box 127, Okla. City, Ok. 73119.
- Lisa R. Cutter, 10 Dogwood Dr., Rt. 4, Huntington, W. Va. 25704.
- Denise Cutter, 6405 N. College, Okla. City, Ok. 73132.
- Thomas Michael Harris, 3108 SE 14th St., Del. City, Ok. 73115.
- Richard Stipes, 2121 Carlisle Rd. Okla. City, Ok. 73120.
- Evelyn Jordan, 1232 N. St. Clair, Okla. City, Ok. 73107.
- Edwin Jordan, 1232 N. St. Clair, Okla. City, Ok. 73107.
- Brenda Weeks, 3101 Lightner Ln., Rt. 5, Okla. City, Ok. 73179.
- Sherri Stipes, 2121 Carlisle Rd., Okla. City, Ok. 73120.

THE CHURCH DIRECTORY

I have not yet heard from the new congregations at JENNINGS, OK, SEMINOLE, OK. or SUMMERFIELD, OK. There might be brethren who would like to visit these congregations but they don't have the information, and I can't give them any information because I don't have it either. I still do not have the information for the church at GILLILAND, TEXAS. I am willing to keep the brethren informed about these places but I must depend on you for the information. I will need (1). Location, (county and State), (2). Times of services, (3). Names, addresses and telephone numbers of not more than 3 of the leaders.

The following changes and corrections for the 1979 Directory:

CALIFORNIA: OLIVEHURST, (Yuba County) add. P.O. Box 1216, also Tues. 7:30 P.M., List the names of W.F. Little, 536 Chandon Ave., Gridley, CA. 95948, Phone (916) 695-2934 Melvin O. White, Olive Tree Apartments, Apt. #14, 1901 7th. Ave., Olivehurst, CA. 95961 Phone (916) 742-3475. Drop the name of Everett L. Luther.

COLORADO: LONGMONT, (Boulder County), Drop the name of Gene McPherson.

COLORADO: WESTMINISTER, (Adams County), add the names of Glen Herrin, 622 West Scorpio Dr., Littleton, CO. 80124, Phone (303) 771-6641, and Glen Osburn, 9071 Dover St., Broomfield, CO. 80020, Phone (303) 424-9254. Drop the names of Luther Shipley, and Lee Moore.

OHIO: GOSHEN, (Clermont County), **LAND OF GOSHEN CHURCH OF CHRIST**, 2287 State Route 28, Sun. 10:30 A.M., & 6:00 P.M., Wed. 7:30 P.M., Jeral D. Cromer, 6087 Donna Jay Dr., Loveland, OH. 45140, Phone (513) 575-1105, Harold Monhallon, 7031 Goshen Rd., Goshen, OH. 45122, Phone (513) 625-6434, Ronald J. Steffers, 7003 Spruce Hill Circle, West Chester, OH. 45069 Phone (513) 777-9448.

Please send all new and correction information to me: Ray Asplin, Star Route 2, Box 67-A, Norfork, AR. 72658, Phone (501) 499-7117.

BARNES CHURCH OF CHRIST- Go 5 miles north of Livingston on Hi-way 42. Turn left just past the Monroe post office on blacktop road. Approximately 4 miles take left fork to Larry's Store. Turn right, keep to main road, approximately 4 miles to church. Meets Sundays 10:30 A.M. and 6:00 P.M. Denver Clark, Route 2 Box 215, Monroe, Tennessee 38573, Phone: 615-823-4414; Ed Clark, Route 2 Box 214, Monroe, Tennessee 38573, Phone: 615-823-4498. If you need more information contact: Ed Bullard, Route 1 Box 26, Tupelo, Okla. 74572, Phone: 405-845-2239.

ITEMS OF INTEREST

(cont'd from page 1)

which we live; the perilous times of which Paul wrote in II Tim. 3:1 - 13!

The second item for consideration is an article from **THE BIBLICAL EVANGELIST**, as quoted from a bulletin of one of our congregations, **THE INFORMER** of the Flournoy-Lucas Rd. congregation in Shreveport, La. Under the title, **FRUITS OF FOOLISHNESS**, the article appeared as follows: Oral Roberts, who says God has spoken to him audibly more than a score of times during his ministry- and if you believe that you are naive enough to believe almost anything- most of the times, apparently, about how to fleece the faithful out of more money, has not reported to one and all in a 4-page letter that it happened again. You guessed it! It was to reveal still another gimmick for raising money!

Here is the exact word of God to him, as Oral reported it in his letter: "Take swatches of new cloth, cut in squares, and have the imprint of your right hand placed on each one. Send this to your partners to touch and to hold where they need a miracle from Me. You will feel you are there touching the partner with your hand". To get the swatch of new cloth with Oral's imprint, he suggested sending him "at least... \$38.00"... We do not know whether Roberts is a deceived neurotic with a psychoneurosis manifesting itself in a wild imagination, or if he is a deliberate fraud, plying on the weakness of the uneducated. But we are confident of one thing; Almighty God, who "closed down" His divine revelations about nineteen hundred years ago (see Rev. 22: 18, 19), has not spoken to Oral Roberts some 21 times, giving him special fundraising gimmicks! Don't be deceived by every modern prophet who claims, "I was just talking to God, and He told me to tell you..."!

I believe the above article is enough to show the absurdity of the many claims made by the so-called faith healers, (or perhaps I should say fake healers), of today. Can you imagine the Apostle Paul saying, "Now, you send me at least \$38.00 and I'll perform a miracle for you"? Or can you imagine the evangelist Philip in the city of Samaria, as revealed in Acts 8, saying, "Now, each of you give me \$38.00 and when you do, I'll pass out these pieces of cloth with my hand print on them so you can lay it on that part of your body that needs a miracle"? As for me, I can imagine Simon the Sorcerer coming up with such a gimmick, but not Philip. The sad thing about it is that many people are ignorant enough to be deceived thereby. Let us beware!

The last item is a tract I obtained the other day in a grocery store. It is published by our denominational friends, thus, explaining the unscriptural usage of the term "pastor". But overlooking this, I believe it makes a forceful point in a rather amusing way. It numerates 12 reasons why... **PASTOR QUILTS SPORTS**. They are as follows: 1. Every time I went, they asked me for money. 2. The people with whom I had to sit didn't seem very friendly. 3. The seats were too hard and not at all comfortable. 4. I went to many games, but the coach never came to call on me. 5. The referee made a decision with which I could not agree. 6. I suspected that I was sitting with some hypocrites- they came to see their friends and what others were wearing rather than to see the game. 7. Some games went into overtime, and I was late getting home. 8. The band played some numbers that I had never heard before. 9. It seems that the games are scheduled when I want to do other things. 10. I was taken to too many games by my parents when I was growing up. 11. I recently read a book on sports and now I feel that I know more than the coaches do anyhow. 12. I don't want my children to be forced to go because I want them to choose

for themselves what sport they like best. **WITH APOLOG-
IEST TO THOSE WHO USE THESE SAME FLIMSY
RATIONALIZATIONS TO AVOID ATTENDING
CHURCH!**

-215 Forrest Hills Dr. W. Monroe, La. 71291



Al Newman- 2073 Hillside Dr., Fortuna, Ca.— The church here at Carlatta, near Eureka is doing well though few in number. We are fortunate to have Brothers Jim Meskill and Roger Boone who can conduct all phases of the worship. Bro. Orvel Johnson, Ceres, Ca. recently spent a few days and preached. We would appreciate all who can, stop by and be with us.

Charles E. Weeks, - Box 1443, McAlester, Ok. 74501, July 17— The congregation here at C & Tyler is growing and much love is shown in the church. Jackie Lee is working with us and teaches some good lessons. Our desire is to continue to grow in the grace and love of Jesus as the Word teaches, and work toward having Deacons and Elders in having scriptural government. We welcome all brethren to come visit the church here in McAlester and be with us in our homes. There is no division here in our congregation. May God bless all who are carrying out our Lord's teaching.

Bob Loudermilk, - 620 Curtis, Pratt, Ks. 67124, July 29— PLEASE NOTE MY NEW ADDRESS! My new phone number is: (316) 672-5232. We have made the move to Pratt, Kansas, and plan to begin the new congregation in September. Your prayers, please, in this new mission effort. I will be in Caldwell, Idaho, for a gospel meeting, Sept. 14-21, Lord willing. After this meeting, I have nothing else scheduled until next Spring. This will allow us to concentrate our entire efforts in this new work. We will begin the congregation with a gospel meeting and we encourage you to make plans to come for the meeting and help us get started. I will later be announcing the dates, location, etc.

Paul Walker, - 2701 Halifax, Odessa, Tx. 79762, Aug. 6— Please note my change of address. Our work in Big Spring ended with the month of July. We love the brethren there very much; they were so good to us and we shall never forget that. Our work with Odessa began Aug. 1. We look forward to our stay here and pray that good will be done. Our meeting in Greenville, Pa. was most enjoyable. What a thrill to be with those brethren again! We had visitors from the city as well as from a long distance. In addition to the various congregations in Pa., we had brethren from Ohio, W. Va., and Calif. From Pa. we went to Chapel Grove, Tn. where we enjoyed three wonderful services. It was so good to see the brethren at our home congregation again. Bro. Robb Hickey is now in a meeting at Andrews, Tx. Robb is a fine young preacher.

Clovis T. Cook, - 1503 E. Crestview, Springfield, Mo. Aug. 8— I have recently had the privilege to visit in the home of James Phillips, of Scott City, Mo., while Dan Wissinger, and myself held a short meeting for the church at that place. No one could ever be treated better. This family are hard workers for the cause. They advertised the meeting through every means available, approximately, but not too many came from that community. The brethren from Powe, Mo., helped us out. We plan to try it again using a little different approach next time. It was a real joy to have Dan with me on this trip and help in the

WORDS OF ENCOURAGEMENT

"We think you all are doing a wonderful job with the paper, and we always enjoy reading it".

-James R. Stewart, McGregor, Tx.

preaching, and in so many other ways. When you are passing that way stop and visit this little church and these fine people. I have recently heard Irvin Barnes, Don McCord, Carl Johnson, and Jerry Dickinson in meetings here in the Ozarks. It was the first time that I have heard Don preach in several years. It was good to hear him and the rest of these preaching brethren. We had a short meeting with Smith Bibins, recently. The meeting was well attended and this young brother did some good preaching for us on the North side.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538, Aug. 15— Pat and I have just returned home from a very enjoyable meeting in Jacksonville, Fla. The brethren had advertised extensively and several visitors were there from various places including some from the community. We believe good was accomplished and pray God was pleased with our combined efforts. We look forward to returning perhaps next year. We have learned to love these brethren and it was good to be with them all once again. We are at home now, for the moment at least, and looking forward to the California Labor Day meeting in North Hollywood this year. We look forward to our meeting in Ada, Oklahoma Oct. 3-12. Pray for these efforts, please. Sept. 20-28, Bro. Carl Johnson will hold our meeting in Fremont, Lord willing. Carl has been here once before and we look forward to being with him again. We believe California is more alive spiritually now than ever before. We thank God that there are some who are once again interested in holding mission meetings in the state. I have long believed that this needs to be done far more often everywhere. God bless such efforts for His great Cause!

Billy D. Dickinson, 215 Forrest Hills Dr., W. Monroe, La. 71291, July 16— Since last reporting, I have held several meetings and continue to keep busy. In the last of March and first part of April I held a 10 day meeting at Fieldstone, Mo. This was my first time with them and it was surely an enjoyable week. It was a pleasure to stay with the Ron Woods during my stay and their hospitality was commendable. Although there were no visible results, the gospel was preached and I feel the congregation was strengthened. It was also good to be associated with Allen Bailey during the meeting who is proving to be an asset in that area. Next, May 16- 18, I held a meeting at Memphis, Tenn. In this endeavour there was one confession of faults. It was good to see Bro. Cayson, a man I have much respect for. Then I just concluded a meeting at Washington, Ok. (July 5-13) with 4 confessions of faults. The last time I held a meeting there was back in 1973. The Mark McAllisters hosted our stay and our love for Mark and Faye has grown. We need more like them in the church! My next meeting will again be in Oklahoma, Oct. 3-12, 21st street in Okla. City. Ronny Wade held us a fine meeting in June, doing some great preaching each night. We had the best crowds in this meeting since being here. We solicit your prayers because we need them!

Allen Bailey, 631 Oak Hill Dr., Houston, Mo. 65483 (417) 967-4550— We have just arrived home from a very successful meeting in Grinnell, Ia. There were 2 restorations and a brother asked for the prayers of the congregation for strength. We were asked to return and look forward to that time. It was a pleasure to be with a co-laborer in the preaching field, Bro. Richard Reed. We greatly appreciate the congregation at Cedar Rapids for assisting nearly every night of the meeting. Lord willing, we plan to be in Kansas City, Ks., Aug. 1-10 and look forward to this and pray for good results. The word of God has not lost its power if used properly. Bro. Irvin Barnes will be here at Houston, Aug. 8-17. We look forward to that meeting and pray that good will be accomplished. The plans for this area are still continuing to be accomplished. We plan to stay in this area on an indefinite

basis. We look forward to a weekend meeting at Ben Davis, Aug. 22, 23, 24. We have been working some in that area for the past few months. We appreciate these three congregations locally for supporting us financially and physically. They are willing to work with me and we are very optimistic about the future. Through the television program we still obtain some leads and are thankful. Please pray for us and our work in this area. We plan to be at Lee Summit, Aug. 29, 30, 31, our first time there and we look forward to it very much.

Alton B. Bailey, 909 Truitt Ave. LaGrange, Ga. 30240, Aug. 10— At this meeting I am in a meeting in San Angelo, Texas. The meeting so far has been well attended. We have had some outside interest. July 11-20, we enjoyed a good meeting at the Pearlhaven congregation in Brookhaven, Miss. We appreciate the cooperation of the New Salem and Hillcrest congregations as they dismissed their evening services to assist in the meeting. Also we had visitors from other congregations in the state and some from Baton Rouge and Hammond, La. We enjoyed a few nights of the meetings in our area while home. Bro. Irvin Barnes was in Temple, Ga. and Bro. Don McCord was in Napoleon, Ala. Lord willing Bro. Richard Reed will be with us in a mission effort in LaGrange, Aug. 27-Sept. 6 with a meeting the first six days of September. We look forward to the Labor Day Meeting in Columbus, Ga., Aug. 27-31. Our next meeting will be in Harrodsburg, Ind., Sept. 20-28. Bro. Robert Kornegay is traveling with me this year and is progressing well with his studies and public speaking. We look forward to seeing many friends at Bro. and Sis. E.H. Miller's fiftieth wedding anniversary Sept. 13th, here in LaGrange. Remember us when praying. Here is a Sub. for the **Old Paths Advocate**.

Orvel Johnson, 2832 Kay St., Ceres, Ca. 95307, Aug. 6— We have just returned from the Hydesville-Carlota area in the North West California coastal area. Had a very pleasant association with the brethren in that area July 27, there were some twenty nine people present for the Lord's Day worship service. Most of the folks stayed for dinner together after services, and a singing in the afternoon. About twenty of those present were members of God's family and seemed so happy to be together what time we were there. The congregation meets in the home of Jim and Lavonne Meskill. Lavonne's folks, Velma and Frank Johnson live adjacent to Jim and Lavonne. We lived in our mini-home while there, parking between the homes of the two families. We had a lot of talks about possible work in that area, along with Bible subjects. One member was in the hospital and two others were away while we were there. Some (one or two) did not choose to come to the meetings. It is hoped that the brethren there will find a suitable building, in a good location in which to meet. They are surely to be commended for holding out in the work for the Lord. We feel this is an area ripe for a strong, extended effort to spread the Word. This is the only faithful congregation on the West coast between Seattle, Washington and San Pablo, Ca. It has been a privilege to preach at North Area congregation in Sacramento, Escalon, Carlota and Olivehurst since last reporting. Two obeyed the Lord in baptism, in these efforts, and in personal work, for which we give God glory. Lord willing, we plan an extended trip from California to Texas, Oklahoma and other places beginning in the fall. Plan to visit congregations and assist as needed. Please pray for us that strength and health will prevail in our way. May the good blessings of God be to all.

Nelson Nichols, Rte. 2, Box 165, Anderson, Mo. 64831. Aug. 2— The work at Anderson, Mo. continues. Our fourth Sunday singings, with basket lunch nearby, plus two preaching services have been well attended, for which we are thankful. We usually try to have a guest speaker. In July our speaker was Bro. Bill Ferguson. He delivered

two excellent sermons. Crowds were excellent and the singing was very good. We had our outsiders attending and one confession. Things are difficult in this area, as in many other places at this time. Due to the heat, the drought, the economic conditions of this country, things are slow. We expect the church here to grow and the cause of Christ to prosper in time. We expect to have quite a few of the members of the church, teaching in the public schools here. Within 20 miles there are larger plants manufacturing electronics, furniture, consumer equipment, prefabricated homes, and chicken and food products. Within 34 or 40 miles there are larger manufacturers such as Emerson radio and T.V., Motorola, paper and auto products, there are colleges, as well as recreation developments and recreation housing. All of this coupled with lower land costs, and lower building costs, compared with other parts of the country, should cause good people to want to live in this area. We are trying to provide good spiritual teaching in a good spiritual atmosphere, with good singing and fellowship with those true to God's word, here in the congregation at Anderson. Pray for us in the Lord's work.

Gary Barrett, - 725 W. 17th St. Huntington, W. Va. 25704— It has been some time since I last reported to the **Old Paths**. Since my last report I have moved from Goshen Ohio to Huntington W. Va. The brethren at Goshen are doing real good. I preached there two weeks ago and the crowd was real good. We had visitors and confessions of wrongs, it was for me a very uplifting service. I recently held a meeting at the Lovejoy, Pa. congregation. We had visitors from all around, Pa. and Ohio. I enjoyed this meeting as much as the one I recently held at Flemington, Pa. For the time being I will be working at the Twelve Pole congregation in Huntington. I hope to make preaching appointments twice a month at various places. This coming weekend, Lord will, I'll be at St. Albans, W. Va. and in three weeks at Goshen, Ohio. To aid the brethren at Goshen I will be preaching there once a month. My plans for the future is to go to work at secular work and be self supporting so the Church won't be burdened with supporting me. I do appreciate Twelve Pole who is supporting me \$350 a month and Flemington, Pa. for \$50 a month for 6 months. I hope to work full time with the Church here and also hold meetings until a secular job opens for me. It is good to have Bro. Richard Nichols at the 18th st. congregation. I know in this area he is well loved. 18th st. just recently had a meeting with Jimmy Smith. I certainly enjoyed the good preaching and fellowship. It is so encouraging when brethren like Jimmy bid you GODS SPEED in doing Gods work, I certainly appreciate that. Johnny Elmore was recently at the Twelve Pole congregation doing some very good preaching. It was very uplifting to me to see Johnny again and to here him preach the gospel. Please pray for me in my efforts to preach and win souls to Christ. Please note the new address, phone 1-304-429-4439 or 1-304-429-1418. I recently had a study with Bro. David Traylor from Texas on divorce and remarriage, it was most enlightening. I am now ever more confident that Mt. 5-32 and 19-9 apply today and that Jesus gives an exception for remarriage.

Johnny Elmore, - 419 K.S.W., Armore, OK 73401, Aug. 1— The singing school at New Salem, in Mississippi, May 26-30, which was privately supported, was well-attended, and we enjoyed staying with Bro. Calvin Smith and

family. The meeting at LaGrange, Ga., May 31-June 8, resulted in several confessions of faults. We truly enjoyed association with the people in that congregation, especially Bro. Alton Bailey and family, where we made our home. I was so happy to see Bro. E.H. Miller doing well. Our next meeting with Twelve Pole, in W. Va., June 13-22, resulted in good attendance, and some confessions of faults. We appreciate the hospitality of Elwin Cutter's home, where we stayed. As always, we enjoyed the meeting at Sulphur this year. I commend the church at Sulphur for their efforts and Brethren Larry Lay and Don Pruitt for their work. July 4-13, we were with the church at Claxton, in Mo. for another of the many meetings I have conducted with them. We had a good meeting in spite of very hot weather, and the absence of Bro. Clint Webb, due to his illness. A number of preachers attended, including Bro. Lynwood Smith. As in the past, I stayed with Argus and Ruth Emerson, and enjoyed it so much. I have just returned from a meeting with the church in Shreveport (Flournoy-Lucas), where we had 7 confessions and great interest. A young Methodist preacher attended two nights, and was almost persuaded, due to the efforts of Bro. Art Lynch. I spoke here at home last night, and begin at Strong, Ark. Sunday, then to Wichita, Ks. Aug. 11. We look forward to having Bro. Billy Orten here in a meeting Aug. 17-24, climaxing with the fourth-Sunday singing.

Frankly E. Staggs, - P.O. Box 8605, Flintville, Tn 37335, Aug. 7— (PLEASE NOTE CHANGE OF ADDRESS). We have made our move to the church here and are getting settled in. We thank those who have helped us in this move. It is good to be back with the congregation here, with which we were associated before moving to Oregon back in 1975. The Mearse and Mann families are to be commended in their fulfilled efforts to establish a congregation of faithful christians here. They moved here with this goal in view, and after attending services at Athens, AL for several years, where Bro. Bobby Pepper was (and is) laboring, they, with the help from others, built a nice meeting house and began meeting the first Lord's Day of January 1974 (if I remember correctly). Through the efforts of the Nashville brethren and Bro. Eddy Bullard, Sr., a congregation has been found near Cookeville, TN, who worship scripturally. When Bro. Bullard was in a meeting there recently, several from here attended one night, and it was so uplifting to meet our new-found brothers and sisters in Christ. Our son, Timothy, and his fiancée, Carla Ferguson from Cottage Grove, OR, are to be with them (Barnes Ridge Church of Christ) this coming Lord's Day. It has been good to have Carla in this part of the country for several weeks, and we look forward with joy to having her for a daughter. Here at Flintville, we have just closed a meeting with Bro. Jerry Cutter. Jerry did some very good preaching; strengthening the saved and warning sinners to flee the wrath to come. He stayed in our home, and we learned to know him better, and found that to know him more is to love him more. It was good to hear Bro. Don McCord one night in the Decatur-Athens AL meeting. Don knows how to touch the heart. At this writing, Bro. Ronny Wade is in a good meeting at Lawrenceburg. Ronny, with enthusiasm and exactness, is declaring the word with a zeal borne of his deep love for the Truth. We miss those "back home" at St. Albans, WV, but someday there will be no more partings. May we all so live, and encourage others to live in such a way as to say with the Apostle John, "Even so come, Lord Jesus."

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, OCTOBER 1, 1980

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"IS THIS LIBERALISM?" YES!!!

By Billy D. Dickinson

Bro. Ron Halbrook, staff writer for Truth Magazine, is generally a good writer and is usually at his best when he is raining down fire and damnation upon the "institutional brethren" as he DEMANDS biblical authority for their unscriptural practices. This is why I found it sad, yea even pitiful, as I read his article in the April 3, 1980 issue under the caption, "Is This Liberalism?", where he dodged, twisted, squirmed, and did everything in his power to cover up the embarrassment he must have felt for being proven a liberal by his own definition of terms!

Of course, in this article he ATTEMPTED to vindicate himself by giving an answer(?) to my article as it appeared in the Aug. 1979 issue of **Old Paths Advocate**. First, notice Bro. Halbrook's own definition of what a "conservative church" is: "In all matters of mission, organization, worship, discipline, and doctrine, conservative churches strictly adhere to the New Testament rule of faith and practice. New Testament teaching in all these matters is derived from direct statements or commands, approved examples of apostolic practice, and necessary implication from specific passages." I hate to expose Bro. Halbrook like this but I think you can easily see that by his own definition of terms he IS a liberal!

It also shows that the churches association with him are NOT truly conservative in every area since they have not "strictly adhered to the New Testament rule of faith and practice" by espousing such innovations as "cups and classes" and thereby corrupting their worship to God. Notice again his own definition of what constitutes liberalism: "In contrast, liberal churches are loose constructionists in the field of Bible authority. They practice many things for which no statement or command, no example, and no implication from scripture can be produced". Hence, if this is what constitutes a liberal, Bro. Halbrook and his brethren are one just as surely as are Brethren Ira North and Guy Woods, whom they are constantly naming and condemning in the pages of their journal! Allow me, if I may, to answer a few of his objections and statements.

In justifying classes he states: "The Bible classes in which we participate are the work of each church, under the constant oversight of the local elders- including literature, subject matter, teachers, and every other significant detail! Brethren, is this liberalism?"

Dear reader, think about it! Isn't it amazing that one who is so "conservative" and such a staunch defender of the faith thinks that JUST BECAUSE the classes are placed under the local elders, hence, they are scriptural and cannot be wrong! Read the above quotation again. Can't you see all the scriptures giving the elders the right to use the class arrangement of teaching? Notice again: "Liberal churches have gone beyond the scriptural

EXPIRATION DATE

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-HLK

OPPORTUNITIES IN SOUTHEAST ASIA

By James D. Orten

In the book of Acts one observes that sometimes the apostles were sent to preach in places they had not intended to go (Acts 16:9), and at other times they were forbidden to go where they wanted to preach (Acts 16:6-7). We are safe in assuming, I believe, that these inspired directions were given to enhance the acceptance of the gospel and thus the salvation of souls. We do not have the benefit of such direct guidance today, but we do see clearly that people in some regions of the world accept the gospel more readily than those in others. We are not only wise, but right to give our message to those willing to accept it. Jesus told his disciples not to tarry in places where the people rejected what they had to say (Matt. 10:14). My recent, brief experience in Southeast Asia convinced me that this region offers good opportunities for spreading the gospel.

Many readers of the **Old Paths Advocate** will know that brother Bill Page and his family have been living in Kuala Lumpur, Malaysia for about a year. This family was dedicated to the Lord's church while they lived in the U.S. and they carried that dedication with them to Malaysia. Soon after their arrival they were joined in their worship in the home by Robert Wilson, a young man who was baptized by Billy Orten several years ago at the Mountain Home, Mo. congregation. Robert has lived in Malaysia for over four years and his knowledge of Malaysian culture has been valuable to the work there. This small church asked me to work with them for a few weeks and to hold a meeting, which I did during the month of August.

The meeting was well-planned and advertized by the church prior to my arrival. It was held in a rented hall in the center of town to facilitate public transportation of interested persons. Although attendance was not large by some standards (a maximum of about 30), the interest shown by outsiders was great in view of the fact that the church consists of only five members.

Outsiders were present at every service (an average of about 10) and many attended repeatedly. Because a significant proportion of the population still worships idols, I am certain that in this meeting I preached to more people who had never really heard about Jesus than in all the rest of my preaching career put together. In addition to those who attended, a number of people, at times as

(continued on page 6)

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THE COOING OF THE DOVES

By Taylor A. Joyce

The cooing of doves, whether of pigeons in the city or of turtledoves in the suburbs, is not an offensive sound to most ears. A dove's coo does not have the raucous, strident quality of a crow's caw, for example.

Similarly, there are forms of human speech which we do not find overly objectionable. The person who quails at profanity may accept gossip and even participate in its circulation.

THE CHURCH DIRECTORY

I think that we can drop **ANCHORAGE, ALASKA**, from the Directory. Recently a brother from **HOUSTON, TEXAS** (Aurora Street) congregation, was sent by his company to Alaska on company business. He felt sure that he would have a place to worship for the short time that he would be there, because the Directory shows a place of worship at **ANCHORAGE**. I don't know who he contacted, but whoever it was, refused to provide a place for him to worship. This brother could have conducted the entire service himself, as he is active in his home congregation. I don't know what is the problem at Anchorage, but I will say they have a problem when they refuse to have worship or provide worship for one of God's children.

It has also been called to my attention at various times in the past that some members have been treated cool and sometimes rude, when they visited a congregation that didn't see eye-to-eye on a certain issue. This treatment not only shows bad manners but is also un-Christian. The only place that I can find where you treat one as a heathen or publican is in (Matt. 18:15-17), where that person has had a chance to defend himself. So if a congregation has members like this they should deal with this problem of mistreatment of visitors. Or if the whole congregation is guilty of this feeling they should be dropped from the **DIRECTORY**. I don't want to list any congregations that will make a visiting Christian feel unwelcome or mistreated. I am sure that God does not want his children to be mistreated or feel unwanted when they drop in to gather around the Lord's Table. God would not be pleased with this. I have travelled and visited congregations from coast to coast and have never been mistreated, but if I ever am, their listing will be dropped from the Directory.

The following corrections in the 1979 Directory:

OAK GROVE CHURCH OF CHRIST, (Little River County) **ARKANSAS**, change Wed. PM services to 7:00 P.M., Delete the name of Bob Chancellor who has moved to Mena, add: T.E. Sharp, P.O. Box 71, Winthrop, AR. 71866, Phone (501) 381-7522.

ALABAMA - Pansey - Beginning Sept. 21, the meeting time will be changed from 10:30 A.M. to 10:00 A.M. Sunday, and evening service will be at 6:00 P.M.

ARIZONA - Tucson - church of Christ, 2920 N. Los Altos Ave. - Sunday morning at 10:00, Sunday evening and Wed. evening at 7:00 P.M. - Geo. E. Lee, 8514 East Desert Steppes Dr., Tucson, Ariz. 85710.

WYNNEWOOD, (Garvin County) **OKLAHOMA**, add Box 226 to Bro. Shipley who lives on Rt. 1 Elmore City, OK. Also change address of R.P. Pope to Rt. 2, Box 111, Pauls Valley, OK. and telephone number to (405) 238-6768.

It won't be long until I will be asking for material for the 1981 Directory, so check your 1979 Directory and see your home congregation, and see if there has been any changes in the leaders names, addresses or telephone numbers. Telephone numbers change often, so check carefully. I want to make the reporting of information for the 1981 Directory as simple as possible. So watch for future announcement with the instructions. - Ray Asplin, Star Route 2 Box 67-A, Norfolk, Arkansas, 72658. Phone (501) 499-7117.

One who would never think of speaking disrespectfully of God, may have no scruples against maligning a brother despite John's caution that, "If we love not our brother whom we have seen how can we love God whom we have not seen."

James tells us about the difficulty of controlling the words that flow from our lips: "But the tongue can no man tame, it is an unruly evil, full of deadly poison." (James 3:8)

The tongue has great potential for good. It can praise God. (Jas. 3:9) It can acknowledge the lordship of Christ. (Phil. 2:9-11) It can "testify the gospel of the grace of God." (Acts 20:24)

But the tongue has an equally great potential for evil. It can blaspheme, (2 Tim. 3:2) lie, (Eph. 4:25) and promulgate "doctrines of devils." (1 Tim. 4:1)

There is almost an endless variety of ways a Christian can sin with his tongue, and every Christian owes it to himself to be familiar with what the scriptures say about sins of this sort. And every Christian owes it to himself to make certain that he heeds the warning of scripture against the misuse of the tongue in ways that do not appear to the Christian to be so bad.

A case in point can be found in the book of Jude. The writer's indictment of certain ungodly men includes the sin of murmuring. That word was originally used of the cooing of doves. It describes a person who discontentedly complains, not in a loud, outspoken way but in an undertone of muttering.

How often is that type of behavior indulged in today without so much as a word of rebuke! Christians, sometimes even preachers, huddle in small groups and exchange whispered complaints about a fellow-saint, complaints which they would not dare voice aloud to the person being complained against.

Make no mistake about it! Jude identifies murmuring as characteristic of those who reject divine influence in their lives and who promote cleavages in the fellowship of the saints. And that's about as bad as you can get.

The fact that sinful speech is uttered in whispered undertones does not make it less reprehensible or sinful. In fact, murmuring is the more dangerous because its destructiveness is concealed in the soft cooing of the doves.

-1713 Savannah Fort Smith, AR 72901

BONDS OF MATRIMONY

Dooms-Swofford— At 2:00 P.M. on Aug. 8, 1980, Kirk Dooms and Judith Ann Swofford were united in marriage. The vows were made in the church of Christ in Ava, Mo. The bride was given in marriage by her father. The double-ring ceremony brought together two fine young people who are very faithful in the church. The ceremony was performed before the immediate families of these young people. We wish for them the best as they continue to work in the vineyard of the Lord. It was a privilege to unite these young people.

-Marion E. Frank

WORDS OF ENCOURAGEMENT

"We look forward to receiving **Old Paths Advocate** each month and enjoy reading all the interesting articles"

-Clayton McDavitt, Pleasant Hill, Mo.

"I enjoy and look forward to the **Old Paths Advocate** each month"

-Helen Finley, Ft. Worth, Tx.

"I enjoy the paper and don't want to miss an issue"

-Bessie Fancher, Wichita Falls, Tx.

THE RESTORERS' VIEW ON CARNAL WARFARE

By Alan Bonifay

When the war ended, most national Disciples leaders hoped that the Southern pacifists would not press the issue until tempers cooled. Benjamin Franklin counseled David Lipscomb to wait twenty-five years before writing on the subject, advice which Lipscomb had no intention of heeding. In 1865 Moses Lard revealed that he had postponed writing on the subject during the war but now he intended to write a series of articles because "it is in season and necessary." But Lard quickly withdrew his articles because "several brethren, whose opinions are highly esteemed, have requested that the articles on this question be postponed for awhile.

The war issue, however, could not be quashed so easily. Many Disciples who had participated in the war, believing it to be a righteous cause, felt no sense of remorse or guilt and were irritated by what they viewed as pacifist self-righteousness. Furthermore, their anger at the rebels was still hot. On the other hand, the pacifists, many of whom had suffered indignities during the war, were chafing to reprimand those who had participated in the "war craze." In 1866, David Lipscomb, who spoke from the heart of Disciples pacifist territory, launched a withering attack on the *Christian Standard* and Isaac Errett as symbols of the Northern war spirit, although Errett tried to pursue a moderate course after the war. Errett continued to refuse, however, to accept the doctrinaire pacifist assertion that all war was wrong.

The pacifist offensive immediately after the close of the Civil War brought instant rebuttals. Only the *Gospel Advocate* refused to let the issue die after 1867. The *Advocate* became the last fortress of sectarian pacifism and by 1869 had earned the enmity of moderate Disciples journals but the praise of staunch old pacifists in the Church. The canny Lipscomb used every opportunity to remind Northern church leaders of their warlike past.⁶⁶ When Henry Ward Beecher's *Christian Union* and Isaac Errett's *Christian Standard* published articles condemning the Franco-Prussian War in 1870, Lipscomb wrote:

"We need not say to our readers we heartily commend the sentiment of the pieces and rejoice at the improving spirit. Both these editors, a few years since, when a bloody war of strife and slaughter raged among kindred and brethren at home, thought it a most proper thing... But then their blood was hot... Their cooler, dispassionate judgment when others, not their brethren, are in strife we heartily commend."⁶⁷

According to David E. Harrell, a very conservative Church of Christ scholar:

"It is both naive and inaccurate to dismiss so lightly the massive impact of the great American sectional struggle on the Disciples of Christ. As a matter of fact during these critical years the Disciples are a vivid example of the bending of the Christian ethos to fit the frame of social necessity. The essential unity of the church had been threatened for decades. Diverging economic interests, the slavery controversy, and finally the war wrecked the hopes of the A.C.M.S., or any other organization, of gaining universal support throughout the movement. In fact, if not in theory, the Disciples of Christ were divided by the Civil War."⁶⁸

Post-War Views 1870-1890

Of course, the severest test to the pacifism of the late 19th century came in 1898 during the emotion charged months leading to war with Spain. Conservative Southern Disciples stood by their principles, once again almost alone. In 1898 Lipscomb republished in the *Advocate* the petition which the Middle Tennessee pacifists had drafted and signed during the Civil War to gain exemption from military service and once again cautioned that Christians should never become involved in the "conflicts of human governments." The conservatives caustically attacked moderate and liberal Disciples who gingerly discarded the peace platform in 1898.⁶⁹ "The digressive preachers

who have introduced the organ and society in Texas and have divided the Church of Christ, will go fight Spain; for many of them are political men who vote and hold office," wrote J.D. Tant of Texas. Tant impishly urged that all those who believed in war should volunteer immediately.⁷⁰

In the meantime the mainstream of the Church had gone full-cycle. The peace movement became increasingly popular and outright defenses of war were rarely published in Disciples journals until the late 1890's. The Franco-Prussian War caused concern among moderate church leaders and there was growing commitment to international arbitration. Arbitration, wrote the editor of the *Christian Standard* in 1872, must "supercede the barbaric custom of human slaughter on the battlefield."⁷¹

General sympathy with peace reformers grew in the decades that followed, although Isaac Errett admitted that he could never "adopt fully the ideas of the peace advocates." The emphasis on arbitration dramatically increased in intensity in all of the church press in the late 1880's and early 1890's. Disciples interest in peace crested in 1893 at the national convention; the assembly unanimously approved a resolution that "the Acting Board be authorized to take steps to join with other religious bodies to petition the rulers of the earth in favor of peace throughout the world."⁷² Again in 1895 the convention passed a resolution supporting the use of arbitration to settle international differences.

Faith in international arbitration was high during the Venezuelan border dispute in 1896. But the intellectual roots of the zeal for peace in 1896 were not doctrinaire pacifism. Disciples leaders sought peace because the United States and England were the two greatest Christian nations in the world and war between them was impossible. Also, Anglo-Saxon racism demanded a peaceful settlement of the dispute.⁷³

The growing American feud with Spain was another problem indeed. The two major motivations for peace with England - Protestant Manifest Destiny and Anglo-Saxon racism - were absent. As early as 1895 important Disciples editors were writing aggressive editorials about Spain and her policies in Cuba.⁷⁴ While most agreed through 1896 that a "policy of peace" was "dictated alike by Christianity and by the soundest principles of national prosperity," ever present was the possibility that the United States might "have to interfere in the interests of humanity."⁷⁵

During the excitement of 1898, first in the series of events that led to a declaration of war and the initial movement toward peace, Disciples papers, almost without exception, were as bellicose as the secular press. The challenge of war was exhilarating and contagious. Arguments for peace were easily discarded in the emergency; Disciples leaders gushed rationalizations for Christians to help carry the load of battle. "Will there be any laggard Christian soldiers," asked James H. Garrison, "who will refuse to join in this missionary crusade for 'God, home, and native land.'"⁷⁶

The militants of 1898 felt compelled to justify their new religious position; they were quizzed about the Biblical justification for war. The answer of James H. Garrison was typical:

"No war is justifiable that is avoidable. But no war is avoidable when failure to engage in it involves national dishonor and violation of our obligation to our fellow-man."⁷⁷

In short the old principle unrighteous wars and righteous wars was revived. The war with Spain was "a war that looks to peace" and as such was not only justified but demanded the "overruling guidance of the God of battles."⁷⁸ The war was obviously a part of the "general scheme of providence"; after all, God had in the past used

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ANNUAL NEW YEARS MEETING

The dates for this meeting at the Earlytown church of Christ, Earlytown, Ala., will be Saturday evening, Dec. 27 through Wednesday, Dec. 31. Services each evening at 7:30, 10:00 Lord's day morning and 6:00 Lord's day evening. Evang. Joe Hisle will be conducting the meeting. Activities planned are praying, singing, preaching, baptizing, and fellowship. Local hotel accommodations can be made with the Opp Motor Lodge, phone 205-493-3551 or Ann's Hickory House Motel & Restaurant, Phone 205-898-7513. Please make plans to attend this meeting and make it the best ever!

-Davey L. Sessions

A MISSION MEETING IN NEW MEXICO

The Lord willing, October 17-26, we will be in a mission effort at Cuba, New Mexico. Brother Duane Permenter, Riverbank, CA, and I will be doing the preaching. There is a small digressive congregation there, but we are in hopes of showing them and others the truth. We would like to think that this effort will be the forerunner of some badly needed mission work in that state in the future. The Bible says, "Preach the gospel to every creature" (Mk. 16:15).

Brethren, if any of you can get a vacation at that time, why not plan to come and help us?

Remember, Cuba, New Mexico, October 17-26.

-Paul O. Nichols, Jackson, MS.

A NEW BOOK: "THE PARABLES OF JESUS"

By: J. Wayne McKamie

Just off the press: a book of 12 soul-stirring, edifying sermons on the parables of our Lord, as preached by Wayne McKamie. This 232 page book is attractively bound in a hardback edition and includes a picture and biography of the author, along with 12 full-length sermons he has presented in many congregations. The price is \$10+\$1.25 for postage and handling. Order from: Robert C. Loudermilk, PO Box 421, Pratt, Ks., 67124, or call (316) 672-5232.



By Don McCord

This month, while in meetings in north Alabama and Texas, I have read with interest the first number of "Fellowship Forum", Bro. Ervin Waters, Editor. This review is in no way intended to be a personal attack on our brother or anyone, please be assured; Brother Waters has for years been a personal friend of mine, and still is, so far as I know in spite of our differences.

I knew him at his preaching best, have enjoyed the hospitality of his home, have gladly shared with him the hospitality of mine. I have sat enthralled at his feet, and heard him preach masterpieces; have heard him in religious discussion where he was a gentleman, a Christian--in spirit and manner impeccable.

My own wife was baptized for the remission of sins at his hands. His booklet, "The Communion", is still the best I have read on the subject -- analytically, systematically, scripturally, logically presented. His tract, "If a Woman Have Long Hair", is superb on the headship and the covering relationship. I have seen him, with my own eyes, snubbed, rejected, and seen him weep because of it. I have known somewhat of his personal crosses and losses, and have been sorry, and am.

One of the tragedies of our times is that he no longer preaches the saving gospel he once preached, has estranged himself from brethren once and still beloved, this so regrettable in view of the great need, his abilities, his talents. The very thought crushes the spirit, and to think of what great things might have been, and that things as they are did not have to be, makes me cry.

Before reviewing specifically excerpts from the "Forum", attractive in format, eloquently written, permit me to make some observations. Brethren, progression individually or collectively in the church is never the end-product of stepping backwards in doctrine, practice, principle. Stepping backwards brought on the "falling away" (2 Thess. 2:3). To prevent stepping backwards, Jude exhorted, "earnestly contend for the faith which was once delivered unto the saints" (verse 3); Paul exhorted, "Prove all things; hold fast that which is good" (1 Thess. 5:21). Stepping backwards is the bottom line in religion when we choose to "agree to disagree" - this has been proven fruitless time and time again; do we not learn at all from the past? What an elusive dream is this that we hear, "unity in diversity", whatever that is; terms more contrary I have not heard, in principle and in practice, when it comes to matters of sound doctrine (there is still such a thing as sound doctrine -- read 1 Tim. 1:10; 2 Tim. 4:3; Titus 2:1).

Stepping backwards is what we do when we compromise truth (there is still in the world such a thing as truth with which Christians' loins are girded, Eph. 6:14); when we refuse to "mark them which cause divisions and offenses contrary to the doctrine -- and avoid them", Rom. 16:17 (and there are those so guilty, be it ever remembered).

We do men no service, we please not God, we contribute not to unity of the Spirit when we step backwards in such doctrinal points as the following: We wink at unscriptural names, methods, matters when there are scriptural ones; we change the Table to suit ourselves, or condone those who do; we re-arrange the scriptural teaching arrangement, or embrace those who do; we practice unscriptural music in the assembly, or fraternize those who do.

Digression is not in practicing things that are contrary to sound doctrine only; we sink into its depths by condoning, embracing, endorsing those who do. Do not accuse those who will not digress, depart from sound doctrine of not loving unity, loving their brethren, loving God, loving the church -- I get tired of such! There is still

(continued on page 5)

EDITORIAL

such a thing as keeping His commandments, and still loving God and loving brethren; John said so. Listen! "By this we know that we love the children of God, when we love God, and keep his commandments", 2 John 5:2.

Let us, up the road, never forget that, Brethren. It will help us keep our bearings, keep us from getting lop-sided, help us keep in the straight and narrow, and mind you, there is yet a straight and narrow (Matt. 7:14). So, one step into error leads to another, and another, and another -- there is no logical, consistent, scriptural, right end. Talk about sectarianism, denominationalism, cultism -- that precisely is where error in spirit, in doctrine, in practice leads us, leaves us no options, no stopping place, no place to get off.

What futility here and over there! Legalism? a thousand times, no!! It is the serious matter of staying with the Book, mixed with some common sense, a more rare commodity on the religious market, you will not find.

Please follow now excerpts from Brother Waters' Prospectus, and my review:

1. Brother Waters says, "There is an intrinsic incompatibility between any and all of the factions, parties and sects among us, which have grown up in our restoration heritage, and the one body of Christ in which any schism is prescribed by its head." To this, surely most would agree in principle. I still believe that somewhere in this world is the church - where men still dare to take Him at His word, where men still worship in spirit and in truth, where men and women still try to love as Christians, still try to stand foursquare on the Bible as the Word of God.

Dear reader, at the hazard of appearing to some presumptuous, I deny any charge that I am a member of a faction, party, sect -- surely men can be a member of the body of Christ, the church, and not be. Please excuse this personal reference; I am, as I write this, just a short time away from closing the busiest year of my preaching career, and among the best people on this earth -- not perfect, but I have found in greater measure that I have not found in all my life among brethren, including love of the truth, love of brethren, churches right on the threshold of elderships, deaconships; men with their entire families in the church; stalwart young men and women, in numbers and strength greater than I have seen in my time, committed, dedicated to Christ, His Spirit, His work. What joy unspeakable and full of glory!! These folks are not in a faction either; they are in the church!

2. Brother Waters says, "There is need for further definition of sectarianism and the unmasking of its spirit". That sectarianism and its ugly spirit need eternal banishment from the church is one of the greatest needs of our time. Be it remembered though, we do not get rid of them by ignoring the pattern, the plan, the truth, the Bible, simple teaching of God's Word. Just because men stand for something, a "thus saith the Lord", "as it is written" does not make them sectarian.

3. Brother Waters says, "There is needed a reconsideration of the nature and genius of the unity plea so forcefully and so successfully made by Barton W. Stone, Thomas and Alexander Campbell, Walter Scott and others in the first half of the nineteenth century". What is needed, Brother, and really needed, is not a reconsideration of the nature and genius of the unity plea made by these men or any other men, but a deep, committed, genuine reconsideration of the nature and genius of the unity plea of Jesus Christ, and the Apostles in the first century. I stand in humble respect for all that Stone, the Campbells, Scott and others did for truth; they just did not go far enough, and regretfully and sadly took their venture stepping backwards before it was all over down here; historically and sadly, this has been the mistake of so many.

We do nothing constructive of Christ's unity plea by going a hundred different ways contrary to what the Scriptures teach, by doing our own thing, by disregarding divine directives, throwing sound doctrine to the four winds, disregarding divinely prescribed limits, and we do

nothing for love's sake either. Restore? Not that way!

4. Brother Waters says, "Our immediate goal shall be the bringing of the unity of the Spirit and the Spirit of unity to those associated with the splinter groups growing out of this restoration movement". When will we become more concerned about the church, the Body, the kingdom, the temple of God, the house of God, the family of God than we are about "splinter groups", the "restoration movement"? Where is the thrust of our emphasis, our message? Unity of the Spirit and the Spirit of unity cannot be realized without recognizing and respecting the Word of God, the sword of the Spirit (Eph. 6:17); the truth, the message of the Spirit of truth (John 16:13). Love of brethren, unity of the Spirit, worship in spirit and in truth, sound doctrine, standing for something in religion are all compatible, believe it or not.

5. Brother Waters says: "Our real problem is that we have ceased to love and receive one another as the brethren we are". I am among the first to agree that love in many quarters has been seriously, flagrantly neglected in spirit and practice; and deplorably, some who have given lip service to it the most have loved the least, and they have proven so. Again, we do not improve this state by sacrificing truth, "removing the ancient landmarks", by disregarding precepts, by thinking we progress when we retrogress, digress, regress from the pattern -- and there is a pattern!!

6. Brother Waters says: "We must learn that all truths are equally true but all truths are not of equal importance". I am not sure that I understand our brother. We do know that truth, wherever you find it, is consistent; it is not one thing to you and another to me; it is not "play putty" to be molded at our will; it does not change with time and place; it does not change with customs, circumstances, cultures.

It is more reliable than that. Wherever you find it, you will find it narrow; mathematically, scientifically, geographically; yes, religiously, wherever you find it, truth is narrow. Truth is so important to the soul that Paul equates it with the "gospel of your salvation" (Eph. 1:13); Peter says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently". Notice the key words and concepts: obedience, truth, the Spirit, love of the brethren. Yes, they all go together!

I think truth is not so nebulous, elusive, intricate as our brother's observations indicate. I do know that Jesus said to some Jews one time, and I know of no indication that this is not still true, that there are three necessary consequences if "ye continue in my word": Number one, "then are ye my disciples indeed"; number two, "and ye shall know the truth"; and, number three, "and the truth shall make you free". See John 8:31-32.

Now, Jesus made knowing the truth and being free contingent upon continuing in His word, never forget. This is our brother's problem and has been for sometime, as well as those who followed. I have seen the fruits of this, and still do, and it is no illusion. Talk not to me of love and unity with what I and others have seen and know without a change of course; one does not sow to the wild winds and not reap the whirlwind; one does not sow the seeds of discord, and reap unity, love, peace. No one doubts that in "the way" there are those "lame", "sickly" and "weak". Be it ever remembered, though, we do not heal their lameness, their sickness, strengthen their weakness by getting out of "the way" ourselves; nor do we heal them and help them by becoming "lame", "sickly", "weak" with them. Next issue, Lord willing, we will continue our review. -- Box 1773, Covina, CA 91722.

"We enjoy the paper so much, I want to renew for myself and my two daughters"

-Mrs. A.S. Rollins, LaGrange, Ga.

LIBERALISM

(cont'd from page 1)

teaching mission of the church to include social, secular, and recreational programs (contrary to such passages as I Tim. 3: 15-16).

But our Bible classes offer the spiritual teaching of the gospel, nothing more, nothing less! Is this liberalism? Is it liberalism because women of greater maturity are permitted to instruct other women or little children, but never men (Tit. 2: 4; 1 Tim. 2: 12)?

Yes, this so-called "conservative" cites only one passage- I Tim. 3: 15-16 - to prove the scripturality of classes. He thinks because the church is authorized to teach, hence, classes are right and cannot be wrong! Just because the church is "the pillar and ground of the truth", hence, authorization for classes. Just because the aged women are instructed to teach the younger women, why, that proves that women can teach in classes, which his own Bro. Elmer Moore has admitted in public debate are gatherings of the church in the sense they are CALLED TOGETHER by the church! If this type of reasoning doesn't prove that Bro. Halbrook is a true liberal at heart, I honestly don't know what would!! Dear reader, don't be deceived into thinking that teaching the word is ALL that is involved when the "class question" is under consideration and we're going to put his feet to the fire by demanding that he give us real scriptural proof and not just the conjectures and ideas from a liberal mind!!

Next, he comes to "cups" and this is where he REALLY begins to squirm. If I understand his logic, and it's hard to follow him in some of his statements, he argues the old worn out argument that I Cor. 10: 16 is universal in application (in other words, one bread and one cup for the whole world): "In partaking the Lord's Supper, we eat but one loaf- the loaf of unleavened bread- "the bread which we break...?" We drink but one cup- the cup of the fruit of the vine- "the cup of blessing which we bless...?"

First, isn't it passing strange that for a people to fight a universal concept of the church as hard as these brethren do, they then turn right around and try to make the communion something that involves the universal church per I Cor. 10: 16? No, I don't believe that this passage is universal in context, as our brother seems to argue, but rather we commune in a congregational capacity per I Cor. 11: 20, 28. And when the church comes together to observe the Lord's Supper, each communicant is to "eat of that bread and drink of that cup"!

But in passing, I find it very interesting that our Brother agrees that "loaf" is a correct rendering of I Cor. 10: 16. I understand some are now denying that but at least this brother is that much right! But to the life of me, I can not figure out what he meant by this statement: "We drink but one cup- the cup of the fruit of the vine". What does he mean by the statement, "the cup of the fruit of the vine"? If he had said the cup which is the fruit of the vine, I could see his point. But just what he means by "cup OF the fruit of the vine" I am at a loss to explain! However, if he means what he wrote, this means the cup is NOT the fruit of the vine as most of his brethren argue. Also, if and when he deals with this article in the Truth Magazine, I wish he would quit beating around the bush and come on out on it and tell us whether or not Jesus took one container when he instituted the communion!

He then asks a series of questions: "Is liberalism determined by the shape, the size, the color, the material used in making, or the number of containers?" The Lord did not bind the shape, size, or color of the cup but the Lord both by example and command (Matt. 26: 27), and Paul also by implication (I Cor. 11: 26) teaches that when a plurality of cups is used, the one violating such authority is travelling down the road of both digression and liberalism, according to his OWN definition.

He then asks: "Are we liberal for using several small plates and vessels, rather than one large platter and bottle or pitcher?". Yes, when you take "vessels" as opposed to

one, you are liberal by your OWN definition! Then he makes some interesting comments: "Some folks of the one-container persuasion send separate CONTAINERS (emphasis mine-BDD) down opposite aisles. Is this liberalism, too?". First, I must emphasize that NONE of the brethren I am associated with are guilty of this. But if some "one container" folks are doing this, they are wrong! And I must insist that Bro. Halbrook give us the evidence and tell us exactly who these "folks of the one-container persuasion" are that are sending "separate containers down the aisles".

Bro. Halbrook, how can they believe in one container and use separate containers? But remember, if there are some who do this, they are just as wrong and liberal as Bro. Halbrook, by his own definition! He also asks: "Some pour from one large pitcher or cup into three or four smaller receptacles for large audiences. When does it become liberalism- at 10, 20, 30 or 40 containers".

Bro Halbrook, it becomes liberalism, by your OWN definition when a congregation begins using more than one container in partaking of the fruit of the vine- the answer would be 2! Yes, some use 3 or 4 containers and some also use the missionary society! But what we want is scriptural authority!! Instead of asking what about this and that, why not just stay with the Book- "He took the cup".

Lastly, he comments: "Those who split hairs can usually split the split hairs just as well. Have at it, ADVOCATE advocates". The fact that he refers to us as "hair splitters" doesn't bother me because the "institutional brethren" have called them worse things than that! As a matter of fact, I wouldn't be surprised if he didn't learn how to argue like that from Bro. Ira North! "Truth" gives us the truth!!!

NOTE: A bulletin entitled, "Standing Firm", published by a congregation in Beaver Dam, Ky. also answered this very same article of mine. After reading it, I wrote to Bro. Tom Wheeler, the Editor, and asked him to respond to my letter. However, he did not have the integrity to answer the letter I sent him but has promised only to review some of the things I said in the letter in this bulletin. Since it was a personal letter, I feel it would have been more proper for him to at least have answered me personally where I could have corresponded with him. However, since I have made this reply to Bro. Halbrook's article, I feel that it would be a waste of time to answer any comments by Bro. Wheeler.

-215 Forrest Hills Dr. W. Monroe, La. 71291

PLEASE NOTE

I have just moved from Ada, Okla. to San Antonio, Tex. and will be working with the Vance Jackson congregation. If you have a relative or friend in the San Antonio area you would like me to visit, please send name and address.

-Don Jackson, 350 Denton #23, San Antonio, Tex. 78213

NORTHWEST THANKSGIVING DAY MEETING

From November 23 through 30, the congregation in Yakima, WA. will be holding this annual meeting. The meeting will be conducted by Bro. Richard DeGough of Turlock, CA and Bro. Smith Bibens of Seattle, WA. Services will be at 10:30 AM and 6:00 PM on Lord's Day, with weeknight services at 7:30. On Thursday, Thanksgiving Day, there will be all day services at the Broadway Grange in Yakima. Except for Thursday, all services will be held at the church building at 1906 McKinley Ave. in Yakima. Please plan to attend. Your presence will be welcome. For more information contact: Ray Hellums, P.O. Box 263, Moxee City, WA 98936 (509) 575-1071 or Claude Barnes, Rt. 1 Box 141, Cowiche, WA 98923 (509) 678-4790.

MY POSITION ON CARNAL WARFARE

We cannot take part in military service in any form, directly or indirectly, in combatant or noncombatant service. Below are listed some of our reasons:

1. Our duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 23:37).

2. Our God in the Bible forbids that we 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); "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 service combatant or noncombatant we would be compelled to "swear" (take an oath), but the Bible forbids what we do so. "Swear not at all" (Matt. 5:34).

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

6. To serve in the military service in any way, we 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, we cannot conscientiously engage in carnal war in any form or branch and for the above reasons we authorize our name to be listed in support of the above principles.

Richard Del Lay, 40559 Linnhaven Loop, Lebanon, OR 97355

Tammy Marie Lay, 40559 Linnhaven Loop, Lebanon, OR 97355

Carrie Denice Lay, 40559 Linnhaven Loop, Lebanon, OR 97355

HONOR ROLL

You will find listed below the names of those sending us subscriptions from Aug. 10 to Sept. 10 and opposite the name the number of subscriptions sent. We were so happy to have good sized lists from several along with the regular renewals, and thank everyone for your help in increasing the circulation of the paper and increasing the good that can be done thereby. Please, check the following and report any errors to us:

Ronny Wade-13; Don McCord-12; Robb Hickey-8; Robert Snodgrass-5; Roy Lee Criswell-5; Barney Ownes-5; Irby Jordan-5; Wendell Webb-4; Delmer Lee-3; John D. Smith-3; Mrs. D.O. Ercanbrack-3; Wm. T. Parker-2; Irvin Barnes-2; Chester King-2; Clovis Cook-2; Bonnie Harris-2; Mazie Griffin-2; Miles King-2; Don King-1; Stella Robbins-1; Gillis Prince-1; Melvin Blalock-1; Paul Walker-1; Dwight Hogland-1; Jimmie C. Smith-1; Frank Staggs-1; David Ray-1; E.N. Bullard-1; Mrs. Hugh Hinton-1; W.D. Goodgion-1; Addye Clements-1; Peggy Agnew-1; Mabel Brumley-1; Nellie Gray-1; Marie Gonzales-1; James Doan-1; Roger Stone-1; J.L. Stephens-1; J.C. Alexander-1; Al Wilburn-1; Wanda Navarre-1; Joel Smith-1; Kelmer Smith-1; Lloyd Kleopfer-1; Karen Gray-1; Beulah Kinser-1; Lloyd Kornegay-1; Lucille Johnson-1; Harold Little-1; J.F. Graham-1; Maverne Cansler-1; Carl McCormack-1; Carlton Stephens-1; Lucille McClain-1; Jackie Lea-1; Grace McDonald-1; Ronald Lankford-1; Bill Richards-1; Dorothy Ross-1; Betty Lawson-1; James Blake-1; Phillip Cimei-1; Mrs. Hollis Allen-1; Mrs. Russell Harris-11; H.C. Brown-1; Floyd White-1; Fred Lay-1; Wanda Huff-1; Charles Morris-1; Don Jackson-1; Floyd Harris-1; Paula Duke-1; Total 134.

Larry Michael Clark, 10037 Tamil Rd., Lakeside, CA 92040

Thomas Dwayne Clark, 10037 Tamil Rd., Lakeside, CA 92040

John W. Anderson, Rte. 2 Box 186, Neosho, MO 64850

"WATCHING THE PROGRESSIVENESS OF SIN"

By Randy Tidmore

The good old sermon "The Progressiveness of Sin" is one that teaches some principles we certainly have been able to see in our lifetime. Taking examples from Peter warming at the enemy's fire, and progressing to the point of denying Christ and cursing and swearing, and shows the way sin progresses.

Though I know this sermon has been preached by our digressive brethren, (or Progressive as they prefer), they have not, evidently been able to see themselves in it.

First instrumental music, then some accepted the class system of teaching, women teachers, plurality of cups, Bus ministries, Puppet ministries, Church camps, Bible colleges, Orphan homes, Widow homes, and you name it.

One can't help but wonder how hard Bro. G.C. Brewer would have had to "Struggle" to get all of this **accepted at once!!!!**

Satan surely knows his business! "Lest Satan should get an advantage of us: for we are not ignorant of his devices." (2 Cor. 2:11) But we must watch. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5:8). "O that they were wise, that they understood this, that they would consider their latter end!" (Deut. 32:29)

Those who first submitted to allowing women to teach a class would, (I Think?) be shocked to know how this has "progressed" today. I have a public announcement of "A **Unique Event, especially for women.**" It goes on and list the four subjects to be spoken on and the **four women** who are to do the speaking.

It goes on to say, "**Ladies-This is your Day.**" This was at the Lamar Ave. Church of Christ, Paris, Tex., April 15, 1978, and the announcement was put on a parked car. (Public or Private??)

Another such event took place in Pauls Valley, though I do not have the exact dates. A woman who attended this congregation at this time told me there wasn't any men going to be there. This was to keep the women from "usurping the authority over the man." When asked why there wasn't any men there I was told they weren't **allowed.** (Not usurping authority?) Your guess is as good as mine how this would be enforced.

I have been shocked, I believe for the last time by these brethren! I would not be surprised at anything they might accept.

They bring the Bride of Christ down to such a low level that when you read about the Church in the New Testament, and look at the condition they have put her in now, a current phrase from women's lib. seems to fit: "YOU'VE COME A LONG WAY BABY"

"...Because...ye have set at nought all my council...I also will laugh at your calamity; I will mock when your fear cometh..." Prov. 1:24-27. Rt. 1 Box 111 Valliant, OK. 74764.

WORDS OF ENCOURAGEMENT

"I enjoy the **Old Paths Advocate**, please renew my sub."
-Marilyn Wray, Lawrenceburg, Tn.

"I think you are doing a wonderful job putting out the **Old Paths Advocate**"

-Pearl Meents, Phillipsburg, Mo.
"We enjoy the paper. All of you keep up the good work"
-Gerald Rowland, Montebello, Cal.

OPPORTUNITIES

(cont' from page 1)

many as four a day, came to the house to talk privately about the bible; and we reached approximately 30 telephone calls asking for information, literature and so forth. Two different persons offered to provide their homes or another public place for us to come and preach.

Although there were no baptisms, we considered the meeting a success because of the number of ongoing bible studies that were set up, and the number of people who started attending the regular services of the church. We had hoped for baptisms, of course, but that may have been unrealistic in view of how far most of the people had to come in order to be true christians. What I have meant to convey here is not that people impulsively become christians, but rather that there is a real receptivity to being taught.

There is an excellent base from which to begin mission work in Malaysia. Unfortunately the Malaysian government will not admit missionaries, and even to get into the country to hold a meeting as I did is not easy. There may be, however, other ways to accomplish the purpose. There are positions available for those qualified as school teachers, or alternatively, one could live in the nearby city-state of Singapore. The population there appears just as receptive and living conditions are even better. A resident of Singapore could go into Malaysia for short periods to help in the work there, in addition to the work he did locally.

Apparently reliable reports indicate that churches are being established throughout that whole region of the world. A recent article in an Asian newspaper indicated that the government of China is relaxing its attitude toward religion and stated that there are thousands of small groups of believers meeting in homes. There are reports from two sources that there are people in the Philippines that are sympathetic to the truth as we see it. An evangelist living in Singapore would be within reasonable travel distance to all of these points.

An additional word is in order about the Philippines. Bro. Don King has been corresponding with a brother there who seems very sincere. At brother King's suggestion, and with the support of the church in Kuala Lumpur, I scheduled my return via the Philippines in order to try to meet with this brother. Because I did not have time to make direct contact with the brother (although I attempted to do so), and through some mis-guidance by Philippine Airlines, I arrived at a different city by the same name and did not find the brother. I did, however, use the time to meet and talk with people about the church and found the same friendly receptivity in the Philippines as that described above.

My travel expenses for this work were supervised and partially supplied by the church in Kuala Lumpur. Three churches, Houston, Texas; Covina, California; and Jamesville, Missouri, contributed \$200 each, and an

IMPORTANT NOTICE

A CORRECTION: In the August issue, page 6 (the article: "Drifting Into The Inescapable" by Hood Wilkins) appears an incorrect statement, i.e.: "Not only do we neglect to study at home, we also neglect the Bible classes arranged by the elders for our edification." Bro. Wilkins was with the digressive Brethren at the time he wrote the article. He later changed his mind, confessed his wrongs and took his stand for the Bible way. He remained faithful to the truth until his death some years later. I know Brother Wilkins did not believe the above quoted statement to be true at the time of his death. He opposed Bible classes as an unscriptural arrangement for teaching. This error was overlooked in the preparation of the article prior to printing. Though I did not prepare the article, the fault is mine for not catching it in proof reading. I accept full responsibility for the mistake. You may be sure that greater care will be taken in the future to eliminate such things! D.L.K.

individual family in Missouri contributed \$500. Total travel expenses, including the Philippine stopover that was added after I arrived in Malaysia, were approximately \$1900. No personal support was solicited or received.

In conclusion, it is my judgment that Southeast Asia offers a promising place to do mission work. There are already christians there who will support the work and the population in general seems receptive. A cautionary note should be added. The person who goes should be mature in age (age is looked on with favor there) and in personality. The culture is quite different and the difference can be taxing. Those interested in sponsoring a work in Asia, or individuals interested in going may feel free to contact me or to write directly to Bro. Page for more information.

-8049 Brookshire Dr. Oklahoma City, Ok. 73132

THE RESTORER'S VIEW

(cont'd from page 3)

"the wrath of men to praise Him."⁷⁹ If the United States has sinned at all, it has been in "delaying action too long."⁸⁰

There were a few rumblings of discontent with the war policy outside the South. One church leader complained: "Looking back over the past it is curious to notice the fact that most people are in favor of arbitration when there is nothing to arbitrate, but as soon as there is a real case where arbitration could be used there is an immediate appeal to the sword rather than to statesmanship."⁸¹

The final chapter in the on-and-off Disciples commitment to peace came with the convening of the International Peace Conference at the Hague in 1899. Although some church leaders wrote with reservations about what could be hoped for from the conference most of the erst-while militants in the church hailed the meeting as a great harbinger of better things for the world.⁸² "Let Christians everywhere," wrote Garrison, "pray that this conference may be influenced by the highest and worthiest motives, and may result in hastening the time when nations shall cease to learn war and will devote themselves to the arts of peace."⁸³ But, beneath the surface, Disciples leaders were opposed only to "unjust wars" and "wars of aggression." In fact, this had always been the limitation of the peace philosophy among moderate and liberal Disciples. They were not pacifists, though they sometimes thought they were.⁸⁴

It is clear that virtually all of the first generation Disciples leaders, with the exception of Walter Scott, were devoted pacifists. Further, there were very few second-generation leaders prior to 1870 who were not pacifists. However, after the Civil War and its immediate repercussions more and more moderate and liberal Disciples leaders were avowed non-pacifists, though during times of peace they often advocated peace. After 1870, generally Disciples pacifism was limited to the conservatives of the Upper South. David Limpcomb was their chief spokesman. The duplicity of the moderates and liberals who claimed to be pacifists in the 1880's and early 1890's is obvious to the most casual observer.

Further, the mistake of the leaders of the Restoration Movement prior to the Civil War is also obvious. They had not prepared the membership of the Church in the event of war being declared. This error resulted in the sad fact of many members of the Church entering into the carnage. It is hoped that we will strive to avoid their mistake by training and educating our young men before they are caught up in the high emotions of war.

Footnotes: 66. Harrell, Vol. 2, pp. 234-244. 67. Ibid. p. 245. 68. Harrell, Vol. 1. p. 173. 69. Harrell, Vol. 2 pp. 246-247. 70. Ibid. pp. 246-247. 71. Ibid. pp. 247-248. 72. Ibid. pp. 247-248. 73. Ibid. pp. 247-248. 74. Ibid. pp. 247-248. 75. Ibid. p. 249. 76. Ibid. p. 249. 77. Ibid. p. 249. 78. Ibid. p. 249. 79. Ibid. p. 249. 80. Ibid. p. 249. 81. Ibid. p. 251. 82. Ibid. p. 252. 83. Ibid. p. 252. 84. Ibid. p. 252.

OUR DEPARTED

Glover— Services for Sister Blanche Glover were conducted Aug. 25, 1980 at the W. Hwy. 60 church of Christ, Neosho, Mo. She is survived by her husband, Virgil; 2 sons; a daughter; 5 sisters; 17 grandchildren; and 8 great grandchildren. The crowd present bespoke well of Sister Glover. She surely was a grand christian person. Singing was by the Willis Boman family. The writer attempted to speak words of comfort and warning.

-E.B. Owens

Caffey— Floyd G. Caffey, was born Dec. 15, 1912 in Laclede County, Missouri. He departed this life Aug. 21, 1980 at his home being 67 years, eight months and six days of age. On Feb. 1, 1936 he was married to Burnell Carden. To this union two sons were born, Jerrell and Dennis, both members of the church. He is survived by his wife and two sons, one sister and seven brothers. Floyd was a life-long member of the Lees Summit congregation, near Lebanon, Mo. Floyd's passing was due to a heart condition which had plagued him for the past few years. Floyd will be missed in his community and more especially at the services of the church. I have personally known Floyd for over 42 years. He was baptized in 1938. Floyd knew that he was gravely ill, and during my many visits with him while he was hospitalized, he never complained. He did not fear death, he once told me. A very large crowd attended the funeral, one of the largest ever in that funeral home, according to the undertaker. He spent his life on the farm, but worked many years for a Telephone Company, out of Lebanon. This writer conducted the funeral. The church members around the area did a beautiful job with the singing. His final resting place in this world was in the New Hope Cemetery near his home.

Clovis T. Cook

Langley— Minnie Ethel Langley was born Aug. 25, 1899 at Brazos, Tx. She passed away Aug. 22, 1980, just three days before her eighty-first birthday. Her husband, Robert Lee Langley preceded her in death. She is survived by two daughters; Mrs. Cleo Davis, and Mrs. Vera Satterfield; a brother, Raymond Ennis and one sister, Gladys Abbott. Sister Langley also leaves to mourn her passing four half-sisters, one half-brother, six grandchildren, and ten great-grandchildren. Sister Langley resided with her sister, Gladys Abbott near Santo, Tx. Sister Langley and Sister Abbott began attending church at Mineral Wells as a result of the T.V. program, "Let The Bible Speak." It was a pleasure to be associated with her. We are thankful that she and Sister Abbott became members of our congregation and that Sister Abbott continues to worship with us. They have become very special to those of us who worship at Mineral Wells. The memorial service was conducted in Mineral Wells with interment at the Landreth cemetery near her home. Members of the congregations from Mineral Wells and Ft. Worth, Trentman Ave. provided the service with beautiful singing. The writer endeavored to speak words of comfort and warning to those present.

-Melvin Blalock

Tobey— Brother Hubert Otha Tobey was born Jan. 30, 1938, in Boynton, Okla.; he died in his forty-second year in Abilene, Tx at the unmerciful hands of murderous men. This writer received the saddest letter I have ever read from Hubert's mother, Sister Jessie Tobey, in which is detected not one word of bitterness toward God or man. Hubert was baptized into Christ in 1953; was graduated from East Bakersfield, Ca High School in 1955. He and his wife, Betty, were married Jan. 6, 1958, and had three children, Deborah, Rodney and Joel; all of them survive along with his mother, a brother, Homer Tobey, and a sister, Christine Knight, and a host of other relatives and friends. In meetings, on two occasions, it had been my pleasure to make my home part of the time with Hubert and Betty and their children; at no time, and at no place was I ever treated better and made to feel more at home. I shall always treasure this, and I can not tell Betty, Jessie

or anyone how sad I have felt about Hubert's death. These kinds of things are those in life that we cannot explain or understand. Hubert's maternal grandparents were the late Bro. and Sister Farris Pruitt, dear folks I will always be grateful I knew down here. Their descendants, and Hubert's near kin, I consider among my dearest friends and among the best of the Lord's people. May the Lord bless Betty, the children, Jessie and all the family. I sincerely commend to them the Christ, the church, the way everlasting. Hubert's funeral was well-attended, conducted from the meeting house in Council Hill, Okla.; burial was in the cemetery there. Brethren Bill Roden and Don Pruitt officiated.

-Don McCord

Smith— Gregory Paul Smith and his bride of three weeks, Jacqueline LeAnne, departed this life in the early morning of June 28, in a car accident between Seneca and Joplin, Mo.; Greg was 21 and Jackie was 20. Greg is survived by his parents, Orville Lee and Glenda Smith, his five brothers, paternal grandmother, Sister Robert Smith, and a host of others. Greg's only sister, Jenny, had preceded in death 2 years to the day. It had been this writer's privilege to be in a gospel meeting the week of this untimely, heartbreaking event, and make my home with Orville Lee and Glenda, where I was treated the best. I have never seen people more noble and faithful in sorrow. They can never know how sorry I felt for all of them. If courage is a smile on your face with tears streaming down, it was courage that I and others saw in Joplin those sad days. I never saw brethren and sisters rally to the sides of those in sorrow in greater number and with more sympathy; there was a steady stream of those who cared at the home, at the funeral home, and at the service. I saw our great profession so nobly manifested by our people, from far and near, and once more I am convinced that our people are the finest on earth, in spite of our faults and failings that others may see. The funeral director concluded that the service in the afternoon of July 1 was the largest he had ever directed; the overflowing crowd at the visitation hour and the service numbered several hundred. This speaks well for the Smiths, Jackie's family, and all involved. I sat, and will ever sit, in humble respect for Orville Lee that day, in his courage, ability and strength to stand before that audience in eulogizing the dead and warning the living. It was my honor to share the podium with him and try to say a few words of comfort. Mr. Andy Lay also had a part. Burial was in Forest Park Cemetery, Joplin. All cannot be said. To Orville Lee, Glenda, and their boys, all of whom I love, I extend, along with others, sympathy and respect that cannot be expressed in words. Lord bless all of them! That week in Orville's study, I had seen a plaque with this on it: "Nothing is going to happen to me today that the Lord and I cannot handle". I saw that put into practice in Joplin.

-Don McCord



James Phillips,— 203 Harvard, Scott City, Mo., 63780— We have scheduled a meeting Oct. 19-21 with Bro. Clovis Cook along with Bro. King from Springfield. We also plan a meeting with Bro. David Smith from Monroe, La. over the Thanksgiving weekend, and one for the New Year with Bro. Dan Wissinger. I have started going from house to house inviting people to church and giving them Bro. Wade's book. Our attendance is on the increase. We were happy to attend the meeting at Powe, Mo. with Bro. Dan and were all strengthened by his teaching.

James Phillips,— 203 Harvard, Scott City, Mo. 63780, Aug. 13— Since our meeting we have had Bro. & Sister Coldiron from Wichita, Kan. one Sunday night; the Jones from Quebec one Lord's day morning and evening; and the Whiteheads from Powe, Mo. Bro. Whitehead gave the lesson last Lord's day. We have hopes of another weekend meeting in Oct. and one over Thanksgiving. From accounts we have received there will be a congregation in Helena, Ark. the first of Sept. Bro. Cayson from Memphis will assist the Paces in the work there. Our prayers go out to them in that work. We ask your prayers for the world of the church here.

Paul Walker,— 2701 Halifax, Odessa, Tx. 79762, Sept. 8— We are enjoying our work with the University Blvd. congregation here in Odessa. Recently, we heard Jerry Dickinson in a meeting in Midland. Jerry did some sound preaching. Also enjoyed hearing Lynwood Smith during the Lubbock meeting. Lynwood, as usual preached an inspirational sermon. I considered it an honor to have been invited to speak at the Ft. Worth Labor Day meeting. The brethren there did an excellent job with the meeting. Their hospitality was great. It was so good to see many I had not seen in years. The sermons from so many different preachers were very good. We enjoy the **Old Paths Advocate**.

Robt. Snodgrass,— 1149 Parrish, Hamilton, Ohio 45011, Sept. 2— The congregation at Goshen, Ohio is doing well, we have just completed our first year as a congregation. Gary Barrett was instrumental in starting the work. We had to return to W. Va. He will be missed by all at Goshen, he is a fine preacher and teacher. We just completed a meeting with Miles King which was very successful. Bro. Bud Curly was travelling with him and he preached at Hamilton and West Chester. I am sure he was an inspiration to all who heard him speak, he is only 16 years old. We have had 2 baptisms and a confession since the meeting.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca. 94538, Aug. 13— The church at home is making final preparations for our meeting with Carl Johnson beginning the 20th. We have sent out some 700 letters to people living nearby and all neighboring congregations have been notified. We anticipate good will be accomplished. We recently had a young man (Bro. Pat Bibens) begin attending regularly here after having been restored to the church. He is eager to help and full of zeal--God be thanked! Lord willing we begin a meeting at Ada, Okla., Oct. 3 continuing through 12th. Then we look forward to working with the Auburn, Ca. congregation Nov. 1-9 (tentatively scheduled). We plan to take in the first portion of the study in Okla. City in Dec. also, Lord willing. You are welcome to come by and visit with us at Fremont.

Jerry Dickinson,— 300 Audrey, Apt. 229, Houston, Tex. 77015, Aug. 26— Please note my new address. I enjoyed a good meeting at West Plains, Missouri the first part of August where we made our home with the Ira Barnes'. In the latter part of August I was in Midland, Texas where I made my home with the Alfred Bazes'. We were treated grandly in both places. I have enjoyed my meetings this past summer more than any I can remember. Everywhere I went I was in the fellowship of brethren concerned about God and the Church above all else. I thank God for the opportunities afforded me to go here and there preaching the word. After almost three years we leave the work in Victoria. Our prayers are with the Church there as we leave. We are now in Houston and intend to do all I can to advance the cause here and wherever I may be called. May the Church prosper!

Barney Owens,— 6552 Dimmick Rd. W. Chester, O. 45069— As the summer begins leaving us, we express our

thanks to those who have been so kind during our travels. The year has been a time of triumph and joy, with only small amounts of discouragement and heartaches. Our last meetings for this year will be with brethren at: Council Hill, Ok., Oct. 25-Nov. 2; and Springfield, Mo., Nov. 26-30. Those nearby come and help us if at all possible. Pray for mine and me.

Roy Lee Criswell,— Rte. 2 Box 142, Cassville, Mo. 65625, Aug. 23— The last month we have been very busy in the Lord's work. July 16, we were with the faithful at Covina, Cal., July 18-27, we were in a 10 day meeting at Sanger, Cal. it was a wonderful meeting with 1 baptism and 1 restored to duty. Next, we had the privilege to teach for the congregations at Manteca and Stockton. Aug. 1, 2, 3, we conducted a short meeting at Winters, Cal. We had 8 outsiders in attendance once or more. It was so good to renew old acquaintances with the Christians we have known in Cal., in times past. Their hospitality was wonderful. Presently, Bro. Gerald Hill is in a meeting here at Cassville and is doing some fine preaching. It is a pleasure to have him and his family in our home. During this meeting we have had a family take their stand for the truth coming from digression. Pray for the Lord's work here. Here are 5 subs.

Delmer R. Lee,— 803 N. 7th St., Rogers, Ark. 72756— We have recently moved to Rogers and are enjoying it very much. The congregation here is small but their desire for the Lord's cause is evident. If you know of anyone we can contact in the area please let us know. Just before we moved Bro. Jerry Dickinson held us a meeting at Hale. The preaching was very good but crowds were far below normal, I suppose because of the extremely hot weather. The second weekend of Aug. we held a very enjoyable meeting at Paris, Tex. It was good to associate with Brethren Wm. St. John and Randy Tidmore and their families. It was my privilege to spend a weekend in St. Louis with Bro. Jim Howard recently. He is to be commended for the work he is doing there. Please pray for us.

Randy Tidmore,— Rt. 1 Box 111, Valliant, Ok. 74764 (NOTE: new address) 9-6-80, Since my last report many things have taken place. The work has now ended at Wynnewood, where we have left many friends, and we have moved to Valliant. We hope to make this our home, Lord willing, and do mission work in this area as well as throughout southern Ok. and northern Tex. We are presently making plans and setting things in order for a meeting in Wright City. It is a small community well within driving distance of two congregations. Valliant, and Golden. The dates are Sept. 29-Oct. 11, except Sundays. (2 weeks) Bro. Jack Lee and myself will be doing the preaching. If you are able, plan to attend; if not remember us in your prayers. I really enjoyed the Sulphur meeting. Don and Larry did an excellent job. I especially appreciated the young people who weathered the 100+ heat to sing at the rest homes. Remember to pray for us. May God bless all the faithful.

Melvin Blalock,— Rt. 3, Box 180, Mineral Wells, Tx. 76067, Aug. 25— It has been quit sometime since I have reported to the **Old Paths Advocate** The work in Mineral Wells is progressing nicely. We are able to see growth among our members that is encouraging. Our teachers in the congregation are developing in their ability. Also, we are currently looking into the possibility of beginning a work in Weatherford, Tx., which is about eighteen miles from here. I have had the pleasure recently of preaching in Amarillo where we assisted in establishing a congregation several years ago. Bro. Terry Baze is doing a good work there and the congregation is growing. We also have preached at Crescent, Okla., and we continue to preach at the Trentman Ave. congregation in Ft. Worth on a monthly basis. In July we had a very good meeting with Bro. James Orten. The meeting was well attended with

many driving over one-hundred miles. We appreciate the good support and encouragement that we have received from the brethren and we solicit your prayers.

Lonnie Kent York.— 628 Cumberland Dr., Muskogee, Oklahoma 74401, Sept. 8— With this report things are improving and the work for the Lord increasing in this area. I was able to attend the Texas Labor Day meeting, and this was the first time for me. I was able to renew old friendships and establish new ones, which I am thankful to God for. Our meeting at Muskogee, with Jimmie Smith was well attended, and there was much good accomplished for the cause of Christ. I have known Bro. Smith for a number of years, however, this was the first opportunity that we have had to work together. It indeed was a blessing to me to have this association. I am currently looking forward to a weekend meeting at the 73rd & Prospect congregation at Kansas City, and two meetings in Penn. I will be at Lovejoy Oct. 5-12, then at Flemington Oct. 18-19. The Lord continues to bless our efforts, and we continue to give Him the thanks and praise for His blessings. Pray for us as we strive forward in the truth that saves.

Paul O. Nichols.— 147 Bay Bury Lane, Jackson, Ms 39212, Sept. 1— Since my last report (June), we have had 11 baptisms and 29 confessions and restorations where I have had opportunity to preach. Yesterday we baptized a Baptist woman here at Jackson, with whom we have been studying for several weeks. She will be an asset, for she is a worker. She reads her Bible daily and constantly urges people to come to church services -- and gets them there. We have other non-members who attend our services regularly. The Lord willing, I plan to hold a mission meeting at Cuba, New Mexico, Oct. 17-26, with the help of Duane Permenter. Recently we heard Bill Ferguson several times in his meeting at Pearlhaven, MS. He is developing as a fine young preacher, and we appreciate him. The work at Jackson is going well and our services are so enjoyable. We have love and unity, and every man in the congregation helps with the services. Brethren, come and visit us.

Miles King.— 1525 Ann Arbor, Norman, Okla. 73069, Sept. 8— Our meeting at Goshen, O. ended with good results- 2 baptized and 4 confessions. These brethren are working and are to be commended for their zeal. We were glad to see brethren from surrounding congregations in attendance. This summer we also enjoyed meetings at Amarillo, Tex.; Hammond, La.; Okemah, Okla.; and Witts Springs, Ark. We have also preached at Blue Springs, Ky.; Brookhaven (Pearlhaven), Miss; San Antonio, (Glendora), Tex.; Washington, Norman, and McAlester, Okla. It has been a pleasure to have Bro. Bud Curley of Amarillo, Tex. travel with me this summer. We are glad to have the Croom family now living in Norman and LaDon is now working full time with the Norman congregation. Bro. LaDon and family have also been with me most of the summer. At present Jerry Cutter and I are in Beaumont, Tex. for a meeting. Lonnie York and I plan a mission meeting at Poteau, Ok. next week. The congregation at Summerfield has moved into Poteau. Jerry Cutter and I plan to be in Lawton, Ok. for a meeting Oct. 13-18. We are looking forward to working with Ron Willis in this effort. Thanks so much to the brethren who stand behind us in these efforts with prayers, encouraging words, etc.

Robb W. Hickey.— 9535 Cody Wy., Stockton, Ca. 95209, Sept. 4— We were saddened at not being able to attend the Sulphur Camp Meeting, which I'm sure was a good one. In August we held meetings at Andrews Texas, and Tucson, Arizona. We look forward to return to both places for further efforts. Preaching brethren C.A. Smith and Paul Walker were a help and an encouragement at the meeting in Andrews. Between our two meetings we went to Jackson, Mississippi to visit Paul Nichols and family.

Paul has helped me so much in my few years of preaching. I have learned to love and appreciate Paul and family so immensely. We are back home and have resumed our work in Stockton. In July we began a weekly 15 minute radio Program over KWG Stockton (1230 KHz), 8:00-8:15 on Sunday. Bro. Vince Sartain (19 yrs. old from Stockton) has gone to Norman Okla. to study with Bro. Miles King. All here at Stockton wish the best for Vince in his desire to "preach the word". It was a pleasure to be one of the speakers at the annual West Coast Labor Day Meeting held at North Hollywood. Mike Fox was in charge, and did a good job.

Franklin E. Staggs.— P.O. Box 8605, Flintville, Tn. 37335, Sept. 6— Gladys and I were privileged to be at Flint, Mi. for the first part of the Eastern Labor Day meeting. It was somewhat of a homecoming for us, since we were with the church there for 12 years before starting full time work. Bro. Carl Johnson was doing a good job preaching and helping conduct the meeting. Also, while in Flint, it was an honor to be with our close, longtime friends in the Lord, Floyd and Jean Harris, as they celebrated their 25th wedding anniversary. It was good to be at Pontiac, Mi. on Lord's day, Aug. 24, and to be encouraged by their continued steadfastness in truth. The southern Labor Day meeting in Columbus, Ga. (we were there for the week-end), was inspiring. Mark Bailey did a fine job conducting that meeting. On Saturday there was a study with five subjects being considered. I thank the brethren there for the opportunity to teach on Fasting: Is It Profitable For Today? Here at Flintville, the work has had a good beginning for which we thank the Lord. Last Lord's day evening, we were pleased to witness the birth of a new child of the Lord, as Deanna Slatton confessed the Lord Jesus Christ and was baptized for remission of sins. May the Lord bless as we all reach forth with the word of life (and lives of the word) to see others saved.

Bob Loudermilk.— 620 Curtis, Pratt, Ks., 67124, Sept. 4— I enjoyed holding 3 meetings last month: Hunt and Pottsville in Ark. and Arlington, Tx. I look forward to my meeting in Caldwell, Idaho, Sept. 14-21. After this we plan to stay "close to home" in Pratt, Ks. through the next several months in order to plant a new congregation in this community. We are now in the process of attempting to buy land and build a "meeting house." We plan to begin with a gospel meeting this fall. We now have a radio program going, and I am making these radio tapes available to any congregation in the brotherhood that might wish to use them on a radio program in your area. If the congregation where you worship would like to begin a 30 minute radio program, I will be happy to furnish the recorded tapes with a radio sermon and some songs on each one. There will be **no charge** for the tape so your only expense would be the cost of the radio time. I will mail them to the radio station each week before the scheduled time you come on the air. This is to help those congregations that have desired to preach the gospel via radio, but have had no one to do the speaking. If I can be of help, write me at the above address or call (316) 672-5232. Your prayers, please.

Carl M. Johnson.— 1124 E. 8th, Ada, OK 74820, Sept. 8— We just concluded the Eastern Labor Day Meeting at Flint, Michigan, and it was a good one. The Flint brethren did a superb job in planning for the meeting. Several states were represented in attendance. There were also about a dozen preachers present. The meeting resulted in five responses to the invitation, which included one baptism. Since my last report I have also been to Alton, MO. this enjoyable meeting resulted in 3 confessions of faults and one restoration. Next, my family and I went to Lee's Summit, MO. This meeting was very well attended and resulted in one baptism and one restoration. We were privileged to make our home with Dave and Lela Doing. Cable Ridge, MO was next. This was a wonderful meeting

with, again, good attendance. Brethren from many congregations came to this effort, and their presence was certainly encouraging. The meeting resulted in the baptism of Tim Thomas. Our next effort was at Norman, OK. The cooperation and interest by the brethren in that area of Oklahoma made this another enjoyable and profitable meeting. There was one response to the invitation. On Aug. 18, we, in Ada, were made most happy when Steve Kessinger was baptized. My family and I are now in a meeting at Bunner Ridge, W. V. We are anticipating a successful effort with the help of Richard Bunner, Alan Bonifay, and the others here. The remainder of my schedule for the year includes: Fremont, CA, Sept. 20-28; Fair Oaks, CA, Oct. 3-12; Lodi, CA, Oct. 17-26; and Lebanon, MO, Nov. 2-5.

Don McCord,— Box 1773, Covina, Ca 91722, Sept. 6— The busiest summer of my life has come to a close with some of the finest people on earth. Meetings were at Fairview, La.; Joplin and Neosho, Mo.; Broken Bow, Okla.; Athens, Decatur, Napoleon, and Piedmont, all in Ala.; and Houston, Tex. It was also my privilege to preach at Anderson, Mo. and Flint, Michigan. I come home encouraged more than ever at the progress of the church; I see greater zeal, love, understanding, spiritual maturity than I have ever seen. It was such a pleasure seeing so many of my preaching brethren; I mention three for evident reasons: Bro. E. H. Miller, in spite of serious illness, has made such a remarkable recovery, with faith so strong; Bro. B.F. Leonard, lately so seriously ill, yet, too, so strong in faith; Bro. Gillis Prince, now preaching full time, and doing a commendable work in Montgomery, Ala. Brethren everywhere treated me royally; I will long remember those who kept me, those sisters who fed me, and all who in every way were encouraging. The day before Labor Day, it was such a privilege to be in Flint, Mich., and be asked to preach along with Bro. Carl Johnson, and to see so many friends not seen in years. It is good to be home again for the school year, where in the congregation such men as Glenn Ballard, Ron Willis, Karl Modgling, Roy Criswell, Larry Lay and others have been such a great help.

I hear only good things of the Calif. Labor Day meeting at N. Hollywood. Special thanks are due Larry Lay for all his help. We look forward to meetings this fall with Bro. Chester King in Nov., and Bro. Jerry Dickinson in Dec. I need your prayers, brethren and sisters, for me and mine. Lord bless all of you.

Gillis E. Prince,— P.O. Box 250, Wedowee, Ala. 36278, Aug. 23— It has been a long time since I have written to the **Old Paths Advocate**. For 3 years after my heart surgery in 1975 I preached 4 sermons, and that against my doctors advice. In Oct. 1978 I started holding weekend meetings, and since that time have preached one or more times at the following places: Jacksonville, Crestview, Longwood, Fla., Columbus and LaGrange, Ga., Montgomery, Piedmont, and Lowery, Ala., Cinn., Ohio (W. Chester congregation), Mt. Vernon, Ky. (Walnut Grove congregation), Brookhaven and Pearlhaven, Miss. I conducted a short meeting at Pearlhaven, Apr. 25-27. I was glad to be in services with brethren I had not seen in a long time, among them Carlos and Homer Smith. Interest was good and we had visitors from several places. We were glad to have Bro. Paul Nichols a couple of nights. These brethren know how to make a preacher feel welcome and his work appreciated. The first of March I began work with the congregation in Montgomery, Ala.

To date we have had 4 baptisms, several have been restored and others made confession of faults. We are having home studies every week, interest is good and there is much to be done. We have recently started a radio program which we hope will enhance our effectiveness in the neighborhood. This work is being supported by my home church at Napoleon, Ala., Jacksonville, Fla., and the church in Montgomery. Also, the brethren at Pearlhaven, Miss. have helped some. We have visitors from various places for which we are thankful. If you are coming our way, stop and be with us. Recently I heard Bro. Don McCord 3 nights in a meeting at my home congregation. I love Don for his sincerity and humility. I wish we had more brethren as humble as he is. I was sorry at the passing of Bro. Geo. Scott of Temple, Ga. He was a friend to all. When the work first started there I preached the first sermon in his house with 2 families present. I feel our loss is heavens gain. I look forward to the paper every month, think it is better than it has ever been. It is good to hear from the brethren and read of the good work going on. May the Lord bless the faithful everywhere. Here is a sub.

Allen Bailey,— 631 Oak Hill Dr., Houston, ~~Mo.~~ ^{TX} 77048, Aug. 26— The Lord's work has prospered greatly in this area the last few weeks. This month we have had 1 baptism, 1 restoration, and 1 confession. The future looks extremely promising. In July we were in Grinnell, Ia., with 2 restorations and a confession. They are in need of someone to work with them. If you are interested please contact them. I am confident much good can be accomplished there, they are very sincere. We look forward to returning soon. Following that meeting we went to Kansas City, Kan. (36th & Everett). The last night of the meeting we had 5 baptisms, the following day another baptism, and the Wed. afterwards, another baptism. They have thus experienced 7 new members this month. We are so thankful for them and pray all continues well. This was our first 10 day meeting with them and we learned to appreciate everyone so much. The word of God has not lost its effectiveness. Paul said in 1 Cor. 3:6, "I have planted, Apollos watered; but God that giveth the increase". The increase will not be until the seed is planted and watered. If we do our part God will assuredly do His. Last weekend we held a weekend meeting at Ben Davis congregation. Visitors from the community were fair but could have been better. Surrounding congregations were good to attend and assist. It is good when a congregation knows they are not alone but others care. I am thankful to be associated with these congregations, the unity and peace is so wonderful. Aug. 29-31, we are to be at Lees Summit congregation. It will be our first opportunity there and we are anxious to meet them. We should all be thankful for the work the church is doing, the experienced growth, and all because we have those truly concerned about it. We look forward to being at home in LaGrange, Ga., Sept. 13, for our grandparents 50th wedding anniversary. I am proud to be the grandson of Bro. and Sis. E.H. Miller and son of Alton and Florence Bailey. With parents and grandparents like these doing their job and living a proper life it is incentive for we as younger ones to do the same. I appreciate their love for me as well as the LaGrange congregation. God will openly reward them some great day. Brethren, take time out right now to pray for someone, the church and its future. Call an elderly or sick one, or someone in need and see what you can do. Study the Bible with someone. The growth of tomorrow depends on the work of today.

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

OLD PATHS ADVOCATE

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

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

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DEVELOPING SELF-CONFIDENCE

By James D. Orten

Self-confidence is more of a Biblical matter than most people think. Paul taught (Rom. 12:3) that Christians should think realistically about themselves, which means neither too high or too low; and John said (Rev. 21:8) that "the fearful" are among those who will be lost. Insecurity is a personal plague and a hinderance to the Lord's work. Many people will not participate in the public life of the church or attempt work that they are capable of doing because they are afraid. Lack of self-confidence makes individuals oversensitive and thus promotes hurt feelings and strife. Insecurity is often covered up by attacks on others. But what is one to do? He can not simply order insecurities out of his life; or can he?

The answer to the preceding question is "no". The process of becoming appropriately self-confident is a bit more complicated than wishing to be so, but it is not so difficult that it is beyond the reach of the average person. What it does take is getting rid of some of the habits of thought that we were taught by our culture, and a little practice. The five steps outlined below can serve as a guide to the development of self-confidence.

1. Accept yourself as worthwhile just for being, not only for doing. Your real worth is not measured in what you do, but in who you are, a human being made in the image of God. Compared to God and His creative power all humans would be worthless failures. But God does not measure our worth in accomplishments because He is able to take little and make much of it. Many people think they can only feel good about themselves if they are the "best" at whatever they do. By adopting this attitude they make themselves automatic failures because only one person can be the "best."

This suggestion does not mean, of course, that one is to do nothing. It means rather that one should train himself to feel good about having done what he "could," as Jesus said about Mary (Mk. 14:8).

2. Learn to fail at tasks without feeling a failure as a person. This suggestion is related to the one above. Everyone, who does anything, fails at tasks. If he can not fail at tasks without feeling a failure as a person, he is, again, an automatic failure. Even in this life one's reputation is not made by his failures. Did you know, for example, that Babe Ruth, the home run king in American baseball, also struck out more times than about any other player in his league? Had he adopted the attitude of some people he would have shelved his bat and gone home a failure. Many of us need to develop a new outlook on accomplishments, learning to look at them realistically whether they are successes or failures. Make a habit of attempting worthwhile things that you are reluctant to do, with a deliberate commitment to yourself that you will feel good about yourself if you succeed, and that you will feel the same way for trying if you fail.

3. Practice speaking kindly to yourself and of yourself;

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HLK.

IS IT THE SAME OLD SOCK?

--Taylor A. Joyce

The death of two popes within a matter of weeks, the selection of their successors and the world travels of the reigning pontiff have once again focused attention on the Roman Catholic Church. These unexpected events have also provided the church with an avalanche of publicity that money could never have purchased.

The news media have become the unwitting circulators of propaganda for Catholicism as they repeat, among other things, the fable that the new pope is the 264th successor to the apostle Peter. Such an assertion is far from a proven fact. It can only be maintained if one is willing to accept a drastic rewriting of history.

But even if the claimed apostolic succession could be proven, it would not necessarily prove that the Roman Catholic Church of today is the church of the first century. Someone has wisely observed that if you could rattle a chain of succession all the way back to Christ and the apostles, you couldn't hook it on!

The television coverage of papal travels to Poland, the United States and elsewhere underscored in a graphic fashion the vast differences between the modern Catholic Church and the church described in the Bible.

Witness the lavishly ornate robes and mitres of the cardinals. There is no reason to believe that either Christ or his apostles ever wore anything except the simple homespun attire of unlettered fishermen and the common garb commonly worn by all the common people of their day.

Notice, too, the contrast between the high mass (or even a low mass, for that matter) and the simple worship described in holy writ -- pulsating strains of pipe organs and trained choirs in contrast with uncultured voices blending in congregational singing; homilies by the high crowned clergy in contrast with the mutual edification of humble brethren; prayers carefully composed in advance and read with open eyes and unbowed head in contrast with the spontaneous petitions of prostrate penitents.

Or look at the titles of the dignitaries -- pope, cardinals, monsignors, patriarchs -- names not found in the sacred words of inspiration.

The church's finances afford yet another point of contrast. While the church is reluctant to divulge the full extent of its expenditures or holdings, it does admit that the budget for the Vatican alone runs into the millions of dollars annually. Look also at the costly cathedrals and

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THE INFLUENCE OF SATAN ON THE WORLD TODAY!

By Darrell Crawford

Matthew 24: 1-11

We find from a study of the scriptures that Satan was once an angel in heaven. An angel perhaps above all the other angels in heaven. He began to sin by thinking he was good, even better than God, and this caused his fall and the condition the world is in today because of sin. Isaiah 14: 12-17 tells of this fall.

This describes the fall of Satan in v. 13. Satan has told himself "I will climb to Heaven, I will raise my throne above the stars of God". In v-14 "I will be like the Most High". Satan plans to be like God.

WHAT IS SATAN'S WORK? In general, Satan's work is to oppose God whenever possible. But his work is always deceptive. Two branches are to tempt men and to provoke them to sin. Satan is trying to keep men from serving God in every way possible. Deceiving men, saying God is dead. He doesn't care about men; there never was any God. One of the most effective means of deception is admitting there is a God, he cares, but there is plenty of time to accept Christ.

Satan even has his own **Church**. Yes, his own group of followers who have organized a church known as the **Church of Satan**, and that is what we plan to discuss.

First, some background on its founder Anton Szandor Lavey. His background formulated his ideas. The descendant of Georgian, Rumanian, and Alsatian grandparents including a gypsy grandmother. His grandmother reportedly a native of Transylvania told scores of legends of witches and vampires.

Lavey dropped out of high school during his junior year and joined the Clyde Beatty Circus as a cage boy. He advanced in the circus. He finally quit the circus and joined a carnival where he assisted a magician. He learned hypnosis and became acquainted with more aspects of the occult world.

On April 30, 1966 the date of an important witchcraft holiday "Walpurgisnacht" when demons and evil spirits celebrate the fruition of the spring equinox. Lavey shaved his head and announced the formation of the "Church of Satan".

In the first 6 years of existence the organization gained some 10,000 members who were carefully screened and paid membership dues. About the same time Mr. Lavey helped direct and appeared as the personification of the devil in the movie "Rosemary's Baby". The movie opened up a new awareness among the public of the abundance of the worship of Satan.

It started when Lavey and his friends began to hold magic rituals modeled after the "Black Masses" and pagan ceremonies of the 14th centuries. These pagan rituals were originally used to mock and blaspheme the Christian church, and worshipped Satan as the opposite of God. But, for Lavey the worship of Satan suggested a deeper force capable of magical energies. In Lavey's case he says he could conjure up parking places at the last minute in front of theaters when none should have been there. Also, he claims to have been able to bring magic reversals to enemies to gain advantage for himself.

There are nine Satanic statements included in the Satanic "Bible" written by Lavey. The first of these nine statements is: "Satan represents indulgence, instead of abstinence", which is the opposite of what the bible teaches. According to the Satanic Bible the seven deadly sins of the Christian church are: GREED, PRIDE, ENVY, ANGER, GLUTTONY, LUST AND SLOTH. Truly these are sins found in many churches and we need to be careful of them.

Each Satanic church is called a "Grotto". During the rituals, the altar is the focal point of the ceremonies. Because of the religious emphasis on flesh, an altar of living flesh is often used; a nude woman voluntarily serves as the altar. "The woman represents the earth mother and

is the natural passive receptor", according to the Satanic Bible.

Above the altar is the symbol of Baphomet or Goat of Mendes, the head of a goat in the shape of a star encircled twice. At each of the stars five points are symbols which spell out "Leviathan" the name of the sea monster depicting evil. According to the Satanic Bible, Baphomet represents the "Power of Darkness combined with the general infertility of the goat.

According to the Satanic Bible, there are two kinds of magic; black and white. White magic is supposedly utilized only for good or unselfish purposes. Black magic is supposedly used only for selfish or evil reasons. But, to the Satanist there is no such dividing line. Magic is magic be it used to help or hinder.

The Satanic ritual is different from white magic ceremonies. During white magic ceremonies, the practitioners stand within a pentagram to protect themselves from the evil forces which they call upon for help. According to Lavey, to the Satanist it seems a bit two-faced to call on these forces for help while at the same time protecting yourself from the very powers you have asked for assistance. The Satanist realizes that only by putting himself in league with these forces can he fully and un hypocritically utilize the powers of darkness to his best advantage.

The Satanic ritual is highly emotional. Three different types are performed. The first, the sex ritual or love charm is used actually to put a "spell" on someone or create a desire on the part of the person you desire. The second ritual is performed to help someone else in situations such as health, finances, happiness, education or material success. The third force, the hex, is used to destroy. The person to whom the destructive forces are aimed does not have to be a believer in magical forces of any kind, or even know that any curse is being put on him.

Most of these rituals are performed in the early morning hours or about two hours before the target person awakes when the subconscious mind is active in dreaming and more susceptible to outside influences.

There is no sin in the eyes of the Church of Satan. However, they claim to break no laws.

There are many legends told about black masses where babies were sacrificed or live animals killed on the altar; but, according to Charles Dexter Ward, once the priest of the Church of Satan in Louisville Ky., these masses ceased years ago. Ward says "The idea of taking a human or animal life is repugnant."

According to Mr. Ward, the old witchcraft is not the only thing that has given the Satanist a bad name. Murders in California and New Jersey have been committed in the name of Satan. In Florida, grave robbers have been reported in increasing numbers, including Daytona Beach where six skulls have disappeared from unearthened caskets. Near one of the graves was evidence of a ceremonial fire and reports came in of figures seen dancing around tombstones at midnight.

A New Jersey youth asked his friends to bind his hands and feet with adhesive tape and push him into a pond. A member of a sect known as Satan worshipers, the youth was convinced he would become a leader in Satan's army by meeting a violent death.

There are also reports of a man in Atlanta, Ga. who was a priest in the Satanic Church. He asked two members of his grotto to kill him for a human sacrifice which Satan supposedly asked him for while in a trance in 1974.

So we find in Rev. 20: 11-15, the final judgment for sin, and in V. 15 "And whosoever was not found written in the Book of Life was cast into the lake of fire.

So let us be on the lookout for things like this so that we can show forth the **influence of Christ on the world today.** -3132 S.W. 59th Apt. 17 Oklahoma City, Okla. 73119.

WHY CHRISTIANS WORSHIP ON THE FIRST DAY OF THE WEEK: AND DO NOT OBEY THE SABBATH COMMANDMENTS

By E.H. Miller

First, let us notice why, when, and to whom God gave the sabbath commandments! The Bible no where says "God ended His work on the sixth day" as many people think; but notice Gen. 2:2, "On the seventh day God ended His work which He had made"! Adam and Eve never heard of **THE SABBATH COMMANDMENTS**! "Adam lived--nine hundred and thirty years" (Gen. 5:5), but he died 1500 years before **THE SABBATH COMMANDMENTS** were given; so let us notice what took place thousands of years after the creation of Adam and Eve.

Deut. 5:1 & 15 tells us, "Moses called all Israel, and said unto them, Hear, O Israel, -- And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: Therefore the Lord thy God commanded thee to keep the sabbath day." Then we read in Neh. 9:6 & 13-14, "Thou, even thou, art Lord alone; -- Thou camest down also upon mount Sinai, and spoked with them from heaven, -- and madest known unto them thy holy sabbath -- by the hand of Moses thy servant." Remember Deut. 5:15 tells why God commanded them "to keep the sabbath day." Moses also said to those same people in Deut. 4:12-13, "The Lord--declared unto you His covenant, which he commanded you to perform, even ten commandments; and He wrote them upon two tables of stone."

The ten commandment covenant was not given until 2500 years after the creation of all things! Deut. 5:2-3, "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Notice, that covenant was only made with the Israelites, as revealed in Deut. 5: 1-15. Notice also 1 Kings 8:21, "I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." What was that covenant in the ark? 1 Kings 8:9, "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt."

Let us now compare the foregoing with the following: Jer. 31:31-32, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt"! Let us notice what Heb. 8:13 says about that old and new covenant! "In that he saith, a new covenant, he hath made the first old, Now that which decayeth and waxeth old is ready to vanish away." Then speaking of the old covenant, Paul says in Col. 2:11-16, "Christ--took it out of the way, nailing it to his cross: --Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days"! For the sake of those who do not believe that was speaking of the old testament (O.T.), with its sabbath commandments, let us notice the following:

2 Col. 3:3-16, "The epistle of Christ ministered by us, written--not in tables of stone, but in the fleshly tables of the heart (See Jr. 31:31-33). --God; who also hath made us able ministers of the New Testament; not of the letter (the O.T.), but of the spirit (the N.T.); for the letter (the O.T.) killeth, but the spirit (the N.T.) giveth life). But if the ministration of death (the O.T.)--was glorious--; which glory was to be done away: How shall not the ministration of the spirit (the N.T.) be rather glorious? --For if that which is done away (the O.T.) was glorious. Much more that which remaineth (the N.T.) is glorious. Seeing then that we have such hope, we use great plainness of speech: -- the children of Israel could not steadfastly look to the end of that (O.T.) which is abolished: But their minds were

blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses (the law given by Moses, Jn. 1:17) is read, the veil is upon their heart. Nevertheless when it ("Their Heart") shall turn to the Lord, the veil shall be taken away."

Let us see if other Bible verses might make the above easier for some people to understand. We read in Rom. 3:19 & 6:14, "Now we know that what things soever the law (the O.T.) saith, it saith to them who are under the law (the O.T.): --Ye are not under the law (the O.T.), but under grace (the N.T.)." For more positive proof, let us read Jn. 1:17, Rom. 6:14 & Heb. 12:1-2, "The law was given by Moses, but grace and truth came by Jesus Christ. --Ye are not under the law, but under grace. --Wherefore seeing we also are compassed about with so great a cloud of witnesses,--let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith"!

In connection with "**THE LAW**" (**THE O.T.**) that was given by Moses, and the "**GRACE**" (**THE N.T.**) that was given by Jesus Christ, notice Gal. 5:14, "Stand fast therefore in the liberty wherewith Christ hath made us free,--Behold, I Paul say unto you, That--whosever of you are justified by the law; ye are fallen from grace." Then we notice Paul says in Gal. 4:21-31, "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, That Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants (**THE OLD & NEW TESTAMENTS**): the one from mount Sinai--which is Agar. For this Agar is mount Sinai--and answers to Jerusalem which now--is in bondage with her children.

But Jerusalem which is above (that is, as we read in Heb. 12:22-23 /A.S.V./, "Mount Zion--the heavenly Jerusalem--the general assembly and church of the firstborn who are enrolled in heaven") -- is the mother of us all.--Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scriptures? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free." Thus we see Abraham's two wives & two sons pictured God's two covenants (the old and new testaments - God's first will, and His last will); and also God's two sets of children (the ones born of the fleshly seed of Abraham under the O.T.; and the ones born of the spirit under the N.T.).

Let us now read from Jn. 1:17 & Rom. 3:19 & 6:14 & Gal. 3:10-25 & Rom. 6:14 & Heb. 8:13 & 10:9, "The law was given by Moses, but grace and truth came by Jesus Christ. --Now we know that what things soever the law saith, it saith to them who are under the law: --Ye are not under the law (the O.T.), but under grace (the N.T.). --For as many as are of the works of the law (the O.T.) are under the curse: --that no man is justified by the law (the O.T.) in the sight of God, it is evident: for the just shall live by faith. And the law (the O.T.) is not of faith: --Wherefore then serveth the law (the O.T.)? It was added because of transgressions, till the seed ("which is Christ"/16/) should come--.

Wherefore the law (the O.T.) was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come (by Jesus Christ), we are no longer under a schoolmaster ("the law"),--for ye are not under the law (the O.T. that was given by Moses, and

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By Don McCord

Reader, would you please read or re-read the first editorial of my review of Brother Ervin Waters' "Fellowship Forum" along with this continuation? I am striving to be understood. Let it not be said, please, that this is one man's verbal attack on another; let it not be said that this is the *Old Paths Advocate's* taking unfair advantage of a brother.

When a man's doctrine is being opposed and exposed, it is so easy for those standing by to misunderstand, and assume that the attack is personal--with God as my Witness, this is not. When such journalism as that which appears in "Fellowship Forum" is disseminated throughout the brotherhood, I for one, will not remain silent. Such shall not pass! I repeat, Brother Waters is my friend, my brother, and I appreciate all the good he has done, and regret as much as any, and more than many his present stand -- his opposing the truth that he once preached, and practiced -- I repeat, one of the tragedies of our time.

Before returning to his Prospectus, let me make this observation. One of the most appalling aspects so glaring in "Fellowship Forum" No. 1 is the absence of scripture reference. How dangerous! Listen! This is one of the telling marks - a dead giveaway - of a preacher, a writer, and editor when he starts drifting, is drifting, has drifted; he can preach, and preach, write and write, on and on using so little scripture.

For instance, this summer, I went through the sermons and writings of Bro. N.B. Hardeman, and one of the most striking things I found was that when this man was at his strongest in defense of truth, he used scripture after scripture; but, as he grew older, and drifted farther, the reverse was true, and I say this respectfully. So it is. Watch it, Reader, Listener! It happens every time when we drift. In dealing with matters of opinion and indifference, and there are such matters admitted, not contrary to scripture, such is understandable, but when we write of

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FOURTH OF JULY CAMP MEETING IN THE OZARKS

That's right, the Lord willing there will be a fourth of July camp meeting in Lebanon, Mo. this next year. Exact dates are June 27-July 3. The meeting will be under the oversight of the Lee Summit congregation, and the preachers selected to be in charge are Johnny Elmore and Ronny Wade.

The brethren have made arrangements to use the Nelson community center, which will seat from 800 to 1000 comfortably. The building is air conditioned and represents an excellent facility for such a meeting.

Lebanon is a small town, yet filled with good motels and eating places. Near the community center there are three large motels including a Holiday Inn. One can easily travel from one side of town to the other in 5 minutes where there are five to ten additional motels. Eating places include national chains like McDonalds, Wendys, Pizza places as well as several large restaurants.

For those who wish to camp, beautiful Bennett Spring State Park is only 10 miles away and there is a KOA campground only three miles from the meeting place. There are several congregations in the area where Christians can assemble on Lord's Day, four within a radius of twenty miles, and several others within fifty miles.

We want to make it clear that we are not in any way in competition with the meeting in Sulphur, Okla. In fact we encourage those wishing to attend that meeting to do so. However, with the rising cost of gas, and its limited availability at times, we feel this meeting will offer many brethren a viable alternative.

This meeting is planned to be a spiritual feast for Christians who want to come and enjoy good preaching and association. It is not designed for recreational purposes for anyone, and no such activities are planned or provided by the church. Why not make your plans to attend this meeting. The original fourth of July meeting was held in this very area, and for some of the old timers, it will truly be a homecoming. At a later date we will be sending out more specific information about Motels etc.

-Ronny F. Wade

FRANKLY SPEAKING

"And he that received seed into the good ground is he that heareth the word and understandeth it; which also beareth fruit and bringeth forth, some an hundredfold, some sixty, some thirty". Matt. 13:23.

The farm where I was reared for awhile had two kinds of soil. One was rich, black loam- bottom land along the stream. We learned by experience that if we plowed this land in early fall, the freezing and thawing of the winter made it as mellow as a garden bed for spring planting. But there was another kind of soil on the upland. It was light in color and contained gravel. (We had lots of this soil). If the upland was plowed in the fall, the freezing and thawing of winter made it so hard that it had to be plowed again before spring planting. My father used to say, "How much like the hearts of people are the soils of this farm". Two members of the same family face the same trying conditions. One becomes mellow and sympathetic-beautiful in character. The other becomes bitter, hardened, resentful. Indeed, two kinds of soil!

But we are human hearts, not soil. We have something soil does not have. God created us with the power to choose the attitude by which we live. If we practice the Spirit of Christ, we become kind, gracious, mellow-like Him. But selfishness makes us hard, resentful, and bitter. We can choose just what kind of soil we want to be. Happiness comes only to those who make the virtues of Christ real in their lives. The person who is the right soil is the one who possesses the abundant life. Make that choice for the Christ and really live.

-Marion E. Frank

EDITORIAL

(cont' from page 5)

doctrine, statutes, promises, commandments, law, precepts, judgments (and there are still such things), using no scripture reference, how dangerous, misleading! Bad sign!!

7. Brother Waters says, "Congregations must cease being controlled by party power structures. These always operate within our factions **UNOFFICIALLY**, be thy editors, colleges, annual meetings, etc." One would think if he did not know better that nearly every congregation is controlled by annual meetings, editors. I know better than that. The congregations where I labor are more interested in what the Lord says than what editors, preachers say; ask them and believe them! I give brethren credit for deeper commitment, and more sincerity than that.

Granted, men in some places may have more of a hold than they ought, and this is not right, but this is by far the exception; certainly, it is not the rule. He further speaks of congregations being "blacklisted", "warned"; well, congregations drift and except brethren to be the same as always, they get deeply hurt and very much on the defensive, and opine that everybody is out of step with them. They drift with little apparent regard for sister congregations nearby, and then complain and blame them for the division, trouble. Nonsense! I am tired of this!

8. Brother Waters says, "We must irrevocably commit ourselves to helping answer the prayer of the Lord for the unity of those who believe in Him through the apostolic message." How true! his scribe could not agree more. Let us look briefly at Christ's prayer for unity though in John 17, and consider it in its context; we dare not look for unity, and disregard the Word of God, which is the mistake of every so-called "unity movement" man I know, inside the church and out; they try to proceed with such little regard for the Word.

Listen to Christ's prayer for unity in context; notice His prayer as respects not only unity, but the word of God, the basis, in such expressions as: "they have kept thy word"; "I have given them the words which thou gavest me"; "I have given them thy word"; "Sanctify them through thy word; thy word is truth". Unity is only achieved when and where men keep, hold, practice, love the word of God; the truth; let this not be disputed for Christ the authority is witness.

Our brother writes to and of the wrong folks. He should write to those who have profligated unity. This writer is old enough, and Brother Waters is older, to know from whence divisions have come. They did not come from those who insist on the word of God, loving, respecting it "more than necessary food" -- and it is not based on partisan, sectarian interpretation either; it is simply insisting on doing what the Word of God says, no more, no less, and that is not so difficult as some seem to think. I get tired of folks accusing the wrong ones of this division; I know who they are, and you know who they are, too.

A side note, a case in point, please:

One of the saddest memories of my life centers around one Lord's Day soon after I obeyed the gospel, sitting and sobbing on our porch at the sight of brethren passing our house, the regular meeting place, dividing the church that day, going to another because they loved their Sunday School, their individual cups on the Lord's Table, and other digressive tendencies more than they loved peace and unity.

They would do such things as use a sectarian (and there are still sectarians around) to lead prayer; hire one to lead their singing at meeting time; men now dead, never having obeyed the gospel, so fraternizing them, using them did not convert them, help save them. Will we never learn? They had few scruples about the preachers they used, too; the main one in practice could use the Sunday School or not, have more than one cup on the Lord's Table or not; would balk at the instrument, really why, I know not. With such practice, brethren, some of us wonder why the division; the answer is evident.

Then, some of my brethren tell me this is really the way

we ought to do things, just use anybody that comes along, have "unity in diversity", you can not disenfranchise brethren, what ever all of that means. Nonsense! I know firsthand the folly of such practice, and the sad results are still evident after these 40 years.

We, my parents and a few others those days were not causing the division; it was those who left the word of God who are to blame, as is always the case, let it not be disputed. Those were the days, too, before we knew of **Old Paths Advocate** preachers, whatever that is; about the only journals we knew were "Firm Foundation" out of Austin and "Gospel Light" out of DeLight, Ark., and we had heard of Abilene college, and none of this helped us, for we were just trying to follow the Bible. Editors, preachers, journals, annual meetings, colleges were not dictating to us; our faith and conviction in things spiritual ran deeper than that.

With due respect to all concerned, following the course that Brother Waters and others chart, the church in five years or less would be so far back in the wilderness, she could not be found. Just look at the history of such thinking, practice--division, heartbreak, heartache, and trouble have paved the long, bitter way, and those conscientiously opposed are not to blame.

On page 13, our brother disappoints me with disparaging reference to preaching in foreign fields. He speaks of "spies", "the gestapo" "big brother back home having long arms", "some forgetting that they may compass sea and land to make one proselyte" and thereby "make him two fold more the child of hell"; a brother "rather stiff, not the type that would incline to hugging his most beloved 'one cup brother' here at home". He continues, "And I kept the dark confidential secret. I name no names". Well, our brother need not; he does not have to.

After such aspersions, description of brethren, I read where our same brother speaks of unity, love, fellowship, the awfulness of the sectarian spirit. I am having a hard time getting all this together. He, in speaking under "Why I Am Here" said, "I now prefer to promote peace, find fellowship, eulogize unity and bask in brotherhood". Again, I do not understand this in view of the above and the vitriole both apparent and implied.

Conclusively, dear reader, I do not know anyone who is mad at anybody. Some of us are just disappointed, discouraged, distraught at the direction some of our brethren, once so dependable in truth and its defense, are now going.

Discouraged, yes; down and out, no! May the Lord bless us all. I and all others I know stand ready to meet our brethren whomsoever on a "thus saith the Lord"; they dare not ask us to meet them on lesser ground, and how dare them stand on the sidelines and point fingers of accusation at us. This is unfair, unjust, wrong. Take this injustice lying down?! Never!! In righteousness, humility, and love and the fear of God, we rise!

Comment: I want to say amen to this editorial and the one in Oct. issue. While Bro. Don looks back over 40 years, I look back over 80, and it has ever been true that those who have drifted and are drifting see less and less need for scripture in their writings and teaching. The old adage is still true: When you lower the bars for the calf to step over they are low enough for the old cow to step over, too. Hence, the big digression enters at the same place the so-called little digression did with an absence of scripture. I am not past 88 years of age and more than ever I see the need to hold fast to a "thus saith the Lord". -HLK.

OUR THANKS

I had open heart surgery Sept. 15, but am doing well now. Want to thank all for the many prayers, cards, letters, and flowers. We feel the prayers of our brethren were answered.

-Willie & Ruby Berna, Modesto, Cal.

MY POSITION ON CARNAL WARFARE

We cannot take part in military service in any form, directly or indirectly, in combatant or noncombatant service. Below are listed some of our reasons:

1. Our duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 23:37).

2. Our God in the Bible forbids that we 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); "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 service combatant or noncombatant we would be compelled to "swear" (take an oath), but the Bible forbids what we do so. "Swear not at all" (Matt. 5:34).

4. To enter any military service we 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, we would be a part of an organization and would therefore have fellowship in the service but such is prohibited. "Have no fellowship with the unfruitful works of darkness but rather prove them" (Eph. 5:11).

6. To serve in the military service in any way, we 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, we cannot conscientiously engage in carnal war in any form or branch and for the above reasons we authorize our name to be listed in support of the above principles.

Tonya K. Johnson, Rte. 1 Box 701C, DeSoto, Tex.
Christian R. Johnson, Rte. 1 Box 701C, DeSoto, Tex.
Shaun J. Johnson, 201 N. Hillside, Red Oak, Tex.

A NEW TRACT ABOUT CARNAL WAR

We recently received word from Brother Ricky Martin that he has just finished writing a tract on the war issue: "THE CHURCH, THE CHRISTIAN AND WAR." The subject of carnal warfare has been on the minds of many people the past few months, and perhaps this tract may be of use to you. The church of Christ in Earlytown, Ala. has borne the expense of printing, etc., and the tract will be distributed free of charge. If you have need of this work contact Rick Martin, 620 Evergreen Dr., Woodstock, Ga., 30188. Telephone (404) 926-0607.

CAN YOU HELP THIS SISTER AND BROTHER WITH INFORMATION?

A Sister has written me in hopes that I could guide her toward a printer with equipment suitable for printing a work in the Spanish language as well as the English language. She and her husband have "compiled a dictionary in Spanish-English; English-Spanish which is of the Bible vocabulary -- not Catholic, business, tourist, or border patrol. This work is desperately needed in order for the Anglo and the Latino to study the holy scriptures together, requiring very little knowledge of conjugation, case, etc. This is (will be) the beginning volume: the first five chapters of San Mateo (Saint Matthew) every word (some 1900 defined, total 17,000 word manuscript.) Brother Paul Nichols, upon receiving the manuscript, plans to write the English forword." She adds that her publisher does not have the equipment to set type in Spanish nor is he qualified to edit Spanish. She is in need of a publisher qualified to perform these tasks. Can you help? Contact Maxine Graham, 326 N. Santa Ana Ave., Modesto, Ca., 95354, (209) 529-9722.

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Robyn Roe, 2711 Viva Dr., Mesquite, Tex. 75150
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IS IT THE SAME...

(cont' from page 1)

priceless art treasurers. That is quite a far cry from its claimed first pontiff who said, "Silver and gold have I none..."

I have no desire to unnecessarily offend its adherents, but I must respectfully point out that the Roman Catholic Church of today is a conglomerate encrustation of offices, ritual, and practices drawn from the Old Testament, paganism, classical philosophers and every conceivable source.

An objective appraisal will reveal that there is scarcely a thing about the Catholic Church that bears even a remote resemblance to the church of the Bible. While the seeds that developed into the Catholic Church were germinating in earlier centuries, the church itself was a product of the seventh century. Historians generally set the date of its fullblown appearance at 606 A.D.

But the Roman Catholic Church of today is radically different even from the Catholic Church of 606 A.D. Practices which are now taken for granted -- the canonization of saints, compulsory celibacy for the clergy, the baptism of bells, auricular confession -- did not gain official sanction for centuries after the church acquired its first universal bishop.

Its spokesmen admit that these and numerous other changes have occurred over the centuries. However, they view such changes as a desirable manifestation of the church's adaptability. But while admitting that the church has changed, Catholic theologians maintain that it is still the church of Christ and the apostles.

The problem faced by the Catholic Church is that noted by three 18th century "coffeehouse intellectuals" in a book called "The Memoirs of Martinus Scriblerus." The book tells the tale of a sock. This sock, after it is worn a while, gets a hole in it. The hole is mended, and the sock is worn again until it gets another hole. That hole is also mended. Again the sock is worn, and again there is another hole. The process of wearing and mending goes on until eventually, not a single one of the original threads remains. They have all been replaced with new threads. The question raised by Martinus Scriblerus was, "Is it the same sock?"

If you believe it is, then you will have no difficulty in believing that the Catholic Church of today is identical with the church of the apostolic age. Please be tolerant of those of us who dissent from that view. We believe that someone's big toe has poked too many holes in the sock, and there are now far too many new threads for it ever to be identified as the same old sock.

WHY DO CHRISTIANS WORSHIP...

(cont'd from page 3)

"dedicated--/in/ the blood of calves and of goats,"--Heb. 9:18-20), but under grace (the N.T. that "came by Jesus Christ" & "was dedicated" as Jesus said, "in my blood" /Heb. 9:11-20, Mt. 26:28-29, Mk. 14:24-25, Lk. 22:20, 1 Cor. 11:2 & 23-25/).--in that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.--he taketh away the first, that he may establish the second."

Christians have never been scripturally taught to observe, or obey, the sabbath commandments! But notice Acts 20:7 & 1 Cor. 16:1-2. But when is "the first day of the week"? Mt. 28:1, "in the end of the Sabbath, as it began to dawn toward the first day of the week," Mk. 16:1-2, "when the Sabbath was past--very early in the morning, the first day of the week, they came unto the sepulchre"! So "the first day of the week" is not the Sabbath; but the day after the Sabbath!

True Christians have always worshipped "upon the first day of the week" since Jesus built His church. We read in Mt. 16:13-19, "Jesus--asked his disciples, saying, Whom say ye that I am?--and Simon Peter answered and said, thou art the Christ, the Son of the living God. And Jesus answered and said unto him,--flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say also unto thee, that--upon this rock I will build my church:--and I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Notice Jesus used the words "My church" and "The kingdom" interchangeably! But the church, the kingdom, had not come, or been built at that time; but Jesus said in Mk. 9:1, "there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Then we find Jesus saying in Lk. 22:29-30, "I appoint unto you a kingdom,--that ye may eat and drink at my table in my kingdom." Then we find in Acts 1:4-6, Jesus "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father--which ye have heard of me. For--ye shall be baptized with the Holy Ghost not many days hence.--They asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"

What caused the apostles to ask about "The Kingdom" when Jesus told them "ye shall be baptized with the Holy Ghost not many days hence" at "Jerusalem"? Remember Jesus also told them to "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Lk. 24:49); and he had also told them, "The kingdom" was to "come with power" (Mk. 9:1); but the "power" was to come with "the Holy Ghost" (Acts 1:8); so "the kingdom"--"the house of God,--"the church"; and "the spirit" were all to "come with power" and "in the last days" (Isa. 2:2-3, Mk. 9:1, Joel. 2:28-32 & Acts 2:1-21 & 25-27 & 30-47).

The members of that church, which are citizens of that kingdom, do "eat and drink at my (Christ's) table in--(Christ's) kingdom" (Lk. 22:29-30 & 1 Cor. 10:20-21 & 11:2 & 17-29 & Mt. 26:26-29). Yes, Christians are now in Christ's church, "The kingdom of His (Father's) dear Son" (margin, "the kingdom of the Son of His love.") /Col. 1:12-13 & Rev. 1:9 & Lk. 22:29-30/).

What day of the week did Christians meet to "eat and drink at" Christ's "table in" Christ's Kingdom"? Acts 20:7, "upon the first day of the week, when the disciples (Jn. 8:31, Acts 11:26 & 1 Pet. 4:15-16) came together to break bread, Paul preached unto them"! and Paul said, "the bread which we break, is it not the communion of the Body of Christ?" (1 Cor. 10:16-21). Notice too, "the first day of the week" is when "the churches" are to have the "collections" by each member giving "As God hath prospered Him" (1 Cor. 16:1)2. Some people, it seems, try to prove Acts 20:7, and 1 Cor. 16:1-2 are not speaking of

"the first day of the week"! but is speaking of the Sabbath Day! Following, I quote from such a teacher; lest you be deceived by such teaching.

"I know the Church of Christ observes the day which we call Sunday and use the term The First Day of the week, this term cannot be found in the New Testament, no where in the Greek Interliner.--The word **Min** means **one** and is used Matt. 28:1. and as you can see the word **day** is in italics showing it was not in the Greek.--It should read by any Greek translator as it began to dawn toward Min ton Saba Tone or as it dawned toward one of the sabbaths notice." (???????)

I don't know what Greek copy he quoted from; for neither of my three copies read that way. I have 60 translations in English, and I don't believe either of them translated as he says, "it should read by any Greek translator"! Maybe they translated from Greek copies like mine, and didn't have one that reads like this. My Gr. copies have, *eis mian sabbaton* (which I feel sure he can translate.-- *eis /toward/ mian/one/ sabbaton/sabbath/; that is toward Sabbath one (which is "the first day of the week"! Just as "the Sabbath Day" never means "the first day of the week"! But always means the seventh day of the week!)*

So the K.J.V., A.S.V., R.V., and others, correctly translate the Greek meaning into English; instead of as he says, "it should read by any Greek translator"! I know of no "greek translator" (or translations that reads as he says "it should read"! Did they all translate it wrong? Did the Greek-English Lexicons, and Bible Dictionaries all give the wrong meaning? Notice Mt. 28:1, "in the end of the Sabbath (gr. "Sabbaton" - the seventh day of the week), as it began to dawn toward the first day of the week (gr. "Mian Sabbaton" - which is /"Mian" (one), "Sabbaton" (Sabbath/).

W.E. Vines expository dictionary of New Testament words, gives the following concerning this verse & others (Vol. 3, Pages 137-138): "One--is used to signify (1) (a) one in contrast to many,--as an ordinal number, equivalent to--first, in the phrase 'the first day of the week,' literally, 'one of Sabbath,' signifying 'the first day after the Sabbath,' e.g., Matt. 28:1; Mark 16:2; Acts 20:7; 1 Cor. 16:2. "So "the first day of the week" in those verses means "the first day after the Sabbath"! Notice "the first day of the week" was "when (the seventh day) Sabbath was past" (Mark 16:1-2").

Thayer's Greek-English Lexicon on the meaning of N.T. Greek words, says "Sabbaton--1. the seventh day of each week,--the plural is used in the same sense in the phrase *E Mia Ton Sabbaton*, the first day of the week--the first day after the Sabbath;--Mt. 28:1; Mk. 16:2; Lk. 24:1; Jn. 20:1, 19; Acts 20:7;--1 Cor. 16:2." (Pages 365 & 366).

With the proof already given, showing the **SABBATH COMMANDMENTS** of the Old Testament do not apply to Christians, may I remind you, the Israelites had a reason for keeping the **SABBATH COMMANDMENTS**, as we can read in Deut. 5:2-3 & 15; and Christians have a reason for worshipping on "the first day of the week" (Acts 20:7 & 1 Cor. 16:1-2; yea, that is the day Christ arose from the dead; and it is the day His church was established (which is His kingdom), as we have pointed out (read Mt. 16:18-19, Mk. 9:1, Joel 2:28 through 3:1 & Isa. 2:2-3, Acts 2:1-47 & 20:7, 1 Cor. 10:16-17, 11:2 & 23-29 & 16:1-2; and other verses given.

After all the Bible teachings given that prove **THE SABBATH COMMANDMENTS** were not given to Christians, but to the Israelites of the Old Testament; and that Christians came together upon the first day of the week for worship services (Acts 20:7, 1 Cor. 10:16-17 & 11:2 & 23-29 & 16:1-2); if any still believe they should keep **THE SABBATH COMMANDMENTS**, be sure you keep them

(continued on page 8)

DEVELOPING SELF...

(cont'd from page 1)

show yourself the same charity that you do to others. Jesus' golden rule says "Love thy neighbor as thyself." Thus one can not love his neighbor approximately unless he loves himself appropriately. If some people loved their neighbors as they do themselves, they would hate their neighbors, and that is surely not what Jesus had in mind.

We should make a habit of challenging thoughts and statements such as "I am no good," "Nobody loves me," and so forth. In the first place such statements are inaccurate. We do not determine our goodness and worth, God does: and He thought we were worth giving his son for us. Second, such unchallenged thoughts will have a detrimental effect on our feelings. What we think and say about ourselves helps to determine the way we feel. Thoughts and statements such as those above should be replaced with realistic and truthful ones, such as "I may not be the greatest person in the world, but I am not the worst," and "Not everybody loves me, but some people do, and God does."

4. Learn to look realistically at the opinions of others. Many people credit others' opinions with a power far beyond what they deserve. In the first place, we rarely know what others actually think about us, and often the "slights" that appear so clear to us, were not intended as slights at all. An insecure person should make a firm commitment with himself to check out the meaning of others' words and behaviors toward him, especially those he considers derogatory. Just the process of forthrightly clearing with others on the meaning of their actions will earn you respect, and in many cases dispell the belief that others think poorly of you.

But suppose someone, even someone important to us, really does think poorly about us? Their goodwill is not essential to our well-being. Their opinions should be taken

for what they are, human opinions, not God's truth. Mind you, I did not say that others' opinions are worth nothing. It certainly is more pleasant to be liked than disliked, but we should tell ourselves the truth about such things: It is nice to be liked; and it is a nuisance if we are not, but it is not a tragedy. Paul said "It is a small thing for me to be judged by you," (I Cor. 4:3). Notice that he did not say "your judgment of me means nothing." He said it was a "small" thing compared to God's judgment of him. But the significant thing is that if we believe it is a tragedy if others do not like us, then we feel anxious about whether or not they do, and devastated if they don't.

5. Finally, practice behaving as you think a confident person behaves. One gets good at whatever he practices. Many people have for so long practiced derogatory thoughts about themselves, unflattering interpretations of situations, and insecure behaviors that they have become experts at these things. a reversal will require practice too, but such practice will be rewarding because it is easier to behave your way to a new feeling than it is to feel your way to a new behavior. Ask yourself the following questions. How would a confident person behave in this situation? What would a confident person say to others? What would a confident person say to himself in this situation? And don't be discouraged at occasional (or even frequent) failures in self-confidence. Remember, developing confidence is a "task," and it should be undertaken in the same spirit as any other task, and according to suggestion number two above.

Christians are taught to be humble, but genuine humility, as opposed to "acting humble," arises out of confidence, of knowing as Paul did that "I can do all things through Christ which strengtheneth me."

-8049 Brookshire Dr. Oklahoma City, Ok 73132

NOTICE

"The supply of my book, "THE LIFE AND TIMES OF KARL GLYN WILKS, AN AUTOBIOGRAPHY" is completely exhausted. I have made and sold 90 of them, each one numbered and autographed. The title is indicative of the contents. The author has been a member of the body of Christ for 61 years (since 1919) all of which time he has grown increasingly interested in The Word and The Faith, and has moved around over Texas, he has seen, heard, and read about many changes in the faith and practice of the Church of Christ -- some for the better -- some for the worse. In gathering information for the story, naturally much information was gathered on what others had to say about the church, its times and history of preachers, and places, which is included in the story. Beginning with the 1950's, the missions of Africa come into the story. In 1959 the gospel in Mexico began being reported. Pages total about 350, with contents and index.

If enough people want more of the book, I can run another batch. If the demand for it is limited, I do not plan to make any more. The price must be increased to \$20.00 each plus \$1.25 mailing, plus \$1.00 State and City Sales Tax, Total price \$22.25, payable with order, and allow about two months to make the books. It is a source reference book about a man and a movement. For more information write me at: 528 N. Main St. McGregor, Tex., 76657.

PREACHER NEEDED

The church in Richmond, Ind., C at 17th St., is in need of a preacher to come work fulltime with us. The brethren feel the congregation is not growing as it should. There is great opportunity here and if you are interested please contact me at: 1102 So. J St., Richmond, Ind. 47374. The amount of support is open for discussion.

-David H. Mabry

WHY DO CHRISTIANS WORSHIP...

(cont'd from page 7)

all, and also the other old testament commandments (which we have learned is called "the law" - Jn. 1:17, Rom. 3:19 & 6:14 & 8:2-3 & 2 Cor. 3:1-16).

Where can we read where part of "the law--given by Moses" (Jn. 1:17) is binding, and the other parts are not binding?? We read in James 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all!" I here give a few quotations from "the whole law," so you can check your record, and see if you "keep the whole law", or "yet offend in one point"! -Ex. 16:29 & 35:3 & 31:15 & Num. 15:32 & 35, "see, for that the Lord hath given you the Sabbath,--abide ye every man in his own place, let no man go out of his place on the seventh day.--Ye shall kindle no fire throughout your habitations upon the Sabbath Day.--Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death.--All the congregation shall stone him with stones without the camp."

I don't see how God could have given us that information in plainer language than He has. He has revealed unto us that His word, the Bible, contains two covenants, testaments, wills. That His first will, the old testament was to fleshly Israel, a Jewish nation (Deut. 4:12-13 & 5:1-15 & 1 Kings 8:21 & 8:9 & Neh. 9:6 & 13-14 & Jer. 31:31-32). It was only to last until Jesus came and took it out of the way and gave us God's last will and testament as we will not notice.

God's second will, the new testament is to spiritual Israel of all nations (Jn. 1:17 & Rom 3:19 & 6:14 & Gal. 4:21-31 & 3:9-19/16/ & Heb. 8:6-13 & 10:9 & 2 Cor. 3:6-16. May God give each of us an honest and open heart to study all Bible subjects and to follow His great revelations is my prayer. P.O. Box 538, LaGrage, Ga. 30241.

WHERE IS GOD?

By Paul Walker

America's first astronaut to orbit the earth, John Glenn, was asked after his historical flight to name his favorite Bible verse. No one was surprised when he quoted the words of David found in Psa. 139:9-10, "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." David never lived in the Space Age. He never rode above the white, fleecy clouds in a jet. He never experienced what John Glenn experienced on that spectacular day, Feb. 20, 1962. Yet, he knew that God was up there where American astronauts would one day soar. David was quite familiar with clouds. Having been a shepherd he had studied the heavens. He was convinced that God was up there. He expressed that certainty another way in 2 Sam. 22:11, "And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind."

I fancy David, the young shepherd boy, lying upon a green hillside in his native land on a lovely summer day. He watches the fleecy clouds above him while the sheep graze contentedly about him. As the clouds gently bump into one another and form shapes and shadows he smiles and whispers a truth which later showed up as a beautiful phrase in one of his songs-- "...who maketh the clouds his chariot: who walketh upon the wings of the wind..." (Psa. 104:3)

Who today can fly above and through the clouds and not see God? Who is the one who can sit inside a jet twenty thousand feet above the earth and not be moved by the thought of God, as he looks down upon the clouds? At one

moment the clouds are above him. The next moment, he finds himself inside them. Then, as if in a fairyland, he is suddenly flying through a grand canyon of clouds! Who, I repeat, can take such a flight and not see God?

As Christians, may we never forget that the first four words in the Bible are: "In the beginning God..." Therefore, it matters not how high we may fly or how deep into the sea we may be lowered, we cannot lose God.

Where is God? He is everywhere. Look up and see Him in the clouds. Look around you and see Him in the beauties of nature. Listen and hear Him in the whisper of the wind.

-2701 Halifax Odessa, TX. 79762

OUR DEPARTED

Newman— Bro. Billy Newman, born Oct. 9, 1956 in San Diego, Ca. departed this life Aug. 6, 1980. His death was very unexpected. Billy was baptized in April of last year. He is greatly missed by his parents, Bro. and sister Keith Newman; his brother, Phillip; his sister, Anneta Clark, all of the El Cajon, Ca congregation. The singing by this congregation was some of the most beautiful I have heard. Brother Larry Lay spoke words of consolation and warning along with this writer.

-Marvin Fisher

Hobbs— Cleve Hobbs was born January 26, 1887 in Sebastian County, Arkansas and departed this life September 7, 1980 at the age of 93 years, 7 months and 11 days. He is survived by 5 daughters, 4 sons, 52 grandchildren, 60 great grandchildren and numerous great great grandchildren, nieces and nephews. I had visited Bro. Hobbs on numerous occasions in the rest home, where he resided, and on occasion when he was in the hospital and he never once complained. Bro. Jack Cutter spoke words of comfort and exhortation to those who were left behind to mourn the passing of Bro. Hobbs assisted by the writer.

-Jackie C. Lee

Sneed— Eva Mahala Sneed was born June 28, 1882 in Newton County, Mo. and departed this life Sept. 7, 1980 at the age of 98 years, 2 months, and 10 days. She was married to Brother Noah (Doc) Sneed in 1929 and they made their home in Stroud, Okla. until he passed away in 1965. Sister Sneed subsequently moved back to Mo. and lived in various nursing homes of the area. Sister Sneed was a lovely Christian lady and we will sadly miss her as we visited her regularly during the past five years. She always had a cheerful attitude, a bright outlook on life. She never wanted to be a burden to anyone and looked forward to the time when the Lord would call her home. Surviving are a number of nieces and nephews. Funeral services were conducted at McQueen Chapel in Wheaton, Mo. Graveside services and burial were at the beautiful cemetery in Stroud, Okla. It was my privilege to conduct the services and to be assisted at the grave side by Brother Ray Roe.

-Roy Lee Criswell

Borum— Beulah M. Bourm a faithful member of the church of Christ was born Oct. 1, 1890 at Silver City, N.M. and died after a brief illness at Cox Medical Center, Springfield, Mo. Sept. 5, 1980. She resided at Marshfield, Mo. and was a member of the Niangua congregation. She is survived by 3 sons: Nathaniel, Stockton, Cal., James, Marshfield, Mo., and Alfred, Rio Linda, Cal.; 4 daughters: Mrs. Leota Breshier, Black Canyon City, Ariz., Mrs. Edith Riddle, Manteca, Cal., Mrs. Zula Blankenship, Olivehurst, Cal., and Mrs. Mildred Riggs, Pine Bluff, Ark.; 2 sisters: Mrs. Florence Shropshire, Jenks, Ok., and Mrs. Lela Warren, Kingsburg, Cal.; 29 grandchildren, 65 great grandchildren, and 25 great great grandchildren.

(continued on page 10)

HONOR ROLL

You will find listed below the names of those sending us subscriptions from Sept. 10 to Oct. 10 and opposite the name the number of subscriptions sent. Again, we express our thanks to all of you for your consistent work in helping get the paper into as many homes as possible. We appreciate every word and deed in behalf of the paper, and we especially appreciate so many of you who renew promptly making our job so much easier. Please, check the following and report any errors to us:

James Lankford-8; Jerry Cutter-7; Lonnie York-3; Tommie Jackson-3; Jean Steffes-3; Mrs. Cleta Whitthack-3; Jackie Lee-3; Alton Bailey-2; Gail Johnson-2; Clara Elliott-2; Mrs. Charles Jordan-2; Randy Meents-2; Paul Walker-2; Don King-2; Bill Page-2; Evans Fuller-2; James Shaw-1; Steve Bobbitt-1; L.A. Shipley-1; Don Wilks-1; Calvin Parker-1; A.H. Miller-1; L.D. Welch-1; Neoma McCracken-1; Ouida Greenwood-1; Randy Odom-1; Helen Duvall-1; Susan Johannesen-1; Madeline Moberg-1; James Pilkington-1; R.W. Diamond-1; Willie Berna-1; Virgie Olive-1; John Boettler-1; Karen Niswonger-1; A.H. Phillips-1; Hosea Sifford-1; Oliver McCombs-1; Don Corson-1; Glen Osburn-1; J.W. Weger-1; E.A. Newman-1; Robert Snodgrass-1; Grady Carroll-1; Danny Morehead-1; Geneva Willis-1; Harland Allen-1; Anna Southern-1; Timothy Staggs-1; Bessie Ward-1; Frank Boyer-1; Howard Cole-1; Jerrel Caffey-1; Sondra Ferguson-1; Fern Jenkins-1; Buster Boyd-1; R.M. VanStavern-1; James Davis-1; Merie Loftis-1; Glen Brown-1; Tom Allington-1; Mrs. Bobby Moore-1; Lowell Smith-1; Della Stone-1; Mrs. E.C. Wilson-1; Weldon Brumley-1; D.B. McCord-1; Jack Wilson-1; Jack Cutter-1; James Orten-1; Johnny Elmore-1; Bobby Cunningham-1; Earl Helvey-1; Betty Chalmers-1; Ronny Wade-1; Frank Staggs-1; Buddy Kessinger-1; Roger Scott-1; Carl Hurd-1; Ray Smith-1; Total-112.

WORDS OF ENCOURAGEMENT

"We look forward each month to reading 'Old Paths Advocate'"

-Sue Elliott, Bakersfield, Cal.

OUR DEPARTED

(cont'd from page 9)

Services were held at the graveside where words of comfort were offered. Interment was in Mesa Cemetery, Mesa, Ariz., where her husband is buried. The writer officiated. (Note- We are sorry this reached us too late for Oct. issue-Ed).

-H.W. (Bill) Reece

White— Netha. While in Indiana a few weeks ago we were called upon to conduct the funeral service for sister Netha White. She was born Nov. 30, 1906 and departed this life Aug. 11, 1980. She had been a member of the Breeze Hill church for a number of years, and a resident of the Huron community prior to her death. Surviving are five sons. It would be difficult for me to express my feelings for this family. Sister White was a very gracious lady. Her husband preceded her in death by nearly 25 years, thus leaving her with the awesome task of rearing and caring for the boys. I don't think I know a finer group of men, than these boys are. They are among my dearest friends. This in itself is a tribute to her and her husband who did not live to see the full fruition of his labor. A large crowd assembled at the Haverly Mortuary in Mitchell, Ind. for the memorial service. The floral offering was beautiful, with singing being provided by the members of the Harrodsburg congregation. We extend our deepest sympathy to Merlin, Byron, Don, Charles and Ronald. May they look through the tears of the present to that beautiful day of reunion "tomorrow". Bro. Walter Hunter very ably assisted in the service.

-Ronny F. Wade

Jameson— Glen Vernon Jameson was born in Alhambra, Texas, Oct. 28, 1907. He left this world for the next Sept. 12, 1980, at the age of 72 years, 10 months and 14 days. He and his faithful wife Catherine were united in marriage, March 8, 1929 at Boise City, Oklahoma. To this union 3 children were born. Their first born, a daughter, Betty, passed away in November, 1939, at the tender age of nine. The family moved to Okla. City in 1942 and have resided there since. Left to grieve his passing is his wife; two sons, Robert, of the home and Charles, of Okla. City; one brother; three sisters; and three grandchildren. Glen obeyed the Gospel in 1960 under the preaching of Bro. Fred Kirbo. Glen was a quiet man of few words and chose not to do those things that would call attention to himself. But when he spoke, his words were filled with the peace and grace of a Christian and his quiet life was a living testimony of the salvation that he had found in Christ Jesus. It was my privilege to have known him all my life, and I have been blessed by it. The memorial service was well attended and the singing (some of the most beautiful I've heard) was rendered by his brethren of the Capital Hill congregation. Bidding farewell to this good man makes us all look forward even more to the great day of reunion in the sky.

-Don Pruitt



E.A. Newman,— 1039 Garden Highway, Yuba City, Cal. 95991, Sept. 25— Please note my new address as we are moving back to Yuba City from Fortuna. I enjoy the paper very much and believe it should be in every home. The church here at Carlota is doing well, we have nearly 30 in attendance, two have recently been restored.

Ronny F. Wade,— 707 Pearson Dr. Springfield, Mo. 65804, Oct. 9— During the month of August we had the privilege of conducting meetings at Lawrenceburn, Tn. and Harrodsburg, In. Both were well attended and the hospitality of brethren was outstanding. Since our return home we have preached at a number of places in the area. The work in our part of the country continues to make good progress, for which we are thankful. The Lord willing I will be with the church in West Chester, Ohio Oct. 16-19, Hartwell, Ark. Nov. 7-9 and Ft. Smith, Ark. Dec. 6-7. We look forward to these engagements and the opportunity to work with those we have learned to love through the years. May the Lord bless His work and His people everywhere.

Carl M. Johnson,— 1124 E. 8th, Ada, Ok 74820, Oct. 10— We just concluded a very good meeting at Fremont, Cal. The meeting resulted in one baptism and three confessions of faults. It was a pleasure to be associated with Don King and the other Fremont brethren again. We are now in the midst of a meeting at the Fair Oaks congregation in Sacramento. Lord willing, our next efforts will be at Lodi, Cal. and Lebanon, Mo. After the Lebanon meeting, my family and I look forward to our return home to Ada, and the opportunity to stay home for a couple of months. We offer our sincere thanks and appreciation to all those with whom we have worked this year. We continue to solicit your prayers for our work's sake.

Roy Lee Criswell,— Rt. 2, Box 142, Cassville, Mo. 65625, Oct. 13— The work here in Cassville continues to progress. We continue to visit door to door and conduct studies with those who will. Lord willing, Bro. Bill Ferguson will conduct a short meeting for us Oct. 31st-Nov. 2nd. We are looking forward to holding a 10 day meeting Oct. 17-26th at the congregation at Sharonville Ohio. It will be good to be with those brethren again and also Barney Owens. Our next meeting will be Nov. 7th-9th in Harrison. Ark. We look forward to visiting with Brother Jimmy Smith who labors there. Pray for me and mine.

Ricky Martin,— 620 Evergreen Dr., Woodstock, Ga. 30188, Oct. 9— The church in Marietta is progressing. We have recently had some new arrivals in this area begin attending our services. We are working with them and hope they will take their stand with us. I was recently privileged to hold a meeting at the West Point, Ga. congregation recently. We had good outside interest and many of the surrounding congregations were good to help out. We were glad to have preaching brethren Alton Bailey, Frank Staggs, and William St. John in attendance. The Atlanta area is very large and we are attempting to build up the church in this area. If you know of anyone nearby that we can visit, please let us know. We ask you to remember us in your prayers, but above all, remember the work here.

Tommie J. Jackson,— 1648 E. Flora, Ontario, Cal. 91764, Sept. 29— It has been sometime since I have written. We have heard many good sermons from many good preachers. Larry Lay and Mike Fox come once each month; Don McCord was gone all summer but is now home again; Wayne Fussell and Jimmie Smith were both here for meetings; Roy Lee Criswell, Glen Ayers, Glen Ballard, Ron Willis, all have been here one or more times. If I have missed anyone I am sorry. We also heard many at N. Hollywood at the Labor Day meeting. Bro. Chester King is to be at Covina, Nov. 26-30; Jerry Dickinson, Dec. 6-14; then Bro. Bill Roden will be at Norco, Oct. 17-26, and Bro. Lynwood Smith at Huntington Park, Nov. 14-23. We look forward to hearing all of these. We enjoy the **Old Paths Advocate** very much, both field reports and good articles. Keep up the good work.

Orville Lee Smith,— 409 W. 3rd, Joplin, Mo. 64801, Sept. 30— The congregation formerly meeting at 407 E. 20th in Joplin now meets at 1302 Duquesne Rd., in Joplin, Mo. Services at 10:30 A.M. and 6:00 P.M. On Sundays and 7:00 P.M. on Wednesday evenings. We are having good crowds. My meetings this year have resulted in several baptisms and confessions of faults. My family and I extend thanks to all who cared for us and were concerned when our son and daughter-in-law were killed. A special thanks to Bro. Don McCord who was so wonderful to us and gave such great comfort at a very difficult time. Please continue to pray for us. May the Lord bless all of His servants. My phone number is: 782-4224.

R.B. Roden,— 112 Kelly Dr., Moore, Okla. 73160, Oct. 8— Our meeting with Bro. Ron Willis this year was well attended and we had good cooperation from other congregations of the area. The church at Moore is still growing even though we have had 12 or more families move to other areas since we began here. We are working hard to reach others, and still have our home studies with some who have not yet obeyed the gospel. Our meeting at Sentinel, Ok. was an enjoyable one with good outside interest for which we are thankful. Wife and I were reared at Sentinel and got to see so many of our friends while there. I had a good meeting at Cedar Creek in Ark. though it was just a weekend. I preached on radio on Sunday morning there and go back next year for a full meeting. I go next to Norco, Cal., Oct. 17-26; Porterville, Cal., Oct. 27-30; Modesto, Cal., Oct. 31-Nov. 9; Tucson, Ariz., Nov. 12-16; then to Tampa, Fla., Nov. 23-30, for the Thanksgiving week. Do pray for us in the work.

Paul Walker,— 2701 Halifax, Odessa, Tex. 79762, Oct. 8— Greetings from West Texas! Next week we are to begin a daily radio program called, "A Moment With The Master". It is a joy to work with Mearl Van Stavern who is a willing and able workman; also, a pleasant and congenial companion who goes about doing good in a positive way. Sammie Duncan, a school teacher, is also a fine Bible teacher and we all admire his willingness to edify the church. Indeed, all the brethren here cooperate splendidly. In Midland recently, in the beautiful home of Art and Nan Oestmann, we shared mutually in celebrating the birthday of our friend and brother, Harland Allen. The brethren there consider him special. They love him and feel his love in return. May none of us be blind to the needs of those who now stand in the sunset of life. Bro. and Sis. Combs of Big Spring celebrated 50 years of marriage last month. We love them and wish for them continued happiness in the Lord.

Miles King,— 1525 Ann Arbor Dr., Norman, Okla. 73069, Oct. 8— Recently, Bro. Lonnie York and I worked together in a meeting at Poteau, Okla. This congregation formerly meeting at Summerfield has now moved into their own building in Poteau at 1200 Grady Ave. It was good to work with Lonnie in this effort. We were glad to have visitors from near by congregations at Ft. Smith and Tucker. Sept. 8-14, Jerry Cutter and I were with the brethren at Beaumont, Tex. for a meeting. They are few in number but welcome preachers to drop by. We were treated with good hospitality. This past weekend I held a short meeting at Mineral Wells, Tex. It was so good to be associated with the Melvin Blalock family again and to be with the brethren there once again. Oct. 13-18, are the dates of the Lawton, Okla. meeting. I plan to help with the new congregations at Poteau and Jennings, Okla., this winter.

Jackie C. Lee,— Box 833, McAlester, Okla. 74501, Oct. 7— The work here seems to be going well with crowds better than they have been in quite some time. A number from time to time are absent due to sickness. We now have

a new family who have moved here- Rick and Marilyn Sprague and daughters, Stephanie and Shana. We appreciate them for their dedication and willingness to sacrifice comfort and gain for the cause of Christ. The brethren seem to have a greater desire to serve the Lord, they are doing more of the teaching and have begun a weekly Bible study from house to house which has generated much interest and enthusiasm in a study of God's word. Bro. Randy Tidmore and I are now in a mission meeting at Wright City, Ok. The brethren from the three congregations in this part of Okla. have been wonderful in their support of the meeting, and much appreciated, as well as the attendance of the Bill Verner family who were here the Sat night of the first week of the meeting. There are plans for other meetings, Lord willing, in southeastern Okla. If you know of people we can contact please let us hear from you. Here are 3 subs. Lord bless the faithful.

Paul O. Nichols,— 147 Bay Bury Lane, Jackson, Ms 39212, Oct. 8— Another was baptized at Jackson, Sept. 7— a lady who was Baptist. The Lord is blessing, and to Him we give the glory. Another Baptist of the same congregation was at worship service last Lord's day for the first time. The potential for growth seems better now than at any time since this work began. We are fortunate to have Mark Elliott and family at Jackson. He is capable of taking over and doing anything that needs to be done when I must be away. At Fort Worth (Fossil Creek) we had a wonderful meeting. We had good cooperation, crowds, interest, and results. There were four baptisms and about 28 or 30 confessions and restorations. It was a thrill to have a part in it. The trip to India is several weeks away. Bro. Jim Franklin and I plan to leave when all the preliminaries and "red tape" are dispensed with, the Lord willing. Our thanks for the phenomenal response of the brethren to this opportunity that has been presented to us. Bro. Gayland Osburn is doing a wonderful job coordinating this business. A debt of gratitude is owed him. Brethren we need your prayers, please.

E.H. Miller,— P.O. Box 538, LaGrange, Ga. 30241, Oct. 9— The church here is still pressing forward, souls are still being saved, and saved souls are still growing stronger. Brother Don Pruitt of Ada, Okla. is now with us in a wonderful meeting giving us some wonderful sermons, and I mean sermons, not sermonettes. I'm afraid some spiritual people are not getting enough spiritual food to keep them strong and healthy. The Lord willing wife and I will be in a week-end meeting at Greenville, S.C. Oct. 25th and 26th. Who said **MIRACLES NEVER HAPPEN TODAY? and you are only young once?** Well, who ever it was made a mistake; for wife and I were in our twenties when we got married 50 years ago, and we sure had many many friends and loved ones at our **Fiftieth Wedding Anniversary** in September! After all that I still feel **FORTY!** It was wonderful to see so many friends and loved ones from across the nation. Christians tied together as brothers and sisters in Christ Jesus, Of whom the whole family in heaven and earth is named, are in the Bible said to be as lively stones, built up a spiritual house in whom all the building fitly framed together groweth unto an holy temple in the Lord! Yes, it is **A MIRACLE** that the word of God and the church for which it stands is still in existence today (God's word as the Christians' spiritual food and **THE CHURCH** Jesus built over 1900 years ago; still standing as a house of worship, where Christians can worship God **IN SPIRIT AND IN TRUTH** (John 4:23-24) Yes, and it will still be standing when Jesus comes for the **JUDGMENT**, for that is where **JUDGMENT** will begin (1 Pet. 4:2-19, 1 Tim. 3:14-16 & 2 Tim. 3:12-17). Brethren and sisters, let us be careful, and work a little harder **IN THE VINEYARD OF THE LORD** (Mt. 20:1-8).

Jack Cutter,— 12321 E. 14, Tulsa, Ok. 74128, Oct. 1— It has been awhile since last reporting. The work here

continues and has been exceedingly blessed. There has been several additions recently and in the past by baptism. Also, several families have moved here. Bro. Dale Wellman of Huntington, West Va. and Bro. Gary Cannon & family of McAlester have recently moved to Tulsa, thus, strengthening our teaching and singing capabilities. We also have an on-going teaching development effort for young members and new converts. It has produced some fine capable teachers. Earlier this year, we established a congregation at Jennings, Okla. (about 40 miles west of Tulsa) to benefit a few of our members living in that area and with the hope of evangelizing the area. There are about 10 members attending there with attendance ranging up to 30. With the help of several nearby congregations, the Jennings church now has their own place of worship. They purchased a church building from a denominational group and it is well suited to our needs. Recently, James Orten preached for us. He left us all uplifted. May God bless all!

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca. 94538, Oct. 15— I just returned home from an enjoyable meeting at Ada, Okla. This was our third meeting with them since 1975 and resulted in 8 confessions of wrong and one restored. The meeting house was nearly full almost every service and we left them anxious to get on with the work of saving souls. I made my home with Bro. and Sis. Walker Hisle and enjoyed it very much. Also stayed a few nights with the Roger Cosby family and equally enjoyed my stay with them. We begin in Auburn, Ca. Nov. 1 and anticipate a profitable work for Christ there. Bro. Carl Johnson held us a good meeting here in Fremont recently, baptizing one and taking a number of confessions. Since the meeting closed we were happy to baptize two more into Christ, also one or two more have confessed error and asked prayers. It has been my pleasure to visit with Johnny Elmore, Stan Elmore, Ed Bullard and families recently while in Okla. Too, we just had a wonderful visit with the Gordon Prince family of Jacksonville, Fla., here in our home this week. We have enjoyed visiting with them a number of times while in meetings at Jacksonville, and it was a real pleasure to have them with us for a few days and nights. Today, as I am working on *Old Paths Advocate* (getting the copy ready for the printers, etc.) I am sincerely thrilled at reading of the good preaching and results in various meetings by our preaching brethren throughout the Brotherhood. God grant that all may work together in peace and harmony for the good of the Cause. We need to remember that it is not how much personal glory or praise we may receive that really matters -- but the amount of good accomplished for the Cause of Christ. All we do in His name must be done with heaven in view. That is what will last.

Johnny Elmore,— 419 K St. S.W., Ardmore, Ok 73401, Oct. 10— Billy Orten held a meeting for us here Aug. 17-24. I think he did some of the best preaching I have heard him do. The church was strengthened. I am thankful for men like him. Sept. 24-28, Sally and I were in a meeting and study with the Hillcrest congregation, near Brookhaven, Ms. We spent three nights on the study of the eldership. It is encouraging to me to see them interested in having the ideal church government. They have set a date on which they plan to ordain men to the work of elders. I am seeing some signs that this is becoming a long-overdue

trend. I am scheduled to meet DeArthur Yandell, a Free Will Baptist preacher, in Oklahoma City on November 10, 11, and 13. The first two nights we will discuss the plan of salvation, and the last night whether footwashing is a church ordinance. This debate will be held in the Trinity Free Will Baptist Church, 5400 S. Blackwelder, in Oklahoma City, probably beginning at 7:30 P.M. I appreciate all those who backed me up in the debate with the same man in Ardmore last May, and I encourage all who can to attend. I would also remind everyone that the New Year Meeting in Oklahoma will be in Ardmore this year, Dec. 26-31. We are looking forward to having Bro. Lynwood Smith in charge. We will try to have an announcement next month.

Please Note: The debate mentioned above has been called off by the Baptist preacher, DeArthur Yandell, his reason being a fear that it would cause division in the church. I am not surprised. The denominational world has never opened its doors to a candid discussion of the truth.

Gerald D. Hill,— 7405 Tunbridge, Ft. Worth, Tx. 76118, Sept. 15— The work in the Dallas- Ft. Worth area continues. June 29 marked the end of the TV work in this area, the brethren decided air time cost had become prohibitive. My thanks to area brethren for making me part of this great work. All of us give God the glory for the programs success. Forty souls were converted over a 2 year period. We enjoyed the Sulphur meeting and appreciated the manner brethren Don Pruitt and Larry Lay conducted it. My thanks to the Sulphur brethren for selecting Bobby Pepper and myself to conduct next years meeting. July 4-13, we held an enjoyable meeting in Sand Grove, Tex. Bro. and Sister Alton Coldiron shared their home with us. We have grown to love them even more. Outside interest was good. The meeting closed with a baptism and one confession of fault. Aug. 1-10 we conducted a meeting in Slocomb, Ala. which resulted in good crowds and 27 responses to the gospel. It was good to visit among these brethren with whom we worked nearly 3 years. We made our home with Ralph and Cathy Hornsby. Their hospitality will be remembered. The meeting in Cassville, Mo., resulted in a man and his wife taking their stand for truth in worship and against digression. Our stay in the home of Roy Lee and Zelda Criswell was spiritually uplifting. We appreciate them for their works sake. Aug. 20, I preached in Athens, Ala. Our visit with Bobby Pepper and family was enjoyable and uplifting. When we returned home it was "Texas Labor Day Meeting" time. And what a wonderful meeting it was! Sixteen gospel preachers from several states presented soul stirring sermons from God's word to crowds reaching near 500 in number. It was my privilege to work with Bro. Joe Norton and brethren of the host congregation, Trentman Ave. in Ft. Worth. Bro. Paul Nichols just closed a meeting at Fossil Creek, in Ft. Worth. The building was filled most services, the preaching was outstanding and the Lord blessed with 40 responses. We began working with the Trentman Ave. congregation in Ft. Worth, Sept. 1. A young lady, who worked with my wife, and her brother were recently baptized. Three young people brought up in the Trentman congregation have recently obeyed the gospel. We look forward to a good work with this congregation. May God continue to bless everywhere the gospel is preached. (Note- We are sorry this reached us too late for Oct. issue-Ed.).

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

OLD PATHS ADVOCATE

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

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

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CHRISTMAS By Alton B. Bailey

Christmas is a time and season many of us have engaged in many years of our life, enjoying the music, decorations, lights, gifts and feeling it brings which I fail to see how any could deny. Like our parents before us, we never thought of it as being wrong (or even questionable) knowing all the time that it was a season filled with lies, falsehoods, deceptions and hypocrisy; yet, we did not want to think of it as being wrong and did not want to give it up.

As a child, no doubt, it was one of the happiest and most thrilling times of my life when Christmas would come around with its gifts, candy and fruits. When my children were born I enjoyed the same thing with them that our parents had with us as children.

You see, I am no stranger to the involvements of Christmas. We enjoyed it all the way. It was one thing I did not want to give up. I tried to hold to my religious convictions as a child of God and celebrate this pagan religious day at the same time.

I even comforted myself with the idea I would not allow any such lies as the mysterious Santa Claus to enter our practice. I would not in anyway consider it a religious act. I would celebrate it only as a custom of the times just as national holidays are observed, etc. I refused for years to ever consider the question in light of God and eternity for which I have long repented.

I might say just here, after what I consider a thorough study of the matter, I Still do not believe it to be any more wrong to have family and friends over for lunch or give someone a gift, be it child or friend, on December 25th than July 25th or any other day of the year, so long as it is not done in honor of the pagan festival - Christmas.

Please, before dismissing this article, read the following pages. Our desire is to inform Christians where such a practice, as many observe, originated, then with a degree of knowledge decide for themselves what they will do in light of Paul's statements in Gal. 4:10-11, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

CHRISTMAS

Christmas is a mixture between paganism and Christianity. Though it maintains the name of Christ, it also maintains the word "MASS"; the mass with its rituals, elaborate ceremony, pagan praying for their dead, etc. Since Christ stands for one thing and mass for another, we can see an attempt to merge two conflicting systems. It would be nothing less than to pollute the Holy name of Jesus by attaching the name of Christ with the word mass, a pagan and heathenistic ritual. God, through the prophet, said in Ezek. 20:30, "Pollute ye not my name no more."

Since the word Christmas is not to be found in the Bible, let us see what encyclopedias say about it. Quoting from the **Catholic Encyclopedia**, 1911 edition and published by the church, "The first evidence of the feast is from Egypt.

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THE PREMILLENNIAL MISTAKE By Doug Edwards

I am told that well over 90% of the Protestant world embraces the doctrine of Premillennialism. Premillennialism is basically the idea that Jesus will come to this earth and reign for a thousand years in His kingdom. It seems that this subject is always brought up whenever I discuss the Bible with someone who is not a member of the church. This particular doctrine is taught everywhere. How many times have you ever heard a preacher or someone else declare that the "signs of the times" are right for the coming of Christ and the establishment of His millennial kingdom? Every event that happens in the Middle East today is supposedly in fulfillment of Biblical prophecy. We are told the Antichrist will emerge soon and that Armageddon is right around the corner.

The Premillennial doctrine has been around for many years, but why is it that lately it seems so popular? The following reasons for the popularity of Premillennialism come from a book entitled **The Kingdom of God and the Planet Earth** by Jim McGuiggan. First, there is the fear element. If what these individuals tell us is true then the world is in for the worst disaster she has ever seen. The earth will experience nuclear wars, famines, droughts, pollution on a world-wide scale, epidemics of horrible ulcers, giant earthquakes and much more. Anyone who can make us afraid can get our attention. Second, there is a longing for peace and prosperity. We are constantly exposed to bad news. Through the mass media all we hear of is war, murder, crime, recession, energy crisis, political corruption and other depressing items. It is no wonder that an individual will get our attention if he speaks of an upcoming period of peace here on earth.

A third reason for the popularity of this doctrine is the propaganda side of it. We generally are a product of our environment. Advertisers know if they can get their product in front of the public loud enough, long enough and often enough that they can sell something. The same is true concerning Premillennialism. It is taught every where. Television and radio are preaching it, bumper stickers advertise it, books and magazines are teaching it and people are sharing it.

Perhaps the most important reason for the popularity of this doctrine is simply the "evidential" value of it. Many people, not too religious, have suddenly become religious because of "proof" that the Bible prophesied of the "oil embargo", the "Iranian situation" or some other current

(continued on page 3)

THE CHURCH IS THE CONCERN OF EACH CHRISTIAN

By C.A. Smith

Well, the election is finally over: and to tell the truth, I'm glad! I had really gotten fed up with all the hullabaloo that accompanied the campaigns of the candidates, didn't you? I have long believed that we who are citizens of the "Heavenly Kingdom", have little or no business getting so excited and involved in 'such like'. In fact, I have found without exception that brethren who are overly involved, are usually little concerned about the church and its progress or lack of progress. Surely it is high time that we all realized that there are Kingdoms of men; and then, there is the Kingdom of God.

And I ask you dear readers, to whom do we owe our allegiance and which has first priority in our lives? I believe that it is high time that we be honest with ourselves and really search our hearts as to where our interests lie and to what we actually give our time, talents, and resources. Why, I've known brethren who could tell you all about the party that they are affiliated with, the candidates that represent their party, etc., with great boldness of speech. Why, these are not afraid even in the face of their counterparts to say, "I'm such and such", and then give several good reasons.

In other words, they are very enthusiastic supporters of the political cause which they have espoused. Everytime you see them they are always ready to put in a good word for their party or throw a jab at the other one. If you are foolish enough to question them on their platform, oh my, you will find yourself in for it. They are really staunch defenders of their cause. That's strange to me, in view of the fact that rarely, if ever, do I hear them talking about

Christ and His Kingdom. Never heard of them going out and telling someone else about the advantage of being a Christian and the disadvantages of being affiliated with the other party, Satan's Bunch. Boy, we sure could use some of their zeal to promote Christianity; but they just can't spare the time. You know the reason for this, don't you? It all boils down to this: They are just not sold on Christ and His Kingdom. They are just not as interested in seeing His Kingdom advance as they are the kingdoms of men. Shame! Shame!

And you know what is true of the avid political supporter is also true of anything else that might prostitute ourselves, our time, and our resources. Be it sports enthusiasts, the ones who put their job first, or even the ones whose only interest is their families and their welfare. It appears to me that we have relegated Christ and His Church to a mighty low estate. Surely we must know that the Lord is displeased with such.

My prayer to God is that members of the Lord's church will change their attitudes and show this old world who they are aligned with and what they stand for. Won't you dear Brother or Sister begin today to show your love and concern for the church? Begin by telling someone about the Christ whom you have found and the abundant joy that living for Him has brought you. If you are willing to give yourself and all that you have in His behalf, you will never be happier; and I can assure you that you will never regret it. Why don't you give it a good try and see what happens?

-810 NW 6, Andrews, Tx. 79714

CHRISTMAS

(cont' from page 1)

Pagan customs centering around the January calendar gravitated to Christmas."

The *Encyclopedia Britannica* in its 1946 edition has said in this way, "Christmas (i.e., the mass of Christ) Christmas was not among the earliest festivals of the church." Therefore we are forced to accept the fact that Christmas was not instituted by Christ or the apostles, nor that of the Bible. It was picked up afterward from paganism.

Many reliable records show that Christmas was not observed, either religious or non religious, for the first two or three hundred years after Christ. The custom, with a form of modification from the celebration of Nimrod, a heathen god, was allowed into the Roman church by the 4th century A.D. It was not until the 5th century that the Roman church had ordered it to be celebrated as an official christian festival.

From a Biblical standpoint, it was the death (not the birth) of a person that people celebrated. For example, the communion as set forth in the New Testament in 1 Cor. 11:26, Paul said, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

A feast was established in memory of Christ's birth in the 4th century and in the 5th century the Roman church ordered it to be celebrated forever on the day of the old Roman feast of the birth of Sol (Saturn or Nimrod). Since there is no record existing that tells us when Christ was born, doesn't it seem a little strange, that if it had been God's plan that we observe or celebrate the birth of His son, that He did not give us a time, leaving it so uncertain as to when he was born?

It was a Catholic Bishop, Liberius of Rome, not God, that commanded the birth of Christ to be observed forever on December 25th. That was in the year A.D. 354.

WHEN WAS JESUS BORN?

As to the day or even the month, no one can say but many proofs can be given to show that Jesus was not born in the winter (December 25). Notice in Luke 2:8, "There were in the same country shepherds abiding in the field, keeping watch over their flock by night." This could never have

happened in Judaea in the month of December. The shepherds always brought their flocks from the mountainsides and fields and corralled them not later than October 15th to protect them from the cold, rainy season that followed. Notice in Solomon 2:11, "For, lo, the winter is passed, the rain is over and gone;" also Ezra 10:9, "Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain." All of this will force us to the conclusion that Jesus was born not later than September since the shepherds were in the field keeping watch over their flock by night when Jesus was born, Luke 2:8-11. More than this, Joseph went to Jerusalem to pay taxes which a number of writers say was in the fall after harvest.

Since Christ was not born December 25th, how did this particular day come to be a part of the so called church calendar?

History has revealed that instead of this being the day Christ was born, it was, in fact, the very day and season on which the pagans for centuries had celebrated the birth of the SUN-GOD.

It is interesting also to note that December 25th was the day of the old Roman feast of the birth of Sol, one of the names of the SUN-GOD; not only him, but also the birthday of many other gods such as Osiria, Horus, Hercules, Bacchus, Adonis, Jupiter, Tammuz, and possibly others.

When the popularity of Jesus began to take hold, many people turning to him and recognizing him as the Son of God threw him in the pot with the other so called gods and gave him the same birthday to be observed. While many people were turning to Christ, they came bringing their old pagan customs and beliefs along with them, calling them by different names. But it is the same old pagan

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(cont'd from page 2)

SUN worshipping festival still practiced today, clothed in a better name not so offensive called Christmas.

The fact that the various SUN-GODS they worshipped in different countries were all believed to have been born at the same season, would indicate that they were but different forms of the original SUN OF THE SUN GOD OF BABYLON, the land from which the Sun worship originally spread.

December 25 (the birthday of the gods) was celebrated in Babylon with feast and drunkenness when all restraints of law were laid aside the same way many celebrate Christmas today. When this mid-winter festival came to Rome, it was known as SATURN being but another name of Nimrod, the hidden God. It was from this very feast at Rome that the merry-making of this season passed into the Roman Catholic Church and on down to our generation, flavored with their own deceit.

One writer said, "It is a matter of common knowledge that much of our association with the Christmas season, the holidays, the giving of presents and general feelings is but the inheritance from the Roman winter festival of (Saturn or Nimrod) the survivals of paganism."

THE CHRISTMAS TREE

Jer. 10:2-4, "Thus saith the Lord, Learn not the way of the heathen--for the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers that it move not."

This is a perfect description of the Christmas tree termed by the Eternal as "THE WAY OF THE HEATHEN". More than this, it was viewed in the passage as idolatry.

In the *LaGrange Daily News*, December 12, 1977, a statement appeared under the heading, "Nativity Scene Suit Filed" when Atheist Madolyn Murray O'Hair told reporters in a news conference that next to the holiday decorations she doesn't mind the Christmas tree, "because it is pagan and we are happy to see pagan symbols." (Words of an infidel!).

If it is a fact that the Romans got the idea of Christmas from the pagans and we got it from the Romans, then where did the pagans get it? It started with Nimrod, the grandson of Ham, son of Noah, just this side of the flood in the original Babylon. Nimrod was so evil that he actually married his mother. When Nimrod died, his mother-wife named Semiramis, propagated the evil doctrine of the survival of Nimrod as a spirit being. She claimed a full grown evergreen tree sprang up over night from a dead tree stump which symbolized her dead husband Nimrod springing forth unto new life in the person of Tammuz from the dead. She further claimed that on earth anniversary of his birth, Nimrod would visit the evergreen tree and leave gifts upon it. December 25th was the birthday of Nimrod. This is the real origin of the Christmas tree.

Through Semiramis' scheming and designing Nimrod's

PREMILLENNIAL MISTAKE

(cont'd from page 1)

event. They have been "shown" how the Bible and current events go together.

The Lord willing, I would like to present in the future some articles dealing with individual aspects of this false doctrine in Premillennialism. I haven't been preaching full time very long, but I have noticed that whatever affects us in our society will soon affect the church in some way. We need to be able to meet this doctrine. The Bible teaches us to "contend earnestly for the faith which was once delivered unto the saints" (Jude 3). We also are admonished to be ready to answer questions dealing with our faith (1 Peter 3:15).

-6820 Texas Road, Fort Smith, Ark. 72903

CHRISTMAS

mother-wife became the Babylonian "Queen of Heaven". Among other things, Nimrod became the son of heaven and through the generations of this idolatrous worship Nimrod, among other things became the son of Baal the SUN-GOD.

The idea spread and developed to the point that many nations have their legends about the sacred trees. Among the Druids the OAK TREE was sacred; with the Egyptians it was the PALM TREE; among the Romans the FIR TREE; and in our own country, the United States, it is the CEDAR TREE at Christmas time for whatever the reason.

History says that those trees were decorated with red berries and the Christmas tree recapitulates the idea of the tree worship. On this tree are put balls and glitter to sparkle and shine to represent the SUN-GOD, icicles to represent winter (the time of the feast), and holly and mistletoe representing the kindness of the new born SUN-GOD fire. All these things have been absorbed into Christmas display.

In this false Babylonish system, the mother and child (Semiramis and Nimrod reborn) became objects of worship. The worship of mother and child spread over the world. The names differ in various countries and languages. In Egypt it was "Iris and Osiris;" in Asia, "Cybele and Deoius;" in pagan Rome "Fortuna and Jupiterpuer," etc.

The mother and child idea also became popularized especially at Christmas time. Every year nearing December 25th, (or Christmas) you will still hear songs "Silent night, Holy night with its familiar "mother and child" theme with reference to Mary and Jesus.

PROPHECY

In at least ten Biblical reference, the green tree is associated with idolatry and false worship. Taking all this into consideration and comparing it with today's custom of decorating a tree at Christmas time, it brings us to a shocking conclusion that there is a connection.

This is not an implication that christian people today place Christmas trees in their homes to worship them. I DO NOT BELIEVE THEY DO! I am afraid, however, that the use of the tree is a carry over from paganism in a modified form; and the God of heaven would be displeased with his people using it as the people of the world do.

I feel sure, as christians, we do not look upon the tree or even the season as being Holy or Sacred; although we sometimes hear members singing and playing records, "Silent night, Holy night" as Christmas carols to their little ones and others alike and still say I do not take it as being holy.

One thing we do know, the world we are trying to influence does consider it Holy and Sacred. They sometimes even put it in their church house as evidence of their feelings which would only be common, since they came out of the Roman Catholic church and brought this practice with them. The Church of Christ did not come out of Catholicism; therefore, it should be different.

Regardless of the difference that may exist between the ancient use of the tree as compared with the present day custom, no one can deny it is a custom of men and God said, "The customs of the people are vain."

GIFTS

The *Bibliotheca Sacra*, volume 12, page 153-155, says "Interchange of presents between friends is alike characteristic of Christmas and the Saturnalia, and must have been adopted by christians from the pagans, as the admonition of Tertullian plainly shows."

Some will contend because the wise men gave gifts to Jesus when he was born, according to Mt. 2:1-11, it would be alright for us to give gifts at Christmas time. Note the passage says they gave gifts to Christ, not to each other. Doesn't it seem strangely odd, if Christmas is Christ's

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SHIPPING CLOTHES TO INDIA

In a recent letter sent to the brotherhood concerning help for a Brother and Sister J.B. Paul in India, it was advised that any parcels of clothing should be sent by air cargo to prevent having them stolen. I have just received a letter from Sis. Paul changing that advise. They have since been told by a customs agent that if "used clothing" is written on the parcels, that nobody will open them if they are sent by boat. This method of shipping is probably much cheaper although it would take quite a bit more time.

-Gayland L. Osburn

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OKLAHOMA NEW YEAR MEETING

The Church of Christ, 1012 1st Ave. N.W., Ardmore, OK wishes to invite everyone to its gospel meeting, commonly known as the Oklahoma New Year meeting, which will be held Dec. 26-31. Bro. Lynwood Smith will be in charge of the meeting, and the theme of the meeting will be the great question of David: "Is There Not A Cause?" (I Sam. 17:29). We are expecting a great spiritual feast with numerous gospel preachers present to preach and with lots of good, uplifting singing. The young men will have an opportunity to speak on the biggest night of all, Dec. 31. As is our custom, we will close out 1980 at the midnight hour with singing and greet 1981 with prayer. The last three days of the meeting will be conducted in the Civic Auditorium, 30 C St. N.W., in downtown Ardmore. There are numerous good motels in Ardmore, including Ramada Inn and Holiday Inn. I recommend the Best Western Inn as the most reasonable for the money; their rates: 1, \$18.72; 2, \$23.92 (1 or 2 beds); 3, \$27.04; 4, \$30.16. They have a toll-free number for reservations: 1-800-528-1234. We plan to keep as many in our homes as possible. Why not plan to have your heart warmed and your attitude lifted by attending this meeting?

-Johnny Elmore

ATTENTION PREACHERS

As a congregation that has been involved in foreign mission work, we would like to encourage some of our preachers to prepare themselves for work in different foreign countries. In particular, we feel there is and will continue to be a need for Spanish speaking preachers. If the work in Honduras develops as we expect, there will be a need for another preacher there very soon. But also, there is a need in Mexico and other places. If you have a desire to preach the gospel in other countries, we and others would like to hear from you. **Church of Christ, 85th & Euclid, Kansas City, Mo. 64132.**

THE PASSING OF BROTHER B.F. LEONARD

We have only brief and sketchy information regarding this sad event. However, word came today and was confirmed by a telephone call to Sister Leonard that Brother Leonard has passed away last night. We are so sorry to hear of this but are so happy to have the very real belief that we shall see him again someday. He had been in poor health in recent years and we had all been concerned for him. He was a preacher of the gospel of Christ and his quick wit in and out of the pulpit endeared him to everyone. He loved the truth and was unwilling to compromise in any way. I am glad to have known him and counted him a friend for many years. God bless the family. More complete details, etc., will be in the next issue, we hope.

-Don L. King

WHAT WOULD YOUR ANSWER BE?

I just read an article titled "When To Pray" about a recent prayer poll of several people including authors, educators, mothers, journalists and executives. One fellow responded: "I pray first thing first thing in the morning, last thing at night. I pray while walking to my car and walking from my car. I pray in the Spirit and I pray with the understanding. I pray long prayers and I pray short prayers. I pray when times are hard, I pray when times are easy. I pray when I'm in trouble and when I am victorious. I pray before I get on airplanes, on airplanes, and when I get off airplanes. I pray on the way to motels and in motels. I pray when I need something and when I get something. I don't pray nearly often enough." My friends, how would you respond to such a poll? What would your answer be? **Bill Ferguson, P.O. Box 232, Pratt, Ks. 67124.**

(cont'd from page 3)

CHRISTMAS

birthday and presents are handed out, that everyone receives a gift but Christ? Many religious writers have emphasized the fact that as the Christmas season comes on the contribution goes down considerably, so the Lord is really left out.

Let us notice also that the gifts presented were not in honor of Jesus' birthday because it was a later date when they came inquiring for the child Jesus who was born King of the Jews! The fact that Jesus was laid in a manger was not because of poverty but because there was no room for him in the inn. That is, all the rooms had been taken and they were overcrowded. He, no doubt, did not stay there after the gathering of the people disbursed and returned to their homes. Therefore, the scene of the wise men coming to the crib to offer gifts is false; for the Bible said they came to Christ "into the house", Mt. 2:11. From all indications, Jesus was at least two months old when the wise men found him, or came to him, considering the fact that the wise men spent several days and possibly weeks in their journeying from their home land wherever it was in the east to Jerusalem. This, we do know, was after Mary had purified herself, Luke 2:22-24 and Lev. 13:2-3. This alone required about 40 days.

Adam Clark in his noted commentary pointed out in volume 5, page 46, verse 11, that the people of the east never approached the presence of kings and personages without a present in their hands. So they presented gifts to Christ because he was a king and not because it was his birthday nor to set an example. One might remember the queen of Sheba brought gifts to king Solomon.

It has been pointed out by some noted writers that the old celebration of the mid-winter feast also was impressed with giving gifts in honor of their god. This custom was also adopted by the Roman Catholic church and put in the practice of Christmas. Holding the similarity between Pagan and Christian religion to make the merge seem less obvious.

SANTA CLAUS

The idea of Santa Claus is so preposterous that I fail to see how christians would ever consider practicing or teaching their little ones such a thing.

The idea is so full of lies and deception. The Bible tells us God hates "a lying tongue", Pro. 6:16-17. The danger is involved in Rev. 21:8, "And all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

What would we do if our children should tell us a falsehood as great as the one we tell them about "Santa Claus"--living at the north pole, riding a sled through the air pulled with reindeer, carrying gifts to children, coming down the chimney, knowing when you have been good or bad, knowing when you are sleeping, knowing when you are awake, etc.? No truth in such statements, only falsehood.

If we can conscientiously say this is alright then how can we condemn the Catholic church for practicing so called "Religious Lies" like that of Saint Harold which it is said if someone should loose something they can pay money to the church and buy or pay for a candle and Saint Harold will use it to find the lost item. Saint Harold, like that of Santa Claus, does not exist.

WHO IS THE REAL SANTA CLAUS?

Let me here quote from a book called the **History of Christmas** by James L. Denison, "When did the idea of Santa Claus originate? It originated mainly from the ideas connected with Saint Nicholas. In fact, 'Santa Claus' is the corrupted English version of the Dutch name for Saint Nicholas. The colonists in America called him Sinter Klaas."

For further proof that Santa Claus is really the Saint Nicholas of Catholicism, I invite you to notice the following proofs:

Haven't you ever sung about Santa Claus in the familiar old song that says, "Jolly Old Saint Nicholas, lend your ear this way?" Right there is proof positive that Santa Claus and Saint Nicholas are considered one and the same. **The Book of Knowledge Encyclopedia** tells us that Santa Claus is considered as the Ghost of Saint Nicholas. Actually, in some countries Saint Nicholas comes before the public dressed in the Bishops' robes of the Catholic church. Even in this country, the color of Santa's uniform is a carry-over from the color of the Catholic Bishop's robe. Remember, parents, when you honor Santa Claus, and teach your children to honor him, you are honoring a Catholic Saint. Thus, as you can see, the idea of children petitioning Santa Claus for gifts originated with the practice of Catholic children praying to Saint Nicholas for gifts. **THINK THIS OVER!**

Doesn't it seem strange if God had wanted the birthday of Jesus to be celebrated he would have told what day it was?

If the religious day as practiced by the world today is a type of the old Roman SUN-GOD worship, then it would be wrong for christians to observe it because it would mean that Christ is only another offspring of the SUN-GOD.

I encourage you, the reader, to consider what is here written and study the question of Christmas yourself from any book of authority, be it history, encyclopedias, commentaries, or any book based on facts. Then decide for yourself as to what you as a christian should do in regards to the practice of Christmas.

The things talked about on these pages are not just my own findings. In fact, many statements you have read are borrowed expressions from a number of books, tracts and articles I have read over the years.

-LaGrange, Ga.

HONOR ROLL

You will find listed below the number of subscriptions sent from Oct. 10 to Nov. 10 and opposite the name the number sent. Again, our thanks for your continued help in putting the paper into as many homes as possible. Please, check the following and report any errors to us:

Laurine Knight-8; George Battey-7; Gerald Faber-4; Don L. King-4; Ron Jordan-3; Mrs. Dennis Fenter-3; Walter Hunter-3; Clovis T. Cook-3; Randy Tidmore-2; Bonita Randolph-2; Flora Lamkins-2; Brian Burns-2; Barney Owens-2; Mrs. George Scott-2; Mark Bailey-2; Melvin Blalock-2; Johnny Snow-2; Ann Hopkins-1; Stan Elmore-1; Carol Bolles-1; Leonard Hendrickson-1; Jim Lackey-1; Stephen Chambers-1; John Ellerd-1; Margaret Murphy-1; Phyllis Head-1; Vancel Toyce-1; Mrs. G.F. Graham-1; Ken Zanchi-1; Sidney Phillips-1; Wm. L. Short-1; Robt. McKeand-1; Arlen Harbour-1; Robt. Busler-1; Price Rogers-1; Laura Kelley-1; Miles King-1; David Payne-1; Randy Starks-1; George Turner-1; Michael McFarland-1; Lucille McVey-1; A.L. Adams-1; Orley McCombs-1; Lucy Bassman-1; Miriam Mackey-1; M.D. Byrd-1; Mark Robbins-1; Floyd White-1; Lloyd Wade-1; M.E. Mountain-1; Thomas Campbell-1; Roy Barnes-1; Gerald Hill-1; Norman Adams-1; J.H. Howell-1; Buddy Johnson-1; Everett Stephens-1; W.H. Bullard-1; Arley Fancher-1; Oscar Golden-1; Ronald Schirlls-1; Wendy Batson-1; Robert Barron-1; Frank Staggs-1; Georgia Weeks-1; Robt. H. Chancellor-1; Emmett O. Baldwin-1; Vernon Lash-1; Paul Walker-1; D.R. Ruark-1; Ruth Chandler-1; Fred Gamble-1; Ed Gamble-1; Total-110.

"Enjoy the paper very much and don't want to miss an issue"

-Melvin White, Olivehurst, Cal.

THE 1981 CHURCH DIRECTORY

I am offering you a **BARGAIN IN ADVERTISING**. For 5c to 7½c per year, you can advertise your home congregation nation-wide and world wide. For the price of a postcard or a stamp, giving me correct information, your home congregation will be published in the **1981 Church Directory**, and it will last for two years. I don't think you can find a better advertising bargain anywhere.

Check your **1979 Directory** to see if there has been any changes in (1) Name and location, (2) Time of the services, (3) Names, addresses and telephone numbers of the leaders, (addresses and telephone numbers do change). If it is still the same. Just drop me a card or letter giving name and address of the congregation, and state **SAME AS 1979**. Also be sure to sign your name, as I will not put it in the Directory without your signature authorizing me to do it. Some congregations don't want to be in the Directory. If there has been changes, just say **SAME AS 1979**, except, and give me the changes. If it is a new congregation I will need (1) Location, (2) Time of Services, (3) Names, addresses and telephone numbers of not more than 3 of the leaders. I am trying to make it just as simple as possible. I need this information on or before **FEBRUARY 1, 1981**. Don't depend on someone else to send it in. **Do it yourself**, and you will know that it is done. Send it in as soon as possible.

Add these to the 1979 Directory: **JENNINGS**, (Pawnee County) **OK**. On Highway 99 East Side of Highway-Downtown. Sun. 10:30 AM, & 6:00 PM, Robert Smith, Rt. 2, Box C. Jennings, OK. 74038, Phone (918) 862-3358, Harold Thomas, Jennings, OK 74038 Ronny Smith, 723 North Oswego St., Tulsa, OK. 74115.

SEMINOLE, (Seminole County) **OK**. State & Strothers St., Sun. 10:30 AM & 6:00 PM James Harcrow, (Need Address), Seminole, OK. 74868, Phone (405) 382-3277, Leonard Copeland, P.O. Box 101, 343 Harrison St., Maud, OK. 74854 Phone (405) 374-2837.

SEATTLE, (King County) **WASHINGTON**, 12579 Densmore Avenue-North - In the Haller Lake Improvement Club Building, (Formerly met at 7th. & Pine-Roosevelt Hotel) Take Interstate 5 to Exit #174, (130th. Avenue), Turn Left at light on 130th. to Meridian Ave., (2nd. Light). Left on Meridian for 1 Block, Right on 128th. Avenue. Next Left is Densmore Ave-North, Building is near corner of Densmore & 128th. (call ahead if possible). Sun. 10:00 A.M., & 6:00 P.M., David Stands, 514 NE 127th. St., Seattle, WA. 98125, Phone (206) 364-0742, Smith Bibens, 20109 66th. Place W. #106, Lynnwood, WA. 98036 Phone (206) 775-8120.

These will be in the 1981 Directory.

ALA. - MONTGOMERY - Vonora Ave. and Upper Weteenpka Rd., formerly having Lord's Day worship at 11:00 A.M. will change the time to 10:30 P.M. the first Lord's Day in Jan. Please take notice. - Gillis Prince.

CALIF. - OLIVEHURST - Please be advised that Everett Luther and Lee McDonald no longer meet with

GUARD IT WISELY

Anonymous

You got it from your father, It was all he had to give.
So it's yours to use and cherish For as long as you may live.
If you lose the watch he gave you, It can always be replaced,
But a black mark on your name, son, Can never be erased.
It was clean the day you took it, And a worthy name to bear,
When he got it from his father, There was no dishonor there.
So make sure you guard it wisely, After all is said and done,
You'll be glad the name is spotless When you give it to your sons.

-Anon

-Submitted by Dan F. Keel, Bakersfield, CA.

us. If you are interested in contacting the church at 5212 Chestnut Rd., Olivehurst, Cal., you may do so by calling: W.F. Little, (916) 695-2934; or Melvin White (916) 742-3475; or writing the church of Christ; O.O. Box 1216, Olivehurst, Cal. 95961. Sunday services: 10:30 A.M. and 6:00 P.M., and Tuesday at 7:30 P.M.

Send all Directory information to me at 2716 Allen St., Sulphur, La. 70663. (No phone yet).

-Ray Asplin

WHAT DOES THE BIBLE SAY ABOUT CHRISTIANS WHO USE TOBACCO?

By Robert Snodgrass

The bible does not specifically condemn smoking as a sin since the use of tobacco dates back only a few hundred years ago. I am convinced that smoking is condemned by the word of God. I used tobacco for twenty years before I realized it was using me. I was a slave under it's influence.

The Apostle Paul tells us in Philippians 4:8 a number of things a christian should think on. Can a christian use tobacco and be pleasing to God? Does tobacco fit into any of the subjects that Paul has mentioned?

We are told in 1 COR. 6:12 all things are lawful unto me, but all things are not expedient, all things are lawful for me, but I will not be brought under the power of any. I can say I was brought under the power of tobacco when I used it. If you are a user of it, just give it up for one day and see for yourself if it doesn't have a hold over you.

The Apostle Paul tells us that we are the temple of God, and the Spirit of God dwells in us. If any man defiles the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are 1 Cor. 3:16, 17. We are also told that we are bought with a price; therefore, glorify God in your body. 1 Cor. 6 Can christians glorify God by smoking or chewing tobacco? Can we be successful witness's for Christ and be able to convince others to obey the gospel? From my experience of being around people who smoke, I was glad to be away from them because of the bad odor they have.

The warning the Surgeon General gives should be enough to convince anyone not to smoke. It is a fact that smoking causes emphysema, lung cancer, heart disease, brain disease, and many others.

Christian women who smoke should be aware that smoking during pregnancy decreases the frequency of fetal breathing by 20%. The "Well Documented" higher incidence of prematurity, stillbirth and slower development of reading skill may be related to this decrease. Dear sisters, if you smoke, you may be the cause of a stillborn baby. Can we honestly say it isn't a sin to smoke? -1149 Parrish Ave Hamilton Ohio 45011

OLD THOUGHTS

Oh God take my hand and help lead me on.
I'm tired and afraid. I can't make it alone.
Old thoughts keep repeating themselves in my brain.
They're keeping me lonely. They drive me insane.
I try not to heed their disparaging cry,
But they're clinging like vines and it seems they won't die.
They try to control me, confusing my thoughts,
I want to forget, but it seems they won't stop.
Please take them away and give me your peace.
Let me dwell on your words then again I'll be free.
I wish there were some easy way to forget.
I'd say magic words to be happy again.
But it seems life's a struggle - uphill all the way
Forcing our climb to a happier day.

-Karen M. Gray

BONDS OF MATRIMONY

Greer-Burgess— At 7:00 P.M. on Oct. 25, 1980, Lyndon Morris Greer and Brenda Sue Burgess were united in marriage. The marriage vows were made in the candle-lighted building of the church of Christ in Lebanon, Mo. The bride was given in marriage by her father. A trio sang some beautiful songs preceeding the ceremony. The church was full for the marriage of these two fine young Christians. It is good to see young people like these who are dedicated to the Christ and His Church, become one. A beautiful reception was held at the home of the grooms parents, Bro. and Sister Roy Greer. We wish for them the best as they continue to work in the vineyard of the Lord. It was a privilege to unite these young people.

—**Marion E. Frank**

White-Phillips— On August 23, in Lakeside, California, Dollita Phillips and Jack White were united in marriage. Their vows were solemnized in the presence of many brethren, friends and loved ones. The outdoor setting was beautiful. More important, both Jack and Dolitta are fine Christians and they will be a true asset to the church and the Lord's work. They worship with the congregation at El Cajon, Calif. I consider it a privilege to have been asked to officiate for them, especially since Dolitta and I grew up in the same congregation and have been very close friends for many years. We wish this fine Christian couple a very happy home.

—**Larry Lay**

Rodriguez-Meza— October 18, Nelly Meza and Juan Rodriguez, Jr. were joined in marriage in Reynosa, Mexico across from McAllen, Tx. The wedding consisted of two separate ceremonies, one civil and the other religious. The civil ceremony, a requirement of the Mexican government, was conducted by government officials in the home of the bride's parents. The religious ceremony was conducted shortly thereafter by Bro. Juan Rodriguez, Sr. The religious ceremony was not unlike a wedding here in the States but was longer, more involved, and included some excellent symbolism. One symbolic act which particularly impressed me was the groom's pouring of coins into the hands of the bride thereby symbolizing his willingness to provide for her and to share all things with her.

THE DEVILS TOOLS

Once upon a time it was announced that the devil was going out of business and would sell all his equipment to those who were willing to pay the price. On the big day of the sale, all his tools were attractively displayed. There were envy, jealousy, hatred, malice, deceit, pride, sensuality, idolatry, and other implements of evil display. Each of the tools was marked with its own price tag. Over in a corner by itself was a harmless looking wedge-shaped tool very much worn, but still it bore a higher price than any of the others. Someone asked the devil what it was, and he answered, "That is discouragement". The next question came quickly, "And why is it priced so high even though it is plain to see that it is worn more than these others?" "I can pry open and get into a man's heart with that when I cannot get near him with any other tool", the devil replied. "Once I get inside, I can use him in whatever way suits me best. It is well worn because I use it on everybody I can, and few people even know it belongs to me".

This tool was priced so high that no one could buy it, and to this day it has never been sold. It still belongs to the devil, and he still uses it on men.

—**Selected**

Sister Nelly is the daughter of Bro. and Sister Ramon Meza. Bro. Meza is a medical doctor in Reynosa. He and his family were converted from digression sometime ago by Bro. Juan Jr. Bro. Juan, as most of you know, is the son of Bro. and Sister Juan Rodriguez, Sr. of Saltillo. Bro. Juan Sr. is a dedicated preacher of long standing in the work in Mexico.

Seven of us from the States were privileged to attend the wedding. Bro. and Sister Glen Bray, Bro. and Sister Lloyd Spradley, Bro. and Sister Gary Robinson, and the writer. Bro. and Sister Waymond Coleman, who now lives in Saltillo, were, of course, present. To all of us, this was not only an enjoyable but also a rewarding experience.

Juan and Nelly will make Saltillo their home. They will be traveling throughout a widespread area assisting the preachers and congregations and, of course, preaching the gospel and conducting gospel meetings. We bid them God speed and pray their life together will be long, harmonious, happy, and fruitful for God.

—**Alfred L. Newberry**

THE BEAUTIES OF HEAVEN By E.H. Miller

I often sit and ponder
Ore the Saviour's wondrous love;
And pray that I will meet Him
In that better world above.
For the faithful ones are promised
There to live forevermore;
And its grandness and its glories
They forever shall adore.

Where there'll never be no sorrow,
And there'll never be no rain;
Where there'll never be no crying,
For there'll never be no pain;
Where there'll never be no parting,
And we'll never say goodbye;
For there'll never be no sickness,
And we never more shall die.

Where there'll never be no darkness,
For there'll never be no night;
For the Son of the Almighty,
Will forever be our light;
Where the walls are made of jasper,
And the street is paved with gold;
Where we'll live forever Brother,
And never shall grow old.

WILL HISTORY REPEAT?

One of the most widely read books of all time is "The Decline and Fall of the Roman Empire." Written in 1788 by Edward Gibbon, it sets forth five basic reasons why that great civilization withered and died. These were:

*The undermining of the dignity and sanctity of the home, which is the basis for human society.

*Higher and higher taxes; the spending of public money for free bread and circuses for the populace.

*The mad craze for pleasure; sports becoming every year more exciting, more brutal, more immoral.

*The building of great armaments when the real enemy was within—the decay of individual responsibility.

*The decay of religion; faith fading into mere form, losing touch with life, losing power to guide the people.

The oft-heard warning that "history repeats itself" has an ominous meaning in the light of the above.

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Tidmore— Sidney Tidmore, was born Oct. 17, 1980 at McAlester, Ok, and died at birth. Surviving are: His parents, Frank and Amabel of Broken Bow; one sister, Adeline; 2 grandparents, Minerva Byrum of Wright City; and Jennie Tidmore, of Broken Bow. The parents are both members of the Church, at Broken Bow.

—Randy Tidmore

Lawrence— Sister Jewell Lawrence was born June 20, 1904 at Clinton Ok., and passed this life Oct. 1, 1980 at Broken Bow nursing home at the age of 76. She was a member of the Golden congregation of the Church of Christ.

Surviving are her parents, R.W. Lawrence, of Broken Bow, (also a member of the Church) 6 daughters; 2 sons; 1 brother; 1 sister; 28 grandchildren, and 28 great-grandchildren.

Sister Lawrence had been unable to make the services for sometime due to her health. It was said to her, "I've seen her cry because she wasn't able to attend a meeting." She will certainly be missed.

—Randy Tidmore

Randall— Bro. Ole B. Randall was born July 21, 1905 in Utah and departed this life Oct. 9, 1980 in San Diego, Cal. His immediate survivors are his wife, Ida Randle of the home; his son, Burt and 4 grandchildren of Anchorage, Alaska. Ole is missed by his friends, neighbors, and members of the El Cajon church of Christ of which he was a faithful member. Bro. Lynwood Smith conducted the services assisted by Bro. Dean Swindler and the writer. Singers and pallbearers were from the El Cajon congregation. Interment was at the El Camino Memorial Park, in San Diego.

—Fred Lay

Jeffery— Bro. Johnny Jeffery was born in Covington County, Ala., June 13, 1922 and his untimely death came Sept. 8, 1980. He left his devoted wife, Jean; 2 daughters, Mrs. Mary Zalesha and Mrs. Loretta Huff; 4 grandchildren; a sister, Mrs. Harold Roberts; and 2 brothers, Harry and Pete Jeffery. For the last several years Johnny and Jean lived in Phenix City, Ala. attending the congregation in Columbus, Ga. It was my privilege to visit Johnny on several occasions which I have and will treasure. Johnny was a dear man, loved by all, young and old. Children especially were attracted to him. A gathering of friends, kinsmen, and fellow servants of the Lord joined at the Earlytown, Ala. meeting house to pay last respects. The singing was beautiful thanks to the members of congregations in that area. I tried to speak words to warn the wayward, encourage the faithful, and comfort the family. Johnny is and will be missed.

—Barney Owens

Lancaster— Sister Ada Noland Lancaster was born Sept. 9, 1902 at Bokchito, Ok and departed this life Nov. 1, 1980 at Pauls Valley, Ok. She was united in marriage to Bro. Virgil Lancaster Oct. 10, 1928, and he preceded her in death in 1976. They lived near Wynnewood, Ok most of their lives, and were members of the faithful congregation there. She is survived by one daughter, Evelyn Moreland, and one grandson, Craig Moreland, both of Oklahoma City; three sisters, three brothers, and numerous nieces and nephews. Sister Lancaster was faithful and regular in attendance at all the services of the church and will be greatly missed. Services were conducted from the funeral home in Wynnewood on Nov. 2. I hope to meet her in a land where sorrows and sadness never come.

—Johnny Elmore

Fields— Sister Oma Fields, born Oct. 11, 1910 in Kentucky. She departed this life Nov. 1, 1980. Sister Fields was 70 years old and had been a member of the West Chester congregation in Cinn., Ohio for many years. Just a few years ago I preached the funeral of her husband Carl Fields this left sister Fields in a great depression, she missed him so much. She had mentioned to me her desire to join him and especially to go to heaven and be with Jesus. She will be missed by her daughters and grandchildren and especially by the West Chester congregation. I will miss Sister Fields. I spent much time with her singing songs to her to try and uplift her. I suppose it was only proper that I sang at her funeral as well aided by George Sharp, Orville Barnes, Sister Phelps, and R.H. Renner. It was my privilege to conduct the services.

—Gary Barrett

Young— Sister Lois Edna Young was born on July 24, 1917 and departed this life on October 18, 1980 in Modesto, Ca. Edna was the wife of the late Connie Young who preceded her in death in April of this year. She was the mother of De Lois Larson of Ceres, Ca., Shirley Buker of Montana, and Kay Groover of Ceres. She also leaves three sisters, eleven grandchildren, three great-grandchildren. There were two step-daughters and one step-son remaining, besides other relatives and friends. Edna was a member of the Lord's Body, having obeyed the Gospel this year. She lived in Ceres for many years. Due to a lingering illness she was not able to attend the assembly often and was confined to the hospital a lot of the time. She obeyed the gospel as a result of personal work and was baptized "the same hour of the day." Bro. Trent Young and his wife Gladys were so good to visit Edna, both in the hospital and at her home. Lorene and I were so happy to be able to assist Edna and she cherished a well worn Bible we gave her after she was baptized. Graveside services were on October 22, 1980. Howard Hickey and a group of singers from the Ceres congregation did a wonderful job in singing the selected songs, In The Garden and Amazing Grace. Bro. Trent Young assisted the writer in the Memorial Service. May the blessings of God be to all.

—Orvel Johnson

Mills— Irma Helen Mills was born on Sept. 18, 1894 and departed this life on Oct. 14, 1980 in Sacramento, Ca. She was the wife of the late Russel D. Mills who preceded her in death in June of 1978. She was a member of the North Area congregation of the Church of Christ in Sacramento and attended service when she was able. She had been in a rest home for quite some time and was confined to the hospital at the time of death. There were no living relatives remaining, however; she had many friends, a number of which attended the memorial service, along with members of the church. Helen was such an elegant lady, always having a smile and a handshake for visitors to the home and when she could be in the assembly. She and her late husband came to know the truth, and made their way to Bible worship as a result of "door knocking" in personal work. It was such a pleasure for the writer to have assisted them along the WAY not only in things of God but just to "—lift up the hands that hang down and the feeble knees assist along the way." Bro. Leo Powell and others were such a great help to them, and of course. Mr. Bailey, the guardian, is a wonderful person to have helped so very much. The memorial service was on October 14, 1980 in Sacramento. Ed Powell read the obituary with the writer speaking words of comfort and warning to those present.

—Orvel Johnson

Cope— Josie Ellen Cope was born January 24, 1888 in Ladonia, Texas. She departed this life May 9, 1980 at the age of 92 years, 3 months and 15 days. Sister Cope was married to H. Frank Cope for fifty-three years; he

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preceeded her in death. She was also preceeded in death by Laurene, and infant daughter. Sister Cope is survived by three sons: Frank Cope of Odessa, Tx.; Wentworth Cope of Richardson, Tx. and Gordon Cope of Wichita Falls, Tx. There are five daughters: Thelma Hinton and Inez Fall of Dallas, Tx., Nina Newman of Valley View, Tx., Dorthy Guthrie of Midland, Tx. and Louise Tankand of Longbeach, Ca. Sister Cope leaves behind 26 grandchildren, 52 great grandchildren, and one great-great grandchild. Sister Cope was a member of the Church of Christ, being baptized in 1900. She was attending the Boulder Drive church in Dallas. Sister Cope's influence as a Christian Mother and Grandmother was tremendous. The readers of this readily recognize many of the above mentioned ones as the Lord's people. Those reared in her house daily saw and heard religion translated into real life. The funeral was in Wichita Falls and attended by a great number.

-J. Wayne McKamie

Modgling— Sarah Modgling was born Apr. 5, 1898 and died Oct. 10, 1980. On a blustery morning Oct. 13, 1980 in the west Tex. town of San Angelo, Sarah Modgling's mortal remains were laid to rest in Lawnhaven Memorial Gardens to await the coming of the Lord and the resurrection of the righteous. I had known Sarah all of my life and was honored to officiate at her services. Sarah was a good woman, who loved her Lord, His Church, and His people. Thus it was appropriate to use Prov. 31 as a text, where Solomon describes "the virtuous woman". Brethren and sisters from San Angelo led by Bro. Curtis Morrison sang beautiful songs at the graveside services, singing two of her beloved grandson's songs—"My Journey Home" and "The Lonely Garden", which was very touching. Sarah had been a member of the Lord's church for some 60 years. Her husband, Tom, preceeded her in death. She leaves behind at her passing 2 sons, Roy Bill and T.L.; a sister; 2 grandchildren and 3 great grandchildren. A number of her brethren and friends were present and a beautiful array of flowers depicted the esteem that Sarah was held in. One by one the Old-uns are leaving us, but thanks be to God, that he allowed us to have them with us as long as we have. Their memory will long live, and their works will follow them. I was glad to have my mother with me. She was a long time friend of Sarah's.

-C.A. Smith

Brother Bill Van Stavern Dies

C.W. (Bill) Van Stavern was born May 31, 1908 at Cometition, Mo. and departed this life Oct. 23, 1980 in Lebanon, Mo. He had spent the greater part of his life in the Lebanon, Mo. area. On Oct. 8, 1932 he was united in marriage to Ruth Hamilton and to this union one son, Gary, was born. In 1936 both he and Ruth obeyed the gospel under the preaching of Brother Fred Kirbo.

From that point forward he was active in the church. For many years Bill had been a very successful business man in the Lebanon area. He was respected by his business associates and admired for his vision and leadership. He was one of the few men, willing to back the church as he did his own business. He supported the church with all the energy he possessed. He had a passion for souls, and believed with all his heart that "the gospel is the power of God unto salvation." Because of his interest, the T.V. program "Let The Bible Speak" was begun over 16 years ago. I well remember going with him to sign the first contract. He mailed out tracts by the thousands. Because he lived among us, our lives



are richer, and many who might never have known the Lord were introduced to him, through the efforts of this good man. To me he was a very dear friend and brother. We had worked together for over 18 years. Time and again we had traveled, and studied, and prayed, and laughed, and cried together in the work of the church. I shall not soon forget him, and the mark he left in my life. His passing leaves a void at Lebanon and in the lives of many who knew him. Just a few days before he died, he wrote out instructions for his funeral and burial. He knew he didn't have long to live. In accordance with his wishes Bro. Wayne Fussell and this writer conducted the service from the Hayes St. building in Lebanon. Bill leaves behind his wife, Ruth; one son Gary and his wife Margaret, and their three daughters; four brothers, Glen, Junior, Mearle and Earl; and one sister Leida. In addition, a mighty host of friends, and brothers and sisters in the Lord who stand in gratitude to this good man.

Ronny F. Wade



E.H. Miller,— P.O. Box 538, LaGrange, Ga., 30240, Nov. 10— Wife and I certainly enjoyed the meeting in Greenville, S.C. It was wonderful to preach again on the pulpit where I had preached so many times in years gone by. It was also wonderful to see so many of our friends we have known for so long. The church here is still doing good, winning souls to Christ, and strengthening those who have worked so hard for the Cause of Christ these many years. We should remember the words of Jesus in Mt. 9:37, "The harvest truly is **plenteous but the laborers are few**!" That means the "few" will have to work a little harder to make up for the **many** that are failing to work as they should.

Alton B. Bailey,— 909 Truitt Ave., LaGrange, Ga. 30240— At this writing I am in a meeting in McAlester, Okla. that began Nov. 7 to continue through Nov. 16. Interest has been very good so far. From here we go to Stockton, Cal., Nov. 21-30. It is always a treat for us to visit the state. Oct. 12-19, we were in a meeting in Radnor, Va. where two were baptized into Christ. Oct. 31 and Nov. 1, we attended a debate with Bro. Bobby Pepper and Charles Davis in Decatur, Ala. on the cups to be used in the Lord's supper. Bro. Pepper did a fine job. The only way Bro. Davis could come up with multiple cups was to give two Bible verses that had the word "cup" in it or refer to two congregations with a cup in each. The truth was well defended. Our work for 1981 gets off to an early start. Jan. 14-18 we are to be in Pansey, Ala. for a five day meeting. Pray for us in all our efforts for good.

Paul Walker,— 2701 Halifax, Odessa, Tex. 79762, Nov. 6— Our work in Odessa is enjoyable and progressing nicely. Two have responded to the gospel invitation recently. I am proud of the teachers and their willingness to aid me in the personal work. I am looking forward to preaching in Midland on the 9th of Nov. also at Chapel Grove, Tenn. during part of the Thanksgiving week. Last month, at the Hughes street church of Christ in Midland, Deborah Ledbetter and Bruce Holt were married. It was a joyous occasion, of course, and we wish for them God's blessings always. It was so good recently to see again my preaching brethren Wayne McKamie and Terry Baze.

Our sincere sympathy goes out to the Bill Van Stavern family. All of my Christian life, I have heard good things about Bro. Van Stavern. I know he will be missed greatly in his part of the brotherhood.

Randy Tidmore,— Rt. 1 Box 111, Valliant, Ok. 74764—1 (405) 933-7113 Nov. 3— We had an enjoyable meeting in Wright City, the first week we had visitors every night. The second week we had no visitors, which was disappointing, but not discouraging, the local religious organizations really got busy with their festivities, different Quartets entertaining etc. Bro. Jack Lee, McAlester, Ok., and myself did the preaching and it was good to work with him. The congregations surrounding the area were excellent in attendance. The brothers and sisters all had the attitude of "Just let us know what we can do to help." Which certainly is the ideal situation. It is our plan to begin scouting other communities and running leads as soon as possible. I would like to speak a word of sincere appreciation to all the congregations and individuals who are supporting me in this work. Thanks, and please pray for us and our work that a door of utterance may be opened to us.

C.A. Smith,— 810 NW 6th, Andrews, Tx. 79714— It has been some time since I reported to the *Old Paths Advocate* but have been enjoying it monthly. I would like to inform the readers that Sister Ethel Byrd, my wife's mother is critically ill at this time and we solicit your prayers in her behalf. She has been poorly for so long that without question she would be better to "Be with the Lord", but we hope we are not too selfish in wanting her here for yet awhile. We are still contending for the faith and find great joy and comfort in serving the Lord in His appointed ways. We had a good summer meeting with Bro. Rob Hickey. He is such a good boy, and his preaching is true to the Book. Remember us when you go to Him. **Note:** We have since received word that Sister Byrd has passed away. Our heartfelt sympathies go out to her family. -D.L.K.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca., 94538, Nov. 15— We closed an enjoyable meeting with the Auburn, Ca. congregation last Lord's Day eve. Crowds were only fair until toward the close when good crowds were present at every service. We appreciated so much the help from every area and all efforts from anyone who helped to make the meeting a success. I enjoyed so much staying with Fred and Donna Gamble. Having known them for a good many years, it was great to be with them again. Too, I enjoyed being with Brother Ray Fox who has done a good work in that area. I was happy to accompany him on some very interesting visits and studies in the area. The meeting closed with two responses for which we were thankful. We look forward now to attending the first two days of the yearly study in Okla. City, then holding a week-end meeting at the Planz Rd. congregation in Bakersfield, Ca. This has been the busiest year ever for us in the Lord's work. We thank all who worked with us in meetings, etc. and especially thank God for His blessings throughout the year, or all the many miles traveled safely by air and otherwise. We thank Him for blessing our unworthy efforts with much needed success and growth for His glory. The church at home is doing well, we believe. We have some new members and look forward to studying with them in the near future. We need your continued prayers.

Brian Burns,— Gen. Del., Harrodsburg, Ind. 47401, Oct. 31— The month of Nov. has brought an end to my work in Southern Calif. The months have passed by quickly even though it has almost been a year. I feel that I am leaving, a stronger Christian than I was when I came, and I am thankful for the opportunity of working with the church in San Marcos. My prayers continue with the congregation there that God will bless them in strength

and numbers. My next work will begin right after the first in Indiana. I will be working with the congregations in Harrodsburg and Brazil. If you know of anyone we may be able to contact in that area, please let us know. I am also looking forward to the study in Okla. City and the New Year's Meeting. I hope to see many of you there. May God bless you all in the work.

Bill J. Fergerson,— PO Box 232, Pratt, Kansas 67124, Nov. 7— It was good once again to be with the Roy Lee Criswell family and all the brethren in Cassville, Mo. this past weekend as I conducted a weekend meeting in the community. We had one baptism and four confessions of faults which we give God all the glory, praise and thanks! There were visitors from the surrounding congregations in Mo. There were those of the like, precious faith from Bentonville, Ark.; Wichita, Ks. and as far as Lubbock, Tx. to be with us during the meeting. It was good to sit and talk with the preaching brethren such as Roy Lee Criswell, Delmar Lee and Dwight Hogland. All in all, it was a very successful meeting. The work continues to progress in Pratt. We have a meeting beginning tonight with Bob Loudermilk. We have tried our best to use every possible form of media available to reach out to the community and let them know about the work we are engaged in doing. Bob, Dwight, and I have good prospects and leads which we are beginning to follow up on. I believe with all my heart that if we do all we can in planting the seed, the Lord will give the increase. Please pray for us.

Bob Chancellor,— P.O. Box 607, Mena, Ark. 71953, Nov. 4— the work here has been fruitful and the Lord has blessed our efforts. We've been here a little over a year now and eight precious souls have been baptized into Christ, including three young couples and the husband of a young sister in Christ. Two other couples, realizing they had worshipped in error, repented and took their stand with us. The brother to one of these men came to understand he was in the wrong church for many years and was baptized. With the converts came seven young children, thank the Lord of these. I wasn't sure we would ever have the good fortune to work with another group of people like the ones at Oak Grove, but I believe God has smiled on us again. The attitude of the congregation here is so wonderful and the atmosphere of mutual love makes the work so very enjoyable. Would to God that all could be so blessed. We still go to Oak Grove one or two times a month and the work there continues to prosper. We send greetings to the faithful and ask your continued prayers.

Frank Thomas,— 1215 Grand Ave., Delta, Colo.— The Lord's work has prospered here at Delta. We have had one baptism this past week. The future looks promising. We have one man who has moved here from Fla. and is a help in the service. We have a young lady living in Montrose now meeting with us. A man and his wife are moving in this week. We use all the male members in our service, excluding none. I had the privilege of preaching Lord's day morning at the Aurora St. congregation in Houston, Tx., the first week in June. I was privileged to preach at Olivehurst, Cal. at the evening service, Sept. 30. I was thankful to be associated with these congregations, the unity and peace was wonderful. It has been a pleasure to have been a part of the Delta congregation the past three and a half years, working with Bro. Tracy Moore whom we have learned to love. Bro. Tracy has been here at Delta for almost 40 years now, and a very faithful man. (Note— We are sorry this did not reach us in time for Nov. issue—Ed.)

Voyd N. Ballard,— 3046 N. Ashby Rd., Merced, Cal. 95340, Nov. 6— The Lord willing, I will conduct a gospel meeting for the church meeting at 25260 East River Rd. in Escalon, Cal., Dec. 3-7. We hope all the brethren in that area will attend. During the past summer months I have preached one or more times in Lompoc, Turlock, Escalon,

and Modesto. I appreciate these opportunities to preach and get better acquainted with the churches. I also continue to preach two Lord's Days each month at the home congregation meeting at Sierra Vista & Drakeley, in Atwater, Cal. The work in Atwater is growing, and we continue to enjoy working and worshipping with these brethren. During the first part of Oct., Bro. Eugene Broughton baptized two fine young people into Christ here at the Atwater congregation. One of these is a young man 19 years of age whom we are encouraging to take a public part in the worship services. The last part of Oct., Ron Jordan held a short meeting in Atwater. Ron did good preaching. We appreciated his work very much.

J.E. Mdelema Madzulo,— P.O. Box 3216, Salisbury, Zimbabwe, Oct. 21.— I would like to inform you about the work of God in Zimbabwe. The work is going forward, because in the year 1955 we had only 3 prayer houses and these were all in the town of Salisbury. And by the time when Bro. Jerry Cutter came, that was 1971 Aug. 27, he did discuss with us about the work of God. He helped us with the powerful words from 1 Cor. chapter 9, verse 24; 1 Cor. chapter 10, verse 14; and Mark chapter 14, verses 22 and 23. Since that time he helped us with the above mentioned books, here in Zimbabwe prayer houses are now in almost every town and mine. And now we are in Bulawayo 260 miles from Salisbury. Hope the work will be all right there as there are already some people there. Therefore, ask you brethren to pray for us and here we give thanks to J. Cutter and all other missionaries who assisted us to spray the work all over Zimbabwe. And we don't forget Billy Davis in Malawi.

Ron Jordan,— 176 Mizar Place - Lompoc, Calif. 93436 Oct. 21— Greetings to the faithful. Once again time has slipped by so quickly, and I realize it has been some time since our last report to the paper. We are up and about the Lord's work. The congregation here is growing - for this we thank the Lord. On Oct. 12, the Troy Boydston family took their stand with us for the truth. They had been worshipping with the cups and classes brethren. The family consists of five and three are members. It is with open arms we welcome them to our congregation and to the brotherhood. They will be a great help in the work here. Their confessions were made during the weekend meeting we had with Brother Richard DeGough. Richard did an outstanding job of proclaiming the truth. The meeting was well attended by sister congregations, plus we had some outside interest. Since we began our work here in August 1979, several of our good brethren have come and taught for us. They include Brethren Homer Sallee, (weekend meeting), Johnnie Broughton, Jess Harris, Fred Lay, and Voyd Ballard. We enjoyed having all of them and their families with us. We are thankful to the Lord that we were blessed to have them come our way. The church benefitted from their teaching. I appreciate and enjoyed Bro. Don McCord's editorial in the October issue of *Old Paths Advocate*. Thank God that we still have brethren who are still capable of writing and defending the truth. As always, we ask for your prayers. Here are three subs.

Timothy Staggs,— P.O. Box 8605, Flintville, Tn 37335, Nov. 7— Our work with the Lawrenceburg and Chapel Grove (Tn) congregations recently ended. I love and appreciate the brethren there and thank them for the opportunity they gave me of working with them for a year. I feel that the work was profitable, and I know that I have been uplifted and strengthened. The digressive preacher we studied with several times in Hohenwald, Tn has initiated a debate over the cups and classes questions. Bro. Ronny Wade has agreed to debate him on these issues, but to date they have not been able to select a time convenient to both. It will probably be in the Spring of '81. (We will keep you posted). We hope and pray that good will come from it. I have moved back home with my folks and will be

working with them here at Flintville and visiting other congregations around the state for the next two months. Then, Lord willing, the first of January I will be heading west to Cottage Grove, Or., where on February 6th, Miss Carla Ferguson and I will begin our life together as husband and wife. We then plan to move to Fairmont, Wv., to help the brethren there in the work of the Lord. We ask your prayers in these endeavors.

Orvel Johnson,— 2832 Kay St. Ceres, Ca. 95307, Nov. 8— It was a pleasure to have Bro. Bill Roden and his wife spend the day with Lorene and I last Wednesday. He is presently in a meeting with the Modesto congregation. It had been so many years since we had been able to be with Bill and Eunice in such a visit as this. Bro. and Sister Fred Reynolds and Sister Fern Fitzgerald were with us part of the day. Bill and I worked together in our early days in preaching in Okla. Then, he lived in California for a time working with congregations in the Sacramento area when I lived there. He continues strong in Faith and in delivering the Word. For preachers past seventy (there are a few) we just must continue to 'preach the Word.' We continue to assist congregations in preaching as needed. Recently we were able to be with Stockton, Ceres, and I believe at Escalon once. I have given up my work assignment with the Escalon congregation and do not plan to take on any other extended work. Will just assist as needed when asked to do so. Have a meeting scheduled with the congregation at Davis, Okla. December 3-7. Helped to establish this congregation many years ago and it will be sort of a climax to my preaching to go back after forty years in a meeting. We will surely appreciate the help of other congregations in the Davis proximity in this effort. A good meeting is anticipated, and we will see our children and friends once again. May love prevail among our brethren everywhere. Pray for me and mine.

Franklin E. Staggs,— P.O. Box 8605, Flintville, Tn 37335, Nov. 7— We are encouraged by the evidence of growth in the congregation here at Flintville. We appreciate the blessings of the Lord and praise and glorify Him for them all. We are thankful to announce the birth of another child in the Lord. Last month the youngest daughter of Bro. Louis and Sis. Ann Mearse was obedient in baptism for the remission of sins. We pray our God that Tammy will always live for Jesus, being encouraged by others. We are thankful to have Timothy home for two months (if all goes as planned) before going to Oregon to wed Sister Carla Ferguson on Feb. 6. It was a pleasure to have Tonya, our daughter, and her children home for a few days, recently. Several from the congregation here were able last week to attend to debate between Bro. Bobby Pepper and Charles Davis at Decatur, Al. We think Bro. Pepper did a real good job of presenting the truth, as we believe the word of God to teach on the use of one cup (drinking vessel) in the communion of the fruit of the vine, which is to us as Christians, the blood of the Lord. It was good to see Bro. John Roberson who moderated for Bobby. The discussion was well ordered. It is with thanksgiving that we have been able to visit other congregations in Tn., on Wednesday evenings since moving here in July. We have been able to do this because of our services here being on Thursday evenings. May God bless His people everywhere as we serve Him aright.

Paul O. Nichols,— 147 Bay Bury Lane, Jackson, Miss. 39212, Nov. 9— The mission effort at Cuba, N.M. was one of the most interesting meetings I was ever in. Bro. Duane Permenter and I preached to more non-members, digressives, and non-religious than in any meeting that I have been in in many a year. One night we had 9 Catholics present. Others who attended services were Baptist, 7th Day Adventist, Assembly of God, Presbyterian, digressive, and people who affiliated with any church. Also, in the home we studied with Catholic, Jehovah Witness, Assembly of God, and digressive members. There are

people there interested in learning more about the Bible. There are Bible study groups in the area not connected with any denomination. Even Catholics are getting together and studying the scriptures on their own. The small digressive church has no preacher and one of the brethren said if we came to their worship service that they would use one cup. Duane Permenter was so impressed with what we saw and learned that he and his wife have decided to move there and do mission work. He plans to quit a good paying job and sell his property to do the Lord's work. Sister Lucille Nelson did a wonderful job advertising the meeting and making the necessary preparations and we owe a debt of gratitude to the brethren and sisters from Albuquerque and Farmington for their help and encouragement. Bro. Jim Franklin and I have set a target date for our trip to India. We hope to leave the last week in Dec., the Lord willing, if all preparations can be made by then. Thank you, brethren, one and all, for your interest and help. The Lord bless you.

Clovis T. Cook,— 1503 E. Crestview, Springfield, Mo., Nov. 8— My work in this part of the country continues favorably. Several have been baptized lately and we are looking for others soon. I continue to preach for the area congregations and elsewhere. I recently held a meeting for the congregation at Walnut Grove, Ky., which I enjoyed so very much. I see some real strength beginning to develop among these brethren. The cooperation from other churches was appreciated. These fine brethren know how to treat a preacher while visiting and working for, and with them. I have also just closed a short meeting with the congregation meeting at Harrison & Blaine Streets. Some very good crowds greeted us nightly. Of course, the Pleasant Grove congregation 2½ miles out of Brazil, Ind., who are all working to build the church in Brazil where we held the meeting, once more, really cooperated. We made our home with the Loughmillers in Brazil, who know no limit, like many others in that community, to hospitality. We have lost some of the most valuable people that the church has ever had in this part of the country, lately. One such person, known by so many of you out there in our brotherhood, was C.W. (Bill) VanStavern, of the Lebanon, congregation. Our hearts are sad, but we must press on. We recently had Edwin Morris, for a short meeting at the North Side congregation here in Springfield. He did some fine preaching. We had some very large crowds and fine cooperation from the area congregations. Lynwood Smith, is presently in a meeting here at the North Side church, and once more we are having great preaching and fine crowds and cooperation. It has been good to hear these men.

Duane Permenter,— 2305 Powell Dr. 2, Modesto Ca. 95350, Nov. 2— It has been so long since reporting I am ashamed. Many things have occurred in our lives in the past two years. The Lord blessed my wife and I with a son 13 months ago. I have preached up and down the state of Ca., from L.A. to Eureka; God has blessed our efforts with results. Since coming home, to Modesto, I have worked with my father in his business, attended college for one semester, and preached on weekends. Recently, Bro. Paul Nichols and I held a mission meeting in Cuba, Nm., with very good interest. Seeing the ripe field, Laurie and I could not pass such an opportunity; so, we are going to move to Cuba and work to establish a faithful church. Paul is writing a report about the meeting and I encourage all to read it in another part of the paper. We

hope to begin meeting the first Lord's Day of the New Year. If you can be with us that first service we would certainly be happy. Some have expressed an interest and plan to be there. Cuba is on the main route from Farmington to Albuquerque, Hwy. 44. It is approximately half way between the two cities. We will meet in the Cuba Womens Club building at 10:30 A.M. and 6:00 P.M. Laurie and I have prayed a lot about this new work and we know with the Lord's help a great work can be accomplished. Brethren there are lots of job opportunities in the Cuba area because of the natural resources, such as the petroleum products. If you are interested in being a part of a mission effort why not move to Cuba? In the near future a coal mine is going to start development and several 100 employees will be needed. If you are interested in being a great asset in the Lord's work, then consider Cuba. If you are passing through the country come worship with us anytime. We would appreciate your interest. Please note my new address after the first of the year, General Delivery, Cuba, Nm. Brethren please pray for the work.

Stan Elmore,— 821 E. Street, S.E., Ardmore, Ok., Nov. 10— It has been my pleasure during this past year to be working with the congregation here at Ardmore, under the direction and guidance of my father, Johnny. This is my first report as such to the **Old Paths Advocate**, and I hope it will just be one in a long line of reports of my labors in the field for the cause of Christ. I have been preaching full-time now for a little over a year, (since last October) and have found the work very rewarding. Certainly enough it isn't the easiest work in the world, but it is the most gratifying. The past year has been a very fruitful one for the cause in many areas. We are thankful for all of the gospel meetings, mission meetings, debates, etc., that we have been able to attend. During the summer, we were privileged to conduct our first gospel meeting in our career at the congregation at Leawood in Joplin, Mo. The meeting was well attended with large crowds every night from Joplin and the surrounding areas. Several preachers were in attendance including, Bros. Clovis Cook, Roy Lee Criswell, Orville Smith, Bobby Loudermilk, Gerald Stumph, Bill Ferguson, and possibly others I may have forgotten. We had one confession of faults at that meeting, and I hope the congregation was built up, for I certainly was. To God we give the praise and glory for this. At the present time, we are speaking three weekends of the month in the area. We speak at home in Ardmore, then in Wynnewood, and at Healdton, Ok. On the fifth Sundays, we speak at Golden, Ok. We thank these congregations for their continued support, both spiritually, and monetarily, which without we would not be able to carry on the cause of Christ. We also thank the congregations at Ada & Denison for their continuing support. The church here at Ardmore seems to be growing. For this we are thankful. At the present Dad & I are engaged in studying with people in this area who have been members and have stopped coming at one time or another for various reasons. We are looking forward to hosting the annual New Year's meeting of Okla. here at Ardmore. We have been preparing for this all along and pray that it will be a great spiritual uplift for all involved. I thank God for the blessings of the past year, and we ask the prayers of all for the work here. I would just say in closing, that I do have time in the future, and will make myself available for conducting Gospel meetings.