

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

# OLD PATHS ADVOCATE

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

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

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No. 1

## SINS OF THOSE WHO HAVE OVERCOME

by James D. Orten

Overcoming hardships always changes men. It makes some men mellow and sympathetic toward those who are struggling up the mountain they have climbed. Others become hard, arrogant, and ever willing to give caustic advice to those beneath them. The man who has raised himself from poverty to riches is often less tolerant of the poor than the one who has always been wealthy. And the person who has successfully lost weight can usually tell those who need to, just how to do it.

The tragedy of this circumstance is that such people often do have good ideas and useful experiences to share, but these get discounted because of the arrogant way they approach their fellows. They forfeit the credit they have rightfully earned through their accomplishments and others negate the benefit of their counsel.

This fact of human life is what Jesus is discussing in his famous parable of the mote and the beam (Matt. 7) "... first cast the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye." The coincidence of arrogance and lost recognition for real accomplishments described above had occurred with the people to whom Jesus was speaking. The Pharisees and Scribes had done a real service by establishing Jehovah as the true God in Israel. Until their time pagan worship had cursed Israel like a plague. The Old Testament is a chronology of Israel's repeated falling away into worship of strange gods and God sending a prophet to bring them back. Sometimes no more than a generation would elapse between cycles.

When the Pharisees came on the scene they dedicated themselves to a strict construction of the law. The Scribes among them copied it, wrote about it, and commented on it in such a way that pagan worship never again got a foothold in the nation. But their attitude became so hard and their spirit so ungodly that they lost their influence on others (even many of their believing brethren) and became themselves as much the children of hell as the pagans they sought to convert. This is the background for Jesus' parable.

Perhaps we should say at this point that Jesus was not saying in this lesson that one should not take a strong stand for the truth. In the same sermon in which he taught this parable Jesus talked about a man who built his house on a rock and another who built his house on sand. He said "he that heareth these words of mine and doeth them not" is like a man whose house was founded on sand which washed away when the flood came. The clear implication of the parable is

## THE MODERN SUNDAY SCHOOL

by Ronny F. Wade

The origin of any religious practice is important. Where and when did it originate, are factors that must be considered. Did it come from God or man? The line of separation between what men say and what God says, is the line of distinction between truth and error. Paul affirms that the Holy Spirit can know and reveal the mind of God (1 Cor. 2:10). What the Spirit has not revealed cannot therefore be the will of God.

Thus we ask, whence came the modern Sunday School or Bible Class System of teaching? Is it from God or man? Since the Bible is silent regarding Sunday schools, or Bible classes, not giving us any command, example, or necessary inference authorizing their use, we must look elsewhere to discover their origin.

In his book *The Mirror of a Movement*, William S. Banowsky (preacher for the Church of Christ and currently associated with Pepperdine University) devotes an entire section to the Edification of the Church in which he says, "While long granting that one of the most vital sources of edification was through the systematic study of the Bible, churches of Christ were very slow to organize Sunday Schools in their local congregations. In 1786 just three years after Great Britain declared the thirteen colonies to be a free and independent nation, the first Sunday School was started on this side of the Atlantic. It was organized in the Virginia home of William Elliott, who arranged to have "white boys and girls instructed in the Bible every Sunday afternoon". Since that time, the Sunday School movement has helped to shape the very growth and development of Protestantism in America." Banowsky continues on page 235, "The Sunday School got off to a belated start among the disciples. In its first years the Restoration movement was nurtured almost exclusively by evangelistic preaching. No need for a Sunday School was felt... Because of the close ties between the Sunday School movement and denominationalism, the disciples assumed an early posture of beligerent opposition." It can thus be seen that Sunday Schools originated much too late to be apostolic in origin, and that even churches of Christ were reluctant to accept them when they were first introduced. However, as is often the case, in time the Bible classes began to make inroads among the disciples.

Opposition, which at first was firm and strong, soon began to weaken. In 1929 at the Abilene Christian College Lecture-ship, Banowsky quotes C. A. Norred as follows: "Let me address myself particularly to gospel preachers who are here. Let me remind you that for the next twenty-five years you

(Continued on Page 10)

will have a large influence among the churches. Let me appeal to you to make yourselves specialists in Bible school work. Master the principles of Bible school administration. Then, as you go among the churches, put the Bible school first . . ." And then Banowsky adds, "The twenty-five year period to which Norred addressed his challenge saw his fondest dreams reach fruition. That quarter-century witnessed an unparalleled growth in the Sunday School programs among churches of Christ . . ." Another quotation that I find to be of particular interest comes from the April 16, 1970 issue of *The Gospel Guardian*. Writing under the caption, "The Sick Sunday School", John D. Swatzell says, "There is a sickness in the average Sunday School. We may call it Bible Study or Bible classes, but the sickness is still there. Can we put our finger on the trouble? Yes, we can if we are willing to take a long, hard look into the history of the Sunday School movement." He continues in the next paragraph, "Robert Raikes, English philanthropist, is credited with the beginning and development of the Sunday School movement . . . Earlier pioneers in the field of this movement were Joseph Alleine and John Wesley. Joseph Alleine (1934-1668) established a Sunday School in the 17th century in England. John Wesley held classes in Savannah, Georgia in 1737. Yet, Raikes is justly regarded as the founder of the Sunday School Movement." From the above quotations we can see that these men who believe in and practice Bible classes claim no Divine authorization for their origin. The truth of the matter is that they came from men, not God.

Finally, I would like to notice one other quotation. This time from the Cogdill-Woods debate. One Page 329 Guy N. Woods is speaking: "There isn't in the New Testament any instance of individual cups, as such being used. I do not hesitate to say, that generically speaking they are authorized, but then according to his demand for a pattern, there is no pattern. So also are the classes. You can't find a Bible school set up in the New Testament following the pattern that is characteristic of our activity today in that deailed, specific fashion that he demands for the Herald of Truth." Here again we can see that even the advocates of Bible classes admit, they are not in the Bible. That being the case, we would like in our next article to show the Bible way of teaching the word of God.

(To Be Continued)

## HEAVEN'S JUBILEE (Lev. 25)

by Jack Cutter

Every fifty years an event occurred in the life of the children of Israel which is difficult to believe. For a period of one year, they were not required to work, servants were allowed to go free, their debts were forgiven; and, besides these blessings, there were many other benefits and privileges enjoined upon them. It was truly a Jubilee unto them. Wouldn't it be wonderful if we could enjoy such an occurrence? The truth is — we can!

There were three annual feasts of the Jews. First, there was the Passover which commemorated the salvation of the first born in Egypt. Then, second, there was Pentecost which celebrated the beginning of harvest; and, third was the fest of Tabernacles which commemorated their sojourn in the wilderness. Each of these events was regulated by weeks of days. Furthermore, these three feasts all occurred within the first seven months of the year.

Pentecost and the Jubilee are alike in several ways: both are typical events, they both have similar counts to mark their beginning. (The difference being, one occurred the fiftieth day and the other the fiftieth year). The count for Pentecost began on the first day of the week following the Passover regardless of the day of the week the Passover was celebrated), and the count continued for seven full weeks (seven Sabbaths) of days. Now, seven full weeks count-up to forty nine days, the following day (the 50th) was Pentecost (Lev. 23: 15-16). Pentecost typifies the beginning of the gospel harvest. (Remember, in typical language the temporal foretold the spiritual, and types on the fleshly plane typified anti-types on the spiritual plane). Thus, Pentecost which marks the beginning of the Lord's Church is typical of the gospel age.

Just as there were weeks of days under the Law (Lev. 23: 15-16), there were also weeks of years (Lev. 25:8), "And thou shalt number seven sabbaths of years unto thee, seven times seven years, and the space of the seven years shall be unto thee forty and nine years". The following year (50th) was the Jubilee. "A jubilee shall that fiftieth year be unto you" (Lev. 25:11).

### EVERY 50 YEARS A JUBILEE

What happened on temporal Jubilee day? On the tenth day of the seventh month, a trumpet was sounded over all the land, and the following events occurred: 1. Final atonement was made for all sins. ("Proclaim liberty throughout all the land unto all the inhabitants thereof.") 2. All debts were cancelled. 3. All slaves set free. 4. Land values were determined. 5. They did no work. 6. They assembled in their capital city. 7. They afflicted their souls, and turned them sins. 8. And, the High Priest appeared in the presence of God for them, with blood and incense.

Did this apply to all Israel? No! It was conditional, "For whatsoever soul it be that shall not be afflicted in the same day, he shall be cut off from among the people" (Lev. 23: 29-30). Therefore, it was no jubilee for the impenitent. So it is today.

The fiftieth year marked a new era for the children of Israel. There wasn't anything like it in all the other events connected with this great nation.

### A NEW TESTAMENT CHURCH IS ONE THAT HAS —

A name all can wear (Acts 11:26, Acts 4:12).

A creed all can believe (Matthew 16:16).

A discipline all can follow (2 Timothy 3:14-17).

A repentance all can perform (Acts 2:37-38).

A confession all can make (Romans 10:9-10).

A baptism all admit valid (Romans 6:1-5).

A fellowship all can enter (Acts 2:47).

A life all can live (2 Peter 1:5-10).

A plan of unity God-given (Ephesians 4:4-6).

Its plea, the Gospel of Christ (Galatians 1:6-12).

Strange, isn't it, that all Christendom can't see the logic, beauty and simplicity of that platform? — Via *The Truth*

## OUR JUBILEE

What is to happen when the trumpet sounds for our jubilee? (1 Cor. 15:32). (1) We all shall congregate in spiritual Jerusalem (Rev. 21: 1-2). (2) All debts forgiven spiritual Israel, as we have forgiven others (Matt. 6: 14-15). (3) We shall be heir of our "inheritance incorruptible" (Rom. 8: 20-21; 1 Pet. 1:4; Heb. 2:15; 1 Cor. 15: 5354). (4) We shall enjoy the peaceful Sabbath that remains for the people of God (Heb. 4: 9-10).

As there was not a jubilee for the impenitent of fleshly Israel, so it is for spiritual Israel. In *The Prophecies Unveiled* by A. M. Morris, Bro. Morris makes the following comments about jubilee, "The application to the gospel age is easy, and serves a double notice on us, a typical and verbal, that obedience precedes the favor and blessings of God through our great atoning High Priest. He is now in the holiest of all, but when he returns to be admired in all them that believe, and sound the "Jubilee Trumpet" over all the land, we shall congregate in Jerusalem (the heavenly, as they did the earthly), all debts forgiven spiritual Israel, as they have forgiven one another, and we shall heir our inheritance incorruptible, and enjoy the peaceful sabbath that remains for the people of God. This day was the annual climax for fleshly Israel; and certainly typifies the greatest blessings promised to man, under the gospel as follows: (1) Jesus in heaven, with atoning blood and intercessions. (2) Jesus returning to bless his people. (3) The people all forgiven and reconciled to God. (4) The entire company dwelling peacefully together in Jerusalem, all sorrows, labors, debts cancelled. (5) All bondage into which sin had plunged them, removed. (6) Their titles to "mansions in our Father's house" were critically examined and given to them for whom they were prepared."

Fleshly Israel regulated all values in view of Jubilee (Lev. 25: 23, 24, 50-55). So we should also determine and regulate everything earthy in view of its relationship to the great eternal Day. For example, our homes, farms, property, lives, etc. should all be valued in view of Heaven's Jubilee. It has been said, "We are to make our temporal interest to aid our higher spiritual interests" (A. M. Morris). Perhaps, the one most single important element to be regulated by eternity is — time.

A verse from the song "Heaven's Jubilee" should convey all of our hearts' desires: "Some glad morning we shall see Jesus in the air, Coming After you and me, joy is ours to share; what rejoicing there will be, when the saints shall rise, headed for that jubilee, yonder in the skies.

— 12321 E. 14th, Tulsa. Ok. 74128

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## FROM ATWATER, CALIFORNIA

Bro. Bob Kemp, Atwater, Calif. by way of long distance telephone, asks we mention the following: In view of problems in the church there, he and all others meeting there wish it to be known they are sorry for things done and said that have hurt in any way. All of us regret problems wherever and whenever they arise in the church, but when they do, how commendable is the spirit that our brother has shown here. — Don McCord

## ON CARNAL WARFARE

by Charles Wilson

*(The Nacogdoches Road Church of Christ in San Antonio Texas asked for a statement from me on my position concerning carnal warfare. I wrote this letter on May 10, 1972. Since that time my position has strengthened. It has come to me that many around the country are asking this question. If anyone has further questions, please feel free to write.)*

"It was certainly good to learn via your letter that the Church on Nacadoches Road practices and teaches scriptural doctrine concerning carnal warfare.

In 1952 I volunteered my services to the United States Air Force, believing this was my whole duty; to serve my country to the best of my ability. I even believed that by serving my country I was serving God.

However, as time went on, and I became conscious of God and my duty to him (because of the actions of a wonderful Christian wife), I realized that my soul was in a lost condition. I finally accepted the gospel and was baptized into our Lord in 1965.

Following this, it was several years before I was conformed seriously with the carnal warfare question and realized that I must make a stand for the truth. To do this required much study and prayer. God has blessed me richly as a result of my study. From this, came many personal convictions concerning Christianity that I might never have learned had it not been necessary to take a stand on this one question.

At the time I finished my studies, or let us say, made a decision about carnal warfare, I had served a little more than 17 years and was stationed at Carswell Air Force Base in Ft. Worth on a job assignment that was comparable to a warehouse job outside the service. I lived off base, worked forty hours per week, Monday through Friday, and enjoyed many privileges of leniency concerning "time off," that I could use for "personal work," one of my new convictions that was a result of my study.

I realized that my situation in the service was unique, and made every effort to point this out to anyone concerned.

I believed that my freedom of time to worship justified my remaining in the service.

However, I have since realized that it is impossible to do one thing and preach another. In other words, a young man today cannot attach himself to the service and expect to have time or opportunity to worship as he should, and my remaining in the service may have misled some young men, even though I taught against this at every opportunity.

May it be understood that since my release from the service I have confessed my error, and taught that a Christian cannot participate in combatant or non-combatant service in any way.

It is good to associate and pray with Christians that will stand for the truth, and will preach Christ.

It will be my distinct pleasure to speak for you on May 14, Lord willing." — Rt. 2, Box 765, Texarkana, AR

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## ENVELOPES

Do you need envelopes with a scriptural message concerning the church and the plan of salvation? Why not contact Sister Zelma Mustard, 727 Sloss, Yuba City, CA 95991.

— Don McCord

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## HELL OR THE GRAVE — WHICH? by Lonnie Kent York

Many cults today deny that there is a hell; a place of punishment for the wicked. Various arguments have been put forth in proof of their belief that at death man ceases to exist, thus there could be no place of eternal punishment. The basic argument they make is as follows: To understand the meaning of the word hell (*hades*), we must review the Hebrew word in the Old Testament; by this means we shall understand the meaning of the Greek word. The Greek O.T. or the LXX (Septuagint) uses the word *hades* where the Hebrew word *sheol* is employed. The word *sheol* is translated "grave" 54% of the time, and 44% of the time "hell", with the remainder as "pit". By this comparison of the use of the Hebrew word, we must conclude that hell (*hades*) is the grave; hell could not be a place of torment for departed spirits. From the verses where *sheol* is translated hell, it is clear that only the grave is meant. It is the folly of the religious world and pagan traditions which have developed the theory of a place of eternal torments. Hell is only the grave, so they say. We shall see.

Surface religion is very deceitful. On the surface, this doctrine has the appearance of credibility, yet it contains the seeds of damnation which it seeks to eliminate. Any man can make a hasty conclusion upon distorted facts and suppressed truths. Just how much footing does the above doctrine have in light of evident truths? Let us examine fully the scriptures and see what God hath said.

The argument as presented would be reasonable if the only word for grave were *sheol* and *hades*. The meanings of these words are similar; the place of departed spirits. The folly of the above doctrine is in their failure to recognize that there are Hebrew and Greek words for "grave" in the full sense as they attempt to make *sheol* and *hades* represent. For con-

sideration, the Hebrew word for "grave" is *qeber*; *qeber* is translated grave 35 times, sepulchre 26 times, and tomb 6 times. This word best describes the place of the departed body. The word *sheol* was used to describe the place of the departed spirit; the world of the unseen. The Hebrew people knew of the spirit world, yet they did not know where it existed. Ecclesiastes and other references taught them that their bodies would return to the dust of the earth and their spirits to God; for God was the One who gave that spirit which made man a living soul. They could point to the grave (*qeber*) where they placed the body, yet could only refer to the spirit as being in *sheol*, the world of departed spirits. As soul and spirit had similarities, yet different in degree, the two words have been used for each other. The word *qeber* only had one meaning, that of the grave; whereas, *sheol* would at times be used for the grave, because they knew not where that spirit existed. This by no means represents the spirit as being in the sepulchre or grave.

The Greek words for grave are *mnema* and *mnemeion*. *Mnema* is translated one time grave, 4 times sepulchre, and 2 times tomb. *Mnemeion* is translated 8 times grave; 29 times sepulchre, and 5 times tomb. As can be seen, the meaning of these words is clear; they refer to the place where the body is buried. The word *hades* is used one time for grave, and ten times for hell. Reviewing each passage separately would reveal that the word *hades* had reference to a realm other than the mere abode of the dead body. If *hades* were only the grave, why did not the Holy Spirit use a word that meant grave in the absolute, thus relieving all confusion?

If we expect to ascertain the meaning of words in the formation of doctrine, we ought to realize that the common meaning is the guide to the actual meaning. There exists no Holy Greek language by which only Spirit-directed men know the truth; contrariwise, the language of the New Testament was written in the common language of the people: *Koine* Greek. This fact is made evident through recent discoveries of ancient documents containing large portions of scriptures used alone with every day communications. Spiritual truths could only be conveyed by physical means, thus, the common understanding of words used by the people is our guide in spiritual truths. What the people understood as realities is what Christ and the Holy Spirit presented to inspired men, that through the written word we might understand clearly what was taught.

With this understanding and the words herein presented, it surely becomes clear to the reader that two words were used to describe the state of the departed; one word for the resting place of the body, which body was to return to the dust from which it was created; one word for the abode of the spirit of man, which God gave to make it a living soul; this by scripture is shown as being turned back to God upon death.

What conclusions can we now derive from what has been presented? *Hades* is not the grave! *Hades* is by understanding, the realm of departed spirits, both good and evil (Luke 16). Our Lord would not have portrayed a truth by a lie; thus *hades* must be a place or state where spirits of men reside until the day of judgment. God reserves the unjust unto the day of judgment to be punished (II Peter 2:9). Hell is real, be not deceived by surface religion and shallow thinking; rather consider fully the words of the Lord, and follow them.



## TIMELY RELIGIOUS DISCUSSIONS

*The Loudermilk-Sexton* — This discussion was held Sept. 12-13 in Wichita, Kansas. The first night was in our building and the second night was held in the opposition's building. The issue was the cups question. Bobby affirmed the first night that the Scriptures teach that an assembly for the communion should use one cup in the distribution of the fruit of the vine. William C. Sexton affirmed it was scriptural to use a plurality, the second night of the discussion.

This was an interesting discussion, considering the different styles of the two disputants. This was among the first public discussions, if not the first, for Bro. Loudermilk. He did an outstanding job. He had prepared his material well and used it effectively.

Bro. Sexton took the unlearned position that the word "cup" meant "fruit of the vine", therefore, the cup and the fruit of the vine are one and the same. He completely ignored the Lexicographers on the meaning of the word "cup".

I am sure this discussion did a lot of good. It was well attended. We had brethren from Norman, Fredrick, Oklahoma City, Okla. and perhaps other places in Oklahoma. We had brethren from St. Louis, Columbia, Kansas City, and Springfield, Mo. We had brethren from Kansas City, Kan., and a lot of local interest. We had several preachers present. You will never know, brethren, how wonderful it is to have this kind of backing in discussions like this.

Bobby is to be appreciated for his zeal and courage in such an effort as this. These brethren in that area are doing well, and should be very happy to have Bobby working with them. This writer was asked to moderate for Bobby. Warren Berkley moderated for Bro. Sexton. — Clovis T. Cook

*The Wade-Morgan*—This discussion was held Oct. 27-28 near Gassville, Ark. The Sunday School question was the subject for discussion. Bro. Wade affirmed our position that the Bible specifies one male teacher to an undivided assembly, when the church comes together for the purpose of teaching the word of God. Bro. Morgan affirmed the second night that the scriptures teach that when the church comes together for the purpose of teaching the word of God, they may divide into classes, using women teachers for some of these classes. Bro. Morgan is one of the old school of debaters, among the last of a vanishing breed, being well-trained and experienced in the art and finesse of public polemics.

Bro. Morgan took the position that he could find his classes in the Bible. So, he began to bring up several cases, which to him looked like a class. In Acts 5:25 he thought he found simultaneous teaching, until Bro. Wade showed him that verse 29 showed exactly how this was done in verse 25. In Mk.9:9 he saw some men coming down out of the mountain—behold! A class. On pentecost in Acts 2:6, he had the apostles all teaching a separate class. Needless to say, Ronny took every one of these passages and showed the fallacy of Bro. Morgan's reasoning.

Bro. Morgan said that a woman couldn't teach a man in one of their classes. However, under pressure he made a slip of the tongue, and said to Ronny, "If you will attend one of our Bible classes, one of our good old sisters will teach you something." Later, when Ronny caught him on this contradiction, his moderator arose to a point of order and after a

vain attempt to clear this matter up by himself and Bro. Morgan, they yielded the point and Bro. Morgan said, "Go ahead, I'll keep my mouth shut", which is what he should have done in the first place.

More than five hundred people attended the first night of this debate. They came, many of them no doubt, expecting to see Goliath slay little David. This they did not see. Ronny rose equal to the occasion and met him on every argument that Bro. Morgan put up, and some times even being able to anticipate him and cut him off at the pass. This discussion did untold good in these parts, and we expect to reap much good from the discussion. Ronny did an excellent job meeting this man, who was baptized by the late Joe Blue, and who to many is the old "bell cow of the Ozarks." Arthur C. Blackwell of Batesville, Ark., moderated for Bro. Morgan, and this writer for Ronny F. Wade. — Clovis T. Cook

*The Wade-Payne* — This discussion was held Nov. 5-6, 1975 in Dallas, Texas, at the Boulder Drive meeting place, and Nov. 7-8 in Richardson, Texas, where Bro. Payne preaches. The discussion was well attended, and created some unusual interest among some of the other churches and preachers of the area. For example, Ronny was asked to come to one of the larger churches in that area, who operate a school for preachers, and set forth our position on the cups and classes questions. Ronny did that, and it was well received. There were about sixty preachers present that day. Needless to say, they had many questions, which Ronny answered very effectively; in the main we were received well.

Now, on the number of cups used in the communion, Bro. Payne thought it made no difference, for he contended that the word "cup" referred to the fruit of the vine, and always used figuratively in connection with the communion service. This is an unlearned, uneducated, erroneous approach to the question, for it forces one to deny the scholarship of the world on the literal use of the word "cup" in the communion, to say nothing of violating the law of common sense and reason.

On the classes, Bro. Payne was a little more cautious, claiming that the Bible does not mention Bible classes, that it does not have to, because they are authorized under generic authority. He tried to parallel the Bible classes with radio and television programs. In fact if it wasn't for the fact that we use radio and television to teach the Bible, this man would have been hard pressed for something to say. As Ronny pointed out to him, in listening to his arguments one would think that they were debating if it were scriptural to have a radio and television program? Of course, they know that radio and television programs are not parallel with their classes, but when you admit that the Bible does not mention Bible classes, and you are affirming that they are scriptural, what else can you talk about?

The brethren in the Dallas area are to be commended for their willingness to support and back such efforts as this. The Boulder Drive congregation, in Dallas, has supported two such efforts in recent years.

Ronny did a very fine job in upholding the truth. In fact, I think Ronny gets stronger and more effective each time he is called on to defend our position on these issues.

Bro. Jesse Jenkins and Jack Green moderated for Bro. Payne, and I kept time for Ronny. — Clovis T. Cook

## WHAT IS A LIBERAL?

(A collection of random quotes from the 1970 Freed-Hardeman College Lectures, in book form, titled "The Church Faces Liberalism")

They creep in alongside, craftily infiltrating the saints while pretending to be something they are not. p.11

They are men of impure, unholy motives. p.11

They are destructive and willing to compromise. p.11

They are hidden dangers, making progress by false promises. p.11

They use others for their own advantage. p.11

They (Christians) are to remember that God has dealt with error many times and is competent to deal with it again. p.11

They (Christians) are to assist, if possible, those in error to return to the truth. p.11

Whatever protean form liberalism takes, it is but a modern day counterpart of an age-old attempt to set aside the word of God. p.11

Consequently attention must be given to a brief view of the soil which produced modernism . . . Soon the movement (Protestant Reformation) which began as a protest against compelling assent to credalism was itself hurling anathemas for the violation of the creed. p.12

Secular Development which led to Liberalism: 1. Socio-economic developments: Space does not permit the discussion of the impact of the journeys of various explorers, the demand for new goods from distant places, the destruction of feudalism, the rise of the middle class, the rise of nationalism, the invention of the printing press, and the great strides in education which immediately followed the Reformation. It must suffice to say that a powerful interest group was emerging which would feel capable of sustaining itself without more than nodding respect to religious leaders, should these not suit their fancy. p.13

By 1917 it was the case that the major educational center at Lexington, Kentucky had been captured by the liberals. p.24

Highly influential in this rise of liberalism within the Restoration Movement was the impact of higher education, as it was termed, in the various universities and seminaries of the day, particularly Yale University and the University of Chicago. p.24

Most of these liberal writers have been well educated, some in seminaries, some in universities. Degrees bristle on each introductory page and this appeal to authoritarianism is apparent in the work (*Voices of Concern*). Those who are without good schooling fall victim to "Church of Christism," but the enlightened ones have moved beyond those outdated concern. p.25

Thus Christ, not creed, is the way. p.26

For, while there are a few places where "anti-ism" is still a real threat to the true faith, it is generally of no consequence. p.33

But not so with the liberal. He is careful to appear humble, pious, and genuinely concerned for the welfare of the church. p.35

Liberalism must be called what it is — damnable heresy designed to overthrow the faith. p.36

These same men are speaking and writing in such a way as to create doubt and confusion in the minds of our brethren. p.37

How different is the living and holy personal God of the Bible and the God of the liberal! p.40

Liberalism not only denies the Biblical doctrine of God . . . p.41

In fact, liberalism contends that there is really no such thing as sin. p.42

Since liberalism denies the actual existence of the God described in the Bible and denies that man is lost in sin, it necessarily denies the Biblical account of miraculous divine intervention in history to bring about our salvation. In other words, the liberal denies the virgin birth, atoning death and bodily resurrection of Christ. p.43

They have given up the idea of being humble followers of the lowly Jesus and have taken the roles of agitators, insurrectionists, subversives and law-breakers! p.48

In modern times he (Satan) has moved his most trusted henchmen, the modernists . . . p.55

He (the modernist) will not admit the deity of Jesus. p.56 . . . Speak out in opposition to those (liberals) who would destroy the church Jesus died to establish. p.101

The liberal thinker . . . is an advocate of error. p.142

(Liberalism) . . . denies the miracles of the Bible, and vehemently rejects the records of the creation of man and the universe. It ridicules and rejects the Bible record of the virgin birth of Christ . . . It denies the resurrection of Jesus, and rejects the idea that there will be a general resurrection. It denies that there is a coming "judgment"; it denies the existence of heaven and hell. p.177

(Liberals) reject miraculous, word-by-word inspiration of the Bible; deny and/or disregard the distinctiveness and exclusiveness of New Testament Christianity; insist that not all things are black or white — that some are mushy gray; that truth is relative . . . Insist that there is no such thing as an "act" of worship, but that worship is entirely a matter of "attitude," that "condition of heart" . . . Weave everything into their sermons excepting the word of God. p.178

Liberalism in general has no room or place for an infinite, personal, omnipotent, omniscient, omnipresent, and omnibenevolent, eternal God. p.188

I want to emphasize that: the use of instrumental music, in the worship of God, is sin! Since the wages of sin is death (Romans 3:23), the use of instrumental music in the worship of God will lead, if not repented of, to one's eternal damnation. p.243

From the early days of the church until now there have been those who have sought to streamline and update the church, its worship, organization and work. The result has always been apostasy. p.361

The theological liberal feels the questions the Bible answers are no longer relevant. He wants a new "gospel" . . . p.36

In this so-called "cell worship" the participants are encouraged to show disrespect for the authority of elders as well as the word of God. p.397

Unless this problem (liberalism) is dealt with quickly, we may not be able to find a New Testament church in America in a few years. p.401

## "I WILL SING"

by Joe Norton

Of the two kinds of music known to many (vocal and instrumental), God ordained vocal in the worship service: He did not authorize the use of an instrument.

Five of the main scriptures dealing with the type of music we are to have in our worship service are I Cor. 14:15, Eph. 5:19, Col. 3:16-17, Heb. 2:12, and Heb. 13:15. In each of these scriptures the use of the lips, making melody in the heart, and singing are taught. No mention is made in these or in other scriptures about the use of an instrument.

God expressed Himself clearly about this matter, thus giving us no choice. And when He told the kind of music He wanted, He automatically excluded the other kind. This is simply applying the law of exclusion which is as follows: "... a commission to do a thing authorizes only the doing of the thing specified. The doing of all other things is forbidden." Since God expressed in His will that He wanted singing in the worship, instrumental music is automatically excluded. Jesus said, "And why call ye me, Lord, Lord, and do not the things which I say" (Luke 6:46).

Noah was commanded to build an ark of gopher wood. When God specified gopher wood, He automatically excluded every other kind of wood. It was not necessary for Him to list every kind of wood not to use. The same principle would apply to those who would ask, "Where did God say not to use instrumental music?" When God specified that He wanted singing to be the kind of music in the worship service, He automatically excluded playing the instrument. The positive command to sing covers all that we need.

Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:16-17).

The problem is that men have relied upon what appears to them to be right instead of relying solely upon God's word as their absolute authority in matters of religion. Instrumental music wasn't generally used in worship until after the eighth century. Even after this, it was resisted by some leading religionists. Before the eighth century, singing was the only type of music generally accepted in worship. Emil Nauman in *The History of Music* said, "There can be no doubt that originally the music of the divine service was everywhere entirely of a vocal nature."

Some questions are commonly asked about instrumental music, and we will consider some of these here.

1. Did the Jews under the Old Testament use instrumental music in their praise of God? Yes. But we are living under the New Testament, and we are governed by what it teaches. The Old Testament also authorizes many other things such as animal sacrifices, burning of incense, and many others, but we don't practice these because we are not living under that law.

2. Why can't we use the instrument as aid in singing? The instrument is not an aid. It is an addition. Referring again to our example of Noah, if he had used another kind of wood in addition to gopher wood, he would not have aided the building of the ark but he would have added to God's command. Aids would have been saws, hammers, and other items he needed to get the gopher wood together.

Music is a generic term and there are two types. If Jesus had commanded men to make music in worship, not specifying a type, singing and/or playing an instrument could have been used.

been used. But since He specified vocal music (singing), to us an instrument with singing is adding to His word, not aiding what He has told us.

3. Will there be instruments of music in heaven? If so, we will wait until we get there to use them according to God's authority. Here on earth, we can do only what God authorizes in His word.

4. Are instruments of music on a par with church buildings, pews, lights, baptistries, etc? No. There is no parallel because nothing is done with these things that is not within the scope of God's word. These items do not set up actions which violate a command.

All spiritual things which we do in worship or in life must be by faith, and we get that faith by hearing God's word according to Paul in Rom. 10:17. Since God's word teaches nothing about the use of the instrument, we cannot have faith in it, and we cannot use it in our worship services.

— 813 Edgehill Dr., Hurst, Texas 76053



Paul O. Nichols, 514 Oakshire Ave., Modesto, CA 95351, Dec. 16 — Our meeting at Modesto closed Dec. 14, with 25 confessions of faults and 3 baptisms. Bro. Bob Lcudermilk did an excellent job of preaching the Word. We certainly appreciate all from out of town who cooperated and helped make the meeting a success. This year we have had three ten-day meetings and a weekend meeting, and God blessed the efforts with a total of seventy-eight responses. We rejoice and take courage. Our next meeting is scheduled for March with Bro. E. H. Miller. Lonnie York and Tim Berna have recently preached for us. One of our young preachers from Modesto, Duane Permenter, is presently working with the church at Sanger, Calif. Another one, Smith Bibens, along with Greg DeGough, worked with the Orangevale congregation for several weeks last summer, but is presently attending Modesto Junior College. Smith and Duane have made up their minds to go anywhere they can be of service to the Lord. 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.

B. F. Leonard, 815 NW 3rd St., Huntington, W. Va. 25701, Dec. 15 — The church here is doing well; good attendance. Our meeting house is complete and is an asset to the community, and a glory to the Lord. Bro. Carl Johnson held us a fine meeting in Oct. The meeting Labor Day at Flemington, Pa. was wonderful, some of the best fellowship you could find anywhere. We held a short meeting at Harrodsburg, Ind. with good crowds. We believe the church there is ready to do a lot of mission work; more power to them. We hope to attend the study in Oklahoma City. Many thanks to all who made the new meeting house possible. There were some errors in the report; please excuse. Love to the brotherhood.

## THEIR LABOUR OF LOVE

K. G. Wilks

When good deeds are done and charity shown, the doers of those good things are due credit and thanks for the same. When brethren do good deeds they are due credit and thanks for those good deeds, and the brotherhood should express appreciation for their service to the brotherhood and to the Lord, both to the doers and to the Father in Heaven. Anything less is thoughtless, even ungrateful.

The letter to the Hebrews at 6:10 says, "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." Notice that it is unrighteous to forget Christian work and labour of love. Suppose it is never noticed? Unnoticed, it is never remembered to forget. To refuse to notice, or to forget is to exhibit unrighteousness, ungratefulness.

Paul to the Thessalonians, chapter 1, verse 3, says, "Remembering without ceasing your work of faith, and labour of love . . ." Paul was godly in that he remembered continually their labour of love and their work of faith. Are we always godly to remember faithful work on the part of our members? Are we godly to remember a labour of love? There is a difference in a work of faith and a labour of love. We obey (work) and perform the works of righteousness in obeying the Gospel. What we do out of the goodness of heart and love is our labour of love. For example, we have a young brother who takes care of the meeting house and grounds. He does more than has ever been required of him just because his is a labour of love.

The brethren at San Antonio, brother Joe Martinez of Dallas (now deceased), Paul Nichols and Gayland Osborn, first in Africa, followed by the several other preachers of more recent times, the many supporting brethren, sisters, and churches, who have contributed to the Mexican mission and the African mission all are due credit for their labour of love. Each one of us ought to feel a deep sense of appreciation for all these noble souls who have devoted many, many hours, days, even years in encouraging, supporting, coordinating, or executing the work. All of this is a labour of love and we ought to thank God our Father for them and thank them directly for it. God the Father is due thanks for making them prosperous enough of time and money to contribute to efforts to spread the Word of God. Surely God will not forget all of that noble effort. Surely Jesus our Lord shall not forget. Dare we be less thoughtful?

Paul to the Thessalonians, 2:9, reminded the brethren, "For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." Paul also told Timothy, 5:17, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." Those churches who are so fortunate as to have devoted and qualified teachers, elders, or leaders should give thanks to God for them, and should do it openly and in the public prayers.

All of us as individuals, as congregations, as a brotherhood at large should be especially thankful for the great efforts of our devoted evangelists, teachers, publishers who have loyally

labored hours and days per month, year after year, to keep the gospel before the hearers, before the churches, who have exposed error to the brotherhood, kept the churches informed. This is all a labour of love, beyond what the ordinary member of the church does.

I think often of where the church in the United States would be without men like Brethren King, Gay, McCord, and others who have provided as a labour of love a medium of news and truth. Congregations exist all over the nation that would not have ever come into existence except for the news and truth. Congregations exist all over the nation that would not have ever come into existence except for the news and effort generated by these men and others like them and in their position. I think often of the many preachers, some old men, some young men (mere boys), some in between, who have crossed and re-crossed the states many times going to preach for places sometimes not even receiving enough to pay for their transportation. All of these men are due credit for their labour of love. Some have dropped out because of discouragement, or weak in the faith, finding the "things of this world" more enticing than the life of a preacher. Some quit because of wives, poor support, lack of appreciation, or even their own lack of preparation.

I know that even among the most faithful and loyal of all of these men (and churches) we can find fault, some justifiably so, some not so. Remember this is earth and earthy we are, and they are. None are divinely inspired as were the apostles. Remember instead the noble deeds, the labour of love, that extra mile that the many have gone for the rest of us, and be ye thankful.

We ought to be thankful for the preachers' wives who encourage their husbands to continue in the work of the Lord, in the distribution of the gospel. They either spend many lone-some hours at home or must go with husbands and put up with a great deal that is discouraging and inconvenient. God be thanked for them. The wife who never nags at her husband, who rather lends him comfort and encouragement is a jewel to be praised and to be thankful for.

The sum of the whole matter is that we all as members of the body of Christ, the church, have so much to be thankful for that none ought ever to be unthankful or ungrateful but rather give thanks to God our Father through the Lord Jesus Christ for the goodness of this earth, but above that give thanks continually to God for the hope of eternal life and for every single person who may contribute even a single word or just a smile and a warm hug or handshake toward the betterment of our hope of the home eternal. TO GOD BE ALL PRAISE! — 7807 Gault St., Austin, Texas 98757

### SECOND PREACHER SENT TO RHODESIA

Bro. Murl Helwig and family arrived in Salisbury, Rhodesia Nov. 13, 1975, to begin a three years' work. They join the Dennis Smith family who has been working in Rhodesia for some time. Bro. Helwig's work will be overseen by the church at 85th and Euclid Sts., Kansas City, Mo. You may correspond with Bro. Helwig by airmail at P.O. Box 3216, Salisbury, Rhodesia. The work in Africa continues to grow and is very rewarding. Please pray for the work. — Church of Christ, 85th and Euclid Sts., Kansas City, Mo. 54132

## HALF BROTHERS, HALF-SISTERS, AND COWARDS by Bob Chancellor

Through the years I have seen a practice develop within the brotherhood that is as unscriptural as it is nauseating. It works like this: A brother is guilty of something, or is accused of something wrong. Rather than follow the dictates of the scripture and go to the man (Gal.6:1), in the spirit of meekness, he is just not asked to take a leading part in the service. Often he doesn't even know why he is not called on, and in the case of a woman it can go on for years without her knowing it. This is what I call a "half-brother". That means he has all the fellowship of a brother except he is not called on. There are two things that foster this condition:

1. Often the thing of which the brother is accused is something someone doesn't *like* but cannot actually be condemned by the scripture. Perhaps his wife wears slacks, or as in one case I heard of, he believes it's alright to play checkers. He goes to ball games, rodeos, etc. Many of these things are lumped together and called "worldliness," a term not found in the Bible and worked to death by some of our brethren. Their definition of "worldliness" is something that worldly people do. As in the case of the slacks, someone pointed out to me that women of the world wear them. I see lots of worldly women wearing dresses and buying groceries. Are we to forbid that? Come, now brethren, is this the best we can do?

2. The other thing that contributes to the half-brother, half-sister situation is pure cowardice. The brother may actually be guilty of a sin, but like the Corinthians (I Cor.5) we find it rather difficult to go to the man. It is much easier to simply quit calling on him and maybe he will get the message. This way he has no chance to defend himself and we do not run the risk of his pointing out some fault of our own.

I find no example in the scriptures where a man was relegated to a half-brother status. We can be pretty adamant in demanding chapter and verse when we are talking with our denominational friends. Should we not bind the same on ourselves? — Box 86, Winthrop, Ark. 71866

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### CONFIDENTIAL

To anyone for whom it is not yet too late, the gestation period of a Dad's or Mother's advice is anywhere from one hour to 50 years. Losing one's dad or mother before having thanked them for the many precious things they taught you is one of life's greatest tragedies. —Selected by Ruby Warwick

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### SERMONS AND WRITINGS OF HOMER L. KING

This is a book off the press, 1969. It contains 220 pages, 81 sermon outlines, 7 sermons, 31 essays written by Bro. King and a biography. It is attractively bound in blue and gold, hard back binding. The book is \$3.00 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, CA 92505

## OUR DEPARTED

*Collins* — Bro. Charles Henry Collins was born Sept. 27, 1927 at Westel, Tenn., and departed this life at the age of 48 at Glendora, Calif., Dec. 2, 1975. He and his wife, Betty, were married April 30, 1949. Two children were born to them, Charles E., and Betty Logan; surviving him also are a grand daughter, Jennifer Logan; his mother, 1 sister and 5 brothers. It was the writer's pleasure some years back to baptize our brother into Christ; he remained faithful, though poor in health. Visits with him will never be forgotten; it was a pleasure to have known him here for awhile. At the family's request, the funeral was conducted at the meeting house, Covina, Calif., with singing by members of the church in the area, and bearers all brothers in Christ. A large crowd of brethren and sisters, and friends attended to bid farewell. Charlie was buried in Evergreen Cemetery, La Verne, Calif. the afternoon of Dec. 6, 1975. May God bless Betty and the children, and lead them in the way everlasting. It was the writer's honor to officiate for a dear brother in Christ.

— Don McCord

*Everett* — Bro. George Mikel Everett was born Feb. 19, 1911 in Oklahoma and departed this life, Dec. 10, 1975 at Roseville, Calif. He was the son of the late Frank and Annie Everett, Maud, Okla. His wife of many years, Blanche, and the mother of his 4 children, preceded him in death; he then was married to Sister Eugie Caudle by whom he is survived, along with the 4 children: Charles and George of Calif., Tom of Okla.: and Roetta Osburn, of Oregon; there are 3 step-children, Barbara Everett, Patsy Linkert and James Caudle; and several grand children. One sister, Donna, Mrs. Glenn Bray, Oklahoma City, and one brother, Charlie, McAlester, Okla. also survive. For many years, many in the Everett family, now living and dead, have been an inspiration and help to me on the road of life; I consider it a personal loss when one of them crosses over. I know Mike will be missed at home and in the church; both institutions were his life here. May God bless all the family. Bro. James Franklin conducted the service at Roseville, Calif. Burial was at Desert Lawn, Kennewick, Wash. — Don McCord

*Hale* — Bro. Raymond B. Hale, Albuquerque, N.M., was born Dec. 19, 1901 at Hollis, Okla.; departed this life Dec. 23, 1975. He was the son of the late Rufus Booker Hale and Susie Eudora Wraggs Hale. He married Lillie Shelton, Jan. 25, 1920; soon they would have observed their 56th wedding anniversary. Bro. Hale was baptized into Christ as a young man, in the early 1920's. There are four surviving children: Erwin Hale, Clodie Gipson and Clyda Harris, all of Albuquerque; Lottie Nunnally, La Puente, Calif.; one son, Horace, preceded Bro. Hale in death by 4 years; 14 grandchildren and 7 great grandchildren also survive. There are 5 sisters: Vida Morrow, El Monte, Calif.; Gladys Kenfield, Hacienda Hts., Calif.; Wilda Egurrola, Bloomington, Calif.; LeeWanna Larson, Redding, Calif. Bro. Hale was orphaned at 14, assuming much a grown man's responsibility in assisting a widowed mother and 5 orphaned sisters. A large crowd from far and near gathered in Albuquerque on Dec. 27 to pay their respects. The church there will miss him much, as will the home circle. It was the writer's honor to officiate; he was borne to his grave in Sandia Memory Garden by six grandsons. May the Lord bless Sister Hale, a dear lady, the children and the sisters. — Don McCord

**Sins of Those Who Have Overcome** (Continued from Page 1)

that those who do not obey the Lord's words will be lost in the flood judgment. We do no one a favor by compromising truth in order to be polite.

What Jesus was talking about is that arrogant turn of mind which repulses others and blinds one to his own need for further spiritual growth. Such a person stunts his own development and forfeits his ability to teach others.

Arrogance is a fascinatingly deceptive tool of satan. If it doesn't seem to get you from one direction, that is probably only because it is working on you from another. Have you heard preachers teach people how essential it is to "act humbly?" One must have reached the ultimate state of pride when he thinks he needs to give special attention to acting humble.

I'm convinced that humility is one of those things which cannot be sought for its own sake. (Happiness is another.) When it is sought for its own sake you get the queer circumstance of one taking *pride* in his *humility*! The only way it can be obtained is by a realistic comparison of one's life with the perfect example, Jesus. When that is done one will think so modestly about himself that humbly is the only way of behaving that will occur to him. This seems to be what Paul is saying in Rom. 12:3. Charge every man "not to think more highly of himself than he ought to think."

Paul described in Phil. 3:10-14 how he developed in himself the attitude which insured that he would think soberly about himself. "I count not myself to have apprehended: but this one thing I do." "Apprehended" means reached the ideal state. If Paul had felt he had apprehended, he would have been exactly like the Pharisees. If I read him correctly he says, "I do not consider myself to have reached that ideal state: here is what I do instead." He then gave three principles for thinking about oneself and Christ which are designed to insure that those who listen will not become like the Pharisees and Sadducees.

First, Paul saw attaining Christ as a *Process* not an *Accomplishment*. Several words indicate this fact, e.g. "reaching forth" and "press toward." It was as if the goal of changing oneself into the image of Christ was always out of reach, but striving for it was not a wearisome effort with continual disappointment. Rather each step toward the goal was a rewarding discovery which spurred one on to new achievements.

A second principle in Paul's remedy for arrogance was looking *forward* as opposed to looking *backward*. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before." This habit alone would cause one to be humble. A man cannot take pride in his accomplishments unless he looks to the past, for that is where all his accomplishments are. Those things he is doing now may not be successful. Future projects may become failures — subjects for remorse rather than rejoicing. Accomplishments are all in the past, even those that were finished yesterday, and the only way one can rejoice over his spiritual attainments is to do what Paul said he did not do.

The third principle in Paul's lesson was the recognition that for the disciple, perfection of his work, and therefore cause for satisfaction, comes in death. I do not fully understand this principle, but I do know that it is there. Paul referred to

"being made comformable unto his (Christ's) death," and Jesus called His death His perfection (Luke 13:32).

With these principles in mind, let us consider some common sources of arrogance among Christians.

**Arrogance Over Doctrinal Purity**

The Pharisees are the original example here. They had rightfully recognized Isarel's weakness in following their pagan neighbors into the worship of strange gods. They had done some yeoman work in establishing Jehovah as the true object of worship. All the laws which had to do with paying homage to Jehovah they taught with force and conviction. Jesus recognized their success when he said, "Ye pay tithes of mint and anise and commin . . . these ought ye to have done . . ." But they apparently viewed gaining doctrinal purity as an attainment rather than as a process, so once they had established the worship of Jehovah in Israel they began to look backward rather than forward. Their spiritual growth ceased because looking backward blinded them to additional improvements they needed to make and their arrogance largely nullified their influence on others. Jesus acknowledged their success but noted also their failures in the passage referred to above. "Ye pay tithes of mint and anise and commin and have omitted the weightier matters of the law judgment, mercy, and faith: these ought ye to have done and not to leave the other undone."

There is a situation analogous to that in the church today. I sincerely believe that the church made real and needed gains in doctrinal purity during the restoration period. I also believe that those who worship as most of the readers of this paper do have restored some primitive principles into the work and worship of the church. Those gains were real and necessary and they should in no way be relinquished. But we must view growth in doctrinal purity as a process rather than an attainment. Surely none of us fully understands the word of God, and because that is true we must keep our faces turned forward rather than backward. Doing otherwise will stop our spiritual growth and compromise our effectiveness in helping others. Perhaps the caption of this subsection should have been "Arrogance Over Supposed Doctrinal Purity," because one's attitude toward himself and others is a part of the doctrine of God.

**Arrogance Over Moral Purity**

An example of this kind of arrogance is the Essenes, a weak and relatively little known sect in our Lord's day. Most authorities believe they are the ones Jesus had in mind when he said, "there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake." Their emphasis on morality is clearly inferred from Jesus' statement about them.

A specific and clearer example of arrogance because of moral superiority can be seen in the elder brother of Jesus' parable in Luke 15. This brother was angry and indignant when his younger brother returned from an excursion into a moral wilderness. The older brother was as upright as a marble column — and just as cold and hard. Most of us would not be comfortable with this scrooge being a representative of true Christianity, and Jesus did not make him so. Although we refer to this story as the parable of the *prodigal son*; the Lord did not, because both boys were prodigal, each

in his own way. Who knows but what this angry, suspicious older brother was partly responsible for driving the younger one out of the home? I have known moral grouches, such as this one, who helped drive people out of the church and into sin. This does not mean that those who leave are justified in doing so, but it does mean that those who do the driving have nothing to be arrogant about.

Surely there is no one whose life is so pure that there is no room for further growth. This need for improvement in our own lives is a good basis for a kindly spirit toward those who may need even more improvement than we do.

### Arrogance Over Spiritual Purity

The historical example here is the Sadducees. Most Bible students are familiar with the Sadducees' disbelief in a resurrection and life after death. What is less well known is that their teaching was originally based on the conviction that one should serve God out of reverence and love and not out of hope for future reward. They later moved to the belief that there was no reward in the form of an after life. They emphasized love, a good spirit, and acceptance of others, even the Romans. They resented the Pharisees' legalistic interpretation of the law. Where the Pharisees emphasized being "separate" (which is the meaning of the word Pharisee), the Sadducees stressed being with others.

The similarity between the Sadducean sect and groups which have recently formed within the church is clear. Both the ancient and modern sects began with good intentions. The ancient one ended up accepting about everyone except the Pharisees. The modern one accepts about everyone except those they perceive as being unaccepting, which explains, no doubt, their lack of success in teaching their brethren how to be loving and accepting.

The more significant point is that the Sadducees, their modern counterparts, and the other groups mentioned above all make the same basic mistake, they consider themselves to have apprehended and they are now looking backward rather than forward. In the last few years I have heard of a number of brethren who left a group they considered narrow-minded and then went around publicly lecturing on how glad they were that they had outgrown those narrow-minded brethren. Small wonder that they have little success in casting the motes out of their brothers' eyes!

Paul's three principles form a frame of reference designed to prevent the development of stifling self-satisfaction in those who accept the principles. One additional facet has been mentioned only briefly, and that is the standard by which one measures himself. Christians compare themselves with Jesus and always find reason to think soberly and humbly. Members of sects compare themselves among themselves and with members of other sects. Since their judgments are made by whether or not others adhere to whatever facet of religious life their sect stresses, the outcome is predictable in advance. Within groups they become mutual admiration societies which does little to challenge them to a more perfect life. Toward other groups they feel superior which renders them ineffective as teachers. Paul mentioned this habit of people "measuring themselves by themselves" as being characteristic of the false teachers at Corinth (II Cor. 10:12). He said the practice is "unwise", and the history of religious sects, ancient and modern, shows us just how unwise it is.

— 403 Davis Dr., Brentwood, Tenn. 37027

### FROM BAJA CALIFORNIA

It has been several months since I last reported on the mission work in Baja California. We are happy to report that we are continuing to make steady progress, with thanks to God. Since last December we have witnessed 19 baptisms and 5 conversions from the cups and Sunday school group. This number includes one brother who previously had a congregation meeting in his home for five years. We have enjoyed three fine gospel meetings this past year with Bro. Juan Rordriguez, Jr. of Saltillo. In addition to his preaching he has done quite a bit of personal work and home studies with us. After his last meeting here we established our second congregation on the eastside of Mexicali. Our greatest task now is to strengthen our new members and to try to train teachers. Our crowds have been pretty good. Recently we had about 30 people in attendance at both of the congregations. During special evangelistic meetings we have up to 75 people in attendance. The greatest reward in this work is preaching to many people who have never heard the gospel of Jesus Christ. We have probably preached to more than 300 people that have never heard the gospel. At the present my personal support is sufficient but we are in need of money for the general expenses of the work. We owe \$700 on a lot that we purchased for a future meeting house. We also have need of a pickup-camper or van that we can use to bring people to services and to distribute food and clothing to the needy saints. When we begin our building next year we will have to have some kind of vehicle to transport building materials. If you would like more information about the work in Mexicali or one of our monthly reports please write: Jim Hickey, 605 South E, Imperial, Calif. 92251. May the Lord bless you.

### NOTICE OF PUBLIC DISCUSSION

Recently, I received a challenge from Dr. J. R. Alexander of Hamilton, Ohio to meet him in discussion on matters relating to the point of salvation. The propositions have been agreed upon, so the matter will be presented to the public for judgment on March 22, 23, 25, and 26 of this year. It is regrettable that I cannot at this time furnish information as to the place. However, by the time this is in your hands this matter will be settled. Anyone from a distance who might wish to attend this investigation may contact me at (513) 777-6712 for details.

The propositions are as follows:

1. "The scriptures teach that water baptism is essential to obtain salvation from past sins to an alien sinner."

Affirm: Barney Owens

Deny: J. R. Alexander

2. "The scriptures teach that the alien sinner is saved at the point of faith in Christ before and without water baptism.

Affirm: J. R. Alexander

Deny: Barney Owens

Brother Irvin Barnes has agreed to assist me by performing the duties of moderator, etc. Those who wish to come from a distance will find a welcome in the homes here.

— Barney Owens



## MIRACLES TODAY, OR GOD HAS CHANGED

A passage which is most often misrepresented is Heb.13:8 —“Jesus Christ the same yesterday, and today, and forever.” Many folk claim today, since God is the same yesterday, today, and forever; since He worked miracles in past generations that He must allow miracles to be worked today or He has changed.

If these folks are correct then our interpretation of I Cor.13 (miracles would cease at the completion of the perfect revelation; e.g. God's word) is wrong. If our interpretation of I cor.13 is correct then it would appear that they are misrepresenting Heb. 13:8. We must put their interpretations of Heb.13.8 to the test.

The argument: “If God worked miracles in other generations, He must work miracles today or He has changed.”

In Heb.11:5 the Bible says: “Enoch walked with God and he did not see death.” If their position is correct we would have to conclude: “all Christians who walk with God must be taken from this earth as was Enoch or else God has changed.”

Adam and Eve were created by a miracle. Has God changed because we were not created like they were? Are we to conclude since believers are not translated like Enoch; since we today are not created as was Adam and Eve, by miracles, that God is less powerful than He was? No, we are not.

It is a fact, God has dealt with men in different ways in different dispensations. In Noah's generation He destroyed the world by water. Should I expect the same since God doesn't change? No, matter of fact, in Gen.9:8,16, He said He would not do it again. Are we to understand by this that there are contradictions in God's word? Heb.13:8 God says He is the same yesterday, today, and forever, but in Gen.9, He said He would not destroy the world by water again. No, we are not to conclude there are contradictions, but we must conclude the interpretation placed on Heb.13 by the “miracle worker” (so called) is false.

The question then arises: “how are God and Christ unchangeable?” Answer: “They are unchangeable in nature and attributes.” This does not mean that the operations of both will not change. A man picked up sticks on the sabbath day and God condemned him to a physical death, but He doesn't do that today. He delivered three Hebrews from a fiery furnace, but we cannot expect the same today. God divided the Red Sea, but we can't expect the same today for God changes His operations but, remember, His nature and attributes never change.

“The “modern miracle worker” (so called), claims that our God is dead because early Christians worked miracles but we cannot. If our God is dead because we can't work miracles, then so is theirs. I have never seen a single “miracle worker” divide the sea and walk through on dry land. I have never seen or heard of a “miracle worker” feeding thousands with a few loaves and fishes. We as God's people, know God is alive. We don't need miracles to convince us of that. God's word does the convincing — John 20:31.

Do we “cut out” part of the Bible? Many claim we do because we can't work miracles. We do not cut miracles out of the Bible that Jesus and the Apostles did just because we can not repeat them. I can not raise the dead, divide the Red Sea, but I believe they really happened. The “miracle worker” is no better off because he can not do them either.

God's nature and attributes are the same always; His operation is different. — Garry Barrett, 114 Barnum Dr., Hamilton, Ohio 45011

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## BONDS OF MATRIMONY

Rites of matrimony were solemnized Friday night, November 7th for Richard Dale Oakley and Catherine Sue DuVall, both members of the Body of Christ at the Woodrow Avenue place of meeting in Austin, Texas. Cathy is the daughter of Nell and Billie DuVall, and a granddaughter of Cora and Karl G. Wilks. Rick is the son of Mr. and Mrs. Willis Oakley of Austin. The double ring ceremony was well attended by friends in and out of Christ. At least two generous showers were conducted for the bride before the ceremony. The reception was at the home of Don and Lynda Wilks. The writer had the honor of solemnizing these rites. — K. G. Wilks

*Beck-Fall* — On the evening of May 17, Nolan Ray Beck was united in marriage to Debra Lou Fall. Their vows were exchanged in the presence of their home congregation at Boulder Drive in Dallas. A great number of relatives and friends were there to hear their vows and to wish them well. Ray is the son of Bro. and Sister Nolan Beck of Andrews. Debbie is the daughter of Bro. and Sister George Fall of Dallas. Ray and Debbie are an asset to the congregation in Dallas. We wish them well both now and all their days.

— J. Wayne McKamie

*Trent-Rowland* — In the evening of Nov. 15, 1975, Bro. Geary Doyle Trent and Sister Janet Kay Rowland were united in marriage at Burbank, Calif. in the presence of a host of relatives and friends from near and far. Geary is the son of Doyle and Korean Milner Trent and Janet is the daughter of Donald and Lyndal Stalcup Rowland. We wish for this fine couple the very best in this life and in the life to come. It was the writer's good pleasure years ago to officiate for Janet's parents in the exchange of their wedding vows; so I considered it an honor indeed to be asked to assist Janet and Geary in the exchange of theirs. — Don McCord

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## A PREACHER TAKES STAND FOR THE TRUTH

On November 28, 1975 Bro. Bennie Cryer, Bro. Sam Dewitt and I went over to study with Bro. Keith Vanderbosch (a preacher from the S.S. and Cups brethren) in the home of Bro. Ron Buck.

Bro. Keith told us that he could no longer worship the way he had been (see Bro. Vanderbosch's letter and article on the communion in Feb. issue).

We are very fortunate to have them (his family and Bro. Ron's), and feel others will come out of error through our joint efforts. Pray for us in this endeavor. — Jesse French

*Our purpose is 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, 1976

No. 2

## TEACHING THE WORD OF GOD

By Ronny F. Wade

The subject of our study is the public teaching of the Bible. There are numerous passages in the New Testament that tell us how this teaching was done. Let us notice some of them from:

### The Teaching of Jesus

Luke 4:14-15: "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all." *Everyone* in the synagogue heard him, he was glorified of *all*. Luke 4:16: "And he came to Nazareth, where he had been brought up; and, as his custom was he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, and he read it." Then in verse 20, "He closed the book and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him." Notice that *all* those present had their eyes on him. There was no classification in Luke chapter four. Again in Luke 5:15 we read, "But so much the more went there a fame abroad of him; and great multitudes came together to hear, and to be healed by him of their infirmities." *They came together*. While other passages could be given from the teaching of Jesus these are sufficient to show that the people were together, and not divided into classes, when he taught them.

### Teaching in the Book of Acts

Let us now notice some assemblies in the Book of Acts, beginning in Chapter two verse one: "And when the day of Pentacost was fully come, they were all with one accord *in one place*." This refers to the Apostles, and when the events that occurred were noised abroad, verse six tells us that "*the multitude came together*". In verses seven and eleven we learn that "they were *all* amazed", and in verse fourteen, "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 hearken to my words." Finally, in verse thirty-six,

(Continued on Page 11)

## THE COMMUNION

Arranged by Keith Vanderbosch

### Introduction

The following historical information concerning "the cup" and a "plurality of cups" as used in the observance of the Lord's Supper has been drawn from three main sources: "The Voice of One Crying In The Wilderness" by J. D. Phillips; "J. W. McGarvey on Those Individual Cups", edited by J. D. Phillips; and "Individual Communion Cups and The Cup of the Lord" by E. H. Miller.

*As I offer this material to the thoughtful reader I realize that "history" is not the standard of authority by which we condemn or justify a practice. The Bible alone stands in this light. On the other hand, the history of a practice often provides an interesting witness along with the Bible, or else brings to light the process of "departure" from scriptural teaching on a particular matter. It is with this thought in mind that I offer this material to those who may desire to look back over the years at the voice of history concerning this important question as to whether the fruit of the vine is to be served in "one" or "many" containers.*

### The Primitive Church

The following quotations from the "Fathers" show that the use of one cup by each congregation was the almost universal practice during this period (A.D. 70 to 430). Our attention has been called to *one exception*. (See under "THE COMMON PRACTICE"). (Note: brother Phillips calls attention to the one exception pointing out that there are other obvious "departures" from the Truth in evidence in this one exception. In the interest of fairness on this topic I would like to acknowledge that there are obvious departures readily seen in many of the other examples as well, e.g., the communion referred to as a "sacrifice" and called the "Eucharist", etc. The cups questions will also be observed from its history in denominations, instrumental and non-instrumental brethren, where error in other areas of teaching is present and not. My only intention in compiling this material is to grant you a brief look into the primary issue under consideration: the use of "one" or "many" containers for the distribution of

(Continued on Next Page)

**THE COMMUNION** (From Page 1)

the fruit of the vine in the observance of the Lord's Supper. K.R.V.)

**A.D. 70 to A.D. 107**

Ignatius, a bishop of the church at Antioch, where "the disciples were first called Christians" — Acts 11:26 — from A.D. 70 till his martyrdom in A.D. 107, just one year after John's death, writing to the church at Philadelphia, a church established in Apostolic times, says: "There is one flesh of our Lord Jesus Christ, and *one cup* in the unity (Greek, *henosis*) of His blood" (Ante-Nicene Fathers, Vol.1, p.81). Again "one loaf is broken for them all, and *one cup* is distributed among them all." (Henoosis here is rendered "unity", "uniting," etc. It "points distinctly to that specific idea which Paul expressed when he says, 'The cup is the communion of (sharing in N.A.S.) Christ's blood' — I Cor.10:16)," says Charles P. Krauth).

**A.D. 100 to A.D. 165**

Justin Martyr was born about the year A.D. 100, and died a martyr for Christ A.D. 165. Doubtless he heard the apostles preach, and worshipped with churches established by them. He says: "There is then brought to the president of the brethren (i.e. presiding elder K.R.V.) bread and *a cup* of wine" (Ante-Nicene Fathers, Vol.1, p.185).

That each church in Justin's day used one cup is evident, for, in speaking of the matter with Trypho, the Jew, he says: "So he speaks of the Gentiles, that is, of us, who in every place offer sacrifices to Him, i.e. the Bread of the Eucharist, and also *the Cup* of the Eucharist" (Trypho, c.41). Again: "The sacrifice which we offer in His name, according to the commandment of Jesus Christ, i.e. in the Eucharist of the Bread and of *the Cup*, and which are offered by Christians in all places throughout the world" (Trypho. c.117).

"The Apostles in the memoirs composed by them . . . have thus delivered unto us what we enjoined upon them: that Jesus took bread, and when He had given thanks, said, 'This do in remembrance of Me, this is my body'; and that after the same manner, having taken the cup, and given thanks, He said, 'This is my blood'; and gave it to them alone. Which the wicked demons have imitated in the mysteries of Mithras, commanding the same thing to be done. For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you either know or can learn" (Ante-Nicene Fathers, Vol.1, p.185).

**A.D. 130 to A.D. 258**

Irenaeus, believed to have been a native of Smyrna, where there was a church in apostolic times (Rev.1:11), in his youth acquainted with Polycarp, a student of the Apostle John, was born about the year 130 A.D., and was a bishop in Lyons in Gaul after the death of Pothinus in the year 177. His great work "Against Heresies" was written between the years 182 and 188. He died about the

year 202. He speaks of "the Bread" and "the Cup" as "the pure sacrifice" observed in his day. He speaks, in "Against Heresies" of "the bread and the mingled cup" ("a cup of wine mixed with water" — Justin Martyr), in his argument against the Marcionites. Still arguing against them, he speaks of "the cup of the Eucharist, the communion of His blood." He speaks of "the Bread," "the Cup," and "the Wine," thus distinguishing between "the cup" containing and the "wine" contained in "the cup." Again, he says, "When the mingled cup and the . . . bread received the word of God, the Eucharist becomes the body and blood of Christ" ("Against Heresies," v.v.,2). He also speaks of "the cup of His blood."

Cyprian, a "glorious martyr, whom to read is to know, and to know is to love," was martyred in the year 258 A.D. Reasoning with one who had used water instead of wine, he says: "Since Christ says: 'I am the true vine' the blood of Christ is not, therefore, water, but wine; nor can His blood appear to be in *the cup* by which we have been redeemed and made alive, when the wine is absent from the chalice by which the blood of Christ is shown forth" (Ad Caecilium Dominici Calicis, Ep. 63). He speaks of "the wine in the chalice" (Cypr. Ep. 62). Again he says, "Seeing that they drink the cup of Christ's blood cup" (Cypr. Ad Caecil, c. 16).

**A.D. 258 to A.D. 340**

I find nothing directly stated on this subject during this period. At some early date, Facundus says "Christ's blood is in the consecrated cup." The churches from A.D. 30 to 258 held to the one cup idea. Ambrose comes on the scene in A.D. 340 and shows that the churches of his day were one cup churches. So we are quite sure that the churches used one cup during this period.

**A.D. 340 to A.D. 397**

Ambrose, one of the most renowned of the early Christian writers was born at Traves, Gaul, A.D. 340, and was bishop at Milan from 370 till his death in 397. He was exceedingly sound for a man of his day. He was one of the most eloquent of all those who protested against the corruptions of the rapidly developing Church at Rome. The renowned Augustine was his pupil. Both acknowledged but two ordinances: Baptism and Communion. Ambrose denied the Romish doctrine of transubstantiation, and openly denounced the worship of images as Paganism. He says: "We receiving of one loaf and *one cup* are receivers and partakers of the body of the Lord." Again: "With what rashness dost thou (the Emperor Theodosius) take with thy mouth *the cup* of precious blood, when by the fury of thy words innocent blood has been spilt" (Theodorst Hist. Eccl. v. 17). Again: "Wine is put *into the cup*" (Book on the Sacraments, L. IV. ch.4).

Dionysius of Egypt gives similar testimony. He lived about the same time that Ambrose did.

### A.D. 347 to A.D. 407

Chrysostom, a bishop of Constantinople, was born about the year 347, and died in 407. He says: "One body (compare I Cor.10:17 —"J.D.P.) is now available for all, and *one cup*" (Ancient Liturgy of the Church of Antioch, translated by Mr. Hammond). Again: "That which is in *the cup* is that which flowed from His side" (I Cor. Homily 24). Again: "The Table was not of silver, *the chalice* was not of gold in which Christ gave His blood to His disciples to drink, and yet everything there was truly fit to inspire awe" (Homily on Matthew, no. 1).

### A.D. 407 to A.D. 430

Augustine, admittedly the greatest of the four "Latin Fathers," "More profound than Ambrose his spiritual father, more original and systematic than Jerome, his contemporary and correspondent," born A.D. 354 and died A.D. 430. He says: "Receive in *the cup* that which was shed from Christ's side" (Ad Neophytos, 1).

Therefore, each congregation used one cup in its communion service during the first few centuries of the Christian era. Near the close of the 7th century, a picture was drawn on a golden book cover, representing a communion scene. Doubtless it was based on the way the communion was observed at that time. The one serving at the table had in one hand "the bread, and in the other the chalice" (Waal: "Romische Quartalschrift," 1888). It was found in the tomb of a bishop at Singigaglia, and was acquired by the Cavaliere de Rossi. So far as evidence shows, one cup was used in those days.

### The Common Practice

We have shown that the common practice in the early church was one cup for each congregation. However, in this (revised) edition, I wish to say that my friend and brother, Ellis Lindsey, in reviewing the one-cup position, quotes the following from the Liturgies of Mark and James, dating from about 200 A.D.: "The priest (notice the word 'priest' — J.D.P.) says the prayer of the Oblation . . . We pray and beseech Thee, O Lord, in Thy mercy, to let Thy presence rest upon this bread and *these chalices* on the all-holy table." (The Ante-Nicene Fathers to 325 A.D., Vol. VII, p. 544; Erdmans Publishing Co.) Again: "Then the Priest breaks the bread, and holds the half in his right hand, and the half in his left . . . And when he gives a single piece to each chalice, he says", (Ibid., p.548).

### Individual Cups In History

*First In Denominations:* Individual cups were invented by the Rev. J. G. Thomas M.D., a CONGREGATIONAL preacher, who was granted a patent in 1894.

The following is quoted from "The Sacrament of The Lord's Supper," by Thomas H. Warner — Pages 237-238: "Until near the end of the nineteenth century the *chalice*, or *cup* was used in the distribution of the wine at the Lord's Supper. At that time more attention began to be paid to hygiene, and *the use of the common cup* began to

be unpopular with communicants. Rev. J. G. Thomas, who was both a minister and a physician, was the originator of the idea of Individual cups. From his *medical practice* he learned the uncleanness and danger of the common cup and *felt that the Lord's Supper* could be made *more attractive and beautiful* by the use of *Individual cups*. His first patent was granted in March 1894. The first Individual cup service was held in a little Putnam County church in Ohio."

On page 238 of this same History we read more about these individual cups. This experience took place in 1896 — two years after all of these microbes were discovered on the common cup, and the Individual cups were invented. It read as follows: "On entering a church, he was directed to a *disinfecting room* where he was sprayed with a solution of carbolic acid. Then he was taken to the kitchen where the rector was examining with a *powerful microscope* the individual communion cups to see that all *microbes* had been removed. Each cup bore the name of an individual and *no one could take the sacrament unless he had his own cup*. When the sacrament was celebrated there was a great deal of confusion because of the difficulty of getting the right cup to the right individual, and because so many of the communicants were using huge *microscopes* to make sure their cups were properly disinfected."

"From the time of its invention the individual cup has been a live topic in Church circles. In the Lutheran Quarterly, April 1899, Rev. S. S. Rahn said that perchance the idea germinated in the fertile brain of one skilled in the new theology or latest science. Doubtless he had a dream — fell into a trance while worn with study, etc., suddenly awakening, thrust the problem upon the Christian world as a fresh revelation from heaven! He argued that there was no more danger of infection from using the common cup than from people sitting together in Church or from 'handling of bank bills.' '*The one cup for all is not a mere accident* but significant of the one redeeming blood'."

There has been opposition to the individual cups among many Lutherans from the very beginning. The following quotations are from the great scholar, Lenski (Lutheran), in his commentary: ". . . The point is that Jesus instituted the sacrament with a common cup that was used for all the disciples. And change in what Jesus did, which has back of it the idea that he would not do the same thing today for sanitary or esthetic reasons, casts a reflection on Jesus which is too grave to be allowed when he is giving us his sacrificial blood to drink." — On Luke 22:20.

"The point is that Jesus instituted the sacrament with the use of one cup and that he bade all the disciples to *drink out of this one cup*." — On Matt.26:27.

". . . Jesus instituted the sacrament with the use of one cup, that he bade all the disciples drink out of this one cup (Matthew), and that '*they all did drink* out of it' (Mark)." — On Mark 14:23.

*Second In Instrumental Churches of Christ:* J. W. McGarvey wrote against individual cups as early as 1900. That was about the time they began to make their way

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## I DON'T BELIEVE IT by K. G. Wilks

Austin *American-Statesman*, January 18, 1976: Headline on page one says, "12-YEAR OLD'S WINE DIET MAY KILL HIM". "Rome (AP) — Doctors say a 12-year-old boy risks drinking himself to death in fighting loneliness with what Italians call the "poor peoples' drug — wine." They wrote a letter to "Jesus Baby" (Italian for Santa Claus), thus "Dear Jesus Baby, you can see everything, also the way I live. Therefore this little letter is to ask you to forgive me for a thing I am doing now too often. I get drunk and return home late at night. It is a bad thing, I know. But I feel very lonely and as if I had no parents. They do not care for me and drinking wine is the only thing that helps me forget everything."

After school the boy wanders the farms hunting for a job to help take care of himself. Officials said his parents ask him no questions but want him to take care of his own meals, which he seldom finds when he returns home after wandering around late into the night." End of quote. That I believe. KGW.

When I read the item I thought of the numerous debates and arguments on whether wine or the fruit of the vine (grape juice) is the proper element for the Lord's table. Then the next day, January 19, again from the *Austin American-Statesman*, page 12, more headlines such as: **ALCOHOL: THE NEW TEENAGE TURN-ON, TEENAGERS PART OF OUR DRINKING SOCIETY.** From that I cite the following: "This is a drinking society. And the teenage drinker is part of it. About one-third of high school students in this country get drunk at least once a month. About 1.3 million boys and girls between

the ages of 12 and 17 have serious drinking problems. Sixty per cent of those killed in drunken-driving accidents are teenagers . . . The number of teenagers arrested for drunken driving has tripled since 1960 . . . These estimates all come from the National Institute on Alcoholism . . . Five per cent of all teenagers get drunk at least once a week, every week. Among high school senior boys, it is 14 per cent becoming drunk once a week, every week. By the time they are in the 10th grade, half of our youngsters are drinking in cars at night . . . (end of quote). I believe that. KGW.

Then I remembered the 12-year old wino that I read about the day before. My memory carried me to some of the horrible things that had happened to the world and its people and nations and families by the use of wine. I remembered "just Lot" (2 Pet. 2.7) when he and his two daughters were hiding in the cave (Gen. 19.30-38) and how they made their father drunk with wine, then had incestuous intercourse with him, thereby producing two sons (being their own brothers because their father begat them; being their own bastard sons because they were unmarried; who being without spiritual and Godly upbringing became the heads of two of the greatest curses on the face of the earth). It was not grape juice that brought the crime to pass. Grape juice could never have produced such a thing. The progeny of those two sons were the Moabites and the Ammonites, two of the world's worst pagan idolators, produced from "just Lot" by the use of wine, fermented, intoxicating wine.

Then I remembered the words of the divine James in 1.13 . . . "God cannot be tempted, neither tempteth he any man". But wine on the communion table is a temptation to the drinker or ex-drinker. I have been told of several who either refused to partake of the communion wine, or did so, promptly falling back into drunkenness. Then I reasoned, "Would the Son of God, who came to earth to do the will of His father, Who tempteth no man, provide a table in His house that would be a temptation to drinkers and ex-drinkers. *I cannot, I do not believe that.* I repeat: grape juice (the unfermented, non-intoxicating fruit of the vine cannot be a temptation to any one — cannot corrupt the mind or heart, or cause a diseased body, or cause criminal action on the part of any one. Wine can and does do all of these. Why contend for it? Why further divide the churches over it? Absolutely nothing but division is gained by it.

To accuse the Lord Jesus the Son of God of instituting a memorial meal that would produce disease, crime, stupefaction, temptation, enslavement (such as the little 12-year old wino, or the case of Lot, or the case of Belshazzar) — to accuse the Lord of such an institution is inconceivable, absurd, even inconsistent and slanderous, it seems to me.

I have up to this point not even considered the original words in the Greek for "wine" and "the fruit of the vine", nor shall I now. Others proficient in study of these words have handled well the matter. However, I will cite Bible Dictionary, Wm. Smith, Ltd, Revised and Edited by F. N.

& M. A. Peloubet, page 747, Col. 2, quotation from Canon Farrar: "The simple wines of antiquity were incomparably less deadly than the stupefying and ardent beverages of our western nations. The wines of antiquity were more like syrups; many of them were not intoxicant; many more intoxicant in a small degree; and all of them, as a rule, taken only when largely diluted with water. They contained even undiluted, but 4 or 5 per cent of alcohol." End of quotation by Canon Farrar. Now look! The clerk in our closest store told me that their wines begin with 9% to 13% alcohol, the table wines running on up to 21%. Compare these wines with the wines of antiquity. Then think about the distilled wines bought from the drug store or regular liquor store; they are even stronger. 21% alcohol is said to be 42 proof, when used with whiskey, so I read. Distilled wine is no more the fruit of the vine than corn whiskey is the shelled corn from the cornstalk. It has been amply confirmed in the Staley-Lindsey Debate and many other debates and discussions that the ancients could and did preserve their grape juice unfermented, non-intoxicating, unleavened. But as Canon Farrar pointed out, even the fermented juices were weak indeed in alcohol and then were cut with water. Grape juice cannot be anything but the fruit of the vine — wine can be and is something else, as shown repeatedly by knowledgeable students of the Bible. Nothing in the Christian System or Scriptures tempts any human to sin. Wine does tempt to sin, therefore is not of faith. — 7807 Gault St., Austin, Texas 78757

### A PREACHER TAKES STAND FOR THE TRUTH IN WORSHIP

On Sept. 28, 1975, a young couple from (what I would then have referred to as) the "one cup" church of Christ, came to the morning adult Bible class I was teaching. It so happened that we were studying in 1 Cor. 11:17-34. One of the questions in the lesson material I had prepared was: "In referring to the cup, Paul always refers to it in the singular. Does this justify the idea of having only one cup on the Lord's Table?" Well, after the class ran the usual arguments (what about the disciples in Jerusalem, or you can not drink a cup, etc.), it was decided not to pursue the question further in the class, but those interested in further study could do so in a private study.

About a week and a half later, I met with this couple to further study the matter with the intent of setting them straight on the issue. We discussed it some, and they gave me some literature on the subject which I promised to read. Some of the things I discovered from reading this material were: (1) the "one cup" supporters were not some weird little group of people found occasionally in some small corner of a town; they are a rather large group of brethren meeting in thousands of places with intelligent and capable preachers defending their cause. (Honestly, I did not know all of you brethren existed!). (2) The issue is not merely "one cup", but also "one loaf". (3)

Most alarming, however, was the fact that the brethren I had always worshipped with were on the "wrong side" of the division! I went back and carefully studied the Scriptures that pertained to the Lord's Supper. There it was, four records of the same example! All partaking of one loaf and one cup. I could not argue it, I could not deny it, which left me two choices: Ignore the truth, or embrace and teach it. I chose the latter, the only course I could take and prove true to my profession as a Christian and gospel preacher (2 Tim. 4:2).

It was not without difficulty that I took my stand for the truth publicly before the church I was then working with. It is a difficult thing to face when one comes to the realization that he and all the brethren he has ever known have been worshipping in error.

The Sunday School question took a little more time for me to see, but I am also convinced that it is without scriptural authority — no example, and the Scriptures that regulate our public assemblies prohibit it. Before I became convicted on this issue, I had already come to the conclusion that I could not participate in a system of teaching that had divided the Body of Christ and stated it thus on the evening I publicly declared my convictions concerning the Scriptural observance of the communion.

Needless to say, I am no longer working with the church in Redding, Calif. I was formerly with as a supported gospel preacher. I am now working and worshipping with the church in Redding that works and worships in accordance with the divine pattern revealed in God's Word. I am also engaged in contacting and studying with brethren I know personally who are worshipping in error. I cannot help but believe there are many more brethren who are sincere, yet so worshipping in error through ignorance. They need the truth brought to their attention so they, too, can see the error of their way and be saved. I also hope to have opportunity to meet and encourage many of you, my brethren, to aid in bringing the truth to those in your area who are worshipping in error. — Keith R. Vanderbosch, 7921 Nelda Way, Redding, California 96001, (916) 365-5048

Count your blessings instead of your crosses,  
 Count your gains instead of your losses,  
 Count your joys instead of your woes,  
 Count your friends instead of your foes,  
 Count your smiles instead of your tears,  
 Count your courage instead of your fears,  
 Count your full years instead of your lean,  
 Count your kind deeds instead of your mean,  
 Count your health instead of your wealth,  
 Count on God instead of yourself.

## WORTH QUOTING . . .

### "Typed in Slavery of Their Own Doing"

The most disturbing talk that we heard came not from the convention floor but from two hippies on a fishing pier on a long lazy afternoon at Port Aransas.

The fish were not biting on the outgoing tide and conversation resulted with the nearby couple . . . and it's bothered us ever since.

Years ago, the couple sitting nearby would best be described as "bums," but nowadays the correct terminology is "anti-establishment."

His ragged, unkempt hair sprayed out over a pair of thin, bony, bent and bare shoulders. Sad, distant, and pale blue eyes stared out, often-times distantly, over a scraggly beard that most closely matched the color of the sea water foaming below the pier.

The jeans were splotted with stains of different hues, and one trouser leg ended above the knee and the other below. He could have been 26 or 46 years of age.

In appearance, he was well-dressed in comparison to the girl. Her hair was such that it simply begged description. It wasn't hair but a disaster.

The ragged T-shirt had gone too long too often without washing, without relief, to be called a shirt. A thin shoulder poked through a tear at the seam, the jeans were even worse than those of her companion. Once-existent curves had been straightened by indifference.

But her eyes would have depressed the president of the Optimist club. Vacant and empty, they appeared not to see at all but simply to stare helplessly into space.

In appearance and in conversation, they were the most depressing two humans we have ever encountered.

They are among the lost generation. They were front-runners in the hippie movement of ten years ago and they made the scene . . . protests, marches, festivals, drugs, communes, panhandling, endless hitchhiking, living from meal to meal, bed to bed, wandering from beach to beach, the whole bit of escape from the establishment, from society, from the human race.

Now in their late twenties, they were bored, too old for the youthful hippie bit, unacceptable either by appearance or training or skill to join the rest of us in the work habit; they were nobodies to everyone including themselves. Families had been forgotten years past.

Neither could type, neither had ever developed any special skill or talent . . . and both admitted that neither had ever drawn down a paycheck for a day or week's work done.

They had traveled together for the past 22 months. No, they were not married.

They had an odd sense of yearning to settle down, quit roaming and perhaps seek gainful employment yet both admitted that they had not the slightest idea of what work they might do. And both gave the impression that the idea of work was inherently distasteful.

In the meantime, they thought tomorrow they might

drift over toward Myrtle Beach in South Carolina to see if anything was stirring.

It was the most depressing conversation we can ever recall.

That night, for some unexplained reason, we kept tossing and turning and recalling how an uncle of ours used to take unloved, unwanted, unneeded kittens out to the stock tank and drown them. — By James Roberts, *Andrews County News*

(MORAL: Find some useful service to render to self and mankind whether humble or great. Then all one needs will come to them.) — Selected



Stephen Lowery, 1913 Shadyside S. W., Albuquerque, N.M., — The work of Bro. Chuck Smith in the Albuquerque and Belen areas has borne good fruit. I am a new member of the church; thanks to Bro. Smith and Bro. Erwin Hale, I have a chance to work. The OPA does me good; thanks to you and the brethren for it. We have a meeting April 16-25, with Bro. R. B. Roden.

J. E. Ndellma, Box 3216 Salisbury, Rhodesia Africa — We continue to worship God; we are busy in meetings introducing Bro. Merle Helwig who lately came to us from the States. At present Bro. Bill Davis and Bro. D. Kasambwe are visiting with us in Salisbury. We appreciate Bro. Helwig's coming very much. Our prayers are with you there. I am more than happy to work with Bro. Dennis Smith hand in hand as I did with J. Cutter and R. Courter when they were here.

Lonnie Kent York, Box 504, Flagstaff, Ariz. — I am in a wonderful work here; the brethren here are to be commended for the strong stand they have taken for the truth. The work has just begun, and by the grace of God will not cease. More and more we see congregations assuming their responsibilities of spreading the gospel. So many have not heard because they have not had the chance to hear. The harvest is ripe, ready for harvest; let us labor. Pray for the work here, and God will give the increase.

Jack A. Cutter, 12321 E. 14th, Tulsa, Oklahoma — A new year (1976) is upon us. Our new year has begun on a good positive note. A young man with whom I had been studying for several months responded to the gospel call. His wife had obeyed a few months before. In December, I enjoyed the study in Oklahoma City. I learned a lot and it was well conducted by the brethren in charge. The New Year's meeting at McAlester was truly an inspiration to me and my family. It, too, was well conducted by those handling it. May God bless you with a prosperous and happy new year!



**THE COMMUNION** (From Page 3)

into the churches of the Restoration Movement which had adopted the use of instrumental music in worship. The brethren who opposed instrumental music in worship were slow about considering adopting the innovation.

The following is from Biblical Criticism Conducted by J. W. McGarvey, *Christian Standard*, February 26, 1910: A brother in Pensacola, Fla. asks me: 1. "What authority have we for using the *single cup* in the communion service, *as has been the custom* of the Christian churches, other than that it is implied in the narratives of the three gospels?"

We have none. But that is enough. On the other hand, we have no authority for doing otherwise. Every divinely appointed ordinance should be observed precisely as divine wisdom appointed it.

2. If a person believed that the adoption of the individual cup would or might prevent some soul from coming into the church, would he do wrong to join in that service?"

It is very difficult often to determine to what extent the perversion of a Scriptural ordinance must be carried in order to justify one in neglecting it.

3. "I have been a member of the church for forty-three years, and it has been my good fortune to be acquainted with several of our most learned and influential ministers — Alexander Campbell among them — and it seems strange to me that they did not find a necessity for the individual cup."

It is not at all strange; for such a necessity has not even yet been discovered. The desire for it has originated in the squeamishness of certain women with weak stomachs, and it is supported by the new fad among physicians about BACTERIA, those little bugs which hang on the lips of people, stick to the communion cup, then cling to the lips of the next participant, and thence descend into the stomach of the latter, seize upon his vital organs, and eat away on them till some fatal disease ensues.

I don't know how many people have died from this cause since the Lord established this ordinance, but I guess he knew what would be the consequences and he assumed the responsibility. If any of our doctors have treated such cases as are supposed, I have never heard of them; and I am willing to risk the promise, poor as I am, to bury, as long as I live, all the dead who shall die from this cause. All such will die at their post, and will deserve a decent burial.

From Biblical Criticism, Conducted by J. W. McGarvey, *Christian Standard*, June 25, 1904: The fresh and verdant fad of the individual communion cups which is all the rage now with church members who care more for "keeping up with the procession" than for following the example of our Lord, has received a black eye recently from two sources. A *Methodist bishop* has refused to use them when brought forward where he was to officiate, and the General Conference of the Methodist Church, North, has forbidden

the use of them to Methodist churches. See the clipping below which we take from the *Western Recorder*: "Recently in the meeting of the New Hampshire Conference, Bishop Foster, of the Methodist Church, refused to have the communion administered in the individual communion cups which had been brought forth. He refused to consider the innovation on *the custom of the churches from the days of the Lord to the present time* a matter of indifference. The Methodist General Conference voted down overwhelmingly a motion to allow the use of the individual communion cups in their churches."

Whatever may be the special pleading in excuse for this innovation, it is perfectly clear that it aims to avoid that which the Lord enjoined in instituting the Supper; that is, the use of the same cup by a number of individuals. He could have directed each of the twelve to drink from his own cup, had he adjudged that to be the better way. But he did not, and we shall be far more likely to please him by doing what he did than by doing what he avoided. If it is wrong to change in the slightest detail the ordinance of baptism, it is still worse, if possible, to change the ordinance of the Lord's supper. Do you plead the danger of contracting disease? Then you adopt a plan which you have indignantly rejected when it is applied to immersion. The legs of the lame are not equal.

From Biblical Criticism, Conducted by J. W. McGarvey, *Christian Standard*, March 31, 1900: The early Christians were not aware that among the manifold objects of God's creation and providential care there was a countless host of the little bugs that now pass under the name of microbes. This fact was left, like destructive criticism, to be discovered in our own scientific age. Now the microbes are as well known as the gnats and mosquitoes. It is known, too, that they are widespread and are exceedingly dangerous; for they float in the air, they swim in the water, and we drink them in our mother's milk. When they once get in us they begin to eat our vitals, and they bring on all diseases. If we could only keep them out, we might live forever, unless somebody kills us. The doctors have warned us not to spit on the sidewalks, lest our microbes, swarming up from the spittle, be swallowed by some passer-by to the utter ruin of his constitution; and they object to horses and other animals being allowed on the streets, unless we sweep up after them with great care.

Under these circumstances, it ought not to surprise anybody that some among us, who think that religion ought to keep pace with scientific discoveries, have become dreadfully alarmed over some of our ancient religious customs which originated before the discovery of microbes. For example, the custom of passing the same cup of wine to a large number of persons when observing the Lord's Supper. We have always been a little squeamish about drinking out of the same cup with certain persons that we could name and now, seeing that by doing so there is a risk of our swallowing some of their microbes, the practice has become intolerable. Is it true that our Lord appointed it this way; but then he may have forgotten, just

(Continued on Next Page)

at that moment, that he had made all those microbes, and they were such awful things; or else he thought that, as in the case of our new criticism the age in which he lived was not prepared for a revelation on the subject, and so he left matters as he found them. Perhaps he reflected that the many millions who were destined to premature graves by swallowing these microbes at the Lord's Supper, would die in a good cause, and he therefore left them to their fate until an enlightened age would correct the evil. We have now reached that enlightened age, for the Spirit is still leading us into the new truth; and we propose to stop that needless waste of human life by having individual cups from which to drink the wine. If any man cries out against it as being unscriptural, exclusive or finicky, or anything of that sort, we will call him a legalist, a literalist, a Pharisee, a back number, a last year's almanac, and a whole lot of things that we use to silence croakers with.

This is not all. Revolutions, we have learned, never go backward. When the wheels of progress once get up steam behind them, they are going to roll on, and the man who gets in the way will be run over. Upon further reflection about these microbes, we have been forced to observe that there is just as much danger of swallowing other people's microbes when we pinch a piece from the same bread from which they have pinched, as when we drink from the same cup. Microbes come from the tips of the fingers when they are soiled or a little sweaty, and we are not going to run the risk of eating any of these. We have not yet completed our plans for avoiding this imminent peril to our lives; but, as we have already secured the manufacture of tiny little individual cups, we shall probably have the bread cut up into nice little cubes, which will be dropped into the little cups, so that we can swallow both at once. This device will charmingly harmonize with the time-saving device, which some of us who hate long services have already adopted, of passing bread and wine both at once.

Don't be alarmed and cry out "innovation," "wolf in sheep's clothing," "heretic," or anything of that nature, till you hear us a little further. It is a fact, a very alarming fact, strangely overlooked hitherto, that there is a great deal more danger of these microbes when we were baptized in the same water with other people; and we are bound, in all honor and consistency, as well as by a supreme regard to life and health, to put a stop to that.

Here we shall encounter some difficulties; but difficulties are made to be overcome, and we must meet them courageously. At first thought some one may propose, as a remedy, to dispense with baptistries, and go to outdoor pools or streams; but it only requires a moment's consideration to be reminded that dead dogs, dead cats, and other things are constantly thrown into these outdoor waters, and that the very worst of microbes emanate from these. Moreover, frogs, tadpoles and snakes frequent these waters, while horses, cows and hogs go there to drink, and we might get some microbes if we are baptized in such places. The remedy seems to be, to retain the baptistry,

but to have it washed, rinsed and scoured and fumigated after very individual baptism. This can be done very easily in some of our churches, especially where the preacher is a scientific critic whose cases of baptism, like angel's visits, are few and far between.

There is another imminent peril to which church people are exposed, and for which science, in God's own good time, has furnished a remedy. It is the peril consequent on a large number of persons being shut up together for an hour or two in the same room and breathing the same air. On such occasions a swarm of these mischievous microbes keeps rushing out of every man's mouth with every breath he exhales, and the air gets so full of them that sometimes we can smell them. This is far more perilous than drinking of the same cup, breaking pieces from the same loaf of bread, or being baptized in the same water. This must be remedied; and the heaven-sent remedy to which I have made reference is the telephone. We will supply every family with one of these instruments, so that they can assemble in their own parlors at the appointed hour and listen while the preacher, alone in his parlor — for we shall need no meeting-house then — stands in the middle of the floor and talks into the other end of these instruments.

There may be some defects in this scheme as yet; for all schemes, even those invented by inspired men and by Christ himself, are found by experience to need improvement as men become more enlightened; but progress is the law of religion as well as of nature, and we cannot doubt that in the progress of religious evolution all defects will finally be removed and the fittest will survive.

Good-bye to the old conceit of restoring primitive Christianity!

*Finally In Non-Instrumental Churches of Christ: G. C. Brewer made the claim that he believed himself to be the first preacher (non-instrumental brethren) to advocate the use of individual communion cups in his book, "Forty Years On The Firing Line." The following is quoted from pages XII-XIII of that book: "A good many of the fights that I have made have been with my own brethren on points where I believed them to be in the wrong. I think I was the first preacher to advocate the use of the individual communion cup and the first church in the State of Tennessee that adopted it, was the church for which I was preaching, the Central Church of Christ at Chattanooga, Tennessee, then meeting in the Masonic Temple. My next work was with the church at Columbia, Tennessee, and after a long struggle, I got the individual communion service into that congregation. About this time, Brother G. Dallas Smith began to advocate the individual communion service and he introduced it at Fayetteville, Tennessee; then later at Murfreesboro. Of course, I was fought both privately and publicly and several brethren took me to task in the religious papers and called me digressive. Brother Smith came to my rescue and, in the year 1915, Brother David Lipscomb wrote a short paragraph in the Gospel Advocate saying he had changed his view in reference to the communion cup and that he did not believe*

it was any digression or in any way a corruption to the service to use as many cups as might be demanded by the occasion. This brought that controversy to an end, and from then on, the churches began using the individual communion cup everywhere.

David Lipscomb Fought Individual Communion Cups in The "Gospel Advocate" May 22, 1913, Page 488: "Communion is a joint participation of two or more in one work or service. The communion of the Lord's Supper is the joint participation of the members in the loaf and in the cup. This shows the *communion of the many in one cup and one bread*. To divide the cup and bread into many parts and *for each to partake of his own bread and cup destroys the idea of communion and separates them into many instead of a communion into one*. It is very certain the bread and cup were not divided into many parts in the days of Jesus and the apostles, and the feeling grows up from a disposition to follow other rules than the example of the Master. When this feeling leads, it leads us away from God and his laws in reference to them. It is a great strain upon our feelings of reverence for and loyalty to God for us to follow another leader or ruler even in matters indifferent. A church must be in heart disloyal to leave an old and approved way and walk in a new and doubtful way. The most earthly, sensual, and ungodly spirit is that which changes merely to be like and follow the world, to be in style. What is the motive that leads to the adoption of the individual cups in the Lord's Supper? It is usually said to be for the health of the partakers. Is this true? In the church house there are hundreds of people breathing and interbreathing the atmosphere of the room, infected and impregnated with all the diseases of the body, the stomach, and the catarrhal phlegm of the nose, the mouth, the throat, the stomach, the bowels, with all the fetid effluvia from all parts of these changing and decaying bodies of all the congregation. This impregnated and poisoned atmosphere is re-poisoned and breathed and interbreathed hundreds of times in the house where all are congregated; and some, while doing this, complain and find fault and change the appointments of God to avoid taking a crumb of bread or a cup of wine because others have partaken of the same. Certainly these persons are doing worse than straining out gnats and swallowing camels. An element of faith enters into all service. The Bible tells us that in doing the Will of God with fidelity the blessing of God will come upon us (Psa.84.11).

No one ever heard of an affliction coming on a child of God partaking of the memorials of his love to a lost and ruined world. The desire to change the order established by Jesus and the apostles indicates a willingness to turn from the appointments of God in order to go with the ways of the world. Such a spirit does not fit us to serve God here or to live with Him in the world to come. It is safe to both bodily and spiritual health to continue in the ways in which Jesus and the apostles walked."

DAVID LIPSCOMB'S 1915 CHANGE, REFERRED TO BY G. C. BREWER, AS GIVEN IN "GOSPEL ADVOCATE," JAN. 7, 1915, Page 8: "I have received the following communication from Brother G. Dallas Smith, of Murfreesboro, Tenn.: 'Brother Lipscomb: The question of individual communion service is being agitated, more or less, among the churches of Christ today, and the indications are that the agitation will increase quite rapidly in the next few years, *owing to the germ craze which is sweeping the country generally*. Naturally the question is put up to the preachers, and it is in my judgment, only a question of time when we preachers must take a stand either for or against it. For my part, my mind is made, but I am open to further light on the subject.

At one place where the individual service had already been introduced, but where agitation had not died down, I took the position as briefly outlined here: There should be one 'common cup.' — All should partake of the contents of this 'common cup,' but as to the manner of partaking of it, we are left to our own judgment. — We may all drink from the same 'common cup,' we may divide it into two cups, or four, or six, and still we all partake of the contents of the 'common cup.' On the same principle, if we divide it into one hundred or five hundred cups, and each one drink from a separate cup, still we are all partaking of the same 'common cup.' I confess that I can see no difference, although it does not look just right to me, because I have always been used to some other way."

BROTHER DAVID LIPSCOMB'S REPLY TO THE ABOVE: "Some months ago I published an article opposing a change in the manner of partaking of 'the fruit of the vine.' I have somewhat modified my views on the subject since. I still think the grounds on which the change is made are whimsical and imaginary. The idea of a hundred men and women, more or less, sitting close together in a badly ventilated room, breathing and rebreathing the air tainted and polluted with the odors and effluvia from the diseased lungs, stomach, and irritated bowels, as well as the exhalation from badly cleansed bodies, being afraid of contracting disease by taking a sip of wine from a glass, because others had sipped from it, shows an extreme of sensitiveness that approaches absurdity.

Some changes in the manner of partaking of the Supper have been made by the different religious bodies. The point to be observed is that it be a joint memorial of the blood of our Lord Jesus Christ, shed for the remission of sins. Under the present order this truth is plainly shown, and any change made in the order should keep this truth plainly in view. It is better to take the risk of physical injury than to incur the wrath of God by marring his institutions."

The Following Is Taken From "Proof" by E. H. Miller: Why do the cups brethren use more than one container?

(Continued on Next Page)

They say because of large crowds and danger of spreading diseases. They depart from the New Testament example for these reasons. Did you know that in the fifteenth century the Catholics for these same reasons changed the communion and withheld the cup from the laity? I have before me two of their books, "The Faith of Millions" and "The Faith of our Fathers." Beginning on page 223 of the first and page 306 of the latter we read as follows. "Why do you give the communion to the laity", asked an inquirer recently, "under the form of bread and not under the form of wine as well?" Grave and just reasons enumerated by the Council of Trent were: the danger of spilling the precious blood, the difficulty of reserving the Sacrament under the species of wine, and the danger to health from partaking of a chalice touched by infected lips. As the question involves merely discipline, the Church exercises her right as the guardian of the Sacrament to adopt her methods of administering them to the changing conditions of the times. It would be very distasteful, besides, for so many communicants to drink successively out of the same chalice, which would be unavoidable if the Sacrament were administered in both forms — so in the fifteenth century she withdraw the cup. While Protestants consider the cup as an indispensable part of the communion service, they do not seem, in many instances, to be very particular as to what the cup will contain." So there you have it. The Catholics gave the cup to one man instead of to all as Jesus did (Mat.26:27; Mk.14:23) because if they do as Jesus did it would be *dangerous and very distasteful besides, for so many communicants to drink successively out of the same chalice which would be unavoidable*. The Catholics knew that Jesus used one cup, but for these reasons they changed the method of administering it. They are at least open with their admission that they did change it. The cups brethren agree with the Catholics on the danger and the distastefulness of using one cup, but they just take a different step in changing the communion. They introduce individual cups to get around the common cup. They have as much Bible (none) for their way as the Catholics do for theirs, but I had rather follow the way of Jesus (John 14:6). I do not think it dangerous to do as He said. But for those who trust man more than God, I give the following: (Quoted from "The Pathfinder Magazine," Washington, D.C., Mar. 20, 1944): "Sacred tradition of the common communion cup which dates back to the 'upper room' in Jerusalem has been freed of the oft repeated charge of being a 'germ carrier' by scientific research of two University of Chicago professors.

In a report of the Journal of Infectious Diseases, Dr. William Burrows, associate professor of bacteriology, and Dr. Elizabeth Hammons, instructor in the Walter G. Zoller Dental Clinic, point out that heavy metals, particularly silver, have long been known to have a bactericidal effect, and are self-sterilizing, so that common cups do not spread disease.

Significant differences between the usual restaurant tableware, and the silver communion cup,' the scientists stated,

'were, the bacteria-killing action of silver, and the care with which the Sacrament is administered.'

I would personally encourage all who read this brief compilation of the 'cup' and 'individual cups' in history to do further research on your own. I believe you too will find that "history" casts a shadow of embarrassment and shame on the institution of the individual communion cup. Hopefully we will be shamed and embarrassed to the point of taking another look at the Bible to rediscover the Scriptural observance and example of our Lord concerning His Supper!

The early church had a tremendous compunction to preach the gospel at every opportunity. Following the historical events of Pentecost where literally thousands of the Jews heard the gospel preached and many responded and obeyed, the church of Christ grew and multiplied at an awesome rate. In the face of persecution, the Apostles continued to teach and preach, privately and publicly (Acts 5:42), rejoicing because they were being counted worthy to suffer for Him. Moreover, the persecution against the Cause in Jerusalem became so oppressive the disciples were forced to disperse, "Therefore they that were scattered abroad went everywhere preaching the word" (Acts 8:4). Under hostile and certainly discouraging circumstances for most, however, not these believers, they went forth preaching and making known the "good news" to everyone.

There has not been a period in history that compares with the growth of the church during the first century. What contributed to such tremendous expansion? Among many considerations, let us reflect upon the following: first, these brethren realized that if the gospel were to be preached they were the only ones that could do it; second, their efforts exemplified exceedingly great faith in the Cause of Christ; and, third, they were heeding the commission given to them by the Lord to save the lost and strengthen the saved (Matt. 28:19-20).

It is also thought-provoking to realize that the early church grew without modern methods, such as the mass media of newspaper, television, radio; modern transportation of automobile and airplane; and, modern equipped church buildings with air conditioning, plush carpeting and padded seats, etc. A congregation may have many priorities, nevertheless, any group which emphasizes any function to a greater degree than preaching the gospel and strengthening the saved has a distorted view of its primary role for existence.

Many churches today do not exist because they are performing their primary responsibilities, but, simply, in name and reputation only. Unless a congregation is fulfilling its duty as a "golden candlestick" (Rev. 2:1), the candlestick may be removed (Rev. 2:5). In other words, they have lost their purpose or reason to be recognized.

In order to bring this matter home to use in the clearest possible way, let us consider an area of teaching which allows all — brother or sister — to be involved: private

teaching. There is an old song, *You Never Mentioned Him To Me*, which expresses our duty very pointedly:

When in the better land before the bar we stand, How deeply grieved our souls may be: If any lost one there should cry in deep despair, "You never mentioned Him to me". You never mentioned Him to me, You helped me not the light to see: You met me day by day and knew I was astray, Yet never mentioned Him to me.

The work of teaching others is our responsibility, Moreover, if we fail of it, there is one who can perform it for us. While training and preparation are desired to be the most effective in accomplishing our assigned task of saving souls, it seems the greatest hindrance is that "some lack a method to do this work; the majority lacks the effort which it takes to practice any method" (From *House to House* by Stewart). Somehow, brethren, we lack the enthusiasm, and, especially, their motivating faith (Ancient Fathers).

We continually, under various circumstances, meet friends, relatives and neighbors. Have you ever used these occasions to mention the "Way" to them? "A few sweet words may guide a lost one to His side, or turn sad eyes on Calvary; So work as days go by, that yonder none may cry, 'You never mentioned Him to me'."

If, however, you meet your friends day by day and never take time to mention Him to them, can you or the church as a whole (if guilty), make a just claim of existence? Why was the church originally established? "To make known the manifold wisdom of God" (Eph. 3:10).

## DO WE HAVE A JUST CLAIM?

by Jack Cutter

Does the church of today have a just claim for existence? The task facing the church today is no different than it was when it was established in the first century by the Apostles. The same responsibilities imposed upon it then are equally shared by it today. That is if it has a right to make a just claim of existence.

It has been said that Jesus Christ came to this world "with a kingdom in his eye." This seems to be a very accurate analysis. In Matthew 5:17, Jesus preached, "Repent, for the kingdom of heaven is at hand (near); again, in Matthew 9:35, "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom". In preparation for this coming event, the Christ chose the twelve Apostles. Following his death and resurrection, he commissioned them (Matt. 28:19-20) to preach the gospel to the lost (world) and to strengthen the saved. According to 1 Corinthians 12:28, they were the first to be placed in the church. Therefore, this commission (responsibility) was not just given to them personally, but to the church.

## TEACHING THE WORD OF GOD (From Page 1)

Peter says, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Thus in Acts two we have one undivided assembly.

Some have done their best to try and find classes in Acts two. They argue that the Apostles all spoke at the same time, or the nations were divided into classes with an Apostle over each. This of course just will not work. In the first place the chapter doesn't even hint that all the Apostles spoke at the same time. In verse eight we read, "And how hear we every man in our own tongue, wherein we were born?" "We" governs the verb "hear" — "them" being the object. Everyone of the "we" must "hear" as many of the "them" as speak. This knocks out the classes. What actually happened here? (1) They all spoke one by one or (2) One or more of the Apostles spoke by proxy for the others. Another difficulty class advocates run into is the fact that there were only 12 apostles and 15 nations present. This would leave some nations without a teacher. The truth is there were just no classes on Pentecost.

But as we move on — Acts 3:11: "And as the lame man which was healed held Peter and John, all the people *ran together* unto them in the porch that is called Solomon's greatly wondering. And when Peter saw it, he answered unto the people." Also Acts 4:31: "And when they had prayed, the place was shaken where *they were assembled together*." And finally in Acts 11:26; "And when he had found him, he brought him unto Antioch. And it came to pass that a whole year they *assembled themselves with the church*, and taught much people." There is one thing characteristic of the teaching in all these passages: **THE PEOPLE ASSEMBLED TOGETHER TO BE TAUGHT.** There was no division into classes for this teaching, regardless of age or subject matter.

### Acts 20:7

In this verse we are told the "disciples *came together* to break bread." While they were "together" Paul preached unto them. Was this a common practice? Did the people usually come together in an undivided assembly to be taught? I believe they did. Notice the teaching in other passages: 1 Cor. 5:4, Paul says, "*when ye are gathered together*"; 1 Cor. 11:33, "*when ye come together*"; 1 Cor. 11:28 "*when ye come together in the church*"; 1 Cor. 14:26 "*when ye come together*"; Heb. 10:25 "not forsaking the *assembling of ourselves together*." Not once in all the New Testament do we find Christians assembling, then dividing into classes to teach the Word of God. Not once do we find the church segregating and classifying children to teach them the Bible. Some may say, "The Bible doesn't say it is wrong to have Sunday School or Bible classes". To which we reply, "Neither does the Bible say it is wrong to use a piano or organ." In both cases, however, the Bible does tell us what to do. To accept classes because they are not specifically condemned is placing greater importance on what the Bible does not say than on what it does say. We have plain Bible teaching on how to teach the Word. Let us follow it. (More to follow)

## IN MEMORY OF JESSE B. LANE

Jesse B. Lane was a friend to all, and with his ever present smile,  
 Cheerful to both great and small, always doing things worthwhile.  
 Making new friends day by day, of almost everyone he met,  
 And of Jesse B. you could say, a friend you don't soon forget.  
 As a husband he was loving; as a neighbor he was swell;  
 As a Christian he was proving that he served his Master well.  
 Friends would hear a pleasant voice, saying won't you please come in;  
 It always made their hearts rejoice to see that ever-friendly grin.  
 He looked so sweet in death, that smile still lingered there;  
 It almost takes away our breath when we think of a vacant chair.  
 A chair that never can be filled, with no one but Jesse B.,  
 For that friendly voice is stilled, no one could fill that chair but he.

— (Submitted by Sister Jesse B. Lane)

## CHURCH DIRECTORY

The church at Redding, California is now meeting on El Verano, one block west of Alta Mesa, in the Western Ranches Club Bldg. — Jesse French, Box 1266, Redding, California 96001.

Austin, Texas, 5602 Woodrow Ave., Lord's Day, 10:30 A.M., 6:30 P.M.; Wed. 7:30 P.M. K. G. Wilks, 7807 Gault St., Austin 78757, phone (512) 454-9432; Don K. Wilks, 3007 Boxdale, Austin 78758, phone (512) 459-9674; Hurler E. Pace, Rt. 1, Box 212, Leander, Texas 78641, phone (512) 259-0811.

## OUR DEPARTED

*Beard* — Virgil Don Beard was born August 28, 1905 at Agnes, Mo. and departed this life Nov. 21, 1975 at his home in Oakland Star Rt., Lebanon, Mo. Death was the result of a heart attack. In 1934 he was married to Flossie Richardson; to this union one daughter was born. Virgil obeyed the gospel years ago and was a member of the Claxton congregation near Competition, Mo. I counted Virgil among my dearest friends. His home had been the preacher's home many times. It was an enjoyable experience just to be around him. Surviving are his wife, daughter (Betty Snook), son-in-law, three grandchildren, and three sisters. Services were conducted at the Holman Funeral home in Lebanon. A large over-flow crowd gathered to pay their respects to his memory. The writer conducted the service, assisted by Bro. Chester King.

— Ronny Wade

## WHAT IS PERSONAL WORK?

1. It is **DISCUSSING** Christianity or studying with a friend.
2. It is **GIVING** him a **TRACT** on a particular subject.
3. It is **TELLING** and **SHOWING** your **NEIGHBOR** the happiness of being a Christian.
4. It is **INVITING** the **POSTMAN** or **MILKMAN** to worship with you.
5. It is **RINGING DOORBELLS** on Sunday afternoon in the name of Christ.
6. It is **TEACHING** a **COTTAGE MEETING** in the home.
7. It is **VISITING** in the home of a **STUDENT** in your Bible study.
8. It is **GATHERING** the **NEIGHBORHOOD CHILDREN** into your home for Bible study.
9. It is **TELLING** the **BOSS** about Jesus, the Way to Heaven.
10. It is **PLANTING** the Word in someone's Heart.
11. It is **WRITING** a **LETTER** to a loved one expressing your interest about his **SOUL**.
12. It is having a **PROSPECT** in your **HOME** for dinner and fellowship.
13. It is the **ENCOURAGEMENT** given to new members.
14. It is **EXHORTING** one another to **ASSEMBLE** in the scheduled services of the church.
15. It is **TEACHING**, **REPROVING**, and **REBUKING** the worldly, indifferent, and wayward.
16. It is **ENCOURAGING** and **STRENGTHENING** the **FAINT-HEARTED** and **COMFORTING** the **BEREAVED**.
17. It is **VISITING**, **READING THE BIBLE WITH** and **ADMONISHING** those who **FORSAKE** the assemblies.
18. It is **BRINGING SUNSHINE** and **CHEER** to those who are **HOSPITALIZED** or **SHUT-IN**.
19. It is **SEEKING** and **SAVING** the lost. It may be a drop-out, a lamb that is bewildered, or a sheep that has strayed. — Paducah, Ky. Bulletin. — *Via The Truth* "Drinking is commercially our greatest wastrel, socially our greatest criminal, morally and religiously it is our greatest enemy." — Albert Schweitzer

## A NEW TESTAMENT CHURCH IS ONE THAT HAS—

A name all can wear (Acts 11:26, Acts 4:12).

A creed all can believe (Matthew 16:16).

A discipline all can follow (2 Timothy 3:14-17).

A repentance all can perform (Acts 2:37-38).

A confession all can make (Romans 10:9-10).

A baptism all admit valid (Romans 6:1-5).

A fellowship all can enter (Acts 2:47).

A life all can live (2 Peter 1:5-10).

A plan of unity God-given (Ephesians 4:4-6).

Its plea, the Gospel of Christ (Galatians 1:6-12).

Strange, isn't it, that all Christendom can't see the logic, beauty and simplicity of that platform? — *Via The Truth*

Every Christian should plan to be in the Lord's house on the Lord's Day about the Lord's Table.

## SPECIAL NOTICE

In 1976 the *Old Paths Advocate* was not published during the months of March, April, and May. The June, 1976 issue will explain the situation in detail.



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

# OLD PATHS ADVOCATE

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

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

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No. 6

## "CALLING HIM LORD"

1 Pet. 3:1-6

By Edwin S. Morris

With the "women's lib" movement and the conditions that exist in our society it seems that we all need a more thorough understanding of God's will. What does Peter mean when he says in 1 Peter 3:6 "calling him Lord"?

In verse one Peter says "Likewise" or in like manner. He means in like manner with servants as is pointed out in 2:18. By "subjection" he means that she is to consider that her husband is, by God's appointment, the head and ruler of the house. Christianity does not alter this relationship and the wives obedience and affectionate love for him would be a means of his conversion. In no way would she violate a law of God to please her husband. By her "conversation" or manner of life, she could, by pious living and not by nagging, win him to Christ. Even those who are the hardest against the truth and who refuse to listen to the gospel may be quietly won by the sweet Christian lives of their wives.

In verse 2 he says they watch your life and closely observe how pure it is. When they see the reverence that you have for God it causes them to respect you and God's word. It is their pure manner of life which is coupled with fear that is used of the Lord to gain their husbands.

Peter, in verse 1 and 2, exhorts these Christian wives to win their husbands to the Lord by pious living. In verse 3 he forbids them to depend upon outward adornment in their effort in gaining their husbands, and not only upon outward adornment as such, but upon worldly adornment, the kind they wore before they were saved, immodest, gaudy, conspicuous. The Greek word "plaiting" the hair refers to an elaborate gathering of the hair into knots. What the word of God forbids the Christian woman is an artificial, extravagant, conspicuous manner of wearing the hair. The word translated "wearing" means literally, "putting around", and here gives the picture of these wives covering their persons with a lavish, conspicuous display of jewelry. The wearing of jewelry is not forbidden the Christian woman, but a gaudy, expensive elaborate display of the same is. The word "apparel" here is the translation of the common Greek word referring particularly to outer clothing. The purpose of clothing is for the protection of the body and for the sake of modesty and good taste. The purpose of apparel is for the adornment of the body. Peter is not forbidding the wearing of clothing, but the wearing of such apparel as these wives were using in an effort to win their husbands to the Lord, clothing that the world wore, immodest, gaudy, conspicuous.

In verse 4 the important part is to see that the heart is right and the spirit adorned with all the graces of a holy life. A

(continued on page 2)

## TEACHING THE WORD OF GOD

By Ronny F. Wade

The subject of our study is the public teaching of the Bible. There are numerous passages in the New Testament that tell us how this teaching was done. Let us notice some of them from:

### THE TEACHING OF JESUS

Luke 4:14-15 "And Jesus returned in the power of the Spirit unto Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all." Everyone in the synagogue heard him, he was glorified of all. Luke 4:16 "And he came to Nazareth, where he had been brought up; and, as his custom was he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, and he read it." Then in verse 20 "He closed the book and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him." Notice that all those present had their eyes on him. There was no classification in Luke chapter four. Again in Luke 5:15 we read "But so much the more went there a fame abroad of him; and great multitudes came together to hear, and to be healed by him of their infirmities." They came together. While other passages could be given from the teaching of Jesus these are sufficient to show the people were together, and not divided into classes, when he taught them.

### TEACHING IN THE BOOKS OF ACTS

Let us now notice some assemblies in the Book of Acts, beginning in Chapter two verse one "And when the day of Pentecost was fully come, they were all with one accord in one place." This refers to the Apostles, and when the events that occurred were noised abroad verse six tells us that "the multitude came together"! In verse seven and eleven we learn that "they were all amazed"! and in verse fourteen "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 hearken to my words." Finally in verse thirty-six Peter says "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Thus in Acts two we have one undivided assembly.

Some have done their best to try and find classes in Acts two. They argue that the Apostles all spoke at the same

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"meek spirit" is one not characterized by self-will, envy, pride, presumption or stubbornness; and a "Quiet spirit" is one that is calm, tranquil and at peace. God sees us all the time and such adorning is of great worth in His Sight.

In verse 5 Peter points out that simplicity reigned in primitive times; natural ornaments alone were then in use. The women who do not trust in God are fond of dress and those who trust in God follow nature and common sense. Usually women who are fond of dress and extravagant in it, only show subjection to their husbands as is necessary. Indeed, their dress, which they intend as an attraction to the eyes of others, is a sufficient proof that they have neither love nor respect for their own husbands.

Now, in verse 6 the words of the apostle imply that Sarah acknowledged Abraham's superiority, and her own subjection to him, in the order of God. (Gen. 18:12) By adorning themselves as Sarah did they became daughters of her to the extent that a child is like its parent. Abraham is represented as the father of all his male descendants, and Sarah is represented as the mother of all her believing descendants. Sarah gained her right to be regarded the mother of those wives who do well by her own godly conduct. Wives are to imitate her example.

The word "lord" generally means the possessor, owner, master and is used here in speaking of the husband. Now notice that we have the same Greek word translated SIRS in Acts 16:30. Thayer in his *Lexicon* on page 365 under (b) says "is a title of honor, expressive of respect and reverence" and further down adds, "By any one who wishes to honor a man of distinction. He then gives Acts 16:30. When I was a boy I answered my dad with a "sir." It was "yes" and "no sir" and not "what," and "yeah," etc. We were taught to respect older people by calling them Mr. or Mrs. or Brother or Sister and not "old man or old lady etc." This did not mean we were inferior or on a lower level but simply demonstrated that we respected them. When a wife takes her rightful place in the home and in the family she is not on a lower level or inferior. When she submits to her husband as the word of God teaches, she is not on a lower level nor inferior but loves and respects him for fulfilling the place God has given him. Today many women have the attitude that no man is going to be over her. Sad as it is, this is the attitude of some in the church. When you have this attitude toward your husband you sin. May I add here, that it is just as binding on the man or husband to strictly obey God's teaching to him in this matter. This same word is translated "masters" in Mt. 6:24; Eph. 6:5, 9; Col. 3:22; 4:1. Good sister it is not degrading when you are "in subjection unto your own husband."

—10520 N. McKinley, Oklahoma City, Okla. 73114

## THE WORLD'S GREATEST BATTLE

By Clovis T. Cook

What does the word "battle" mean to you? Does it call to mind the sound of many marching feet? Iron-clad soldiers storming a wall? A charge against Indians? Booming cannons in some far off battle field? Tanks and other kinds of heavy artillery rolling through the streets of some innocent village? Of course some of the world's greatest battles involve this kind of conflict, but the greatest battle in my mind is not a physical battle.

Today, as never before in history, a battle rages between conflicting political, economic, and social systems. No part of the world is untouched, and every available means, from espionage to astronauts, is utilized. But even this is not the world's most important battle.

The battle, which to me seems to be the greatest, is going on right now in your mind. Since man walked in Eden, his mind has been the great battlefield where God and Satan struggle for control of his life. There is a war going on right inside your mind at this very moment.

But you may say, "why do you call this a great battle?" It is one of the world's greatest battles because it has lasted longer than any other battle in history. And also, because it involves more people. But primarily it is the greatest because in this battle so much more is at stake. The struggle in you determines everything of lasting importance: your character, how you make your money, who you marry, how much time you spend with your children, how you treat your neighbors, what kind of employer or employee you are, the kind of recreation you choose, where you go to church—and all this determines where you will be after you die. This struggle, then, determines you.

Satan, like a merchant whose wares are displayed for immediate purchase, stands on one side saying, "if you buy from me I will give you pleasure, easy fulfillment of desire, and physical security. I will give you money, a good time and ease. On my side the soldiers eat, drink, and make merry; and there is no moral restraint. If my soldiers want something, they take it. On my side you take care of yourself, number one. You do not have to worry about anyone else. You can drink, gamble, and carouse all you can get away with. My army never has to go to church, though some do just to look good and please their neighbors. They never have to read the Bible; they do not have to sacrifice to help someone else. No one stands around telling you what is right and what is wrong. You can do just as you please. Why take some promise of pie in the sky, when I can give you immediate delivery on fun and living as you please?"

All this sounds very good, but to this God stands on the other side and offers His reply: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Satan is a super-salesman, but there are three huge flaws in his appeal. First, his purchase price, which he cleverly conceals, is your soul—far too great a price for what he gives in return.

No man can estimate the value of a soul in dollars and cents or self-gratification. Second, his promise of complete satisfaction without restraint is false. He, for example, will let you steal to fill your desire for possessions, but such a disregard for the property of others will not bring satisfaction—rather it brings the dissatisfaction of bodily harm, fear of disclosure, or an extended restraint behind bars. Neither society nor the individual can survive in a world without some limits on our actions and behavior. What a horrible world to live in, if everyone lived Satan's way. The third flaw in Satan's appeal is that all his merchandise is highly perishable; it will not last, and gives no guarantee. When you look beneath the veneer of his promise you find that he only offers you material things: clothing and food, a house and a car, fame, and a good time measured by the appetites of the flesh. Even if he could live up to his promise, which he cannot, all you would have would be a very few temporary items. It would be like buying a truck load of eggs because you got them at a good price, only to find before you could use two dozen, the rest were rotten.

"If you fight on my side," God continues to reason, "you save your soul and get permanent, not temporary benefits: forgiveness of sins, peace of mind, eternal security that not even a nuclear war can take away, a hope that will sustain you, and eternal life in heaven. Though my soldiers have their eyes on eternity, I take care of them now as well. They

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## PREACH —WHY, WHAT, HOW? By Paul O. Nichols

Preaching is foolish! At least to some people it is. It was in the days of the apostles. Paul said, "For the preaching of the cross is to them that perish foolishness" (1 Cor. 1:18). To the Jews it was foolish; they wanted something tangible, like a sign from heaven. And the Greeks (Gentiles) thought it was foolishness, because it was too simple (1 Cor. 1:22, 23).

In this day in time there are people who think that preaching is foolishness. Atheists, infidellers, skeptics and evolutionists all do. And some religious persons do. But the Bible says, "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). Regardless of what anyone may think, preaching is an important part of God's plan to save the souls of men.

The apostle, when writing to the Romans said, "Whosoever calleth upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?" (Rom. 10:13, 14). "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). This is the reason Christ in his last earthly instructions told the apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved..." (Mk. 16:15, 16).

What is preached is as important as the preaching itself. Jesus not only commanded the apostles to preach, but told them what to preach. He said explicitly, "preach the gospel." Their message had to be the will of God. Paul charged Timothy to "preach the word" (2 Tim. 4:2). This was necessary because the gospel is "the power of God unto salvation" (Rom. 1:16). Peter enjoined, "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11).

The way the gospel is handled is important. If one wishes to dedicate his life to the preaching of the word of God, he would do well to search out and emulate the examples of the apostles, and Paul in particular. Who would know better how to preach the gospel in the most effective way than the inspired men chosen for this work?

In Acts chapter twenty we are given an insight into the way Paul preached the word of God, and his attitude toward it. When he addressed the elders of Ephesus he reminded them, "... I kept back nothing that was profitable unto you" (v. 20). Apparently he was concerned enough for their welfare that he overlooked any concern for whether they liked what he taught them or not. And because he tried to give them what they needed and not just what they wanted, he could say, "... I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (vs. 26, 27). He reminded them, too, "By the space of three years I ceased not to warn every one night and day with tears" (vs. 31). By doing this he had "delivered his soul." (Notice Eze. 3:17-21).

When the gospel was preached by the apostles, it was done in such a way as to please God. Paul wrote to the Thessalonians, "But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts" (1 Thes. 2:4). He said to the Galatians, "... For if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10).

When the word of the Lord is proclaimed, it should be spoken with boldness, without fear or favor of any man. Paul knew this and wrote to the Ephesians and asked them to pray for him, explaining, "... That I might open my mouth boldly, to make known the mystery of the gospel... that therein I may speak boldly, as I ought to speak" (Eph. 6:19, 20). The apostles, Peter and John, prayed that God would grant that with boldness they would speak, and then went their way and did speak the word of God boldly (Acts 4:29, 31).

A preacher may seem bold when he raises his voice and in thunderous tones denounces something he things is wrong; or when he slaps his hands and pounds the Bible stand in emotional disapproval and righteous indignation. But take into consideration whether it is being done where it is needed, or a thousand miles removed from where the sin was committed. Has the man been a coward and refused to deal with the problem or evil practice where it exists for fear of losing friends or prestige, and then to soothe his own conscience and appear to brethren to be strong and bold, harp on it elsewhere, where he is out of danger? Friendship and prestige sometimes carry a pretty high price tag.

Even though the word of God was spoken by the apostles with boldness, their preaching did not lack love. (Eph. 4:15). When Paul wrote to the Philippians, he acknowledged that all men did not preach as they should. He said, "Some indeed preach Christ even of envy and strife, and some also of good will: The one preach Christ of contention not sincerely... but the other of love..." (Phil. 1:15, 16).

Plainness of speech was characteristic of the apostle Paul. He said, "Seeing we have such hope, we use great plainness of speech" (2 Cor. 3:12). When He first came to Corinth with the gospel of Christ, he came knowing nothing "save Jesus Christ, and him crucified." He said that his "preaching was not with enticing words of man's wisdom" (1 Cor. 2:4). He realized that Christ had not sent him to preach the gospel "with the wisdom of words, lest the cross of Christ should be made of no effect" (1 Cor. 1:17). And when a convert is made his "faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:5).

One who would discharge his duty and preach a well-rounded gospel must "reprove, rebuke, and exhort with all longsuffering and doctrine" (2 Tim. 4:2). When people are in error and are in danger of being lost, it may be necessary to "rebuke them sharply, that they may be sound in the faith" (Tit. 1:13). A coward is not going to do this for fear he may lose some of his popularity and not "be called back." Such a man is the kind who caters to those who "will not endure sound doctrine" and "who turn away their ears from the truth" (2 Tim. 4:3, 4). Paul warned Timothy against such an attitude.

A faithful and wise preacher of the word will bend his efforts to the needs of his hearers and tries to adapt his teaching to the occasion. Paul said, "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it..." (1 Cor. 3:2). He was wise enough to suit his teaching to their needs.

The preaching of the gospel is God's means of saving those who believe. That means that the preacher stands between God and the sinner. This being true, dare he withhold from the lost the facts of the gospel? He had better be careful that he does not act the coward or politician, but present all the evidence necessary for the sinner or erring child of God to make a proper and scriptural decision concerning the truth. If he dishonestly withholds the facts of God's word for fear, he is deceitful, and the blood of the lost is on his hands. Paul said, "For our exhortation was not of deceit, nor of uncleanness, nor in guile" (1 Thess. 2:3). Again he wrote, "Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. 4:1, 2).

In conclusion, the gospel of Christ is God's power to salvation (Rom. 1:16); "God chose the foolishness of preaching to save them that believe" (1 Cor. 1:21); and those who preach are obligated to speak boldly the oracles of God (Eph. 6:20; 1 Pet. 4:11). --514 Oakshire Ave. Modesto, Ca. 95351

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**OUR DEPARTED**

Rose-Bro. Elmer Wilson Rose was born Dec. 22, 1911 at Cleveland, Ark., and died Mar. 19, 1976 at Eufaula, Okla., of a heart attack at the age of 64 years. Dec. 26, 1930 he was united in marriage to Myrtle Treat, and 7 daughters were born to them, 3 have preceded him in death. He obeyed the gospel in 1932 and was devoted to serving the Lord and living the Christian life. He is survived by his widow, Sister Myrtle Rose; 4 daughters, Mrs. Carroll (Lorene) Smith, Searcy, Ark.; Mrs. Roy Lee (Zella) Criswell, Cassville, Mo.; Mrs. James (Geneva) Roe, Mesquite, Tex.; and Mrs. Bob (Wanda) Keesee, Henryetta, Okla.; a sister, Mrs. Spailin Lee, Fresno, Cal.; 12 grandchildren. The beautiful singing was done by members of Tex. and Okla. congregations with interment in Lenna Community Cemetery. Funeral services were conducted by Bro. David Trayler of Clinton, Tex. Our prayers and sympathy are with Sister Rose and the children.

West-Emma Lucille West, Cabool, Mo., died Feb. 15, 1976 in St. John's Hospital in Springfield, Mo. She had been a long time member of the church in Houston, Mo., and had been in ill health for some time. She was married to Arch B. West, in Indianola, Iowa, in 1926. Four sons were born to them. She is survived by her husband Arch; sons, Jack, Lowell, Ark.; Wm., Cabool, Mo.; Arch, Jr., Rogersville, Mo.; and James, Tampa, Fla.; a brother, Robert Walker, Des Moines, Ia.; 3 sisters, Mrs. Berneice Burch, Osceola, Iowa; Marjorie Swartzfager, Anthony, Ia.; and Helen Woodruff, Rosedale, Cal.; 16 grandchildren and 7 great grandchildren. Services were conducted in Elliott-Gentry Chapel in Cabool with interment in Cabool Cemetery, with Marion E. Frank conducting the services.

Sutton-Elmer Lee Sutton was born the son of the late Charles Albert and Sarah Ann Beaty Sutton, July 22, 1894 at Alton, and died November 21, 1975 at the Veterans Administration Hospital, Poplar Bluff, at the age of 81 years, three months and 29 days. On August 19, 1917 he was united in marriage to Mollie Roberts. He was a long-time member of the Bardley Church of Christ. He is survived by his wife, Mollie, of the home at Bardley; two daughters, Mrs. Dorothy Chaney of St.

Louis, and Mrs. Mildred McDowell of Hayti; three grandchildren, and three great grandchildren; two brothers, Willard Sutton of Christopher, Ill., and Urbane Sutton of Doniphan. Funeral services were held Sunday, November 23, at 2 p.m. at the Bardley Church of Christ with Brother Jimmy Smith officiating. Interment was in the Bardley Cemetary under direction of the Clary Funeral Home. Serving as pallbearers were Waif Rackley, Carlton Waymon, Curtis Waymon, Randy Waymon, Bob Ball and Wayne Ball. (Note- We were asked to run this belatedly, by Sister Urbane Sutton. Through an apparent oversight it did not appear in an earlier issue. H.L.K.)

Smith- Swonnie Arbra (Arbie), passed from this life on May 1, 1976, at the age of 61, being born on April 5, 1915. He left behind his wife Alice; 5 sons, Jesse, Darrell, Ronald, Swonnie, and Jerry; 6 daughters, Mrs. Sue Gambrel, Rose, Ola, Patricia, Sandra, and JoAnn. Three brothers also survived, Shelby, Eugene, and O.V. with one sister Mrs. Lena Parson. He was a member of the congregation which meets on Chestnut Ridge, south of Mt. Vernon, Ky. The earliest of my recollections are not without Brother Arbie. I always thought of him as a friend and enjoyed his company. From the time I begun to attend the services on Chestnut Ridge, I recall Bro. Arbie filling his place which included passing the Lord's Supper. Surely in his extended illness and now in his leaving us, he will be missed there. As best I could, expressions of comfort and hope were given to his good wife, children, family and friends who came to pay the respects.  
-Barney Owens

Wilson-Sister Vernettia Wilson was born Feb. 21, 1915, at Middlesboro, Ky., to Caleb J. Smith and wife, and died Mar. 12, 1976, at Houston, Mo., after a lengthy illness. Oct. 29, 1932 she was married to Wm. H. Wilson. She had been a faithful member of the Church for a number of years. She is survived by her husband, William; 2 sons, Carl of Rolla, and Dean, of Houston, Mo.; 2 daughters, Bertha Hubbs and Iris Sliger, of Houston, Mo.; 4 brothers, Orban Smith, Shawnee, Okla.; J.L., Chanute, Kan.; Dempsey, Barnstall, Okla.; and Caleb, Pierce City, Mo.; 6 sisters, Mae Burwell, Tulsa; Pearl Robertson, Bartlesville, Okla.; Magie Deaton, Oswego, Kan.; Erie Gibbons, Wichita, Kan.; Cennie Young, Pierce City, Mo.; and Ethel Thomas, Sallisaw, Okla.; 16 grandchildren and 2 great grandchildren. A prayer service was held Mar. 13 at Evans funeral home; funeral services were conducted in Stillwell, Okla., with burial at Bunch, Okla. Memorial services were conducted by Marion E. Frank.

Castleman- Brother Jim Castleman was born Aug. 18, 1907 and departed this life April 16, 1976. Death was the result of a heart attack. His passing was very sudden and unexpected. He had been to the Dr. only a short time before and was told his heart was fine. This only reminds us of how uncertain life can be. I had known Jim since I was a small boy. I considered him a dear friend and brother. This past summer I had visited with him several times while in a meeting at Arlington, Texas where he worshipped. He is survived by his wife Azalee, two daughters, one son, three brothers and three sisters. The funeral service was conducted at the Fossil Creek meeting house in Ft. Worth with burial in Mt. Olivet cemetery. The writer conducted the service.  
Ronny F. Wade

(continued on page 5)

**Departed**

(continued from page 4)

**Doing-Janet Lea Doing**, daughter of Dave and Lela Richardson Doing, was born Sept. 22, 1967 in Springfield, Mo., and departed this life Jan. 12, 1976 in St. Jude Children's Research Hospital, Memphis, Tenn. She had been ill a little over a year. When it looked as though she was making good progress in her fight against leukemia, complications developed that took her life. She was a brave little girl, and fought with all the power she possessed to live. But it was not to be. She is survived by her parents Dave and Lela, both members of the church at Lee Summit, Mo.; one sister, Jennifer; her maternal grandparents, Mr. and Mrs. Willis Richardson, and several uncles, aunts and cousins. Alfreda and I had known Janet since birth, and loved her as one of our own. It has been very hard for her parents to give her up. She was such a lovely child. It is difficult for us to understand why things like this must happen, but we can never question the wisdom of God in such matters. Having known and loved her only causes us to want to make heaven our home all the more. May her parents be consoled by the thought that she is safe in the arms of Jesus. This writer conducted the service assisted by Brethren Jimmy Smith and Ron Alexander.

-Ronny F. Wade

**Beard-Virgil Don Beard** was born August 28, 1905 at Agnes, Mo. and departed this life Nov. 21, 1975 at his home on Oakland Star Route., Lebanon, Mo. Death was the result of a heart attack. In 1934 he was married to Flossie Richardson; to this union one daughter was born. Virgil obeyed the gospel years ago and was a member of the Claxton congregation near Competition, Mo. I counted Virgil among my dearest friends. His home had been the preacher's home many times. It was an enjoyable experience just to be around him. Surviving are his wife, daughter (Betty Snook), son-in-law, three grandchildren, and three sisters. Services were conducted at the Holman Funeral Home in Lebanon. A large over-flow crowd gathered to pay their respects to his memory. The writer conducted the service, assisted by Bro. Chester King.

-Ronny Wade

**Sullivan-Bro. Charles F. Sullivan** of the Truxtun Ave. congregation in Bakersfield, Calif., departed this life Feb. 5, 1976. Bro. Sullivan was born in Arkansas, Aug. 13, 1905. He, his wife, and his oldest son moved from Texas, Mar. 11, 1938 to Arvin, Cal., where they resided 28 years. Sister Sullivan was one of the original members of the Arvin congregation which began in 1943. In Mar. 1947, a few years later, Bro. Sullivan was baptized by Bro. Clovis Cook. Since that time he was a faithful member, conscientious, and sincere concerning the work of the Lord. In Nov. 1951, the church was established in Bakersfield, then in Aug. of 1966, the Sullivans moved from Arvin to Bakersfield where they were attending when he died. He is survived by his wife, Inez, three sons: Charles, Bill, and Ronnie; one brother, Cecil, of Texas and one sister, Mrs. Walter Southerland, of Delaware, Md.; 7 grandchildren and 4 great-grandchildren, and a host of friends, neighbors and brothers and sisters in Christ. Just as Jonathan said of David in I Sam. 20:18 "Thou shalt be missed", we, along with his family, shall miss him tremendously. The services were held at Hillcrest Mortuary in Bakersfield. The large crowd of people who gathered was proof enough of the respect he held. The beautiful singing was by the members of the local congregations. The writer was assisted by Bro. Wayne Degough in the officiation of the service.

-Ron Willis

**Gay-"Sonny" Gay**, was born Nov. 30, 1924 at Eden, Texas, and departed this life Jan. 25, 1976. He became ill while this writer was preaching at the Lee Summit, Mo. congregation and was dead on arrival at the Lebanon Hospital. Death was the result of a massive heart attack. At the age of 13, Sonny was baptized by his father, Homer A. Gay, Sr., and continued to be a faithful worker and leader in the church until the time of his leaving. He will be greatly missed in the church where he worked and worshipped, and where he was such an inspiration and pillar of strength for so many. He was the preacher's friend. Being the son of a preacher he knew the hardships and sacrifices preachers and their families are often called to make. Though never having the desire to preach himself, he stood behind those who did. The morning of his death, he had led two songs, and before services, was talking and laughing in his usual way. What a reminder to those of us left behind! Life is so uncertain. Death is so sure. Sonny had a beautiful bass voice. For several years he had sung in the quartet we use on our television program. Many people had written to say how they enjoyed the singing. After his death many have told me how they will miss his beautiful singing, and how sorry they are over his departure. At the funeral service, which was conducted from the Colonial Chapel in Lebanon, an entire section was filled with the men from the shop where he worked. He was held in high esteem by all who knew him. Surviving are: his wife of twenty-nine years, Maxine; two children, Greg, of Springfield, Mo., and Mrs. Vicky Holt of Duncanville, Texas; three grandchildren; and one sister, Luvella Spradley of Arlington, Texas. It is difficult to say good-bye to those you love and respect as I did Sonny, but we must. We can, however, look forward to that great day when all the redeemed shall blend their voices in singing, the song of all songs, when around the throne we sing of Moses and the Lamb. Won't that be a glad reunion day? This writer conducted the service, assisted by Bro. Clovis Cook and Bro. Irvin Barnes.

-Ronny F. Wade

**The World's Greatest Battle**

(continued from page 2)

satisfy their proper desires, but within the proper bounds. Sometimes my soldiers do without things because they feel it is necessary to help win the war, but any affliction they bear now will be rewarded a thousand time over and I, the creator of the world, guarantee satisfaction. In the end Satan and all his soldiers will go down to tragic defeat while my soldiers will live with me forever."

Paul said, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7:23). This means that there is a constant warfare going on within us all. When we would do good we find that evil is present with us, or rather the urge to follow the dictates of the flesh is constantly with us. Paul reasons further, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). The spiritual man must control the fleshy man. But the effort to do so is the world's greatest battle. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:27). That is, no man can dominate the fleshy man, without a fight. It is a warfare that becomes the world's greatest battle.--1503 E. Crestview, Springfield, Mo. 65804

(continued from page 1)

time, or the nations were divided into classes with an Apostle over each. This of course just will not work. In the first place the chapter doesn't even hint that all the Apostles spoke at the same time. In verse eight we read "And how hear we every man in our own tongue, wherein we were born?" "We" governs the verb "hear"--"them" being the object. Everyone of the "we" must "hear" as many of the "them" as speak. This knocks out the classes. What actually happened here? (1) They all spoke one by one or (2) One or more of the Apostles spoke by proxy for the others. Another difficulty class advocates run into is the fact that there were only 12 Apostles and 15 nations present. This would leave some nations without a teacher. The truth is there were just no classes on Pentecost. But as we move on: Acts 3:11 "And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's greatly wondering. And when Peter saw it, he answered unto the people." Also Acts 4:31 "And when they had prayed, the place was shaken where they were assembled together." And finally in Acts 11:26 "And when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church, and taught much people." There is one thing characteristic of the teaching in all these passages: **THE PEOPLE WERE ASSEMBLED TOGETHER TO BE TAUGHT.** There was no division into classes for this teaching, regardless of age or subject matter.

**ACTS 20:7**

In this verse we are told the "disciples came together to break bread." While they were "together" Paul preached unto them. Was this a common practice? Did the people usually come together in an undivided assembly to be taught? I believe they did. Notice the teaching in other passages: 1 Cor. 15:4 Paul says "when ye are gathered together"; 1 Cor. 11:33 "when ye come together"; 1 Cor. 11:28 "when ye come together in the church"; 1 Cor. 14:26 "when ye come together"; Heb. 10:25 "not forsaking the assembling of ourselves together." Not once in all the New Testament do we find Christians assembling, then dividing into classes to teach the Word of God. Not once do we find the church segregating and classifying children to teach them the Bible. Some may say, "the Bible doesn't say it is wrong to have Sunday School or Bible classes." To which we reply, "neither does the Bible say it is wrong to use a piano or organ." In both cases, however, the Bible does tell us what to do. To accept classes because they are not specifically condemned, is placing greater importance on what the Bible does not say than on what it does say. We have plain Bible teaching on how to teach the Word. Let us follow it.--1341 E. Gretna, Springfield, Mo. 65804.

More to follow.

**GARDEN OF BEHAVIOR**

First plant five rows of "Preparedness": Perseverance, Promptness, Politeness and Prayer.

Next to them, three rows of "squash": "squash gossip," "squash criticism" and "squash indifference."

Then plant three rows of "lettuce": "let us be loyal"; "let us be truthful."

Finally, no garden is complete without "turnips": Let us "turn up for Sunday Services"; "turn up with a smile." -- Selected

**BONDS OF MATRIMONY**

Vannoy-Wilson--At two o'clock on the afternoon of December 20, James Windell Vannoy and Sharmon Diane Wilson were united in marriage at the Woodrow Street Church of Christ in Arlington, Texas. Their vows were exchanged in the presence of many brethren and friends who came to wish them well. The wedding was well planned; the singing, the flowers, the entire arrangement was conducive to the spiritual occasion. James is the son of Bro. and Sister James Vannoy, and Diane is the daughter of Bro. and Sister Walter Wilson. Both are fine Christians and will be an asset to any congregation. They are now making their home in Dallas. The Lord's blessings are asked upon this new home. --J. Wayne McKamie

**HONOR ROLL**

Please find listed below the names of those sending subscriptions April 1 -May 10 and opposite the name the number sent. We appreciate every deed and word spoken in behalf of the paper. Let us encourage you to do all you possibly can to increase the circulation of the paper. Please check the following and report any errors to us immediately:

Don King--20; Joe Shawn--12; Johnny Elmore--6; Clovis Cook--5; Raney Buttler--5; Jimmy Smith--4; Raymond Fox--3, Edwin Morris--2; Alton Bailey--2; Weldon Offill--2; Cathy Baker--2; Ronny Wade--1; Jim Hickey--1; Bill Roden--1; B.F. Leonard--1; Ed Powell--1; John Ellerd--1; Olin Bonham--1; Fred Roberson--1; Glynn Smith--1; Jesse French--1; Comer Taylor--1; Charles Davis--1; B.S. Rawls--1; Dan Keel--1; Alan Taylor--1; Jack Cooper--1. Total: 79

**BIBLE CORRESPONDENCE COURSE**

A very complete and comprehensive Bible correspondence course is now available that sets forth the teaching of God's Word on such subjects as Salvation, Baptism, The Communion, Teaching the Word, Women Teachers, Instrumental Music, etc. There are six lessons, and are currently being used by a number of preachers. The course was written and published by Bro. Ronny F. Wade. You may secure 2 complete sample sets for \$1.00 by writing to Ronny Wade, 707 Pearson Drive, Springfield, Mo. 65804. The cost is \$15.00 per 100 sets, postpaid.--Ronny F. Wade.

**THE CUP OF THE LORD**

The above named tract by Bro. J.D. Phillips is now back in print. Long recognized as one of the most complete and authoritative booklets on this subject, it is a must for every serious student. Churches should buy a supply for distribution in every community. Prices are 50 cents each; \$5.00 per dozen and \$40.00 per 100 all postpaid. Send all orders to Ronny F. Wade, 707 Pearson Dr., Springfield, Mo. 65804. Send your order today, as we anticipate the supply will not last long. --Ronny F. Wade

**SHOW ME THE WAY TO GO HOME**

The caption is the title of a book of sermons preached by Brother Taylor Joyce, Ft. Smith, Ark. at the Midway Church of Christ, Shreveport, La. This book should be in every Christian's home. It is more than a bargain at today's prices, \$1.00 per copy. Order from Midway Church of Christ, 3146 Midway, Shreveport, La. 71109. --Don McCord

**OPA IN VOLUMES**

Dear Brethren: I am still asking, pleading, for brethren to cooperate in getting the OPA in volumes. We need up to \$4000 just to start the first volume. I am asking brethren on an individual basis to contribute to this worthwhile endeavor. Let us know just how much you are willing to help on this. -- Howard E. Roy, Huntington, W. Va., 1750 Monroe St.



**TO ALL READERS, SUBSCRIBERS OF OLD PATHS  
ADVOCATE,  
AND CONCERNED BRETHREN:**

At Brother Homer L. King's request, I am turning publication of *Old Paths Advocate* back to him under date of March 26, 1976. For 14 years, my family and I have put much time and effort into publishing it, and at a sacrifice--this I in no way regret. Holding down two jobs much of the time, while preaching two and three times a week, holding meetings, rearing a family, have made it most difficult for me to give it my best. The paper means much to me, and always will. I prayerfully and sincerely wish for it a long, useful continuance to His glory. I relinquish publication responsibilities regretfully, tearfully, sadly--hurt, yes; but in no way bitter, resentful; with rancor, no never, now nor ever! Be this understood perfectly by all concerned, please!

I hereby kindly urge that preachers, writers, and brethren generally cooperate with Brother King in every way possible by sending to him field reports, articles and subscriptions, and on a regular basis.

I am kindly requesting of Brother King that until at least two issues are on time, that no one be removed from the address rolls, giving everyone in arrears a chance to renew if they wish. This is only fair to our subscribers, as I see it, in view of my being off schedule so long. Please, if your subscription is lapsed or lapsing, renew at once, and send directly to Brother King.

Please understand as a matter of record, those receiving the paper still number in the thousands, not just in the hundreds--admittedly, some of these are in arrears, but with a regular schedule of publication resumed, I believe sincerely, this will remedy itself.

During my tenure as publisher of *Old Paths Advocate*, many have been so kind and helpful--preachers, brethren and subscribers. Preachers, generally have been great--all I needed to do when in need of articles was to contact any number of them, and the response was always gratifying. Wanda, my devoted wife, has sacrificed much, worked hard and long, that I might as publisher, be able to do as well as possible. Veta Wissinger, Agnes Himelhan and Glennis Faust have been such a great help in mailing the paper from Missouri. When the post office required an office of publication in Lebanon, it was Brother Bill VanStavern who graciously consented to allowing us to use his business address on Commercial St. Many, many have been the notes, letters, and words of appreciation from Subscribers, brothers and sisters in Christ. I shall always be grateful!

A parting note to our faithful readers and subscribers--if, during my tenure as publisher, you are aware of any irregularity in your subscription, past or present, or in anyone else's, would you please, please advise me and I shall make whatever amends necessary. For all my mistakes, shortcomings, imperfections in this endeavor, I am penitent, and ask your forgiveness. Now, to all who by word or deed stood by me these 14 years, understood when I erred, and when I was so late at times getting the paper to you, my sincerest thanks, and may God bless you all eternally is my prayer.-- Don McCord.

**A NEW SONG BOOK FOR 1976**

"Joyful Sounds" hopefully will be ready around June 1, 1976. This is a general purpose book with a combination of both old and new songs. Due to the rising cost of printings and postal rates, naturally the price will be higher and advance orders will be appreciated. Price: Retail; \$1.75, To Churches; \$1.50--Order from M. Lynwood Smith Publications, Rt. One, Box 151, Wesson, Miss. 39191

**THE OLD PATHS PULPIT**

The book Brother Homer L. King printed thirty-one years ago has now been reprinted. This book has long since gone out of print. Many have searched in vain to find it. It is reproduced completely; with only a preface by Brother King and M. Lynwood Smith. Price: \$4.50 --Order from M. Lynwood Smith, Rt. One, Box 151, Wesson, Miss. 39191

**THE CHURCH -STILL IT STANDS**

This is a compilation of sermons that were preached at the Oklahoma New Year's Meeting of 1972 at Norman, Okla. They were all around the theme of "The Church-Still It Stands!" You will enjoy this book because many of the preachers you know and love have sermons in it. Price: \$4.00-- M. Lynwood Smith.

**SERMONS AND WRITINGS OF HOMER L. KING**

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

**CHURCH DIRECTORY**

The church at **Redding, California** is now meeting on El Verano, one block west of Alta Mesa, in the Western Ranches Club Bldg.--Jesse French, Box 1266, Redding, Ca. 96001.

**Austin, Texas**, 5602 Woodrow Ave., Lord's Day, 10:30 A.M., 6:30 P.M.; Wed 7:30 P.M., K.G. Wilks, 7807 Gault St., Austin 78757, phone (512) 454-9432; Don K. Wilks, 3007 Boxdale, Austin 78758, phone (512) 459-9674; Hurles E. Pace, Rt. 1, Box 212, Leander, Texas 78641, phone (512) 259-0811.

**Niangua, Mo.** (Webster County) -Washington St. Sunday 10:30 A.M., 7:30 P.M. Wed. Eve., 7:30. Ron Alexander, 117 E. Hillsboro, Marshfield, Mo. 65706. Phone -417-468-5471.

**Kansas City, Mo.**--7300 Prospect St., permanent location. (We were formerly located on E. 27th, then at 3023 Monroe). Walter Brooks, Kansas City, Mo. Phone 444-2882.

**OPEN LETTER**

I am writing about carnal warfare. I do not believe in taking another person's life in war or fighting. You might ask the question -what if everyone decided not to fight and we would be taken over by communism or socialism. No matter what happens, you should stand up for the truth. That is why I want to be listed as a conscientious objector.

-Ronald Monroe Reed, 6712 Haney Dr., Austin, Tex. 78723

**STUDY AT RICHMOND, IND.**

The congregation in Richmond, Ind., 835 N. 17th St., is holding a study this year and we extend a welcome to anyone who would like to attend. It will be conducted by Brethren Ron Courter and John Robertson, Aug. 3 through Aug. 5. We are opening our homes for those desiring to stay with us. The main purpose of this study is to further the growth of the church.

Our moments spent in meditation lessen our sense of desperation.

Our prayers must mean something to us if they are to mean anything to God.

Maltbie Babcock



## HERE AND THERE

After a lapse of some 14 years, I am again assuming the responsibilities of publisher of the *Old Paths Advocate*, a position I filled for over 30 years having originally begun publication in 1932. In March of this year, our second-class mailing permit was rescinded by the United States Postal Service for failure to comply with the required frequency mailing of monthly issues, among other things. We are presently working on getting the permit reinstated. This issue has been mailed to our readers in the midst of the Judicial Court's consideration of the entire matter in Washington, D.C. We are fervently hoping that the Judge will rule in favor of *Old Paths Advocate*. I recognize the task ahead is great, but with the highly qualified editorial staff I am privileged to have, and my son as my assistant, I am confident that the job can and will be done. These are tried and true men of the gospel, and I am certain that I may look forward to full cooperation from each of them. With their help and the combined help of brethren everywhere, we hope to soon have the paper out of the red and in the black again. Material intended for the paper should reach me not later than the 10th of each month. Please, when you see the "Time Expired" on your paper, renew promptly and remember that the subscription price is \$4.00 per year. Subs presently in effect are being marked up 4 months to insure each one of getting a full year for money previously paid. Be prompt to notify us if you plan to change your address so that you do not miss a single issue. I personally assure you that the paper will be on time as of this date.

Just a reminder to all who may send material for publication. The policy of *Old Paths Advocate* has always been not to allow any "axes to be ground," and I assure you that this policy will indeed continue. Too, if you notice an expiration date on your paper where there has been none before, this is due to the government regulations that we must not be set up for free circulation. If there is a problem for you in this way let us hear.

Let me repeat the pledge I made when first assuming the publishing of this paper 44 years ago: I promise you a conscientious effort to give my best, and to the utmost of my ability give a square deal to all.

-Homer L. King, 1061 N. Pilgrim, Stockton, Ca. 95205

## APPEAL FOR HELP

This is written in the form of a request to our fellow brethren in Christ, for aid in making improvements to the meeting house here in Roanoke. There have been changes in the city building code, and we have to conform to these changes. Our present funds come nowhere near the amount needed. The membership here has declined over the last few years, and those who remain faithful are few. Most of our members are senior citizens on fixed incomes or young families on small incomes, and our present offering is not enough to build up to where we can pay for the remodeling ourselves. We are asking for donations from our fellow congregations so that with the Lord's help, we can make the improvements needed and possibly, Lord willing, build up the cause here. There is much work to be done and few to do it. If you wish any further information concerning the congregation here, please write to us or to the following evangelists who have worked with us here and know a good deal about us: Bro. J.W. Kornegay or Bro. Preston C. Brown. Any checks written should be made payable to the Church of Christ, 1610 17th St. N.E., Roanoke, Virginia 24012. Any help you can give us will be greatly appreciated, and we feel sure you will be greatly blessed for your generosity. All donations will be acknowledged by return mail.-Algie Adams, 1616 19th St., N.E. Roanoke, Va. 24012.

## THE FOURTH OF JULY MEETING

The annual meeting climaxing on the Fourth of July will be held at Sulphur, Oklahoma as usual. The dates of the meeting will be June 25-July 5. The brethren at Sulphur decided that the final day will be July 5, since it will be a legal holiday. Bro. Alan Bonifay and I will be doing our best to coordinate the meeting, having been selected by the Sulphur brethren. We look forward to some good preaching, as in the past, and some good singing from a brand new book. Brother and sister, won't you try to come and be present for the entire meeting? If Alan or I can be of any help, feel free to call on us.

--Johnny Elmore 419 K S.W., Ardmore, Ok. 73401  
(405) 223-8446

## ACKNOWLEDGEMENT OF HELP

We would like to express our sincere gratitude to the following for their help on our building. We are close to beginning construction and could certainly use other contributions if you could help. As of Feb. 15, 1976, Marietta, Ga.--\$150; Columbus, Ga.--\$500; Morro Bay, Ca.--\$25; Piedmont, Al.--\$200; West Monroe, La.--\$150; Shreveport, La. (Flournoy-Lucas)--\$50; LaGrange, Ga.--\$500; Wynnewood, Ok.--\$200; Temple, Ga.--\$500; El Centro, Ca.--\$100; El Cajon, Ca.--\$100; Birmingham, Al.--\$100; Hammond, La.--\$100; Tulsa, Ok.--\$25; White Hall Church of Christ, (Ball County, Tx.) --\$200; Deer Park, Tx.--\$500; Greenville, S.C.--\$200; Athens, Al.--\$50; Lawrenceburg, Tn. (Springer)--\$200; Others--\$300. Total: \$4,150, Roper Heights Church of Christ, West Point, Ga.



George Berry, Box 206, Winters, Calif., 95694, Apr. 4-We are still able to meet every Lord's day at 18 Main St., and pray the brethren will continue to help us. They are precious to serve the Lord, and we truly thank them for their help. Here are 2 subs.

Earl B. Helvey, 4825 12th Ave., Sacramento, Cal. 95820, May 5.-We had a very good meeting with Bro. Paul Nichols. We have had one baptism since the meeting. We wish to announce a change in our Sunday evening services. As of July 1, we will have services Lord's day evening at 6:00.

Duane Permenter, Box 301, Sanger, Ca., Feb. 10-I am presently working with the church at Sanger, Ca. This is my first opportunity, and I am very thankful the Lord has blessed me with it. The Lord has been so good to me. There have been several confessions and one baptism since the work began in December. To God be the glory and praise. I preached at North Sacramento in January. The Lord willing, I plan to be in Piney View, W. Va., the first of April. I solicit your prayers. May God bless all the faithful.

Ron Alexander, 117 E. Hillsboro, Marshfield, Mo. 65706, Mar. 15.-During the past few months I have been privileged to hold meetings in various parts of the country and enjoyed the fellowship. Presently, we are starting a new congregation at Niangua, Mo. We were able to buy a building on Washington St. previously owned by the Christian church. The building is old, but with some work can be made into a nice meeting place. None of the repairs are urgent so we are able to already use the building. Mar. 7, was our first service here. We had 68 present with several visitors from other congregations. We had about 20 visitors from the local area and are greatly encouraged at the prospects. We request your prayers in this new endeavor.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., May 8-I am glad to be able to report to the paper in what we hope will be a feature that will bring you the news from our brotherhood on time each month, just as we did in days gone by. The work here is these parts continues to grow and prosper. We will be reporting soon, on the the work in Neb., Colo., Kansas and Iowa, where we have congregations that have recently taken their stand with us, and these brethren are making plans to put a full time preacher in this field soon. We are so thankful for these brethren and the work they plan in the very near future. There has been a new congregation started in Niangua, Mo., under the direction of Evangelist Ron Alexander. It has a very good chance to do well. We have had a lot of meetings going on in these parts lately.

Ronny F. Wade, 707 Pearson Dr. Springfield, Mo.-May 5-The past few weeks have been busy ones for us. March 28-Apr. 4 we were in a meeting with the Jamesville brethren who meet near Nixa, Mo. We had large crowds throughout. Bro. Tommy Shaw works in this area, and you can certainly see the results of his labors. April 16-18 we were privileged to be back in Ft. Worth, Texas for a short meeting with the Trentman Ave church. It was here that we grew up and it was a pleasure to visit and work with brethren we have known all our lives. The Lord willing we go next to Neosho, Mo., May 21-30; then to Nahsville, Tenn., June 2-6; and Twelvetpole, W. Va., June 11-20. May the Lord bless faithful workers everywhere.

J. E. Ndelma, Box 3216 Salisbury, Rhodesia Africa--We continue to worship God; we are busy in meetings introducing Bro. Merle Helwig who lately came to us from the States. At present Bro. Bill Davis and Bro. D. Kasambwe are visiting with us in Salisbury. We appreciate Bro. Helwig's coming very much. Our prayers are with you there. I am more than happy to work with Bro. Dennis Smith hand in hand as I did with J. Cutter and R. Courter when they were here.

Joe Norton, 813 Edgehill Dr., Hurst, Tex. 76053, Apr. 3-Dec. 26-Jan. 4, during the New Year's vacation, I held a meeting at Escalon, Cal. Despite sickness, cold weather and fog, crowds were good as is always the case in that area. A large group representing most of the congregations in the area gathered New Year's eve after the evening service for a time of fellowship, singing, and a short devotional at midnight hour. I appreciated Bro. Paul Nichols for his support and encouragement during the meeting. Bro. Allen Bailey from LaGrange, Ga., who was studying with Paul, was also a big help. Several other preachers were in attendance and we appreciate their interest. That area is blessed with several talented young men desiring to preach the gospel and the brethren are to be commended for encouraging them. Since returning home I have preached at several congregations in this area.

Bobby Pepper, R. 7, Box 505, Athens, Ala. 35611, Apr. 17. The church here continues to grow, with considerable amount of outside interest. Next week I am to have a study with two preachers concerning our differences over cups and classes. For the past two years I have been in the field full time, and want to express my appreciation to those congregations making this possible with their prayers and financial support. I am at present working with the church here in Flintville, Tenn., with an agreement to hold 3 meetings a year. For the past 2 years we have had a radio program reaching over 100 mile radius. We have those who tell us they are listening but it is difficult to tell just how much good is being accomplished. I solicit the prayers of the faithful.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., 25701, Apr. 20-Bro. Joe Hisle just closed our meeting, good crowds and cooperation from surrounding congregations, one baptism and 10 confession of faults. We have good singing, we have 5 grandsons who are song leaders and we appreciate them very much. We have good attendance at all services. The Labor Day meeting will be here at Huntington, Aug. 30-Sept. 5, with Bro. Lynwood Smith in charge. We extend a hearty welcome to all. Pray for us.

Lonnie K. York, 2308 N. 34th, Kansas City, Kan. 66104, Mar. 25.-We have been working with the brethren in the Flagstaff, Ariz. area for several months and it has been a blessing to us. We regret leaving in late May but feel sure the work will continue and the Cause advance. We had interesting studies with various groups in the city, and when people will listen there is hope for the Cause of Christ. By first gaining the confidence of people, trying to be humble, professing the spirit of Christ, barriers are removed and the study can progress in a relaxed atmosphere, with Scripture studied for Truth rather than argument. We do not yet know our future plans but trust God to provide the things we need. Pray for us that we shall always work for the Lord.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538, May 10-The work here in Fremont continues. We are studying with various persons as the opportunity is presented. We are currently involved in a study of the Revelation for the benefit of the home congregation in Fremont. We are pleased to hear that the Rodney Moyer family plans to move back to our area from Kansas City, soon. They have been missed by all since their leaving us last August. It was our pleasure to be with the faithful in Ceres, Ca., April 10-18 for an enjoyable meeting. We were glad to have Brother Karl Modgling with us for most of the meeting. It was well attended and resulted in 3 confessions of fault. While there, we made our home with the Howard Hickey's. We were made to feel right at home there despite the very serious illness, and subsequent death, of Sister Hickey's father, Brother James Hinton. April 23-May 2, we were with the 21st St. congregation, Okla. City, Okla. What a treat it was to be with these fine brethren! The meeting closed with 6 confessions of fault and 1 baptism. We truly appreciated the presence of preaching brethren: Edwin Morris, Jack Cutter, Jerry Cutter, Ron Courter, Boll Roden, Johnny Elmore, and Lonnie York at one or more services. During the meeting I made my home with Brother Jerry Cutter who is doing a fine work in that area. My thanks to Jerry and Pat for being so kind and generous with their home. We look forward to the Sulphur meeting this year, and our meetings later in the summer. We extend a hearty welcome to all the faithful to come and be with us at the services and in our home here in Fremont. May the Lord bless in His work this year.

Bill H. Davis, P. O. Box 573, Blantyre, Malawi, April 9--The work here continues to show progress. The rainy season has almost ended, and I will soon be going to the bush on a regular basis. I try to visit as many congregations as possible during the dry season. Usually, I am able to visit as many as 40 or 50 of them each year. The recent border closures into Rhodesia have completely cut us off from the work there. We cannot even travel there by air, except via South Africa which is several thousand miles, and very expensive. We regret this, as we now can have no fellowship with the Smith and Helwig families. In August we will have been in Africa 3 years. We hope to return to the States this summer for a visit after which we plan to return to Malawi. We look forward to our trip home.

F. H. Lichapa, Box 573, Blantyre, Malawi, Africa, Mar. 2.-I am sorry I have been so long time without writing, I had thought Bro. Bill Davis was sending reports. During Jan. of 1975 I visited and preached at Mwaye, Blantyre, Pende, and Chande. In Feb., at Ntcheu, Namitembe, Blantyre, and Masaka. In March-Blantyre, Mwaye, Chizinja, Kogoya, and Rugare (Rhodesia). April-Blantyre, Mwaye, Miyani, and at Blantyre again. May-Blantyre 4 times. In June-Makokda, Mwakhiwa, Chamasowa, Nkhulambe, and Magombo. July-Mayesa, Chimbiya, Malekwa, and Maluwa. August-Namphungo, Nkhulambe, Sabatiyawo, Blantyre, and Kalitulo. Sept.-Blantyre, Manjolo, Ndala, and Nambira. Oct.-P-A Nangwale, Kapolo, Mlasa, and Saidi, Nov.-Blantyre, Nwaye, Matache, Kaphyephye, and Chikwende. Dec.-Matewere, Masaka, Nyampota, and Blantyre. During the year there were 93 baptisms and many repented and confessed as I made this journey.

Paul O. Nichols, 514 Oakshire Ave., Modesto, CA 95351, March 6.-The Lord's work continues to go well at Modesto. We have had several responses since the first of the year. Last Lord's day we baptized one that we have been studying with for several weeks. Others made confessions of fault. Duane Permenter has been asked to come work with the church at Beckley, WV, beginning in April. We have another fine young man, Smith Bibens, who has been preparing himself for such a work, and is ready to go. Jack Lee plans next year to quit his job to dedicate full time to the Lord's work. Of course, we will miss them, everyone when they go to other fields, but we are thankful for such dedication. Soon I go to Sacramento for a meeting (64th Street). The dates are April 16-25. We will be happy to see all our friends in that area. Our greetings to the brotherhood.

Jerry L. Dickinson, 320 W. Monroe, McAlester, Ok., Mar. 5.-The meeting at New Year's here was again a great one. Brethren attended from at least 12 states. Brethren worked prodigiously before and during the meeting. Young folks, some older, too, during this meeting, went door to door inviting people, sang in nursing homes and on television. We have, since the meeting, received many compliments from the motel and restaurant managers on the excellent behavior of all our people, but especially our young. The meeting will be conducted again this coming year; we hope you will plan to be with us. Since the meeting we have baptized a young couple from the Baptist denomination, with whom we have all been studying. We were thankful too when a sister who had been worshipping in digression took her stand for the truth. I now look forward with great anticipation to my spring meetings: April 9-18, Kansas City, Kans. (36th and Everett); May 7-16, Escalon, Calif.; May 21-30, Stockton Calif. Pray that we may glean many souls in our efforts here and elsewhere. Such is our prayer for you.

Pelusi Kalongonda, P.O. Box 43, Phalombe, Malawi, March 6.-Jan. 4, at Nakhupe church, with 98 present, 5 baptisms, and 2 confessions; Jan. 11, 130 gathered at Dzenje church, 6 confessed sins; Jan. 18, I was at Mucheza church, 19 present, 3 confessions; Jan. 25, 75 gathered at Mulela church, 3 were baptized and 2 repented and confessed; Feb. 1, 185 were present at Dzenje where I met, 3 confessed sins; I returned to Dzenje, Feb. 8, where 153 gathered and 4 confessed sins; Feb. 15, I was at Nthambi, where were 32 present (there was nearby a funeral); Feb. 22, I returned to Dzenje church, 65 present, and 5 repented of sins; Feb. 29, I was at Marambeni, with 59 present, 7 were baptized and one confessed sins. I am pleased to continue receiving Old Paths Advocate. Bro. Bill Davis is still working with us very well.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, Mar. 15.-It has been some time since I reported, my meetings for the year have already begun. Bro. Barney Owens was with us at LaGrange, Feb. 1-8, and as always did a fine job. We are thankful to have co-workers like him. Feb. 11, I preached in Dallas, Tex., at Boulder Dr. congregation; Feb. 15, I spoke at Orange, Cal.; Feb. 18, at Planz Rd. congregation in Bakersfield, Calif., and Feb. 19, at Arvin, Calif. We then went to Porterville, Cal. for a 14 day meeting which Allen began by preaching the first two nights and I preached the next twelve services, Feb. 18-29. Many thanks to all for their efforts and encouragement both to me and my two sons Mark and Allen who were with me. Mar. 7, 10, I preached here at home, and Mar. 14, at Temple, Ga. We had to reschedule the meeting at Texarkana, Tex., due to fire damage to the church building. Lord willing, we go next to Wynnewood, Okla., Apr. 4-11; Temple, Ga., Apr. 18-25; McAlister, Okla., May 9-16; and Monroe, La., May 23-30. Other meeting dates will be given later. We enjoy the OPA very much, here are 2 subs.

Jim Hickey, 605 South E, Imperial, Cal. 92251, May 5.-The evangelistic work in Baja California continues to make progress. Three weeks ago we met for the first time at our new location in the south part of Mexicali. We are now located one block south of the intersection of Madrid and Salamanca streets in the colonia or section of the City called Agricola Esperanza. The meeting house is two blocks north of the Tijuana to San Felipe highway. We built a new building here but it is just a small temporary structure. We will meet in it until we are able to gain sufficient funds to build a more ample building that will meet the Mexican governments requirements. To be registered with the government the congregation has to have at least 10 adult members and an ample Church building. We were mistakenly under the impression that one building in Mexico would register all of the congregations but the latest information I have received is that each congregation has to be registered with the government to be legally recognized. Our attendance is increasing every week it seems. We have been having 35 to 40 people present every Lord's Day. I studied with two women this week who want to obey the Gospel but they need a little more studying. We were sorry to lose the Antonio Collazo family this week. We are hoping that they can establish worship in their home when they move to Juarez, Mexico. They also have family across the border in El Paso that may be receptive to the truth. We are happy to report that we have gained a Gospel preacher. This week Bro. Filoberto Jimenez of Mexicali took his stand with us. He was already preaching for a little Church of Christ that worship just like we do. He earns his living as a country Doctor and preaches as he has opportunity. If you would like to receive one of our monthly reports on the work here please send me your name and address and we will send it to you. Please write: Jim Hickey, 605 South E, Imperial, Calif. 92251. Pray for us.

Alan Bonifay, 420 Elysian Fields, A-15, Nashville, Tenn. 37211, Apr. 13-In Jan. we began a new work with the church here in Nashville. The work is designed to increase our membership to the point that the congregation will be able to successfully establish other congregations in this area. In the beginning of our work the church set 3 goals to accomplish in 1976: (1) to double our membership; (2) improve our teaching; (3) improve our singing. Each family has been working to this end. The congregation is composed mostly of young members, but they are all willing to work and accept their responsibilities in the work of the church. Thus far the work has been a success. We have restored 2, baptized one, and are very near to converting a young couple from digression. They have been attending regularly for some 6 weeks and we are confident they will come to the truth in the near future. There are over 100 digressive churches in Nashville so our work is cut out for us. We have local visitors virtually every Lord's day and I believe the potential here is better than in any other major city in the U. S. We bid you pray for this work, and stop by when you have the opportunity. Our meeting schedule for the summer is as follows: June 25--July 5, Sulphur, Okla.; July 9-18, Fair Oaks, Cal.; July 23-Aug. 1, San Pablo, Cal.; Aug. 6-15, Yuba City, Cal.; Aug. 20-29, Bakersfield, Cal. Recently we were privileged to hear Brethren Lynwood Smith and Tim Berna proclaim the gospel. The congregation here looks forward to an excellent meeting with Bro. Ronny Wade, June 9-13. Bro. Johnny Elmore and I will direct the meeting at Sulphur this year. We certainly want you to make plans to attend. We are planning on a great meeting. Let us ever be involved in our Father's business. God bless you all.

Jerry L. Cutter, 6405 N. College, Oklahoma City 73132, May 3--Brother Don King just closed a gospel meeting here in Oklahoma City, at the Twenty-first Street church. There were several confessions and one baptism. Don did the best preaching I have ever heard him do, and the church has been edified and encouraged. Numerous visitors attended the meeting, and the crowds were generally very good. During March I was in a meeting at Harrodsburg, Indiana. It was a most enjoyable meeting, and my wife and children and I enjoyed visiting our old friends at Harrodsburg again. Before the meeting was over virtually every member of the church was in attendance, and outside interest was good. Two persons not formerly associated with the church were baptized. My meetings for the next couple months are as follows: Hammond, La., June 20 - 27; Lubbock, Texas, July 16-25; Sand Grove, Texas, July 28 - August 8. Brother Johnny Elmore will be engaged in a singing school at Twenty-first Street here in Oklahoma City June 14th through June 19th. We are looking forward to the Sulphur meeting. Pray for us and the work everywhere.

Johnny Elmore, 419 K St. S. W., Ardmore, Ok. 73401, April 12--We are very busy in the work here. Twelve area congregations are sponsoring a weekly television program over KXII-TV, Channel 12. The response has been quite good. We have a number of correspondence courses going, and mail out quite a lot of tracts and sermons. Bro. Miles King and I have had one call for a meeting to organize a new congregation in a community where there is not a church as one result of the program. I look forward to meetings this summer at St. Albans, W. Va. May 30-June 6; Sulphur, Ok. June 25-July 5; Claxton, Mo. July 9-18; Moore, Ok. July 23-Aug. 1; Piedmont, Ala. Aug. 6-15; Temple, Ga. Aug. 20-29 and Columbus, Ga. Aug. 30-Sept. 6. I also have a short singing school planned for 21st St. in Ok. City, June 14-19.

Edwin S. Morris, 10520 N. McKinley, Okla. City, Okla. 73114--For a little over a year now, we have been meeting in Edmond, Okla. Since March 1, 1975, we have had our services in a rented motel room. Five families of us were the original members. We feel that in this year we have accomplished quite a lot. Not as much as we would have liked, but nevertheless, we have made progress. So far from the very beginning, we have been self-supporting. Our plans are to have our own place of worship in the future. We will no doubt need some help at that time. Many of our brethren have already told us just to let them know. First we want to give ourselves and do as much as we possibly can. I think it very essential in a new work to work to develop something to build on and have qualified leadership before you invest too much of the Lord's money. We have five brethren that take part in every part of the service. Most have shown a great improvement in the past 13 months. The wife and I would love to see and visit with our many friends again that we have so many precious memories. You were so wonderful to us over the years and so understanding with us and our physical welfare. May God richly bless all the faithful.

Barney Owens, 6552 Dimmick Rd. W. Chester, O. 45069--Things in this area are moving along as we might expect. We are continuing to broadcast the gospel by means of Radio, with several letting it be known that they are regular listeners, though not attending the services of worship. Our next meeting here is with Roy Lee Criswell, June 11-20. In March I was engaged in a public discussion with Dr. J. R. Alexander of the Missionary Baptist Church, and from our view-point now, it seems to have been profitable. At least, it has made many of this area aware that the "Lord does have a church here." May I take this means to thank all who came, especially those who came a distance and left other things undone to be here. Several younger preachers were in attendance, and I hope it was to their benefit. I will be eternally grateful to Brother Irvin Barnes for the assistance he gave me, in moderating. I cannot think of anyone who would have done better. Those who love the truth here thank him, as should all disciples. During the summer months I have been asked to assist the brethren in the following places: May 29-June 6, Wayne, W. Va.; June 12-20, Mtn. Home, Ark.; 21-29, Harrison, Ark.; July 9-18, Odum, Mo.; 23-Aug. 1 Pasadena, Tex.; August, 6-15, Ada, Okla.; 16-25, Paris, Tex.; 28-Sept. 1, Marietta, Ga. Should you be able to attend we would all be grateful. Those who plan vacations might even look carefully at the map, and without to much inconvenience be able to drop by a service or two, helping us to proclaim the gospel. Pray for me and mine.

Who seeks PLEASURE, Let him receive.  
 Who seeks HAPPINESS, Let him give.  
 Who seeks SATISFACTION, let him achieve.  
 Who seeks JOY, let him serve.  
 Who seeks GROWTH, let him study.  
 Who seeks WISDOM, let him meditate.  
 Who seeks SUCCESS, let him prepare.  
 Who seeks EXCELLENCE, let him sacrifice.  
 Who seeks PERFECTION, let him persist.  
 Who seeks CONTENTMENT, let him trust.  
 Who seeks FRIENDSHIP, let him care.  
 Who seeks GREATNESS, let him dare.  
 Who seeks FULFILLMENT, let him love.  
 Who seeks FORGIVENESS, let him forgive.  
 Who seeks PEACE, let him pray.

Selected

## I DON'T BELIEVE IT

by K.G. Wilks

Austin American-Statesman, January 18, 1976: Headline on page one says, "12-YEAR OLD'S WINE DIET MAY KILL HIM." "Rome (AP) - Doctors say a 12-year-old boy risks drinking himself to death in fighting loneliness with what Italians call the "poor peoples' drug — wine." They wrote a letter to "Jesus Baby" (Italian for Santa Claus), thus "Dear Jesus Baby, you can see everything, also the way I live. Therefore this little letter is to ask you to forgive me for a thing I am doing now too often. I get drunk and return home late at night. It is a bad thing, I know. But I feel very lonely and as if I had no parents. They do not care for me and drinking wine is the only thing that helps me forget everything."

After school the boy wanders the farms hunting for a job to help take care of himself. Officials said his parents ask him no questions but want him to take care of his own meals, which he seldom finds when he returns home after wandering around late into the night." End of quote. That I believe. KGW.

When I read the item I thought of the numerous debates and arguments on whether wine or the fruit of the vine (grape juice) is the proper element for the Lord's table. Then the next day, January 19, again from the Austin American-Statesman, page 12, more headlines such as: ALCOHOL: THE NEW TEENAGE TURN-ON, TEENAGERS PART OF OUR DRINKING SOCIETY. From that I cite the following: "This is a drinking society. And the teenage drinker is part of it. About one-third of high school students in the country get drunk at least once a month. About 1.3 million boys and girls between the ages of 12 and 17 have serious drinking problems. Sixty per cent of those killed in drunken-driving accidents are teenagers . . . The number of teenagers arrested for drunken driving has tripled since 1960 . . . These estimates all come from the National Institute on Alcoholism . . . Five per cent of all teenagers get drunk at least once a week, every week. Among high school senior boys, it is 14 per cent becoming drunk once a week, every week. By the time they are in the 10th grade, half of our youngsters are drinking in cars at night . . . (end of quote). I believe that. KGW.

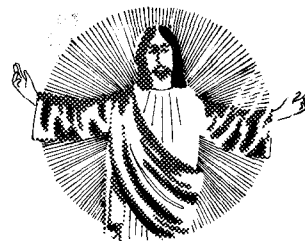
Then I remembered the 12-year old wino that I read about the day before. My memory carried me to some of the horrible things that had happened to the world and its people and nations and families by the use of wine. I remembered "just Lot" (2 Pet. 2.7) when he and his two daughters were hiding in the cave (Gen. 19:30-38) and how they made their father drunk with wine, then had incestuous intercourse with him, thereby producing two sons (being their own brothers because their father begat them; being their own bastard sons because they were unmarried; who being without spiritual and Godly upbringing became the heads of two of the greatest curses on the face of the earth). It was not grape juice that brought the crime to pass. Grape juice could never have produced such a thing. The progeny of those two sons were the Moabites and the Ammonites, two of the world's worst, pagan idolators, produced from "just Lot" by the use of wine, fermented, intoxicating wine.

Then I remembered the words of the divine James in 1.13 . . . "God cannot be tempted, neither tempteth he any man." But wine on the communion table is a temptation to the drinker or ex-drinker. I have been told of several who either refused to partake of the communion wine, or did so, promptly falling back into drunkenness. Then I reasoned, "Would the Son of God, who came to earth to do the will of His father, Who tempteth no man, provide a table in His house that would be a temptation to drinkers and ex-drinkers. I cannot, I do not believe that. I repeat: grape juice (the unfermented, non-intoxicating fruit of the vine cannot be a

temptation to any one - cannot corrupt the mind or heart, or cause a diseased body, or cause criminal action on the part of any one. Wine can and does do all of these. Why contend for it? Why further divide the churches over it? Absolutely nothing but division is gained by it.

To accuse the Lord Jesus the Son of God of instituting a memorial meal that would produce disease, crime, stupefaction, temptation, enslavement (such as the little 12-year old wino, or the case of Lot, or the case of Belshazzar) — to accuse the Lord of such an institution is inconceivable, absurd, even inconsistent and slanderous, it seems to me.

I have up to this point not even considered the original words in the Greek for "wine" and "the fruit of the vine," nor shall I now. Others proficient in study of these words have handled well the matter. However, I will cite Bible Dictionary, Wm. Smith, Ltd, Revised and Edited by F.N. & M.A. Peloubet, page 747, Col. 2, quotation from Canon Farrar: "The simple wines of antiquity were incomparably less deadly than the stupefying and ardent beverages of our western nations. The wines of antiquity were more like syrups; many of them were not intoxicant; many more intoxicant in a small degree; and all of them, as a rule, taken only when largely diluted with water. They contained even undiluted, but 4 or 5 per cent of alcohol." End of quotation by Canon Farrar. Now look! The clerk in our closest store told me that their wines begin with 9 percent to 13 percent alcohol, the table wines running on up to 21 percent. Compare these wines with the wines of antiquity. Then think about the distilled wines bought from the drug store or regular liquor store; they are even stronger. 21 percent alcohol is said to be 42 proof, when used with whiskey, so I read. Distilled wine is no more the fruit of the vine than corn whiskey is the shelled corn from the cornstalk. It has been amply confirmed in the Staley-Lindsey Debate and many other debates and discussions that the ancients could and did preserve their grape juice unfermented, non-intoxicating, unleavened. But as Canon Farrar pointed out, even the fermented juices were weak indeed in alcohol and then were cut with water. Grape juice cannot be anything but the fruit of the vine — wine can be and is something else, as shown repeatedly by knowledgeable students of the Bible. Nothing in the Christian System or Scriptures tempts any human to sin. Wine does tempt to sin, therefore is not of faith. — 7807 Gault St. Austin, Texas 78575



### A RULE OF THREE

Three things to govern-temper, tongue, and conduct.  
 Three things to cultivate-courage, affection and gentleness.  
 Three things to commend-thrift, industry, and promptness.  
 Three things to despise-cruelty, arrogance and ingratitude.  
 Three things to wish-health, friends, and contentment.  
 Three things to admire-dignity, gracefulness, and intellectual power.  
 Three things to give-alm to the needy, comfort to the sad, and appreciation to the worthy.

Selected

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

# OLD PATHS ADVOCATE

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

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

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No. 7

## THE VERDICT IS YOURS

By Clovis T. Cook

A young man is being tried for the murder of his father. His background is not good. He was raised in the slums and had been arrested several times. Neighbors testified that he had an argument with his father on the night of the murder and then he ran out of the house shouting back at his father "I'll kill you!" The boy and his father had fought for years. They never did get along. That night the boy's father was found dead. The boy was arrested for the murder of his father.

Twelve men were picked for the jury, charged by the judge and led into the jury room. After a few minutes of getting settled, the foreman for the jury asked for a vote by a show of hands. Eleven men voted guilty. One man voted not guilty. Immediately several of the men became irritated because it was not a unanimous decision. They began to question the man. He said that he did not know if the boy was guilty or not, because they were talking about a boy's life they ought to spend a little more time talking about it. These men were in a hurry. They had places to go and things to do.

One man thought the boy was guilty because no one growing up in those "slums" could be innocent. This man's reason for thinking that the boy was guilty should remind us of another person who was on trial over nineteen hundred years ago; Jesus of Nazareth. Religious leaders were heard to say of him "... out of Galilee ariseth no prophet" (Jno. 7:52). Philip of Bethsaida asked his friend, Nathanael, to come and see the prophet of whom Moses and the prophets wrote, Jesus of Nazareth. Nathanael answered, "Can there any good thing come out of Nazareth?" (Jno. 1:46). This was a blanket condemnation placed upon Jesus because of the area from whence he had come. They had a rude dialect and they were too friendly with the gentiles to suit the religious leaders of Jesus' day. The enemies of Jesus called him a Nazarene probably because there was a local odium or smell attached to that name. This is the same thing we do today when we label people because of their race, nationality, or location. It is a grave mistake to judge any man by his surroundings. We cannot judge an organization by what one man may be reported to be. Do we judge the apostles to all be bad because one of them was a thief?

Another member of the jury voted guilty, because it looked like the majority were going to vote that way. To follow the crowd or public opinion in matters of religion is a dangerous thing. To stand up for what is right is not always the most popular thing to do, but it is always the best. In Jesus' day there was a group of religious leaders that believed in him; "but because of the Pharisees they did not confess him, lest

(continued on page 4)

## THE ANCIENT LANDMARKS

By M. Lynwood Smith

"Remove not the ancient landmark, which thy fathers have set" (Prov. 22:28). "Remove not the old landmark" (Prov. 23:10). Also see Deut. 19:14; 27:16.

This was the command of God to the people regarding their land or property boundaries. The landmarks had been set up many years before and were considered sacred to posterity. The owners had inherited this property in most cases and the limits were fixed. The command now was, "Remove not the ancient landmark."

If this was true of the material property, it was also true of spiritual matters. Mr. Adam Clark in his comments on this passage says: "Do not take the advantage, in ploughing or breaking up a field contiguous to that of thy neighbor, to set the dividing stones farther into his field than thou mayest enlarge thy own, Take not what is not thy own in any case. Let all the ancient divisions, and the usages connected with, be held sacred. (Note now) Bring in no new dogmas, nor rites, nor ceremonies, into religion, or the worship of God, that are not clearly laid down in the sacred writings."

What confusion would result if this charge were ignored in temporal matters! What confusion has ensued because this charge has been ignored in religious realms. If it seems devilish to stealthily tread over the line and move the fixed landmark, taking part of someones property, how much more wicked would it be to desecrate the will of God in such a manner??? To do such a thing is to commit a sin very dark in the eyes of Him who set the ancient landmarks in religion many ages ago. Of this thing John says in 2 Jno. 9, "Whosoever goeth onward and abideth not in the teaching of Christ hath not God; he that abideth in the teaching, the same hath both the Father and the Son." (RV).

There are some people who are contented to worship and serve God as He has outlined. To thus react to the Divine will is to prove our love and faith unto Him. We test ourselves by our reaction to God's landmarks. If we are dissatisfied and presumptuous, ever seeking to improve upon or add unto God's arrangements, we could hardly make God believe we trust Him.

There are some things which man in his imprudence has sought to change. As Paul described it in Galatians 1:7, "There be some that trouble you and would pervert the Gospel of Christ."

May we ever be willing to take God at His word. May we love, respect and reverence the things of God's law which are sacred with antiquity, knowing our hope of salvation and eternal happiness depends thereon. Jesus said, "The words

(continued on page 2)



## TEACHING THE WORD

By Ronny F. Wade

We pointed out in the previous article by this same title, various incidents in the life Jesus as well as the Book of Acts, where public teaching was carried on in an undivided assembly with men doing the teaching. We would now, like to notice some teaching on this subject found in Paul's writings:

### READING EPISTLES TO CHURCHES

1 Thess. 5:27 "I charge you by the Lord that this epistle be read unto all the holy brethren." Commenting on this verse McKnight says "They were sent by him to the elders of the churches for whose use they were designed with a direction that they should be read publicly by some of their number to the brethren in their assemblies for worship..." Before we say somewhat regarding this, let us notice another passage: Col. 4:16 "And when this epistle is read among you cause that it be read also in the church of the Laodiceans and that ye likewise read the epistle from Laodicea." McKnight points out that the reason for the exchange of epistles was so "that the brethren in your neighborhood may also have the benefit of my instructions, when this epistle hath been publicly read to you by your elders, cause that it be read also in the church of the Laodiceans by sending them a copy of it. And I desire of you the elders that ye also read publicly the letter which I have ordered to be sent you from Laodicia." From these two passages and the comments of McKnight, we learn of Paul's desire that his instructions be read to the church for their edification. How was this done? Had Paul so desired, the churches could have arranged into classes for this reading and instruction. In fact in the Book of Colossians we have teaching for husbands, wives, children, fathers, servants etc. and some advocates of the Bible classes even go to this book to prove the necessity of classification. So if there ever was an ideal time for Paul to endorse the class arrangement, it is right here. But does he do it? Is there any indication at all that Paul wanted or permitted classes? We think not. In fact I believe the Bible tells us exactly how these epistles were read so that everyone in the church could hear and be edified. Notice what is said in Acts 15:30 "So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle." Here we have an example of an epistle being delivered to the church. It was not in classes, but they were gathered together. These men (not women) delivered this epistle to the gathered church. So what we have is divine instruction for these epistles to be read to the churches and a Bible example of how it was done. What more do we need? WHERE WAS THE CHURCH EVER ARRANGED INTO CLASSES FOR READING EPISTLES, WITH WOMEN READING SOME OF THEM? It's not in the Bible. Neither is there a case of classification of children in order that they might learn what some perceive they would be unable to comprehend in the assembly. It is just not in the Bible.

### HEBREWS 10:25

Here is another passage we want to study carefully. In the form of a command the writer exhorts "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching." The Sunday school or Bible class arrangement is a direct violation of Heb. 10:25. Instead of "assembling together" to exhort as the writer commanded, those who use classes divide or segregate for the exhortation. Notice carefully the following outline:

Authority----Hebrews 10:25

Obligation----Exhort

Specific----Assemble together

Essential----One place

Expedient----Day or Hour (except communion assembly must be on first day of week)

Excluded----Classification or segregation

The very authority, which forbids our forsaking the assembly, also forbids classification and demands that we "assemble together" for this exhortation. Someone might argue "But we don't divide the communion assembly in order to teach them, we just have the classes before this assembly." In response to this we would like to ask "would it be wrong to divide the communion assembly? If so why? What scripture forbids it? The instruction of this passage, you say? If that be the case, then where is the authority for the classes before this assembly? The problems are too great to overcome. This command says assemble together, let us do just that and no more. There is no Bible authority for the classes, and their use is in violation of plain Bible teaching. Next month we will begin a study of women teachers.

-707 Pearson Dr., Springfield, Mo.

## THE INTOXICATED CAT

A letter in the newspaper was written by an unhappy woman who complained that her husband thought it funny to make her pet cat drunk by pouring gin in its milk. The distressed woman complained that the cat would dance like mad, stagger around in circles and finally fall in a heap in the corner and go to sleep. Besides, the cat was losing all her hair as a result of the diet, and what did a cat look like without any hair?

Immediately letters poured into the newspaper from aroused readers all over the country, denouncing the husband and suggesting various degrees of punishment for a man who would be so cruel to animals.

Perhaps I have a warped sense of humor, but the reaction of readers struck me as ironically funny. Give an animal liquor and you are considered cruel. Give a man liquor, and you are considered sophisticated. Let the animal reel, act foolish, fall in a drunken stupor, and immediately it is an occasion for readers from coast to coast to howl in protest. Let a man do the same thing and we simply ignore it.

We shouldn't give liquor to a dog. It is inhumane. Yet we give it to our sons and daughters, business associates and friends. With all the advertising at our command we continually urge them to drink it. It's not fit for a dog or cat, but it is fit for our children! How crazy can we get?

-John Clark

-(Selected from June 1976 THE AUSTIN AMERICAN-STATESMAN by K.G. Wilks).

A fool may be known by six things; anger without cause, speech without profit, change without progress, inquiry without object, putting trust in a stranger, and mistaking foes for friends-Arabian Proverb.

**The Ancient Landmarks** (continued from page 1)  
that I speak unto you the same will judge you in the last day." Though we try with all human might and effort, we really cannot move the landmarks---they are eternal, but we will be condemned for seeking to move them. The spirit prompting our actions will condemn us.

"Tis so sweet to trust in Jesus, Just to take Him at His word; Just to rest upon His promise, Just to know 'thus saith the Lord'."

-Rte. 1, Box 151, Wesson, Miss. 39191



## OUR DIVINELY INSPIRED REVELATION

By Alan Bonifay

In our "scientific" age scholars are no longer arguing about what is truth, but rather they are arguing about whether or not there is any such thing. In order to ease the burning guilt of their consciences men have decided that there is no such thing as an absolute truth, but rather all truths are relevant only to that particular situation in which they are exercised--situation ethics. Christians must become aware that they are living in an age of doubt and denial. We live in an age in which the Holy Writ is being subjected to attack from every angle. The world of denominationalism, which was once a staunch defender of the inspiration of the Scriptures, is rapidly succumbing to the skepticism of the modernist, who very viciously but very subtly attacks the Bible with the sole intent of eradicating its supernatural element. Simultaneously, we see the kingdom of the cults spreading across the entire world with the rapidity of the plague, carrying with it the poisons of doubt, denial, corruption, and redefinition. In this era it is astonishing to note the incredible multiplication of the numbers of the agnostic, and no longer is it a shameful thing to be a professed atheist, instead to declare such has become a symbol of courage and strength. The results of this philosophy are so sad that words cannot express them. The Bible, the Word of God, has become to many no more important than any well written book of morals.

Therefore, the time has come for the Lord's people to rise in unison against the forces of Satan. It is mandatory that we begin to formulate within our minds the evidences of Christianity. We must develop the ability to successfully defend the Scriptures as the divinely inspired revelation that they are. Today, it is not enough that we know what we believe. Now, we must know not only what we believe but also why we believe it. Christians must be able to present the evidences of Christianity powerfully, persuasively, and positively.

Too long the doubter and the atheist have been brushed aside with ridicule and laughter by Christians who could not answer their questions. Now we must begin to pay for that attitude because these forces have begun to alarm the great sleeping head of our youth. Young people are keenly aware that we have not answered the doubter, and they want to know why. They, too, are seeking the answers to these questions, and they will find an answer somewhere. It may not be the truth, but it will satisfy because it is an answer.

Therefore, it is of utmost importance that we uncover the answers of truth. It is not necessary to ridicule and make light of the atheist. It is only necessary that we look into the pages of inspiration which God has given unto us. So let us accommodate the forces of Satan, which would deny, with the logical and reasonable answers of the Scriptures. Therein we have the power to "quench all the fiery darts of the wicked." (Eph 6:16). Beyond any shadow of doubt, the Bible is a divinely inspired revelation sent from God to man.

Indeed, the Bible is the Book of wonder! It is the book of books. It is the impregnable rock upon which Christianity is built. It is the Declaration of Independence from the oppressions of ignorance and superstition. It is the Emancipation Proclamation of the souls of men. Truly the Bible is beyond other books as the sun is beyond the candle, and as the mountain is beyond a grain of sand. It is the fountain in which martyrs have cooled their faces, the pillow upon which the saints of all ages have rested their hearts; it breaks the fetters of the slave, takes the pain out of parting,

takes the sting out of death, takes the gloom out of the grave and gives us hope that is steadfast and sure.

However, before one begins to defend the Scriptures he must be aware of magnitude of his claim. Before one can defend any belief successfully he must have researched thoroughly its proposition, and be aware of the exact meaning of that proposition. Therefore it is here that we present an interpretation of the three words: Divine, Inspiration, Revelation, so that our position will be clear to all.

First we say that the Bible is divine. For anything to be divine it must be from God. Therefore when we speak of the Scriptures as being divine we mean that they had their origin with God. Rev. 1:1 "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." We find within this verse a complete story of the process of revelation: (1) God gave his revelation to Christ; (2) Christ gave it to the angel; (3) the angel gave it to John; and (4) John gave it to the Church. But the point is that this revelation originated in the mind of God. II Peter 1:3 "Accordingly His divine power hath given unto us all things that pertain unto life and godliness; through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Now let's list the things learned from this passage: (1) God has given us all things that pertain unto life and godliness; (2) He has given us these things through the knowledge of Christ; (3) because of this we are given exceedingly great and precious promises; (4) that by these promises we may be partakers of the divine nature. Now, where is it that we can find these things that pertain unto life and godliness and these great and precious promises? The only place they are to be found is between the lids of the pages of inspiration which "His divine power hath given us." Therefore we say that the Bible is divine because it did originate in the mind of God. (To Be Continued)

--420 Elysian Fields Rd., Apt. A-15, Nashville, Tenn. 37211

## BE CONSIDERATE

Don't find fault with the man who limps or stumbles along the road,

Unless you have worn the shoes he wears, and struggled beneath his load.

He may have tacks in his shoes that hurt, though hidden away from view;

Or the burden he bears placed on your back might cause you to stumble, too.

Don't sneer at the man who is down today unless you have felt the blows

That causes his fall, or felt the shame that only the fallen knows.

You may be strong but still the blows that were his, if dealt to you,

In the self-same way, or the self-same time might cause you to stumble, too.

Don't be too harsh with the man who sins, or pelt him with words or stones,

Unless you be sure, yea, doubly sure, that you have no sins of your own.

For you know perhaps if the tempters voice should whisper as soft to you

As it did to him when he went astray, it would cause you to falter, too.

-Unknown

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## HERE AND THERE

As we prepare to go to press on the July 1 issue of *Old Paths Advocate*, I am simply overwhelmed at the tremendous response we have received from brethren from the four corners of our brotherhood. I am so appreciative of the many, many cards and letters from my brethren speaking words of encouragement and good wishes for the future of the paper! Numerous brethren from whom I had not heard in years took time out from busy schedules to write us a personal note. There is no way we could ever thank each one personally, hence, we thank you all in this way. Also, receipt of renewals and subscriptions has been very gratifying: over 125 this month. Brethren, we need your subscriptions! However, may we remind you that *Old Paths Advocate* is a private endeavor on our part and as such is not something for which the Lord's money should be spent, at least in my opinion. Since the paper is a private enterprise, we suggest that the subscriptions be paid privately also, rather than from church treasuries.

The Attorney for the U.S. Postal Service in Washington, D.C. informed us, as one step toward reinstatement of our mailing permit, that we would need to verify at least 50 per cent of our subscription list as having been paid. After consulting with him by telephone, it was decided that postcards should be sent to our readers in order that verification of their subscriptions, as paid subscriptions, could be achieved. The response to the cards along with offers of help in any way possible, has been absolutely unbelievable. Our heartfelt thanks to all of you! Again, we say, we hope to soon have the paper out of the red, in the black and running smoothly in the very near future. Our first issue was mailed to the readers on June 3rd. Doubtless, some of you noticed a change in the June issue. The paper is now being printed in Lebanon, Mo. This was their first printing for us and we look forward to a pleasant business association with them, with some minor problems and details worked out soon.

Now, to our fellow preachers: may we look forward to your articles and especially field reports on a regular basis? Remember, brethren are interested in where meetings are to

be held so let us have the news of such things in time for them to be informed of them, and perhaps attend your meetings. Please, remember that material from you must reach us by the 10th of each month to assure its being included in the current issue. To our subscribers: please renew promptly. Remember, the price is \$4.00 per year, and if you anticipate a move let us have your change of address early, so that you will not miss an issue. Too, this will save us having to pay postage due on the change.

To preachers and brethren, too: please mention the paper in your meetings, at your home congregation, or wherever the opportunity presents itself. Remember, a wider circulation of this journal means that more precious souls will hear the wonderful gospel story. ---H.L.K.

## The Verdict is Yours (continued from page 1)

they should be put out of the synagogue for they loved the praise of men more than the praise of God" (Jno. 12:42). The crowd is not always wrong, but many times they are in the wrong! The crowd in the days of Noah and the flood was wrong. The crowd in the days of Moses when they asked Aaron to build the golden calf was wrong (1 Sam. 15). The crowd that cried for Jesus to be crucified was wrong. Remember this!

There was another jurymen who refused to listen to the evidence that had begun to pile up pointing to the innocence of this young boy. Every man on the jury had changed his vote but one. Why would he not change? Because he had been wronged by his own son who had run away from home when he was only sixteen. Therefore, to him all kids were bad. How many of us today judge the church "guilty" or undesirable because of some bad experience that we have had with members in the past? It has been said that almost every man who, in a Christian environment, considers himself an atheist or agnostic is one who has not judged all the evidence concerning Christ. He is usually one who has had an unpleasant experience with religious people, and that has turned him against all organized religion. Therefore he will not listen to the evidence because Christ and his religion is already judged "guilty." Sometimes these people will admit the truth when it is not connected with religion.

Benjamin Franklin, once joined himself to a French literary society of infidels. Each member of this club would write an original story and submit it. Mr. Franklin copied by hand the entire story of Ruth in the Bible and read it to the group. When he finished there was a moment of silence and then a storm of applause. The chairman of the meeting said that it was the only perfect love story that he had ever heard. He wanted to print it. Mr. Franklin then informed them that it would not be possible because it had already been published and scattered abroad in the Bible, the book they despised, but of whose contents they knew so little. They accepted the story when human hands claimed to have devised it but rejected it because it was a part of the Bible. Let us decide that we will investigate the church of Christ, and judge it according to the word of God, which is the only source of reliable evidence we have. Do not look at the mistakes of others and say, "If that is Christianity, then I don't want any part of it." This is not Christianity! Look at those who are truly following Christ. If your affection is placed in him then you will not lose your faith when men disappoint you.

The young boy on trial for his life was not guilty so the story goes. God will never force his will on any man. He sets before you both good and evil, and you will have to make the choice because "The Verdict Is Yours."

1503 E. Crestview, Springfield, Mo. 65804

## HONOR ROLL

Please find listed below the names of those sending us subscriptions from May 10 to June 10, and opposite the name the number of subs sent. The list is extremely good this time and we appreciate this so much. Let us encourage you to do all possible to increase the circulation of the paper, thus increasing the good it can do. Please, check the following and report any errors to us immediately:

Richard Nichols-9; Don L. King-7; Ronny F. Wade-6; Charles Wilson-6; Clovis T. Cook-5; Nelson Nichols-4; Stanley Burd-4; Richard DeGough-3; Wm. A. Joyce-3; Tim Dougherty-3; Jesse Worsham-3; Jimmy Smith-2; Jimmy Coale-2; Mrs. E. E. Lindsey-2; A. Barwick-2; Ronald Courter-2; Maude Evtt-2; R. Dee Price-2; J. C. Alexander-1; Lois Trigg-1; Loyd T. McAnear-1; Foy E. Wade-1; M. G. Speginer-1; Alton Baker-1; Pearl Daniels-1; Joseph Jones-1; Paul Mackey-1; Noah Langley-1; Geo. F. Scott-1; Phillip Pence-1; Claud B. Smith-1; Fannie Helton-1; Vernon Williams-1; Pansie Keele-1; Carolyn Jones-1; L. E. Fussell-1; Carl Nichols-1; H. M. Bagley-1; Carl Hurd-1; M. M. Thompson-1; Lynwood Smith-1; Irvin Barnes-1; Gene Hopkins-1; Alfred Newberry-1; Roy Smalling-1; Earl Helvey-1; Mark Bailey-1; Martha Beavers-1; John J. Bennison-1; Jearl Cromer-1; Veta King-1; Lula Bullard-1; Mrs. Lorene Link-1; Minnie Tipton-1; Mozelle Miller-1; June McKinney-1; E. H. Gilstrap-1; Earl Joy-1; Bud Stone-1; Inez Sullivan-1; Mrs. Earnest Gilley-1; Mrs. Claud Collins-1; J. W. Sutton-1; Pearl Cornett-1; Mrs. A. H. Jones-1; W. D. Goodgion-1; Bruce Myers-1; Thelma Smith-1; Jesse Broseh-1; David Gilley-1; Boyd Billings-1; Walter Wilson-1; Mrs. C. M. Reynolds-1; Herman Wilson-1; Mrs. J. T. Moody-1; Mrs. J. P. Washburn-1; Jeff Cantrell-1; Rod Wilson-1; Lonnie York-1; Oliver McCombs-1; Nellie Brown-1; Charles A. Everett-1; Tom Everett-1; Carl Elliott-1; Earl Caffey-1; Ira Barnes-1; Billy Dickenson-1; Wood Morris-1; Ronald Kinser-1; Laura Smith-1; Jewell Van Brunt-1; Duane Permenter-1; Hugh Bentsch-1; Urbane Sutton-1; Charles Foster-1; Mahlon Garrison-1; Marjorie Stockam-1; Lowell Floyd-1; Jessie Tobey-1; Wayne Pearce-1; Mrs. Grafton Smith-1; Ralph Meents-1; Gilbert Peters-1; Verna Erbele-1; Anna Tankersley-1; Georgia Weeks-1; Winnie Bryant-1; Viola Lambert-1; S. F. Roe-1; Total-158.

## A NEW SONG BOOK FOR 1976

"Joyful Sounds", is ready now for mailing. It is a general purpose book with combination of both old & new songs. Due to rising cost of printing and postal rates, prices naturally will be higher, and your order as quickly as possible will be appreciated. Price: Retail-\$1.75; to churches-\$1.50 per copy. Order from M. Lynwood Smith, Rte 1, Box 151, Wesson, Miss. 39191

## SERMONS & WRITINGS OF HOMER L. KING

This book, off the press in 1969, contains 220 pages; 81 sermon outlines, 7 sermons, and 31 essays by Bro. King. It contains picture and biography of Bro. King. Price: \$3.00 per copy. Order from Homer L. King, 1061 N. Pilgrim, Stockton, Cal. 95205.

## THE OLD PATHS PULPIT

The book Bro. Homer L. King printed 31 years ago, has now been reprinted. It has long been out of print and many have searched in vain to find it. It is reproduced completely with only a preface by Bro. King and M. Lynwood Smith. Price: \$4.50 per copy. Order from M. Lynwood Smith, R. 1, Box 151, Wesson, Miss. 39191

## THE CHURCH STILL IT STANDS

A compilation of sermons preached at the 1972 New Years Meeting at Norman, Okla., all around the theme of "The Church-Still It Stands." Many of the preachers you know and love have sermons in it. Price: \$4.00. Order from M. Lynwood Smith, Rte. 1, Box 151, Wesson, Miss. 39191

## THE CUP OF THE LORD

This tract by Bro. J. D. Phillips is now back in print. It is recognized as one of the most complete and authoritative booklets on this subject.

Churches should buy a supply for distribution in every community. Price: 50 cents each; \$5.00 per dozen; \$40.00 per 100, postpaid. Order from: Ronny Wade, 707 Pearson Dr., Springfield, Mo. 65804.

## PREACHER'S ADDRESS LIST

This is a list of preachers, their addresses and phone numbers, as of June 1976, compiled by Brethren Tim Berna and Lynwood Smith. Price 25 cents plus 15 cents postage and handling. I think this is something we have needed for sometime, Order from: M. Lynwood Smith Publications, Rte. 1, Box 151, Wesson, Miss 39191.

## OUR DEPARTED

**Hamilton** - Frank C. Hamilton was born Mar. 26, 1904, the son of the late James and Martha Boggs Hamilton. He passed away May 28, 1976. He is survived by his loving wife, Sister Jettie Hamilton and his daughter, Sister Robert Hayes, both faithful members of the church of Christ in Huntington, W.Va. Funeral services and interment were at Huntington. The writer feebly attempted to speak word of comfort and warning at these services.

-Richard F. Nichols

**Thompson** - Marvin Thompson, Shreveport, La., departed this life three weeks after an accidental fall while at work as a painter, on April 5, 1976. He obeyed the gospel in Jan. 1944. That same year he was married to Jessie Mae, and to this union two sons were born, Eugene and Richard. Marvin was a member of the Flourney Lucas Rd. St. church of Christ in Shreveport. I became acquainted with Bro. Thompson a few years back and really learned to appreciate him during the few years that I knew him. I am very sorry to have received this bad news and my sympathy goes out to the family. Bro. Billy Orten and Horace Hampton, conducted the funeral. I received a letter from Sister Thompson, asking that a notice of Marvin's death be put in OPA.

-Clovis T. Cook

**Shannon** - Earnestine Shannon was born Apr. 30, 1937, and passed away May 27, 1976 after a long and courageous struggle against leukemia. Survivors include her husband, John, and children Perry Dean, John Emery, and Karolyn. Earnestine dedicated the final months of her life to unity and peace in the church. She also encouraged brethren to do more missionary work, especially in the eastern part of Okla. The funeral was conducted at the C and Tyler church in McAlester, Okla. A large crowd was present to pay respects to her passing. The singing was congregational, and was directed by Brethren Miles King and Glen Bray. The last months of Sister Shannon's life were an inspiration to all who knew her. She will be greatly missed.

-Jerry Cutter

**Reardon** - John Edward Reardon passed away May 16, 1976 at the age of 96 years. Bro. Reardon was a long time member of the 21st St. church in Okla. City. He was confined to a rest home the final months of his life. He was faithful in attendance at church services, until age became a hindering factor. The writer conducted the services at Guardian Chapel on May 18th.

-Jerry Cutter

**Brown** - Jesse Doyle Brown was born July 14, 1918, at Appleton, Arkansas. He departed this life on April 23, 1976 at the age of 57. Bro. Brown moved to California and was married to Blanche Marie Magar in 1943. He lived in the Livingston area until his passing. He leaves his wife, Blanche, and a son, Milton Dana Brown of the home; a son Stephen Doyle Brown of Turlock, Ca., and a daughter, Rosemary Denise Mendoza of Turlock, Ca., and two grandchildren. There are two sisters: Nellie Magar of Winton, Ca. and Nona Siffing of Stockton, Ca. There are also two brothers: Albert Brown of Ceres, Ca. and Joe Brown of Hughson, Ca. I first became acquainted with Bro. Brown in 1964 when I worked for a short time with the congregation at Atwater, Ca. He always seemed to be interested in spiritual things. He had no desire to be rich or to accumulate treasures in this world. I can remember talking about the Bible with Doyle into the early hours of the morning. He will be sorely missed. It is a testimony to him that he leaves a Christian family to carry on in his absence. A large crowd of brethren and friends attended the funeral service. May God bless the loved ones Doyle leaves behind. I considered it a great honor to have been asked to conduct the services.

-Jim Hickey

**Wagner** - Sister Alza Wagner was born Mar. 8, 1901 in Saline County, Mo., and departed this life June 2 1976. She leaves to mourn her passing, 7 children, several grandchildren and great grandchildren, 2 sisters of Stockton, Cal., and a brother of Menlo Park, Cal. Sister Wagner obeyed the gospel in 1971 while visiting in Stockton, Cal., being baptized at the Mission & Alpine church of Christ. She returned to her home in Independence, Mo., and attended services in Kansas City Mo., as long as her health permitted. She was laid to rest in Bethlehem cemetery, a little country cemetery near to her old home place. She will be missed by many friends as well as her loved ones. (We are indebted to Sister Verna Erbele of Lodi, Cal., sister of the deceased for the above information. Many will remember their father, Bro. Bowmer, who was a charter member of the congregation when we first started in Stockton. He was also one of the main carpenters in building the house at Netherton & Guernsey -H.L.K.)

## ARE YOU A CHRISTIAN?

Billy Sunday once remarked, "Going to church doesn't make you a Christian anymore than going to a garage makes you an automobile." Some seem to think that "church-going" is the whole of Christianity. Attending church services is important-much more important than a lot of us think, but that alone does not make one a Christian.

Obedience to the gospel makes one a Christian. As Christians, we must work for the Lord, live right daily, pray, save others, and fight the good faith of faith. There is far more to it than mere "church-going."

-Selected

## THE CHURCH DIRECTORY

Here are a number of corrections, and additions to the Church Directory. The corrections are as follows: **LOWER BALL CREEK CHURCH OF CHRIST**, (Madison County) **ARKANSAS**, Bro. Coy Allen wishes to be deleted as one of the leaders. **FREMONT**, (Alameda County) **CALIFORNIA**, 2817 Driscoll Road, has changed their midweek service to Wed. 7:30 P.M. and Don L. King, 41931 Chadbourne Dr., Fremont, CA. 94538 - Phone (415) 651-1842, replaces the name of Rodney Moyer. **ORANGEVALE**, (Sacramento County), **CALIFORNIA**, 12398 Fair Oaks Boulevard, has merged with the Fair Oaks congregation and are meeting at 8885 North Winding Way, Fair Oaks, California. **SACRAMENTO**, (Sacramento County) **CALIFORNIA**, 5307 64th. Street are changing the Sunday evening service to 6:00 P.M., after July 1, 1976.

The new congregations and those that did not get in the last directory are as follows: **FLAGSTAFF**, (Coconino County) **ARIZONA**, 2919 West Street; Sun. 10:30 A.M., & 6:00 P.M., Wed. 7:00 P.M.; Roger Stone, 2624 East Miller Street, Flagstaff, Arizona - 86001- Phone (602) 526-3334; Don Stone, Phone (602) 526-9246.

**BAKERSFIELD**, (Kern County) **CALIFORNIA**, East Bakersfield Church of Christ, (I need Street Address), Sun. 10:30 A.M., & 6:00 P.M., Wed. 7:30 P.M.; Frank Sloan, 7809 Panama Lane, Lamont, California -93241- Phone (805) 845-3653; Carl Elliott, 301 Electra Avenue, Bakersfield, Calif. - 93308- Phone (805) 399-6478; Doyle Elliott, 4016 East Texas Street, Bakersfield, Calif. -93307- Phone (805) 366-5157.

**CLOVIS**, (Fresno County) **CALIFORNIA**, Corner of Second & Pallasky - In the Grange Hall. Sun. 10:30 A.M., & 6:00 P.M., Wed. 7:30 P.M., Wayne DeGough, 3111 Fairfax Street, Clovis, Calif. -93612- Phone (209) 291-6448; Alvin Costa, 938 Pierce Drive, Clovis, Calif. -93612- Phone (209) 299-3782; L. D. McKinney, 6922 Argyle Avenue, Clovis, Calif. - 93612- Phone (209) 299-6190.

**NORTH HOLLYWOOD**, (Los Angeles County) **CALIFORNIA**, 12611 Vanowen Street, (Formerly met at 5026 Vineland Avenue), Su. 10:30 A.M., & 6:00 P.M., Wed. 7:30 P.M., Jack Stalcup, 6547 Clybourn Avenue, North Hollywood, Calif. -91606- Phone (213) 761-3900; Don Rowland, 1805 North Frederic Street, Burbank, Calif. -91505- Phone (213) 842-5354; Dick Wolford, 21720 Parthenia Street, Canoga Park, Calif. - 91306- Phone (213) 340-8605.

**HOPEWELL COMMUNITY CHURCH, OF CHRIST**, (Lee County) **KENTUCKY**, Near Beattyville, Ky. Sun. 10:30 A.M., & 6:00 P.M., Thurs. 7:30 P.M.; Shelby Taulbee, Rt. 11, Box 69-A, Beattyville, Ky., 41311- Phone (606) 464-8411; Addie Stamper, Phone (606) 464-8640; James Hensley, Phone (606) 464-8915.

**CHAMPION CHURCH OF CHRIST**, (Douglas County) **MISSOURI**, On Highway WW - 4 Miles West of Drury, Mo., Sun. 10:00 A.M.; Lonnie L. Krider, Rt. 2, Norwood, Mo. - 65717- Phone (417) 948-3460; Arley Rogers, Rt. 1, Mtn. Grove, Mo., 65711- Phone (417) 948-2464; Donald Powell, Rt. 2, Norwood, Mo. -65717-.

**PARK HILL CHURCH OF CHRIST**, (Cherokee County) **OKLAHOMA**, In the home of Bro. James L. Morgan. - At the Swank's Bait Shop - 8 Miles South of Tahlequah, Okla., on Highway 82,-Turn West on the Burnt Cabin Road for 4 Miles, then turn right for ¼ mile to first house on the right., Sun. 10:30 A.M., James L. Morgan, Rt. 2 Box 101, Park Hill, Okla. - 74451- Phone (918) GL 6-6780. Thestain Branch, Loop Route, Tahlequah, Okla., 74464, Phone (918) 456-8091.

**AUSTIN, (Travis County), TEXAS, 5602 Woodrow Avenue -** Between North Lamar and Burnet Road and South of Koenig Lane, (Formerly met at 5302 Wellington Drive), Sun. 10:30 A.M.; & 6:30 P.M., Wed. 7:30 P.M.; K. G. Wilks, 7807 Gault Street, Austin, Texas, -78757- Phone (512) 454-9432; Don K. Wilks, 3007 Boxdale Street, Austin, Texas -78758- Phone (512) 459-9674; Hurles Pace, Rt. 4 Box 212, Leander, Texas -78641- Phone (512) 259-0811.

**CLINTONVILLE, (Greenbrier County) WEST VIRGINIA,** 1½ Miles off U.S. 60 Highway, on Loudermilk Road, Sun. 10:30 A.M., & 7:30 P.M., (In Summer), T. A. Hedrick, Box 232, Rupert, West Virginia -25984.

**Missouri, Kansas City -85th & Euclid,** please note the new address of Bro. Virgil Hogland: 6205 Claremont, Raytown, Mo. 64133. Telephone: 816-358-4743.

**Louisiana, Gretna (New Orleans) -**Since Bro. Glen Spradley has moved from this area, here are names and addresses to contact should anyone desire to contact us: Jerry Stapler, 161 Rosalie Dr., Avondale, La. 70094. Phone-347-0683. Carl Astley-Phone 362-6931. Mrs. Larry Alexander, 477 Brookmeade Dr., Gretna, La. 70053. Phone-367-9046. The church still meets at the same location.

The 1975 Church Directory is still for sale by ordering from Robert Strain, Harrodsburg, Indiana 47434. The price is 75 cents each.

I need any corrections or additions for the Directory to keep it up to date. If you weren't listed in the 1975 Church Directory, please send me the information so I may put it back in my files. --Ray Asplin, 2440 SW 54th Street, Oklahoma City, Okla. 73119

#### GOOD NEWS

Please take notice! Listed below are some new congregations that have recently taken their stand for what we believe is the true way of worship. It has been my good pleasure to have had some small part in this change-over. Some of the finest people you could ever hope to meet worship with these congregations.

Cannon City, Colo., Call Bill Parker 1244 Balwin, Canon City, Co., 81212 (303) 275-5613 or Vernon Lash (303) 275-7356  
Sunol, Neb. Call Tom Allington, Rte. 1, Box 2-H Lodgepole, Neb., 69149 Phone (308) 254-5949

Imperial, Neb. Call James Parker, Wauneta, Neb., 69045 Phone (208) 394-5563 or Roy Dean Parker (308) 423-2223 or Roger Parker (308) 423-2769

Lake City, Iowa, Call Warren Toyne, 811 N. Illinois (712) 464-3252 or Marrion Hays, Exira, Iowa (712) 268-2227

Jetmore, Kan. Call Frank Nilhas, (316) 357-6297

If you are traveling out that way this summer and would like to stop and worship with these brethren call them for time and location. They will all be in our Church Directory soon.

-Clovis T. Cook

#### MEET BRO. RONALD JORDAN

Brother Ron Jordan, 1446 Mitchell Ave., Escalon, CA 95320, was born Sept. 26, 1945, and obeyed the gospel of Christ in April, 1964. He is married to the former Doris Sallee, daughter of Homer and Juel Sallee, and a great grand daughter of the late Bro. T. F. Thomason, long-time gospel preacher. Bro. Ron is the father of a son and daughter, and is a member of the congregation at Escalon, Calif.

Hear Bro. Jordan in his own words: "I still have a burning

desire to preach the gospel of Christ. I would like to start preaching full time, but I realize it is not that easy. I am willing to give up my job making a good salary to preach, but I must find work that I can support my family with. I would like to find some congregation willing to help support me while I am studying. I am willing to work part time if necessary to support myself. I would like to work part time with congregations in this area. If I could start out by preaching week ends and holding some meetings the rest of the year, I feel that would help a great deal. I know that preaching is not a "bed of roses", but I believe with all of my heart that I can do it. I love to study and teach the word of God; I enjoy meeting people and talking the Bible with them. My biggest regret is that I did not begin preaching earlier. Please pray for me in this great calling."

It is my privilege to be able to commend and recommend this young man. It has been my good pleasure to know Bro. Ron Jordan for a number of years now. He is a fine, upright, capable, devout young man, sound in faith and doctrine. It is my sincerest hope for him that brethren will encourage him to fulfill his sincerest wishes to preach the gospel. Please encourage our brother, and help him in any and every way possible. He will not disappoint you or let the cause of Christ down. Why not let him hear from you, Brethren?

-Don McCord

Grief for things past which cannot be helped, or anxiety for things which may come tomorrow, cannot help us, so let us put them in God's hands and enjoy the present.

#### From the Fields (continued from page 12)

enjoyable and fruitful we hope as there were some responses to the Gospel. Tim Berna was with me and Raymond Fox was there for some of it. Next, I held a meeting in Little Rock and had a good one with some baptisms and responses. Next (Mar. 6-14) at Truxon Street in Bakersfield. This was a great meeting and so well attended. Then to Brazil, Ind. (Mar. 20-28) where we had another good meeting. Several preachers attended-Glen Osbuen, Richard Bunner, and others. I have met Jimmy Smith, Delmar Lee, Don Pruitt, Carlis McKamie, Lyndon Cox, Charles Goodgion, Joe Norton and so many at Bakersfield it would be impossible to remember. I held the annual meeting at Birmingham, Ala., and it was attended by many preachers who took part in the services. Then to Napoleon, Ala., for the first two Sundays in May--this was one of our greatest meetings ever there --so many attended we could not remember to mention them at this late date. There were two baptisms. May 11-16 I was honored to hold the first meeting for the congregation in North Hollywood, Calif.--This was very special to me. Raymond Fox who has been with me so much had worked hard, along with all the other brethren, to make this a great meeting. It was wonderful. From there I flew to Abilene, Texas, and began the next night. I enjoyed being with these good brethren. One was baptized and four confessed faults. Next I went to Shreveport, La., for a wonderful meeting. Very well advertized and very well attended. Two were baptized and several confessed faults, and next I go to Piney View, W. Va. Tim Berna has been with me through most of these meetings and has rendered valuable assistance in them and also in my work load at home. Besides these meetings I have conducted some funerals and performed some weddings, published the Old Paths Pulpit reprint, Tim and I have out a Preachers list., and then the new song book. May the Lord bless you, brother King--I knew He was saving you for something!

## A PREACHER TAKES STAND FOR THE TRUTH IN WORSHIP

On Sept. 28, 1975, a young couple from (what I would then have referred to as) the "one cup" church of Christ, came to the morning adult Bible class I was teaching. It so happened that we were studying in 1 Cor. 11:17-34. One of the questions in the lesson material I had prepared was: "In referring to the cup, Paul always refers to it in the singular. Does this justify the idea of having only one cup on the Lord's Table?" Well, after the class ran the usual arguments (what about the disciples in Jerusalem, or you cannot drink a cup, etc.), it was decided not to pursue the question further in the class, but those interested in further study could do so in a private study.

About a week and a half later, I met with this couple to further study the matter with the intent of setting them straight on the issue. We discussed it some, and they gave me some literature on the subject which I promised to read. Some of the things I discovered from reading this material were: (1) the "one cup" supporters were not some weird little group of people found occasionally in some small corner of a town; they are a rather large group of brethren meeting thousands of places with intelligent and capable preachers defending their cause. (Honestly, I did not know all of you brethren existed!). (2) The issue is not merely "one cup," but also "one loaf." (3) Most alarming, however, was the fact that the brethren I had always worshipped with were on the "wrong side" of the division! I went back and carefully studied the Scriptures that pertained to the Lord's Supper. There it was, four records of the same example! All partaking of one loaf and one cup. I could not argue it, I could not deny it, which left me two choices: ignore the truth, or embrace and teach it. I chose the latter, the only course I could take and prove true to my profession as a Christian and gospel preacher. (2 Tim. 4:2).

It was not without difficulty that I took my stand for the truth publicly before the church I was then working with. It is a difficult thing to face when one comes to the realization that he and all the brethren he has ever known have been worshipping in error.

The Sunday School question took a little more time for me to see, but I am also convinced that it is without scriptural authority--no example, and the Scriptures that regulate our public assemblies prohibit it. Before I became convicted on this issue, I had already come to the conclusion that I could not participate in a system of teaching that had divided the Body of Christ and stated it thus on the evening I publicly declared my convictions concerning the Scriptural observance of the communion.

Needless today, I am no longer working with the church in Redding, Calif. I was formerly with as a supported gospel preacher. I am now working and worshipping with the church in Redding that works and worships in accordance with the divine pattern revealed in God's Word. I am also engaged in contacting and studying with brethren I know personally who are worshipping in error. I cannot help but believe there are many more brethren who are sincere, yet so worshipping in error through ignorance. They need the truth brought to their attention so they, too, can see the error of their way and be saved. I also hope to have opportunity to meet and encourage many of you, my brethren, to aid in bringing the truth to those in your area who are worshipping in error.

-Keith R. Vanderbosch, 7921 Nelda Way,  
Redding, Ca. 96001, (916) 365-5048

## OWENS-ALEXANDER DEBATE

On March 22-26, 1976, in Cincinnati, Ohio, the following propositions were discussed in a public debate between Bro. Barney Owens and Mr. J. R. Alexander:

The scriptures teach that water baptism is essential to obtain salvation from past sins to an alien sinner.

The scriptures teach that the alien sinner is saved at the point of faith in Christ before and without water baptism.

As follows are some of the major ideas and highlights of the debate:

Brother Barney Owens wrote the following statements on the board and asked Mr. Alexander to cross out the statement that he did not believe and to leave the statement that he did believe:

"Baptism doth also now save us." 1 Pet. 3:21. Baptism does not save us."

Mr. Alexander crossed out the statement. "Baptism does not save us," claiming he believed Peter's statement in 1 Pet. 3:21, that "baptism doth also now save us." He claimed, however, that baptism saves figuratively and not literally. His admission that the scriptures teach that baptism saves severely crippled him on both propositions throughout the entire discussion. He was in an obvious dilemma, saying on one hand that baptism saves; yet on the other hand, claiming baptism does not save.

Mr. Alexander had plans to build a strong case against baptism on 1 Cor. 1:17, where Paul states, "For Christ sent me not to baptize, but to preach the gospel." Mr. Alexander offered several syllogisms based on the statement. For example: He reasoned Paul was sent to give life to the Gentiles, Acts 26:18. Paul was not sent to baptize, 1 Cor. 1:17. Therefore, the Gentile could have life and be saved without being baptized.

Mr. Alexander's plans and tactics ran afoul on this point early in the debate as Bro. Barney built an unshakeable affirmative argument on 1 Cor. 1:13-17 in his first speech. He showed that the Corinthians were following after and claiming to be of certain men. He showed that Paul was not teaching that Christ had sent him not to baptize at all, but that he had not been sent to baptize in his own name according to the context of verse 13. He further showed that for the Corinthians to have been of Paul they should have been baptized in Paul's name and that Paul should have been crucified for them. Therefore, since Christ is crucified for us then we must be baptized in the name of Christ in order to be of Christ. Acts 2:38, Gal. 3:27, etc. After Mr. Alexander introduced his syllogisms, it was no chore for Bro. Owens to show that his first premise, namely that Paul was sent to give light to the Gentiles was true. Also that his second premise, Paul was sent to preach and not to baptize, was taken out of context and was a misinterpretation of scripture. Therefore, the conclusion of the syllogism was wrong, going on to point out that the Gentiles were not saved without baptism inasmuch as they were commanded to be baptized in water according to Acts 10:48.

Mr. Alexander suffered another serious setback on his application of 1 Cor. 1:17, when he, in a written question, was asked if he thought he was sent to preach the gospel. His reply was, "Yes, he had been called by God to preach the gospel." In an answer to another question, he said that baptism is no part of the gospel; and as proof he cited 1 Cor. 1:17. Yet in another answer to another question, he admitted that he baptized various individuals with his own hands. Bro. Owens proved by this that Mr. Alexander's position on 1 Cor. 1:17 is entirely incorrect; because if he was correctly interpreting the passage then he, Mr. Alexander, should



either quit preaching or quit baptizing. This is the type of predicament that a man gets into when he misapplies scripture to try to prove the doctrines and commandments of men.

One of the most glaring of errors which Mr. Alexander preached was when he in the face of Rom. 10:9-10, and Matt. 10:32-33, vigorously denied that it is necessary for a sinner to confess with the mouth the name of the Lord Jesus in order to be saved. Had he ever admitted that a confession is necessary, then he would have admitted that something besides faith is necessary. It should really come as no surprise that he would so boldly and blatantly reject the scriptures on confessing Christ, for he has long denied Acts 2:38, I Pet. 3:21, Rom 6:3-4 and a host of scriptures on baptism. It is no worse to deny the scriptures on confessing Christ than to reject the scriptures on baptism.

Mr. Alexander made no division of law whatsoever. He used King David as an example of a sinner who was saved by faith yet admitted that David was a natural born child of God. He used examples of the palsied man, the adulterous woman, and the thief on the cross to supposedly prove that sinners today are saved without baptism. Bro. Owens showed that in these and other cases like them, that: 1. They lived during the life of Christ on earth, we do not. 2. They lived during the Jewish dispensation, we do not. 3. They lived before Christ gave the great commission and the command of baptism, we live since that time. 4. They lived before Christ shed his blood for the remission of the sins of all who will be baptized into that death (Rom. 6:3-4). 5. And, that Christ spoke to them as individuals and what he said to them applied to them and to them only.

Bro. Owens presented 16 charts preaching the truth on: That form of doctrine, Rom. 6:17-18; Spiritual Circumcision, Col. 2:10-12; a chart showing on one side what the Bible teaches and on the other side showing what Mr. Alexander teaches. Bro. Owens presented three or four charts showing where Mr. Alexander had contradicted himself, had added to the word of God, had subtracted from the word of God, and had misapplied and taken out of context various scriptures. Bro. Owens had an outstanding chart showing that if a sinner was saved at the point of faith, then Felix should have been saved, for he believed enough that he trembled (Acts 24:25). Agrippa was told by Paul, "I know thou believest," yet Agrippa said, "Almost thou persuadest me to become a Christian" (Acts 26:27-28). Furthermore, Jesus in conversation with Nicodemus in John 3, told him that he needed to be born again, after Nicodemus had already confessed his faith in Christ when he said, "Rabbi, we know thou art a teacher come from God."

Bro. Owens made many sound and unmoveable arguments, points which Mr. Alexander could not budge, much less set aside. Time and space will not permit a further analysis of the debate in points that were discussed. This was Bro. Owens first debate. He did a splendid job in upholding and defending the truth. Mr. Alexander is a seasoned debater, and a professor in a Baptist Seminary. Bro. Barney Owens success in this debate and in the preaching field has not come as a result of a great secular education nor from natural in-born talent. It comes as a result of hours and hours of hard work in study and preparation. Those who have known him since the beginning of his preaching career must all commend him as an ardent and determined student of the Bible. Defending the truth in a public debate is no play house. The responsibility is not to be taken lightly. It requires courage and a good knowledge of the scriptures. The reason Bro. Owen did a good job, was because he knew what he was talking about when he got up to talk. He had his lesson ahead of time.

A friendly atmosphere prevailed throughout the debate. The demeanor of both disputants, and the audience as well, was commendable. In spite of the error which Mr. Alexander preached he was a friendly person, a person one can easily learn to like and even hold a certain degree of admiration for. The Sharonville brethren, with whom I always enjoy associating, unanimously endorsed Bro. Owens in the debate and assisted in every possible way. They did a gracious job hosting the debate. It was an unforgettable and profitable privilege to moderate for him.

-Irvin Barnes, Rt. 7, Harrison, Ark. 72601



W.W. Stout, 8400 Euclid St., Kansas City, Mo. 64132, May 27. -The church at 85th and Euclid is going along smoothly and all seem to be well. Bro. King, we will be forever grateful for all the encouragement from you over the years, and all the good you have done for our family and others. Our prayers are with you and your family.

Mahlon Garrison, Avis, Pa. 17721, June 9. -Bro. King, please renew our sub and send us a copy of your book, Sermons And Writings. We here in Pa., were saddened by the death of two wonderful men who were pioneers of the gospel in these parts -Bro. J.D. Corson and Bro. Ferd Roberson, Sr. Both were buried June 2, 1976. (Note- We were so sorry to get the news of the death of these two beloved brethren. I knew both personally, had been in their homes, and our sympathy is extended to the families left behind. -H.L.K.).

Gene Welshhons, 204 N. 4th Ave., Newton, Ia. -On the 19th of May our good brother M.E. Frank stopped and preached for us on his way to Grinnell and Cedar Rapids. It was good to see him again and meet his wife for the first time. We enjoyed his preaching very much. The church in Cedar Rapids is growing and all the brethren there are working. During the winter I was there and preached for them. We look forward to seeing everyone at Sulphur this year. The Lord bless all.

Ronny F. Wade, 707 Pearson Dr., Springfield, Mo. -The meeting closed at Neosho, Mo. with two baptisms and one confession of wrongs. The crowds were large through out. The last night seating space was exhausted and several sat on the floor. Our next was at Nashville, Tenn. for a very enjoyable meeting. One was baptized. It was good to work with Bro. James Orten again and also Bro. Alan Bonifay who lives there and works with the brethren at present. We had visitors from many places which encouraged us. It was a pleasure to renew friendships of bygone years. The Lord willing we go next to Twelvepole near Huntington, W. Va. June 11-20, then to Little Rock, Ark. July 18-25 and New Salem, near Brookhaven, Miss. July 30-Aug. 8.

H.A. Sifford, Rte. 2, Box 130, Alton, Mo. 65606, May 24. -The little group meeting here is still carrying on for the Lord. We have 5 young couples now, all take an active part in the work.



The son of our departed brother Loyd Richardson, has moved here and does real well in his preaching, has baptized one since moving here. We are so happy to see younger ones coming along to take our place when we are gone. **Please note-** the Oak Forest church meets at 10:30 A.M., daylight saving time. We ask your prayers for the work here.

Homer L. King, 1061 N. Pilgrim, Stockton, Cal. 95205. June 10-May 30, we closed a good meeting conducted by Jerry Dickinson. He did some excellent preaching. I was pleasantly surprised at his ability for one so young, he got directly into a sermon without preliminaries and did not find it necessary to reach his Scriptures. I liked that. We were glad to have his wife and family with him. We look forward to their return next year. Crowds were generally good and attention splendid. Stockton continues to be busy in the Lord's work helping support various preachers and mission work, and things now seem to be moving along smoothly.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., June 3- We have had several meetings here in this part of the country the past few months, and it has been my privilege to attend some of them. The work goes on here but because of the loss of several among whom we must consider our best friends and co-workers, we are sad. I miss Sonny Gay, with whom I labored in the Lord's vineyard both in sermon and song for over thirty six years. Others too, with whom we have had pleasant relationship are gone from us but not forgotten by us. Several have been baptized in this part of the country lately. We think the word is progressing well here.

Don McCord, Box 1773, Covina, CA 91722, June 8--It has been a pleasure of late to hear Bro. Bill Roden at Norco, Bro. Wayne Fussell at Orange and Bro. Lynwood Smith at N. Hollywood, all in Calif. We here look forward to Bro. James Orten's meeting in July, and Bro. Carl Johnson's in the fall. It was our pleasure of late to meet at Modesto during their very good meeting in the interest of the young people; also at Turlock, and Ceres. Last week-end I preached at El Cajon to such good crowds; how they grow in number and in spirit. During the summer, Lord willing, I shall be in meetings in Tex., Okla., Ga., Ala., and Mo. Bro. Rob Hickey, Ceres, Calif., a most promising young preacher of the gospel, will be studying with me. May the Lord bless all the brethren!

Joe Hisle, Rte. 4, Ada, Okla. 74820, June 7. -This is our first report of the year to the OPA, and we are happy to report that we have kept busy in gospel meetings. We are presently in a meeting here at LaGrange, Ga. The meeting is going well due to the zealous work of the congregation, and we are expecting a successful meeting. We also appreciate the assistance and fellowship of Brethren E.H. Miller and Alton Bailey. Thus far we have held meetings at Lexington, Okla.; Huntington, W. Va.; Houston, Mo.; Tampa, Fla.; and Columbus, Ga. These meetings resulted in several baptisms. Following is the remainder of our schedule: Paris, Tex., June 18-27; Pearlhaven, Miss., July 9-18; Graham, Okla., July 23-Aug. 1; Golden, Okla., Aug. 6-15; Levelland, Tex., Aug. 20-29; Albuquerque, N. Mex., Aug. 30-Sept. 6; Farmington, N. Mex., Sept. 7-12; Baton Rouge, La., Sept. 17-26; Cable Ridge, Mo., Oct. 1-10; and Burkhart, Mo., Oct. 15-24; If you are in the area of any of these meetings we would appreciate your support. Always we request your prayers.

Tim Berna, Rt. 1, Box 151, Wesson, MS. 39191, June 10 -It has been my privilege in the last month to hold meetings at

Kennewick, (April 22-May 2) and Yakima, (May 2-9) both in the state of Washington. At Yakima we closed with 2 confessions and 1 restoration. At Kennewick there were 8 confessions. They were both well attended by the brethren and the community. Especially so at Kennewick. Every service people from the community attended, many a number of times. The hospitality of the brethren was just wonderful at both places. While in the Northwest I was able to visit and preach at Cottage Grove, OR and Caldwell, ID. In Cottage Grove it was good to be back in the home of Bro. Coyland Osburn. I am now back again traveling with Bro. Lynwood Smith. It has been good to be with him at North Hollywood, GA; Abilene, TX; and Shreveport, LA recently. I was blessed very much by attending these good meetings where I'd never been before. I look forward to being with Lynwood during most of his meetings this summer. My next meeting is at Bradley, MO, (July 25-Aug. 1).

Richard Nichols, Route One, Wayne, WV. 25570, June 9--The work continues here. Last Lord's day we concluded a series of meetings with Bro. Barney Owens. The crowds were good and cooperation was exceptional considering the fact that St. Albans was engaged in a meeting at the very same time. Bro. Barney did some fine preaching. He is an able expounder of the Truth. It was a genuine privilege to be associated with the Owens' again. We continue to preach at Beatrice, St. Albans and Radnor on a monthly basis. We anticipate fine preaching from Bros. Wade, Bailey and Smith who will be holding meetings in this area soon. Aug. 11-22 we are to be in Pontiac, Mich. teaching the rudiments of vocal music. Why not make plans to be with us. It's good to see the O.P.A. coming back on schedule. May the Lord bless this effort. We look forward to seeing all at Sulphur, Okla. Here are 3 subs.

Jerry L. Cutter, 6405 N. College, Oklahoma City 73132, June 8--In the last month an elderly couple has been baptized here at 21st Street in Oklahoma City. This couple originally began attending as a result of a paper advertisement for a meeting. Brother Miles King and I just finished a meeting in Muskogee, Okla., that has resulted in the formation of a new congregation. Good outside interest was shown throughout the meeting, and one was baptized. Other preachers in attendance, and that assisted in the meeting, were Jack Cutter, Taylor Joyce, Nelson Nichols, Bill Roden, James Morgan and Doug Edwards. Leaders of the church are Charles Mulican and James Stubbs. The church will meet in a room in the Civic Center until a permanent location can be found. Jack Cutter from Tulsa will be helping the brethren develop leads that came up during the meeting. The church in Muskogee has great potential. I am scheduled to be in Hammond, La., June 20-27; Lubbock, Texas, July 16-25; Sand Grove, Texas, July 28-Aug. 8. We look forward to seeing many brethren and friends at Sulphur.

Duane Permenter, Box 112, Piney View, WV. 25906 June 7--The work in Sanger, Ca. has ended. It was enjoyable and our efforts were blessed. I arrived at Piney View, WV. April 10th. On the trip from Ca. I had opportunity to preach at LaGrange, Temple, and Columbus, Ga. My sincerest gratitude to Alton Bailey for arranging the appointments. Also, in WV. I was afforded the occasion of speaking at Wayne, and St. Albans. The trip from Ca. was a pleasant one, and all the prayers on my behalf were answered, to God be the glory. The work here in Piney View is going real well. I havemet several digressive brethren and I have a number of good leads. We are going to have a meeting with brother

Lynwood Smith, June 12-20. We are hoping for outside interest, several people promised they would come. Pray for us. My love to the faithful.

Jackie C. Lee, 2428 North St., Ceres, Calif., May 17- It has been quite some time since my last report to the O.P.A. I have been privileged to be able to speak for most of the faithful congregations in the central part of the state of California; some a number of times, and take my turn at teaching at the home congregation at Modesto.

The work here with Bro. Paul Nichols is still progressing: God has blessed our efforts with success; to Him be the praise and glory. There are still those whose hearts are tender enough to be prompted to obey the simple truth of the gospel. The goal of the congregation now, the Lord willing, is to establish another congregation in another part of the city or in another town nearby so that those who stay with the old church can help with the work at the new one. It is doubtful that I will be here to see this become a reality as I have made plans, the Lord willing, to enter the ministry as a full time evangelist after the 4th of July meeting of 1977. There will be more concerning this at a later date. May God richly bless the faithful everywhere. Brethren remember me when you pray.

Nelson Nichols, Rte. 2, Box 165, Anderson, Mo. 64831, May 12- Since our last report some nine months ago, we have worked with, preached for, or held meetings at the following places: Birmingham, Ala.; Tucker, Okla.; Council Hill, Okla. C & Tyler; McAlester, Okla.; Stilwell, Okla.; Alderson, Okla.; El Reno, Okla.; Raleigh, N.C.; Powe, Mo.; Leawood, Joplin, Mo.; Burkhart, Mo.; Neosho, Mo.; Fayetteville, Ark.; and Anderson, Mo. In that period our efforts for the Lord have been blessed with 52 baptisms and restorations. We continue to work at Anderson, Mo., and hope to have the building completed sometime in the near future. It is certainly encouraging to see more and more people anxious to hear and learn **Sound Doctrine** (2 Tim. 4). **The firm and simple gospel bears fruit for the Lord.** Please pray for us.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Ca. 95351, June 9. -We have been made to rejoice over several baptisms and confessions of faults at Modesto. We baptized two Catholic women (no kin). One woman who formerly worshipped with the cups persuasion took the stand for the truth, saying she had been taught wrong. Also, we have had several start meeting with us from another congregation. May 28-30, we had our annual Memorial Day week-end meeting. Crowds and interest were excellent. Six states were represented, with several preachers present. One night for service we had 260 persons to attend. The men who taught did well. Young men who are making teachers and preachers spoke the first two services, and Ron Willis preached the last two. The results were 16 confessions and 7 baptisms. We were inspired, and look forward to the meeting next year. Soon we leave for our summer meetings. Washington, Okla., July 9-18; Harrodsburg, Ind., July 23-Aug. 1; Mt. Grove, Mo., Aug. 6-15; Shreveport, La., Aug. 20-29.

Billy D. Dickinson, 506 N. 2nd, Davis, Okla., 73030, June 7. -The work here in Davis continues, this is my third year here and I have certainly enjoyed the work. In Jan., my part of this work will come to a close, and we will be moving to other fields of labor for the Lord. The congregation at Davis will always have a special place in my heart! May 28-30, we had a "Young People's Meeting" with different speakers doing the

preaching each night. We had a wonderful meeting, with young people from Texas and from all across the state who came and stayed throughout the meeting with us. During this meeting, Bro. Mike Pope made a confession of faults. He had been out of duty for some time, and had enlisted in the army. He asked me to write and inform everyone that he is sorry for all he has done, and he plans to get out of the army just as soon as he possibly can. Our prayers certainly go with him! I am looking forward to a short meeting with the brethren in Deer Park, Tex., June 25-27. May the Lord bless the church always.

Mark Bailey, 1220 S. 5th St., Denison, Tex., 75020, June 1.- We are now working with the congregation in Denison. We had a number of leads to follow up when we moved here and have made contact with several others. If anyone knows of those I could contact in this area, please send me names and addresses; and we will be glad to visit them. This work is supported by the congregations at Dallas (Boulder Dr.), Melissa, Garlin, and Denison, and I would like to take this opportunity to thank them. Before starting this work, I had the pleasure of traveling with my Dad (Alton Bailey), we were involved in meetings at Tampa, Fla., and Porterville, Cal. Traveling and studying with Dad and studying with my grandad (E.H. Miller), has been a great help to me. It was also my pleasure to be in Cinn., Ohio to attend Bro. Barney Owens debate. We are now looking forward once again to the Sulphur meeting, and seeing all the brethren again. Please remember us in your prayers.

Orville L. Smith, 2627 Grand, Joplin, Mo. 64801, May 28. - My work in 1975 resulted in about 20 responses to the gospel invitation. I preached a series of sermons on the Book or Revelation at both Burkhart, and Blue Springs congregations. I conducted a study on the New Testament combined with a teacher training program at 36th & Everett in K.C., Kan., and in K.C. Mo., (the congregation at 27th St., which now meets at 73rd & Prospect in K.C., Mo.). My work since June of last year has been primarily with the new congregation at Blue Springs, Mo. We have 35 to 50 meeting there on Lord's day morning. In 1976, thus far, during meetings at Blue Springs and Burkhart, I have baptized 5 and there has been 6 confessions, 5 of these were restorations. Recently, we were made to rejoice when Bro. Garry Macy left digression and returned to the true worship. We have now moved back to Joplin, however; during July 1, will spend much time in K.C., finishing my work there. I have also been privileged to attend several meetings conducted by fellow preachers which I have greatly enjoyed.

Jimmie C. Smith, Rte. 1, Box 233Y, Green Forest, Ark. 72638, May 17. -Thus far this year we have engaged in meetings at Burkhart, Springfield, Ava, and Kansas City (85th & Euclid), all in Mo.; Florida, Ala.; and Walled Lake, Mich. All have been well attended with good cooperation from sister congregations. We have enjoyed the association of a number of preachers in these meetings who are laboring vigorously without fan-fare in their localities, faithful to their calling. It is my earnest prayer that the OPA will soon be back on schedule, have the backing of all our brethren and be a strong influence in the quest for truth. At this writing we are enjoying a short visit at Richard and Joy Nichols. We will start a meeting this week-end at Bunner's Ridge, W. Va. It is my pleasure to have a fine young brother who aspires to use his talents in the Lord's work, traveling with us this summer, Bro. Nickie Norton. Like myself, he is from Miss. June 6-13, we will be at Fruitland, Tex. for our third meeting over the

years, it is like going home after living in N. Texas for some 5 years. My schedule is as follows; June 18-27; 11th St. in Tulsa, Okla.; July 3-11, Bandy, Ky.; July 17-25, Longwood, Fla.; July 30-Aug. 8, Lexington, Okla.; Aug. 13-22, Wayne, W. Va. Here are 2 subs.

Alton Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, May 9- At this meeting I am in a meeting at McAllister, Okla., with good interest and fair crowds thus far. Bro. Jerry Dickenson is doing good here in personal work, and it is encouraging to hear so many good remarks and prayers prayed for his efforts. Mar. 4-11, we were at Wynnewood, Okla. These brethren are to be commended for their hospitality. We were invited to two meals each day in different homes. Many visitors from a number of congregations attended, and we were honored to have a number of preachers in the audience one or more times. April 18-25, we were in a meeting at Temple, Ga. I am indebted to these brethren in a number of ways. May 2, 5, I preached at home here in LaGrange, before coming to McAlister. From here we go to West Monroe, La., May 23-30. Lord willing, we plan to be home for a few nights of our meeting with Bro. Joe Hisle, June 5-13. June 13-20, we are to be at Radnor, W. Va.; June 20-27, at Liberty, Ky. (Hilltop congregation); and from there to Sulphur for the annual July 4 meeting. We always look forward to seeing everyone there. Following that we go to Pottsville, Ark., July 16-25. I have enjoyed having Allen continue his studies and traveling with me. Mark, our second son, has just begun work with the congregation at Denison, Tex. Please pray for us and our efforts. (Note -this reached us too late for June issue. We are sorry -HLK).

Don L. King, 41931 Chadbourne, Dr., Fremont, Ca. 94538, June 12- The congregation in Fremont is at peace and working. We are looking forward to our meeting July 18-25 with Brother Billy Orten. We attended some of Jerry Dickinson's meeting in Stockton recently, and enjoyed hearing him very much. Last evening we heard Brother Karl Modgling preach at the San Pablo congregation here in the Bay area. He did a fine job too. We are working at present to develop new leads for the work in Fremont. We have a radio program locally, from which we have received rather sparse response. However, we believe that it may yet develop into a profitable venture. We are still interested in developing a television work in this area. Perhaps in the future something may be worked out. We look forward this summer to our meetings at the following places: Lees Summit, Mo. July 4-11; West Chester, Ohio July 16-25; Napoleon, Ala. Aug. 1-8; and Jacksonville, Fla. Aug. 13-22. Of course, we are looking forward to being with so many brethren and loved ones at the Sulphur, Okla. meeting soon. Brethren, please, if you know anyone in the Bay area we may contact about their soul please let us hear and soon! We ask your continual prayers on our behalf.

Allen Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, May 7 - Time has flown since last reporting to OPA. I enjoyed the time spent in Cal. and appreciate so much Bro. Paul Nichols allowing me to stay in his home. I feel my stay and study were beneficial to the cause of Christ. Leaving there, I met my father in Porterville, Cal. where I preached Feb. 18 and 19. He arrived Feb. 20 and continued the meeting through 2 Lord's days. We were thankful for the results of the meeting. During this meeting I had the pleasure of preaching at Arvin and at both congregations in Bakersfield. We arrived home Mar. 3, and it was a pleasure to once again be at home. During the month I preached at LaGrange on the 7, 24, and

31. During my first sermon back here in LaGrange, there was a total of 10 confessions, for which we were thankful. I also had the privilege of preaching at Temple and Montgomery, Ala. During April we were all busy, my father had two meetings, one in Wynnewood, Okla., when I had the pleasure of preaching at Sulphur, Apr. 4; Washington, Okla., April 7; and in Wynnewood, Apr. 8. We again spent a few days in LaGrange, before going to Temple, Ga. for a meeting conducted by my father, which I enjoyed. Surrounding congregations attended well, and there was some outside interest. May 16, I am to preach at Montgomery, Ala., and May 23 at LaGrange. I will be eternally grateful for the opportunity of speaking at the various congregations and want to thank those who have spoken to me about meetings. I pray when the time arrives, the meetings will be a big success with the lost warned and the saved strengthened. We look forward to Bro. Joe Hisles meeting in LaGrange the first two Lord's days in June. We will have a meeting in Ky. between then and Sulphur. We look forward to the Okla. meeting and ask the prayers of all for a successful future for the cause of Christ. (Note -We are sorry this reached us too late for June issue. It was postmarked May 10, but it is necessary it reach us by the 10th of each month - HLK).

Richard Nichols, Rt. 1, Wayne, WV. 25570, May 17-- Recently we were in a meeting with the Beatrice, WV. congregation. This small congregation has been in existence for years, but only recently we have realized its being scriptural. As far as we are able to determine they have always observed the primitive New Testament pattern for worship. Prior to the meeting a man was baptized and during the meeting two ladies were baptized. Someone estimated that these were the first baptisms in 10 years for the congregation. The meeting was well attended. About 80 were present the first night. We owe a special thanks to the Bunner Ridge congregation for their continued attendance and support of the gospel in the meeting. Also St. Albans, Wayne, Huntington and Piney View were represented. We had visitors from the cups and class groups in Freeport and up at Harrisville. The people from the Hartley congregation attended some. They allow the women to read in the teaching and learning part of the worship. May 9-16 we were in a meeting with Linnville, Ohio. People from digressive congregations, Greasy Ridge and Pleasant Ridge were in attendance Monday through Saturday nights. On Friday night I preached on the subject, "Which Church of Christ Is Right?" and the crowd consisted of about half from the cups and class persuasion. Generally the sermon seemed to be well received. Several of the visitors came back on Saturday night. At present we are enjoying a visit in our home from Bro. Jimmie Smith and family. He is to begin a meeting with the Bunner Ridge congregation Friday, May 20. Also we are happy to have Bro. Nick Norton visit with us. He is travelling with the Smiths. Please pray for us. (Note -We are sorry this reached us too late for June issue. -HLK).

M. Lynwood Smith, Route One, Box 151, Wesson, Miss. 39191, --June 10. This is a very belated mention and I must apologize, but we would like to thank all who responded so kindly when Mama passed away from us last December. The love and concern was overwhelming, and we shall ever remember this kindness. I regret that mention has not been made in this journal; but be that as it may, we want to thank you all. My year has been busy and fast. After the New Year meeting at McAlester, I held a meeting at Mineral Wells, Texas, where Melvin faithfully tends the flock. This was

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

# OLD PATHS ADVOCATE

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

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

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No. 8

## "CHRIST ONLY OR CHRIST ALSO"

by Edwin S. Morris

Jesus requires of us that we dedicate our lives to His service. Some are willing to give up everything even life itself to follow Him. Others are willing to follow Him if they do not have to give up various things that seem to mean so much to them. The apostle Paul, in writing to the church at Corinth, said "and I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2:1-2).

Paul has pointed out in the preceding chapter that God had chosen things and persons which the world terms foolish, weak, base and of no account, in order to confute the world's wisdom and to overthrow its power. He now proceeds to point out that this harmonizes with the means used at Corinth when the Church was founded there. In vs. 1, excellency means elevation, pre-eminence, superiority; i.e. with distinguished eloquence or wisdom. It was God's will that a man of this character would bear his testimony to the Gentiles in order that salvation would be of God and not of human wisdom, learning or eloquence. He did not use the high flown style of eloquence which was so admired at Corinth. He declared only the testimony of God—i.e. concerning what God had done through Christ for the salvation of men.

In vs. 2, the word determined signifies the decision of the mind after due deliberation. Paul was completely satisfied that the gospel of God could make one wise unto salvation, therefore he determined to cultivate no other knowledge and to teach nothing but Jesus Christ and him crucified. Jesus Christ and him crucified would be the main stumbling block to the Corinthians. This he preached. This was Paul's fixed, deliberate, purpose when he came to Corinth. It was not a matter of accident or chance that he made Christ his great and constant theme, but it was his deliberate purpose. Notice the phrase "not to know." Paul resolved not to give his time and attention to the laws and traditions of the Jews; to their orators, philosophers; to the beauty of their architecture, etc., but to this only—making known the cross of Christ. This is our business. It matters not what are the amusements of society around us; what fields of science, of gain, or ambition, are open before us, the Christian is to know Christ alone and him crucified.

The young rich ruler had given up much to serve God but when Christ instructed him to go and sell what he had and give to the poor, he went away sorrowful (Matt. 19:16-22). How sad that even today we have those so interested in material gain they will forsake their duty to God to make gain. They will even forsake the assembly on the Lord's day.

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## WOE TO THEM THAT ARE AT EASE IN ZION

(Amos 6:1)

by M. Lynwood Smith

Thus the prophet banefully disconcerts the idlesome, leisurely life of God's people. "There must have been a great deal of luxury and effeminacy among the Israelites at this time; and, consequently, abundance of riches. This was in the time of Jeroboam the second, when the kingdom had enjoyed a long peace" (Adam Clark). Both Israel and Judah were enjoying a great prosperity and enlargement. The territory was increased and greater commercial advantages added to their material wealth.

But Amos, not a prophet by training but a shepherd and a dresser of sycamore trees, was divinely called to warn the people of the oncoming peril. He foresaw the revival of Assyria coming out of her present weakness into greater power, and that she should be the instrument in the fall of Israel as judgment upon her sin.

The disturbing thing was, his news would not disturb the people. They continued to relax in the luxurious manner described in this sixth chapter. "They leaned confidently on Zion: supposing that, notwithstanding their iniquities they should be saved for Zion's sake" (Adam Clark). "Those that are at ease may mean those who have no concern about threatened judgments, and who have no deep concern for the salvation of their own souls" (A. Clark). In other words, the dire words of the prophet could cause them little concern, for they were in Zion. God was going to regard them highly, regardless of their inactivity and transgressions, and keep them. This they thought. So they lived on "at ease in Zion". Yet, when the score was finally settled, we find that God poured out His judgment upon them, even as He has said, by the mouth of his humble and unpretending prophet.

Today in spiritual Israel, the church of the Lord, we see just the same condition existing. People are "at ease in Zion". Seems we think we are to be accepted of the Lord because we are in the church, regardless of how little we do for the church. There is just too much "ease in Zion". There is little activity among us for the Lord. We who oppose doing the "unscriptural" things are not too impressed by the "scriptural" things. About all some people concern themselves with is whether or not we are doing something unscriptural. To do something that is unauthorized by God will unfailingly bring condemnation upon us. But I would that we could become as worried and concerned about leaving undone the things that are authorized.

Some churches feel they have rendered a service outstanding when they have attended ten nights of a meeting. It is true this is noteworthy, but there is so much more to be done the year around. There are people at the office, factory, on the farm and in the store who might be a prospect for

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## BE NOT CONFORMED by Richard DeGough

My brethren, when I obeyed the gospel, it was taught, (and nearly all I knew), tried earnestly to live by spiritual principles taught in God's word. Over and over again, I listened to "faithful men" preach against sin and warn of the consequences thereof. I believed what I heard then was sound doctrine and I still believe it. To Titus, Paul said "But speak thou the things which become sound doctrine" (Tit. 2:1). While preachers and teachers proclaimed truth, I could understand the danger of indulging in evils, and too, I could see the bad influence it would have with sinners, and brethren. I was taught that no one would be converted without the pure Gospel or by an ungodly life. The truth was plain and forceful "Be not conformed to this world" (Rom 12:2). So, people would rejoice to be different from the world, and privileged to serve God, free from past sins, happy to accomplish the works of righteousness and be an influence for good. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven" (Matt. 5:16). The idea was always to glorify God, by living a Christian life. Peter said, "But as he which hath called you is holy, so be ye holy in all manner of conversation" (living) (I Pet. 1:15); again, "Having your conversation honest among the Gentiles, that, whereas they speak evil against you as evildoers, they may be your good works which they shall behold, glorify God in the day of visitation" (I Pet. 2:12). These scriptures make clear the necessity of godly living.

What were some of the sins preached against from the pulpits? Well I remember many things taught against for various reasons, all of them sound.

The hair of our sisters was to be long (I Cor. 11:15), because it was a glory to her, and given to her for a covering. Also, if she prays or teaches she must be covered (verses 5, 6). This was the Lord's way, I teach my daughters, and to my shock, here comes a sister with the "latest haircut style" telling me she doesn't believe what I Cor. 11 teaches, or as I have heard them say "I don't see it that way". To say that is to say nothing at all, since the Lord will have his word to be true, and what we think, or fail to see, doesn't change the Truth at all.

Another sin is that of immodest dress among our sisters and brethren. Our sisters wear pants and shorts instead of dresses or the like, while our brethren go in shorts or without wearing a shirt. Even when the clothing is made to distinguish man's clothing from the woman's, it is often immodest because it is worn too short or too tight, thus provoking "inordinate affection" or "evil concupiscence". Some things Christians must crucify along with other sins of the flesh, which Paul said were upon the earth. (Col. 3:5).

Allow me to quote from a sermon a man preached long ago about certain evils prevalent then, and may I add, NOW. He said, "Neon signs flicker 'Welcome' at places where red lanterns should warn 'danger here—keep out'. The public mixed swimming resort is the nursery of promiscuous conduct. The salacious movie is the doorway through which the slime and slush of Hollywood gains entrance to our parlors. The dance is the preparatory school of prostitution. Cardplaying is the kindergarten for gambling. Liquor drinking and cigarette smoking are first steps in the course which blunts the moral and spiritual sense of boys and girls. The woman or girl with a cigarette in one hand and a liquor glass in the other drops to zero in the eyes of any gentleman. (May I add, it works both ways—R.D.) The church that harbors all such within its membership, ceases to be a spiritual power in any community. Preachers who refrain from preaching against these evils, have either yielded to the line of least resistance or have been bribed by public sentiment or else popular practice has blunted their own spiritual perceptions, Thus, merrily we roll along."

It seems to me he was right, and sin has not changed, so why should the teaching and preaching against it stop? The sins mentioned above will no doubt be discarded by many as "hobbies", yet, they must come under the category or "wordly" or "spiritual" things. Where else can they be placed? On becoming a Christian we "put off" worldly things, as well as "put on" Christ Jesus (Gal. 3:27). In Rom. 13:14, Paul said, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lust thereof". Again, "And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24). What we put "off" is plainly shown to us by Paul when he says, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts" (Eph. 4:22). Unless we "be renewed in the spirit of your mind" (Eph. 4:23), and "be transformed by the renewing of your mind" (Rom. 12:2), how can we please God, or "Prove that which is that good, and acceptable, and perfect will of God"? It is very difficult, if not impossible to convince the sinner man he should "give up sin" while we practice the same before him. Hypocrisy has cut assunder the strong influence we otherwise could have before the world.

Often I hear the words Restoration or Renewal used to tell us we need to renew and restore First Century Christianity in spirit and worship... I know we always must contend for it, but what alarms me is that I hear less of restoring sound principles of godly living by refraining from sinful practices, and bad habits. While we teach one, we cannot neglect the other and expect our children to be sound in the faith. The words of John sound warning to us; "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:15-16). James says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

-Rte. 2, 1907 Tully Rd., Hughson, Cal. 95326

## MILLER-BAXTER DEBATE

There is to be a religious discussion between Bro. E.H. Miller and Mr. I.L. Baxter, Jr., at Richmond, Ind., Aug. 23-26. This will be held at Richmond Senior High School, Whitewater Blvd. and McGuire Hall, at 7:30 p.m. each evening. The discussion is being widely advertised and we anticipate large crowds.

The following propositions have been agreed upon:

Proposition No. 1— The Scriptures teach that in order for a person to be "born again" he must be baptized in water by immersion administered into the name of only one person, namely Jesus; and he must receive the infilling of the Holy Spirit. This infilling will be accompanied by speaking with other tongues. Affirmative: I.L. Baxter, Jr. Negative: E.H. Miller.

Proposition No. 2— The Scriptures teach that in order for a person to be "born again" he must be baptized in water by immersion administered into the name of 3 persons, namely into the name of the Father, and of the Son, and of the Holy Spirit: he will then receive the Holy Spirit, but this receiving the Holy Spirit will not be accompanied by speaking with other tongues... Affirmative: E.H. Miller. Negative: I.L. Baxter, Jr.

Proposition No. 3— The Scriptures teach that there are three separate and distinct persons or beings in the Godhead; God the Father, God the Son (Jesus Christ), and God The Holy Spirit. Affirmative: E.H. Miller. Negative: I.L. Baxter, Jr.

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## OUR DIVINELY INSPIRED REVELATION by Alan Bonifay

Secondly, we say that "the Book" is inspired. Literally the word inspired means, "God-breathed." That is, the result of the creative breath of God. However, in the world there are several meanings of this word "inspired," with reference to the Bible. All of the conflicting definitions can be reduced to essentially three. (1) Some say that the authors of the Bible were inspired all right, but no more so than was Shakespeare when he produced his greatest work or any other famous author in his best work. (2) Others appeal to the mechanical theory of inspiration which means that the authors were reduced to mere robots, resembling secretaries, or, even better, dictaphones. That is to say that the Holy Spirit dictated how, what and when they should write. The writers were not allowed to express themselves in their own style, or any other way. (3) While still others say that these authors were inspired in the verbal plenary form. This means that revelation or inspiration is that inexplicable power which God exerted by the Spirit in the minds of chosen men in such a way that the very words he wanted recorded were recorded. This does not negate the use of their own knowledge and judgment concerning their own particular style of writing. It does not say how far they used their minds and judgmental powers but only asserts that such use was superintended by God so that the final product said precisely and exactly what He wanted said.

Whatever method was used it can be most assuredly stated that these authors wrote the exact message that God intended we have. II Timothy 3:16 "All scripture is given by the inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect thoroughly furnished unto all good works." II Peter 1:20,21 "Knowing this first, that no prophecy of the scripture is of any private interpretation. For prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Brethren, we have no doubt abused and misused Verse 20 more than any other in the Scriptures. It does not mean that if my interpretation of the Scriptures is different from yours that mine is private and therefore invalidated. For, you see, whichever one of us thought of that scripture first in a disagreement would win the argument every time. It means that no scripture springs of its own unfolding or self-origination. For holy men of God spake as they were borne along by the Holy Spirit. Notice that Verse 20 tells us how prophecy did not come, and Verse 21 tells us how prophecy did come. The two verses cannot be separated without taking them out of context. Certainly, however, the Bible, itself, claims to be God-breathed.

Thirdly, we say it is a revelation. Literally a revelation is the uncovering of that which is hidden, a sweeping aside of that which keeps us from knowing tomorrow. Therefore, we speak of the Scriptures as an uncovering of God's "eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 1:10). Throughout the Bible, from cover to cover, there is one central theme. That theme is God's scheme of redemption. Even from man's fall God began to unfold His plan of redemption which he culminated in the sending of His own Son. I Corinthians 2:9-13 explains this concept of revelation very thoroughly. "But as it is written, eye hath not seen, nor ear heard, neither hath entered into the heart of man the things that God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit: for Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things

also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

The message is this: I cannot know what you are thinking unless you decide to tell me your thoughts. If you tell me what you are thinking then, and only then, can I say I know your thoughts. This is exactly the thought in these verses: Just as I cannot know your thoughts nor you, mine, no man can know the thoughts of God unless He tells us what they are, which He has done through the Word of God. This is not in any way to imply that here in the Bible we have all the thoughts of God for Isaiah 55:8-9 clearly states: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." But it is to say, simply, that we can know the thoughts that God has uncovered for us in His divinely inspired book.

Therefore it is, that we say the Bible is God's divinely inspired revelation to man. Its origin was in the mind of God; from thence it came unto us through the prophets and apostles and the Son of God. Notice Hebrews 1:1-2, "God who at sundry times and in divers manners spake in times past unto the Fathers by the prophets hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." The religion of the Bible thus announces itself, not as the product of men's search after God, but as a distinctively revealed religion. In fact, it announces itself as the revealed religion, and the only revealed religion. It sets itself over against all other religions which it pronounces them to be the productions of men and vain worship in Matt. 15:9.

In view of these fantastic claims of the Bible we must be able to defend them, and in defense of the Scriptures there are two major categories: (1) internal evidences and (2) external evidences. We will look briefly at a few of each.

God has given us substantial evidence that this book is His handiwork and none other. All we need to do is examine its contents for more than ample internal evidence. As for external evidences of this wonderful Word we need only accept the testimonies of science and history. (To be continued)

-420 Elysian Fields Rd., Apt. A-15, Nashville, Tn. 37211

Miller-Baxter Debate— (continued from page 2.)

Proposition No. 4— The Scriptures teach that there is only one person or being in the Godhead, namely Jesus, who is the Father, the Son, and the Holy Spirit. Affirmative: I.L. Baxter, Jr. Negative: E.H. Miller.

Those coming from a distance may contact Bro. John H. Roberson, Sr., 1650 South 5th St., Richmond, Ind. 47374, or other brethren in the Richmond area.

- Alton B. Bailey.

## UNUSED

A bright little boy once took the Bible from the table and turned its pages and said, "Mother, is this God's Book?" "Certainly," was the mother's reply. "Well, I think we had better send it back to God, for we don't use it here," said the little fellow.

## I SING

"More about Jesus would I know--" but I think one or two sermons a month is enough.

"Tell me the story of Jesus"--but make it short and sweet.

"To the work to the work"--but let someone else do it.

"Blest be the tie that binds"--but other ties are considerably stronger.



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## HERE AND THERE

First, let me express my appreciation for the excellent cooperation of preachers and brethren everywhere in sending material, good articles, etc. for the paper. Be assured we will use the articles as we have space. Remember, your material needs to reach us by the 10th of the month so we will have time to get it in the current issue.

We were so pleased at the good subscription list last month and it appears it will be even better this month. Again we ask our subscribers to renew promptly so your name will not have to be removed from the books and if you anticipate a move or change of address, please notify us beforehand to avoid delay in getting your paper and postage due on our part. We ask all to continue to mention the paper as you have opportunity and help keep the subscription list built up.

We continue to get letters of encouragement from all sections of the brotherhood expressing pleasure that the paper is back on schedule and offering to help in any way possible. Our sincere thanks to you all. Our thanks also, to the printers for an excellent job. We were very pleased with the appearance of the July issue.

It has been uplifting to me to get the good reports of the annual Sulphur meeting and my disappointment at not being able to be there. Lord willing, I hope to make it next year. May God bless our preaching brethren in the work they are doing and with so many young preachers now in the field and good reports of the work I feel the future of the church is in competent hands.

-Homer L. King

## Woe to Them that are at Ease in Zion—

(continued from page 1.)

salvation. Have we tried it? Jesus was always busy, ever on the job to speak of God's will. If He met a multitude or if He met an individual He failed not to bring to their mind the greatest theme in all the world.

There are many Christians who go to church everytime the church meets, but that is all they do for the Lord. There is a great need in rendering aid to the weak and helpless, the shut-ins and the poor and less fortunate ones. The reason why this is not performed, oftentimes, is because we have settled into our "ease in Zion". We visit with those we love and appreciate being in the company of for our own selfish

enjoyment. We ignore the hungry-hearted— those who could be encouraged with a visit or a kind word.

We sit down to our daily boards, which to some would seem like festive tables and eat our fill. Though we could look just a little, or really we would not have to look far, to find those who have not enough to quell the pangs of hunger. Often it is a common thing to hear prayers invoking God's richest blessings upon the widows and orphans and the needy. The thought is a dear one but oftentimes it seems we are expecting God to do all the caring. God has asked that we glorify His great Cause in the world by sharing what we have with our brethren or those who stand in need. Once an unbelieving man poked fun at the sincere faith of a little orphan girl— "If your God is so good and great, why doesn't He send you a bag of groceries?" "I 'spect He did, but someone forget to bring them," was her sweet reply. That is the trouble with so many of us, we "Forgot". We are too much in business for ourselves or we are at ease in Zion".

Then there are those who are so "at ease" they cannot brave the chill of a winter wind to attend the service on Lord's Day. Yet there are those who can and will do this but to expect them at the evening service is far too much. It is true they have time for everything in their community and city, but they cannot devote this much for the Cause they love (?) more than anything else in all the world. They must stay at home— and take their "ease".

-Rte. 1, Box 151, Wesson Miss. 39191

## EDITORIAL

### A NEW BOOK— THE ONE CUP FAITH by Ronny F. Wade

It looks as though something is about to happen that a lot of people thought impossible. For years, brethren who use individual cups, Sunday schools etc. etc. have predicted that the "one cup" people were on the way out and headed for certain extinction. But now we receive word that Bro. Victor Knowles of West Concord, Mn. is writing a book on THE ONE CUP FAITH: MEMOIRS OF A MOVEMENT. To merit such attention is to forever prove wrong those who claimed we were, as a people, just a passing fancy that would sooner or later become non-existent. Victor Knowles preaches for the West Concord Church of Christ, West Concord, Mn. and publishes a little paper: VANGUARD. It was in this paper that I first learned of the book. I quote from the paper as follows: "After three years of writing, your editor has submitted his manuscript for publication purposes. It will take around \$4,000 to have 1000 copies of the 208 page book (publisher's estimate) put into circulation. The book deals with the churches of Christ (a capella) that hold as a test of fellowship the matter of using more than one cup in the communion." Mr. Donald G. Hunt of the Midwestern School of Evangelism, Ottumwa, Ia. is quoted as saying regarding the book: "The author of THE ONE CUP FAITH: MEMOIRS OF A MOVEMENT has spent three years and much research in compiling this material. The research is reflected not only in the content and quality of the material but in the over 200 reference footnotes in the book." We look forward to reading this book. We do hope that the author has done sufficient research to adequately and correctly cover the subject under consideration. As soon as the book is available and we have had a chance to read and appraise it, we promise a complete review through the columns of this journal. We look forward to the task and hope all readers of the Old Paths Advocate will read and note carefully the reviews as they appear. You won't want to miss this, so if your subscription is about to expire, be sure and renew promptly.

-707 Pearson Dr., Springfield, Mo. 65804

(Note— Our article TEACHING THE WORD, beginning a study of women teachers will be continued in next issue.)



## HONOR ROLL

Please 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. The list is very, very good this month and we appreciate this so much. We encourage you to continue to work to increase the circulation of the paper. Please, check the following and report any errors to us immediately:

Clovis T. Cook- 33; Don L. King- 26; Ronny F. Wade- 19; Orvel Johnson- 6; Alton Bailey- 6; Susan Foster- 6; Mrs. A. S. Rollins- 6; Mrs. Charlie Warren- 5; Mrs. David Bossert- 5; John Spradley- 4; Mrs. Ovid Foust- 4; Albert Brown- 4; Johnny Elmore- 3; Jimmy Smith- 3; Bobby Pepper- 3; C. A. Smith- 2; Dona Waters- 2; Jewell Brown- 2; John Rose- 2; LaVern Lum- 2; C. R. Fancher- 2; Mark Bailey- 2; Cleta Garoutte- 2; B. F. Leonard- 1; Tim Berna- 1; Miles King- 1; Joe Hisle- 1; Phil Bray- 1; Russell Owens- 1; Wayne Thomas- 1; Ada Fields- 1; R. B. Modgling- 1; Wm. W. Stout- 1; Ruby Agnew- 1; James R. Stewart- 1; Carrie Lamb- 1; Earl Helvey- 1; Bessie Phillips- 1; John Stephens- 1; Clifton Wood- 1; Sybil Smith- 1; Vaden Morgan- 1; Ina Martin- 1; Carl Oettle- 1; Ricky Teeters- 1; Ray Pafford- 1; Daisy Hiltabidle- 1; Vernon Lash- 1; Rissia King- 1; Wm. Oxner- 1; L. Harold Coon- 1; John Saltkill- 1; L. C. Arnold- 1; Howard Roy- 1; Leslie DeGough- 1; Gladys Kenfield- 1; Mabel Bumgardner- 1; Olive Wilburn- 1; Charles Goodgion- 1; Larry Lay- 1; Boyd Kent- 1; Timothy Phillips- 1; Mrs. James Stout- 1; Grady Baldwin- 1; Richard Baze- 1; P. D. Coble- 1; Nellie McGee- 1; James Blake- 1; Mrs. J. D. Corson- 1; A. B. Taylor- 1; Luther Laird- 1; Claude H. Lewis- 1; James Albert- 1; Frances Kubena- 1; Marion Frank- 1; Henry Morehead- 1; James Sexton- 1; Hardie Lindley- 1; Ola Gentry- 1; Ken Millard- 1; R. W. Davison- 1; Burney Johnson- 1; Emmett Magar- 1; Shaleen Gosnell- 1; A. H. Cutter- 1; Francis Lance- 1; Stella Barnes- 1; L. G. Butler- 1; Mrs. Ellis Smith- 1; B. S. Rawls- 1; Claude Barnes- 1; Eric Gilstrap- 1; Robert Melton- 1; L. M. Crouch- 1; Mrs. Len Martin- 1; Bessie Fancher- 1; Laura Kelley- 1; V. O. Elkins- 1; James E. Morel- 1; George B. Futch- 1; T. E. Morris- 1; Eugene Kinser- 1; Total- 228.

**Christ Only or Christ Also—** (continued from page 1.)

Others will take on additional jobs, etc., and neglect their spiritual duties.

In 1 Tim. 5:6, they live in pleasure. This does not indicate grossly criminal pleasures; but simply means one who indulges herself in luxury, exciting sensual desires, pampering the body at the expense of the mind. She is spiritually dead: dead to virtue and religion. It is in contrast to the widow in vs. 5, who feels her bereaved condition and draws near to God. The widow who lives for pleasure is dead.

I heard a man not too long ago tell about a dream he had. He said their pastor was preaching his heart out and the people were just sitting there taking no heed. It was just going over their heads. They were not grasping his teaching. I have thought about this many times since. Oh, how many, many times has the word of God been taught to we who profess Christianity. Christian duties preached and explained over and over again. Yet it has never "soaked" in. Yes, people today know they are to go to church and worship on the Lord's day. Yet the real spiritual meaning of this assembly has never soaked in. Their minds wander, some even sleep, some have stayed up so late the night before enjoying pleasures, they cannot keep the mind on the service. Others spend their time gazing around, playing with the children, looking through song books and on and on we could go. What is the problem? It has never really "soaked in" what it means to worship God in Spirit and Truth.

The modernistic trends have taken their toll, too. Men with long hair, shaggy beards, slouchy dress, transparent clothing, social drinking, gambling, dancing, jesting, filthy

jokes; in general, talking and acting as those around them do. Again, the problem is, it has never "soaked in" what the true Christian life is. The women cut their hair, have their fancy hair-do's, gaudy and excessive expensive dress, immodest apparel as mini-skirts, short dresses and short skirts, transparent clothing and practically no clothing and talking and acting as those around them act and talk. Again the problem is that it has never "soaked in" what God's word teaches is true Godliness.

Until a person within himself makes up his mind that he is going to do exactly what is pleasing to God regardless of what society around him does, we will never inherit the Kingdom of Heaven and have eternal life.

-10520 N. McKinley, Oklahoma City, Okla.

## BOOKS AND TRACTS

### SERMONS & WRITINGS OF HOMER L. KING

Published in 1969, containing 220 pages; 81 sermon outlines, 7 sermons, and 31 essays. It contains autobiography and picture of Bro. King. Price: \$3.00 per copy. Order from Homer L. King, 1061 N. Pilgrim, Stockton, Cal. 95205.

### JOYFUL SOUNDS

New song book for 1976, a general purpose book with good combination of both old and new songs, suitable for every service of the church. Retail price: \$1.75; to churches: \$1.50 per copy. Order from Lynwood Smith, Rte. 1 Box 151, Wesson, Miss. 39191.

### THE OLD PATHS PULPIT

The book printed by Bro. Homer L. King 31 years ago has now been reprinted. It has been out of print for sometime, and many have searched in vain for a copy, It is reproduced completely with only a preface by Bro. King and M. Lynwood Smith. Price: \$4.50 per copy. Order from: M. Lynwood Smith, Rte. 1, Box 151, Wesson, Miss. 39191.

### THE CHURCH STILL IT STANDS

Compilation of sermons preached at the 1972 New Years meeting at Norman, Okla., all around the theme of "The Church-Still It Stands". Many of the preachers you know and love have sermons in it. Price: \$4.00 per copy. Order from: M. Lynwood Smith, Rte. 1, Box 151, Wesson, Miss. 39191.

### PREACHER'S ADDRESS LIST

List of preachers, their addresses and phone numbers as of June 1976. Compiled by Brethren Tim Berna and Lynwood Smith. Price: 25 cents plus 15 cents for postage and handling. Order from: Lynwood Smith, Rte. 1, Box 151, Wesson, Miss. 39191.

### THE CUP OF THE LORD

This tract by Bro. J.D. Phillips is now back in print. It is recognized as one of the most complete and authoritative booklets on this subject. Churches would do well to buy a supply for distribution in every community. Price: 50 cents each; \$5.00 per dozen; \$40.00 per 100, postpaid. Order from: Ronny F. Wade, 707 Pearson Dr., Springfield, Mo. 65804.

Let us live as people who are prepared to die, and die as people who are prepared to live.—James B. Stewart.

It is said that all things come to him who waits—but it is the man who goes after them who gets the pick!

You cannot be good without being good for something.

## OUR DEPARTED

**MINK-** Sister Lissie Mae Mink was born Sept. 11, 1917, in Rockcastle Co., Ky., and departed this life May 25, 1976, in Cincinnati, Ohio, after an extended illness. Those most sorrowful at her passing were her husband, Raymond; son, Arlie; daughters, Mrs. Christine Cromer, Mrs. Alene Richardson, and Miss Fay Mink; father, Andrew McFerron; brothers, William and Walter McFerron; and sisters, Mrs. Mary Barron and Miss Mattie McFerron. She is also survived by 12 grandchildren. A service in her memory was held at the meeting house in Blue Springs, Ky., where many friends, relatives and children in Christ had gathered for the occasion. She was numbered among the faithful in Sharonville, Ohio, where she is and will continue to be missed. I tried to speak of the hope we have in Christ to comfort the longing hearts.

- Barney Owens.

**ANDERSON-** Loyd A. Anderson, 69, of Lancaster and formerly of Temple, Tex., died May 21, 1976 in a local hospital. He was a retired employee of the Veterans Administration Hospital in Dallas. He was a member of the Boulder Dr. church of Christ in Dallas. He is survived by his widow, Mrs. Lloyd Anderson, Lancaster, Tex.; 2 sons, Loyd of Lancaster, and Dwight of Red Oak, Tex.; a daughter, Mrs. Shirley Staley, Irving, Tex.; 5 sisters, Mrs. Margaret Curtis, of Hico; Mrs. Julia Arnold and Miss Nan Anderson, both of Temple, Tex.; Mrs. Lena Spoons, Buckhorn, Tex.; and Mrs. Mary Rogers, New Port, Mich; 2 brothers, Edgar of Stephenville, Tex., and Avis of Irving, Tex.; also 4 grandchildren. Funeral services were conducted from Harper-Talasek Funeral Home in Temple, Tex., May 24, 1976. (Note- We are indebted for the above information to Bro. and Sister L.C. Arnold, Temple, Tex. Thank you. -HLK).

**KITSON-** Lena Iva Kitson was born Dec. 22, 1894 and died June 28, 1976. She obeyed the gospel quite early in life and was faithful until death. Although I was not acquainted well with Sister Kitson, I understand that in her earlier years her home was always open to preachers and their families. The funeral was conducted in the Mozier church of Christ, Mozier, Ill. I know she will be missed deeply by the congregation there and her many friends and brethren in Christ. (Note- Most of the preachers remember being in the home of Ralph and Lena Kitson in years gone by, I am one that enjoyed their hospitality when Bro. Gay and I first went to Mozier to do some personal work in that area. It was indeed a preachers home. -HLK).

-Richard Bunner.

**HOPKINS-** Dessie Lee Hopkins was born in Whitesboro, Tex., Oct. 7, 1888 and departed this life Apr. 5, 1976 in a hospital at Hobart, Okla., at the age of 87 years, 5 months, and 28 days. She came to Washita Co. at the age of 9 years with her parents. Aug. 16, 1912 she was married to Bunnie Oliver Hopkins at Port, Okla. He preceded her in death, along with a son, daughter, 2 brothers, and a sister. She is survived by 3 sons, 5 daughters, 2 brothers, 2 sisters, 33 grandchildren, and 51 great grandchildren. She was a member of the church for a great number of years, rearing a large family and many of them are members, also. I believe this speaks to her credit, to be able to rear such a family during the depression, the dust bowl years, and two world wars, this must have been difficult. Funeral services were conducted by the writer at 11:00 a.m., 2:30 p.m., with a card reading at 1:00 p.m. Apr. 7, 1976. There was also a short graveside service at Port cemetery. This was the largest funeral I have ever seen. The large company of friends and relatives indicated the respect for her. She must have been a wonderful person. The congregation at Sentinel, Okla., will mourn a great loss, and she will be greatly missed in the service of our King.

- Ron Willis.

**CORSON-** James D. Corson was born May 11, 1904 in Hastings, Pa., the son of Akey and Ann (Clark) Corson, and died May 29, 1976 at the age of 72 years. He leaves to mourn his passing his beloved wife Clarisa; 6 sons, James, Donald, and Thomas of Casper, Wyo.; Paul of Bainbridge, Ohio; and Jack, Linden, Pa.; 5 daughters, Mrs. Terry (Joyce) Adamson, Casper, Wyo.; Mrs. Robert (Edna Mae) Clark, Mahaffey, Pa.; Mrs. Leland (Shirley) Moore, Broomfield, Colo.; Mrs. Geo. (Alice) Bartels, Ft. Morgan, Colo.; and Mrs. Leslie (Alberta) Brigham, New Iberia, La.; 32 grandchildren and 13 great-grandchildren. Bro. Corson was a preacher of the gospel and a good personal worker. The family suffered loss as did also the church, for he will be missed by all who knew him. Many are indebted to this man because they heard the gospel from him. Many congregations are indebted to him for work in their locality. We offer our deepest sympathy to Sister Corson and the family. Funeral services were conducted by the writer and his grandfather, George Stiner.

-Raymond L. Stiner.

**LANE-** Jesse B. Lane was born July 7, 1910 and departed this life Dec. 3, 1975 at the age of 65 years, in Waco, Tex. He was baptized in the summer of 1933 at McGregor, Tex., and was a faithful member until death came. He loved the church and shared his life with all, with no selfishness, freely giving of himself to help others. He suffered much, suffering a heart attack in 1957 and again in 1959. In Dec. of 1973 he had extensive heart surgery in Houston, Tex. at Methodist hospital, then in Aug. of 1975 he was stricken with a fast spreading cancer which took his life. He is survived by his wife, 5 brothers, 2 sisters. The love and esteem with which many regarded him was demonstrated by the many beautiful flowers. Singing was by nieces and nephews. Services were conducted by Brethren Steven Holt and Wayne McKamie. (Note- We are sorry this was for some reason not reported in an earlier issue of the paper. We are indebted to Sister Lane for the above details. I had known Bro. Jesse for many years, and enjoyed many happy times in his home, singing together, which was one of his greatest pleasures. Our prayers and sympathy to the loved ones. -HLK).

**BORKERT-** Julia (Jones) Borkert was born in Geary County, Ka., June 22, 1919, and passed away at her home Oct. 24, 1975 at the age of 56 years, 4 months, and 2 days. She was united in marriage to Herman Borkert Aug. 22, 1938, and 2 daughters was born to this union, Linda and Kathleen. The family has resided in the Muncie area for the past 18 years. Julia was a member of the Cancer Assoc. of Wyandotte county, for 15 years a volunteer worker, always willing to give her services whenever needed. She leaves to mourn her passing, her husband, Herman of the home; 2 daughters, Mrs. Linda Dame, Tonganoxie, Kan., and Mrs. Kathleen Criswell, Byhalia, Miss.; her mother Mrs. Lucy Jones, Kansas City, Mo.; 7 brothers, Irving of Sapulpa, Okla.; Harley and Byron of Kansas City, Mo.; Joe and Leland of Orrick, Mo.; Calvin of England, Ark.; and Hirman, Excelsior Springs, Mo.; 3 sisters, Mrs. Mary Piper and Mrs. Alta Bossert, Kansas City, Mo.; and Mrs. Leola Crawford, Carthage, Mo.; 7 grandchildren, and a host of nieces, nephews, and friends. Services were conducted from the church of Christ, 7900 Kan. Ave., Kansas City, Kan., Oct. 27, 1975, with Bro. Chester King officiating. (Note- We are indebted to Sister Alta Bossert for the above information. Thank you. -HLK).

The man who is always finding fault seldom finds anything else.

An angry man opens his mouth and shuts his mind.

## CHURCH DIRECTORY

The following should be added to your directory:

Florida, Tampa -(Hillsborough County) Nebraska Heights church of Christ, 921 109th Ave. East -1 Block off Nebraska Ave. Lord's day morning 11:00 evening at 5:30. Contact; Ray Meredith, Box 54, Grays Highlands, New Port Richie, Fla. 33552. Phone - 1-813-856-4563; Earl Moore, 510 S. Larry Circle, Brandon, Fla. Phone: 1-816-689-7903.

## OPA ON MICROFILM

I have available a complete copy of the Old Paths Advocate on microfilm which I can duplicate for anyone that would like to have a copy. This also includes the Truth, a paper edited by Bro. H.C. Harper. The cost of duplication is \$42.00. If you are interested, contact me at 1711 Hudson Rd., St. Louis, Mo. 63136.

- Richard Bunner.

## OPA IN BOUND VOLUMES

Please, may I have your help in getting the Old Paths Advocate in volume form? I knew the odds when I started this but am not willing to give up. Brethren need to see what was taught in past years and what is taught now. Let us not neglect our responsibility. Let me hear from you if you are willing to help. Contact: Howard E. Roy, 1750 Monroe Ave., Huntington, W. Va. 25704.

## MISSOURI LABOR DAY MEETING

The congregation located at 85th and Euclid Streets in Kansas City, Mo., wishes to announce we will be hosting the annual Missouri Labor Day meeting, beginning Sept. 1 and continuing through Sept. 5, with Bro. Don McCord conducting. Brethren Ron Alexander, Tommy Shaw, and Ronny Wade will also be participating in the meeting which is to have major emphasis on the duties and responsibilities of the individual as well as the church. Lord's day afternoon has been set aside for short talks by other preachers and guest speakers present. Our desire for this meeting is that all might be strengthened and encouraged in the things God would have for His people and His church. We look forward to a very good meeting and encourage everyone in the Midwest to make plans to attend. For further information contact: John Pruitt, 6628 E. 13th St., Grandview, Mo. 64030 or Wallace Lea, 9225 Sturgeon Dr., Overland Park, Kan. 66212.

- John D. Pruitt.

## ROLLA, MISSOURI

Efforts are being made to establish a congregation in Rolla, Mo. Do you know anyone living in or near this place? Rolla is located midway between St. Louis and Springfield on I-44. The University of Mo. has a campus here and for this reason and many others a congregation is desirable. Please send names and addresses to Ronny F. Wade, 707 Pearson Dr., Springfield, Mo. 65804.

## PREACHER NEEDED

The Garden's Edge church of Christ, Wichita Falls, Tex., is interested in locating a preacher who would be willing to move to Wichita Falls to work with the church. If interested, please contact the writer at 5 Gloria Circle, Wichita Falls, Tex. 76309.

- Ted Warwick.

Man is not truly man until he is God's man-- John A Mackay

## WHY I'M NOT A MEMBER OF A DENOMINATION by Billy D. Dickinson

Many times I have preached on the subject of "Why I'm A Member Of The Church Of Christ." I suppose that almost every Church of Christ preacher has a sermon on this topic or something similar to it. The purpose of such a lesson is to point out the scriptural reasons why one should be a member of the Church of Christ. But the purpose of this article is to point out why I am not a member of a denomination. Let us notice some scriptural reasons why we are not a member of some denomination while we are a member of the New Testament church.

Our subject suggests two things: First of all, it implies that the New Testament church is not a denomination. I am willing to affirm that the Church of Christ or the New Testament church is not a denomination. As a matter of fact, it is neither Jewish, Catholic, nor Protestant! The Church of Christ is not Jewish because it consists of more than just Jews. Regardless of one's nationality, when one obeys the gospel he is added to the church, be he Jew or Gentile. Neither is the Church of Christ Catholic. The Lord's Church existed long before the Catholic Church did. The New Testament Church was established in the year of 33 A.D. in the city of Jerusalem according to Acts 2. But according to history, the Roman Catholic Church began in about 606 A.D. in the city of Rome- the wrong time and place! The Lord's Church was the result of the Lord's will and the preaching of the gospel while the Catholic Church was the result of a great falling away according to II Thess. 2:3. But also, the New Testament Church is not Protestant. The church existed long before any protestant groups. NO, THE CHURCH IS NEITHER JEWISH, CATHOLIC, OR PROTESTANT!!! But secondly, our subject suggests that a denomination is not the New Testament Church! Denominationalism simply does not fit the pattern of the church described in the Bible. The word "church" is used in two senses in the Bible. It is used in a local and a universal sense. When the word "church" is used in a local sense, it simply refers to the saved in a given locality such as the "seven churches of Asia." These were simply local congregations of the Church of Christ. They were not different denominations because they were the same in every way- name, worship, and doctrine. But the word "church" is also used in a universal sense in referring to all the saved. When one obeys the gospel he is added to the church universal or the one body of Christ according to Acts 2:47 and Eph. 4:4. And it then becomes his responsibility to identify himself with a faithful congregation and work with them for the cause of Christ. THE POINT IS: Denominations do not fit in either of these two categories. Because a denomination is too large to be a local congregation and yet too small to be the church universal. The words of Jesus, then, should serve as a warning to us: "Every plant, which my heavenly Father hath not planted, shall be rooted up." With these things in mind, let us notice some reasons why we are not a member of a denomination.

FIRST OF ALL, I AM NOT A MEMBER OF A DENOMINATION BECAUSE OF THEIR UNSCRIPTURALNESS. By the term "unscriptural," we simply mean "anti-scriptural." In other words, they are opposed to the Bible and the Bible is opposed to them. The word "denomination" does not even appear one time in the New Testament. In the Bible we find no denominational names or when any denomination began or how to become a member of one. But we do read of "my church" (Mt. 16:18), "the church" (Acts 8:1), "The churches of Christ" (Rom. 16:16), and "one body" (I Cor. 12:13). What denomination was Paul a member of? Peter? The other Apostles? Were there twelve different denominations for the twelve Apostles

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Why I'm Not a Member of a— (continued from page 7.) or were they all members of the same church? What about the three thousand that obeyed the gospel in Acts 2? Were they members of different religious bodies? Did they wear different names? Did they uphold different beliefs? NO! Why? Because the Bible says in Acts 2:42, "They continued stedfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." Paul didn't teach one thing and Peter another. But they all taught and practiced the same thing because they were all following the same Christ. Unity is the result of following Christ while division is the result of following men! If we will obey the same thing that they did, it will make us what they were— **NEW TESTAMENT CHRISTIANS, NOTHING MORE OR LESS.** When one obeys the gospel, the Lord adds him to the church he bled and died for. The Bible says in Acts 2:47, "And the Lord added to the church daily such as should be saved." The Lord did not die for some denomination and neither does he add one to a denomination. They exist without divine approval. Therefore, we must conclude that they are unscriptural, to say the very least.

**SECONDLY, I AM NOT A MEMBER OF A DENOMINATION BECAUSE I BELIEVE IN UNITY.** Denominations perpetuate division. They keep people apart and make a mockery of Christ's prayer for unity in Jno. 17. Jesus prayed, "That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (Jno. 17:21). There will never be religious unity until everyone is willing to come back to the Bible and forsake all human names, traditions, and opinions. And when that happens, all denominations will become a thing of the past and everyone will be members of the Lord's Church like it was in the beginning before people became dissatisfied with the word of God. I believe in unity; and therefore, I refuse to be a part of something that causes division. Paul wrote, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (I Cor. 1:10).

**LAST OF ALL, I AM NOT A MEMBER OF A DENOMINATION BECAUSE THEY CANNOT OFFER SALVATION.** This is a great difference between the New Testament Church and a denomination. While they themselves admit that one does not have to be a member of a denomination in order to be saved, one does have to be a member of the Lord's Church in order to be saved. This is what the church is— the saved. In Eph. 5:23, Paul explains that Christ is the saviour of the Church. Again Paul explains in Eph. 2:16, "And that he might reconcile both (Jew and Gentile) unto God in one body by the cross." The Church is the only institution that we have through which and by which we can glorify God. **"UNTO HIM BE GLORY IN THE CHURCH BY CHRIST JESUS THROUGHOUT ALL AGES, WORLD WITHOUT END. AMEN."** (Eph. 3:21).

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Man without God is a beast, and never more beastly than when he is most intelligent about his beastliness.—Whittaker Chambers.

Many men who like to talk of finding God in nature rather in church, go hunting for Him with a rod and reel or a gun.

"I am not the rose," says the Eastern proverb, "but I have been with the rose, and therefore I am sweet," so he who has the Rose of Sharon in his bosom will diffuse its fragrance.—Selected.

## **CENTRALIZATION OF CHURCH FUNDS: AND THE OVERSIGHT OF MISSION WORK**

by Jimmy Smith

(I submit the following articles by request of some after the December study in Oklahoma City, I do not claim originality on a great portion of this material).

Perhaps no other N.T. principles have been so often and ably debated, orally and in print and so scripturally established and generally agreed on by so many preachers and writers as that the local congregation is the only divinely authorized institution or voluntary association in which, or through which, the Lord's work can be done. I believe these principles have for so many years been so fully believed to be scriptural, that to violate them in teaching or practice would be tantamount to violating plain declarations of the word of the Lord. (Though you may not have read much on the subject in recent years in the OPA, yet there was a time when the issues were live and the truth well defended in this paper).

### **I. THE CHURCH IS A DIVINE PLAN EXECUTED.**

A. The church is a tabernacle which the Lord has pitched and not man. (Heb. 8:1-5). God is the divine architect and Christ is the builder. (1 Cor. 3:9-11). The church is the fulfillment of God's eternal purpose (Eph. 3:8-11; Col. 1:23-28). Foretold by the prophets (Isa. 2:2-5; 28:16; 1 Pet. 2:5-10). Christ promised to build it. (Matt. 16:13-20). The church is in existence (Acts. 2:47; 5:11; 11:26).

### **II. THE FUNCTION OF THE CHURCH IS UNDER DIVINE AUTHORITY AND SUPERVISION.**

A. Christ is the Head over all things to it (Eph. 1:21-23). God has arranged the body to please Him (1 Cor. 12:24-28).

B. The Apostolic office constitutes the supreme court in the church and it is bound by their decisions (Matt. 19:28); (2 Thes. 3:6-7, 14).

### **III. THE AUTHORITY OF THE LOCAL CHURCH.**

Autonomy means self-government. God gave to the congregation the right of self-government. Each local church is subject to Christ and His authority alone. This right of self-government depends in its actual application upon two other scriptural principles characteristic of each church of Christ: The principle of the independence of each church and the equality of all the churches of Christ.

A. Christ gave his Church a Congregational form of government. "Elders in every church." (Acts 14:23). These elders were within the local church and ruled over its affairs in harmony with the will of Christ (Acts. 20:28; 1 Pet. 5:1-4). These elders, bishops, or pastors over each local church had jurisdiction only over the flock "among them" or over which they had been made "bishops". They could extend it no further by divine authority.

This divine arrangement specified by the authority of Christ through His apostles excluded all other organizations or forms of government for directing or overseeing the affairs of the churches of Christ. They had nothing larger than the local church and nothing smaller than the local church. (We'll note the confines of their authority at length later in these articles).

### **IV. THE CONGREGATION WAS THE ONLY MEDIUM THROUGH WHICH THE NEW TESTAMENT CHURCH FUNCTIONED IN THE PERFORMANCE OF ITS MISSION.**

A. Each congregation did its own work under the supervision of its own elders. The local church sent out preachers (Acts. 11:22). The local church supported preachers laboring in new fields (Phil. 4:15-18; Phil. 1:4-7). The local church made up its own funds for benevolent work (1 Cor. 16:1-3; Acts. 11:27-30). The local church selected and sent its own messengers with its funds for the work to be done (1 Cor. 16:1-4; 2 Cor. 8:4-6, 16-21). The messengers of the local church making the contribution delivered the contribution

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**Centralization of Church Funds—** (continued from page 8.) entrusted to him to the elders of the congregations where the relief was needed (Acts. 11:30). (Notice this was not a created need. In other words, they did not create a local program that was larger than they could ever handle in the first place and expect money sent from other churches. Such as some brethren do with buildings, etc.?? This will be dealt with at length later). There is nothing which God has ordained that the church should do which cannot be carried out through the organization which God has given it—the congregation. There is no attribute of the church as the body of Christ which the local church does not possess. The congregation built after the divine pattern is perfect and complete.

**V. THE CONGREGATION WAS THE ONLY MEDIUM THROUGH WHICH THE CHRISTIANS OF THE NEW TESTAMENT AGE FUNCTIONED IN ACCOMPLISHING THE MISSION WHICH THE LORD ASSIGNED HIS CHURCH.**

Paul associated himself with the congregation at Jerusalem (Acts 9:26). Fellowship with the church in its work necessitates working in conjunction with other members of the congregation (Rom. 12:4-5). Each congregation has the right to refuse fellowship in its work and worship to any unworthy individual (1 Cor. 5: 1-13, 2 Thess. 3:6-7, 14-15). Individual members of the congregation were held responsible for enabling the congregation to do its work (Eph. 4:16).

**VI. THERE WERE NO INTER-CONGREGATIONAL ALLIANCES AMONG THE N.T. CHURCHES BUT EACH CHURCH DID ITS OWN WORK UNDER THE DIRECTION OF ITS OWN ELDERS.**

The Jerusalem congregation took care of its own needy within the framework of the congregation itself (Acts 2:44-45; 4:32-37). "Wherefore look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." (Acts. 6:3). Thus from among their own members were men selected to attend to the care of the needy in this congregation.

Several churches supported Paul while he preached at Corinth (2 Cor. 11:8). Each church sent directly to Paul by its own messenger as did Philippi (Phil. 4:14-18). There is no indication in the divine record of it being done any other way.

The churches of Macedonia, Achaia, and Galatia sent to the relief of the "poor saints at Jerusalem" when the need was so great that the Jerusalem congregation could not meet it (Rom. 15:25-27, 31). This benevolence was sent to Jerusalem. It was sent by the messenger (individual) selected or chosen by each church (1 Cor. 16:3-4; 2 Cor. 8:16-24). There was no pooling of funds in this case; and no combining of funds under centralized control existed in N.T. days. The funds were administered where they were sent by the elders of the local congregation where the need existed (Acts. 11:30). (To be continued).

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**THINGS YOU WON'T REGRET**

Doing a kind act.  
 Keeping your temper under insult.  
 Refusing to listen to malicious gossip.  
 Not mailing that cutting, unkind letter.  
 Getting up everytime you fall.  
 Trying always to better your best.  
 Holding to your purpose when others insisted you were on the wrong track.  
 Keeping faith with yourself at any costs, and holding fast to your ideals.

-Anonymous.

**ORIGIN OF MAN  
 by Bobby Pepper**

The question of the origin and nature of man has been eluded because some are so recalcitrant that they are willing to renounce what God has revealed to man in the Bible. It is astounding to see how man is so easily taught in a way that is erroneous and how indolent he is when it comes to things God would have him believe. The Bible teaches us that faith comes by hearing the Word of God (Rom. 10:17). Also those that refuse to hear shall be destroyed (Acts. 3:22, 23).

The Scriptures teach that man is a created spirit in vital union with a material organized body. We read in Gen. 2:7 that "The Lord God formed man of the dust of the ground, breathed into his nostrils the breath of life and man became a living soul." Here are two distinct substances or principles, one material, the other immaterial. They are different from each other. They are not identical, the soul is not material nor the body spiritual. How the union is made we do not know. The soul acts upon the body and the body acts upon the soul but when the soul leaves, the body dies.

The body bears the image of the earthly. It is bone of bone, muscle of muscle, nerve of nerve of the animal creation. It has the brute passions. The Bible everywhere asserts that the body is something apart from the soul. It speaks of it as "a garment" or "a tabernacle" which man puts on and in which he dwells. It is earthly and returns to the dust whence it came (2 Cor. 5:1; Ecc. 12:7; Matt. 6:25).

The soul has a reality not derived from the body, it is a distinct substance. The spirit does not die but is immortal. In the Old Testament, God is not the God of the dead but of the living. Paul, in I Cor. 15:35-54, advances an elaborate explanation and argument with regard to the relation of the body and soul in their relation to the resurrection.

Man made in the "image of God" (Gen 1:26), was certainly not made in His bodily image for God is a spirit (John 4:24). He must, therefore, have been made in His spiritual image and in the likeness of His intellectual and moral being. It is in the intellectual and moral qualities that man is the superior of all the brute creation. In and through these he becomes master of the forces of nature and causes them to do his bidding. Again, in and through these endowments, he is a responsible being and can commune with God.

**UNITY OF THE RACE**

The Bible claims that all men are of one blood and of the same order of creation and hence contends for the unity of the race (Acts 17:26). Christ died for all men. We are to preach the gospel to all nations of people (Matt. 28:19). It is certain that all men have the same faculties or understanding, reason, conscience, will, instincts and feelings. They all have guilty natures and need redemption. They all have a capacity for religious instruction and culture. As all have sinned, they all need Christ who came to offer Himself a redeemer for all men.

**FIRST STATE OF MAN**

Was the first man savage or civilized? Did he start from a low or high plane of intelligence? What was his first state? Many shrewd guesses have been made, it is difficult to get at the facts. It is easy to construct a theory. Evolutionary science, while by some is supposed to overturn the Genesis' account of man's origin, has not presented us with a picture of the condition of man when he passed out of the purely animal stage into the possession of reason, conscience and religion.

The Scriptures claim that man started from a comparatively high plane of intelligence. For example, Adam the first man had reason, intelligence and a moral sense. He was capable of knowing God and talking with him. God gave him directions what to do and what not to do. Adam had a conscience and distinguished between right and wrong.

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**Origin of Man—** (continued from page 9.)

He confessed and knew he had sinned before he was driven from Eden (Gen. 3). He had language and a knowledge of natural history for he gave names to the beasts of the fields and to the fowls of the air (Gen. 2:19-20). That he was not savage is proven from his occupation as a gardener (Gen. 2:15).

Adam was turned out of Eden for a moral fault. There have been successive ages of high civilization followed by periods of decadence. The cause has been easy to find in a lack of morality. The nations have fallen because they have forgotten God.

The prophets of The Old Testament predicted the downfall of nations by reason of sin. Israel and Judah went into captivity because of sin. The foe of all progress is disobedience of God's laws. The object of God's law is to make men pure and holy. The great lack in the world is not intelligence but righteousness and likeness to God in His aim and desires. Everything in the Bible is made to bend to this end. To attain this is the chief thing in life, to miss it is to miss everything. The way to this higher life is shown through Christ. He says, "He that abideth in me, and I in him the same bringeth forth much fruit; for without me ye can do nothing" (John 15:5). "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in His love" (John 15:10)

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C. A. Smith, 810 N. W. 6th, Andrews, Tex. 79714, June 20.- The work here is going quite well. There is no end to what can be accomplished when brethren set their heart and head to it. We are looking forward to the annual meeting at Sulphur. Here are two renewals to the paper, OPA. Let me know if I can be of help in anyway.

Wm. Oxner, 3225 N. 29, Waco, Tex., 76708, June 12.- We have just returned from Bluffs Trail, a meeting for young people near Kerrville, Tex. Brethren and sisters from San Antonio are to be commended for that work. Three hot meals each day for 8 days for about 130 people is work, and supervising the young in enjoying healthy games. Bro. Charles McKamie and wife are wonderful examples, and dedicated to the work.

J. E. Ndelema, Madzulo, Post Office Box 3216, Salisbury, Rhodesia, Africa, May 24- Apr. 16-18, we had a big meeting, with 550 present. Brethren Helwig and D. Smith gave us strong preaching. God's work is going forward with spiritual power. Even our old branches are growing big, and we are having some new ones. A total of 86 were baptized this year. We ask your prayers in continuing, we you know in Rhodesia now we have hard times. I do not forget Brother Jerry Cutter, may the Lord bless him, and this applies to Brethren Ron Courter, Garrison, Kramer, and all in the United States who are in Christ Jesus.

B. F. Leonard, 815 W. 3rd St., Huntington, W. Va., 25701, July 6.- En route to the meeting at Sulphur, Okla., I preached at Brazil, Ind., to a fine audience, and enjoyed being there again. Sulphur meeting was wonderful, with excellent singing and splendid preaching. There were over 1000 in

attendance at one of the services. Our Labor day meeting with Bro. Lynwood Smith will start Aug. 31st, instead of Aug. 30, please make note. We will be looking for you.

Gene Welshons, 204 N. 4th Ave. W., Newton, Iowa, 50208, July 8.- The meeting at Sulphur was so enjoyable this year, Brethren Bonifay and Elmore did a good job conducting it. It was uplifting to be with so many preaching brethren. God bless all for their labors. The church here at Newton is moving along well. A sister from the digressive church recently took her stand for the truth. Also my niece and husband and 4 children are attending and we have hopes they will soon obey the gospel. We plan to do some door to door work, handing out tracts, etc. It is a big job, but the only way to go. We must let our light shine out through Christ. The churches of Christ salute you (Rom. 16:16).

Jerry Harris, 3013 E. Lockett, Flagstaff, Ariz., 86001, July 9.- We moved here in June to work with Roger and Don Stone in building a strong church in northern Ariz. This is a very beautiful area in which to live, the people seem friendly, and we anticipate a good work. We enjoyed the Sulphur meeting this year. No other place could a family find better Christian fellowship. Should you know of anyone living in this area we would be happy to have their name and addresses so we can contact them. If you are traveling our way plan to stop and worship with us. May the Lord bless His people and work everywhere.

Jackie C. Lee, 2428 North St., Ceres, Cal., July 6.- The Sulphur meeting has just ended. It was a spiritual feast for all and the largest crowd since I have been attending. We certainly look forward to next year with the anticipation of an even better meeting. I have had the privilege of visiting in the homes of Bill Verner and Jerry Dickinson, at McAlester, and Ron Willis, at Sentinel, Okla. We have learned to love and appreciate all these brethren for their labors and works of love. We hope to have more to report about my plans to leave my secular job by the time our next field report is due. Love to all the faithful. Pray for me.

Edwin S. Morris, 10520 N. McKinley, Oklahoma City, Okla. 73114, June 15.- We were privileged to preach on Lord's day morning for the Fossil Creek congregation in Ft. Worth, in April. We enjoyed seeing the brethren there again. Last Lord's day morning we spoke at NW 21st here in Okla. City. Other than these two services we have been at services at Edmond. We feel we are making progress there. We enjoyed very much hearing Don King at NW 21st during his meeting there. In this day it is so comforting to know there are younger preachers that preach the gospel forcibly and have not drifted away from the true teaching. Don is true to the Word in his teaching. Greetings to all of like precious faith.

Mark Bailey, 1220 S. 5th St., Denison, Tex. 75020, July 6.- The work here is going well, with some outside interest shown, for which we are thankful. We have several home studies mostly with those from the cups church. It seems the majority of them have never even thought or heard of using only one cup, and are simply blind to the truth. We pray good results may come from these studies. June 20-27, it was my pleasure to work with Brethren Jerry Dickinson and Miles King in a mission meeting in Spencerville, Okla. Outside interest was good and we appreciated the brethren who drove a distance each evening to help with the meeting. The meeting at Sulphur went very well this year, Brethren Johnny Elmore and Alan Bonifay did an outstanding job in conducting it. Please pray for us in the work of the Lord. Here are 2 subs.



Ronny F. Wade 707 Pearson Dr. Springfield, Mo. July 7- The meeting at Twelvepole, near Huntington, W. Va. closed with one confession of faults. We had large crowds each night with excellent cooperation from surrounding congregations. We have just returned from the annual meeting at Sulphur, Ok. as usual we enjoyed it very much. Crowds were large and the association with other Christians uplifting. We look forward, Lord willing, to meetings at Little Rock, Ark. July 17-25; New Salem near Brookhaven, Miss., July 30-Aug. 8; and McBride near Lebanon, Mo. Aug. 12-15. Please notice our announcement elsewhere in the paper about Rolla, Mo. and if you have information that would help, share it with us.

Ron Jordan, 1446 Mithcell Ave., Escalon, Cal. 95320, July 7. -The Sulphur meeting has come and gone, and I believe all who attended were built up in the "most holy faith", and should have left the meeting with a desire to do more for the Lord. I am grateful to the congregations who asked me to speak for them- Ada, McAlester, and Wynnewood, Okla., and pleased to have Brethren Carl Johnson, Jerry Dickinson, and Juadon Norton in attendance at these places. They were a great help and have a big influence on my desire to preach the gospel. Doris and I were happy to visit in the homes of Brethren Jerry Dickinson, Carl Johnson, and Paul Pope. We will never forget their kindness. May God bless them. I appreciate Bro. Don McCord for his work and labor with the OPA in years gone by, we all owe Don a special thank you for all he has done. May God help those who are in charge of it now. Please pray for us.

Don L. King, 41931 Chadburne, Dr., Fremont, Cal. 94538, July 7. -We are presently about midway in a series of meetings at the Lee Summit church of Christ near Lebanon, Mo. I attended this congregation as a child and lived nearby. We are really enjoying the meeting, crowds are very good, with nearly a full house every service. We have had Brethren Clovis Cook and Ron Alexander with us so far, as visiting preachers. We anticipate others to be in attendance before the meeting is over. The weather in the Ozarks is wonderful, I have never seen it so cool and pleasant at this time of the year. We have a fine place to stay in a nice motel provided by the brethren. Our next effort will be with the brethren in West Chester, Ohio, where we once lived and worked with the church. We look forward to being with them in a meeting. Lord willing, we are to preach in Springfield, Mo., July 14. We look forward to that. We ask your prayers in our behalf as we travel this summer. May God bless His own.

R.B. Roden, 112 Kelly Dr., Moore, Okla., 73160, July 10. -I was in a good meeting in Norco, Cal., baptizing two, and the congregations of that state were good to help. It was good to work with the preachers and teachers of that area. There were other confessions after the meeting closed. While in Cal., I preached one night each at Visalia, Porterville, and Corcoran. I was glad to have my wife with me on this trip. We plan to return to Cal. in March of next year. In April I was in a meeting at Albuquerque, N.M., my first time to be with these brethren. They are good people with which to work. During June and July I have been working with the church here at home. We look forward to our meeting July 23-Aug. 1, with Bro. Johnny Elmore. There is much to do in this area, and we are thankful for the opportunity. It keeps us busy taking care of leads we develop. We ask the prayers of the saints. The wife is some better, but we need your prayers in her behalf.

Alan Bonifay, 420 Elysian Fields, A-15, Nashville, Tenn. 37211, July 9. -Our annual 4th of July meeting in Sulphur, Okla., was in my estimation an unqualified success. I thoroughly enjoyed assisting Bro. Johnny Elmore in the

direction of the meeting. I will be forever indebted to Johnny for all the help and encouragement he has given me in my few years as a gospel preacher. The meeting was conducted very smoothly, and that was due primarily to the excellent cooperation of all the preachers and everyone who participated. We certainly hope you enjoyed it as much as we did. Our prayer is that next year's meeting will be an even greater success. Our meeting schedule has changed since my June report. I am to be at Fair Oaks, Cal., July 9-18; Flagstaff, Ariz., July 19-25; Kennewick, Wash., July 28 -Aug. 1; Atwater, Cal., Aug. 6-15; Bakersfield, Cal. (Truxton Ave.), Aug. 20-29. We hope you will be able to attend one night or more of these meetings. Shortly before we left Nashville, Bro. Ronny Wade conducted an excellent meeting for us, one was baptized into Christ. God bless you all. I might add, that I for one am greatly pleased with the new direction and arrangement of the Old Paths Advocate.

Johnny Elmore, 419 K. St. S.W., Ardmore, Ok. 73401, July 7 I have just returned from the Sulphur meeting, during which some 71 preachers were in attendance, 67 of whom preached. One night over 1,000 people were counted. The singing, out of the new book JOYFUL SOUNDS, was superb and the cooperation from everyone was excellent. I enjoyed working with Bro. Alan Bonifay during this meeting. There were eleven confessions of faults. May 29- June 6, I was in a meeting with the church at St. Albans, W. Va. I enjoyed seeing all of them again after nine years. June 13-20, I preached at regular services and conducted a short singing school at the Twenty-First Street congregation in Oklahoma City. On June 25th, I baptized a lady who had been watching our telecasts over KXII-TV, and had studied Bro. Ronny Wade's correspondence course. To God be the glory! I remind readers that I will be at Piedmont, Ala., Aug. 8-15, at Temple, Ga., Aug. 22-29, and in the Labor Day meeting at Columbus, Ga., Sept. 1-6. It is encouraging to see the Old Paths Advocate back on schedule and doing well and I commend Bro. Homer L. King and his helpers for their efforts.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., 65804 July 6-I recently conducted a gospel meeting with the brethren who meet at Walnut Grove, Ky. It was my first time to preach in Ky., and I met many new brethren. I also met others that I had known in other years in other places, including Tom Murphy and his wife. It had been several years since we had seen them and it was nice to talk about old times. We had a lot of visiting brethren from that area, and also from the Cincinnati, Ohio, part of the country, too many to mention by name. The last Lord's day of the meeting the congregation that meets at Blue Springs, Ky., had their evening services early and I preached for them and then they went to Walnut Grove for the last service. It was a treat, and we were treated very nice, and ask to return for another effort in the future. We have just returned from another wonderful meeting over the 4th of July at Sulphur, Okla. I preached at Moore, Okla., Lord's day morning July 4th and enjoyed the nice service these brethren had. One young lady was baptized. It is gospel meeting time here in the Ozarks, and there will be plenty places to attend meetings in these parts for the next few months.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga., 30240, July 7. -Our June meeting here in LaGrange with Bro. Joe Hisle was a very good one, with the best outside interest than in any meeting for some time. Our young people did an outstanding job putting out advertisements and knocking on doors. As usual, Joe's choice of sermons was very good. June 13-20 we were with the Radnor, W. Va. congregation with two baptisms, a man and his wife. They will be a great help to the



church there. Crowds were excellent, with extra chairs having to be used at times, and people sitting on the floor and rostrum, and others standing outside. We also enjoyed the meeting with the Hill Top congregation near Liberty, Ky. They show signs of growth both spiritually and in number. A number made confession of faults. We have just returned from the meeting at Sulphur, Okla., and as always it was great to see and be with everyone again. Lord willing, our next meeting will be at Pottsville, Ark., July 16-25; then to Hoyt, Tex., Aug. 1-8; McGregor, Tex., Aug. 9-15; and from there to Richmond, Ind. to moderate for Bro. E.H. Miller in his debate with Mr. I.L. Baxter, Jr., Aug. 23-26. We have been involved in about 2 meetings per month this year starting in Feb., and will continue through Nov. We are thankful to the brotherhood for their confidence in us. Please continue to pray for us and our efforts. Here are 6 subs.

Barney Owens, 6552 Dimmick Rd., W. Chester, Ohio, 45069, July 9. -Since last reporting, I have had the pleasure of holding several meetings, and working with many brethren. At Wayne, W. Va., where Bro. Richard Nichols is doing a good work, we had a very good meeting, with excellent crowds and good cooperation from surrounding congregations, and 2 confessions of faults. We went next to Mtn. Home, Ark., the area in which my wife was reared, making the meeting almost like being at home. I think this is my 4th meeting here. Several came from various places to help in the meeting. One was baptized, one restored to duty, and one confessed faults. Our next was at Harrison, Ark., a relatively new work, and the crowds were the best I have seen in some time, as far as outside interest is concerned. Never a service with less than 8 outsiders present. This was very encouraging. During the meeting it was a pleasure to be with Bro. Irvin Barnes whom I have known for some years, and who is to be commended for his work in Harrison. It was also good to be with Bro. Delmar Lee, a fine young man and preacher of the gospel. Bro. Clovis Cook was in attendance one night, as was Bro. J.W. Kornegay. Many brethren spent themselves in coming to help, and I would mention especially Bro. Gerald Stumpff and the brethren from the Hale congregation. Presently, I am at Odum, Mo. for a meeting. Pray for us.

Jerry Dickinson, 320 W. Monroe, McAlester, Okla., 74501, July 7. The first part of May we were in a meeting at Escalon, Cal., making our home with Ron and Doris Jordan where we were treated grandly. Ron has decided to enter the preaching field and I wish him great success in the Masters call. During the Sulphur meeting he preached here on Lord's day and did an excellent job. Next we were in Stockton for a meeting. A digressive preacher was in the audience for 5 nights. We discussed our differences over breakfast one morning and agreed to correspond. I was glad to be with Bro. Homer King during the meeting, having heard so much about him, it was a great honor to have him there. We were also honored to have preaching brethren Tim Berna, Paul Nichols, Jerry Lee, Jerry Harris, and Don King. Since returning home we have baptized one lady and have hopes of baptizing her husband soon. In June, Brethren Miles King, Mark Bailey and I, held a mission meeting in Spencerville, Okla., with good outside interest. We were challenged by the digressive brethren in that area for a debate and are working on plans for that now. We have just returned from another great meeting in Sulphur. July 30 -Aug. 8, we will be in Austin, Tex.; Aug. 20-29, Norman, Okla.; and Sept. 17-26, in Wynnewood, Okla. May the Lord bless His laborers everywhere.

Miles King, 1525 Ann Arbor Dr., Norman, Okla., 73069, July 7. -The month of April concluded our work at Denison,

Tex. We extend our appreciation to all the brethren who helped in this work. We would like also to commend the brethren who support Bro. Johnny Elmore in the TV program. This has given us some good contacts in southern Okla. and northern Tex. Our meetings this summer have been at Blue Springs, Ky., and Baton Rouge, La., also mission meetings at Muskogee and Spencerville, Okla. I worked with Bro. Jerry Cutter at Muskogee and a congregation has now been established there, meeting each Lord's day in the Civic Center Auditorium. We were so thankful for the cooperation of the surrounding congregations and our preaching brethren. We look forward to other meetings during the summer, at Denver, Colo., July 11-18; Medina, Tex., Aug. 7-15; and Fieldstone, Mo., Sept. 10-19. Other meetings are planned at Oak Grove, Ark., and Breeze Hill, Ind. The camp meeting at Sulphur was enjoyable. It was a great treat to see all the preachers and brethren from all parts of the country. I worked with Brethren Jerry Dickinson and Mark Bailey at Spencerville, near Hugo, Okla., in a mission meeting with good interest.

We plan to return, so if you have friends or relatives in the Hugo-Antlers area who might be interested please contact us. Our thanks to the congregation in McAlester who supports us in this mission work. For the past two Lord's days I have preached at Marietta, Okla. They are growing in strength and attendance. Our home meeting at Norman will be with Bro. Jerry Dickinson, Aug. 20-29.

Ron Willis, Box 591, Sentinel, Okla. 73664, June 22. -Since our last report the work at Truxtun Ave. in Bakersfield, Cal., went as scheduled. I was there from Dec. 1 to June 1, and we set up many long range programs designed to aid the congregation there for years to come. Home studies were held and visiting done on a regular basis. Bro. Lynwood Smith held us a good meeting in March. Unity of the brethren was strengthened, 4 were baptized (one at Arvin), and several made confessions. God giveth the increase. We were saddened at the death of Bro. Charlie Sullivan, so loved and respected, and also Mr. O.E. Becker in his sixties, and not a Christian. What a tragedy! We extend once again our sympathy to these two families. Bro. Terry McQueary has taken over the work at Truxtun Ave. and our prayers are with him and his family, and the brethren there whom we love and respect. June 9, we realized our plans of coming to Sentinel to work, making our home here for sometime. We see the work in southwestern Okla. as a long range endeavor. Several cities in the area are large enough for self-supporting congregations, yet there are only 3 congregations west of a line north and south of Lawton and only 2 south of I-40 in the same area. We hope to change that. We will be working primarily with Sentinel but have plans to start a congregation in Altus as there are now 2 families living there and attending at Sentinel. Sentinel is small in number but by no means weak spiritually. They have worked long and hard to make this work a reality. We appreciate their thoughtfulness and care for us and our needs. The T.V. program in Wichita Falls covers this area and is an added help. If you have family or friends in this area please send addresses to us. Wife's sister and husband David Williams with their 2 daughters have moved to this area from Bakersfield, living now in Altus and we are thankful to have them as fellow laborers. David is talented in the work. We are still available to hold meetings. We enjoyed our meeting at Deer Park, Tex., which closed with 8 confessions; also thankful to be a part of Modesto, Cal. young peoples meeting. On Lord's day evening 15 came forward, 3 for baptism. Several responses were made prior to this service. Look forward to a meeting next year at Yakima, Wash. and the trip back through Cal. We want to thank all who have been so liberal toward us in support of the Lord's work.

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

# OLD PATHS ADVOCATE

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

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

## HOW MUCH DOES IT COST?

by Clovis T. Cook

In these inflationary times, the cost of almost anything we may purchase, is of prime concern. However, the cost does not always reflect the true value of many things we buy in times like these. The things that we buy which pertain to this life, such as food, clothing, houses, etc., are temporary. Regardless of the inflated price tag on some items, if we want them we usually find a way to buy them knowing that they cannot last forever. I am afraid that many of us pay a pretty high price for a lot of things we really do not need, while a brother or a sister, a neighbor or a friend, would be happy to have something half that good at half the price.

Usually, when we go shopping for certain items, the price tag plays a very important part with us; yet, with some, the price or cost is relative because if we are willing to pay the price then the cost becomes secondary. How much are you willing to pay for what you want?

The Bible is replete with references of evidence that the price tag of one saving his soul is considered too high by some. Space will not permit us to name them all. The rich young ruler, turned away sorrowful when he learned how much it would cost him to follow Jesus (Matt. 19:22). Jesus points out in Lk. 14:25-33, that it is very important to count the cost of living the Christian life. How much does it cost? May I ask before we go any deeper into this topic, how much are you willing to pay for your soul? If the salvation of your soul demanded everything you have, would that be too much? No! Let us take a look at a few things it will cost you to save your soul.

1. It will cost you some sacrifice. One definition of the word "sacrifice" is: "anything given up for sake of others." Paul said, "... that ye present your bodies a living sacrifice" (Rom. 12:1). You cannot save a person's soul by dying for that person. The sacrifice is to be made by doing without, perhaps; by giving up something, anything, for the sake of others, while you live here in this body.

2. It will require some self denial. Jesus said, "... If any man will come after me, let him deny himself..." (Matt. 16:24). There can be no selfishness in us in obeying this command. In Rom. 12:3, we read: "... to every man that is among you, not to think of himself more highly than he ought to think..." There is no room in this passage for a man to be stuck on himself, or have an inflated ego.

3. It will cost us a cross. Matt. 16:24, the last part of the verse, "... and take up his cross and follow me." It is not a crude cross made of wood, but nevertheless, one that is sometimes grievous to be borne. "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Whatever this may consist of, it is a part of the cost of salvation.

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## WOMEN TEACHERS

by Ronny F. Wade

We come now to a study of women teachers. Controversy has clouded this subject for a long time. Various passages have been misused and misinterpreted in order to get the women teachers in the Bible classes. Some denominations are now permitting their women to occupy the pulpit. In our opinion it is but a step from the Bible class to the pulpit and those denominations that have the female ministry know that to be true. Let us begin with a study of 1 Tim. 2:11-13. Paul says, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed then Eve." An analysis of this passage will reveal— 1. "I suffer not a woman to teach" is an independent clause which makes sense even if the rest of the sentence is left off. "To teach" has no modifier except the context of 1 Tim. 2 and other teaching on the same subject in the N.T. "Nor" is a negative disjunctive conjunction, separating- yet joining- two things which he does not suffer a woman to do. Notice that he does not suffer a woman 1. to teach 2.usurp authority over the man.

He does suffer a woman to be in silence. Why? "Adam was first formed then Eve." Also "The woman being deceived was in the transgression" and from 1 Cor. 14:35 "it is a shame for women to speak in the church." Some have argued that there is no prohibition at all placed on the woman in 1 Tim. 2:11-12, while others have mistakenly argued that a woman may teach so long as she does not teach over the man. It is their contention that "teach" and "usurp authority" are both modified by the phrase "over the man". Let us investigate this contention and see if it is true. The word "teach" is from the Greek word *didasko* and takes the accusative case (page 227, Winer's Greek Grammar and Thayer, page 144). The words "usurp authority over" are all translated from one Greek word *authentein*. This word takes the genitive case (Winer, page 206, Dana and Mantey, p. 81.) Man is from the Greek word *Andros* and takes the genitive case (page 21, Harpers Analytical Greek Lexicon.) This being true, teach which is in the accusative case cannot be modified by over the man which is in the genitive case. Thus *usurp authority over* goes with man and not with teach, so that the correct rendering of the passage is "I do not allow a woman to teach" nor "do I allow a woman to usurp authority over a man". Paul is not saying what most Sunday school advocates try to make him say, i.e. a woman may teach as long as she does not teach over a man.

To back this reasoning up, I would here like to give some quotations from some Greek Professors. First, Professor Donald L. Wise of the Moody Bible Institute in a letter to me dated July 6, 1965, says "The phrase 'over the man' must go

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## EXCERPTS AND COMMENTS ON WINE by D.B. McCord

## "THE EDIFYING OF ITSELF." (Ephesians 4:16) by Edwin S. Morris

In the early part of this year, the Star Bible and Tract Corporation, Ft. Worth, Tex., published Dr. William Patton's book *Bible Wines*, reprinted in original form. It was first issued in 1874. It is the best, most scholarly, most Biblical I have seen on the subject of wine. In this article, I present some of the excerpts most interesting to me and hopefully, excerpts that will be most interesting and helpful to the readers of this journal.

It has been erroneously taught and believed that the ancients, including those contemporary with Christ and the infancy of the church, had no way of preserving grape juice, the fruit of the vine, in an unfermented state, therefore, it is erroneously concluded that the "fruit of the vine" in the Lord's Supper of necessity was fermented wine and if fermented then, should be now. Listen to Dr. Patton under "Did the Ancients Use Methods to Preserve the Juices Sweet?": Augustine Calmet, the learned author of the *Dictionary of the Bible*, born 1672, says: 'The ancients possessed the secret of preserving wines sweet throughout the whole year'. If they were alcoholic, they would preserve themselves. The peculiarity was preserving them sweet. --- Four modes were known and practiced by the ancients which modern chemical science confirms.

"Boiling, or inspissating. By this process the water is evaporated thus leaving a large portion of sugar as to prevent fermentation.

"Filtration. By filtration, the gluten or yeast is separated from the juice of the grape. Whilst the juice will pass through the filtering implements, the gluten will not, and being thus separated, the necessary conditions of fermentation are destroyed.

"Subsidence. Chemical science teaches that the gluten may be so effectually separated from the juice by subsidence as to prevent fermentation. The gluten, being heavier than the juice, will settle to the bottom by its own weight if the mass can be kept from fermentation for a limited period.

"Fumigation. Dr. Ure states that fermentation may be stopped by the application or admixture of substances containing sulphur; that the operation consists partly in absorbing oxygen whereby the elimination of the yeasty particles is prevented."

Under "The Lord's Supper", Dr. Patton says: "Matt. 26:26, 27. Having finished the Passover, our Lord 'took bread', unleavened, unfermented bread, and blessed it. This was done always at the Passover and was by Christ transferred to the Supper. He gave it to his disciples as the symbol of his body. Then he took the cup and gave thanks. --- The bread and the cup were used with no discrimination as to their character. To be in harmony with the bread, the cup should have also been unfermented. It was the Passover bread and wine that Christ used. In Ex. 12:8, 15, 17-20, 34, 39 and other places, all leaven is forbidden at that feast and for seven days."---

"Our Lord blessed the bread and for the cup he gave thanks. Each element alike was the occasion of devout blessing and thanksgiving. This cup contained that which the Saviour, just about to suffer, could bless and which he, for all time, designated as the symbol of his own atoning blood.

"Having finished the Supper, in parting with his disciples he said, '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 Saviour does not use *oinos*, the usual word for wine, but adopts the phrase '*genneematos tees ampelou*,' 'this fruit of the vine.' Was it because *oinos* was a generic word, including the juice of the grape in all its stages, that he chose a more specific phrase? Was it because he had previously

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It is essential, in order to please God, that each of us grow in the grace and knowledge of His Son Jesus. In order to do this, it is necessary that we all be continuously edified when we gather for worship. In our text Paul says, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Fitly carries the idea of binding, joining, a joint; to join closely together; to frame together: the members of the body. The Body of Christ composed of many individuals, is one, like a building composed of many parts framed together. **Compacted** is to join together, put together; of the parts of the body knit together in one whole. **Supplieth** is supply, a supplying, Lit. through every joint of the supply. The phrase joint of the supply signifies "joint" whose office or purpose it is to supply. The joints of supply are the bonds that bind the members of the Body together and are the channels through which the source of life from the Head--Christ--is brought to the various members. This divine energy joining closely together the members and causing them to grow into an organic union. **Effectual working** is according to the working which agrees with the measure of every single part. The word speaks of power in exercise, operative power. The meaning is that each part contributes to the production of the whole result or labors for this. This is in proportion to the "measure" of each part; that is, in proportion to its power. Every part labors to produce the great result. No one is idle; none is useless. But none are to be overtaxed or overworked. The support demanded and furnished by every part is in exact proportion to its strength. Each one in his place and laboring as he should there, will contribute to the general strength and welfare; but out of his place--like nerves and arteries out of their place, and crossing and recrossing others--he will embarrass the whole and disarrange the harmony of the system. Notice the peculiar phrase "maketh increase"--the whole body maketh increase of the body. It is a living organism and its growth is produced by vital power within itself. **Edifying** is (the act of) building up; promoting of Christian wisdom, piety, holiness etc. Every member in the church should keep his place, just as every bone and nerve and muscle in the human frame should. Every member of the body should be in its right position; the heart, the lungs, the eye, the tongue, should occupy their right place; and every nerve in the system should be laid down just where it is designed to be. If so, all is well. If not, all is deformity or disorder. This is often true in the Church. Often times members are out of their place. Those trying to do things that they do not have the ability to and are not designed for.

Let us proceed further in 1 Cor. 12: 27-30. Notice vs. 27. The "ye" referred to the membership at Corinth as a whole. They constituted the body of Christ. **Particular** as respects individual persons and things, severally, individually. Each according to his own place and function. In vs. 28 "set" is the order in which these gifts bestowed by the Spirit are set in the church. Literally "place". The word "Apostles" carries the idea to send from one person to another, and from one place to another. Persons immediately designated by Christ, and sent by him to preach the gospel to all mankind. Prophets in a universal sense is a man filled with the Spirit of God, who by God's authority and command, in words of weight pleads the cause of God and urges the salvation of men. Prophets were those who by special gifts of inspiration enlightened the Church of the mysteries of the faith. "Teachers" were those who in the religious assemblies of Christians undertook the

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Excerpts and Comments on Wine—(continued from page 2) selected the vine as the illustration of himself as the true vine and his disciples as the fruit-bearing branches, and the juice as 'the pure blood of the grape'? (Deut. 32:14)

"It will not be questioned that unfermented wine is as really 'the fruit of the vine' as fermented. If fermented wine is 'the fruit of the vine,' then wine vinegar is also. But neither of them is properly the 'fruit of the vine,' as both vinous and acetous fermentations are the result of chemical agencies outside and independent of the vine. In each there is decomposition of the original juice."

It has for a long time been difficult for me to believe that Christ would turn water into fermented, intoxicating wine at the marriage in Cana, as recorded in John 2. If so, we would have Christ, the greatest of all exemplars, setting an example of doing something that would, as is scientifically proven, release the inhibitions of men, causing them in all probability, to commit all sorts of sin and wrong. Hear Dr. Patton on page 89 of this fascinating and informative book: "The distinguishing fact is that Christ turned the water into wine. The Greek word is *oinos*; and it is claimed that therefore the wine was alcoholic and intoxicating. But as *oinos* is a generic word, and, as such, includes all kinds of wine and all stages of the juice of the grape, and sometimes the clusters and even the vine, it is begging the whole question to assert it was intoxicating."

Dr. Patton, on page 110, speaks of the qualifications of the elder, and specifically of "not given to wine." Before noticing his observations of this one qualification, I find of interest, and I believe our readers will, too, his observation of how mandatory are the qualifications generally; in commenting on "must be", he says: "The language is imperative 'Must be', thus designating that these qualifications are indispensable. He spake with authority, being inspired of God". He then on pages 111 and 112, under "Not given to wine", says: "Literally, not at, by, near, or with wine. This looks considerably like total abstinence. It applies equally to private habits and public conduct. --We find in this passage no continance for the moderate use of intoxicating wine, but the reverse, the obligation to abstain totally".

For some time now it has been difficult for me to believe that Paul in directing or suggesting to Timothy to "use a little wine for thy stomach's sake and thine often infirmities" (1 Tim. 5:23), was suggesting that he drink intoxicating, fermented wine. Dr. Patton's observation of this on page 112 is interesting: "The recommendation to 'use a little wine' is exceptional, and strictly medicinal. As there existed in the Roman Empire, in which Timothy travelled, a variety of wines, differing from each other in character, we cannot decide, *ex cathedra*, that it was alcoholic wine that Paul recommended". Then on page 114, he continues: "Why not treat Paul with common politeness, not to say honesty, and, as he so emphatically required that a bishop should "not be with or near wine", believe that when he recommended Timothy to "use a little wine" medicinally, he had reference to such wine as Pliny says was 'most useful for the sick,' whose 'forces have been broken by the strainer,' or filter?"

Conclusively, it has been for a long time difficult for this writer to believe that 1 Cor. 11:20-21 suggests that the Corinthians used fermented wine in the Lord's Supper, or in any way as to that matter. If fermented wine is there, it was something in their own supper, because Paul said, "this is not to eat the Lord's supper. For in eating everyone taketh before other his own supper. Dr. Patton's observation of "Hungry and drunken" is interesting, logical, and follows: "Methuel, drunken, being used as antithetical to *peina*, hungry, requires to be understood in the generic sense of satiated, and not in the restricted and emphatic sense of intoxicated". He is quoting here from Bible Commentary, p. 340.

## OUR DIVINELY INSPIRED REVELATION by Alan Bonifay

The first and probably the greatest of all internal proofs of the Bible as God's inspired word is the amazing unity and harmony throughout the entire work. If the Bible had been written by one and the same author, its unity might be satisfactorily explained, but it was not. It was written on at least two continents in three languages over a period of some 1600 years. It was penned by some forty authors of a diversity of vocations: judges, kings, priests, prophets, patriarchs, ministers, herdsmen, scribes, soldiers, physicians, fishermen, tax collectors and scholars. It was written under a variety of conditions: in tents, deserts, cities, palaces, dungeons; in times of danger and in times of peace, in times of grief and in times of joy. Yet from lid to lid, from beginning to end, from the alpha to the omega its teachings are in agreement.

Throughout each of the sixty-six books contained in the Bible there is one single unified central theme— God's scheme of redemption. Genesis reveals the sin and fall of man and thus his need of religion. The Old Testament presents the promise and the prophecies of the Messiah and His redemptive work. In the New Testament, the Gospels of Matthew, Mark, Luke, and John set forth the basis of redemption; that is, the birth, life, teachings, death and resurrection of Christ, the Messiah. The Acts present a demonstration of the plan of God in saving men. The Epistles declare the precepts by which the redeemed are to live and die. Revelation presents the triumphant victory of the redeemed over the world at the second coming of Jesus.

The unity of the Scriptures is further exemplified by the fact that there are no discrepancies to be found. There have been many alleged but none have proven to be irreconcilable. In the light of this fantastic truth, it must be remembered that many of these authors never had any contact with each other. "We find nothing like it in the ancient or modern system of philosophy; nothing like it in the traditions of the Jews; and nothing like it in the creeds and confessions of modern Christendom. The only parallel case is found in the book of nature". (Robt. Milligan in Reason and Revelation). The necessary and only legitimate conclusion then, from all these premises, is that the Author of Nature is also the Author of the Bible and that holy men of old composed this most wonderful book as they were moved by the Holy Spirit.

A second evidence is the profound and rational doctrine of the Bible. It is deep and thorough. Throughout, man is shown to be moral; made in the image of God and having the capacity to choose between right and wrong. God is presented as powerful, eternal, unchangeable, yet personal. He loves, hates, is angry at sin but is constantly mindful of his creation. No other book upon the face of this earth can match the profundity and rationality of the Bible.

The purity of its ethics is another. Ethics is that science of human duty. Everywhere in the Bible, clear moral distinctions are drawn. There is no blurring of them as in other religions and in most schemes of human speculation.

The teachings of the Bible reveal an all-sideness that is incomparable. It is impartial in all matters. Christianity is complete and perfectly balanced. The Bible reveals the errors and sins of its heroes as well as their good points. To wit: Paul holding the coats of they that stoned Stephen (Acts 8:1,2; 22:20); Moses' disobedience in striking the rock and taking part of the glory himself instead of speaking to it and giving God all the glory (Num. 20:7-13) and Peter denying his Lord and Savior not once but thrice (Lk. 22:55-60). No work of man would dare to reveal the fact that its heroes were sometimes in error as the Bible does.

The fact that the Bible supplies the answers to human needs can in no way be overlooked. The Bible solves men's

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## HERE AND THERE

We appreciate the large number of reports from our preaching brethren. It is good to hear how well the work is progressing in all sections of the brotherhood. Too, the articles sent have been good and on time and this makes our work putting the copy together so much easier. We have a need for shorter articles, around 2 pages. The subscription list is not so good this month, however, we always anticipate a slowdown after the big meeting at Sulphur. Let me again ask my preaching brethren to mention the paper as you have opportunity. Remember the subscription price is \$4.00 per year. Please renew promptly so your name need not be removed from the list. We are not at present able to carry delinquent names since at this date, we still do not have the mailing permit reinstated. I ask your prayers that I may continue to be of service.

## HONOR ROLL

Please find listed below the names of those sending subscriptions from July 10 to Aug. 10 and opposite the name, the number of subscriptions sent. Let me encourage all to continue to work for the growth of the paper by mentioning it in meetings and your home congregation. Please check the following and report any errors to us immediately:

Ronny Wade-11; Don L. King-11; Clovis T. Cook-10; James Franklin-8; Paul Nichols-4; Jimmy Smith-3; Ray Lackey-3; C.A. Smith-2; R. Mearl VanStavern-2; Mrs. Abe Young-2; Bob Loudermilk-2; Duane Permenter-2; Robert Jordan-1; Jack Cutter-1; Gene Welshons-1; Eunice Grant-1; David Payne-1; Lucy Bassman-1; John Andrews-1; Mrs. Floyd Daniels-1; Hugh Hinton-1; Cecil Weeks-1; Charles McFall-1; Everett Nichols-1; Preston Brown-1; Alan Bonifay-1; Ewell Byrd-1; Lois Fenske-1; B.F. Leonard-1; J.A. Floyd-1; Clara Elliott-1; Mrs. Robert Blevins-1; Lowell Smith-1; Bobby Wright-1; Allen Bailey-1; Mrs. W.J. Mustard-1; Bobby Pepper-1; J.E. Phillips-1; Olive Wilburn-1; Alton Bailey-1; Total-88.

## THE MINISTER by W.H. Cummins

The "located preacher", (misnamed "the evangelist") "the pastor", "the minister" or "the priest" are well-known officials and the vast number of these professional individuals suggests that the occupation is considered desirable, lawful and profitable. It is rare for anyone to attempt to establish Divine right of The Minister. A few "stones from the brook" or river of life, may lead "The Minister" to review his position or dislodge him and lead him to work with his hands (1 Thes. 4:11-12; 2 Thes. 3:6-15). He may even offer good Christian service "without money and without price". Our Saviour taught: "It is happier to give than to receive"; working with the hands was commanded (Acts 20:28-35) and grievous wolves were warned off!

### STATUS OF "THE MINISTER"

Money, time and effort are expended "to produce" him. After graduation, he expects to take charge of a "vacant Church". The uninitiated and possibly financially poorer folk are encouraged to support him and he expects good remuneration! He is thought to have a thorough knowledge of the Bible and to be an authority upon Christianity. Is his service a benefit to man? Do results justify his position? Does his "ministry" prepare a vast number of capable advocates for Christ, ready and competent to battle for Christ's Kingdom? These tests would seem to indicate the dismal failure of his work. Also a real shortage of Christian teachers and workers is evidently due to his appointment. Tongues must be silent so that "the minister" may be heard! Resignation or dismissal of "the minister" is regarded as a calamity, unless a successor is speedily installed. How joyful is the induction of the "new minister", into the empty Church; and how much greater the welcome accorded to a "real reverend"! The increasing number of "women pastors" and "child pastors" shows growing dissatisfaction and rebellion against "ministerial" authority. Ichabod accurately describes much of misnamed religion! Did God appoint "the minister"? From early times a pretty trade was made with the Word of God and today many claim the right to be paid as "the minister". Apostles of Christ taught that elderly well-behaved and experienced Christians, who were capable teachers of Christianity, were to be "elders", "pastors" (shepherds) or "overseers". These titles view their Christian duties from different angles. "Elder" or experienced old man; "pastor" (shepherd) or guardian; "overseer" sometimes translated "bishop", helper, encourager and corrector, foreman. Originally, Christ miraculously endowed apostles, prophets, pastors, evangelists and teachers to perfect the saints— not one special class of saints but all saints— to build His body, the church; train Christians to be men in mind and service (Eph. 4:11-16). The Lord's work was well begun by living Apostles and their writings in the Bible carry it well forward. Proficiency in the Christian life can be attained by diligently reading and obeying their words.

"The minister" may suggest he occupies the position of "the elder" and demand payment for his services. Can he bend 1 Tim. 5:18 to fit his request for remuneration? Paul's argument is: (1) The ox gets corn for its labour; (2) the labourer gets wages for labor; (3) the ruling and teaching elder (not "the minister") gets double honour for his work. This is not authority to pay "elders". Even our dear Scots brothers cannot render the passage, "let elders have double pay"! Elders were taught to work with their hands so as to feed themselves and others (Acts 20:32-35). Peter's teaching is equally conclusive: "Don't be elders for filthy lucre" (1 Pet. 5:2-5). Who can remove the filthiness? Since elders have "double honour", who has honour (single honour)? Elders (old men, 1 Tim. 5:1) were to be treated as fathers and in accord with Christ's law, were to have honour (single

honour). An objector asks (A) "was Peter paid" and (B) "how did he live?" God has not provided answers to these two questions, yet Peter said, "don't be elders for filthy lucre"!

Can public worship be reverent and decent without "the minister"? Numerous assemblies of Christ in Britain and elsewhere are the conclusive and best answer. Where "the minister" reigns, he mounts on the bushel as his right, beneath which lie hidden the talents and capabilities of his flock. Oratory and eloquence may flow from "the minister" but the Church needs teaching calculated to produce manly Christians; sound in truth, sincerity and every Christian service in perfection. God's plan is: every Christian must work (Eph. 4:16). Man's method is: "the minister" must do it. Christians must be "doers". When Godly folk become lazy and also refuse to do battle for Christ's kingdom, ambitious men will enslave them, turning them away from Christ into perdition. Beware of apostasy! It is good to see zealous young Christians qualifying for service both in and out of Christ's assembly. Godly elders can assist younger Christians to put on and keep on, the whole armour of God and help them in their Christian life. The battle is still raging and every Christian is called to "fight the good fight".

Who will qualify for eldership in the Lord's Body? Elders reap great joy from painstaking, unselfish work as the flock grows in the knowledge and love of God and in usefulness. Elders efficient service merits "double honour" now from Christians and the chief Shepherd, Jesus, promises unfading glory in the coming age (1 Pet. 5:1-5).

Apostles of Christ are his "heralds", "ambassadors" or "preachers" (the herald or preacher is *kerux* and their preaching is in the New Testament. He appointed their food and drink from the gospel (1 Cor. 9:1-15). See the illustration from soldiers, farm workers and cattle. Paul stripped Churches in order to announce Christ (2 Cor. 11:8). Those evangelising, where Christ is unknown, should also live "of the gospel"!

Good evangelists produce Christians, elders educate Christians for every good work. If all priests, ministers (misnamed evangelists), etc., should become evangelisers and tell the old story of Jesus and his love, what a multitude could be taught how to obtain eternal life.

-London, England

Comment-The above article was sent to us many years ago by Bro. W.H. Hawkins. For quite some time now, I have been greatly concerned with what to me seems a drifting away from ancient landmarks, toward the "located preacher" and something at times awfully close to the pastor system. Let us stop and take a close look at what we are doing and see if the Scripture bears us out.

-Homer L. King

## OUR DEPARTED

**Garrison-** Sister Ora Helen Garrison was born Mar. 1, 1889 in Jackson, Miss. She departed this life July 19, 1976 in Calif. where she had made her home for several years. She was married to Jesse N. Garrison on Mar. 31, 1907. To this union were born 6 daughters and 1 son. The son is known by readers of this journal, Bro. Denver Garrison, for several years a resident of southern Calif.; for the last several years resident of the Ceres-Modesto, Calif. area, where he and his family worship. There are 25 grandchildren, 37 great grandchildren and 10 great great grandchildren. Sister Garrison had been a member of the body of Christ for over 40 years. She had worshipped at Porterville, Calif. and Ceres, Calif. through the years while residing in those places. The service was conducted July 22, 1976 at Beaumont, Calif. with interment at Desert Lawn, Calimesa, Calif. We are indebted to grandchildren, Dale and Sue Garrison for the obituary.

-Don McCord

**Dean-** Sister Lillian Mae Dean of Broken Bow, Okla., departed this life Aug. 5, 1876 at the age of 66 years and 11 days. She was born July 10, 1910, at Haworth, Okla. She was a member of the church of Christ at Broken Bow. She is survived by a son, one sister and several nieces and nephews. She will be greatly missed by all and well remembered for her faithful attendance at the House of the Lord even while in great pain. The writer was called to officiate.

--Cliff Tidmore

**Pierce-** Sister Lizzie Pierce was born in the state of Kansas, Feb. 1, 1895, and departed this life July 27, 1976, at Coldwell hospital in Rock Dale, Tex. She was the daughter of the late Mr. and Mrs. Alvin Desmore. In 1912 she was married to Bro. C. R. Pierce in Brown County, Tex. He preceded her in death in 1971. She had been in failing health for several years. She leaves to mourn her passing a daughter, Sister Effie Bankston, Milano, Tex.; a grand daughter, Sister Linda Cirelli, New Jersey and 2 great grand daughters of New Jersey. Many neighbors and friends also mourn her passing. She was laid to rest in the Sand Grove cemetery near her home. The writer conducted funeral services in the funeral chapel in Rock Dale, Tex.

--James R. Stewart

**Smith-** It is with sadness that we herald the passing of Sister T. E. (Nong) Smith. Her death came after a long illness. She was born Aug. 3, 1887 in Lincoln County, Miss. and departed this life Dec. 5, in the King's Daughters Hospital in Brookhaven, Miss. "Aunt Joe" as she was affectionately known was the last charter member of the New Salem church. She spent much of her life in the service of God. Her delight was in the Lord and in His law she meditated both day and night. Many times she expressed the truth that so many today need to learn. She would say, "I am in the world, but not of the world." She tried to manifest this truth every day of her life. She leaves to mourn her passing three sons, Carlos B. Smith, Garland T. Smith and M. Lynwood Smith all of Wesson, Miss.; three daughters, Mrs. Bernice Britt of Brookhaven, Mrs. Ivy Smith and Miss Agnes Smith, of Wesson. Also two sisters, many grandchildren, great grandchildren and several great-great grandchildren. The final service was conducted from the New Salem church building with burial in the nearby church cemetery. It is difficult to describe the beauty of the floral offering. There were over 150 separate flower arrangements. People from several states along with many many local people gathered to pay their respects to her memory. Bro. Lynwood Smith, one of our faithful gospel preachers known and loved by so many, was one of her sons. When in better health another of her sons, Carlos, did a great deal of preaching. Long before she died, she had requested that I (in her words) "put out some gospel over her body", this I tried to do. Bro. Johnny Elmore conducted the singing and assisted in the service along with Bro. Clovis Cook. It is always with tear stained eyes we bid good bye to those we love. But we sorrow not as others who have no hope.

--Ronny F. Wade

Note: We are very sorry this has not appeared long before now in the columns of this paper. We submitted it for publication shortly after the funeral, however, due to the change in publishers, it was misplaced. Hence the delay. Our apologies to the family. - RFW.

It is in loving, not in being loved, the heart is blessed;  
It is in giving, not in seeking gifts, we find our quest;  
Whatever be your longing or your need, that give;  
So shall your soul be fed and you, indeed, shall live.



## THE CHURCH DIRECTORY

Here are additions and corrections to be made in the Church Directory:

**Arkansas-** (Madison County) -Cove church of Christ, in the Cove Community Bldg. 14 miles so. of Huntsville on Hiway 23, turn left on dirt road before crossing bridge on War Eagle River and go 4 miles. Building is on left at Y in the road across from a cemetery. Lord's day at 10:30 A.M. Contact: Coy Allen, Rte 6, Box 126, Huntsville, Ark. 72740- phone (501) 456-2282; Marlow Johnson, Box 43, Witter, Ark. 72776; or Irwin Johnson, Star Rte., Witter, Ark. 72776.

**Arkansas-Pottsville-** (Pope County)- Correction: Lord's day evening service is at 7:30 P.M. Bro. Timothy Phillips' phone number is changed to: (501) 968-2035.

**Colorado-Canon City-** (Fremont County)- 1122 Main St. Lord's day 10:30 A.M. and 7:30 P.M.; Wed. evening (house to house) -7:30 P.M. Contact: Vernon Lash, 1630 Sherman St., Canon City, Colo. 81212. Phone- (303) 275-7356; or William T. Parker 1244 Baldwin Ave., Canon City, Colo. 81212. Phone: (303) 275-5613.

**Missouri-Niangua** (Webster County)- On Washington St., Lord's days 10:30 A.M. and 7:30 P.M., Wed. Evening -7:30 P.M. Contact: Ron Alexander, 117 E. Hillsboro St., Marshfield, Mo. 65706. -Phone- (417) 468-5471; or Chester Eslinger, Rte 1, Niangua, Mo. 65713.

**Louisiana-Baton Rouge-New congregation-**4560 North Blvd. in the Weight Watchers' building. Lord's day at 10:30 A.M., 6:00 P.M.; Thursday evening at 7:30 P.M. Contact: Allen Barefoot, phone (504) 924-2905; Ray Smith, phone (504) 356-0030; Jeff Cantrell, phone (504) 923-1299 or Richard Thompson, phone (504) 275-8847. If anyone has friends or relatives in this area, please let us know.

**Please note:** I have not heard from congregations at Garland or Paris, Tex., who have promised to send information but have not yet done so. Information has not been received from congregations at Lake City, Iowa.; Jetmore (Hodgeman County), Kan.; Imperial (Chase County), Neb.; or Sunol (Cheyenne County) Neb. I will need (1) Name and location of place of worship, (2) Time of services, (3) Names, addresses, zip code, telephone with area code, of not more than 3 of the leaders. I often get long distance calls and unless I know about you I cannot give them any information. Directories are still for sale from: Robert Strain, Harrodsburg, Ind. 47434. Price is 75c each.

-Ray Asplin

## PUBLIC DISCUSSION

A public discussion is scheduled in Athens, Ala., Sept. 13, 14, 16, 17 at the Middle High school auditorium, 7:00 P.M. each evening, between Bro. Jerry Cutter and Bro. Hiram Hutto. Subject under consideration will be questions concerning cups and classes. The congregation at Sanderford Rd., in Athens, extends a cordial invitation to all who can come and our homes will be open to those desiring to stay with us. If you cannot attend, please pray that good may come from this effort. When arriving in Athens, you may contact Bobby Pepper, phone 232-8774 or Sam Fain, phone 232-0165.

-Bobby Pepper

## ENVELOPES

We have been informed that Sister Mustard now has a new printing of envelopes. It is an easy way to work for the Lord. "Cast thy bread upon the waters for thou shalt find it after many days" (Eccl. 11:1). Order from:

-Mrs. W.J. Mustard, 727 Sloss, Yuba City, Calif. 95991.

## NOTE OF APPRECIATION

We have started our building here in Slocomb, Ala. and hope to be meeting in it by the first of Sept. Our new location is one mile south of Hiway 52, on Hiway 9 (Esto Hiway). We are 14 miles west of Dothan, Ala., and 25 miles north of Interstate 10. We wish to express our appreciation to the following churches for their contributions toward our building:

Lawrenceburg, Tenn.--\$50; New Salem, Miss.--\$500; Brookhaven, Miss. (Hillcrest)--\$200; Arlington, Tex.--\$100; Deer Park, Tex.--\$500; Houston, Tex.--\$200; Athens, Ala.--\$50; Montgomery, Ala.--\$100; Piedmont, Ala.--\$100; Columbus, Ga.--\$500; LaGrange, Ga.--\$200; Marietta, Ga.--\$150; Quincy, Fla. (Mt. Pleasant)--\$500; Harrodsburg, Ind.--\$300; Greenville, S.C.--\$100; Walterboro, S.C.--\$100; Oklahoma City, Okla. (Capitol Hill)--\$500; Wynnewood, Okla.--\$200; St. Albans, W. Va.--\$100; Covina, Cal.--\$100; Pottsville, Ark.--\$100; El Cajon, Cal.--\$100; Tulsa, Okla.--\$25; Wichita, Kan.--\$25; Sampson, Ala. (Oak Ridge)--\$1000; A brother--\$25; Lowery, Ala.--\$2000; Earlytown, Ala.--\$200.

Should you find any mistakes in the information above, please write P.O. Box 427, Slocomb, Ala. 36375. Come meet with us. For information call Gerald Hill, (205) 886-2730, or Lawrence Eubanks, (205) 886-2616.

-Esto Hiway church of Christ.

Women Teachers— (continued from page 1.)

with 'exercise authority'. The verb means 'to exercise authority over, domineer over someone' and demands that 'man' be used with this verb, not with the verb 'to teach'.

Next Professor Krister Stendahl of Harvard University under date of August 23, 1965 writes "In answer to your letter of June 21, 1965, I find it clear that the word 'man' in 1 Tim. 2:12 is grammatically related only to authentien since andros is in the genitive case. 'To teach a man' would require the accusative case." He continues by noting "In the context it is clear that both teaching and the authority refer to the life of the congregation. What we have here is a further motivation for the rule found in 1 Cor. 14:34." And finally from Bill Thurman of Elon College "The word 'man' cannot be a direct object of the verb teach in this passage for 'man' is here in the genitive case (a case often found with verbs of ruling).

Teach takes an accusative object. Since 'teach over the man' is not good English, one must be groping in the dark who insists that 'over' also goes with the word teach." And if we do not miss our guess that is exactly the problem. Sunday school advocates who try to get their women teachers in the classes by a mis-interpretation of 1 Tim. 2:12 are groping in the dark.

Finally, let us notice the following parallel:

1 Tim. 2:12 "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

Lev. 19:14 "Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God." A School teacher gives the order "I suffer not a girl to run, nor play football, but to obey the rules.

The above sentences are parallel. Some contend that Paul, as we have already noticed, was saying a woman could teach just as long as she did not do so over the man. If that construction is true look at what it would do to the other sentences. We would have Lev. saying it is all right to curse the deaf just so long as the blind are not present. And the third sentence would have the teacher saying the girls could run, just as long as they did not do so playing football.

I think we can all see the foolishness of such reasoning. (Continued Next Month)

-707 Pearson, Springfield, Mo.

## CENTRALIZATION OF CHURCH FUNDS; AND OVERSIGHT OF MISSION WORK by Jimmy Smith

### VII. NO CHURCH BECAME THE AGENT OF ANOTHER CHURCH IN THE N.T. DAY.

All churches bore an equal relationship to whatever work they cooperated in doing. There were no "sponsoring churches" and "contributing churches" as the phrase is used in some circles today. No congregation received and forwarded funds for another. Such was not a N.T. practice and cannot be found in N.T. scriptures. However harmless it may seem, such a practice creates an inequality that is wrong and which inevitably leads, if practiced, to the destruction of autonomy.

Agency cannot exist without subordination. Whenever one church becomes the agent of another church, one is subordinated to the other. Either the church contributing tells the church receiving what to do or the receiving church is authorized to act for the contributing church. Equality cannot exist either way. That such is voluntary does not mean that autonomy cannot be surrendered voluntarily just the same as any other liberty or right. There were no congregations that promoted themselves into a "brotherhood agency" for doing any work for many churches and then brought "pressure" to bear through their propaganda and by their "agents" to raise the money such work necessitated.

Now to the crux...

### VIII. CONGREGATIONAL LIMITS.

A. Elders have the oversight of all matters within the local congregation. They are "congregational" and not "universal" officers. (Phil. 1:1, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."). They are to take "oversight of the flock of God which is among you." (1 Pet. 5:12). They can exercise discipline only within the congregation where they are elders (1 Cor. 5:1-5; 2 Thess. 3:6). These instructions were given to a local church. In no place in N.T. scriptures did God give elders any jurisdiction over members of another congregation. They are responsible only for those whom they "rule" (Heb. 13:17).

The undisputed testimony of all religious historians shows that the apostasy in N.T. days began by elders extending their authority beyond the limits prescribed by the Word of the Lord. This is an ever present danger.

B. Elders have no scriptural right to delegate their authority to the elders of another congregation. This would permit the centralizing of power over many churches in the hands of one eldership and destroy congregational government thus defeating God's arrangement. There is no scriptural authority for such a delegation of responsibility. The very nature of the office and the obligations involved in it confine its function to a relationship between those who are "ruled" and those who "rule over them." The elders are to "watch for their souls as they that shall give account unto God." (Heb. 13:17). Since it is a duty for which they are responsible to God they cannot avoid it by delegating it to others and please God. The "oversight of the flock of God which is among you" precludes any oversight by any shepherd or elder which is not "among the flock" or congregation (1 Tim. 5:17-20; 1 Pet. 5:1-4). (Continued next month)

-Rte 1, Box 233Y, Green Forest, Ark.

A good leader  
takes a little more than his share  
of the blame;  
a little less than his share  
of credit.

-Arnold H. Glasgow

Our Divinely Inspired Revelation—(continued from page 3) problems which otherwise would remain unsolvable. The philosophies and doctrines of men have repeatedly proved that they cannot supply man with satisfactory answers to his eternal questions. The Bible provides first and foremost, a being worthy of worship. It meets man's desire to be right in the eyes of his maker. The Bible complements man's conscious weaknesses. It affords comfort in trial. It cancels the fear of death. It alone, of all books, fits into man's complex psychology.

The most undeniable of all evidence though, is the testimony provided by fulfilled prophecy. For example, let us consider the Messiah. Jesus Christ arrived at the right time, in the right place and of the proper lineage according to the predictions of the prophets. In actuality the prophecies of the Bible are prerecorded history. The first prophetic statement of Christ occurs in Gen. 3:15 some 4000 years prior to its fulfillment. All the major events in the life of Christ were accurately foretold in the same manner. His betrayal, trial, his crucifixion and his burial are only a few of the Messianic promises which were revealed years upon years before their fulfillment. "No critic dares to say that the prophecies of the Old Testament about Christ were written after the time of the Lord Jesus" (Evolution and Christian Faith, pg 365) Some have compiled as many as one hundred of these prophecies which were fulfilled by the Lord and even though it is doubtful that all of these could be fulfilled by chance, we will assume for the sake of argument that each prophecy had an equal chance of either being fulfilled or not being fulfilled. If such be the case, "the probability of ninety-two prophecies being fulfilled in an imposter is equivalent to the chance of a blindfolded person picking one colored bean from a mass of white beans the size of the earth" (Evolution and Christian Faith, pg. 365). As the number of prophecies fulfilled is increased arithmetically (92,93,94...) the probability of fulfillment by an imposter increases geometrically (1,2,4,8,16,32...) times the size of the earth with still only one colored bean present. This evidence is absolutely irrefragable and incontrovertible.

There are many other internal evidences but, for the sake of space, we will only list a few of them: the wonderful person of Christ, the resurrection taught in the Bible, the soberness of Biblical teaching, the existence, history and prevalence of Christianity, the superior code of morality and its ameliorating influence on society and the unparalleled theological concepts that are revealed. Each of these would take many pages to be adequately substantiated but, nevertheless, they can be substantiated. (Continued next month)

-420 Elysian Fields Rd A-15, Nashville, Tn. 37211

Good works alone  
in the life of a Christian  
are not grounds for salvation  
but the absence of them  
is grounds for damnation.

If God sends us on stony paths, He provides strong shoes.

-Corrie ten Boom

The reason some people backslide is they join a preacher or a church, instead of Jesus Christ.

Behold the turtle; he makes progress only when he sticks his neck out.

-James B. Conant

**How Much Does It Cost—** (continued from page 1.)

4. It will cost some battle scars. It is said that when the Knights of King Arthur's Court returned from the field of battle, if they did not bear a scar, the King thrust them out and said, "go get your scars." Can you show battle scars my dear brother or sister? I am not talking about physical scars, though I do not discount the fact that such could become a reality in the future. Paul could show battle scars, for he said, "...for I bear in my body the marks of the Lord Jesus" (Gal. 6:17). Doubtless, none of us have resisted unto blood, striving against sin. When we appear before the Judgment Seat of Christ, to be judged for the deeds done here in the body, He will not look for meals, but He may ask, "where are your scars?"

The Apostles got their battle scars when they were called to seal their doctrines with their blood, which they so nobly did. Here is how the Apostles got their scars: "Matthew suffered martyrdom by being slain with a sword at a distant city of Ethiopia. Mark expired at Alexandria, after being cruelly dragged through the streets of that city. Luke was hanged upon an olive tree in the classic land of Greece. John was put into a cauldron of boiling oil but escaped death in a miraculous manner and was afterward branded at Patmos. Peter was crucified at Rome with his head downward. James the Greater, was beheaded at Jerusalem; James, the Less, was thrown from a lofty pinnacle of the temple and then beaten to death with a fuller's club. Bartholomew was flayed alive. Andrew was bound to a cross, whence he preached to his persecutors until he died. Thomas was run through the body with a lance at Coromandel in the East Indies. Jude was shot to death with arrows. Matthias was first stoned and then beheaded. Barnabas of the Gentiles was stoned to death at Salonica. Paul, after various tortures and persecutions, was at length beheaded at Rome by the Emperor Nero." Such was the fate of the Apostles according to traditional statements -Christian Index.

Many of the early Christians also sailed through bloody seas and obtained many scars. Christianity for almost three hundred years was a forbidden thing. Its adherents were publicly whipped, dragged by the heels through the streets until their brains ran out. Their limbs were torn off, their ears and noses were cut off and their eyes were dug out with sharp sticks or burned out with hot irons. Sharp knives were run under their finger nails. Melted lead was poured over their bodies. They were drowned, beheaded, crucified, ground between stones, torn by wild beasts, smothered in lime kilns, scraped to death by sharp shells, and killed all day long. Please do not look lightly or with indifference upon this thing called "Christianity." It cost thousands of early Christians their lives.

How much did it cost the Lord? Regardless of how much it cost him, not many ever stop and say, "Thank you Lord!" Jesus once cleansed ten lepers but only one returned to say "Thank you Lord!"

On a stormy night in 1860 a steamboat sank a mile off-shore from a small Illinois village. A young Northwestern University student, Edward Spencer, plunged into the lake and saved 17 persons who would have drowned without his aid. The strain on this young man brought on delirium which rendered him an invalid confined to a wheel chair for the rest of his life. On his eightieth birthday he was asked to relate his most vivid memory of that dreadful day. He replied, "Not one of the seventeen returned to thank me."

On the final day of judgment, when all men stand before God, what will his most vivid memory be of you? Will he only remember, "Not one took time to thank me for making the salvation of their souls possible?"

It cost the Lord Jesus Christ temporary separation from God while he was on the middle cross. The writer of Hebrews says, "... that he by the grace of God should taste death for every man" (Heb. 2:9). The ability to taste is one of the five

senses given to man. It means to "eat or drink very small quantity." Jesus never actually through the sense of taste, experienced death. Death means "separation" and the Lord acknowledged such separation when he cried out "My God, my God, why hasn't thou forsaken me" (Matt. 27:46). The "tasting of death" is a figurative statement, meaning time-wise it was of short duration. Shortly thereafter, he yielded his spirit to God and died.

Whatever the salvation of our souls costs, the gain is greater. In this life you may reap thirty-, sixty-, or a hundredfold. (Matt. 13:8). You may be ever conscious that nothing can separate you from the love of God (Rom. 8:38-39). When burdens are heavy, you may cast them all upon Jesus, "for he careth for you" (1 Pet. 5:7). And finally, you may find a religion that does not cost very much to claim.

There are many religions that will not require too much of you but by the same token, they cannot offer you much at the end of this life. Jesus is our rewarder! This we must believe (Heb. 11:6). Also, "... I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

-1503 Crestview, Springfield, Mo. 65804

**The Edifying of Itself—** (continued from page 2.)

work of teaching with the special assistance of the Holy Spirit. Their chief business was to instruct the people in the elements of the Christian religion and their duty to each other. In vs. 29 Paul appeals to a notorious fact that all were not apostles or prophets or teachers but only those who were called to those offices. God has distributed his various gifts among various persons, each of whom is necessary for the complete edification of the body of Christ. **These questions imply, with strong emphasis that it could not be and ought not be, that there should be perfect equality of bestowment of gifts.** It was not a matter-of-fact that all were equal or that all were qualified for the offices which others sustained.

Whether the arrangement is approved of or not, it is a simple matter of fact that some were qualified to perform offices which others were not; (1) that some were endowed with the abilities requisite to the apostolic office, others were not (2) that some were endowed with prophetic gifts and others were not; (3) that some had ability to teach and others did not. These gifts call for a natural aptitude and a qualification which are markedly denied to many of us. All our striving will not bring us the gift. For example, many could never do Evangelistic work. They could do other things. Others will never be capable public teachers but they can do other things.

Notice again in 1Cor. 12:11 "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." He confers on each one that which he sees to be best and most wise and proper for that person. 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 God's arrangements and should show 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. Notice carefully, "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. Today in the Church we all need to learn and observe this lesson that all are not teachers, song leaders, capable of being in leadership, etc.

God has something for each of us to do and a place for us. When we realize that and occupy that place in the Church, we will see the church edified and the church growing.

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

## THE SCAPEGOAT

Under the law of Moses the Jews observed a remarkable ceremony which involved Azazel- the scapegoat. Two goats were selected. One was slain as a "sin offering." The other was the scapegoat. The Lord said, "Aaron shall lay both his hands upon the head of the live goat, and shall confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away--into the wilderness; and the goat shall bear upon him all their iniquities into a land not inhabited--." Jesus Christ is our scapegoat!" All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:6). The apostle Peter said of the Saviour, "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed" (1 Pet. 2:22-23).

-Selected from Truth In Love.

It is possible to give without loving,  
but it is impossible to love without giving.

-Richard Braunstein



J. L. Stephens, 2407 Utica, Lubbock, Tex. 79407, Aug. 7. - Our meeting with Bro. Jerry Cutter closed without visible results, but we firmly believe the church was strengthened by the preaching of the gospel. We appreciated so much visitors coming from Amarillo, Andrews, Odessa, Levelland, and Dallas. Bro. Cutter's subjects were timely, scriptural and well presented.

Ronny F. Wade, 707 Pearson Dr. Springfield, Mo. Aug. 6- Since last reporting, we have enjoyed good success in the Lord's work. The annual meeting in Sulphur, Okla. was uplifting as usual. It was good to see everyone again. We have preached at Lebanon, Mo. several times lately while exploring the possibility of establishing congregations at Rolla and Eldon, Mo. One was baptized at Springfield the other day, a former Catholic. The meeting at Little Rock was enjoyable. Two were baptized and seven made confessions. They have a fine group of young people. At present we are at New Salem near Brookhaven, Miss. Crowds have been large and attentive. From here we look forward to meeting at McBride near Lebanon, Mo. and Hale near Oak Grove, Ark.

K. G. Wilks, 7807 Gault St., Austin, Tex. 78757, Aug. 9. - We just closed a fine 10 day meeting here at 5602 Woodrow Ave., with Bro. Jerry Dickenson doing the preaching. The subject matter used by Bro. Dickinson was well chosen and masterfully handled, very uplifting to us all. Quite a number of outsiders honored us with their presence and all spoke appreciatively of the sermons. Relatives of Jerry and wife were present part of the time providing much encouragement to us. Our place and time of meeting is now correctly listed in recent issues of OPA. Our building was not completed in time for the regular directory. Brethren coming

our way are invited to come by and worship with us, but please notice this is a new congregation not heretofore listed in the directory.

Mike Fall, 3515 Harvard, Irving, Tex. 75062-July 26. - The church here at Boulder Dr. continues to grow. We have had several move into the area and one was baptized and one restored in June. I am currently conducting the annual singing school in this area. We would like to take this opportunity to express our appreciation and love to Bro. Juan Rodriguez, and Bro. Waymon Coleman and wife for their devotion to the Cause and hard work in Mexico. We had the privilege of visiting the congregations in the Monterey-Salttillo area. They are doing a scriptural work and we urge the support of any who can help. Pray for us and them.

Gene Welshons, 204 N. 4th Ave. W., Newton, Ia., 50208, Aug. 1 - The church here at Newton is starting to move forward. We have had one sister come to the truth from the cups and classes brethren, also baptized my niece and her husband this last Lord's day. We are thankful to the good Lord that they heard the gospel and obeyed it. We need to remember that God is a spirit and we have to worship him in spirit and truth (Jno. 4:24). As Peter said, to whom can we go to obtain eternal life except to the Lord. There is so much to be done and I feel so little time left that we must all put our hands to the plow and press onward. God bless the faithful everywhere and we ask your prayers.

Mark Bailey, 1220 S. 5th St., Denison, Tex. 75020, Aug. 2. - The work here continues to go well. During July we had 2 baptisms and one confession of faults. For this we give God the glory. July 9, it was my pleasure to hear Bro. Paul Nichols during his meeting at Washington, Okla. July 21, I preached in Dallas. I am truly thankful to the brethren there for their encouragement and support. Aug. 15, Lord willing we will be going to LaGrange, Ga., and from there to Ind. for Granddad's (E. H. Miller) debate. Please remember us in your prayers.

Ellis E. Cozad, Rte. 4, Box 160, McAlester, Okla. 74501, July 25. -Bro. Nelson Nichols closed a 10 night meeting here July 18, with 2 baptisms at the Anderson congregation. With much effort there has been great results and now full fellowship exists between C & Tyler congregation, Herford Lane congregation, and Alderson congregation, thanks to Bro. Nichols who was not afraid to get involved. Bro. Lynwood Smith closed a good meeting today with the C & Tyler congregation with all 3 congregations working together after nine years.

C.A. Smith, 810 NW 6th, Andrews, Tex. 79714, Aug. 3. -We just closed a wonderful meeting here with Bro. Ron Alexander doing an outstanding job of preaching the gospel in the old time way. We had excellent cooperation from sister congregations, visitors from Farmington, N.M.; Houston, Tex.; and Shreveport, La. Also good outside interest from those attending here. One couple who had been worshipping in error, took their stand for truth and right. Our next meeting will be in Dec. with Bro. Juadon Norton. We have heard lots of good preaching this summer in this area; Bro. Wayne McKamie at Midland; Benny Cryer at Odessa; and Jerry Cutter at Lubbock. Here are 2 subs.

Alton Bailey, 909 Truitt, LaGrange, Ga., 30240, Aug. 5-I am at present in a meeting at Hoyte congregation in Cameron, Tex. July 7, I preached at my home congregation in LaGrange, and July 11 at Temple, Ga. July 14, we were at

McAlester, Okla., and July 18-25 enjoyed a good meeting at Pottsville, Ark. Some were restored and there were other favorable results. We close here at Hoyte, Aug. 8 with the morning service and begin at McGregor that night to continue through Aug. 15. We then plan to be at home for a few days before going to Richmond, Ind. to moderate for Bro. E.H. Miller, Aug. 23-26 in his discussion. Then we are scheduled to go to Mena, Ark. Here is a sub.

John R. Scott, Rte. 2, Box 300, Neosho, Mo., 64850, July 14-Since the first of the year here at Burkhart, we have enjoyed meetings with Brethren Jimmy Smith, Orville Smith, and Wayne McKamie. These meetings and the work of the brethren have resulted in 6 baptisms and 15 confessions and restorations. We look forward to our next meeting with Bro. Joe Hisle, Oct. 15-24. (Note-Sorry this reached us too late for Aug. issue -HLK).

Roy Lee Criswell, Rte. 2, Box 147, Cassville, Mo., 65625, July 19-The past few months we have been on the go and kept busy in the Lord's work. In April we were with the new congregation in Garland, Tex., with one confession. These brethren have a bright future. In June we were at Sharonville, Ohio for a 10 day meeting, and what a great meeting it was! There were 5 baptisms and 5 confessions. Some of the most wonderful people live in this area and it was good to be with them. Sept. 10-19, we are to be at Mozier, Ill. Here at Cassville the work continues to progress, we have had 2 restorations and 2 confessions the last few months. We are in need of leadership here so if you are considering moving to the beautiful Ozarks please contact us. We would love to have you make this area your home. Pray for the Lord's work. (Note -Sorry this reached us too late for Aug. issue -HLK).

Duane Permenter, G.D., Piney View, W. Va., 25906, July 13.-The Sulphur meeting was enjoyable. The Lord blessed me with the opportunity of being with my folks. I want to express my deepest appreciation to my folks, they have backed me all the way. If all had a father and mother such as mine, homes would be happy and meaningful. I love them with all my heart. The work in Piney View continues and we need your prayers. I have been here little over 3 months. One of the young men gave a lesson and did a fine job. If you are passing through this country we cordially invite you to attend services with us. We look forward to the Eastern Labor Day meeting at Huntington, W. Va. May God bless the faithful everywhere. Pray for us. My phone is (304) 253-4492. (Note -this reached us too late for Aug. issue -HLK).

Duane Permenter, 6600 -8th St., Riverbank, Cal. 95367, Aug. 7 -The work in Piney View, W. Va. has ended. I am presently at Harrison, Ark., in the home of Delmar and Diane Lee. It is real nice being with someone I grew up with. I have recently preached at Harrodsburg, Ind. and appreciated the hospitality of the Bob Strain and Wayne Hanson families and other families who invited me for meals. I recently visited with Bro. and Sister Nichols, Paul's parents, two fine Christian people and I admire them very much. Aug. 8, I am to preach at Hale, Ark., Lord's day morning and that evening at Harrison. Aug. 9-15, I plan to attend Bro. Paul Nichol's meeting at Mtn. Grove, Mo., then hope to be at Dallas for the Labor Day meeting, Lord willing. I had the opportunity to be with Bro. Rob Hickey who is presently traveling with Bro. McCord. Brethren, please pray for me. Note my new address above.

Paul O. Nichols, 514 Oakshire Ave., Modesto, Cal. 95351, Aug. 7 -We are presently in a meeting at Mtn. Grove, Mo.

which began last night. Our last effort was at Harrodsburg, Ind. which closed Aug. 1, with 5 baptisms and several confessions of faults. We were with the church at Washington, Okla., July 9-19. We had several congregations represented at the services and were encouraged by the attendance, one or more times, of 14 different preachers. There were several confessions of faults. Rob Hickey of Ceres, Cal., was with us at Washington and Harrodsburg. He has talent and is studious. Duane Permenter was with us at Harrodsburg for several services and will be with us some at Mtn. Grove. Both of these young men are good boys and preach plain and straight, and quote quite a lot of scripture. Use them brethren, they want to spend their lives preaching the gospel. July 22, I preached at Huntington, W. Va. Aug. 4, we were at Burkhart, Mo. Aug. 16-19, the Lord willing, we will be at Brookhaven, Miss. teaching rudiments of music. Aug. 20-29, we are scheduled to be at Shreveport, La. This will be our last meeting before returning home. The Lord bless the faithful everywhere.

Don L. King, 41931 Chadbourne Dr., Fremont, Cal. 94538, Aug. 3. -Since last report we held a series of enjoyable meetings at West Chester, Ohio. The meeting closed with 1 baptism, 1 restored from out of duty, and a number of confessions of wrong. The attendance of other congregations in the area was excellent, and there was some outside interest as well. Having lived and worked there several years ago, we naturally had looked forward to going back for some time. At present we are in a series of meetings at Napoleon, Ala. So far, the crowds are pretty good and we are having a good meeting. We have had visitors from several nearby congregations, also some digressive brethren have attended. Our next will be at Jacksonville, Fla., and then back home to the work there. We hear that Brother Billy Orten just closed a good meeting with the Fremont congregation at home. We are extremely happy to hear there were several baptisms during the meeting. We are anxious to get back home and get busy with our work there. Pray for us in the work.

Orvel Johnson, 77020 Lauppe Ln., Citrus Heights, Cal. 95610, Aug. 4- My prayers are for Bro. Homer King and others who expend the great effort needed to publish the OPA. Such a great amount of work is required to publish each month. I appreciate so much the work that Bro. McCord put into this effort and so graciously bore the burden that was his. My work continues, I am principally involved with the North Area congregation in Sacramento but on occasion preach at other congregations. Due to the critical illness of one of my sons-in-law, it was necessary to cancel the planned trip to Sulphur and preaching engagements. Perhaps a trip to Okla. and Tex. may be possible this winter, Lord willing. My trip last winter was so enjoyable and such a pleasure to preach at many places. Nov. 19-28, Bro. Carl Johnson will conduct our fall meeting, with all day service on Nov. 25. We hope many throughout Calif. can attend and this can be made an annual affair. More will be mentioned on this matter at the Labor Day meeting. Please pray for us that we will always remain faithful and work for the Lord. Note my new address. Phone (916) 726-1932.

Jackie C. Lee, 2428 North St., Ceres, Cal., Aug. 9 -This is meeting time in this area and we are busy trying to hold down a full time job and attend as much as possible various meetings. Those who were able to attend heard some very good preaching by Brethren Billy Orten at Fremont, Benny Cryer at Escalon, and Lonnie York at Sonora. Attendance was good at most of the services I was able to attend with some outside interest. Bro. Alan Bonifay is currently in a meeting at Atwater. The next meeting in this area, Lord willing, will be the Labor Day meeting to be conducted by



Bro. Irvin Barnes at Modesto. We look forward to this spiritual feast and fellowship of brethren from the western states. Things are looking brighter in my plans to leave my secular job and become a fulltime evangelist. I hope to be moved to Okla. by mid-December to help in mission work. If congregations are interested in this great work, please let us hear from you concerning this urgent matter. Brethren, souls are dying that need to be saved. May the love and peace of God abide in His saints. Pray for me.

Irvin Barnes, Rte. 7, Harrison, Ark. 72601, July 28. -Bro Barney Owens just closed a fine meeting here, with brethren from several congregations coming to help, including several preachers. Outside interest was also good with over 40 people in attendance who were not members. It was a pleasure to have Barney with us and hear him again. Lord willing I am to be at Houston, Mo., Aug. 2-8; Imperial, Neb., Aug. 13-22; and Modesto, Cal. for the Labor Day meeting, Aug. 26-Sept. 6. Last week I spent a few days at Columbia, Mo. with the congregation, and was much impressed with Bro. Larry Young who has just moved there to work with them. He has a splendid personality and is a zealous worker. He is available for a limited amount of meeting work. It has been a joy to have Bro. Delmar Lee at Harrison the past year or so, he is one of our finest young preachers. We regret to see him leave for other fields of labor in Oct. He has been of unspeakable value in the Harrison work, and I heartily recommend him to the brotherhood. He is getting a good grip on the qualifications and responsibilities of an evangelist. I am receiving several requests for the tract *The Voice of One Crying In The Wilderness*. It is no longer available. We need your prayers.

Edwin S. Morris, 10520 N. McKinley, Oklahoma City, Okla. 73114, Aug. 7 - We certainly enjoyed the Sulphur meeting this year and look forward to the meeting next year. Those in charge handled it well. We were in Dallas, Texas at Boulder Drive this past Sunday morning and in Norman, Okla. for the evening service. Enjoyed being at both places. We were returning from a trip to our old home town of Waco, Texas and a class reunion. The work seems to be moving along at Edmond. We have just purchased property on which to erect a building. We are thankful that God has blessed us and we were able to pay for it ourselves. We are making plans to build a building as soon as we can. So far we have been able to accomplish all this without any help. Of course we know that we will be needing help to build the meeting place. Many have offered help for which we are so grateful. We just wanted to do all we could first ourselves. Pray for us.

Ron Jordan, 1446 Mitchell Ave., Escalon, Cal. 95320, Aug. 5- Greetings to the faithful, our desire to preach the gospel is still great. I appreciate the congregations that have asked me to speak for them. We have had opportunity to be at Flagstaff, Ariz.; North Area, Sacramento, and Atwater, Cal. I was very impressed with the zeal at Flagstaff. They are few in number but up and about the Father's business. I pray more congregations will support this mission work. We enjoyed very much our visit with Bro. Jerry Harris and family. I have been asked to go to Atwater once a month, and I am grateful for the opportunity. We plan on setting up a study program on Saturday evening before the Lord's day I am to be there. All seem eager to learn more of God's word. Bro. Benny Cryer has just closed a good meeting for us here at Escalon, very good support from surrounding congregations, as far north as Sacramento, Atwater to the south, and Fremont from the west. We also had outsiders on several occasions. Three were baptized. Bro. Cryer did some timely preaching. The last day of the meeting we had a full house for the singing. Beautiful singing from Lynwoods new

book. We look forward to the Labor Day meeting at Modesto this year. Pray for us.

Cloviss T. Cook, 1503 E. Crestview, Springfield, Mo., Aug. 4- I recently held a short meeting at Hale, Ark., where Bro. Jimmy Smith has lived and worked for the past two years. They are small in number but strong in faith. Jimmy is to be commended for his willingness to settle down with one of our smaller congregation to try to build them up when so many larger congregations are wanting preachers of his ability all over the country. I am afraid too many of us are neglecting too many of the smaller congregations and this should not be. The work is progressing well in this area, we have had a number of preachers speak for us in Springfield the past few months. We attended the meeting at Lee's Summit conducted by Don L. King. Don is making steady improvement in every way as a preacher should. We were very happy to have them in our home for a few days. This week I was called to Exira, Ia. to conduct the funeral for Sister Alice Mae Ferguson, the mother of Bro. Marion Hays, who is well known to many. She with Bro. and Sister Hays met with the congregation at Lake City, Ia., a congregation recently taking their stand with the one cup no class brethren.

Gerald Hill, P.O. Box 427, Slocomb, Al. 36375, July 26- We returned home from the Sulphur meeting and a weeks visit with relatives in Pasadena, Tex. We were privileged to preach at Deer Park congregation several times while there. One young lady who had been brought up in the Catholic church, was baptized into Christ. We found the church there laboring in love and unity. The word here in Slocomb continues to prosper. Since the middle of Jan., 11 have been added to the church, 7 by baptism and 4 coming out of digression. Recently, Bro. James Dean a preacher for the cups and Sunday school brethren in Jay, Fla., took his stand for the truth. Since then he has been able to show two families the error of their way. We are now in the process of bringing another preacher into the "Ala. Area Aork", the harvest is great. The congregations in Earlytown, Florida, and Lowery have worked together for years. About a year ago Earlytown and Lowery churches and the Oak Ridge congregation met and dissolved differences that had existed for nearly 20 years. This existing unity perhaps more than anything else has helped in furthering the Lord's work in this area. The nature of our work necessitates our being here most of the time, but I am available for meetings.

Bob Loudermilk, 4557 S. Elizabeth, Wichita, Kan. 67217, July 15. -At present we are in a gospel meeting at Canon City, Colo., one of the congregations that recently changed from the use of classes and cups. The potential here is great but a gospel preacher is urgently needed in this area. Since last report we have enjoyed working with brethren in gospel meetings in Kansas City, Mo.; Odessa, Tex.; Huntsville, Ar. (Hartwell church); and Cassville, Mo. We look forward to our meeting at Sharonville, Ohio, Sept. 17-26, and hope all in that area will attend. Our work in Wichita, Kan. continues to progress with 4 baptisms and several confessions of fault recently. There are now 3 young men working in Wichita who are aspiring to preach: George Battey, Glen Ayers, and Duane Washington. We are doing our best to train them in preaching, home studies, personal work, as well as individual study. Others plan to come the latter part of the summer. We feel this work serves a three-fold purpose - (1) Provides the men some training in teaching and personal work; (2) Helps in this new mission work in Wichita, and (3) Will be a benefit to the home congregations of these young men as they apply their experience back home. We invite all to our meeting with Bro. Lynwood Smith, Aug. 23-29. Here are 2 subs.



Allen Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, Aug. 5. - I enjoyed the Sulphur meeting, good crowds, good interest and attention throughout the meeting. At present I am in Missouri for 6 weeks, preaching at different places about every weekend. I appreciate the brethren for allowing me the opportunity of returning to this area. During the past weeks while traveling with my Dad I have been engaged in several meetings, with several responses. I had the pleasure of preaching at different congregations on weekends and at mid-week services during his meetings. Also was privileged to attend other meetings: two different meetings by Bro. Orville Smith, both very good; one night of Bro. Tim Berna's meeting; and at present attending a meeting at Houston, Mo., by Bro. Irvin Barnes. Next week I hope to attend the meeting at Mtn. Grove by Bro. Paul Nichols. Lord willing, I plan to attend the debate in Ill. with my grandfather, the last week in Aug. From there I go to Pottsville, Ark. for 2 months.

I want to thank all for the help and encouragement given me. On the eleventh of this month it will be 8 years since I gave my first lesson. In meetings coming up I pray I can fulfill the demands of the congregations. I solicit your prayers for a successful life in preaching the gospel of Christ.

Don McCord, Box 1773, Covina, Ca. 91722, Aug. 4. - Our meeting at home, July 20-25, with Bro. James Orten will be long remembered. Cooperation from sister congregations was outstanding. James' presentation of the gospel was refreshing, most instructive. This man has knowledge, spiritual insight and understanding that needs and deserves nation-wide dissemination for the good of the Lord's church.

Why brethren do not band together and scripturally promote such a man on a nation-wide telecast is such a neglect and shame -we could if we would. May God bless James with a long, long life, and a wide -open door of opportunity to be heard as we heard him. At this writing I am in Athens, Ala. in a very good and I trust profitable gospel meeting. Brethren in Tenn. and Ala. are cooperating with us wonderfully. Here, Bro. Bobby Pepper, along with other fine brethren are doing a commendable work. Here, in Sept., the brethren plan a discussion on the communion and teaching, with Bro. Jerry Cutter, in a public auditorium with a seating capacity of over 1200. Please pray for this effort in an area where these important Bible issues have never been, so far as we know, subjects of a public forum. My planned meeting at West Point, Ga. had to be postponed due to the meeting house not being complete. Aug. 13- 22, I am scheduled at Graham, Tex.; Aug. 23-29, Broken Bow, Okla., and Sept. 1-Labor Day, Kansas City, Mo. I need the prayers of my brethren. Lord bless all of you. It is my privilege to have Bro. Rob Hickey with me; Rob is a most promising young gospel preacher; I have never seen a more studious, serious-minded young man. May his tribe increase more and more!

Alan Bonifay, 420 Elysian Fields A-15, Nashville, Tenn. 37211, Aug. 9 -July 9-18 we were in a meeting in Sacramento, Cal. at Fair Oaks congregation. Our work with them was both rewarding and enjoyable as it always has been. Two young ladies obeyed the gospel. We went next to Flagstaff, Ariz., July 19-25, for a most enjoyable meeting. We were glad of the opportunity to associate with Bro. Jerry Harris and family again. Flagstaff brethren are progressing well in the cause of Christ. They have many plans for the future in their mission work program. During the meeting we had 2 prospective visitors to attend from the local community. July 27, 28, we were at Cottage Grove, Oreg.; July 29, Corvallis, Oreg.; July 30 -Aug. 1, Kennewick, Wash.; Yakima, Wash., the evening of Aug. 1; and Cave Junction, Oreg., Aug. 4, We thoroughly appreciated the opportunity to associate with the

brethren in the Northwest. Bro. Frank Staggs is doing a good work in that area. Also, it was good to be with Bro. Gayland Osburn again, he is a highly respected man in the Northwest and well he should be. He impressed me as an open, honest, dedicated defender and seeker of the truth. Tonya's brother, Tim Skaggs, travelled with us through these meetings and was a big help to all of these congregations. We appreciate his ability and dedication at this early age very much. We are now in a meeting at Atwater, Cal. We look forward to a meeting at Bakersfield (Truxton Ave.) Aug. 20-29. Pray for us in His work. May God bless you all.

Richard Nichols, Rt. 1, Wayne, WV. 25570, Aug. 10 -Since last report I have continued my local appointments, plus I have preached one or more times at Piedmont and Napoleon, Ala., LaGrange, Ga., Greenville, S.C., and Hillcrest, Miss. While in Mississippi, I was privileged to hear three excellent sermons by Bro. Ronny Wade as he was engaged in a meeting at New Salem. I believe that those sermons were as good as I have heard Bro. Wade preach; they were very appropriate for the encouragement of pure Christian living today. It was good to be able to visit with Bro. Ronny also. While attending the National School of Music I was honored to be associated with Bro. Raymond Fox, whose parents I have known for many years. I found him to be of sterling character and an asset to the Cause of Christ. We wish him and his bride the best in their forthcoming marriage. The congregation here at Wayne will be building a new meeting house soon. They have bought some land up on the left fork of Garrett's Creek. We pray that the congregation will continue to grow and that the area will be blessed by its purity and its upholding of the Truth. Bro. Jimmie Smith is to begin a meeting at Wayne on the 13th. We are to be in Pontiac, Mich., from Aug. 11 thru 22 during which time we will be instructing in the rudiments of vocal music. We are happy to have Bro. Ken Middick, my nephew, with us the months of July and August. We believe that he will render a valuable service to the King in years to come. As we work for Him please pray for us.

Jimmie C. Smith, Rte. 1, Box 233 -Y, Freen Forest, Ark. 72638, Aug. 2- Since last reporting to the OPA we've enjoyed some very good meetings with visible results at Bunner's Ridge, W. Va.; Fruitland, Texas; Tulsa, Ok.; Bandy, Ky.; and Longwood, Fla. I preached one night in Baton Rouge, La., and am presently in a meeting at Lexington, Okla. with good attendance. There have been a number of preaching brethren in attendance at these meetings. There is a lot of good to be said about all these congregations. It was thrilling to go back to North Texas having labored in Wichita Falls for some four and a half years. We enjoyed the good preaching of some of the greatest men on earth at Sulphur this year, and among this number are some young men greatly to be appreciated and worthy and able to be used in gospel meetings across the land. This was my first time to ever preach in the state of Kentucky and I would have to say it was one of the most enjoyable meetings I've ever conducted. There were ten responses. Brother Reynolds, a grand and great old soldier some ninety three years old and quite feeble now I think missed only two nights. He and sister Reynolds are by no means boring-old-people and it's no chore for me or the brethren round about to visit them because they are very alert and interested in the church and brotherhood. I'm the richer for having met him this side of the grave and hearing him reminisce the history of the church in Kentucky. Brethren are loving and hospitable everywhere. But on a whole, the brethren and sisters in Longwood must be some of the MOST loving and hospitable on earth. If ever you plan a vacation trip to that state, why not plan on worshipping with them? Here are some subs.

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

# OLD PATHS ADVOCATE

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

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

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No. 10

## "APT TO TEACH" by Don L. King

In I Timothy 3:1 Paul says, "This is a true saying, if a man desire the office of a bishop, he desireth a good work." I hope we all agree that every congregation needs to have elders or "bishops" overseeing them. This is God's divine plan for the church. However, in meeting the qualifications given by the Apostle in I Timothy 3:1-7 and Titus 1:6-9, there seems to be a great deal of argument. I am cognizant that perhaps all of the qualifications come under much disagreement by some. But, in this short writing, we will notice only the quality of being "apt to teach."

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach," (I Tim. 3:2). There seems to be some misunderstanding as to this qualification. Some wonder whether or not an elder must be capable of teaching publicly. Others boldly proclaim that he must be qualified to teach privately but not publicly. Because of either misunderstanding, or ignorance, we may see men "appointed" to this office who simply do not qualify in this respect. A careful study of the word of God should leave little doubt in the mind of anyone that the qualification "apt to teach" requires the ability to publicly teach the Word of God.

The Greek term for "apt to teach" in I Timothy 3:2 is "DIDAKTIKOS" and is translated by Strong's Lexicon as: "instructive ('didactic'): apt to teach." W.E. Vine says of the same term: "skilled in teaching... is translated 'apt to teach' in I Tim. 3:2; II Tim. 2:24." Vine also says that the term "DIDAKTIKOS" is akin to the Greek term "DIDASKO" (verb) which means to give instruction as per I Timothy 2:12. There Paul says "But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence."

Notice carefully: Paul says the elder must be "apt to teach" which W.E. Vine says means "skilled in teaching." Why is this to be? Does the Apostle give us a reason? Yes indeed! Notice Titus 1:9: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Here is the reason! An elder must be "skilled" in his teaching because he must be able to "SOUND" doctrine both to exhort and convince gainsayers. A "gainsayer" is one who speaks against, or contradicts, according to Thayer. I'm afraid that it may be a bit too much to ask of the "gainsayer" for him to always confine his "speaking against" to a private capacity! He may not always "contradict" in the privacy of a home. No, it is hardly plausible for us to expect him to do that. Plain logic will tell us that such a fellow will often seek a public method of accomplishing his dirty work. If he does,

(continued on page 6.)

## WOMEN TEACHERS (No. 2) by Ronny F. Wade

Last month in our discussion we noticed some false views of 1 Tim. 2:11-12; as well as what we consider to be the correct one. This month we want to notice the teaching of Paul in 1 Cor. 14:34-35 "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." Some have all but ruled out 1 Cor. 14, because in portions of it Paul deals with the regulation of spiritual gifts. They say that the words "your women" applied to the wives of the prophets and therefore is no prohibition on women today. If you will notice, however, in verse 35 Paul gives the reason "your women" were to keep silent, notice "for it is a shame for women to speak in the church." Not just the wives of the prophets but women generally. Of this, Albert Barnes says, "Shame, a breach of propriety . . . their station in life demands modesty, humility, and they should be free from the ostentation of appearing so much in public as to take part in the public services of teaching and praying." Just here we might notice the objection raised by some that if a woman must be silent and not teach, then neither can she sing. The speaking prohibited by Paul was not speaking in song. We know this because of the context of his teaching. His subject was not singing at this point, but prophesying. Even if this verse could be stretched to include singing, the only thing that could be proved would be that women could not sing, it certainly would not tear down Paul's prohibition against her teaching. But, we notice that even those who advocate women teachers in classes won't allow her to teach in the general assembly, yet they do allow their women to sing in this assembly. So by their own admission and practice, they don't have a parallel. It is merely a quibble.

Notice, however, the predicament these people get themselves in. If 1 Cor. 14:34-35 applied only to the wives of the prophets then what scripture would a woman violate if she preached from the pulpit in the general assembly of the church? It certainly could not be this one according to their view of it. But, they say, she could not do this because it would be a violation of 1 Tim. 2:12, i.e. she would be teaching "over the man." However we have already shown that their false interpretation of this passage won't hold water. So they are left without anywhere to go. Per their own reasoning they have adopted the female ministry whether they like or not.

But someone may ask, in what way or capacity may a woman teach? We have already learned that women may not teach in the church assembly, publicly, or in congregational capacity according to 1 Cor. 14:34-35 and 1

(continued on page 5.)

## CENTRALIZATION OF CHURCH FUNDS; AND OVERSIGHT OF MISSION WORK by Jimmy Smith

### IX. THE EFFICIENT AND PROPER FUNCTIONING OF EACH CONGREGATION THROUGH ITS EVERY MEMBER AND IN ALL OF ITS WORK IS THEN THE RESPONSIBILITY OF THE ELDERSHIP OF EACH LOCAL CHURCH AND CANNOT BE DELEGATED BY THEM TO ANOTHER.

One church in the N.T. contributed to another church to enable it to meet its own obligation and do its own work in the time of need, but one church cannot scripturally yield to another church the responsibility and obligation of "overseeing" its own work and doing the work for which God has made each congregation responsible to the extent of its ability (1 Cor. 16:1-4; Acts 11:27-30).

The eldership of one congregation has as much scriptural authority to oversee the worship, edification, and discipline of another congregation as they have to oversee the benevolence or evangelistic program of another congregation. If they can oversee the distribution of a part of the funds of another church in any of its work, then they can oversee the distribution of all of its funds for all of its work. If the eldership can scripturally "oversee" the spending of funds contributed by many churches, by what right or reason can that same eldership be precluded from teaching, exhorting, reproving the members of those contributing congregations concerning their duty in giving the funds?

### X. GOD GAVE ELDERS THE "OVERSIGHT" ONLY OF MATTERS PERTAINING TO A CONGREGATION AND ITS FUNCTION.

In a digressive paper some time ago it was stated "if you want it to be scriptural put it under the elders." But certainly from the Word of God we learn that the only thing that can scripturally be under the elders is the local congregation and its work. In this connection it should be understood by all that any man who is serving as an elder and does not know what the work of the church is to be is not qualified to be an elder. If the elders know what the work of the church is and then take the oversight of things which are not the work of the church, they have disqualified themselves.

When elders become directors, a board of trustees, or officers in any other arrangement or organization than the church they are acting in another capacity than as "elders of the congregation." God did not intend them to "oversee" anything but the church.

### XI. HOW DID NEW TESTAMENT CHURCHES COOPERATE?

A. One church helped other churches in time of emergency by contributing to their needs (Acts 11:27-30). Paul and Barnabas were chosen by these brethren as messengers to take this fund to the "brethren which dwelt in Judea." These funds were delivered into the hands of the "elders" among the "brethren in Judea." Since elders were congregational officers (Acts 14:23), and since the "brethren in Judea" constituted several congregations (1 Thes. 2:14; Gal. 1:22), we conclude that the funds were delivered by the messengers into the hands of the elders of every congregation where there was a need and they distributed them. There is no reason to conclude, or basis upon which to presume, that the "elders" in this passage meant the elders in Jerusalem only. Unless Jerusalem only had elders and no evidence to that effect can be found. Besides if we are to presume, the presumption would be that all congregations in Judea had elders since that is God's established order for a congregation (Acts 14:23).

Then too, if Jerusalem elders took charge of the distribution of funds among all the congregations of Judea, they most certainly acted "outside" of their own congregation and "over" the other congregations in which they made this distribution and that would authorize "diocesan" elders-elders in a territory over many churches

which is an "episcopacy" like denominations have and which cannot be justified in the Word of God.

B. Congregations of Galatia, Macedonia, and Achaia cooperated (acted concurrently) in meeting the needs of the Jerusalem church (Rom. 15:25-28; 1 Cor. 16:1-4; 2 Cor. 8, 9). We don't know what brought about the poverty in Jerusalem. But whatever the cause there were so many destitute saints in Jerusalem that the church there could not meet the need. The primary responsibility is that a congregation shall care for its own. This, Jerusalem was obligated to do. Hence, the work to be done was the work of the Jerusalem church. But it was greater than the church there alone could meet (and not of its own creation). Gentile churches to whom the gospel had gone out from Jerusalem saints were called upon to reciprocate by sending to their needs (Rom 15:25-27).

Each church acting independently, chose its own messengers to entrust with its contribution that it might be taken to Jerusalem (1 Cor. 16:1-4; 2 Cor. 8: 19-23). Several churches may have approved the same messenger but each church had the responsibility and right of choosing its own (1 Cor. 16:3). There is not the slightest indication of a convention of many churches in which these messengers were elected in joint action. Such would constitute a denominational convention or association machinery and procedure of first rank. If these men had been chosen by the churches convened to take collective action they would have constituted a separate organic body and would have performed a function the local church could not perform. Thus would be justified a convention, association, or conference to function over the churches and for them distributing benevolence among the members of the Jerusalem congregation with denominational machinery, power and control. No man can read this into the scriptures and yet condemn the Methodist Conference and the Baptist associations and conventions. Such is not even hinted in the divine record.

Each church entrusted their contribution to their own selected agent or messenger and he became responsible to them and the Lord for faithfully delivering it to Jerusalem. There is not the slightest hint of these separate contributions losing their identity in a "pooled" or "combined" fund. Such is imagined by some and has no basis in the scriptural record. This was concurrent action but independent action by each church and this is the pattern of cooperation between congregations in N.T. days.

No church sent its money through another church. There was no "intermediate" or "sponsoring" church to receive or forward the funds. All the contributing churches who had a part in this "fellowship" for Jerusalem sustained an equal relationship to the work being done. Jerusalem alone bore a different relationship and that was because it was among their own members that the need existed which was greater than they could relieve by themselves; and was therefore their own work.

### XII. CHURCHES COOPERATED IN SUPPORTING PAUL WHILE HE LABORED TO PLANT THE KINGDOM IN CORINTH.

He took wages from other churches (2 Cor. 11:8). Philippi was among the churches that supported him (Phil. 1:3-5; 4:10-18). In the example of the Philipian church we learn how these funds were sent to Paul (Phil. 4:15-18). They sent direct to Paul by their individual messenger Epaphroditus (Phil. 2:25). There is the N.T. pattern. It authorizes only the "direct" method and excludes the "indirect" method. In every instance the contributing church sent directly and never "through" another church.

In both evangelism and benevolence, the local church raised its funds, selected its messenger and sent directly to

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## OUR DIVINELY INSPIRED REVELATION

by Alan Bonifay

The Bible is not necessarily dependent upon itself for evidence of its authenticity as the Word of God. There are many external proofs, as well. One must remember this fact, however, when he is examining external evidence, that this "Book" is not a science book. It is not a history book. It is not a philosophy book nor a psychology book. It is a book of religion. Yet what it does say about these other fields of investigation is invariably, and without contradiction, true.

Time and again the discoveries of the various fields of science have proven that the Bible is a Work of God. Some 2000 years before Columbus set sail for America on the assumption that the earth was round, Isaiah declared in Isa. 40:22 that the earth was round. Only recently scientists have discovered that there is a blank nothingness beyond the North Star, but the author of the book of Job declared the truth in Chap. 26:7 at least 3000 years ago and maybe more than that. Again, it has been only recently that the hematologists have discovered that all human beings are of the same blood, but Paul declared this in Acts 17:26 some 2000 years ago. These truths were not and could not have been accidental. They were the Work of God.

The historicity of the Bible likewise has proven to be accurate. Even the atheist is forced to admit that the history of the Hebrew people is accurate. The various powers which were in existence during the complication of the Bible are readily and unerringly acknowledged by Biblical authors: Egyptians, Babylonians, Chaldeans, Assyrians, Romans, Persians, and many others.

But the greatest external proof of them all is the survival of the Book itself. The Bible is here in spite of all men could do to destroy it. Not only has God given it but he has also preserved it. It emerged from the fires of persecution uninjured and has come to us mingled with the blood and tears of thousands who died rather than deny its sacred truth. It is the oldest book of antiquity, yet it has survived. It took sixteen centuries to produce the complete book, and it has been here eighteen centuries since. It is a wonder that it ever saw the dawn of the 20th century. During the period in which it was penned, Bible lands were ravaged by wars. Great libraries were destroyed by fire. Customs changed; governments were transformed; civilizations crumbled; yet it stands.

The Bible has survived the subtle, vicious, and perpetual assaults of its avowed enemies. Even before Christ, Antiochus Epiphanes who ascended the throne of Syria in 175 B.C., sought to destroy the Temple, the worship, and the law of the Jewish people and substitute heathen Greek culture but he failed. In the third century, Diocletian, Emperor of Rome, sought to exterminate the Christian religion by burning all copies of the Scripture and murdering Christians. In this period it was a criminal offense to hold books of the Bible—punishable by execution. Diocletian boasted that he had wiped out Christianity but here it stands with its ever sharp and powerful sword, the Word of God. Skeptics like Voltaire, Paine, Ingersol blasted away at the Bible and boasted it would become a forgotten book but now they and their books are dead and forgotten while the great Book of books lives on as the world's most widely read and widely distributed book, the best seller of all best sellers for all time. Voltaire the noted French infidel, boasted, "One hundred years from my day there will not be a Bible in the earth except one that is looked upon by an antiquarian curiosity seeker." Two hundred years later a first edition of Voltaire's work sold in Paris for eleven cents. The same day—Christmas Eve, 1933—the British government paid the Soviet (USSR) government \$500,000 for the valued Codex Sinaiticus. The very house in which he lived became a Bible house for the Geneva Bible Society. How many of you know

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## MILLER-BAXTER DEBATE

The discussion was well attended and Bro. Miller did a fine job in defense of the truth.

Mr. Baxter affirmed a person must be baptized into the name of only one person, namely Jesus; and he must then receive the Holy Spirit accompanied by speaking with other tongues. Of course no scripture was given for such.

Bro. Miller used Mat. 28:19 to prove baptism was to be into the name of the Father and of the Son and of the Holy Spirit; and showed the baptism of Mat. 28:19 and Acts 2:38 nor the gift of the Holy Spirit received according to those verses ever caused one person to speak with other tongues.

Mr. Baxter said, "The name" in Mat. 28:19 was singular, Therefore only one person. Bro. Miller gave verses as 3 Jno. 14 "Greet the friends by name!" Then asked, did all have the same name? Josh. 21:9 "These cities which were mentioned by name!" Just one name? Mr. Baxter failed to meet such answers while in the negative. He affirmed instead of replying to Bro. Miller's speech.

Bro. Miller asked the question "Do you believe the following words of James and others, 'I am not alone, but I and the Father that sent me—I am one that bear witness of myself and the Father that sent me beareth witness of me;' 'I go unto the Father; for my Father is greater than I.' 'If I go not away the comforter will not come unto you;' 'But when the comforter ("even the Holy Spirit") is come, whom I will send unto you from the Father—He shall testify of me;' Jno. 8:16-18, Jno. 14:28, Jno. 16:7, (Jno.:14:26 A.S.V.) and Jno:15-26?" Mr. Baxter answered "Yes," then later contended the Holy Spirit was the Father of Jesus. Bro. Miller kept giving such verses showing Jesus sent the Holy Spirit from the Father; therefore the Holy Spirit was not Jesus, nor the Father; Mr. Baxter never tried to reply.

Mr. Baxter affirmed "The scripture teach that there is only one person or being in the Godhead namely Jesus, who is the Father, the Son, and the Holy Spirit." One of Bro. Miller's questions was "Do you believe that God is the Son of Jesus?" Mr. Baxter answered "No." That showed he denied his own affirmative.

Bro. Miller asked, "Did 'Jesus' see 'Jesus' descending like a dove, and lighting upon him (Mat. 3:16)?" Mr. Baxter answered, "It would be worded better to say the flesh saw a dove which symbolized the Spirit." Bro. Miller pointed out that Mr. Baxter couldn't prove his doctrine by saying it like the Bible says it.

Mr. Baxter contended that the doctrine of baptism under three names was never used until the Nicene creed was written. This is the old argument they use to hamper people with. Bro. Miller read from "The Ante-Nicene Fathers" which contains writings of religious people who lived before the Nicene creed was written in A.D. 325. For reference he read from Vol. 3, pages 600-627 by Tertullian who died A.D. 220 which was 105 years before the Nicene creed was written. Notice after quoting 1 Cor. 15:24-28, Tertullian said "Now from this one passage of the epistle of the inspired Apostle, we have been already able to show that the Father and the Son are two separate persons, not only by the mention of their separate names as Father and Son, For those things certainly are not written that you may believe that Jesus Christ is the Father, but the Son—He setteth at the Father's right hand—Not the Father at his own. He is seen by Stephen—at the right hand of God, where He will continue to sit, until the Father shall make his enemies His footstool—meanwhile He has received from the Father the promised gift, and has shed it forth, even the Holy Spirit—the Third name in the Godhead!"

Mr. Baxter also said in reference to 1 Cor. 12:4-11 and 13:8-10, (dealing with the gifts of the Holy Spirit), "When that which is perfect is come" (1 Cor. 13:10) was speaking of the coming of Jesus at the end of the world. Therefore tongues

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## HERE AND THERE

We are receiving a real good variety of articles from several preaching brethren. We certainly do appreciate this and assure you that as we have the space we will use the material. Keep up the good work brethren! May I suggest to my brethren everywhere that you mention the paper often? We must keep the subscriptions near 100 each month for the paper to remain financially stable as it is at the present time. We believe with all of our heart that the paper can do a great work with the proper circulation among our brotherhood. Why not mention us to a friend, or perhaps even subscribe for him? Of course we always encourage our preaching brethren to mention *Old Paths Advocate* at every opportunity which avails itself. We are overwhelmed at the gratifying response from the preachers in sending their regular and current field reports. This is a real asset to the paper and serves a great purpose for brethren everywhere as well. However, please remember the urgent need of getting it to us on or before the 10th of each month so that it may be included in the current issue. Too, we welcome your personal letters of suggestions etc. concerning the paper. Let us get on to the work!

## THE OLD PATHS ADVOCATE A Progress Report

Some five months ago Bro. Homer L. King returned as publisher of this journal. Currently, under his capable supervision, the paper is moving along at a satisfactory pace. We do need, however, the help of everyone in soliciting subscriptions. Many people who use to take the paper have allowed their subscription to lapse. If one person in each congregation would mention the paper there and take the responsibility for sending those subs in, it would help greatly. If your paper is marked "time expired," be sure to renew promptly. We cannot afford to carry those whose subscription runs out. All material for publication must be in Bro. King's hands by the 10th of each month. The copy for the paper is then sent to the printer in Lebanon, Mo. by the 20th of the month. The paper is printed by the 1st. and put in the mail, at the latest, by the 4th or 5th. If the postal service does

its job you should have your current issue of the paper by the 10th. If the paper is later than this, it is due to slow postal service, which we cannot control. We are, however, working to get your paper to you regularly and as early each month as possible. Won't you help us get the message of truth to more. Subscribe today.

-Ronny F. Wade

## HONOR ROLL

Below, you will find the names of those sending subscriptions from Aug. 10 to Sept. 10 and opposite the name the number of subscriptions sent. Please check the following and report any errors to us:

Johnny Elmore—8; D.B. McCord—8; Don King—5; Mrs. Roy Knight—4; E.H. Miller—4; Clovis T. Cook—3; Melvin Blalock—3; Mrs. Esther Jordan—3; Charles B. Morris—2; Frank Staggs—2; Richard Nichols—2; Ronny Wade—2; R.B. Roden—2; Carl Johnson—2; Joe Bass—1; Cuba Brown—1; Geo. K. Fall—1; Grady Allen—1; Alma Calger—1; Lois Wade—1; Eddy Bullard—1; Paul Smith—1; Loretta Trivett—1; Larry Broxson—1; Charlie Risener—1; Allen Bailey—1; Arvel Brumfield—1; Mrs. Ollie Jones—1; Lloyd Cox—1; Ron Willis—1; Argus Emerson—1; Mrs. Leslie Turney—1; Ermel Fagg—1; Alton Bailey—1; W.G. Fulmer—1; E.N. Bullard—1; Mrs. Thelma Branch—1; Miles King—1; Woodrow Black—1; C.C. McClain—1; Joe Hisle—1; Lucille Nelson—1; Doug Tschantz—1. Total 78.

## THE CHURCH DIRECTORY

Here are a few additions and corrections that need to be made in your Church Directory:

**California- Morro Bay-** (San Luis Obispo County), has been meeting from house to house, now meet at **The Odd Fellows Hall**, 710 Harbor St. Lord's Day 10:30 A.M. Bro. Everett Nichols' address and phone number is the same as in the 1975 Directory.

**Missouri- St. Louis-** (St. Louis County)- Chain of Rocks church of Christ, 11608 Riverview Dr. Brother Cecil W. Roberts requests his name be removed as he is moving.

**Oklahoma- El Reno-** (Canadian County), Parkview church of Christ, 1701 Parkview Drive. Bro. G. V. Ayers requests his name be removed as he has moved.

**Texas- Dallas-** (Dallas County)- Boulder Dr. church of Christ, 3822 Boulder Dr. A request has been made to remove the name of Bro. James Roe and replace it with the name of Mike Fall, 3515 Harvard St., Irving, Tex 75062. Phone (214) 252-5973.

**Ohio- Cleveland-** The church assembles at 1683 E. 82nd St., Lord's day morning at 11:00 A.M. Contact Claude Lewis, 12709 Arlington Ave., Cleveland, Ohio 44108. Phone (216) 851-8293.

Is there anyone meeting in the **Washington- Tacoma- Seattle** area? I have had calls from a sister in that area wanting a place to worship. If you have any information on this, please let me know and others may worship with you. I also have calls about **England, Scotland** and **West Germany** and am trying to get some information on this. Do not rely too much on Directories before 1975 as some of the places listed in them are either no longer meeting or have moved. Either call me or, better yet, buy a 1975 Directory from Bro. Robert Strain, Harrodsburg, Ind. 47434. They are 75 cents each. Please do not order from me as I have to forward the order and that causes delay. But do send all information to me at 2440 SW 54th, Oklahoma City, Okla. 73119. You may be keeping someone from worshipping by not sending information to us so we can pass it on and the Lord may hold you responsible. So please send that we may share it with others.

-Ray Asplin

**BONDS OF MATRIMONY**

**Hanson-Hopkins**— On Aug. 21, 1976, in a beautiful ceremony, Gayle Hopkins of Ada, Okla., and Phillip Hanson of Bloomington, Ind., were united in holy matrimony in Ada, Okla. A large crowd of loved ones and friends gathered to witness the occasion and to offer best wishes to the newlyweds. The singing was excellently done by Ron Willis, Ted Hudson, and Charles Pruitt. Phyllis and I have known Gayle for a large part of her life. We know her to be among the finest of Christian women; therefore, I was pleased when she and Bro. Hanson asked me to officiate the happy occasion.

-Carl Johnson

**NOTE OF THANKS**

Bro. Zeph Fancher, Rte 3 Box 481, Mena, Ark. 71953 requests that we express for him his deep appreciation for all the cards and letters and especially the prayers offered in his behalf during his recent illness. He is now much improved and hopes to leave the hospital in about two weeks. He desires that prayer be continued in his behalf.

I have known Bro. Zeph for many, many years and loved him for his staunch devotion to truth. May we have many more years to serve the Master. Please, remember to pray for him.

-Homer L. King

By way of long distance telephone, Bro. Tom Modgling, 1621 West Harris, San Angelo, TX 76901, in behalf of himself and his wife, Sarah, requests that thanks hereby be extended for all the cards, letters, telephone calls and all courtesies extended them during their long and grave illnesses. May God bless these two dear people, long-time friends and companions in the faith of many of us while we have walked here.

-Don McCord

(Note- My apologies to Bro. McCord and Bro. Modgling for the lateness of this request. It should have been printed in Aug. but was mislaid. We were sorry to hear of their illness and pray for their improved health. I have spent many happy hours in their home in years past. -HLK).

**A PUBLIC DISCUSSION**

The "Cup Question" is to be discussed in the Red Bluff, California area, Oct. 29 and 30, the Lord willing. Paul O. Nichols of Modesto and Paul C. Bailey of Red Bluff will be the disputants. Bro. Nichols will be contending for one cup in the communion of a congregation, and Bro. Bailey will be contending for individual cups. The first session will be held the night of Oct. 29. The second session will be on the afternoon of Oct. 30. This will afford an opportunity to hear both sides of this vital issue. This should be of particular interest to our younger preachers and teachers who sometime may be called on to meet the issue themselves.

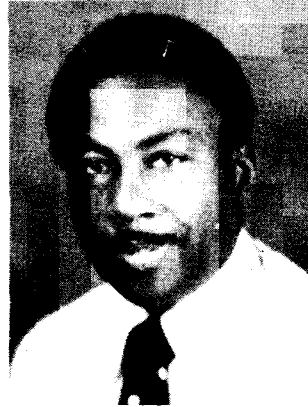
Come and back the truth. Plan to stay for the entire discussion. Remember the dates; Oct. 29 and 30.

**A SPECIAL REQUEST**

We that have been meeting in Edmond, Okla. for the past 18 months would like to have a communion cup if some congregation has an extra one. We would like a pint size or larger. If you have one and it needs refinishing we would be interested. We have one that has been sufficient thus far but as we continue to grow we would like to have a larger one. If you have one please notify me at 10520 N. McKinley, Okla. City, Okla. 73114, or better still, call me collect at 1-405-751-4253 in Okla. City. Please let me hear from you if you have one.

-Edwin S. Morris

**SPECIAL NOTICE**



Bro. Joe Rivers, Jr.

This is to introduce Brother Joe Rivers, Jr., a faithful preacher of the gospel from Memphis, Tenn. He has been a member of the church since 1965 and has labored faithfully.

This past June brethren from the Church of Christ, 7300 Prospect, Kansas City, Mo. met with Brother Rivers in Chicago, Ill. in an effort to establish a faithful congregation there. The effort was met with some success and at the present time a loyal congregation is worshipping there. However,

there is a need of someone to do the teaching, etc., and Brother Rivers has agreed to leave his secular employment and go work with this newly established congregation in Chicago. At present about twenty are meeting there. Several had fallen by the way-side after moving to the area from various congregations in the South. However, some have been restored and are meeting with the brethren in a sister's large basement located at 11600 South Lowe St., Chicago, Ill.

Brother Rivers is willing to sacrifice his job and the security it affords to do this work. However, he is in need of our prayers and financial assistance. There is a need of some \$800.00 per month to sustain him and his family. If you are concerned and interested in this effort, Brother Joe Rivers may be contacted at: 8433 South Seeley St., Chicago, Ill. 60620. Telephone (312) 238-5094. We the 7300 Prospect congregation along with Brother Douglas Young pray that you will consider this matter prayerfully. Yours in His service

-Bro. Daune Jones, Bro. Douglas Young

Women Teachers— (continued from page 1.)

Tim. 1:11-12. In Titus 2:3-4, however, she is commanded to teach other women. In 2 Tim. 1:5 and 3:15 she teaches children. And in Acts 18:26 we find her teaching a man. In all of these instances she is teaching privately, informally or in an individual capacity. In none of them does she become a teacher in public. Thus we conclude that a woman may teach in private but not in public. In private she may even teach a man. This points up the problem bible class advocates face. Of these two categories "public" and "private" found in the Bible, Sunday School or Bible class teaching belongs in neither. It represents a category unknown to the Bible. If Bible class teaching is private, then women could teach men per Acts 18:26 but most bible class advocates will not allow this. If bible class teaching is public, then the woman may not teach at all, for she is forbidden in the scriptures from so doing. The argument that women may teach other women and children, but not men is worthless. Where a woman may teach, she may teach anyone. However where she may not teach, she may not teach anyone.

The whole problem is simply that the practice of bible classes or sunday school with women teachers is unknown to the Bible.

And every attempt and effort on the part of man to get it into to the Word of God is futile.

-Springfield, Mo.

Life is easier than you think. All you have to do is to accept the impossible, do without the indispensable, and bear the intolerable.



## ANNOUNCEMENT

In Jan. we purchased a lot here in Anderson, Mo. The Neosho brethren are helping us build a building in which to meet. We still need windows, doors, floors, ceilings, to repair benches, to obtain chairs and grade the lot for parking. Nearly all labor has been volunteer. We are not a division of another congregation but a genuine mission effort. We preach the truth with all the strength the Bible provides and demands in the spirit and love of Christ. Through the years we have helped others in building or remodeling when we were at Siskiyou St. in Los Angeles and El Cajon, Cal. Several have asked about the work and offered to help when we needed it. All help will be acknowledged and certainly appreciated. Most of our preaching brethren know us and know our devotion to the cause of Jesus Christ. Our address: Church of Christ, Hiways 71 & 59 at Park Ave., P.O. Box D, Anderson, Mo. 64831.

-Carl N. Nichols, Sr., Winston Middick, Nelson Nichols.

### Centralization of Church Funds; etc.—

(continued from page 2.)

the work being done. Where is the precept, example or interference in a passage of scripture authorizing many churches to pool their funds, combining them and centralizing their control under one eldership for the purpose of "promoting a good work?"

(Perhaps in a later article we will notice how the missionary society started, and how the very thing in practice that divided the church over a hundred years ago, is now practiced by our digressive brethren.

-Rte. 1, Box 233Y, Green Forest, Ark. 72638

**Our Divinely Inspired Revelation**—(continued from page 3) that the man named Paine mentioned as a skeptic is our great American patriot Thomas Paine who authored the pamphlet "Common Sense" to stir colonists up against Great Britain in Revolutionary War days? You see, he and his works against God's Word are what have been forgotten, not the Bible.

The Bible has survived the traditions and perversions of its professed friends. Matt. 15:9 tells us that the Jewish leaders tried to make void the Word of God by their traditions. Catholicism, while claiming to be custodians of the bible, muzzled it, chained it to the pulpits and made it property of their hierarchy, Protestantism, while claiming to believe in the bible, has perverted it, corrupted its simplicity in worship, twisted and warped it to suit their sectarian ends. The cult word denies it as our sole guide. They claim to have other inspired writings. They twist and tear its doctrines. They redefine until it is no longer even a reasonable facsimile of the original. Yet, above it all, the Bible continually vindicates itself. It remains ever triumphant.

Finally, the Bible has survived the shortcomings and weakness of its real friends. We may profess the faith but due to our humanity fall far short of perfection. Phil. 2:5 tells us that we may know the truth, but fail to manifest the Spirit of Christ. In spite of our errors, the Bible's accuracy and truthfulness remain undisturbed.

The Bible has survived because of God's faithful promise. Christianity is the religion of the Book, and God knew that men of all time needed his revelation; hence, he preserved it by his over-ruling hand of providence. In Matt. 24:35 he said, "My word shall never pass away."

The Bible is here! It is the divinely inspired revelation from God to man. In it is a bottomless well of knowledge. In it is an awe-inspiring unity. In it is the power to save one's soul. We have it as a privilege, but privilege inspires responsibility. What are you doing with your Bible? Our plea is that you will read it to be wise, believe it to be safe, practice it to be holy.

-420 Elysian Fields Rd., Apt. A-15, Nashville, Tenn.

**Miller-Baxter Debate**— (continued from page 3.)

etc. would last until Jesus came again. He claimed Thayer's Greek-English Lexicon taught this. Bro. Miller showed Thayer said "Prop. . . . wanting nothing nothing necessary to completeness; perfect . . . James 1:25; others take it here as an adj. belonging to . . . the perfect state of all things, to be ushered in by the return of Christ from heaven. (1 Cor. 13:10)."

The discussion was interesting throughout and both speakers showed respect for each other. I enjoyed serving as moderator for Bro. Miller.

-Alton B. Bailey

**"Apt to Teach"**— (continued from page 1.)

how is the elder to take care of his false claims, if he is not capable of public teaching? He must be "skilled" in order that he may first "exhort" (from a Greek word meaning "to instruct or teach", Thayer) the gainsayer or false teacher and secondly: "convince" him. By the way, the word "convince" in Titus 1:9 is from a Greek word meaning "to confute, admonish: convict, convince, tell a fault, reprove, rebuke." (Strong's Lexicon). Thayer says the word means, " . . . exposure and confutation of false teachers of Christianity." The very nature of the words "convict" and "exposure" indicate a very public situation! It is extremely difficult for me to visualize a situation where a false teacher is "convicted" of his wrong doing and also suffers "exposure," by the elders always in a private manner.

In I Timothy 2:12 Paul says, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." The word "teach" in this verse comes from the Greek term "DIDASKO" which W.E. Vine has told us means "to give instruction." We understand that a woman may "teach" privately, informally or in an individual capacity (Titus 2:3,4; II Tim. 1:5; 3:15; Acts 18:26 etc.) She may "give instruction" in a private capacity as did Priscilla and her husband in Acts 18:24-26. However, she is prohibited from publicly teaching in a congregational capacity by I Cor. 14:34, 35; I Tim. 2:11, 12. The point is, she may give instruction" privately, but not publicly. Isn't it strange that what Paul forbids the woman to do publicly, he commands the elder to be skilled in? Paul says an elder must be "apt to teach," or "skilled" in teaching. It seems quite logical to me, that if the "gainsayers" could be dealt with always in a private capacity, that a woman could instruct him. The scripture says that when Apollos began to speak boldly in the synagogue (he knew only the baptism of John and apparently his teaching reflected his ignorance) that "... when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." (Acts 18:26). However, the reason this is not reasonable to expect is obvious. The gainsayer will not always choose to teach his false doctrines in a home, or informally. He will often do it in a public capacity. When he does, there must be someone who is permitted to capably "convict" him and "expose" his false teaching, and in a public manner! Hence, an elder is to be capable of skilled public teaching.

J.W. McGarvey says in his little book entitled "The Eldership:" "... we must acknowledge that there are many congregations among us with Elders in office who do not teach, and who are incapable of teaching. All such should immediately do one of two things- either resign the office, or put into exercise their latent powers, and prove themselves capable of teaching and therefore qualified for the office."

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (Titus 1:9) May God help us to see that only men are appointed to the eldership who are indeed, "apt to teach."

-41931 Chadbourne Dr., Fremont, Ca. 94538

## OUR DEPARTED



Bro. Arthur E. Wade

Arthur E. Wade is dead. He departed this life August 22, 1976. This news will bring sadness to the hearts of the many who knew and came to love him. Four days before his death he was helping a neighbor work on the roof of his house. The support board gave way and he fell to the ground about fifteen feet below. He was injured badly and after being rushed to the hospital in Lebanon for emergency treatment, he was transferred to the University Medical Center in Columbia, Mo. While undergoing diagnostic procedures he suffered a massive heart attack and passed away the next day.

He was born to Noah and Minta Bertha Carter Wade on Nov. 16, 1909 in Wright Co. Mo. On Sept. 1, 1932 he was united in marriage with Lois Hough. To this union were born three children. He was preceded in death by an infant daughter. Surviving are his wife, Lois; two sons, Lloyd and Eugene; three brothers, five sisters and several grandchildren. Arthur obeyed the gospel in 1935 and had preached for the past thirty six years. During his ministry he established twelve congregations in the state of Mo. and several in other states. He also designed and helped build several church houses in different places. For the past ten years he had been in poor health and had suffered one physical setback after another. This greatly affected his ability to preach; the doctor, for a time, prohibiting him from preaching at all. In recent months, however, he had been preaching on week-ends. Although we were no blood kin, Arthur was very dear to my heart and I will miss him greatly. We had fought many battles together. He possessed a tremendous knowledge of the Bible. He loved to study, discuss and preach it. In a discussion of Bible, I don't know of anyone I would have rather had at my side than Arthur Wade. A large, overflowing crowd gathered for the memorial service at the Colonial Funeral Chapel in Lebanon, Mo. His body was carried to its final resting place on this earth by six fine gospel preachers. It is with tear-stained eyes and an aching heart that we say "good-bye" to this beloved soldier of the cross. The writer conducted the service.

-Ronny F. Wade

**Voyles-** James Morris Voyles was born July 15, 1926 at Somerville, Tenn. and departed this life Apr. 12, 1976 at Memphis, Tenn., at the age of 49 years. He is survived by a daughter, Mrs. Vickie Berryhill; 2 sons, Ruben and Ronald; 2 grandchildren, Jammie Berryhill and Mike Voyles; mother, Mrs. Lela Smith; a brother, Gerry; and 2 sisters, Mrs. Lena June Smith and Mrs. Louise Belcher all of Memphis. Mr. Voyles was a welder and mechanic in early life, had been ill for a number of years, suffering much. This writer, in attempting to comfort the many loved ones and friends, stated that if James were present this day he could tell us what real suffering in the flesh is. I would like to pay special tribute to his mother, Sister Lela Smith, one of the many wonderful Christian women we have met in this life. I know of no one who has suffered so many tragedies in the past. During the last 10 years we have conducted 6 funerals in this family, her husband, a son, 2 grandsons, and 2 sons-in-law. A widow, she reared 3 grandchildren to adulthood, all of them became Christians, baptized for remission of sins.

-B.B. Cayson

**Ruebush-** Willard C. Ruebush, son of Samuel and Rose Measday Ruebush, was born July 10, 1909 at Demning N. Mex. and departed this life July 8, 1976, following a brief illness. May 29, 1929 he was united in marriage with Ruby Triplett. To this union were born two daughters, Bonnie and Bernice. Willard obeyed the gospel early in life and at the time of his death was a member of the Lee's Summit church.

I know of no better way to describe him than to say "he was a good man". He was one of those rare individuals who had a way of making a mark on the lives of people while quietly and humbly going about his daily Christian living. He will not be soon forgotten. Surviving are his wife, Ruby; two daughters, Mrs. Bernice Carr of Lebanon and Mrs. Bonnie Van Stavern of Moore, Okla.; five grandchildren, one great-grandchild and nine brothers. All his brothers were present for the memorial service and served as pall bearers. The writer, assisted by Bro. Clovis Cook, conducted the service.

-Ronny F. Wade

**McBride-** Sister Berta McBride, formerly of Woodson, Tex., was born Dec. 4, 1890 and passed away Aug. 18, 1976. She was preceded in death by her husband, Bro. T.E. McBride, in 1970. Sister McBride and her husband were a major strength to the local congregation in Woodson where they were members for so many years. She will be remembered long for her good influence on so many people. The writer attempted to speak words of comfort and exhortation to the family and friends from the Scriptures.

-Jimmy Vannoy

**Roe-** Sister Annie Roe was born Jan. 7, 1905 in Leon County, Tex. and departed this life Aug. 13, 1976 at the age of 71 years, 7 months and 6 days at the Midway Nursing Home in Stroud, Okla. after an extended illness. Dec. 20, 1925, she was united in marriage to Bro. Ray Roe. To this union 5 children were born, 2 of which preceded her in death. In 1929 she obeyed the gospel at Sulphur, Okla. under the preaching of Bro. Homer L. King and was faithful all these many years. She leaves, to mourn her passing, her faithful companion Bro. Ray Roe of Stroud, Okla.; 3 sons, Ben and Earl of Dallas, Tex. and James of Mesquite, Tex.; 6 grandchildren and 2 great grandchildren; her aged mother Sister Nannie Larribee of Stroud; and 2 brothers. The home of Bro. and Sister Roe has been the home of many of the preaching brethren who found comfort, hospitality, kindness and understanding. The beautiful singing was by the Christians from Capitol Hill congregation in Okla. City. Sister Roe was laid to rest near Marietta, Okla. where she had made her home in her younger years. Our sympathy and prayers go out to the family. Bro. Don McCord and the writer tried to speak words of comfort to those present as well as words of warning of the coming judgment.

-Roy Lee Criswell

**Bumgardner-** Don Bumgardner was born Nov. 12, 1912 and passed away Aug. 12, 1976 in Turlock, Cal.; the result of an accident on his farm. He leaves his wife, Nora; 3 daughters, Carol Bumgardner and Elaine Lawrence of Turlock and Evonne Tschantz of Oakdale, Cal.; a son, Bruce of Turlock; 3 brothers, Phillip and Lee of Oreg. and Vernal of Ceres, Cal.; a sister, Marie Henny and his mother, Mable Bumgardner, both of Oreg.; 2 grandchildren and many others of his brethren who loved him. His passing was sudden and unexpected, reminding us all that we must go the way of all flesh. Don will be missed by all for he willingly worked to help the congregation in Turlock grow. He never wanted the praise of men and according to his ability carried out his responsibility in the church. He was among those who helped start the church in Modesto, along with his brother, Vernal

and Bro. Homer L. King. May God bless his good wife, Nora, all his family and a memory of him always in the minds of his brethren and friends. This writer along with Brethren Dale Hope and Ron Jordan conducted the memorial service.

-Richard DeGough

#### THE QUIET MAN

There was a man we know  
His body's dead, but on lives his soul.  
The Lord allowed him time in the church to spend  
Before he called him to ascend.  
He was respected by his family and the fold.  
But, we will remember his past  
Now that he has gone home at last.  
The way he pitched his songs And hit the high notes,  
But we'll remember most  
How he would say, "Sing the last".  
We know him as Don Bumgardner,  
A just man and a gardner  
Of the Lord's field and his.  
Don's handshake and smile and quiet ways We'll surely miss,  
But the Lord was pleased and said, "Come home Don  
Bumgardner"

-Randall Turner (Age 16).

(Father and Son)

**Smith-** Bro. Alfonso Smith was born Jan. 20, 1925 near Potts Camp, Miss. and departed this life July 18, 1976, in Memphis, Tenn. at the age of 51 years. He is survived by his wife, Lena June Smith; 3 children, Tim, Rozanne and Mrs. Donna Carlisle; 4 grandchildren; 3 brothers, James, Edd and Gene, all of Memphis; 2 sisters, Mrs. Marie Charlars, St. Petersburg, Fla. and Mrs. Clyde Lee, Somerville, Tenn. In 1949 he was baptized for remission of sins. He was a brick contractor and highly esteemed in the community, known by all as Bud Smith.

**Smith-** David Rodney Smith was born Dec. 1, 1954 and departed this life July 18, 1976 in Memphis, Tenn., at the age of 21. In 1966, Rodney was baptized for the remission of sins under the preaching of Bro. Wayne McKamie. He was a very intelligent young man, a student at Memphis State. Life appeared to be in full bloom. A few days before the tragedy, I was in the home of each of the deceased enjoying a friendship that has lasted more than 20 years. Little did anyone realize that July 18, Bud and Rodney would be swept into eternity together. They were dissembling a CB radio tower when it fell into a power line, killing both instantly. Rodney is survived by his wife, Anita Louise and one son, David Jeremy; his mother, Mrs. Lena June Smith; a brother, Tim; 2 sisters, Roxanne Smith and Mrs. Donna Carlisle, all of Memphis. These men had many friends who came to pay their respects where a large number gathered at Forrest Hill cemetery as the bodies were laid to rest to await the resurrection. The writer used Ps. 121:1; Mk. 13-35 as a comfort and a warning to those left behind.

-B.B. Cayson

**Cunyngham.-** Ward Heath Cunyngham, son of Benjamin P. and Luda Cunyngham, was born March 24, 1908 in Stone County, Mo. and departed this life Aug. 18, 1976 in Stone Co. Missouri at the age of 68 years, 4 months and 24 days. He was united in marriage to Ruth Cook on May 24, 1930 and to this union one son was born. He was a member of the Mtn. Home Church of Christ and was well known in that community. Surviving are his wife of the home; one son, Ray Gene of Galena, Mo.; one sister, Dola Wilson of Galena, and three grandchildren. The service was conducted from the Mtn. Home church building with the writer officiating.

-Ronny F. Wade

**Cape-** Sister Joe Stephens Cape was born Jan. 31, 1896 at Dougherty, Okla. and departed this life Aug. 18, 1976 at the age of 80 years. She was a member of the church of Christ and attended services at Dougherty as long as there was a congregation there. She was instrumental in getting a congregation established and lived all her life there except for the last days which she spent in Okla. City with her children. She leaves to mourn her passing, 5 daughters, 3 sons, 14 grandchildren and 16 great grandchildren. The writer spoke words of comfort to the family and friends at the service conducted in the old church building at Dougherty, Okla.

-R.B. Roden

**Butler-** Sister Frances Josephine Morrison Butler was born Dec. 12, 1881 at St. Joe, Ark. and departed this life at the South Community hospital in Okla. City at the age of 94 years. She was a member of the church of Christ, attending services at the Capitol Hill congregation in Okla. City. She leaves to mourn her passing, 3 sons, 3 daughters, 38 grandchildren, 51 great grandchildren. She was a school teacher in her younger years. She had a devoted family who helped care for her. Most of the family attend services at Capitol Hill. Sister Butler was the oldest member in the congregation and has been the key of the family tie for the past 20 years since the passing of her husband. We each knew her as a devoted Christian and a great inspiration to all by her steadfastness and faithful attendance. She will be missed by all of us who knew her.

-R.B. Roden

**Chapman-** Harvey Chapman was born Sept. 2, 1907 in Baxter County, Ark. and departed this life Aug. 29, 1976 at Cottage Grove, Ore. On Aug. 6, 1957 he was united in marriage to Louisa Jane Smith. He leaves to mourn his passing, his beloved wife, Jane; 5 brothers, Edgar, Marvin and John of Mountain Home, Ark., Wilson of Norfolk, Ark. and Oscar of Lone Rock, Ark.; 4 sisters, Vivian Chapman, Dorothy Bench and Mary Hurst of Lone Rock, Ark. and Tina Freeman of W. Stayton, Ore.; 4 step-children, Laverne Hattensty, Long Beach, Cal., Mac Smith, Springfield, Ore., Tony Smith, Medford, Ore. and James Smith, Redondo Beach, Cal. Bro. Chapman obeyed the gospel many years ago and remained an active member of the church throughout the remainder of his life. The congregation at Cottage Grove will miss him deeply but we are comforted by the promise in God's word concerning our hope. The writer spoke words of comfort and admonition to those present.

-Gayland Osburn



**Darrell Allen**, Rt. 1, Box 66, Rockdale, Tex. 76567, Aug. 30- The church here at Sand Grove will be meeting at 10:00 A.M. each Lord's day instead of 2:00 P.M. All of the members wanted the change and we needed to have the time change published as soon as possible. Here is my renewal.

**B. B. Cayson**, 1993 Burnham Ave., Memphis, Tenn. 38127, Aug. 23.- It has been some time since we have written. We are busy in the Lord's work, have conducted meetings, week-end meetings, and preached in many states. The Lord continues to bless us in his service for which we are thankful.

**Glenn Lewis**, 556 E. San Jose, Fresno, Cal. 93710, Aug. 26.- July 1st we began a years work with the Woodlake brethren. The prospects look good here. Please remember us in our efforts for the Master when you pray.

**Lloyd P. Cox**, 613 Ponderosa Dr., Hurst, Tex. 76053, Aug. 23.- We had a good meeting at Fossil Creek church of Christ in Ft. Worth, Aug. 8-22, with Bro. Clovis Cook doing the preaching. We had good crowds, 2 made confession, and we feel much good was done. Here is a sub.

**W. G. Fulmer**, 2936 Lenox Ave., Jacksonville, Fla. 32205, Aug. 25.- We have just closed a protracted meeting here with Bro. Don King doing the preaching. He brought us some very good lessons. All of us loved him We had one baptism, a man from a congregation using cups but non Sunday school, came requesting baptism. I am sure all of us were strengthened. Here is my renewal for the OPA. I hope the paper grows and reaches many people.

**Bobby Pepper**, Rte. 7, Box 505, Athens, Ala. 35611, Aug. 25.- Bro. Don McCord held a good meeting for us, with 1 baptism and 2 restorations during the week's meeting. The members were strengthened by having him and Bro. Rob Hickey with us. Bro. Rob preached for us here on Wed. evening and at Flintville, Tenn. on Thurs. evening. Aug. 15 Bro. Raymond Fox preached here. We thank God for the good gospel preaching and the impact it has had. We would like to thank those who supported the meeting by driving many miles to be with us. Please continue to pray for us and all the faithful.

**Ronny F. Wade**, 707 Pearson Dr. Springfield, Mo., Sept. 3.- The meeting at New Salem, near Brookhaven, Miss. was most enjoyable. One was baptized and two made confessions of faults. We were blessed with a number of preachers being present throughout the meeting. Toward the end we had seven states represented. Crowds were large during the entire meeting. Our next was at McBride near Lebanon, Mo. One was baptized. The cooperation of both Lebanon and Claxton was superb. The Lord willing we are to be at Hale near Oak Grove, Ark. Oct. 31-Nov. 7. We leave today for the LaborDay meeting in Kansas City. Best wishes to the faithful everywhere.

**Roy Lee Criswell**, Rte 2, Box 147, Cassville, Mo. 65625, Aug. 24.- Bro. Tommy Shaw closed a good meeting last night for us here at Cassville. We are very thankful to surrounding congregations for coming to help make the meeting a success. It was also good to have a number of preachers attend once or more. Although there were no visible results we believe the good seed was sown. Lord willing, we are to be with the congregation on So. 141st St., Tulsa, Okla., Oct. 8, 9, 10. We invite all in that area to attend. If you are coming through the Ozarks, please plan to worship with us here at Cassville. This is a very beautiful and scenic area. Remember us in your prayers.

**Richard Nichols**, Rt. 1, Wayne, WV. 25570, Sept. 7- The Labor Day meeting in Huntington just closed. There were several preachers in attendance and about 10 states represented. We had a most enjoyable time. The meeting is scheduled to be in Pontiac, Mich. next year. In August the family and I were in Pontiac teaching the rudiments of vocal music and preaching on the week-ends. We had a pleasant stay in the home of Bro. Andy Davis; it was good to be associated with all of the folks in that area again especially Bro. Ron Courter. We look forward to the meeting in Modesto, Cal., Nov. 5-14. Pray for us.

**Eddy Bullard**, Rte. 1, Box 26, Tupelo, Okla. 74572, Aug. 18.- I have preached at the following places this summer: Legal and Washington, Okla.; Amarilla, Tex.; Albuquerque and Farmington, N.M.; El Cajon and Huntington Park, Cal. We are thankful there were visible results at some of these places. Lord willing, I will be preaching this winter at Legal and Holdenville, Okla., Denison, Tex., also at Sulphur, Okla. on the 5th Lord's day. I am doing part time personal work in this area, have a radio program, KEOR, Atoka, Okla. Ada and Washington congregations are helping in this effort. Bro. Mark Bailey is working with us at the Denison congregation and is doing a good work. I baptized two young women there last Lord's day. Here is a sub.

**Edwin S. Morris**, 10520 N. McKinley, Oklahoma City, Okla. 73114, Sept. 6- Just received the O.P.A. and it seems like good old times again. It was so good to read the many good field reports in the paper. Reading the field reports is nearly like receiving a letter from the brethren. I think I can safely say that all the readers of the paper are interested in the preachers and their whereabouts as well as the congregations they report that they have worked with. We are making progress at Edmond. Two families have moved into the Edmond area and are meeting with us. They have really been an asset and have instilled new zeal in all of us. Pray for us.

**Jackie C. Lee**, 2428 North St., Ceres, Cal. Sept. 9- The annual Labor Day meeting ended on a high note. There were timely and effective sermons by Bro. Irvin Barnes who is to be commended for his work and labor of love in the Master's vineyard. Four western states and two mid-western states were represented. We are sure the meeting was a success as there were visible results. There between six and seven hundred at the high point of the meeting. There are other meetings coming up in this part of the state and we look forward to this. May the love and peace of God abide with all His children. Pray for me.

**John W. Modgling**, 204 N. Cornell, Fullerton, Cal. 92631, Sept. 4- Since last reporting I have held meetings at Bakersfield, Cal., Dec. 31-Jan. 4, with 2 baptisms; El Centro, Cal., Jan. 23-25, with 9 confessions; McGregor, Tex., Apr. 7-11; Melissa, Tex., Apr. 12-18, with 1 baptism and 1 confession; Eola, Tex., June 19-27, with 2 baptisms; Mineral Wells, Tex., July 5-11, with 1 baptism and 2 confessions; and Mozier, Ill., July 16-25, with 13 confessions. Due to bad health and a near nervous breakdown this summer which caused me to be hospitalized, I am having to temporarily withdraw myself from full time evangelism. It is sad for me to do this, but evidently for the best. I have tried to be of service to the Master and will continue to do so. I humbly ask for your prayers always.

**Lonnie Kent York**, 648 N. 61st St., Kansas City, Kan. 66102, Sept. 6- The annual Labor Day meeting for this area has come to a close with hearts uplifted and goals brightened. At one time about 14 preachers were present and 6 states represented. We have decided to remain in the Kansas City area and work with various congregations in mission efforts, hoping to establish new congregations. We are not fully supported as yet, but feel the Lord will provide when we seek His work first. During the summer we conducted meetings in Ark. and Cal., with engagements along the way. We are deeply thankful for the spiritual encouragement we received. Nov. 12-21, I am to be at Washington, Okla. We would be glad for you to attend if you can. We still have time for meetings or other engagements next year. We ask your prayers for us and all who labor for the Master.

**Mark Bailey**, 1220 S. 5th. St., Denison, Tex., 75020, Aug. 31- During the month of August, I had the pleasure to preach in McAlester, Davis, and Golden, Okla., also in Shreveport, La. While living in this area it is my desire to visit as many of the congregations as possible. We also had the opportunity to visit with Bro. Wayne and Charles McKamie a few days during dad's meeting in McGregor, Tx. The work here in Denison continues to do well; during the month of August two young ladies were baptized and five made confession of faults. For this we give God all the glory, and we pray that the church will continue to grow. I had the pleasure of visiting back home in LaGrange, Ga. a few days, and I preached there Aug. 18. From there I went to Richmond, Ind. to attend granddad's debate. Remember us in your prayers.

**Richard Reed, Richard Aegerter**, 714 1st St. SW, Cedar Rapids, Ia. 52404, Aug. 25.- We are sorry for the late report of the gospel meeting which was held here May 24-30 of this year. Bro. M. E. Frank did an excellent job of preaching for us, and as a result of his efforts we had 3 baptisms and the whole congregation was uplifted spiritually. We would like to thank the Springfield congregation for their support of this meeting; much good was done. We would like Bro. Frank and his wife to return for another gospel meeting. Recently we have had 3 more baptisms. We are looking for a building. Bro. Richard Reed is a good teacher, and we would like to see him in the field full time doing evangelistic work. He is most dedicated and sincere. Pray for us as we pray for the Church everywhere. "I have planted, Apollos watered; but God gave the increase" (1 Cor. 3:6).

**Clovis T. Cook**, 1503 E. Crestview, Springfield, Mo. Sept. 6- I recently held a meeting for the Fossil Creek congregation in Ft. Worth, Texas, which I enjoyed so very much. They have a nice congregation with good leadership and should do very well in the years ahead. We had good attendance and cooperation from other congregations. The work in this area goes on with new contacts being made often. Due to the death of several in these parts of late, our ranks have been thinned. I was able to attend most of the Labor Day meeting in Kansas City, Mo. They had a good meeting with a goodly number of preachers present at one or more services. I have recently heard Billy Orten, Irvin Barnes, Paul Nichols, and Tommy Shaw, in meetings around these parts. We are looking forward to a visit with the H. L. King family in less than a month, as they plan to make their annual trip back here.

**R. B. Roden**, 112 Kelly Dr., Moore, Okla. 73160, Sept. 10- In August I was in a weekend meeting at San Antonio, Tex., my first time to be with this congregation. It was an enjoyable meeting, we had visitors from other congregations of that area. We had lunch together on Lord's day. This congregation is doing a great work, they also help in the Mexico work. I go next to Cedar Creek, Ark. for a weekend meeting Sept. 17, 18, 19, then to Oyster Bay congregation near Crawfordville, Fla., Oct. 22-31, and to Farmington, N.M., Nov. 21-28. The church at Moore, Okla. is blessed to have a young man begin work in the field to preach the gospel full time. Bro. Doug Edwards is a fine young man, with a strong desire to preach and do personal work. If any congregation would like to know more about him feel free to write to me. I am sure you would be blessed to have him, as we are blessed to have him call Moore his home congregation. Do pray for him and us as we put forth this effort to help him get started in the Lord's work.

**Alton B. Bailey**, 909 Truitt Ave., LaGrange, Ga., 30240, Sept. 5-The meeting at Hoyte, Tex. closed Aug. 8 with a complete revival of heart within the congregation. Nearly the entire church made confession of faults and complete unity

was restored. Aug. 8-15 we were at McGregor, Tex., my first time there, and it was uplifting to be associated with Bro. Wayne McKamie again, as he was at home for part of the week. Several preachers attended one or more times, and several churches were represented during the meeting. The young people of Dallas are to be commended for their all out effort to be there. Aug. 23-26 I moderated for Bro. Miller in Richmond, Ind. against the Pentecost people. He did a fine job in defending the truth. Aug. 29 I enjoyed preaching at home again, and Sept. 5, at Marietta, Ga. We enjoyed 2 services of the Labor Day meeting in Columbus, Ga. Our next meeting will be at Mena, Ark., Sept. 19-26, and Lord willing will be at home for Bro. Jerry Cutters meeting Oct. 2-10. Then to Blue Springs, Ky. near Mt. Vernon, Oct. 17-24. We enjoy the OPA.

**Johnny Elmore**, 419 K S. W., Ardmore, Ok. 73401, Sept. 8.- We are back home again after several enjoyable summer meetings. July 9-18 we were in a great meeting at Claxton near Competition, Mo., resulting in 6 baptisms, and good crowds and interest. July 23-Aug. 1, I was at Moore, Okla. with 7 confessions of faults. Aug. 8-15 we were at Piedmont, Ala., with one baptism and one confession of faults. Aug. 15-22 we were in a meeting at Temple, Ga. with one confession of faults. In all these places we were treated with warm and gracious hospitality. We were so glad Stan and Joni could be with us in some of these meetings. I have just returned from the Labor Day meeting at Columbus, Ga., which ran Sept. 1-6, and resulted in 2 restorations. Speakers during the meeting included: Barney Owens, Juadon Norton, Larry Parker, Larry Thompson, Charles Hurst, Nicky Norton, Alton Bailey, Charles Chandler, Keith Hill, and Ricky Martin. We were happy to have Bro. E. H. Miller present for several services. I associated with a number of gospel preachers this summer, too many to name, and appreciate so much their support and fellowship.

**Allen Bailey**, 909 Truitt Ave., La Grange, Ga. 30240, Sept. 7.- The work in Missouri has now been concluded. I pray that it was a success. Over the past few weeks there have been two baptisms for which we are thankful. While I was in Missouri, I preached in six local congregations. Those congregations are Fieldstone, Mtn. Grove, Houston, West Plains, Alton, and Bardley. I'm eternally grateful for these opportunities. Lord willing I will be moving to Missouri in January for one year. I will be working among three congregations, Fieldstone, Mtn. Grove, and Houston. The brethren have agreed for me to hold or be involved in ten meetings within this same period of time. The meetings that I book for next year I am looking forward to holding. The remainder of meeting time allowed will be spent traveling with my father. I pray that all the work scheduled for next year will be successful. At the present time I am in Pottsville, Ark working with the brethren. We have had one confession of fault here since the work began. When this work is concluded in Oct. I plan to travel with my dad for the remainder of the year. My prayers go out to the brotherhood and we solicit yours.

**Larry C. Young**, 4710 Rice Road, Columbia, Mo., 65201, Sept. 8.- This is our first report to the brotherhood as we have recently entered, on a full time basis, the work of our Lord. We are presently working with the Columbia, Mo. congregation. We have a very good foundation for growth and are in every way possible proclaiming the gospel. We recently attended the Labor Day meeting held in Kansas City, and it was indeed an enjoyable experience. The brethren there, and especially the sisters, are to be commended for their hard work in making the meeting a success. We are available for a limited amount of meeting

work, and you may contact Bro. Clovis Cook or Bro. Ronny Wade if you desire references. We want to express a special note of thanks to these two brothers and the many other brothers and sisters that have given us encouragement to enter the work of preaching the gospel. We love the Lord and enjoy proclaiming and contending for the truth. Pray for us and for the work here.

**Billy D. Dickenson**, 506 North 2nd Street, Davis, Oklahoma, Sept. 2.- June 25-27, I conducted a weekend meeting in Deer Park, Texas. It was a pleasure to be at home again and to be associated with the brethren in that meeting. The meeting ended with 1 baptism, 2 confessions, and 1 restoration. I am looking forward to being with the brethren in Sharonville, Ohio, Sept. 29-30, and then to conduct a meeting at Harrodsburg, Ind., Oct. 1-10. It will be wonderful to see all of my brethren and friends at Harrodsburg again where I labored for about a year in 1971. The work in Davis continues.

Recently I studied with a young preacher of the cups and classes persuasion (conservative element) concerning our differences. His great grandmother lives in Davis but he is from Columbia, S.C. He is presently attending Florida College and is studying to be a preacher. I also took him to Bro. Barney Owen's meeting in Ada and after church Bro. Barney and I studied with him. He said that he was anticipating a change. We pray that he will take a stand with us for the truth. Only time will tell. In January my work here will expire and if all goes according to plans I will be moving to New Orleans, La. to work with the congregation which meets in Gretna. We continue to solicit your prayers!

**Joe Hisle**, Rte. 4, Ada, Okla., Aug. 5.- We are most happy to report that our meetings have been enjoyable and blessed with results. Since last report we have been at the following places: Paris, Tex., the meeting closed with one baptism. Bro. Mark Bailey and his family have moved into the Denison area to work with the church; we were happy to have them at Paris several nights. Pearhaven, Miss., again a most enjoyable meeting. Brethren Juadon Norton, Lynwood Smith, Ray Fox, Tim Berna and Jimmy Smith attended one or more nights of this meeting. Always we appreciate the presence of fellow gospel preachers. This meeting was a treat for us to be a part of due to the cooperation and support of the local congregations and the effort put out by the Pearlhaven brethren. We just closed at Graham, Okla. This was our first meeting at Graham, and we found some of the most hospitable folks you could ask for. I would like to thank the Wilson and Healdton congregations for their support in the meeting, also glad to have Brethren Miles King, Billy Dickinson and Carl Johnson in attendance. The Lord willing, we begin a meeting at Golden, Okla. tomorrow night. Remember us in your prayers.

**P. H. Khumbunya**, Saidi Village, P.O. Box 43, Phalombe, Malawi, Sept. 7.- I am doing well indeed here. Now here are the reports of the Lord's work here where I live. Saidi Church: On March 14 we had 62 at the meeting and 4 were baptized. Zenje Church: On March 21 we had 86 who gathered and 6 were baptized. Maleta Church: On March 28 we had 59 in the meeting and 6 confessed. Mphulanya Church: On April 4 we had 61 at the meeting, 1 confessed. Saidi Church: On April 11 we had 56 in the meeting, 4 confessed. Miqungo Church: April 18 we had 55 at the meeting and 2 were baptized. Saidi Church: April 25 we had 49 people at the meeting and one was baptized, 3 confessed. Mphulanya Church: June 13 we had 125 people gathered and 7 were baptized and 10 confessed. This is my complete report of church meetings from March to June this year. I wish you all the best I can with the words of God.

**A. Bvimbani**, PO Box 72, Milange, Mozambique, August 1.- Since my last report I have been busy moving to our new home. It was a tremendous job removing all my belongings; however, the churches of Mozambique put up their hands. They helped on molding the bricks and building the house itself. It was by Nov. 1975 when we moved to this country.

There is now a sense of encouragement and improvement within the churches. Since this is the dry season, most of these churches are busy building new and improving old ones. The brethren and sisters of Monela and Munduzi churches have already started molding the bricks and gathering money for the builder to do his job. The rest of the churches have contributed some money to help their brothers and sisters. Many places are in need of the Gospel, and we are really doing the best to help them. Recently, we were at Namachando just about ten miles from Munduzi. People there are ready to accept the church, and some of the elders from the old churches have gone there for encouragements.

We need prayers from you. On Sept. 3 we will have a good meeting at Munduzi church, Lord willing. Please pray for this new country, Mozambique and pray for all the brethren who have devoted their whole lives

**Jerry Harris**, 3013 E. Lockett Rd., Flagstaff, Arizona 86001.- The California Labor Day Meeting was enjoyable. I especially enjoyed hearing the reports from congregations of their work programs begun with out a local preacher. God will bless such efforts. We begin a TV program over the local station in Flagstaff September 12, 1976. This station reaches all of Northern Arizona. We firmly believe this will open many doors to the gospel. The radio program and newspaper advertizing will cover the same area. Our gospel meetings will be preceded by a direct mail campaign. Our goal is to preach the gospel to Northern Arizona and we believe that God will give an increase. Alan and Tonya Bonifay will be moving to Flagstaff the first of the year. We are looking forward to their arrival and the opportunity to work with them in this work. May the Lord richly bless all of you.

**Melvin Blalock**, Rt. No. 3, Box 180, Mineral Wells, Texas, 76067.- Sept. 7.- The work in Mineral Wells is going well. We have had two good meetings this year. The first was held by Lynwood Smith and the second one was conducted by John Modgling. Both of these men did some outstanding preaching, and we had visible results in both meetings. Our meetings were well attended by area congregations. We continue to appreciate the congregations of Trentman Ave. and Fossil Creek, both in Fort Worth and the Arlington congregation who support us both morally and financially.

During the summer we made a preaching tour through California and Oregon. We stopped off on the way and preached at Amarillo. In California we preached at Truxton Ave., Bakersfield, Arvin, Fair Oaks, Sixty-fourth St., North Area, all in Sacramento; and at the congregation in San Pablo. In Oregon we preached at Cottage Grove and concluded our tour with a short meeting at Corvallis. During our trip we enjoyed visiting with fellow preachers; Terry McQuary, Gayland Osburn, Frank Staggs, and Alan Bonifay.

We wish to express our appreciation to those who were our host during the tour. May God bless all of those who are endeavoring to live a faithful life for Christ.

**Nelson Nichols**, Rte. 2, Box 165, Anderson, Mo. 64831, September 2.- Since our last report in May we have preached or worked for the cause of Christ in the following areas: in Missouri; Burkhardt, Neosho, Joplin, Powe, and Anderson; in Oklahoma at Alderson (McAlester area), Sallisaw (Marble



City), Council Hill, Summerfield and other places. In the meeting at Alderson 2 were baptized. The brethren there allowed me to spend my time working towards reconciling the three congregations in that area. Dozens of people expressed their regret that division and strife has existed there, and 16 men expressed their apologies for their part in the division that existed. **Please Note:** There was no doctrinal division but separation and withdrawals that hindered the Cause of Christ in that area for up to nine years.

Everyone is now working for unity and peace in that area. We thank all for their cooperation. During that meeting at Alderson we appreciated preaching brethren Lynwood Smith, Alton Bailey, Elmo House, Tim Berna and Jerry Dickinson who attended one or more of the services. The work here in Anderson, Missouri continues. We will be thankful when our building is completed and we can spend all of our time and effort converting those in error and **defending the faith delivered by Jesus Christ.** Pray for us in the Lord's work.

**Carl Johnson**, 1124 E. 8th, Ada, Okla. 74820, July 28.- The Lord has blessed our efforts in several good meetings already this year. So far we have been in meetings at Odum, Mo.; Sanger and Sacramento (Fair Oaks), Cal.; Marietta, Ga.; Cable Ridge, Mo.; Ft. Worth (Trentman), Tex.; Lone Rock, Ark.; Lebanon, Mo.; and Paris, Tex. These meetings were generally successful resulting in 45 responses to the invitation. Approximately 15 of these responses were baptisms, and the majority of those baptized had no previous contact with the church. Contrary to what some may think, this shows there is still a place for gospel meetings in the church. When there is adequate preparation and cooperation made by the congregation and the preacher, gospel meetings can still be utilized as a successful tool in the mission of reaching and rescuing the lost. I was certainly pleased and encouraged by the efforts of the aforementioned congregations and by the presence of various preachers at almost all the meetings. My schedule for the remainder of the year is as follows: San Angelo, Tex., Aug. 6-15; Waco (Freeway), Tex.-Sept. 3-12; Texarkana, Tex.-Sept. 13-19; Healdton, Okla.-Sept. 20-26; Springfield, Mo.-Oct. 1-10; McAlester, Okla.-Oct. 15-24; Stockton, Cal.-Nov. 5-14; Sacramento (North Area), Cal.-Nov. 19-28; and Covina, Cal.-Nov. 29-Dec. 5. Please take note of these dates; and if you are in any of these respective areas, why not come and assist us in these efforts.

**Frank Staggs**, 32353 Roosevelt, Cottage Grove, Oregon 97424, Sept. 7.- Greetings to all! About a year ago, we moved here from Athens, Al. We work with the Cottage Grove, Corvallis and Cave Junction churches, doing what we can to strengthen the saved and to help save the lost. There are some fine Christians in this area, and we really enjoy working with them and believe that the Church is growing. This summer we went back East, and I was privileged to preach at Nashville, Chapel Grove and Flintville in Tenn. Also we were at Piedmont and Athens, Ala. We were edified and uplifted by the good Sulphur meeting. On our way back home from Sulphur, I spoke at the new congregation at Flagstaff, Ariz. on Wednesday night. They are few in number but an inspiration. From Flagstaff, we went on to Fair Oaks, Ca. where we heard our son-in-law, Alan Bonifay, preach during the first night of their meeting there. It was our privilege to attend part of the Labor Day Meeting at Modesto, Ca. Brother Irvin Barnes was doing some good preaching. We appreciate him and his family. We miss our Brother Harvey Chapman, who had been such a faithful servant in Oregon for many years. He passed from this life recently. Would you please send his widow a card? She will be so lonely without him. (Janie Chapman, 33643 Row River Rd., Cottage

Grove, 97424) Lord willing, I will be conducting a short meeting at Caldwell, Idaho, Sept. 24-26, and at Kennewick, Wash., Oct. 29-Nov. 7. We invite all who can to attend.

**Paul O. Nichols**, 514 Oakshire Ave., Modesto, CA 95351, Sept. 8.- Since my last report we attended the Sulphur Camp Meeting, which was a good one. After that we held meetings at Washington, Okla. (several confessions), Harrodsburg, Ind. (five baptisms and eight confessions), Mt. Grove, Mo., and Shreveport, La. (Flournoy-Lucas Rd.), where we baptized one and had one restoration. I also preached once at Davis, Okla., Huntington, W. Va., and Brookhaven, Miss., where I held a short singing school. Three of the places we held meetings asked us to return for future efforts. At Washington, Okla. we had fourteen preachers attend services one or more times, and to them we express our sincere appreciation for their help and encouragement. Rob Hickey was with me in two meetings, Duane Permenter was with me in parts of two, Carl Modgling was with us in part of the meeting at Washington, and Allen Bailey attended most of the meeting at Mt. Grove. All of these are fine young preachers, and I appreciate and recommend them all. We were shaken by the sudden death of Bro. Arthur Wade. I am glad that he and Lois came to Mt. Grove, and we got to see and visit with him just a few days before he passed away. We were friends for many years. He will be missed. We are back home now and have resumed our work at Modesto. We had big crowds at our annual West Coast Labor Day Meeting held here at Modesto. Irvin Barnes of Arkansas was the main speaker, and did a fine job of preaching the gospel. One night at the meeting there were 465 persons present. There were several responses to the gospel invitation. The Lord willing, Nov. 21-28, I am to hold the annual Thanksgiving Day meeting at Caldwell, Idaho. I am to be at Yakima, Wash., Nov. 29-Dec. 5. We hope to see many of our friends in those parts.

**Don L. King**, 41931 Chadbourne Dr., Fremont, Ca. 94538, Sept. 10.- We are home from a very enjoyable summer's meetings. Our last meeting of the summer was in Jacksonville, Fla. which closed with one baptism. We were made to feel right at home there as we were every place we were this year. We made some new friends and surely enjoyed the association of old ones. We traveled about 10 thousand miles in the Lord's work this summer and enjoyed it all. It was nice to be able to hear Johnny Elmore a few nights in Piedmont, Ala. in August. We enjoyed the visit with his family also. Lest I forget, we really enjoyed the 4th of July meeting this year. The singing with Lynwood's new book was just great! Too, Pat and I were glad to be able to attend at least a portion of the annual California Labor Day meeting which was held in Modesto this year. It was good to hear Irvin Barnes preach again, he did a good job. As much as we enjoyed the summer, it is nice to be home again. We look forward to the Lord's work in Fremont with a renewed zeal after our absence during the summer. We have some new leads to begin working with right away and are anxious to get started. We put on a weekly radio program locally and offer several Bible Correspondence Courses in an effort to establish new contacts. We plan some newspaper advertisements in conjunction with the radio work. We hope some good may come from these efforts. The church in Fremont is doing well. We hope to be able to establish another congregation nearby within the next two years or so. We have outsiders in attendance frequently; and though some of the supporting congregations have discontinued their financial assistance in favor of newer works, we are convinced that the mission work in the Bay Area of California is still a worthy work. We intend to stay with it! Pray for us as we give it our best.

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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## ABORTION by Ronny F. Wade

With the advent of feminists' movements and the impending passage of the Equal Rights Amendment, we are hearing more and more about abortion. Of late, the Supreme Court has gotten into the act and this clearly moral issue has become a political football tossed back and forth between the candidates of both major parties. It is regretful that a question of such serious consequences should be so used. Since this is a moral issue, we cannot ignore what the Bible says about it. Is abortion wrong? Is it murder? Can one, after conception, terminate a pregnancy and be right in so doing? These are all questions that deserve answers.

Perhaps a story I read one time will bring the problem of this discussion into focus. A young mother paid a visit to her doctor. She carried a lovely child a year old in her arms. When in the doctor's office, she explained she had conceived again and did not want to have children so close together. The doctor replied by asking, "What do you want me to do?"

"Just get rid of it for me", the young woman replied."

After some reflection, the doctor said, "I think I know of a better way to help you. If you don't want your children so close together, let me kill the one on your lap. It would be much easier and less dangerous to you this way and besides, it doesn't matter to me which one I kill." The young mother was outraged and jumped to her feet calling the doctor a murderer. A few words of explanation from the doctor, however, convinced the mother that his offer to commit murder was no worse than her request to destroy the unborn child. In either case it would be murder. The only difference would be the age of the victim.

### MURDER

From the very earliest, murder has been condemned by God. Gen. 9:5-6 "Whoso sheddeth man's blood, by man shall his blood be shed." That same principle was taught in the Mosaic Law Ex. 21:12 "He that smiteth a man, so that he die, shall be surely put to death." Isn't there life as soon as there is conception? Is not the unborn child alive? Does not abortion mean the shedding of blood? Let us notice carefully Ex. 21:22-25 "If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished according as the woman's husband will lay upon him; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life..."

The comments of Adam Clarke seem appropriate here "any injury done to a woman with child, by which the fruit of her womb might be destroyed, was considered a heavy offense; and as the crime was committed principally against the husband, the degree of punishment was left to his discretion. But if mischief followed, that is, if the child had

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## WHY OPPOSE INNOVATIONS IN THE CHURCH? by D. B. McCord

The question in our caption should interest, even intrigue, every member of the body of Christ. The church in all of her purity, sanctity, security should be the object of our chiefest concern in our sojourn here. In our effort here, we are not concerned with innovations in religion generally; we are concerned with the Lord's church and innovations, things of men so new and novel they cannot possibly be right, cannot possibly be New Testament authorized.

That we may know precisely what we mean by innovations in the church, let us plainly point them out here; namely, in the public worship, instruments of music to accompany the singing; more than one cup and one loaf on the Lord's Table in remembrance of Him, fermented wine and the loaf broken by anyone other than the communicants; attempting to classify the congregation in a supposed teaching endeavor, whether that endeavor be called Bible Study, Bible classes or Sunday School; funneling funds from one treasury into the treasury or treasuries of other congregations in a cooperative venture of whatever description; congregational sponsorship of institutions of secular learning, orphans' homes so-called, hospitals, old-folks' homes, missionary societies called by whatever name; fund-raising promotions, soliciting from those not members of the Body; hiring the preacher to do what is the members', as priests, responsibility, ability to do, in exercising, developing, maintaining, sustaining their talents, be the preacher called the pastor, the minister, evangelist, or whatever, unscriptural ordination procedures for evangelists, elders, deacons; supposed ordination of men not scripturally qualified; use of the Lord's Day contribution for recreational purposes, for erecting, purchasing, adding to the meeting house, a structure for a social hall, be it called by whatever name; attempting to make the church a social, recreational institution. What a conglomerate we readily concede! A bold manifestation of how men can and do stray from the pattern divinely revealed! Now, to our question, why oppose?

1. Because of the truth -- innovations are errors of the rankest sort, prostituting truth, the pearl of great price. Truth obeyed sanctifies the soul (1 Peter 1:22); it is God's word (John 17:17), able to save (James 1:21); always consistent and never a relative thing due to its nature and for which there is never a valid substitute. Truth is to be believed, and men have to receive a love of it (2 Thess. 2:10, 12). Innovations, I aver, hinder this.

2. Because of the authority of Christ, for He does not authorize them; innovations increase human authority against the divine authority, a dangerous and soul-

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## IS THE BIBLE REALLY INSPIRED?

by Gary Barrett

Some say, "the accuracy of the Bible is dependent upon how correctly the writers 'interpreted' the events they witnessed." To take such a position is to deny verbal inspiration. Many do not believe in verbal plenary inspiration because they say, "there are doctrinal inconsistencies and historical errors in the Bible." If the Bible is not verbally inspired then we must conclude it is the biggest lie ever written. Why? Because it claims to be verbally inspired. 2 Tim. 3:16, Paul says, "All scripture is given by the inspiration of God." All scripture. 2 Pet. 1:20, "Knowing this first, that no prophecy of the scripture is of any private interpretation." This means no prophecy is of the feelings or knowledge of the prophet but the will of God.

In 1 Pet. 1:10-12, we are told that some of the prophets had to "search diligently" what they themselves had said by inspiration. The prophets used words and symbols at the dictation of the Spirit which they did not comprehend. They spoke of Christ and salvation and then diligently inquired what the Spirit of Christ in them did signify by these words.

1 Pet. 1:23, "Being born again not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever." Here we have added proof of the inspiration of the scripture. It is called the incorruptible word of God. In 1 Cor. 2:10-13, we are told that inspired men spoke not in words taught by men's wisdom but in words that the Holy Spirit teaches. If the Bible is not the word of God then it must be the words of men; if so, then a total lie. We must conclude the Bible is indeed God's own words given through inspired men whom He chose.

The denial of verbal inspiration has been set forth to defend the idea, "We cannot possibly see truth the same way." Therefore, since the scripture was never intended to be understood by all alike, understand it anyway you please. This idea is in direct contradiction of Jesus in Jh. 8:31-32. Also, we are told, in 1 Pet. 1:22, that we are purified by obeying the truth. How would it be possible to obey a truth we

could not understand the same way? If different people obey different things, are they all purified? Paul teaches in 1 Tim. 2:4, a knowledge of the truth (inspired word of God) is necessary to be saved. How can men believe different "truths" and all be saved? The answer is very simple, they cannot. There is only one truth that can save, "the inspired Word of God." Once people understand and believe in verbal inspiration they will then see the importance of understanding the Bible alike. Jesus said we could understand it alike (Jh. 8:31-32). Paul said we could (2 Cor. 1:13; Eph. 3:3-5). If it is not possible to understand the Bible alike, if it is not verbally inspired, then it is a worthless book and of no use to us. When one denies verbal inspiration it is no wonder they stray so far from the Truth. The very heart of religious division and error today, is the views people hold on inspiration of the scriptures.

Such ideas as "It is impossible to restore the New Testament church", "Why?" we ask. The answer given is, "God never intended for the church to remain the same as time went by; besides, the Bible can't be understood well enough for us to know what the New Testament church was like". Then we are told, "It is wrong to use the New Testament as a necessary pattern for the work and worship of the church today, though it may contain some good ideas for us". Do you wonder why men hold to such error? The answer is simply, they do not believe in the all inspired word of God. They do not believe it will completely furnish men unto all good works.

If you believe in verbal plenary inspiration, don't be ashamed when you come in contact with those in error on this subject. Remember, God's word says, "All scripture is given by the inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto every good work" (2 Tim. 3:16).

-114 Barnum Dr., Hamilton, Ohio 45011

## AUTUMN

by Lynwood Smith

Autumn! The crowning season of the year is here again. The season all nature was looking forward to when spring came to our land with flowers in her hair and little plants and newborn leaves in her hand. This is the season the little timid cornblade was anticipating when it unfurled itself to the light. But it is here now. In all her beauty, autumn is here. The woods stand in gorgeous array. In festive colors of brown, gold, yellow and red, the trees bend and sway in the sunshine and heavy haze of autumn. The corn fields stand brown and mature. The meadows are strewn with fair flowers, arranged and planted by the Gardener Divine. The fruit trees in orchards are bending low with the fruitage hung there by the "Lord of Harvest." Red and yellow apples, rustic pears and tinting quinces and fruits of all, fill the horn of plenty. The nights are clear and cool. Bright stars twinkle down "like silver headed nails in the blue dome of Heaven." Truly, this is a time when all nature is glad. It is nature's farewell party for another season and she has plans and decorations complete.

Each returning autumn brings to our minds several things which, I think, teach us a number of lessons:

1. Autumn means a time of rejoicing. I like to think this a time when there is plenty for all who have cared. In her loving arms, Mrs. Harvest brings us bountiful yields and blessings: the fruits of the year. "Thou crownest the year with Thy goodness; and thy paths drop with fatness... The

pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy; they also sing" (Psalm 65:11, 13). Even the little creatures of the wood and forest and fields grow fat upon the fruitage of harvest time. Seeds, nuts, fruits and berries stand prepared by God for those of His creation. We are reminded of what God told Noah as the flood waters receded: "While the earth remaineth, seed time and harvest, and cold and heat, and day and night shall not cease," (Gen. 8:22). Truly this is a time for thanksgiving. It was at this season our Pilgrim fathers feasted upon the fat of the land. They had borne many privations and trials. They had shivered through severe winter days and nights but now the hunger of those days of yore are forgotten. So thankful were they, they proclaimed a special day of thanksgiving.

2. Autumn means a time of reflection. We need to look about us in harvest time and see what lessons God has wrought before our eyes. We see this is a time of proving our abilities. Every object of nature comes to autumn season as if to prove its works. Each work of nature had done its best. The great oak tree stands proudly waving its branches; having done its best. Many acorns hang thereon; that's a year's work— that's all for this year. The flowers lift their crimson cups— that's the best they have to offer. The corn, wheat, cotton— all— "Here is our best," they say, "We have done all possible." Then here is a most sobering reflection:

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## THE CHRISTIAN AND THE OBSERVANCE OF DAYS

by Edwin S. Morris

In view of the fact that a number of church members observe some of the religious holidays we would like to notice briefly what the scriptures teach on the subject.

In Rom. 14:5-6 Paul says "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it."

First, let us remember that this does not have reference to the "First day of the week." In Acts 20:7 "And upon the first day of the week, when the disciples came together to break bread." Now this we must do each first day of the week and we have no choice in the matter. And too, this is the only day in which we can observe the Lord's Supper. This is a command of God.

The Jews of course had the Sabbath and other days such as the new moon, etc. These Jews were trying to bind some of these days on the Gentiles. The Sabbath and all the Jewish observances of days passed with the nailing of the law to the cross.

If a Christian wishes to devote some day of the week to the worshipping of God he could do so, but he must not let this interfere with the worship to God that is directed on the Lord's day, neither is he to impose or demand this of others. He would spend the day in prayer, devotion, and study. Remember he would not spend this day in observance of some heathen festival or practice but would devote it to God in a way that was pleasing to God. Paul is not teaching here that we can take certain days and observe them as a religious day.

Let a man be fully assured in his own mind as to whether he will or will not devote any other day to study, prayer and meditation. The man that observes the day spends it in the worship of God. This is pleasing to God. Another man fails to observe the day or fails to eat meat not required by God; yet in failing to observe it he serves and honors God, gives thanks and God accepts him, no matter how he acts on questions indifferent. The thanksgiving shows that in either case the Christian is acting to the glory of God and therefore the Lord's interest is safe.

This would certainly not justify any Christian in observing Christmas, Easter, etc. as religious holidays. Some would

claim they observe these days in a non-religious way. May I ask "How can one observe a religious holiday in a non-religious way?" These are of pagan origin and Paul does not even have such in mind that these would be a matter of opinion. Remember we only have the right to worship God in a way that would be acceptable to Him. Also the first day of the week is the only day that we can eat the Lord's Supper.

In Gal. 4:10 "Ye observe days and months and times and years. I am afraid of you, lest I have bestowed upon you labor in vain." Their observance of these days etc. that the Jew had previously observed made Paul fear that they might still be observing them in a religious way as they had while under the Law of Moses. Such religious days as Christmas and Easter have come from other sources and not from Christ. The religious observance of days is inconsistent with the spirit of the gospel; to keep a day is an implied admission that that day is, in some sense, holier than other days, whereas, to the Christian, every day is holy.

In Col. 2:16-17 "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: which are a shadow of things to come; but the body is of Christ." As the law was nailed to the cross (vs. 14) let no man compel you to keep its ordinances. The law was a shadow and we are not to pay any attention to it since Christ which cast the shadow has come, but are to observe what we find in Him and His gospel. Notice the Revised Standard Version: "Therefore let no one pass judgment on you in questions of food and drink or with regard to a festival or a new moon or a sabbath. These are only a shadow or what is to come: but the substance belongs to Christ." Remember as taught in Romans that we can only observe the day above another by complying with the teachings of the New Testament. The word "body" here means "substance, reality," as opposed to the shadow.

Should you insist that we can worship in other ways on weekdays I would like to ask if you believe we can worship on Saturday in the same manner that the Seventh Day Adventists observe the day. If it means we can observe days in some other religious worship than what God has prescribed then why could we not worship in the same manner as the Seventh Day Adventists?

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

## A CAMPBELL ON EVANGELISM

by Jack Cutter

It requires only a few minutes of reading any of the many writings of Alexander Campbell to realize that he is without doubt one of the greatest scholars who has lived. Furthermore, without doubt, he did more than any other individual to restore Apostolic Christianity. In this article, we are to notice his position on Evangelism. There will be instances when I will be making my own comments; and when I do, my comments will be in brackets. Also, you will find that in some instances, I may not fully agree with Bro. Campbell's comments. Nevertheless, I agree fully with his basic concept of the office of Evangelism.

It seems that one of the major stumbling blocks which hindered Bro. Campbell and his contemporaries was the modern Clergy. Bro. Campbell once stated, "My very soul is stirred within me when I think of what a world of mischief the popular clergy have done. They have shut up everybody's mouth but their own, and theirs they will not open unless they are paid for it." (Life of Elder John Smith by John A. Williams, p. 194) He was accused by his critics of advocating a new doctrine. Actually, it was not a new doctrine at all but a doctrine as old as New Testament Christianity itself. "The

new doctrine recognized no such order of men in the Church as preachers, in the popular sense of the term." (Ibid)

As a result of A. Campbell's attack upon the Clergy, he was charged with not believing in preachers, and especially, financially supporting the same. However, this was a distorted view of his teachings. For example, Bro. John Smith had converted a Baptist preacher and close friend by the name of Jeremiah Vardeman. Not too long afterwards Mr. Vardeman returned to his former convictions. Bro. Smith in an attempt to find the reason pressed Mr. Vardeman rather vigorously for an explanation of his turn-about-face. His only real attempt to answer Bro. Smith was as follows: "Should Brother Campbell's views prevail, one result will inevitably follow: the ministry will be put down. Brother Smith, you know how stingy the Baptists already are toward their preachers. But you will now get nothing at all for your preaching; you must all starve." Bro. Smith replied, "But you do much mistake Brother Campbell's views; his object is to establish a Gospel ministry, in opposition to the hireling priesthood of the day." (Ibid. p. 265)

(continued on page 9.)

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## HERE AND THERE

We believe you will really benefit from this issue of *Old Paths Advocate*. It is our constant aim to make the paper better and more useful. We pray that we may be successful in this aim and solicit your help. We appreciate the response from our preaching brethren! Please do not become discouraged if your writings do not appear immediately. As space is available, we will print all we can. Please continue to send us articles and field reports as often as possible. We would appreciate receiving a well researched (and brief) article on some timely subject from any of you. Too, please do not forget us in your meetings! So many do not yet take the paper who might subscribe if you will remind them of it where you are preaching. It takes only a moment to send them (subs) in to us for them. The paper can provide a wealth of reading and enjoyment for brethren everywhere and you may have a part in their edification if you wish. To brethren everywhere: perhaps you know a needy soul who can benefit from reading *Old Paths Advocate* but who is too poor to subscribe. Consider the prospect of subscribing for him. There are several who receive the paper, even in foreign countries, as a result of thoughtful brethren elsewhere.

A word concerning our 2nd class mailing permit— We have not yet had it fully reinstated. However, we have been in touch with the United States Postal Service in Washington, D.C. and they indicated that perhaps it would be, within the next few months. There is a great deal of "red tape" to unravel but we hope that we have about "made the grade."

We appreciated Brother Ronny Wade's progress report of the paper in the Oct. issue and we say a hearty "amen" to his statement about renewing your expired subscription promptly. Indeed, we cannot afford to continue an expired subscription.

We still receive mail asking about the deadline for material to reach us. All material must reach us by the 10th of the month. Please, take into account the time needed to get to us in the mail. Just last summer I sent a field report from Lebanon, Mo. which took over ten days to reach Stockton, Ca.! We cannot speculate on the delay but we do know it does

exist and must be allowed for. We thank all of you who have written us personal letters of encouragement and suggestions. The paper is growing and, so far, has remained in a financially stable condition each month. From all of us, a heartfelt "Thank you."

## HONOR ROLL

Below, you will find the names of those sending subscriptions from September 10 to October 10 and opposite the name the number of subscriptions sent. Please check the following and report any errors to us:

Melvin White-9; Roy Lee Criswell-6; M. Lynwood Smith-5; Glen Osburn-5; Keith Bullock-5; Don L. King-5; Minnie Tipton-3; Shelby Tauble-3; Jimmie Smith-2; Allen Bailey-2; M. D. Byrd-2; Charles W. Malloy-2; Larry Ballard-1; Clayton McDavitt-1; Stanley Burd-1; Karl Modgling-1; Shelby Freeman-1; Lloyd Kornegay-1; T. A. Hedrick-1; Vernon Williams-1; John Stephens-1; Ray Fox-1; Frank Staggs-1; Phil Kelley-1; Vance Ayers-1; Laverna Oxley-1; Joel Smith-1; Martha Broughton-1; Buster Boyd-1; Odell Wilson-1; Nell Baldwin-1; Robbie Wood-1; Hosea Sifford-1; Helen Duvall-1; Kenny Freeman-1; John Stidham-1; Boyd Pilkinton-1; Wilson Burnell-1; Virgie Herron-1; Neoma McCracken-1; George Hogland-1; Billie Eklund-1; Jack Stalcup-1; Tim Berna-1; Darrell Brewer-1; Frank Staggs-1; Julia Massey-1; J. R. Loudermilk-1; Terry Dutton-1; Flora Lamkins-1; Price Rogers-1; Total-88

## THE CHURCH DIRECTORY

The following additions and corrections need to be made in the Church Directory:

**ALABAMA: SLOCOMB**, (Geneva County), Esto Highway Church of Christ. On Highway 9, (Esto Highway - 1 mile south of Highway 52) Sun. 10:00 A.M., & 6:00 P.M., Wed. 7:00 P.M., Lawrence Eubanks, PO Box 66, Slocomb, AL. 36375, Phone (205) 886-2616, Gerald Hill PO. Box 427, Slocomb, AL. 36375 Phone (205) 886-2730.

**CALIFORNIA: MORRO BAY**, (San Luis Obispo County). The place of meeting has moved from the Odd Fellows Hall to the home of Sister Florence, 2468 Greenwood Street, Sun. 10:30 A.M., Phones (805) 772-3897 or (805) 772-7180.

**ILLINOIS: CHICAGO AREA**. I understand that a new congregation is located there and I get many inquiries about the Chicago area. Please send me the location, time of services, and names, addresses and telephone numbers of not more than 3 of the leaders.

**LOUISIANA: BATON ROUGE**, (East Baton Rouge Parish) 4560 North Boulevard. I need the mailing address of not more than 3 of the leaders, to complete my records.

**OKLAHOMA: STILLWATER**, (Payne County). There is a new congregation there. I need the location, time of the services, and names, addresses and telephone numbers of not more than 3 of the leaders.

**TEXAS: GARLAND**, (Dallas County) 5313 Robin Road. Exit I-30 on Beltline Road, then 1/2 mile North on Bradley, then left on Little Street. Sun. 10:30 A.M., & 6:00 P.M., Wed. 7:30 P.M., James B. Roe, 2711 Viva Drive, Mesquite, TX. 75150, Phone (214) 279-2683 Luther A. Dean, 7233 Amy Street, Dallas, TX. 75212, Phone (214) 398-9333. Herman Niswonger, 8929 Hackney Street, Dallas, TX. 75238, Phone (214) 348-0935.

**TEXAS: PAIRS**, (Lamar County), 35 13th. Street. Just off Lamar Avenue. Sun. 10:30 A.M., & 5:00 P.M., Wed. 7:00 P.M., Guy Middleton, 650 17th. Street. S.E., Paris, TX. 75460, Phone (214) 784-7105, Marion Byrd, Rt. 3, Box 146, Paris, TX. 75460 Phone (214) 784-8190.

**SCOTLAND**: Members who wish to travel to the British Isles may now worship in Scotland, in the towns of Wallacestone and Tranent, Sun. 11:30 A.M. No addresses are

needed as there is only 1 Church of Christ in each town. For further information, contact Bro. James Grant, 45 Kirkwood Avenue, Redding, Falkirk, Stirlingshire, FK 29 UG, Scotland.

Please send all Directory information about new congregations or changes to Ray Asplin, 2440 SW 54th Street, Oklahoma City, OK. 73119.

For Church Directories, which are 75c each, order from Bro. Robert Strain, Harrodsburg, Indiana 47434. Harrodsburg is a small place and no additional address is necessary. Please order all your Directories from him as I have none on hand and it will be necessary for me to forward your order to him if you order from me and that will cause a delay.

— Ray Asplin

### MORRO BAY, CALIF.

Since there are only 6 of us meeting, we have decided to give up our rented building and again resume our worship at Sister Florence's home, 2468 Greenwood. We have \$3,000 we are willing to use on supporting a preacher and with help we could possibly support one for 6 months. Lompoc is the nearest congregation, 72 miles south. If you know of anyone interested, please contact Everett Nichols, 307 San Gabriel, Morro Bay 93442 (805) 772-3897. For worship information, call 772-3897 or 772-7180 before 10 AM.

### A NEW CONGREGATION

I was privileged to assist in a new work at Stillwater, Okla, the home of Oklahoma State College. The enrollment this year is 22,000. If you know a student or anyone living in that area, have them contact Bro. Vance Ayers, 724 West 9th, Stillwater, Okla. 74074. Ph. (405) 372-4669. You may also call Bro. Bob Vogt in Perkins, Okla. (405) 547-2001 or Bro. Willie Taylor in Perkins, Okla. (405) 547-2730.

The Church meets at the corner of Walnut and West 9th in the old City Hospital. Time is 10:30 A.M. and 6:30 P.M. Sundays and 7:30 P.M. wed. Signs are up and they have a good parking area with a nice place to meet. There were 20 present with one restoration.

I believe this is a good work with good leadership. Please plan to worship with them if you are in that area. You may also contact me for further information.

Eddy Bullard, Rt. 1, Box 26, Tupelo, Okla. 74572  
Phone (405) 845-2239

### ANNOUNCEMENT OF DEBATE

The Lord willing there will be a debate in Beattyville, Ky. Nov. 26 and 27. The subject of discussion will be the number of drinking vessels to be used in the distribution of the fruit of the vine when observing the Lord's Supper. The debate will take place in the Court House in Beattyville with a seating capacity of around 600. There are several motels in the area, so why not plan to attend? The following propositions will be discussed:

1. The scriptures teach that an assembly of the Church of Christ for the communion may use individual cups (drinking vessels) in the distribution of the fruit of the vine.

Affirm: J.W. Holcomb — Deny: Ronny F. Wade

2. Scriptures teach that an assembly of the Church of Christ for the communion must use one cup (drinking vessel) in the distribution of the fruit of the vine.

Affirm: Ronny F. Wade — Deny: J.W. Holcomb

I must stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong.

---A. Lincoln

### BONDS OF MATRIMONY

Offill-Ferguson. In the evening of June 5, at the meeting house here in Cottage Grove, Oregon, Brother Dale Offill and Sister Debbie Ferguson exchanged wedding vows. It was a beautiful ceremony—before many friends and relatives who wished them well—with Gaylord, Roetta and Paula Osburn, along with Tim Staggs, doing the singing. Dale is the grandson of our Brother and Sister Ray Offill, formerly of Bakersfield, California. Debbie is the daughter of Brother and Sister Edward Ferguson of Cottage Grove. It is always a joy to unite two Christians in marriage. May God bless them richly.

Frank Staggs

Fuller-Franklin. It was an honor to assist Brother Dale Fuller and Sister Rebecca Franklin in marriage here at the Cottage Grove, Oregon, church building, in the evening of September 30th. Sister Linda Osburn and Brother Tim Staggs helped make it an impressive, lovely ceremony with their singing. Also, Brother Gayland Osburn led the audience in singing, "We Thank Thee, Lord," as the recessional. Becky is the daughter of our beloved preaching brother, Jim Franklin (and Marlene) of Yakima, Washington. "May God help her and Dale in establishing a Christian home," is my prayer.

Frank Staggs

### IN APPRECIATION

To the brotherhood in Christ: First I wish to thank God for being with me all the way since my wife's death up to this present time. For all that He brought me through while I was in the hospital here in Waterloo, Ia. I thank brethren and sisters for prayers offered in my behalf, and also those sending donations to help on expenses. It may seem late to do this, but I feel I am now up to doing it and want everyone to know I appreciate what was done for me.

M. E. Mountain, 6216 Foulk Rd., Waterloo, Ia.

### NOTE OF THANKS

We wish to thank all who donated toward our building. The congregation at Hamilton, Ohio is now meeting in the new building and has reached the point of financial stability, allowing us to hold meetings, help others and go on about the Master's work. We thank God for brethren and sisters willing to help. If there is any error in the following please let me know:

Blue Springs, Ky.-\$200; Richmond, Ind.-\$50; Sharonville, Ohio-\$25; Bro. & Sister Jearl Cromer-\$100; Mozier, Ill-\$200; Lovejoy, Pa-\$100; Dallas (Boulder Dr.), Tex.-\$100; West Chester, Ohio-\$500; LaGrange, Ga.-\$50; Huntington, W.Va.-\$200; Wynnewood, Ok.-\$100; Bro. & Sister Walter Hunter-\$120; a wonderful sister who wishes to remain anon.-\$100.

Also, Harrodsburg, Ind. congregation gave \$500 toward the support of preachers who held our opening meeting for us and the Mich. area congregations supported Ron Courter that he might help in the opening meeting. Again our thanks to all.

### OUR PLEA

Book, chapter and verse. Everything that the Scriptures teach and nothing the Scriptures do not teach. Back to the Bible!



## AN OPEN LETTER

Dear Preaching Brethren:

We at the Hamilton, Ohio congregation want you to know we would dearly love to have you stop by and preach for us anytime your travels bring you within reasonable range. This would be a treat for us and will allow you to learn about southern (Ohio) hospitality and also cover some of the expenses that have become so outrageous. We have services Lord's day at 10:30 A.M. and 6:00 P.M. and on Thursday evening at 7:30 P.M. Call me, write me (or any of the brethren here) or just drop in. Phone No. (513) 793-9460.

Yours in Christ, Keith Bullock

## NEW PUBLICATIONS

### EMBLEMS OF THE BODY AND BLOOD OF THE LORD

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

### SERMONS AND WRITINGS OF HOMER L. KING

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

### THE CUP OF THE LORD

This tract by Bro. J.D. Phillips is now back in print. It is recognized as one of the most complete and authoritative booklets on this subject.

Churches should buy a supply for distribution in every community. The price is: 50c each; \$5.00 per dozen; \$40.00 per hundred, postpaid. Order from: Ronny F. Wade, 707 Pearson Dr., Springfield, Mo. 65804

### THE OLD PATHS PULPIT

The book Bro. Homer L. King printed some 31 years ago, has now been reprinted. It has long been out of print and many have searched in vain to find it since it has become somewhat of a collector's item. It is reproduced completely with only a preface by Bro. King and M. Lynwood Smith. Price: \$4.50 per copy. Order from: M. Lynwood Smith, Rt. 1, Box 151, Wesson, Miss. 39191.

## NEW BOOKLETS BY ELLIS LINDSEY

1. **Lindsey-Dickson Debate on One Loaf in Communion.** Brother George "Randy" Dickson—a cups and classes debater who has debated Brother Paul Nichols and Brother Ronny F. Wade—challenged me for this debate, in which he struggled in vain to prove Scriptural a plurality of loaves per congregation. The truth from the Bible was so strong that Dickson quit this written debate in mid-1975 before it was completed. To God goes the praise! I have long believed that the one loaf is the strongest of our positions on the communion, simply because of the overwhelming evidence. I gave away about 400 of these at the Sulphur meeting on July 5th. Price, 50c Post Paid.

2. **Lindsey-Ferguson Debate.** This debate, also completed in '75, is on the subject of how the communion loaf is to be broken. After I had debated Brother Paul Ferguson in Fayetteville, Ark., in January of 1975, he and I conducted this written debate, which we completed that June, shortly before he passed away with a heart ailment. Much new material is contained in this discussion. 50c Post Paid.

3. **The Communion Drink Element: A Defense of Grape Juice and Refutation of Fermented Wine.** The author presents arguments which have never been answered in his five debates on this issue. This is the only booklet which reviews and refutes the latest arguments of the wine-for-communion churches. The booklet consists of my three articles which were published in the OPA in '73 & '74, plus a revealing Foreword; discussion of fellowship; and a new, up-to-date study of some of the Hebrew and Greek words translated "wine," with special proof that they sometimes refer to an unfermented product. 50c Post Paid. I still have some copies of *The Staley-Lindsey Debate* (1969) on this subject; the price is 50c Post Paid. If you are interested in any of these works, send your order to me at this address: Ellis Lindsey, 4600 Cole Ave., Waco, Texas 76710.

Autumn— (Cont'd. from page 2.)

there will be no more opportunities this year for more fruit—harvest is the end.

This always reminds me of life. Many aged men and women sit today in the autumn of life. Their life's year is about finished. They were planted back in the springtime; they lived in the full glow of summer life. They saw the days of life's year begin to shorten and winter of death soon will break upon them; so they wait—they can only wait. Yet, in spite of it all many are happy for they know and say, as other things of nature, "we have done our best." We have finished our year's work."

3. Autumn is a time of rest. No more work!— Rest for the trees, rest for the crops, rest for the meadows and flowers. No more reaching into the earth for food; no more laboring night and day. The Autumn is here and the fruit is made and gathered and our praise has been given. And now a little time of waiting and rest awaits.

So with man's life. We wait now. Life's work almost finished, we wait. Have we worked for the Master in springtime of life? Are we working in the summertime of life? Will we meet the "Lord of Harvest" in peace? Will we have some fruit at the harvest time of our life?

—Rt. 1, Wesson, Miss.

## CRITICISM

"There is no doubt that cruel criticism is one of the heaviest burdens which those who try to accomplish anything in this world have to bear. The person who tries to achieve any kind of excellence will inevitably be criticized for trying to be "high and mighty" because mediocrity always resents excellence and, accordingly, seeks to attack it. The reason for the attack is that the very existence of excellence is a standing criticism of the mediocrity itself. In similar fashion the person who loyally accepts responsibility for a cause is sure to be criticized for being dominating or aggressive. Anyone who puts his head above the heads of the crowd is thereby inviting the censure of all the envious. So great is this burden that it becomes a real deterrent to some tender minds and it is, no doubt, an incentive to millions to remain in safe anonymity."

---Dr. Elton Trueblood

Ignorance denounces what it does not understand.

## 1 CORINTHIANS 16:1, 2 AND REFERENCES THERETO

by K.G. Wilkes

The reading (K.J. Version) is as follows: (1) "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye." (2) "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Let us now keep the reading in mind and determine the background of the collection. In Acts 11:27-30, "And in these days came prophets from Jerusalem unto Antioch (28) And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Caesar (29) Then the disciples, every man according to his ability determined to send relief unto the brethren which dwelt in Judaea: (30) which also they did, and sent it to the elders by the hands of Barnabas and Saul".

The Antioch mentioned above was in Asia, land of the seven churches, the disciples of verse 29 being of the same area. The Judaeans brethren were the brethren of Jerusalem and surrounding area (Judaea)— Jews, and their elders. As shown in Acts 20:7, it was the custom of the disciples (Christians— obedient baptized believers) to come together upon the first day of the week to break bread. The word "when" establishes the custom and regularity of it— as the scholarly McGarvey says, "The first day of the week was the day in which the disciples **"broke the loaf**; and also that the prime purpose of their meeting on that day was to observe this ordinance." (McGarvey on Acts, page 179).

The first day of the week was the day the Lord rose from the dead; it was the day he met with his disciples three times in succession; it was the day the Holy Spirit descended from heaven on the day of Pentecost to empower the apostles with power and the Holy Spirit; it was the day they met to "break bread" and it was the day they all met together.

Now let us return to the reading, and analyze. THE SUBJECT: "Now concerning the collection..." meaning an ordinary collection— a gathering together— not of people, but as in a collection of money. FOR WHAT PURPOSE: "...for the saints..." that is, the Christians, famine stricken Jews. BY WHAT AUTHORITY: —Apostle Paul's— "as I have given order to the churches of Galatia,"... THE ACTION TO BE TAKEN: "...even so do ye". You do as the Galatians ordered to do. (2) WHEN?: "Upon the first day of the week... every first day (Diaglott & Campbell's Living Oracles). WHO: "...let every one of you..." -that is, let every one of all you Christians. DO WHAT? "...lay by him in store..." Diaglott: lay something by itself... Campbell: ...lay somewhat by itself... according as he may have prospered. Diaglott: ...depositing as he may have prospered..." TO AVOID WHAT?: "...that there be no gatherings when I come." Diaglott: "...so that when I come collections may not then be made". Living Oracles by Campbell: "...that when I come, there may be then no collections".

COMMENT AND SUMMARY: There was to be a collection for the famine stricken saints in and around Jerusalem which famine the prophet Agabus had foretold. The collection was to be collected or gathered by order of Paul the divinely inspired apostle. The collection was to be taken from every one of them according to his prosperity,—God prospering them in unequal amounts. That gathering (collection) was to be completed and ready for Paul when he arrived at Corinth so that no gatherings of the laid-by offering would have to be made or taken when he arrived. (Some might be gone -- some

might not assemble to bring theirs if it were still in their homes. K.G.W.) If the laid-by, or put aside offering was still in the homes of the offerors when Paul arrived then a collection or gathering together both of people and the money would have to be made after he arrived— which was the very thing he wanted over with— done — completed — to avoid.

In 2 Cor. 9 beginning at verse (1) one, Paul writes to the Corinthians again concerning the collection for the poor saints at Jerusalem calling it "the ministering to the saints". In verse (2) two he chides them by telling them that Achaia was ready a year ago." In verse three he tells them about how he has praised (boasted) of them to them of Macedonia, no doubt to encourage the Macedonians (Paul's converts and first in Europe to obey the gospel— Phillipians, Thessalonians and Bereans) to generously contribute to "the ministering to the saints."

Another reason for insisting that the Corinthians have their collection ready was that after praising them to the Macedonian churches he did not want them to come to Corinth and find the Corinthians still not ready though they had proclaimed their forwardness of mind to do the good deed "over a year ago." (Sounds like a lot of us today, don't you think? K.G.W.) Verse 6 tells them "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. (For what? Helping the poor brethren, just such as we have in Mexico or anywhere. KGW). Verse 7, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

NOTE: No pie suppers, auctions, shows, begging, dances of any kind, were conducted to supply the need of the poor saints. -All done through the contribution (collection) from the donors, no matter how little their prosperity was. 2 Cor. 8:19-23 shows Paul's provision for handling the money discreetly, wisely, and honestly in the sight of the Lord...and...of men. Please read. Romans 15:25-28, "But now I go unto Jerusalem to minister unto the saints. (26) For it hath pleased them of Macedonia and Achaia (Greece) to make a certain contribution for the poor saints which are at Jerusalem. (27) It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. (28) when, therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. ("This fruit" was the collection. KGW)

NOTE: One of the cult emperors says "this fruit" was not money but literal fruit of trees and vines. Can you imagine that handful of men carrying enough fruit in person 600 or 700 miles by land or sea or both to do any good (if it would keep)? Paul said in Acts 24:17, concerning this great charitable exhibition of love of the brethren (before Felix) (17)... "Now after many years I came to bring alms to my nation (his nation being the Jews, KGW) — a NATION fed during a famine by a few bags of fruit carried hundreds of miles! How silly can one get? — teacher or duped believer?

But seriously the contribution or collection was the welding flux and heat of God's love that welded Jew and Gentile churches together for good. Acts 20:4 tells who the messengers of the churches were— selected to accompany Paul and Barnabas for assistance, protection, discretion, and fellowship. TO BE CONTINUED.

7807 Gault Street, Austin, TX. 78757

Money and time are the heaviest burdens of life and the unhappiest of all mortals are those who have more of either than they know how to use.

Happiness consists not in possessing much but in being content with what we not possess. He who wants little always has enough.

## CUTTER-HUTTO DEBATE by Bobby Pepper

The debate in Athens, Ala. went well between Brother Jerry Cutter and Brother Hiram Hutto concerning classes and cups. There were large crowds each night and at times it was estimated at 400 or 500. The attitude of everyone was superb. We thank God that so many people can still come together and study those things which we are divided over and afterwards not be enemies. I'll tell you, when people are as sincere as these people were, Old Satan gets mighty worried.

Brother Hutto said that the Church could send a man and wife out to visit an erring Brother and that women could teach men on such missions. However, when the local congregation calls the people together, women cannot teach men in any of their classes, thus making a difference between their classes at the church building.

Brother Cutter did a fine job pointing out the differences between public and private teaching. The debate was not concerning what women could do privately, but what the scripture teaches she could do when the local congregation is making the arrangements.

Concerning the communion, Brother Hutto didn't deny that Christ took one cup (literal, drinking vessel) but he did deny that the cup had any spiritual significance. Also, he questioned how we drink of the cup. The main point he emphasized was the rock they all drink of in I Cor. 10:4. They all drink of that rock by using different containers, he said, so we today may use more than one cup in drinking of the fruit of the vine.

Brother Cutter showed the difference between a rock and a cup. We don't drink of a rock like we do a cup. Jesus took the cup and when he gave it to them they all drank of it. (Mk. 14:23). I Cor. 11:1,2 Paul says, "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you."

Brother Alan Bonifay did a fine job operating the projector and charts for Brother Jerry. I was the moderator for Brother Cutter and Brother Carol Sutton was the moderator for Brother Hutto which only consisted in keeping their time because both of these men conducted themselves as gentlemen. Both had already completed their homework concerning the propositions.

One has taken his stand with us. Many others have told me that we have the truth on these matters! We give God the praise and glory. Continue to pray for us and all the faithful.

—Bobby Pepper

**Abortion—** (continued from page 1.)

been fully formed, and was killed by this means, or the woman lost her life in consequence, then the punishment was as in other cases of murder— the person was put to death." We can see from this, that under certain circumstances, the penalty was the same for the death of the unborn as for the mother. How can anyone justify the killing of an unborn child?

God's law regarding murder is as clearly set forth in the New Testament as the Old. 1 Jno. 3:15; Rev. 21:8; 22:15. Nowhere in the Bible does God make a distinction between young and old in this matter. He does not intimate that up until a certain time the killing of a child born or unborn is justified.

The implications of abortion are far-reaching. When many today find that the result of their adultery or fornication is an unwanted pregnancy, they immediately, without thought or conscience, dispose of (by murder) the unborn child. Some married couples, because they don't want to be burdened by the responsibilities of raising a family, think nothing of

seeking an abortion. I am convinced that, in either case, sin is committed.

### CHILDREN, A BLESSING FROM GOD

If the falling sparrow attracts the attention of God, it is not unreasonable to believe that no little child comes into being without a direct act of God. Children are a gift from God. Psa. 127:3-5 "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward..." We readily realize that God has given the husband and wife a part in the matter of the creation of life but we must remember that there never could come into being a newly created soul if God did not give it.

In the Bible we have numerous instances where children were given by God in answer to prayer. We offer the following passages to prove that God is involved in the giving of children and, since this is the case, we are in no position to take the life God has given.

Gen. 17:15-16 "And God said unto Abraham, as for Sarai thy wife thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations..." Notice "I will bless her and give thee a son also of her."

### GOD GAVE THE SON

Gen. 25:21 "And Isaac intreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived." If you read the next two verses it is impossible to deny that God played a part in the giving of these children and that even before birth they were so recognized. Gen. 30:22 "And God remembered Rachel, and God hearkened to her, and opened her womb"

Ruth 4:13 "So Boaz took Ruth and she was his wife: and when he went unto her, the Lord gave her conception, and she bare a son." These verses are sufficient to show that children are a gift from the Lord. Also that in certain cases God providentially intervened to allow the birth of a child. Even though both husband and wife have a part in the birth of children, it seems to me that the Bible also teaches God plays a part in giving the life or soul as well as the spirit of the child. The question is, do we have the right to take the life of that unborn child that God plays a part in giving? I say no, a thousand times no.

In our next article, we will study the question of whether the unborn child is a person from conception.

**Why Oppose Innovations, etc.—** (cont'd from page 1.)

threatening development. "Hear ye Him" is the Father's injunction (Matt. 17:15). Innovations attempt, consciously or unconsciously, or the part of the innovator, to detract from His preeminence (Col. 1:18).

3. Because of worship in spirit and in truth, for innovations are the essence of "will worship" and the "doctrines and commandments of men." The scriptures teach that true worshippers shall worship the Father in spirit and in truth and they that worship Him must worship Him that way. See John 4:23-24; Matt. 15:9; Col. 2:21-23; Acts 17:22-28

4. Because of the Bible— innovations are anti-Biblical, un-Biblical in every way. They are not a part of sound doctrine, therefore, cannot be profitable. Since they are unscriptural, anti-scriptural, they are no part of inspiration (2 Tim. 3:16).

5. Because of the love principle, for they and their proponents oppose this, the greatest attribute. Innovations are contrary to the commandments; Christ said, "If ye love me, keep my commandments" (John 14:15). Notice, John says: "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments—" (1 John 5:2-3).

(continued on page 9.)

Why Oppose Innovations, etc.— (cont'd from page 8.)

6. Because of unity — for innovations and their proponents have historically caused division, running roughshod over those conscientiously opposed to those things too new in New Testament practice, thus mercilessly rending the body of Christ, one of the main reasons why converting the world of Christ is thwarted. Serious business this— letting innovations divide the body of Christ! Division is so devastating— “every kingdom divided against itself is brought to desolation; and every city or house divided against itself cannot stand” (Matt. 12:25). Division caused by innovations and their practitioners, conscious of it or not, makes them carnal and they walk as men (1 Cor. 3:3). “To be carnally minded is death” (Rom. 8:6). Yes, we deal here with serious business. The history of innovations in the church is one whose pages are blotched with burning tears shed by those who chose to follow God and not man; yes, it is a sad, heart-rending story of senseless, useless, often times heartless division on every page; houses have been divided, father against son and son against father, even husband against wife and wife against husband. In innovations' division, hearts have been broken, congregations divided asunder never to be mended; brethren, once living, become rank enemies never on earth nor after awhile to be reconciled; meeting houses have been closed, lawsuits have been imposed; brethren and sisters, with souls eternity bound, have grown so weak in the midst of trouble and strife thus caused and strayed from the church never, never to return. Sad story, yes, is the tale of innovations and their aftermath. It will take eternity to reveal how devastating and how terrible the loss in spiritual resources.

7. Because of the soul, for they war against the soul in every way. Remember, the soul is purified in obeying the truth which we cannot do when we practice and promote innovations in the church. The soul is not like other things we lose. Some things we lose, we can retrieve them, we can find them, we can replace them, but such is not said of the soul. Once it is lost, it is forever lost, never to be regained, found, recovered - how final!

8. Because of the very nature of the church— for they adversely effect her purity, her unity and mission in this present spiritually-needy world. She is the only institution on the earth where true and spiritual worship is found and innovations war against worship so described and commanded. She, the church, is the pillar and ground, or prop, of the truth (1 Tim. 3:15) against which innovations array themselves in such presumptuous style.

9. Because of the very nature of God, for innovations are the essence of presumption — taking liberties not theirs, thus imposing on God's nature. “Behold therefore the goodness and severity of God” (Rom. 11:22). Paul is telling us here that God is good for sure, but that He is extremely strict and demanding as well, a part of His nature so often overlooked, and one that the innovator, in all of his carelessness, needs to renew a serious awareness of.

10. Because of the very nature of error, for innovations lead away from the truth, away from the church, unity, God, the Bible, away from all things that really matter, not only here but in the hereafter as well. Error's road leads all the way downhill. It is a drifting, never up but down, never toward God eventually, never toward heaven's gate eternally. As the mightiest battleship, if left to drift from its moorings, will end in ruins, so will the soul left to drift in the tide of digression.

Conclusively, our opposition to innovations is not just to be different, just to be difficult or contrary; not just to get attention; not to ride a “hobby”; not to be an “anti”. Our sincerest opposition flows deeper than that; it scales a height much more lofty and noble. The welfare of the church, the greatest body of earth and heaven, is adversely effected by

innovations; the practice of them places the soul of man at a serious disadvantage, a disadvantage we dare not be subjected to. Whence, then all the division, heartache, heartbreak, troubles untold we perceive on every hand in the wake of innovations and their practice? Be it understood that the trouble in all its ugliness does not come from those who sincerely, Biblically, conscientiously oppose innovations in the church; it does come from those, and their number is legion, who are going to practice innovations at all cost, those who are going to preach them any way. Yes, thou art the man, who would do well to be a Jehoshaphat in his noble, wise request of Ahab concerning the Ramoth-gilead venture so long ago: “Enquire I pray thee at the word of the Lord today” (2 Chron. 18:4). Finally, “Where is thy church, O Savior, where?” I heard the cry and then I heard: “Here is my church, where men still dare to take me at my word.”

— Box 1773, Covina, VA 91722

A. Campbell on Evangelism— (cont'd from page 3.)

Bro. Campbell's teachings upon the establishment of the gospel ministry is clearly exposed in his book *The Christian System*. “The standing and immutable ministry of the Christian community is composed of bishops, deacons and evangelists; still the office is now, and ever was, the same,” he stated. After elaborating somewhat upon the offices of bishops and deacons, he introduces the subject of Evangelism with this comment: “As there is more scrupulosity on some minds concerning the third of Evangelists than concerning either Bishops or Deacons, we shall take occasion to speak more explicitly and fully upon the nature and necessity, as well as upon the authority of this office.” (Ibid, p. 62)

He states, “His work is to proclaim the word intelligibly and persuasively—to immerse all the believers, or converts, of his ministry—and to plant and organize churches wherever he may have occasion; and then teach them to keep the commandments and ordinances of the Lord.” “The gift of tongues was amongst the qualifications necessary to those who, after the ascension, first undertook this work. But the qualifications for this office, so far as the gift of tongues or the knowledge of language is concerned, are not immutably fixed. It depends upon the field of labor which the evangelist is to occupy, whether he must speak one language or more.” (Ibid)

A. Campbell continues, “The qualifications for any office are always founded in the nature of the office. They are generally detailed, but not always, because the work to be done is the best guide in ascertaining the qualifications of the doer of it.” (Ibid, p. 65) (This is a tremendously important point to remember. While the Bishop's and Deacon's qualifications are generally detailed in the New Testament, because the nature of the office permits it, the nature of the office and work of an Evangelist is so varied that it would almost be impossible for there to be fixed qualifications regulating it. For example, an Evangelist who is single and capable of speaking a foreign language may be required for one area of evangelistic work, while in another, a married man with children would be best equipped for that work.)

Campbell teaches that the following seems to be the office of an Evangelist which the Lord gave the church after his ascension: “Convening converts into societies, and organizing them into worshipping assemblies, are inseparably, connected with the right of converting men. Casually, in his letters to Timothy, Paul seems to define the work of an Evangelist. He says, “Preach the word; be instant in season, out of season; endure affliction; do the work of an Evangelist; fulfill thy ministry.” “Let no man despise thy youth. Till I come, give attendance to reading, to exhortation, to teaching. Neglect not the gift that is in thee, by the laying on of the hands of the presbytery. Meditate upon these

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**A. Campbell on Evangelism—** (cont'd from page 9.)

things; give thyself wholly to them, that thy profiting may appear to all; take heed to thyself and to thy teaching; continue in them: for in doing this, thou shalt both save thyself and them that hear thee." 1 Tim. 4; II Tim. 4 (Ibid p. 63)

(I would like to make some observations concerning the above quotation. First, it is very clear that A. Campbell considered the office of an Evangelist separate from either the office of an Elder or Deacon, and that the qualifications for the office of an Evangelist were not those of an Elder, as some seem to think. Second, the instructions of Paul to Timothy, "Let no man despise thy youth," would completely disqualify Timothy from being an Elder, especially, considering the fact he may or may not have been married. Nevertheless, he could qualify to be an Evangelist. Remember, too, Bro. Campbell has pointed out, as we have already noticed, that "the office is now, and ever was the same.)

In summarizing his thesis on the Evangelist, A. Campbell observes, "Setting things in order in the churches—the committing the same office to faithful men, who shall be able to instruct others—the ordaining of elders, and a general superintendence of the affairs of churches, seem to have been also lodged in the hands of Timothy and Titus as agents of the Apostles. How far these works are yet necessary, and how the superintendence of them may be safely lodged in the hands of select Evangelists as respects infant communities, may be, with many, a question of dubious interpretation. But that Evangelists are to separate into communities their own converts, teach and superintend them till they are in a condition to take care of themselves, is as unquestionably a part of the office of an Evangelist, as praying, or baptizing." (Ibid p. 63)

Bro. Campbell also taught that Evangelists be ordained. "Its evangelists, possessed of proper qualifications, ordained and consecrated to the work of the Lord in converting sinners and planting churches, by a presbytery, or a board of seniors competent to the prudent discharge of this duty, are constantly engaged in multiplying its members." (Ibid p. 66)

(I have read and studied Bro. Campbell's teaching on Evangelists many times and have found them to be scripturally sound, as well as, beneficial and educational to me. I feel there are far too many young men who are starting out as Evangelists who are not qualified and ready at this point in their development to be classified as such. The above quote reveals the scriptural method of ordaining and qualifying Evangelists.)

-12321 E. 14th, Tulsa, OK

## OUR DEPARTED

**McBride—** Berta Pearson Clark McBride was born in DeKalb, Tex., Dec. 4, 1890 and died in a McKinney, Tex. hospital Aug. 18, 1976 after a series of strokes. She attended church at Boulder Dr. in Dallas, Tex. and at Woodson, Tex. while she lived there. Sister McBride taught school in Valley View in the 1920's and ran the Gainsville Hatcher from 1930 to 1940. She married Dr. T.J. Clark, a widower from Kan., in 1913. She became mother to Dr. Clark's children, Shelby Clark and Ruth Clark Strain, now both deceased. Dr. Clark died in 1938. She remained in the Clark house in Gainsville until her marriage to Bro. T.E. McBride of Woodson in 1956. She lived in Woodson until Bro. McBride's death in 1970. Because of failing health, she moved to Lancaster to live with her step-daughter Ruth Strain. After Sister Strain's death, Sister McBride chose to move to Hilltop Haven in Gunter to be with her sister, Ruth. Services were conducted in Gainsville by Bro. Jimmy Vannoy of Dallas, who had known her most of her life. She was laid to rest beside Dr. Clark in

Fairview cemetery, according to her wishes. She is survived by a brother, Wilbur Pearson, Denton, Tex.; two sisters, Mrs. Roger King of Gunter and Mrs. Ruby Parker of Wichita Falls; also a host of stepchildren and grandchildren. (Note—we are indebted to Mary Sykes daughter of Ruth Strain for the above information. Our thanks. -HLK).

**Campbell—** Sister Cora May Campbell was born January 10, 1888, at Clifton, Texas and departed this life September 23, 1976. She was a faithful christian lady, being zealous for the Lord and his church. Her son Jimmy Campbell, who preceded her in death, was known by many across the mid-west and western United States. Her daughter, Lois Trigg, is a faithful member of the Ava, Missouri congregation. Another daughter, Bessie May Gentry, died in 1922.

Survivors, in addition to Sister Lois Trigg, are two sisters, Mrs. Norah Cooksey and Mrs. Ora Wark and six grandchildren. It was my pleasure to know Sister Campbell for many years. She was a member of the Ava congregation for the past two and one-half years and during that time I visited with her often. She was always cheerful and enthusiastic about everything. Sister Campbell was the great-grandmother of Brother Bobby Loudermilk, one of our gospel preachers.

Tommy Shaw

**Middleton—** Arah (Crockett) Middleton left our world Aug. 14. She was born Mar. 21, 1904. She passed away in the home of her daughter. She was married to Guy Middleton in 1923, who survives her. She also left her daughter, Mrs. Glenna Rhodes; 4 sisters, Mrs. Luther Pettit, Mrs. Tom Cloudus, Mrs. Clarence Williams and Mrs. Irene Webster; 2 brothers, Sam Crockett and Max Crockett; she will also be missed by her 4 grandchildren. Services were conducted by this writer in the Funeral Chapel at Deport, Texas. Words of encouragement to the faithful and persuasion to the lost were spoken to the living. May God help us all to live every day for the day we die.

Barney Owens

**Tidmore—** William Cecil Tidmore passed from this life at his home on August 7. He was born at Casa, Ark. Nov. 1, 1926. He left to mourn his passing 7 sons, Jessie, Alfred, Steve, Randy, Bill, Bob and Gary; 5 brothers, Wilburn, Wesley, Walter, Elvis and Carl; 4 sisters, Zelma Tucker, Jean Goodwin, Nellie Bruno and Bonnie Noonan; 7 step-brothers, William, Odell, Marvin, Melvin, Arvin, Bobby and Cecil; 2 step-sisters, Lottie Wilson and Lillian Gatcher. He also left 4 grandchildren. To accommodate the large gathering of family and friends, it was necessary to hold his memorial service in the cafeteria of the Valliant High School. It was the duty of this writer to speak words of warning to the lost and encourage all there to obey God, eternity being ahead of us all and perhaps nearer than our next thought.

Barney Owens



Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., Oct. 7- I recently heard Miles King a couple of times at the Fieldstone congregation south of Mtn. Grove, Mo. I hadn't heard Miles in a long time. I enjoyed both services. Bro. Carl

Johnson is in a meeting here in Springfield, Mo., at this writing. Four young women have been baptized to date. Carl is making a very good preacher showing improvement in several ways. Lynwood Smith starts next week at the Mtn. Home church here in Mo. I have preached at several different places since last reporting. A constant campaign is being waged against every departure from the truth in these parts by television, radio, the written page, and by word of mouth. We will reap in due season, brethren, if we faint not!

Bro. Edwin Morris and his wife Frances came by last night and attended the meeting. After services we had them in our home for a nice visit. Bro. Homer L. King and his wife, Helen, are here in the Ozarks and we are all having a nice visit. We have been going around to some of the old places where he used to preach. It brings back such pleasant memories to us both. I have been very close to Bro. King through the years, having met him forty-two years ago. There just were not many young preachers around when Bro. King suggested to me that I go into the field full time. He has been a source of strength to me through the years.

Readson J. Lumbulu, PO Box 69, Phalombe, Malawai, Sept. 15--I am doing well, and the work of our Lord is going on. Please note the following report: June 6, Likhulwa Church, 135 gathered, 3 baptisms, 5 confessions; June 20, Magulua Church, 371 gathered, 5 baptisms, 4 confessions. This meeting was conducted by Brother Bill Davis. July 21, again I visited Likhulwa Church. 68 gathered, 3 baptisms and 2 restored. August 6, Hamanya Church, 43 gathered, 2 baptisms, 1 confession. August 12, Subili Church, 89 gathered, 3 baptisms, 2 restorations. Please remember us in your daily prayers.

Jerry Dickinson, 320 W. Monroe, McAlester, Ok. 74501, Sept. 22--At this writing I am in Wynnewood, Oklahoma presently engaged in a good meeting. In August we enjoyed being first in Austin, Texas and then in Norman, Ok. for meetings. The Church on Woodrow Ave. in Austin is a little over a year old, and I was honored to help them in their efforts for our Lord's cause there. More than I can express, I enjoyed visiting and studying with Brother Wilkes. He is a man who spends virtually all of his time in research and study of Biblical themes and I profited in being with him. Next we were in Norman for a good meeting during which we made our home with Miles and Johnette King. Miles has helped me in many ways since I began preaching, and it was certainly good to be associated with him. In McAlester we have had some kind of visible results nearly every Sunday for almost two months. Things seem to be getting brighter and brighter every day in the Lord's work here, and we pray God that it will thus continue. I am to be in Blue Springs, Mo. October 15-17 and in Council Hill, Ok. in November. Pray for us.

Barney Owens 6552 Dimmick Rd., W. Chester, O. 45069. Since last report we have returned home from the summer's travelling. It is good to be back here again, but the memories of the summer will be in our heart for a long time to come. Things here are moving along well, as we are at present in a meeting with good crowds coming. Brother Bobby Loudermilk is doing the preaching for us. One has obeyed the gospel so far, and one restored to duty. Our next will be in W. Va. at Bunner's Ridge, Oct. 8-17. Continue to pray for me and mine.

Frank Staggs, 32353 Roosevelt Avenue, Cottage Grove, ORE. 97424. Brother Dennis Wilsey and family have moved to Corvallis (ORE.), having seen a need for help in that congregation where Brother Charles Cutter and family, with

others, continue to hold for the Truth. Brother Bobby Smith has moved from Corvallis to Cave Junction, where he hopes to be able to advance strengthening in the Cause of Christ, as he may have opportunity. Brother Gayland Osburn and family continues to be encouraging strength in the work here in the Northwest. Here at Cottage Grove, we have many young people, who are very interested in the spread of the Gospel of Christ. Our weekend meeting Sept. 24-26 at Caldwell, Idaho, was enjoyed very much by my wife and I. It is good to see that work going so well, and to note such a family-like spirit of the members one with the other. Caldwell is to host the annual Thanksgiving meeting of the Northwest this year. Brother Paul Nichols of Modesto, California, will be doing the preaching, Lord willing. If you are not able to be with us in person, would you please be with us in prayers? Pray for our work here, that we may ever move onward with the truth, having internalized its precepts in the entirety of our being. May we all move to higher planes of spirituality.

Jimmy Smith, 403 E. Prospect, Harrison, Ark. 72601, Sept. 28 By the time you read this report we will have moved to Harrison, Arkansas. Brother Irvin Barnes has labored there for the past three years. He is now moving back to Mtn. Home, Arkansas If you know of anyone in this area who you feel may embrace the true doctrine, please send me their name and address. We thoroughly enjoyed the Kansas City labor-day meeting. It was one of the most enjoyable and profitable meetings I've ever attended. Superbly hosted and well attended. Here are two subs:

Glen Osburn, 203 N. St. Clair, Wichita, Kansas 76203, Oct. 8,--The work in this area is still progressing well, all praise to our Saviour. Last week Brother Bob had the privilege of baptizing a couple into the Lord's church. They were contacted by one of the young men involved in the work here this summer. As some of you may know, we tried something new here in Wichita this summer. We invited young men aspiring to be preachers to come and help in this mission work, and at the same time; get some experience and training in personal work and teaching. We think this work went very well, and we would like to encourage other congregations to try a work of this type in the future. We would also like to commend the fine young men who sacrificed their time in order to be a part of this effort. Three of them, Glen Ayers, George Battey, and Duane Washington, were here for the entire summer; and two others, Derwin Cromer and Don Freeman were here for a week each. The work since we moved here in August of last year, has been very fruitful. Altogether, there have been 14 baptisms and numerous confessions as visible results. The spiritual feast of working with dedicated Christians is always uplifting. August 23-29 we had a very inspiring meeting with Brother Lynwood Smith, and were blessed with very good crowds. We have recently enjoyed holding meetings in Huntsville, Ark.; Temple, Georgia; Westminster and Longmont, Colorado; and Kansas City, Missouri. We continue to ask mention in your prayers. Here are 5 subs.

Alfred L. Newberry P.O. Box 3594, Midland, Tx 79701; Oct. 4-We have completed our move to Midland and are glad to be back in the work full time. During the three years spent with the congregation in Mtn. Home, AR, a good deal has been accomplished. The congregation has grown both numerically and spiritually, and for this we thank and glorify God. During past months, I was glad to be of assistance in the Flagstaff, AZ work. We are certainly pleased that Bro. Jerry Harris has moved there and are confident a strong congregation will be realized as God grants the increase. During the time I was secularly employed, I was still busy in preaching the gospel.



In past months I have preached and held various weekend meetings in the states of Arkansas, Missouri, Oklahoma, Nebraska, Colorado, and Texas. We look forward to a rewarding and a fruitful work here in Midland. There is much potential with the members and also in conversion. I will be working with the congregations in Midland and in Big Spring and will also be available for some meetings and weekend engagements. May God be with the faithful and their efforts for righteousness.

**Ron Jordan**, 1446 Mitchell Ave., Escalon, Calif., 95320 This past summer has been most enjoyable for me in the work of the Lord. We have been able to attend several meetings here in the state. We have met a lot of new people in congregations where we have never been. Truly the greatest on earth are in the church of our Lord. In August I had the privilege of being with the faithful brethren at El Cajon, Calif. This was my first trip to the San Diego area. I had heard a great deal of good about the congregation and I was not disappointed. Lord's day morning there were close to 100 people for services. I appreciate the encouragement that I received. I'm looking forward to returning. I made my home for the weekend with Larry and Lora Lay. Their warmth and loving concern for the church and those who preach the gospel made my stay so enjoyable. I will never forget their kindness. May the Lord continue to richly bless them. Also in August I had the opportunity to speak at Atwater, Manteca, and Fremont. While in Fremont we spent the weekend with Weldon and Sandra Offill. We could not have been treated more royally. It was good to be with Don King again. His efforts in that work have not been in vain. In September, we were invited to be with the congregation at Plaz Rd. (Bakersfield). Again, this was my first time to be with them as a speaker. We enjoyed it so much. Darrell and Gail Brewer were our hosts for that weekend. Words cannot express our special thanks to them. Darrell and Bro. Phil Kelly are to be highly commended for the good work they are doing there. They have a radio program every Lord's day for 15 minutes. It is very good and straight to the point. I would like to thank all the congregations that have put their trust and confidence in me. September 26th I was at Sanger again, after speaking for them a year and a half ago. I'm thankful for their concern for the cause of Christ. Lord willing, I'm to hold a weekend meeting for the congregation at Atwater, Nov. 26-28. Please come and help if you can. Pray for me.

**Orville Lee Smith**, 2109 Report, Stockton, Ca. 95205, Oct. 1, 1976--I have held several meetings. The meeting at Chestnut Ridge was blessed with 14 baptisms and some confessions of faults. The meetings we had at 73rd & Prospect in K.C., Mo., Pottsville, Ark., Galey, Okla., Beattyville, Ky. were blessed with several confessions of faults. I also enjoyed the fellowship and interest we had in a meeting at Alton, Mo. We have now moved to Stockton, Calif. Please note our new address. Our phone number is (209) 464-3331. Pray for the work.

**H.A. Sifford**, Rt. 2, Box 130, Alton, Mo. 65606, Sept. 21, 1976--We had a very good meeting closing the first Sunday in Aug. with Bro. Orville Lee Smith. He did some fine preaching. Among our visitors was Allen Bailey, and he came back and preached for us Aug. 15. Lord willing, he is going to make a good preacher. He is so good for his age. We were also happy to have Bro. & Sister Gerald Stumpff attend much of the meeting.

**Orvel Johnson**, 77020 Lauppe Lane, Citrus Heights, CA. 95610 — Oct. 6--On behalf of the North Area Congregation in Sacramento we want to invite everyone to the Gospel Meeting, November 19 - 28, with Bro. Carl Johnson doing the

preaching. An extensive advertising effort is planned, along with personal contact of as many people as we can. Surely, as in the past, God will bless our efforts with a good meeting, so we urge those in reach to make plans to attend. Our goal is to continue to spread the Word of God to folks in the area and let them know that there is a congregation near them that stays with the Bible Way of worship, without frills or fan-fare. I enjoyed so very much the Labor Day meeting and the opportunity of meeting once again, many whom I had not seen in years. It is so good to see those that have remained faithful over the years and are always ready to encourage the younger folks to just stay with God's Word. Please pray for me in the work of the Lord.

**Allen Bailey**, 909 Truitt Ave., La Grange, Ga. 30240, Oct. 1--The work here in Arkansas is going fine. There were two restorations and one confession of faults during this month. I am eternally grateful for the congregation allowing me to work with them for these couple of months. I have some weekly home studies which I trust will be profitable. The brethren here in Pottsville agreed for me to be gone for a few days while I attended a debate in Denton, Texas. The discussion under consideration was "Does God Exist." I was thrilled to attend this discussion, and I can truly say I was benefited by being there. Most of all, I learned how to meet some of the athiest arguments. Everyone should be profited by reading this discussion once it gets in print. I will remain in Arkansas during October. Lord willing, I'll travel with my father (Alton Bailey) during November. He has three meetings that month, and I feel this will be beneficial for me and also help me to be established throughout the brotherhood better. I am looking forward to the study and New Year's Meeting this coming year. This is one of the best ways I know to end one year and start the next. So everyone try to make plans to attend these two uplifting events. My prayers go out to the brotherhood and we solicit yours. Here are two subs.

**Paul O. Nichols**, 514 Oakshire Ave., Modesto, CA 95351, Oct. 8--The Lord's work at Modesto continues to move along and show signs of progress. The Lord has been blessing our efforts, and to Him we give the praise. Recently we have had two restorations and several confessions and baptisms. Smith Bibens has gone to work with the church at Yakima, Wash.; Duane Permenter will soon be leaving for Hale, Ark.; Jack Lee will be going to McAlester, Okla.; Rob Hickey will be working full time with the church at Atwater, Calif. Our next meeting at Modesto is scheduled for Nov. 5-14, with Richard Nichols. The Lord willing, I am to meet Paul C. Bailey of Red Bluff, Calif. in public discussion of the cup question at Red Bluff and Redding, Oct. 29 and 30. Then, Nov. 21-28, we are to be at Caldwell, Idaho for the annual Northwest Thanksgiving Day meeting. Nov. 29-Dec. 5, we are to be a Yakima, Wash. Greetings to all the faithful everywhere.

**Don L. King**, 41931 Chadbourne Dr., Fremont, Ca. 94538, Oct. 10--The Church in Fremont is doing pretty well it seems. Since last report two were restored. We are now concentrating on contacting new people. Too, some badly needed work is being done on our building and lot. We have enjoyed attending some gospel meetings in the area recently. It was good to hear Brother Don Pruitt several times in Lodi and also Brother Lynwood Smith in Escalon. We love both of these men and enjoyed being with them. Lynwood was able to spend some time in our home this trip and we had a very enjoyable visit with him. Nothing pleases me more than to have preaching brethren in our home! You are always welcome. If you have relatives or friends in the Bay Area of Ca. let me hear of them so that they may be contacted by us.

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

# OLD PATHS ADVOCATE

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

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

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No. 12

## WHAT WILL YOU SAY? by Clovis T. Cook

We have all heard or read about the great judgment day. The word of God clearly teaches such a meeting between God and man. The trouble is, too many of us view it with unconcern and indifference. Nevertheless, the judgment day is surely coming. "...every idle word that men shall speak, they shall give account thereof in the day of judgment"..."The men of Nineveh shall rise in judgment..." (Matt. 12:36-41). "...the word that I have spoken, the same shall judge him in the last day" (Jno. 12:48). All this and more too, Jesus had to say about the judgment.

Paul had something to say about the judgment day. Listen! "...because he hath appointed a day, in the which he will judge the world in righteousness..." (Acts 17:30-31). "For we must all appear before the judgment seat of Christ;..." (2 Cor. 5:10). "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom..." (2 Tim. 4:1-2). "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

The apostle Peter had something to say about the day of judgment. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished..." (2 Pet. 2:9).

The climax of the judgment scene is recorded by John in Revelation. "And I saw a great white throne, and him that sat on it,...And I saw the dead, small and great, stand before God: and the books were opened:...and the dead were judged out of those things which were written in the books...and they were judged every man according to their works" (Rev. 20:11-13).

What are some of the facts about this great judgment day? One thing is for sure, we will all be there. The most undesirable, abominable, sinful creatures among men will be there. The rich, the poor, the healthy and the diseased will be there. Your husband or wife, your father and mother, sons and daughters will all be there. Joseph and Mary, the earthly parents of our Lord will be there. Yes, you will be there also. The Lord will be there, seated upon his throne, as the appointed judge before whom you will be brought. What will you say? You may be thinking, "I won't say anything." Many will, however, as the Lord reveals in his word. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" (Matt. 7:22). Let us take a look at these people.

Everyone has some sort of a feeling or estimation of himself. It may be good, it may be bad. I'm sure that we all would like to feel that we are in a safe condition and would be saved if we die. According to a recent survey in the very

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## THE HOLY SPIRIT by Orville Lee Smith

### The Holy Spirit is a Being

The Holy Spirit, sometimes translated the Holy Ghost, is one of the most interesting Beings we can think about. He is referred to as a Person or Being in the pronouns He (Jn. 14:26), and Him (Jn. 14:17). The Holy Spirit has the characteristics of a Person or Being in that He can be lied to (Acts 5:3), resisted (Acts 7:51) and grieved (Eph. 4:30). Furthermore, the Holy Spirit forbade (Acts 16:6), moves (2 Pet. 1:21), leads (Gal. 5:18), teaches (Jn. 14:26) and according to Jn. 16:13, He guides, hears and speaks.

### Things the Holy Spirit has done

The Holy Spirit moved the men of the Old Testament to write the words of God in those times (2 Pet. 1:21). He functioned in the birth of Christ (Mt. 1:20-21, Lk. 1:35). He was with John the Baptist from birth (Lk. 1:15). He spoke through the apostles (Mk. 13:11). He was with Jesus when Christ overcame temptations of Satan (Lk. 4:1-14). The Holy Spirit with mighty power accompanied by the kingdom of God, brought power to the apostles (Mk. 9:1; Acts 1:8; Acts Chapter 2). The power that the Holy Spirit brought to the apostles was the words of the New Testament (Jn. 14:26, Acts 1:8, Rom. 1:16, Heb. 4:12), accompanied with confirming, miraculous power (Acts 2:1-4).

The Holy Spirit occupied the minds of the apostles and early Christians and guided the work of the Lord and confirmed the same until the church was completely established on the earth and God's testimony to man was complete (Book of Acts, Heb. 2:1-4, 1 Cor. Chapters 12 and 13, Eph. 4:1-16, 2 Pet. 1:3, 2 Tim. 3:16-17, James 1:25, Rev. 22:18-19).

### Degrees of The Holy Spirit

Christ had the Holy Spirit with one hundred percent completeness. (Jn. 3:34, Lk. 4:1, 14, 1 Jn. 5:7).

The apostles had the baptismal measure of the Holy Spirit (Jn. 14:26, Acts 1:5-8, Acts chap. 2). The apostles, unlike disciples who were not apostles, had the power to lay hands on certain Christians and enable them to have miraculous spiritual gifts in the childhood age of the church (Acts chapter 8). The apostles with their ability of the Holy Spirit received and wrote divine testimony and confirmed it with miracles (Jn. 14:26, Heb. 2:1-4).

The early Christians, who were not apostles but had received spiritual gifts by the laying on of the apostles' hands, had the Holy Spirit in the miraculous measure (Acts chapters 6, 7, 8, 1 Cor. chapters 12 and 13, and Eph. 4:1-16).

All Christians have the Holy Spirit in the ordinary measure (Acts 2:38, Acts 5:32, Acts 6:3-5, Rom. chapter 8).

### The Holy Spirit's Connection With Baptism

Jesus, who already possessed the Holy Spirit, was baptized

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## ABORTION— PART II

### by Ronny F. Wade

The question under consideration deals with whether or not the unborn child is a person from conception. Is this tiny being, carried by its mother, a separate life? Even though its nourishment is provided by the mother, this little mass of flesh contains all the nerves and blood vessels and organs and bones potentially it will ever have. In addition to this, even at this very early stage, all the child will ever have inherently of its own is already there. But what saith the scripture?

In Psa. 51:5 David says "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Think for a moment of the tiny mass in the womb of David's mother. As it begins to take form or shape, David said, "I was shapen" --It was David even then. Also "in sin did my mother conceive me". When conception took place, it was David who was conceived. Let us now notice Psa. 139:13-16 "For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." This beautiful language refers to the formation of David's body in his mother's womb. It is noteworthy that David uses such terms as "my substance" "all my members" "I was made", indicating that the being in the process of formation was truly David. Even though the forming or developing process was not perfect or complete, it was still David, a person, a being. The question is: do we have the right to destroy that forming person? Can we rightly do away with the substance before the "members" are perfectly formed? The answer is no, and when we do we are guilty of destroying a person. It is murder.

The same is also said of Isaiah. In Isa. 49:1, 2, 5 we read "Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made a polished shaft; in his quiver hath he hid me; And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." You will notice that Isaiah states "called and formed" him from his mother's womb. Suppose his mother had obtained an abortion. Would not she have killed Isaiah? Would not he of whom God made mention from the bowels of his mother been murdered? Certainly so.

But notice Jere. 1:4-5 "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Now notice carefully that Jeremiah was sanctified before he came out of the womb. Would God sanctify a non-person, a nothing? Did God merely sanctify a little mass of blood and flesh? Did He not realize that this small being in the process of formation was Jeremiah, His prophet? Of course He did. And had Jeremiah's mother sought and obtained an abortion she would have put to death a person, a prophet chosen of God. One other case should suffice to prove our point. In Luke 1:15 we are told that John the Baptist was "filled with the Holy Ghost, even from his mother's womb". Indicating that at a very early age he would be led by the Holy Spirit. However, before his birth in a meeting between Mary, the mother of Jesus and Elisabeth we read "And it came to pass, that, when Elisabeth heard the salutation of

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## LITERAL UNTIL PROVEN FIGURATIVE

### by Alfred L. Newberry

Every Christian's obligation to study and absorb the work of truth is qualified by Paul in 2 Tim. 2:15. Paul dictates that the word must be rightly divided (KJV), handled aright (ASV), or correctly handled (NIV). This necessarily infers: (1). There is a correct manner in which to interpret the word; and (2). There is an incorrect manner in which to interpret the word. Incorrect and improper Bible interpretation will result in wresting or distorting the scriptures which will culminate in eternal destruction. Obviously then, the Christian has eternity to gain by correctly handling and interpreting the scriptures and has all eternity to lose by distorting them. We then, should be greatly motivated to correctly handle the words of truth.

Correct Bible interpretation, as a whole, is a large topic, but our discussion here is focused upon one particular aspect: When is the Bible to be understood literally and when is it to be understood figuratively?

#### Literal Unless Forced To Be Figurative

Briefly stated, the rule of hermeneutics which governs literal and figurative interpretations is: Every word, statement or passage must be understood literally unless one is forced to understand it figuratively. This rule is justified by three basic reasons all of which are straightforward and down-to-earth. As one argument in defense of this rule, Ramm in his book on Bible interpretations says: "Whenever we read a book, an essay or a poem, we presume the literal sense in the document until the nature of the literature may force us to another level. This is the only conceivable method of beginning or commencing to understand literature of all kinds" (Pg. 123). Stated another way, we understand all secular literature, i.e., newspapers, magazines, journals, books, etc., literally unless it must be understood figuratively because this is the only possible way literature can be understood. Communication between the writer and the reader can only take place if the reader attaches the same meanings to the words and to the group of words as the writer did. If the reader arbitrarily makes the words figurative, no real communication takes place; in other words, the reader is not 'drawing out' the meaning (exegesis) but is 'putting in' his own personal meaning (eisegesis). This reasoning not only applies to secular literature but also to the inspired Scriptures. Ramm argues, secondly, that "all secondary meanings of documents depend upon the literal stratum of language" (Pg. 124) This argument simply states that without a foundation of the literal, figurative language, whether in secular or in inspired writings, cannot be accurately understood. Thirdly, Ramm says, "Only in the priority of literal exegesis is there any control on the exegetical abuse of Scripture". (Pg. 124) By exegetical abuse, Ramm means what is more properly termed eisegetical abuse, that is, forcing meaning into the Scriptures as opposed to drawing the meaning out. Departing from this fundamental rule of Bible interpretation, then, is opening the 'floodgate' for fanciful human interpretation, that is, for eisegesis as opposed to exegesis. In summary, all these 'common sense' arguments clearly justify this rule of Bible interpretation.

#### Examples of Application

As noted in the statement of the rule, this principle applies to single words, to statements, and to passages whether large or small. To illustrate the application of this rule with respect to these, let us consider the following.

According to Judges 15, Samson captured some 300 foxes and used them to drag firebrands through the crops of the Philistines. The word fox in this passage is understood to mean a literal animal because nothing infers much less forces one to understand it figuratively. But in Luke 13, the

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## AM I MY BROTHER'S KEEPER? by Jerry Harris

The concept of accountability goes all the way back to the Garden of Eden; it is as old as man himself. (Genesis 3). Just as we can trace the concept of accountability back to Adam and Eve, we need go only to Cain and Abel to find an example of someone trying to escape accountability for his behavior. Because of Cain's envy he slew his brother Abel. He then tried to escape his responsibility by asking an evasive question; "Am I my brother's keeper?" (Genesis 4:9). But Cain was accountable for his actions. The consequence of his sin was he became a fugitive and a vagabond.

Accountability is the demand that each individual take full responsibility for his choices and actions, the willingness to accept the rewards or punishments that follow as natural consequences of his behavior.

Accountability, simply then, is having to answer to someone for what one does. Everyone is accountable to someone. The evil doer is accountable to the law. (Romans 13:1-2). Children are accountable to their parents. (Ephesians 6:1-3). Christians are accountable to the discipline of the church. (Matthew 18:15-20). Every person that lives is accountable to God. (II Corinthians 5:10).

A very dangerous concept being taught and accepted by many is that a person is not answerable for his actions. "Do what ever you want to do." or "Do your own thing." B. F. Skinner, an awards winning author and Psychologist has been called the most influential thinker of this half century. In his book, "Beyond Freedom and Dignity", he spells out the manifesto of the no-accountability point of view. Man is not responsible for his behavior he says. Man is constantly being manipulated by his environment and all his actions are forced on him by the conditions under which he has experienced life. No matter what he is or does, Skinner says, he could do no differently. Therefore there should be no rewards or punishments.

Such an idea is opposed to the teaching from God. Man is free to choose, but when he chooses either to do right or wrong; he is accountable for that choice and will receive the reward of his choice. (II Corinthians 5:10).

There are a few principles of accountability that we would do well to remember.

First, the more one has the greater his accountability. Jesus said, "For unto whomsoever much is given, of him shall be much required: And to whom men have committed much, of him they will ask the more." (Luke 12:48). A lesson learned by Jesus' parable of the talents is the more abilities one possesses the more that is expected of him. (Matthew 25:14-30). To choose not to use our abilities in God's service will reap for us the reward of the "one talent" servant.

A second principle of accountability is that if one is held accountable, he must be given the freedom to make his own choices. Man has always been free to choose. Adam and Eve each chose to eat of the forbidden tree. (Genesis 3). Joshua said to the Israelites, "Choose you this day..." (Joshua 24:15). Elijah exclaimed, "How long halt ye between two opinions? if the Lord be God then follow him: but if Baal then follow him." (I Kings 18:21). Jesus said, "If any man will come after me..." (Matthew 16:24). Man could not be accountable if he was not free to choose.

A third principle to remember is that accountability must always include evaluation. Since man is a creature of choice; at some point he must give account for those choices. In the parable of the great separation, (Matthew 25:31-46), each group was rewarded according to their choices. Each had the opportunity to be of service, but those rejected had refused to help. John the revelator saw all stand before God; the books were opened and all were judged "according to their works". The great law of the harvest teaches a just restitution for our

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

I was once told by a brother that my wife should make her own contribution—his wife, he said, made her own, from his income and in cash. She was unemployed, a housewife. My answer was that all of my wages went into a joint checking account on which my wife drew at her own pleasure for any expenditure. The amount of our contribution went down on our schedule of payments first, though generally our income was insufficient to meet all payments. Some other things had to wait but not our contribution check which was drawn on our joint account, the same being therefore a joint sacrifice mutually agreed to.

In as much as Paul said "lay by upon the first day of the week" I take this to mean the first day of every week. We plan our monthly or weekly payments for groceries, insurance, and other routine expenses—why not the contribution? Regardless of whether our income is by the week, the month; or, as in the case of the wheat and cotton farmer, when the wheat is harvested and sold and again when the cotton is sold—two sales (incomes) per year; or, if a rancher once a year sells his cattle, surely none would say that he had been prospered only once a year? I contend for planning and sustaining a weekly contribution, even if we operate, as the farmer and rancher does, on borrowed money part of the year. Less often than once a week generates covetousness and carelessness.

WHEN TAKE UP THE COLLECTION (CONTRIBUTION)? The "when" is "upon the first day of the week". We are not told to contribute first, in the middle of the service or at the close of the service, though the latter practice is prevalent. Tradition only! Probably based on the supposition that the donors have been put into a better frame of mind to that end.

HOW TAKE, OR MAKE THE COLLECTION? The general practice currently in the interest of orderliness and convenience of the congregation is to pass a receptacle of some sort—a basket or tray—in older days, hats were often used. Tradition only! There's no scripture for it—none against it.

"PUT IN ON THE TABLE," say some. By what authority<sup>on</sup>? There's no Bible example or statement to support it, neither none against it. But I know some devout Christians who object to the practice of putting the money on the Lord's table, as though equal to the divine supper. But some say that's where the Lord is—where his body is; and since the scripture says lay "by him in store" we should put it there by HIM! The assumption is that the pronoun "him", singular, masculine, refers to the Lord. But Jesus said, Mt. 18:20, "For where two or three are gathered together in my name, there am I in the midst of them". He did not say, "There will I be on "their table" or "my table," but, "in the midst of them"; that is "I will be among them—one of them".

But it is sometimes claimed that the loaf is, after blessing, the real or literal body of Christ, therefore our offering should be laid by the Lord's body. But the scripture is well known to say also, the church (that is, the membership, KGW) is his body. To say that the loaf is or becomes the literal body of Christ smacks of Catholic transubstantiation. Jesus said in instituting the supper in reference to the loaf, after thanks, "this is my body which is given for you: this do in remembrance of me". Lk. 22:19. So it was a memorial—not his real body—for he still, after the blessing (thanks), sat before him in his fleshly body, unchanged. This writer does not believe in transubstantiation in either a minor or major degree. The doctrine appears to have first been propagated in A.D. 831 by one Paschasius Radbertus, abbot of the French

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## HERE AND THERE

You will notice that the number of subscriptions is lower this month than usual. We realize that the subscriptions will naturally slow down during the winter months when fewer meetings are being held by preaching brethren. However, we need to keep the number near 100 per month if possible. Please, remember to announce the paper in your meetings! Every single subscription is important. If all of us will work for the paper, the subscriptions should remain stable. We are very appreciative of the tremendous response from brethren everywhere, including the preachers, and mention this repeatedly only as a reminder. Let us say again, that we need your field reports, news items, and articles concerning timely subjects. Please, be careful to see that all material reaches us by the 10th of each month. We are dedicated to the paper being on time every month. It is always mailed to you from Lebanon, Mo. no later than the 5th of each month and to continue this "on time policy," means we must have your material "on time." We remain open to suggestions, constructive criticism, etc. and continue to ask your prayers that we may be able to do a worthy work.

-Don L. King

## NOTE TIME CHANGE

The church at 415 S. Garfield, Lodi, Cal. 95240, has changed the time of Sunday evening services from 6:30 to 6:00 P.M. beginning Nov. 7. Please make note of this in your church directory.

## HONOR ROLL

You will find listed below the names of those sending us subscriptions from Oct. 10 to Nov. 10, and opposite the name the number of subscriptions sent. We appreciate every word and deed in behalf of the paper. Please, check the following and report any errors to us:

Tommie Jackson-4; James Lankford-2; Mrs. Charlie Sullivan-2; George A. Hogland-2; Roberth Falvey-2; Hollie Bruster-2; Jimmy Stockam-2; Don L. King-2; Lowell Hill-2; Darrel Dame-2; Pearl Wilson-1; Clovis T. Cook-1; Ron Willis-1; Wm. Dickinson-1; Homer O. Smith-1; Ouida Greenwood-1; Ray Roe-1; Eugene Brown-1; Floyd White-1; Don Pruitt-1; A.B. Finley-1; J.L. Pruitt-1; Euseba Pruitt-1; Mary Lee Swadley-1; Carl Williams-1; Susan Foster-1; Dennis Smith-1; Gladys Shores-1; Glen Hatter-1; James Ray Smith-1; Johnny Herrera-1; Bob Loudermilk-1; Henry Turner-1; Colleen Stanton-1; George Graham-1; Teddy Taylor-1; Flem Parrett-1; Duane Fancher-1; Roy Baxter-1; Mae Allsup-1; B.B. Cayson-1; Dan Wissinger-1; Ruth Peck-1; Tommy Shaw-1; Olive Wilburn-1; Richard Garner-1; Dennis May-1; Frank Staggs-1; Mrs. Clint Sargent-1; Orville Lee Smith-1; Mrs. A.D. McNeil-1; A.R. Osteen-1; Jesse French-1; Lucille McVey-1; J.E. Jones, Jr.-1; Bobby Pepper-1; W.C. Hyde-1; Ronny F. Wade-1; W.C. Smith-1; Total-71.

## CALIFORNIA LABOR DAY MEETING

It was my privilege to be in a meeting at Modesto, Ca., Sept. 27 through Labor Day. This was my first time to be in that immediate area for a meeting. Attendance from surrounding congregations was indeed gratifying. Before the meeting closed it was estimated that there were close to 600 people in attendance at some of the services. I enjoyed visiting with Bro. Paul Nichols. His influence for good in the area is quite obvious. The people of the Modesto congregation are some of the most hospitable I've ever met. The meeting closed with the annual Labor Day Meeting in which brethren from various places made brief talks concerning the Lord's work in their respective areas. Brethren were present from Arizona, Idaho, Washington, Oregon, Mexico and from all over the state of California. Twenty preachers or more attended the meeting at one time or another. It was especially good to see Bro. Homer King who attended several services. The Modesto congregation did a swell job in hosting the meeting. It was decided that the meeting next year will be hosted by the Fair Oaks congregation. It is their plans to use the meeting to launch a new Evangelistic work in an area where they hope to establish a new congregation.

-Irvin Barnes

## PUBLIC DEBATE

On Oct. 29, 30, at Red Bluff and Redding, Cal., there was a discussion pertaining to the number of cups in the communion. Bro. Paul Nichols showed plainly by the Scriptures that only one cup must be used in the distribution of the fruit of the vine. Bro. Paul Bailey affirmed the scriptures teach plainly that individual cups (drinking vessels) may be used to distribute the fruit of the vine in the communion. However, he failed to prove individual cups even in a clouded manner. He threw up enough clouds to muddy the issue and pervert grammar but never produced one verse of Bible that even mentioned individual cups in the distribution of the fruit of the vine in the communion. Therefore, truth again triumphed over error. The writer had the privilege of moderating for Bro. Nichols.

-Orville Lee Smith

## MEET BRO. DOUG EDWARDS



Bro. James Douglas Edwards (Doug as we all know him), 104 NE 8th, Moore, Okla., was born June 24, 1954, the son of Bro. and Sister E.J. Edwards. He was born and reared in Okla. At the age of 12 years, Doug was baptized. He, his sister and parents are members of the Lord's church at Moore. Doug is 22 years of age, a graduate of Moore High School and this year will graduate from Okla. University at Norman with a Bachelor's degree in

Business Administration. The congregation at 2827 Larkspur, Moore, Okla., recommends him and backs him in his service as an evangelist. He desires to preach the gospel full time. We attest to the fact that he is true to the Book and believe he will not disappoint his Lord or his brethren. We have been very impressed with his boldness in preaching the truth and have confidence in him. It is our desire that the brethren needing him, will call Doug and use him in the Lord's work. We do not believe he will ever let you or the Cause down.

Signed by brethren at Moore, Okla: Walter Wells, John V. VanStavern, Wesly Ercanbrack, L.J. Coberly, Harold Criswell, Ronnie Brockett, Loyal Cox, Bobby Trent, E.J. Edwards, Edward Kunnell, Charles Jameson, Tom Everett, B.B. Roden, Kenneth Campbell, Otho Clark, Jim McLemore.

## THE CHURCH DIRECTORY

Here are some additions and corrections for the Church Directory: **NEBRASKA: IMPERIAL**, (Chase County), meet at 13th. Street & Broadway, Sun. 10:00 A.M., James Parker, Waunita, NB. 69045, Phone (308) 394-5563, Roy Dean Parker, Star Route, Benkelman, NB., 69021, Phone (308) 423-2769. Roger Parker, Phone (308) 423-2223, (I need Roger's mailing address).

**NEBRASKA - SUNOL CHURCH OF CHRIST**, (Cheyenne County), 1 Block East and 3 Blocks north of the intersection of Main Street & Highway 30 - East of the school building facing west. Sun. 10:00 A.M., Tom C. Allington, Rt. 1, Box 2-H, Lodgepole, NB., 69149, Phone (308) 254-5949.

**OKLAHOMA: BROKEN BOW**, (McCurtain County) **WEST SIDE CHURCH OF CHRIST**, The new leaders are: Ray Lackey, 311 West 5th Street, Broken Bow, OK., 74728 - Phone (405) 584-9844 Charles Lloyd Davis, Rt. 1 Box 165-C, Broken Bow, OK., 74728 - Phone (405) 584-6664 Philip Cimeri, 211 North Bock Street, Broken Bow, OK., 74728 - Phone (405) 584-6272

**TEXAS - SAND GROVE CHURCH OF CHRIST**, (Milan County) Lord's Day meeting time has changed from 2:00 P.M., to 10:00 A.M.

I would like to hear from the congregations at **LAKE CITY**, (Calhoun County) **IOWA**, giving me the location of the place of worship, time of the services, and the names, addresses and telephone numbers, of not more than 3 of the leaders. I would also like to have the same information from the church at, **JETMORE**, (Hodgeman County) **KANSAS**.

Are these congregations still meeting?: **PINE RIDGE**, (Montgomery County) **ARKANSAS**, **TEXARKANA**, (Miller County) **ARKANSAS**, Southside Church of Christ, 1111 Euclid Drive., **CONCORD**, (Contra Costa County) **CALIFORNIA**, 5554 Clayton Road, **GREENFIELD**, (Monterey County) **CALIFORNIA**, Tenth & Palm Streets, **OJAI**, (Ventura County) **CALIFORNIA**, **OJAI VALLEY CHURCH OF**

## WHAT ABOUT IT?

by R.B. Roden

I would like to ask you a question: Did you ever see a vine that would grow watermelons, grapes, and cucumbers, all on the same vine, in natural science? Yet, people will believe that the Vine and the Branches taught in John 15:1-8, means denominations.

The Church which Jesus purchased with His own blood does not consist of all the denominations. New Testament Christianity is un-denominational. The body of Christ is not composed of all the differing religious bodies on earth. The Vine is Christ and the Branches are the Christians. You must be in Christ to bear fruit spiritually. A vine bears only one type of fruit in nature.

Jesus often illustrated spiritual relations and spiritual things by natural ones (John 3:12). Jesus is giving the spiritual relations between himself and His disciples in the parable taught in John 15:1-8. The Vineyard is God's (John 15:1). The Church is God's Vineyard today (1 Cor. 3:9; 1 Cor. 3:16). The branches must be in the vine to bear fruit (John 15:2; John 1:4; 1 John 5:11). The branches cannot maintain life without the vine. They cannot grow without the vine. The branches are completely dependent upon the vine. Also, the vine is dependent upon the branches to bear its fruit. The vine cannot bear fruit without the branches (John 15:8). The true Vine is Christ (John 15:1). All other vines are false. Also, Christ is the church (Col. 1:18; Col. 1:24).

I beg of you to seriously consider the importance of being a member of the body of Christ. In Gal. 3:27 and 1 Cor. 12:13, we read that to become a part of Christ's church we must be baptized for the remission of sins. When we do this, God will add us to the Church (Acts 2:47). The true church of Christ is not a denomination at all (1 Pet. 1:18, 19). Surely, Jesus did not contradict His teaching in His prayer when He prayed that we all be of the same faith (John 17:20-21). Paul said in 1 Cor. 2:2, "I, brethren, determined not to know anything among you, save Jesus Christ, and him crucified." The apostles had only one thing in mind and that was to be in the Vine, which is the Church (Acts 2:42; Phil. 2:5; 3:16).

-112 Kelly Dr., Moore, Okla. 73160

## THE CHURCH DIRECTORY -

**CHRIST**. If you know anything about these congregations or others that I may not know about, please send the information to me. Ray Asplin, 2440 SW 54th. Street, Oklahoma City, OK. 73119,

If you need directories, order them from Bro. Robert Strain, Harrodsburg, Indiana, 47434. They are 75 cents each.

-Ray Asplin

## NEW LOCATION

The congregation of Forest Park, GA. (Atlanta area), is building and will begin meeting at their new location on Dec. 5, 1976, at 7191 Fielder Rd., Rex, Ga. Lord's day at 11:00 A.M. and 6:00 P.M. You may contact: Don Snow, 951 Laurel, Lake City, Ga. 30052. Phone (404) 363-2081; Gene Grant, 1688 Highland Pl., Decatur, Ga. 30032. Phone (404) 289-0286; J. C. Pressley, 306 Roxbury Dr., Riverdale, Ga. 30274. Phone (404) 471-5276. We are located just a few miles south of Atlanta, about 15 minutes from the Atlanta airport, and a short distance from I-75. We are very thankful to be getting into our new building after almost 10 years in the Kiwanis Club Center. Please pray for the work here, and if you are coming to Atlanta, come and worship with us.

-Don Snow

The smallest good deed is better than the grandest intention.



## NEW YEAR'S MEETING IN OKLAHOMA

McAlester is the host for the New Year's Meeting in Okla. again this year. The meeting will begin Monday night, Dec. 27 and continue until the conclusion with the singing in of the New Year-New Year's Eve. There are two motels giving our people discount rates so you might want to make reservations in advance. To do that or for further information contact the writer, Jerry Dickinson at Box 833, McAlester, Okla. 74501.

### What Will You Say? (continued from page 1.)

popular Ladies' Home Journal, approximately 70 per cent of the people of these United States feel that they are saved. These people in Matt. 7, had a good estimation of themselves. They said, "...have we not prophesied in thy name?" These people were religious. They were not ashamed of our Lord, for they prophesied in his name. They cast out devils in his name (or thought they did). To say the least they were against the devil. They said we have done many wonderful works in thy name. Now this would be enough for some people. It is well to be able to say we have done many (not a few) wonderful works for the Lord. These people were good moral, religious, God-fearing people. They were not considered adulterers, murderers, liars, thieves, boasters, etc. There is no indication that these people who speak at the judgment were that type.

Can good religious people like these people in Matt. 7 be lost? Yes! Were these people lost? Yes. Why were they lost? Let us back up to verse 21 of Matt. 7. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven."

Though they had done many wonderful works, the will of their heavenly Father, they had not done. Many people do the will of God when it seems reasonable and well, while some make a sad mistake by injecting their own will into the matter. They will dispute about the meaning of words, and certain passages of scripture, when it is plain what both mean. We may argue and dispute over the meaning of words here in this life with one another, but when we come up before the great white throne and the books are opened there will be no arguing and disputing with the one seated upon that throne about what the words in the books mean. They will mean then just what they say. They mean now just exactly what they say. If our deeds in this life are different from that prescribed in the books, we will be turned away. What will you say? Will you say, "Look Lord, I know the word said this, or that, or the other, but I thought it meant so and so?" Will any sister (or brother) argue that "long hair" doesn't mean "long hair?" and "modest apparel" doesn't mean "modest apparel?" Will our digressive brethren argue that "cup" doesn't mean "cup?" Will denominational preachers be there to argue that "baptism" doesn't mean "baptism?" Not on your life my friend!

The Bible is the inspired, immutable, unalterable, unchangable word of God. Now the books that will be opened at the judgment day being sixty-six in all make up the bible. This book is blood-sealed being the Lord's last will and testament. In the judgment, you may wish you had changed your life while here on the earth, but no one will change the word by which we will be judged.

The judgment day will find many honest people who thought they were allright, standing outside. The words of this song all at once will come alive with meaning: "Judgment is surely coming, coming to you and me. We will be judged that morning, for all eternity. Some will go into heaven, others will be denied. Will you be in that number standing outside?" If you fail to do the will of the Lord here on the earth, what will you say at the judgment?

-1503 E. Crestview, Springfield, Mo. 65804

### Abortion— Part II— (continued from page 2.)

Mary, the babe leaped in her womb and Elisabeth was filled with the Holy Ghost" Lk. 1:41. Even though the babe may not have known why it leaped, God did. And we believe God counted John a person, already named and his work already determined. Any attempt at abortion would have been murder in the sight of God.

This, we believe to be sufficient to prove our point i.e. the unborn child is considered by God to be a person. I would now like to say just a little about the sins that usually precede abortion. Often abortion is considered because people live promiscuous lives. Adultery and fornication result in unwanted pregnancy. Instead of accepting the child which is to be, some add to their sin yet another one—murder. But, does this solve the problem? We think not. No one knows the sleepless nights that plague the young girl as she thinks of what her baby might have been. What color hair, or eyes or would it smile as she did in younger days. Will she ever be able to forget that she has destroyed a part of her self? And what about the father? Would it have been a son? Would it have grown up to be like other little boys, so cute and loving?

God only knows the tormenting moments that both must experience. And what about the people who perform the abortions? Some I suppose so calloused that it doesn't matter to them, but not all. There are reports that some nurses whose job it is to dispose of the fetes soon have to leave their work. They wake at night thinking of the little squirming mass they flushed down the toilet or discarded in a garbage can. I read of one such case where the unborn child lived for eleven hours after being taken from the mother. It was left to struggle for these hours, fighting for life, but finally died. This is murder pure and simple.

#### Where To From Here?

We are told by some that the unborn child could not survive if taken from the mother and that since this is the case (that it could not live independently) murder is not involved. Let us remember, however, that even the newborn infant cannot survive independently. Someone must feed and care for the child. But where will this lead us? Are some saying that only those who can survive independent of others have the right to live? What about the old, the sick, the infirm, those confined to beds shall we take their lives also? When we take the life of another it is murder, the age of the victim does not determine the right or wrong of the act. Unborn, newborn, little child, old person—all the same in God's sight—all murder.

-707 Pearson, Springfield, Mo. 65804

Let us realize that what happens around us is largely outside our control but that the way we choose to react to it is inside our control.

God's authorization, not man's acceptance, determines the right of a practice.

## IT DOES PAY TO INVITE

A survey was made seeking the answer to this question: "Why did you choose the particular religious organization you are now attending?" Statistics follow:

1. Nine per cent because of the building's architectural appeal.
2. Fourteen per cent because of prior denominational affiliation.
3. Eighteen per cent because of the proximity to their homes.
4. Three per cent because of the preacher.
5. Twenty-two per cent because of the people affiliated for whom they had respect.
6. Thirty-four per cent because neighbors or friends invited them!

## SILVER COMMUNION VESSELS

For the past two years, we have been able to obtain sterling silver communion cups and also plates from Mexico. We are continuing to order these as a service to the churches. Anyone who may desire to order can obtain further details and color photos of the various styles available by sending me a stamped, self-addressed, legal-size envelope. I will be happy to send this information.

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

**The Holy Spirit**— (continued from page 1.)  
in water to fulfill all righteousness; however the Holy Spirit was present as Jesus came forth from baptism according to the will of God (Mt. 3:13-17).

The apostles according to the promise of Acts 1:5-8 were baptized with the Holy Spirit in Acts 2:1-4.

Jesus, after His resurrection, said belief in His Gospel and baptism were necessary for salvation (Mk. 16:15-16). The authority for this baptism is the Father, the Son and the Holy Spirit (Mt. 28:18-20). This baptism saves a sinner (Mk. 16:16, 1 Pet. 3:21). This baptism remits sins (Acts 2:38, Acts 22:16).

This baptism gives the answer of a good conscience toward God (1 Pet. 3:21). This baptism brings one into Christ and makes him a child of God (Gal. 3:26-27). This baptism brings one into the benefits of Christ's death, burial and resurrection (Rom. 6:3-5, Rom. 6:16-18, 1 Cor. 15:1-4). This baptism takes place in the element of water (Acts 8:35-39) and is authorized by one Spirit (the Holy Spirit) into one body (1 Cor. 12:13), which is the Church of Christ (Eph. 1:19-23, Col. 1:18).

Thus, the believer who is baptized into Christ is born of water and the spirit (Jn. 3:1-8) and is a child of God (Gal. 3:26-27) with the witness of the spirit, water, and blood (1 Jno. 5:8) and has his name recorded in the Book of Life (Rom. 8:14-16, 1 Jn. 5:7, Phil. 4:3, Rev. 21:27, Rev. 20:11-15).

### "The Indwelling Of The Holy Spirit"

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

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

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

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

The manifestation of the indwelling of the Holy Spirit is seen by the fruit an individual bears. The fruit test is the success test (Mt. 7:15-20, Gal. 5:16-25).

### Functions of the Holy Spirit today

The functions of the Holy Spirit now are in two categories. In Heaven He personally performs to the glory of God and for the benefit of Christians: and on earth He, **through the Word of God**, glorifies God and benefits disciples of Christ. In both realms, the work of the Holy Spirit is in complete harmony with the will of God and God's wonderful word (1 Jn. 5:7, Jn. 6:63, Eph. 6:17, 1 Pet. 1:12)

All that we know of the Holy Spirit is that which He has revealed unto us (1 Cor. 2:9-16). The Holy Spirit, **through the Word of God**, is in Christians (Acts 2:38, Acts 5:32) giving us spiritual life and blessings (2 Cor. 3:6, Eph. 1:3).

The Holy Spirit spreads the love of God abroad in our hearts (Rom. 5:5). In the Holy Spirit we, in the Kingdom of God, have righteousness, peace, and joy (Rom. 14:17). Dwelling in our hearts **through the Word of God** the Holy Spirit produces righteous fruit in our lives (Gal. 5:22-23).

In heaven the Holy Spirit dwells now and bears record of the saved (1 Jn. 5:7). The Holy Spirit bears witness of our salvation (Rom. 8:16). The Spirit helpeth our infirmities and intercedes for saints **according to the will of God** (Rom. 8:26-27).

### The Invitation of the Holy Spirit

In Rev. 22:17, the Holy Spirit invites all who will to come to Christ and partake of the water of life freely. Also, in Mt. 11:28-30, the Spirit has revealed the invitation which Christ offers to those in need of spiritual rest.

For a person to die rejecting and refusing the words and the invitation of the Holy Spirit, would make that person guilty of blasphemy against the Holy Spirit (Mt. 12:31-32, Mk. 3:22-30): and therefore, would cause eternal punishment to that sinner (Rev. 20:15, Mt. 25:41, Mt. 25:46).

### The Eternal Blessings Offered to us by the Holy Spirit

According to the 8th chapter of Romans, the Law of the Spirit of Life in Christ Jesus frees us from the law of sin and death. The Spirit gives us life, bears witness of us being children of God, helps our infirmities, maketh intercession for us, leads us in such a way that we can be free of condemnation and will quicken our mortal bodies.

In the book of Revelation the Spirit tells of eternal blessings that we can enjoy if we will hear His commandments and will obey the same. In Rev. 2:7, the Spirit promises the tree of life to the righteous. In Rev. 2:17, He promises the faithful of God hidden manna, a white stone and a new name. In Rev. 2:26-29, He promises the righteous power over the nations and the morning star. In Rev. 3:5-6, we that overcome, are promised white raiment, an eternal record of our name in the book of life and a complimentary acknowledgment of us by Jesus before the Almighty God and His angels. Also, Rev. 3:12-13, promises the faithful of Christ an eternal position in the temple of God with the name of Almighty God and His city written upon us. Then in Rev. 3:21-22, the right to participation in the throne of Christ is promised to the righteous.

### Conclusion

Friends, please read these thoughts presented in this article and also be sure to read and study the Bible references which prove these thoughts. We plead with you that are not Christians to accept the invitation of the Holy Spirit which is given in the New Testament (Mt. 11:28-30, Rev. 22:17, Rev. 2:20) so that you may become a child of God (Jn. 3:1-8, Gal. 3:26-27, Rom 8:14-16) and a recipient of life and all spiritual blessings (2 Cor. 3:6, Acts 2:38, Acts 5:32, Eph. 1:3).

Then, to Christians, we would ask you to hear what the Spirit sayeth to the churches and abide in His teachings so that we can have the spiritual blessings and comfort of the Holy Spirit here and the eternal blessings of the Holy Spirit in the hereafter. Also, let us follow the teachings of the Holy Spirit so that we will escape the punishment which will come on the wicked.

We hope and pray that this article will bring eternal glory to God, Christ, and the Holy Spirit, and will bring peace and comfort to the souls of many.

-2104 Report, Stockton, Cal. 95205

**Am I My Brother's Keeper**— (continued from page 3.)

choices. (Galatians 6:7,8). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

As the creation of God we have the freedom of choice. But we are accountable for that choice. We can live our life as we choose, but we will be accountable to God for the choice we make.

-3013 E. Lockett, Flagstaff, Arizona 86001

**Literal Until Proven, etc.**— (continued from page 2.) same word, fox, is used but this time differently. The Jews warned Christ that Herod would execute him to which he replied, "Go ye, and tell that fox..." Obviously, one is forced to understand the word 'fox' figuratively. Clearly 'fox' is a metaphor, a figure of comparison. It is well to note that just because the word 'fox' is a figure in Luke 13 does not mean it is a figure in Judges 15 or in any other place in the Scriptures.

Job told his friends, "No doubt ye are the people and wisdom shall die with you". (Job. 12:2) This statement cannot be understood literally, therefore, one is forced to understand it figuratively. Job employed the figure of irony, that is, he said one thing but meant another. Another example statement is found in Gal 4:25 where Paul says, "For this Hagar is Mount Sinai in Arabia." This statement alone as well as its context forces us to understand that it is the figure of allegory and cannot be understood literally. Again, in I Cor 1:13, Paul says, "Is Christ divided?" Obviously, Paul is not asking this question for information. He is not asking the Corinthians to reveal the answer to him but is utilizing the figure of interrogation as he does in many other places. These three statements are all examples of figurative language, but, on the other hand, the Bible contains literally a multitude of statements which can be understood literally, and since they can, they must be understood in this manner.

The scriptures are replete with passages which serves to illustrate the rule of interpretation under consideration. In Judges 9: 8-15 a passage is found which cannot be understood literally. Trees do not speak, they do not reason, they do not nominate and elect rulers, and, therefore, we are forced to understand this to be a figure called a fable. Many other passages, though, are to be understood literally because nothing demands that they be understood figuratively.

#### Figure Identified

It is not sufficient for one to gloss over a passage by casting it into the nebulous bottomless pit of figurative language. The figure must be identified. Occasionally, we hear some retort, "Why that's figurative", and, yet, they are unable to either justify or to IDENTIFY the figure. Only by actually identifying the figure is there control over the eisegetical abuse of the Word of God. If it is permissible to understand a nonliteral word, statement, or passage in any sense that one desires, then the message is as varied as the whims of the minds of men. But the truth of God is not a product of the whims of men, and, therefore, nonliteral Scripture has but one correct interpretation which is based upon a correct identification of the figure involved. Again, this is nothing more than common sense.

#### Figurative Justified

Under our civil law, the accused is innocent until proven guilty, and, in the same way, under hermeneutical law, every word, statement, or passage of the Scriptures is literal until proven to be figurative. In other words, the **burden of proof rests with the figurative and not with the literal**. Those who contend that Scripture is figurative are obligated to JUSTIFY and, as already pointed out, to identify the figure. Those who hold it is literal are not left bearing the burden of proof.

To illustrate, some time ago, I was confronted with a Jehovah Witness, and during the course of discussion, the destruction of the world came up. I appealed to the third chapter of II Peter to which the Witness replied, "Why that's figurative!" I immediately informed him that the Scripture is understood literally unless one is forced to understand it figuratively and, furthermore, that the burden of proof was his and not mine. He was actually speechless and left neither having justified nor having identified his 'figurative' interpretation of II Peter 3.

Another more common example is the word 'cup' as used in the Lord's Supper. The word 'cup' which comes from

poterion in the original means literally a drinking vessel. Every time the word 'cup' appears in the Scriptures with or without reference to the Lord's Supper, it will mean a **literal drinking vessel unless forced to mean something else**. Every occurrence of the word must be determined independently.

The pseudorule, "if it is literal, it must be literal everywhere, and if it is figurative, it must be figurative everywhere," is as phony and counterfeit as the proverbial three dollar bill. To illustrate, a person might go to a garage with car trouble and tell the mechanic, "My radiator is boiling. It's an old radiator can it be repaired?" In the same breath, the word 'radiator' is used twice. The first occurrence cannot mean that the brass is boiling so one is forced to understand the word 'radiator' here figuratively, that is, metonymically (container for contained). The word 'radiator' is named to suggest the antifreeze which is boiling. Now, according to the pseudorule just noted, the second occurrence of 'radiator' must also be figurative. What an absurdity! It is the brass radiator not the antifreeze which is to be repaired! The second occurrence of 'radiator' is literal even though the first was figurative because nothing forces it to be a figure.

The same is true with regard to the word 'cup' in the Lord's Supper. As we look at the twelve occurrences of 'cup' in the four passages pertaining to the Lord's Supper, nine of these occurrences are **literal because nothing forces these to be figurative**. They are Mt. 26:27, Mk. 14:23, Lk. 22:17, Lk. 22:20, Lk. 22:20, 1 Cor. 10:16, 1 Cor. 11:25, 1 Cor. 11:25, and 1 Cor. 11:28. Two occurrences of the word, found in 1 Cor. 11:26 and in 1 Cor. 11:27 are figurative being metonymy since one obviously cannot drink a cup. The final occurrence is found in 1 Cor. 10:21 and is figurative being a metonymical synecdoche of Christian worship just as the 'cup of devils' is a metonymical synecdoche of pagan worship. These figurative occurrences do not diminish, though, from the literalness of the other nine literal occurrences. The major thrust of digressive argumentation says that the word 'cup' is figurative in 1 Cor. 11:26-27, since one cannot drink a cup and therefore, it is figurative everywhere. **This is not valid Bible interpretation**. It is only figurative where it is forced to be figurative.

Digressives seemingly often take the position that the burden of proof is ours and that we must justify the literal interpretation of the word 'cup'. On the contrary, the burden of proof is theirs. We have not only a right but also an obligation to rest that burden squarely on their shoulders. We do not have an obligation to affirm the literal, only an obligation to expose invalid figures.

#### Literal Is Anchor

Ramm writes, "The only sure way to know the meaning of Holy Scripture is to anchor interpretation in literal exegesis" (Pg. 125). Since a sure salvation depends upon a sure interpretation and subsequent understanding of the Word of God, we must be sure our interpretation is anchored in the literal. Stated again, this rule of interpretation says: Every word, statement and passage must be understood literally unless one is forced to understand it figuratively. The figure when present must always be identified and the burden of proof rests with the figurative rather than with the literal. In order to be sure of salvation, we must demand strict adherence to this principle of ourselves and we must demand it of others.

-Box 3594, Midland, Tex. 70701

The Christian who tugs on the oars hasn't time to rock the boat.

-Austin A. Lewis

Collapse in the Christian life is seldom a blowout; it is usually a slow leak.

-Paul E. Little

**1 Corinthians 16:1, 2 and References****Thereto— Cont'd.—** (continued from page 3.)

monastery at Corbie. He was opposed by one Ratramus, a monk at Corbie, who defended the Augustinian opinion that the Word, or Logos, dwells in the consecrated bread and wine, as once the Logos dwelt in the body of Christ, while they continue, in substance as well as attributes, bread and wine. (Fisher's History of The Christian Church, page 179).  
NOTE: Augustine (about 375 A.D.) upheld celibacy in the clergy, introduced the doctrine of purgatory, and defended other unscriptural doctrines. (KGW, same source).

Pope Innocent III, in 1215 A.D. first gave to the doctrine of transubstantiation a general ecclesiastical sanction. In the celebration of the mass, the tinkling of the bell was the signal informing the congregation of the occurrence of the miracle. It was held that the mass is a real offering, a repetition of the sacrifice on the cross. (Fisher page 225).

This writer does not believe such doctrine but does believe the bread and fruit of the vine is the communion of the body and blood of Christ (1 Cor. 11:24, 25). The church is his body on earth, not a memorial (Col. 1:18, 24).

But as for the collection, as this writer understands the matter, it can be taken up or deposited at any time on the first day of the week when the disciples come together. It can be done in any decent and orderly manner, in a basket, in a box or deposited in some receptacle upon entering the place of assembly or upon leaving same. But if one insists each member going forward all at about the same time to deposit the contribution on the table or in a plate, what about the old ones, the sick ones, the "hemmed in" ones, sending theirs up by a grandchild, another member going up or whoever? Are we not all sending ours forward by a messenger when we send it up by a passed-around tray? --and quietly, orderly, and conveniently? But if one insist on carrying his or her contribution to the table in person I have no objection--but not because Christ is there in body or person to lay it by. The communion is the memorial service. The church members are his body on earth, of which he is the head. Lk. 22:24, 25; Col. 1:18, 24; 1 Cor. 12:27.

-7807 Gault St., Austin, Tx. 78757

If you want to be happy,  
Begin where you are,  
Don't wait for some rapture  
That's future and far.  
Begin to be joyous,  
Begin to be glad  
And soon you'll forget  
That you ever were sad.

**OUR DEPARTED**

**Reddell-** Brother Joe Reddell of Harrison, Arkansas, departed this life Sept. 11, 1976, at the age of 78. He was the first person to obey the gospel after the congregation was established at Harrison. Words cannot express how much Joe and his wife Gussie, have meant to the Harrison work. Joe was afflicted with terminal cancer for over a year before his passing. He faced death in reality and without fear or bitterness. In spite of the extensive suffering and terrible pain he would almost always greet everyone with a warm smile and ask how they were, being more concerned about others than about himself. In his last days his greatest joy was to have Gussie, the children, and people from the church near him. Gussie and the children are to be especially commended for the excellent care and comfort that they provided him at all times. He is greatly missed in the church yet we firmly believe he is in a better place resting from the pain of earth-life. His body was laid to rest in the Mt. Judea Cemetery at Mt. Judea, Ark. Vocal music was provided at the funeral by members of the Hale and Harrison

congregations directed by Clovis Cook. The writer endeavored to speak words of comfort and warning assisted by Clovis Cook and Jimmie Smith.

-Irvin Barnes

**GRANDMOTHER**

by Bob Loudermilk

On Sept. 23, 1976, a precious thing happened. My great grandmother went home to be with her Maker. "Precious in the sight of the Lord is the death of his saints"! Many people will remember Sister Cora Campbell as she was a faithful Christian from her early years of life until death took her at the grand age of 88. As a grandson I will never forget the influence she projected on me.

It has been said that in the ocean you can throw a small stone over the ship and it will produce small ripples in the water. These will continue to widen and grow until they will be gigantic waves by the time they reach the shore. I preach the gospel today because of some ripples and waves of past generations. I have the privilege of preaching God's word partly because of a woman in Missouri who saw to it that I was at the Lord's House on Lord's day--my Mother. I have the privilege of preaching today because of an older family in southern Missouri with whom I used to spend the summers. They encouraged me to lead songs, prayers, and give talks. They raised my Mother--my Grandparents. But that ripple started even before that for there was an old lady who was buried last month who started that ripple when she obeyed the gospel years ago. As I sat recently at her funeral I reflected on that ripple, for if she had not been a child of God then there is a good possibility that her daughter, my Mother, or myself would never have obeyed the gospel either.

My two year old daughter will never remember Grandma Campbell but when she obeys the gospel it will be partly due to the life of this one person. And if I live to see my grandchildren baptized into Jesus Christ I wonder if my mind will not flash back to the thoughts of that little old lady that I knew and loved so very much!

-4557 S. Elizabeth, Wichita, Kan. 67217

**Altom-** John G. Altom was born in Independence County, Ark., Oct. 24, 1891 and died at Batesville, Ark., Oct. 2, 1976 at the age of 84 years, 11 months, and 10 days. He is survived by 2 sons, Earnest and Darris, and a daughter, Mrs. Ermel Rutledge, all of Hutchinson, Ark.; 4 grandchildren and 4 great grandchildren. Bro. Altom was a retired school teacher with 35 years service. Over the years, he had seen the church suffer at the hands of brethren not satisfied with God's plan. He and Bro. Homer Goodman stood steadfast through the years, for the faith once delivered to the saints. He was a longtime resident of the Hutchinson community and many friends and loved ones came to pay last respects.

-B. B. Cayson

**Ramsey-** Sister Pearl Ramsey of Joplin, Mo. was born Feb. 3, 1894 and departed this life Oct. 25, 1976 at St. John's Medical Center in Joplin, Mo. Her husband preceded her in death Mar. 25, 1959. She is survived by 2 sons; 2 daughters; a brother; 3 sisters; 15 grandchildren; and 21 great grandchildren. Sister Ramsey was a faithful member of the Leawood Village congregation in Joplin. I became personally acquainted with her several years ago while doing church work in that area. She always impressed me with her diligent desire to attend services of the church sometimes under much adversity. The Neosho congregation provided singers, and they did a wonderful job. Services were held at the Parker Mortuary in Joplin and burial was in the Saginaw cemetery. The writer was asked to officiate.

-Jack Cutter

## OUR DEPARTED

**Dean-** Sister Mary Elizabeth Dean was born in Purcell, Okla., June 14, 1905 and died in Purcell, Oct. 6, 1976 at the age of 71 years. She obeyed the gospel young in life and attended services at Washington, Okla., until her health no longer permitted it. She and her husband moved to Washington in 1912, he preceded her in death in 1973. In 1970, Sister Dean became a resident of the Evans Nursing Home, in Purcell, where she resided until her death. The writer spoke words of comfort at the funeral at Washington church of Christ.

-R. B. Roden



**Bobby Pepper**, Rte. 7, Box 505, Athens, Ala. 35611, Nov. 9- At this time we are enjoying the good preaching of Bro. Alton Bailey at the Flintville, Tenn. congregation. The brethren in this area continue to work with great enthusiasm. Here in Athens we have had the privilege recently of hearing Brethren Ron Willis and Allen Bailey. Dec. 2-5, Lord willing, Bro. Jerry Cutter will be here in a meeting. If you are in the area please make plans to be with us. Continue to pray for us and all the faithful.

**Joe Norton**, 813 Edgehill Dr., Hurst, Tex. 76053, Oct. 18. - Since my last report, I have preached at several congregations in this area and also at Lebanon and Springfield, Mo., and Kansas City, Kan. Two weeks ago I had the privilege of holding a weekend meeting at the Aurora St. congregation in Houston, Tex. I found the brethren there interested, working, and standing firmly in the faith. May the Lord bless them in their efforts for good.

**Franklin Staggs**, 32353 Roosevelt, Cottage Grove, Ore. 97424, Nov. 4.-At present I am in a meeting with the congregation meeting in Kennewick, Wash. They are few in number and quite isolated off up here, but I am enjoying the meeting. Larry and Beth Hellums so graciously open their home to preachers, and I appreciate them so much for this. They are to be commended also for moving to Kennewick from Yakima, for the express purpose of helping the church here. May God bless them and others who have such a love for the Cause of Christ. Please remember us when you pray.

**Gene Hopkins**, 8724 E. 15, Tulsa, Okla. 74112, Nov. 6.-It has been a long time since my last report to the paper. The church here is growing for which we are thankful. I am off work now as I had back surgery Oct. 6, it was in bad shape, and I was in surgery for 6 hours and lost 9 units of blood. I was in great pain. I am now at home recovering, walking some each day. I want to thank all who knew of this and sent cards, and most of all for the prayers in my behalf. It will be about 6 months before I can go back to work, and I would be glad to hear from any who would care to write. May God's richest blessings be upon all who walk in His ways and keep His word. I ask for your prayers.

**Paul O. Nichols**, 514 Oakshire Ave., Modesto, Ca. 95351, Nov. 8.-We are presently in a meeting at Modesto with Richard Nichols. So far the crowds have been good, and we have had two confessions of faults. Our debate at Red Bluff

and Redding with Paul Bailey was well represented by people on our side of the question. We appreciated so much brethren and sisters coming from so many places, and all the preachers who were there. We hope some good was done. It looks like now we may have a public discussion on the cups and classes issues at Tracy, Calif. next spring. The Lord willing, by the time this is read in the paper we will have held the meetings at Caldwell, Id. and Yakima, Washington.

**Edwin S. Morris**, 10520 N. McKinley, Oklahoma City, Okla., 73114, Nov. 7. -Bro. Johnny Elmore spoke for us both services last Sunday. His lessons were timely and very encouraging to all of us. We had a basket lunch together and several visited throughout the evening. We heard Carl Johnson one night during his meeting at Springfield, Mo., it was good to see him and also preaching brethren Tommy Shaw, Clovis Cook, and Ronny Wade. We heard Tommy several nights in his meeting at NW 21st St. in Okla. City, also heard Bro. Douglas Young at Capitol Hill. Enjoyed all these brethren. We are moving forward at Edmond and things are looking favorable to having our own building in the not too far distant future. Pray for us and the work.

**Orville Lee Smith**, 2104 Report, Stockton, Ca. 95205, Nov. 10. -We moved to Stockton, Cal., arriving Sept. 2. I have been busy studying, visiting, preaching, and attending meetings. We enjoyed the fellowship of the Labor Day meeting at Modesto. We had the opportunity of hearing Bro. Lynwood Smith at Escalon and Bro. Don Pruitt at Lodi and Turlock. At present Bro. Carl Johnson is in a good meeting at Stockton. I moderated for Bro. Paul Nichols in a debate in the Redding area Oct. 29, 30. While in Cal., I have preached at Bakersfield (Flower St.), Clovis, Turlock, Escalon, and of course Stockton. In Oct. there was one restored in Stockton. Beginning Nov. 18, I will teach the book of Revelation on Thursday evenings. Also, I will be engaged in personal work and will assist in the teaching in other services of the congregation. Pray for the work.

**Jackie C. Lee**, 2428 North St., Ceres, Ca., Nov. 9- Since last reporting we have had opportunity of hearing good gospel preaching at Escalon by Bro. Lynwood Smith, Lodi and Turlock by Bro. Don Pruitt, and at present in Modesto with Bro. Richard Nichols where already some visible results have come from the preaching of God's word. It has been good to share in the association of these brethren once again.

The exact time of my entrance into the evangelistic field full time has not been decided as yet as I have not heard from anyone interested in helping promote the mission of the Church outside of one individual who is not affiliated with the faithful church. Brethren, if you know of anyone interested in supporting missionary work in Okla. or anywhere else in the world where it is needed, please contact Bill Verner of McAlister, Okla. or myself concerning this urgent matter. Pray for me in His work.

**Don L. King**, 41931 Chadbourne Dr., Fremont, Ca. 94538, Nov. 10-The work here continues with some progress being seen. Since last report there has been one restoration. We have been in contact with several new people lately, but as yet no visible result has come from this effort. Last Lord's day Brother Karl Modgling preached for us both services and did a real fine job. He had obviously studied and his points were organized and well made. We look forward to having him back with us. Too, I am looking forward to attending the annual study in Oklahoma City this year. I have never been able to attend so am looking forward to it very much. I recently held an enjoyable week-end meeting in Sanger, Ca. where Bro. Delmer Lee has moved to aid them in growth



there. We believe the meeting was a success though no visible results were seen at the time. Your continued prayers are appreciated.

**Johnny Elmore**, 419 K S.W., Ardmore, Ok. 73401, Nov. 9 - We have recently heard Jerry Dickinson at Wynnewood, Jack Cutter at Sulphur, and Carl Johnson at Healdton in gospel meetings. On October 17-24, I was in a series of gospel meetings at Davis, Ok., resulting in three confessions of faults. I enjoyed working with Billy Dickinson during the meeting. On October 31, it was my privilege to speak for the new congregation in Edmond, Ok. This new work looks promising under the capable direction of Bro. Edwin Morris. A good crowd was on hand at both services, and I understand they are making immediate plans to build. Our television work goes forward here with considerable outside interest. The church in Ardmore is doing very well.

**Clovis T. Cook**, 1503 E. Crestview, Springfield, Mo., Nov. 8 - I was able to attend most of the meeting at Mt. Home, here in Mo., which was conducted by Lynwood Smith. It was a very good meeting, resulting in the baptism of a young man and his wife, for which we are all so very thankful. Lynwood did some very good preaching. Since then there have been other meetings in these parts; at Jamesville, Mo., and Hale, Ark., the former conducted by Marion Frank, the latter by Ronny Wade. I preached at Joplin, Mo., Oct. 31st. It was nice to be with these brethren again, many of whom I have known for a long time. I am supposed to meet this week with the Postal Inspectors to go over our books on the O.P.A. I have already briefed them on what was being done, and they seemed to think everything was in order. So, after a long hard struggle, barring any unforeseen development, our mailing permit which was suspended some time back should be restored.

**Terry B. McQueary**, 8717 Far Hills, Lamont, Cal. 93241, Oct. 24 - June 1, we began working with the Truxton Ave. congregation in Bakersfield, taking Bro. Ron Willis place as he left for other work. Prior to coming here we visited and preached for the Planz Rd. congregation in Bakersfield, and two were baptized. We are thankful to be working with the wonderful brethren here at Truxton and have high hopes for the future. Already, several have made confession of faults, and during a recent meeting with Bro. Alan Bonifay, there were 5 baptisms, two were visitors from Planz Rd. I believe here we have the essentials for growth, cooperation, enthusiasm, and leadership. The brethren themselves are involved in many different works such as a correspondence course a bi-weekly mailer, with up-to-date contact list. I believe we still have need of two things here at Truxton, your prayers and God's help. With these anything can be accomplished.

**Jack Cutter**, 12321 E. 14th St., Tulsa, Okla. 74128, Nov. 2 - We have now lived in Tulsa for over two years. Our efforts have been blessed in many ways. Besides a significant increase in attendance and new members, especially the past few months, there is a strong nucleus of younger men who are developing into very capable leaders. This situation tends to make us feel good about the future of the Cause here in this area. Recently, I held a meeting at the Sulphur, Okla. congregation. There were several confessions of wrong. It was good to be associated with these fine brethren again. I am privileged to be away at least one weekend a month to speak at other places. The past several months I have preached at the following places: Chouteau, Crescent, Okla. City (21st St), and El Reno, Okla.; Lebanon and Springfield, Mo.; Twelve Pole, W. Va.; and perhaps other places I cannot recall. Pray for us and the work.

**Mark Bailey**, 1220 S. 5th, Denison, Tex., 75020, Nov. 3 - The work here continues to go well. Since last report we have baptized 3 here in Denison. We are also thankful to have Ralfe and Jennie Bray with us, a young married couple who have moved here from Godlen, Okla. Their presence seems to life up the congregation. We have had several outside visitors who are showing some interest. Sept. 17-19, we had a very good meeting with dad (Alton Bailey), everyone seemed to truly be strengthened and uplifted. We had visitors from several surrounding congregations. We were thankful to have Bro. Charles McKamie here and to visit with him. Since last reporting, I have preached in Paris, Garland, and Wichita Falls, Tex. We are so very thankful to these brethren for their trust and encouragement. I visited in Dallas and attended several nights of Ron Alexander's meeting. I enjoyed visiting and studying with him. We had a good weekend meeting in Deer Park, Tex., Oct. 29-31. We now are having Wed. evening services here in Denison at 7:30. Please make note of this in your church directory and worship with us whenever possible. May God bless all of you, and remember us in your prayers.

**Billy D. Dickinson**, 506 N. 2nd, Davis, Okla. 73030, Oct. 18. - Sept. 29-30, it was my pleasure to be with the brethren at Sharonville, Ohio, my first time to be with them. It was good to be associated with Bro. Barney Owens again and to stay in his home. We appreciate so much the invitation of preaching for them before our meeting began in Harrodsburg, Ind. The Harrodsburg meeting, Oct. 1-10, was a most enjoyable one, like going home again, since I lived there back in 1971 and '72.

It was so good to see all of my brethren and friends again. We had good crowds consistently throughout the meeting. We were especially glad to have Bro. Dennis Smith and wife Nancy with us several nights. The hospitality which we received while there was grand. The meeting ended with 6 confessions and one baptism. We look forward to returning next year. Also look forward to a meeting at Ft. Worth (Trentman Ave.), Tex., Oct. 22-24. We have booked a New Year's Meeting at Hamilton, Ohio, Dec. 26-Jan. 2. Why not plan to come and be with us? I am sure the brethren will provide a place to stay for all they can. Presently, here at Davis we are in a meeting with Bro. Johnny Elmore. He is doing a good job of preaching. Remember us in your prayers.

**Carl M. Johnson**, 1124 E. 8, Ada, Okla. 74820, Nov. 10 - Since last report, I have conducted meetings at San Angelo and Waco (Freeway), Tex.; Healdton, Okla.; Springfield, Mo.; and McAlester, Okla. I am now in a meeting at Stockton, Cal.

These efforts have resulted in 20 responses to the invitation. I would like to thank the brethren at these congregations for their support and cooperation. I have known and loved most of these people for several years. It was my first time to be with the churches in San Angelo, Waco, and Springfield, and I found some of the finest people in the brotherhood at these congregations. The meeting at Springfield was a special treat because of the many preachers that were able to attend, including Ronny Wade, Clovis Cook, Dan Wissinger, and

Marion Frank who make Springfield their home congregation. Also, this is my first meeting in Stockton and I feel privileged to have Bro. Homer King and Orville Lee Smith in the audience each night. It was Bro. King accompanied by Clovis Cook, who established my home congregation in Ada many years ago. His influence was lasting on our charter members; and had we not had such good charter members as Pauline Rowlett and Marie Menasco, who are still in Ada today, we might not have the fine congregation that we have. My last meetings for the year are Sacramento (North area), and Covina, Cal. We then look



forward to returning home for a couple of months. We hope to see many of you at the New Year's meeting in McAlester.

**Allen Bailey**, 909 Truitt, LaGrange, Ga. 30240, Nov. 6-The work in Ark. ended Oct. 31 with very good results, 2 baptisms, 5 restorations, 7 confessions of fault, and one took a stand for Truth from the digressive church. I certainly appreciate the Pottsville congregation for allowing me the privilege of coming there for 2 months. They have several young people who are showing interest in the church and all seem to have true dedication for the Lord's work. While there I booked more meetings for next year. I have booked several meetings for 1977 and have time open for a few more. I appreciate the confidence brethren have shown in me and pray the upcoming meetings will be successful. While in Ark., I conducted several home studies. I was involved with the Pentecostal in a public discussion with several present. After the second discussion I was challenged for a public debate which I gladly accepted. I agreed on the issue "The Godhead" and this discussion will be held Jan. 20-21, 1977 in Russellville, Ark., in the United Pentecostal church. If you can possibly come, please do so. For further information contact Tim Phillips, Rt. 1, Pottsville, Ark. 72858, phone (501) 968-2035, or contact me at the above address, phone (404) 882-1114. A motel here has agreed to give discount rates to those coming for the discussion. Anyone and everyone can tape this discussion, this has been agreed upon by myself and the Pentecostal preacher. Lord willing, my father and I leave for Tenn. in the morning. I ask your prayers for good results in the upcoming debate and for a successful future in the Lord's work.

**Alton B. Bailey**, 909 Truitt, LaGrange, Ga. 30240, Nov. 8. - The meeting with Bro. Jerry Cutter in LaGrange was a good one with both confessions of faults and one baptism. Sept. 17-19, we enjoyed a short meeting in Denison, Tex., then on to Mena, Ark. closing an enjoyable meeting Oct. 26, with one baptism. This was my first time there, though we had met some of the brethren previously, we had a chance to become personally acquainted with them. Oct. 16-24, we were at Blue Springs, Ky., and it was one of the highlights of the year for us. At times the building was filled to capacity, and there were about 40 responses in the meeting. Brethren came from Ohio, Indiana, and W. Va., as well as brethren from all the congregations in the state. We were honored to have preaching brethren B.F. Leonard, John Roberson, Terry Harper, William Payne, and others to attend. Bro. Zade McClure is surely to be commended for his work and influence in that area. Oct. 30, Bro. Miller and I went to Pottsville, Ark. to hear the debate between Allen and Mr. B.R. Nordon on the Godhead question. Without a doubt the truth stood out. The brethren were all uplifted when it was over. There will be another two night debate between them Jan. 20-21, 1977 in the Pentecost church house in Russellville, Ark. Although Allen is only 18 years old and the Pentecost preacher is 39, the brethren in Pottsville wanted him to continue the discussion. It was a real treat to have Bro. Ron Willis and wife visit us a few days and preach Oct. 27, before leaving for his next appointment. We are now in a meeting at Flintville, Tenn. We go next to Tampa, Fla., Nov. 21-28; Lowery, Ala., Dec. 3-5; and Lord willing we plan to be in Temple, Ga., Dec. 12 and Columbus, Ga., Dec. 19. This will be the end of our schedule for the year. We enjoy the OPA.

**Bob Loudermilk**, 4557 S. Elizabeth, Wichita, Kan. 67217, Oct. 25.- With this report I begin my 22nd month working with the young church here in Wichita. The first time my family and I worshipped here almost 2 years ago, the congregation consisted of about 15 people. The work has been a true challenge, and though we miss our brethren in Midland, Tex., I have never regretted moving here. I love the area, the

people, and the evangelism. It has been encouraging to see the attendance increase to around 50 or 60 on Lord's day morning, and witness 24 baptisms in the past 22 months. With these, of course, came the "seed sown among thorns" as well as the good seed. Six people that were in digression are now meeting with us although all have not yet made confessions. The work here is never dull, we have over 100 names of prospects with whom we are hoping to have home studies this winter. We recently conducted a meeting in Sharonville, Ohio, one man obeyed the gospel and one made confession from digression. I treasure the time spent with Gary Barret and Barney Owens, and it was a privilege to have B.F. Leonard and Richard Nichols in the audience one night. Barney willingly preached the last 2 nights as I had to leave for my great-grandmother's funeral (Sister Cora Campbell) in Ozark, Mo. Speaking for the family, we appreciated the words of comfort spoken by Brethren Tommy Shaw and Clovis Cook, and extend our thanks to the singers. Bro. Glen Osburn and I have been asked to help with some personal work in the small congregation at Jetmore, Kan. They only recently changed from digressive worship and the congregation consists of only a few elderly people. We go there some on week ends and may later conduct a meeting in the community. This past week, I enjoyed hearing Bro. Tommy Shaw in Okla. City, and look forward to a short meeting in Ava, Mo. where he works, sometime in Nov. Recently, it was my pleasure to preach at McGregor, Tex., and be associated with Brethren Wayne and Charles McKamie. I am to be in Wichita Falls this week and hope to visit with Carlos McKamie then, Lord willing. Bro. Delmar Lee and wife came through Wichita and he preached one night. We enjoyed having them. Also appreciated having Bro. Irvin Barnes come our way recently.

**Raymond Fox**, 41A Dean Way, Folsom, Ca. 95630, Nov. 11- Two months ago we began working with the Fair Oaks congregation in the Sacramento area. This congregation is to be commended for their desire and zeal in wanting to do personal work and in helping spread the gospel in this area. We are of the conviction that local brethren must take active part in holding studies and promoting the gospel for any effort to succeed. As the Lord continues to bless the work, it has already greatly progressed. With the help and encouragement of the brethren one family has stepped out of digression, another family restored, and one baptized into Christ. Our long term plan is to establish a new congregation somewhere north of Sacramento by this coming spring. The exact location, as yet undecided, depends on some research into interest in several communities. Currently, we are concentrating on the town of Auburn about 20 miles northeast of Sacramento, with a radio program and studies with some digressive families there. We also have leads in other communities that time has not permitted us to follow up yet. If you have friends or relatives in the area please contact us. Lord willing, the western Labor Day meeting will be held in conjunction with the new effort here. The first portion of the meeting will be in the Fair Oaks area while the final nights will be in the new area. We plan to assign topics to the preachers in the western area revolving around the plan of salvation and the restoration plea. The brethren here with the cooperation of other congregations plan to exhaust every means including radio programs, door to door work, newspaper articles and advertisements, and personal studies to build up community interest in the meeting. With the Lord's help and strength we pray that the meeting will not just be a revival but also a genuine gospel meeting. Lord willing, Glen Osburn will come out here in May to work with us in beginning the new congregation. We look forward to this and solicit your prayers on behalf of the work here that it might glorify the Father. Our prayers are with you and the cause always.