

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

# OLD PATHS ADVOCATE

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

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

Vol. L

LEBANON, MISSOURI, JANUARY 1, 1978

No. 1

## INSIDE ON PAGE TWO—

With this issue begins the Discussion between Ronny F. Wade and Victor Knowles dealing with the Lord's Supper. Look for it each month in the pages of *Old Paths Advocate*; and be sure your subscription is up to date so as not to miss an installment of the exchange.

## SPIRITUAL ANEMIA by Clovis T. Cook

There are two kinds of anemia. Physical anemia is a disease characterized by a deficiency of blood or of hemoglobin. Blood is a very essential ingredient of human life. If we loose it we will die. We may loose some of it and recover, if we remain under proper care. Sometimes we have to receive the transfusion, which is a replacement with a fresh supply of blood.

The human body not only needs to maintain a proper level or volume of blood: it must be a strong and healthy blood if a person is to feel good and keep in good health. Unhealthy blood is called anemic blood, if it is unhealthy because of the lack of red blood cells. Sometimes the blood can become so anemic that Doctors call it "pernicious anemia" which means in some cases, it is incurable.

If physical anemia can result in so much harm and suffering to the human being in the natural realm, it is not possible that there could be such a thing as "Spiritual Anemia?" Is so, what does it do to our spiritual lives? Let us see.

In 1 Cor. 11:30 after Paul had presented the danger of eating and drinking unworthily, he said: "For this cause many are weak and sickly among you, and many sleep." These people had no real conception of what the Lord's Supper was all about. Paul also said, "Him that is weak in the faith..." Ect. Spiritual weakness can be caused by spiritual anemia. If we are not spiritually healthy we could become spiritually weak. "...for in due season we shall reap, if we faint not" (Gal. 6:9). One definition of the word "faint" is, "to become weak", so the question comes up, "what can produce spiritual weakness?" A lack of interest; missing worship; not getting involved in the programs of the church; in short, anything that takes away from the talents and characteristics that are found in faithful Christians, can sap the spiritual strength and produce weakness in that person.

When a person develops anemia a doctor usually gives a prescription to build up the blood so that vital elements that produce strength can be carried to all parts of the body. If it was possible to give a "shot" or "pill" that could restore

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## "IN WHOM WE HAVE REDEMPTION" (EPHESIANS 1)

by Edwin S. Morris

We would like to begin a study of Paul's epistle to the Ephesians. We will study this verse by verse and trust that we will be able to present things that will enlighten those who read it. We will begin with chapter one and verse one.

Paul begins the letter by using his name whereas our custom is to put our name at the end of a letter. It was important in that time that he emphasize his authority was given him of God. The word "Paul" in Latin means "small". In Hebrew it was Saul—to ask or pray. Paul was of Jewish parents (Phil. 3:5). His father was a Pharisee (Acts 23:6) and a Roman Citizen. Hence he himself was a Roman citizen by birth (Acts 22:28; Acts 16:37). The word "apostle" means a delegate, messenger, one sent forth with orders. It was to send one off on a commission to do something as one's representative. The word was used in an official capacity to refer to an ambassador or envoy. This is what Paul considers himself. Paul is this vs. refers to himself as an apostle of Jesus Christ. We have the word apostle referring to Jesus Christ in Heb. 3:1. Christ was an apostle of God. We also have the word apostle used in Acts 14:14 referring to Barnabas and Paul. In this case they are apostles of the church. They were sent out by the Church as we learn in Acts 13:1-3. So we see that Christ was an apostle of God; Christ had his apostles; and also the church sent two out as apostles. Barnabas was not an apostle of Christ as Paul was. Christ in this verse is the transliteration of "christos" which means "anointed", and this Greek word is the translation of the Hebrew word which we take over into English in the word "Messiah", which itself means "The Anointed One". "Jesus" is the transliteration of the Hebrew word which comes over into English in the name "Jehoshua". It means Jehovah saves.

Will is what one wishes or determines shall be done. These words emphasize the fact that his apostleship was by divine appointment. Not denoting "will" as demand, but as an expression of inclination or pleasure, towards that which is liked, that which pleases and creates joy. The word "saints" is reverence, religious awe. Paul took the term right out of the terminology of the Pagan Greek religions. There it meant "devoted to the gods". For instance, a Greek worshipper would bring an offering to the god as a gift. He devoted it to that god. The term was also used of persons who were devoted to the service of a god, separated to the service of the god, thus, "hagios", consecrated, non-secular in character, but on the other hand, distinctively religious in nature and occupation. Thus we as Christians are saints in that we devote our whole body, soul, and spirit to the Living God. The "faithful" were those who had put their trust in Christ. The

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## WADE-KNOWLES DISCUSSION—

## KNOWLES' FIRST NEGATIVE

I appreciate the opportunity to exchange views with a staff editor of *Old Paths Advocate* on a subject that has divided brethren from each other for years. The regrets that Ronny Wade has concerning our differences is shared by myself and should be by all true Christians. While this generation did not create the division it ought to try and resolve it. Inherited situations are sad but attempts should be made to conquer them. Often overlooked, however, is the fact that in many things we do agree. It is unfortunate that our differences have been magnified to the point that our agreements are rarely recognized. That is certainly not the work of the Holy Spirit, is it?

My friend states that he is presenting what he believes to be the truth on this subject. That, of course, will be my purpose as well. And since the majority of readers of this publication believe in the one cup practice, may I kindly ask that you "hear me out?" Please know that Mr. Wade and I are on friendly terms and that we both signed an agreement to "conduct ourselves as Christian gentlemen" throughout this written exchange (*Propositions for Written Debate, Agreement 4*). The policy of this publication (as announced in the very first issue in 1932 and reprinted in the January, 1977 issue) calls for each writer "to manifest the spirit of Christ in dealing with all issues and controversies, thus avoiding personal thrusts and abusive language." May I urge that all readers manifest the same spirit. I will endeavor to "speak the truth in love" (Eph. 4:15) and hope that you will be "swift to hear" (James 1:19), even though what you will be hearing will be somewhat different than what you presently believe.

Jesus said that by our words we will be justified or condemned (Matt. 12:37) and so I want to be very careful of every word written in this series. I desire heaven and fear hell too much to write anything but what I feel to be truth on this subject.

Wade's proposition and definition of terms are understood by me but certainly not agreed with. A key word that produces this disagreement is the word **must**. I am very comfortable with the proposition I was given to defend which states that a congregation may use individual cups but I, personally, would be afraid to contend, yea, command that a church **must** use only one cup. "Must" is an unequivocal word. In Scripture there are places where it is used appropriately. For example, "Ye must be born again" (John 3:7). There is no getting around that verse and we all believe it, don't we? Another example is 1 Tim. 3:2 which, in part, reads, "A bishop then must be blameless..." We would all agree that before men are ordained as elders they must meet God's qualifications. But, to demand that a congregation **must** use one cup, I simply cannot do. Why? Because God has not made such an arbitrary ruling anywhere in His divine Word. That men have created and imposed such a ruling cannot be questioned. We are not, however, to heed the commandments of men that are taught as doctrine (Matt. 15:9). Nor are we to slavishly follow the opinions and conjectures of men. Wade says, "The very language necessary to prove cups is purposefully avoided by our Lord and Paul" (Emphasis mine.—V.K.). That Jesus and Paul "purposefully avoided" mentioning cups is only speculation at best. Where is Scriptural proof of such purposeful avoidance?

Why not let Scripture interpret itself? Commenting on the phrase "Drink ye all of it" in Matt. 26:27, Wade adds this: "In other words all of you drink of or 'out of' or 'from' it. That was the command of Jesus" (Emphasis mine.—V.K.). Why the need for "other words"? Was the command of Jesus that

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## WADE'S FIRST AFFIRMATIVE

Brother Knowles and Respected readers:

I am happy for the opportunity to present what I believe to be the truth via the means of this written discussion. While we regret that differences exist, it is good for brethren, in the spirit of Christ, to discuss those differences. The proposition reads: **The scriptures teach that a congregation of the church of Christ for the communion must use one cup (drinking vessel) in the distribution of the fruit of the vine.**

By scriptures, I mean the word of God; by teach, that the scriptures convey the idea or meaning; by a congregation of the church of Christ, I mean a local group of Christians convened for worship; by must use one cup, we mean just that, they must use one drinking vessel to distribute the fruit of the vine when observing the Lord's Supper.

I shall now offer several arguments in support of the above proposition.

## WHAT IS THE CUP OF THE LORD?

In 1 Cor. 10:21 Paul declares "Ye cannot drink the cup of the Lord, and the cup of devils..." also 1 Cor. 11:27 "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." The cup of the Lord is not an empty cup or drinking vessel. Nor is the cup of the Lord the fruit of the vine. Nowhere does the Bible say "This cup is my blood" or "This cup is the fruit of the vine." What then, is the cup of the Lord? The Bible tells us in 1 Cor. 10:16, Mt. 26:27, Mt. 26:28, 1 Cor. 11:27 that it is a cup, containing the fruit of the vine set apart by prayer and thanksgiving. Thus it is neither by itself (not an empty cup—not just grape juice). When, however, grape juice is placed in a drinking cup and thanks is offered, we may refer to it, as Paul did, by calling it the cup of the Lord.

This entire discussion would be unnecessary had the Bible said "He took the fruit of the vine" and nothing more. Or had inspiration recorded, "He took the cups" then our exchange would be useless. However what the Bible could have said, it did not. The very language necessary to prove cups is purposefully avoided by our Lord and Paul.

What the Bible does say is: **HE TOOK THE CUP** Mt. 26:27; Mk. 14:23. What is the meaning of the word cup? The scholars say: A drinking vessel—Young; A drinking cup—Berry; A wine cup—Abbot-Smith; A drinking vessel, a cup—Robinson; A cup to drink out of—a drinking cup—Parkhurst.

Since Jesus took a cup, a drinking vessel, the following syllogisms will be helpful: I. The cup as used in Mt. 26:27 was the name of a vessel which contained the fruit of the vine.

The vessel which contained the fruit of the vine, is not the fruit of the vine.

Therefore: The cup as used in Mt. 26:27 was not the fruit of the vine.

II. The word cup as used by Christ in Mt. 26:27 is the name of a drinking vessel which he "took".

The name of the drinking vessel which he took is the name of a solid.

Therefore: The word cup as used by Christ in Mt. 26:27 is the name of a solid.

These show conclusively that Christ took a literal cup, and that the word cup means a drinking vessel and not the fruit of the vine in Mt. 26:27

## ONE CUP PROVED BY COMMAND

Jesus commanded the disciples to drink of one cup, "And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it" Mt. 26:27. In other words all of you drink of or "out of" or "from" it. That was the command of Jesus. The disciples understood the command and Mark tells us "they

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## DIVINE VS. CIVIL GOVERNMENT IN THE OLD TESTAMENT by Alan Bonifay

We will now proceed to discuss the origin of civil government.

In the beginning God created the earth and all that therein is. Over the material world and all the lower creatures, he gave man control, saying, "Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Gen. 1:26)

In Gen. 2:16, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." The first phrase of verse 16, "And the Lord God commanded the man," indicates that while God committed the government of the under-creation to man. He reserved to Himself the right and prerogative of governing man. God would govern man; man would govern the under-creation, and thus the whole world would be under the rule of God, man immediately and the under-creation mediately, through the agency of man. This was the divine concept of rule in the beginning.

But man, being created a free moral agent, refused to be governed by God. First, as an individual he violated the specific command of the abstinence from the tree of the knowledge of good and evil. This was the first leaven of disobedience, and as the Scriptures teach so clearly, "A little leaven leaveneth the whole lump." The leaven of disobedience wrought the rejection of the Divine government, and was transmitted from the individual, Adam; to the family, Cain; to the tribe, the descendants of Cain; to the race.

"While men slept, his enemy came and sowed tares among the wheat and went his way." When man was off his guard the enemy of God and man implanted the seeds of distrust and disaffection, and the heart, the mind, and the life of man became disloyal to God. "The serpent said unto the woman, ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. 3: 4, 5) Consequently, man disobeyed. This act of individual disobedience culminated in the effort of man to organize a government of his own, so that he himself might permanently conduct the affairs of the earth, free from the control of God, and independent of God's government.

The first account we have of organized human government is in Gen. 10:8-10. "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad and Calneh, in the land of Shinar." (Emphasis placed is mine.) Nimrod was the grandson of Ham, and the founder of the first government organized outside of the God-ordained family institution. Nimrod made other families tributary to himself, and established a kingdom of which he was the head.

The declaration, "Let us build us a city and a tower whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the earth," (Gen. 11:4), shows the animus and the spirit of the movement, and that it was intended to resist the purpose of God to govern them and to distribute them over the face of the earth, and to maintain themselves in a government of the own organizing. It is also important to note the reaction of God to their effort. It resulted in the confusion of their language and their division and dispersion.

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## INTRODUCTION OF INSTRUMENTAL MUSIC AND ITS EFFECT ON THE FELLOWSHIP OF THE RESTORATION MOVEMENT by Alfred Newberry

### Instrumental Music's Effect on Fellowship

The culmination of the introduction of the instrument into worship was division. At first, the question of division was of little significance. But, by 1870 some were beginning to recognize that division was inevitable by virtue of the very nature of the problem of mechanical music. By the time another decade had passed, the issue had been thoroughly discussed and the attention of the brotherhood was focused upon the question of division.

One of the reasons for the lag in division was perhaps expressed in some wishful thinking by McGarvey. He wrote, "...the prevalent rage for instruments of music in our worship is a passion and a fashion of the hour, and that like all fashion when it shall have endured for a time, it will pass away." This wishful speculation, though, proved false with time.

Another reason for this lag was undoubtedly the rightful resistance against division. The restorers knew the importance of the Bible's mandate for unity and its scathing rebukes against division, schisms, and damnable heresies. It is of no surprise, then, that they were reluctant to divide.

A third reason for the slowness of the coming of division was that there was, of course, no centralized headquarters to direct such an action, and, as a result, individuals and individual congregations had to individually decide what action to take in response to the innovations which had swept the church.

As with the introduction of the instrument, there was much discussion before division became a reality. In 1864, Moses Lard proposed action against the innovators which was division in its essence. Lard called for the restorers to take the following action: 1. Preachers should refuse to preach for congregations using the instrument. 2. No brother should ever become a member of a liberal congregation. 3. In congregations where the organ was introduced, the opposers should remonstrate, and, if ignored, they should leave and form another congregation.

As time went on, the discussions of division became more pointed and plainer language was used. In 1870, writing in the *Times*, John I. Rogers wrote: "In cases of rebellion, defection, or corruption, our duty is simple. If the whole congregation, after all laudable means have been used, persist in the use of organs, or any other objectionable thing, we must withdraw from such disorderly congregations..."

During the same year, J.B. Briney boldly used the term, "test of fellowship" when he wrote on the topic of division. He said: "All of our brethren who favor the use of the organ, and some of those opposed to it, say that this must not be made a test of fellowship...But, say the majority, we have determined to use the instrument, and you can either accept that or withdraw from the congregation. Here, now, is a new test of fellowship. Who has made it?"

In this, Briney points out the three basic attitudes toward the instrument and fellowship. The progressives, believing the organ to be an expedient, opposed division. A minority of the conservatives, like John Rowe, opposed the instrument but also opposed division. Most conservatives, though, regarded division as a sad and unfortunate necessity believing the instrument to be a sinful innovation. With time, those who straddled the fence on fellowship diminished.

Isaac Errett, editor of the *Standard*, expressed in no uncertain terms his opposition to division. In 1870, when Errett broke his silence on the subject of the organ, he also spoke out on division saying, "it is wrong to make this difference a test of fellowship." Two years later, he made the

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# Old Paths Advocate

Published Monthly at Lebanon, Mo. 65536

Published Monthly by Old Paths Advocate,  
474 West Commercial Street, Lebanon, Missouri 65536  
Second-class postage paid at Lebanon, Missouri 65536  
Send Form 3579 to Homer L. King, 1061 North Pilgrim St.,  
Stockton, California 95205

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## SUBSCRIPTION RATES

Single Subscription One Year ..... \$4.00

## CLARIFICATION OF STATEMENT

An article appeared in the Oct. 1, 1977 issue of *Old Paths Advocate* entitled *The Wichita Kansas Work* (page 2) which was written by Lonnie York and signed by both of us. It has been called to our attention that there were two statements in this article that have led some to false conclusions regarding the nature of this work. Due to such conclusions we wish to clarify these statements.

The first one in paragraph one read as follows: "The congregation at Wichita, Kansas, has just concluded its second successful year of study programs..." We clarify this statement, as the summer work in Wichita is an individual work. The work here is not "a Brotherhood school" or "a Bible Class arrangement." The boys are invited to come by individuals just as a preacher often invites a young man to travel with him during meetings. In the same article, (paragraph 5) the evidence is plain as to the nature of this work. I quote from the article: "Much appreciation is expressed to the INDIVIDUAL MEMBERS (caps mine, B.L.) of the Wichita congregation for their hospitality... We wish, however, to make it clear that this work IS NOT SPONSORED BY THE CONGREGATION. All the expense comes from us and other individual members of the congregation..."

One other statement should be clarified from the same article (page 9, line 7), and I quote: "We plan to accept only about ten young men for the next year, therefore we must be more selective for the coming year... We only select those who are willing to become gospel preachers and who are willing to spend about ten to twelve hours per day... for this endeavor." (unquote) The idea of "being selective" is in no way to be confused with the "classification method" as practiced in digressive Bible Classes. By being selective we mean only that interest in this work has grown to where we could not keep every young man who might wish to come. We, therefore, will invite those with the greater interest in preaching the gospel to stay with us. This, in no way, implies any form of classification. If you have questions regarding the work we are doing feel free to write or call: **Bob Loudermilk, 4557 S. Elizabeth, Wichita, Kan. 67217. Ph. (316) 522-6259**

## HONOR ROLL

You will find listed below the names of those sending us subscriptions from Nov. 10 to Dec. 10 and opposite the name the number of subscriptions sent. The list is not so good this month and we hope when the holiday season is past it will improve. We appreciate your every word and deed in helping increase the circulation and the good it can do. Please, check the following and report any errors to us:

Clovis T. Cook-4; M.D. Byrd-4; Don L. King-3; Richard DeGough-3; Mark Bailey-3; Jim Batson-2; Della Stone-2; Ronny Wade-2; LaVern Lum-2; Ron Jordan-2; George Turner-1; Mrs. Roscoe Lawson-1; Wm. St. John-1; Mrs. Carmel Williamson-1; Louis Mearse-1; Lowell Smith-1; Ola Holland-1; M.C. Byrd-1; Alan Doggett-1; Richard Aegerter-1; Carl Johnson-1; Ross Shannon-1; Olive Wilburn-1; Thelma Branch-1; Mildred Skaggs-1; Agnes Himelhan-1; T.G. Wright-1; Roy Quinn-1; Elsie Scott-1; Dorcas Black-1; Edward Hommel-1; Don McCord-1; Frank Staggs-1; B.B. Cayson-1; Ken Freeman-1; Claude T. Springs-1; W.E. Swindler-1; Alton Bailey-1; Dr. R. Glasin-1; Danny Morehead-1; James Mason-1; Larry Lay-1; Doug Edwards-1; Orville Cloud-1; Carlis McKamie-1; Johnny Elmore-1; Richard D. Frizzell-1; Lucille McVey-1; Total-65.

## OLD PATHS PULPIT NO. 2

Lynwood Smith is planning to publish an *Old Paths Pulpit No. 2*. As with No. 1 (which was published in 1944) it will be a book of sermons and biographies of the faithful preachers now laboring in the Master's Vineyard. Those preachers who are going to have material in the book, (and we hope that all will) get your material ready and send it to: **M. Lynwood Smith Publications, Route one, Box 151, Wesson, Miss. 39191.**

The sooner, the better.

## ACKNOWLEDGEMENTS

This is to express our appreciation for the good response to our request for help on our building here in Mineral Wells, Tex. We also want to thank the brethren in Ft. Worth for their assistance in helping us acquire a loan from the bank. The new building is under construction and in a matter of months we should be meeting in it. The members have furnished much of the labor assisted by other congregations. Here is a list of most recent contributions: Bro. in Tenn. -\$50; Okla. City (21st St.) -\$100; El Reno, Okla. -\$100; Sacramento, Cal. (North area; -\$500; Birmingham, Ala. (Crescent Ridge) -\$50; Raleigh, N.C. -\$100; Brookhaven, Miss. (Pearlhaven) -\$25; Pottsville (Russellville), Ark. -\$100; Hammond, La. (Pineview) -\$150; St. Louis, Mo. (Chain of Rocks) -\$50; Tulsa, Okla. (S. 141st Ave.) -\$50. If you can assist us in cutting down monthly payments on the loan it will be appreciated. Please, continue to pray for us.

-Melvin Blalock

## ATTENTION GOSPEL PREACHERS!

My family and I will be moving June 1, 1978, Lord willing. We have been asked by the brethren in the Dallas-Ft. Worth area to work with them in organizing their television follow-up work. I am really looking forward to this work and the challenge it presents.

The work here in Slocomb, Alabama has been pleasant and profitable. Some of the finest people we have ever met make up this church. When the time for our move arrives, we will have been here nearly three years. The Lord has blessed this work with good numerical and spiritual growth.

There are six congregations in this area, all working together in peace. These churches desire to secure a man to take my place as soon as possible. Any preacher who comes here will find that he will be treated right

If you are interested contact: L.C. Grimes, P.O. Box 494, Opp, Al. 36467; Jack Burkett, Rt. 2, Kinston, Al. 36453.

Gerald D. Hill

## THE CHURCH DIRECTORY

The 1977 CHURCH DIRECTORY is for sale at \$1.00 each, postpaid from Bro. ROBERT STRAIN, HARRODSBURG, INDIANA 47434. Harrodsburg is a small place and the above address is all that is necessary.

I am still receiving mail addressed to me in OKLAHOMA CITY. I have not lived in Oklahoma City since September 1st., and the post office there may not continue to forward mail to me, and it will be returned to you. Please note my current address as it will change from time to time.

The following corrections and additions may be made in the CHURCH DIRECTORY.

CALIFORNIA, Huntington Park, (Los Angeles County), same as 1977 Directory except add David Cornett, 4906 Collisium St., Apt. 1, Los Angeles, CA.

Add the following:

TEXAS, Clyde, (Callahan County), in the home of Bro. Howard Kniffen, 3 Miles South and 1/2 Mile West of Clyde, Texas, off Farm Road 604. Howard Kniffen, Clyde, Texas. Sun. 10:30 A.M.

I have not heard from the following congregations and do not know whether they are still meeting or not. I need the following information about these congregations, (1). Location of the place of worship, (2), Time of the Services, (3) Names, addresses, and telephone numbers of not more than 3 of the leaders:

LOUISIANA, Conway Church of Christ, & Fairview Church of Christ.

Hammond, Pineview Church of Christ.

Monroe, Garrett Road Church of Christ.

Shreveport, Buncomb Road Church of Christ.

Thibodaux, in the home of Bro. C.M. Lemmon.

MICHIGAN, Flint, 1658 Delaware Street.

Milford, 569 W. Liberty Street.

Walled Lake, Decker Road Church of Christ.

MISSISSIPPI, Brookhaven, Pearlhaven Church of Christ, New Salem Church of Christ, Red Oak Grove Church of Christ, & Jerusalem Church of Christ.

MISSOURI, Joplin, Jamesville Church of Christ, 4203 Joplin St.

Richland, 120 North Highway A.

Swars Prairie Church of Christ, & Beef Branch Church of Christ.

NEBRASKA, Omaha, 2801 Sprague Street.

NEW YORK, Honeoye Falls, 9564 Bean Hill Road.

Newark Valley, 6 John St.

OHIO, Chesapeake, 901 Third Avenue.

Columbus, Lockbourne Church of Christ.

Kitts Hill, Linville Church of Christ.

Locust Grove Church of Christ, & Red Brush Church of Christ.

West Chester, 8845 Cincinnati-Dayton Road.

OKLAHOMA, Frederick, 13th. & Carol Streets.

Graham, on Highway 53.

Tucker Church of Christ.

Tulsa, 3733 East Latimer Place.

OREGON, Cave Junction, on Highway 199.

Corvallis, 410 S.E. Alexander St.

Cottage Grove, 402 Monroe Avenue.

Forest Grove, 2725 Sunset Drive.

PENNSYLVANIA, Rote

SOUTH CAROLINA, Florence, West Florence Church of Christ.

Walterboro, Hampton Drive Church of Christ.

I have no knowledge currently about the above congregations. I have asked several times through the Old Paths Advocate to send me the information. They did not

send me the information for the 1977 Directory and usually I do not print those I do not hear from, but I made an exception this time. I will not plan to make that exception again. If I do not hear from you, I will have to drop them from my files, because in many cases the information that I do have is not correct. If you know anything about the congregations listed above, please send me the information. Ray Asplin, 2716 Allen Street, Sulphur, Louisiana 70663, Phone (318) 625-7572.

-Ray Asplin

Divine vs. Civil Gov't.— (cont'd from page 3)

The design and purpose of this beginning of human government on earth was to oppose, counteract, and displace the government of God on earth. The institution of human government (or civil government, which is the same) was an act of rebellion and began among those in direct rebellion against God with the purpose of superseding the Divine rule with the rule of man.

It is clear, then, that human government had its origin in the rejection of the authority of God.

Now, I am not intimating in this, that human government is not necessary. I believe that it is necessary, and that God has ordained it as a punishment to man for refusing to submit to the government of God. Remember, civil government originated in rebellion to divine government.— (to be continued)

3737 Loma Vista Blvd, Flagstaff, Ariz. 8600

In Whom We Have Redemption— (cont'd from page 1)

"saints" and "faithful" here refer to the same people. It is not two different classes of people.

In vs. 2 "Grace" is good-will, loving-kindness, favor. He craves for them the favor (grace) of God and Christ to which all blessings, esp. spiritual are due. What Paul desires for his readers is the enjoyment of the free, loving favor of God and the peace that results from it. "Peace" is a state of untroubled, undisturbed well-being. The verb "eiro" means to join. That is when things are disjointed, there is lack of harmony and well being. When they are joined there is harmony and well-being. This type of grace and peace can only come from God and Christ.

In vs. 3 the word "Blessed" comes from the Greek words "lego" "to speak", and "eu" "good" thus "to speak well of".

The first speaks of character, the second of repute. It is "Let the God our Father be well spoken of". When David says in Psalms 103:1 "Bless the Lord, O my soul" he is praising God, speaking well of God. "Blessed us" is the same Greek word as the first but is used in a different form. When we bless God, we praise Him, speak well of Him. When he blesses us, it is not that He speaks us good but He does us good. Our blessing is in word. His is in deed. He confers benefits upon us. Expositors Greek says, "In word and thought we bless God because in deed and positive effect he blesses us."

"Spiritual" that is flowing from the Divine Spirit, or exhibiting its effects and so its character. "Blessings" is benefit, praise—of the blessings of Christianity. It refers to blessings that are by their very character such as come from the Holy Spirit. We have here therefore, a balance, on the one hand, the kind of blessings, "Spirit produced", and on the other hand, the source of the blessings, the "Holy Spirit".

"Heavenly" the heavenly regions, i.e. heaven itself, the abode of God and angels. The meaning is that spiritual blessings are found in heaven and brought thence to us. It is that we saints while still in the body on earth, are enjoying some of the blessings which we will enjoy in heaven. "In Christ" that is in Him lay the cause that God blessed us with every spiritual blessing, since His act of redemption is the cause of this divine bestowal of blessing. Only those that are in Christ truly enjoy all these wonderful blessings and really know how to deeply appreciate them. (To be continued).

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

**Spiritual Anemia— (cont'd from page 1)**

spiritual strength and vitality, I believe the answer would be simple. Sometimes, it seems there is little a preacher or anyone else can do to cause weak Christians to see their situation. We sometimes go to such people to try to help them "in the spirit of meekness" and they sometimes admit that they know they should do better, and may even confess that they plan to do so. When a person takes no food the physical body will grow weak, so maybe the spiritual man is weak from the lack of spiritual food!

The influence that the things of this world has on many, can drag you down and make you weak. Many say, "Oh, I don't really do anything bad." It's not enough to say that. The negative attitude that some have would never tell a friend or neighbor about the Lord. Righteousness does not consist of doing nothing bad. One man said, "Nature abhors a vacuum." Doing away with all our sinful thoughts and acts is not enough.

Many have become so engrossed, enmeshed, and involved, with their jobs and earthly possessions, they have little or no time left for the Lord. Too many people are letting their possessions possess them. Many have plenty, but want more. We sometimes stop and think to ourselves, "if I disposed of all of my wordly goods how much money would I have?" This is vanity! We are inclined to forget our upbringing.

We may not like to think so, but many brethren are living on the wealthy side of the tracks, and compare favorably with the rich young ruler (Matt. 19). We may not think about it very much, because we are always looking at our neighbor and comparing our possessions with his. But God is looking at us with eyes that see the whole world. The question is: how do we compare with the whole world? Not just our neighbor. I recently read, "that if the world was reduced to the size of a city of one thousand population, there would be seventy-five from the United States. These seventy-five would possess half of the money and we would be living among half of the people of the world who:

Live to 70 years of age instead of 40.

Have schools while others have little or none.

Have doctors while others have none or very little medical care.

Have houses of brick or wood while others live in houses of straw or mud.

Have one or two automobiles while others walk or ride on a donkey.

Have children who grow up in almost every case while others watch more of their children die than live to maturity."

What does this mean? It means that Jesus is saying "it is hard to enter the kingdom of heaven." Is it possible that our earthly blessings can be a curse? Only if we let our earthly possessions possess us, and makes spiritual anemics out of us all.

Many become anemics spiritually, through selfishness, covetousness, and envy. A certain Catholic priest was reputed to have heard more confessions than any other, but said that the sin of covetousness was never one time confessed to him. We wonder how many times it is confessed to God? Covetousness is seldom ever recognized by its victims, yet thousands submit to its dictates.

John wrote: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3rd John 2).

-Springfield, Mo.

**Introduction of Instrumental Music, etc.—**

(cont'd from page 3)

same basic statement saying, "The greatest danger that we see is that of making tests of fellowship of opinions or expedients." By 1880, the question of division was coming into full view before the brotherhood, and, hence, Errett spoke out more forcefully. Late in 1883 he wrote: "It is

becoming growingly evident that the way is being prepared for an attempted division in our ranks...Let our brethren be on their guard against every attempt, secret or open, to create division among us. There is nothing to justify it. It can only be done by the introduction of false tests of fellowship."

A study of the writings of the conservatives shows that their views on fellowship with respect to the organ were becoming more forceful as well. At first, they advocated a policy of simply retreating from the instrument, later they called for a defensive position, and, in the end, they were even advocating offensive action against the liberals.

In 1879, W.F.B. Treat takes a decidedly more militant stand on fellowship than those who we have previously noticed. In the *Review* he wrote: "If the worldly, unauthorized customs and practices that are popular with innovationists and sectarians are forced into the Church, over the protests of godly men, division is not only imminent, but it may become a necessity and a virtue!"

Six years later, James A. Harding spoke out in favor of division. In an article with the revealing title, *Christ Came to Us to Divide Us*, Harding wrote: "There are many whom we are told to 'mark' and 'avoid'; men from whom we are to withdraw ourselves; men who trouble the churches of God by forcing upon them untaught questions; who gratify their own tastes by forcing organs and other such things into the worship, thereby driving numbers of the oldest and best members out. From such turn away."

The epitome of the discussion of division was an address, read during a sermon by Daniel Sommer on August 18, 1889, known as the "Sand Creek Address and Declaration." This address specifies the instrument, festival, choir, pastor system, and society as all being corrupt innovations. In closing, the document pledges the following action, "...if they will not turn away from their abominations that we cannot and will not regard them as brethren". Daniel Sommer had apparently drawn up this document and also the one which followed three years later. The first address apparently roused little interest, but the second made up for that. The declaration of 1892 again stated that the innovators of the organ and society could not be considered brethren, but also recommended that a clause be put in all deeds to church property forbidding that any innovations be used on the property. Needless to say, this was a definite defensive step against digression and brought on loud denunciations from the liberals.

In 1895, T.R. Burnett advocated some offensive measures against innovations. In the *Advocate* he wrote: "This Budget becomes more and more convinced that it will become necessary to establish churches of the apostolic order in every town in the state where the so-called 'Christian Church' now holds sway...Brethren proceed to re-establish the ancient order of things, just as if there was never a church of Christ in your town. Gather all the brethren together who love Bible order better than modern fads and foolishness and start the work and worship of the church in the old apostolic way...The battles of this reformation have yet to be fought." (To be continued).

-P.O. Box 3594, Midland, Tex.

"Just wanted to let you know how much we enjoy the paper."

-L.T. McAnear, Bridgeport, Tex.

"Enjoy the paper so much. It is so wonderful to hear of the faith that lies within my faithful brethren. It gives me strength"

-Omi Campbell, Sherman, Tex.

"I enjoy the *Old Paths Advocate*, it is a communication link in the brotherhood. Keep up the good work"

-Donald Warren, Columbia, Mo.

"Please renew my subscription, I don't want to miss an issue"

-Jewell VanBrunt, Council Hill, Okla.

## WADE-KNOWLES DISCUSSION— (CONT'D FROM PAGE 2)

### Knowles' First Negative— (cont'd from page 2)

the disciples exercise great care to all drink out of the same vessel or was it to be sure that they drank the fruit of the vine fully aware of what it represented? Let Jesus interpret His own words. In verse 28 He said, "For this is my blood of the new testament, which is shed for many for the remission of sins" (Emphasis mine.--V.K.). The "this" of verse 28 points back to the "it" of verse 27 which, in turn, points back to the "cup" in the same verse. The cup of verse 27 is identified for us by the Lord Himself in verse 29: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom" (Emphasis mine.--V.K.). Jesus told His disciples to drink of the same thing that He drank of--the fruit of the vine. Yet Wade contends that "This entire discussion would be unnecessary had the Bible said 'He took the fruit of the vine' and nothing more." But, can you not see that the fruit of the vine is what was taken and given to the disciples? The fruit of the vine represents the blood which was shed for the remission of our sins and it is the drinking of it (with that sobering knowledge in mind) that creates spiritual value and impact in the observance of the Lord's Supper.

Citing Acts 20:7 and Matt. 26:27 Wade then asks, "Is it more important to observe the communion when they did than how they did?" (Emphasis his). When they observed it certainly merits our attention; that is why we observe the Lord's Supper on Sunday. Left out of Wade's question is the matter of why they observed it. They did in remembrance of Jesus shedding His precious blood for the remission of our ugly sins and it is the fruit of the vine that we partake of that represents that redeeming blood. How they did it cannot be overlooked, although there are several aspects of form that Wade chooses not to follow (reclining around the table, meeting at night in an upper room, etc.). Yet Wade says that an example is not "a mere happenstance or incident, but rather a model, illustrating a rule." As will be discussed in the forthcoming affirmatives, the disciples were not restricted to all drinking from the same vessel.

In answer to Wade's three questions:

(1) A congregation may use one vessel if that is their shared conviction and be "scriptural." Even though I feel that individual vessels were present and in use at the Last Supper I would not hold it against a group that chose to partake in such a manner. It falls into the realm of expediency and that is why other brethren should not be disfellowshipped by one cup churches. Making a law of "must" where God has not spoken is sinful rather than Scriptural.

(2) I don't know if I fully understand this question or not. The worship of the Lord's church throughout the world consists of the same elements (Acts 2:42) although the expressions of worship may vary from country to country depending upon cultural differences or preferences.

(3) Though commentators are not agreed upon this verse the general consensus is that the cup of devils was a festal cup poured out in a libation to Gentile idols. McGarvey refers us to Aeneid on this and it reads, in part, "...hold out goblets in your right hand: and invoke our common God..." (Aeneid, Virgil, Book VIII, Lines 268-280).

And here are three questions for Ronny Wade:

(1) Is a congregation that drinks the fruit of the vine which is contained in individual cups drinking the fruit of the vine?

(2) Can a Christian of a one cup congregation remain a Christian who drinks from the common cup but does not share your views that every church must do it that way?

(3) If an example is a "model" then why do you not follow all of the features present in the institution of the Lord's Supper?

\_\_\_\_\_  
God looks only to the pure, not to the full hands.  
\_\_\_\_\_

### Wade's First Affirmative— (cont'd from page 2)

all drank of it" Mk. 14:23. The disciples in an assembly of the church should do the same thing.

Paul commands us to keep the ordinances as he delivered them. "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." 1 Cor. 11:2. "For I received of the Lord that which also I delivered unto you...after the same manner also he took the cup, when he had supped, saying, this cup is the New Testament in my blood." 1 Cor. 11:23, 25. If we keep the communion as it was delivered by Paul we will use one cup because we can't learn any other way from this example. Paul also commands an assembly to "drink of that cup". He says "When ye come together to eat" 1 Cor. 11:33, and commands, "But let a man examine himself, and so let him eat of that bread and drink of that cup." 1 Cor. 11:28. In order to obey the commands of Paul, a congregation must use one cup. My proposition stands proved by New Testament command.

#### ONE CUP PROVED BY EXAMPLE

Example "A thing or person suitable to be used as a model; an instance of something to be avoided; an act especially a punishment, serving or designed to serve as a warning. A sample; specimen, an instance serving to illustrate a rule. A problem to be solved. That with which something may be compared, precedent: Parallel". Funk and Wagnalls Std. Dict. When we talk about example we are not talking about a mere happenstance or incident, but rather a model, illustrating a rule.

Christ used one cup. "And he took the cup, and gave thanks, and gave it to them, saying Drink ye all of it" Mt. 26:27 "And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it." Mk. 14:23 The disciples used one cup. "And he took the cup and when he had given thanks, he gave it to them: and they all drank of it." Mk. 14:23 The disciples all drank of the cup which Jesus took and handed them. We cannot use more than one cup and follow the example of Jesus.

#### A PARALLEL

Notice the following parallel: Acts 20:7 "And upon the first day of the week, when the disciples came together to break bread..." Mt. 26:27 "And he took the cup and gave thanks and gave it to them..." Are we bound by one and free to break the other? Is it more important to observe the communion when they did than how they did? If inspiration demands that we observe the Lord's Supper on the first day of the week because early disciples did, then by the same reasoning we would be bound to the use of one cup. If not, why not? My proposition stands proved by New Testament Example.

#### ONE CUP PROVED BY NECESSARY INFERENCE

In 1 Cor. 11:26-27 we note "for as often as ye...drink this cup," v. 27 "Whosoever shall...drink this cup of the Lord." We all know that it would be impossible to consume a literal drinking cup. Thus when Paul says drink this cup he uses a common figure, metonymy, naming the vessel "cup", but suggesting or referring to the contents, fruit of the vine. Thus the phrase "drink this cup" means to drink the contents. Paul's usage of metonymy has reference to the same thing Jesus took. Since He took a single cup, (Mt. 26:27) the metonymy used by Paul refers to the contents of only one cup. Thus even in the metonymy of 1 Cor. 11:26-27 one cup is necessarily inferred.

We believe sufficient evidence has been presented in this first affirmative to abundantly prove our proposition. It now becomes the obligation of Bro. Knowles to find our reasoning faulty or our arguments erroneous. In order to pin-point our differences we submit the following questions for his consideration:

1. May a congregation use one cup (drinking vessel) in the Lord's supper and be scriptural?

2. In what way, if any, does the universal church worship?  
a. Only through means of local congregations? or b. through some function of the universal church itself?

3. Please explain what the cup of devils is in 1 Cor. 10:21?

The Knowles-Wade Discussion is being Copyrighted by Ronny F. Wade for publication at a later date.

"Just a line to say how I enjoy the *Old Paths Advocate*, and do not want to miss an issue. Here is my renewal."

-Nina Newman, Iowa Park, Tex.

"I enjoy the paper so much, and read every word of it. We appreciate the splendid job you are doing. May the Lord bless"

-Mrs. Grafton Smith, Brookhaven, Miss.

## BONDS OF MATRIMONY

**Murry-Cozby**— A large crowd of relatives, friends, and brethren gathered at Turlock, California, on December 3, to witness the ceremony joining two Christian young people in the bonds of matrimony. Bro. Mike Murry and Sis. Lori Cozby exchanged their vows in a beautiful setting. Mike is the son of Jim and Florene Murry of the Modesto congregation and Lori is the daughter of Dale and Kaye Cozby from the congregation in Manteca.

Beautiful singing by Delmer Lee, Steve Cozby, Ronda Cozby, and Robbinn Lee added more to the joyous occasion. Their singing ability is well recognized in that area.

Mike and Lori chose to make their home in Modesto. It is our prayer that the Lord will bless this new Christian home and grant them the constancy to maintain their vows to the end of life's way. I was honored to officiate for these two very close friends whom I have grown to love and appreciate greatly.

-Bob Loudermilk

## OUR DEPARTED

### IN MEMORY OF JOHN WESLEY MODGLING



Bro. John Wesley Modgling was born October 12, 1946 at San Angelo, Tex., the firstborn son of Alyine and Roy Bill Modgling; he departed this life Friday morning, Nov. 18, 1977, being a little over 31 years of age. John was home at his passing— 204 N. Cornell, Fullerton, Calif. had been John's home since boyhood. Many preachers and brethren are familiar with it, having visited the Modgling family there through the years. John's last night here was a difficult one; he had

seen his physician that day; paramedics had to be summoned during the night; John chose to stay home instead of going to the hospital, thinking he would be all right. On Friday mid-morning, John had a business appointment to make, so he and his wife thought it best for him to rest late. Before Sherian's leaving their bedroom to begin her daily tasks, John prayed, asking God's help in things he could not do alone, and assured his wife of his love. Upon Sherian's return sometime later to waken him, John was gone. As is true with all of us, God, the omniscient One, now has John's destiny equitably, mercifully, justly secure in His divine purvue. John, while here, was the first to admit to his own faults, failings, frailties; I never saw a man who did not have them— this scribe included. It ill-behooves any of us to

criticize, condemn or bring our brother whomsoever to a judgment bar, which no man on earth has, and if he did he would be so utterly ill-equipped to pass judgment one way or the other. The season of stone-casting is long since past now—I thought Christ made that clear nearly 2,000 years ago (John 4:6-9), so may I humbly suggest that we all file out one by one, and leave our brother, John included, with his Lord "alone", "standing in the midst." How wonderful is this priesthood in which we fortunately share— who knows what goes on between a priest, which God's children are, and his High Priest, Jesus Christ, in the ebbing, waning, flickering moments of life's little day?!! More I think than a mortal may dream of.

At 10:00 o'clock, Monday morning, Nov. 21, a host of friends, relatives, brothers and sisters in Christ, from far and near, somberly, heart-brokenly, unbelievably assembled at McAulay and Wallace Chapel, Fullerton, to bid John farewell here, and to show our love and respect for him and his family. I, and others in our musings that morning, thought how sad it was that John in his life could not see the love, concern and empathy we saw shown in his death— had John known that the name of those who cared was legion, life would have been easier, coping would have been less gruelling, crosses to bear less chafing. It was this writer's sad responsibility to deliver the address. We reminisced about the John we know and remember: John, the child— precocious, happy, religious, with a sense of humor he carried into manhood; the student— graduate of Fullerton High School and the State University there, with a library with which the observer is not only impressed by the number of volumes, but their admirable quality especially. John, the man— Christian (it had been my privilege to baptize him into Christ)— preacher of the gospel, and with much talent, as all who know him will attest— and as I told him not long ago, too much talent to bury for sure, when men of talent are in such great demand in God's kingdom; husband (it had been my privilege to assist John and Sherian in exchange of their wedding vows); father— John leaves John David, a little more than 3 years old, and a baby yet unborn; son— respectful, obedient (he leaves Roy Bill and Alyine heart-broken, stunned, yet faithful and hoping; brother— John leaves Karl, a talented preacher of the gospel in his own right. John's musical ability was unusual; he could without formal training play the organ, piano; was band major at his high school. His song, "My Journey Home", was sung at the funeral by a group of close friends. Bro. Billy Orten, faithful friend, understanding brother in Christ, led the congregational singing, and dismissed us at the graveside. Other songs so beautifully sung were "Farther Along", "Hand in Hand with Jesus" and "If We Never Meet Again." First cousins, most of them boyhood playmates, bore John to his grave. John's funeral director, was Bill McAulay, boyhood friend. John's survivors also include grandmothers, Sarah Modgling and Bertha Smith; a number of aunts, uncles and cousins. John had such a rich religious heritage, one in which my own children enjoy a share— John's people for a long time wherever they chanced to be have been known as church of Christ folks: I do not know of a heritage in this life that equals that.

Not far inside the simple gates of Loma Vista cemetery, Fullerton, we buried John to await resurrection morning. We here who knew him best, who tried to lend him a helping hand and a kind word when he needed it, shall miss him.

-Don McCord

## CARD OF THANKS

Dearest Brothers and Sisters,

Our hearts are so full it is hard to adequately express our thanks and appreciation to all of you who have been so close spiritually and-or physically during our recent loss.

John would have been deeply touched and warmed to know



of the loving concern shown by so many across the brotherhood.

We, the family, have been comforted greatly by your calls, cards, the beautiful flowers and prayers. The support you have given us in every way, has meant so much. All of the Modgling family thank you very much. We find peace of mind in one of John's favorite verses, Rom 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." In His loving Name,

-Sherian & John David, Bill & Alyne,  
Karl & Kathy Modgling.

### OUR DEPARTED

**Parrett**— Bro. Flem Parrett passed away last Dec. 11, 1976 at the age of 85 years. He was well known in the Cinn., Ohio area, and was a member of the West Chester church of Christ. He also was a minister of the gospel for 40 years. He was married to Maggie Bullock Parrett, a faithful member of the church of Christ. He is survived by 4 daughters; Mrs. Winnie Bryant, Mrs. Dorothy Sharp, Mrs. Alma Barns, and Mrs. Pansy Robinson; 2 sons: James and Henry Parrett. Bro. Parrett was baptized at the Cove church of Christ in Orlando, Ky., back in the 20's. When he came to Cinn. there was no true church here and he began meeting in his home. Later he remodeled an old barn on the back of his property and they began meeting in it. The church grew, and he wrote Bro. E.H. Miller to come and hold the first gospel meeting in that area, and as far as we know the first time the truth was taught in Cinn. From Bro. Parrett's work, and his faith in Christ, we have 3 congregations in Cinn., all working. Though he is gone his work follows him. We thank God for such a man. He is now at rest after his labors. Let us work as he worked that we may have a home in heaven. He is sadly missed by the church and his children.

-George Sharp

**Garrison**— Bro. Jess Newton Garrison was born in 1888; he passed away recently, at the age of 89 in Beaumont, Calif. He had moved to Beaumont from Modesto seven years ago. In 1907 he was married to his wife, Ora; when she passed away in 1976, they had been married 69 years. Bro. Garrison is survived by one son, Denver Garrison, Modesto, Calif.; 6 daughters, Mardia Young, Bea Byars, Marie Penrod, Lois Jenkins, Effie Eaton and Alva Crabb; 25 grandchildren, 37 great grandchildren and 10 great-great grandchildren; a brother, Dewey Garrison, Healdton, Okla., and a sister, Lena Kenchlow, Wilson, Okla. Brother Garrison had been a long time member of the church of Christ. He was buried at the side of his wife at Desert Lawn Park, Calimesa, Calif.

-Dale and Sue Garrison

**Roberson**— Bro. Ferd Roberson, Jr. was born Dec. 13, 1920 in Lawrenceburg, Tenn., to Ferd Roberson, Sr. and Delphia Kennedy Roberson, and departed this life Sept. 26, 1977. First wife Pauline Beckley Roberson, Delphia Roberson, Ferd Roberson, Sr., one sister Laura Jobe, preceded him in death. He is survived by his wife, Mrs. Olethia Roberson; 2 daughters, Miss Joyce Marie Beckley of Ft. Wayne, Ind., and Miss Laura Roberson of the home; 2 step-daughters, Mrs. Joan Hogue of Lanman, Md., and Mrs. Mary Lee Fairchild of Rustburg, Va.; 2 brothers, John and Sam Amos both of Richmond, Ind.; 5 sisters, Mrs. Marguerite Webster, Mrs. Stella Brewer, and Miss Belle Roberson all of Richmond, Mrs. Charity Cobb of Cinn., Ohio, and Mrs. Myrtle Stephens, Chicago, Ill.; 2 aunts, 2 uncles, and 3 step-grandchildren. Bro. Roberson obeyed the gospel in 1945 and served as minister of the church of Christ for some twenty years. He had preached in Penn., Cal., Tenn., Miss., Ind., Ohio, and

La. Several had responded to the gospel through his teaching. He was stern in and out of the pulpit, nearly every sermon giving warning of a pay day coming. The congregation has lost a pillar. A full house attended the service where Bro. Richard Reed of Cedar Rapids, Ia., read comforting words from the Scripture. Scripture was also read by Bro. Terry Harper, and prayer was worded by Bro. Gary Barrett. So many viewed the body with bowed heads and falling tears. He was a good man, and if these words be said to him by Jesus, it will mean so much. The writer was honored to give the eulogy.

-John H. Roberson, Sr.

**Parker**— Bro. James Parker was born Jan. 20, 1922 in Madison County, he departed this life Aug. 10, 1977 in Huntsville, Ark. Bro. Parker obeyed the gospel in 1956 and served as Minister of the Moulton church of Christ for 15 years. In his late life he placed membership with the Sandifer Rd. church of Christ. Bro. Parker had left the digressive Sunday school church just 4 weeks prior to his death. He is survived by his wife, Mrs. Catherine Parker; 7 sons, James H., Hallis, Paul, Kirk, David, Steven and Ivon; 6 daughters, Mrs. Evelyn White, Mrs. Donna Richardson, Mrs. Cathy Jolly, Mrs. Patsy Gray, Mildred and Teresa Parker; mother, Mrs. Hulda Parker; 3 sisters, Mrs. Nina Garth, Mrs. Ceola Wellington, and Mrs. Betty Davis; 25 grandchildren; and many other relatives and friends. Services were conducted at the Hobbs St. church of Christ where an estimated 800 people assembled to pay last respects. The beautiful service was conducted by Sandifer Rd. congregation. Bro. Arthur Lynch, Richmond, Ind. read comforting words from the Scripture, Bro. Robert Caudle lead the congregation in singing, which was so good, and Bro. Bobby Pepper read the Scripture and worded the prayer. I tried hard to impress upon the audience the importance of worshipping God according to His word, and that Bro. Parker left us a great example. It takes an honest person to admit he is wrong. We pray his example will have a bearing on all who knew him. May God be with the bereaved as we all look to Him for His love. The writer delivered the eulogy.

-John H. Roberson, Sr.



Ross Shannon, Box 84, Vanzant, Mo. 65768, Nov. 22— The work at Fieldstone keeps moving on with good interest. Bro. Allen Bailey is helping with the 3 congregations in this area. Here is our renewal.

Robb W. Hickey, 3635 Cody Wy, Sacramento, Cal. 95825, Dec. 6— In Dec. we had a good week-end meeting with Bro. Paul O. Nichols. There was one confession, and we are thankful to our God. In Nov. I preached at Modesto. It was good to see and be with our friends there. May the Lord bless all the faithful everywhere.

Marshall Rhodes, Rt. 2, Box 142, Summertown, Tn, Nov. 1— We enjoyed hearing Bro. Don McCord at Flintville, Tenn. this past summer. Bro. Alton Railey was at Lawrenceburg, Oct. 26-30; we attended every night and enjoyed it. We had visitors from Athens, Ala., Flintville, Tenn., Montgomery, Ala., and LaGrange, Ga. Here is our renewal; we enjoy the paper very much. (Apologies for this being late-DBMc).

**B.B. Cayson**, 1993 Burnham Ave., Memphis, Tenn. 38127, Dec. 6— It has been some time since I have written to the **Old Paths Advocate**. We are busy in the Lord's work. I have conducted meetings and a number of week end meetings in a number of states. The Lord continues to bless our labor in His service. For this we are thankful. Here is a sub, for **Old Paths Advocate**.

**Ed Powell**, 8167 Venn Ct., Sacramento, Ca., Nov. 28— We were in Farmington, N. Mex. for 10 days this month doing personal work in preparation for Bro. Roden's 3 day meeting. One lady took her stand with the church. The possibilities seem good to build a large congregation in Farmington. We go to Sanger, Ca., Jan. 1, 1978 for 3 months with the church there. If any congregation would like for me to come and work for a week or 10 days in preparation and hold a meeting, I would be glad to try this way of getting outsiders to attend a meeting.

**Randy Tidmore**, Rte. 1, Box 111, Valliant, Okla. 74764, Nov. 21— We have had 2 very good meetings this year. The first was with Bro. Robb Hickey, and he did an excellent job. Bro. E.H. Miller held the second meeting. Both these men are fine speakers and we thoroughly enjoyed the good strong teaching. Outside attendance was good, and though they failed to heed the warnings, we have high hopes for some results in the future, if God permits them the time. Since starting full time in the work in Aug., I have preached at Melissa, Tex.; Ada and Davis, Okla., and here at Valliant. Lord willing, Jan. 1, 1978 we will be moving to Davis to work with the congregation there. Pray for us and the work.

**Bob Loudermilk**, 4557 S. Elizabeth, Wichita, Kan. 67217, Dec. 8— Our meeting last month with Brother Paul Nichols was one of the best we have had resulting in 5 favorable responses. Many visitors attended each evening, some returning almost every night. It was a pleasure having Paul in our home for the week. This report will be my last for 1977. Looking back over the year brings memories that will not soon be forgotten. We have enjoyed holding meetings this past year in the following places and express our sincere appreciation to each congregation: Canyon City, Colo.; Kansas City, Kan. (36th & Everett); Neosho, Mo.; Tulsa, Okla.; Stockton, Cal.; Sacramento (64th St.), Cal.; Modesto, Cal.; San Pablo, Cal.; and Turlock, Cal. We look forward to a week-end meeting in Joplin, Mo., Jan. 20-22. I want to take this opportunity to invite all to the first session of my discussion with Bill Sexton here in Wichita, Jan. 13 and 14 on the "cup issue". Your prayers, please.

**Doug Edwards**, 104 N.E. 8th, Box 6206, Moore, Okla., 73160, November 29— Since last reporting I have preached locally and in short meetings at Fieldstone, Mo., Witts Spring, Ark., Odessa, Tex., and Moore, Okla. Moore is my home congregation, and it was good to be back among old friends. In October, we had a good meeting here at Davis with Billy Dickinson. Billy has worked with the church in Davis before, and everyone was glad to see him and his family. My work with the church at Davis ends in December. I want to thank the congregation for the opportunity to work with them. It has been an enjoyable and profitable year. Also, I want to thank Johnny Elmore and his family for the hospitality they have showed me. Lord willing, I plan to be in California in January for two months. Then I begin work with the church at Norman, Okla. in April. Please note my new address.

**Edwin S. Morris**, 10520 N. McKinley, Okla. City, Okla. 73114, Dec. 6: We have heard several of our preachers speak at different places the last couple of months. We enjoyed

very much the teaching as well as the association with them and others of like precious faith. I will not attempt to name them least we overlook some. One of my brothers, T.E. (Thurman), passed away during the Sulphur meeting. There were 9 of us brothers and he was the first one to be called away. We also had 2 sisters and one of them, Elizabeth Byford, passed away just 9 years ago. It is just a reminder that ere long we too must pass that way. We have been having good services in Edmond. This past Lord's day, Bro. Everett Perkins from San Antonio spoke for us both services and we all had lunch together and again after night service. God's people are the best. We look forward to the paper so much each month. Pray for us and the work.

**Johnny Elmore**, 419 K. St. S.W., Ardmore, Ok. 73401, Dec. 11— It was my good pleasure to preach at Escalon, California Nov. 11-20, and to have the fellowship of Homer Sallee and all the congregation there. The meeting closed without visible results, but it was such a privilege to visit among the Christians in that section. I appreciated Don King for bringing me to the meeting from San Francisco, and Jack and Jean Jackson for returning me there when the meeting was over. Lately our attendance and enthusiasm have been better than average, and this morning we had another restored to duty in the church here. By the time you read this, we will have begun our fourth year of preaching over KXII-TV in this area. I appreciate so much the area churches who are helping in this great work.

**Tim Berna**; 2551 Carmichael Way, No. 4; Carmichael, CA; 95608; Dec. 7— Last week I returned home from a meeting at New Salem congregation near Brookhaven, Miss. We had a good meeting with large crowds and good interest. It was so nice for me to be back in Mississippi for even so short a time. I made my home there for about two years; and it was a great blessing to return and see those beloved brethren once again. The year has moved along so quickly, and as I look back on the deeds done they seem so few. At the beginning of the year, I was with Lynwood Smith for a number of meetings. I have traveled with Lynwood for the past three summers and two winters; being with him most of the time. The encouragement, guidance and help he has given so freely will not soon be forgotten. After that, I held meetings at Andrews, Texas; Kennewick, Wash.; Caldwell, Idaho; Hillside, Ark.; Bardley and West Plains, Mo.; Turlock, Calif.; and, finally, New Salem, Miss. In all of these efforts the total baptised was four. I would like to avail myself of this opportunity to thank these brethren for their gracious hospitality and invitations to come and preach the gospel. Things here at home are going very well. The brethren are interested and doing what they can.

**Mark Bailey**, P.O. Box 612, Temple, Ga., 30179, Nov. 17— Please note our new address, as we have moved to Temple to work for awhile with the members here. We enjoyed our work in Denison, Tex., they were wonderful to me and my family and we grew to love them all. While in Tex., I had the privilege to visit and study with Bro. Johnny Elmore during a meeting he held for us in Denison. He did some good preaching. We had many visitors from the cups and classes congregation, I believe about 17 one week end. Oct. 9-16 we were in a meeting at Strong, Ark., and enjoyed the hospitality of the Deaton Norsworthy home. He is to be commended for his firm stand for truth. We attended the meeting in LaGrange, Ga., with Don King. He did some good preaching, and it was a privilege to be able to visit and study with him. We also attended the meeting in Columbus, Ga., conducted by Bobby Pepper, and Napoleon, Ala. with Alan Bonifay. They, too, did some wonderful preaching. Remember us in your prayers, please. Our phone is (404) 562-3413.

**Duane Permenter**, P.O. Box 84B, Green Forest, Ark. 72638, Dec. 7— The work here is going well, and we are greatly encouraged. Since beginning the work a year ago, we have had a baptism and one confession of faults, for which we give God the glory. During the past 2 months, we have had over 20 visitors from the community once or more, and one man and woman come every Lord's day. We have high hopes for the work here at Hale. Bro. Harvey Hedrick, a brother of the local congregation, underwent open heart surgery Oct. 24, and by Nov. 20, he was leading singing and prayer at church services. We thank all the congregations in the area and wherever prayers and thoughts were sent his way. Wife and I recently attended several nights of the meeting at Harrison, Ark. and heard Bro. Carl Johnson do some real good preaching as always. We plan to go home to Calif., Dec. 23, for about a week and we are looking forward to that. God be with all the faithful.

**Alton Bailey**, 909 Truitt Ave., LaGrange, Ca., 30240, Dec. 6— Our last 2 meetings were in West Chester, Ohio, and Lawrenceburg, Tenn., where we enjoyed great association with inspiring christians. Over the week end, Dec. 4, we visited Greenville, S.C. congregation, and it was enjoyable to again be associated with these brethren who in times past stood by me morally as well as financially for many years.

Also, enjoyed visiting with Bro. Richard Nichols who is now working with them. Dec. 16-18, we are to be at Pearlhaven congregation in Brookhaven, Miss.; on to the study in Wichita Falls, Tex.; then to the New Year meeting in Cabool, Mo., where Allen is working with 3 congregations in that area. Our work for 1978 will get an early start. Jan. 15-22 we will be with the Deer Park congregation in Pasadena (Houston), Tex.; Jan. 27-29 we are to be with the brethren in Montgomery, Ala. We have a great year planned and truly pray the Lord will bless the efforts put forth in every meeting this year. Please, pray for us.

**Franklin E. Staggs**, 32353 Roosevelt, Cottage, Ore. 97424, Dec. 6— It was a privilege to hear Bro. Lynwood Smith at Yakima in early Nov. He had never before been to the Northwest but has an invitation to come back, they surely liked his preaching. He was at his best, preaching his heart out. Timothy and I preached at Yakima recently. The meeting conducted at Cave Junction, Thanksgiving week, by Bro. Smith Bibins, was uplifting to us all. Smith did a good job preaching. He is a fine, dedicated young man, fast developing into an excellent proclaimer of the Word. I recommend him highly. Calif. was well represented, also 2 families came from Caldwell, Idaho. We thank all for the good support and encouragement. Most of the Oreg. congregations were represented. We plan to move to Cave Junction in Jan. to work with them through Aug. '78. Lord willing. We look forward to try and cover the area with the gospel. Also, I anticipate having my son as a co-worker, as he is to be out of high school by then. Please pray for our endeavors.

**F.H. Lichapa**, P.O. Box 573, Blantyre, Malawi, Dec. 2— It has been sometime since I have written the *Old Paths Advocate*. It has been a busy year and our meetings most enjoyable. Interest of the brethren has been encouraging. We have baptized a number and have seen several return to the church. It is uplifting to see so many brethren young in the true faith burning with zeal and desire to further the Cause here at Blantyre church. Among other things, I feel the prayers of many are being answered in that the work here is going so well. We see many important things have happened during this period of time. We are thankful the work in Malawi continues to make progress. At present the building

here in Blantyre is under construction and Lord willing will shortly be finished. We are sending gratitude to all brethren in the USA for your good work, manifestation of your faith, and diligence in doing the Lord's work. We realize without your efforts the boundaries of the Lord's vineyard would not have reached the present level. Remember, the kindness of you brethren is always appreciated and helps us press on. My wife is doing real fine at the present time. May the Lord bless the brethren, and may the new year see advancement for the Cause of Christ that we have not seen before. I ask the prayers of the faithful.

**Carlis McKamie**, Rt. 2, Box 124-D, Little Rock, Ark. 72206, Dec. 1— We are now working for the Lord in Little Rock, Ark. We feel it is a great opportunity to be able to labor for the Lord with the brethren here because of their great dedication to the Lord and His work. The work here is going well. Some new families have moved here, and some who have been out of duty have been restored. We look for a very fruitful work. We finished a two week study conducted by Bro. Alfred Newberry dealing with the subject of how to become a better public teacher. He did an excellent job, and the effect of his teaching is evident in our teachers. We appreciate the work Brother Alfred does for the Lord. We would like to take this opportunity to thank the Brethren in Wichita Falls for the opportunity to work there. We appreciate the encouragement and cooperation of the congregation during that time. I would like to personally thank Brethren Dee Tate and W.D. Goodgion for their willingness to help and encourage me while I was there. I am thankful to be working with several preachers in Arkansas who are now planning some mission work. We ask your prayers in this work, and we hope and pray that the Lord's work will continually grow.

**Ron Jordan**, 8601 Calleja Risa, El Cajon Ca. 92021— Our work here with the church is moving along real well. There have been responses to the invitation. Among these was one baptism; to God goes the glory. We have some studies going which I believe will strengthen the congregation. The brethren here are very cooperative in the work. We have several young people here who are working on bible study courses and are doing quite well on them. Interest seems to be picking up at the Sunday night and Wednesday night services. Lately we have had several visitors, many of them have been from the Cups and Classes brethren. Our desire is to show them the scriptural way to worship. Lord willing, after the first of the year, we hope to make a trip over to Mexico and view the work that Bro. Jim Hickey is doing there and also preach for them. I'm looking forward to this. Please pray for our work here. Also if you have family or friends in this area please send us their names and addresses that we might get in touch with them. May God continue to bless the faithful. Here are two subs.

**Don L. King**, 41931 Chadbourne Dr., Fremont, Ca. 94538, Dec. 14— We thank God for our many blessings at this time. The year is nearly over, and it has been a good one for me and mine. Meetings have been successful and enjoyable, the church at home is at peace and growing; and we look forward to enjoyable events yet this year, if the Lord will's. There have been two confessions of wrong since last report here at home, and our crowds are good, at least on Lord's day. We are looking forward to attending the study in Wichita Falls, Tex. this month and holding meetings in Stockton, North Sacramento, and Clovis, Ca. in January, February and March. I was happy to hold a week-end meeting in Sanger, Ca. over the first week-end of this month, it was enjoyable. We were really glad to have Lynwood Smith stop by the first night while he was out our way. We had a nice visit with him and parted encouraged. Lord willing, on Dec. 16 we will video-tape some songs to be used on the television tapes we

are working on for use in 1978. About 20 singers from various congregations in the State have been practicing and they sound fine. We thank God for such talent among our own. We recently have had some enjoyable studies in the Bay Area. We ask for your prayers.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo. Dec. 8— I was glad to be with the 36th. and Everett streets congregation in Kansas City, recently. I was my first full length meeting in Kansas City ever. Of all the preaching I have done in that city, some said it was the first time they ever heard me in a complete meeting. These people are old friends of ours and it was such a joy to see and work with all the people from all the congregations in that area. My next effort was with the Washington, Okla., brethren. It was the first time that I had been there since 1943 for a meeting. Many of the older ones that I worked with then are gone now, others of course, have come on to take their place. I really, enjoyed that meeting. These brethren are involved in support of gospel preachers, which is as it should be. I just closed a meeting for the Alton, Mo., congregation. There has been some interest in that part of the country of late, and we tried to take advantage of it but other intervening circumstances hindered some. This congregation has some very fine young talent and are on their way to building up a good congregation. In all these meetings I had a lot of preachers to attend one night or more. Gerald Stumpff, and his wife went with my wife and I to Alton, Mo., and rendered valuable assistance.

Richard D. Frizzell, 1531 Harrison St., Batesville, Ark. 72501, Dec. 8— Oct. 14-23 we had a meeting with brother B.B. Cayson, of Memphis, Tn., preaching the first five days and brother Bob Chancellor, of Winthrop, Ark., preaching the last five days. We enjoyed the meeting and having these brethren in our home. We had very few visitors, but one lady, who has been out of duty, and her son have expressed a desire to meet with us from now on. However, she has not made a stand for the truth as of this writing. We are now in the process of trying to raise money to buy a church building. We have sent out nearly 350 letters to faithful congregations and have received \$2,025 to date. We appreciate this help very much, but this is a long way from what we need. Brethren, please consider helping in this work. The building in which we are meeting has been sold to another party and, although we can use it a while longer, we are in great need of having our own building. I will report all contributions to this work in the Old Paths Advocate. Send all help to the Church of Christ in care of me at the above address. We plan to attend and are looking forward to, the study in Wichita Falls, TX., and the New Year's meeting in Ardmore, OK. By the time this appears in the pages of the Old Paths Advocate, 1977 will be history and a new year will have begun, Lord willing. May we all be determined to make 1978 a most fruitful year in service to our Father in heaven!

Billy D. Dickinson, 4323 Maple Leaf Dr., New Orleans, La. 70114, Nov. 18: The debate which took place here on the issues of cups and classes between Ronny F. Wade and Elmer Moore, on the nights of Nov. 9-12, is now history. Ronny did an excellent job in defending the truth and pointing out what the Bible teaches relative to these two issues. We were all completely satisfied with the job he did

and rejoice for the victory truth had over error! We can only pray now that those who attended will accept the truth and obey it. We have done our part in contending for the faith and its now between them and their God. I want to personally express my sincere appreciation to those who came from far and near to help us in our support of the truth. I'm sure that it was a great help to Ronny to see as many of our brethren who came from various places sitting in the audience. Besides visitors from different parts of Louisiana, we also had several who came from Texas and Mississippi! We were especially glad to have Bro. Juan Rodriguez Jr. from old Mexico with us during the debate. It seems that everytime I attend a debate of this nature, I am always amazed to find how far these brethren are willing to go to sustain a false position! During this debate, Elmer Moore even went so far to say that under some circumstances a woman could baptize. Brethren, where will it all end? I also enjoyed very much the meeting I held in Davis, Ok., Oct. 9-16. We appreciated the fine hospitality while there and especially in the home of Alfred and Ardelia Deatherge where we stayed during that week. We were glad to have preaching brethren Doug Edwards (who presently lives there), Jerry Cutter, Randy Tidmore, Johnny Elmore, and Joe Hisle present one or more times. The meeting ended with two confession of faults. I still have room for one or two more meetings in 1978.

Allen Bailey, P.O. Box 178, Cabool, Mo. 65689, Dec. 5— By the time this popular paper reaches the public the New Year will already have begun. My hope is we will all tighten and straighten up our lives where improvements are needed. Unless there are unforeseen changes in schedule, I will be working with the congregation in Manteca, Cal. in Feb. through May of 1978. My appreciation to them for allowing me this opportunity. Following that, the brethren here in Mo. have asked me to return so Lord willing I will be back to continue this work the first of June and also hold meetings through Oct. Words cannot express my appreciation for the brethren in this area who have helped me tremendously, in time of need spiritually, physically, and financially. A special thanks goes to Ronnie and Judy Wood, who for the past 18 months have treated me as family, allowing me to live in their home. They are truly fine people. Other preachers have stayed in this home here and when they lived in St. Louis. The Mo. work has been profitable to me, giving me experience, and time to study with numerous preachers. Bro. Cook and I traced down many T.V. leads in Mo. and Ark., another new experience for me. I appreciate him for his efforts in Mo. I attended 2 nights of the meeting at Odom, Mo., conducted by Charles McKamie and enjoyed being able to visit and study with him a day or so. Also attended 2 nights of the meeting at Alton, Mo., where Bro. Clovis Cook did some good preaching, greatly strengthening the congregation. Bro. Ronny Wade held a meeting in Mtn. Grove with several visitors from the community assuring us people are viewing the TV program. Dec. 14-18, I am to be at the Hartwell congregation in Huntsville, Ark., and Jan. 27-29, at the 21st St. congregation in Okla. City. I enjoy preaching the gospel, there are ups and downs but it is rewarding to see happy people who have sought the truth and found it. We were saddened to hear of the death of Bro. John Modgling, and extend sympathy to his wife and child. May good health bless all throughout 1978, and may we all draw closer together as one family. Please pray for me.

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

# OLD PATHS ADVOCATE

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

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

Vol. L

LEBANON, MISSOURI, FEBRUARY 1, 1978

No. 2

## "AND IT CAME TO PASS IN THOSE DAYS" by Homer L. King

"Fifty years ago husbands and wives made and maintained real homes. The old-fashioned home was a great institution and, next to the church, has exerted the most wholesome influence on the life of our nation. In this home the father was the head of the family. The mother was supreme in the domestic and social features. The family gathered together at meal time and good table manners were high marks of etiquette. Children were supposed to be quiet and listen to their elders. No ten-year-old boy or girl ever dared to lead and monopolize the conversation. Discipline was strict. Boys and girls actually obeyed their parents. They spent every night under the home roof or the parents knew where and with whom the boy or girl was spending the night. No child ever called on a chum or friend without permission."

"Young married couples did not move to a flat; did not rent rooms for 'light housekeeping'; did not sleep in apartments and take their meals at restaurants. They went to a house and made a home. Children were born, welcomed, and reared in that home. They were taught to obey authority, to live together in peace and happiness, to be respectful and reverent, and to believe in God. The saddest fact in our national life today is the almost complete abandonment of true home life by our young couples."

The above was copied from an article written by Philip E. King, that appeared in the December 12, 1925 issue of *The Dearborn Independent*.

Now, dear reader, how about your home life? Does it resemble the home life of fifty years ago as described above, or does it conform to the modern lax and indifferent home life? Are our children being taught manners, to obey authority, to be truthful, to be respectful and reverent, and to believe in God? Is it not a fact that we are neglecting these very important principles along with the world?

My observation in the past few years with but a very few exceptions, is that discipline is almost a thing of the past; parents do not know where and with whom their children are spending the evenings and nights; the children go when and where they please without the consent of the parents. Children today are not taken into the confidence of the parents and taught the evil effects of many things that are practiced by the world. Principles of truth and justice are not inculcated into the minds of the boys and girls of tender age, as they were a few years past.

Fathers and mothers, may God help us to awake from this slumber and neglect into which we have fallen, and begin now to install into the minds of our boys and girls the great principles of truth, justice, and reverence for God and His Word! Let us see it that they respect and obey our word. If

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## "IN WHOM WE HAVE REDEMPTION" (EPHESIANS 1) by Edwin S. Morris

In our previous article we studied the first three verses and will continue our study beginning with vs. 4. The word "according" has the idea of "according as, just as, even as, seeing that, agreeable to the fact that." The "spiritual blessings" proceeded on the divine election and took effect in accordance with that. The blessing has its foundation, therefore, in eternity and is neither an incidental thing nor an afterthought of God. "Chosen" is to pick out, choose; to pick out or choose out for one's self. Cremer observes in the meaning and usage of this verb: 1. The word is used of God choosing out Israel from amongst all nations to be the channel through which He will bring salvation to all those in these other nations who will receive it. Indeed, the salvation of Israel was for the purpose of making salvation possible to the other nations. 2. The middle voice of the verb gives it the meaning of taking or setting apart something for one's self, to seek or choose out something for one's self. The main import is appointment for a certain object of goal. 3. The word is used of the act of choosing some person or thing for a definite object or calling. Thus, this selection of the saints in this age of grace is the act of God choosing out from among mankind, certain for himself. These become His own, to be used for a certain purpose. "Foundation" is from "ballo" to throw and "kata" down. The word meaning "A throwing or laying down. It describes the act of the transcendent God throwing down a universe into space; speaking a material universe into existence which had no existence before. (Heb. 11:3). "World" is an apt and harmonious arrangement or constitution, order; the world i.e. the universe. Thus God did not choose certain individuals but a group of people. The us or those chosen referred to in this verse are the saints and faithful of verse one. It is not that God chose certain individuals but he chose there should be a group of people who would be His. Those who become saints or faithful are the ones He refers to as chosen. It is in our hands and our decision to be in that group. "Holy"—The root means "separated to God". The verb means, "to separate from things secular and dedicate to God." Thus we are in our character as Christians, a separated people, separated from evil and dedicated to the worship and service of God. This is the character to be worn by the persons chosen and it clearly shows that Paul was speaking of a class and not of individuals as such. "Blame" is without blemish, free from faultiness, as a victim without spot or blemish 1 Pet. 1:19; Lev. 22:21; Ethically, without blemish, faultless, unblameable. "Before him"—The first word is broken up as follows: "kat" down, "en" in and "op" to see, namely to see down in. The word speaks of a penetrating gaze that sees

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## WADE-KNOWLES DISCUSSION

## WADE'S SECOND AFFIRMATIVE

by Ronny F. Wade

I am happy to submit the second affirmative article of this discussion. The negative's objections to my first may be summed up as follows:

1. The Bible does not say we "must" use one cup, therefore if we say that, we are making a law where God has made none.

2. The fact that cups are not mentioned, doesn't necessarily mean inspired writers purposefully avoided such language.

3. The cup is the fruit of the vine, and not a container.

4. Reclining around the table and eating in an upper room are as much a part of the pattern as anything else.

I would like to notice these objections one by one and show they are not valid and that in reality, the arguments of my first affirmative were not answered.

1. Does the Bible teach we must use one cup? My proposition reads: The Scriptures teach that a congregation of the church of Christ for the communion must use one cup (drinking vessel) in the distribution of the fruit of the vine. For proof of this note the following:

I. Christ commanded the disciples to drink of one cup. "and he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it." Mt. 26:27 The disciples understood the command and "they all drank of it." Mk. 14:23 Did the disciples have to obey Jesus? Were they free to do something else? Observe further.

II. Paul commands us to keep the communion as he delivered it. "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" 1 Cor. 11:2 "For I received of the Lord that which also I delivered unto you, ... after the same manner also he took the cup, when he had supped saying, This cup is the New Testament in my blood." 1 Cor. 11:23-25 Must we keep the ordinances as delivered or may we change them?

III. Paul Commands An Assembly to "Drink of that cup". Note carefully that he delivers instructions applying "when ye come together to eat". 1 Cor. 11:33 He commands "But let a man examine himself and so let him eat of that bread, and drink of that cup." 1 Cor. 11:28

Note: An assembly of the church which has "Come together to eat" v. 33 should "Drink of that cup" v. 28 That is exactly what my proposition affirms. It must be done. If not, we are at liberty to overlook and violate Paul's instructions to the Corinthian church.

2. The second quibble by our respondent is that even though cups are not mentioned this doesn't necessarily mean Bible writers purposefully avoided them. Why not? The Bible specifies cup not cups. Jesus could have as easily said "drink the cups" or if the fruit of the vine is meant and nothing more, then why is cup used at all? But note this: according to Knowles reasoning Jesus and Paul really didn't purposefully avoid sprinkling even though they used the word baptism. The same reasoning that gets cups out of cup will get sprinkling out of baptism. He asks "where is scriptural proof of such purposeful avoidance?" My answer: Cup is specified Mt. 26:27, Mk. 14:23, cups are not, therefore God's silence rules against them. In reality Knowles places more importance on what the Bible does not say, than on what it says.

3. His third objection is that the "cup" is the fruit of the vine. In fact he says the "cup" of Mt. 26:27 is identified by the Lord in v. 29 as the fruit of the vine. However on p. 39 of his book "The One Cup Faith" he says "I do not doubt at all that the Lord took a cup, a drinking vessel. Nor do I doubt its material literalness." Is this man trying to tell us that Jesus took a literal cup Mt. 26:27 and called that literal cup the fruit of the vine in v. 29? Surely not! The fruit of the vine was in the cup that Jesus took—it was not the cup.

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## KNOWLES' SECOND NEGATIVE

by Victor Knowles

As we conclude the second exchange of articles let us remember the words of the apostle Paul: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers; Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:29,11,32).

Mr. Ronny Wade continues to affirm that a congregation must use only one drinking vessel in the observance of the Lord's Supper.

Mr. Ronny Wade continues to affirm that a congregation must use only one drinking vessel in the observance of the Lord's Supper. For proof he offers Matthew 26:27 saying that "Christ commanded the disciples to drink of one cup". If Jesus had demanded that each disciple be very sure that they all drink out of the same cup then we would have no disagreement. However, one of the cardinal rules of Bible study is "What was the purpose of the author?" Was Matthew's reporting of this incident designed to produce a doctrine of all disciples drinking out of the same cup? Was Jesus' purpose to set up a pattern whereby Christians would be restricted to drinking from the same container whenever they assembled together for the Lord's Supper? Or was the Lord telling His disciples to drink the fruit of the vine with the knowledge in mind that it represented His precious blood which was soon to be shed for the remission of sins? When Paul writes about the events of the night that the Lord was betrayed he does not leave us in the dark concerning the purpose of the Lord's Supper. He wrote "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1 Cor. 11:29). The command is to drink the fruit of the vine, doing it in remembrance of Jesus (1 Cor. 11:25). The purpose is important; the procedure is left to our discretion.

To place inordinate emphasis on the method of drinking (all using one cup) is to relegate to second place the meaning of the Supper. Do I hear a voice of protest from those who practice the one cup form? Then I would refer you to the writings of your own leaders. J. Ervin Waters, for many years a leader and debater for the one cup cause, devoted 28 pages to the container and only nine paragraphs to the contents in his book *The Communion*, a work designed to "set forth the Scriptural design and observance of the communion". Saying that Mr. Waters is no longer a "faithful" Christian in the one cup movement will not alter these facts. The one cup doctrine was greatly aided by his book and the arguments it advanced in favor of the one cup form. Look at the writings of Mr. Ronny Wade in his book *This Do in Remembrance of Me*, a work intended to be "a treatise on the Lord's Supper, setting forth its Scriptural design and purpose". Wade spends eight pages on the container and six paragraphs on the contents (some of which, like Waters, concerns whether or not it may be wine or grape juice).

My respondent wonders whether we "must keep the ordinances as delivered or may we change them?" (Emphasis his, V.K.). Of course we are to keep the ordinances. The ordinance of the Lord's Supper has a very spiritual significance and so we eat and drink in memory of Jesus (Luke 22:19), discerning His precious body (1 Cor. 11:29). The use of one cup or many, a bread plate or none, in no way detracts from the spiritual significance of the Supper. Mr. Wade and other one cup proponents evidently do believe that ordinances may be changed for the presence of a bread plate in their communion service bespeaks it. Paul commands

(continued on page 6.)

## INTRODUCTION OF INSTRUMENTAL MUSIC AND ITS EFFECT ON THE FELLOWSHIP OF THE RESTORATION MOVEMENT by Alfred Newberry

No discussion of fellowship over the organ in the Restoration Movement would be complete without noticing the position Campbell held on fellowship with regard to the organ. Concerning this, David Lipscomb said: "...On one occasion, in New Orleans, a Presbyterian house was offered to Mr. Campbell to preach in, which had an organ in it, and an organist that usually operated it during services, taking for granted that they wanted the usual services, began the overture or whatever part it was, and Mr. Campbell arose and requested it to be stopped, that he could not preach where the organ was used."

Perhaps the most important question with regard to fellowship is what effect did the instrument have on the division in comparison to the society, choir, pastor system, and fund festival? In answer to this question, West observes: "It is certain that the Missionary Society did not present the impetus to division that the instrument did. Individuals could have attended worship services, and otherwise worshipped acceptably, even though there were differences of whether the church could support the society. Those who conscientiously believed the instrument a sinful addition to the worship could not have gone to the service where it was used, and worshipped with it, without directly violating their consciences. Therefore, once the instrument was introduced, they, believing as they did that its use was sinful, had little other choice than to leave, and band together and worship without it."

By 1906, the division had become complete. Those who embraced the innovations chose to be called "Christian Churches" or "Disciples of Christ" while those who opposed them were called "churches of Christ." Instrumental music was the major cause for this tragic division.

In 1906, a census was compiled by J.W. Shepherd which gives some general indications of the outcome of this division. Although the census was probably not too accurate, it does, nevertheless, indicate what had happened numerically as a result of this schism.

According to the census, the membership of the churches of Christ was about 160,000 while of the Christian churches about 983,000. This indicates that 86 per cent of the members went liberal while only 14 per cent remained with the old paths of the Restoration. According to the census in 1906 there were 2700 conservative congregations and 8300 liberal congregations. Some 76 per cent of the congregations accepted the innovations while only 24 per cent maintained the New Testament pattern for the work and worship of the church. And, finally, the census showed there to be about 2100 preachers in the churches of Christ and about 6600 in the Christian churches. About 76 per cent of the preachers went liberal while less than one fourth remained conservative.

These statistics are a fulfillment of the Lord's statement found in Mt. 7:13, "wide is the gate and broad is the way which leadeth to destruction and many there be which go in thereat."

A fitting postlude to this discussion is the lesson which John W. McGarvey learned the hard way during a lifetime. McGarvey had endeavored to combat the organ by fellowshipping it but in so doing actually assisted the cause of the innovation and miserably failed to deter this departure. With regard to McGarvey, Jesse P. Sewell wrote: "So while he believes and teaches that the thing is wrong, there is not a church in the land that uses it that will not today point to Bro. McGarvey as 'one of the strong men on our side.' His influence goes with his fellowship, not with his faith and teaching."

Late in life, McGarvey himself, unlike others such as John  
(continued on page 7.)

## "THE CUP OF BLESSING" (1 CORINTHIANS 10:16) WHAT IS IT? by E.H. Miller

Is "The Cup Of Blessing" a cup containing "The Fruit of The Vine?" Or is "The Cup Of Blessing" a cup containing "Fermented Wine"? Some people contend "Fermented Wine" and "Unfermented Wine" are both "The Fruit of The Vine"! Some people contend only "Fermented Wine" is "The Fruit of The Vine"! Some people contend only "Unfermented Wine" is "The Fruit of The Vine"! Now, only one of the three contenders can be right! Which one does the Bible teach? The standard translations of the Bible (The King James Version, the Revised Version, the American Standard Version, and the New American Standard Version) plainly teach which one of the three is right; so let us study this question with care.

Notice Jesus said in Lk. 22:18-(KJV), "I will not drink of the fruit of the vine (RV-"I will not drink from henceforth of the fruit of the vine,"), until the kingdom of God shall come." "The ASV reads, "I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come." Notice Jesus plainly said at the last passover (when the Lord's supper was established), "I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come." Yet, the next afternoon, over 50 days before the kingdom of God came, He drank fermented wine! That proves "fermented wine" is not "the fruit of the vine"! For Jesus drank "fermented wine" without drinking "the fruit of the vine"!

Notice the KJV of Mt. 27:35 & 46 & 48 & JN. 19:30, along with the NASV-"And they crucified Him,-And about the ninth hour Jesus cried with a loud voice, saying,-May God, my God, why hast thou forsaken me?--And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. --When Jesus therefore had received the vinegar, He said, it is finished; and He bowed His head, and gave up the ghost," NASV-"And immediately one of them ran, and taking a sponge, he filled with sour wine, and put it on a reed, and gave Him a drink. --When Jesus therefore had received the sour wine, He said, it is finished! And He bowed His head and gave up His spirit." Thus the Bible verses given prove Jesus drank "fermented wine" without drinking "the fruit of the vine"! That is positive proof "fermented wine" is not "the fruit of the vine" Jesus used in the last passover, and that He called "my blood of the New Testament" (MK. 14:23-25).

Let us notice Webster's Unabridged Dict. (3rd Ed.) says, "Vinegar-- literally, sour wine," Smith's Bible Dict., Fleming H. Revell ED., "Vinegar-- a thin, sour wine, consumed by soldiers. This was the beverage of which the Saviour partook in His dying moments (MT. 27:48; MK. 15:36; JN. 19:29-30)." Zondervan Pictorial Bible Dict. of 1966, "Wine-- in the NT. Cr. oinos, wine; once gleukos, new, sweet wine; or grapejuice,-- at the last supper Jesus spoke of 'the fruit of the vine' (MT. 26:29), as in the Passover-- a studied avoidance of the term wine, indicating that the drink was unfermented, as the bread was unleavened." A Bible Dict. of 1859 by The American Tract Society, "In the celebration of the Passover-- the master of the feast took a cup of unfermented wine, and blessed God for the fruit of the vine, of which all then drank."

Just in case some one may not like standard book on the meaning of words that agree with the Bible, we will now quote from a strong believer of "fermented wine"; who fights "unfermented wine"! He is here trying to prove those who contend for "unfermented wine" are wrong! But he proves his own teaching wrong! The following quotation is from Bro. W.F. Jones in the *Footprints of Time* of Oct.

(continued on page 5.)

# Old Paths Advocate

Published Monthly at Lebanon, Mo. 65536

Published Monthly by Old Paths Advocate,  
474 West Commercial Street, Lebanon, Missouri 65536  
Second-class postage paid at Lebanon, Missouri 65536  
Send Form 3579 to Homer L. King, 1061 North Pilgrim St.,  
Stockton, California 95205

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## SUBSCRIPTION RATES

Single Subscription One Year ..... \$4.00



by Don L. King

Old Paths Advocate is, we believe, a fine way for brethren across our nation (and the world) to stay in touch with each other. We receive mail from many places in the world regarding Old Paths Advocate and its contents. "The paper" furnishes all who read it a knowledge of faithful preachers and their work. The apostle Paul says in 1 Thessalonians 5:12 "...to know them which labour among you..." While we certainly do not contend that Old Paths Advocate is a necessity, by any means, we do believe that it can serve a useful purpose among Christian people. Though our brotherhood has grown tremendously over the last decades, the number who receive this journal has not really kept an equal pace. Naturally, we wonder why, and are doing our best to increase our circulation, thus doing all the good we can. Many hours are spent each month in getting the paper ready for circulation. Families who are thousands of miles apart work together to present this publication. We have, of course, asked our fellow preachers for their help in extending the reach of the paper. Many of them occasionally mention the paper and offer to send in subscriptions for anyone who wishes. Naturally some do more than others, but we appreciate every effort made on the part of anyone regardless of how small it may be. The aim of everyone connected with the paper is to make it as useful in the propagation of New Testament Christianity as possible. As we have stated before, the Old Paths Advocate is a private endeavor; it is entirely privately financed. I can certainly bear witness that it is not a money-making procedure, and never has been. We who do the work, do so without financial payment and gladly so! If this were not the case, the subscription price could not possibly remain at the current rate of \$4.00 per year. We are now in our 46th year of publication. We can double the subscription number this year—if YOU will send in an extra new sub. along with your renewal next time. It is up to you, of course, but we believe it is a worthy investment. Who can tell the dividends

it may repay? A soul might be led to the Christ this year. Let us all work together.

One way for our subscriptions to remain as high as possible is for our preachers to keep theirs in force. Brethren, as much as we dislike to do it, we must remove your names from the address records when your time is expired. We recently had to remove quite a number of names due to their subscriptions expiring. Among them were a number of active gospel preachers who have helped us greatly in the past. Some have since renewed, but some have not. We certainly need your subscriptions brethren, along with others that you send in. We know that it becomes a bother to mention the paper and send in the subs. However, preachers are the most effective way for us to increase, since they are constantly on the move and meeting potential readers. This year, please don't forget the paper as you travel about. We thank all who have done so very much in the past. However, it is to the future that we now look in 1978. Send us your articles, field reports, and send us subscriptions when you can. May God bless His work everywhere.

## HONOR ROLL

You will find listed below the names of those sending us subscriptions from Dec. 10 to Jan. 10, and opposite the name the number of subscriptions sent. The list is better this month than last, and for this we express our appreciation. Please, check the following and report any errors to us:

Don L. King-10; Bessie Greenwood-5; Gerald Faber-3; Wayne Pearce-3; Jerry Dickinson-2; Dennis Smith-2; E.H. Miller-2; Don McCord-2; Luther Dean-2; Richard Reed-2; Clovis Cook-2; Lester Schoen-2; Jimmy Winchester-1; Merion Hays-1; Robert Chancellor-1; Frank Plemmons-1; Glen Ayers-1; Lela Phillips-1; John Stidham-1; Charles D. Rollins-1; Vernon Williams-1; Oscar Golden-1; Bryan Morrow-1; Trella Stevens-1; Yual Hammons-1; Delia Stevens-1; J.W. Sutton-1; Hugh Bentsch-1; Patrick Griggs-1; H.O. Allen-1; J.W. Kornegay-1; Billie Wiseman-1; Wayne Robinson-1; Mrs. W.C. Hyde-1; Mrs. W.A. Petree-1; Geo. Scott-1; Randall Hanson-1; Mike Middick-1; Morris Reynolds-1; Donald French-1; Mrs. Lola Trueblood-1; Arley Fancher-1; Ruth Burns-1; Russell Owens-1; Mrs. George Culbertson-1; Scott Anderson-1; Carl T. Jones-1; James L. Humphreys-1; Jimmie Smith-1; Ina Chandler-1; Mrs. D.O. Ercanbrack-1; Doris Bunner-1; Harvey Hedrick-1; June Pope-1; Barbara Osborn-1; W.A. Harless-1; Vonna Kendrick-1; Sammy Duncan-1; Loveta Brown-1; W.H. Harrison-1; John D. Smith-1; Pat King-1; Lynwood Smith-1; Pearl Cornett-1; Deborah McGowan-1; Mrs. Alma Lamkins-1; Sherian Modgling-1; Benny Cryer-1; Ron Courter-1; Total-94.

## THE CHURCH DIRECTORY

The 1977 Church Directory can still be obtained from Bro. Robert Strain, Harrodsburg, Indiana 47434 at \$1.00 each postpaid.

The following corrections can be made in the directory: LOUISIANA, Baton Rouge, (East Baton Rouge Parish) -2075 North Foster DRIVE formerly met as the North Boulevard Church of Christ, 4560 North Boulevard— in the Weight Watchers Building. The time of worship is the same except Wed. 7:30 P.M., instead of Thurs. 7:30 P.M.. As far as I know the names, addresses and telephone numbers are the same. There is still a congregation meeting known as Foster ROAD Church of Christ, at 9868 Foster ROAD. So please do not get these congregations confused.

The above information was not sent to me and the first I saw of it was in the December Old Paths Advocate. Since we have two congregations in Baton Rouge, I had to inquire which one had moved and since one is Foster ROAD and the other is Foster DRIVE this also added to my confusion. If



someone had called me long distance, I would not have been able to give them the correct information. Please send me the Directory information so that I will not be left in the dark, as I very frequently get long distance calls regarding congregations.

**MISSOURI, Richland, (Pulaski County), 120 North Highway "N", please remove the name of Bro. Paul Carroll, (deceased) and add Gerald Lee Marso, Rt. 3, Richland, MO 65556, Phone (314) 765-4204, as far as I know the other information is the same as in the 1975 and 1977 Directory.**

**WEST VIRGINIA, Rand, (Kanawha County), same as in 1975 and 1977 Directory except remove Forest Dolin, (deceased) and Edward Delano Layne and add: Linwood Dickens, Box 10, Orchard Avenue, Elkview, W. Va., 25071, Phone (304) 344-1496.**

I do not have any current information on the following congregations and if you know anything about them or if they are still meeting, please send me (1) Name and location of the place of worship, (2), Time of the services, (3), Names, addresses and telephone numbers of not more than 3 of the leaders:

**TEXAS: Ash Springs, (Harrison County) Ash Springs Church of Christ,**

Austin, (Travis County) 1508 Bluebonnet Street,

Austin, (Travis County) 2305 East First Street,

Beaumont, (Jefferson County) 575 Anchor St.,

Big Spring (Howard County) 610 Abram St.,

Denison, (Grayson County) 200 South Crockett St.

Downing, (Comanche County)

Eola, (Concho County) on North Side of Town,

Fairview, (Wilson County).

Ft. Stockton, (Pecos County), 601 N.D. Street,

Graham, (Young County) 701 Grove St.

Hoyte, (Milam County) Hoyte Church of Christ.

Jacksboro, (Jack County) North Side Church of Christ.

Medina, (Medina County) On Highway 16.

Milano, (Milam County) On Highways 79 & 36.

Odessa, (Ector County) North Golder & 30th. Streets.

Rockport, Bayview Church of Christ.

Rosenberg, Brazos & Walger Streets,

Smithville, (Bastrop County) 604 Ramona St.

Sonora, 1608 Ranch Road No. 1691.

White Hall, (Bell County).

**Wichita Falls, (Wichita County) Fairview Church of Christ.**

**Wichita Falls, (Wichita County). Garden's Edge Church of Christ.**

**WEST VIRGINIA, Bunner's Ridge, (Marion County) Bunner's Ridge Church of Christ.**

Hart's Creek, (Lincoln County).

Radnor, (Wayne County) On Highway 52.

**Winifrede, (Kanawha County) 2½ Miles South of Highway 61.**

**WYOMING, Casper, (Natrona County) from house to house.**

Please send all Directory information to me at: Ray Asplin, 2716 Allen Street, Sulphur, LA. 70663, Phone (318) 625-7572. After March 15th my address will be Ray Asplin, Star Route 2 Box 67-A, Norfork, AR. 72658, Phone (501) 499-7117.

Ray Asplin

**And It Came To Pass— (cont'd from page 1.)**

they do not respect and obey us, neither will they respect and obey the civil powers or the God of heaven. Fathers, mothers, do you realize that these little ones are great imitators and that they are listening to your words and watching your actions? Do you want them to be Christians? Then set the example before them, by living a godly life before them.

Jehovah has enjoined upon the parents the responsibility of rearing their children in the proper way. Hear him: "Train

up a child in the way he should go; and when he is old, he will not depart from it." (Prov. 22:6). "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4). And I contend that there is no way for parents to shift this responsibility to institutions of men. They can never take the place of the parental training enjoined upon the parents to give them, even if the Bible permitted such arrangements.

Yours for proper home life, Homer L. King; Deming, New Mexico. (From *The Apostolic Way*, February 1, 1926).

Selected and submitted by M. Lynwood Smith

**The Cup of Blessing— (cont'd from page 3.)**

1941 (a "fermented wine" paper). He says, "They had the prescribed drink-- the fruit of the vine, the unleavened drink used in all O.T. feasts, sacrifices, and the Passover and by the Lord on his table on the night He was betrayed-- the Jews-- our type were forbidden to have leaven in their houses during the feast which typified our Passover, EX. 12"! Notice, that "fermented wine" preacher there taught the truth; but he wouldn't accept his own teaching when he found out "the unleavened drink used-- by the Lord on his table" was "unfermented"! Notice the chapter he gave as proof, says, "The first day ye shall put away leaven out of your houses: --seven days shall there be no leaven found in your houses" (EX. 12:15 & 19). He gave Bible to prove "seven days shall there be no leaven found in your houses"! But he didn't know "leaven" means "ferment"! That "the unleavened drink used-- by the Lord on His table" was "unfermented"!

Following I quote from a 3 Vol. Bible Encyclopedia and Scriptural Dict. by Samuel Fallows, A.M., D.D., LL. D." printed in 1919. Vol. 2, page 1054 says, "leaven and ferment-- all fermented substances were prohibited in the Paschal Feast of the Jews (Ex. 12:8, 19, 20); Also during the succeeding seven days, usually called 'the Feast of Unleavened Bread,' though bread is not in the original."

Young's Analytical Concordance defines "leaven" as follows, "leaven-- anything leavened or fermented"! Webster's Unabridged Dict. of 1859 defines "leaven" as follows, "leaven-- during the seven days of the Passover, no leaven was permitted to be in the houses of the Jews, Ex, 12." That dictionary also says, "unfermented, a not fermented; not having undergone the process of fermentation;-- not leavened"! Thayer's Greek-English Lexicon on the meaning of New Testament words, says, "unfermented, free from leaven-- unleavened"! Arnd's & Gingrich's Greek-English Lexicon on the meaning of New Testament words defines the greek word for unleavened as follows, "without fermentation-- unfermented--unleavened"!

From Smith's Bible Dict. we quote the following, "Both yayin and tirosh are occasionally connected with expressions that would apply properly to a fruit; the former, for instance, with verbs significant of gathering (Jer. 40:10-12), and growing (Ps. 104:14-15): the latter with gathering (Mic. 6:15), and withering (Isa. 24:7; Joel 1:10).— It should be observed, however, that— the fruit is regarded— as the raw material out of which wine is manufactured"!

Thus, we can see "fermented wine" is not "the fruit of the vine"! But such "wine is manufactured" out of "the fruit of the vine"! Not one time is anything leavened (fermented) called a fruit! Now notice after observing the Passover for 40 years, the children of Israel had not drunk fermented wine! Deut. 29:5-6 & 32:14 "I have led you forty years in the wilderness: — Ye have not — drunk wine or strong drink: — Thou didst drink the pure blood of the grape." Yea, remember nothing leavened (fermented) could be in their homes the week of the Passover! (Ex. 12:). Why Say More At This Time?

-P.O. Box 538, LaGrange, Ga. 30241

## WADE-KNOWLES DISCUSSION

## WADE'S SECOND AFFIRMATIVE (cont'd from page 2.)

4. Finally, our brother offers the upper room, reclining at the table etc. as proof that we do not follow the Bible in every aspect, thus implying we may use cups. Knowles' speech betrays him. It is apparent he doesn't know the difference between an example and an incident. One (example) is a pattern, the other (incident) happens beside the main design. The upper room illustrates nothing. It is not an example for us to follow. I know that because Jesus loosed the place in Jn. 4. The question is where did Jesus or anyone else loose cup? Unless I have overlooked something, this covers the gentleman's article.

I should not like to point out some of the things that were completely overlooked by the negative?

1. He did not challenge or disprove that the cup of the Lord is a drinking vessel containing fruit of the vine sanctified by prayer and thanksgiving. Although he implies the cup is the fruit of the vine, in answer to my question "what is the cup of devils" he answers "a festal cup poured out in a libation to Gentile idols." If he can see that the cup of devils was a cup with something in it that was poured out, why can't he see that the cup of the Lord is a cup containing fruit of the vine, a glaring inconsistency.

2. He completely ignored my two syllogisms on Mt. 26:27

3. He did not challenge or deny the definitions of the scholars on cup.

4. He said not one word regarding my argument on necessary inference in 1 Cor. 11. It is abundantly clear that the negative has failed to disprove the truthfulness of the proposition.

## ASSERTIONS OF THE NEGATIVE

1. The cup is the fruit of the vine— no proof.

2. The disciples were not restricted to all drinking from the same vessel. Again no proof, no scripture.

3. Individual cups were used in the last supper. Again, no proof, no scripture.

## ADMISSIONS OF THE NEGATIVE

1. A congregation may use one cup and be scriptural.

2. It does make a difference how we observe the Lord's Supper.

3. The use of cups falls into the realm of expediency. Yet for a thing to be expedient, it must first be lawful. Something our Brother has not and cannot prove.

In answer to Knowles' Questions:

1. Yes, but in an unscriptural manner.

2. Yes, so long as he neither teaches or practices error in the matter.

3. Because everything that happened surrounding the institution of the Supper is not an example. Only those things serving to illustrate a rule, as I pointed out in my first affirmative.

Questions for Bro. Knowles:

I think you misunderstood my second question. I wanted to know if the Lord's Church (universally- in some form of action) could observe the Lord's Supper or if this was only done in local churches.

1. Do you believe we must use unleavened bread in the Lord's Supper?

2. Would it be scriptural to use Coca-Cola as the drink element? If not, Why?

3. If "the cup" is the fruit of the vine, what figure of speech is this?

## A FINAL ARGUMENT

WHAT DID JESUS DO? He took the cup "took" "To take with the hand" Thayer p. 870 Cup "A drinking vessel, a cup" Thayer p.533 He Gave the Cup "Gave" "Reach out, extend, present." Thayer p. 145.

Thus Jesus took with the hand the cup, drinking vessel and reached out the hand, extended, presented the cup to the

(continued on page 7.)

## KNOWLES' SECOND NEGATIVE (cont'd from page 2.)

Christians to "salute one another with an holy kiss" in Romans 16:16 and 1 Corinthians 16:20. The altered handshake is evidence of more change. Wade contends that if a congregation does not insist on the "must" in using one cup then "we are at liberty to overlook and violate Paul's instructions to the Corinthian church". I wonder if that applies to the aforementioned 1 Corinthians 16:20 as well?

Mr. Wade continues to contend that the Lord and the Bible writers avoided the mention of "cups". He says, "The Bible specifies cup not cups" (emphasis his, V.K.). In view of the spiritual significance of the passages in dispute, was cup being specified or was drinking the fruit of the vine in a discerning manner being specified? When words can be put under the microscope of legalism and thus be interpreted (to the obvious oversight of the real or intended meaning) Bible study becomes a farce. Jesus once said, "My meat is to do the will of Him that sent me, and to finish His work" (John 4:34). One could do with this verse what the one cup advocates have done with the cup passages and that is mutilate it's real meaning. "Broma" is the Greek word for "meat" in John 4:34 and it means "food, solid food in contrast to milk" (Expository Dictionary of New Testament Words, Vol. 3, p. 53, W.E. Vine). That is the technical meaning of the word but we all know that its intended meaning would be along the lines of "desire". Jesus' desire was to do the Father's will, etc.

Is it not somewhat inconsistent to say that "God's silence rules against" cups and yet use the silence of the Scriptures to approve of a bread plate? Is it not somewhat inconsistent to say that the Bible specifies a cup and yet use something that is not specified— a bread plate?

The argument of getting "sprinkling" out of baptism does not hold water. Wade believes that this writer is trying to get "cups out of cup". Not so. That can be gotten from an understanding of the passover context. What I have gotten out of the word and what I am trying to get across is this exchange is the real meaning of the word.

It seems quite difficult for Mr. Wade to believe that Jesus took a cup and called it the fruit of the vine. Yet that is what Matthew tells us in his 26th chapter. Jesus took the cup and gave it to His disciples (v. 27). He told them to drink it (v. 27). He told them what it represented (v. 28). He told them He would not drink of it again until a certain day in the future (v. 29). Is that so difficult to understand?

Wade wonders if I know the difference between an example and an incident. Let's call it precedent and incident. In baptism the precedent is immersion in water for the forgiveness of sins. The incident would be whether or not the water was running or in a baptistry, whether or not the candidate was immersed forward or backward (remember the Campbell's humorous experience?). The precedent in the Lord's Supper was partaking of it in a worthy manner. The incident would be whether we use one cup or many, a bread plate or not, passing it from front to back or vice versa, etc.

"Where did Jesus or anyone loose 'cup'?" wonders my respondent. The answer is simple. It was never bound. Jesus' identification of "cup" (Matt. 26:27-29) proves that. My respondent also pointed out some things I "completely overlooked". Surely, he knows that it is humanly impossible to re-quote and respond to everything in an article. His six-month "review" of my book in this journal is proof of that. Dozens of points were completely overlooked.

Wade admits that those who drink from individual cups are drinking what Jesus asked us to but adds "but in an unscriptural manner". To be "scriptural" then I assume we must be sure that the lips of every saint have been pressed to the rim of the same vessel? Wade admits that one could still

(continued on page 7.)

**Wade's Second Affirmative—** (cont'd from page 6.) disciples, with the command "drink ye all of it." They understood and according to Mark "they all drank of it." We submit that this is what happened in Mt. 26 and Mk. 14. If not, let our respondent show otherwise.

**Knowles' Second Negative—** (cont'd from page 6.) be called a Christian who drinks from one cup but really doesn't believe it is a "must". But, Wade adds, he cannot teach or practice error in the matter. You mean he isn't practicing error? And where is the Scripture that bars a man who drinks from one cup but doesn't believe it is a "must" from teaching? Surely this is a commandment of man that is not to be given heed to (Titus 1:14). Does this mean a man who has submitted to baptism but doesn't really believe it is necessary could still be considered a Christian as long as he doesn't get up and teach?

In answer to Wade's questions: (1) The Bible does not say we "must"; since that is what was evidently used, we use it. (2) It would not be "scriptural" to use Coca-Cola because what was used was the fruit of the vine. (3) Metaphor.

Three final questions:

(1) If an example "illustrates a rule", as you stated, then why do you not follow John 13:1-17 where a certain act of Jesus, just prior to the Supper, seemed to illustrate a rule?

(2) If we are to use only those things specified, where is your authority for the bread plate?

(3) If more than one cup can be used because of unfortunate circumstances (dropped cup) why cannot more than one be used because of fortunate circumstances (large crowd)?

**Instrumental Music & Its Effect—** (cont'd from page 3.)

Rowe, realized just how futile his efforts against the organ had been. Confiding in Jesse P. Sewell around 1902 he confessed: "You are on the right road, and whatever you do, don't let anybody persuade you that you can successfully combat error by fellowshipping it and going along with it. I have tried. I believed at the start that was the only way to do it. I've never held membership in a congregation that uses instrumental music. I have, however, accepted invitations to preach without distinction between churches that used it and churches that didn't. I've gone along with their papers and magazines and things of that sort. During all those years, I have taught the truth as the New Testament teaches it to every young preacher who has passed through the College of the Bible. Yet, I do not know of more than six of those men who are preaching the truth today." He said, "It won't work."

-P.O. Box 3594, Midland, Tex. 79702

## DIVINE VS CIVIL GOVERNMENT IN THE OLD TESTAMENT by Alan Bonifay

Next, we will consider the question, How then, has civil government been transferred through the ages?

Babylon, the first universal empire of earth growing out of this rebellion to God, continued until overthrown, displaced and superseded by the Medo-Persian Empire. The Medo-Persians exercised universal dominion until overthrown by the Grecian power. The Grecian Empire continued until subdued by the Roman Empire. The Roman Empire lasted until broken in pieces by Daniel's "little stone cut out of the mountain without hands."

The fragments of the Roman Empire remain until the present day. All the human governments of earth are the broken fragments— or the offshoots of these— of the Roman Empire. I emphasize this line of descent to reveal that the civil governments now in existence are the direct descendents of Nimrod's rebellion.

However, God has always kept on earth a government of His own in contrast and in conflict with these. In Eden, the government was direct, individual and personal. As men multiplied into families, God gave the law to the father and made him the law-giver, the mediator and the priest of his family. When the family of Abraham grew into the proportions of a nation, God gave to them laws suited to a national existence. Moses became their law-giver and God was the law-maker. Finally, the "little stone cut out of the mountain" was established, the Church of the New Testament.

It is well to note here that God has never authorized any being or power beneath His own throne to make laws to govern His own people. When God took the Jewish government out of the way, He superseded it with the Church, the kingdom of heaven which was fitted for the service of individuals— few of all— in all nations, and aspires to universal dominion on earth. It is to embrace all peoples, all nations, kindreds and tribes and to mingle and mold them into one universal brotherhood, to break in pieces all earthly kingdoms. The mission of the Church is to rescue and redeem the earth from the rule and dominion of the human kingdoms, from the rebellion against God and to reinstate the authority and rule of God on earth through His own kingdom. (more next month)

3737 Loma Vista Blvd.  
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## MY POSITION ON CARNAL WARFARE

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

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

2. My God in the Bible forbids that I engage in carnal warfare in the following references: "Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52) - Jesus. "My kingdom is not of this world" (Jno. 18:36). "For the weapons of our warfare are not carnal" (2 Cor. 10:3,4). "Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39). "Recompense to no man evil for evil" (Rom. 12:17).

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

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

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

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

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

-Bruce Holt, Rte. 1, Box 9M,  
Cibolo, Tex. 78108

-Jeff Burkett, Route. 1, Box 87,  
Kinston, Ala. 36453

-Mathew Buttler, 8941 Sunset Ave.,  
Fair Oaks, Cal. 95628

-Reginald Gay Spradley, 2117 Cloverdale,  
Arlington, Tex. 76010

**In Whom We Have Redemption—** (cont'd from page 1.)

right down into a thing. It refers here to the penetrating gaze of the Holy Spirit as He sees right down into our innermost being, through all the superficialities, hypocrisies and shams of human existence.

In vs. 5 "predestined" is to predetermine, decide beforehand; foreordain. Cremer observes: "The matter to be considered when the word is used is not who are the objects of this predestination, but what they are predestined to do. "Adoption" is receiving into the relationship of a child. It is precisely "adoption" which illustrates the greatness of divine love. It is the nature and condition of the true disciples of Christ, who by receiving the Spirit of God into their souls become the Sons of God. "By Jesus Christ" shows that Christ was the intermediate agent of God the Father to bring to realization His purpose of placing believers as sons. He did this on the cross. "To Himself" shows the final object of God's foreordination of men to the standing as sons is to bring them to Himself, into perfect fellowship with Himself as the true end and object of their being. "Pleasure" is goodwill, kindly intent, benevolence; delight, satisfaction, purpose, counsel. "Will" is what one wishes or has determined shall be done. A desire which proceeds from one's heart or emotions.

In vs. 6 "praise" is approbation, commendation. "Glory" is magnificence, excellence, dignity, preeminence. "Grace" is good-will, loving kindness, favor. It reveals also the divine character. Glory is an attribute or grace: that in which grace grandly displays itself. Praise is called forth from the children of God by this divine glory which thus appears in grace. In praising God for what He does we learn to praise Him for what He is. "Accepted" is to pursue with grace, compass with favor; to honor with blessings. The translation reads Which (grace) He freely bestowed upon us in the beloved. "Beloved"— of the love with which God regards Christ. The words "in the Beloved" are locative of sphere. That is, God the Father freely bestowed on us the grace which saved us, and did so in the sphere of the Lord Jesus, His person, and His work on the cross.

In vs. 7 "The Beloved" is described as the One "in whom we have redemption." "Redemption" is to redeem one by paying the price; to let one go free on receiving the price; a releasing effected by payment of ransom; redemption, deliverance, liberation, procured by the payment of a ransom. The story of redemption can be told in 3 Greek words: (1) bought (Gr. agorazo) to buy in the slave market— 1 Cor. 6:20; 7:23, 30. The Lord bought us in the slave market of sin. The ransom price— His blood. (2.) redeemed (Gr. exagorazo) to redeem i.e. by payment of price to recover from power of another, to ransom, buy off; to buy for one's self. Metaphorically of Christ freeing men from the dominion of the Mosaic law at the price of his vicarious death— Gal. 3:13, 4:5 (3.) redeem (Gr. lutroo) to release on receipt of ransom; to redeem, liberate by payment of ransom. Titus 2:14; 1 Pet. 1:18. To redeem or set free from the power and guilt of sin. Those who accept. "Through His blood"— His blood is the Lutron "the price for redeeming, the ransom." The blood of Christ paid for the sins of human slaves of sin in the sense that it satisfied the just demands of God's holy law. "Forgiveness" is release, as from bondage, imprisonment, etc. forgiveness, pardon, of sins prop. the letting them go, as if they had not been committed; remission of their penalty. Trench says that the image underlying the verb is that of releasing a prisoner (Isa. 61:1) or letting go, as a debt (Deut. 15:3) One is reminded of the scape-goat. "Riches" is fulness, abundance, plenitude: with a gen. of the excellence in which one abounds. This forgiveness is therefore a complete and unqualified and unchanging one, since it is controlled by the plenitude of God's grace and that plenitude is infinite in proportion. (To be continued).

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

"We enjoy the paper very much and look forward to reading and hearing from all our gospel preachers. It is almost like a letter from home"

-Mr. & Mrs. Geo. Sharp, Cinn. Ohio

"The Old Paths Advocate gets better and better, so edifying to see so many young men in the field. We are grateful for the many good articles and reports, and don't want to miss an issue."

-Mrs. Roy Knight, Holyoke, Colo

## BONDS OF MATRIMONY

**Netherton-Conger**— on Dec. 1, 1977, Bro. Arnell Netherton and Sister Mamie Conger exchanged wedding vows at the home of the writer in Waco, Tex. It was my privilege to baptize Sister Conger two weeks previously. Bro. Netherton is a faithful member of the congregation at Hillsboro, Tex. We wish for them many happy fruitful years for the Lord.

-William Oxner

(Note— we are sorry this reached us too late for Jan. issue-Ed.)

**Owens-Green**— Friday, Nov. 25, 1977 in the Young and Grant St. church of Christ, Neosho, Mo., Bro. Eddie Owens and Sister Sherry Green were united in marriage. It was a beautiful ceremony with singing well done by the Middick family, Ken, Denise, Revis, Mike, and Barbara. Sherry is the daughter of Bro. and Sister Arlie Green and Eddie is the son of Bro. and Sister E.B. Owens. They are at home in Neosho where they are members of the local congregation. Our prayers are for this fine christian home. I was honored to be asked to officiate at my son's wedding.

-E.B. Owens

**Harvey-Loudermilk**— On the evening of Nov. 20, 1977 at 2:00 P.M. Bro. Donald Roy Harvey and Shelby Jean Loudermilk were united in marriage at the church of Christ in Clintonville, W. Va. followed by a reception. Arrangements were beautifully made. Our prayer is that God will bless this new christian home. They plan to live in Clintonville. We pray their home will always be Christ centered. The writer was honored to officiate.

-James W. Kornegay, Sr.

**McCulloch-Gunter**— Friday evening, Sept. 16, 1977 at 7:30, Bro. Brady McCulloch and Sister Elva Gunter covenanted in holy wedlock in a beautiful ceremony at Kansas Ave. church building in Kansas City. The house was full of friends and well-wishers. Their home congregation is 36th & Everett. Singing was beautifully rendered by Stanley Byrd and Jimmy Brady. They entered into marriage reverently and advisedly and we trust they will be one in purpose, love and unison 'til death calls one away. Pity them if they foolishly choose to break those solemn vows but may they grow dearer and sweeter each day and year. I was glad to be part of that happy occasion.

-Jimmie C. Smith

## OUR DEPARTED

**Early**— Brother L.J. Early Sr. was born August 6, 1888 and departed this life Dec. 2, 1977. Brother Early is survived by two daughters, Mrs. Ruth Adkison; and Mrs. Ralph Pate; and one son, L.J. Early Jr. Beside these he leaves, six grandchildren; thirteen great grandchildren; four great great grandchildren. Brother Early was a long time member of the Earlytown, Alabama congregation. He obeyed the gospel October 1908. Over the years, Brother Early and his wife, who preceded him in death shared their home with many preachers that came their way. The singing was done by members of the Florala, Lowery, Earlytown and Slocomb

congregations. Brother Jack Burkett assisted the writer in the service.

-Gerald Hill

(This was intended for publication in the Jan. issue. However, it did not reach us until the Jan. issue had already gone to press. D.L.K.)

**Morrow**— Bro. Floyd W. Morrow, Sr. was born June 25, 1895 near Altus, Okla., to the late Lucretia Elizabeth and William Robert Morrow, and departed this life Dec. 26, 1977 at Long Beach, Calif. at the age of 82, after a long and trying illness, one that had confined him to a rest home and hospital for the last several years. On Aug. 23, 1921, he was married to Vida Hale; to the union, 4 children were born, all of whom survive; F.W., Jr., El Monte, Calif.; Tom Frank, Yucca Valley, Calif.; Robert Wayne, Escalon, Calif.; Mrs. Darrel (Sue) Franklin, Stockton, Calif. He also leaves 1 brother, and 13 grand children, and a host of brothers and sisters in Christ, and friends. He was a long-time member of the body of Christ and for sometime before his illness had attended faithfully the church at Covina, Calif., where he was ever congenial, easily entreated and always approving of matters that would benefit the church. I am happy to have been associated so pleasantly with our brother, to have known him as a dear friend and to be a member of the same blood-bought institution with him and his devoted wife. As I said at the funeral, Floyd Morrow could not be eulogized without paying due respect to Vida, his companion, and I have never seen a more faithful one. For 56 years, and more, she stood by him and during his long illness was such an example— his needs were such that she could not satisfy them without trained help so, for the last several years, she has almost lived daily at the rest home, seeing that he was fed and otherwise properly cared for; she was determined that he would not be neglected and that he would not die among strangers alone. The night before the funeral was meeting night at the church and a rainy, inclement night. My oldest was heard to say "I'll not be surprised if Vida is there tonight", in answer to the observation, "Wonder if Vida will be there". Sure enough, there was Vida as was expected. I mention this here to emphasize what kind of folks the Morrows have been in this part of the Vineyard, hoping the readers of this feeble account of the life of our Brother will learn from such an example. The funeral was conducted Dec. 29, a rain-swept but beautiful day at Rose Hills Memorial chapel, Whittier, Calif., attended by a large and sympathetic crowd. Bro. Morrow was borne to his grave by his grandsons. Bro. Jerry Harris and the writer officiated. Beautiful singing was by members of the church.

-Don McCord

**Nichols**— Bro. Everett Lee Nichols was born June 22, 1907 at Center, Ark., and died Nov. 30, 1977 at Hanford, Cal. He is survived by his wife Alma, of Hanford; a son, Kelsa, Santa Monica; 2 daughters, Mrs. Phyllis Haws, Burbank, Cal., and Mrs. Ledell Weikle, Hanford, Cal.; 2 brothers, Edward, Hanford, Cal., and Adrian, of Kansas; 2 sisters, Mrs. Fern Landers of Huron, and Mrs. Jean Alsop of Florida; 9 grandchildren and 4 great grandchildren. I knew Bro. Everett Nichols from the time I was a young boy in my early teens. His face was a familiar one at the Cal. Labor Day meetings. His interest in the church and its welfare was never questioned and his influence for good was felt wherever he worshipped. He was a man of few words and they were carefully chosen and effective. His body was racked with pain the last months of his life but his faith remained indomitable. My last visit with him in the hospital his statement was "Don't pray for me to get well but to be able to bear it to the end". He passed away a few days later with a disease he knew was terminal. To his faithful wife Alma who has been u helpmeet these many years and alone knows the extent of the anguish and pain he bore, we extend

our sympathy. Services were conducted by the writer Dec. 6, 1977 at Odell Chapel in Hanford with interment in Grangeville cemetery.

-Wayne DeGough

**Salyards**— Harry G. Salyards, was born Jan. 6, 1914 in Bolivar, son of Albert and Lyda (Roberts) Salyards, and died Oct. 6, 1977 in Vintondale, Pa. at the age of 63 years. He was preceded in death by his parents, an infant son, and 5 brothers, Thomas, John, Edward, Charles, and William. He is survived by his wife, the former Esther Mack; 3 daughters, Lyda Lloyd, Darla McGlynn, and Essie Salyards, all of Vintondale; 5 grandchildren; 3 sisters, Ruby Croft, Mabel Kilgore, and Rebecca Lydic; 2 brothers, Eugene and James; and a step-brother, Albert McCracken. Services were conducted by the writer from the funeral home in Nanty Glo, Pa., with interment at Mundys Corner.

-Wayne H. Pearce

**Willingham**— Sister Violet Gracie Willingham was born Dec. 11, 1903 in Okla., and passed away Oct. 21, 1977 at Portesville, Cal. Services were held at 10:00 A.M. Oct. 25, 1977 at Myers Chapel in Porterville for one of the dearest little ladies I have ever known. It was my privilege to know and be associated with Violet and her husband and daughter, Joy, for almost 30 years. I can never remember seeing her "out of sorts". Her bright friendly smile and cheerful attitude were her trademark. Even when things appeared blackest, Violet could smile. Her husband, Verner, preceded her in death by several years. She is survived by her daughter, Joy Wielan, Simi Valley, Cal.; 3 brothers, Y.A. Knutson, Skelly Town, Tex., Lonnie Knutson, McLean, Tex., and Don Knutson, Farmersville, Cal.; 3 sisters, Ellen Hackworth, Fillmore, Cal., Ada Ratliff, Healdton, Okla.; and Dollie Rainwater, Porterville, Cal.; 3 grandchildren and 2 great grandchildren. The congregation at Porterville has suffered a great loss. The hospitality of her home, kind ways, and dedication to the Cause of Christ will long be remembered and felt by those who knew her. Without a doubt her influence for good will have its effect for years to come. Interment was at Woodville Cemetery in Woodville, Cal.

-Wayne DeGough

**Godbey**— Ora Frances Godbey, age 85, of St. Albans, W. Va., passed away Dec. 21, 1977. She was a member of the church of Christ, 2235 MacCorkle Ave., in St. Albans. She is survived by her daughters, Mrs. Sada Atkins, Texas, Mrs. Virginia Rappolee, Ill., Mrs. Clara Brown, Ariz., and Mrs. Kitty Bukant, St. Albans; a son, William, W. Va.; 2 brothers, Biddle Halstead and Earl Halstead, W. Va.; 2 sisters, Valley Price and Edith Frame, W. Va.; several grandchildren and great grandchildren. She was a faithful devoted Christian, and will be missed by all.

-Maurice Murphy

**Murphy**— Lester M. Murphy, age 66, of Lorain, Ohio, passed away Dec. 13, 1977. He was the son of Sister Della Murphy of the St. Albans, W. Va. congregation. He was reared in a christian home and although he put off obeying the gospel as so many do, he defended it and knew what was required of him. It was with great joy that we saw him baptized into the Lord, Dec. 9, 1977. He is survived by his wife, Mary; 2 sons; 2 daughters; several grandchildren and one great grandchild; his mother, Della Murphy; a brother, Maurice and 3 sisters, Margaret Murphy, Mildred Hirst, and Madge Lore.

-Maurice Murphy

**Robbins**— Bro. Michael Robbins was born Dec. 20, 1934 at Middletown, Ohio and died Dec. 12, 1977 at Milford, Ohio at

the age of 42 years. Michael was a member of the West Chester congregation. He is survived by his wife, Sandra (daughter of Hugh and Nola Milner) and 2 children, Mark and Tammy. This was certainly a tragedy and a trying experience for his loved ones left behind. Services were conducted Dec. 14, 1977 in Middletown, Ohio by the writer assisted by Bro. Clovis T. Cook.

-Gary Barrett

(Note— Our hearts are heavy with sorrow at the loss of Mike, my grand daughter's husband. He had only a short time in serving his Master, we wish it could have been longer. However, we pray his life will serve as a lasting influence on his wife and children and help them be stronger Christians. -HLK)

**Lankford**— Glen H. Lankford was born Mar. 22, 1914 near Seneca, Mo., and departed this life Nov. 24, 1977 at Miami, Okla. He and Julia Gamble were united in marriage Apr. 21, 1937. She survives him, along with 3 sons, Steve, Jerry, and Doug; 4 daughters, Glinda, Barbara, Carolyn, and Julie; and several grandchildren. He and his family were faithful christian members of the church in Neosho, Mo., and will be sorely missed. I will, in memory, hear him singing bass for a long time. Services were conducted at Swars Prairie Church of Christ, Nov. 27, 1977 by the writer assisted by Bro. Roger Owens.

-E.B. Owens



**Clovis T. Cook**, 1503 E. Crestview, Springfield, Mo. Jan. 23— The annual study, which was hosted by the Garden's Edge congregation, in Wichita Falls, Texas, in my opinion was a very good one. It was well attended. To the best of our count forty one preachers were there at one time or another. Twenty three of this number had assigned subjects, and the rest rendered valuable services in asking and answering questions. The church in Wichita Falls, demonstrated once more that they are among the best in hosting such a meeting. Bennie Cryer, and this writer were selected to direct and plan the study. I could not have ask for a more dedicated, willing and able partner than this man. Needless to say, I know of nothing I enjoy more. Allen Bailey, with whom I have been associated in the work here in Mo., for the past year, will be leaving for Calif., for four months. He is a tireless worker, and we will miss him. May God bless him in his work.

**Tom Wasmer**, Rte. 3, Box 174A, Clarksville, Ark. 72830, Jan. 10— Since last report, 2 have been re-baptized, and 5 confessed faults. Again we thank the brotherhood for their support both financially and spiritually. At present we are installing modern bathroom facilities in the building.

**Jackie C. Lee**, Rte. 6, Box 22, McAlester, Ok., Jan. 10— Cold weather has caused much sickness here. I attended the final night of the New Year meeting. The young men who spoke did a good job, and we look forward to them taking their places in the field in the future. We look forward to the annual Sulphur meeting. Pray for me in the work.

**Duane Permenter**, Box 84B, Green Forest, Ark. 72638, Jan. 7— We have just returned from Cal., where I preached at

Lodi, Modesto, Turlock, N. Sacramento, and Fair Oaks. It was good to see all again and we express our thanks to all for the encouragement, morally and financially, during 1977. We heard Bro. Allen Bailey preach some edifying sermons at Hartwell, Ark. We appreciate the work he does. We ask your prayers. May the Lord bless all.

**Maurice Murphy**, 2610 Lincoln Ave., St. Albans, W. Va., 25177, Dec. 26— The church at St. Albans is getting along well, I baptized two last Lord's day. We have had good meetings with Brethren Joe Hisle, Ron Courter, and Ron Alexander with two baptisms. We hope to work harder this year, Lord willing. We enjoy the Old Paths Advocate and keep every issue. Please pray for us.

**Mike Middick**, 121 Crosby, Walterboro, S.C. 29488.— I am presently working with the church in Walterboro, having begun in Oct. To date we have had one confession of faults. We are happy to see the work progressing. We were happy to have Bro. B.B. Cayson of Memphis, Tenn., and Bro. George Lee of Binghampton, N.Y., visit us. We invite visitors. Pray for us and the work here.

**J.W. Kornegay**, 7706 Falls of Neuse Rd., Raleigh, N.C., Dec. 21— The church in Raleigh is going fine. I was called to Fairmont, W. Va. also at Beatrice, W. Va. to do some personal work, and feel good was done. The members at Raleigh are showing much zeal, visiting hospitals, passing out tracts and visiting homes when possible. Sometime in Jan., we plan to try to start a new congregation near Durham, N.C. about 20 miles from here with a population of 125,000. We ask your prayers. Here is a sub.

**Gary Barrett**, 114 Barnum Dr., Hamilton, Ohio, 45011, Dec. 23— We have now been working nearly 3 years with the West Chester congregation with many good results. Lately 2 have been baptized. I recently enjoyed a good week-end meeting at Bandy, Ky. with good crowds. A few weeks past I preached at Huntington, W. Va. where I was reared and where my mother still resides. She went to church with us, and when I extended the invitation she came forward for baptism. I can't describe the blessing my soul received when my mother became a child of God. Dec. 25, I am to be at Twelve Pole, W. Va., I recently preached at Hamilton Ohio with 2 restored, and Dec. 22, I was at Richmond, Ind. It is always a privilege to be associated with Bro. John Roberson and the other fine Christians there.

**Robb W. Hickey**, 3635 Wy., Sacramento, Cal. 95825, Jan. 4.— The Lord's work here in Sacramento (North Area) continues to look good. Some of our elderly people are not able to attend some of the services due to illness, we still have almost a full house on Lord's day. With work and the Lord's help, I see no reason why we cannot fill the building completely in the future. Our next meeting will be with Don L. King, Feb. 11-19, Lord willing. We look forward to it. I am to be at Atwater, Feb. 26, my first time since we closed our work with them last March. Lord bless the faithful everywhere.

**Edwin S. Morris**, 10520 N. McKinley, Okla. City, Okla., 73114, Jan. 2— We enjoyed part of the New Year meeting in Ardmore, Fellowship, association, and teaching were all uplifting. We had two real good services here in Edmond to begin the New Year, with visitors at both services. The church here is doing good and we anticipate growth numerically. We are enjoying peace and love among us. It is gratifying to hear of the good work being done in all places and words fail us to express our appreciation to all those

everywhere who have dedicated their lives to living for the Cause of Christ. Pray for us and the work.

**Stephen D. Kasenda**, P.O. Box 573, Blantyre, Malawi—This is my first report to the *Old Paths Advocate* since moving to Blantyre city, Aug. 1974. Progress has been well, we feel we have a bright future in Malawi. We are blessed in the fact that the year 1977 has been victorious. We have a new building which has been under construction since Feb., and is now near finished. We very much thank Bro. Bill and his wife for their close check and work on the building. We had nice and prosperous meetings. Brethren F.H. Lichapi and W. Sande, also Bro. Bill Davis and D. Kasambwe traveled long distances for meetings and many were baptized. Bible studies were conducted with young people taking part, and enjoying it. Blantyre church is doing fine with the room filled up, and many sit outside. To find a seat inside one must come early before time. We hope to move from this small room. Our thanks to the many brethren who have contributed to our building.

**Alton B. Bailey**, 909 Truitt Ave., LaGrange, Ga., 30240—Our last meeting for 1977 was with Pearlhaven congregation, Brookhaven, Miss. Jan. 1, we preached at Ft. Worth (Trentman Ave.), Tex., and from there to one of the best studies I have ever attended in Wichita Falls, Tex. Both edifying and controversial subjects were discussed and it did me good to see the proper spirit manifested as it was. I left the study with a warm and grateful feeling toward both preachers and members in general. We attended one night of the New Year meeting in Ardmore, Okla., then to the New York meeting in Cabool, Mo. It was uplifting to be associated with the brethren in all these places again. We look forward to a good meeting here in LaGrange, Feb. 4-12, with Bro. Wayne Fussell. We enjoy the *Old Paths Advocate*.

**Jimmie C. Smith**, 401 E. Prospect, Harrison, Ark., Jan. 5.—Bro. Carl Johnson conducted a very good meeting for us in Nov., his sermons were timely adapted to the numerous visitors in the audience, and saints as well. He is surely one of the most courteous guests we will ever entertain. The study and association again with the brethren in Wichita Falls was very enjoyable. The New Year meeting at Ardmore was enough to send me home with renewed enthusiasm. I was privileged to speak at Ada, Okla., en route to the study. I am encouraged with the work here at Harrison; but I do not wish to oversell it. We are a long way from setting the woods on fire. I continue to enjoy the *Old Paths Advocate*.

**Nelson Nichols**, Rte. 2, Box 165, Anderson, Mo., 64831, Jan. 2.—The work continues here at Anderson, we have the building presentable and have visitors from time to time. We are still running the radio program on KBTN out of Neosho 8:05 to 8:30 each Sunday morning. We have had quite a few favorable comments and interest seems to be increasing. We are currently studying the identity of the New Testament church, which will lead into how she worked and worshipped in the first century and must do so now to please God (John 4:24; 2 John 9, 10). We continue to have some studies with those allowing us to do so. We have preached at Anderson, Burkhardt, and Powe, Mo.; Galena, Kan.; and Council Hill, Okla., in the past few months. We certainly appreciate the help and encouragement of those who have encouraged us in these works. Please mention us when you pray. Our love to all the faithful in Christ.

**Don L. King**, 41931 Chadbourne Dr., Fremont, Ca. 94538 Jan. 13—I really enjoyed the study in Texas this year. It was very informative and, I thought, effectively conducted by Brethren Bennie Cryer and Clovis Cook. The Brethren of the

Garden's Edge congregation were hospitable to those of us who were visiting and this made it even more enjoyable. I very much appreciated Leo and Eva Nell Cook making me and others so comfortable in their home. Meanwhile, in California we are looking forward to Lynwood Smith holding us a meeting in Fremont, Feb. 19-26. We are in the process of advertizing, etc. We pray that God will grant an increase. Lord willing, we will begin a meeting with the Stockton congregation the last weekend of this month and continue through Feb. 5. Stockton has stood by us for a number of years both morally and financially and we look forward to working among them for a few days. Feb. 11-19 we will be in North Sacramento in a gospel meeting. We pray for the Lord to bless in each of these efforts. The church in Fremont is doing well and we invite you to come and be with us when you can.

**Paul O. Nichols**, Gen. Del., Jackson, MS 39201, Jan. 5.—It was a pleasure to be in a weekend meeting at Darwin St., Sacramento, Nov. 25, 26, and 27. Our stay in the home of Rob and Cindy Hickey was very enjoyable. He is doing a good work there. Dec. 18, I preached morning and evening in Escalon, which was also a pleasure. Our final services at Modesto, Dec. 25, were tearful as we took our leave of the work there after nine years and bidding good-bye to our friends and brethren for a new work. We are now at Jackson, Miss. to engage in a concerted effort to establish a strong faithful congregation, with the help of the Lord. We arrived Dec. 31, and held our first services Jan. 1, 1978. There 30 at our first service, and 34 at the night service, with people from three states present. One digressive family and one out of duty family from the area were in attendance Lord's day morning. So the work has gotten off to a good start. Brother Carlton Waymon and his wife have moved to Jackson and are going to be a great asset. Our thanks to all who are making this work possible. Our services at McCluer Road Church of Christ are Lord's day 10:30 A.M. and 6:00 P.M. We need your prayers.

**E.H. Miller**, P.O. Box 538, LaGrange, Ga. 30241, Dec. 30—Dear Brethren: Just a few lines to make us think of how short time is! Just one more day (at this writing) before 1978 arrives, yet it seems as if 1977 has only just gotten here. (Ps. 90:10; 89:47). 1977 has been a good year in a way. We have enjoyed some wonderful meetings and rejoiced to see many lost souls saved, yet many more rejected the call of the loving Saviour (Matt. 11:28-30; 1:21; Heb. 5:9). That should teach us to work harder (if possible) in 1978 than we did in 1977 (1 Tim. 4:16). Let each of us so live that we will be able to truly say as the apostle Paul in 1 Cor. 11:1; Phil. 3:16, to all we meet in this coming year and until we come to the close of life's day: "Be ye followers of me, even as I also am of Christ." "Let us walk by the same rule, let us mind the same thing." Brethren, pray for me and the Cause of Christ, and the work that He desires each of us to do.

**R.B. Roden**, 112 Kelly Dr., Moore, Okla. 73160, Jan. 9—The year 1977 closed with knowledge of the work for the year. We were blessed throughout. Our meetings were at Paris, Tex.; Montebello and Sanger, Cal., and I also preached at Corcoran and Porterville while in the state; Oyster Bay, Fla.; Marietta, Ga.; San Angelo, Tex.; Piney View, W. Va.; Cedar Creek congregation in Ark.; Farmington, N.M.; and our last meeting of the year at Tucson, Ariz., Nov. 18-27. Throughout the year I preached once or more at Dallas (Boulder Dr.), Tex.; Norman, Washington, and Okla. City (Capitol Hill), Okla. I preached here at Moore my regular appointments both Sundays and Wednesday nights, did personal work here at Moore and helped knock on doors in Stroud, Okla. in the summer. The year 1978 is full and I am looking forward to a return meeting at Montebello, Cal.,

Mar. 3-12, where I will be teaching on the book of Revelation. I am to be at Norco, Cal., Feb. 11-19, and plan to preach at Porterville, Cal., Feb. 27, 28 and Mar. 1, 2. We baptized some in 1977 and had a lot of confessions. I baptized one last night here at home, adding another member to the Moore congregation. Also, the last of Dec., we were happy to have a man take his stand with us here. We have much work to do, so pray for us. At Moore, we have been blessed with those willing to work hard for the Cause.

**Allen Bailey**, c-o Robert Lee, 5800 Northland St., Manteca, Cal., 95336— The month of Dec. was busy for all I am sure, with many miles traveled to attend the study at Wichita Falls and New Year meeting in Ardmore. It was my pleasure to participate in the study, and it was educational to hear the many topics discussed. I attended the New Year meeting on Thursday evening, then returned to Mo., where a local New Year meeting was in progress. There were some 18 preachers present here and crowds exceeded 200 one or two nights. I was able to attend 3 services and met many new people which I always enjoy. I plan to attend the Loudermilk-Sexton discussion in Wichita, Kan., Jan. 13, 14. We always pray truth will override error. Lord willing, I will be in Okla. City, Jan. 27-29, for a week end meeting. Then I plan to continue westward to Calif., and will be working with the congregation in Manteca, Cal. for the next few months, I can be reached at the above address while there, from now through May. It has been nearly 2 years since I have been in Cal., and I am looking forward to working with these brethren. We ask your prayers for a profitable work. At this writing here in Mo., we have several on the sick list. Prayers are needed for everyone during this time of the year, as sickness rages. All my time for meetings has been taken this year, and I am now booking meetings for 1979. I would be glad to assist wherever needed. I appreciate your confidence in asking me to come for meetings. Please pray for me and the work everywhere.

**C.A. Smith**, 810 N.W. 6th, Andrews, Tex. 79714, Jan. 7— The past year certainly has been an enjoyable one, and I thank God for all of the good things He made possible. Surely 1978 will be the best yet! The work here has prospered and appears to be taking on new life and we are just plain excited about being a part of it. The prospects look good, and continued growth is expected. I never cease to thank God for the good brethren among whom I labor. I have recently preached at the old home congregation, Healdton, Okla., while visiting my mother. There are so many fond memories there and such wonderful people, who have meant so much to me and my family. This, of course, was the congregation that my Dad (Bro. Tom. E. Smith) loved so dearly, and I love them no less than did he. Too, I had the privilege of attending the study in Wichita Falls, Tex. and the New Year's meeting in Ardmore, Okla. Both were great! Then Sunday, Jan. 1, 1978, I preached at the Garden's Edge congregation in Wichita Falls, Tex. It was a pleasure to be with these good brethren. Of late we have enjoyed the wife's mother and brother (Ethel and Lloyd Byrd) in our home, as well as my own mother. Thank God for Godly mothers. Our hearts were saddened upon hearing of John Modgling's death and our prayer is that the God of comfort will afford the help that his loving family needs in the days ahead. God bless you all. Pray for us!

**Alfred L. Newberry**, P.O. Box 3594, Midland, TX 79702, December 16— It has been quite sometime since last reporting to the *Old Paths Advocate*. The work in Midland has progressed well during the last year. The congregation has grown numerically and spiritually. I have been very busy this year in a variety of work in addition to my normal preaching schedule. As many already know, we developed a series of three film-strip type home Bible studies on digression: instrumental music, Sunday school, and innovations in the Lord's Supper. In addition, we produced 50 sets of these studies for interested preachers and teachers all over the country. We are convinced that these will be useful tools in combating liberalism in these particular areas. We spent the week of August 15 in Saltillo, Mexico and attended a meeting in progress there. We certainly enjoyed the meeting and becoming acquainted with many of the preachers and Saltillo members. While there, we spent about two days showing the slide studies to the preachers. We certainly appreciated the hospitality of the Coleman's while there. During September, I traveled to Little Rock, AR and conducted a two week series with the teaching brethren on the preparation and delivery of sermons. While there, I grew to love and appreciate these brethren and the desire they have to be not just productive but increasingly productive in the Master's service. Several weeks ago, we began the same type of studies here in Midland on a one night per week basis. We are happy that brethren from Andrews and Big Spring are also attending these studies. Presently, we are looking forward to the study to be held in Wichita Falls. These studies are very worthwhile. May God bless the work everywhere.

(Note— we are sorry this is somewhat dated now. It did not reach us in time for the Jan. issue. D.L.K.)

**Ron Willis**, P.O. Box 591, Sentinel, Okla. 73664, Dec. 24.— Our meeting here in August was held by Brother Marion Frank, who is an exceptional speaker. Each night was spiced with an extremely refreshing sermon from God's word. He won the hearts of the community here. Bro. Frank and his wife have sacrificed much for the truth. They seem overjoyed to be walking in truth and right. We are saddened to learn of his recent illness and our prayers are for a speedy recovery. We held a number of meetings this past summer and fall. All were successful with several baptisms and confessions. There were a good many preachers in attendance and for all of this we're thankful. We're truly thankful for Bro. Jerry Cutter and his efforts in a mission meeting he and I shared. Also, I enjoyed very much working and being with Bro. Joe Hisle in our meeting at Ada. We are to be the better here at Sentinel with the frequent preaching of Bro. Bruce Word. Bruce is one of the more able speakers of the up and coming preachers. We're thankful for him and men like him. The work here in Sentinel is going very well. The TV program from Wichita Falls, Tx. continues to provide leads for this area. Other studies and discussions continue as well as the normal visitations. I had the privilege of baptizing our son recently. Eddie now leads singing well, has led prayer and reads the lesson with introductory remarks. As this year draws to a close, we look forward to the annual study and New Year's meeting. Our thanks to those who work so hard to make the *Old Paths Advocate* the enjoyable paper that it is. May God bless all the faithful in their efforts for the cause of Christ. We solicit your prayers.



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

# OLD PATHS ADVOCATE

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

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

Vol. L

LEBANON, MISSOURI, MARCH 1, 1978

No. 3

## "IN WHOM WE HAVE REDEMPTION"

### EPHESIANS 1

by Edwin S. Morris

In our last study we concluded with vs. 7 of Chapter 1. In vs. 8 **abounded** is prop. to exceed a fixed number or measure: to be over and above a certain number or measure. To furnish one richly so that he has an abundance. Greek grammar refers the word "wherein" back to "grace", "in which grace He hath abounded toward us". That is, God's grace abounded to us in super abundance. **Wisdom** is broad and full intelligence. Thayer says that when (sophia-wisdom) is used of God, it refers to supreme intelligence such as belongs to God. **Prudence** is understanding; "insight into the true nature of things." Both words here seem to refer to men and not to God: the wisdom and prudence with which he so abundantly furnishes His followers.

In vs. 9 **mystery** is a hidden thing, secret, mystery; a hidden purpose or counsel; secret will. In the New Testament God's plan of providing salvation for men through Jesus Christ which was once hidden but now is revealed. It is something which is not understood until revealed and when it is revealed it is not difficult of being understood by the Spirit-enlightened believer. The mystery of the redemption in Christ, belonging to the eternal plan of God, could be known to men only through revelation—making known. **Pleasure** is will, choice, in particular, good-will, kindly intent, benevolence. It means that which seems good or well to one. Thus, the delight, pleasure and satisfaction which God has in blessing the saints is found in the fact that what He does for them is dictated by what is good for them. **Purposed** is to set before one's self, propose to one's self; to purpose, determine. This good pleasure God purposed in Himself. The purpose is God's own free determination, originating in His own gracious mind.

In vs. 10 **dispensation** is made up of (Gr. oikos) "house" and (Gr. nomos) "law". The compound word means "the management of a household, or of household affairs, the management, oversight, administration of other's property, the office of a manager, overseer, stewardship." Instead of referring to a dispensation itself, it speaks of the method by which God administers the particular time referred to in the words "the fullness of times." **Fullness**— of time, that portion of time by which a longer antecedent period is completed; hence completeness, fullness, of time. **Times**— in the divine arrangement of time adjusted to the economy of salvation: the preappointed period which according to the purpose of God must elapse before the divine kingdom could be founded by Christ: the several parts of this period. It is the moment when the successive ages before the Gospel dispensation are completed. **Gather together**— God is said to bring together again for Himself all things and beings

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## AN INEVITABLE CONCLUSION

by Billy D. Dickinson

On the nights of Nov. 9-12, Bro. Ronny F. Wade met Bro. Elmer Moore in a public discussion on the issues of "cups and classes" in New Orleans, La. In the opinion of this writer, Bro. Ronny did a superb job in defending our practice and pointing out the unscripturalness of individual communion cups and the modern Sunday school with its women teachers and we rejoiced for the victory that truth had over error! During this debate, Bro. Moore took the position, as he had in other debates, that the particulars of I Cor. 14 do not apply today because the assembly therein cannot be duplicated. In all fairness however, we might point out that he does believe that such principles as "let all things be done decently and in order" in that chapter still apply today. But he took the position that I Cor. 14: 34-35 does not apply today which emphatically states, "For it is a shame for women to speak in the church". He says this applies only to that particular situation. After this discussion, I visited with some of his brethren in this area and during the course of our conversation they took this very same position. I therefore asked them this question: "What passage of scripture would keep a woman from reading a chapter, answering a question or even making an announcement in the public assembly as long as she did it in a submissive way?". Their answer was, and it's the inevitable conclusion of their position, "There is no scripture that would keep her from doing it". I then asked, "Well, if she can read a chapter in the public assembly, could she make some comments about that chapter as she read it?". They soon discovered that there was no way on earth according to their position to keep a female ministry out of the church of Christ. And that's what happens when people begin to try to do away with scriptures that they don't want to accept! I then asked them, "If this is what you believe, why don't you let your women read a chapter or make an announcement in the assembly? If it violates no scripture and women can do these things, why not allow them to go ahead and exercise their liberty in this respect?". Their answer was, "Because it would cause trouble. Some would object". The truth of the matter is that not all of their brethren and even debaters take the position that I Cor. 14: 34-35 does not apply today. Perhaps they have seen the inevitable conclusion of such a position and are not willing to accept the consequences.

It seems to me that if women can read a chapter or make an announcement in the public assembly without violating any scripture consistency demands that they be allowed to do so. As a matter of fact, if women can read a chapter in the public assembly (and remember, she's not usurping authority over the man because they have asked her to do it— she didn't just get up and take it upon herself to do it) but

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## WADE-KNOWLES DISCUSSION—

### WADE'S THIRD AFFIRMATIVE

by Ronny F. Wade

I am thankful for the opportunity to submit the final affirmative of this proposition. By reading my first two articles you will be able to clearly see the negative has utterly failed in his obligation to examine the arguments I have set forth. A number of them he hasn't even noticed, much less answered. Our brother tries to escape himself by saying it is impossible to "re-quote and respond to everything in an article." Bro. Knowles, I know that. I also know that it is possible to notice and deal with a man's arguments. You have written several pages thus far, much of which is irrelevant, while completely ignoring the thrust of my affirmation. The readers can see this.

In my last installment I pointed out your failure to deal with these two syllogisms on Mt. 26:27

(I.) The cup as used in Mt. 26:27 was the name of a vessel which contained the fruit of the vine. The vessel which contained the fruit of the vine, is not the fruit of the vine. Therefore: The cup as used in Mt. 26:27 was not the fruit of the vine.

(II.) The word cup as used by Christ in Mt. 26:27 is the name of a drinking vessel which he took. The name of the drinking vessel which he took is the name of a solid. Therefore: The word cup as used by Christ in Mt. 26:27 is the name of a solid.

Will you continue to overlook these? The truth herein presented is germane to the issue.

Again, not one word regarding the scholars' definition of cup: A drinking vessel—Young; A drinking cup—Berry; A wine cup—Abbot-Smith; A drinking vessel, a cup—Robinson; A cup to drink out of, a drinking cup—Parkhurst.

Will you deny the definition given "cup" Mt. 26:27 by the scholarship of the world? My last argument of the first affirmative on necessary interference and the use of metonymy stands completely untouched. So also with the last argument of the second affirmative. My respondent completely overlooked and said not one word about it. Yes readers, this is the man who wrote an entire book on *The One Cup Faith*, but when faced with the task of really examining the cup question in discussion he refuses to meet the issue. It is always easy to write a one-sided article or book when you don't have to face and meet the opposition but not quite so easy when real arguments have to be met.

Please notice this again: **What Did Jesus Do?** He took the cup— "took" "To take with the hand" Thayer p. 870; Cup "A drinking vessel, a cup" Thayer p. 533. He gave the cup "gave" "reach out, extend, present" Thayer p. 145. Thus Jesus took, with the hand, the cup, drinking vessel and reached out the hand, extended, presented the cup to the disciples, with the command "Drink ye all of it." They understood and according to Mark "they all drank of it." We submit that this is what happened in Mt. 26:27 and Mk. 14:23. If not, let our respondent show otherwise. Bro. Knowles has neither denied our contention nor submitted evidence to contradict its truthfulness.

Oh, he says "it's not possible to respond to everything in an article" but he had time and space to tell you how many pages Ervin Waters devoted to the discussion of the container in his booklet *The Communion*. (And he didn't even get that right. It's only 19 pages not 28.) But he didn't have time or space to notice the arguments he was obligated to answer. Bro. Knowles, if I debated in such a manner, my brethren would hang their head in shame and rightly so.

I should now like to turn my attention to some of the careless statements and apparent contradictions in the second negative. Bro. Knowles says with regard to the

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### KNOWLES' THIRD NEGATIVE

by Victor Knowles

With the curtain falling on the first half of this discussion we might consider the following words which, hopefully, will create the proper atmosphere for the readers and the proper attitude for the writer. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves" (2 Tim. 2:23, 24). "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge" (James 4:11). "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing" (1 Pet. 3:8, 9).

It is unfortunate that my respondent feels that this writer "hasn't even noticed, much less answered" a number of his arguments. Naturally— and I say this with kindness— the same could be said of him. Anyone who is involved in any kind of a discussion where opposing views are being exchanged is going to feel that all his arguments were not answered. I stated honestly that "surely he knows that it is humanly impossible to re-quote and respond to everything in an article." Ronny Wade's failure to respond to a number of my points is obvious but expected. When we start insinuating that the other man's failure to answer absolutely everything is positive proof of one-sidedness or cowardice the spirit of healthy discussion has deteriorated into the deplorable spirit of debates and strifes (2 Cor. 12:20).

It is also unfortunate that Mr. Wade feels that much of what I have written has been "irrelevant" and that I have ignored the thrust of his affirmation. Wade's affirmation is that a congregation must use one cup. This I have denied.

The proposition itself is irrelevant since we are talking about incidentals and expediency. The charge that I refuse to "meet the issue" is also unfortunate. Though my book speaks for itself and though I would rather be studying another subject and be out soul-winning, I agreed to discuss this issue with Ronny Wade at his request.

Wade's first "syllogism" is rendered invalid because in order for a syllogism to be true the minor premises must be true. The second premise is not true. Jesus' manner of speech indicated what the "cup" was— the fruit of the vine.

The "cup" that was given to the disciples was to be drunk of (Matt. 26:27). It was the same thing that Jesus drank of— the fruit of the vine: "I will not drink henceforth of this fruit of the vine" (Matt. 26:29).

The second "syllogism" is also inoperative by virtue of specious reasoning. One could point out that the Greek word for "cup" (poterion) is also used in Matthew 26:39 where Jesus prayed, "let this cup pass from me." According to the logic of legalism one would therefore conclude that the cup of Gethsemane was a "solid."

Anyone who has taken the time to read my book will know that I do not dispute the literal meaning of "poterion." "No one that I know of disputes the fact that the literal meaning of the word denotes anything other than a drinking vessel" (p. 37). References were given to both literal and figurative meanings of the word. I objected then, as I do now, to the incorrigible practice of literalizing the word "cup" throughout the Supper accounts with total disregard to rhyme or reason in order to establish and maintain the one cup method and doctrine.

Wade's contention that the disciples all "drank of it" ("it" meaning a single drinking vessel) contradicts the clear teaching of Scripture. Consider the following: (1) Jesus said,

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## DIVINE VS. CIVIL GOVERNMENT IN THE OLD TESTAMENT by Alan Bonifay

Now we will consider the relationship of the divine government to the human government. When God called Abraham and set him apart to raise a holy family to God, to father a holy nation, to maintain the government of God upon earth, he was required to separate himself from his own family and kindred, from the land of his nativity and from the home and friends of his childhood and to go forth a stranger among strangers in a strange land. He was not to affiliate with nor to allow his children to intermarry with the people of this land. He was to start a family that should be a separate, distinct and peculiar people among the nations of the earth, consecrated to the establishment and the maintenance of the government of God among and over men.

As this family began to increase, God severed all of its natural ties and overruled all blood relations that might militate against the separateness and exclusiveness of His people. The family was then cemented together and separated from all other people by 400 years of a common and cruel Egyptian slavery and by a 40 year journey through the wilderness in which all those over the age of 20 at the Exodus died, to free them from all the influences, habits and love of Egypt. God's special commission to those who had matured in the wilderness was to destroy all the nations inhabiting the Promised Land, and all the nations with which they came in contact! This mission expressed the perpetual enmity between the governments of men and the government of God. Their work was a war of extermination against all people maintaining a civil government. "And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. . . Thou shalt not be affrighted at them: for the Lord thy God is among you, a mighty God and terrible. And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them." (Deut. 7:2,3; 21-24).

Yet the law always provided for any individual who desired to abandon the governments of men and submit to God's government, which accounts for Solomon's numbering of the strangers among them as being 153,000. (II Chron. 2:17, 18) These examples show that while the law was inexorable in requiring them to destroy the members of these sinful families upholding human governments, yet when any of them entered Abraham's family to build up the government of God, the law for their destruction was abrogated with reference to them. This reveals also that God never was a respecter of persons, but at all times "whosoever feareth him and worketh righteousness is accepted of him." (to be continued.)

—3737 Loma Vista Blvd.  
Flagstaff, Ariz. 8600

### SPRING MEETING, BIRMINGHAM, ALA.

Our spring meeting will be conducted March 19-26 by Bro. Lynwood Smith. Please plan to attend. If additional information about the meeting is needed contact Lowell Hill, 1248 Montclair Rd., Birmingham, Ala. 35213.

-Lowell Hill

(Note- we are sorry this reached us too late for Feb. issue-HLK).

## WADE-MOORE DEBATE

This is a belated report of this debate between Brethren Ronny Wade and Elmer Moore, which was held in New Orleans on the nights of November 9, 10, 11, 12. Brother Billy Dickinson is working with a very small number of brethren in this great city and had worked up this debate. The exchange was held in the building of the brethren holding the views represented by Bro. Moore. Fair crowds attended and most of the numbers backing Brother Ronny came from the churches around Brookhaven, Miss., and some from Baton Rouge, La.

Brother Moore followed about the same line of reasoning that most of his brethren do in these debates. He is a good debater but seemed less prepared for this one than he usually is. He was forced to take the position that the cup was a number of things. In fact, Brother Wade showed up his position with a chart which was entitled, "The Many Faces of Moore". He showed that Moore had taken the position that the cup was: The Blood; the fruit of the vine; a metaphor; a metonymy; species; and it represents the blood, and others.

On the class question he went so far as to admit that a woman could teach a class or an assembly of women and if a woman should come forward she could baptize her.

Ronny was at his usual best; composed and good humored and equal to the occasion. I feel that Brother Moore felt the thrust of his arguments and smarted beneath them. Many references were made to a forthcoming debate to be held in Harrison, Arkansas, this spring.

The crowd was a very orderly people, as much as I have ever seen. They were good natured and kindly disposed. In the most part good order prevailed. The Moore side became greatly agitated when Ronny showed that these "conservative" brethren were really "liberal" brethren and read from *The Mirror of a Movement* to show that the Sunday School was an addition to the Lord's church and that the churches of the restoration got along well without it. Ronny read it in his two last speeches and mentioned that these "conservative" people were as liberal as anybody before these last few years. He stated that WE were the real conservatives and had been all along because at one time they ALL fought us. The moderator for Moore stopped Ronny, — Ronny smiled and "obeyed" but he had said all he planned anyway. It was very affecting. Truth marches on!

-M. Lynwood Smith

### HONOR ROLL

You will find listed below the names of those sending us subscriptions from Jan. 10 to Feb. 10 and opposite the name the number of subscriptions sent. Again, the list is very good and we express our appreciation. Please check the following and report any errors to us:

Don L. King-9; Don Snow-5; Miles King-4; Ray Lackey-4; Amos Doud-3; Mrs. James Davis-3; Juanita Bray-3; Ronny F. Wade-3; Lowell Hill-2; R.B. Roden-2; Lloyd Birdsong-2; Clovis T. Cook-2; Jack Stalcup-2; Annie Mullins-2; Nola Milner-2; Carl Johnson-2; M.L. Hale-2; Jerry Harris-2; L.D. McKinney-2; Don Krider-2; Sue Hunter-2; Smith Bibins-2; Malcolm Kniffen-1; James D. Hurst-1; Vernon Lash-1; Jack Cutter-1; Wm. A. Page-1; F.N. McAnear-1; Eugene Lockard-1; Carl Branscum-1; R.M. Reynolds-1; Lloyd Cox-1; R.W. Davison-1; Peter Brower-1; Nadine James-1; Robert E. Lee-1; Bessie Hamilton-1; Perry Young-1; Bobby Pepper-1; C.M. Tidmore-1; Hazel Brumfield-1; Mrs. Arden Conner-1; Don Loveless-1; Jerry Cutter-1; E.H. Miller-1; Roscoe Lawson-1; Zelma Harrison-1; Vance Ayers-1; Wayne Pearce-1; R.B. Roden-1; Laurine Webster-1; Fred Hamrick-1; R.M. Morrison-1; Artha Wilson-1; John E. Webb-1; George A. Hogland-1; Alton Bailey-1; Robb Hickey-1; Ronald Burkeen-1; Richard DeGough-1; B.F. Leonard-1; Ron Courter-1; Ron Willis-1; Robert Hayes-1; Wilma Nichols-1; Total 105.

# Old Paths Advocate

Published Monthly at Lebanon, Mo. 65536

Published Monthly by Old Paths Advocate,  
474 West Commercial Street, Lebanon, Missouri 65536  
Second-class postage paid at Lebanon, Missouri 65536  
Send Form 3579 to Homer L. King, 1061 North Pilgrim St.,  
Stockton, California 95205

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## SUBSCRIPTION RATES

Single Subscription One Year ..... \$4.00

## LOUDERMILK-SEXTON DISCUSSION

On January 13th brethren Bobby Loudermilk and Bill Sexton began a series of discussions on issues of difference in the worship. On the nights of January 13th and 14th these brethren discussed whether "the cup" (drinking vessel) is emblematic of the New Testament." Brother Loudermilk affirmed that it is and brother Sexton denied. Brother Sexton believes "the cup" of Luke 22:20 and 1 Cor. 11:25-26 refers to the fruit of the vine which is emblematic of the blood of Christ by which the New Testament was sealed." On this first set of propositions both these brethren conducted themselves in a becoming fashion. Good interest was shown by brethren from both sides. Brother Loudermilk did remarkably well in presenting the truth as we understand it, and we were impressed by the ability and poise he showed. Brother Sexton possessed a kindly manner and though slow starting, especially the first night, did well in presenting the views held by the brethren he is associated with.

The second series of propositions these brethren will discuss will be over by the time this issue of the paper is out. The dates for this part of the discussion are Feb. 17th and 18th. Brother Loudermilk is to affirm that in the Lord's Supper "the bread" must be in one piece or loaf." Brother Sexton will deny this and will affirm "the bread" may be in more than one piece or loaf."

The third part of the discussion is scheduled for March 24 and 25th, at the Westside Church of Christ, 3500 South Meridian, Wichita, Kansas. At that time brother Loudermilk will be denying: "The Scriptures teach that a congregation of God's people may use the Bible Class arrangement, among other arrangements, (as sometimes practiced by the Westside Church of Christ) in carrying out the command of God to teach His word." Brother Sexton will affirm this as well as the following proposition: "The Scriptures teach that a congregation of God's people may use a woman to teach a Bible class of small children or young women (as is sometimes practiced by the Westside Church of Christ) in carrying out His command to teach His word."

Finally, on April 2nd at 3:00 p.m. at the Church of Christ, 2058 South Water (at Clark St.), in Wichita, Kansas, both these brethren will have 40 minute speeches to summarize

the entire discussion. Any male present may then ask questions of the speaker.

If at all possible, we would encourage you to attend these discussions. The atmosphere is one conducive to good learning.

-Jerry L. Cutter

## THE CHURCH DIRECTORY

The Directory can be purchased from Bro. Robert Strain, Harrodsburg, Ind., 47434, for \$1.00 per copy postpaid. We are getting fairly good response from congregations I have been listing in Old Paths Advocate. Bro. Strain plans to print a supplement to the Directory and have it ready by July 4. If you have not sent in your information, or corrections, please do so as soon as possible so we can bring the Directory up to date. Send Directory information to me: Ray Asplin, Star Rte. 2, Box 67-A, Norfolk, Ark. 72658. Phone (501) 499-7117.

Here are some corrections and additions for your Directory:

**CALIFORNIA:** Redding (Shasta Co.) announces a new meeting place at Retail Clerks Union Hall, corner of Garden & Locust. Sun. at 10:30 A.M. and 6:00 P.M. Contact Ron Buck, 3346 Adams Ln., Redding, Cal. 96001, Phone 241-7082, or Jesse French, P.O. Box 1266, Redding, Cal. 96001, Phone 241-5750.

**Lodi:** 445 E. Eden will be known as Garfield & Eden church of Christ. Delete the name of Willie Marzolf.

**KENTUCKY:** Bandy (Pulaski Co.) Bandy church of Christ change Sun. evening service to 6:30 P.M., delete the name J.L. Reynolds and add Jay Reynolds, Eubank, Ky. 42567 Phone (606) 379-6567, and Romie Payne, Rte. 1, Broadhead, Ky. Phone (606) 758-8554; change W.C. Payne to C.W. Payne.

**LOUISIANA:** Fairview Fairview Church of Christ, delete the name Bobby Reeves and add Newt Reeves, Rte. 3, Marion, La. 71260, Phone (318) 292-4389.

**Hammond (Tingiphaoo Parish)** Pineview church of Christ, no Sun. P.M. service. Change Bro. Malcolm Meyers address from 211 Dennis Dr. to 2111 Dennis Dr., delete Hickman Lemmon.

**MICHIGAN:** Flint 1658 Delaware St., change address of Gilbert Harris to 2335 Indian Rd., Lapeer, Mich. 48446, phone (313) 664-0259. Also, add Mark D. Purcell, 3102 W. Mott St., Flint, Mich. 48504. Phone (313) 787-1762.

**Milford (Oakland Co.)** -delete Wed. P.M. services.

**MISSISSIPPI:** Brookhaven Pearlhaven church of Christ-Change Sun. P.M. services to 6:00, no Wed. P.M. services. Change Dennis I. Smith's phone no. to (601) 833-9256. Delete Bro. Ernest Kimble, add Mike Smith, 809 Wall St., Brookhaven, Ms. 39601. Phone (601) 833-4647.

**MISSOURI:** Monett 1002 Washington St., add Box 255 to Bro. Roy Arnett's address

**OHIO:** West Chester delete Hugh Milner and E.J. Brown, add George Sharp, 645 Arlington St., Lockland, O. 54215, Phone (513) 761-5219, and Ralph Hansel, 6944 Dimmick Rd., Pigsaw, O. 45069, Phone (513) 777-6127.

**SOUTH CAROLINA:** Walterboro change in directions. Follow Highway 64 through Walterboro, as you leave town pass Shell station on left, turn left at the next street and go ¼ mile. Add Sun. 6:30 P.M. Change address of Bro. C.M. Walling to Rte. 1 Box 144, Ruffin, S.C. 29475. Phone (803) 538-8331.

**TEXAS:** Add Rockport (Arkansas Co.), Bayview church of Christ, 932 S. Church St., Sun. 10:30 A.M. Contact Elmer Redden, 1014 N. Patton St., Rockport, Tex. 78382, Phone (512) 729-7204; Clyde Harcrow, P.O. Box 264, Fulton, Tex., phone (512) 729-5229; Owen W. Lohman, 121 Bay St. West, Rockport, Tex. 78382. Phone (512) 729-1575.

**San Antonio (Bexar Co.)**, 7006 Glendora Ave., 1 blk. west of I-35, take Eisenhauer exit. Sun. 10:30 A.M. and 6:00 P.M. Contact Lester Schoen, 4114 Bikini St., San Antonio, Tex. 78218, Phone (512) 655-7149; J.J. Walding, 4627 Erin St., San

Antonio, Tex. 78217, Phone (512) 655-2889; Edwin Finto, 460 Cloverleaf Apt., San Antonio, Tex. 78218. Phone (512) 822-5873.

Please note my change of address as I am going back north for spring, summer and fall: Star Rte. 2, Box 67-A, Norfolk, Ark. 72658. Phone (501) 499-7117.

-Ray Asplin

## NOTICE

The Lord's work needs dedicated hardworking individuals to lead the lost to the Saviour. If you have a desire to serve the Lord but lack the experience, etc. then brethren Robb Hickey and Don French are looking for you.

Robb Hickey and myself as individuals are working on a means to train interested young men during the summer of 1978. We have put together some suggestions to follow in doing personal work and we also have a series of Bible studies.

There will be an effort made to instruct the young men in some basic and fundamental things regarding public speaking or preaching. There are a number of congregations in the area where some will perhaps be offered the opportunity to preach on occasion and possibly one congregation may invite young speakers to preach during a series of gospel meetings.

Remember, you will have to work at it. Bro. Hickey and myself have plenty of work to do and can use your help. In return, we are willing to do what we can to help you prepare yourself for the Lord's work. Time will be spent in studying the Bible, sermon preparation, conducting home studies, doing personal work (various methods and means, etc.) studying, debating arguments, etc. There has been some thought given to the establishment of another congregation in this area and a portion of the work can be toward the fruition of that goal.

This complete study and all the concepts involved are totally the result of joint-efforts by Robb Hickey and myself (Don French) as private God-fearing individuals and as such is not sponsored by, or supported financially by, any congregation or group of congregations. A number of individual families have volunteered to provide lodging and meals for the young men. They will do this at their own private expense. However, spending money and personal expenses for the young men will have to be provided by the young men themselves or their families.

If you are interested in improving your abilities, write us right away giving us your name, address, age and general information about yourself and your desire to do the work of the Lord. We need to know this information soon, so we may make the necessary arrangements. Contact either: Robb Hickey, 3635 Cody Way, Sacramento, Ca. 95833 (Ph. 916 485-7797) or Don French, 2826 American Ave. Sacramento, Ca. 95833 (Ph. 929-6317).

## NEW CONGREGATION

The Fossil Creek church of Christ in Ft. Worth, Tex., announces that two of our brethren with their families have taken on the responsibility of building a new congregation in Bridgeport, Tex. It will be known as the East Mound church of Christ, located 1½ miles south of Bridgeport on F.M. 2123, then ¼ mile west on gravel road.

They have purchased a used Mobile home and removed the partitions which will afford enough space to accommodate 35-45 people. Total cost, including furniture is not expected to exceed \$4500. To date, they have received \$1700 from the brotherhood toward this endeavor. When they out-grow this they plan to make it available to anyone of the faithful brotherhood for use in the Lord's work, in mission work.

They solicit your prayers. Services will be at 10:30 A.M. and 6:00 P.M. each Lord's day. Contact: James Vannoy, Box

414, Bridgeport, Tex. 76026- Phone 683-5378; or Henry Kaker, Rte. 1, Box 191, Bridgeport, Tex. 76026- phone 683-2742.

-Signed: Trustees for the Fossil Creek church of Christ, 3517 N. Beach St., Ft. Worth, Tex.-Lloyd P. Cox, Charles Goodgion, Joe L. Norton.

## CAMP MEETING

The brethren at Delta, Colorado are planning a camp meeting June 17-25, at a location just outside Cedaredge, Colo., and a few miles from beautiful Grand Mesa. Facilities available include dormitories with sleeping accommodations in separate rooms for about 100 people (approx. 6-8 to a room, and please bring your own bedding). Cost will be about \$3.00 per day. Also available will be hook-ups for campers and trailers, food service will be available at the campsites with cooking provided for. There is a rock and wood construction tabernacle on the grounds with roll-down sides to keep out the weather. Hotel and Motel accommodations are available in Delta and Cedaredge. Climate is moderate so only a sweater is needed in the evening. I plan to be doing personal work in the area before the meeting and the brethren are putting out much effort to make this a good meeting. Why not come by on your way to the Sulphur meeting? You will be welcome and will benefit from it.

-Terry B. McQueary

## OLD PATHS PULPIT NO. 2

Again we remind our preaching brethren: If you have agreed to submit material for this new publication and have not yet done so, please do it immediately! Lynwood Smith is publishing this book which will contain sermons, etc. of our present-day preachers. It is a worthy work and he needs your material now. "Time is wasting!" For more information about this new forth-coming book contact: M. Lynwood Smith, Rt. 1, Box 151, Wesson, Miss. 39191.

## A TELEVISION PROGRAM

The Lord willing we will begin taping a series of 30 minute TV programs on March 9th. The Planz Rd. congregation (Bakersfield, Ca.) is paying for the production of these tapes. The congregation in Bakersfield plans to air them in that area but then intends for them to be available to any congregation who is willing to pay for their own airing time, etc. The programs will be done on 2 inch wide video reels at a professional production studio in Mountain View, Ca. We have already recorded the music portion and plan to preach basic and fundamental things of Christianity. The tapes will also be made available along with a Bible Correspondence Course (6 lesson) which I recently put together. The Study Course is of the same title as the program will be: **Search For The Ancient Faith**. If you are interested in learning more about this great means of reaching the lost, contact: Phil Kelly, 712 Sheldon Dr., Oildale, Ca. 93308; or myself: Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94538.

## FILM STUDIES ON DIGRESSION

We recently produced a series of film studies dealing with three major areas of digression: (1) Instrumental music, (2) Sunday School, and (3) Innovations in the Lord's Supper (individual communion, wine, bread breaking, etc.). These sets consist of 2x2 color slides, cassette tapes and review tests and are put together much like the Visualized Bible Study Series. The price for the series of three is \$79. I have only a very few of these left. Order from Alfred L. Newberry, P.O. Box 3594, Midland, Tex. 79702.

"We enjoy the paper, keep up the good work"

-Stan Burd, Gladstone, Mo.

## WADE-KNOWLES DISCUSSION— (CONT'D FROM PAGE 2)

### Wade's Third Affirmative— (cont'd from page 2)

communion: "The purpose is important, the procedure is left to our discretion." Where does the Bible say this? What inspired writer teaches such an idea? Now notice carefully how our respondent contradicts himself. In my last article I asked him "Would it be scriptural to use Coca-Cola as a drink element?" He replied "It would not be scriptural to use Coca-Cola because what was used was the fruit of the vine." But if the purpose is the important thing, as you claim, then please explain to the readers why a change in the drink element would make that much difference. The minute you demand fruit of the vine instead of Coca-Cola because Jesus used fruit of the vine, just that quickly will I demand cup for the same reason.

The negative has made several references to the plate, trying to equate its use with cups. In so doing he indicates a lack of understanding regarding generic and specific authority. A precept both includes and excludes. We may illustrate as follows. The precept to build an ark of gopher wood Gen. 6:14 included certain things such as tools to be used, where the wood was obtained, how many hours a day spent working on the ark, etc. None of the above violated the precept to build an ark of gopher wood. However there were also things excluded by the very nature of the command itself, such as another building, pine or oak wood etc.

Jesus took bread, there is no specification as to its shape or size or whether a plate was used. Thus we are not restricted in these matters. However, if we take steak, cheese, or loaves, we violate loaf or bread. In the same way Jesus took "the cup". Here again no specification is given as to size, color, material it is made of etc. We have liberty in these matters. But if we take cups or use an eye dropper instead of cup we violate what the scripture specifies.

This is essentially why we may use a plate but not cups. The comparison of our brother is not parallel. His objection will not stand. He will have to come up with better than this to disprove our affirmative arguments.

Regarding question number 2 of the first negative. Had you read my answer carefully you would not have become sidetracked. I said "yes, so long as he neither teaches or practices error in the matter. I did not say he would be barred from teaching. I said he could not teach error in this matter.

Now to answer Knowles' questions.

1. I do not believe feet washing was ever practiced as an ordinance of the church. I do not object to its use as an individual act of humility and would readily agree that it is one way of illustrating or showing the act of humility or service.

2. Already answered.

3. There is a vast difference between accidental occurrence and purposeful action. To illustrate, I offer the following: Suppose I have an accident on the way to church next Sunday and am unable to attend. I could not conclude from this that missing every Sunday would be permissible. In other words I could not purposefully stay away from service even though because of an accident I was allowed to do. More than one cup for a congregation is not authorized in the scriptures, however we do have authority for more than one congregation, thus eliminating the "big crowd" problem.

Questions for Knowles:

1. What scripture teaches there was a drink element in the passover?

2. Would it be a sin to use cheese instead of unleavened bread in the Lord's Supper?

3. If "the cup" in Mt. 26:27 is a metaphor, was there a real literal cup present? If so, how do you know.

Final Argument— Paul delivers instructions applying "when ye come together to eat" 1 Cor. 11:33. He commands

(continued on page 7)

### Knowles' Third Negative— (cont'd from page 2)

"Drink ye all of it", Matt. 26:27. (2) The disciples "all drank of it," Mark 14:23. (3) Jesus said, "I will drink no more of the fruit of the vine", Mark 14:24; Matt. 26:29. What was the command? To drink of the fruit of the vine. What did they do? They drank of the fruit of the vine just as Jesus did. Luke's account mentions that this cup was to be "divided" among the disciples. If one would continue to insist upon a literal interpretation— flying in the face of credulity— he would have to conclude that they somehow divided the actual container among themselves. Now that "logic" should make my respondent and his friends "hang their heads in shame, and rightly so." Yet Wade wonders where any inspired writer gave such an idea of leaving the procedure to our discretion. Good brother Luke, the beloved physician, mentioned it.

The explanation of that which is generic and that which is specific is unsatisfactory. The only things specified in the Lord's Supper are bread and the fruit of the vine. It has always impressed me that God chose these two perishable, humble items to symbolize the greatest memorial in the world. But man has cheapened the divine by insisting on a third monument— using only one container to contain that fruit of the vine. The idea that a single container for the fruit of the vine is as specified as the two true elements is therefore bound upon all men. Surely this is a commandment of men that is taught as doctrine and therefore constitutes vain worship (Matt. 15:9).

Does it not seem strange to you that a "doctrine" this important did not crystallize until around the year 1930— nineteen hundred years after the Supper was instituted? Reference was made earlier to J. Ervin Waters, the acknowledged "hero" and leader of the one cup movement in its early days. Few men were held in higher esteem than he among one cup advocates. But hear him now concerning this man-made rule: "At one time I could apply thirty or more laws of hermeneutics and exegesis, some of which could be found in no standard texts. These I refined and distilled in true pharisaical fashion, using them to perpetuate our sinful divisions...But I soon staggered under the weight of my own legalism and sickened with the divisions which I helped to produce as a partisan debater whose sword tasted the blood of many dear brethren in the polemical arena...How shall I make a test of fellowship of these things or anything that God has not made a condition of salvation?...It was not until 1930 that plurality of cups became a test of fellowship. Some congregations used one cup and others a plurality of cups, each recognizing the other's autonomy. This division was still in the making when I began to preach, and I helped to make it in the state of California..." (Restoration Review, March, 1971, Vol. 13, No. 3).

To be dogmatic in calling upon all to partake of the fruit of the vine by a method that is dubious to say the least and yet make no concerted effort to get people to wash feet— even if it would be in their homes— is rather strange. Much ado is made over the fact that Jesus "took a cup" but the silence is deafening when these brethren are reminded that Jesus "took a towel" (John 13:4) and "poureth water into a basin, and began to wash the disciples' feet" (John 13:5). And to top it off we find these words in John 13:14—"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet". Is it not more than odd that some correctly interpret the spirit of the passage in John but will incorrectly interpret the letter of the law in Matthew?

I maintain that if more than one cup can be used because of unfortunate circumstances (a dropped cup) then more than one cup can be used because of fortunate circumstances (a large crowd). Frankly, I was disappointed with Ronny's answer to this question. If only one cup is allowed, then that

(continued on page 7)

**Wade's Third Affirmative—** (cont'd from page 6)

"But let a man examine himself and so let him eat of that bread and drink of that cup." 1 Cor. 11:28. Here we have an assembly of the church come together for the purpose of observing the communion. In such a gathering the command is to "drink of that cup" not cups. Where is the authorization to do otherwise? My proposition starts that "a congregation for the communion must use one cup." That is exactly what Paul taught in 1 Cor. 11. My proposition is proven.

**Knowles' Third Negative—** (cont'd from page 6)

is it— no exceptions. After all, "must" means "must" doesn't it? And to say that we should eliminate the "big crowd problem" defies both reason and scripture. The Lord wants His house to be filled (Luke 14:23). Where is the teaching that we should start a new church on the other side of town because there are now too many people to drink out of one cup? I have never heard of a poorer reason to establish another work in my life.

In answer to Wade's questions: (1) Scriptures that teach there was a drink element in the passover are Luke 22:11-18 and 1 Cor. 10:16. Defining "cup" W.E. Vine says, "The cup of blessing, 1 Cor. 10:16, is so named from the third (the fourth according to Edersheim) cup in the Jewish Passover Feast, over which thanks and praise were given to God. This connection is not to be rejected on the ground that the church in Corinth was unfamiliar with Jewish customs. That the contrary was the case, see 1 Cor. 5:7" (*Expository Dictionary of New Testament Words*, Vol. 1, p. 261). (2) Asking if we can use cheese instead of bread in the Lord's Supper borders on "foolish questions" (2 Tim. 2:23) especially in view of the fact that Mr. Wade already said "if we take steak, cheese, or loaves, we violate loaf or bread." He knows the answer so why ask the question? Of course it would be a sin to wilfully substitute cheese for the bread. Who has ever done it? Why would anyone want to do it? These kind of questions are dreamed up in the minds of those who are embroiled in strife. (3) Naturally there was a literal cup present. No one has ever denied this to my knowledge. Anyone who can read can see it; however, the trouble starts when someone pounces on that incidental with the fervor of a mouse leaping on a piece of (forgive me) cheese and heralding to the world that this means that a church can only use one cup in the communion and elevating that theory to the lofty realm of the seven "ones" in Ephesians 4:4-6.

The validity of Wade's final argument must also be called into question. Citing 1 Cor. 11:28 he contends that "the command is to 'drink of that cup' not cups" (emphasis his). But verse 27 clearly shows that the bread represents the body of the Lord and the cup represents the blood of the Lord. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." Therefore the command is to eat bread and drink the fruit of the vine. There is no support for the pseudo-doctrine of "a congregation for the communion must use one cup." To make such an arbitrary ruling is to create a new law that adds to the Word of God. Those who have created and perpetuated this law should repent of this sin, refuse to make it a test of fellowship, and seek to make reconciliation with those that have been refused full fellowship because of their "failure" to adhere to the doctrine of one cup.

"We appreciate your efforts in publishing the Old Paths Advocate, and enjoy it."

-Harvey D. Hammons, Humble, Tex.

"Thank you so much for continuing to send the paper, it helps keep me on the right road."

-Lola Harper, Evant, Tex.

**In Whom We Have Redemption—** (cont'd from page 1)

(hitherto disunited by sin) into one combined state of fellowship in Christ. **Both etc.**— That is everything in heaven and earth shall be united under the rule of Christ. The government of Christ on earth is the kingdom or rule of heaven extended to earth.

In vs. 11 **Obtained** is to cast lots, determine by lot; to choose by lot; In the N. T. to make a heritage, private possession. From the custom of assigning portions of land by lot, the word acquires the meaning of that which is thus assigned; the possession or portion of land. An heir is originally one who obtains by lot. The literal sense is we were designated as a heritage. **Predestinated** is to mark out the boundaries or limits beforehand. The translation reads "in whom we were made an inheritance, having been previously marked out (for this) according to the purpose of His will." Those who enter Christ are foreordained in accordance with the provision of God's will. **Counsel** is purpose; esp. of the purpose of God respecting the salvation of men through Christ: the counsel of his will.

In vs. 12 **trusted** is to hope before; to have hope in a person or thing before the event confirms it. This refers to the Jews and includes Paul. They would be to the praise of His glory.

In vs. 13 the ye is the Gentile Christians. We should notice how constantly the apostle keeps in view the faith which accompanies and conditions all these great benefits. Sealed is to set a seal upon, mark with a seal, to seal. An example would be: "If the fruit is sealed everything is in order;" "I gave the letter sealed (to the messenger). **Promise** is the act of promising, a promise given or to be given. The promised spirit. Notice they trusted after they heard the word of truth. This word of truth was the gospel of their salvation. After they believed (by obeying the word of truth) they were sealed with that holy Spirit of promise.

In vs. 14 **earnest** is "an earnest", i.e. money which in purchases is given as a pledge that the full amount will subsequently be paid. **Inheritance** is property received (or to be received) by inheritance. What is given to one as a possession. **Redemption** is the redemption which will come to his possession, or to those who are God's own through Christ. **Purchased possession** is a preserving; preservation. **Praise Means** His grace having done its work, all now is to the praise of his glory.

In vs. 15 **Wherefore** is "on this account". The expression "faith among you" indicates that it was of marked degree. This faith resulted in love exhibited toward all the saints.

In vs. 16 He gives thanks for these brethren in his prayers. He makes mention of them continually.

In vs. 17 it is brought out of the dependence of the Lord Jesus upon the Father. Notice Mark 15:34; John 20:17. **Father of glory** refers to the Father to whom the glory belongs. **Wisdom** is broad and full intelligence. **Revelation** is an uncovering; a laying bare, making naked. A Spirit received from God disclosing what and how great are the benefits of salvation. **Wisdom and revelation** are special forms of the Spirit's operation. He imparts general illumination (wisdom) and special revelations of divine mysteries. The prayer was that God would give them a spirit of wisdom that they might understand the revelation and that they might acknowledge him as Lord. **Knowledge** is knowledge that is true, accurate, thorough, full knowledge. The knowledge of His holy will and of the blessings which he has bestowed and constantly bestows on men through Christ. Regardless of how far Christians may have advanced in knowledge and love, there is an unfathomed depth of knowledge which they may still explore. (More to follow).

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

"Thanks for a great paper, I look forward to it very much."

-Mrs. Margie Rogers, San Antonio, Tex.

## ANNOUNCEMENT

Starting Jan. 8, 1978, the Shadyside church of Christ will be meeting at the new location: 5701 Coors Blvd., S.W., in Albuquerque, N.M., located 2 miles south of Rio Bravo Blvd. For additional information please contact: Donald E. Orr, Sr., (505) 877-9171, or George F. Battey, Sr., (505) 865-6447.

We wish to extend an invitation to all our brethren when you are in this area and want also to thank the many congregations who have helped make it possible for us to move to our new location. The mailing address is: 2510 Coors Blvd. SW, Albuquerque, N.M. 87105.

-Donald E. Orr, Sr., and George F. Battey, Sr.

(Note- we are sorry this did not reach us in time for Feb. issue-HLK).

## ACKNOWLEDGMENT

The response to our need for a building has been very good. The most recent contributions are as follows: Twelve Pole, W Va.-\$200; Norman, Okla.-\$100; Wesson, Miss.-\$500; Bakersfield (Planz Rd.), Cal.-\$200. This brings our total to \$8835.00, not to mention those who have donated labor on the building. These contributions were badly needed and greatly appreciated. We hope the building will be completed within the next two and one half months. May God bless you all for your loving response.

-Melvin Blalock

"I truly enjoy the Old Paths Advocate, so many good lessons if all would just take heed".

-Mrs. E.L. Hall, Montgomery, Ala.

"Thank you for the paper, and keep up the good work"

-Jesse Worsham, Modesto, Cal.

## BONDS OF MATRIMONY

**Cantrell-Childers**— On the evening of Jan. 2, 1978 in Ft. Worth, Tex., it was my pleasure to officiate at the ceremony uniting Randy Cantrell and Rhonda Childers in marriage. Singing was provided by a quartet composed of Laurie and Dana Pope, Lyndon Cox and Leo Short. Randy is the son of Mr. & Mrs. Jeff Cantrell, Baton Rouge, La., and Rhonda is the daughter of Mr. & Mrs. Ron Childers, Ft. Worth, Tex., all members of the church. We are thankful for the establishment of another christian home and we wish for these two fine young people the very best life has to offer.

-Johnny Elmore

(Note— we are sorry this reached us too late for Feb. issue-HLK).

**Erickson-McCord**— In mid-afternoon of Sat., Jan. 21, 1978, at Ceres, Calif., Bro. Mark Erickson and Sister Jenny Lu McCord, in an impressive setting, in the presence of a host of loved ones, brothers and sisters in Christ and friends, exchanged their wedding vows. Mark is the only son of Marcus and Jennie Erickson and Jenny Lu is the only daughter of Don and Wanda McCord. What matters most is that both Mark and Jenny are members of the church. Both hold degrees from Stanislaus State College, Turlock, where they will make their home for at least a time and worship with the congregation there. It was such a privilege to have the honor of giving in marriage and officiating for Jenny, my only beloved daughter, and for Mark, such a fine gentleman and Christian. May the Lord bless them and the home they establish; may they always put Him and the church first. It was a privilege to have Karl Modgling, first cousin to Jenny, assist in the ceremony. The concern and love so many manifested will never be forgotten by Mark and Jenny and members of both families. May God bless everyone who in any way made this sweet occasion so memorable.

-Don McCord

## An Inevitable Conclusion— (cont'd from page 1)

if a woman can do this in a submissive way in the assembly and she has the talent and ability to do it, then they better let her start exercising that talent. And if some of their brethren object, they ought to say: "Listen! It's our liberty to do it and you better stop making a law where God hasn't". Isn't that what they tell us? Therefore, if one of the brethren starts trouble by saying a woman can't make an announcement in the public assembly or answer a question there, they ought to tell them: "We're not going to give in, no not for an hour". Because, according to them, it's not a shame for women to speak in the church, they just can't usurp authority over the man!

The truth of the matter is they don't practice what they preach and can't! Because if they start allowing women to read chapters, make announcements and answer questions in the assembly, the next thing they're going to want to do is get up and preach a sermon. And according to their position, why not? They're going to have a hard time keeping a female ministry out of the church of Christ! And this is what we have been saying all along. Yes, we believe that it's still a shame for women to speak in the Church!! And when they get rid of that scripture that says so, the Baptist will get rid of Acts 2:38 and the Oneness Holiness people will get rid of Matt. 28:19. Why not be content to just stay with the word of God. It was the plea of the restorers to "speak where the Bible speaks and to be silent where the Bible is silent" and it's still our plea today!!!

4323 Maple Leaf Dr.  
New Orleans, La. 70114

"Mary and I enjoy the paper so much and look forward to each issue. We like to know what is going on in the preaching field."

-Dan Keel, Bakersfield, Ca.

## FIFTY YEARS TOGETHER

On Dec. 25, 1977, Lawrence and Theda Ayers observed their 50th wedding anniversary. Jan. 1, 1978 numerous friends and relatives gave a come-and-go reception in their honor at their home in the afternoon. Lawrence and Theda are members of the Parkview church of Christ in El Reno, Okla., and are faithful in attendance. Lawrence is one of the leaders of the congregation. They have 4 daughters, all married and living in the area. They also have several grandchildren and some great grandchildren. We wish for them many more years together to serve the Lord.

-Vance Ayers

## "I REMEMBER MIKE"

**Michael Dowling Robbins** was born Dec. 20, 1934 to Frank and Florence Robbins in Middletown, Ohio. He departed this vale of tears Dec. 12, 1977 at the age of 42 years, 11 months, and 22 days. He was a victim of cancer of the pancreas.

I remember Mike in early 1960 when he was courting my daughter Sandra and a few months later, on Dec. 10, 1960, they were married in Middletown, Ohio. They had a happy enjoyable marriage by sharing and caring for each other in all their activities and relationships.

I remember Mike as a very intelligent, courteous, kind, well-mannered young man and from that state of character he never swerved nor changed. I remember Mike as always answering his elders with "yes sir, yes ma'am, no sir, no ma'am." He truly had respect for his elders.

I remember Mike as a good family man and a good husband, a good Dad to his son, Mark and his daughter, Tammi. He spent much time and money for the betterment of his wife and children. I remember Mike as a good friend and neighbor to those with whom he associated and lived near. He was helpful in any way he could and had an interest



in the welfare of others. In one of his prayers while in the hospital toward life's ending, he was heard to say, "Lord, please help other sick people, my family and all who need prayer." Never mentioning himself, though his suffering was very intense.

I remember Mike saying, "I believe Jesus Christ is the Son of God", prior to being baptized and I remember him saying, "I do not know how good a Christian I can be, but I'll sure try." I remember Mike's intensity of purpose, when he decided to obey God's plan of salvation and the great courage and determination he exhibited at that time.

I remember 1 Thess. 4:13-18, which says in part, "That ye sorrow not, even as others which have no hope. Therefore comfort one another with these words". Mike has opened his door from life here into the corridor that leads to eternity and I am so glad and happy for the above cited Scriptures to comfort his family and those of his brothers and sisters in Christ. May they be said of us when our door opening time comes.

In closing, let me submit a short poem—

**In Memory Of Mike**

Life goes on and years go by,  
But precious memories never die.  
No longer here our lives to share,  
But in our hearts you're always there.

—Hugh Milner

**OUR DEPARTED**

**Penner**— Sister Leona Frances Penner, daughter of the late Wm. Beesley and Rachel Crane, was born Oct. 18, 1895 at Topaz, Mo. and departed this life Jan. 6, 1978 in Springfield, Mo. at St. John's Hospital after a short illness. She was 82 years of age and a life long resident of the Vanzant, Mo. area. She gave her life to Christ at an early age and was a member of the Fieldstone congregation. She was preceded in death by her husband, 3 sisters and a son. May 2, 1915 she was united in marriage to Bro. Clyde Penner. She is survived by a daughter, Edna Shannon, Vanzant, Mo.; 5 grandchildren; 11 great grandchildren; a great great grandchild; a brother-in-law; numerous nieces and nephews and friends. Leona always had a smile and was loved by all that knew her. Now that she has gone to her reward, it is our privilege to follow her pattern of good works. The writer spoke words of comfort and warning to a large crowd of nearly 300 relatives and friends.

—Allen Bailey

**Harmon**— Sister Gertrude Harmon was born July 17, 1897 in Bell County, Tex., and departed this life Feb. 2, 1978 in Norman, Okla. She was baptized into Christ in 1921. She has one sister, Mrs. Lillie Farmer and a daughter, Violet Lyles. Sister Harmon lived most of her life in the Goldsby community near Washington, Okla.

—Miles King

**Massie**— Julia Massie was born June 15, 1891 and departed this life Jan. 6, 1978, being at the time of her passing 86 years of age. She was a member of the church in Lebanon, Mo., having obeyed the gospel over 45 years ago. Surviving are five daughters, 13 grandchildren, 23 great grandchildren and 3 great great grandchildren. She was preceded in death by her husband Herchel several years ago. Julia was the epitome of happiness and exuberance. Even in the sunset years of life she always wore a cherry smile and was always present when the saints assembled. She will be missed both in the home circle and at church. She leaves behind a rich heritage. Most of her family, including children, in-laws, and grandchildren are Christians, a beautiful message within itself. The writer conducted the service from the Holman Chapel in Lebanon, Mo.

—Ronny F. Wade

**Runyon**— Sister Della Runyon was born in Milton, W. Va., on Oct. 5, 1892 and departed this life in Huntington, W. Va. at the age of 85, on Feb. 3, 1978. She is survived by 2 daughters, Freda Denny of Huntington and Thelma Faust of Barbourville; a brother, Owen Chapman of Detroit; 4 grandchildren; 12 great grandchildren and one great great grandson. She was preceded in death by her husband Bro. Wm. H. Runyon, Sept. 25, 1972. Sister Runyon was a charter member of the Madison Ave. church of Christ in Huntington, very devoted to the church. She attended services just about 3 weeks before her death. The congregation was started in a room in 1931 just a little over 46 years prior to her death. Today there are 8 congregations and much is owed to her endeavors. She will be greatly missed. Services were conducted by the writer at Chapmans Mortuary with burial in Woodmere Memorial cemetery.

—B.F. Leonard

**Bullock**— Brother Allen Bullock was born Dec. 7, 1897 in Tex. and departed this life Jan. 11, 1978 at Cottage Grove, Ore. where he had lived for the past 9 years. He was a member of the church on Monroe Ave., very faithful to attend services. He was disabled about 2 years ago and it was at this time I really got to know him when I helped care for him physically, as well as reading the Bible to him almost every day. It has been truthfully said, "You can't help another without helping yourself". His widow, Naomi; 2 of his daughters Betty Ormsbee and Carletta Ferguson; also some of his grandchildren, are members of the congregation in Cottage Grove. Funeral services were conducted by the writer, assisted by Brethren Gayland Osburn and Jim Franklin, at the church building. The beautiful singing was done by Roetta Osborn, Paula Stands, Greg Carmack and Terry Osborn. We will miss Bro. Bullock but we have a hope that he will gain a heavenly reward by having remained faithful to his maker to the end.

—Frank Staggs

**Holloway**— Bro. Lum Cage Holloway passed away Jan. 12, 1978 at the age of 59 years, 6 months, and 16 days. He was a member of the University Blvd. church of Christ, Odessa, Tex., having been baptized into Christ in the early sixties by the late Bro. Albert Werner. He is survived by his wife, Lela; 3 sons, John, Jerry and James all of Odessa, Tex.; 1 sister; 1 brother and a grandson. His wife and 2 of the sons, John and James, are members of the church at Odessa. Funeral services were conducted by the writer assisted by Bro. Alfred Newberry, Jan. 14, 1978. Many friends and brethren gathered to pay their last respects. Singing was beautifully rendered by members of the Midland and Odessa congregations. Bro. Holloway had been sick for some time. I attempted to warn all present of the brevity of life and the necessity for preparation now. Following the funeral service, his body was flown to Woodville, Miss. for burial the following day. My prayer is that the survivors of Bro. Holloway will be comforted by the God of comfort in the sad and lonely days that lie ahead.

—C.A. Smith

**McKnight**— John S. McKnight, Ada, Okla. was born Dec. 10, 1898 in Indian Territory to Ben and Edna Durham McKnight, and died Jan. 19, 1978 at the age of 79. Bro. McKnight was married to Dovie Agee who preceded him in death in 1967. Retiring from a long civil service career in Sacramento, Cal., he moved to Ada in 1968. He was married to Dora Lee Whitson, Apr. 3 of that year. He was a member of the church of Christ. He is survived by his wife, Dora; 4 daughters, Emma Whitaker and Lela Peters, of Loomis, Cal., Barbara Cox, Rio Linda, Cal. and Pat VanCleave, Tacoma, Wash.; 2 sons, Kenneth James of N. Sacramento, Cal. and Joe of Columbia, Ill.; 3 step-daughters, Opal Bevins,

Leona Berryman and Mary Kite all of Ada; 2 step-sons, Steve Whitson, Tulsa and Henry Whitson, Stonewall, Okla.; 4 sisters, Stella Myers, Ozie Ingram and Nova Johnson of Ada and Lucy Wilkerson of Okla. City; a brother, Ben, of San Lorenzo, Cal.; 20 grandchildren; and 8 great grandchildren. Bro. McKnight was a faithful Christian and worshipped with the Galey congregation. He was devoted to the Lord and his family. I have never seen anyone who loved to study the scriptures more than Bro. McKnight. He feasted on the word of God and was always ready to discuss it in his kind and gentle manner. He was especially encouraging to me as I began to preach the gospel. I had known and loved him all my life as he was my uncle, my mother's oldest brother. His body was flown to Cal. with interment at Sunset Lawn cemetery in Sacramento.

-Carl M. Johnson



Wayne H. Pearce, R.D. 1, Box 43, Commodore, Pa. 15729, Feb. 6— The church at Lovejoy continues in the labor for Christ. Bro. Richard Bunner preaches for us the second Lord's day of the month, otherwise the brethren do the teaching.

B.F. Leonard, 815 W. 3rd., Huntington, W. Va., Feb. 10— We had two good meetings last year by Brethren Paul O. Nichols and Carl Johnson. Several other preaching brethren have visited and preached for us, which we appreciate. The T V program is really doing good. Pray for us.

Gene Welshons, 416 Park St., Grinnell, Iowa 50112, Feb. 10— We returned to Iowa from Ark., and take this opportunity to let the brotherhood know our new address. We like it very much here, they are very good people. This is where we lived before moving to Newton, Iowa. Please note our new address.

Duane Permenter, P.O. Box 84-B, Green Forest, Ark. 72638, Feb. 1— We are still having some interest from the community. The weather has been very bad and consequently people have been staying close to home. We look forward to spring. If there are people in this area you would like us to contact, please send me their name and address. We need the prayers of the faithful. Peace be unto you.

Robb W. Hickey, 3635 Cody Way, Sacramento, Cal. 95825, Feb. 2— In Jan., it was our pleasure to speak at Winters, Lodi, and the congregation at Fair Oaks. We were glad for this privilege. Our crowds here in Sacramento (North Area) have been very good, even the night services are well attended. It was good to hear Bro. Doug Edwards at Sacramento (64th St.), he held a good week-end meeting there. Doug is an able speaker. Let us all work for Him whom we love, realizing the Bible says "But wilt thou know, O vain man, that faith without works is dead?" (Jas. 2:20).

Faine McAnear, Rte. 4, Jacksboro, Tex. 76056, Jan. 13— The church here at Jacksboro is doing well with peace and harmony prevailing. Brethren Don Pruitt and Johnnie Johnson have helped this congregation a lot. Their preaching is great. Pray for us here that we may continue in the work.

Bro. King, we truly enjoy the Old Paths Advocate and are glad you are able to keep it going, here is our renewal. Keep up the good work.

Kenneth Middick, Rte. 6, Box 339-D, Fairmont, W. Va. 26554, Jan. 20— Since last report we have had several visiting preaching brethren. Bro. Alan Bonifay was here 3 days and we were encouraged by visiting with him and family. Bro. Richard Nichols was here for a 3 day meeting and we were happy to have them in our home. We attended a night of the St. Albans meeting conducted by Bro. Ron Alexander. Appreciated Bro. Kornegay coming and studying with us. Wife and I enjoyed the study at Wichita Falls, it was enlightening and the fellowship was wonderful. Pray for us in the work here. (Note- we are sorry this reached us too late for last issue-HLK).

Bobby Pepper, Rte. 7, Box 505, Athens, Ala. 35611, Jan. 30— The congregation here has been strengthened by the preaching of Brethren Jerry Cutter and Richard Reed. One was baptized and 4 made confessions of faults, two of those from the cups and classes brethren. We give God the glory and thank Him for the power of His Word. May God help us to push forward in this coming year. If you are passing this way, why not plan to stop and be with us?

B.B. Cayson, 1993 Burnham Ave., Memphis, Tenn. 38127, Jan.— All is well and the work goes forward in this area, with 2 baptisms at the N. Watkins congregation and Bro. Harris baptized 12 at the N. Hollywood congregation. Recently we were at services in Walterboro, S.C. and enjoyed seeing everyone. Attended one night of the New Year meeting at Cabool, Mo., it was wonderful. We visited the church at West Plains, Mo., our first in some time, and it was great to hear Brethren Alfred Newberry and Alton Bailey preach 2 wonderful sermons. Bro. Bobby Pepper was with the N. Watkins congregation and all enjoyed his preaching. We are now conducting home studies and interest is increasing. Please remember us in your prayers.

Terry McQueary, 1441 Kimbark No. 3, Longmont, Colo., 80501, Feb. 3— We have now been in this area for 6 months, have come to know the brethren quite well, and have been privileged to preach and visit at Holyoke and Delta, Colo., and Imperial, Neb. We appreciate these brethren and their work. Here at Longmont the work continues to progress, we have had one baptism and a confession of faults. We also have studies in progress that we hope will bear fruit. We have started a monthly paper called the "Longmont Message" and feel it is a positive addition to the work here. We hope to eventually produce a radio program as soon as funding is available. Pray for us and our efforts here.

Smith Bibbens, 29889 Hiway 34, Albany, Ore. 97321, Jan. 11— Since early Oct. 1 have been living in Albany and working with Corvallis cong. and the Northwest in general. Everything is going very well. Corvallis is a college town, and this environment seems to be a fertile one in which to sow the seed of the kingdom. Last Nov. it was my privilege to hold the annual Thanksgiving meeting in Cave Junction, Ore. It was well attended by brethren from Ca., Idaho, and Ore. We thank all for their support of the meeting. In October, Bro. Lynwood Smith held a meeting in Yakima, Wash. that I was able to attend. It was good to be with the brethren in Yakima again and to be with Lynwood. Right now I am looking forward to spending the next several months engaged in the work here in Corvallis and the surrounding area. God bless you all. Pray for us and the work here.

(Note: We are sorry this reached us too late for last issue. D. L. K.)

**Franklin E. Staggs**, 5871 Holland Loop Rd., Cave Junction, Ore. 97523, Feb. 7— Please note our new address, as we have moved here Jan. 20 to work with the small group of Christians meeting south of Cave Junction on the Redwood Hiway. It is a beautiful place, in the Illinois valley, surrounded by the Siskiyou and Coastal Mtns. We hope our work will be fruitful, please remember us when you pray. Already we are encouraged with the things the brethren have planned for us to help them do in reaching the lost in this area. Our son, Timothy, has finished high school and is working with us, doing what he can for the Master. At this point we do not know just how long we will be in Oreg., should know more by May, but are willing to do what we can while we can. If you know of anyone in this area please send any helpful information to us. Cave Junction is located in the southwestern section of the state. God bless.

**Carl M. Johnson**, 1124 E. 8, Ada, Okla. 74820, Jan. 24— We extend our warmest regards to the readers of *Old Paths Advocate* in this, the beginning of 1978. We concluded 1977 by attending a portion of the study in Wichita Falls and the New Year meeting in Ardmore, Okla. The presentations I heard at the study were excellent. They were edifying and stimulated profitable exchange in the discussions that followed respectively. The New Year meeting was inspirational. The brethren at Ardmore obviously worked hard in preparing it to be the success it was. While at home this winter several preachers, including Joe Hisle and me, have investigated the possibility of establishing a congregation at Coalgate, Okla. The "cups and classes" brethren there have tentatively agreed to let Joe and me come into their building and present our views on the things that divide us. The first half of my meeting schedule is listed below. Please plan to be with us when we are in your area. Arlington, Tex., Jan. 27— Feb. 5; Forest Park, Ga. (Atlanta)-Mar. 5-12; Little Rock, Ark.-Mar. 24-Apr. 2; Marietta, Ga., Apr. 8-16; Wynnewood, Okla., Apr. 21-30; San Angelo, Tex., May 5-14; Kerrville, Tex., June 11-18; Lebanon, Mo., June 24-28; Paris, Tex., July 7-16; and Sand Grove, Tex., July 21-30.

**Paul O. Nichols**, 147 Bay Bury Ln., Jackson, MS 39212, Feb. 8— The mission work is under way at Jackson. We appreciate the cooperation, assistance, and encouragement of brethren and sisters who have come to be with us, and those who have welcomed us to the south by letter, phone, and word of mouth. And we appreciate the prayers of those who have remembered us to the Father. We are now settled in a house. Please note our new address. Our phone number is (601) 373-0575. To date we have had one restoration. We have several leads. If you know of anyone in this area that might be interested in doing the Lord's will, please let us know. Also you might write them and tell them about the church meeting at 147 McCluer Road in southwest Jackson (0.2 of a mile west of Terry Road). Services are 10:30 A.M. and 6:00 P.M. All will find a warm welcome at our services. Money in excess of our expenses which was contributed by various congregations and individuals for our move to Jackson has been put into the treasury of the congregation here for use in the Lord's work. We thank all. Please pray for our efforts here.

**Don L. King**, 41931 Chadbourne Dr., Fremont, Ca. 94538, Feb. 14— We closed a very enjoyable meeting with the Stockton congregation Feb. 5th. It was well attended with some outside interest also. We studied one evening after services with a digressive man who showed quite a lot of interest. We hope he will soon accept the truth. At present we are in North Sacramento (Darwin St.) in a meeting. So far, crowds are good. Extra chairs have been used twice

already. We look forward to this continuing throughout the week. I am staying with Robb Hickey who is working with the brethren in the North Area. It is good to be with him and Cindy, and we appreciate their hospitality. Next Lord's Day, Lynwood Smith begins our meeting in Fremont, Lord willing. We look forward to a great meeting. We have advertized extensively and have spared no cost in seeing to it that our community is aware of the meeting. I am convinced that here is an area that many fail in today. Fremont continues to grow. Pray for us.

**Miles King**, 1525 Ann Arbor Dr., Norman, Okla. 73069, Feb. 5— We plan a week end meeting at Pottsville, Ark., Feb. 17-19. The meeting at Batesville, Ark. is planned for Apr. 1-9. At Ft. Smith we are looking forward to Bob Loudermilk being with us Mar. 1-5 for a meeting. Thank you brethren for your encouragement in this work. During the winter months we have also worked with the congregation at Okemah, Okla., and are so impressed with their zeal. Jan. 20-22 we held a week-end meeting at Baton Rouge, La. (Foster Rd.). While there we began a series of radio programs which are to continue for a year. On this trip it was good to be associated with Brethren Jerry Cutter, Lynwood Smith, Paul Nichols, and Wayne McKamie. I preached one night at New Salem, Miss., and McGregor, Tex. The congregation at Okemah is looking forward to a gospel meeting conducted by Bro. Taylor Joyce in March. Brethren, pray for the work and as we approach the spring and summer months let us be making plans to do more than ever before in the Master's Vineyard.

**Joe Hisle**, Rt. 4, Ada, Okla. Feb. 7— We are preparing to begin our meeting schedule for 1978. The Lord richly blessed us in 1977 with good meetings, safety in our travels, good health, financial needs and so many other things, for which we are thankful. We look forward to the work in '78. Following is our schedule: Florala, Ala., April 1-9; Cable Ridge, Mo., May 5-14; Garland, Tex., May 19-28; Joplin, Mo., June 2-11; Baton Rouge, La. (Foster Dr.) June 16-25; Claxton, Mo., July 7-16; Laweranceburg, Tenn., July 23-30; San Antonio, Tex. (Vance Jackson), Aug. 4-13; Houston, Tex., Aug. 20-27; Harrodsburg, Ind., Sept. 1-10; Sharonville, Ohio, Sept. 15-24; Wayne, W. Va., Sept. 29-Oct. 8; Wynnewood, Okla., Oct. 13-22. If you can assist us in any of these meetings it will be appreciated. Thank you very much to all the brethren that supported us last year and a special thanks to the home congregation here at Ada for their continual support. Please remember us when you pray.

**Edwin S. Morris**, 10520 N. McKinley, Oklahoma City, Okla. 73114, Feb. 8— We enjoy the paper more all the time. Ronny is certainly doing a good job on the affirmative in his discussion with Victor Knowles. As usual those in error have to twist and wrest the scriptures. I was in a Church that used individual cups for three years and I assure all that the tactics and arguments that they use would never convince me that cups are scriptural. We plan a week-end meeting March 3-4-5 with Jimmy Cutter, Ricky Cutter, Glen V. Ayers and Randy Tidmore each speaking at one of the services. We also plan a meeting with Jerry Cutter, May 19-28. We have been having some real solid teaching that will certainly build up the church. We would love to hear from some of the preachers that have not written a field report in some time. Why not send one in this month? We appreciated Bro. E.H. Miller's article and also his field report. Pray for us.

**Mark Bailey**, P.O. Box 612, Temple, Ga., 30179, Jan. 30— The work here continues well, we have a weekly news article to try reaching more in this community. Response is slow thus far, we trust with the approach of spring things will pick

up. The brethren here are wonderful, inviting us into their homes and discussing the Bible, always willing to do their part in the work. In Dec. I attended the study in Wichita Falls, Tex., where many subjects were discussed. There were differences of opinion but no hard feelings which is as it should be. We all should be willing to study with an open mind, willing to change if we learn more truth. We attended one service of the New Year meeting at Ardmore, Okla., then to Cabool, Mo. for several nights of their New Year meeting. While in Mo. I preached at Fieldstone and Mt. Grove congregations and appreciated the encouragement given me as well as the wonderful hospitality. Bro. and Sis. Ron Wood opened up their home to me, and others who attended the meeting. Since returning home, we have attended 2 services of the meeting in Mont., Ala., with my Dad (Alton Bailey) doing the preaching. They are growing in number as well as truth. They would welcome you there. I can assist in a few more meetings this year if needed. Pray for me. Let us work while it is yet day.

**Allen Bailey**, 215 Sheridan, Ave., Manteca, Cal. 95336, (209) 823-3358— At this writing I am beginning my work with the Manteca congregation. I arrived here Feb. 1, and Bro. Doug Edwards preached that night. Bro. Tim Berna is scheduled for Sunday. I attended the meeting in Stockton conducted by Bro. Don King. It is always a pleasure to study and visit with various preachers. The work went great during Jan., with some restored and some indicating a desire to obey the gospel in the future. Our prayers are that they will do this soon. We were deeply saddened over the death of Sister Leona Penner, well-known member of the Fieldstone congregation in Mo., where she will be greatly missed. Our sympathy to Ross and Edna Shannon and family. I conducted a meeting in Okla. City (21st St. congregation), the last weekend of Jan., my first time to preach there. I appreciate the congregation allowing me the pleasure. There were 11 confessions during the weekend, may God bless them all. I really enjoyed my visit with Bro. Jerry Cutter again, he is a knowledgeable evangelist and well respected. The young people in Okla. City seem strong and that is encouraging to us all. As my travels brought me from Mo. to Cal. I had the privilege of studying and visiting with several preachers, always a spiritual uplift. Note my new address and phone number. Our prayers go out to all.

**Lonnie K. York**, P.O. Box 17133, Wichita, Kan., 67217, Feb. 6— It has been some time since I have reported. In Sept., I conducted an enjoyable meeting at Roanoke, Va. It was a pleasure to be with them. They are fine brethren. Bro. Kornegay visited several times and I learned to love and respect him for his tireless efforts for the Cause. May God bless him. Since then, we have concentrated our efforts in and around Wichita. We have had to postpone our plans for the Dodge area for the present. I enjoyed the time I was able to spend at the study in Wichita Falls, Tex., my first to attend such a spiritual feast. When brethren can come together and discuss various subjects in the spirit of love I feel we shall continue to make progress. I preach at Jetmore each month at least once, and at Cresent each fifth Lord's day. The rest of my preaching is here at Wichita. The Wichita brethren have provided me with the opportunity to continue preaching and have been a source of encouragement. They sent out personal letters to secure support for this work, and I am most

appreciative, also I am thankful to the congregations who responded. There have been many personal gifts of encouragement in the past few months and I want to generally acknowledge their love for me and the work. I look forward to the coming of the young men this summer and have begun to prepare material for their work. Bro. Russell Seals of Tucson, Ariz., is now living and studying with us. May God bless his efforts. I ask your prayers that I may continue the work I love.

**Alton B. Bailey**, 909 Truitt Ave., LaGrange, Ga. 30240. Feb. 7— At this writing we are home enjoying a good meeting with Bro. Wayne Fussell doing the preaching. He has awakened the congregation with some very impressive sermons. Although the flu has kept many away, we still have had good crowds most every service with visitors coming from other congregations as well as some out side interest. Our first meeting this year was in Pasadena, Texas, the Deer Park congregation, Jan. 15-22. We enjoyed very much being there. Even though the week was plagued with ice, snow, rain and sleet, still the members came along with some who were not members. It did me good to see the enthusiasm in the congregation and every home we visited people were talking about the Bible, church and what they as individuals could do to further the cause in their area. It speaks well for any congregation to have these characteristics. How true the saying a congregation can be no stronger than its leaders. Jan. 27-29 we were in a short meeting in Montgomery, Ala. with good interest. It seems the congregation there is growing and interest is better than I have ever known it. The last day of the meeting three young ladies filled out cards saying they wanted to become members. The brethren are following up on that. March 12-19 we are to be in Baton Rouge, La. (Foster Road Congregation); March 26-April 2, in Pansey, Ala. Pray for us and our efforts this year. Here is a Sub.

**Ron Willis**, P.O. Box 591 Sentinel, Okla. 73664, Jan. 17— Since last reporting, we have had the pleasure of attending the annual study, this year in Wichita Falls, Tex., the New Year's meeting in Ardmore, Okla., and a debate held in Wichita, Kansas. The study was most profitable with a wide range of subjects. All of the brethren who participated manifested the Christian spirit. The hospitality on the part of the hosting congregation was terrific, including a hot meal provided during the noon break each day. A special thanks to Bro. and Sis. Leo Cook for opening their home to my son and me, as well as several other preachers. We enjoyed the New Year's meeting tremendously, including preaching, singing, and the Christian fellowship of all, especially the Bill Chambers family where we stayed. It was obvious that much planning and work had gone into the success of the meeting by Bro. Johnny Elmore and the Ardmore congregation. Bobby Loudermilk did an exceptional job defending the truth in his debate concerning the cup and the New Testament in Wichita, Kansas. His wife was greatly talented in the preparation of the fine meals she served and we want to thank them both for all their work and hospitality. My son and I enjoyed that trip in the company of Bro. Bruce Word. Brother Joe Hisle and his family visited in our home for a weekend, with Joe doing the preaching Lord's Day. The work here is going well. Pray for us and may the Lord bless all the faithful.

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

# OLD PATHS ADVOCATE

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

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

Vol. L

LEBANON, MISSOURI, APRIL 1, 1978

No. 4

CONCERNING...  
THE EXPIRATION DATE  
OF YOUR PAPER!  
(See Article on Page Four)

## DIVINE VS. CIVIL GOVERNMENT IN THE OLD TESTAMENT by Alan Bonifay (Continued from last month)

However, the subjects of His government were time and again clearly forbidden all affinity, affiliation, and alliance with the earthly governments or those sustaining them. Before entering the land of Canaan, God through Moses said: "I will deliver the inhabitants of the land into your hand, and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in they land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee." (Ex. 23:31-33) This same warning is repeated on almost every occasion of instruction. In fact, these laws and warnings can be quoted to weariness.

Of course, Israel disobeyed God and did not utterly destroy these nations and with the passing of time began to mingle with them. As a direct result of this disobedience Israel was led captive into Babylon, as God had promised she would be if she did not heed his warnings. God could not accept or bless them while they were in affinity or alliance with those not submitting to His government.

Just as alliance of an earthly government with God's government was despicable in God's sight, so was changing His government into the likeness of the human inadmissible. There was to be absolutely no alliance or affinity of any kind with human government, but it was a still more heinous sin to pattern the Divine after the human or to dovetail the human into the Divine. This changed and corrupted and perverted the Divine. God pronounced all such as a fearful rebellion against Him and His government.

I Sam. 8:1-22. In this chapter it is clearly revealed that:  
(a) To seek to change an appointment of God even when it has been perverted by bad men to wicked ends, is a grievous sin, a rejection of God and a following of another God. (b) God ordains for men what they persistently desire even if it is an institution that displaces His appointments and overthrows His rule. (c) He ordains it as a punishment for rejecting Him and His government. As a way through which they are made to "eat the fruit of their own way and be filled with their own devices." (d) All of God's ordinances are not necessarily good or desirable for His children, but are good

(continued on page 7.)

## "IN WHOM WE HAVE REDEMPTION" EPHESIANS I by Edwin S. Morris

We continue our study beginning with vs. 18. Eyes is used Metaphorically of the eyes of the mind, the faculty of knowing. Understanding of the mind as the faculty of understanding, feeling, desiring. The eyes of your heart. What the eye is to the natural body the mind is to the soul of man. The views which men entertain of themselves and of God are narrow and many times wrong. The understanding is enfeebled and perverted by the practice of sin. One of the first effects of true religion is on the understanding. (1) It enlarges its views of truth; (2) Gives it a more exalted conception of God; (3) Corrects its errors; (4) Raises it up towards the great fountain of love. Enlightened is to enlighten, light up, illumine. To give understanding to: as respects the eyes of our soul. Hope is that for which we hope for; the expected good. Riches etc. Glory is the essential characteristic of salvation, and this glory is richly abounding. His inheritance which is His, His gift. The words "in the Saints" are locative os sphere. God's inheritance is within the sphere of the saint. He is glorified in His saints and this glory is valuable. It is part of the wealth that God possesses.

In vs. 19 Exceeding is to surpass in throwing; to throw over or beyond anything. To transcend, surpass, exceed, excel. Greatness is magnitude. It speaks here of power that is beyond measure, more than enough, of surpassing power. Working from this word we get our word energy. It speaks of energy put forth, in operation. This surpassing power which God in salvation uses in ministering to our spiritual needs, is in accordance with, commensurate with the divine energy "of His mighty power." The Apostle Paul uses four words here, all having the general meaning of power. (1) power (Gr. dunamis) natural ability, general and inherent. (2) working (Gr. energeia) power in exercise, operative power. (3) mighty (Gr. kratos) manifested strength (4) power (Gr. ischus) strength, power as an endowment. All of these put together "and what is the super-abounding greatness of his inherent power to us who are believing ones as measured by the operative energy of the manifested strength of His might." The whole phrase forms a glorious climax, in which the Apostle accumulates words even stronger and stronger to approach the omnipotence of the Spirit. The magnitude of God's power towards believers is known in the operation of the strength of His might.

In vs. 20 wrought is to be operative, be at work, put forth power. The idea here is that this might or power was operative in Christ when God raised him from the dead. The power which raises those dead in trespasses and sins is the same as that which raised Christ from the dead. With our

(continued on page 8.)

## WADE-KNOWLES DISCUSSION—

## KNOWLES' FIRST AFFIRMATIVE

by Victor Knowles

It is with genuine hope that I approach this first affirmative—hope that there will be good and honest hearts who will consider these words and re-evaluate the foundation of sand that the one cup doctrine is built upon. I have no hate in my heart or malice in my mind when I write these words—only a love for the truth and for the souls of men. May God use these humble words to cause some precious soul to repent of the grievous sin of adding laws to God's perfect law. May there be those who will have the courage to reject the position of our cupism. I do not say (and never have) that one must give up the practice of one cup. I firmly believe, however, that one should relinquish the coercive concept that all Christians everywhere must use only one container in the communion.

The proposition that Ronny Wade prepared for me to affirm reads as follows: "The scriptures teach that a congregation of the church of Christ for the communion may use individual cups (drinking vessels) in the distribution of the fruit of the vine."

Do the sacred Scriptures make allowance for individual communion cups? Assuredly, yes! Since the Scriptures clearly reveal that the "cup" is an expression of metaphorical language the question of the number of containers is baseless. It is my strong conviction, and I shall endeavor to verify this in this series of affirmative articles, that individual cups were both present and in use at the Lord's Supper; but for now let us consider the true meaning of "cup" in Scripture.

The best "rule" for interpreting Scripture is not that hackneyed trio of "command, example, and necessary inference" that men have devised (and divided over) but rather good old common sense. Let this be our measuring stick as we approach the Scriptures in question.

Mr. Wade insists that because the word for cup (poteerion) means "drinking vessel" we must use only one cup. Let us then substitute this definition that he has given us in every place of Scripture where metaphorical language is used in the Supper accounts. This is an excellent way to determine the meaning of a word in dispute. D.R. Dungan says that "the proper definition of a word may be used in the place of the word. If the trial be made in this way, and the definition is wrong, the sense of the passage will be so destroyed as to make it apparent." (Hermeneutics, pp. 188, 189).

#### THE RESULTS OF SUBSTITUTING WADE'S DEFINITION FOR THE WORD:

"And he took the DRINKING VESSEL, and gave thanks, and gave it (DRINKING VESSEL) to them, saying, Drink ye all of it (DRINKING VESSEL); For this (DRINKING VESSEL) is my blood of the new testament, which is shed for many for the remission of sins," (Matt. 26:27, 28).

"And he took the DRINKING VESSEL, and when he had given thanks, he gave it (DRINKING VESSEL) to them; and they all drank of it (DRINKING VESSEL). And he said unto them, This (DRINKING VESSEL) is my blood of the new testament, which is shed for many" (Mark 14:23, 24).

"And he took the DRINKING VESSEL, and gave thanks, and said, Take this (DRINKING VESSEL), and divide it (DRINKING VESSEL) among yourselves...Likewise the DRINKING VESSEL after supper, saying, This DRINKING VESSEL is the new testament in my blood, which is shed for you" (Luke 22:17, 20).

"He took the DRINKING VESSEL, when he had supped, saying, This DRINKING VESSEL is the new testament in my blood: this do ye, as oft as ye drink it (DRINKING VESSEL), in remembrance of me. For as often as ye eat this bread, and drink this DRINKING VESSEL, ye do shew the

(continued on page 6.)

## WADE'S FIRST NEGATIVE

by Ronny Wade

I am happy to respond to the affirmative article you have just read. The proposition under discussion states: "The scriptures teach". Brother Knowles failed to define the terms of his proposition. We do not know what he means by "The scriptures teach. . .individual cups." He virtually throws command, example and necessary inference out the window; calling them a "hackneyed trio" that men have devised. If this be so, then pray tell how does he go about establishing scriptural authority? He then has the audacity to tell us that we should use "good old common sense" as a measuring stick to interpret the scriptures in question. I wonder if he would be so kind as to define "good old common sense"? Good old common sense (as defined and used by man) has led to every innovation and departure from truth conceivable to the human mind. To think that a purported preacher of the gospel would advocate such a thing, staggers the imagination. Most of the "first affirmative" is really a negation of the one cup belief, with very little said by way of support for individual cups. Even though Bro. Knowles says "individual cups were both present and in use at the Lord's Supper", he fails to offer one scripture or argument to prove that assumption.

The entire article is written to prove that cup does not mean cup, but rather contents or fruit of the vine. The exercise of substituting "drinking vessel" for cup is fruitless and misses the point entirely. In my first affirmative I stated "Thus it (the cup of the Lord) is neither by itself (not an empty cup—not just grape juice.)" Thus when Jesus took the cup Mt. 26:27 He did take a drinking vessel, however, it was not empty but contained fruit of the vine. When He commanded the disciples to drink of it, they understood that they were to drink from the cup. This they did by drinking a portion of the fruit of the vine. In the phrase "for this is my blood of the New testament", this refers not to the cup or drinking vessel, but to the fruit of the vine, as the following quotes show: "Poteerion (cup) in Mt. 26:27 means a literal cup, while in verse 28 this means the contents." A.T. Robertson "Although this Mt. 26:28 grammatically has as its antecedent the cup v. 27, it clearly refers, by metonymy, to the contents of the cup." Prof. England Phillips University.

## KNOWLES LOGIC (?)

Our respondent now tries his hand at some syllogisms:

1.) The Bible says we "drink the cup" 1 Cor. 11:26. We cannot drink the container. Therefore, the cup is the contents which represents his blood.

First of all, the syllogism is scripturally unsound because when the Bible says "drink the cup" the figure of speech "metonymy" is used. The cup named, the contents suggested. If the reader will review my first affirmative, he will find that I advanced an argument on this very point that has never been noticed by Brother Knowles. Secondly, the syllogism (number 1) is logically unsound, in fact all the syllogisms advanced by our brother violate "The Rules of the Syllogism". In his book *Elementary Lessons in Logic* W. Stanley Jevons says under Rule 6 "If one premise be negative, the conclusion must be negative." Re-read carefully all three of our respondents attempts at constructing logical arguments. In each one the minor premise states a negative fact. The rule demands a negative conclusion, yet in each Knowles comes up with a positive conclusion. Logistically they all fall flat.

It is noteworthy that Knowles says "The Bible says the cup is the blood (Nt. 26:27, 28; Mk. 14:23, 24)" I ask each of you to read those passages carefully. Underline the words **the cup is the blood**. Does the Bible say that? It certainly does not. If it did this discussion would end here and now.

(continued on page 6.)

## IMAGINE THIS— IF YOU CAN! by C.A. Smith

Church of Christ Holds a Banquet. The educational building of the Antioch church of Christ was the setting Monday evening for a Valentine "Crazy" banquet honoring students of the freshman and sophomore Bible school classes. Red and white hearts, cupids and various other decorations reflected the traditional theme. The head table, centered before a green archway enhanced by a silver heart, was spread with a red and white checked gingham cloth and centered with red roses. Dr. Luke gave the invocation and Paul brought the closing prayer. Barnabas, teacher of the class, served as master of ceremonies and introduced the guest speaker, Appolos, camp director of the Jerusalem church of Christ. Individual dinner tables spread with red and white checked clothes, set for 2 couples, were served a four course meal by parents attired in red and white checked aprons, bow ties and "chef hats. Entertainment, also put on by the parents, consisted of skits, pantomines and a fashion show which was narrated by Priscilla, the wife of Aquila.

Absolutely unbelievable, isn't it! Yet, only the names were changed to protect the "guilty" for this article actually appeared in the Andrews County News, Sunday, Feb. 19, 1978, and it all took place at the digressive church in Andrews, Tex. Can you imagine the church of the first century engaging in such revellings and celebrating a thing of pagan origin (Valentines Day)? Of course many other things in this article would have caused a lot of raised eyebrows in the first century also, such as Educational Buildings, Bible Classes, Camp Directors, Skits, Pantomines and Fashion Shows. I wonder what they will think of next?  
Andrews, Tex.

### A REQUEST

If there are any members of the church of Christ living in or near Seattle, Wash., please write or phone Mrs. John Zimmerman, 10 West Garfield St., Apt. 10, Seattle, Wash. 98119. Phone number (206) 283-7634. Her home is available for a meeting place.

-E.F. Buttler, Fair Oak, Cal.

### PLEASE NOTICE

The congregation at Pleasant Grove, Ind., would like to know of anyone living in the Indianapolis, Ind. area who might be contacted with regards to establishing a faithful congregation in Indianapolis. If you know of either members or non-members who might be prospects for studies, please send names and addresses, if you will, as soon as possible to me at: Rte. 14, Box 253, Brazil, Ind. 47834.

-Dennis E. Smith

### CALIFORNIA LABOR DAY MEETING

The Lodi congregation is hosting this meeting in 1978. Plans are to begin the meeting on the Thursday before Labor Day (Aug. 31) and continue through Labor Day, Sept. 4. The congregation would like to schedule those preachers who plan to come for specific topics. As a result, they need to hear from you to learn when you will be coming, what nights you plan to be there, etc. Please advise them of this information so that you can accept a topic for a given night. The sooner the better. Contact: Jim Winchester, 257 Mulberry Circle, Lodi, Ca. 95240; or Dwight Williams, 260 Mulberry Circle, Lodi, Ca. 95240.

The church of Christ, 415 South Garfield St., Lodi, Ca., would like to announce that since the first Sunday in Feb. their Sunday evening services have been at 6:00 P.M. rather than the directory-listed time of 6:30 P.M. Please make note of this change in your church directory.

### DEBATE: HARRISON, ARKANSAS

A public discussion between Ronny F. Wade and Elmer Moore will be held in the Capps Rd. church of Christ, Harrison, Ark., Apr. 10-13, 7:00 P.M. nightly. The propositions read:

(1) The scriptures teach that an assembly of the church of Christ for the communion must use one cup (drinking vessel) in the distribution of the fruit of the vine-Affirm: Ronny Wade, Deny: Elmer Moore.

(2) It is scriptural for a congregation to teach the Bible in systematically arranged classes, with women teaching some of these classes-Affirm: Elmer Moore, Deny: Ronny F. Wade. Proposition one will be discussed the first two nights and proposition two the last two nights and proposition two the last two nights, with two thirty minute speeches by each disputant each night.

In a world often indifferent to religion and thus thinking one faith is as good as another, debating religious differences is regarded as foolish. As this attitude seeps into the church, there are uninformed christians who conclude that "since debating is foolish" it must be unscriptural. In the King James translation "debate" is listed along with many sinful things in Rom. 1:29 and 2 Cor. 12:20. The Greek word, however, translated "debate" in the King James is translated "strife" in the ASV. We condemn this type of "strife", but the debating for which we stand is simply that authorized and commanded by Jude when he called on Christians to contend earnestly for the faith. (Jude 3). The apostle Paul believed in upholding the truth even in public discussion, since he "was set for the defense of the gospel" (Phil. 1:17). The word here translated "defense", means a "verbal defense, speech in defense".

In Acts 22:1, Paul announced to the Jews that he would make his defense unto them. He then told them why he, a Jew, had become a Christian. His reasons were presented clearly enough for them to understand what he was talking about. And they were addressed to a hostile audience. Since Paul knew that it was right to defend the position he took, and defend it in public, it is certainly right for Christians today to do so.

In writing to the Corinthians, Paul stressed that he was engaged in a war of aggression against that which hindered the gospel. This, of course, did not mean that he had a mean spirit, for he taught that men are to speak the truth in love. (Eph. 4:15). Read 2 Cor. 10:36. On these passages, J.W. McGarvey commented: "For though we are indeed human, we do not contend after a human or worldly fashion, for our weapons are not slander, detraction, misrepresentation, etc., which are the methods employed by the world in overcoming opponents, but we use divine powers in our conflicts. . . , powers which are mighty in the sight of God to tear down defenses and which can cast down all false human reasonings, sophistries and vain deductions and every like thing which men presumptuously rear in opposition to the word of God and which can bring every rebellious thought into captivity, so that it shall obey Christ".

We welcome all who can attend this debate which came about due to a weekly newspaper article run by this author. For more information phone (501) 365-5788, or write: 401 E. Prospect, Harrison, Ark. 72601.

-Jimmie C. Smith

### A NEW CONGREGATION

The North Highway Church of Christ, 4820 Glenstone which is 2½ miles North of Junction I-44 on 65 Highway. (Old 65—not the new by-pass). Glenstone and old 65 (city route) are the same through Springfield. Services 10:00 AM & 6:00 PM Sundays; 7:30 PM Wed. Call: Glen VanStavern, Rte. 1, Box 810 Springfield, Mo. 65803 (417) 833-3361. Kerry May, Rte. 2, Box 68-16 Ozark Mo. 65721 (417) 725-2523 Clovis T. Cook, 1503 E. Crestview, Springfield, Mo. 65804 (417) 883-3341

# Old Paths Advocate

Published Monthly at Lebanon, Mo. 65536

Published Monthly by Old Paths Advocate,  
474 West Commercial Street, Lebanon, Missouri 65536  
Second-class postage paid at Lebanon, Missouri 65536  
Send Form 3579 to Homer L. King, 1061 North Pilgrim St.,  
Stockton, California 95205

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## CONCERNING THE EXPIRATION DATE OF YOUR PAPER

In spite of editorials, etc. dealing with this problem, we are still getting mail, phone calls, personal tips, etc. regarding it. Really, it isn't too difficult to understand in view of the fact that for nearly fifty years our readers were warned of the expiration with the old familiar "TIME EXPIRED" in red ink. However, since our recent change in mailing procedures, etc. it is no longer possible for us to go through our mailing list each month and take the time to sort out those who are expired and stamp them "TIME EXPIRED." Many have written and called to say that their paper mysteriously "stopped coming two or three months ago." Of course, there are cases where there has been a problem with the mail service and there are times when we make mistakes with the circulation list also. However, in the most cases it is a simple matter of the subscription time just plain running out. It is a very simple matter to check on your expiration date yourself. Every month, when you get your **Old Paths Advocate**, look on the back. At the top of the page, along with your address which is printed there, is also a date. **THAT DATE IS WHEN YOUR SUBSCRIPTION EXPIRES.** Try to make it a habit every month to check on how much time you have left. When you have only 2 or 3 months left on your subscription **RENEW RIGHT THEN!** This saves us a tremendous lot of work because when your time is up your subscription is placed in an "inactive" file and the printer removes your address plate from all the rest. Then when you renew, we have to reinstate your subscription and notify the printer to replace the address plate for you again. In the meantime you miss several issues of the paper. Yes, we could have a notice inserted in your paper to warn you that it is time to renew but it would be an extra expense for us and might well cause an eventual increase in the subscription price. We don't want that to happen if it is at all possible to avoid it. So, remember, look at your date which is printed on your paper along with your address and zip code, and **RENEW BEFORE THAT DATE!** If you have questions about any of this, feel free to write or call us and we'll do our best to further explain.

Let us all work for the OLD PATHS ADVOCATE.

## THE CHURCH DIRECTORY

The following new congregations may be added to your directory:

**MISSISSIPPI:** Jackson (Hinds county), McClure Rd. church of Christ, 147 McClure Rd., 1/4 mi. west of Interstate 55. Turn off on Savannah ramp. Sunday at 10:30 and 6:30. Contact Paul O. Nichols, 147 Bay Bury Lane, Jackson, Miss. 39212, Phone (601) 373-0575.

**Jerico** (Lincoln county) Jerico church of Christ. Follow Hiway 550, 9 miles west of Brookhaven and 1 1/2 miles north of Lloyd Star. Sunday at 11:30 AM Contact Fred White, Brigdon Rd., Brookhaven, Miss. 39601; or James Banks, Rte. 1, Box 170, Wesson, Miss. 39191.

**Red Oak Grove** (Lincoln county), Red Oak Grove church of Christ, 5 miles north of Summit, Miss., an old Hiway 51. Sunday at 10:30 AM Contact Gordon Redd, P.O. Box 102, Summit, Miss. 39666; Phone (601) 734-2223.

**TEXAS:** Victoria (Victoria county), 3106 Lone Tree Rd., in Simon Hall. Sunday at 10:30 and 6:00, Wed. at 7:00 PM Contact Jerry Dickinson, 2604 Erwin St., Victoria, Tex 77901; Ben Johnson, 209 Viking St., Victoria, Tex. 77901; Phone (512) 573-7393; Charles Mabe, 2204 E. Walnut, Victoria, Tex. 77901.

The following corrections may be made:

**MISSISSIPPI:** New Salem (Lincoln county) Same except no telephone for Bro. S.W. Lea.

**OREGON:** Cave Junction (Josephine county), Sunday morning same, Sun. evening 5:00 PM, and Thurs. at 7:00 PM Drop Emit Carmack. Bro. Dan Powell's new address: 539 Roan Dr., Grants Pass, Ore. 97526, Phone (503) 476-9933; Add Glen Arnett, P.O. Box 835, Cave Junction, Ore. 97523, Phone (503) 697-4131; Danny Powell, 3045 Highland Ave., Grants Pass, Ore. 97526, Phone (503) 476-7408.

**Corvallis** (Benton county), 410 S.E. Alexander St., time of services the same. Drop Larry Hickman. Bro. Charles Cutter's new address: 3514 NW Thrush St., Corvallis, Ore. 97330, Phone (503) 752-2656. Add Bob Smith, 29889 Hiway 34, Albany, Ore. 97321, Phone (503) 752-2576; Jeff Brence, 25325 Lawrence St., Junction City, Ore. 97448, Phone (503) 990-8084.

**Cottage Grove** (Lane county), 402 Monroe Ave., Same. **TEXAS:** Big Spring (Howard county), 610 Abram St. (7th), add Sun. 6:00 PM Change phone no. for Barney Combs to (915) 267-3375. Drop Bro. Claude Nichols, add James J. Jackson, 1227 E. 16th St., Big Spring, Tex. 79720.

**Hoyte** (Milam county) Hoyte church of Christ, same.

**Wichita Falls** (Wichita county) Garden's Edge congregation, we have not received any time of services but presume Sunday at 10:30 and 6:00 and Wed. at 7:45 to be correct. Since we can only list 3 leaders, and Garden's Edge and Fairview have merged, drop Jirl Cook and Billy J. Matthews. Bro. C.W. Carson is the same. Add W.D. Goodgion, 4202 Prothero St., Wichita Falls, Tex. 76308, Phone (817) 692-7749; and Dee Tate, 1209 Fillmore St. Wichita Falls, Tx. 76309, Phone (817) 322-3837.

**WEST VIRGINIA:** Harts Creek (Lincoln county) Harts Creek church of Christ, same. Drop Stewart Bryant. Add Frank Bryant, Rte. 1, Box 503, Pecksmill, W. Va., Phone (304) 752-6791.

**Radnor.** (Wayne county) same, except change phone for Ralph Cox to (304) 385-4115, and change William Lyons name to read William Lycans.

Drop the following congregations:

**TEXAS:** Wichita Falls (Wichita county), Fairview church of Christ, merged with Gardens Edge church of Christ, both congregations meeting at Gardens Edge.

**Smithville,** (Bastrop county), 604 Ramona St. I understand there is a difference on the drink element in the communion.

Bro. Strain plans to print a supplement to the 1977 Directory, as he did in 1975, so please check your 1977 Directory and if there has been any change let me know soon. If you did not send information for 1977 as was indicated by



the star before the name, please send that also, if just to say the same, or any changes that need to be made. I will need (1) location of place of worship— by State: City or Town (County) and church name and address (2) time of services (3) name, address, and phone number of not more than 3 of the leaders. Please send as soon as possible to: Ray Asplin, Star Route 2, Box 67-A, Norfork, Ark. 72658, Phone (501) 499-7117. The 1977 directory is still available from Bob Strain, Harrodsburg, Ind. 47434 at \$1.00 each postpaid.

-Ray Asplin

### HONOR ROLL

You will find listed below the names of those sending us subscriptions from Feb. 10 to Mar. 10 and opposite the name the number of subscriptions sent. We appreciate your every effort for the paper. Please, check the following and report any errors to us:

Johnny Elmore-5; Don King-5; John Fisher-5; Allen Bailey-4; Willie R. Smith-4; Glenn Ballard-3; Earl Helvey-3; Mike Middick-3; Don McCord-2; Mrs. Ross Willhoite-2; June Pope-2; Frank Trayler-2; Roy Lee Criswell-2; Gareld Stumpff-2; Oscar Morris-2; Mrs. H.W. Bragg-2; Mrs. Warren Toyne-2; Jack Jackson-2; Richard Reed-2; James Frye-1; T.R. Hensley-1; Clara Garrison-1; Mrs. A.G. Smith-1; Ira W. Roberts-1; Clayton Fancher-1; Roy W. Coon-1; Mrs. Harry Solleder-1; Barney Combs-1; Mrs. Lorene Link-1; Verle Seeley-1; Robert L. Sampson-1; Robert Falvey-1; L.G. Butler-1; Richard Frizzell-1; Frank Staggs-1; R.V. Criswell-1; Randy Tidmore-1; Richard Nichols-1; Denver Ratliff-1; Olive Wilburn-1; A.J. Mason-1; R.J. Holt-1; Allen Romans-1; Total-77.

### SERMONS AND WRITINGS OF HOMER L. KING

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"Here is our renewal. We enjoy the paper very much"

-Gerald Faber, Modesto, Cal.

### SPECIAL NOTICE

The time again draws near for the July 4th meeting at Sulphur, Okla. Bro. Jerry Cutter and I have been asked to be in charge. The brethren have asked me to come in May and hold a meeting and also work with them toward getting things ready for the week of the 4th. We plan to arrange dormitories for both boys and girls as last year. A number of private homes were available last year and some who stayed have made plans to return to the same place this year. We plan to have a chart near the front of the tabernacle with addresses and phone numbers of places available if motel rooms cannot be had. If you tried to make reservations and could not, don't be too disappointed as some of the motel owners said they would reserve only as many and hold the rest for first come, first served.

If you have suggestions or checked into Sulphur for places for people to stay, please write any of the brethren at Sulphur or me and we will do what we can. We would encourage any who wish to stay in dormitories to bring sleeping bags or cover.

-Alton B. Bailey

### ATTENTION YOUNG MEN

This coming summer Bob Loudermilk and Lonnie York, as individuals, are planning to help young men exercise and develop their talents in the Lord's work. If you are interested, then you are invited to Wichita, Kan. this coming summer to engage in studying, personal work and teaching.

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

**DATES:** This work begins **JULY 5** and will continue through **AUGUST 6**. All who can will meet in Sulphur, Okla., on July 4th for the last day of the annual meeting there. Transportation will be provided from there by private individuals for all those who intend to come and work with us. On the way to Wichita, Kan. we will stop by McAllister, Okla., for a 3 day session of studies on personal work, preaching how to study, etc. These will be conducted by preaching brethren: Miles King, Jerry Cutter, Ron Courter and perhaps others.

Meals and boarding will be provided by individual families in Wichita. You will be expected to provide your own money for extra expenses, etc.

We feel that this work can be of great benefit in 3 ways: 1. Personally help each individual develop his talents 2. Benefit the mission work in Wichita, Kan. 3. Benefit the young men's home congregations as they can take home all they learn and apply it. We want to make it plain, however, that this work is the result of individuals and is not sponsored by or supported financially by any congregation.

If you are interested, we need the following: name, address, age, speaking experience (if any), and a short paragraph on why you are interested. We must hear from you **SOON** if we are to make the necessary arrangements. Contact: Bob Loudermilk, 4557 S. Elizabeth, Wichita, Kan. 67217 (316) 522-6259 or Lonnie York, 3402 Leonine, Wichita, Kan. 67217 (316) 943-0642

### A CHRONOLOGICAL CHART

We are informed that a chronological chart is now available which depicts Bible history from 4,000 B.C. to 400 B.C. It is large enough to be used as a blackboard chart in teaching related subjects. It sets forth the Creation, Garden of Eden, Tower of Babel, Beginnings of the nation of Israel, Israel in Egypt, In the Wilderness, Conquest of Canaan, Israel under the Judges, Israel united under the Kings, The Divided Kingdoms, Judah, Babylonian Captivity and Judah's return after captivity, etc. The times of the prophets and their relationship to the people they served (with the overlapping of books and prophecies) are also shown.

Those charts can be reproduced and transparencies made from them for \$27.00 after which copies of the three page enlargements can be reproduced from them at \$3.75 per set. Costs of mailing these sets may be somewhat expensive, especially if mailing tubes are purchased and mailed. If you are interested in obtaining these, let me know right away. The work will be either black-line or blue-line but not both. For more information contact: K.G. Wilkes, 7807 Gault St., Austin, Tx. 78757

### WHERE WILL YOU SPEND ETERNITY?

If we as living mortals would understand two things, life would be easier and eternity surer. That the Bible is our only means of knowing what God demands of us and we are to be judged by it and not man's wisdom. Hence life and eternity depend on our obedience to God's word. Where will you spend eternity?

From The Reminder

## WADE-KNOWLES DISCUSSION— (CONT'D FROM PAGE 2)

### Knowles' First Affirmative— (cont'd from page 2)

Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this DRINKING VESSEL of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that DRINKING VESSEL" (1 Cor. 11:25-28).

There is an old saying that a word is to be considered figurative when the literal meaning involves a manifest contradiction, impossibility, or absurdity. It does not take a Solomon to see the problems that mount when one insists on the literal meaning of "cup" in these passages. The Bible says we drink the cup (1 Cor. 11:26). We cannot drink the container. Therefore the cup is the contents which represents His blood. The Bible says to divide the cup (Luke 22:17). We cannot divide the container. But we can easily divide the contents; therefore the cup is the contents. The Bible says the cup is the blood (Matt. 26:27, 28; Mark 14:23, 24). The container in no way represents Christ's blood. But the dark red juice of the grape, that had to give up its life by being crushed, vividly represents Christ's blood; therefore the contents (grape juice) represents the blood. Since the cup is illustrative of the blood it does not make any difference whether we use one container for the fruit of the vine or many containers. Some churches choose to use just one. Fine. But let them not insist that every other congregation on the face of the earth follow their choice!

### THE GOSPEL WRITER'S EXPLANATION OF THE WORD:

Not only should we interpret Scripture according to the known purpose of the writer (as we pointed out in our negative articles), we should also take the writer's own explanation as being the proper way to determine the true meaning of a word in dispute. In every case of the three gospel accounts the writer explicitly explains or identifies what the "cup" is!

**Matthew's testimony:** "He took the cup...and gave it to them, saying, Drink ye all of it...I will not drink henceforth of this fruit of the vine..." (Matt. 26:27, 29).

**Mark's testimony:** "He took the cup...he gave it to them: and they all drank of it...I will drink no more of the fruit of the vine..." (Mark 14:23, 25).

**Luke's testimony:** "And he took the cup...and said, Take this, and divide it among yourselves...I will not drink of the fruit of the vine..." (Luke 22:17, 18).

Follow the antecedents in each gospel account. In Matthew's account it looks like this: cup, it, it, blood, fruit of the vine. Mark's record is: cup, it, it, blood, fruit of the vine.

Luke's description is: cup, this, it, fruit of the vine. They all start out with the word cup and end up with the fruit of the vine. I believe they knew what "cup" meant.

Let us form a composite questionnaire of the three narratives. What was taken? A cup containing the fruit of the vine. What was blessed? The fruit of the vine. What was given? A cup containing the fruit of the vine. What was divided? The fruit of the vine. What was commanded? To drink the fruit of the vine. What was drunk? The fruit of the vine. What did Jesus drink? The fruit of the vine. The emphasis in those narratives is on the fruit of the vine because of what it symbolizes. The fact that he picked up ("received a cup," Luke 22:17, American Standard Version) one of the passover containers and handed it to one of his disciples is of no spiritual significance. The importance to us is that the fruit of the vine which was contained in that vessel was blessed. The disciples were asked to drink it with the realization of what that glossy liquid represented—the precious blood of Jesus which would be shed for many for the remission of sins! Praise God for the blood of His only

(continued on page 7)

### Wade's First Negative— (cont'd from page 2)

#### KNOWLES COMPOSITE QUESTIONNAIRE

It is hard for me to believe the following quote comes from our respondent-notice: "What was taken? A cup containing the fruit of the vine." Brother Knowles how do you know this?

You have already said the cup is the blood. You said the cup is the contents. You say the cup is not the container. Please tell us how you know there was a cup containing the fruit of the vine? What does cup mean in that sentence? Could it be that you are saying Jesus took a drinking vessel containing the fruit of the vine? If so then cup is not the blood as you claim. Sir, you have yourself in a mess! This is where your "good old common sense" has led you. You might have been better off had you stayed with that "hackneyed trio" that you kicked out the window. Your problems are further compounded when you take the position cup Mt. 26:27 is a metaphor. Yet in the next breath declare "naturally there was a literal cup present." Victor why did you ignore the latter part of my question number 3 (third affirmative)? I repeat, if cup is a metaphor and means the blood, then please tell us how you know from Mt. 26:27 that "cup" means a literal drinking vessel as you claim in your composite questionnaire? Talk about a man meeting himself coming back! This takes the cake.

The truth of the matter is plain. Individual cups are not taught in the Bible either by command, example, or necessary inference. Bro. Knowles knows this. So he tried to get them in under "good old common sense" but that didn't work either.

Individual cups are of recent origin. "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 a 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 Co. church in Ohio". The Sacrament of the Lord's Supper by Thos. H. Wagner pp 237-8 in Church Management Feb. 1938. You can appeal to no higher source than a Presbyterian preacher as authority for their use, and can go no farther back than around 1894. For Bible believing folk, that is just not enough.

#### "COMMON SENSE" VERSUS BIBLE AUTHORITY

Our respondent contends that bread, not cheese, must be used in the Lord's Supper. How does he know this? Common Sense? Of course not, because the Bible says it, that's why.

He also says we must use fruit of the vine, not Coke. How does he know this? Common Sense? No. He knows this because this is what is specified in the scripture. However, when the Bible specifies cup, which our brother even admits means a drinking vessel, he hurriedly jumps the track and calls on "good old common sense" in order to get his individual cups in. Who can believe it?

Answers to his questions:

1. I am not the judge. A congregation that uses more than one cup in the communion, does so without scriptural authority.

2. Only those imposed by "decency and order" 1 Cor. 14:40.

3. Poteerion

Questions for Knowles:

1. In the sentence "He picked up the cup and drank it, and said, this is good coffee, he then set the cup down on the table." is cup used literally?

(continued on page 7)

**Knowles' First Affirmative—** (cont'd from page 6)

begotten Son which we see mirrored in the juice of the grape each Lord's Day!

**THE APOSTLE PAUL'S EXPLANATION OF THE WORD:**

Perhaps the most graphic and clear picture of what the cup is may be found in 1 Corinthians 11:27. That verse says, "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." Paul's parallel is plainly seen: the bread is a symbol of the body of the Lord; the cup is a symbol of the blood of the Lord. I don't see how those who insist on the cup being a container can explain their position in the light of this verse. Worse yet, I don't know how they can possibly "discern the Lord's body" during the time of communing if they fail to understand the tenor and spirit of the emblems. The oneness of a juice container has nothing to do with a proper Lord's Supper service. The breaking and partaking of one bread (unleavened bread) reminds us that Jesus gave His body to make us one (1 Cor. 10:16, 17). The drinking of the juice reminds us that Jesus shed His blood for the remission of our dark and evil sins (Matt. 26:28). The significance of the bread and grape juice lie in the fact that before both could exist they had to die—be crushed. The crushing of the grain of wheat and the crushing of the grape are good reminders that our Lord gave Himself for us. That is why coke and cookies would have no real or spiritual import. And that is why it makes no difference whether a congregation uses a bread plate or not, one cup or individual cups. Containers for the emblems merely aid us in eating that bread and drinking that cup.

Three questions for my respondent:

- (1) Will a congregation that does not use one cup in the communion be saved?
- (2) Is there any limitation as to the size or capacity of the container in the communion service?
- (3) What is the Greek word for "cup" in Matt. 10:42 and Mark 9:41?

**Victor Knowles**

**Wade's First Negative—** (cont'd from page 6)

2. In the above sentence, what is the antecedent of "it"?
3. How does one establish scriptural authority?

**Ronny F. Wade**

**Divine VS. Civil Govt.—** (cont'd from page 1)

for the end and work for which He appoints them. (e) He ordains one class of institutions through which to bless His obedient servants; He ordains a different class for punishing the disobedient. Each is good for the work for which it is ordained. Each is equally the ordinance of God.

In giving them a king, God warned them that they would be led away from Him, and as He warned, so it was. They finally strayed so far that He took from them their king and country and left them without a head and destroyed as a nation. In view of these things Hosea cries out: "O, Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all they cities? and thou judges whom thou saidst Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath." This plainly teaches that to supplant the Divine with the human, to copy after the human, or to add the human to the Divine was to reject God, to incur His anger and to bring upon themselves the destruction of God's fierce wrath. Now notice that Israel did not cease to worship God. They were still very zealous in that service but they introduced the human government into the Divine institution. They divided their fealty or loyalty between God and the human government. This was their destruction.

The point before us is, that God never permitted the subjects of His government to form alliances, nor affiliate

with human governments, nor consort with their subjects, nor to participate in their efforts to sustain and uphold them; nor did He permit them to introduce the human order into His government. Every affiliation or alliance with, participation in, or adoption of, the human into the Divine met with the stern condemnation and punishment of God.

At this point we will consider the relationship of the human government to the divine government.

The relationship of all human governments to the Divine and the destiny of each is presented very clearly in Daniel and his interpretation of Nebuchadnezzar's dream. (Dan. 2:31-45) The image was that of a man, indicating the human origin of the governments typified by the image, in contrast to the Divine origin of the kingdom typified by the little stone cut out of the mountain without hands. This "little stone" represents the kingdom of God. It is not originated, shaped, or put into motion or maintained by human power. It is God's government. The lesson taught is that all human governments must, one and all, be destroyed and in their destruction, one after another, each became the prey of, or "was left" with, all its strength, its riches and its glories to the destroyer. These kingdoms will continue to prey upon one another until they are destroyed and the "little stone" becomes a mountain filling all the earth. "They became like the chaff of the summer threshing floor, and the wind carried them away, that no place was found for them. And the stone that smote the image became a great mountain and filled the whole earth."

The mission of the kingdom of God is to break into pieces and consume all these kingdoms, take their place, fill the whole earth and stand forever. How can we as the individual citizens of the kingdom of God found, enter into and become part and parcel of, upbuild, support and defend that which God's kingdom was especially commissioned to destroy?

Yet, some argue that because civil government is ordained by God in Rom. 13 and elsewhere, it behooves us to participate in it. But think about that very carefully for a moment before you commit yourself. Hell is ordained of God as a place of punishment of the wicked, but does that justify a Christian in aiding and abetting Satan? This is a direct parallel to civil government. Civil government is ordained of God as an agent of vengeance, as a minister of God's wrath and a Christian cannot participate in the ministration of wrath and vengeance.

God ordained certain institutions for governing, controlling and blessing His faithful children; with these, God's children could affiliate, could work in and through them. There were also ordinances of God to punish His rebellious children, to destroy His obdurate enemies. Into these, God's children could not enter, affiliate with, could not support or direct and on them they could not rely for help. "The Lord made the wicked for the day of evil." (Ps. 16:4) Isa. 10:5-13 clearly reveals: (a) The Jewish people were rebellious (b) God used the Assyrians, an idolatrous and cruel nation, to punish them and (c) that He called this wicked nation the "rod of mine anger". But God overrules this proud, cruel, domineering spirit of the wicked Assyrian nation, to punish His disobedient children, then punishes the nation for doing this work. "Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem," (has fully punished them for their sin—AWB) "I will punish the fruit of the stout heart of the king of Assyria and glory of his high looks." This reveals to us that all ordinances of God are not fit to be used by the children of God, and all servants or ministers of God are not his children. (to be continued).

3737 Loma Vista, Flagstaff, Ariz.

Good judgment comes from experience, Experience comes from bad judgment.

**In Whom We Have Redemption—** (cont'd from page 1)

finite minds we cannot really understand this great power. I have even had some sinners tell me that their sins were too many and bad for Christ to forgive. How dark their understanding.

In vs. 21 **principality** is beginning; first place. The term is translated by Paul to angels and demons holding dominions entrusted to them in the order of things. It refers to angels here since the exaltation of Christ is in view. **Power** (Gr. *exousia*) delegated authority; the leading and more powerful among created beings superior to men. It refers to angels. **Might** (Gr. *dunamis*) used of the power of angels. **Dominion** lordship. **Name** etc. Let any name be uttered, whatever it is, Christ is above it; is more exalted than that which the name so uttered affirms. **World** it speaks of duration; it speaks of this present state of things, and in the words, "but also in that which is to come," of the future state of things.

In vs. 22 **put under** is to arrange under, to subordinate, to subject; put in subjection. The raising of Christ to God's right hand was followed by the placing of all things under His feet and making Him sovereign over all. Christ is the head of the church which is His body. This rules out all earthly "heads" of the church.

In vs. 23 **fulness** that which is (or has been) filled; used of a ship, inasmuch as it is filled (i.e. manned) with sailors, rowers, and soldiers. In the New Testament the body of believers, as that which is filled with the presence, power, agency, riches of God and of Christ. **Filleth is to make full.** Jesus filled with all the fulness of God bestows the fulness of His blessings on His body, the church. The church embodies and shows forth all that Christ is, the contents of His nature giving the standard. How beautiful the passage "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

—10520 N. McKinley, Okla. City, Ok.

**DAILY BIBLE READING & PRAYER**

If daily Bible reading and prayer has such a great influence on our children and helps us in living for the Lord; if it also builds up the home and the church—IT IS CERTAINLY WORTH HAVING.

To be a Christian you must:

- (1) Believe in Christ. Acts 2:36; 16:31; Heb. 11:6.
- (2) Repent of your sins. Lk. 13:3; Acts 2:38; 17:30.
- (3) Confess your faith in Christ. Matt. 10:32, 33; Acts 8:37.
- (4) Be baptized. Matt. 28:19; Mk. 16:16; Acts 2:38; Gal. 3:27; Rom. 6:3,4.

Why must one be baptized?

- (1) Christ commanded it. Matt. 28:18-20.
- (2) Those who "believe and are baptized shall be saved". Mk. 16:16.
- (3) It is "for the remission of sins". Acts 2:38.
- (4) It puts one "into Christ". Rom. 6:3; Gal. 3:27.
- (5) It puts one into the Body of Christ. 1 Cor. 12:13.
- (6) In it we "put on Christ." Gal. 3:27.
- (7) It puts us into the death of Christ. Rom. 6:4.
- (8) In it our sins are "washed away". Acts 22:16.
- (9) It proves our faith. John 14:15.
- (10) It "now saves us". 1 Peter 3:21.

—From The Reminder

**OUR DEPARTED**

**Williams—** Sister Virgie Agnes Williams was born June 9, 1908 and departed this life Feb. 19, 1978. She was the daughter of the late John Martin and Ella Y. Pigg, and was a member of the Chapel Grove congregation in Ethridge, Tenn. She is

survived by her husband, Felix; 2 daughters, Arlene Fisher and Mrs. Lillian Rhodes of Summertown, Tenn.; a son, Howard of Pulaski; 4 sisters, Bertha Cummings and Flora Benson of Summertown, Edith Hayes and Evelyn Smith of Ethridge; 2 brothers, Vecie Pigg of Summertown and Bernard Pigg of Lawrenceburg; 19 grandchildren and 11 great grandchildren. Sister Williams always seemed to keep before her the goal to make heaven her home and her determination was seen in her faithfulness to worship God even when suffering during her illness. She was loved and appreciated by all who knew her. She will be missed but sorrowing is not without hope. The writer endeavored to speak words of comfort to the bereaved and warnings to the unprepared.

—Bobby Pepper

**Miriani—** Sister Pearl Miriani of Pico Rivera, Cal. was born March 7, 1898 in Okla. and departed this life Mar. 2, 1978 in Downey, Cal. She was a widow, the mother of 6 children, 7 grandchildren, and 11 great grandchildren. She was the mother of Sister Aliene Ercanbrack who attends church at Stroud, Okla. Funeral services were at Moritz Chapel in Montebello, Cal., and interment at Rose Hills Memorial Park. The writer spoke words of comfort from the scriptures to the family.

—R.B. Roden

**Lum—** Sister Bertie Lum was born Oct. 22, 1903 and departed this life Feb. 15, 1978. She and Bro. Jesse Lum were members of the church in Sanger, Cal. I met them in the early sixties and visited in their home many times. She was a good wife and mother. My wife and I feel very close to this family. We pray all will be well with Bro. Lum and his family. Services were conducted from the Wallin and Son funeral home with burial in Sanger cemetery. Bro. Glenn Lewis and the writer spoke words of comfort to the family.

—R.B. Roden

**Kirby—** Bro. Tom Kirby, age 100, of Rte. 2, Mt. Vernon, Ky., passed away Jan. 31, 1978 in Berea hospital, Berea, Ky. He was born in Rockcastle County, Dec. 23, 1899, son of the late Wm. and Barbara Renner Kirby. He was a member of the Blue Springs church of Christ. He is survived by 4 sons, Eddie, Richmond, Ky., Irvin, Mt. Vernon, Ky., Arline, Lexington, Ky., and Robert, Reading, Ohio; 3 daughters, Mrs. Martha Phelps and Mrs. Cordia Browning both of Mt. Vernon, Ky., and Mrs. Becky Sturgill, London, Ky.; a brother, Obe Kirby, Eralsville, Ill., and a sister, Mrs. Myrtle Rash, Dayton, Ohio; 39 grandchildren and several great grandchildren. He was preceded in death by his wife Alice Doan Kirby, 2 sons, and a daughter. Bro. Tom was a faithful member of the church for 79 years. Services were conducted by the writer, Feb. 2, 1978.

—Zade McClure

**Boling—** Bro. Willie Odell Boling of the Berea congregation in Greenville was born in Greenville, S.C., July 8, 1893 and died Feb. 20, 1978 after several weeks illness in an Augusta hospital. He was 84 years of age, had made his home in this city most of his life and was a longtime member of the church of Christ. He will be sorely missed by the congregation as well as by relatives and friends. Aunt Mary, Will's wife preceded him in death in 1970. His brother and sister-in-law, Fred and Lena Boling, along with a number of nieces and nephews still make up the greater portion of the congregation. We feel sure he obtained the desire so well revealed in his life, that is "to die the death of the righteous." The writers spoke words of comfort and warning at the funeral service of this good man.

—E.H. Miller and Richard Nichols.

**Padgett**— Bro. Clyde Padgett of Cassville, Mo., passed away Dec. 13, 1977. Bro. Padgett, well up in years, had been ill for some time. He had been a member of the Cassville congregation for many years. His wife preceded him in death. He is survived by several sons and daughters. Funeral services were conducted in Cassville, with interment at Clio, Mo. A large crowd came to pay their respects, members of the surrounding congregations did the singing. I had known Clyde for over 35 years. On his death bed he asked me to preach his funeral and I did my best in complying with his request.

—Clovis T. Cook

**Sifford**— Rayburn N. Sifford was born June 25, 1921 and departed this life Feb. 23, 1978. He was a member and a leader in the 36th and Everett congregation in Kansas City, Kan. He leaves his wife Louise, of the home; a daughter, Linda York, Wichita, Kan.; and a son, Keith. I had known Rayburn since 1956 and had the good pleasure of working with him in the church for many years. He was a very hard worker and an extremely good man. A short service was held in Kansas City at the Butler funeral home. Chester King said a few comforting words and this writer led a prayer. On Feb. 26, 1978 the funeral services were held in Thayer, Mo., and his body laid to rest in the Hickory Grove cemetery near Alton, Mo. Many friends came to pay last respects at both places. May God bless the family and may they find comfort in Him. The writer conducted the services in Thayer and brothers and sisters from Kansas City, mostly, did the singing.

—Clovis T. Cook

**Rickard**— Sister Agnes M. Rickard passed away in Bethany Hospital in Oklahoma City, Sunday evening, February 12th. Several years ago brother and sister Rickard moved to Oklahoma City from Sulphur to be near some of their children. A few years ago brother Rickard passed away and for the past couple of years sister Rickard had lived in the home of her daughter "Scotty" McLemore in Oklahoma City. Brother and sister Rickard will be well remembered by many who have attended the Sulphur meeting, especially several years ago. They had a reputation for being faithful and staunch members in the Sulphur area and they continued to set the same good example here in the Oklahoma City area. Sister Rickard attended the services of the church until near the end of her life. She remained alert all through her earthly life and until recently was strong physically. Her sincerity, dedication and faithfulness to the church will not be forgotten by any of us who knew her well. We are better people as a result of her life. Sister Rickard left one daughter, Mrs. W.M. McLemore, of Oklahoma City, and two sons. Billy lives in Oklahoma city also, and O.C. lives in Perryton, Texas. She left one sister and several grandchildren and great grandchildren. Brother Edwin Morris and the writer conducted the services in Oklahoma City, and the burial took place at Davis. Sister Rickard lived 84 years. Many were in attendance at the services, showing their respects to the memory of this good sister.

—Jerry L. Cutter

**Clift**— Sister Beverly Ann Clift, daughter of Bro. and Sister Ray McCarty of Hawley, Tex., was born May 12, 1953 in Anson, Tex., and died at the age of 24 in Hendrick Medical Center, Abilene, Tex., Feb. 16, 1978. She graduated from Anson high school, and attended Abilene Christian Univ. Beverly obeyed the gospel in her early teens and remained faithful. June 4, 1977 she was married to Tommy Clift and after only a few short months of marriage to this fine young man she was called by death. Her life was short but one of usefulness in the Master's work. Several months ago she was stricken with cancer and no doubt spent many uncomfortable days and nights but thanks be to God for her faith, hope,

courage and confidence in the Lord that enabled her to maintain that cheerful disposition and never for one moment question the wisdom of God. She worshipped with the Lake Breeze church of Christ. Services were held Feb. 18 in the Anson church of Christ, with interment at Mt. Hope cemetery. She is survived by her husband, Tommy; her parents, Bro. and Sister Ray McCarty; a brother, Jack of Abilene; and maternal grandparents, Mr. & Mrs. Dee Carmen of Anson. The writer conducted funeral services assisted by Billy Patton.

—Johnny Snow

**Burney**— James Andrew Burney was born Nov. 3, 1887 in Madison County, Tex., and died Mar. 6, 1978 at Andrews, Tex., being a little over 90 years of age. He is survived by 2 sons, E.A. of Tatum, N.M., and Douglas of Snyder, Tex.; 3 daughters, Ruby Barnett of Friona, Tex., Oneta Goar of Andrews, Tex., and Mrs. R.C. Howard of Ft. Worth; a sister, Mrs. Nettie Adams of Houston; 2 brothers, Carl of Corpus Christi, Tex., and Lester of Deer Park, Tex.; 16 grandchildren, a number of great grandchildren, and 2 great great grandchildren. He had spent the last several years at the Andrews Care Center, and a daughter Oneta Goar who is a faithful member of the Andrews congregation, cared for him daily. The writer spoke words of comfort and warning and bade them trust God for "He doeth all things well." Singing was beautifully done by Bro. Alfred Newberry, Bro. & Sister Alfred Baze, and Bro. and Sister Art Oestmann. Burial was in Andrews Cemetery.

—C.A. Smith



**R.V. Criswell**, Rte. 1, Box 278, Purcell, Okla. 73080.— The church at Washington is doing well. The faithful continue to show strength. We appreciate the Old Paths Advocate very much, here is our renewal.

**Mike Middick**, 121 Crosby, Walthero, S.C., Mar. 1— The work here continues in good faith. There have been 6 confessions of fault. In the passing months I have visited the following congregations: Earlytown, Ala.; Anderson and Neosho, Mo.; and Greenville, S.C. Visitors are welcome here. Pray for us and the work.

**Earl B. Helvey**, 5307 64th St., Sacramento, Cal. 95820, Mar. 7— We have had 2 baptisms and one confession of faults from digression since we last reported. Bro. Tim Berna, who is working with us, is a very good speaker and we will be sorry to let him go when school is out. Tim and I are studying with 3 families and prospects seem good some of them will obey the gospel. We look forward to our meeting Apr. 30-May 7, with Bro. Jerry Dickinson. Here are 2 subs.

**Robb W. Hickey**, 3635 Cody Way, Sacramento, Cal. 95825, Mar. 6— Recently, we had a good meeting with Bro. Don L. King doing the preaching. Folding chairs were placed out from the first night of the meeting and there were outside visitors at every service. We have some fine young people in this area who are an asset to the Lord's cause. We also appreciate our elderly members, some in their 80's and one man in his 90's. In Feb., I preached at Atwater, Cal., so good to see our many friends there. This month, Bro. Doug Edwards is in Cal., and has been doing some good preaching.

He is a subtle young preacher, declaring the truth as we believe it.

**Ed Powell**, 8167 Venn Ct., Sacramento, Ca. 95828, Mar. 1— We are working at Sanger, Ca. now and will finish the work in April and return to the Sacramento area May 1. Lord willing, we will begin in the Colorado area in June. From there we plan to be in Okla. and Tex. during July and August. If anyone would like for us to do some personal work then hold them a short meeting, we are very much interested in this type of work.

**R.B. Roden**, 112 Kelly Dr., Moore, Okla. 73160, Mar. 9— We are now in a good meeting at Montebello, Cal., studying the Book of Revelation. The meeting will close Sunday evening, Mar. 12. Our meeting at Norco was hindered by the rain but still had visitors and consider it a good meeting. Mar. 17-26, I am to be at Paris, Tex., then to Neosho, Mo., Apr. 14-23. Do pray for us in the work.

**John R. Scott**, Rte. 2 Box 300, Neosho, Mo. 64850, Mar. 8— Bro. Tommy Shaw and family were with us in Jan. and we look for them back in the near future. Our radio program over KBTN in Neosho with Bro. Orville Smith will continue another year. Feb. 8, we baptized Donna, wife of Bro. Dowell Blankenship and Feb. 26 baptized Mildred Carpenter, who is 77 years of age. We rejoice and take courage knowing our labors are not in vain in the Lord. Burkhart congregation looks forward to our meeting with Bro. Bill Roden, Apr. 14-23.

**Jackie C. Lee**, Rte. 6, Box 22, McAlester, Okla. 74501, Mar. 9— Cold weather has taken its toll as far as church attendance is concerned, but we look forward to spring and our first meeting of the year in less than a month with Bro. Clovis Cook. I look forward to my appointments monthly at Muskogee, they are few in number but are confident of growth. If you know of anyone in that area we can contact please send names and addresses. Also, I help the congregation at Anderson, 6 miles east of McAlister. They, too, are few in number and would like to have someone move to the area and help them. If you know of anyone who would move there and get a job, or a retired man, let them know, it would be greatly appreciated. Lord bless the faithful everywhere. Pray for me in His work.

**Randy Tidmore**, 506 N. 2nd, Davis, Okla. 73030, Mar. 8— The work here at Davis is going well. We have enjoyed visiting and studying with neighboring preachers and were privileged to hear Bro. Allen Bailey at Okla. City. Since coming to Davis, Jan. 1, I have preached at Valliant, Okla. City and Edmond, as well as here at Davis. Pray for us and the work.

**Alton B. Bailey**, 909 Truitt Ave. LaGrange, Ga. 30240, Mar. 7— The flu and sickness around this part seems to have let up some and things are getting back to normal. Our meetings in April will be in Athens, Ala. April 16-23 and 85th. and Euclid in Kansas City, Mo. April 30-May 7. We look forward to visiting with these brethren and pray the meetings will accomplish their goal to edify the churches and if possible, warn those who are not saved. If you are in these areas we would appreciate your coming and helping in these efforts. We continue to ask interest in your prayers.

**Miles King**, 1525 Ann Arbor Dr., Norman, Okla. 73069, Mar. 7— Bro. Bob Loudermilk just closed our meeting at Ft. Smith, Ark., with 4 baptisms, 3 confessions of faults and one restored. We are so happy with the good results and impressed with the zeal put forth by Bob in his preaching. Also, one was baptized before the meeting, so the church at

Ft. Smith is growing! Our work at Okemah, Okla. is making progress, with better attendance and one baptized during the past month. Bro. Taylor Joyce is to hold a meeting at Okemah, March 17-19.

**Homer L. King**, 1061 N. Pilgrim, Stockton, Cal. Mar. 1— The last of Jan. and first of Feb. Stockton enjoyed a good meeting with preaching by my son, Don King. We were especially appreciative of the good cooperation by neighboring congregations and crowds were good throughout. We heard Don one night of the meeting at North Sacramento and enjoyed meeting again brethren we had not seen in some time. Then we accompanied my son, Howard, to Fremont one night to hear Bro. Lynwood Smith in his meeting there and as usual enjoyed his good preaching and association with the good brethren in that area. Since then we have been privileged at Stockton to have preaching brethren Allen Bailey, Delmar Lee, and Robb Hickey teach for us.

**C.A. Smith**, 810 NW 6, Andrews, Tex. 79714, Mar. 6— I have certainly enjoyed the *Old Paths Advocate* of late, especially the exchange on the "cup". As I see it, such is good as one can have a record of the often used arguments and a scriptural answer to them. Our son, Dale, after having been out of duty for some time, recently made confession, for which we are so thankful. We regret 2 of our fine members losing loved ones recently. Bro. Bill Jones lost his mother, 91 years of age, and today Sister Oneta Goar's father passed away at the age of 90. We offer them our love and sympathy. We continue to press forward and are finding great joy and satisfaction in doing His will.

**Kenneth Middick**, Rt. No. 6, Box 339-D, Fairmont, West Virginia 26554— Since last report another soul has been added to the faith from our community. We thank the Lord. Also, one confession of fault by one of our young sisters. The winter has certainly taken its toll, but we still have much to be thankful for. The wife and I are enjoying the work here, and appreciate the brethren very much. Please continue to pray for us and the work that the Lord will bless all the faithful everywhere.

**Thomas E. Wasmer**, Rte. 3, Box 174A, Clarksville, Ark. 72830, Mar. 8— Since last report we have had a very successful work for the Lord here in Hunt, Ark. Two rededicated their lives and were rebaptized, also 4 young ladies were baptized and one confessed faults. Since our opening last Aug. we have more than doubled in number. Our young boys and girls are very interested in the work, and at present we have 5 young men studying and beginning to teach. This year we plan a week-end meeting with Bro. Bob Loudermilk; a week-end meeting with Bro. Miles King; a 5 day meeting with Bro. Jerry Richardson of Alton, Mo.; and a 10 day meeting with Bro. Allen Bailey. We want to thank all the brethren for their donations in this important work. We are now in the process of adding bathroom facilities. We continue to solicit your prayers.

**Jerry Dickinson**, 2604 Erwin, Victoria, Tex., 77901, Feb. 20— It seems about the time I get a little discouraged in the work something happens to lift my spirits and make the work more satisfying. Of late we have been receiving overwhelming response to our weekly newspaper article. Day before yesterday, 2 ladies called, having seen the article. In the last month I have received 2 tracts in rebuttal to things I have written. We solicit questions from folks but are getting more comments and sermonettes than questions. That is all right however, it shows people are reading and being stirred by the articles and that is our objective precisely. I am looking forward to being in Sacramento, Cal. (64th St.), Apr. 30-May 7; Lodi, Cal., May 8-14; and Healdton, Okla., June 2-

11. Please continue to pray for the work in South Texas. Note our new address.

**Jimmie C. Smith**, 401 E. Prospect, Harrison, Ark. 72601, Mar. 1— We welcome any sign of spring, that the Lord's work might prosper. It has been a bad winter for home studies for most preachers I have spoken with. We look forward to the debate here at Harrison hoping and fully expecting that good will derive from Ronny's efforts to uphold the truth. My schedule for the summer is as follows: Harrodsburg, Ind., May 19-28; W. Monroe, La., June 2-11; West Plains, Mo., June 16-25; Escalon, Cal., July 7-16; San Pablo, Cal., July 21-30; and Lodi, Cal., Aug. 4-13. For many of us the late summer break due to the extreme winter weather, creates a hardship in the early meetings. We look forward to the summer meetings. We are ever grateful to the Lee's Summit congregation for their support of the work here at Harrison. We have experienced some growth since last reporting.

**Edwin S. Morris**, 10520 N. McKinley, Okla. City, Okla. 73114, Mar. 6— The Edmond congregation has just closed a week-end meeting with Jimmy Cutter speaking Friday night, Ricky Cutter speaking Saturday night, G.V. Ayers speaking Sunday morning and Randy Tidmore speaking Sunday night. It was a thrill to all of us to sit and listen to these young men stand up and so aptly present lessons needed in the church today. The meeting was well attended and the attention given the speakers was at its best. Our next meeting is with Bro. Jerry Cutter, May 19-28. We are all looking forward to this meeting. We received the *Old Paths Advocate* today and certainly enjoyed reading the field reports and articles. We appreciate all the kind and encouraging remarks about the paper. Pray for us.

**Roy Lee Criswell**, Rte. 2, Box 147, Cassville, Mo., 65625, Mar. 6— Since last report we have continued to be busy in the Lord's work here in Cassville. In Nov. we were encouraged by having one precious soul obey the gospel. We had studied for months with this family and it is our prayer that others will follow her example. We continue to have visitors at many of the services. Recently, we had 11 outsiders at a Sunday evening service. So many people seem dis-interested but we continue to study with as many as possible. The Ozarks has experienced one of its worst winters in history so we are looking forward to spring and warmer weather. Greetings to all the faithful. Remember us when you pray. Here are 2 subs. to the paper.

**Bob Loudermilk**, 4557 S. Elizabeth, Wichita, Kan., 67217, Mar. 7— The first 2 sessions of my debate with Bill Sexton is now over, our last session will be Mar. 24, 25. I appreciated the help of Jerry Cutter as moderator, as well as the presence of brethren Ron Willis, Jack Cutter, Lonnie York, Clovis Cook, and several aspiring preachers. We were recently saddened by the death of Bro. Rayburn Sifford of the 36th & Everett congregation in Kansas City. He was ever a source of encouragement to me and one of the first to back up the Wichita mission work. Clovis Cook spoke words of comfort to the family, wife and I were honored to assist with the singing. I just returned from a meeting in Ft. Smith Ark., where 4 were baptized, 1 restored, and 3 other favorable responses. It was a pleasure to be associated with Miles King and Taylor Joyce. I go next to Joplin, Mo., May 5-7; then to the camp meeting at Delta, Colo., June 17-25, to assist Bro. Don McCord. We encourage you to attend. Anyone interested in coming to Wichita this summer should contact me immediately (see article elsewhere). Your prayers, please.

**Frank Staggs**, 5871 Holland Loop, Cave Junction, Oreg. 97523, Mar. 6— The work goes well here in the Northwest. We have been studying with 2 brethren at Grants Pass who are

from the Medford group and break the bread in order to qualify it as the body of the Lord sacrificed for us. Our prayers are that truth will prevail over the teaching of error. We have also been studying with Bro. Glenn Arnett's sister, Emma, who was baptized years ago. We were made happy to have her attend services the past Lord's day and at the first words of the invitation song she came forward and confessed to the sin of (as she put it), "intellectual pride," and requested prayer. I thought how real the sin is in the lives of so many, in varying degrees! Bro. Smith Bibins continues work with the Corvallis congregation and we pray much good may come from his labor. By the time this report reaches the brotherhood, Smith will have conducted a meeting at Cottage Grove, Lord willing. I am sure it will be a good one. Timothy is speaking before various congregations in the state and I am so happy to have him working full time with me doing what he can for the Lord. Please pray that we will accomplish much for the Cause, "in the yoke that is easy," as Bro. Danny Keel said in a letter to us.

**Clovis T. Cook**, 1503 E. Crestview, Springfield, Mo. March 10— Since last report things in this part of the country are about as usual. We now have seven television stations using the tapes made here in Springfield. Our first report is gratifying. We have been very busy getting all this lined out. We hope for the best in this endeavor for those who are using them. The new church building here in Springfield, is nearing completion. We plan to meet in it this Lord's day. I read the well worded tribute in the last issue of this paper, written by Hugh Milner, about the sad departure of Mike Robbins, his son-in-law. It speaks my sentiments. We recently enjoyed a visit in our home by A.C. Perrin, of Yuba City, Calif., and Glen Bray, of Oklahoma City, both having spent a weekend with us. I will be in a meeting in McAlester Okla. (C & T Tyler St.), April 1-9; Twelve Pole, W. Va., June 9-18.

**Ron Jordan**, 8601 Cellaja Risa, El Cajon, Ca., 9201, Mar. 3— Our work here continues to progress. Recently, we have had three additions. Two were restored. One young lady came over from the cups and classes church. She is a real asset to the congregation here. She really enjoys studying the Bible. Through her, we have been able to set up a study with a young man who intends to preach in the cups and classes church. Bro. Larry Lay and I have already had one study with him and have another scheduled. Larry is a big help to me and the work here. We have studied together many times. Our crowds continue to improve Sunday and Wednesday nights. We still have many outside visitors. To God we give the glory. Our studies with the young people are progressing well also. I'm thankful that there are still those who are interested in studying the words of Life. We have a meeting scheduled with the Planz Rd. congregation in Bakersfield in June. We look forward to it very much. It will be good to be with our friends again. If I can be of service to anyone, please call on me. We ask your prayers for us in the work here. The unity and love here for one another is outstanding. We are thankful for this. Come visit and worship with us if you are down our way.

**Don L. King**, 41931 Chadbourne Dr., Fremont, Ca. 94538, Mar. 12— Lynwood Smith recently closed a good meeting for us in Fremont. As usual, he did some great preaching and the church was greatly helped. There was one confession of faults. We had excellent crowds and visitors from many places. However, the thing that thrilled me the most was that our own congregation was nearly 100 per cent represented every service. Outside interest, as a result of prior work and advertising, was good also. Last week-end, we were with the brethren in Clovis, Ca. for a week-end meeting. One was restored and we praise God for that. Crowds were very good throughout. We thank all who came from afar to hear us.

This was our last meeting until summer and we are looking forward to working at home and doing the T.V. work. Taping has begun and is going very well. Pray for us in our work for Him.

**E.H. Miller**, P.O. Box 538, LaGrange, Ga., 30241, Mar. 1—Bro. Wayne Fussell was with us in a good meeting Feb. 4-12 and brought forth some wonderful lessons for both lost and saved. We had 30 on the sick list at that time but members of other congregations were good to help so the attendance was good. He brought forth subjects in such a way that both members and non-members just kept coming back for more. We are now looking forward to our meeting with Bro. Ronny Wade, June 3-11. He has been here before so we all look forward to his return and having him work with us in another meeting. I wish all Christians could see the need of attending all the services of the home congregation, and what a help they could be in the Lord's work by attending as many services as possible of meetings at nearby congregations. Helping to build up attendance in such meetings will cause outsiders who may never have attended a service of the church of Christ, to attend and thus learn the Truth and obey it.

**Johnny Elmore**, 419 K St. S.W., Ardmore, Ok. 73401, Mar. 8—The New Year meeting here was a great spiritual feast. We are sorry that time did not permit us to hear all of the 35-40 preachers who attended one or more services of the meeting. One night the crowd reached 420 people. There were three confessions of faults. The bad weather in January and February has hindered some, forcing cancellation of two midweek services due to heavy snowfall. I enjoyed preaching at Wynnewood, Jan. 29. Also, I enjoy being with the church at Healdton each third Sunday of the month. The fourth Sunday singing, which has been around for over 30 years in Southern Oklahoma, is still going strong and we enjoyed a good singing last month at Wilson. In April, it will be in Ardmore at 2:30 P.M., and we invite all to attend. Our television program is still doing well and we have more enrolled in correspondence courses than ever before.

**Nelson Nichols**, Rte. 2, Box 165, Anderson, Mo., Mar. 1—The work here in Anderson continues. We continue to have visitors and have been encouraged in our personal work to build up this mission effort. The severe winter has made it difficult for us all, everywhere, but perhaps now with spring weather everyone will be very active in the Lord's Vineyard. Interest has been good and some have expressed new interest in studying our differences with us. We are hopeful that this will result in many new additions here at Anderson and perhaps the nearby faithful congregations. We continue to hold weekend meetings from time to time and since last report have done so at Powe, Mo. and Council Hill, Ok. Last Lord's Day we baptized a young man 20 years old who seems to be very sincere. Pray for us in our work for the Master.

**Richard D. Frizzell**, 2594 Neeley St., Batesville, Ark., 72501, Mar. 7—Please note my new address. I also have a new number, 793-2123. The winter here has been long and hard. With all the cold, snow and ice, things have gone rather slowly. With the coming of spring, I trust the work here will pick up. Lord willing, we will be able to move into our building sometime this month (March). The building we are

buying is in McHue, Ark., six miles south of Batesville. It will be known as the McHue Church of Christ. We are, also, looking forward to our meeting with Bro. Miles King, Mar. 31—Apr. 9. We are hoping that our move to our new location along with our meeting will help to get the work, for this spring, off on the right foot. We are in great need of your prayers. My prayer is that God will keep all the faithful in His arms of love and care.

**Allen Bailey**, 215 Sheridan, Manteca, Cal. 95336, Mar. 6—As of March 1 the work here in Manteca is progressing well. All seem to be working together with much dedication and I admire and appreciate this. Both young and old are active in the church services. Since arriving in Cal., I have preached at Turlock, Modesto, and Stockton once or more. I have never been in many areas of the state other than this area and toward Bakersfield, but I am impressed by the active work being done by various congregations such as television program, radio programs and newspaper articles. Last Lord's day we had our first visitors from the cups and classes church to attend our services. They let it be known they would be attending here in Manteca regularly. We see the Truth has not lost its power. I feel assured much good can be accomplished here as several home studies are now in progress. It has been my pleasure to be associated with Bro. Delmar Lee. He has much talent in preaching, songleading and personal work and is helpful to anyone where ever he happens to be. We have had opportunity to study together on various occasions and I look forward to future studies. Over the past few weeks several preachers have come by to visit while others were in meetings locally. Brethren Tim Berna, Lynwood Smith, Doug Edwards and Don King have all been in the area recently. The pleasure is mine to be associated with these preachers of the gospel. I ask you to remember the work here and everywhere and let us remember to pray for those sick physically and spiritually. Best wishes to all.

**Paul O. Nichols**, 147 Bay Bury Lane, Jackson, MS 39212, Mar. 8—Recently we have been privileged to have Billy Dickenson and Juadon Norton preach for us. They both did an excellent job and we all enjoyed their good lessons. We have had visits and encouragement from brethren and sisters of other congregations—Collins, Pearlhaven, Hillcrest, New Salem, Baton Rouge and Shreveport, LA., which has certainly been appreciated. Besides here at Jackson, I have had the privilege of speaking at Hillcrest and New Salem. We have some very fine brethren in this part of the country who are really interested in spreading the gospel. Last Lord's day we began a weekly broadcast over WJFR, Jackson (96.3 FM). It is aired at 10.00 AM Sunday morning. It was a joy to attend the plan meeting of the Louisiana brethren, Feb. 18, at Alexandria. I am glad to see more and more brethren awaking to the need of concerting efforts to reach the lost with the gospel and to establish more faithful churches. Working together for the cause of Christ is so important to the success of the efforts. If we can rise above pettiness and prejudice and center our attention on Christ and His cause, we can give satan a good fight. Brethren, why not plan to stop off at Jackson for worship on your trips east and west or north and south. We are on the crossroads of I-20 and I-55. Still better, why not move to Jackson if you are interested in a new work and a growing congregation. We need you! Greetings to the faithful everywhere.



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

# OLD PATHS ADVOCATE

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

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

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LEBANON, MISSOURI, MAY 1, 1978

No. 5

## THE WORK OF AN EVANGELIST IN A CONGREGATION WITH ELDERS by Don L. King

We hear quite a lot about this subject in some places. It is a pretty common thing to hear someone say: "We need to get a preacher in here to work with us." There is little thought given to whether or not it is really the right thing to do or not and when the church has elders it becomes a more complex problem than ever.

I am convinced that the work of an Evangelist is somewhat more involved than might be supposed at first glance. Because of this, let me point out that in this writing (and in the Bible too) the term "Evangelist" denotes a bit more than perhaps a young man who upon acquiring one or two sermons sets off among brethren to "preach" them. What we have under consideration is a fully qualified man who is well able, in both knowledge and experience, to do the "work" of an "Evangelist."

With this understanding, allow me to say that as nearly as I can tell, the work of an Evangelist within a congregation having elders is a corrective and restorative one. I mean by this: that the primary work that an Evangelist seems to have Scriptural example for doing WITHIN a congregation having elders, other than perhaps a brief visit such as a gospel meeting, (the apostle Paul and his companions visited among churches which already had elders) is to correct or set in order things that are wanting. Timothy was left in Ephesus, by the Apostle Paul, to do such a work. Moreover, it appears somewhat likely that there were yet elders in Ephesus when Timothy was left there by Apostolic authority. Hence there is a Scriptural basis for an Evangelist doing corrective or restorative work within the framework of such a congregation. However, through several weeks of study, I have been absolutely unable to find a Scriptural basis for a congregation with proper elders having the oversight, calling for an Evangelist to come and work for (and among) them on a permanent basis. Brethren, where indeed is the Bible example for a congregation with Scriptural government searching high and low, writing letters, offering lucrative salaries, special benefits, etc. in hopes of finding a permanent "preacher." Of course this practice has long been engaged in by those who no longer worship by the Bible pattern. However, we are beginning to see some similar things among our own brethren in some places. Many preachers are quite willing to accept such a "position" apparently unaware of the risks to the New Testament pattern.

Paul wrote to Timothy (2 Timothy 4:5): "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." It seems to me that the meaning of such a statement is aptly pointed out (and

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## "AND YOU HATH HE QUICKENED" EPHESIANS 2 by Edwin S. Morris

In verse one the apostle Paul having prominently in mind the thought "God quickened you as He did Christ", begins with "you also". It is the resurrection of those who were spiritually dead to a new and holy life. **Quicken** is to cause to live, make alive, give life. **Dead** is spiritually dead. It is destitute of a life that recognizes and is devoted to God because it is given up to trespasses and sins. In respect to doing right it is inactive. Physical death is the separation of the person from the body— spiritual death the separation of the person from God. **Trespasses** is a lapse or deviation from truth and uprightness; a sin, misdeed. It designates sin as the transgression of a known rule of life, and as involving guilt. **Sins** is to miss the mark; go wrong. It is to fail of one's purposes. It is sin generically.

In verse 2 the word "wherein" goes back to "trespasses and sins". The idea is "in which trespasses and sins ye walked." Walked is to regulate one's life; to conduct one's self, denoting either the state in which one is living, or the virtue or vice to which he is given. (It is **pateo** "to walk", and **peri** ("around or about".) We have here the locative of sphere. **The unsaved regulate their lives within the sphere of trespasses and sins.** All their thoughts, words and deeds are ensphered by sin. **According** is a preposition which in its local and root meaning has the idea of "down", which latter word speaks of denomination and control. His act of ordering his behavior in the sphere of trespasses and sins is dominated or controlled by "the course of this world." **Course** is defined by Trench as "all that floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims aspirations, at any time current in the world, which it may be impossible to seize and accurately define but which constitutes a most real effective power, being the moral or immoral atmosphere which at every moment of our lives we inhale." It is simply conforming ourselves and our lives to the age to which this (wicked) world belongs. How true that has always been and is today that God's people want to conform to the morals and moral standards of the age in which they live. What was sin in the beginning is sin now in respects to morals. **World** is the ungodly multitude; the whole mess of men separated from God, and therefore hostile to the cause of Christ.

To distinguish between **world** and **course**, one could say that **world** (kosmos) gives the over-all picture of mankind alienated from God during all history, and **Course** (Aion) represents any distinct age or period of human history as marked out from another by particular characteristics. **Prince** is a ruler, commander, chief, leader. Of the devil, the prince of evil spirits; the ruler of the irreligious mass of mankind. **Power** is one who possesses authority, the leading

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## KNOWLES' SECOND AFFIRMATIVE by Victor Knowles

I would like to go right into this second affirmative but Mr. Wade's first negative raises some points that must first be answered.

Ronny Wade feels that I "failed to define the terms" of my proposition and therefore he does not know what I mean by the phrase "the scriptures teach". Frankly, this puzzles me since Wade himself wrote the proposition for me to affirm.

He also had much to say in defense of command, example, and necessary inference charging that I threw them out the window. The careful reader will have noted that I wrote that they were not the best rule for interpreting Scripture. And they aren't! Some groups have applied this trio to things like foot washing and communal living and, **technically speaking**, you cannot fault them. That is what I meant when I wrote that men have divided over this trio. A good dose of common sense would clear up these passages in John 13 and Acts 4 just as it would if carefully applied to the Supper accounts. When command, example, and necessary inference are appealed to in nearly every circumstance—to the obvious exclusion of common sense in some instances—they indeed become "hackneyed" ("to make common or frequent use of").

"Individual cups are not taught in the Bible either by command, example, or necessary inference. Bro. Knowles knows this.", wrote Wade. Now, really. If I knew it, wouldn't I admit it? I'd be dishonest if I didn't. Is this what Wade wants readers to think of me? He has gone on record by charging me with "mis-representation" and "manipulation" in his review of my book (*Old Paths Advocate*, April 1977). Implying that I "know" something that I honestly do not believe and am, in fact, opposing in this exchange, is a violation of our signed agreement ("4. Both men shall conduct themselves as Christian gentlemen") to say nothing of Scripture.

My respondent also found it necessary to tell readers that I "failed" to offer one scripture or argument to prove that individual cups were present and in use at the Lord's Supper. Again, the careful reader will note that what I wrote was "It is my strong conviction, and I shall endeavor to verify this in this series of affirmative articles, that individual cups were both present and in use at the Lord's Supper; but for now let us consider the true meaning of 'cup' in Scripture." (Added emphasis mine, V.K.) That is what this second affirmative will accomplish if I can ever clear away all the smoke and rubble of my respondent's first negative.

Mr. Wade says that he is not the judge on determining whether or not a church will be saved if they don't use one cup. This, more than anything else, shows that the one cup doctrine is completely worthless. We preach, with the authority of Christ behind us, that a man **MUST** be born again or he cannot enter the kingdom (John 3:5). No problem there. But, Wade's weak "I am not the judge" reveals that the "must" in his proposition, when put to the final test, is not to be taken seriously. Listen! If I am going to hell because I have not been baptized, I want to know it because I don't want to go to hell! And if I am going to be eternally lost because I use individual cups then I want someone to show me from the Scriptures and stand up and say so and not beg off by saying "I'm not the judge"! If the one cup doctrine was clearly taught in Scripture, like Mark 16:16 for instance, there would be no question about it. But, it is not. The doctrine of "a church" **must use one cup** is a **binding**, grievous burden that those who make and impose on others are not willing to back up.

His response to the second question shows that "common sense" is not so bad after all. Asked if there was any limitation as to the size or capacity of the container, Wade replied, "Only those imposed by 'decency and order'."

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## WADE'S SECOND NEGATIVE by Ronny Wade

In regard to the affirmative article you have just read, I would like to notice the repeated charge by Victor that "I wrote the proposition" for him to affirm. You would think he was totally powerless in the matter. Sir, you voluntarily signed the proposition. You didn't have to do so. You could have worded one of your own, but didn't. Now, if you are sorry you signed this one, just say so, or if you want to "back out" just indicate that is your wish. However as long as you are "in", we want to know what you mean by "the scriptures teach" and it is your responsibility to tell us.

Your charge that "technically speaking" we cannot fault those who apply command, example, and necessary inference to such things as foot washing and communal living is ridiculous. It only underscores the real difference between us: *How To Establish Scriptural Authority*. And as I pointed out in my last article your "good old common sense" approach has led to numerous departures from the word of God.

Brother Knowles doesn't like my answer to his first question. Victor, I didn't expect you to like it. But nevertheless, that doesn't change my answer. He wanted me to say a congregation using cups will be lost. Sir, I do not have the right to pass judicial sentence on anyone. That belongs to God. As I told you in my answer, such a congregation worships in a manner that is not authorized in the Bible. But God will judge them not me. I must admit, however, your maneuver here surprises me. In your book beginning on page 9 you deal with attitudes. In this chapter you speak of the one cup folk having the worst attitude imaginable. Now you turn around and get upset because I didn't exercise judicial powers on a congregation using cups. Regarding the "must" in my affirmative proposition, I ask, **must we obey Christ? Must we obey Paul?** If so, we **must** use one cup. Jesus said "drink ye all of it" or "all of you drink out of it" Mt. 26:27 Did the disciples obey? Yes, "They all drank of it" Mk. 14:23. Paul said "when ye come together to eat" 1 Cor. 11:33 "Let a man examine himself and so let him eat of that bread and drink of that cup." 1 Cor. 11:28 May we use steak instead of bread? Knowles says no. We **must** use bread. By the same token, if we obey Bible teaching, we **must** use one cup.

Let us now notice the proof (?) given to show individual cups were used at the institution of the Lord's Supper. Brother Knowles gives Luke 22:17 as authority for individual cups saying "The only way they could divide it was by pouring a portion into their own vessel". Says who? Why could they not have each drank from a common cup, and divided the cup in this fashion? There is nothing in the meaning of *diemerizo* (divide) that makes individual cups necessary. The word basically means "to divide out" or "distribute"—Robinson. And they certainly could have "divided out" the contents of the cup by drinking from it. So the affirmatives conclusion just does not follow. It's back to the drawing board, Victor. You'll have to try again. In fact I will not show that your supposition can't be right. First of all (1) What Jesus took was undivided. (2) That for which he gave thanks was undivided. (3) That which he gave to them (the disciples) was undivided. (4) He told them to drink of this undivided something, "Drink ye all of it" Mt. 26:27. In this command we have the how of dividing. **They divided the contents by drinking**. This is evident by nothing v. 17-18 "...Take this and divide it among yourselves for...I will not 'drink'. The dividing was done by drinking. The command "drink ye all of it" Mt. 26:27 and "divide it" Luke 22:17 are the same. Knowles asserts "Christ told the disciples first to divide the cup and then to drink of the cup..." Where? I challenge you to show where Christ ever told the disciples to first divide and then secondly, drink. It's not there. That's

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## TRIP TO AFRICA by Jerry Cutter

During the month of March, brother Ron Courter and I visited the work of the church in Malawi and Rhodesia. We also checked on the possibility of a new work in the Transkei. In a separate article Ron will report on the work in Rhodesia. This will be a report on the work in Malawi.

We were accompanied on our trip to Africa by sister Anna Belle Spradley, mother of Daisy Davis. Sister Spradley remained in Malawi for the entire stay while Ron and I continued on into South Africa and Rhodesia. On the way out we picked up the same flight she was on and continued to the States together.

Although we wanted to be present for the opening of the building in Blantyre, that was not the primary purpose of our visit to Africa. Our most important mission was to check on the work in Rhodesia. Also, we specifically wanted to check on the chances of broadening the work into a new area; in this case, the Transkei in South Africa.

The new building in Blantyre is very beautiful. It was the completion of a project begun ten years ago by Bennie Cryer. The building itself was built by a craftsman who took great pride in his work and who made many personal touches that increased its beauty.

The building cost about \$32,000 but in most cities here in America a similar building would have cost several times more.

The building was officially opened on Saturday, March 11th. The appropriate government officials were invited and Mr. F.L. Matenje, Vice District Party Chairman for the Malawi Congress Party, spoke. I was assigned to reply to Mr. Matenje's speech and then Ron Courter gave the keynote address. The opening of the building was also reported in the Daily Times.

Crowds at the opening were good but not great. Attendance was in the 300's. The rainy season was still in full force and as Bill Davis said, some of the preachers had to almost swim to get there. Some 70 preachers were present and various ones spoke at the evening service. I spoke at the Sunday morning service.

As for the church in Blantyre, the following information will tell you something about it. The Sunday before the opening, when none of us were present, there were 109 present. Six made confessions and two were baptized. The contribution was \$2.75. Also, on the same Sunday the brethren took up money for the dedication and the total for this was \$140. The Blantyre members contributed \$210 for chairs without any outside help.

The work in Malawi is very big. There are over 300 congregations and there are some 75 preachers. At Blantyre there are four preachers being supported full time from the States. There are four bush preachers partially supported and I think about 40 who get about \$20 a year each to help them repair their bicycles and pay their taxes.

Bill Davis has a reputation for being a hard worker and he certainly put out super effort while Ron and I were there. He conducts studies for about half the year with brethren around the brotherhood. Then during the rainy season he works locally and holds weekend meetings.

There are over 600 persons currently taking correspondence courses. These are graded and mailed by brethren Davidson Kasambwe and Steven Kasenda, who work out of the office in Blantyre. Both these men are preachers.

I was very encouraged by the work in Africa and especially by the tremendous growth that has taken place in Rhodesia.

My part of the trip was financed by two churches. Crescent, Okla., bought my tickets and El Reno, Okla., gave me \$500 to cover expenses for the month. The \$500 covered my plane fare into the Transkei, car rental, Taxi service,

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## A GLIMPSE OF RHODESIA by Ron Courter

Recently, March 1st through the 27th, brother Jerry Cutter and the writer visited various parts of Africa. It was truly a pleasant experience to visit with the Davis family and brethren in Malawi. We were especially thankful and delighted to be there for the opening of the fine building in Blantyre with practically all the preaching brethren present. Thirteen days of the tour were spent in Rhodesia and it is this part of the tour that my remarks will focus upon.

My anticipation of arriving on Rhodesian soil was very keen, since living there for three years makes me consider it one of my homes of this earthly sojourn. Our anticipation was not disappointed as the green countryside and many flowers of Rhodesia met our eyes. Our arrival at the house we had lived in during 1973 and 1974 was greeted by two African preachers and a church member who cares for the place.

It was here one of the most touching scenes of the journey took place for me. After a few minutes of the usual greetings we are all accustomed to, brother Ndelema requested we sing and pray. We gathered in the office (a converted carport) and sang Amazing Grace. It was this song that brothers Ndelema and Wickson and myself had sung together many times coming from the bush in the late afternoon. They had taught me the words in Chickewa and I had taught them the tune. Thereafter, we had prayer. This journey had many high points, but no moment is more wed to my preception of the visit than this.

We spent much time in Rhodesia being visited by brethren and learning about the present status of the work at different congregations. The first Lord's day there, we met at the church building in Rugare that many of you brethren helped to build and then we met at Mufakose with a congregation only a few months in existence. During the week, we taught on leadership at the Rugare congregation and discussed various aspects of the work of a strong congregation.

From Friday (the 24th) through Sunday (the 26th) we were at Rimuka Township, 100 miles southwest of Salisbury for the annual meeting held on the holiday weekend. What an enjoyable meeting and what an opportunity to see many faces, old and new. There were three gatherings a day with singing on into the night after the evening assembly. There were speakers from many congregations and Jerry and myself each had opportunity to present two full lessons. Our time was spent on basic doctrinal teaching such as baptism, assembling, the structure of the church and its worship. Attentive faces and ears met our words from the Lord, as they were either translated into Chickewa or Shona.

We had opportunity to speak with church leaders and answer various questions. We were able to set down with brothers Ndelema and Wickson of the Salisbury area, with brother Mlambo of the Gatooma area and with brother Maringira of the Gwelo area and discuss many things about their work. Surely, these four men have been doing a good work for the Lord and the brethren in this country that support their work can be confident and thankful for such preachers. Just as they are thankful and appreciative of your fellowship in their labors.

Individually, the brethren raised \$450.00 dollars for the expense of the meeting, to handle the food and place of meeting. Such a large amount is indicative of their tremendous effort and interest, plus many of them had to travel long distances. There were 325 present at the Lord's day gathering representing congregations from a large number of places scattered across Rhodesia. This number is significant, when one realizes that three areas were hindered from attending due to the troubles in specific spots.

The church now reaches across most of Rhodesia's more populated areas. We remember well the four churches in November of 1971. Now, there are eight congregations in the

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# Old Paths Advocate

Published Monthly at Lebanon, Mo. 65536

Published Monthly by Old Paths Advocate,  
474 West Commercial Street, Lebanon, Missouri 65536  
Second-class postage paid at Lebanon, Missouri 65536  
Send Form 3579 to Homer L. King, 1061 North Pilgrim St.,  
Stockton, California 95205

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## SUBSCRIPTION RATES

Single Subscription One Year . . . . . \$4.00

## THE CHURCH DIRECTORY

The 1977 Church Directory, is still available by ordering from Bro. Robert Strain, Harrodsburg, Indiana, 47434, at \$1.00 each postpaid.

The following changes may be made in the Directory:

**ARKANSAS:** Batesville (Independence county) The Church that was meeting at College Avenue & Church Street at BATESVILLE has moved to the McHUE CHURCH OF CHRIST, Independence County, 6 Miles South of Batesville, Sun. 10:30 AM, at 6:30 PM, Wed. 7:30 PM, Richard Frizzell, 2594 Neeley St., Batesville, AR. 72501, Phone (501) 793-2123, Oris Cooksey, Box 96-A, Floral, AR. 72534 Phone (501) 251-1404, Vernon Scoggin, Box 59, Floral, AR. 72534 Phone (501) 251-1722.

**OKLAHOMA:** Frederick, Thirteenth & Carol Streets— No Sun. PM Services. Omit, Clyde Middick and Harvey Jackson. Add: Rodney Fancher, 403 N. Navajo St., Altus, OK. 73521 Phone (405) 482-4513, and Max Middick, RFD, Davidson, OK. 73530, Phone (405) 568-2545.

**Stroud** (Lincoln County), 523 West 6th. Street, **NO LONGER MEETING.**

**OREGON:** Cottage Grove (Lane County) Change address from 402 Monroe Avenue to 420 Monroe Avenue. also add: James C. Franklin, Jr., 316 North 9th. Street, Cottage Grove, OR. 97424, Phone (503) 942-3596.

**TEXAS:** White Hall (Bell County) White Hall church of Christ drop William H. (Bill) Spoons, and add: David G. Beck, Box 72, Davilla, Tx. 76523, Phone (817) 527-3574.

**WEST VIRGINIA:** Bunner's Ridge, (Marion County) Bunner's Ridge church of Christ SAME You might add— turn off Interstate 79 at Exit. 139.

If you have any corrections or if you know of any new congregations or if you know of any congregations in the Directory that are no longer meeting, please send this information to me. If you know of some congregation listed in the Directory that is no longer meeting and you do not report it to me, you may cause some members to miss worship. This has happened in the past. Send all Directory information to me. Ray Asplin, Star Route 2, Box 67-A, Norfolk, AR. 72658 Phone (501) 499-7117.

—Ray Asplin

## The Work of an Evangelist— (cont'd from page 1)

clarified) in Titus 1:5: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Once the evangelist reaches his objective, and a congregation is "set in order" it logically follows that his immediate responsibility is finished, at least for the moment. Could anyone question that Titus understood Paul's instruction differently? Do you suppose that Titus thought that once his work was finished that he could just settle down and become the "minister?" No, the very statement found in Titus 1:5 carries with it the connotation that the labors of an Evangelist within a specific congregation (laboring with them as an Evangelist) is a temporary work. His authority among them ceases when he has appointed elders to have the oversight.

Robert Milligan in *The Scheme Of Redemption*, says on page 310: "...that the work of an Evangelist, as it is defined and illustrated in the New Testament, is threefold: 1. To convert and baptize the people according to the teaching and example of the Apostles. 2. To collect the converts into such congregations as may be found most convenient for their own improvement and edification, and to watch over, (emphasis mine D.L.K.) edify, and instruct them until they are capable of sustaining themselves, when Elders and Deacons should be appointed and the Evangelist relieved from his local charge. 3. To have a constant oversight, as far as practical, over all the churches and to give to those that are weak and sickly such aid as may be necessary for their support and for their restoration to a state of healthfulness and usefulness."

Alexander Campbell, in the *Millennial Harbinger* (Vol. 1858, page 330) says: "A church set in order by an Evangelist is not under him as an official." (in other words it looks to its own Elders for guidance once they have been ordained D.L.K.) He continues: "After organization it has its own Bishops who watch for their souls as those who must give account to the Lord." Hence Campbell felt that once a Scriptural organization had taken place the Evangelist was free to go elsewhere. On page 331 of the same volume he says: "From all our premises the word Evangelist applied and used by the Apostles, indicates one who preaches the Gospel, baptizes the believers, plants churches or organizes them." So it is clear that he didn't go along with the modern concept of a church with elders "hiring" a "minister" and his being considered as THE "minister." In fact, in the 1840 volume of *Millennial Harbinger* (page 181) he referred to such preachers as "stall-fed" Evangelists.

However, when all of the great men and their opinions have been considered, opinions are all we actually have. So, what does the word of God tell us?

From Acts 18:18,19 we learn that Paul visited Ephesus along with Priscilla and Aquila. (On his second missionary journey.) According to Conybeare and Howson in *The Life and Epistles of St. Paul*, the year was about A.D. 54. (Some authorities give 53 as a possible date also.) Verse 19 (Acts chapter 18) tells us that Priscilla and Aquila were left there when Paul departed for Jerusalem. Later, when he returned to Ephesus, he found about 12 men who were disciples (Acts 19:7). Mr. Unger in his *Bible Dictionary* says they were converts to the preaching of Apollos who had known only the baptism of John at the time these 12 had heard him preach Christ. At any rate, according to Acts 19:1-7 Paul baptized them in the name of the Lord when he returned to Ephesus. This second visit (which was on his third missionary journey say Conybeare and Howson) seems to mark the real beginning of Paul's missionary work with the Ephesians. It lasted for some three years according to Acts 20:31.

Apparently, during this period time there were Elders appointed in the church of Ephesus. At any rate, we do know that later, about A.D. 57 or 58 (after Paul's leaving) he stopped off in Miletus and sent for the Elders of Ephesus (Acts 20:17-38). When they arrived they received strong

warnings that certain problems would **LATER** confront the church in Ephesus. Paul reminded them that he had warned them "...night and day with tears." (Acts 20:31). The Apostle warned them of the following: 1. That after his leaving "grievous wolves" would enter among them "not sparing the flock." 2. That "...also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Verse 30). Hence, Paul warned of both exterior and interior forces that would later become harmful to the Lord's church.

After this meeting with the Ephesian Elders, Paul went on his way. However, he **LATER** placed Timothy there to **CORRECT** several problems that had arisen. It is a logical assumption that some of the things Paul had warned the Ephesian Elders against (in Acts 20) were the very things Timothy was left in Ephesus to correct and set in order. In fact this seems evident when we study 1st and 2nd Timothy. Dr. MacKnight in his *Apostolical Epistles* (page 437) outlines the errors Timothy was to oppose and correct in Ephesus. He says: "From the first epistle we learn, that the following were the errors Timothy was left in Ephesus to oppose: (1) Fables invented by the Jewish doctors to recommend the observance of the law of Moses as necessary to Salvation: (2) Uncertain genealogies, by which individuals endeavored to trace their descent from Abraham to their father: (3) Intricate questions and strifes about some words in the law: (4) Perverse disputings of men of corrupt minds, who reckoned that which produced most gain to be the best kind of godliness: (5) And oppositions of knowledge falsely so named.—But these errors had not taken place before the apostle's departure; for in his charge to the Ephesian elders at Miletus he foretold, that the false teachers were to enter among them after his departing..."

From these things, it appears that Paul established the church at Ephesus, appointed elders to have the rule or oversight, left the care of the church in their hands and went on his way. Still later, he visited the Elders in Miletus and warned them of coming problems to watch for. Evidently the problems did, indeed, arise; the church was in turmoil and Timothy, an Evangelist, was placed there to correct the situation. Too, Paul gave Timothy the qualifications that must be met by men who were to be appointed to the eldership (1 Timothy 3:1-7). This might give rise to the thought that there were no longer presiding elders in Ephesus when Timothy was placed there. However, since 1st Timothy was written about A.D. 65-67 (so say most scholars) this means that a number of years had transpired since Paul's meeting with the elders in 57 or 58. MacKnight theorizes that the remaining faithful and surviving elders were perhaps too few to handle the many problems which now faced them on every side. (It is also quite possible that at least some had passed away or departed from the truth.) MacKnight also asserts that it is likely that since Ephesus was the greatest city in that party of Asia, the church had perhaps grown too large for all to meet in one place. Hence, he believes it probably that there were a number of congregations in and around Ephesus by the time Timothy went there. That being the case (?) the original number of elders, even if all remained alive and faithful, would be too few to be spread out and pilot and steer the several congregations. Whatever the case, Timothy was left there for purposes of restoration and correction. In 1st Timothy 1:3, Paul begins his letter with just such an indication: "As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine."

As has already been pointed out, the date of 1st Timothy is usually placed between A.D. 65-67 by most scholars. So, if there were still presiding elders in Ephesus when Timothy was left there, shortly before he received his first letter from Paul, they apparently were not in complete control of the situation; for Timothy's work as outlined in the first letter

emerges as a **corrective and reconstructive one**. I believe that we will not be far wrong when we say that it is implied that when Timothy had accomplished what he was left there for, and Elders and Deacons were appointed in the oversight, he would then feel relieved of his responsibility. In other words, quite frankly, I see even this kind of work as a relatively temporary thing. When the church is set in order (i.e. the things that were wanting are no longer wanting) the Evangelist turns over the oversight and responsibility to God's **PERMANENT** type of church government: the **Elders**.

Brethren, it can be positively proved that an Evangelist has Scriptural authority to do corrective work within a congregation having Elders:

In 1st Timothy 5:19,20 Paul says: "against an elder receive not an accusation, but before two or three witnesses. **Them that sin rebuke before all, that others may also fear.**" (This, of course, to the Evangelist: Timothy.)

The word "rebuke" as found in 1st Timothy 5:20 comes from "ELENCHO" which means: "To convict, refute, or reprove, translated rebuke." (W.E. Vine). Mr. Thayer, in his lexicon, strengthens it a bit: "2. to find fault with, correct; a. by word; to reprehend severely, chide, admonish, reprove:...1 Tim. 5:20;...contextually, to call to account, show one his fault, demand an explanation:..." (New Thayer's Greek English Lexicon of the New Testament, page 203 No. 1651). Robinson in his *Greek and English Lexicon* (1825 edition, page 210), lists the word with a general meaning of "to put to shame." (Thayer also.) Then, under its specific meaning in 1st Timothy 5:20 he says: "to reprove, reprehend, rebuke..." Strong and others give similar interpretations.

The point is this: Timothy, as an Evangelist in Ephesus, is told that he is to "rebuke" (ELENCHO) those Elders who are guilty of sin. Not only does Paul use the strong form of "rebuke" but he further says: "rebuke before all, that others may also fear." The picture is one of a public conviction of wrong-doing in order that all who witness the public rebuke given by the Evangelist may be convinced of the Elder's fault; and therefore not follow his erring example.

There is, of course, a milder form of "rebuke." Paul uses it in 2nd Timothy 4:2. "Preach the word; be instant in season, out of season; reprove (ELENCHO) rebuke (EPITIMAO), exhort with all longsuffering and doctrine." Both of these terms are, obviously, verbs. However, one is stronger and considerably more severe than the other. "EPITIMAO" means to "...put honor upon, then, to adjudge (The word "adjudge" is similar to the word "award."), hence signifies to rebuke." (W.E. Vine, page 253.) Thayer adds that the word means "To tax with fault, rate, chide, rebuke, reprove, censure severely,..." (page 245) Jesus used the same word (EPITIMAO) in Luke 17:3 when he said: "Take heed to yourselves: If thy brother trespass against thee, rebuke (EPITIMAO) him; and if he repent, forgive him." Hence, the Evangelist has divine authority for doing both mild and strong rebuking within an officered congregation. This to me, indicates rather strongly that his work is corrective and restorative, rather than fulfilling the responsibilities of the hired "minister." May God help us to stay with the Bible pattern!

-41931 Chadbourne Dr., Fremont, Ca. 94538

"And You Hath He Quickened"— (cont'd from page 1)  
and more powerful among created beings superior to man. Air is the lower and denser, as distinguished from the higher and rarer. The kingdom of Satan is in this lower atmosphere where we are. Spirit etc.— The connection is as follows: "the prince of the power of the air is also the prince of the spirit that now works in the children of disobedience. **Worketh** is to be operative; be at work. **Children** is "sons" and is a Hebrew idiom in which one calls a person having a peculiar quality, (continued on page 7)

## WADE-KNOWLES DISCUSSION—

**Knowles' Second Affirmative—** (cont'd from page 2)

Doesn't a little common sense have to be used here? Where is the command, example, or necessary inference that will determine this? An extra-large crowd at a one cup church recently had to send some people scurrying home to find a larger container. A large Tupperware pitcher and a big, rose vase were taken back to the building as substitutes. Whichever one was finally used was determined by something other than command, example, necessary inference and, perhaps, common sense itself!

Wade does admit that the Greek word for "cup" in Matt. 10:42 and Mark 9:41 is the same as those appearing in the Supper accounts. Will our one cup friends now be willing to go to the ends of the earth to insist upon the literalness of "cup" in those accounts as they have done with the Supper accounts? And will they limit "cup" to being just one or else lose their reward? I forewarn you in all good humor: don't hold your breath!

Yes, the Scriptures teach that individual cups were in use at the institution of the Lord's Supper. Therefore, we may use them today. We do not have to, however, anymore than we have to sell our lands and houses like the early Christians did (Acts 4:34). I am not about to add to God's Word by saying that we **MUST** use individual cups just because they happened to be utilized in the institution of the Supper. This simply shows that the exclusive doctrine of one cupism is false.

First, let us draw a comparison of the gospel accounts: **MATTHEW** 26:27-(1) And he took the cup, (2) and gave thanks, (3) and gave it to them, (4) saying, Drink ye all of it. **MARK** 14:23-(1) And he took the cup, (2) and when he had given thanks, (3) he gave it to them, (4) and they all drank of it. **LUKE** 22: 17-(1) And he took the cup, (2) and gave thanks, (3) and said, Take this, (4) and divide it among yourselves. Now, let us draw up a composite of the three accounts: (1) He took the cup, Matt. 26:27; Mark 14:23. (2) He gave thanks, Matt. 26:27; Mark 14:23. (3) He gave it to them, Mark 26:27; Mark 14:23. (4) He said, "Take this", Luke 22:17. (5) He said, "Divide it among yourselves", Luke 22:17. (6) He said, "Drink ye all of it", Matt. 26:27. (7) They all drank of it, Mark 14:23.

How did they divide the cup? By chipping the container into pieces? Or by dividing the contents—the fruit of the vine? The latter, most assuredly. "But, how did they divide the contents?", some may still wonder. Let us use some common illustrations. If I gave you a candy bar or an apple and told you to divide it among your friends, what would be the obvious way to do it? By passing it around and having everyone take a bite out of it? Or would you cut it into separate slices or pieces and thereby divide the treat? If a cook at roundup hands a boiling pot of coffee to the hardworking cowboys sitting around the campfire and tells them to divide it among themselves, how are they most likely to do it? By all drinking from the spout? Or by pouring a portion of the coffee into their tin cups? It is foolish to think that with each disciple having his own vessel at the Passover table that they would divide it any other way (for documentation of ancient and modern practice at Passover, see chapter 6 of my book). The **only** way they could divide it was by pouring a portion into their own vessel. The Greek word for "divide" is **DIAMERIZO** which is defined as "dia, through, and No. 6, to divide through i.e. completely, to divide up, is translated divide in...Luke 22:17..." (**Expository Dictionary of New Testament Words**, Vol. 1, p. 327). The "No. 6" that Vine mentions can mean "to share with" but this does **NOT** appear in Luke 22:17. The only thing that could have been divided was the drink element—the fruit of the vine. The only way it could have been divided was by pouring it into separate vessels. The dividing was not done by drinking

(continued on page 7)

**Wade's Second Negative—** (cont'd from page 2)  
some more of your "good old common sense."

### A FALSE CONCLUSION

Knowles says "if divide means drink (which it does not) then they drank the cup Luke 22:17, ate the bread in v. 19, and drank the cup again in v. 20!" Now how did you reach that conclusion. Victor? Did it ever occur to you that Luke just might have mentioned the cup twice? And that the order of mention is not necessarily the order of occurrence. For example in 1 Cor. 10:16 Paul mentions cup first, bread last, but that doesn't indicate the cup was taken first, for Matt., Mk., and Paul in 1 Cor. 11 show otherwise.

### KNOWLES' INTERPRETATION ADDS AN ADDITIONAL ACT

**Matthew—** 1. took cup 2. gave thanks 3. gave to disciples 4. commanded to drink

**Mark—** 1. took cup 2. gave thanks 3. gave to disciples 4. commanded to drink

**Luke—** 1. took cup 2. gave thanks 3. gave to disciples 4. commanded to divide

If the dividing was not done by drinking, an additional command is added. From the above we can easily see that either Luke adds an additional command or the "dividing" was equal to "drinking". Notice carefully that nothing is said in Luke's entire account about the disciples drinking unless that is what is meant by the command to divide or share the contents of the cup. Thus Knowles has come up with an additional command. What next??

### PROBLEMS OF KNOWLES FALSE INTREPRETATION

1. He has Jesus giving thanks for the cup before the bread, which contradicts Mt. and Mark's accounts. Something he himself does not do. 2. Even if "divide it" means pour into individual cups Knowles doesn't even do this. It has already been divided at the giving of thanks in congregations where he preaches. In Luke's account the dividing took place after the giving of thanks. 3. His position puts him in dis-obedience to Divine commands. Jesus commanded the disciples "divide it among yourselves" which Knowles says cannot mean anything but individual cups, yet he says "I am not about to add to God's word by saying that we must use individual cups..." In other words we don't have to do what Jesus commanded his disciples to do.

He then turns around and says we cannot use cola because Christ used fruit of the vine, we cannot use cheese because Christ used bread, but we don't have to follow Jesus' instructions regarding dividing the cup. Who can believe it?

In his first Affirmative our brother said "What was taken? A cup containing the fruit of the vine." Since he contends that the cup is the blood and that the cup is the contents. I begged him in my first negative to tell us how he knew there was a cup containing fruit of the vine present when Jesus instituted the Supper. He was as silent as the tomb on this. Said not one word about it. Now, Victor you have only one article remaining, please tell us. The readers want to know. If Jesus took a cup containing the fruit of the vine, then the cup was not the fruit of the vine. You cannot have it both ways, and it is only fair that you explain this to us before this exchange ends.

In answer to my question "In the sentence--He picked up the cup and drank it, and said, this is good coffee, he then set the cup down on the table.--is cup used literally? our brother said yes, and he also said "cup" was the antecedent of "it" in that sentence.

Now note carefully this parallel: Matt. 26:27 "And he took the cup, and gave thanks and gave it to them, saying, drink ye all of it:..." He picked up the cup and drank it..." In the last sentence Victor has no trouble seeing that Cup is literal and that it grammatically refers back to the literal cup. Yet

(continued on page 7)

**Knowles' Second Affirmative—** (cont'd from page 6)  
because that was a different command (see the gospel comparisons above).

Let us make one more comparison. In the feeding of the 5,000 Jesus (1) took loaves and fishes, (2) blessed them, (3) brake them, (4) gave them, (5) and they all ate of them, Matt. 14:19, 20. In the institution of the Lord's Supper Jesus (1) took the cup, (2) gave thanks for it, (3) told them to divide it, (4) gave it to them, (5) and they all drank it. It is reasonable to think that every one of the 5,000 bit into the original five loaves and two fishes? No. Why? Because they were broken (and, of course, miraculously produced more). Is it any more reasonable to think that each disciple drank out of the same vessel? No. Why? Because it was divided! In view of the fact that Christ told the disciples first to divide the cup and then to drink of the cup it becomes apparent that individual cups were present and in use at the Lord's Supper; therefore, we have every Scriptural right to use them today. The drinking was not the act of dividing. If "divide" means "drink" (which it does not) then they drank the cup in Luke 22:17, ate the bread in v. 19, and drank the cup again in v. 20!

In answer to Wade's three questions: (1) Yes. (2) Cup. (3) A "thus saith the Lord".

And here are three questions for Mr. Wade:

- (1) Can there be a transgression where there is no law?
- (2) Does the term "cup of blessing" in 1 Cor. 10:16 originate from the Passover?
- (3) What would be done if the cup was dropped and broken halfway through the communion service in a one cup church?

**Wade's Second Negative—** (cont'd from page 6)  
in the first sentence (Mt. 26:27) he has difficulty seeing that cup is literal and that it refers back to the literal cup. I wonder why? I believe the readers of this exchange can understand that Jesus took a literal cup with fruit of the vine in it, gave it to his disciples and commanded them to all drink out of it. Certainly the disciples understood, for Mark tells us they "all drank of it."

#### ANSWERS TO HIS QUESTIONS

1. No.
2. Not necessarily, although it may.
3. If I were present, I would suggest another cup be filled, thanks given, and the entire congregation served.

**"And You Hath He Quickened"—** (cont'd from page 5)  
or subject to a peculiar evil, a son of that quality. The unsaved are called sons of disobedience in the sense that they have the character of being disobedient. Disobedience is obstinate opposition to the divine will. Stephen called Israel stiffnecked in heart. This gives a picture of those who are not persuadable and compliant with God's will. Those who fall in the class just talked about are in a lost condition because they will not submit to Divine authority.

In verse 3 conversation is to walk, of the manner of life, of moral character, to conduct one's self, behave one's self. This points out their lives before conversion. Lusts is desire, craving, longing; good or bad, depending upon the contest. Flesh has an ethical sense and denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God. Fulfilling is to do, perform, accomplish. Desires is inclinations; "desires that comes from the emotions." It speaks of the habitual performing of acts that satisfy the desires of the evil nature and of the evil thoughts, thus a fulfilling of these desires. Mind is the mind as the faculty of understanding, feeling, desiring; when used in the plural as it is here, it refers to the thoughts, here to evil thoughts. Nature is a mode of feeling and acting which by long habit has become nature; by (our depraved nature we were exposed to the wrath of God. The state of nature is the

unconverted state. Notice closely (1) Two classes are spoken of, "you" and "we", Gentile and Jews. (2) Both were equally sinful; the first "dead in trespasses and sins," and the second "by nature the children of wrath", even as others. (3) The passage then simply affirms that Jews and Gentiles alike, before conversion, were dead in trespasses and sins, and under the divine condemnation. Wrath is men exposed to divine punishment.

In verse four Paul burst forth with "But God". These people were helpless and could not save themselves but there is one rich in mercy and love who is willing and ready to help them if they will accept His pardon and mercy. Rich is wealthy, abounding in material resources; abounding, abundantly supplied. His disposition towards those in sins is exhaustless rich in mercy. For (dia) is because of, on account of, thus "in order to satisfy his great love." Love (agape) is affection, good-will, love, benevolence. It speaks of a love called out of one's heart by the preciousness of the one loved, a love that impels one to sacrifice one's self for the benefit of the object loved. No wonder the scripture says John 3:16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (to be continued).

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

**A Glimpse of Rhodesia—** (cont'd from page 3)  
greater Salisbury area alone and with a confident degree of accuracy we can say there are now some sixty congregations across Rhodesia. Even with fewer numbers and with greater problems one would have to say the work has gone forth with great power to the glory of the Lord and the salvation of many precious souls.

It is only natural for some to ask what is the background of these congregations? Where have they come from? The backgrounds are varied, but the origin is the same. It is the Lord. Some of these congregations are completely new works, many come from our brethren who we believe the Bible teaches have not adhered to the pattern of worship for the gathering of the church, and a large number of these congregations come from sundry denominational structures. The work is young and faces the various problems any group of congregations would face filled with novices from such roots, but there is also a stability in this work and a fiber of life running through the work that makes us praise God and recommend this work to you brethren without hesitation.

Although, the church is apolitical in stance, except for the teaching of Ro. 13 and 1 Ti. 2 and other passages; let us say a word about the political situation, because so many ask about it. Presently, there is a transition taking place and December 31, 1978 is the day set for independence. An elected parliament at that time consisting of 72 black seats and 28 white seats will be seated. The interim government now has an executive council of three blacks and one white. Each has veto power. The nine portfolios of the ministerial council during this interim period will be served by one white and one black minister for each cabinet position. It appears to us that the military difficulties and economical sanctions will probably be a part of Rhodesia's future, until definite results are seen from the process now in motion.

There are areas in Rhodesia at this time that would be unwise for travel. Salisbury does not seem too different from when we lived there. The existing problems, we do not see as hindering doing a large amount of work there and in meeting a large number of present needs of the churches. We must realize that political variables are always unpredictable, but Christians live under a predictable power.

Although, March 27th was an awaited day for us to leave Salisbury, because we had been absent from our families for a month it was also a day laden with some sad departures. We gathered with some brethren for song and prayer, then

(continued on page 8)

**A Glimpse of Rhodesia—** (cont'd from page 7)

went our separate ways. This seemed like an extremely hard moment for each of us. The emotional tones of the parting made me reflect on the parting of brethren recorded in the book of Acts. Such could not help but come swiftly to mind.

Brother Wickson's last words to me were, "You must see if you cannot come soon now, for we need more instruction in the Bible and help with the word." We have decided to answer those words with the help of our brethren. The Lord willing, my family and I will return to Rhodesia by the latter part of September of this year 1978.

We want to thank the churches in Michigan, the congregation at Flemington, Pa. and a concerned Christian family for their fellowship in this trip to Africa. No doubt rests in the mind of the writer as to the needs met in this month's tour. We ask each to be zealous in prayer for the work there and to communicate to the needs of that work. The fields are ripe unto harvest and the foundation that is laid and is being laid is none other than Jesus Christ.

"We enjoy the paper. May God bless you in every effort for Him"

-Dan & Mary Keel, Bakersfield, Ca.

"Here is our renewal, so good to have it coming regularly. We appreciate you for your efforts"

-The Chapman Grimes, Opp, Ala.

**Trip to Africa—** (cont'd from page 3)

board and room, motel and hotel accommodations, tips and other incidental expenses. Twenty-first church continued my support for the month I was gone. Costs of the tickets and incidental expenses were almost \$2000.

Brethren, the African work is a good work. The Lord has blessed it above measure and I know he has blessed all who have made it possible, also. Your continuing help is needed.

-6405 N. College, Okla. City, Ok. 73132

**HONOR ROLL**

You will find listed below the names of those sending subscriptions from Mar. 10 to April 10, and opposite the name the number of subscriptions sent. Could we encourage all our brethren, especially the preachers to mention the paper as you have opportunity so we can keep the list high enough to pay for the cost of printing and mailing. With meeting time as one brother said again in "full swing", we anticipate you will have more opportunities to obtain subscriptions. We appreciate your every effort. Please check the following and report any errors to us:

Albert Brown-6; George Fall-5; Clayton McDavitt-4; Kenneth Middick-4; Lynwood Smith-3; Tommy Shaw-3; Wm. A. Joyce-3; H. Frank Cope-2; Clovis T. Cook-2; Becky Lasater-2; Noah Graham-2; Doris Derrick-2; Alton Bailey-2; Alan Bonifay-2; Don Burkett-1; Mrs. Maggie McClary-1; Don King-1; Hedric Laney-1; Kenneth Bridges-1; Clell Kendrick-1; Carl Williams-1; Bob Orear-1; Mrs. Elvis Florence-1; Claude Lewis, Jr.-1; Vera Hartin-1; Boyd Bilings-1; Billy Dickinson-1; Mark Bailey-1; Todd Smith-1; Archie Carey-1; Jesse French-1; Fred Lay-1; Ronny Wade-1; Bob Bradford-1; James B. Roe-1; Virl Whitehead-1; Zelma Mustard-1; Phil Bray-1; James Phillips-1; Frances Kubena-1; Steven Holt-1; Viola Taylor-1; R.G. Hatter-1; J.F. Graham-1; T.J. Jackson-1; Randy Meents-1; Wayne McKamie-1; Mrs. J.R. Gilstrap-1; Johnnie Fisher-1; Ron Courter-1; Robert Lovell-1; Ermel Fagg-1; Total-80.

**MY POSITION ON CARNAL WARFARE**

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

1. My duty and obligation to my God is superior to all other

obligations (Acts 5:29; Matt. 22:37).

2. My God in the Bible forbids that I engage in carnal warfare in the following references: "Put up thy sword," "For all they that take the sword shall perish with the sword" (Matt. 26:52)-Jesus. "My kingdom is not of this world" (Jno. 18:36). "For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4). "Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39). "Recompense to no man evil for evil" (Rom. 12:17).

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

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

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

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

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

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

-Bob C. Reed, 6712 Haney Dr., Austin, Tex. 78723

-L. Steven Walker, 2210 Thornton Td., Austin, Tex. 78704

-David E. Willhoite, 255 Bastrop Hwy., Austin, Tex. 78741

-Cecil Henninger, Jr., 5313 Wellington Dr., Austin, Tex. 78723

-John Henninger, 5313 Wellington, Dr., Austin, Tex. 78723

-James Keele, Eola, Tex. 76937

-David McKamie, Rte. 1, McGregor, Tex. 76657

**BONDS OF MATRIMONY**

**Bradford-Webb—** On March the 18th at 2:00 PM in the new church building on N. Hiway 65 Springfield, Mo., Jim Bradford and Patty Webb were united in marriage. A large crowd attended the wedding. Singers from 85th and Euclid, and N. Kansas City congregations did the singing, which was beautifully done. Jim, who is a very good singer assisted the singers at one point. The setting for the wedding was simple but very impressive. Jim and Patty are good Christians and we hope for them the very best in life. Having said the ceremony for Patty's parents more than twenty years ago, it was an honor to be asked to do the same for Jim and Patty. I have known both all their life. The reception was held in the basement of the new church building. May God bless them in our prayer.

-Clovis T. Cook

**OUR DEPARTED**

**Wingo—** Bro. James Wingo was born in LaGrange, Ga., Mar. 4, 1924 and departed this life Apr. 6, 1978 at the age of 54. He was a member of the Murphy Ave. church of Christ in LaGrange. He is survived by his wife, Sister Lauree Wingo, 6 daughters, 2 sons, his father, 4 sisters, 5 brothers, 16 grandchildren and many relatives and friends. The sisters of the congregation did an outstanding job providing food for the large family, relieving them of this worry in their trying hour. The beautiful singing was done by Alice Ann Prince, Fay Rowe, Larry Thompson and Tim Prince. Words of comfort and warning were spoken by Brethren A.E. Shelnut, E.H. Miller and the writer.

-Alton Bailey



**Wilson**— Mary Etta Wilson was born Feb. 15, 1887 to George and Matilda Tidwell at Martha, Tex. She passed away Mar. 25, 1978 at the age of 91 years. She was the last of 10 children to pass on. On Jan. 14, 1906 she was married to Bro. Harvey Rhodus Wilson, and born to this union were 4 children. Bro. Wilson and a child, Don, preceded her in death. She was the mother of Bro. Gilbert Wilson of the congregation at Modesto. Sister Wilson obeyed the gospel in 1910, serving her Lord for over 68 years. She was a member of the church at Modesto, Cal., and was an example of courage, happiness and contentment. Every time you met her she was smiling of courage, happiness and contentment. Every time you met her she was smiling and offering encouragement. She was certainly loved and will be missed by all. Brethren, her "kind" are passing from us and this is sad to me. I considered it an honor to speak to the living at the request of the family. Graveside services were conducted at Lakewood Memorial Park, Hughson, Cal. Lest I forget, she leaves 18 grandchildren, 49 great grandchildren and 6 great great grandchildren. Many of these are faithful Christians today.

-Richard DeGough

**Lum**— Sister Bertie Thankster Lum was born Oct. 22, 1903 in Tenn., and passed from this life Feb. 15, 1978 after a long illness. She leaves to mourn her passing, her husband Jesse of Sanger, Cal.; 2 sons, Kenneth and LaVern; 3 daughters, Ella Doren, Phyllis Lum and Patricia Beckwith; 2 brothers; a sister; 11 grandchildren; 9 great grandchildren and a host of friends and brethren in Christ. Sister Bertie was baptized into Christ when she was 19 years of age, in 1922, and had lived a faithful life for her Lord. She and her husband raised a wonderful group of children and their home was always one of hospitality. She truly was a grand Christian lady and all who knew her will miss her. Her affectionate smile was one of grace that uplifted those upon whom she smiled. So much so that her son submitted the following poem to be read at her service:

"Dear God wilt thou a message take,  
To one who walks Thy golden ways,  
She is my own, my best beloved,  
Without her are empty days.

Whisper that my heart is with her,  
In Thy kingdom up above,  
Tell her that I miss her always,  
And I send her all my love.

Dear God, you will know my mother,  
By the beauty of her smile,  
Wilt Thou say to her I'm coming  
Home in just a little while."

Words of comfort at the funeral were spoken by the writers.

-Glenn Lewis and R.B. Roden

**Smith**— Bro. Carl William Smith was born Nov. 17, 1904 in Pine Ridge, Ark., to Virgie and Jephtha Smith. He lived in Pine Ridge until 1966 when he moved to Edmond, Okla. He departed this life Mar. 12, 1978 at the age of 73 years, 3 months, 25 days. Apr. 22, 1939 he was united in marriage to Otha Lee Goodner. They had one son who preceded him in death July 24, 1977. He is survived by his wife and 2 grandchildren. When we started meeting in the motel room in Edmond, Carl and Otha Lee came shortly afterwards to the services and both came back into the church. He remained faithful. Funeral services were conducted by the writer at the Baggerly Funeral Home in Edmond and burial was in Pine Ridge, Ark. Bro. Ray Lambert officiated at the graveside services.

-Edwin S. Morris

## AN OPEN LETTER

Dearest Brothers and Sisters in Christ:

I want to again express my thankfulness for your continued prayers and letters concerning my welfare since the death of John. It is impossible for me to answer all of your cards and letters individually, but through the *Old Paths Advocate* I hope to reach you all. The Lord has blessed John David and me with a healthy baby, Sarah Alyne, born March 31. Truly, the Lord knows how to ease our sorrows. Lord willing, we will be moving to the Northern Calif. area this summer. Please continue to pray for us. I love you all.

-Sherian Modgling, 204 N. Cornell, Fullerton, Cal.



**Robb W. Hickey**, 3635 Cody Way, Sacramento, Cal. 95825, Mar. 31— Recently Bro. Bennie Cryer was in the area and we had the opportunity of hearing some good preaching by him. Allen Bailey preached at Sacramento (North area). He certainly vindicated himself as a preacher of the gospel. Since my last report I have preached at Stockton and Yuba City, Cal. Lord willing, I am to preach at Modesto, Apr. 9. Lord bless all the faithful.

**K.G. Wilks**, 7807 Gault St., Austin, Tex. 78757, Mar. 27— We baptized a man here yesterday. He had attended our meetings and I invited him to study with me at home. After 2 studies, he asked to be baptized. We have been benefited by outside preaching, once a month visiting speakers alternating with Brethren David Risener, Glenn Ballard, Randy Ballard and Francis Holt. Bro. Wayne McKamie, preached Feb. 24-26. We enjoyed all. My wife continues in good health and my own is improving. I thank God for the extra years he has given me.

**VirI Whitehead**, Rte. 1, Box 233, Bernie, Mo., Apr. 5— We at Powe, Mo. have enjoyed our weekend meetings once a month with Bro. Nelson Nichols. We are looking forward to our meeting June 4-11 with Bro. Jerry Cutter with Okla. City. All who can, please come and be with us. We ask your prayers.

**J.E. Ndelema Madzulo**, P.O. Box 3216, Salisbury, Rhodesia, Africa, Mar. 28— The work is going forward. Mar. 24, 25, 26, we had a big meeting at Rimuka church, Gatooma, with 325 assembled. Thank God for His love, in this meeting we also have Brethren Jerry Cutter and Ron Courter from USA. We enjoyed good preaching by them. These brothers visit Malawi and Rhodesia to see brethren and we are glad they see the work going forward. We ask your prayers to remember us, and Bro. Bill Davis for his help. Also we still remember Brethren D.E. Smith and Murl Helwig.

**J.F. Graham**, P.O. Box 51, Lexington, Okla. 73051, Apr. 10— We have just closed a good meeting here with Bro. Barney Owens doing the preaching. There were 3 baptisms and one restored. We thank the Lord for the increase and the good preaching Barney did. Here is my renewal.

**Tommie J. Jackson**, 1711 Lake Haven, Irving, Tex. 75060, Apr. 9— The congregation at Boulder Dr. is working and we have just started a new congregation at Red Oak, Tex., with opening service this weekend. We are having visitors and

have 2 home studies in progress now. One with a young man who has been attending for some time, the other with a neighbor who has 2 teenage boys. One of the boys has been attending some. I go to Sulphur to teach the first Lord's day of each month. Look forward to our meeting with Barney Owens in June and then to the Sulphur meeting. The TV program is growing and if you know of any in the area encourage them to watch KTVT, channel 11, at 9:30. We enjoy the Old Paths Advocate and are pleased to see more sending in reports. Here is a sub.

**Sam Smith**, Rte. 6 Box 104A, Brookhaven, Miss. 39601, Apr. 12— The Hillcrest church of Christ near Brookhaven has just successfully completed what we hope will be an annual event. We began a meeting Wed. evening before Easter and continued each evening through Sunday evening, Mar. 22-26. Bro. Clovis Cook, well-known and loved in this area, gave us some good edifying messages and though there were no visible results, we feel much good was accomplished. Our attendance was very good. Visiting preachers Paul Nichols, Richard Nichols, Jimmie Smith and Juadon Norton were with us, which we appreciated. We hope to continue this short meeting from year to year and were fortunate to have Bro. Cook for our first meeting.

**Kenneth Middick**, Rte. 6 Box 339-D, Fairmont, W. Va., 26554, Apr. 8— The work here continues to do well. We have studies twice a week with folks of the community and one member. We are now speaking Saturday and Sunday once each month at Beatrice, W. Va., and speaking every six weeks at St. Albans, W. Va. By the time this reaches our readers, we will have held a weekend meeting at Hamilton, Ohio, Lord willing. If you are passing through you are welcome to stop by here. We solicit your prayers.

**Jackie C. Lee**, Rte. 6, Box 22, McAlester, Okla. 74501, Apr. 8— With warmer weather, meeting time is on the upswing. I have been privileged to hear fine preaching from some of our youngest to some of the oldest preachers in the brotherhood: Brethren Jimmy and Ricky Cutter, Randy Tidmore and Terry Baze during a weekend meeting at Ada; Barney Owens at Lexington; Lynwood Smith at Okla. City (21st St.); and Clovis Cook who is in a meeting now here at McAlester. Interest has been good from those differing on teaching and the communion. I hope to attend the discussion at Harrison, Ark. between Ronny Wade and Elmer Moore. I anticipate the Sulphur meeting and hope it will be the best yet. Peace and love to all the faithful. Pray for me.

**Lonnie Kent York**, P.O. Box 17133, Wichita, Kan., 67217 Apr. 7— The debates are now history and we hope good will come from it. It provided me with the opportunity to firmly establish the truth in my own mind. I have preached in several places since last report, with 4 baptisms and many confessions of faults. When it seems the Lord's work is hindered there come refreshing moments of new birth that renew that spark with us, a reminder of the power of the preached Word. If we preach, God will provide the increase. To God be glory and honor. Here at Wichita we have been studying the Corinthian letters. In this study of the resurrection, comfort and hope are gained by those who have lost loved ones and to me for the passing of my father-in-law Rayburn Sifford. God has promised something better and we must strive to gain that reward. We request your prayers that we may continue to preach, knowing God will provide for our needs. If we can assist let us know.

**Miles King**, 1525 Ann Arbor Dr., Norman, Okla. 73069, Apr. 6— March 17-19, Bro. Taylor Joyce held a meeting at Okemah, Ok., with good crowds and outside interest. We had opportunity to attend two nights of the meeting at Lexington, Okla. with Bro. Barney Owens. It was good to hear Barney

again and visit with him. We have been working recently with the congregation at Fayetteville, Ark. Bro. Bob Chancellor and I plan a meeting at Fayetteville, Apr. 12-16. At present, I am working at Batesville, Ark. It is good to work with Bro. Richard Frizzell in this meeting. The church now meets 6 miles south of Batesville at McHue and this congregation is growing. So far, we have had one couple take their stand for the truth during the meeting. In March I held a weekend meeting in Houston (Aurora St.), Tex. I plan soon to have week end meetings at Hunt and Pottsville, Ark.

**Frank Staggs**, 5871 Holland Loop Rd., Cave Junction, Ore., Apr. 4— We have a question and answer column under the heading "The Truth Shall Make You Free" (Jno. 8:32), understand several are reading it and pray good will result. We have permission from Bro. Ronny Wade to print the first lesson of his correspondence course in the newspaper and hope many will take the opportunity of studying God's Word. It was good to hear Bro. Smith Bibins at Cottage Grove, he did some good preaching. We are glad to see the younger brethren with such zeal. Alan, Tonya, and Barry Bonifay were with us a few days last week and it was good to have them in our home and have Alan preach for us on Thurs. evening. We regret sickness has postponed our study with one man on the bread-breaking question. We continue with other leads. An elderly couple near the meeting house have been visited and state they would like to attend. We hope they will do so. Timothy continues to work with me for which I am thankful. We hope to cover this town well with the word of God. We desire your continuing prayers for the work here and everywhere. May we all strive to do our best for the cause of Him who has given and done for us the very best.

**Ronny F. Wade**, 707 Pearson Dr. Springfield, Mo. 65804, Apr. 3— The work of the Lord continues to progress in the Southwest Mo. area. The new congregation (North Hwy. 65 church of Christ) is now meeting under the capable leadership of several brethren. We are praying for much success in this effort. We continue to meet at Seminole and Fremont and invite all passing this way to stop by and worship with either congregation. The Lord willing, April 10-13 I will be in a debate in Harrison, Ark. with Elmer Moore. This will be my third debate with Elmer. We look forward to good results. Apr. 14-16 we plan to be in a short meeting with the church in Harrison, where Jimmy Smith faithfully labors. Apr. 22-23 we will be at Mtn. Home, Ark. for a short meeting with the church there. And May 7-14 we will be in a meeting at Jamesville near Nixa, Mo. We invite all to come by during these efforts if possible. Our summer schedule of meetings is as follows: La Grange, Ga. June 3-11, Columbus, Ga. June 18-25, Lexington, Okla. July 2-9, Fairview, La. July 12-16, Huntington, W. Va., July 21-30, and Pleasant Grove, Ind. Aug. 5-13.

**Jerry L. Cutter**, 6405 N. College, Oklahoma City, Apr. 5— Our trip during March to Africa with brother Ron Courter went well. The work is growing and doing well in Malawi and we were especially encouraged by the great growth of the church in Rhodesia. The trip to Africa is being reported in a separate article but I would like to make particular mention of the visit to Rhodesia. We were very warmly welcomed by the brethren and we were able to attend the Easter meeting at Gatooma. Gatooma is located about one hundred miles south west of Salisbury. The crowds were down a little because of the internal strife in Rhodesia but more than 325 were in attendance. Brethren from over 20 congregations participated in the services. There are more than 60 congregations in Rhodesia now as opposed to none that used Scriptural worship in January of 1971. It is very important that this work be rooted and grounded and we believe a

worker from the States will be living in Rhodesia by the end of the summer. Here at 21st Street in Oklahoma City brother Lynwood Smith is presently engaged in a gospel meeting. Lynwood is doing some of the best preaching we have ever heard and the crowds are very good. It has been a pleasure to have him here. My meeting schedule for the next few months is as follows: April 9-16, Pleasant Grove, Indiana; April 23-30, Flagstaff, Arizona; May 5-14, Fossil Creek in Fort Worth; May 21-28, Edmond, Okla.; June 4-11, Powe, Missouri; and June 24-July 4, Sulphur, Okla., with Alton Bailey. We are encouraged by the good interest so many are showing in the work of the church and especially in foreign mission work. Pray for us.

**Ron Jordan**, 8601 Calleja Risa, El Cajon, Calif. 92021— Our work continues to move along with results. Last week we baptized a lady who has been coming regularly. This is the third baptism since our work began last November. To God we give the glory. Our crowds continue to be good at the evening services. The interest is still high among the members. At the present time we are enjoying a visit from Bro. & Sister Homer Sallee of Escalon (wife's parents). Bro. Homer has spoken for us twice since being here. He has delivered two edifying lessons. The congregation has been blessed by them being here. We look forward to seeing more of our friends from up north during the coming months. Since our last report we have heard Bro. Allen Bonifay in a meeting at Mexicali. It was my privilege recently to preach at El Centro one Lord's day. Later this month Bro. Walter Fisher & I will hold them a weekend meeting, Lord willing. We enjoyed the hospitality of the Richard Lechner family while in El Centro. We have time after the first of the year for meetings. If we can be of any help please let me know. We ask for your prayers on our behalf as we strive to do the Master's will.

**Don L. King**, 41931 Chadbourne Dr., Fremont, Ca. 94538— Apr. 14— The church at home continues to do well. We have had some outside interest lately and we always are thankful for that. Last Lord's day, Bro. Tim Berna preached for us and did a good job both morning and evening. Lord willing, we will hold a weekend meeting in San Pablo, Ca. during the month of May. We are busy at the present with radio and television work. Pray for us in our labors.

**Alton B. Bailey**, 909 Truitt Ave. LaGrange, Ga. 30240, Apr. 11— Our meeting in Baton Rouge, La. was an enjoyable one. We feel that much good was accomplished regarding the trouble that had plagued the brethren in that area. In addition to the regular services, we were in a number of homes of brethren who had left the Foster road congregation and were meeting in four separate places. We studied and discussed the problems that plagued the church there. We are happy to announce that conditions were met that the brethren who meet on Foster Dr. required to settle the differences on their part. The brethren who were meeting in Denham Springs have returned to the Foster road congregation. This should bring peace in that area again. We have had both phone calls and letters assuring us of progress still being made for which we are thankful to our God. As I understand, the congregation shall continue to meet on Foster Drive to which there are no objections. I pray all brethren in that area will bury the past and work toward a great future for the Lord. We appreciate the goodly number of people from other congregations in Mississippi and Louisiana coming to the meeting. March 26-April 2, we enjoyed a good meeting with outstanding interest in Pansey, Alabama. There were a number of confessions of faults. We were impressed by the young brethren who have assumed much of the leadership of the church. We appreciated having

preaching brethren Gerald Hill and E.H. Miller attend a few nights. Our meetings in May will be in Sulphur, Okla., May 14-21, and Richmond, Ind., May 28-June 4. Here are two subs.

**Mark Bailey**, P.O. Box 612, Temple, Ga., 30179, Mar. 23— The congregation here is coming along well. Many have been sick but are now better for which we are thankful. With spring here we have high hopes much work will be done for the Lord. We attended several services of Wayne Fussell's meeting in LaGrange, in Feb. I enjoyed the privilege of visiting and studying with him. Also in Feb., we attended Jerrel Hill's meeting in Columbus. We were privileged to attend a night of the meeting in Jonesboro conducted by Carl Johnson. All these men delivered some wonderful messages from God's word. Mar. 12-19, I went to Baton Rouge (Foster Rd.), La. with my Dad. The brethren there were wonderful to us. I was asked to preach both week ends in Hammond, La. and appreciated the encouragement given me by both congregations. En route home, we stopped and worshipped in Jackson, Miss. Let us remember in our prayers the work Bro. Paul Nichols and family are doing in that area and visit when possible. I am sure it would be appreciated. May God bless all. Remember us in your prayers. Here is a sub.

**Barney Owens**, 6552 Dimmick Rd., W. Chester, O. 45069— It's Big Meetin' time again. This no doubt will be the most productive time of the year and we should all be expecting great things and wonderful results from God's word being proclaimed. Our prayer is that the faithful going to and fro will have safe journeys. Our spring meeting schedule is as follows: This month (March) I will be in Lexington, Ok., 18-26; Covina, Cal., April 14-23; Fair Oaks, Calif., the evening of Apr. 23 through Apr. 30; Blue Springs, Ky., May 6-14; then our meeting here at Sharonville, Ohio will be May 20-28 with Lynwood Smith doing the preaching; then to Dallas (Boulder Dr.), Tex., June 10-18. We hope you will plan to be with us if you are within driving distance of any of these places. We are so thankful for all of you who have remembered us in your prayers and we hope that you will not forget us in the coming months. God bless all the faithful children. (Note- We are sorry this reached us too late for last Old Paths Advocate Ed.)

**Jerry Dickinson**, 2604 Erwin, Victoria, Tex., 77901, Apr. 7— I am now engaged in written discussions with 3 men in Victoria, a Sabbatarian, a "Jesus Only" man and a "cups and classes" man. All three wrote in response to articles in our weekly newspaper column *Inquiries and Answers*. One of the men sent a tape verbalizing his objections to an article on the Sabbath. Thus far, each of them have shown willingness to discuss these matters in writing and we hope something productive will come from the exchanges. I have been studying with a digressive lady (a Chiropractor) who has been attending regularly for some time and I feel sure she will take a stand soon. She has already conceded we are right about the one cup and Bible classes but wants to study more about the drink element. Too, a young black man has been coming quite regularly and seems interested. He studied at one time to be a preacher in a Theological Seminary in Miss. We have had a number of brethren visit us. Bro. Carl Johnson was here one Sunday and preached for us and the next Sunday the Waymon Colemans visited from Mexico. We have also had brethren passing our way from McAlester and Lexington, Okla., and McGregor and Houston, Tex. If you are passing through south Texas, stop and visit with us. Remember this work in your prayers.

**Billy D. Dickinson**, 114 Duncan Circle, West Monroe, La. 71291— Please note our change of address. We are now living in West Monroe to work with the brethren here and pray for a

successful work. We regret that more good was not accomplished in New Orleans. Our prayers go with the small group which will still be worshipping there. The congregations supporting me while here in Louisiana have decided to send me here for about a year with the goal of perhaps establishing some new congregations in neighboring areas. We left New Orleans on the 17th of March and stayed with my wife's folks in Mississippi over the weekend. While there, we were privileged to preach Sunday Morning at the Hillcrest congregation. As always, it was a delight to be with the brethren there! Also, we were able to attend one night of a weekend meeting at Collins, Miss. where Jimmie Smith was doing some excellent preaching. Then on the 20th we came to West Monroe where we are now getting settled and looking forward to this new work. Lord willing, April 10-13, we plan to be at Harrison, Ark. for Ronny Wade's debate and then April 20-30, I have a meeting scheduled at Springfield, Mo. I will announce my other meetings when their time draws nearer. Remember us when you pray! Here is a check to renew my subscription.

**Edwin S. Morris**, 10520 N. McKinley, Okla. City, Okla. 73114, Apr. 8— We have been attending Lynwood Smith's meeting in Okla. City (NW 21st St.) this week. Lynwood has been preaching exactly what we all need and has not in any way shunned to declare unto us all the will of God. It has truly been a spiritual feast. We also attended 3 nights of Barney Owen's meeting at Lexington, Okla., and he too, did some solid preaching. Our meeting at Edmond will be May 19-28 with Bro. Jerry Cutter doing the preaching. This will be our first 10 day meeting since beginning in Edmond and we are all looking forward to it. Ronny Wade is certainly handling the discussion on the "cups" very aptly. It is real worthy of note that we know what Ronny's scriptures and arguments are going to be before we even read it. The reason is that he is using scriptural authority and interpretation to defend what the scriptures teach about the Lord's Supper. On the other hand you never know what the opposition will bring up. Since attending my first debate several years ago, the opposition has continually changed arguments because they have no scriptural authority. Now Knowles comes up with the argument of "common sense". With all due respect I could not even call his argument that. Truth will stand forever. Pray for us.

**Allen Bailey**, 215 Sheridan Ave., Manteca, Cal. 95336, Apr. 9— By the time this reaches the public, the last month's work here will be well underway. We plan a meeting Apr. 28-May 7 and I am appreciative of the brethren for asking me to conduct it. The brethren here are so cooperative and I have great admiration for them. I have stayed in the home of Eloise Agnew, where so many preachers have stayed and my thanks go to her. I have had studies with several and all have worked together exceptionally well. Lord willing, I will be back in Mo. to continue the work there the first of June. My meetings also begin in June but I will be at home at least one Lord's day monthly with only one exception. The brethren have asked me to come on an indefinite basis and that is the plans I have made. For the past several months we have worked with the people of that area and have greatly enjoyed it, also feel benefited by it. Some have contacted me about meetings for this summer and I appreciate it. However, my schedule for this year is filled to the maximum. I am booking

work for next year and if I can assist you please contact me. Feel free to contact any brethren with whom I have worked, for references. Sulphur meeting is just around the corner and if you have never attended this great meeting, why not make plans to do so this year? The meeting grows from year to year and is so beneficial. For those planning to attend, my prayers are that all will have a safe journey. May the Lord bless the faithful.

**Ron Willis**, P.O. Box 591, Sentinel, Ok. 73664, Mar. 27— The work here in western Okla. is going well. Bro. Everett Perkins has moved from San Antonio, Tex. to work with the congregation at Frederick, Okla., and we have had the pleasure of working with him. It is our sincere prayer that the animosities of our brethren will diminish and that they will soon be meeting back with the main body in unity once again in that city. Fredrick is fortunate to have Bro. Perkins and wife, Della, working with them. Bro. Joe Hisle is to hold a weekend meeting here in Sentinel, Apr. 21-23. We look forward to that. Bro. Don McCord will hold our summer meeting the latter part of Aug. We recently enjoyed a weekend meeting at Glendora St. congregation in San Antonio, Tex. The support of the other two congregations (Nacogdoches and Vance Jackson) was excellent, and the hospitality of the Glendora congregation unsurpassed. We were especially appreciative of Lester and Ruth Schoen for opening their home to us while we were there. We visited people we had known all our lives but had not seen for some time. We enjoyed 2 nights of preaching by Bro. Marion Frank in Ft. Worth, Tex., and hospitality and fellowship of the Tom Crouch family who lodged us. We would like to express our gratitude to the congregations I have preached for lately, for their hospitality and support: (Capital Hill) Okla. City, Okla.; Fredrick, Okla.; San Antonio, Tex. (Nacogdoches Rd and Glendora St.); Moore, Okla.; El Reno, Okla.; and Ft. Worth (Trentman Ave.), Tex. We solicit your prayers. May the Lord bless the faithful.

**Clovis T. Cook**, 1503 E. Crestview, Springfield, Mo., Apr. 4— The Meeting March 22nd through the 26th, with the Hillcrest, congregation near Brookhaven, Miss., was a very enjoyable one. The meeting was well attended and the help rendered by the other churches in the area was great. Pearlhaven and New Salem dismissed their services on both Wed. and Sun. nights to help out, which was greatly appreciated. Some from at least six congregations were in attendance one time or more. It was good to have several preachers attend: Paul and Richard Nichols, Jimmie Smith, Allen Barefoot and of course the home talent, which rendered a very valuable service. The church there seems to be doing fine and are very mission minded. This was their first try at such a meeting during this time of the year, but it went well and they plan others. The hospitality was, as always, at its best. The visits we had with our friends of by-gone years will be one of the highlights of this year. I am at present in a good meeting here in McAlester, Okla., where one of the Verner's daughters has been baptized at this writing. We are having good outside interest and look for a very good meeting. This seems like home to me having held so many meetings here in the past. It's good to be associated with Jack Lee and Bob Sanders. In the Springfield area, we are now meeting in the new church house (2½ miles North of Hiway I-44 on old 65 Hiway). We invite you to come by and worship with 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. 6

## CONCERNING THE ONENESS DOCTRINE by E.H. Miller

In the LaGrange Daily News (May 29, 1975), the following words were found: "\$500 reward for anyone that can give Bible Scripture where the Apostles used the titles Father, Son, and Holy Ghost when baptizing: The church of Jesus Christ . . . Pastor, J.R. Dixon."

Does that church and pastor teach that "the Apostles" never did baptize like Jesus (in Mt. 28:18-20) commanded them to baptize? Can they give "Bible Scripture where the Apostles used 'the name Jesus Christ' when baptizing, if the next verse doesn't say they also used the titles (names) Father, Son, and Holy Ghost when baptizing, a \$1000 reward is ready for them! Will they answer the following questions?

1. Is "Jesus Christ" in Mt. 28:18-20; John 20:17; and Acts 2:38; "the name of the Father, and of the Son, and of the Holy Ghost"? 2. Is "Jesus" a person? 3. Is "the Father" a person? 4. Is "the Son" a person? 5. Is "the Holy Ghost" a person? 6. In Mt. 28:19 is "the Father, and . . . the Son, and . . . the Holy Ghost" one person or three persons?

If they believe "the Father, and . . . the Son, and . . . the Holy Ghost" is the same person, we would like for them to explain the following Bible quotations: "Grace from God the Father, and from the Lord Jesus Christ, the Son of the Father"! (2 Jn. 3). "There is but one God, the Father, . . . and one . . . Lord Jesus Christ, the Son of the Father" (1 Cor. 8:6; 2 Jn. 3). "I saw and beheld, the Lamb standing on Mount Zion, and with him a hundred and forty and four thousand, having His name, and the name of His Father, . . . What is His name, and what is His Son's name, if thou knowest?" (Rev. 14:1; Prov. 30:4-ASV). "God ('the Father of our Lord Jesus Christ' Eph. 3:14) . . . gave His only begotten Son"! (Jno 3:16). "The God of our Lord Jesus Christ . . . gave Him to be the head over all things to the church" (Eph. 1:17,22). "Jesus said . . . if a man love Me, he will keep My words: and My Father will love him, and We will come unto Him and make Our abode with him" (Jno. 14:23). "I bow my knees unto the Father of our Lord Jesus Christ" (Eph. 3:14). "Jesus answered and said unto them . . . I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me . . . I am not alone, because the Father is with me" (Jno. 8:14-18; 16:32). "I came forth from the Father, and am come into the world: Again I leave the world, and go to the Father. His disciples said unto Him, Lo, now speakest thou plainly . . . now are we sure . . . that thou camest forth from God" (Jno. 16:28-30). "Jesus . . . said 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 if I depart, I will send him unto you . . . When the Comforter is come, whom I will send unto

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## DIVINE VS. CIVIL GOVERNMENT IN THE OLD TESTAMENT by Alan Bonifay

God clearly overrules the wickedness of men to accomplish His purposes. In so using their wickedness, He calls them His ministers or servants, His shepherds, or His anointed, according to the work He used them to do. He overrules this wickedness so as to accomplish His purposes and ends, both with reference to His children, punishing or delivering as they deserve, and in punishing or destroying His enemies according to His purposes; yet so overruling, that in the end the wicked persons or nations which He uses shall reap the bitterness fruits of their sin and crime.

It is clear that the influence upon man, that arose from forming and conducting human governments, was to wean man from the government of God, make him feel independent of that government, and of his Maker. It inspired his heart with the idea that man is more than servant. He naturally magnifies his own works and his own institutions, so that but few men give their time and service to the human government, but that they soon think the human much more essential to the world's well-being than the Divine government. The introduction of human additions into the Divine institution has the same tendency.

Finally, we will review the conclusions we have reached in this study.

1. God created man as His own servant, to govern and control him; and in pursuance of this design has at all times kept in existence a government of His own, changing it to suit the changed condition and character of those willing to submit to Him, reaching from creation until this present day.

2. That institution gave room for no human legislation; God is the sovereign and sole law-maker for His government and He has ruled in it to guide and bless His children.

3. Man, in the spirit of rebellion against God and with a view of living free from the control of God, and independent of His authority, instituted governments of his own, and these governments in their changing forms have existed from the days of Nimrod to the present time.

4. God, from its beginning, recognized this human government as rebellion against Him, and as the organized effort to overthrow His authority and to conduct the affairs of the earth free from God's rule and dominion.

5. God has repetitiously forbidden His servants to join affinity or to affiliate with the subjects of human governments in the effort to enter into, support, defend, maintain, appeal to, or depend upon these human governments for aid or help.

6. That alliances with civil governments or their supporters arose from distrust of and were sins against God, and without exception were punished.

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## WADE-KNOWLES DISCUSSION—

KNOWLES' THIRD AFFIRMATIVE  
by Victor Knowles

I would like to thank the publishers of this journal for printing this written exchange. May it aid in the noble quest for oneness for which Christ prayed (John 17:21). May we soon come to realize that the distinguishing mark of Christians is **not** that we partake of the Lord's Supper in a certain way or that we can debate the issue, but that we "love one another" for it was our Lord who said, "By this shall all men know that ye are my disciples" (John 13:35).

Several references to my book, *The One Cup Faith*, have been made during this exchange. Any who would like to obtain a copy may do so by sending \$3.95 to Vanguard Publications, Box 162, Oskaloosa, Iowa, 52577.

Mr. Ronny Wade continues to press for a definition of "the scriptures teach", a phrase which he himself drew up for this discussion. Though it seems self-explanatory, I will explain that by "scriptures" I mean the Word of God and by "teach" I mean "to cause to know a subject" (*Webster Seventh New Collegiate Dictionary*, p. 904). A careful examination of the Bible reveals that it is indeed permissible for a congregation to utilize individual cups.

Wade also feels that I have somehow "come up with an additional command" by merely quoting from Luke 22:17 that Jesus told the disciples to "divide" the cup. The thoughtful reader surely realizes that in the plan of salvation no one verse in the Bible contains all that one must do to be saved. In like manner, no single account of the Supper has the exact pattern. But when a composite is formed, the sequence of events become clear. Would the reader be so kind as to refer back to my second affirmative where this composite appears? Thank you.

Again, I am a bit perplexed by my respondent's assertion that I have "said not one word about" how I knew there was a cup when Jesus instituted the Supper. Both in my book and in the third negative I made it clear that naturally there was a literal cup present. Anyone who can read the Bible can see that. I just don't insist on a literal cup the rest of the way. I am content to take the Lord's identification of what the "cup" was—the fruit of the vine (Matt. 26:29; Mark 14:25; Luke 22:18). This I have repeatedly stressed.

Concluding his negative, Mr. Wade reassures his readers that Jesus commanded the disciples to drink **out** of the cup. This is a bit odd. I am somehow charged with adding the command to "divide" the cup. But, of course, that is simply Luke's observation (Luke 22:17). Yet Wade assures us that Jesus told the disciples to drink **out** of the cup! Who made this observation? None of the gospel writers, I can assure you!

Ronny Wade agreed that there can't be a transgression unless there is a law. Yet he explains the law of "must" in his proposition like this: "by must use one cup, we mean just that, they must use one drinking vessel to distribute the fruit of the vine when observing the Lord's Supper." If this isn't a humanly devised law then I haven't seen one. It is a doctrine of man that has come about through unnecessary inference. Or should we say necessary interference with proper interpretation of God's Word?

This is a very serious business. Jesus said, "Ye **MUST** be born again (John 3:7). Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we **MUST** be saved" (Acts 4:12). Paul said, "The servant of the Lord **MUST** not strive" (2 Tim. 2:24). But in contrast with these sacred and majestic truths we find this: "By must use one cup, we mean just that, they must use one drinking vessel..." Who said this? Ronny Wade and many others of the one cup faith. Please remember that the Lord Jesus really laid into a group of people once that exalted human traditions concerning things

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WADE'S THIRD NEGATIVE  
by Ronny Wade

We are thankful for the opportunity provided us in this written exchange with Victor Knowles. In the last three articles it has been his obligation to show that the scriptures teach the use of individual cups. A task at which he has been an utter failure. After much prodding he finally tells us what he means by "the scriptures teach". In his own words "the word of God" and "to cause to know a subject". So in other words the Bible causes us to know that individual cups may be used. The question is where? Knowles' explanation of his obligation is as follows: "In the first affirmative I endeavored to show that 'cup' was not to be taken literally throughout the accounts because of (1) the use of metaphorical language, and (2) the writer's own explanation of the word. Therefore, a congregation is certainly within their right to implement individual cups." So that's his scriptural proof! His **problem** lies in proving the word "cup" is used metaphorically in the Lord's Supper accounts. This he has not done and cannot do. We pointed out in our first affirmative that "cup" is defined by the scholars as being "a drinking vessel" "a drinking cup" etc. We do not know of a single lexicon that places "cup" Mt. 26:27 under figurative usage, and certainly not metaphorically. Even Bro. Knowles himself says "there was a literal cup present". How does he know this? What leads him to believe this? Unless of course it is the fact that Matthew said "He took the cup." The truth is, the Bible does not "cause to know" in any place that individual cups may be used. They are without scriptural authority.

## LUKE 22:17

This passage demands careful consideration. The problem Knowles faces here will not go away. He has taken the position that "the only way they could divide it was by pouring a portion into their own vessel." In the first place his conclusion is wrong. The contents of the cup could be shared or divided by each disciple drinking from the same cup, as Mk. 14:23 shows. Secondly his interpretation of this passage adds an additional command. When we form a composite of the sequence of events involved in the accounts of the Lord's Supper we find the following: **MATTHEW**: 1. He took the cup. 2. gave thanks for cup. 3. gave to disciples. 4. commanded to drink. **MARK**: 1. He took the cup. 2. gave thanks for cup. 3. gave to disciples. 4. commanded to drink. **LUKE**: 1. He took the cup, 2 gave thanks for cup. 3. gave to disciples. 4. commanded to divide.

In order to harmonize Luke's account with that of Matt. and Mark we must conclude that either "divide" refers to the "drinking" or Luke gives a command not noticed by Matt. and Mark. Since Luke does not mention "drinking" and Matt. and Mark do, we conclude that the command "divide it among yourselves" had reference to their all sharing the fruit of the vine, by drinking from the cup. Knowles has come up with an additional command in order to try and prove individual cups. A man is hard pressed when he takes such a route as this.

## DRINK "OUT OF"

In Mt. 26:27, Jesus commanded the disciples to "drink **all** of it." **Of** is from Ek meaning "out of" or "from", and some versions translate it thus. To say that Jesus commanded the disciples to drink out of the cup, is adding nothing, but merely defining the word "of" in accordance with the laws of language.

## MUST

Our brother has spent a great part of his affirmative space talking about the wording of my affirmative proposition. That should have been discussed in his negative articles. He completely overlooks my arguments in the last negative

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## ARE WE TO TREASURE THE LORD'S MONEY? by Edwin S. Morris

Over the years I have been concerned with congregations that have accumulated large amounts of money in their treasuries. It seems the last few years it is even worse. Now, I understand that some have taken it out of the bank accounts and put it into savings accounts. I want to emphasize first of all that this money belongs to the Lord and not the treasurer of the congregation or any other human being. It is given to the Lord to carry out His work. The Lord does not need a large bank account and neither does he need His money put in savings accounts to draw interest simply because brethren do not know what to do with it or want to keep it and continue to do nothing. I have heard of several congregations who have several thousands of dollars in the treasury. Yet we look about us constantly and see so many things being neglected simply because there are fields in which there is a shortage of funds to carry it out. The Lord expects His money to be used and not to be laid up where rust doth corrupt and thieves break through and steal. What are these congregations waiting to use the money for? Oh, some way, when the opportune time comes we will help. Well, for so many that opportune time has never come. Oh yes, they will give some now and then to some cause, yet continue to build their funds even larger. I am sure some are honest in it but I am afraid some are indifferent and others have motives that are wrong in not using the Lord's money. All a congregation needs is enough to carry out their responsibilities. When the amount gets over that they need to be looking for places to help others.

One might ask what they can do with the thousands of dollars they have. Here are a few things: (1) We need more full time preachers or workers all over this land and other countries (2). There are areas that are white unto harvest but the few brethren in those areas cannot support an Evangelist; (3) There are congregations that need help in paying for their buildings. These buildings could be paid off and thousands of dollars of interest saved. Far more than the interest they would get from it in a savings account. (4) Help the needy and the sick who have large Dr. and hospital bills that they are burdened with. (5) The field is ripe in Africa and I understand 2 men are ready to go. One to Malawi and another in Rhodesia. Help support them for a three year period. (6) Help in supporting the Gospel to be preached through all the avenues at our disposal. (7) Give to print tracts, newspapers articles etc. We need far more advertising. And many other ways. What a shame that all these things need to be done in a far greater capacity and money laying up in treasuries and in savings accounts. I am willing and many, many other brethren are willing to offer suggestions and help to brethren in spreading the gospel, relieving the afflicted, relieving our brethren in helping them get the necessary meeting places, etc.

One argument for putting money in a savings account that was mentioned to me was the "one talent man". His Lord told him he should have put it in the bank to draw interest. Are they admitting that they are like the one talent man!!! Do they believe that the one talent man would have been saved if he had put the money in the bank to draw interest? The one talent man had accused his lord of being the same type of person he evidently was. The lord does not admit that the accusations are true but is saying that if that be true you should have put my money where it would draw interest. Not once does he indicate that this man would have been saved if he had done that. This slothful man was the one who failed to devote his time, talent and opportunities in the service of God. No, brethren, the Lord is not pleased with His money being stored up. If you have His money in "savings accounts" get it out because no doubt there are people that

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## THE CHURCH DIRECTORY

The 1977 Church Directory is still available for \$1.00 each postpaid from Robert Strain, Harrodsburg, Ind., 47434.

The following additions may be made in your directory:  
**CALIFORNIA:** Ojai Valley, (Ventura County) Ojai Valley, congregation, Pueblo and El Roblar-Meriners Oaks. Lord's days 9:00 and 7:00. George S. Biggers, 223 S. Padre Juan, Ojai, Cal. 93023. Phone (805) 646-2239; Ronald S. Biggers, 124 E. El Cameno Dr., Ojai, Cal. 93023. Phone (805) 646-4569; J.D. Phillips, 203 S. Lomita Ave., Ojai, Cal. 93023. Phone (805) 646-3494.

**TEXAS:** East Mound, (Wise County) East Mound congregation 1½ miles S. of Bridgeport on Hiway 2123, and ¼ mile west. Lord's day 10:30 and 6:00. Henry Kaker, Rte. 1 Box 191, Bridgeport, Tex. 76026. Phone (817) 683-2742; James Vannoy, P.O. Box 414, Bridgeport, Tex. 76026. Phone (817) 683-2742; James Vannoy, P.O. Box 414, Bridgeport, Tex. 76026. Phone (817) 683-5378.

**Waco,** -1415 Circle Rd. Services Lord's day 10:30 A.M. and 6:00 P.M. Contact: C.S. Holt, 1912 Columbia, Waco, Tex. 76711. Ph. (817) 753-2207; Johnny Pricer, 816 Horseshoe, Waco, Tex. 76710. Ph. (817) 756-2249; Steven Holt, 1913 Travis, Waco, Tex. 76711. Ph. (817) 756-5239.

The following corrections and additions may be made:  
**ARKANSAS:** McHue, (Independence County) McHue congregation, formerly met at Batesville, add the following directions: 6 miles south of Batesville, take Hiway 167 south out of Batesville for 3 miles to the first paved road south of Batesville Airport turn right on main rd. 3 miles to church building on the right.

**CALIFORNIA:** Manteca, (San Joaquin County), 467 N. Lincoln Ave. Bro. Dale Cozby has moved to 931 Trinity St. I suppose the telephone is the same.

**INDIANA:** Brazil, (Clay county), 548 S. Franklin; add the name Clint Porter, Rte. 13, Box 473, Brazil, Ind. 47834. Phone (812) 443-7141.

**LOUISIANA:** Farmersville, (Union Parish). The Shady Grove congregation is now known as Farmersville church of Christ at same location but add: in front of the Progress Housing. Change in time of services, Sunday 6:00 P.M., Tues. 7:00 P.M. Bro. Gleo Gatson has moved to 608 W. Franklin, Farmersville, La. 71241. Phone (318) 368-3417. Also add: Robert Willie Smith, 409 Noreen St., Farmerville, La. 71241. Phone (318) 368-9438; L.T. Jones, 415 Noreen St., Farmerville, La. 71241. Phone (318) 368-9386.

**MISSISSIPPI:** New Salem, (Lincoln County) New Salem congregation, add telephone of Bro. S.W. Lea (601) 833-4342. It was omitted from the information sent me and I presumed he no longer had a phone.

**TEXAS:** Denison, (Grayson county), 200 S. Crockett Ave., delete the names of Eddy Bullard and Gene Head. Add: Ralph Bray, 410 W. Bullock, Denison, Tex. 75020 Phone (214) 465-6210; Dennis Frye, 413 Hidden Valley Trail, Sherman, Tex. 75090 Phone (214) 892-2251; J.W. Weiger, P.O. Box 213, Colbert Ok. 74733. Phone (405) 296-2029

Mineral Wells, moved to a new location at 300 S.E. 15th St., this is 1 blk. east of S. Hwy. 281. For more information contact George Turner, 1900 SW 2nd Ave., Mineral Wells, Tex. 76067. Ph. 325-6728; Dude Mainard, 312 SE 11th Ave., Mineral Wells, Tex. 76067, Ph. 325-1960; Melvin Blalock, Rte. 3, Box 180, Mineral Wells, Tex. 76067. Ph. 325-0512. Time of services Lord's day 10:30 and 6:00, Wed. at 7:30 P.M.

Please order directions from Bro. Strain, not from me as I would just have to forward orders to him. Send all new information or changes to me at Star Rte. 2, Box 67-A, Norfolk, Ark. 72658. Phone (501) 499-7117.

-Ray Asplin.

"Here is our renewal for 2 yrs. You are doing an excellent job on the paper and we appreciate your efforts"

-Robt. & Dee Boone, Lodi, Cal.

# Old Paths Advocate

Published Monthly at Lebanon, Mo. 65536

Published Monthly by Old Paths Advocate,  
474 West Commercial Street, Lebanon, Missouri 65536  
Second-class postage paid at Lebanon, Missouri 65536  
Send Form 3579 to Homer L. King, 1061 North Pilgrim St.,  
Stockton, California 95205

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## SUBSCRIPTION RATES

Single Subscription One Year ..... \$4.00

## HERE AND THERE

It seems that some of our readers were missing some pages from their April issue of *Old Paths Advocate*. We spoke with the printer concerning this problem and we believe that because of problems with their personnel, etc. some pages were inadvertently deleted. He has promised to be especially careful about this in the future and we feel sure that he will. However, we would like to hear from you if your paper ever has anything wrong with it. We have sent some April papers out ourselves to those who requested them. We need to hear from you when you have a problem. We are dedicated to making the paper better and better.

**ANNOUNCEMENTS, ETC.** Because of the large amount of this kind of material we receive it will be necessary for us to, at times, limit the announcements, etc. Too, we will need to edit them and make them as small as possible if you don't do it when you compose them. We are more than glad to run these for you when we have the space. However, articles will always have priority. As has been said before: "boil it down, brethren." We are not publishing a bulletin-but a paper.

**ARTICLES, ETC.** We are happy to say that for the first time in some months we have more articles than we need. This is not to say that we want you to stop sending them in to us, however! Please continue to do so. We do want to let you know, though, that there may be a delay in your material being published. We feel sure that all understand this but just in case, we take this opportunity to let you know. **SEND US YOUR ARTICLES.** The more material we have to choose from each month, the better the paper can be.

**EXPIRATION DATE.** On the back of your paper along with your address will be seen a date. That date is when your subscription expires. You will not receive the *Old Paths Advocate* after that date unless we have received your renewal. Allow plenty of time for us to receive it. When you renew, why not send in a subscription for a friend? We can grow 100 per cent next year if our readers will help us in this way. We welcome your comments!

-Don L. King

"Just a line to say I enjoy the *Old Paths Advocate*, each issue seems to get better. Here are 3 subs."

-Wayne Pearce, Commodore, Pa.

## HONOR ROLL

You will find listed below the names of those sending subscriptions from April 10 to May 10 and opposite the name the number of subscriptions sent. We are so appreciative of your every effort in behalf of the paper and are especially happy that so many are renewing early. This saves much book work. We encourage all to continue to mention the paper as you have opportunity that the circulation and the good that may be done will be enlarged. Please check the following and report any errors to us:

Clovis T. Cook-11; Ricky Martin-9; Mrs. D.O. Ercanbrack-4; Dorothea Howard-3; Mrs. Mearl VanStavern-3; Lynwood Smith-3; Tim Dougherty-3; Johnny Johnson-2; Nellie J. McGee-2; Don McCord-2; Orvel Johnson-2; Steven D. Holt-2; Jessie Tobey-2; Ron Courter-2; Billy Dickenson-1; Mrs. Stanley Kasiske-1; Jimmie Smith-1; Omi Campbell-1; Darrell Brewer-1; Joyce Herrin-1; Mina Butts-1; Elzy Offill-1; Joe Koller-1; L. Harold Coon-1; Albert L. Scott-1; Lula Bullard-1; Gary Barrett-1; Howard E. Roy-1; Elgie Thompson-1; A.R. Noack-1; Mary Chatterton-1; Stella Robbins-1; Mrs. Donald Bee-1; Lawrence Bee-1; Robert L. Potts-1; John R. Scott-1; K.G. Wilks-1; Miles King-1; Don King-1; Christine Allen-1; Charlie Risener-1; J. James Albert-1; Mrs. C.M. Reynolds-1; Mrs. Ray Scott-1; H.E. Holloway-1; Dona Waters-1; June Orten-1; Carl Hurd-1; John Fisher-1; Delbert Boman-1; Terry Baze-1; Pat Langdon-1; Hardie Lindley-1; J. Albert Brewer-1; A.R. Coldiron-1; Mary Rogers-1; Mrs. John Malcolm-1; Martin Wright-1; Alton Bailey-1; James R. Stewart-1; Joe Lloyd-1; Richard Nichols-1; Glenn Elmore-1; Mrs. Fern Coldiron-1; Don Pruitt-1; Kaye Cozby-1; Orville Cloud-1; Shelby Taulbee-1; Total-104.

## ARTICLES ON INSTRUMENTAL MUSIC

The article which has appeared in series in several issues of the *Old Paths Advocate* is now available in booklet form. The article *The Introduction of Instrumental Music and Its Effect on the Fellowship of the Restoration Movement* has been printed by Bro. Mearl VanStavern of the Odessa, Tex. congregation. Bro. VanStavern's interest in this material is certainly appreciated. Anyone desiring to obtain copies of this booklet, send your orders to University Blvd. church of Christ, 1517 E. 17th St., Odessa, Tex. 79761. Please include \$1.00 for each copy to defray postage and printing costs.

-Alfred Newberry.

## SULPHUR MEETING

The annual Sulphur, Okla. meeting this year will begin June 24 and as usual will end July 4. Bro. Jerry Cutter and I will be in charge. We look forward to large crowds so plan to come early and stay all the way through. Without a doubt you will hear some of the most beautiful singing and finest preaching ever from our preachers from all over the states. As was stated in an earlier issue we plan to have dormitory type facilities for individuals who wish to use them. We encourage you to bring cover or sleeping bags. Remember, just because there are no rooms to be reserved in Sulphur does not necessarily mean there are not rooms available to those who come early. Some are on a first come, first served basis. If you want to call and make reservations there are many motels within a 26 mile radius of the tabernacle. If phone numbers have not changed since last year, they are: Siesta Motel 665-9915, and Kinta Motel 665-4319, both in Wynnewood 18 to 20 miles away; Plaza Motel 238-2712, Sands Motel 238-3321, and Valley Motel 238-6406, all in Pauls Valley about 26 miles away; and there are more motels in Ardmore, Ada, and Tishomingo, each 30 miles away.

-Alton Bailey



## BRO. J.D. PHILLIPS MOVES

Bro. J.D. Phillips, for many years Editor and Publisher of *The Truth* has moved from Ill. to Cal. New address: 205 S. Lomita Ave., Ojai, Cal. 93023. He would appreciate hearing from his many friends and brethren. He may be reached by phone at (805) 646-3494.

-Ronny F. Wade.

## MISSION PROBE INTO CENTRAL AMERICA

Around the first of February of 1979, Bro. Murl Helwig and I are planning an evangelistic trip to Tegucigalpa, Honduras. We are planning to remain in Central America for a month. Over eight years ago Bro. Russell Townsend and His Honduran wife, Elizabeth, invited me to go to Honduras. They feel that the field there is ripe unto the "harvest." All the information that I have received over the past few years bears out this optimistic report. Bro. Helwig and I plan to go to Honduras, Guatemala, Costa Rica and possibly other Central American countries during this month's time for the purpose of beginning an intensive work there in about two years. If things look as good as we expect them to look we will move both our families there in about two years. My problem now is support for the trip. I will need plane fare and expenses for the thirty days. By means of this report, I am asking brethren who are financially able and willing to send out the gospel, to contact me at the address below. I will need a total of \$1,500. I will make both a financial report and a progress report of the trip to all those who support the effort. I will be glad to supply any additional information concerning the proposed work. We solicit your prayers.

-Jim Hickey,  
605 S. E. Street, Imperial, Ca. 92251

## NEW SONG BOOKS

This new book *Gospel Banner* will be ready about the middle of June. Price is \$175 per 100. Lynwood would like to have your advance pre-paid order right now. Order from M. Lynwood Smith, Rt. 1, Box 151, Wesson, Mississippi, 39191.

## CAMP MEETING REMINDER

The Camp meeting at Cedaredge, Colo. (Delta congregation) will begin at 8:00 P.M., June 17-25 this summer. Brethren Don McCord and Bob Loudermilk have agreed to conduct it with the aid of as many other preachers as are able to attend. Services will be held 10:00 A.M. and 8:00 P.M. daily. For more information or a list of accommodations contact Robert Potts, 150 B St., Cedaredge, Colo. 81413 or phone (303) 856-3498; or the writer at 1441 Kimbark, No. 3, Longmont, Colo. 80501. Phone (303) 772-9286. (Note- We are sorry this was too late for May issue-Ed).

-Terry B. McQueary

**Are We to Treasure the Lord's Money?** (cont'd from page 3) are hurt and even offended because it is stashed away. Put this money to work. If you have large sums of money in the treasuries lift up your eyes to the fields that are white unto harvest and put this money to use. The Lord will bless you and will see that you have plenty to meet your needs locally. One soul is worth more than all the money in the world.

Personally, my wife and I give of our means to be used in the furtherance of the cause of Christ. I will quite frankly say that I just care not to give where I know it is just going to lay there and rust. Brethren, stop and think and then I have faith in you that you will do something about this abundance of money that is stored up with souls dying every day unprepared to meet God because you failed in your duty.

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

**Concerning the Oneness Doctrine—** (cont'd from page 1) you from the Father . . . He shall testify of me: . . . He shall not speak of Himself; But whatsoever He shall hear, that shall He speak; . . . The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. 14:23-28; 16:7; 15:26; 16:13; 14:26).

Those words from "Bible Scripture" plainly show "The Lord Jesus Christ, the Son of the Father" cannot be "The Father of our Lord Jesus Christ"! Neither can "The Lord Jesus Christ, the son of the Father" be the "Comforter which is the Holy Ghost". For Jesus spake of "The Comforter . . . whom I will send unto you from the Father." That is positive proof "the Father" is not "the Holy Ghost" ("whom" Jesus said "I will send unto you from the Father"). Yea, the "Bible Scripture" proves "Jesus Christ, the Son of the Father," and God "the Father of our Lord Jesus Christ," and "the Holy Ghost" sent by "Jesus . . . from the Father" are three individuals. Yet they, like all true Christian individuals, are one; for Jesus prayed to the Father concerning all such individuals "that they all may be one even as we are one" (Jno. 17:1-22).

Box 538, La Grange, Ga. 30240

**Divine vs. Civil Government—** (cont'd from page 1)

7. That the copying after the human, or dovetailing it into the Divine was a rebellion against God, and a rejection of Him as their ruler; was the destruction and corruption of His government, a transforming of the Divine into the human.

8. That God ordained the civil governments to punish those who rebelled against His government by choosing the human. He used and overruled this ordinance to punish His rebellious children and to destroy His enemies. This was the purpose for which it was ordained, and for this it was good.

9. The builders, rulers, and supporters of these governments were wicked and rebellious men. God overruled their wickedness to punish His rebellious children and destroy His enemies; yet when He had used them in accomplishing this work, He so directed that those used by Him as His ministers of vengeance, themselves were destroyed for their wicked, revengeful and rebellious spirit.

10. God's government was His medium for receiving the loyal service of His children and was His instrument of blessing them.

11. God has two classes of ordinances: (a) His own government for maintaining His authority, the increase of His kingdom, the promotion of virtue and holiness; and the protection, blessing and salvation of his children. (b) Human government, His sword, His battle axe, His armory, to punish His disobedient children and to execute wrath, vengeance and destruction upon His enemies.

12. The government of God and those of man are antagonistic and rivals of each other, each contending for the rule and dominion of the world. Between them there is an irrepressible conflict. The end of their continual war is told by Daniel: "The kingdom and the dominion and greatness of the kingdom under the whole heavens shall be given to the people of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

13. With this conflict thus projected into the future, in the next series, we will follow the stream of revelation in the New Testament. We will seek to learn the relations of these kingdoms to the perfect kingdom of God, the Christian's relation to them and their final destiny.

-3737 Loma Vista, Flagstaff, Ariz.

"We enjoy the *Old Paths Advocate*. Bro. King, it was good to see you at Sulphur and good to see the progress of the work since first we met and the young men carrying on the work"

-Carl N. Nichols, Anderson, Mo.

## WADE-KNOWLES DISCUSSION— (CONT'D FROM PAGE 2)

**Knowles' Third Affirmative—** (cont'd from page 2) like drinking vessels! "Howbeit in vain do they worship me, teaching for doctrines and commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do... Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark 7:7-9).

As is often the case, in the midst of tragedy there is humor. Though it is tragic that men elevate opinions and traditions to the realms of divine commands, it is amusing to note Wade's answer to the question as to what he would do if a cup were dropped halfway through a communion service. He suggested that another cup be filled and the entire congregation served. In the **Porter-Waters Debate** I got a bang out of Porter's reply to Waters on this point. Waters, a one cup man, had asked Porter what he would do if in immersing a man he only half immersed him. Porter said he would reimmerge the man, and then added: "But Brother Waters, if I had immersed the fellow right in front of him, I would not grab him and put him under, too" (p. 92). What Mr. Wade has actually admitted is this: Under certain circumstances, more than one vessel may be used. However, isn't it ironic that more than one cup may be used when misfortune occurs (the dropped and broken cup), but cups may not be used when good fortune occurs (a large crowd to hear the gospel)? The "must" position is reduced to dust when put to the test.

The proposition I was given to defend stated, "The scriptures teach that a congregation of the church of Christ for the communion may use individual cups (drinking vessels) in the distribution of the fruit of the vine." In the first affirmative I endeavored to show that "cup" was not to be taken literally throughout the accounts because of (1) the use of metaphorical language, and (2) the writer's own explanation of the word. Therefore, a congregation is certainly within their right to implement individual cups. Since Mr. Wade finds it difficult to believe that figurative language was used I include the following quote from a respected brother of bygone years, D.R. Dungan.

"When the Saviour gave the institution of the supper, He did it in the most beautiful of metaphorical language (Matt. xxvi. 26-28)... Paul presents this thought without the use of the metaphor (I Cor. x. 16)... But in xi. 23-25 he employs the same figure that the Lord did in instituting it. This shows that they regarded the one form of expression as containing the same as the other. To say this is the communion of the body and blood of Christ, is metonymy of the agent; to say that these are like the body and blood, would be a similitude, but the beauty and strength would have been removed in that way; hence the Master chose the form of the metaphor as the most expressive" (Hermeneutics, p. 253).

What a sad thing it is to see men make spectacles of themselves and shambles of the Scriptures by failing to accept the obvious fact that figurative language rules out the legalistic, literalistic doctrine of one cup. It would be a good thing for the one cup advocate to study some of Dungan's guidelines for determining figurative language in the Bible. A word is figurative when the literal meaning involves an impossibility. Drinking a cup (container) involves just that. By the way, did you know Brother Dungan included in that chapter something Wade has really ridiculed? Common sense! "Rule 8. Common Sense. Figures of speech sometimes occur when we have to depend on the things we know, in order to decide if the language is figurative or literal" (p. 202). My friends, it doesn't take a Solomon to see that to "drink of that cup" (1 Cor. 11:28) means to drink of the contents which symbolize the blood (v. 27).

Dungan also points out how we can know figurative language by the "sense of the context." That was our point in

(continued on page 7)

**Wade's Third Negative—** (cont'd from page 2)

showing that any command of God must be obeyed, even though the Bible does not use the word must with the command. He wants us to contrast "must" in Acts 4:12 and 2 Tim. 2:24 with the must of my affirmative proposition. Implying that must is not included in the command to drink of one cup. We note in Jno. 3:3 that Jesus says "...except a man be born again, he cannot see the kingdom of God." In v. 5 "except a man be born of water and of the spirit, he cannot enter into the kingdom of God." Yet in v. 7 Jesus said "Marvel not that I said unto thee, Ye must be born again." In other words "except a man be born again" is equal to "ye must be born again." Any command of God is a must. The command "drink ye all of it" is a must. The command "when ye come together to eat" 1 Cor. 11:33, "Let a man examine himself, and so let him eat of that bread, and drink of that cup," is a must. When a congregation gathers for the communion we are commanded to "drink of that cup". Yes, we must do what is commanded or dis-obey. To cap it all off however, in my third affirmative article I asked "would it be a sin to use cheese instead of unleavened bread in the Lord's Supper?" His answer: "Of course it would be a sin to wilfully substitute cheese for the bread." But where does the Bible say "ye must use bread"? It doesn't, but Bro. Knowles knows when Jesus took bread that made it imperative that we take bread also. By the same reasoning we must use "a cup".

### DROPPING THE CUP

I never cease to be amazed at the limit to which the cups advocate will go in order to justify his practice. Of all the arguments we advanced in defense of "one cup" our respondent exploits the possibility of an accident in order to get more than one cup in use. In this connection he refers to the Porter-Waters debate. He has spent almost as much time during this exchange dealing with Ervin Waters as he has me. He thinks his cause would have been better served had he discussed my arguments, rather than referring to books and debates by other men. Accidental occurrences prove nothing. I might accidentally miss worship. That does not prove I can wilfully miss worship. I might accidentally drop the cup and get another one, fill it and serve the congregation. That does not prove I may wilfully use cups and be scriptural. Should Knowles drop a tray of cups before the congregation had been served. Would he fill another tray? If so would he give thanks? If he did would this prove it is scriptural to offer thanks twice? Would this mean he could spiritually offer thanks twice every Sunday even though no accident occurred? That is where his kind of reasoning leads. Nowhere. It proves nothing.

### KNOWLES' STORY

I ask that you re-read the story at the end of the previous article, and note the following: 1. The artist from reading the Bible accounts of the Lord's Supper concluded Christ took one cup. 2. He apparently was unaware that individual cups were used as claimed by Knowles. 3. Knowles implies that contending for one cup distracts attention from Christ. 4. If so would contending for unleavened bread or grape juice distract from Christ. The truth is, as far as using one cup is concerned, the story proves nothing.

### WHAT DID JESUS DO?

I believe we all can see the truth on this subject, if we bear in mind what Jesus did at the institution of the Supper. 1 He took the cup. Took "To take with the hand" Thayer p. 870. 2. He took a cup. Cup "a drinking vessel, a cup" Thayer p. 533. 3. He gave the cup. Gave "Reach out, extend, present." Thayer p. 145.

Thus Jesus took with the hand, the cup, drinking vessel and reached out the hand, extended, presented the cup to the disciples, with the command "drink ye all of it." They understood and according to Mark "they all drank of it." We

(continued on page 7)

**Knowles' Third Affirmative—** (cont'd from page 6)  
 the second affirmative. Careful contextual consideration showed that the "cup" that was divided in Luke 22 was the contents and not the container. The studious reader will go back to the second affirmative and read carefully Vine's definition of "divide". In no way can that be applied to a dividing of the container.

In view of the fact that "cup" is figurative and that the context shows that the fruit of the vine was divided and not the actual container, it is simply a matter of the Scriptures "teaching" (or causing us to know on this particular subject) that the number of drinking vessels is left to expediency. For a thing to be a scriptural expedient, it should facilitate in the accomplishment of God's will and be in harmony with His word. Individual cups facilitate us in doing what the Lord said to do—drinking the fruit of the vine. A church might want to use just one cup. Fine. But let them not insist on everyone also following their pattern of partaking.

Since Ronny evidently forgot to include three questions for me to answer, I will not take advantage of having more questions to ask than he in this exchange.

I close with this story. In 1495, Duke Ludovico of Milan asked the Florentine artist Leonardo DaVinci to portray the dramatic scene of Jesus' Last Supper with His disciples as they gathered in the Upper Room before His crucifixion. The scene was to be painted upon a larger wall of the dining hall at Santa Maria delle Grazie monastery in Milan. DaVinci, then already famous as a painter, sculptor, and architect, agreed to take on the assignment. Working slowly and with great care for detail, he spent three years completing the painting. The disciples were grouped in threes, two groups on either side of the figure of Christ, who sat the center of the table, His arms stretched before Him. In his right hand He held a cup, painted with marvelous realism. At last the painting was ready, and DaVinci called in a friend to see it. "Give me your honest opinion," DaVinci said. "It's wonderful," the friend told him in open admiration. "That cup is so real I cannot keep my eyes off it." DaVinci immediately took a brush and drew it across the sparkling cup. "If it affects you that way, it must not remain," he exclaimed. "Nothing shall distract attention from Christ!"

**Wade's Third Negative—** (cont'd from page 6)  
 believe this is what happened on that night long, long ago when Jesus was eating the passover with his disciples.

You will notice that the Bible did not say "He took the cups". Had it, this exchange would have been unnecessary. The Bible did not say "He took the fruit of the vine" and nothing more. Had it, this exchange would have been unnecessary. The very language that would have rendered this discussion useless, was purposefully avoided by the Holy Spirit. The Bible did say "He took the cup", may God give us the courage to accept it, believe it, and preach it. In so doing, nothing shall distract attention from Christ and his commands.

## SANITATION IN COMMUNION

NEW YORK (AP)—Sanitation and a sanctity sometimes spark some slight skirmishing. At issue in such cases is whether systems of spiritual sustenance subscribe sufficiently to sanitary safeguards.

The question has come up repeatedly in regard to worshippers using a "common cup" in partaking of Holy Communion, as is done in Episcopal, many Lutheran and some other churches. Despite recurrent assumptions that this might spread germs, a new scientific study finds there is little chance of it.

Dr. Edward P. Dancwicz of the Center for Disease Control in Atlanta, says tests show that relatively few organisms

remain on the rim of the chalice after one individual sips from the cup.

Writing in the Journal of the American Medical Association, he says the number of bacteria on a person's lips is small and even on the minor chance that disease-bearing bacteria are present, there is little risk of swallowing them. Even if it happened, he adds, the body can deal effectively with a small number of such bacteria.

---(From The Daily Ardmoreite, Oct. 28, 1973,  
 By George W. Cornell (AP))

**Sanitary Communion-** 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 the scientific research of two University of Chicago professors.

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

"Significant differences between the usual restaurant tableware and the silver communion cup," -the scientists stated, "were the bacteria-killing action of silver and the care with which the sacrament is administered."

---The Pathfinder, Breckenridge, Texas

From "Experiments on the Communion Cup" by Hobbs, Knowlden, and White, of the Central Public Health Laboratory of London, 1966:

"It is difficult to assess the significance of the common communion cup in the transmission of infectious disease. The difficulty of obtaining definite proof, one way or the other, is almost insuperable. There are, in any gathering such as that in a church, other COMMONER and probably far more EFFECTIVE ways in which respiratory and alimentary infections can be spread. Unless quite unusual circumstances prevailed, it would be almost IMPOSSIBLE to incriminate the communion cup."

---Selected here from Midway Messenger, Shreveport, La.

## WORLDLY EXPRESSIONS IN SUNDAY DRESS

"Let no corrupt communication proceed out of your mouth." (Eph. 4:29). "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." (Jas. 1:26). "For by thy words thou shalt be justified, and by the words thou shalt be condemned" (Matt. 12:37). "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (1 Pet. 3:10).

I have actually heard members of the church say such things as "God," "Jesus Christ," "Lord," "Devil," "Hell," as by-words. We all, even the most unlearned, should know better.

Most Christians I am convinced, realize that it is wrong to use the name of God or Christ in vain. Most know that one must not curse or swear. But, how often we hear members using questionable language. Many use expressions that belong to the world simply because they do not realize that there is anything wrong with such things. Many of these expressions are euphemisms called "slang."

**Euphemism--**"A substitution of an agreeable or non-offensive word of expression for one that is harsh, indelicate or otherwise unpleasant." (Websters New International Dictionary).

Now, let us notice some expressions that are quite common, some of which are often used by Christians. The

(continued on page 8)

Worldly Expressions, etc.— (cont'd from page 7)

definitions of these words are taken from the Websters New International Dictionary (Unabridged).

**Gosh**--"A softened form of 'God!' used as a mild oath."

**Golly**--"A euphemistic substitute for God."

**Gee**--"A minced form of Jesus, used in mild oaths."

**Darn--Darnation, Darned**--"Colloquial euphemisms for damn."

**Heck**--"An exclamation used in mild oaths . . ." (Actually, I am of the opinion that this word is a substitution for the word "hell." P.O.N.)

#### Worldly Expressions in Sunday Dress

**Dad**--"A euphemistic corruption of God, in oaths."

**Gum**--"In minced oaths, a dialectal corruption of God."

**Blast**--"To effect with some sudden violence, plague, calamity, or blighting influence, which destroys or thwarts; to curse ruin . . ."

These are but a few of the many words, the use of which, should be stringently avoided by Christians. Let us be careful about taking up words and expressions without knowing what they mean, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

**Profanity**--is the result of a limited mind trying to express itself. (Annon).

-514 Oakshire Ave., Modesto, Ca. 95351

### FIFTY YEARS TOGETHER

Bro. and Sister George Scott of Temple, Ga., celebrated their 50th wedding anniversary, Apr. 15, 1978. They were married in 1928 and have two children, Frank Scott of Columbus, Ga., and Leary Ivey of Temple, Ga. They also have 4 grandchildren. Bro. Scott has been a member of the church since 1921 and Sister Scott since 1925. They have been worshipping with the Temple congregation since 1946, first meeting in their home, and now the congregation has grown to 65 or 70 members. (Congratulations and we pray you will have many more years together-HLK).

-Mark Bailey

### TRIBUTE TO BRO. BILL MILNER "DADDY BILL"

He could be described in long, eloquent terms of flowery oratory and no doubt it would be appropriate. But my Grandpa was a simple man in his tastes and desires- country music and good food; Jim Reeves, cornbread and sweet milk; Chuck Wagon Gang and chicken and dumplings. He liked seeing old friends and meeting new ones; going to old familiar places and traveling to new ones, and sitting on his porch watching the world hurry by. He loved people for he never met a stranger. Though not a formally educated man, he could converse with the lowly and the high. And he did. He loved his children and his grandchildren (of which I am very proud to be one) and what we owe to him could never be repaid in this life, but then I am sure he never expected it. He loved his wife my "Mama Carmine", with whom he had a romance for over 60 years. Their life was truly one of example.

Most of all, he loved his God, whom he served for many, many years. He loved to worship Him with the congregation and at home. To study and talk the scriptures, he was always ready. He knew little of the actual rudiments of music, but when it come to enthusiasm and sincerity, he was always near the top. For his God was more than his Master and Creator. He was his friend and he walked and talked with this Friend through time into eternity. Thus when we cry, we shed tears for ourselves, not for him. For peace is his as he has fought a good fight, finished his course, and has kept the

faith. Therefore he has prepared for him a Mansion Over The Hilltop.

-D.E. Brittain

### OUR DEPARTED

**Stallings**-- Brother Lloyd Stallings was born Nov. 16, 1913 in Paris, Texas and departed this life May 1, 1978 at the age of 59. He was baptized into Christ when he was 15 years old by Brother Van Bonneau. He is survived by his wife Louise, 3 sons: Sidney, Sandy, and Stanley; One daughter: Sherian, 2 brothers and 11 grandchildren. He was found dead across the street from his home where he worked, by his wife, having been gone from home but a few minutes. He died of a massive heart attack. The writer accepted to speak words of warning and comfort to the large gathering of family and friends. Singers were from Midland and Odessa, Texas. My prayer is that God will bless them and that they will "seek Him, while He may be found."

-C.A. Smith

**Moore**-- Mrs. Frankie Moore, daughter of the late H.G. and Alice Curry Crabtree was born in Lee County, Kentucky on December 30, 1895 and deceased this life at Irvine, Kentucky on March 1, 1978 at the age of 82 years, 2 months and 1 day. She came out of the disgressive 2 years ago and made her stand with the faithful congregation 2 years ago. Sister Moore is survived by five daughters: Mrs. Dora Charles, Sister Addie Stamper, Mrs. Lucy Southerland, Sister Drucilla Stamper and Mrs. Mary Shieler. She is also survived by one brother, four half brothers, two half sisters, 28 grandchildren, 65 great grandchildren and 12 great great grandchildren.

Submitted by Shelby Taulbee  
of Hopewell Church of Christ,  
Beattyville, Kentucky.

**Beck**-- Bessie E. Beck was born April 19, 1894 to Mr. and Mrs. Mack Morrison in Tarrant County, Texas. She passed from this life to the next on April 12, 1978, just one week short of her 84th birthday. She is survived by two daughters, Mrs. Loyd McAnear and Mrs. Ivy Bolding, both of Bridgeport, Texas. Her husband, El Dee Beck, and son Charlie, preceded her in death. In addition to her children, she also raised two nieces: Mrs. Faine McAnear of Jacksboro and Mrs. Richard Gurnard of White Settlement. She also leaves 2 sisters, Pearl Sisco and Mamie Smith, and a brother, Floyd Morrison of Fort Worth, 11 grandchildren, and 22 great grandchildren. Sister Beck had been a faithful member of the Lord's church for many years and worshiped at the Fruitland congregation until her health failed. She and her family have been pillars for the Cause for many years in North Central Texas. The light of her good life will continue to shine! Beautiful singing was rendered by her brethren from Ft. Worth. This writer endeavored to speak words of comfort and warning.

-Don R. Pruitt

**Barnes**-- Stella Barnes, age 78, passed away March 27, 1978. She was born Sept. 15, 1899, at Viola, Mo., a daughter of Frank and Ida Schreiner. She was united in marriage to James Loftis, who preceded her in death. Later she was married to Elbert Barnes. She leaves behind one son, T. J. Loftis, who has been with and cared for her since the passing of Bro. Elbert Barnes in 1945. She is also survived by one sister, Florence Cottrell, of Marionville, Mo., and two brothers, Roy and Elmer Schreiner of Springfield and Jenkins, Mo.

Stella loved the cause of Christ above all else in the world. She was a kind and lovable person, endearing herself to all who knew her. She was a servant of the church, having obeyed the gospel at age 16, therefore spending over 60 years in the Lord's service. She realized the worth of leaders in the

church and did all within her power to help and encourage their development. She studied the scriptures and prayed on a daily basis. She was a lover of hospitality and dedicated to relieving the afflicted. She demanded little of this world's goods, placing her expectation of riches in the heavenly world to come. She was a member of the Hale, Arkansas, congregation, where she is deeply missed.

Funeral services were held at Green Forest, Ark., where Bro. Lynwood Smith eulogized her life, comforted the bereaved and warned the unprepared. Singing was beautifully rendered by Clovis Cook, Dallas, Imogene and Kent May. Her body was laid to rest in the Viola, Mo. Cemetery.

-Irvin Barnes

**Milner**— Bro. William C. Milner was born Dec. 19, 1889 in Cass Co., Texas, and departed this life April 11, 1978 in Ardmore, Ok. at the age of 88. He was the oldest member of the First Ave. church of Christ in Ardmore. Bro. Milner had previously been a leader in the church at Healdton, and Wilson until moving here in 1962. He was married to Carmine Blackman in 1913. She preceded him in death in 1974. Survivors include a son, Hugh T. Milner, of Middletown, Ohio; three daughters, Mrs. Edward (Helen) Brittain, Monrovia, Calif., Mrs. Max (Dortha) Guthrie, Ardmore, Ok., and Mrs. Doyle (Korean) Trent, Paramount, Calif.; a sister, Mrs. Virgie Ward, Cleburne, Tx., nine grandchildren, 13 great-grandchildren, and other relatives. Bro. Milner had been a subscriber to the *Old Paths Advocate*, probably from its inception, until his eyesight failed in the last year or two. Bro. Milner left a shining example to others in many ways. He was pious, friendly, thankful, industrious, conservative, orderly and devoted to his family and the church. His seat is empty at worship and we miss him greatly, but we have confidence that he had made his preparation and was ready to go. I expect to meet him in that "land of unclouded day" across which never a shadow has come. A quartet suggested by Bro. Milner, composed of Glenn Bray, Glenn Elmore, Carolyn Briscoe and Sally Elmore sang some of his favorite songs and the writer strove to speak appropriate words.

-Johnny Elmore

### "MY SON, MY SON!"

"And the king went out on his balcony and wept, my son my son."

I know the agony David felt at the death of his son. I had just lost my first born, John Modgling. He had just crossed chilly Jordan at the tender age of 31 years, leaving a wife, 3 year old son, and an unborn child due to arrive in April 1978.

I had seen the mountain tops, now I was in the valley and a dark one it was. Just a few days until Thanksgiving I wondered what I had to be thankful for: It seemed as though an invisible sheet of steel encompassed me ever pressing down on me 'til I felt as though I would smother in my grief and sorrow. "My son, my son!"

My mind flashed back over 30 years ago, a fair child he was with golden locks covering his head. Always a lovable child, he became our pride and joy.

At an early age he showed a great interest in the scriptures. John was born to preach. All he ever wanted to do his life long was preach the gospel and be a servant of the Lord. He held that desire until the day of his death, November 18, 1977.

I am sure that many of our preachers can remember him sitting on the front row at the Church in San Angelo, Texas, little Bible in his hand listening to their sermons. He attended every 4th of July Meeting except three.

John was not perfect though he strived to be so. He made his share of mistakes, but he preached to thousands and baptized many. His first candidate for baptism was his

brother Karl and it made him proud; a pride he carried with him, spoke of so often the rest of his life.

He never had much wealth with this world's goods, but he had a wealth of knowledge of the Bible, and the ability to retain much of what he studied as many of you know. One of the last words his wife heard him utter was a prayer for God to help him. "My son, my son!"

Then I looked over and saw his son John David and heard someone say he is little John made over. It was then I realized a part of John was still with us. It was almost as if I was living again 30 years ago and we could re-live those 31 years all over again.

It was at that moment I could see the mountain tops again. From here the air was clearer the skies bluer, the mist had vanished. Now I could be thankful again. "My son, my son!"

I like to think of John as just down the road a piece. John **Will Not Be A Stranger** when he gets to that city, he's acquainted with folks over there. There is going to be a lot of friends and neighbors on that homecoming day, **What a Gathering of the Faithful That Will Be**. I can see John **Touring That City** where the Son of God is the light.

Many who have listened to him preach cannot say to him **You Never Mentioned Him To Me** because **All His Life Long** he kept **Telling the Story of Jesus the Greatest Story Ever Told**. But the time came when he laid his armor down and to Canan's Land he's on his way where the **Soul of Man Never Dies**. He will rest neath the tree and drink from the river of life.

He was here for a short time as **The Life of A Flower** but he has gone to that **Beautiful Isle of Somewhere** where the sun never sets and the flowers never fade. "My son, my son!"

Our John, dead at 31 years of age leaves us all, wife, son, father, mother, and brother, with broken hearts. I can recall one of his favorite songs and I take courage as I sang it, **Farther Along** we'll understand why.

For the small congregation at Orange we can only say John, "you will be missed because thy seat will be empty."

David said, "Can I bring him back again? I shall go to him, but he will not return to me."

"MY SON, MY SON!"

By: Roy B. Modgling, December 1977;  
Submitted By: Karl Modgling



**Kenneth Middick**, Rte. 6, Box 339-A, Fairmont, W. Va., May 6— We recently completed a meeting at Hamilton, Ohio with 2 confessions of faults, for which we give God the glory. We enjoyed our stay with the Al Moore family and also appreciated the presence and backing of Brethren Roberson and Gary Barrett during the meeting. We look forward to the Sulphur meeting and association with those of like precious faith. Our love to the brotherhood.

**Robert L. Potts**, P.O. Box 611, Cedaredge, Colo. 81413, Apr. 25— We are looking forward to our camp meeting June 17-25. The campground is located 4.3 miles north of Cedaredge on Highway 65 and 1.7 miles east. Everyone is welcome. Please renew my subscription to the *Old Paths Advocate*.

**K.G. Wilks**, 7807 Gault St., Austin, Tex. 78757, Apr. 25— This is to announce our gospel meeting at 5602 Woodrow Ave., in Austin to be conducted by Bro. Bill Roden July 23-30. Lord's day at 10:30 and 6:00, and 7:30 through the week. We plan to have lunch together the 30th, and then have singing in

the afternoon before the closing sermon. We invite visitors. We need your help.

**Melvin Blalock**, Rte. 3, Box 180, Mineral Wells, Tex. 76067, May 6— We opened our new building the last weekend in April with a good weekend meeting conducted by Lynwood Smith with excellent preaching. We had visitors every service and some outsiders from the community. We had lunch together and a good singing Sunday afternoon. Ron Willis, Everett Perkins, Ricky Cutter and Glen Ayers have also preached for us, giving edifying lessons. There appears to be more interest in the community pertaining to the work than ever before. We want to thank all who have assisted in this work. May God bless all of you.

**C.A. Smith**, 810 N.W. 6th., Andrews, Tex., 79714, May 9— Greetings to fellow and sister saints across our great Brotherhood. The work in Andrews looks especially good presently and we are thankful to be a part of it. Seems as if our efforts are not in vain because of God's continually blessing us. Of course this gives us the incentive to "keep on keeping on." We are looking forward to our next meeting with Lynwood Smith. We know that will be a rewarding time. Hope to see many of you in Sulphur, Okla. at the annual meeting. Remember us in your prayers.

**Johnny Elmore**, 419 K St. S. W., Ardmore, Ok. 73401, May 8— I am looking forward to meetings this summer at the following places: Houston, Mo., June 2-11; Hammond, La., June 8-25; Flagstaff, Ariz., July 7-16; Columbia, Mo. July 21-30; and Mt. Home, Galena, Mo., Aug. 4-13. We certainly invite any and all who can to visit these meetings and lend support. I enjoyed hearing Carl Johnson a few days ago in his meeting at Wynnewood and commend his preaching to all. Locally, I have been studying with Bro. Randy Tidmore, and Bro. Don Jackson. I commend them for their desire to know more about the word of God.

**Wyatt Allen**, Rte. 1, Box 155, Campo, Cal. 92066, April 16— Last Lord's day we visited the small congregation in Mexicali, Mex. Bro. Ron Jordan preached and Bro. Jim Hickey interpreted a wonderful sermon on The Good Shepherd. The enthusiasm of the brethren was overwhelming. The building was packed and there were other visitors from El Cajon. With Bro. Hickey's help the brethren in Mexicali are tending a nice fruit and vegetable garden to assist the poor and needy. After services we went to El Centro where they were having dinner together after the closing of Bro. Jordan's meeting there. Bro. Walter Fisher delivered the morning lesson at El Centro as Ron could be at Mexicali. It was such a wonderful uplifting experience for us. The Lord forever shows His beautiful presence in those who love, work, and follow Him. Thank you for giving us this opportunity to express appreciation for the Christian fellowship that has passed our way.

**Wayne McKamie**, Rt. 1, McGregor, Tex., 76657, April 25— Recently we have held meetings in Dallas, Austin, San Antonio (both Vance Jackson and Nacogdoches) and Red Oak. The meeting in Red Oak in April marked the beginning of a new congregation about 15 miles south of Dallas. For ten months of this year we have preached in Garland every second Lord's Day. Terry Baze just closed a fine week-end meeting with us here in McGregor. My schedule for the summer includes the following places: Temple, GA-May 27-June 4; Lee's Summit, MO-June 9-18; Strong, ARK.-June 9-25; Tulsa, OK-July 8-16; and Wichita, KS-July 17-23.

**Bob Loudermilk**, 4557 S. Elizabeth, Wichita, Ks., 67217, May 2— We just closed a good meeting in Wichita with Paul Nicholas. His preaching met the needs here and this was

evident through visible results. I always enjoy his association and his preaching. Our next meeting is scheduled July 17-23, 7:30 Nightly, with WAYNE McKAMIE. We invite all in the area to attend. The theme of this meeting will be "THE PARABLES", and Wayne plans to spend each evening on a different parable in the New Testament. This month I am scheduled for meetings in Joplin, Mo., Hunt & Pottsville, Ark. I look forward to assisting Don McCord in conducting the meeting out of Delta, Colorado, June 17-25. They expect some brethren in from California and Oregon, perhaps on their way to Sulphur. Your prayers, please!

**Alton B. Bailey**, 909 Truitt Ave., LaGrange, Ga., 30240, May 9— We were in Athens, Ala., Apr. 16-23 where Bro. Bobby Pepper has established a fine congregation. We enjoyed having Bro. John Roberson from Richmond, Ind. with us for most of the week and work with us. There were some visible results in the meeting. Apr. 30-May 7, we were in Kansas City, (85th & Euclid), Mo., where we enjoyed a good meeting. One was baptized and others came forward for confession of faults. We look forward to having Bro. Ronny Wade with us for our summer meeting in LaGrange, June 3-11. Our meetings for June and July are: Richmond, Ind., May 26-June 11; Shreveport, (Flourney Lucas Rd), La., June 11-18; Sulphur, Okla., June 24-July 4; Midland, Tex., July 9-16; Flint, Mich., July 22-30. If you are within distance of these meetings we would appreciate your attendance. Here is a subscription.

**Orvel Johnson**, 2832 Kay St., Ceres, Ca., 95307, May 8— Since last writing I have been privileged to preach once or more at Modesto, Stockton, Ceres, Sanger, Turlock, Arvin, Bakersfield, and El Centro, Cal., and Mexicali, Mex. It has been good to visit these congregations and see many folks we have known over the years. It was especially good to be with Bro. Jim Hickey in Mexico and see the progress made and interest manifested among the fine people there. It was also good to visit in the home of Bro. Lopez and be with Jim in this home as Jim taught the group English. It requires much work and many prayers in this fine work the Hickeys are doing in Mexico. Our time spent at El Centro was most enjoyable, we love them all as we do our brethren everywhere. Several congregations have asked us to work with them for periods of time, however we have declined the invitations. We appreciate the brethren though and perhaps before time to cross the bar we can hold a gospel meeting or two. Pray for us that strength will be ours, and that truth will always prevail. God bless all.

**Doug Edwards**, Box 6206, Moore, Okla., 73160, May 9— As of April 1, I have been working with the church in Norman. The work looks promising. We have started a radio program and also plan to advertise through the local newspaper. We are also planning on holding the New Year's Meeting here in Norman. Why don't you make plans to come? We hope the meeting will be another spiritual feast as it has been in the past. I spent January through March preaching in California. I want to thank all of the congregations for allowing me the chance to teach. Also, I want to thank Bennie Cryer for setting up my appointments, and Glenn Lewis and his family for allowing me to live in their home. Pray for us in our work.

**Don L. King**, 41931 Chadbourne Dr., Fremont, Ca., 94538, May 14— The church at home is doing just fine. Our crowds are holding up pretty well with occasional outside interest being shown. We were glad to baptize a lady well up into years last Lord's day. We still have a weekly radio program over a local F.M. station which produces sparse response, but response nonetheless. We are now finished taping the series of 13 video tapes (30 minutes each) for use over television stations. We are glad to report that there appears to be quite a lot of interest among the churches in California

in airing these tapes over the state. We pray that our efforts may prove fruitful for the Cause. We hope, of course, that we may be able to produce more tapes in the Fall. However, that will depend greatly upon the amount of interest shown in them by the Brethren out here. I recently heard Brother Allen Bailey in Manteca and Brother Jerry Dickinson in Lodi. We enjoyed hearing them both. Next week-end I am to hold a short meeting in San Pablo, Ca. We continue to need your prayers.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., May 11— The meeting at McAlester, Okla., was a good one. One baptism, one restoration and one confession of faults. I was in this meeting at last report. I came home from that meeting and went to Harrison, Ark., to attend the Wade-Moore debate, that same day. The truth was upheld and the discussion is now a matter of history. We hope much good will come of it. We have just closed a short meeting with Irvin Barnes, at the newly established N. Hiway 65 Church of Christ. We had fine crowds for every service. The meeting reached its highest peak on Lord's day with three services, all well attended. There were fifteen congregations represented in attendance. Eleven preachers present one service or more. I heard Billy Dickinson several times in his meeting here at Freemont & Seminole, in Springfield. He did some good preaching. My next meeting will be for the Twelve Pole, W. Va., congregation near Huntington, June 9-18. I'm looking forward to this meeting.

Ron Jordan, 8601 Calleja Risa, El Cajon, Calif., 92021— Our work continues to move along with progress. Last Friday evening a young man was baptized into the family of God by Bro. Marvin Fisher. This brings the total of 4 new births since we began our work last November. To God we give the glory. We are very happy over all of them. May the Heavenly Father bless them richly. We continue to have outside interest at most of our services. The love and unity among the people here is outstanding. I'm grateful to the brethren here for all they have done for my family and me. We are looking forward to the meeting here June 11-18 with Bro. Gary Barrett. We would appreciate your presence if possible for you to be with us. Lord willing, June 17-25, we are to be with the Planz Rd. congregation in Bakersfield for a meeting. We then will be going to the annual 4th of July meeting. Following the meeting there, we are making our first trip to Ohio. We are to be with the brethren in Hamilton, July 6-10. I am very excited about this and looking forward to it. Later this fall we are to be in El Centro, Calif. for a meeting. If you are near any of these places, please stop in and help us out. We were able to attend one night of Bro. Barney Owens' meeting at Covina. Our work here is to end the last of August. We are looking forward to the California Labor Day Meeting to be held in Lodi this year. It will be great to be with old friends again. We ask for your prayers as we work for the master.

Robb W. Hickey, 3635 Cody Wy., Sacramento, Cal. 95825, May 3— Our crowds are pretty good here in Sacramento (North area), but attendance could improve. We are thankful for the contributions which we are receiving that enable us to be a part of this work. Currently, the North area congregation is supporting 3 men (counting myself) to preach the gospel. We look forward to the Sulphur meeting, several from this area plan to attend, Lord willing. Recently we have had opportunity to hear good preaching in this area, Bro. Barney Owens at Fair Oaks and currently Jerry Dickinson at 64th St. North area congregation has been blessed by 2 fine sermons by Allen Bailey and Delmar Lee. We enjoyed the recent opportunity of preaching at Modesto. We are to be at Ceres, Cal., June 9-11; Odessa, Tex., June 16-25; and one other meeting yet to be confirmed. I have time

open for meetings this year. If you need my services, please contact me as soon as possible.

Gary Barrett, 114 Barmun Dr., Hamilton, Ohio 45011, Apr. 13— The work here at West Chester is going well. I recently baptized a man with whom I have been studying for some time, a former member of the Presbyterian church. He teaches in a public school so his teaching ability is established. He told me now he needs a knowledge of God's word. We continue to work with those out of duty hoping they will return to the Lord. I recently held a weekend meeting in Kansas City (79th St.) with one confession of faults. The church at Hamilton had a weekend meeting which was to have been held by Bro. Ken Middick, but as he was unable to come I preached in his stead. We hope to have him in April. I recently preached at Richmond, Ind., and St. Albans, W. Va., and am to be at St. Albans again Apr. 23. I will be conducting meetings at El Cajon and Porterville, Cal. in June and look forward to this. I was sorry to learn of the death of Bro. Bill Milner of Ardmore, Okla. I only met him once, but am sure I would have loved him as I love his son, Hugh Milner of West Chester congregation. (Our prayers to the family. Remember us in your prayers. (Note-We are sorry this reached us too late for May issue-Ed).

John R. Scott, Rte. 2, Box 300, Neosho, Mo., 64650, Apr. 24— Bro. Bill Roden just closed a good meeting at Burkhardt congregation and we appreciated the gospel he preached. The meeting was successful because it brought about the healing of "old sores" among brethren, and we appreciate Bro. Roden's efforts on this. We had outside interest for which we are thankful. Those attended from Tulsa, Mt. Home, Jamesville, Ashgrove, Houston, and Cassville. We also appreciated the interest and cooperation from Leawood and Neosho congregations. We express our sincere thanks to Bro. Ron Alexander for doing our Sunday morning Radio program on station KBTN. May we be as David when he declared "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth". Please renew my subscription to the Old Paths Advocate.

Frank Staggs, 5871 Holland Loop Rd., Cave Jct., Ore. 97523, May 5— We have been encouraged with the work here. There are "churches" on every corner, but we hope that by our newspaper articles and house to house calls, someone will want to learn of Christ and His truths. Please pray this may be the case. It is not easy for Timothy and I to knock on doors, but as one fellow said: "Think of it like this: There's a soul behind that door who may need Christ and I may be the one who can do the leading". Generally speaking, people have been friendly. If they refuse a home study or the correspondence course, we leave with them Twelve reasons why I should investigate the church of Christ. It was exciting to us to recently be invited into the home of a Catholic priest here, an 82 year old man, but still active in their organization. He told us he looks for the newspaper articles each week and willingly took the booklet we had to offer and we discussed the need to follow God's word and our attitude toward those with whom we work. He seemed happy we stopped, said few people visit him. Lately, new visitors have been attending services—some seem like good prospects. We should know by next report if we will be staying in Oregon or moving to a new area.

Richard D. Frizzell, 2594 Neeley St., Batesville, Ark., 72501, May 11— With the arrival of Spring, the work has picked up considerably here. We were able to move into our new building (new to us though an older building) the last week in March. Our first service in it was on March 31 which began our meeting with Miles King. It continued through April 9, and considering outside interest, was the best

meeting we have had. We had visitors from the community at each service. At least 15 outsiders attended one or more nights of the meeting. Brethren helped from Mtn. Home, Ark. which we really appreciated. Three previous souls, who had previously been affiliated with the digressives, took their stand for the Truth during the meeting. To God goes the glory! The congregation was strengthened and we had almost 100 per cent attendance by our members. Miles preached some fine sermons and we were sorry to see it come to an end. April 22, we went to Mtn. Home, Ark. to their week-end meeting with Brother Ronny Wade. It was good to hear Ronny preach and to visit with him and Irvin Barnes again. Irvin is doing a great work with the church in Mtn. Home. They are stronger than I have seen them in several years and much outside interest is manifested. We look forward, now, to the Sulphur, Okla. meeting. We plan to be there 4 or 5 days and hope to see you all there. Pray for the faithful everywhere.

**Richard Nichols**, Rte. 3, Box 573-B, Piedmont, S. Car., May 9— Recently, we were privileged to be at Oak Grove, near Foreman, Ark., where we taught music rudiments and preached on the weekends. Bro. Bob Chancellor is to be commended for the good work that he has done there. We enjoyed our stay. June 18-25, we are to be in a meeting at Amarillo, Tex. Before services each evening we will have a singing session, discussing music, singing, and song leading. Those of you coming from the West on your way to the Fourth of July meeting, make plans to stop by and be with us for one or more evenings or a week-end. I'm sure that it will be most enjoyable. At this writing, my father, Bro. Carl N. Nichols, who was 85 years old in April is not in good health and is in need of your prayers. When he missed the worship, recently, because of his very weak condition, he told me that it was the first time in over 50 years. If you would like to send him a card or letter I'm sure it would be appreciated. His address is—P.O. Box 281, Anderson, Mo., 64831. Please pray for us.

(NOTE: We have just received word that Brother Richard's father, Carl Nichols, has passed away. Our heartfelt sympathies go out to all the family at the passing of this old soldier for Christ. When I was very young we stayed with the Nichols in Los Angeles, Ca. Bro. Nichols was a pillar in the church there and had a great influence among the faithful. May God bless his family at this time of great distress. D.L.K.)

**Paul O. Nichols**, 147 Bay Bury Lane, Jackson, Miss., 39212, May 7— The work at Jackson continues to move forward slowly. Of course, such a work takes time to gain momentum. So many brethren are worthy of honorable mention for being so good to help us in this effort so far. First, a nice red brick building was already erected and paid for when we arrived. Since the present effort began January 1, the Harrodsburg, Ind. congregation bought and sent us pews, which were badly needed. Brethren of the Pearlhaven church came and furnished equipment and material to fill our parking lot, which was like a swamp when it rained. Carlton Waymon was such a help and so generous while he was here, furnishing labor and material to remodel the interior of the building and pay for the carpet out of his own pocket, with the approval of his good wife, Rexann. He also furnished the Bible stand and communion table. Lynwood Smith generously donated new song books to this work.

There have been so many good brethren from Hillcrest, New Salem, Pearlhaven, Collins and places out of state who have helped us in other ways, visiting and assisting in the services. There are good brethren who are financially supporting us and making this mission effort possible. Our thanks to all. We had good meetings at Wichita, Kan., (several confessions) and Kansas City, Mo., (Prospect and 73rd) with one baptism. The hospitality in the Mike Whitworth and Chester King homes was superb. It was a joy to be associated with all the preachers, Bob Loudermilk, Lonnie York, Chester King, Duane Jones, Isaac Addison, and Orville Lee Smith. Here at Jackson we need good brethren who are interested in doing mission work to move to this area. We need song leaders, teachers, personal workers, and those who want to develop their talents for the Lord. There are both public and private schools and several colleges here. There is also a large school for deaf and blind students. Why not consider a move to this area if you want to be in a place where you are needed. Please note: Our Lord's day evening service is at 6:00, not 6:30, as recently appeared in the Old Paths Advocate.

**Allen Bailey**, P.O. Box 178, Cabool, Mo., May 10— How time flies! It seems only yesterday I arrived in Manteca, Cal., to begin nearly 4 months of preaching and personal work. I came in Feb. and it is now almost June. I am optimistic about the work in this area. We have had numerous studies with members of the cups and classes church. A goodly number of them attended our meeting which closed last Sunday. Brethren Delmar Lee, Robb Hickey, and I have also been studying with the no exception brethren in Lodi, Cal., who insist on drawing the line of fellowship over the issue. We studied Old and New Testament teachings. A good spirit was manifested and I appreciated this so much. We pray in time, the line of fellowship will once again be restored. We must remember the Bible teaches unity not division. When division strikes, sin strikes and the devil raises his arm in victory over church problems again. I encourage all to pray for unity, but of course we must remember we cannot sacrifice truth for the sake of unity. We need both. Last Lord's day we closed a meeting here in Manteca, with 3 confession of faults. Outside interest was good and we also had visitors from 7 neighboring congregations. Brethren Homer King, Don King, Delmar Lee, and Karl Modgling were our preaching brethren attending once or more. Since being in the state I have preached at Modesto, Turlock, Escalon, Stockton, Sacramento, Sonora, one or more times. Lord willing, I plan to be in Bakersfield this coming third Sunday. During the meeting here in Manteca one of the cups and classes preachers asked if we would be interested in discussing our differences in public discussion. With the approval and backing of the brethren we agreed to do so. Dates have not been set but the discussion will be later in the Fall. Confirmations of my meetings are ready for mailing and if you do not receive confirmation by the time you read this please contact me. My schedule is as follows: Liberty, Ky., June 9-18; Grinnell, Iowa, July 9-16; Cedar Rapids, Ia., July 16-23; Hunt, Ark., Aug. 4-13; Pottsville, Ark., Aug. 14-20; Mt. Pleasant, Fla., Aug. 25-27; Oyster Bay, Fla., Sept. 1-10; Alton, Mo., Sept. 22-Oct. 1; Mtn. Home, Ark., Oct. 13-15; Hale, Ark., Oct. 20-29. If any of these dates are incorrect, please notify me. I leave Manteca with a spiritual uplift, encouraged by my brethren whom I love dearly. Please note my change of address.



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).

## WHAT THE PURITANS CAN TEACH US by Larry Lay

We often wonder why it is that with much difficulty and effort many struggle through the christian life while others fail altogether. Surely, to this dilemma, there must be an answer. Some Puritan writers in the 16th and 17th centuries addressed themselves to the same problem and in such a way as to be profitable to us. One of these writers put the problems in its proper perspective by stating: "What is the reason there is so much preaching and so little practice? For want of meditation...Constant thoughts are operative, and musing makes the fire burn. Green wood is not kindled by a flash or spark, but by constantly blowing."

David, in a statement worthy of careful note said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate both day and night (Psalms 1:1,2), While our attention is often captivated by the first thoughts of the verses we need to carefully consider the last nine words. Found locked up in these seemingly unspectacular words is perhaps the spectacular power that many of us desperately need. As awesome amounts of energy bound up in atoms waiting to be released, so these words harbor unbelievable power potential to the wavering child of God.

I am convinced that the art of meditation is desperately needed by God's people in these hectic days.

While recently reading some literature written by Puritans I came across some information that needs to be shared. To the early Puritans who practiced a very rigorous and demanding religion, periods of meditation were as indispensable as eating and breathing. To some, they were more so.

What is meditation? What can it do? Why do it? Let us endeavor to answer.

Webster describes meditation "To focus one's thoughts on: reflect on or to ponder over: To plan or project in the mind." One writer simply said that "Meditation is thinking with a view of doing." I feel this definition is very appropriate to my line of reasoning. I have real reason to believe that most (I shall gladly retract this if wrong) people in the church do not have a specific period of time where they consistently focus their thoughts on spiritual things. The excuses for not having such a time are many and varied. (I have made most of them myself) It is shameful that people who possess God's revealed truth stubbornly refuse to meditate on it! It is important to understand that there is a difference between intellectual study and meditation. Another Puritan writer, Thomas Manton, explained it this way: "The end of study is information, and the end of meditation is practice, or a work upon the affections. Study is like a winter sun, that shines,

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## A PRECIOUS PROMISE by C.A. Smith

"For if ye do these things, ye shall never fall" (2 Pet. 1:10). This language was addressed to Christians, and it plainly implies that they can fall. It is contrary to reason that the Lord would make provisions for the restoration of fallen man and warn men against falling when it is impossible for them to fall. God's provision for this shows that it can happen.

Peter was writing about the graces with which Christians are to adorn their lives...virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. He said they could make their calling and election sure, and would never fall, if they did these things.

Paul says, "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). In this connection he mentioned rebellious Israelites and said there fell in one day twenty-three thousand. If the Christians at Corinth could not fall, Paul's teaching was out of place: And to the Galatians, Paul wrote, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). Grace means the favor of God, and falling from grace means losing the favor of God. Paul says of those who went back to the law of Moses, "Ye are fallen from grace." They had lost the favor of God. People cannot follow both Christ and Moses.

Jude says that God is able to keep us from falling. But that does not mean that no one will fall. God is able to save all men, but many will be lost. God is able to keep us from falling if we do his will. Adding the Christian graces gives men strength by which they are able to stand. If men do not use the Lord's means of strength, they will fall.

Listen to Peter's description of the fallen man, "For if after they have escaped the pollution of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Pet. 2:20-22).

It is not an unusual thing to find a man who thinks there is nothing one can do to save himself. He thinks such an idea is foreign to the teaching of the Scriptures. He thinks such an expression cannot be found in the Bible. This is in the Bible, "And with many other words did he testify (and exhort), saying, Save yourselves from this untoward generation" (Acts. 2:40).

Of course man cannot save himself by walking in his own way, but he can save himself by walking the way of the Lord.

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## DISPENSATIONAL DISTINCTIONS by Preston Brown

One of the principle issues between the church of Christ and the denominational churches has been in reference to the limits and characteristics of the three dispensations. Much of the New Testament is taken from the Old, we freely admit, and much of the New religion was the outgrowth and fulfillment of that which had gone before. The finest imagery, the boldest metaphors, the sublimest symbols, the most instructive analogies and the richest spiritual language of the New Testament were framed after the Old Testament and literally taken from that volume, in which suggestive fact we find an illustration of the substantial oneness in fundamentals of both religions and both Testaments.

The quarry that furnishes the material out of which the divine temple is to be constructed, was opened in the Patriarchal age. The Jewish dispensation enlarged the quarry and polished the stones.

In the gospel of the New Age we behold the material on the ground, we grow familiar with the outlines and details of its exterior aspect. In the Acts of the Apostles we see the door thrown open and join the ones who flock into it as their refuge and their home.

While the figure of a temple is used to illustrate the unity of revelation, in the different Ages of religions, it gives us a very distinct intimation of the differences between the dispensations which are neither few nor unimportant. Denominational preachers, as well as some in the church of Christ who call themselves preachers of the gospel, have ignored and denied the limitations and distinctions that define and separate the different economies of religion revealed in the Bible.

Many today draw no line of distinction between the different measures of the Holy Spirit, in regard to direct and indirect. Much of the teachings of Christ in His personal ministry is not applicable to us in the same measure as it was to the apostles. (Mark 13:11; Matt. 10:1-5; John 14:26; 15:26, 16:7-9). There are some things applicable in the apostolic age to some that are not applicable to use in this age (James 5:14-15; Acts 8:18). This being true must be a distinction while revelation is in its preparatory condition, under the directions of the inspired apostles, and when we come to the end of the apostolic age, when revelation is completed (1 Cor. 13). In failing to rightly divide this, many have thus landed themselves into dire confusion on a number of important questions.

The underlying unity of revelation and the identity of spiritual truth in all ages has been confounded with the growth of truth along with the growth of men, and its varied forms of manifestation in adaptation to the needs of the world; and the world's progressive capacity for receiving the word of God. The truth is one, but the forms and methods of its revelation and application to human life are not one.

The different sections of a progressive revelation are one at bottom and in their final purpose, but there are dispensational distinctions and peculiarities that separate and distinguish these economies from each other.

The tap root of much of the false theology and many of the unscriptural practices of sectarianism, its misconception of the plan of salvation and the different functions of the Holy Spirit, and the illogical and discordant methods of interpretation that characterize its most popular forms, is the persistent confounding of the dispensations.

Many preachers of today, recognize no distinction between the functions of the Spirit, acknowledge no change in the divine constitutions and covenants as they run through the ages. They seem to know but one organized religion at all times, but one age, one authority, and one platform of revelation.

The fact is cheerfully acknowledged that types and

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## LOUDERMILK-SEXTON DEBATE by Jerry L. Cutter

On the nights of February 17th and 18th, brother Bobby Loudermilk and brother Bill Sexton continued their series of religious discussions. On this occasion the proposition had to do with whether or not a congregation "must" use one piece or loaf of bread in the Lord's supper. Bobby contended it is a must, and brother Sexton denied the idea.

It was my first time to hear a discussion of this topic, and I must say that brother Loudermilk did an excellent job of defending the truth, and brother Sexton was soundly defeated.

Because of the leading translations generally translate the word "bread" instead of "loaf" in the Lord's supper, brother Sexton contended we could not prove the use of one loaf, for bread is a generic term, and loaf is specific. However, it was pointed out that the Scriptures said "one bread" in 1 Cor. 10:17, limiting the number of "one piece or loaf." Also, inasmuch as he was so keen on "the standard translations," it was pointed out that in the KJV the same words that are translated "one bread" in 1 Cor. 10:17 are also translated "one loaf" in another. The other reference is Mark 8:14. Bobby asked brother Sexton how many loaves the disciples took into the ship where Mark 8:14 says, "neither had they in the ship with them more than one loaf." Brother Sexton said this meant they had 'ONE AND ONLY ONE.' Thus, in understanding Mark's account, brother Sexton showed he could understand 1 Cor. 10:17.

Brother Sexton then turned to the silly and worn out argument concerning the pronoun "we" in 1 Cor. 10:16-17. Paul was writing from Ephesus to Corinth and he said he was the bread "we" break, thus, the argument runs, both congregations were using the same bread. Further, he went to the first part of 1 Corinthians 10 and tried to make a play on the pronouns, not realizing that he was defeating himself. If every time Paul said "we" he meant Ephesus and Corinth, then every time he said "ye" he would have meant only Corinth, if the perverted thinking is true. For instance, "we should not lust after evil things," (v. 6), meaning Ephesus and Corinth, per Sexton. However, verses 7 says: "Neither be ye idolaters." Thus, not being idolaters applies only to Corinth, because Paul said "ye", if Sexton is right. Bobby pointed out that "we" meant "we--the assembled" according to authorities. And, also, one cannot talk of the communion, which of necessity involves persons, and use anything but the plural pronoun we.

Another thing Bobby pointed out was this. Paul was writing to one church, meeting in one place, and not to the church universal, as Sexton would have it. This was shown by using 1 Corinthians 11:17, 18, 20, and 23-30. Brother Sexton admitted 1 Corinthians, chapter 11, was to the local church, and not the church universal, but still he tried to use the universal church argument on 1 Cor. 10:16-17.

Brother Sexton and the brethren he stands with are very inconsistent. When debating the Herald of Truth brethren they abhor the universal church argument. For instance, Fanning Yater Tant in debating brother Harper, a Herald of Truth man, said: "II. All New Testament church action is congregational--never super-congregational or inter-congregational. III. The two great apostasies (Catholicism and Digression) developed out of efforts to promote 'church universal' action" (Harper-Tant Debate, 1955; Part II, p. 17). So with Sexton and group, it is wrong to use the "church universal" to justify a centralizing of funds or leadership. But when debating concerning the worship, and the use of one cup and one loaf per congregation, it is just fine to use the "church universal" argument. Roy E. Cogdill, another of these brethren wrote: "The New Testament scriptures are completely silent as to any universal function of the church..." (Walking by Faith, 1957, p. 86). However, that is

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## FRANKLY SPEAKING by Marion E. Frank

"Greater love hath not man than this, that a man lay down his life for his friends" (John 15:13).

I shall never forget the night I saw an execution on television. A Vietnamese officer, hands tied behind him, was escorted to the last spot on which he would stand. A high-ranking officer of the opposition stepped forward, held a pistol to the temple of the captive and fired the fatal shot. The prisoner dropped to the ground and it was all over. I could hardly believe what I had seen. The ultimate earthly punishment. For many crimes? No. For just one—he fought for the enemy. No one stepped forward offering to pay the penalty for him. He died alone.

I shall never forget the film clip I saw of the execution of two men. A book; "In Cold Blood", was written about them, and later made into a movie. In the final scene they talked about their impending death by hanging. And then it happened. Each had a black hood draped over his head and a rope placed around his neck. The trap was released and in a moment it was all over. No one stepped forward offering to pay the penalty for them. They died alone.

I shall never forget the day I saw myself as a condemned sinner—doomed to an eternal hell. For one sin? No! For thousands. For one night of violating God's law? No! For a lifetime of it. For sins against society? No! For sins against God who made me. Nor shall I forget the realization that Jesus Christ stepped forward and said, "I'll pay the penalty for him. Set him free!"

-Selected from church bulletin, Houston, Mo.

## AN OPEN LETTER

To Whom It May Concern:

I regret to inform you that you are delinquent in your payment on your contract to God. You must realize that when you were baptized you gave your life to God. God, in return, has given all mankind the promise of eternal life, a life after death much more beautiful than life here on earth. I must inform you that when you signed this contract, through baptism, that you promised to do all you could to carry out the word of God. Many of you are in violation of this contract. It is imperative that you go to the nearest church of Christ, and, through confession, bring your account up to date.

I realize that many of you feel you are paying your payments at the Baptist, Methodist and other denominational institutions. I want you to realize that God does not recognize these institutions as a place for repayment. You must realize every morning you awake, God is giving you another opportunity to bring your account up to date.

A court date has been set and God, the Judge, only knows the time. If an attempt is not made to make yourself right with God, I regret to inform you that your promise of everlasting life will be repossessed and you will be condemned to a life in hell indescribable.

Sincerely yours, D.B. McCord, Jr.

## CHRISTIANS ARE PARTAKERS WITH CHRIST by R.B. Roden

In 2 Pet. 1:3-10, we learn that Christians fall heir to "all things that pertain to life and godliness" as they escape the pollutions of the world. This results in partaking of Christ's divine nature! There has never been a higher compliment paid to human beings than to have the exalted opportunity to be the recipients of all spiritual blessings in the Lord (Eph. 1:3). No wonder, then, that the apostle Paul stressed the all-sufficient strength Jesus provides for us. (Phil. 4:13), and

this inseparable, incomparable tie that binds us to the Savior. I have always been thrilled to know how a Christian is to be a partaker with Christ.

In Romans, chapter 8, we learn that nothing can really mar the beautiful relationships existing between Christ and His own. We are indeed "complete in Him" (Col 2:10). Now, we are to live faithful unto death, to receive the crown of life. How then are we partakers with Christ? Notice the following Scriptures:

1. We partake of His Name (Acts 11:26; 4:12; 26:28).
2. We partake of His Nature (Phil. 2:5; Rom. 8:9).
3. We partake of His Work (2 Cor. 6:1; Gal. 5:6).
4. We partake of His Suffering (2 Tim. 2:11-12; 1 Pet. 4:16-18; 1 Pet. 4:13; Eph. 3:21).
5. We partake of His Glory; In the Lord's Supper we commune in His name (Col. 3:17; 1 Cor. 10:16).

These are some of the rich benefits of Christianity. Paul said in Rom. 8:18, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us".

With all this knowledge we should understand it is a blessing to be a partaker with Christ. Where are you today spiritually? Question: Have you been baptized into Christ? (Gal. 3:27). Have you been added to the Lord's church? (Acts 2:41-47). One must be a Christian to be a partaker with Christ.

-112 Kelly Dr., Moore, Okla. 73160

## MY POSITION ON CARNAL WARFARE

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

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

2. My God in the Bible forbids that I engage in carnal warfare in the following references: "Put up thy sword", "For all they that take the sword shall perish with the sword" (Matt. 26:52)-Jesus. "My kingdom is not of this world" (Jno. 18:36). "For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4). "Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39). "Recompense to no man evil for evil" (Rom. 12:17).

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

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

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

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

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

-David Lester Schoen, 4114 Bikini, San Antonio, Tex. 78218  
-Timothy Staggs, 5871 Holland Loop Rd., Cave Junction, Ore.

97523

"We appreciate the good job you are doing and pray God will bless you in it. The paper is received here around the 20th."

-Dennis Smith, Brazil, Ind.

# Old Paths Advocate

Published Monthly at Lebanon, Mo. 65536

Published Monthly by Old Paths Advocate,  
474 West Commercial Street, Lebanon, Missouri 65536  
Second-class postage paid at Lebanon, Missouri 65536  
Send Form 3579 to Homer L. King, 1061 North Pilgrim St.,  
Stockton, California 95205

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## SUBSCRIPTION RATES

Single Subscription One Year ..... \$4.00



Recently, my wife called my attention to an article in the June issue of *Better Homes and Gardens* dealing with religion. Apparently they had taken a survey of sorts to find out the feelings of American families concerning the importance of religion, etc. I read with only mild interest their figures and percentages which showed that a goodly number still consider religion of importance in our modern age. For instance, they had asked the question: "How important is a belief in God or a Higher Being in your life?" I don't know how many were asked the question or in what locality important." 7 per cent that it was only "slightly important" and 7 per cent declared that it was absolutely "Not important."

My interest picked up, however, when I read that of the people surveyed many of them did not equate a belief in God or religion with church attendance. Of course, I already knew that many can get along with a religion that does not include fervent attendance at church services. (22 years as a member of the Lord's church had taught me that!) But what I didn't know was the "why." I read on as they quoted the various figures; i.e. 38 per cent believed it was "very important" to attend church services, 23 per cent thought it was "moderately important", 14 per cent said it was "slightly important" and 24 per cent stated it was "not important." Then, some of the reasons began to be given. Since that was what I was interested in finding out, I read it carefully. Of course some of the old "stock in trade" answers were given such as: "Most churches are a bore and out of touch" etc. However, the item that really caught my interest was that a sizable number felt that churches should limit their concerns to spiritual needs. 39 per cent felt that the organized churches in the sectarian world had become too commercial and human oriented. One individual said: "I think the church lost something when it tried to become all things to all people. The bulletin lists the volleyball game, the mixed bowling tournament, the basketball practice, the pageant committee meeting, the big fund-raising dinner and, oh, yes, the service sandwiched in there somewhere."

May I humbly remind the Lord's people everywhere that: YES the church is in the business of saving souls but NO the church is not in the business of providing recreation and activities such as the man mentioned. If I want my children to play games it is my responsibility to provide them, not the Lord's. Frankly, I believe there is an inherent or built-in weakness in advertizing activities for the young folk right along with the announcement of gospel meetings. Certainly, I am not opposed to people getting together and having good clean fun and enjoyment. Neither am I opposed to them getting together while a gospel meeting is in progress. However, young Christians need to be impressed (by their parents and others) with the seriousness of the gospel. They need to be motivated to travel long distances to attend gospel meetings because the great, powerful and soul-winning gospel of Jesus Christ is the No. 1 attraction and subject there (rather than an included announcement of recreation). May God help us to install within the minds of our little ones the staggering value of the gospel of God's dear Son. No, of course the church of Christ cannot become "all things to all people." Her mission is exceedingly limited: the saving of souls, and worship of God.

-Don L. King.

## CHURCH DIRECTORY

The 1977 Church Directory may be purchased from Bro. Robert Strain, Harrodsburg, Indiana 47434, at \$1.00 each postpaid.

The following corrections may be made in the CHURCH DIRECTORY:

**ARKANSAS, Lone Rock (Baxter County)** Lone Rock Church of Christ, has changed the Saturday PM services to Wed. 6:30 PM, (7:30 PM DST.)

**LOUISIANA, Monroe (Ouchita Parish)** Garrett Road Church of Christ, Same as in the 1977 Directory.

**MISSISSIPPI, Jackson (Hinds County)** McClure Road Church of Christ, The Sun. PM services are at 6:00 PM.

**MISSOURI, Springfield (Greene County)** North Highway Church of Christ, 4820 North Glenstone, 2½ Miles North of the Junction of I-44 and Old Highway 65, City Route Sun. 10:00 AM & 6:00 PM; Wed. 7:30 PM. Glen Van Stavern, Rt. 1, Box 810, Springfield, MO. 65803, Phone (417) 833-3361, Kerry May, Rt. 2, Box 68-16 Ozark, MO. 65721 Phone (417) 725-2523, Clovis T. Cook, 1503 East Crestview, Springfield, MO. 65804 Phone (417) 883-3341.

**TEXAS, Mineral Wells (Palo Pinto County)**, The Southwest Church of Christ that was meeting at 2315 Southwest 5th. Avenue, has moved and is now located at 300 Southeast 15th Street. Sun. AM services are the same; change Sun. PM to 6:00 PM and Wed. PM to 7:30 PM. Bro. George Turner's address and telephone number is the same. Delete Bro. Tandy Allen. Add: Dude Mainard, 312 S. E. 11th. Ave., Mineral Wells, TX. 76067, Phone (817) 325-1960, and Melvin Blalock, Rt. 3 Box 180, Mineral Wells, TX. 76067, Phone (817) 325-0512.

Please keep me informed of any changes in time or location, or new congregations so that I can pass the information on to the brotherhood. We are interested in what you are doing. Please send church information to me: Ray Asplin, Star Route 2 Box 67-A, Norfolk, Arkansas 72658, Phone (501) 499-7117.

**CALIFORNIA, Morro Bay** Morro Bay Church of Christ, Morro Bay, Cal.-We are informed they continue to meet each Lord's day at 2468 Greenwood Ave. Phone (805) 772-7180. (HLK)

**FLORIDA, Fort Lauderdale** -Bro. John Mountain writes "Due to vacation schedules church services for July 23 and July 30 in Ft. Lauderdale are cancelled". (HLK)

**TEXAS, Odessa** -From Bro. Otis Williams -"We do not meet at N. Golder & 30th St. anymore, but at E. University Blvd. & Rogers Ave." -(HLK)

-Ray Asplin

## HONOR ROLL

You will find listed below the names of those sending subscriptions from May 10 to June 10 and opposite the name the number of subscriptions sent. We appreciate so much your continued help not only in sending subscriptions but many seem to be renewing more promptly and this eases our burden of bookkeeping greatly. Please remember to mention the paper as you have the opportunity. Check the following and report any errors to us, please:

Lynwood Smith-10; Loyd McAnear-4; Don L. King-4; Mrs. A.S. Rollins-3; Wm. Oxner-3; Bonnie Ervin-3; Jearl Cromer-2; Hestel Cole-2; J.B. Spradley-2; Frank Boyer-2; Kenneth Astley-2; Irvin Barnes-2; Mrs. Glen Post-2; Lilla Mae Permenter-2; Mrs. D.O. Ercanbrack-2; Ron Jordan-2; Sam DeWitt-1; Ronny Wade-1; Edna Becker-1; Esters Sumpter-1; C.C. Kessinger-1; Roy Knight-1; Wallace Bradford-1; Ray Pate-1; Gerald Rowland-1; George Guinn-1; Pearly Marshall-1; Clifton Dougherty-1; Danny Powell-1; Mrs. David Gilley-1; Franklin Staggs-1; Robert Townsend-1; Sam Grissom-1; R.E. Fry-1; Clovis T. Cook-1; Judith Snoddy-1; Hugh Bentch-1; Earl Caffey-1; Lois Mullican-1; Mrs. Alta Massengale-1; Tommy Shaw-1; Miles King-1; Lowell Floyd-1; E.B. Owens-1; Viola Lambert-1; Mrs. James Washburn-1; Larry Young-1; Eddie Bullard-1; Mrs. Myrl Dean-1; Mrs. Russell Harris-1; Bessie Fancher-1; David Fowler-1; Total-83.

## ANNUAL EASTERN LABOR DAY MEETING

This meeting will be hosted by the Wright St. congregation in Flemington, Pa., Aug. 27-Sept. 3, and conducted by Bro. Ron Courter of Mich. Beginning Aug. 31, the meeting will be moved to the Lamar Campground where tabernacle, recreation hall, kitchen, dining facilities, sleeping accommodations, showers, restrooms and hook-ups for campers are available and all meals will be provided by the congregation. Those planning to stay at the campground please bring your own bedding and linens (sheets, blankets, pillows, towels and washcloths). If you are able to come earlier in the week our homes will be open to you and during the meeting, too. For more information write or call me at Avis, Pa. 17721, phone (717) 753-3319.

---Mahlon Garrison

## THE WORK IN BRIDGEPORT, TEX.

The work here is going well; our attendance has doubled since starting here Jan. 1. God has answered prayers in many ways and we have great expectations for future growth. We want to thank the following for donations on this work: Graham, Ok.-\$500; Bro. Kagle, Graham, Ok.-\$100; Bro. Rodger King, Graham, Ok.-\$100; Olney, Tx.-\$500; Healdton, Ok.-\$500; Odessa, Tx.-\$1000; Garland, Tx.-\$300; Mr. John Pults-\$25; Mrs. Zelma Kaker-\$25; McGregor, Tx.-\$250; Jacksboro, Tx.-\$200; Ft. Worth (Fossil Creek), Tx.-\$200; Total-\$3700. In addition to this, Arlington, Tx. has loaned us 25 folding chairs.

Each congregation has received a letter of thanks but we want to publicly thank all again. The response far surpassed our hopes. This has given us a head start and we thank God. Please continue to remember us in your prayers and if you are in this area, stop and worship with us.

---James Vannoy and Henry Kaker.

"I am enjoying the Old Paths Advocate very much and hope I may be able to do more writing this year than in the past."

---J.W. Kornegay-Raleigh, N.C.

"I really enjoy the paper. Here is my renewal"

---Mrs. W.C. Hyde, Ft. Worth, Tex.

## CALL TO CONSECRATION by Bobby Pepper

"Consecrate yourself today to the Lord" (Ex. 32:29). Israel had grievously sinned and because of their rebellion, God waxed hot against them. The sons of Levi were to be the messengers against them. By the edge of the sword there fell 3,000 men.

Let us take this text and apply it to a very different purpose. We want to look at the great necessity and importance of immediate personal piety and the desirableness of consecration in the lives of people today. The nature of consecration is to devote to divine purposes. In the Old Testament the vessels of the tabernacle, the victims for sacrifice, also the Priests and Levites had to be consecrated to their official services. Personal consecration to God is the entire surrendering of ourselves to live and serve to the glory of God. "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God" (Rom. 6:13).

We must recognize the claims of God. He demands our hearts, souls, and lives (Lk. 10:27). Are these claims just and reasonable? Do we dispute any of the grounds on which the claims of God result? His supremacy, His creatorship, His preserving goodness, His redeeming right, all these claims must be conceded and fully recognized.

Everything in religion must have God as its author, or it is spurious, and counterfeit. God has not left this to our opinion or taste. We must be consecrated by water and blood; so were the Priests of old. The blood of Christ is the only foundation of our hopes. In Christ we have pardon, peace, and sanctification. In Him our robes must be washed and cleansed from all sin. By the gospel we are brought to Christ, by baptism we are baptized into Christ where redemption is found. The Bible teaches that this act of consecration must be entire and forever, no reservation, no half-heartedness, not the assumption of the form only. This consecration must be for all places, seasons, and circumstances; for all life, death, and eternity.

It must be understood that this has to be our own individual act. For example, we may teach, invite, exhort, warn and pray for others, but we can only consecrate ourselves. True religion from first to last, is personal. Why be consecrated and urge others to be? It makes men better in all relationships of life-better hearted, better parents, friends, and neighbors. There is ships of life-better hearted, better parents, friends, and neighbors. There is no salvation without personal consecration. All who remain unconverted are cast as briars, thorns, and chaff, into the burning lake; but the saints, the devoted children of God, will be confessed and exalted, and glorified with Christ forever and ever.

May I urge you by a countless number of considerations to resolve to consecrate your soul to the Lord? By the majesty and glory of God who seeks your salvation and not death; by the grandeur of His power, and the fierceness of His wrath; by the spirit within you, that thinking, eternal conscious soul that pants for happiness. The years, months, and days are passing. Now, let us read 1 Chr. 29: 5- 'Who then is willing to consecrate his service (himself) this day unto the Lord?'"

Our opportunities are flying away.

---Rt. 7, Box 505, Athens, Ala. 35611

## GOSPEL MEETING ON "THE PARABLES"

Plans are now being made for this gospel meeting with Bro. Wayne McKamie as the speaker and a cordial invitation is extended to all who will be in the area to attend. Dates: July 17-23; Time: 7:30 nightly, Sunday at 10:30 and 6:00; Place: 2058 S. Water, Wichita, Kan. Bro. McKamie plans to speak on a different parable each evening and their relevance to us today.

---Bob Loudermilk

## AN OPEN LETTER

Dear Brethren: A few weeks ago we officially opened the new church building here in Blantyre. It was a big day for the Blantyre brethren. They have looked forward to having a building for many years. They are most pleased now that their wishes have come to fruition. The building is a very nice one. It is going to be a great help in the work here. I wish to express my deepest appreciation for your contribution to this project.

Below is a list of all contributions and costs: Ada, Okla.-\$500; Richmond, Ind.-\$150; El Cajon, Cal.-\$1500; Capitol Hill, Okla. City-\$6000; Pontiac, Mich.\$300; Modesto, Cal.-\$1200; Norman, Okla.-\$200; Hamilton, O.-\$25; Mena, Ark.-\$500; San Antonio (Glendora), Tex.-\$300; Newton, Ia.-\$50; Houston, Tex.-\$750; New Salem, Miss.-\$500; El Reno, Okla.-\$200; Twelve Pole, W.Va.-\$200; Hammond, La.-\$50; Amarillo, Tex.-\$25; Crescent, Okla.-\$450; Ft. Worth (Trentman), Tex.-\$500; Lawrenceburg, Tenn.-\$600; Little Rock (Mablevale Pike), Ark.-\$500; Youngstown, O.-\$50; Shreveport (Flourney Lucas), La.-\$50; Lebanon, Mo.-\$5500; Nacogdoches, Tex.-\$200; El Nido, Cal.-\$100; Cassville, Mo.-\$400; LaGrange, Ga.-\$400; Lubbock, Tex.-\$250; El Centro, Cal.-\$100; Pochontas, Ark.-\$100; Houston, Mo.-\$100; Bakersfield, (Planz Rd.), Cal.-\$780; Tucson, Ariz.-\$25; Tulsa, Okla.-\$25; Columbia, La.-\$250; Hillcrest, Miss.-\$500; Healdton, Okla.-\$500; Kansas City (85th & Euclid), Mo.-\$500; Earlytown, Ala.-\$250; Columbus, Ga.-\$200; Nashville, Tenn.-\$500; Huntington, W.Va.-\$100; San Angelo, Tex.-\$100; Collinsville, Okla.-\$25; Midland, Tex.-\$320; Chapel Grove, Tenn.-\$200; Okla. City (21st St.)-\$4500. Total-\$30,525.00.

The cost of the building thus far has been \$29,872.29. This leaves a balance of \$652.71. I still owe the builder about \$1200. However, he has not yet completed the building (only a few minor things remain). If he does finish it I will pay him the remaining money. Again, I appreciate all who have helped with the building. The Malawi brethren are proud of it. I think it is a building we can all be proud of and I thank you for your part in getting it constructed.

In Christ, Bill H. Davis

### What The Puritans Can Teach us— (cont'd from page 1)

but warms not: but meditation is like a blowing upon the fire, where we do not mind the blaze, but the heat. The end of study is to hoard up truth; but of meditation to lay it forth in conference or holy conversation."

Meditation can do much for the Christian. The results of meditation are only good. William Bridge, another of the great Puritan writers stated: "Meditation will keep your hearts and souls from sinful thoughts. When the vessel is full you can put in no more... If the heart be full of sinful thoughts, there is no room for holy and heavenly thoughts: If the heart be full of holy and heavenly thoughts by meditation, there is no room for evil and sinful thoughts.

In a more modern application we might simply say "what we think is pretty much what we are." The Bible expressed it "As a man thinketh in his heart, so is he."

Thomas Manton points out "Continued meditation brings great profit to the soul. Passant and transient thoughts are most pleasant, but not so profitable. Deliberate meditation is of most use because it secures the return of the thoughts.

Those who have read the article this far may be thinking by now "I really do need to meditate, I think it would help me, but I'm not sure I can do it. It seems so hard to actually do it." These feelings are certainly valid and worthy of an answer. Mr. Bridge actually answered this far better than I. His comment was as follows: "There are two things that make meditation hard. The one is, because men are not used thereunto...and another is, because they do not love God enough. Everything is hard at the first: writing is hard at first, painting hard at first...meditation will be hard at the first. There is nothing not hard to be those that are unwilling.

There is nothing hard to those that love, love makes all things easy. Is it a hard thing for a lover to think or meditate on the person loved?"

While we may find meditation hard at first we need to remember few things come easy that are worth having.

Meditation will never become a reality in your life until you make a concentrated effort to set aside a specific time in your day for this purpose. To grasp a minute here and a minute there for this purpose will most likely prove unfruitful. Meditation demands your undivided attention. How badly you need it, how badly you want its dividends, will determine how seriously you seek it. Stephen Charnock admonished his fellow Puritans in this way: "Accustom yourself to a serious meditation every morning. Fresh airing our souls in heaven will engender in us a purer spirit and nobler thoughts. A morning seasoning will secure us for all the day. The thoughts of God were the first visitors David had in the morning (Psalms 139:17-18). God and his heart met together as soon as he was awake, and kept company all the day after."

Can a flower live without sunshine? Can a child be happy without love? No more than can a Christian thrive without meditation! The blacksmith would not deny the bellows that bring to life the fire in his forge. Likewise, the servant of God cannot afford to leave off meditation...it is the bellows that brings to life the ebbing flame in the christian heart.

All quotations taken from *The Golden Treasury of Puritan Quotations*, compiled by I.D.E. THOMAS, published by the Moody Press, 1975.

-10170 Marcella Ct., Santee, Cal. 92071

### A Precious Promise— (cont'd from page 1)

the plan of salvation is the Lord's. Man cannot make a plan of salvation that will save. God's plan of salvation has two sides...the divine side and the human side, that which God does to save and that which man must do to be saved. The Lord gives the plan, but man must accept it by obeying all of its requirements.

-810 N. W. 6th. Andrews, Tx. 79714

### Dispensational Distinctions— (cont'd from page 2)

symbols and great spiritual developments furnish a large amount of prophetic and confirmatory evidence of the truth of the New Testament and much of its historical teachings are not authoritative under the New Testament or binding on Christians in this age. Why? They spring out of the conditions and circumstances of their own age, and ceased to be with its obligations. The New Testament is preeminently the book of authority and guidance under the Christian dispensation, because it contains the constitution and revelation of the new age. It contains the last will and testament of our Lord Jesus Christ on the question of human redemption, the history of the incarnation, the record of the atonement, the proof of the resurrection, the ministrations of the Holy Spirit, and the work of the Apostles in building the Church and providing for instruction in all things that pertain unto life and Godliness. It is hence the source of all religious knowledge, the infallible spiritual directory, and the only rule of faith and practice for all men from Christ to the end of the age. Not until the peculiar functions of the Testaments in their relations to each other are thoroughly understood will the errors indicated pass away, and both the science of Biblical interpretation and the way of salvation become plain so no one need err therein.

When we once look beneath the surface, the fundamental feature of the Old Testament religion, the union of devout feeling and righteous living, constitutes the staple of New Testament teaching, the burden of inspired emphasis of Apostles and Prophets, with the higher thought added, that the life of personal consecration is to find its highest manifestation in union with God, in love that goes out to save all men from evil.

The inculcation of holiness, the proclamation of righteousness, the vindication of justice, and condemnation of sin, the purification of the human hearts, the elevation of human lives, the medication of all moral diseases by the inworking of God's Spirit, is the theme and purpose that binds into a glorious solidarity, the ages, the books and the inspired teachers of the Bible. This being true, all should see the need of promoting a clear understanding of the relation of the different parts of the Bible and the nature of and distinction between the different dispensations of the divine government.

It is ours to help or to hinder such a glorious consummation. If the unity of God's people, the supreme authority and sufficiency of the Scriptures, which becomes the magnet around which the scattered fragments of a divided church are to be united, we must understand the need of dispensational distinctions.

-Fayetteville, Ark.

**Loudermilk-Sexton Debate—** (cont'd from page 2)

only true when these brethren are debating the Herald of Truth brethren.

Also, we have noticed that in debating us these brethren constantly shift their ground, taking different positions in different debates. Brother Ellis Lindsey had a written debate with George "Randy" Dickson, who is in the same group as Sexton. Sexton and Dickson took opposite positions concerning the term bread, as opposed to loaf, which is not a minor point. Dickson said: "I will accept the argumentation of the affirmative that where the King James Version says 'bread' it could (or even should) be 'loaf.'" (Lindsey-Dickson Debate on one loaf in Communion, p. 6.) I might add that Randy Dickson quit the debate with brother Lindsey before it was finished. You may purchase the part that was finished by writing Ellis. The above mentioned difference between Sexton and Dickson, who claim to believe alike on the subject, is not minor. It is a difference of understanding.

Another contradiction common with these brethren is this. They will argue strongly for the "standard translations" and turn right around and put up a chart with Greek words and definitions from top to bottom.

Much more could be said, but time and space will not permit it. Needless to say, it is very comforting to be on the side of truth. Many of these brethren are seemingly sincere, and it is our prayer that they will come to accept the truth concerning the Lord's supper and women teachers in the church, as they have on so many other vital issues.

A hero to me is a hero of life,  
One who evades death, destruction, and strife  
He is fully dressed from head to toe  
He is never afraid to meet the foe.  
His helmet is made of material to last,  
Courage, conviction, love unsurpassed.  
His uniform is made to fit him alone  
Not to size up with others and see every wrong.

-Mrs. L.N. Byford

## MORE ON SMOKING

According to "The Time to Stop Cigarette Smoking is Now!" pamphlet published by the American Cancer Society, 29 percent of boys smoke when neither parent smokes. However, when one of the parents smoke, that figure is raised to 37 percent and when both parents smoke the figure jumps to 44 percent. For girls, the statistics show that those smoking are 16 percent, 29 percent and 37 percent respectively for the same groupings. Thus, the need for living an exemplary life that Jesus taught is shown once again.

(Matt. 5:13; Phil. 2:15)

## SANCTIFICATION by K.G. Wilkes

Jesus prayed thus: "Sanctify them through thy truth: thy word is truth." vs 19: "And for their sakes I sanctify myself, that they also might be sanctified through the truth." (John 17:17, & 19)

Definitions of the word Sanctify, or sanctification, in the original: (Greek) Holy; separated to holy use; morally perfect, set apart, and dedicated to God; unblameable.

Keep the definitions in mind as we proceed with this study, please, because the common understanding of the sectarian world is that sanctification means something like "beyond sinning, one cannot sin." Such is not the case.

Consider the force of Rom. 12:1-3, the key statement for the purpose of this article being, "...be ye transformed by the renewing of your mind,".... Transformed from what? Conformation to this world. These three verses are saturated with the sanctification of the person, set aside or dedicated to God.

Rom. 15:16, "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost". When Peter preached the great sermon on the Day of Pentecost, he told those pricked-in-the-heart believers to repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost". Would one say other than that they were in that dedicated to God, holy, separated to God, in a word, sanctified? He promised them the Holy Ghost. Paul told the Romans the Gentiles would be sanctified by the Holy Ghost. Remember the definitions. John recorded Jesus as praying to God to sanctify his disciples through the truth.

Paul told the Corinthians that they were sanctified in Christ Jesus. (1 Cor. 1:2). In 1 Cor. 6:11 he also told them they were washed (no doubt in the waters of baptism for the remission of sins), they were sanctified, ...justified in the name of the Lord Jesus, and by the Spirit of our God".

The Apostle Paul told the Galatians, 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Having become dead to the world (crucified) he was set apart, separated unto God, sanctified.

Paul again, to the Ephesians, 1:3, 4, among other things said, "...that we should be holy and without blame before him in love". The underlined words may be synonymous with sanctified. Likewise from Eph. 3:19 we read (in part) "That ye might be filled with all the fullness of God". One who is full of Godliness surely must be set apart, separated unto, or dedicated unto God, being so much like Him.

To those same Ephesians Paul wrote, 5:25, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26. That he might sanctify and cleanse it with the washing of water by the word; 27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish". Cleansing is a part of the setting apart, making holy, removing all blemishes (of sin) as the animal sacrifice under Moses had to be without blemish. Sanctification says it all.

Thes. 4:3, 4, "For this is the will of God, even your sanctification,... how? "that ye should abstain from fornication: 4. that every one of you should know how to possess his vessel in sanctification and honour;" That is, exercise self control. One does that by studying ways and means of controlling oneself, one's temperament, temper, passions, staying in a safe environment of the right friends...living unblamable.

Heb. 12:10... "that we might be partakers of his holiness". This means to partake of his nature, before holy, sanctified, as he is holy. Again, in Heb. 12:14, "Follow peace with all

men, and Holiness, without which no man shall see the Lord; 15. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." The sum of these two verses: follow...holiness (sanctification)...and avoid bitterness, which is the opposite status.

In Heb. 13:12, "...Jesus sanctified the people with his blood..." In verse 21, "...makes perfection (thereby) ...in every good work to do his will..." The sum here: sanctified, perfected, with his blood...in every good work.

1 Peter 1:12, "...through sanctification of the Spirit unto obedience..." 2 Pet. 1:2, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. 3. According as his divine power had given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; 4. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

2 Pet. 3:18, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen".

Jude 1, "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved, in Jesus Christ, and called; 27, Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy!" The strong thread of sanctification runs throughout this verse just quoted.

1 Pet. 1:15, "...be ye holy in all manner of conversation; 16, "because it is written (Lev. 11:44) 'Be ye holy; for I am holy.'"

Christians are to be god-like, merciful, forgiving, longsuffering, loving ...not meaning sinless perfection, else why would provision be made (John 1:8-10) for forgiving the sins of Christians?

Sanctification (set aside) to a special job does not imply absolute perfection in that job, just the obligation to do that job and strive for perfection in it...the job of holiness...to grow into godliness and separated to holy uses, unblameable. With the help of God, study, prayer, practice, self control sanctification is attainable. Try it! There is happiness in the trying...more happiness in attaining it! Besides, it is the will of the Lord God and of his Son Jesus the redeeming Christ.

-7807 Gault, Austin, Tx., 78757

"We enjoy the paper so much. Here is our renewal"

-Clifton Dougherty, Okla. City, Okla.

"We enjoy the paper, it gets better all the time"

-Jim Hickey, Imperial, Ca

#### GOD IS LIKE--

By Janet Lynn Miller

God is like Coke— He's the real thing.

God is like Pan Am— He makes the going great.

God is like General Electric— He lights your paths.

God is like Bayer Aspirin— He works wonders.

God is like Hallmark Cards— He cares enough to send the very best.

God is like SA8 plus— He gets out the stains that others leave behind.

God is like VO hair spray— He holds through all kind of weather.

God is like L.O.C.— Arent you glad you knew Him? Don't you wish everyone did?

God is like Amway— He has everything.

God is like Alka Seltzer— Try Him, you'll like Him.

God is like Scotch tape— You can't see Him but you know He's there.

#### THE SPIRIT DOES NOT DIE

By Ron Willis

The sun has set on his life,  
And the body with us lies.  
But 'tis morning on the other side  
Where the spirit never dies.

This world has nothing to offer,  
With its seasonal, unrestful tide,  
But the hope of life hereafter  
Eases the uncertain tide.

We live as each day passes,  
And watch our loved ones pass away,  
While the pain that we must bear  
Seems to hold us down at bay.

Life seems to be so unfair,  
When we are face to face with its due,  
Until we stop and think of our purpose  
Then our troubles become just a few.

So, 'tis such a small debt to pay,  
Faithfully living until the end,  
For life in eternal ages,  
And ever free from sin.

Now, it's in this life, you see,  
Where the treasure's laid up on high,  
So pay now, or you'll pay hereafter,  
Because the spirit does not die!

-Sentinel, Okla.

The most essential element in any home is God.

#### IS YOUR GOD, MY GOD?

by Ethel Elaine Young

You say your God is my God  
But somehow I fail to see:  
How we can walk together,  
And still, we cannot agree.

How can we think so differently  
Than what the Scriptures tell:  
To be of one mind and understanding  
As on this earth we dwell.

Yet, people go on day after day  
Following traditions of others;  
Man made laws, leading away from God,  
By erring sisters and brothers.

Cephus, Paul, Peter or John,  
Never died on the cross for our sins,  
Only Jesus Christ was chosen to die,  
For sin that we might live again.

So why do you fight the only way  
That leads to Heaven above,  
The straight and th. narrow way  
That Christ paid for with His love.

We all want to meet up in Heaven  
Where the streets are made of pure gold;  
Where there is no pain and sorrow  
And we will never grow old.

Yet, the Lord says we all cannot go  
To live on eternally,  
Except we be of one accord;  
Except we all can agree.

-Paris, Tex



## "I KNOW SOMETHING GOOD ABOUT YOU!"

Wouldn't this old world be better If the folks we meet would say, 'I know something Good about you' And then treat us just that way?

Wouldn't it be fine and dandy If each handclasp warm and true Carried with it this assurance I know something Good about you.

Wouldn't life be a lot more happy If the Good that's in us all Were the only thing about us That folks bothered to recall?

Wouldn't life be lots more happy If we praised the Good we see For there's such a lot of Goodness In the worst of you and me.

Wouldn't it be nice to practice That fine way of thinking, too- You know something Good about me! 'I know something Good about you!

Author Unknown

-Selected by Kitty Freeman, Stockton, Ca.

## BONDS OF MATRIMONY

**Criswell-Jordan**— On the evening of May 20, 1978 in Okla. City at NW 21st. St. church of Christ, it was my privilege to officiate at the ceremony uniting our son Ernest Criswell and his bride Anita Jordan in marriage. Anita is the daughter of Bro. and Sister Walter Jordan of Okla. City. The wedding was a very beautiful and happy occasion for us. It is our prayer that Ernie and Anita will have many happy years together and that God's richest blessings will be with them in the establishment of their home. A large crowd of friends and relatives assembled and the beautiful singing was provided by Brethren Charles McKamie and Tommy Elmore and Sisters Laurie Pope and Becky King.

-Roy Lee Criswell

## TOGETHER 62 YEARS



There should have been an earlier note of tribute in honor of Bro. and Sister Nichols before Bro. Nichols' death, but it is timely to note that they were married 62 years at his passing. They were married May 23, 1916, and to their union 9 children were born, 6 still living. They have 31 grandchildren and 16 great grandchildren. Their hospitality was well known, their home was the preachers home over the years. Where ever they have lived they were active and faithful in the Lord's work. Sister Nichols is the maternal grand daughter of Bro. H.C. Booth a faithful gospel preacher in Tenn. during the 1800's. She with Bro. Nichols, her parents, the Ed Olivers and her grandparents have opposed the false teaching of digression that swept the country during the early 1900's. During the 1940's for at least 2 years, the Nichols family had the responsibility of mailing out the Old Paths Advocate.

-Roy Lee Criswell

## OUR DEPARTED

**Boyd**— Sister Beulah Boyd was born in Wise County, Tex., May 6, 1895 and passed away May 16, 1978 at the age of 83. She was a faithful member of the church of Christ in Ft. Worth (Fossil Creek congregation). She is survived by 2 sons, 6 daughters, 22 grandchildren, 54 great grandchildren, and 10 great great grandchildren. Two daughters, Mrs. Pauline Letge and Mrs. Juanita Coburn are members of the Fossil Creek congregation. The beautiful singing was provided by local members, Charles Goodgion, Lyndon Cox, LaRue Cox and Leo Short. Sister Boyd had been a member of the church for 60 years and an outstanding example of a faithful Christian and she is greatly missed. Services were conducted May 19 by the writer who attempted to speak words of comfort and warning.

-Joe Norton

**Humphrey**— Bro. James L. Humphrey was born July 22, 1903 in Logan County, Ark., and departed this life May 27, 1978 at Idabel, Okla. at the age of 74 years. In the early 50's he obeyed the gospel under the preaching of Bro. Fred Kirbo and was faithful in attendance at the Golden congregation of the church of Christ. He is survived by his faithful wife Christine and 2 sons, Luther and Tommy of Broken Bow, Okla. Tommy also is a faithful member of the church of Christ. Services were conducted May 30 at Golden church of Christ in Golden, Okla., by the writer. Many relatives and friends as well as members of nearby congregations attended. Burial was in Watson cemetery.

-Ray Lambert

**Sargent**— Estel Lee Sargent was born July 24, 1895 in Grayson County, Tex., and died Apr. 26, 1978 at the age of 82. She lived in Galveston and drove to Houston until a congregation was established at LaMarque and she moved there. She was moved to a nursing home in Alvin, Tex. in Jan. of this year. She was preceded in death by her husband Bro. Clint Sargent in Dec. 1958. She is survived by a son, daughter-in-law and 4 children, also 6 great grandchildren. Funeral services were conducted by the writer in Alvin, Tex., with graveside services at Pecos, Tex.

-Randy Bullard

**Nichols**— Bro. Carl N. Nichols, Sr. of Anderson, Mo., was born May 18, 1893 to David Franklin and Mary Sue McAdams Nichols, near Cleborn, Tex., and departed this life May 14, 1978 in the hospital at Stella, Mo. at the age of 84 years 11 months and 26 days, after a lengthy illness. May 23, 1916 he was united in marriage to Henryetta Louise Oliver and soon they would have celebrated their 62nd wedding anniversary. To this union 9 children were born, three preceded him in death, Charlie and David who died in infancy and Sister Louise King who passed away in 1975. He is survived by his wife, Sister Henryetta Nichols of the home; 5 sons- Paul, Jackson, Miss., Ray, Saugus, Cal., Nelson, Pineville, Mo., Ed, Okla. City, Richard, Greenville, S.C.; a daughter, Sister Betty Middick, Anderson, Mo.; 31 grandchildren and 16 great grandchildren. As a young man, Bro. Nichols obeyed the gospel and had been a faithful member and leader for some 70 years. For many years he was a leader in the Siskiyou congregation in Los Angeles. His influence is far spread. Three of his sons are full gospel preachers and the other 2 sons have preached in



times past. A daughter married a full time preacher, and also a grand daughter is married to one. Three of his grandsons are preaching and teaching full time. During the early 30's when the mission work was started in Calif., Brother Nichols was one who was greatly responsible for its being started. He was one of our deepest friends and a true friend to every gospel preacher. Many have enjoyed his hospitality and have appreciated his wisdom and Bible knowledge. He did much to encourage preaching. He and Sister Nichols have driven miles after a hard day's work to attend a gospel meeting. Here at Cassville last year he attended most every night of our meeting, no doubt not physically able, but he never complained. At the funeral one could not help but realize how many friends he had, with the beautiful floral arrangements from so many places and the presence of some 15 full time gospel preachers in attendance. He was carried to his graveside by 6 of his grandsons and laid to rest in the beautiful Ozarks to await the coming of the Lord. I count it a privilege and blessing to have known him, and an honor to be asked to conduct the services.

-Roy Lee Criswell

(Note- We are deeply saddened at the loss of this staunch soldier of the cross as well as a beloved friend and brother. How many happy memories do we have of numerous times spent in his hospitable home! Our prayers and sympathy go out to Sister Nichols and the family whom we treasure in the Lord. -HLK).

### BROTHER CARL N. NICHOLS— A TRIBUTE

Not until the passing of Brother Carl N. Nichols and subsequent calls from a daughter-in-law, grandson and his son, Paul, long-time warm friend, brother, fellow-gospel preacher, did I fully realize how close I have been through the years to our brother and his family. It was under his roof and at his table that I, as a very young man, found safe refuge and sustenance on one of my very first journeys into the West 30 years ago. I found through a long and close acquaintance that a man did not have to agree on an issue in all particulars for Carl Nichols to be your friend, and you be his. There were times through these years when I needed counsel, advice, and he, seemingly with a unique sense of awareness of the unspoken need, knew how, when and what to say.

Brother Carl Nichols was not only a long-time, true friend to the church, a man of firmest convictions of what he believed and practiced, but he was a successful businessman, using his means to promote good. I have seen him after working hard day after day, drive miles and miles, night after night to attend a meeting of a fledgling preacher, and ones more seasoned as well. I never knew a family more exemplary in this respect.

I have seen him after robust health had failed, eyesight had waned, ascend to the pulpit in an assembly of the Lord's people, and break to us commendably the bread of life.

He knew the sorrow and trials that attend the lot of fatherhood to a larger and increasing family; he knew the joys as well. Not many people I know have as many direct descendants in the Lord's church as Carl and Henrietta Nichols. This, dear reader, attests loudly to much that is right and good.

My last sweet association with our brother here was last summer during my meeting at Cassville, Mo. He was no longer in the driver's seat, but as he expressed in essence to me, upon my expressing of thanks at his coming, "I am ready to get in and go when they say the word." So it was in California years ago, and not so long ago; so it was to the close down here.

So, inadequately we bid farewell to our brother for awhile. His mark for good on those who knew him is one that time, and change in place, cannot mar. His works and words now live on in the church through his children and

grandchildren. What greater need, what greater desire, what greater accomplishment in life, or in death?? None! None! How grateful I am that such as he have crossed my path while here awhile! The value of such crossing I cannot tell you.

-Don McCord

### A TRIBUTE TO A GOOD MAN

Feb. 23, 1978, the radiance of the heavenly realm where spirits of the saints await resurrection, surely grew brighter, for the spirit of a good Christian man entered that abode. The beloved breathing stopped as loved ones gathered around him and the spirit of Rayburn Sifford was now at rest with his Lord.

I became acquainted with this godly man 8 years prior to his death and during this time learned to love and respect his meek christian character. Rayburn was not a public speaker, I can recall only on one occasion that he presented a lesson from the pulpit. Yet when he spoke closing words at the end of a service they were felt within the souls of his listeners. Often when presiding at the Lord's table his voice would tremble and tears cloud his eyes, for this service meant so much to him. I recall him reproving the erring, attempting to lead others in performing their duties, his tender prayers for the welfare of others and the continual spread of peace and unity among brethren. His goal was toward mission work and the support of those who endeavored to perform this valuable task. When the call came from Wichita, Kan., he spoke up and led the way that now supports this commendable work. He gave of himself for the Cause and worship was ever upon his heart and mind. It is a lasting tribute to him that he reared his family to be faithful to Christ. He has a son active in the teaching locally, helps other congregations and also guides a christian home. His daughter, my wife, is a faithful preacher's wife, possessing that same meek spirit, hospitality and caring spirit that her father possessed. His devoted wife remains a tower of christian influence to all who know her. If we can all have this said of us when we depart this life, the Cause will continue to progress.

I owe much to Rayburn; his encouraging words during my trials and dark days possessed the light of hope and his confidence in me and the work overshadowed obstacles in my preaching path. His faith was unwavering, his confidence more than a personal care for a son-in-law, it possessed love and devotion for the Cause. For this and much more I loved Rayburn. His home congregation, 36th & Everett, Kansas City, Kan., will miss him, for he was always there, smiling, encouraging and with spiritual determination. This concern he felt now rests upon us all. May we possess the fortitude he did, and achieve the mission goals he longed for. During his illness he was concerned for others, desiring above all to be able to return to the worship service of his Lord. His last month was spent bedfast at home and during this time many who loved him visited, some from great distances. Conversation was ever the Bible. On Monday prior to his death, brethren of his home congregation came and conducted a Bible study with him. This he deeply desired and we thank God and his brethren he was able to have this.

Lastly, as Rayburn would desire, I pray we who were so near to him, and all who knew him, will strive to fulfill his life's desire, doing all we can for the Cause as he did. In doing this, his life will remain and his influence will reach beyond the grave. Truly his works do follow.

-Lonnie Kent York

### A FIELD REPORT OF 1921 by Homer A. Gay

My last meeting for 1921 was at Hatchel, Texas. It lasted from the 23rd of December until the 2nd of January and was a

pleasant meeting. Four baptisms. I reached home...Brady...on the 3rd of January for the first time since the first part of August. The year that has just passed was the busiest year I have ever spent in the Master's work. I held nineteen protracted meetings, preached three hundred and seventy one sermons, traveled a little over seven thousand miles, preached in Texas, Oklahoma, Arkansas, Missouri and Louisiana, established three new congregations, had one hundred additions. For this work I have received \$347.30. My railroad fare was about \$200. Other traveling expenses are not counted in. I hope to do even more good this year than I did last, if I can get upon my feet again by "big meeting time."

I found some genuine Christianity on my rounds; I also found lots of preacheranity. I know of one good sound congregation where one preacher received over \$60.00 for preaching Saturday night and Sunday. Another preacher preached there fourteen days, had eight additions, was told that that was the best meeting they had had in a long time and they insisted strongly on him coming back and holding them another meeting. Lest I forget, the preacher received \$17.00 for the fourteen day's meeting.

A GOOD SOLDIER, p. 37  
(Submitted by Jimmie Smith)



Randy Tidmore, 506 2nd, Davis, Okla. 73030, May 23— Since last report I have preached at Valliant, El Reno and Norman, Okla. There have been favorable results. Here at Davis, we are happy to report we have a family who have left digression and taken their stand for the truth. We have heard some fine preaching by Brethren Lynwood Smith, Carl Johnson and Alton Bailey. Your prayers mean so much, please continue to remember us. (Note— this reached us too late for June issue. —Ed.)

James Phillips, 203 Harvard Dr., Scott City, Mo. 63780— We have bought our home here and for the present will be meeting in it each Lord's day at 10:30 and 7:00 and Wednesday evenings at 7:00. If you are in this area please feel welcome to attend. I spoke to Bro. Shaw by phone and he states he will hold a meeting for us as soon as we can find a building. We hope to attend the meeting at Powe, Mo. Our phone is 264-3253. (Note- This reached us too late for June issue-Ed.)

Hestel Cole, Rte. 3, Box 39-A, Collins, Miss. 39428, May 17— We have been meeting in the courthouse in Collins the past 18 months but have now leased a building on Hiway 588, 3 miles from Collins. May 17-19, Bro. Jimmy Smith held a meeting for us. we had good attendance from the community and from surrounding congregations, New Salem, Hillcrest, Pearlhaven and the new congregation at Jackson. We love you all and were so happy to have Brethren Lynwood Smith, Paul Nichols and Billy Dickinson be with us some. We look forward to having Jimmy Smith back for a meeting in the fall. Mar. 24, two were baptized. Please pray for us and the cause here in Covington County.

Roy Lee Criswell, Rte. 2 Box 147, Cassville, Mo. 65625, June 4— After one of the coldest winters in history, spring has come slowly here in the Ozarks and we are happy to see the

beautiful flowers and green grass the Lord provides for us. We continue to stay busy here at home and are happy to have visitors at many of our services. Since last report, I have preached here at Cassville and at Joplin, Mo. The first of May we were in Little Rock, Ark. for a weekend meeting. They are fine people and the church there has a bright future. While here our youngest daughter was baptized, thus making all our children members of Christ's body. I have recently preached at Washington, Okla., and Okla. City (21st St.). We request your prayers.

Dennis E. Smith, Rte. 12, Box 164, Brazil, Ind. 47834, May 22— We plan to be leaving this week for Malawi to be engaged in the mission work there for 3 years, Lord willing. I hope to be able to send reports for the *Old Paths Advocate* every 2 or 3 months or so. I think this would be beneficial to the work over there. We ask your prayers as we leave for the Malawi work and ask that you remember us while we are there.

Joe L. Norton, 1748 Northridge, Hurst, Tex. 76053, June 8— During the many months since I last reported, I have held short meetings in Strong, Ark.; Conway, La.; and Houston (Aurora St), Tex., in addition to preaching at several other congregations. We are now preparing to go to Turlock, Cal., to conduct a meeting June 9-18. Work in the Dallas-Ft. Worth metroplex continues to be very demanding primarily because of the television program which the congregations in this area are sponsoring. We just moved Bro. Gerald Hill here to do the follow-up work for the program. We are optimistic about seeing many increases in the Lord's vineyard as a result of his efforts, with the blessing of the Lord. Pray for us in this as well as in all other efforts toward advancing the Great Cause.

Mark Bailey, P.O. Box 612, Temple, Ga., 30179, June 2— The congregation here is engaged in a meeting with Bro. Wayne McKamie doing some wonderful preaching. It has been a pleasure visiting and studying with him. We were privileged to hear Bro. Carl Johnson last month in Marietta, Ga., also Bro. Lynwood Smith at Napoleon, Ala. As usual both did excellent preaching. We look forward to seeing them and many others at Sulphur and pray all will drive carefully and have a safe trip. Mar. 6, I conducted the funeral for Bro. Sam Winkles of this congregation and May 30, was called to conduct the funeral service for his wife, Sister Della Winkles. She was 83 years old. Bro. McKamie assisted me in the service. Remember us in your prayers.

Richard Nichols, Rte. 3 Box 573-B, Piedmont, S.C. 29673, June 8— In my last field report (May 9) I asked for the prayers of the faithful on behalf of my father, who was very sick. But, as was noted by Don under my report, my father, Carl N. Nichols passed away May 14. However, my mother still needs your prayers in her grief. We recently have heard good preaching from Bro. Irvin Barnes at Neosho, Mo., and Bro. Wayne McKamie at Temple, Ga. Paul Nichols is to conduct the meeting here at Greenville, S.C., July 8-16. We are looking forward to that. You are welcome to visit if you can. Aug. 2-13 we are to be at Pontiac, Mich. teaching music and preaching at regular services. Pray for the work.

Bob Loudermilk, 3413 S. Kessler, Wichita, Kan., 67217, June 5— Please note my new address. I have just returned home from meetings at Hunt and Pottsville, Ark. It was a pleasure to work with these brethren and uplifting to witness 2 baptisms and 14 other responses to the gospel. My next meeting is the "camp meeting" June 17-25, near Delta, Colo. I look forward to the association of many brethren and conducting the meeting with Bro. Don McCord. We hope if

you are passing through you will plan to attend. We anticipate a good meeting with Bro. Wayne McKamie here at Wichita, July 17-23. He plans to speak on The Parables each night. We encourage those in the area to attend. His proposed subjects are: The Sower and the Soils, July 17; The Good Samaritan, July 18; The Unjust Steward, July 19; The Rich Fool, July 20; The Problem of Evil, July 21; Marriage of the King's Son, July 22; and Portrait of a Prodigal, July 23.

**Frank Staggs**, 5871 Holland Loop Rd., Cave Junction, Or., June 3— Since last reporting, one young man has been baptized into Christ here at Cave Junction. He was formerly a member of the local Assembly of God. We continue to have weekly studies with him. At present we have four home studies and feel that progress is being made. Memorial Day weekend we were happy to get to go down to Modesto, Cal. for the annual meeting there. We heard a lot of uplifting lessons from our young men. We hear a lot about young people being an encouragement to each other. Well, I want you to know, young people, that you are an encouragement to the older folks, too! May God bless all of you and help you to "Keep on the firing line."

**Duane Permenter**, 6600 8th St., Riverbank, Cal. 95367, (209) 869-1680, June 6.— Please note my new address and phone number as of July 1. Wife and I were recently in Jackson, Miss., where Bro. Paul Nichols and family are laboring and I preached over Lord's day. We had good crowds at both morning and evening services. We enjoyed the hospitable home of Bro. Nichols and esteem high highly for his work's sake. (1 Thess. 5:12, 13). I have also preached at Harrison, Ark. with several visitors locally and from a distance. We are having good outside interest here at Hale, Ark., last Lord's day we had 3 baptists in attendance at the evening service. Lord willing, Bro. Barney Owens will be here in a meeting June 23-July 2. Laurie and I look forward to the Sulphur meeting. We plan to be in Thoreau, N.M. for a meeting July 6-9 and after that will be moving back to Calif., if the Lord wills. Brethren, we need your prayers. May God bless you.

**Don L. King**, 41931 Chadbourne Dr., Fremont, Ca. 94538, June 12— It is getting near the time to leave California to hold our summer meetings. We look forward to attending the Sulphur meeting, then working with Brethren in Oklahoma City, (Capitol Hill); Cincinnati, Ohio (West Chester); and Jacksonville, Fla. We pray the Lord to bless our efforts for Him. We recently heard Orville Lee Smith preach a good sermon during his meeting at Stockton. Also several of the young preachers at a recent young people's meeting at Modesto. We were pleasantly surprised this past weekend to have Gordon Prince and his family with us in our home and at services, from Jacksonville, Fla. It was nice to visit with them again and we welcome Brethren in our home. The church at home is doing very well. Recently, one confessed faults and we continue to see outside interest from time to time. There has been some sickness recently among our people but things are looking brighter at the present.

**Johnny Elmore**, 419 K SW, Ardmore, Okla. 73401, June 9— As a result of our weekly program over KX11-TV several things have happened. On May 14, a family of four from cups and classes, whose initial contact was through the program, took their stand with us. Bro. Don Jackson and I studied with

another man and his wife of Baptist and Presbyterian persuasion respectively, who took the correspondence course offered over the TV, and they have expressed a desire to be baptized into Christ as soon as his health permits. Brevity precludes mention of others but so many leads abound that I am trying to arrange support for someone to work at this full-time. At the present writing, I am in a meeting at Houston, Mo. where we have had great crowds, interest and cooperation so far, with three confessions of faults and the baptism of a young man from the Methodists. We look forward to meetings at Flagstaff, Ariz., July 7-16; Columbia, Mo., July 21-30; and Mountain Home, near Galena, Mo., Aug. 4-13.

**Paul O. Nichols**, 147 Bay Bury Ln., Jackson, Miss. 39212, June 8— It was a blow to the work at Jackson to have to give up three members whose work took them elsewhere. But we are encouraged by a new family which is in the process of moving here from Amarillo, Texas. We welcome them. Others, too, are needed who are interested in moving to a place where they can be of use in the Lord's work. While we anticipate that one day, with the proper work and cooperative effort, there will be a good faithful congregation at Jackson, right now we have a real need for song leaders, teachers, and personal workers. We have met for services several times so far when there were no more than three and four present. Most of the time there are more because of good brethren who come to help us. Some services the attendance has been in the twenties. Recently we had another restoration. However, he lives elsewhere, so it does not increase our number. I want to take this opportunity to thank all our brethren and sisters everywhere who expressed sympathy over the passing of my father, Carl Nichols, with cards, letters, flowers, phone calls, visits and attendance at the funeral. We are very grateful for such love and concern. Thank you all so much.

**Billy D. Dickinson**, 114 Duncan Circle, W. Monroe, La. 71291, May 15— The work here seems to be progressing well. Recently a man and his wife who had been "out of duty" for about 6 years came back into the church and we are all rejoicing over this! The Wade-Moore debate in Harrison, Ark. is now history and I'm thankful to God that I was able to attend. In my opinion, Bro. Moore just went wild in this debate making rash statements which I'm sure he'll regret making. He even went so far to say that women could speak up in the general assembly and ask questions and rebuke those of his brethren who demand an example from the liberals for their unscriptural cooperative works. As Bro. Moore would say, "My my!" Bro. Ronny, as always, was in complete control of the situation. I really enjoyed my meeting at Springfield, Mo., April 26-30. I found the brethren there energetic for the Lord and very hospitable. During the meeting, preaching brethren Ronny Wade, Clovis Cook, Jimmie Smith, Ron Alexander and Roy Lee Criswell were present one or more times. Of course, Ronny and Clovis live in this area and it was good to be associated with them once again. At the close of the meeting, it was my privilege to baptize one into Christ. Other meetings I am looking forward to are: Victoria, Tx., May 26-28; McAlester, Ok., June 16-25; and Paris, Tx., Sept. 29-Oct. 8. The church here was saddened by the death of Bro. Hollis and he will be missed very, very much! (Note- We are sorry this reached us too late for last issue-Ed.)

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

# OLD PATHS ADVOCATE

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

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

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No. 8

## "WE WOULD SEE JESUS" JOHN 12:21 by M. Lynwood Smith

"Sir, we would see Jesus." These are the words of "certain Greeks among those that went up to worship at the feast" (Jno. 12:20). "Chaldaeans from the east had sought His cradle; these Greeks from the west came to His cross" (Farrar's Life of Christ). The burning desire of their heart was to "see Jesus"—this One of whom they had heard so much. These people were humbly sincere, we think, in their concern for Jesus, unlike the Jews who had rejected Him because of His lowly and uninteresting background; the humble and mean place of His birth. It mattered little to them that He was not trained in their Rabbi schools nor had the backing of organized religion of the day. They had come a long way in their search for Truth, and had even surrendered their native Greek religion with all its foolish gods and rituals and superstitions and had now embraced the true religion of Jehovah. So now they were interested in Truth, regardless of its appearance or of whatever it might involve. Their newfound Truth, the teachings of the Old Testament scriptures, gave them the fond expectation shared by all Jews of the coming Messiah. This had, no doubt, thrilled them deeply and they had looked forward with joy and wonder for His coming. Too, they had heard He was to be at the feast of the Passover, and had no doubt been searching for Him. At this time Jesus was "evidently still in the court of the women, where the treasury was, and this court, being a part of the sanctuary, no Gentile was permitted to enter it". (Fourfold Gospel by McGarvey) But they see Phillip, who was one of His disciples, and were drawn to him because of his Greek name, and make their humble request. I think this request indicated a desire for a closer acquaintance with Jesus, for they could have seen Him from a distance as He moved from the Temple, but they indicated a desire for a more intimate relationship with Him. Phillip arranged that desired appointment with the Master, and I am sure this experience was something they related when they reached their home and a memory that they never forgot.

Today, in so many things, Jesus is lacking. Today the cry could and is often heard, "Sir, we would see Jesus." Hopeless and helpless people are reaching out for something or someone. Never has there been a time in history when people need Jesus more than today when the very foundations are crumbling from beneath our feet and distrust and faithlessness are all around. Most of these people will never read the Word of God. They will never read the Gospel of Jesus Christ according to Matthew, Mark, Luke or John and the only way they will ever know Him or see Him will be in the "Gospel according to You". Do they see Jesus in your life? Will they be drawn closer to Him by your friendship and

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## THE ARROW POINTS FORWARD by Jerry Dickinson

During my meeting in Sacramento last summer, I went book hunting one afternoon in a used book store and, among other books, purchased a book entitled *Treasures From The Greek New Testament* by Kenneth S. Wuest. Recently while wading through some of the "treasures" in the book I came across one "treasure" which is, in reality, made of glass. Mr. Wuest asserts on pages 76-78 of his book that the Greek preposition "eis" sometimes points backward and in those instances has the meaning "because of." He cites three passages of Scripture (Matt. 3:11; Acts 2:38; Matt. 12:41) where the Greek word "eis" means because or on account of. Inasmuch as Mr. Wuest was not the first nor last to maintain this assertion we propose in this article to obliterate it.

The greatest and most reputable Greek scholars the world has known concur in the declaration that the Greek preposition "eis" always points forward. It never points or looks backward! According to Doctors Thayer and Winer "eis" denotes "entrance into" and expresses the idea of motion forward. Hence, "into" is its primary and ordinary meaning. It is most frequently translated by the scholars "to," "toward", "unto", or "into". All of those words, of course, express motion forward. "Eis" is also sometimes rendered, "concerning", "with reference to", "at", "upon", "among", "in", and "for". However, even when thus translated it still retains the basic meaning of a moving forward. The preposition never looks backward and it is never translated by any reputable scholar as "because of". But what about the translation "with reference to" someone asks—does not that look backward? No, not according to the authorities, for even then the idea is that whatever is done is "with reference to" something that is forward. The arrow never points backward— it always points forward!

Why, in view of the fact that "eis" never looks backward and never means "because of" would anybody want to so render it? Well, dear reader, quite simply because "eis" is the word translated "for" in the King James version and "unto" in most other translations in Acts 2:38 and thus establishes incontrovertably the necessity of baptism unto the forgiveness of sins. The only way men, like Mr. Wuest, can get around the lucid language of the Holy Spirit is to mutilate that language and thereby make it fit their doctrine. I aver without fear of contradiction and the only reason Mr. Wuest or anybody else maintains the meaning of "eis" as "because of" or "on account of" is to nullify what the Bible says about baptism. The only reason Mr. Wuest endeavors to prove "eis" in Matt. 3:11 or Matt. 12:41 means "because of" is so that he can assert it means such in Acts 2:38. Inasmuch as virtually every debate that I have ever seen on baptism these

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## CHRIST THE CONTROVERSIALIST PART I

by Doug Edwards

The popular image of Jesus as being gentle, meek and mild is not always true. It is true that he was full of love, tenderness and compassion. Jesus actually cared for his fellow man. Yet he was quick to expose error and denounce sin, especially hypocrisy. Jesus was a controversialist. That is, he was involved in many controversies with the religious leaders of his day. We want to notice two of the controversies that he had. It is interesting to note that although two thousand years have passed these controversies are still with us. By examining these controversies, we can learn how to solve those of our day.

The first controversy is one that Jesus had with the Sadducees. The Sadducees were a small but influential party. They were mostly educated, wealthy and aristocratic. Religiously, they were conservative, accepting only the written law and rejecting the tradition of the elders. In Acts 23:8 the bible says "For the Sadducees say there is no resurrection, neither angel, nor spirit..." We might refer to the Sadducees as the modernists of their day. They did not believe in the supernatural power of God. They claimed to be religious, yet they would not accept the power of God.

In Mark 12:18-27 we find the account of the controversy between Jesus and the Sadducees. The Sadducees approached Jesus with a hypothetical question dealing with the resurrection. They began by saying there were seven brothers. One of them married, but he soon died. The Jewish law required that in this case the widow was to be married by one of the deceased husband's brothers. Eventually the woman had married all seven brothers, and they had all died. The Sadducees then wanted to know in the resurrection whose wife would she be. Of course, the Sadducees did not believe in the resurrection and they thought they had finally exposed this foolish doctrine.

How did Jesus answer the Sadducees? He began and ended his answer with a clear statement of their error. In verse 24 Jesus said "Do ye not therefore err..." In verse 27 he said "Ye therefore do greatly err." In other words, Jesus plainly said "You're wrong." In verse 24 Jesus gave two reasons why they were wrong. First, they did not know the scriptures. They were guilty of biblical ignorance. The same can be said of many so-called religious people today. Second, they did not know the power of God. This was probably the more basic cause of their error. They thought their hypothetical question was without answer. An after life would cause too many problems. Their mistake was they thought the future life would be the same as the previous life.

Today the Sadducees have many successors, equally clever and foolish. These 20th century Sadducees ask almost the same questions as their 1st century counterparts. Others try to mix infidelity and religion. An example of this kind of thinking is found in the belief of evolution. Evolution is a serious matter and we should not ignore evolution as we many times do. The vast majority of college trained men and women are taught evolution as a fact of science. Evolution is even being taught in high schools and grade schools. Evolution is not so much a science, but a philosophy or attitude.

Many claim to believe in evolution and also the bible. They reason that God used evolution to create the world and many of the animals. Yet evolution contradicts the teaching of the bible. The evolutionist says that life evolved from one cell, over a period of many millions of years. In Genesis the first chapter we read where God created the world and everything therein in six days. These two ideas contradict each other. So it is not possible to believe in both.

Perhaps sometime during your life you will meet one of these 20th century Sadducees. How should you answer their

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## WHAT CONSTITUTES MODEST APPAREL? by Gerald D. Hill

Brethren, I believe that, generally speaking, we do a good job teaching people the gospel plan of salvation and how one must worship God, according to His will, to be saved. This is what our Lord had in mind when he said: "Go ye therefore, and teach all nations, baptizing them..." (Matt. 28:19). But notice, not only is teaching to be done before conversion, but after one obeys the gospel as well. Christ continued in vs. 20, "Teaching them to observe all things whatsoever I have commanded you..." There is evidence that this latter part of the commission is being neglected.

How are we to conduct our lives after we become christians? In I Pet. 1:15, Peter said: "But as he which hath called you is holy, so be ye holy in all manner of conversation." Paul said, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation..." (I Tim. 4:12). Again, Peter admonishes; "Likewise ye wives, be in subjection to your own husbands; that, if any obey not the word, they also many without the word be won by the conversation of the wives: while they behold your chaste conversation coupled with fear." (I Peter 3:1-2). In each of the foregoing verses, the word conversation means behavior, or manner of life. These passages of scripture should suffice to show us that, God not only left us instructions relative to our initial conversion, but how we must conduct our lives after obeying the gospel as well.

In the past two or three years, I have received a number of complaints in several areas of the country that far too few preachers see the need of teaching on the subject of, "What Constitutes Modest Apparel." Another complaint is, that some mention this subject but are so vague that the hearers are left to wonder what the preacher is talking about. Others, I am told, are specific enough in naming items of clothing which to the speaker is immodest but fails to give a thus saith the Lord for his convictions. Our adorning is part of our manner of life or behavior. Thus our subject is, "What Constitutes Modest Apparel."

In I Tim. 2:9-10, Paul says; "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works." Paul first gives two characteristics of modesty: shamefacedness, which is that inner modesty that gives one the ability to blush; sobriety, which is sound judgment used in the selection of the apparel to be worn. He then tells us what modest apparel is not: "not with brodered hair, or gold, or pearls, or costly array." Here the apostle is saying that; immoderate hair styles, jewelry and clothing is not modest. He follows by saying that modest apparel is that, "which becometh women professing godliness, with good works."

Brethren, I believe that every christian ought to know that worldly attire such as: shorts, halters, swimsuits, etc., are wrong in God's sight. These are without question immodest as well as lascivious in nature. Therefore, I shall direct this study toward the more controversial idea of whether or not a woman may wear pants and be acceptable to our father in heaven. Too, let me say that in my experience in doing personal work that I can remember only one woman that did not ask questions regarding this subject, prior to her conversion. Almost everyone with whom I have studied and assisted in baptism were converted on this subject before obeying the gospel. Many of these newborn babes in Christ are appalled when they find out that some older members of the body of Christ cannot understand the subject at hand.

We now will go back to I Tim. 2:9-10. Paul tells us that a christian woman is to adorn herself in modest apparel— that apparel which is becoming to a woman— that which professes godliness with good works. In the past, women who

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## "WHERE IS MY PLACE IN THE HOME?" by Ron Jordan

This is a question that has been asked time and time again. What is the answer? We must first realize a house does not always mean a home and yet there must be something, someplace that we think of as home. Do you recall the little saying, "Be it ever to humble, there is no place like home." I'm sure that all of us at one time or another have been away from the home place and remember how happy we were when we returned. Next to the church that Jesus built (Matt. 16:18) the home is the greatest institution in this world. We should always keep before us; "As the home goes— so goes the church."

Let's look at the father's place in the home: in the creation, God made man first and has always expected him to be the leader. In Eph. 5 Paul said: "the husband is the head of the wife, as Christ is the head of the church." But remember— Christ is not merely the "Boss" of the church, He is much more. He is the saviour, the leader and the teacher of it. Fathers, are we? This grave responsibility lays upon the man, by God, and it should cause man to ponder well his steps. The father is to be the provider for the home. God said to man long ago: "In the sweat of thy face shalt thou eat bread." In this verse we can see that God intended for man to work and provide for his family. Listen now to Paul in I Tim. 5:8: "But if any provide not for his own and especially for those of his own house, he hath denied the faith and is worse than an infidel."

But graver still is the responsibility of setting the proper kind of example for the family to follow. Undoubtedly, it is intended that the father should voice the standards and govern the conduct of his own household. Paul's instruction that the elder must be: "One that ruleth well his own house, having his children in subjection with all gravity." I Tim. 3:4. To me, a man who will permit his wife and daughters to cut their hair and to go around half nude (mini-skirts, shorts) and his son to have long shaggy hair down his back is not ruling his house well and brother, this is happening in the church today— so don't kid yourself.

Brother Homer Gay wrote: "I am made to shudder when I see fathers thinking nothing of the responsibilities laid upon them. What can a father be thinking about who does not try to mold his children's character for eternity."

By Paul's writing in I Thess. 2:10-12 we could gather that the father should live holy and without blame before his children and that he should exhort and encourage them. Fathers are told in Eph. 6:4: "Provoke not your children to wrath, but to bring them up in the nurture and admonition of the Lord."

If the husband is the husband and father he should be, he will take more than half the burden and responsibility in building a christian home. Fathers, take your place as the head of the family and live up to your responsibility and God will bless and prosper you.

The woman's place in the home: someone has said that the three sweetest words in the English language are: "Mother, Home and Heaven" but like many of the fathers of today, many mothers fail to realize and appreciate their exalted position in the home.

Paul wrote in I Tim. 5:14: "That the young women marry and bear children, guide the house, give no occasion to the adversary to speak reproachfully." Here are some qualifications which show the importance of the mother in the home and the weight of her influence there. I truly believe a mother is to be interested in her home and family. She is to be well reported of for her "Good Works" not merely for her "Good Looks." Most women think that looking pretty is the most important thing in this life. The woman is to be the housekeeper and should keep the house in such a way as to not be ashamed to have visitors. The scriptures record the

(continued on page 6)

## HOLES IN KNOWLES' HISTORY BOOK by Johnny Elmore

In preparation for my topic, "The History of the One Cup Faith," at Wichita Falls last December, I read the book by Bro. Victor Knowles, *The One Cup Faith*. Bro. Knowles wants to leave the impression in his remarks in the front of the book that he has given the question an exhaustive study. However, when I read the book through, I saw a glaring deficiency in his work—a lack of documentation. Oh, he has lots of footnotes but he reminds me of the Irishman who greased his wagon everywhere except where it needed it. Anyone who has ever studied English composition knows the importance of documentation. McCrimmon says: "This convention is so important in research writing that inaccurate documentation—or none at all—is regarded as a serious offense."

Now, I wanted to believe the best of Bro. Knowles and I thought that he surely would not just take gossip and old wives' tales and put them in a book purporting to be a history book. So, I wrote him a letter on Nov. 28, 1977, and asked him some questions designed to help me determine his qualifications for writing such a book and the truthfulness of some of the assertions made in it.

I list the questions below: (1) How many "one cup" congregations have you visited? (2) How many services have you attended? (3) How many sermons on "the cup" have you heard in such services? (4) Where was the group in Colorado located that split over the cup not having a handle and where did you get your information? (5) Can you verify the account of the man who was going to throw a cup out of the window because it did not have a handle? (6) You said that the story of the church "designated" as "The One Cup With A Handle On It Church of Christ" was a true story. How did you reach that conclusion? (i.e., could you verify?) (7) Who was the "poor soul" who wrote that Harper "saved the church of Christ?" (8) Where was the one cup church that split over the use of a hatrack? (9) I had not heard about the "great rift" in the one cup churches over the positions on gold. How many congregations of that faith does this involve? What preachers are barred from what congregations over positions on gold?

Dear reader, you probably think that Bro. Knowles immediately sat down and sent me the desired information, don't you? Wrong! To this day, I have not heard from him—not a word! Perhaps that is because it is hard to remember who told some of the "chimney corner" tales he put out as "history" in his book. Now I don't like to throw a drowning man an anchor—you know Bro. Knowles is having a rough enough time in his discussion with Bro. Ronny Wade. But, if the waves get too high, maybe he will "Wade" out of the sinking sands of digression and get his feet back on solid ground.

-419 K St. SW, Ardmore, Okla. 73401

References: McCrimmon, James M., *Writing With A Purpose*, Boston: Houghton Mifflin Co., 1957. 2-9, Knowles, Victor, *The One Cup Faith*, W. Concord, Minn.: Vanguard Press, pp. 32, 86, 109, 171.

## IN APPRECIATION

We, the family of Carl N. Nichols wish to thank all of our faithful Christian friends and the congregations who individually and as groups expressed their concern, sympathy and best wishes during the illness, and at the passing of, our father. Our mother, Henrietta Nichols, asked us to be sure to include her thanks and appreciation. She remains in their home at 206 W. Main St., Anderson, and appreciates all the cards, letters and flowers.

Again we say thanks! Pray for her and for us.

-The Nichols Family

"We enjoy the paper very much, here is our renewal."

-Claude & Maime Smith, Wesson, Miss.

# Old Paths Advocate

Published Monthly at Lebanon, Mo. 65536

Published Monthly by Old Paths Advocate,  
c-o Wyota Inn, P.O. Box 9, East I-44 Loop,  
Lebanon, Mo. 65536

Second-class postage paid at Lebanon, Missouri 65536  
Send Form 3579 to Homer L. King, 1061 North Pilgrim St.,  
Stockton, California 95205

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## SUBSCRIPTION RATES

Single Subscription One Year ..... \$4.00

## EXPIRATION DATE

Please check the date by your name— if it is 8-78  
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“I feel I have had a visit with all who write to the paper,  
after I read the Old Paths Advocate”

-Clara Elliott, Bakersfield, Cal.

## HONOR ROLL

You will find listed below the names of those sending subscriptions from June 10 to July 10 and opposite the name the number of subscriptions sent. We continue to appreciate your efforts in behalf of the paper, and extend our thanks to those renewing or subscribing for the first time at the Sulphur meeting. Please check the following and report any errors to us:

Subscriptions received at Sulphur-53; Lynwood Smith-16; Don L. King-5; Joe Norton-4; E.A. Newman-3; Tommie Jackson-3; Johnny Elmore-4; Allen Barefoot-4; Clovis Cook-3; Alton Bailey-2; Mrs. John Rose-2; Jewell Brown-2; Don McCord-2; Mrs. C.C. McClain-2; Donald Warren-2; Lowell Hill-2; Cathy Tull-2; Linda Schimmel-2; Howard Northcutt-1; Comer Taylor-1; Darlene Smith-1; Ronny Wade-1; Mrs. John Nichols-1; Mrs. Francis Lance-1; Dan Rutherford-1; Olethia Roberson-1; Murl Helwig-1; R.L. Fox-1; Neva Stephens-1; Fern Jenkins-1; Floye Elmore-1; Bob Loudermilk-1; W.B. Coleman-1; Carolyn Alexander-1; W.D. Goodgion-1; Melvin Crouch-1; Ruby Agnew-1; Max Huggins-1; Ray Grider-1; E.H. Gilstrap-1; Roger Stone-1; Mary Daniel-1; Wilmer Smith-1; Bonnie Whigham-1; Deaton Norsworthy-1; Lucille Nelson-1; Fannie Mae Helton-1; John Robbins-1; Jimmy Pollard-1; Jewel Berry-1; Verna Erbele-1; Mrs. Granville Mahurin-1; Sybil Smith-1; Mrs. D.O. Ercanbrack-1; Mrs. Ernest Gilley-1; Carl Johnson-1; Ray Asplin-1; James Sexton-1; Charles Goodgion-1; Paul Nichols-1; Evelyn Kelley-1; Mark Bailey-1; Mrs. Eddie Bullard-1; Total-158.

## HYGIENIC ASPECTS OF ARTIFICIAL RESPIRATION (Mouth-to-mouth, Mouth-to-nose Method)

Medical authorities the world over have recommended mouth-to-mouth or mouth-to-nose resuscitation. The total absence of a single reference warning against the personal contact would seem to indicate, in itself, a lack of concern about adverse health aspects. If properly applied, the first aider's head is turned to one side away from the expired air from the victim following each forced inhalation. Furthermore, it has been pointed out that the rescuer has gravity in his favor, since he is blowing air into the victim. Several persons have shared with this editor that, following their rendering mouth-to-mouth, they called their personal physician for advice regarding health aspects of the contact. Nearly all indicated they were told to be unconcerned, while two were told to gargle if it would make them feel any better. Nearly all first aid references suggest that anyone reluctant to make the contact can place their own handkerchief or a clean cloth over the mouth or nose and blow through it.

In summary, it would seem that the major problem is psychological and that health hazards are for all intents and purposes not a concern of medical authorities. Nonetheless, the first aid instructor should not assume the problem is not a real barrier to the use of this skill for a small percentage of people. (Note 2.) He should therefore, cover the subject briefly mentioning how the technique can be given to avoid contact if desired but also teach at least one alternate method of artificial respiration for use when severe facial injuries, etc., would seem to justify the use of a less efficient technique.

Note 2: That is, the thought of the method of contact to some people might prevent them from rendering efficient resuscitation therefore an alternate method should be taught which would also provide a way to give artificial respiration when cuts of the face or other damage might prevent the more efficient mouth-to-mouth or mouth-to-nose.

(The above information was furnished to the city I worked for by our insurance company to encourage reduction in city employee insurance costs. The reason for including this article here is to show that even mouth-to-mouth, mouth-to-nose exposes one to a very minimal risk. So, why worry about clean mouth-to-cup, cup-to-mouth contacts? The Lord knew what He was doing when He instituted the supper with the use of one drinking vessel, then said, “do this...”

Submitted by K.G. Wilks.

## WORDS OF ENCOURAGEMENT

“We so much enjoy reading the Old Paths Advocate, especially the Young People by Bro. Gay”

-Bro. & Sister B.E. Terry, Kermit, Tex.

“We enjoy the Old Paths Advocate, please renew our sub.”

-Yual Hammons, Elmore City, Ok.

“I don't want to miss an issue, here is my renewal.”

-Robt. Hayes, Wurtland, Ky.

“We enjoy the paper very much, here are 2 subs.”

-Lowell Hill, Birmingham, Ala.

“Bro. King, we hope you are well, we continue to enjoy the Old Paths Advocate,

-H.O. Allen, Midland, Tex.

“We enjoy the Old Paths Advocate, keep up the good work”

-Danny Morehead, Okla. City, Okla.

“We look forward each month to receiving the Old Paths Advocate. Here are 3 subs.”

-M.D. Byrd, Paris, Tex.

“As a former member of cups and classes church, it is so refreshing to read Old Paths Advocate where the truth is not watered down. I pass it on to a friend.”

-Thelma Branch, Midland, Tex.



## THE BIRTH OF CHRIST by K.G. Wilks

Matthew, writer of the Gospel according to Matthew, was a Jew; the Lord's choice to take the ministry and apostleship from which Judas by transgression fell. Acts. 1:25, 26. He was an apostle. The apostles were inspired writers. Contemporaries with him and in the next century agree that the book by his name and attributed to him was Matthew's writing.

When Matthew recorded the birth of Jesus in Matt. 1:18 he called Jesus "the Christ". In verse 21 he again calls the child Jesus. The 22nd verse says that which was spoken by the prophet. In verse 23 he quotes... "they shall call his name Emmanuel", which is a name for Christ, says Strong's Greek Dictionary and it means God is with us.

Thayer's Greek English Lexicon says it is a name given to Christ by Matthew 1:23 after Isaiah 7:14...and has reference to the personal union of the human nature and the divine in Christ.

Arndt & Gingrich Greek English Lexicon quote the place as Isa. 7:14, 8:8: and says simply "In a quotation of Isa. 7:14 applied to Jesus, Matt. 1:23." Israel united had only three kings, namely, Saul, David, and Solomon, ruling 40 years each. Ahaz was king of Juda for 16 years during the time of Isaiah whose prophecies covered a little of the reign of Uzziah, all of the 16 years reign of Jothan, all of the 16 year reign of king Ahaz and a little of Hezekiah's 29 years."

It was not said of Jesus (Emmanuel, Christ, Messiah) that he would live during the times of these kings: and, when he was born there was no king of the lineage of God's law, nor were there any prophets for the last 400 years before Christ. It was not intended by God or the prophets that Jesus should be born during the times of the kings, either after the division or before the division. Isaiah prophesied about 758 to 698 B.C. For more concerning the birth of Jesus see and read Lk. 2:7-11; also, John 3:14-18.

Isaiah had more to say about Jesus in Isa. 9:6... "the child"... "a son"... "and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace."

Isaiah wrote this in his book of Isaiah during his lifetime of about 59 years or 60. It was recorded in the old Hebrew Bible from which it was translated into Greek for the Jews who were scattered over the whole of the Greek and Roman civilization, the translation being called the Septuagint after the 70 scholars who translated it. That Greek Septuagint is still in existence in the form of scrolls and books and I remind you that a translation must come from a prior manuscript or work. Isaiah prophesied of the coming Christ hundreds of years before the birth of Christ. There were no prophets during the 400 years before Christ and after Malachi.

That Matthew correctly called Jesus Emmanuel, as did Isaiah, cannot be controverted by antiquity or current speculation under any name. They are the same.

Our prayers are addressed to God our heavenly Father through, or in the name of Christ, for Christ by God's Authority has all power in heaven and in earth. Matt. 28:18. We close our prayers in Christ's name (some say Jesus but it should be Christ). What the sectarians do or say we are not accountable for.

"Flesh and blood cannot inherit the kingdom of God" I Cor. 15:30. So there is no flesh and blood in heaven. Flesh and blood are not worthy of worship and we do not do it. Remember the apostle John fell before angels to worship but was forbidden to do it. So even angels are not to be worshipped. Rev. 22:8; Rev. 19:10; Phil 3:3; WORSHIP GOD!

FOR ONE TO ACCUSE Matthew of "ignorance" in his gospel, a biography, is to deny and blaspheme against Matthew who "accompanied with us all the time that the Lord

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## DID GOD CHANGE HIS MIND by Billy D. Dickinson

In the *Monroe Morning World*, on June 10, 1978, under the caption, "MORMONS OK BLACK PRIESTS", the following article appeared:

"The Mormon Church, saying its president had received a revelation from the Lord, Friday broke a 148 year-old policy of DISCRIMINATION (emphasis mine-BDD) and opened its lay priesthood to blacks for the first time... Since the church was founded in 1830 (The Lord's church was founded in 33 A.D. in Jerusalem-BDD) Mormons have excluded blacks from the lay priesthood, which is open to all other male members in good standing at the age of 12 (Why not? They have elders who aren't even elderly or married!-BDD). Blacks, however, have been allowed to be church members. The exclusion was based on a teaching of church founder Joseph Smith that people of African lineage bore the "curse of Cain" and could not hold the priesthood until the Lord said they could through revelation. The church has always said the discrimination was based on lineage and not skin color".

The above article is enough to show the fallacy of the Mormon's claim of divine revelations from God in this day and age. Re-read the article above and you will see that their concept of God reduces Him to man's level. They have God as one who is undependable in that he decrees one thing today and something else tomorrow! Supposedly, by divine revelation Joseph Smith taught that blacks could not be a part of their "lay priesthood" because they bore the "curse of Cain". For 148 years the Mormon church followed this "divine revelation". Then all of a sudden, according to them, after 148 years God changes his mind and says the very opposite. Who can believe it? Is this the kind of God we serve? Is God like a "double-minded man" who is unstable in all his ways, James 1:8? Is God like unpredictable man in that he is one thing today and something else tomorrow. In this christian age, is God going to change the revelations that he has already given to us in his word-the New Testament? We are ready to affirm that he is not. The Bible says: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning", James 1:17. Notice this is in contrast to man who is sometimes "double-minded", James 1:8. Notice again: "...earnestly contend for the faith which was once delivered unto the saints", Jude 3. The American Standard Version says, "which was once for all!" So the Mormons can't have it both ways-either Joseph Smith was wrong or they are wrong now! Of course, with some people, every time they want to do something for which they have no scriptural authority, they want to claim a "revelation" from God. For example, the Mormons use water instead of the fruit of the vine in the communion. When you ask them why, they will freely admit that Jesus used the fruit of the vine and called it his blood. They will also admit that nowhere in the Bible does the Bible authorize water in the communion. But when pressed for proof of its scripturalness, their only answer is, "We have received a new revelation from God which tells us it's all right". I could claim that I have received a new revelation from God that it's all right to commit fornication and I could prove my contention as easily as they could prove theirs!! It's a shame and a disgrace how some treat the word of God!

But let us make one final point. First, there is no such thing as a special class in the church known as the "lay priesthood". All christians are priests of God regardless of their color or sex, I Pet. 2:9. But if there are, certainly God would not exclude one in this day and age simply because of the color of his skin. How do I know that? Peter said, "of a truth I perceive that God is no respecter of persons...", Acts 10:34. Nearly 2000 years ago, Peter received a revelation that the Mormon Church has just recently received! "But if ye

(continued on page 6)

## WORDS OF ENCOURAGEMENT

"We enjoy the Old Paths Advocate. May God bless you with many more years of service"

-The Chapman Grimes, Opp., Ala.

"As always, we enjoy the Old Paths Advocate and look forward to receiving it each month"

-Richard Frizzell, Batesville, Ark.

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-June Pope, Wynnewood, Okla.

"We enjoy the articles very much as well as the field reports"

--Doris Bunner, Fairmont, W.Va.

"We enjoy the reports and articles and feel much good should come from the paper"

-Carl Jones, Ft. Townson, Okla.

"Enjoy reading the Old Paths Advocate; appreciate any writing that upholds the truth"

-J.W. Sutton, Christopher, Ill.

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"Here is our renewal and a new sub. We enjoy the paper so much"

-Wilmer Hunter, Heltonville, Ind.

"We enjoy the Old Paths Advocate very much. Here is our renewal"

-Mrs. Barney Combs, Big Springs, Tx.

"We appreciate the good work you are doing with the paper"

-L.G. Butler, Lubbock, Tx.

"Enjoy the paper so much. Keep up the good work"

-Pearl Cornett, Hamilton, Ohio

"Keep up the good work, the paper is a spiritual uplift to us all."

-Wm. St. John, Paris, Tex.

## THE HOLY SPIRIT by G.A. Trott

Through all the grand and glorious work of God,  
From Earth's creation to its final doom;  
Since first inhabitants of heaven trod,  
In nature's morn. the paths of twilight gloom;  
'Til in that day when stands revealed, the wrath,  
And love unbounded of divinity;  
When we, with angels, tread the viewless path,  
Of God's eternal home— infinity;  
Within and through it all we see revealed,  
Omnipotent, yet gracious as the flower,  
Whose perfumes incense to the morning yield,  
Supreme, sublime, the Holy Spirit's power.  
'Twas brooding on the waste of waters wild  
When Chaos slumbered on the breast of night;  
Before the wily serpent had beguiled  
Or ere God's voice said "Let there be light."  
'Twill present be when time no more shall sway,  
With sun-tipped scepter, changing day and night;  
When darkness shall have shrunk and fled away,  
Forever lost in God's eternal light.  
That Spirit's voice has never lost its power  
To seek salvation ere the dreaded hour  
When death shall ring the kneel of life's brief span.  
This very day is the accepted time;  
Oh, why not heed the call he sends to you?  
At Calvary's cross, lay all your burdens down  
And by obedience, your soul renew.

Reprinted from APOSTOLIC WAY, Feb. 1, 1927

-Selected by M. Lynwood Smith

(We have not thought of our beloved Dr. Trott as a poet, but this beautiful work reveals another ability of this great man.-MLS)

Did God Change His Mind— (cont'd from page 5)

have respect of persons, ye commit sin..." James 1:9. The Mormon Church has been guilty of this sin for nearly 148 years!! With this in view, does the Mormon Church really expect us to believe that they are the Lord's church today?

-114 Duncan Circle, West Monroe, La. 71291

The Birth Of Christ— (cont'd from page 5)

Jesus went and out among us, beginning from the baptism of John unto that same day that he was taken up from us." Must one be ordained to be a witness with us of his resurrection? Acts 1:21-22. Mt. 1:23 fulfills Isaiah 7:14 beyond doubt.

-7807 Gault Street, Austin, Texas, 78757

"Where Is My Place In The Home?" (cont'd from page 3)

woman is to lodge strangers. In I Thess. 2:7-8 Paul gives us some idea of how a mother feels, or SHOULD feel and act toward her children. The mother's voice soothes the baby's pain and quiets its fears. Her influence is so great that no one can overthrow it.

The true christian mother will sacrifice every comfort for her children's convenience, she will surrender every pleasure for their enjoyment. She will glory in their fame and exalt in their prosperity and if misfortune overtakes them, they will be dearer to her because of the misfortune. A mother is to love all her children regardless of their health, knowledge or wealth. It was once asked of a mother: "Which of your children do you love the most?" She answered: "The last one in each night." Mothers, do you realize what an influence you have with your children? There is not a more sacred spot on earth than a good christian mother's grave.

Some one wrote: "There sleeps the nurse of infancy, the guide of our youth, the counselor of our ripe years, our friend when all others desert us." May God give us more christian mothers.

Parents, have our children seen religion in the home? Family worship is as old as the family itself. Noah and his family stepped from the ark and built an altar and worshipped God. (Gen. 8:20). Remember the saying: "The family that prays together— stays together." The memories of an old home place with all that went to fill it have helped to strengthen the lives of many youths when foot-loose in the world at large. Christian parents should see to it that religion has the first place in the home.

Children, where is your place in the home? Let me begin this part of the study by saying. You are the luckiest group of people on this earth. You who are being raised in a christian home have a great advantage over others who are not. You have your life before you and you know what God expects from you. I was not brought up in a christian home. Very seldom was God mentioned in our home unless it was in vain speaking. I remember being sent to Sunday School by my mother, never taken. I grew to hate going. I would lie, play sick, sneak around and not go. I was continually in trouble with the law during high school. I was in and out of reform schools from the time I was about 14 until I was 18. Then I met a christian girl who helped me to change my life. She invited me to church. She set the proper example for me.

When I asked her why she wouldn't go to the dances like other so-called christians, she explained why. She was strong in what she believed.

Today she is the mother of two children and helping me to preach the gospel. Whatever I become in the church, will be because of her influence. I want to say also, I believe the church is the greatest place on this earth and I realize I could have missed it, if it hadn't been for her. Children, your place in the home is outstanding. Paul wrote in Eph. 6 to "Obey your parents." Many times we may not agree with them, but just remember they may have walked down that road before

themselves. Listen to words of wisdom from Solomon: Prov. 23:22: "Hearken unto thy father that begat thee, and despise not thy mother when she is old." Prov. 4:1: "Hear, ye children, the instruction of a father, and attend to know understanding."

Many teenagers say: "My parents are always bugging me. They won't leave me alone!" Have you ever asked yourself why? I'm sure it is because they love you. Many times I didn't agree with my parents while they were raising me. Every time I wanted to do my "own thing" I was always in trouble. Under Old Testament Law I could have been put to death for disobeying them. Children, young people, stop and think for a moment, how sad you would be if you lost mother or dad. I'm sure you would give all you have to bring them back. You would promise to obey them and follow their directions. Why not do it now, while they can see and appreciate it.

Remember young people— "You are the church of tomorrow."

—8601 Calleja Risa, El Cajon, Calif. 92021

**Christ The Controversialist—** (cont'd from page 2)

questions? Perhaps the best method is simply the one Jesus used. Tell them they are wrong and then give them a bible answer.

In our next article we will notice a controversy Jesus had with the Pharisees.

104 N.E. 8th, Moore, Okla., 73160

**What Constitutes Modest Apparel?—** (cont'd from page 2)

were members of the church of Christ were noted for their godly appearance. These women had uncut hair and wore modest dresses. It was not uncommon for a sister in Christ to be stopped on the street and told, "You must be a member of the church of Christ." Today, our women who have uncut hair and wear modest dresses are asked, "Are you a member of the pentecostal church?" Why? By and large, the church of our Lord has lost her identity. But another question, why are these christian women approached and asked what church they are a member of? The obvious reason is that these adorn themselves as women professing godliness with good works. I have never heard of a woman, while wearing pants and professing to be a christian, being stopped by a total stranger and asked; "What church are you a member of?" or "Are you a member of the church of Christ?" Why? Because these have not adorned themselves as women professing godliness with good works. These women look like the world so the world accepts them as their own.

Another question; is the "Unisex" movement of God or of the world? I maintain that this movement is of the world and an abomination in the sight of God. I Cor. 6:9 tells us that among other things, a man who is effeminate shall not enter the kingdom of God. It follows therefore, that if a woman cuts her hair and wears clothes designed after those designed for the man she takes on masculine characteristics. Since the effeminate man shall not enter the kingdom of God, it follows that the masculine woman shall not enter the kingdom of heaven. God has demanded a definite distinction between the clothing of men and women since the time of Moses. In fact the "Unisex" idea has been an abomination to God since that time. In Deut. 22:5 God said; "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." Rev. 21:8 tells us that among others, the abominable shall have their part in the lake which burneth with fire and brimstone: which is the second death.

In summary, all pants are immodest when worn by women. The Bible reason is that, such apparel is not becoming to a woman professing godliness with good works. As evidence of this fact, women who have uncut hair and wear modest dresses are often asked by persons they have never seen; "What church are you a member of?" This

question is prompted by their adornment. On the other hand, women dressed in pants, even if their hair is long are not approached in the same way or asked the same question. Why? Their clothing identifies them totally with the world, and not the Lord. Too, many pants worn by women today are designed after those designed for the man. God forbids a christian man to be effeminate and also forbids a christian woman to look masculine. Remember, such people will not enter the kingdom of God. This shows forth the seriousness of our subject. May we all keep a safe distance between ourselves and Satan. James tells us how this is accomplished; "Submit yourselves therefore to God. Resist the devil, and he will flee from you." (James 4:7)

—P.O. Box 427, Slocomb, Al. 36375

**The Arrow Points Forward—** (cont'd from page 1)

two same scriptures are cited as proof that "eis" means "because of" they deserve our examination just here.

"I indeed baptize you with water unto (eis) repentance." (Matt. 3:11) That means, asserts Mr. Wuest, that John baptized them because of repentance— or, because they had repented. That sounds good except for the fact, as we have already seen, that "eis" always points forward and never looks backward. What does the passage mean then? Weymouth translates it thus: "I indeed am baptizing you in water on a profession of repentance." Then in a footnote he adds, "Literally 'into' (that changed state or condition) or 'unto' (to teach the absolute necessity of)." The word "eis" even here, you see, retains the idea of motion forward. J.W. Wilmarth, one of the greatest Baptist scholars ever to live, says this: "John also said (Matt. 3:11): 'I indeed baptize you in water unto "eis" repentance.' This has been misunderstood. "Eis" does not here change its ground meaning, is not equivalent to "on account of". John's baptism looked to the future, to the near approach of Messiah, whose people must be prepared for him. Those baptized by John were indeed required to repent, but also to stand pledged "unto repentance", thenceforward to have a changed heart and life. so as to be in a state of readiness for Messiah's coming. So, Olshausen says that John's baptism "aimed at awakening repentance"; only his remark is too unqualified, present as well as prospective repentance being required. (Matt. 3:2, 7, 9.) This explains the phrase "eis metanoian— unto repentance"... Those who render "eis" in Matt. 3:11 "on account of" furnish a notable instance of missing an important idea through failure to understand the force of the Greek preposition." Mr. Wuest and others, according to Wilmarth, have missed the force of "eis". John baptized the people into a state or condition of repentance according to the authorities. Still, the arrow points forward!

"The men of Ninevah... repented at (eis) the preaching of Jonah." (Matt. 12:41) It has to mean they repented because of the preaching of Jonah, we are told, Oh no, "because of" is never a rendering of "eis". What does it mean, then? Again listen to a quotation from J.W. Wilmarth. I gladly quote from him inasmuch as his Baptist brethren regard him as a great scholar and rightfully so. Wilmarth declares, "In Matthew 12:41: 'They repented at the preaching of Jonah.' The idea is direction of the mind of the hearer toward the preaching". At the risk of being too repetitious I would again state that "eis" points forward from the action toward the result of that action. They repented (action) toward (eis) the preaching of Jonah (the result). In what sense could the preaching be the result of the repentance. J.W. McGarvey makes it clear in his explanation of this verse. He writes, "They repented 'into' the preaching of Jonah. This is not idiomatic English but it conveys the exact thought which a Greek would derive from the original. The term 'preaching' is put for the cause of life required by the preaching, and it is asserted that they repented into this. Their repentance, in other words, brought them into the course of life which the preaching required."

(Please, turn page)

The idea is that they repented into the condition (of repentance) which the preaching demanded. Their repentance, then, resulted in a course of life demanded by Jonah's preaching. Hence, Charles Williams, another Baptist by the way, in his translation renders it, "The men of Ninevah...turned to the message preached by Jonah." Again, the arrow points forward!

"Repent, and be baptized...for (eis) the remission of sins." Once again we are told that we are baptized "because" or "on account of" the remission of sins. I might say just here that although Mr. Wuest and many others have loudly and boldly asserted this as a proper rendering I know of no translation in existence, including Baptist translations, which render "eis" because or on account of in Acts 2:38. In an article I wrote a couple of years ago in this journal we offered overwhelming evidence from the scholarship of the world that "eis" in Acts 2:38 expresses the idea of "in order to" and I see no reason to reproduce that evidence here. I would add one point—"eis" is used in Acts 2 nine times and each time, as a careful analysis shows, it points forward. To say that in verse 38 it points backward, thus expressing the idea that we are baptized to show that our sins have already been forgiven, is a gross misuse of the language of the Holy Spirit.

Whenever the preposition "eis" is used it demands that the action points or looks forward to a result of that action. Therefore, men are baptized (the action) for (eis—pointing or looking forward to) the remission of sins (the result of the action—baptism). Just remember, dear reader, the arrow always points forward. When one is baptized he must look forward as well—forward to the remission of his sins after baptism. To look backward is to look in the wrong direction and invalidates the baptism. When our denominational friends discover that truth they will indeed have discovered a real treasure from the Greek New Testament.

-308 Coletto, Victoria, Tex. 77901

"We Would See Jesus"— (cont'd from page 1)  
association, or will they never know Jesus Christ even though they have been friends of yours for a long time?

"While passing thro' this world of sin, And others your life shall view, Be clean and pure without, within; Let others see Jesus in you. Your life's a book before their eyes, They're reading it thro' and thro'. Say, does it point them to the skies, Do others see Jesus in you? What joy 'twill be at set of sun, In mansions beyond the blue, To find some soul that you have won; Let others see Jesus in you. Then live for Jesus both day and night; Be faithful, be brave and true, And lead the lost to life and light; Let others see Jesus in you."

B.B. McKinney

We need people today who will display the keen insight of these Greeks. They were not concerned with the sham and show of fine buildings and robes and rituals and flare of the organized religions of the day; they wanted to SEE JESUS. Too many people of our day judge "faiths" by the building or the preachers or the show that is performed and really they overlook the thing that is all-important— can Jesus be found in this place? the thing that makes Jesus apparent is the adherence to His Word. No one can see Jesus in any place, regardless of its pious and religious atmosphere unless those who worship there follow the Bible, for that is the way Jesus is made known to the world. "He that hath my commandments, AND KEEPETH THEM, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (John 14:21) Many people object mightily to the stringent commands being preached. They only want something concerning the love of the Lord or the teachings of grace and take offence to one's preaching the things that Jesus commanded. I fail to

see how anybody can preach Jesus Christ and even see Christ without preaching the things which He commands. As He said in the scripture quoted above, it is in having and keeping His commands that he will manifest Himself. So when people ignore the commands of the Lord concerning conversion—faith, repentance, confession, and baptism—they are not preaching Jesus and people will not be able to see Jesus. When Phillip preached Jesus in the chariot years ago, he preached the Lord's commands so much so that the rider caught the point and demanded baptism at his hands.

"We would see Jesus" in the worship of the Church. Can He be seen in the congregational worship at your home church? Or do people see only a beautiful building and stylish pews? True, we must have a place for worship, but is it in keeping with the spirit of Him who "made himself of no reputation"?

Or does it reflect a spirit of arrogance and pride? Our coming together must be for the purpose of worshipping God in Jesus' name and unless we approach it worshipfully we cannot worship Him. We must be guided by the direction given by Jesus when he said the Father must be worshipped in "spirit and in Truth". I think it impossible to talk about worldly things and think about spiritual things at the same time.

Is He seen in the singing at your church? Is the singing done in a consecrated manner— where the Father is praised and Jesus' name is extolled?

We, too, would see Jesus in the teaching of the Word. Nothing can reflect Jesus any more than a humble teacher of the church telling the old, old story and "speaking the truth in love". In describing several sermons preached by characters in the early days, the writer often said, "He preached Jesus". From this we learn that the life, death, resurrection, teaching (both positive and negative), church, second coming, judgment and everything relating to Jesus is preached. But when one involves himself in fields that have little or nothing to do with the Lord and His way, he is not preaching Jesus and, of course, Jesus will not be seen therein. We have, doubtless, heard the story of the preacher who came to preach for a certain church and preached such lofty and elevated sermons regarding matters of world renown that the members received no benefit from it. Someone wrote a note and placed it on the pulpit stand which read, "Sir, We would see Jesus." I am sure the preacher got the point.

If we pray as we ought, with others in view and their needs considered, Jesus truly will be seen. And when we come to the sacred table of the Lord, what a time for reflection! Then we remember the Lord. Then we "Show forth His death till He come." We let others see Jesus. But it is so imperative that we have the right spirit and be in the right disposition of heart. Too, it is equally important that we allow the Truth to govern the service. I strongly deny that one can cast this service in the mold of his own thinking and arrange it and style it according to the modern concept and still reflect Jesus to the world. Jesus gave it a certain way and we must receive it and follow it in that same way or our faithlessness will make it all vain. How sacred to hear Him say, "Do this in memory of me", but then ignore His example. When I give as I have been prospered and as I purpose in my heart, knowing that this that I gave will serve some important purpose in God's kingdom—someone will hear the Gospel by what I have given or some destitute widow and some hungry orphan will fare better by what I have given—surely this is love. And of love Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35).

In our daily lives we are commanded to Jesus to the world. This is accomplished by living close to the heart of the Lord. "I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable (spiritual)

service. And be not conformed (fashioned according) to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God". (Rom. 12:1-2) No one can manifest Jesus that others might see Him while conforming to the world and its surroundings, but the one who would picture the Christ within his life must be a "transformed" (changed) life. How is this done? By growing into the likeness of the Christ. "But we all, with open face beholding as in a glass (reflecting as a mirror) the glory of the Lord, are CHANGED (transformed) into the same image from glory to glory even as by the spirit of the Lord." (2 Cor. 3:18) I still say that followers of the Lord must be changed people. We cannot show the world something when we are as they are, attend the places they attend and dress and act as they do. This change will be wrought by a constant looking into the Mirror (God's Word) and growing into the same image that we see reflected there. Then it will be a change from one "glory" (attribute) to another, until people can say of us the things that were said of the apostles, "They have been with Jesus".

This change in attitude will make a change in our desires, joys, expectations, and goals. We will not be contented to sit by while people need to hear the Gospel, but we will be up and about the Father's business. Our neighbors will hear from us the words of salvation. Our associates will realize that we are Christians and the people on the jobs or the visitors in the home will "see Jesus" in our life style. I think this is an individual matter that can and must be done by all. Sisters, as well as brethren, in the church must take this duty seriously. In some quarters the sisters say they are bored with the dullness of their homes now that the children are at school or have left home and they must seek diversion in a job outside the home or join a bowling club or something. Many of these sisters have never, the first time, visited a sick room, nursing home, or cooked a healthy diet for some feeble neighbor. If sisters could see the need that awaits them, there would not be enough hours in the day to fulfill it all and the day would close with a happiness and feeling of usefulness that far transcends the frivolous follies that have a hold upon our time.

Too many idle church members make the excuse that this church has no PROGRAM for doing "Anything". They point me to the disgressive brethren and say they are organized and thus they accomplish much. These are the ones who usually refer to the rest of the church by simply saying what "they" don't do, and what "they" ought to be doing. Well, I am sick and weary of church programs, where emphasis is placed more on the social side than the doing of deeds. People who sit around and wait for church leaders to point out a program for them, have not learned the lesson of Jesus and His great work. These people need to be busy as an individual, and not wait for a group. Don't wait for all the church to get together and sip coffee and eat cake and talk, talk! Go over the way and busy yourself with the needs of your community. Leave your television program this afternoon and go read the Bible to that shut-in. Check on those children down the street who have had no food for a few days. Take it upon yourself to be a daughter to that old lady in the rest home, whose daughter has neglected her, or who might not even have a child. Think you not that this is the work of the Lord? Oh! I am afraid for many on that great day! Brethren and Sisters, we are "At ease in Zion", and as Paul told the Roman brethren, "It is now high time that we awake". Didn't Jesus say that some would be turned away at the Judgement because they have not done these very things? Didn't He say that when we neglect these we are neglecting HIM? Many today would not abuse Christ as the early enemies of His, but don't we know we are hurting Him as deeply when we fail to act and live for Him, and show Him forth to the world?

When the right type of membership exists, the church will not have to put full-page advertisements in the papers, for

people will know you and your church connection. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Jesus will not be seen in many of the loose-minded churches of our day where the members are more interested in silver than the Savior; more involved in pleasure than piety; more interested in recreation than in dedication and more interested in ball playing than in Bible reading. When the so-called "get togethers" produce young people with worldly ambitions, who want to know at every meeting of the church, "What's for the young people?", it's time to back off and ask, "Is this thing accomplishing the goal intended?" Is it making people feel more conscious of their spiritual duty and realize where they are failing in their responsibility or is it just an evening of fun? How many times do we have a meeting and then have a lesson in personal work or an interesting challenge to dedication? The singing ability is waning throughout the brotherhood and I insist the main reason is that members are devoting less time and practice to this wonderful art than we did a few years ago. Too many "games" have taken the place of it and brethren are getting much better at these sports, but are less able to sing as we once did.

Finally, after the bright, hopeful morning of life has grown into the full glow of noontide and then the meridian sun has begun its descent into the western sky, how thankful we will be to know that we have lived all our life for the Master. But as its oblique rays fade from our view and the sunset is at hand, may Jesus be seen in us as we are passing over. It was so with Stephen: it was so with many in Bible times. And methinks it has been true with many even in our day. And at that time, most of all times, "We would see Jesus", for the things that have charmed us here will have grown strangely dim and unimportant. People who have held our highest esteem will have lost their appeal and Jesus, Jesus only, will be utmost to us.

The story is told of John Sheldon, one of the most able lawyers who ever graced the bar of a civil court, come at last to the end of his earthly journey. After his last case had been pleaded and won and the great inevitable was staring him in the face, he called for his doctor and his lawyer. The following is a partial report that came from his bedside: "I have surveyed all the learnings among the sons of men; I know the history of the world, the law of the courts, the philosophy of the Greeks and the tradition of the Jews and the doctrines of men— but knowing that in a very short time I must face the Judgment and meet my God, I find nothing in all of this upon which to rest my weary, hungry soul—So I can do nothing else except to fall back upon Jesus only."

We would see Jesus— for the shadows lengthen  
Across the little landscape of our life;  
We would see Jesus, Our weak faith to strengthen  
For the last weariness—the final strife.

We would see Jesus—the great Rock-foundation,  
Whereon our feet were set by sov'reign grace;  
Not life, nor death, with all their agitation,  
Can thence remove us, if we see His face.

We would see Jesus— other lights are paling,  
Which for long years we have rejoiced to see;  
The blessings of our pilgrimage are failing;  
We would not mourn them for we go to Thee.

We would see Jesus—this is all we're needing,  
Strength, joy and willingness come with the sight;  
We would see Jesus, dying, risen, pleading;  
Then welcome, day! and farewell, mortal night!

Amen.

Anna B. Warner

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

## THE CHURCH DIRECTORY

The 1977 Church Directory may still be purchased from Bro. Robert Strain, Harrodsburg, Indiana 47434, at \$1.00 each postpaid.

The following corrections and changes may be made.

**KANSAS, Wichita, 2058 South Water Street, Bro. Bob Loudermilk** has moved and his new address is: Bob Loudermilk, 3413 South Kessler St., Wichita, KS. 67217, Phone (316) 945-0919. The name of Bro. Mike Witworth should be changed to Bro. Mike Whitworth.

**KANSAS, Jetmore, the address of Bro. Bob Loudermilk** should be changed to read as above.

Please send all corrections, additions and news of new congregations to me. Ray Asplin, Star Route 2, Box 67-A, Norfolk, AR. 72658, Phone (501) 499-7117

-Ray Asplin

## 50TH WEDDING ANNIVERSARY

On June 24, 1928, Eldon Perry and Era Beesinger were united in marriage in Gilland, Tex. On Saturday, June 24th of this year they celebrated their 50th anniversary in the home of their daughter and son-in-law, Bro. and Sis. Tandy Allen. More than fifty people were present to help Bro. and Sis. Perry celebrate this happy occasion. The Perry's seven children were present as well as a great number of their grand-children and great grand-children. The Perry's and three of their daughters; Sis. Mary Allen, Sis. Lera Turner, and Sis. Gladys Mainard are all members of the church in Mineral Wells.

-Melvin Blalock

## BONDS OF MATRIMONY

**Turner-Hatfield—** On June 23rd, 1978, Douglas Turner and Jackie Hatfield were united in marriage in a solemn, yet beautiful ceremony at the meeting place in Mineral Wells, Tex. Doug is the son of Bro. and Sis. George Turner of Mineral Wells. Jackie is the daughter of Mr. and Mrs. Thomas Hatfield also of Mineral Wells. Doug and Jackie are making their home here. They both attend the services of this congregation. It is our prayer that they will have a long and happy life together. Vocal music was supplied by Bob and Carol Bradford, Phil and Kay Bray, and Linda Spradley. The writer was honored to officiate.

-Melvin Blalock

## OUR DEPARTED

**Jackson—** Bro. Harvey J. Jackson was born October 10, 1913 at Davidson, Ok., and departed this life June 26, 1978 at Baptist Medical Center, Okla. City, Ok. He was married to Allie C. Underwood on Dec. 2, 1945 in Frederick, Ok. She preceded him in death several years ago. He had recently moved to Ardmore, Ok. and had just begun to work for Western Crude Co. driving a transport when he met with a tragic traffic accident which ultimately took his life. He is survived by two daughters, Glenna Sue Blair, Iowa Park, Tx., and Janice Lee Hunter, Frederick, Ok.; one son, Harvey Don Jackson, Ardmore, Ok.; three grandchildren; one sister, Mrs. Hollie Bruster, Mena, Ark.; five brothers, Leroy Jackson, Iowa Park, Tx., Bob Jackson, Eldorado, Ok., Kenneth Jackson, De Leon, Tx., Paul Jackson, Idalou, Tx., and Andy Jackson, Wolfforth, Tx. Bro. Jackson was a faithful member of the church at Ardmore, and a dear friend of mine. He and Sister Elizabeth Prince had planned to be married very soon and had made plans for the future. Services were held from Gary Funeral Home in Frederick where a large, sorrowing audience and a profuse floral offering spoke eloquently of the esteem in which he was held.

A fine group of young people, led by Bro. Ron Willis, sang his favorite songs, and the writer conducted the services. May we all be reminded, by this grim event, of the brevity of life.

--Johnny Elmore

**Glore—** Sister Jennie Lee (Smith) Glore was born Mar. 21, 1958 and died June 28, 1978 at Joplin, Mo., during childbirth at the age of 20. She was the only daughter of Orville and Glenda Smith. She is survived by her new son, Branden Lee Glore; husband, Roy; her parents; grandparents, Bro. and Sis. Robert Cook; 6 brothers; 2 uncles Gary Macy and Dennis Smith; a host of relatives and friends. Jennie had told her parents of her hopes and desires, and that she planned to rear Branden Lee in the Lord's church. The day prior to his birth she said she prayed all day that he would be born healthy and strong, but she never saw nor held the baby for whom she gave her life. I had conducted her grandmother Macy's funeral about 2 years ago and noticed Jennie had slipped a note into her hand in the coffin because Jennie believed so strongly in the resurrection. At Jennie's funeral a letter from her father was in her hand and Bro. Orville asked me to read a copy of it at the services. Since it was so personal I asked him to read it and with faltering voice fighting back tears he did so. It follows- "A Message To Our Dear Jenny Lee-On Mar. 21, 1958, Jenny Lee (Smith) Glore was born. She was the third of our seven children. The Lord blessed us with our first and only little girl. I, her Daddy, chose her name. She was born at the beginning of Spring and blossomed into one of the most lovely flowers that ever bloomed to beautify this earth and especially our lives. I was away in Memphis, Tenn. in a gospel meeting when Jenny was born. She had serious physical problems in her infancy; but by faith in God and His answer to prayer, our little girl lived but oh, how she suffered. We sacrificed all we could for her. The fellowship of Heaven blessed us, the church of Christ helped us, and a wonderful organization called Crippled Children's Service, came to our financial rescue and Jenny exercised the most strength and will to live that I have ever witnessed in a baby and she was strong through her life. A wonderful Doctor, Louis Byers of St. Louis out of a charitable heart, performed a miraculous oral surgery for Jenny when she was 3 years old. This operation had been termed impossible by another top surgeon. Dr. Byers did this free and he did not know us prior to this. The operation was a wonderful blessing to Jenny and us. When we lived in McAlester, Okla., I had the privilege of baptizing Jenny into Christ. She was the first of our children to take this important step in life. Jenny was a humble little girl, who believed in fair treatment for all. She was misunderstood by some but was always able to be strong and cope with things like this. She was sweet, lovable and kind. She loved and respected us and Oh! how we love her and will miss her. Jenny had some dear, faithful and loyal friends. She was married to Roy Glore, Jan. 21, 1978 in a beautiful ceremony in Joplin. This was one of the greatest and happiest times in her entire life. She loved Roy dearly. Her time as his wife was one of the happiest parts of her life. She sacrificed her life to give birth to her only son, Branden Lee. John 15:13, the Bible says "Greater love hath no man than this that a Man lay down his life for his friends". May we accept this baby as God's blessing to us through Jenny's death and sacrifice. Glenda and I pledge our devotion and love to the baby. We will help Roy and his parents in every way we can in rearing the baby. We hope he will accept and follow the faith found in God's Word and be a blessing to humanity. Jenny will live through Branden Lee. Jenny, although we your family, failed you and let you down in some things and failed to properly express and manifest our love and concern for you as we should have, if you can hear us, we loved and do love you very much. You are one of the greatest blessings that God ever gave us. You are our only Little Daughter and Sister. Our memories of you will always serve

as a blessing to our lives. We thank God for you and the happiness you have given us and will continue to give us. We miss you so very much. We love you! We love you! We love you! We pray and fervently desire for God in His great mercy to save you and us in Heaven where we, together with God, Christ, the Holy Spirit, the Righteous Angelic Beings and Saints of all ages, can live together in eternal happiness. Written to you, dear, sweet, lovable Jenny Lee, by your daddy to express my feelings and the feelings of your Mother and brothers."

We include this that others may benefit from their experience. Please pray for this family and for us.

-Nelson Nichols

**Mills**— Russell Dewane Mills was born in Mo., June 18, 1894 and departed this life June 20, 1978 at the age of 84. He had been confined to a hospital in Carmichael, Cal. He was a member of the North area congregation in Sacramento. He leaves behind his dear wife, Irma Helen of the home who is also confined to a convalescent hospital, many brethren in Christ, friends and neighbors. Bro. Mills and wife began meeting with the North area church soon after we began meeting at Darwin St., and were so faithful to attend worship when able to do so. They had asked me to take care of the memorial service when it came their time to cross the bar. Even though it was sad as a memorial service always is, it was an honor to fulfill a promise made. Special mention is made of Brother Leo Powell who was so good to look after the needs of Bro. Mills and his wife. May the true comfort of God be to Helen and to all who knew this wonderful man that we called the Mill Man.

-Orvel Johnson

**Tankersley**— Bro. Charles L. Tankersley a native of Tenn., was born May 29, 1893 and departed this life at the age of 84 at his home in Stockton, Cal., May 9, 1978 after a lengthy illness. Bro. Tankersley had been a member of the Church of Christ for 66 years and was a charter member of the original Stockton congregation at Netherton and Guernsey. He was baptized in 1911 by Bro. Tant at Terrell, Tex. His wife, Annie, born near Canton, Tex., was baptized by the same man, a year earlier. They were married in Terrell, Tex., Oct. 17, 1920 and were the parents of 6 children. A son, Franklyn Ray died in infancy, and another son, Buddy, passed away in 1966. He is survived by his wife Annie of the home; 3 daughters, Sybil Smith and Joan Ludlow of Stockton, and Dorothy Kopmann of Bakersfield; a son, Norman of Sacramento; 10 grandchildren and 12 great grandchildren. Brother Tankersley was the last of a family of 12. He was a stationary fireman at the Naval Annex before his retirement. Funeral services were conducted by Bro. James Winchester, May 12, 1978 at the Wallace Funeral Chapel in Stockton, with burial at Rural Cemetery. (Note— We are indebted to Sister Sybil Smith for the above information. Brother Tankersley was so faithful in attendance as long as his health permitted and, I am sure, at times when he didn't feel up to it, that his presence is deeply missed. "Thou shalt be missed because thy seat will be empty" (1 Sam. 20:18). -Homer L. King).



Glen V. Ayers, Box 164, Gassville, Ark. 72635, June 9— Since May 20, I have been traveling and studying with Bro.

Irvin Barnes. I plan to be with him through the summer. I would like to thank the congregations at Norman, Crescent and El Reno, Okla. for their support in my work. Thanks also, to 21st St. and Edmond congregations for their encouragement. May God bless all.

**George Berry**, Box 306, Winters, Cal. 95694, June 7— Here at Winters we have had visitors for which we are thankful. We have another family now meeting with us regularly. Bro. J.C. Miller and wife and Ken and Jan were with us recently and we appreciated them. Pray for us here and come be with us when ever possible. Here is our sub.

**Barney Owens**, 6552 Dimmick Rd. W. Chester, O. 45069— By the time you read these lines I will have concluded meetings, in addition to the ones reported before, at Hale, Ark. and Pearlhaven, Miss., in addition to attending the meeting at Sulphur for a couple of days. Remaining this summer, are meetings with the churches at: Earlytown, Ala. July 21-30; Deer Park, Tex. Aug. 4-13; Mtn. Home, Ark. Aug. 18-27; Liberty, Ky. Sept. 30-Oct. 8. We look forward to being with these brethren. Also we are to be in Wichita, Kansas this fall. I was privileged to be home for all but the last Lord's Day of our meeting with Brother Lynwood Smith. Remember us in prayer. (Note— sorry this was too late for July issue. -Ed.)

**Lowell G. Hill**, 1248 Montclair Rd., Birmingham, Ala. 35213, June 21— The Birmingham congregation holds its own in spite of setbacks last year. Since Bro. Stamper left, we have had visiting speakers each Lord's day. The members teach Sunday and Wednesday evening and do what personal work they can. There is great potential here for growth but it is going to require a fulltime qualified worker. If you would like to work in this area or would be interested in helping support the work, please contact us. We would like to get some work started soon. We look forward to a meeting in August with Bro. Jerry Dickinson. Please pray for the work. Here are 2 subs.

**Allen Barefoot**, 9582 Kevel Dr., Baton Rouge, La. 70810, July 1— The congregation at the corner of Fairfield and Foster in Baton Rouge has just completed a meeting with Bro. Joe Hisle which left us all with renewed zeal. We were fortunate to have Bro. Johnny Elmore visit during our meeting. Bro. Jimmie Smith preached for us 2 nights in June, his sermons were uplifting to the congregation. We are interested in building up the work in this area so if you know of anyone we can contact, please let us know. We enjoy the *Old Paths Advocate*, here are some subs.

**Paul O. Nichols**, 147 Bay Bury Lane, Jackson, Miss., 39212, July 11— The Lord's work at Jackson continues to show signs of progress, for which we give God thanks. Visitors from about a dozen states have helped to encourage the work. The Mark Elliott family has gotten moved from Amarillo, which gives us another teacher and doubles our number. Also, a family from Springfield, Mo. has been considering moving to Jackson where the man has been offered a good job. A digressive family has met with us several times and have said they are going to meet with us regularly. Recently we have been trying to buy the property next to the church building. Our lot is narrow and we need more room, and the property next to us is for sale. We can get both lots for \$7500. Any help we can get from others will certainly be appreciated. The Sulphur meeting this year was wonderful, as usual. Alton Bailey and Jerry Cutter did a good job of directing it. The preaching was excellent and the singing beautiful. It was a pleasure to see so many of our good friends and brethren from across the brotherhood. Brethren,

if any of you are thinking of relocating, and would like to be a help in the Lord's work and be a part of a growing congregation, why not consider Jackson, Mississippi? We need you.

**Jackie C. Lee**, P.O. Box 41, Jerusalem, Ark., 72080, July 8— Since last reporting, a lot has happened. The week-end of May 28, Bro. Miles King held a short meeting at the C & Tyler Church of Christ in McAlester. One young man was baptized into our Lord, which has since resulted in the baptism of his three step-daughters, his son and his mother-in-law; to God goes the glory. His word still has the power He meant it to have.

On June first I moved to Jerusalem, Ark. to work with Mt. Zion church of Christ. The first Lord's Day here I had the privilege, with the help of my brother, of baptizing my uncle Gus Diamond into our Lord, to God be the praise and glory. Uncle Gus will be seventy-five his birthday. The work of the Lord is progressing. While I was in Sulfur, Ok., enjoying the annual meeting, there were three restorations here at home.

I enjoyed very much being associated with brethren James Orten, Jerry Cutter, Miles King, Glen Lewis and all of the young men who took part in the study at McAlester, Ok. Bill and Chris Verner were wonderful hosts, as usual, and we cannot thank them enough. The Lord willing, I am to be back there each third Lord's day to help out in the teaching. Love to all the faithful. Pray for me in His work.

**Lonnie Kent York**, General Delivery, Alta Vista, Kansas 66834, July 7— Note my new address. It shall only be temporary until I can secure a more permanent one. We are moving to Alta Vista, Kansas, this month to work for a period of time. We ask for anyone that knows of contact in the Alta Vista area, which includes Junction City, Fort Reilly, Manhattan, Topeka, and Council Grove, please send me their names and addresses, also any information that will be helpful in discussing the bible with them. We are most thankful to the brethren in Wichita for the time we have spent there in working for the master. We only regret that the work in Jetmore was not as successful as we had desired. Our prayers are for these brethren as they continue to seek after the truth of God's will. They are so isolated from others and it is a sacrifice for any who go there, yet there are those who are willing to go and assist them, may God bless them in this effort. We know that if we do His will, he will bless. We are looking forward to the Labour day meeting at Kansas City this year. Pray for us as we seek to do the will of God.

**Johnny Elmore**, 419 K St. S.W., Ardmore, Ok., 73401, July 10— Our meeting at Houston, Mo. closed with four confessions and one baptism. On June 14, I spoke at Ardmore, and baptized three, among whom were my youngest daughter, and a lady we contacted from our television program. June 18-25, we were with the church at Hammond, La. in a meeting. Several outsiders attended but we had no visible results. We truly enjoyed the meeting and appreciated so much their kindness and thoughtfulness during the meeting. Enroute home, Sunday night, June 25, I preached at Hillcrest, Brookhaven, Miss., and enjoyed seeing them again. The Sulphur meeting was great, as usual, with some wonderful preaching and singing. We commend Brethren Jerry Cutter and Alton Bailey for their efforts during the meeting. At the present writing, we are in a

meeting at Flagstaff, Arizona and we are enjoying working with Brethren Jerry Harris, and Alan Bonifay. We have received word of another baptism at Ardmore, which brings the total to 5 within the last month. The church at Healdton, Ok. has agreed to support Bro. Don Jackson of Ardmore to follow up leads from the television work, and we believe this will produce even more results.

**Carl M. Johnson**, 1124 E. 8th, Ada, Okla. 74820, June 22— We just completed the Bluff Trails Texas Camp Meeting which resulted in 10 baptisms and 41 confessions. Needless to say, the meeting was a spiritual feast. There were well over 200 in attendance from 7 states. My special appreciation goes to Miles King, Brian Burns, Glen Ballard, Dwight Hogland, Randy Ballard, Doug Edwards, and Terry Baze for their excellent preaching contributions. Thanks also to preachers Wayne McKamie, Alfred Newberry, Gerald Hill, Jerry Cutter, and possibly others who, although they could not attend themselves made it possible for members of their family to attend. Commendation is also deserved by the brethren in San Antonio for the tremendous amount of work involved in preparing for and carrying out the meeting; and for the wisdom in directing such an event so as to keep all phases of it above reproach. I wholeheartedly recommend the Bluff Trails Camp Meeting and I think the visible results are a significant indication of the spiritual good that it has done. Since last report I have also conducted meetings at Little Rock, Ark.; Marietta, Ga.; Wynnewood, Okla.; and San Angelo, Tex. These meetings resulted in several responses to the invitation, including several taking a stand with us from the cups and classes church. My schedule for the next few months is: Lebanon, Mo., June 24-28; Paris, Tex., July 7-16; Sand Grove, Tex., July 21-30; Golden, Okla., Aug. 4-13; Galey, Okla.; Aug. 25-Sept. 3; Cable Ridge, Mo., Sept. 8-17; Odom, Mo., Sept. 22-Oct. 1; Okla. City, (21st St.), Oct. 6-15; Turlock, Cal., Oct. 20-29; Sanger, Cal., Nov. 3-12; and Fremont, Cal., Nov. 18-26.

**Nelson Nichols**, Rte. 2, Box 165, Anderson, Mo., 64831, July 2— The mission effort here in Anderson, Mo. continues to show progress. Our crowds have been getting larger. We have had some restorations, for which we are thankful. We hear quite a few comments on our radio program (KBTN-Sundays at 8:05) and have had several small discussions on our differences. In the past several months we have had several preachers come by for a night or a weekend and the following preachers have spoken for us one or more times: Paul O. Nichols, Orville Lee Smith, Gary Macy, Richard Nichols, Kenneth Middick, and George Hogland, and there may have been others. We welcome all visitors. Bro. Orville Lee Smith and his family have been meeting with us when he is home from meetings and we are certainly happy to have them. We suffered a great loss when my Father, Carl Nichols passed away in May. We appreciate all the cards, calls and letters from friends and well-wishers... Thanks! My Mother and Dad moved here to help us in this mission effort and he will be missed very much. All of our young men who are members (8) take their turn teaching and leading songs and are learning every phase of church work. If you know of anyone in Southwest Missouri, Northwest Arkansas, or Northeast Oklahoma we could visit and encourage to study the Bible and obey God please write to us or come see us. Pray for us in 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).

## WHO IS LUCIFER? by Alfred Newberry

In the majority of sermons I have heard which deal in whole or in part with Satan, the term "Lucifer", has been included in the list of names which the Scriptures use to describe this arch-enemy of God. Almost invariably, Isaiah 14:12 is quoted as proof that this term does indeed refer to the Devil and usually several facts regarding him are drawn from this single verse. A careful examination of this matter though, reveals that the term "Lucifer" is not a proper or correct title for Satan and that Isaiah 14:4-23 is not a discussion of the great Slanderer.

Perhaps the most basic and fundamental rule of Bible interpretation is that every passage of Scripture must be interpreted in light of its three contexts: (1) the immediate context consisting of the preceding and following verses, (2) the context of the Book in which the passage is found, and (3) the context of the entire Bible. A failure to rigidly follow this rule leads to every imaginable perversion, distortion and destruction of the truth. Campbell said something to this effect: "When you take the text out of its context you make it a pretext." Certainly, this rule applies equally to Isaiah 14:12 as to all other passages of Scripture.

An examination of the context of Isaiah 14:12 reveals that the basic passage begins with verse 4 and extends through verse 23. The passage is clearly and undeniably addressed to the King of Babylon, and verse 22 reiterates this fact. There are no indications that Isaiah at any point between verses 4 and 22 leaves his discourse to the Babylonian King, but rather everything in the passage is directed to him. Although the King is not identified by name, he is beyond doubt Nebuchadnezzar the emperor of the known world of that day. The entire passage is written in a taunting fashion and assures the King that he is mortal and that he will be humbled and crushed in the most severe manner by God because of his boundless pride and the atrocities he has committed as king.

Verses 4-8 remind the King that he has been criminally cruel and that when God breaks him in two like a sceptre the oppressed shall rest from his unrestrained mistreatment of them. Verses 9-11 involve several figures of speech, such as the personification of Sheol (hell KJV), and all vividly and graphically remind the King in a very taunting and mocking way that he is mortal, that his soul shall go to the waiting state and that his body will rot and be eaten by worms just like the body of the poorest beggar. Verse 12-14 are a sharp denunciation of the self deception of the King. According to verses 13 and 14, the King's pride has become so immense that he no longer considers himself human or mortal but rather some sort of immortal god who would exalt himself and his throne ABOVE the stars of God. Apparently, this

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## BEWARE OF THE FALSE TEACHER! by Billy D. Dickinson

The Bible exhorts us over and over again to beware of the false teacher! The word "beware" is a military term and it literally means to "be on your guard". Indeed a good soldier is one who is constantly on his guard and is always alert. Whenever a soldier is placed on guard duty, he must be very cautious and keep a wonderful eye because it becomes his responsibility to be on the lookout for the enemy and to warn the others in case of a surprise attack! And so it should be with those of us who are soldiers of Jesus Christ. We must be a cautious people because our enemy is the most vicious enemy of all- the Devil. Of course, the Devil also has his ministers- those who are willing to work for him and his cause. This is why the Bible warns us to beware of the Devil and to know of his devices lest Satan should have an advantage over us. If we read of a sign which tells us to "beware of dog" or "beware of dangerous crossroads", does this not immediately warn us of danger? And yet many times we are defeated by the Devil simply because of a weak defense. Perhaps through negligence or laziness we allow the Devil and his wiles to slip through and give us a knockout punch. This is why we cannot afford to let our defenses down, not even for a moment. As the Apostle Paul declared in I Cor. 9:27, "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". The word "castaway" here comes from the greek word *adokimos* which means to be disqualified or one who is rejected of God. W.E. Vine points out on page 175 of his "expository dictionary of New Testament words" that it also includes the loss of future reward. So yes, it is possible for a child of God to fall from grace and to lose the loss of all future reward. See also Gal. 5:4. This is why it is so important to beware of the Devil and his ministers lest we should be deceived into believing and obeying a lie. But it seems to me as I watch and consider the attitudes and actions of many in the church today, that some are not on guard against false doctrine and the false teacher as they ought to be. Therefore, I would like to dedicate this article to those admonitions given to us in the holy scriptures which exhort us to beware of the false teacher. Of course, we would remind our readers that it would be impossible to point out everything and notice every scripture which might be relative to this issue. But I trust that by the time you read this article you will be aware of some of the things the Bible says about the false teacher and what our attitude should be toward him.

In Matt. 7:15-16, the admonition is given: "Beware of false prophets (or as many translations render it- teachers...BDD), which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by

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**“AND YOU HATH HE QUICKENED”  
EPHESIANS 2  
by Edwin S. Morris**

In our last article we studied through verse 4. Paul has expressed so beautifully how that we were dead in sins and lost but God who is “rich in mercy” made the way possible that we might have forgiveness of our sins.

In verse 5 the word dead is the same as vs. 1. It is spiritually dead; destitute of a life that recognizes and is devoted to God, because it is given up to trespasses and sins. **Quickened** means to make one alive together with another. It is Christians with Christ. Those that have obeyed Christ’s gospel, God had quickened us together with Christ. Grace is good-will, loving-kindness, favor. It contains the idea of kindness which is bestowed upon one that which he does not deserve; pre-eminently of that kindness by which God bestows favors even upon the ill-deserving and grants to sinners the pardon of their offences and bid them to accept the conditions of salvation through Christ. Notice that this “grace” is God’s part. This “grace” extends to all mankind whether they ever accept it or not.

In vs. 6 **Raise** is to raise up from moral death to a new and blessed life devoted to God. Risen from the dead, because the ground of the new Christian life lies in Christ’s resurrection. Remember in Titus 2:11 “For the grace of God that bringeth salvation hath appeared to all men”. We can readily see that it is through God’s grace that we are saved but there are things that are required of us in order to receive the benefit of this grace. Otherwise every person would be saved regardless of what they did. The word **sit** is to cause to sit down together, place together. “Made us sharers with Him in dignity and dominion, so that even now, in foretaste of our future glory, our lives and thoughts are raised to the heavens where He reigns.

In vs. 7 **Ages** is future age; “in the ages that are coming one upon another.” Kindness is integrity. The grace of God is to be displayed in His actual benefits. God will exhibit His kindness to the “saints” for His own glory, in order that He may be glorified. This will take place through Jesus Christ His Son. This He has done and is continuing to do.

In vs. 8 Paul says “For by grace are ye saved through faith”. On the part of God salvation is by grace; on the part of man it is through faith. How does this faith come on man’s part. In Rom. 10:17 “So then faith cometh by hearing, and hearing by the word of God.” Man must know what the word of God requires him to do in order to benefit from this grace of God. He can only obtain this information from the Holy Scriptures and then obey it. It is not just enough to hear and know but he must go further and obey. **Not of yourselves** means the salvation is not of man, neither was it prepared or earned by man. God, by His grace only, gave it to man; man did not earn it but now man must obey what God has commanded in order to have salvation. Gift is a present, a gift. It is not “faith”, but salvation through the faith, which is the gift of God. It does not find its source in man.

In vs. 9 Paul says “Not of works, lest any man should boast”. It is not by any works of man’s invention or device, neither the works of the Jewish law. If man had worked for it, then he could boast but since it is by the grace of God that it is given to him to have opportunity of salvation he can not boast. Grace glorifies God. Man’s works would glorify man. God has given us works to do and we must do them to obtain salvation and be saved in the end. We have in the New Testament three kinds of works: (1) Works of the Law of Moses; (2) Works of ourselves or of man; and (3) the works of God.

In vs. 10 notice how it harmonizes with the works of God. “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them”. **Workmanship** is that which has been made;

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**THE HARRISON DEBATE  
by Jimmie Smith**

At the request of Lynwood who moderated for Ronny I submit this summary of the debate.

Brother Moore waxed warm in his first negative speech. Because we have the Bible example for our practice, he said a thing authorized does not have to be exemplified and he had never demanded an example of anyone. Ronny pointed out that his brethren demand an example of the liberals. They say the command to “teach” doesn’t authorize the Herald of Truth. The second night brother Moore was forced to say, “Yes, my brethren who demand a Bible example for ‘orphan homes, Herald of Truth, etc.’ are guilty of ‘special pleading’, and they ought to stop it.” Brother MacDonald is a recent issue of the ‘discerner’ advertised that Elmer has tried for years to get a debate with Thomas Warren. Having thrown ‘examples’ to the wind, we wonder what route brother Moore would take on the Herald of Truth issue with the liberals.

Brother Moore wanted to use ‘just the Bible and common sense’. Yet he talked about a plurality of cups and a drink element in the Passover. Ronny begged him for the scripture for two nights from the Bible showing a drink element in the Passover. He believes Lk. 22:17 applies to a Passover drink, but never would admit that he couldn’t find where there was a drink element at the institution of the Passover. He was driven there after introducing Lk. 22:17 to authorize individual cups. Ronny pointed out if it authorized individual cups, it commanded them, and thus is not permissible to use one as long as you do not bind it as brother Moore believes.

Brother Moore’s debate skill lies in his ability to insinuate. He insinuates you’re either dishonest or ignorant and can’t ascertain the truth; that you misquote him and mis-apply everything that he says. If you didn’t quote the entire speech, you’re taking it out of context, when the context didn’t alter the quotation. Even repetitiously to the point that one of his brethren came out saying “when you accuse one over and over of misrepresenting you, you’re accusing him of lying and that’s not Christianity,” and he didn’t come back.

Ronny proved his proposition (1 Cor. 11:1-2, 23-29).

If the truth prevailed on the cup, it prevailed even more so on the classes. Brother Moore concluded that he would never again debate us with ‘classes’ and ‘women teachers’ in the same proposition. Ronny asked him why it bothers him so much to discuss them together, he’s got women teachers in his classes; is he ashamed of it? No one ever made him put them together.

Brother Moore believes under certain conditions that a congregation can divide into classes with women teaching those classes, then assemble and partake of the other four items of worship and be pleasing to God. A congregation of women could even invite or employ another woman to come and deliver a “didactic” discourse on Sunday morning but they couldn’t invite her for a gospel meeting or to deliver it three nights in a row??? Ronny pressed him for a scripture that would allow one but condemn the other.

Even a “liberal” preacher who attend one night said that he was ashamed and did not agree with brother Moore. This is the extent brother Moore has been driven to in upholding women teachers and Sunday School. It’s no wonder he said, “You’ll never saddle me with the class arrangement and women teachers in the same proposition again.” But...That’s his practice!

Ronny was his cool collected self, obviously self-assured by Truth’s cause. Lynwood complimented Ronny’s efforts with warm and well-chosen words kept to a minimum but adequate. We express our gratitude to those men and brother Billy Dickinson who assisted with the charts in the use of the projector. Good order prevailed. We were well represented

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**YOU CAN WIN  
PSALMS 119: 25-32  
by Bob Chancellor**

Depression is one of the most baffling and frustrating programs of our day. It runs the gamut all the way from minor "hang-ups" and insomnia to the ultimate suicide. We ask what would cause anyone to become so despondent as to take his own life, yet I suppose all of us have entertained the idea at least for a brief moment at one time or another. When I approach this subject, I do so fully realizing there are no simple answers and that any answer of value will come from God. If you will open your Bible to the scripture noted above I believe you will find a formula for winning over depression. There are eight things in this brief reading I would point out that should help us.

1. **Spiritual Quickening:** "Quicken thou me" (v. 25). This means to make alive. We become spiritually dead when sin separates us from God. See Isa. 59:2. We can never know happiness and peace in this condition. Our sin must be removed by the blood of Christ if we are to be made "alive" to God.

2. **Telling The Lord:** "I have declared my ways" (v. 26) God wants to help His children in so many ways but we will not let Him. Jesus once wailed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under wings, and ye would not" (Matt. 23:27). "Take It To The Lord In Prayer" should be more than a song on our lips, it should be the daily practice of our lives.

3. **Seek Divine Instruction:** "Teach me" (v. 26). This requires an open mind and a love for the truth. David declared, "Thy Word is a lamp unto my feet, and a light unto my path" (v. 105). However, Jesus said, "...men loved darkness rather than light, because their deeds were evil" (Jno. 3:19). "Study to show thyself approved unto God." (2 Tim. 2:15).

4. **Ask For Strength:** "Strengthen thou me" (v. 28). The word of God is our spiritual food and we often ask God to feed us and at the same time refuse to eat. We ask God to give us strength and refuse to exercise. This, my friend, is pure laziness. In 1 Cor. 11:30, Paul speaks of those who are "weak and sickly among you..." this was because they had substituted bodily food for spiritual food and had polluted the Lord's Supper. Why ask God for strength and at the same time refuse to do the things that we can do for ourselves that will make us strong? Giving in to our feelings will only add to our depression.

5. **Separation From Evil:** "Remove from me" (v. 29). God will not accept our worship while we wallow in sin. Moses refused to offer Worship to God while remaining in Egypt saying "it is not meet to do so; for we shall sacrifice the abomination of the Egyptians to the Lord our God" (Ex. 8:26). Some time ago I talked with a young lady who wanted salvation but she admitted she was "living with" her boyfriend and did not want to give him up. I explained to her that she could not live in sin and have the blessings of God. Paul urged "...come out from among them, and be ye separate saith the Lord..." (2 Cor. 6:17).

6. **Walk The Way Of Truth:** "I have chosen the way of truth" (v. 30). At times this may be a lonely way. It may mean we are not with the crowd. We may be called fanatic or radical by our friends or even our brethren but remember the words of the Lord, "strait is the gate, and narrow is the way, which leadeth unto life and few there be that find it."

7. **Hold To Right:** "I have stuck unto thy testimonies" (v. 31). This is a lot easier said than done. Personalities and emotions enter in and there are times when we are tempted to change the rules but we cannot. Those who do, feel guilty about it later and this brings on more depression as well as

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**CHRIST THE CONTROVERSIALIST  
(PART TWO)  
by Doug Edwards**

Jesus was a controversialist. He was involved in many controversies with the religious leaders of his day. In this, our second article, we want to notice a controversy involving Jesus and the Pharisees.

The Pharisees were the strictest religious sect during the days of Jesus. Paul said in Act. 26:5 "After the most straitest sect of our religion I lived a Pharisee." They made an effort to follow the law of Moses but clung to the traditions of the elders. They believed Moses were given two sets of law on Mt. Sinai— one written and the other oral. They believed the written was copied into what we call the Old Testament. The oral law was handed down from generation to generation. Eventually it was put into writing and called the Talmud. The Pharisees believed their tradition to be just as binding as the law of Moses. Thus the Pharisees tended to be smother the scriptures with tradition. We must say the Pharisees added to the word of God, while the Sadducees subtracted from it. Both are equally wrong and dangerous.

One of the many traditions the Pharisees were guilty of observing was that of washing hands. By the washing of hands I don't mean they did it for personal cleanliness. On the contrary, they did it for a religious ceremony. The tradition of the elders required the Pharisees to wash their hands before they ate because they may have touched something ceremonially unclean. This cleansing was something not required by the law, although the law did require some purification in certain cases. The Pharisees thought this tradition to be binding.

In March 7:1-13 we find the account of the controversy between Jesus and the Pharisees over this tradition. The Pharisees had asked Jesus why his disciples did not observe the tradition of washing their hands. Jesus was very plain spoken when he gave his answer. He said in verse 7 "in vain do they worship me, teaching for doctrines the commandments of men." Then he said in verse 13 "Making the word of God of none effect though your tradition." Jesus told the Pharisees that by choosing to obey tradition they had made the law worthless.

Today we find much tradition in the religious world. When we think of tradition we usually think of the Roman Catholic church. The Catholic church holds the same view as these Pharisees. That is, they believe tradition to be just as binding as law. From the 4th Council of Trent in 1546 we quote, "Scripture and tradition are to be received by the Church as of equal authority." Traditionalism is something that has also affected Protestants. In the year 1966 there was a meeting of eight large Protestant denominations here in the United States. It was called the Consultation on Church Union (COCU), and they made this statement: "We can no longer lean solely on Scripture as the source of divine truth, but must take greater cognizance of the great store of Christian tradition."

What about us in the body of Christ? Are we to keep traditions? The answer is both yes and no. In 1 Cor. 11:2 Paul said to "keep the ordinances, as I delivered them to you." W.E. Vine tells us this word ordinances comes from the Greek word *paradosis*, which also means tradition. He defines it as "a handing down or on of apostolic teaching." Most of the newer translations render ordinances as traditions in 1 Cor. 11:2. So we are bound by the traditions the apostles left us. For example, in 1 Cor. 11:23, 25 we find the use of one cup binding upon us.

We need to be careful that we do not start binding our own traditions upon the church as law. For example, many churches follow the pattern of four songs, the reading of the text, the prayer, another song, and then the lesson. There is nothing wrong with this order. However, if one tried to bind

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# Old Paths Advocate

Published Monthly at Lebanon, Mo. 65536

Published Monthly by Old Paths Advocate,  
c-o Wyota Inn, P.O. Box 9, East I-44 Loop,  
Lebanon, Mo. 65536

Second-class postage paid at Lebanon, Missouri 65536  
Send Form 3579 to Homer L. King, 1061 North Pilgrim St.,  
Stockton, California 95205

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### SUBSCRIPTION RATES

Single Subscription One Year .....\$4.00

### HONOR ROLL

You will find listed below the names of those sending subscriptions from July 10 to Aug. 10 and opposit the name the number of subscriptions sent. Again, we express our appreciation for your continued help and are especially pleased that so many renew promptly making our bookkeeping work much easier.

Please check the following and report any errors to us: Don L. King-12; D.B. McCord-8; James Lankford-7; Ralph Bray-6; Alton Bailey-5; Lonnie York-4; Ron Willis-3; Barney Owens-3; Berniece Moody-3; Frank Scott-2; Earl Helvey-2; Elias Rodriguez S.-2; Edna Sherwood-2; Juanita McFarland-2; Pat Adkinson-2; Richard Nichols-2; Cleta Garoutte-2; Mrs. D.O. Ercanbrack-2; Freida Hill-2; David Payne-2; Bob Loudermilk-2; A.H. Cutter-1; J.A. Floyd, Jr.-1; G.F. Graham-1; John Stephens-1; Wm. Parker-1; James D. Shaw-1; Clifford Arney-1; Rob Hickey-1; Leslie DeGough-1; Tandy Allen-1; Sue Elliott-1; Sandra Elliott-1; Alvie Smith-1; Phillip Cimei-1; Dennis Osburn-1; Josie Sartain-1; Glenn Hatter-1; Howard Cole-1; Lowell Smith-1; Daisy Hiltabidle-1; Madeline Moberg-1; Bruce Caskey-1; Grace McDonald-1; Claude Barnes-1; Rodney Moyer-1; Alfred Newberry-1; Calvin Parker-1; Bobby Reeves-1; R.B. Finney-1; June Pope-1; Hazel Wasmer-1; Clovis Cook-1; A.L. Newport-1; Buddy Kessinger-1; Boyd Pilkington-1; Annie Tankersley-1; Bob Chancellor-1; Robert Snodgrass-1; W.G. Fulmer-1; Burney Johnson-1; Randy Odom-1; Arlene Harbour-1; Randy Tidmore-1; James A. Davis-1; Jerry Richardson-1; Marie Loftis-1; Dale Buchanan-1; Lucille Johnson-1; Geary Trent-1; Mrs. Delbert Boman-1; Ina Martin-1; Frank Boyer-1; Total-127.

### THE CHURCH DIRECTORY

ALL OF THE 1977 CHURCH DIRECTORIES HAVE BEEN SOLD. No more of the 1977 Directories will be printed and we will soon begin work on the 1979 Directory. For information about Churches in any given area, please write to me: Ray Asplin, Star Route 2 Box 67-A, Norfolk, Arkansas 72658, phone (501) 499-7117.) Please send stamped self addressed envelope for reply.

The following additions may be made to the 1977 Directory:

ALABAMA: Pansey, (Houston County) Same as 1977 Directory except, add: LaDon Croom, Rt. 3, Ashford, AL. 36312. Phone, (205) 793-4018, delete J.C. Wilson.

OREGON: La Grande, (Union County) In the home of Bro. Larry A. Hickman, 2017 Russell St., Sun. 10:30 A.M., Larry A. Hickman, Rt. 1, Box 3427, La Grande, OR. 97850 Phone, (503) 963-7082, Eldon Powers, Phone (503) 963-9891, Gary Powers, Phone (503) 963-8793.

Any additions, corrections or congregations that are no longer meeting, please send this information to me: Ray Asplin, Star Route 2 Box 67-A, Norfolk, AR. 72658, Phone (501) 499-7117.

CALIFORNIA: Fresno, We have been informed the congregation in Fresno, Cal. has moved into their new building at 1100 N. Yosemite St., located 1¼ miles from the Belmont exit off Freeway 99. Visitors welcome. Contact: Shelby Buchanan, phone 266-4812; L.R. Baker, phone 229-0809; or Bill Anderson, phone 222-3921. -HLK.

### A COMMENDATION

We would like to express our appreciation and publicly commend Ron Jordan for his work in the Lord's vinyard. He labored with the brethren at El Cajon, Calif., for almost a year. While here, he did everything expected of him and more. Members were strengthened, the wayward restored and alien sinners were added to the Church.

Ron is energetic and enthusiastic about the Lord's work. He is very cooperative, sensitive and responsible to the needs of others. We, without reservations, recommend Ron to any church who might need a meeting or someone to do personal work.

Since they left, he and his family have been missed.

The church here was at peace when Ron came and that's the way he left it. This is commendable and the way it should be. Ron, Doris, and their children are held in high esteem by all of us.

-Church of Christ, El Cajon, Ca.

### THE PUBLISHER'S CORNER "THE IDEAL EDUCATION" by Homer L. King

The Bible gives us all the areas in which Jesus grew and developed. As Christians, we would do well to consider his life in these areas and strive to emulate it. Luke 2: 52-"And Jesus increased in wisdom and stature and in favor with God and man". Consider first, that he grew in wisdom— or he grew intellectually. 2 Cor. 1:12 tells us it is not fleshly wisdom we need seek, but "Wisdom that is from above" (James 3:17). Prov. 16:16 tells us it is better to get wisdom than gold. We are told he also grew in stature or he grew physically. This we do as a matter of nature if our bodies are healthy and we do not abuse it by taking into it things harmful or neglecting it. He grew in God's favor— he grew religiously. It seems growing in God's favor is necessarily intertwined with gaining wisdom. Prov. 14:35 states— "The king's favor is toward a wise servant". Again in Ps. 30:5, "--in his favor is life". We show our love for Him by keeping His commandments, but unless we study His word, we cannot know His commandments and gain His favor. Lastly, He grew in man's favor. An honest, upright, Christian life, gives us favor with our fellowman. Jesus had the ideal education, nothing was lacking. Let us follow Him.

## NOTICE OF CORRECTION

In the August issue in an article by Bro. K.G. Wilks **The Birth of Christ** an error may be found on page 6 at the conclusion of the article. It should read as follows: "...Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." We apologize for the error though we are not sure how it occurred. **D.K.**

### Who Is Lucifer?— (cont'd from page 1)

King had become so insane with pride that he aspired to superiority over God himself. In verse 12, Isaiah assures the King that his vision of soaring into heaven and becoming the day star (Lucifer KJV), the brightest star in the heavens, will be shattered and he will find himself toppled off his throne and crushed to the ground. In the remaining verses, the prophet informs the King that he will be so thoroughly crushed by God that he won't even be given a proper burial, that his children will be slaughtered so that his lineage will be destroyed and that his capitol city, Babylon, will become desolate (and it is even today).

The entire passage, then, deals with Nebuchadnezzar and is future prediction of his fate. The passage is not, either in whole or in part, a historical record of the defeat of Satan from heaven. Although out of its context verse 12 appears to refer to Satan, we are reminded that many passages seem to refer to entirely different subjects than they do in reality when taken out of context. Two examples are Amos 6:5 which appears to condemn instrumental music and I Cor. 2:9 which appears to discuss heaven. A study of the contexts, however, shows clearly that this is not the case with either verse.

The term, Lucifer, is used only in the KJV and is a translation of the Hebrew word, "helel", which means shining one, day star, or morning star. The day star is literally, of course, the planet Venus which outshines all other stars which is precisely what the King of Babylon aspired to do. The word, helel, is translated "heosphoros" in the Septuagint, the Greek translation of the O.T. Scriptures which is quoted by the New Testament writers. This word means morning star and is a synonym of phosporos which, as we shall see later, is used in II Peter 1:19. The term Lucifer is from the Latin, lux- light and fero- to bring, hence one who brings light. The term "Lucifer" then, is a proper translation of Isaiah 14:12 IF IT IS PROPERLY UNDERSTOOD. Lucifer is not, however, a proper term for Satan. To demonstrate, surely no one would be willing to accept the term "Day Star" as a name for Satan, and yet, this is precisely what Lucifer means. The connection of the term Lucifer with Satan perhaps comes from the misconception that Lucifer means a fallen star which it does not. Lucifer means a day star not a fallen star. Satan is indeed a fallen star so to speak but certainly not a day star.

Our examination of Isaiah 14 and the term "Lucifer" reveals not a single shred of justification for regarding Lucifer as a name for the Devil or for applying Isaiah 14:12 to him. Some might argue, however, that what is said in this verse is true of Satan and, therefore, must apply to the Devil, but this is not valid Bible interpretation. A parallel situation is I Cor. 2:9, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God has prepared for them that love him". This verse is probably used out of context to apply to heaven as frequently as it is used correctly. Although what is said is true of heaven, Paul is discussing the revelation of Christianity and one cannot use this as a text regarding our inability to comprehend heaven.

If application of Isaiah 14:12 and Lucifer to Stan is not based in the Bible, then how did it occur? The Americana says, "Lucifer in religion, a name given to Satan by early Christians and much used during the Middle Ages" (Vol. 17,

p. 823, '71 ed). A review of the writings of early Christians reveals that the first time on record that Isaiah 14:12 was applied to Satan was in the Third century by Origen, (Ante-Nicene Fathers), Vol IV, P. 259). A study of Origen's discussion reveals that he plucked verse 12 out of its context and proceeded to compare it with such passages as Luke 10:18 and Matthew 24:27 in order to arrive at his conclusions. It should be noted, however, that Origen was a Greek writer and did not apply the Latin term, Lucifer, to Satan.

According to William Smith, Jerome was the first to apply the term, Lucifer, to Satan (Smith's Bible Dictionary, Revel & Co. p. 355). Jerome lived in the Fourth century and was the translator of the Latin Vulgate which is the standard for the Roman Catholic Church. Jerome is regarded as perhaps the greatest of the Latin fathers by the Catholic Church. From the time of Jerome, usage of Lucifer as a term for Satan became widely accepted and continues to our day.

Who then is Lucifer the day star, the bringer of light? Certainly it was not Nebuchadnezzar, although this was his opinion of himself, and certainly it is not Satan for he is not a bringer of light but a bringer of darkness. The term, day star, occurs in 11 Peter 1:19, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts". The term, day star, is phosporos in the original which comes from phos- light and phero- to bear or to bring, hence it is the exact equivalent of Lucifer except in the Greek. As noted previously, it is also a synonym of heosphoros which occurs in the Greek translation of Isaiah 14:12. In this passage, Peter is clearly referring to the light of Christ shining into our minds. The fact that Christ is a bringer of light is also clear from such passages as John 1:4-10 and John 8:12. Christ, then, is the only true day star, the only true bringer of light. In reality, then, Christ is the true Lucifer. This statement is shocking, not from a Biblical point of view, but because men have applied this term to Satan for so many centuries. Using the term, Lucifer, for Satan, then, is in reality giving the Devil a name which belongs to Christ. Certainly Christ is the Day Star and to refer to the Devil by this term is unthinkable.

The importance of this matter is both in principle and in substance. It dramatically illustrates the extent to which human opinion can affect our understanding of the Scriptures. It also shows that the King James translators were not above the practice of "putting the doctrine into the Bible" at least on a small scale. Had they been simply translating, as translators are supposed to do, they would have translated Isaiah 14:12 and I Peter 1:19 alike using either Lucifer in both places or day star in both verses. The fact they used Lucifer in Isaiah 14:12 and nowhere else is clear evidence that they allowed the theories of men to affect their work. In other words, since the religious world of the day held that Lucifer refers to Satan and that Lucifer belongs in Isaiah 14:12, the translators were carried along with the currents of popular notion. Had they strictly been translating, they would have used the expression, day star, as they did in I Peter 1:19. This is not meant to infer that the KJV should then be discarded or that one can not be saved by using it. All of this simply shows that it is not an "inspired" work and should not be regarded as such.

Matters such as this should alert us to "Take heed lest we fall", to assume nothing, but rather to prove all things and cling to that which is good and is the truth. The world is full of religious error ever seeking ways to seep into the Ship of Zion in order to bring ever to the bottom in spiritual ruin. We can never take too seriously our obligation to keep out the dark waters of false doctrine and error.

—P.O. Box 8203, Amarillo, Tex. 79109

"We look forward to receiving the Old Paths Advocate, here is our renewal"

—Mrs. J.R. Gilstrap, Claremore, Okla.

## GOSPEL BANNER

This is the name of the new song book which is selling all over the nation. Nothing but good words have been heard so far. If churches plan to order, please order now so I can mail direct from the Publishing Company and avoid having to pay shipping charges to have them sent home then on to you. Too, I can use the checks to help pay the bill which is due. My thanks to the brethren who have responded so well in this time of expense. The book is \$1.75 in lots to churches or \$2.00 for less than six. Order from: Rte. 1 Box 151, Wesson, Miss. 39191.

-M. Lynwood Smith

**Beware of the False Teachers** — (cont'd from page 1)  
 their fruits". to begin with, I believe this passage of scripture has some strong implications! First, it implies that it does matter what one may believe, practice and teach for doctrine. If not, then why the exhortation? Why would some be referred to as false teachers unless it is possible for a person to be in error as far as doctrine is concerned? And why would we be told to beware of such a one unless it is possible to believe a false doctrine, even though we might be honest in the matter? Yes, the Bible says "beware"! And since we are told to beware of such a one, we need to know something about him- his characteristics, how he operates and why some do what they do. Remember Jesus said, "Ye shall know them by their fruits". Since this is the case, there must be certain things which will give the false teacher away so that we might easily identify him.

First of all, Jesus said they are not what they appear to be. They don't come proclaiming, "Hey, I'm a false teacher!". But rather they come in the name of Christ and righteousness. "Take heed that no man deceive you. For many shall come in my name..." Matt. 24: 4-5. Remember Jesus said, "They shall come to you in sheep clothing but inwardly they are ravening wolves". Yes, on the outside they pretend to be meek, humble and lovers of truth but on the inside they are evil, deceitful and are after the souls of men. They come, no doubt, with a message of love and peace and you can almost see the honey dripping from their mouth. And yet while they preach this message of love they try their best to destroy everything the Lord loved and died for. Have we not seen many even of our own brotherhood, fall into this category? Are not these words of Paul just as true today: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be according to their works", II Cor. 11: 13-15. Today Christ still has his ministers which are those who are willing to preach only his word and the Devil still has his ministers which are willing to preach his false doctrine! One translation says they are "counterfeits of the real thing, DISHONEST practitioners, God's messengers only by their own appointment". Yes, we must face the fact, then, that some are simply dishonest. Now certainly, a man might be a teacher of false doctrine and at the same time be honest in his convictions. But brethren, we need to realize that some are not honest! Does this sound harsh? Perhaps so. But brethren, sometimes the truth is ugly and I'm afraid this is one of those times. Sometimes there are those in the church who are false teachers, division-makers and just trouble-makers in general and yet they know better; they know they're in the wrong but they do it anyway because that's the kind of a person they are. The Bible teaches that a heretic is such a one. Paul said: "A man who is an heretic after the first and second admonition (Not three to an hundred times-BDD) reject; knowing that he that is such is subverted and sinneth; BEING CONDEMNED OF HIMSELF". Here is the most dangerous man of all. He is a factious man who will not be satisfied until he sees the body of Christ destroyed and he

knows better! He should be rejected after the second admonition given to him and should not be continuously tolerated and thereby allowed to do more harm to the cause of Christ. And if and when we allow such a one to run free in the church and to have his own way, we sin by failing to reject this individual as the Bible teaches us to do! this is found in Tit. 3: 10-11. Also, the Bible tells us to "Mark them which cause division and offences contrary to the doctrine which ye have learned; and avoid them", Rom. 16:17. Therefore, when a man causes division in the body of Christ whether he be honest or dishonest in his convictions, we must mark and avoid him! Remember Jesus said, "Ye shall know them by their fruits". Division-making is not the fruit of a christian. I think that G.C. Brewer is a good illustration of this. In his book, *Forty Years on the Firing Line*, he boasts as to how he was the first church of Christ preacher to advocate the use of individual cups. he then says, "After A LONG STRUGGLE I got the individual communion service into that congregation". Here was a man who was so determined to get this unscriptural practice into the church, he didn't care if he had to divide the body of Christ to do it and then brags about it!! Now brethren, what can you say about a man like that? Jesus said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit".

Also, in II Pet. 2: 1-3, we have a good description of the false teacher. I suggest that you take the time to read it. Notice first, he gives the false teachers' method. He does it "privily" which means to bring in alongside. In other words, while teaching much true doctrine he cleverly includes false teaching with it. Secondly, he gives their message in verse 19. They promise liberty while they are servants of corruption. Real liberty is not a license to follow lust or to change the pure doctrine of Christ to suit our fancies. Even today, the false teacher promises a cheap kind of liberty by telling people to live and worship as they desire. Thirdly, he gives their motive in verse 3 which is covetousness. They are motivated by getting not giving!

Brethren, I hope this article will help to cause us all to "beware of the false teacher". Our salvation certainly depends upon it! My prayer for you is that you might see the need of studying God's word so that you might "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ", Col. 2:8.

-4323 Maple Leaf Dr., New Orleans, La. 70114

**"And You Hath He Quickened"** — (cont'd from page 2)

a work: Those that belong to God are spoken of as His workmanship. Created is to make habitable, i.e. to form, shape, that is, completely change, to transform into fellowship with Christ constituted to do good works. Ordained is to prepare beforehand; to make ready; i.e. to prepare beforehand in mind and purpose, i.e. to decree. What did God ordain? "That we should walk in them" that is in the good works. Why should we walk in them? The answer is very obvious. So that we can be saved. If we don't walk in them, can we be saved? Walk is to regulate one's life, to conduct one's self. In them means "in these", namely the good works, locative of sphere. God prepared works in which his children should walk before he created them in Christ Jesus. Remember Titus 2:11 "For the grace of God that bringeth salvation hath appeared to all men." God has done his part and it was by His grace. Now we must do our part which is by faith accompanied by the works God has given us to do (James 2:14-26). (To be continued)

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

"Here are 2 renewals. Enjoy the paper so much"

-Noah Graham, Okla. City, Ok.

"We enjoy the paper very much, here are 4 subs."

-Clayton McDavitt, Pleasant Hill, Mo.

## MY POSITION ON CARNAL WARFARE

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

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

2. My God in the Bible forbids that I engage in carnal warfare in the following references: "Put up thy sword", "For all they that take the sword shall perish with the sword" (Matt. 26:52)-Jesus. "My kingdom is not of this world" (Jno. 18:36). "For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4). "Love your enemies" (Matt. 5:44). "Turn the other cheek" (Matt. 5:39). "Recompense to no man evil for evil" (Rom. 12:17).

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

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

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

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

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

-Anthony James Brooks,  
328 Pebble Lane, Hiawatha, Iowa 52233

### The Harrison Debate— (cont'd from page 2)

with numbers from a distance. Preachers in attendance were: Jack Lee, Irvin Barnes, Billy Dickinson, Bob Loudermilk, Tommy Shaw, Bob Chancellor, Miles King, Michael Fox, Duane Permenter, Clovis Cook and Dan Wissinger.

-Jimmie Smith, Harrison, Ark.

### You Can Win— (cont'd from page 3)

the condemnation of God (2 Pet. 3:16).

8. **Resolve To Obey;** "I will run the way of thy commandments" (v. 32). Many, like Jonah, try to run away from the commandments of God, but it never works. David asked, "whither shall I flee from thy presence?" (Ps. 139:7). There is no place. You may try to avoid or evade the commands of God but this will only bring on depression.

These may seem like over-simplifications but I challenge you to try them for 30 days and see if they work. After all, we've tried pills, pot, booze, and psychotherapy, why not try Jesus? When we seek answers in right places God will answer. Yes, you can win!

-Box 86, Winthrop, Ark. 78166

"The paper is an inspiration to us— thanks for all the work you and yours do to make the Old Paths Advocate better each month"

-Geo. Scott, Columbus, Ga.

"As the months pass, the Old Paths Advocate seems to get better— Don't know how we could do without it"

-Robt. Falvey, Huntington Park, Cal.

"We have enjoyed the Old Paths Advocate for several years"

-Lloyd Birdsong, Modesto, Cal.

## BEWARE! THESE PEOPLE MEAN BUSINESS! by K.G. Wilks

A man by the name of Voltaire, noted infidel of France who died 1778, was a great contributor to the times and purpose of the terrible French Revolution during which time people by the hundreds of thousands were murdered without trials. Organized religion of the world had become so gross and vile of character that knowledgeable people supposed that existing religion was the basis of their many troubles. In France the result was the French Revolution, at which time the whole of the nation was in an uproar, morally, economically, politically, spiritually and socially. In line with the strong teachings of Voltaire, perhaps in his own words and by the press, the ASSOCIATION FOR THE ADVANCEMENT OF ATHEISM, said, "It seeks to remove the cause of intolerance. Its main purpose is to wage war on religion itself. In accomplishing this purpose we shall begin by attacking theism, and taproot of the upas tree of religious superstition. There is no God and our supreme effort will be to free mankind from the fear of a nonentity. The worshipping of a verbal idol must end. Our methods will be in keeping with our principles. No concessions will be made...Christianity, as one of the worst forms of theism, must give way to the humanism of the enlightened pagans, wherein man, not God, is the measure of things. The decadent philosophy of the New Testament, with its unnatural ethics and insane sex ideas, debasing the race, fills the world with the unfit...The morality lie will be refuted. Faith in the supernatural neither insures nor promotes good conduct."

But the Bible says, "The fool hath said in his heart, there is no God!"...Psalms 14:1 and 53:1. Voltaire said in one hundred years from his time Christianity would be non-existent and a matter of history but in only fifty years after his death his presses were being used to publish the Geneva Bible in huge quantities. (From *What An Irony of History*).

Another infidel writer of influence— infidel, therefore an atheist because in denying Christ he denies God— was Tom Paine, author of *The Age of Reason* and other works designed to insure the total freedom of man, not only from oppression but from any but man's own rules and self guidance. He worked in and for the French Revolution as well as, to his credit, freedom for the U.S. colonies. On page 115 of his book above named he writes among other things, (concerning the Bible) "...it is a book of lies, wickedness, and blasphemy; for what can be greater blasphemy than to ascribe the wickedness of man to the orders of the Almighty?" "...Moses is not the author of the books ascribed to him, and that the Bible is spurious."

But the great prophet Jeremiah wrote in 10:23, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." A man greater than Paine and Voltaire has spoken and been proved true whereas they have been proved false.

Mention was made in the second paragraph of the "humanism of the enlightened pagans." Keep that word humanism in mind. I do not refer to the word "Humanities." Humanism appears to be an extension of the ideas of Voltaire, Paine and most of the other atheists, infidels and agnostics, the latter posing often as religious people— Christians, falsely so-called! *The Humanist Manifestos I and II* (one little book) is obtainable from "Prometheus Books," 923 Kensington Avenue, Buffalo, N.Y., 14215. The first section appeared in *The New Humanist*, 1933. Section II appeared in *The Humanist* 1973. The fourth printing of the combined booklet was printed in 1976. Humanism is a religion because on page 8 of the book is found this item. "First: Religious Humanists regard the universe as self-existing and not created." "Second: Humanism believes that man is a part of (please, turn page)

**These People Mean Business—** (cont'd from page 7)  
nature and that he has emerged as the result of a continuous process." "Sixth: We are convinced that the time has passed for theism, deism, modernism, and several varieties of "new thought."

The first page of **HUMANIST MANIFESTO II**, date 1973, assures the reader or disciple that... "faith in the prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith". They argue on page 15 that "Humanism traces its roots from ancient China, classical Greece and Rome, through the Renaissance and the Enlightenment, to the scientific revolution of the modern world", not explaining what the "Enlightenment" is— but leaving out God and Christ, the Son of God, and Jerusalem, the City of God.

They declare on page 16, "Promises of immortal salvation or fear of eternal damnation are both illusory and harmful" and on page 17 it is declared, "Rather, science affirms that the human species is an emergence from natural evolutionary forces... There is no credible evidence that life survives the death of the body. We continue to exist in our progeny and in the way that our lives have influenced others in our culture." (They deny Bible evidence of thousands).

One can see that Humanism involves more than just evolution, more than just agnosticism, infidelity, atheism. As in nature, so in the Word of God, "By their fruits ye shall know them..." "Matt. 7:16, 20. The desire of the individual is the standard of conduct of the humanist, as well be seen in the next excerpt, "We affirm that moral values derive their source from human experience. Ethics is **autonomous** and **situational**, needing no theological or ideological sanction." It is to be observed that though they preach freedom in the absolute, they make no provision for contradictory situations as between individuals or nations.

On page 18, item sixth, "In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized. While we do not approve of exploitive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction sexual behaviour between consenting adults. Continuing on page 18, "Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their life-styles as they desire."

Such values (more properly, lack of values) do away with the human family and responsibility for the family both on the part of father and mother, productive of anarchy in government and religion. But they have that all fixed up in the grand scheme of Humanism, for at the bottom of page 19 under Ninth: "The separation of church and state and the separation of ideology and state are imperatives. The state should encourage maximum freedom for different moral, political, religious, and social values in society." —to which I might add, "Yes, let the children be the wards of the state—not of the homes."

Their professed goals in the middle of page 20 sounds grand. Hear it, "we are concerned for the welfare of the aged, the infirm, the disadvantaged, and also the outcasts—the mentally retarded, abandoned or abused children, the handicapped, prisoners, and addicts— for all who are neglected or ignored by society." But again, the Bible truth and the truth of nature "by their fruits ye shall know them" holds true against them, for though they reach back to the ancient paganisms, their first Manifesto I was published forty-four years ago, the last one four years ago, their numbers run into the millions with their millions of dollars, the halls of governments are full of them, the institutions of higher learning are in control of them, the churches and their ministers are so saturated with them and their ideas that the "ministers" dare not preach the wrath of God against them

or their doctrines; and, where are the good fruits they profess to want to do? They have never in the past, nor are they now doing the good works named above. Where are the charitable institutions and functions they claim to want? One preacher of the gospel said once concerning atheism, "She has never built a hospital, an orphans home, a church, a college or university but she has stolen her thousands." That is Humanism! Only Christianity or the principles of Christianity have yielded good fruits of charity, sound homes, good government, peace and happiness.

The final warning to parents and to those responsible for the care of our children, youth and members of the body of Christ rests in the wisdom of the Word of God per Paul the Apostle in Ephesians 6:4... "Bring them up in the nurture and admonition of the Lord." A child may be and should be "nurtured" from the day of its birth through all of its life. To be admonished there must be some degree of maturity—ability to understand and receive instruction. Be well aware of the subject matter taught to the children in school. Examine their homework. If they have no homework it might be that no homework is given because in many schools some teachers do not want the parents to know what is being taught in school or shown in pictures. I do not believe the majority of our school faculties have anything in mind but to make better and more righteous citizens. The same thought and watchfulness should be exercised in teaching and watching the church. The salvation of the church and the nation depends on it. May God's will be done! Amen!

7807 Gault Street, Austin, Texas.

**Christ the Controversialist—** (cont'd from page 3)  
this order on the church as law he would be wrong. Another example of tradition is the invitation song. What would you think if we did away with the invitation song? What would you think if the preacher asked for a few moments of silent instead of an invitation song? Would you call this practice unscriptural? I think most will agree that we do things in a traditional way, that is, we like to do things as we have always done them.

Now do not misunderstand me, and think that I am saying we need to change everything because we are becoming too traditional. There is nothing wrong with tradition, as long as we don't bind it as law. There is nothing wrong with invitation songs or orders in our worship, as long as we do not bind them as law.

So Jesus was a controversialist. The popular image of Jesus as being meek and mild is not always true. He was quick to expose error and denounce sin.

104 N.E. 8th, Moore, Okla., 73160

## SOUTHERN LABOR DAY MEETING

This meeting will be conducted at the 31st St. congregation, Columbus, Ga., Aug. 30-Sept. 3. In the past, we have closed this meeting at noon on Labor Day, but due to suggestions from visitors from a distance we plan to have our final service on Lord's Day evening this year. Hopefully, the extra day to travel home will encourage more visitors to attend.

We look forward to a good meeting and encourage all who can to make plans to attend. It will be conducted by Bro. Charles McKamie of Grand Prairie, Tex.

—George Scott.

## THE LINDSEY-JOHNSON DEBATE

A written debate dealing with Evangelistic authority between the above named brethren is in print and now available. It is 59 pages in length and a donation to help defray expenses is requested. Order from: Burney Johnson, Rt. No. 1, Box 243, Diamond, Mo.



## THE WORK IN ALTA VISTA, KANSAS

This is to inform our readers that Brother Lonnie K. York has been sent into the above named area by the church at 36th and Everett, Kansas City, Kan. He is to be engaged in mission work there and would like to extend an invitation to anyone who is willing to come and help in the work. For further information, etc. contact: Lonnie K. York, 1713 Winne Dr., Manhattan, Kansas, 66502.

## OLD PATHS PULPIT NO. 2

The printers tell us this book will be ready by August 25. This will be a dream come true. We have worked long and hard to get this ready. The book will sell for \$10.00. I have seen the "proof pages" and the book will be beautiful. It will have 413 pages. If you plan to attend one of the Labor Day meetings, we hope to have the book there for you to buy. If not, order now from: Route 1, Box 151, Wesson, Miss. 39191.

-M. Lynwood Smith

## BONDS OF MATRIMONY

**Bailey-Cozby**— On the afternoon of July 3, 1978, Allen Bailey and Suzanne Cozby exchanged their wedding vows before several hundred christian friends and relatives who wished them well. They were married at the tabernacle during the annual fourth of July meeting. This was where the couple met some three years ago. Suzanne is the daughter of Bro. and Sister Dale Cozby of Manteca, Cal. Allen is our youngest son and the grandson of Bro. and Sister E.H. Miller. He is a full time preacher of the gospel and is presently working with the congregations near Cabool, Mo., where this young christian couple will make their home. We pray the Lord will bless and prosper them with a long, happy and fruitful life in His service. The beautiful singing was done by Mike Fall, Becky King and Robin Lee. The writer was honored to officiate.

-Alton B. Bailey

## OUR DEPARTED

**Davis**— A.J. (Andrew) Davis of Spring Lake, Tex., departed this life at the age of 98 years; he would have been 99 in Nov. He was a Christian and a senior citizen of the Spring Lake area. He was a man loved by all. Bro. Davis would travel to and from Okla. and I knew him and his two sons, Ashley and Herbet well. Ashley lives at Spring Lake and Herbet, at Antlers, Okla. Bro. Davis reared a grandson, Wayne Davis, who farms the home place. In another year and a few months Bro. Davis would have lived for a century. We can say with the family he was a good man, a good neighbor, good father, brother and grandfather. He loved his grandchildren dearly. Above all, he was a Christian. The writer spoke words of comfort at the funeral.

-R.B. Roden

**Bailey**— Carrie Louise Yarbrough Bailey was born Jan. 19, 1897 in Winston-Salem, N.C., the daughter of James Monroe and Sarah Yates Yarbrough. She departed this life July 14, 1978 at the age of 81. She is survived by her husband, Bro. Lee Bailey; 2 daughters, Mrs. Louise B. Wykes and Mrs. Bernice B. Compton; 2 brothers; 2 grandchildren and 5 great grandchildren. When Bro. and Sister Bailey moved to the Greenville area in the early 20's they found no New Testament church and began worship in their home. Eventually, they found a group that seemed to want to stick to the New Testament pattern, but many wanted to have innovations. Because of Bro. Bailey's objections to the direction that congregation was taking, they "voted him out". He and his wife, with Bro. and Sister Fred Boling and a few others in 1926, began meeting on Jamison St. to carry out

the worship in what they believed to be the Bible way without additions. The congregation consisted of the Bailey and Boling couples for a number of years. Sister Carrie Bailey became hospitalized due to illness for some 30 years. Bro. Bailey remained faithful to his wife and they were eventually reunited once more and she remained home for about 5 years before her passing. In the meantime, the church moved to White Horse Rd. and with the financial aid of Bro. Bailey built a beautiful building. It is sad to see those who once stood alone for the truth begin to pass away, but not only does Sister Bailey leave her husband and the Bolings but others determined to carry on scriptural worship. We miss her, because her seat is empty. The writer was honored to be asked to speak at the funeral.

-Richard Nichols

**Satterfield**— Bro. Lem Satterfield was born Apr. 14, 1908 in Mountainburg, Ark. the son of the late Mark Thomas and Lona Satterfield, and departed this life July 12, 1978 in Riverside, Cal. He was a long time devoted member of the body of Christ; the kind we will miss for a long time at the church in Covina, Cal. The 4 gospel preachers we have helped support for some years now at home and abroad will remember Lem as the one who with extreme, exemplary punctuality, mailed their support each month. He was an example in this respect; he was not slothful in his own affairs nor in the Lord's affairs. For over 46 years, Lem was married to Lou, one of the sweetest, dearest ladies we know. Lou survives him as do the following children: James Dwight Satterfield, Mary Ligon, Delores Robertson and Linda Salazar. There are 16 grandchildren, among whom is Jamie McCord, wife to the oldest son of this writer and one of the most precious people I know in the church; there are also 5 great grandchildren, one brother and sister. To know Lem was to love him; to work with him side-by-side in the church was to respect and appreciate him greatly; to lose him, for those who know and loved him most, is to suffer loss of some of self. It was a privilege to know him here for a time; life is richer because of it. It was an honor to have his family call me home to conduct the funeral; I shall treasure long their trust and confidence. For them and for myself, I again express thanks to the brethren at Washington, Okla. with whom I was conducting a meeting, for so graciously permitting me to miss one night, giving me time to go home, conduct the funeral and return to complete the meeting. Lem would have appreciated such consideration, too. So, on Sat. morning, July 15, at Oakdale cemetery, not far from our meeting house at home, we, his brothers and sisters in Christ, loved ones and friends gathered to pay respects and bid farewell to our brother for awhile. Singing was by members of the church.

-Don McCord.

**Cage**— Sister Loudora Ann Cage was born Oct. 27, 1885 to William G. and Armenta Brown at Sommersville, Mo., the oldest of 9 children. On Aug. 23, 1906 she was married to Lucin C. Cage near West Plains, Mo. Her husband and only son preceded her in death; Lucin in 1948 and Carlyn in 1965. The family moved to Corcoran, Ca. in 1953 where she resided for about 35 years. The last few years, she lived with her daughter in law, Beulah Cage, in Marysville, Ca. She departed this life at Rideout Memorial Hospital, July 19, 1978 at the age of 92 years. She was baptized into Christ Oct. 28, 1907 at West Plains, Mo. Most of her life was spent in faithful service to her Lord. She was always ready to care for the sick and needy and her home was open to the preacher and his family. She is survived by her daughter-in-law, Beulah; a grand daughter, Beverly Norris; two great grandsons and one great great grandson; three sisters and one brother. She was laid to rest July 24, 1978 at Corcoran, Ca. She was a wonderful Christian woman and we shall all miss her. Words

of comfort were spoken by the writer assisted by Bro. Lavern Lum.

-Glen Lewis

(Note:-The following additional information sent to us by Bro. Bennie Cryer who conducted a memorial service for Sister Cage in Yuba City, Ca. D.K.) "...Her home in Corcoran was always open to Christians, especially preachers and their families. For the last 46 years she kept a diary and her last entry was dated July 3, the day before she went to the hospital because of a stroke that eventually resulted in her death. If you knew her or ever visited her you are probably mentioned in her diary." "...Though her body was worn with the passing of years her mind was still good and sharp. She blessed us very much here in the Yuba City church. We learned to love her for her wisdom, her kind disposition and her many deeds that still remain with us..."

-Benny Cryer.

### IN MEMORY OF SISTER LOUDORA CAGE

How often has a loved one said they were traveling to a distant place. How happy you were for them. O the radiance on their face!

Just contemplating a journey Where they have always longed to go, To meet again with loved ones And friends they used to know.

They will have such a wonderful time; You tell them, don't hurry back. And there'll be no weeping for them Though the table is set one slack.

Just why is it when one Journeys beyond this earth, The tears come rolling down your cheeks And your heart has lost its mirth?

What greater journey can be made Than from earth to heaven fair,

Where one meets with many loved ones and our blessed Saviour there.

To a place of joy eternal And love and peace and light;

Where Jesus Christ our Saviour reigns In that land where is no night.

Sing with joy for those who are Ready to meet their Savior there, Weep not for there is no sorrow In that lovely land up there.

Just say so-long for now, I'll see you again ere long, I'm preparing for my journey, too, To that land of endless song.

by granddaughter, Beverly



Earl B. Helvey, 4825 12th Ave., Sacramento, Cal. 95820, July 17— Since last report, there has been one made confession and come from digression. We have a meeting planned Aug. 18-27 with Bro. Jim Hickey, 7:30 each evening through the week, 10:30 and 6:00 on Lord's day. Here is a sub. (Note- We are sorry this was too late for last issue-Ed.)

Randy Tidmore, 1102 E. Seminole, Wynnewood, Okla. 73098, Aug. 8— We have ended our work at Davis as of Aug. first, and have begun work here at Wynnewood. Please note new address above. We look forward to having a good work in this area and need a continuance of your prayers. If you know of someone in the area we can contact, please let us know. May the Lord bless all who strive to do His will.

W.G. Fulmer, 2936 Lenox, Jacksonville, Fla. 32205, Aug. 10— We are now in a meeting with Bro. Don King and he is doing some good preaching and teaching. We pray before the meeting is over we will see some visible results. If not, I can truthfully say it will not be Don's fault, he is doing a good job. Here is my renewal for the Old Paths Advocate for another year.

Gary Barrett, 114 Barnum Dr., Hamilton, O. 45011, Aug. 10— We have not been at West Chester for 3½ years and progress is still being made. We have recently been blessed with a family coming to the truth from digression, also one has been baptized. Pray for the work. We enjoyed our two meetings in Calif. this year, at El Cajon and Porterville. We appreciated visitors who helped support the meetings and make them better. There were 4 baptisms, 2 restorations and 17 confessions and feel God's word touching many lives, proving sharper than any two-edged sword. We look forward to a meeting in Bandy, Ky. in Oct. and one in Richmond, Ind. in Nov. Pray for us.

K.G. Wilks, 7807 Gault St., Austin, Tex. 78757, Aug. 1— Our meeting conducted by Bro. Bill Roden, July 23-30, is now history. I have never heard better preaching nor known a preacher to work harder at his study and delivery. His subject matter consisted of that which is not commonly heard but much needed in these times. Due to conflict of dates of 2 other meetings by congregations who have been in partial attendance before, our attendance was less than usual. However, other sister congregations were represented- McGregor and San Antonio. We need at least 2 more families, mature in years and faith, to move here. Austin is doing well economically, in some kinds of employment there is a shortage of applicants.

Elias Rodriguez, 4011 Poinsetta St., Dallas, Tex. 75211, July 19— Greetings to all. This is my first time to report to the Old Paths Advocate and hope to do it regularly now. Since May, I have been working with the Spanish-speaking congregation in Dallas. The Lord has blessed our efforts; attendance has increased 60 or 70 percent as well as the contribution. June 4, a lady was baptized and another came back to the church. July 12-16, we had a great meeting here with my brother Juan Rodriguez, Jr. The sermons were uplifting to all. I was privileged to attend the Sulphur meeting this year, my first time, and I really enjoyed it. Good to meet so many brethren I had not known before. May God bless you and please pray for me.

Lonnie Kent York, 1713 Winne Dr., Manhattan, Kan. 66502, Aug. 4— We are now settled into the Alta Vista, Kan. work, and I can be contacted at the above address. Our thanks to Kansas City, Kan. (36th & Everett) for allowing us to come to this area to do the work of an evangelist. We hope to do all we can and perform the work set before us and ask your prayers that the Lord will bless this mission work. We have had a good summer in His work, preaching at several congregations in Cal., and conducting a good meeting at Raligh, N.C. where there were many confessions of error and renewed strength. We praise God for the good done and look forward to returning next Aug. for another meeting. May God bless these good brethren. Please continue to pray for me and mine and may His richest blessings be on all the saints.

Carl Johnson, 1124 E. 8, Ada, Okla. 74820, Aug. 6— At this writing we are in a meeting at Golden, Okla. The prospects look good here and we are enjoying the meeting. Since last report I have conducted meetings at Lebanon, Mo. and Paris and Sand Grove, Tex., resulting in 4 baptisms and several

confessions. We appreciate the good brethren at those places and recommend them to the brotherhood. July 20, Phyllis and I were blessed with a baby boy, David Anthony. He is our second child and he and Phyllis are doing fine. My schedule for the next several months is: Gale, Okla., Aug. 25-Sept. 3; Cable Ridge, Mo., Sept. 8-17; Odom, Mo., Sept. 22-Oct. 1; Okla. City (21st St), Oct. 6-15; Turlock, Cal., Oct. 20-29; Sanger, Cal., Nov. 3-12; and Fremont, Cal., Nov. 18-26. Those of you in these respective areas, please make your plans to attend and assist us.

**Richard Nichols**, Rte. 3 Box 573-B, Piedmont, S.C., Aug. 1—The July 4th meeting at Sulphur was certainly uplifting this year. Our thanks to the brethren who worked so hard to make it a success. Our meeting at Amarillo resulted in a most enjoyable association not only with the brethren there whom we had not formerly known but came to love and appreciate in the work of the Lord, but we also were enabled to work with Bro. Terry Baze. Seeing his zeal and the fervor with which he worked, we were compelled to admire him. He is to be commended. Here at Greenville we were recently engaged in a most edifying series of meetings. All seemed to be encouraged. My brother Paul was the speaker and I was especially glad to work with him once more. Tomorrow, we are to begin at Pontiac, Mich., teaching vocal music and preaching at all the regular services. I made an error in a previous report concerning a meeting in Cal. It should have been that I am to be in Escalon, Cal., Nov. 3-13, Lord willing. Make plans to be with us. Pray for the work.

**Franklin E. Staggs**, 5871 Holland Loop Rd., Cave Junction, Ore. 97523, Aug. 5—Family and I are making preparations to leave Ore. to go to a new work. We leave here Aug. 21, for St. Albans, W. Va., Lord willing. Brethren in the Northwest have been good to us; it has been three wonderful years and we hate to say goodbye. However, we look forward to the new work and pray good can be done for the Cause. Last Lord's day we were with the church at Odell, Ore., and that evening at Yakima, Wash. Timothy has been going to Eureka, Cal. to help the small congregation meeting near there. It was with joy this week we received a call from my brother-in-law, Paul Walker, that he and his family have made the decision to go back into full time evangelism. Please, remember us in your prayers.

**Hazel Wasmer**, Rte. 3 Box 174A, Clarksville, Ark. 72830, Aug. 4—Since last report we have had 2 meetings- Bro. Jerry Richardson of Alton, Mo., baptizing 2, and Bro. Bob Loudermilk of Wichita, Kan., with one baptism and 2 confessions. Since we began last Aug. 26, we have had a total of 14 baptisms and numerous confessions of faults. We are having a meeting Aug. 4, 5, 6, -11, 12, 13, with Bro. Alton Bailey of LaGrange. Then we look forward to a meeting in Oct. with Bro. Miles King of Norman, Okla. I want to express deep thanks to Miles for his excellent work for the Lord. Since beginning here, he comes by often to do whatever he can for us in the work of the Lord. He also found a church in Pine View, Ark., and a gentleman named Homer Nelson, where we were able to obtain 12 pews, podium and communion table, all in excellent condition and at no charge. Our thanks to this generous congregation. Bro. Miles is no further away, to assist in the Lord's work here, than a letter or phone call and our prayers go out for him in his work. We solicit the prayers of all for the work in this area.

**Paul O. Nichols**, 147 Bay Bury Ln., Jackson, Miss. 39212, Aug. 7—There have been some very encouraging developments in the Jackson work recently. The Mark Elliott family has gotten moved from Amarillo, Tex. A family from

the digressives now meets with us regularly. There are a couple of families in Mo. that have indicated an interest in possibly moving to Jackson. The men are capable of doing anything they are called on to do in the services. We have made a deal for the property next door to the church building. The owner first asked \$10,000, but we were able to get it for \$7500. Half of the money is due August 15th, the rest is due 60 days later (Oct. 14). We still have more work to do on the building, too. The meeting at Greenville, S.C. was a pleasure. At Walterboro, there were 8 restorations and 3 confessions. It was a pleasure to see so many of our good friends in California on our short visit there. We also got to hear a good sermon by Don Pruitt at Manteca, and I enjoyed preaching at Escalon, Modesto and Turlock. We need your prayers for the effort at Jackson.

**Alton B. Bailey**, 909 Truitt Ave., LaGrange, Ga. 30240, Aug. 9—We have just come home for the first time in about 2 months. Our meetings in June and July were in Richmond, Ind.; Shreveport, La.; Sulphur, Okla.; Midland, Tex.; and Flint, Mich. We also preached between meetings on Wed. nights in Houston, Mo.; Dallas (Boulder Dr.), Tex.; and also preached one night for Allen Bailey in his meeting at Cedar Rapids, Ia. This is the first time we have had the opportunity of attending a meeting where either of our sons were preaching. We enjoyed all these meetings and were uplifted to see the growth and interest manifested everywhere. There were confessions of faults, restorations and baptisms along the way. Our meetings for the next month will be in Radnor, W. Va., Sept. 3-10; and Fieldstone congregation in Mo., Sept. 16-24. We truly look forward to having Bro. Paul Nichols with us for our fall meeting here in LaGrange, Sept. 30-Oct. 8. We continue to enjoy the Old Paths Advocate. Here are 5 subs.

**Bob Chancellor**, P.O. Box 86, Winthrop, Ark. 71866, July 18—Greetings from Oak Grove congregation. We continue to grow in number, trust in the spirit and give God the praise. The work here has been slow but rewards many. I baptized an 83 year old man recently, I believe the 35th baptism since the work began here. Included in this number is a young man now working with the church full time at Witts Springs, Ark. He is doing a good work but needs financial support. He was on medical Social Security which was stopped, leaving him only about \$350 per month support. If you can help, please contact him or the church there. His name: Jimmy Frady, Rte. 3, Witts Springs, Ark. 72686. Or you can contact me. Since his work there a little over a year ago the attendance has shown an increase of four times what it was. This year, I spent a month at Jerusalem, Ark., about that at Fayetteville, Ark., and a meeting at Little Rock with one baptized. I have about 6 weeks work planned at Strong, Ark. starting in Sept. I have a travel trailer and work away from here 3 to 5 months of the year. We have men here able to take over the responsibility, and while it is not easy on the family for me to be away, the work is rewarding. Opportunities in Ark. are many and we could use preachers for truly the harvest is white. (Note- this was too late for last Old Paths Advocate.)

**Clovis T. Cook**, 1503 E. Crestview, Springfield, Mo. Aug. 7—The meeting for the Twelve Pole, W. Va., brethren was one I will long remember. My wife, and Greg Groves, of my home congregation were with me in this meeting. Greg helped out very much. He also preached for five congregations while in that area. He is a well mannered young man and has unusual ability. I have known many of the brethren in the Twelve Pole congregation for many years. We had good cooperation from the surrounding churches. The house was full a night or so. The first Lord's day in July I preached at McAlester, Okla., which I always enjoy. I attended the funeral for Bro. Carl Nichols. There was an unusual amount of brotherhood

strength in the persons of preachers and strong church leaders present. I had known Bro. Nichols for a long period of time. He was a preacher's friend. He leaves behind a host of sons and grandsons to rise up and carry on. We recently had Don King and family in our home for a day or so. Chester King and wife also spent the night with us recently. We had a nice visit with Leo, Eva and Morris from the Garden's Edge congregation in Wichita Falls, Texas. They were in this part of the country for a few days, so it was nice to be with them.

**Bennie T. Cryer**, 4635 Larkin Rd, Live Oak, Ca. 95953 Aug. 16— The church here in Yuba City is still growing and developing more interest in the Lord's work. We are currently sponsoring a television program in Northern California that is generating considerable interest among its viewers. This summer we made the final payment on our building in Yuba City and we are already planning for the Lord's work. The congregation here supports me full time, pays for all of the television time for our program, helps support other preachers in different areas as well as seeing to the benevolent needs of several people. We do not believe in having a surplus of the Lord's money in the bank with no definite plans for its use. It was a pleasure to be with Bro. Wayne Fussell and the Midway congregation in Shreveport, La. in a well-planned and well-advertised meeting this summer. Our visits to other congregations and with many brethren this year has been refreshing. God bless all of you in publishing the Old Paths Advocate.

**R.B. Roden**, 2827 Larkspur, Moore, Ok. 73160, Aug. 8— We have been blessed to hold meetings and do personal work. We have so much to be thankful for. My wife is some better and we go to Wayne, W. Va. to begin a meeting this Friday night. They have a new building and we look forward to a good meeting. The meeting in Norco, Cal. was a good one. From there we were at Montebello, then Porterville, Cal. for 3 or 4 nights; Paris, Tex.; then to Burkhart, Mo. for a meeting which was enjoyable as were the ones in Cal. and Tex. All were good meetings. The meeting at Oyster Bay, Fla. was another spiritual feast. I have been there for 3 meetings and am to return next year, Lord willing. The meeting at Wayne, W. Va. will be Aug. 11-20. Enroute home I plan to be with the Lone Rock congregation in Ark. Aug. 23-27, then to Houston, Mo., Sept. 8-11. I was with the Pottsville, Ark. congregation for a week end, they are doing real good. I preached at Dallas (Boulder Dr.), and also here in Okla. City (Capitol Hill). The work here in Moore is going real well. Bro. Jerry Dickinson just closed a meeting for us, we had 12 to 14 preachers, young and old. It was good to have all them and young people to help make the meeting a success. July 23-30, I was in a good meeting at Austin, Tex. They are few in number, and Bro. K.G. Wilks says they need good men to move there and help in the teaching. We had visitors from other congregations. Bro. Francis Holt and family from San Antonio were a great help as were others. I will be in meetings until Oct., then be here at home to do personal work during the winter.

**Bob Loudermilk**, 3413 S. Kessler, Wichita, KS., 67217, July 25— PLEASE NOTE MY NEW ADDRESS. My new telephone number is: (316) 945-0919. Our gospel meeting in Wichita with Wayne McKamie just ended two days ago and the church here was highly built up. We had many visitors

both in and out of town. Eight people came forward; one an elderly man who had attended only two nights and desired to be baptized. Brother McKamie spent each night on different parables of our Lord and his teaching was the best I have ever heard on these subjects. Each sermon was taped on good cassett equipment for the purpose of getting these sermons to those interested. If you desire to have each sermon on cassette tape just write me at the above address and I will get them to you for just the cost of the tapes and postage. There are 7 different sermons in all, each about 50 minutes long. I am considering the possibilities of putting these sermons in print if enough people are interested. If you are interested in seeing such a book in print, please drop me a card to let me know. If enough respond I will pursue this effort. I have thoroughly enjoyed having three young men with me this summer: Dwight Hogland of Lubbock, Tx.; Steve Infantino of Auburn, Cal.; and William St. John of Paris, Tx. Each worked hard in their studies of the scripture as well as in personal work and it was a pleasure to have them here. My next meeting is scheduled October 18-22, in Springfield, Mo. (Freemont & Seminole congregation). We are thankful that the Delbert Boman family (from Neosho, Mo.) will be moving into our area in August. He has been a leader in Neosho for many years and the entire family will be of great help here.

**Don L. King**, 41931 Chadbourne Dr. Fremont, Ca. 94538— We have just returned from our summer's work. As usual, the Sulphur meeting was great. We enjoyed it very much. Following Sulphur we enjoyed a good visit with the Johnny Elmore family in Ardmore, Okla. We appreciated their hospitality and the opportunity to preach for the congregation there at their mid-week services. July 7-16 we were with the Capitol Hill congregation in Okla. City. Good crowds were in attendance all through the meeting and there was one baptism for which we were thankful. A number of preaching brethren were with us one or more times and Edwin Morris came to nearly every service. This added a special treat for me, to be able to be with them and visit. The Brethren there were especially good to us and we wish to thank them for their help and understanding when I contracted the flu early in the meeting. In spite of the illness, we had a good meeting with lots of help from the nearby congregations. July 19 we were glad to speak for the church in Springfield, Mo. (Fremont & Seminole). We enjoyed our stay and visit with the Clovis Cook's and all who live in the area. We also had a nice visit with the Ronny Wade and Harold King families. July 22-30 we were with the church in West Cnester, Ohio. This was like going home for Pat and me, as we had previously lived and worked among those brethren. We enjoyed the meeting very much, which resulted in 3 confessions of wrong and 2 restored. It was good to be with Gary Barrett who presently works there, and also the many friends and relatives that we have among the church there. August 6-13 we were with the church in Jacksonville, Fla. where we had a very enjoyable meeting. We pray that good was accomplished everywhere we went this summer. Brethren were good to us everywhere, and we appreciate them. We look forward to helping the Stockton brethren in the rudiments of music perhaps in Sept. and a meeting at Ada, Okla. Oct. 7-15. The church at Fremont is doing well and we look forward to being with them in the future. Pray for us as we continue.

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

# OLD PATHS ADVOCATE

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

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

Vol. L

LEBANON, MISSOURI, OCTOBER 1, 1978

No. 10

## EXPIRATION DATE

If the date near your name and address reads 10-78, your subscription expires with this issue. Please renew promptly. HLK.

## WOULD THE REAL JOSEPH SMITH PLEASE STAND UP! by Billy D. Dickinson

On Aug. 8, I realized a phone call from a man who said he was a member of the Reorganized Church of Jesus Christ of Latter Day Saints. He called me at my home in West Monroe, La., all the way from Independence, Mo., (which happens to be their headquarters), and he was seemingly upset over my article in the August issue of the *Old Paths Advocate*, *Did God Change His Mind?*. In this article I merely quoted from our local newspaper which was based on a UPI report from Salt Lake City, Utah. In this news story it was pointed out that for the first time in the Mormon Church's history blacks are now allowed to be a part of their "lay priesthood" and that for 148 years blacks had been excluded. For emphasis, allow me to quote again from this news item which appeared in the *Monroe Morning World* on June 10, 1978: "The exclusion was based on a teaching of church founder Joseph Smith that people of African lineage bore the 'curse of Cain' and could not hold the priesthood until the Lord said they could through revelation".

As I understand it, the man did not object to the statement that the Mormon Church taught this but he did deny that the "Prophet Joseph Smith" taught any such thing. To show how concerned he was over the matter, he even went so far to strongly imply that there would be a lawsuit unless a retraction was made. To this I replied, "Get after it", and then suggested that he should send me some data concerning this. Well, as of yet I have received no information from him and I'm beginning to think that I will probably never hear from him again! As a result of this phone call, I began to dig deeper into the Mormon's belief concerning blacks. I would like to share my findings with the readers of the *Old Paths Advocate* because people have a right to know what the Mormons (or anyone else for that matter) teach for doctrine. Then, in closing, I would like to draw some conclusions from this experience.

From what research I was able to make, it is evident that the Mormons of Salt Lake City, Utah, and the Reorganized Mormons of Independence, Mo., are divided over a number of issues and this happens to be one of them! The Mormons claim that Joseph Smith did teach that blacks bore the "curse of Cain" and consequently could not be a part of the

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## THE BIBLE AND HOMOSEXUALITY by Don L. King

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God." (1 Corinthians 6:9-11). Thus the Apostle deals with our subject by inspiration. He condemned it in no uncertain terms.

The subject of homosexuality may seem to be a shocking subject to many of our readers. Perhaps you may be wondering why I would choose to write on such. However, I can assure you in the beginning that our topic is certainly spoken of in various places throughout the Bible. It is a Bible subject! All through the Bible is found the evidence that God has despised the sinful practice of homosexuals from the beginning. In my opinion, we can no longer afford the luxury of silence in the pulpits across the nation concerning an activity so evil that God has destroyed nations and cities in order to contain it. We can no longer bury our heads in the proverbial sand and pretend that it doesn't exist. It does exist and is growing more commonplace every single day! There is scarcely a day that we are not reminded of it by the news media. Homosexuals who very much prefer to be called "gays" are demanding equal "civil rights" and are parading their shameless sins for all the world to see. Books are being written (and many are already on the market) about people who engage in the sins of homosexuals by all kinds of authors. We hear, see and read testimony from all manner of men: Doctors, philosophers, men in government, religious men and women, etc. However, it seems that few people actually turn to the Bible for guidance. There is such a profound ignorance (and total disregard) of God's Word that recently it has become an accepted and relatively unchallenged practice for men who claim to be religious to sanction homosexuality. Men in various denominations who wear such pretentious titles as: "Priest," "Reverend," "Minister," etc. now commonly refer to "gay Christians" as though God has given the "all clear" to sin.

Recently, on a nationally viewed television program an ex-Catholic Priest and his lover (another "religious" man) explained their relationship as homosexuals with each other. They made seemingly pious claims of regular prayer and Bible reading together and then the audience was invited to ask questions of them. I waited and watched in the hope that someone would know enough about the Bible to ask them the right questions. Finally a lady asked the ex Priest how he could claim to be a Christian and a practicing homosexual in

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## IS THE CLASS OR BIBLE SCHOOL ARRANGEMENT OF TEACHING PLEASING TO GOD? by H. Lee Reed

The following is an article written by H. Lee Reed who was an elder in the church among those who use individual cups but no classes. I don't know how many years ago this was written but it had to be somewhere between 10 to 15 years. Bro. Reed, who is now dead, presents some interesting arguments which I believe are worth our consideration. Please read it with care.

**-Billy Dickinson**

Some think that such an arrangement of teaching the word of God is acceptable to God. Others do not think it is acceptable. Who is right? Both cannot be right. If the Bible upholds it, it is right. If the Bible does not uphold it, it is wrong. Then let us examine the scriptures and see if we can determine in all fairness and honesty who is right.

Those who believe it is right very well know that God has not commanded that such an arrangement be made. In fact, they will admit that a church or congregation that does not have this arrangement can be saved eternally without it. Then it actually comes to the point that it is a privilege that a church can take advantage of but does not have to. Since, however, they believe it is a very good arrangement of teaching, if not the best, they do practice it. They will also have to admit that since they cannot read in the New Testament of any of the congregations practicing such, they necessarily have to admit there is no example for it. There are some who try to prove that such practice is commanded and they quote the commission in Matt. 28:19, 20 which reads as follows: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world".

Since this is sometimes given for proof of the Bible School arrangement of teaching let us examine it carefully and see what we can actually find from these two verses. The argument is generally made from these verses that we are told to teach but we are not told how to teach, therefore, since the word teach is a general word and does not specify any arrangement of teaching we are at liberty to select the arrangement of teaching that suits us and, of course, the class arrangement suits us. Therefore, it is backed up by the command to teach.

We will now examine this argument. It is true the command is to teach, but unto whom was this command given? The 16th verse tells us the command to teach was to the eleven disciples or Apostles that Jesus had selected. What were they to teach? These verses do not say. The command is to teach and as is claimed teach is generic or general and does not specify how the teaching is to be done nor does it say what is to be taught. But we know from other scriptures that it is the gospel that is to be taught. Mk. 16:16 says preach the gospel. As we have to go to other scriptures to find out what is to be taught, so we have to go to other scriptures to find out how the teaching is to be done, and we will point out this scripture later in this article. We know also that the command to teach and to baptize is not to everyone, but to the apostles specifically. Not many Church of Christ people will say that the command to teach and baptize is to women, but women do teach in the class arrangement. Question- where is the command for either men or women to teach in the class arrangement? Then surely we can see there is no command in the great commission for the class arrangement of teaching. Neither is there such a command anywhere else in the entire Bible.

The following are some arguments against the class arrangement of teaching:

The first Sunday School we can read about in history is in 1780 or 1781. A man by the name of Robert Raikes organized the first Sunday School ever heard of. Then such an

arrangement is of man and not of God. "Howbeit in vain do they worship me, teaching for doctrines the commandments of men" (Mk. 7:7). The class arrangement then is the arrangement of men and Jesus says such is in vain. Can we afford to go along with such teaching?

The Sunday School or class arrangement, therefore, is an arrangement which man has devised through his own wisdom, but in Jer. 10:23 we learn that man cannot direct his steps, yet man continues to attempt. The class arrangement is such an attempt. In Ps. 37:23 we learn that the steps of a good man are directed by the Lord. How does the Lord direct the steps of a good man? By God's word. According to 1 Peter 4:11, we are to speak as the oracles of God, or as God speaks.

A church can be organized by the Bible, but a bible School or Sunday School cannot be organized by the Bible. Why is this? The Bible gives instructions to organize a congregation, but none to organize a Sunday School. Christ organized the church, but Robert Raikes organized the Sunday School.

We are not to add to or take away from the word of God according to Deut. 4: 2. We find in Prov. 30:6 we are not to add to God's words lest He reprove us, and we be found liars. In Rev. 22:18 we learn if we add to God's word he will add to us the plagues written in the book of Revelation. Surely we do not want this. The 19th verse tells us if we take away from the words of this book, God will take away our part out of the book of life. Surely we cannot afford to add to any of God's Word.

We learn from Jno. 16:13 that the Holy Spirit was to guide the Apostles into all truth. But it did not guide the Apostles to practice such an arrangement of teaching known as the Bible Class Arrangement. If this had been pleasing to God, there is no doubt the Apostles would have practiced it and would have left instructions for us to do so. The fact that the Holy Spirit did not teach the Apostles to practice such an arrangement, and they did not leave us instructions to follow such a practice is sufficient proof we cannot do so with God's approval. Man has tried to improve on God's ways of doing things since Cain made a sacrifice of his own choice and not that which God approved. We should rely on the wisdom of God rather than the wisdom of men.

The Bible has been given to us as a perfect guide (Jas. 1:25), and we cannot improve on that which is perfect. The Bible gives us everything that pertains to life and godliness (2 Pet. 1:3). Why should not we be contented with it as it is and follow it only? Paul told Timothy that all scripture is given by inspiration of God and is sufficient to give the man of God all that he needs (2 Tim. 3: 16-17). If it is all that Timothy needed, it should be all that we need if we are men of God. Of course, if we are not of God, it no doubt would not be sufficient and then we would want the doctrine of men.

What happens to us if we are not satisfied with the simple word of God and want something different? In 2 Jno. 9, we learn that if we transgress or go beyond God's Word we do not have God. This is pretty hard for no one can be beyond God's Word we do not have God. This is pretty hard for no one can be saved without God. When we devise some other way of teaching, like the Sunday School arrangement, we have transgressed God's word, and John tells us if we do this we do not have God. We learn from Rom. 10:17 that faith comes by hearing God's word. In Rom. 14:23 we learn that which is not of faith is sin. For the class arrangement of teaching to be of faith, it must come by hearing the word of God. We cannot hear this in God's word. Therefore, it is sin, and according to 2 Jno. 9, we have not God. Can we afford to practice something not found in God's word?

It is argued that God said teach but did not say how, therefore we can choose the method or arrangement we want. If the Bible does not show or teach us how, this would

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## THE DAYS OF CHRIST'S CRUCIFIXION, BURIAL AND RESURRECTION MATTHEW 12:40 by E.H. Miller

In Matt. 12:40 we find, "As Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth". Notice, not just two "days" (Saturday and Sunday), and two "nights" (Friday night and Saturday night); notice, too, we are sure of the day of the week Jesus arose (following His "three nights in the heart of the earth"), Mk. 16:9, "Jesus was risen early the first day of the week".

Notice now in Mt. 28:1, "As it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre". Mk. 16:2-3, "And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?" What happened after that! Mt. 28:2-6: "And, behold, there was a great earthquake; for the angel of the Lord descended from heaven...and rolled back the stone from the door, and sat upon it...And for fear of Him the keepers did shake, and became as deadmen. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen... Come, see the place where the Lord lay". Lk. 24:3-7: "And they entered in, and found not the body of the Lord Jesus. And...behold two men stood by them in shining garments: And...said unto them...He is not here but is risen: remember how he spake unto you when he was in Galilee, saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

Jesus was not to "rise again" the day he was "crucified". Not the first day after he was "crucified", nor the second day after he was "crucified". But was to "rise again" as He said, "the third day" after he was crucified! Let us read from Mk. 9:31 (NASV) "...The Son of man is to be delivered into the hands of men, and they shall kill him; and when he has been killed, He will rise again three days later". He was "killed" on Thursday. Friday was one day "later", Saturday was two "days later", so Sunday was "three days later".

Notice now, Mk. 15:25, "and it was the third hour, and they crucified Him". But what day of the week was it? Mk. 15:42,43, "And now when the even was come because it was the preparation, that is, the day before the sabbath, Joseph of Arimathea...went in boldly unto Pilate, and craved the body of Jesus". Many think that proves Jesus was crucified on Friday. But instead, it proves Jesus was crucified on Thursday. For if he had been crucified on Friday ("The day before the sabbath"), "When the even was come", it would have been "the sabbath". Lev. 23:32, "From even unto even shall ye celebrate your sabbath". But when is "even"? Mk. 1:32, "At even, when the sun did set". So, "at even, when the sun did set", Friday, the sabbath began. But since he was crucified Thursday, "when the even was come", yea "at even, when the sun did set" following his crucifixion, "the day before the sabbath" began.

Remember Mt. 20:1-8, "The kingdom of heaven is like unto a man that...went out early in the morning to hire laborers into his vineyard...And he went out about the third hour (9 A.M.)...Again he went out about the sixth and ninth hour (noon and 3 P.M.), and did likewise. And about the eleventh hour (one hour before 'even, when the sun did set' for the beginning of another day), he went out, and found others standing idle, and saith unto them... Go ye also into the vineyard; ...So when even was come ('one hour' later 'when the sun did set'), the lord of the vineyard saith unto his steward, Call the laborers and give them their hire,...And when they came, that were hired about the eleventh hour, they received every man a penny. But when the first came...they likewise received every man a penny. And...they murmured...Saying, These last have wrought but one hour". Thus, "the eleventh hour" was only "one hour" before

"even" when the day ended, and another started. "The sabbath" always started at the ending of Friday "when the even was come" (Gen. 1:31; Lev. 23:32; Ex. 20:9, 10).

Notice now with care Mk. 15:42-47, "Now when the even was come (after Jesus was crucified Thursday morning at 9:00 A.M., 'the third hour') because it (the day beginning 'at even when the sun did set 'after his crucifixion) was the preparation, that is the day before the Sabbath, Joseph of Arimathea... bought fine linen, and took him down, and wrapped him in the linen (he had bought 'when the even was come'), and laid him in a sepulchre...and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joseph beheld where he was laid". Lk. 23: 55-56- "And the women also, which came with him from Galilee...returned, and prepared spices and ointments; and rested the sabbath day according to the commandment" (Lev. 23:32; Ex. 20:9,10). Notice, if Jesus had been crucified Friday, that trip, and that work done by Joseph and the women could not have been done "when the even was come". Scriptures given show all that was done the day after Jesus died.

Now we want to notice how many days the crucifixion took place before "Jesus was risen early the first day of the week". Mk. 16:9- "now when Jesus was risen early the first day of the week", Lk. 24:13-21- "Two of them went that same day to a village called Emmaus...And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?...And they said unto Him, concerning Jesus of Nazareth...how the chief priests and our rulers delivered him to be condemned to death, and have crucified Him...and beside all this, today is the third day since these things were done". These verses tell us plainly "today" ("the first day of the week") is the third day since "Jesus" was "condemned to death and...crucified". So Saturday would have been the second "day since" ("Jesus" was) "condemned to death and...crucified". thus, Friday would have been the first "day since" ("Jesus" was) "condemned to death and...crucified". Therefore, Thursday would have been the "day...these things were done". That is, the day "Jesus of Nazareth (was)...condemned to death, and...crucified".

Remember it was said to the women at the tomb, in Lk. 24:6-7- "Remember how He ('Jesus') spake unto you...Saying, the Son of man must...be crucified and the third day rise again". Notice more of Christ's words in Mk. 8:31, "The Son of man must...be killed, and after three days rise again". The New English Bible says, "He began to teach them that the Son of man had to...be put to death, and to rise again three days afterwards". Let us now read from Mk. 9:31- "The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day". Notice "He shall rise the third day" "After that he is killed". The New English Bible says "The Son of man is now to be given up into the power of men, and they will kill him, and three days after being killed, he will rise again". Mt. 12:40 (NASV)- "Just as Jonah was three days and three nights in the belly of the sea-monster; so shall the Son of man be three days and three nights in the heart of the earth". Mk. 9:31 (NASV)- "The Son of man is to be delivered up into the hands of men, and they will kill him, and when he has been killed He will rise again three days later". I cannot see how God could have made it any plainer than He has revealed it in His precious word!

In conclusion, may I point out the expression "three days and three nights in the heart of the earth" only requires part

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# Old Paths Advocate

Published Monthly at Lebanon, Mo. 65536

Published Monthly by Old Paths Advocate,  
c-o Wyota Inn, P.O. Box 9, East I-44 Loop,  
Lebanon, Mo. 65536

Second-class postage paid at Lebanon, Missouri 65536  
Send Form 3579 to Homer L. King, 1061 North Pilgrim St.,  
Stockton, California 95205

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## SUBSCRIPTION RATES

Single Subscription One Year ..... \$4.00

## HONOR ROLL

You will find listed below the names of those sending us subscriptions from Aug. 10 to Sept. 10 and opposite the name the number of subscriptions sent. Again, our thanks to all for your cooperation, and a special thanks to you who have renewed promptly making our workload so much lighter. Please, check the following and report any errors to us:

Don L. King-9; Paul O. Nichols-5; Carl Willis-5; Clovis T. Cook-4; Leonard O'Neal-4; Johnny Elmore-4; Wayne Fussell-2; Lucille Johnson-2; Ronny Wade-2; Clara Elliott-2; Harley Nichols-2; Orvel Johnson-2; Joel Smith-1; Anna Mae Southern-1; Mark Buchanan-1; Buell Lindley-1; Barbara Thompspon-1; Francis Holt-1; Gail Johnson-1; Mrs. R.A. Perkins-1; Margaret Murphy-1; Mrs. E.C. Wilson-1; Mrs. Oliver McCombs-1; O.B. Holman-1; June Pope-1; Brian Burns-1; Olive Wilburn-1; Don McCord-1; Claude Lewis-1; Sallie Arnett-1; Jo Ann Hefley-1; A.H. Phillips-1; Harry Reece-1; Bob Chancellor-1; H.J. Bench-1; Lizzie White-1; Byron Franklin-1; Billy Dickinson-1; R.B. Roden-1; Nellie Gray-1; Maverne Cansler-1; Paul Cottrell-1; Bonnie Whigham-1; Mrs. James R. Blake-1; Buddy Brumley-1; Charles Morris-1; Allen Bailey-1; Mrs. Lloyd Kornegay-1; Mrs. Grady Carroll-1; Curtis Asbury-1; Pat Adkison-1; Carolyn Alexander-1; Algie L. Adams-1; Shelby Freeman-1; Total-85.

## THE CHURCH DIRECTORY

There are no more 1977 Church Directories available. All of the 1977 Directories have been sold. We plan to put out a 1979 Directory next year. Watch for the announcement and send in the information then because I will only list those who do not send in the information. With the price of postage such as it is, I can not afford to contact you by letter on a retirement income. So it will be the responsibility of each congregation to get the information to me. Please do not send in the information for the New Directory until I am ready. If there are any additions or corrections now, I will be glad to print them in the Old Paths Advocate.

The following changes may be made to the 1977 Directory: KANSAS, Alta Vista, (Waubansee County) add, Sun. 5:00 P.M., also add: the telephone number of Robert, (Bob) Nace

is (913) 499-5254, also add, Lonnie Kent York, 1713 Winne Drive, Manhattan, KS. 66502 Phone (913) 776-0137.

OHIO, (Meigs County) Redbrush Church of Christ. Same as 1977 Directory, except change the address of R.H. Ballard to 34665 Bashan Road, Long Bottom, OH. 45743.

If you need information about congregations in a given area, you may write to me, a stamped self-addressed envelope will be appreciated. If you have any corrections or new congregations please let me know.

-Ray Asplin, Star Route 2 Box 67-A, Norfolk, AR. 72658.

Phone (501) 499-7117.

MISSOURI, Neosho, The Young St. congregation is now meeting in a small building on our property SW of Neosho just outside the city limits, ¾ mile W. of 60 and 71 Junction on 60 Hwy. Our new building is under construction. All other information remains the same. We would be delighted to have you stop by.

-E.B. Owens, Rte. 5, Box 37, Neosho, Mo. 64850.

## HELP!

The Chain of Rocks church of Christ at Riverview in St. Louis is in need of a full time or part time qualified teacher. Anyone interested in the work here please call collect: Eugene O'Neal, (618) 259-7412; or Gary Crader, (314) 434-2197. Any interest will be greatly appreciated.

-L. O. O'Neal

## THE PARABLES OF JESUS— ON CASSETTE TAPE

Speaker— Wayne McKamie

July 17-23, 1978, Bro. Wayne McKamie of McGregor, Tex. held a gospel meeting in Wichita, Kan. The theme was "The parables of Jesus" and he spent each evening on a different parable. The following were covered: The Sower, The Good Samaritan, The Ten Virgins, The Rich Fool, The Wheat and the Tares, Marriage of the King's Son, and The Prodigal Son. Each sermon was presented in a very forceful, plain and edifying manner. Each lesson was taped with good equipment and is available on cassette tapes. You may have them for the cost of tapes and postage which I estimate will not be too much over \$7.50 for all the sermons. If you are interested please let me know. Interest has also been expressed in getting these sermons in print. If you would be interested in having such a book let me know immediately and with enough response, I will, Lord willing, pursue such an effort. Contact me at: 3413 S. Kessler, Wichita, Kan. 67217. Phone-(316) 945-0919.

-Bob Loudermilk

## A NEW WORK IN SEATTLE

Lord willing, Oct. 1, 1978 will be the dawn of a new mission effort in the Seattle-Tacoma area in Washington. Bro. David Stands and I plan to move to Seattle the last of Sept. to begin this work which has been sorely needed for some time. This area has a metropolitan population of nearly 2 million souls; and as far as we know, no faithful congregation. A number of members live in the area, mostly women, and they have reacted enthusiastically to the prospect of a church meeting there. There are a goodly number of prospects also, and if you know of those we might contact, please let us know. We are now in the process of locating a meeting place, and hope to have this information for you by next issue of Old Paths Advocate, Lord willing. To supply information or find out more about the work contact: Gayland Osburn, 262 Cherry Ct., Cottage Grove, Ore. 97424 (503) 942-8412. Please pray for the work and for those who will be involved.

-Smith Bibins

The OLD PATHS ADVOCATE needs your support.



## DO YOU HAVE AN IDOL? by Jimmie C. Smith

History attests that man has always had "idol troubles". So many things rival for God's supreme place in a man's heart. Idolatry may be thought of as some grotesque figure that is worshipped, some hideous ceremony observed or some ghastly sacrifices offered. Idolatry was not always of repugnant nature, rather it offered the advantage of a god that was present, tangible, visible. The ancient Babylonians believed idols to contain their gods.

As a nation, Israel was exposed to the corrosive influences of idolatry everywhere it resided—in Egypt, Canaan and Babylonia. As expressed in the Old Testament, Idolatry was abominable and hateful to God. It produced many harmful consequences. It led me to forget God and drift away from Him. The name of God was polluted by idolatry and by it man is estranged from him. Man was utterly degraded, deprived and debased by idolatry and filled with vanity. The vehement rebuke of idolatry was the thundering theme of the prophets for five centuries before Christ.

So the Jews were idolatrous, so what? I am a Christian, I know who I worship. How does this apply to me? Curiously, there is much said to Christians about idolatry. They are warned to flee from it. "No...man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." Paul warned the Corinthians not to keep company with one who is called a brother who is a fornicator or covetous or an idolater. John petitioned, "Little children, keep yourselves from idols."

One does not have to bow before a golden calf to be an idolater. He can set up his idols in his heart (Ezek. 14:4). Paul judges the covetous man to be an idolater (Col. 3:5; Eph. 5:5). He may not have erected a physical idol but he has developed an evil heart. What condition of our hearts, then, could be idolatrous?

Could intellectualism be an idol? If some could make a god of their bellies (Phil. 3:9), why would it not be possible to do so of the mind. I realize we live in a highly educated or specialized knowledge or technical skills. But we're discussing the secular area, not the spiritual. One does not have to possess an array of university degrees to be a faithful and dedicated Christian. Academic distinctions have no place in the kingdom of God. Surely no sane Christian is opposed to culture and education. But there is a vast difference between a well-educated person and an intellectual 'bigot'. Nor must we regard education itself as a sacred cow to be venerated. Intellectualism is humanistic and logically results in rejecting the authority and truth of God. Paul avowed, "When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God." (1 Cor. 2:1) NIV. The "law and the testimony" of God has always been the criterion of truth. A matter is not right because it is 'scholarly', it is true because it is "scriptural".

Entertainment, pleasure and recreation is certainly a monumental idol of our time. America is a nation of pleasure-loving people. In our time people demand to be "turned on," "tuned in," gotten "high" or in some sensually thrilling way get "their kicks" or they are bored speechless. Movie and television stars are accorded the veneration of gods and goddesses with salaries astronomical. Dedicated sports fans (yes, even church members) will sit through rain, snow or blazing heat to view his event but we can treat him like a hothouse plant and he often will not attend worship.

Materialism is defined by the Bible as idolatry. Using World Book Dictionary's second definition of materialism as: "The tendency to care too much for the things of this world and neglect spiritual needs. Our materialism has produced too much dependence upon 'industry'." Many a Christian's happiness and peace of mind depends upon the

"industry" that supplies his material needs. If the industry doesn't liberally remunerate him for his labors, he'll join the unfruitful works of darkness and make strong-arm demands for such. Paul by inspiration, puts the covetous man with an evil bunch. "Fornicator, covetous, idolater, railer, drunkard, extortioner,..." (1 Cor. 5:11). If Jesus were addressing a group of church members today regarding covetousness and serving two masters, I can well imagine that there would be those who would deride him as did the Pharisees (Lk. 16:14). So it is that warnings need to be issued to those who are rich and those who desire to be rich. One cannot help but wonder how many gospel preachers who forsake the pulpit are influenced in their desertion by the desire for wealth and material security.

Does the sin of covetousness exist? It was one of the specific sins of the Decalogue (Exo. 20:17). Jesus warned, "Take heed and beware of covetousness" (Lk. 12:15). Covetousness is listed as one of the sins which crucified Jesus (Matt. 26:14). Christians are told to disfellowship the covetous (1 Cor. 5:10-11). We conclude that the sin exists even now. Paul pointed out sin by some who coveted (reaching after) money (1 Tim. 6:10).

The covetous man is an idolater (Eph. 5:5), i.e. he bestows on money the affections due to God. To worship money is as real an idolatry as to worship a block of stone. If this be so, what an idolatrous world is this! How many, it is feared are in the church itself! And since EVERY covetous man is certainly to be excluded from the kingdom of God, how anxious should we be to examine our hearts and to know whether this sin may not lie at our door.

Matt. 6:19-21 "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."

-401 E. Prospect, Harrison, Ark. 72601

## NOTICE

Brother Ron Jordan sent a letter expressing his great appreciation to the church in El Cajon, Ca., where he recently worked for a time. The church there published a letter expressing their love for Ron in the last issue. We regret that space simply does not permit the inclusion of Ron's letter about them. However, perhaps this brief notice will suffice.

-D.K.K.

## MY POSITION ON CARNAL WARFARE

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

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

2. My God in the Bible forbids that I engage in carnal warfare in the following references: "Put up thy sword", "For all they that take the sword shall perish with the sword" (Matt. 26:52)-Jesus. "My kingdom is not of this world" (Jno. 18:36). "For the weapons of our warfare are not carnal" (2 Cor. 10:3,4). "Love your enemies" (Matt. 5:44). "Recompense to no man evil for evil" (Rom. 12:17).

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

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

5. To be in any branch of military service in any way, I would be part of an organization and would therefore have

fellowship in the service, but such is prohibited thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

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

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

-Brian Burns, 622 Pilgrim, San Antonio, Tex. 78213

-Jerry Lynn Scott, 112 Rock Place, Moore, Okla. 73160

-Gary Lynn McBride, 2500 W. Brooks No. 6, Norman, Okla.  
73069

### FRANKLY SPEAKING by Marion E. Frank

"Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it" (Matt. 7:13, 14).

Frequently, when someone wishes to speak derisively of the Church, he says, "They are too narrow". In a brief sentence everything is swept away, or so he thinks. But wait! Let's take a look!

Narrow— what is meant? A hewing to the line on doctrinal matters? A drawing the line on worldliness? A stick close to God's word? Is that sad? The bank insists upon balancing its accounts to the penny, or almost exactly; we would not bank where that isn't true! The Pharmacist is precise; sticking strictly to the doctor's prescription. It is a matter of poison or healing. The Surgeon is never careless; the life of the patient is at stake. He cannot be approximately correct, he must be sure. The Engineer must be precise. A centimeter is that, no more, no less. An inch is an inch, a standard of measurement that must be maintained in all reckoning. The Chemist must be exact, the formula must be followed without deviation. The Printer must be exact for a letter misplaced changes the word. "Tired becomes tried" and "Unite becomes untie..." by the changing of the position of one little letter. Narrow? Yes sir! And how dependent we are upon the narrowness, for it spells exactness.

Narrowness in religion? Of course! When Christ said, "He that believeth and is baptized shall be saved" (Mk. 16:16), He meant it! No one has the right to change it. When he said, "Ye must be born again" (Jn. 3:5), He meant just that. Those who insist upon this are narrow??? Like the Banker, Pharmacist, Engineer, etc., are narrow. Perhaps we should use the words "Careful", "Loyal", "Obedient", or some other word instead of narrow. Did it ever occur to you that the most intolerant factor of all is truth? Jesus said, "My word is truth...I am the Way, the Truth, and the Life. No man cometh unto the Father but by me".

Let us be as Narrow as was our Christ and as broad as was Jesus. We will never go wrong in seeking to make the words of Christ real in our life.

-Reprinted from Church of Christ Bulletin, Houston, Mo.

"I enjoy reading the Old Paths Advocate, and do not want to miss a copy"

-E.E. Perkins, Frederick, Okla.

"We always look forward to receiving the Old Paths Advocate. Would like to see more articles"

-George & Inez Fall, Dallas, Tex.

"I enjoy the paper, keep the good work going. May God bless"

-Ron Willis, Sentinel, Okla.

"Here is my renewal, I like the paper"

-Frances Kubena, Paint Rock, Tex.

Would...Joseph Smith...Stand Up!— (cont'd from page 1) priesthood while the Reorganized Mormons deny it. The man I talked to on the phone said, "Here's what Joseph Smith really taught...", and then he went on to cite the following quote: "Be not hasty in ordaining men of the negro race to offices in my church, for verily I say unto you, all are not acceptable unto me as servants nevertheless I will that all men be saved, but every man in his own order, and there are some who are chosen instruments to be ministers TO THEIR OWN RACE (emphasis mine -BBD). Be ye content, I the Lord have spoken it". The Reorganized Mormons claim that this is the correct teaching in the matter. But notice that even according to this statement, blacks can only administer to blacks. The man on the phone said it was because blacks can only understand blacks and whites can only understand whites. I'll let the readers decide for themselves if that isn't a little (?) prejudice! Now, in the book, *Origin of The Reorganized Church*, by Elder Joseph F. Smith, this Mormon quotes the very statement above and then makes the following statements, on page 116, "The Prophet Joseph Smith taught the saints that the negroes could not hold the priesthood, for the Lord had cursed them as pertaining to the priesthood. This is supported by the revelation in the Book of Abraham, WHICH WAS TRANSLATED BY THE PROPHET (emphasis mine -BBD)...". He then goes on to quote from the Book of Abraham, 1:25-27 which speaks of one who was of "the lineage by which he could not have the right of the priesthood". The writer then concludes by saying: "The Lord did not tell Abraham that the children of Ham were cursed as pertaining to the priesthood, and then command Joseph Smith of the "Reorganization" to be slow in ordaining them. In the "Reorganized" church they have a few, at least, of the negro race, that they have ordained to the priesthood but it is contrary to the will of God". In another Mormon book, *Doctrinal Commentary on The Pearl of Great Price*, by Hyrum L. Andrus, on page 400, he has this to say: "From the information given in the *Pearl of Great Price*, it is apparent that Cain is the father of the Negro people...Joseph Smith also spoke specifically of the Negroes as being "sons of Cain". On another occasion, he referred to them as "descendants of Ham"...Then on Page 402-403, the author goes on to cite several witnesses who claimed they heard Joseph Smith teach that blacks could not be a part of the priesthood. It should be pointed out too, that Mormons believe that we all pre-existed before this life and this is the reason why blacks have received such a fate. In another Mormon book, *Mormon Doctrine*, by Bruce R. McConkie, on page 527, the following information may be found: "The whole house of Israel was chosen in pre-existence to come to mortality as children of Jacob. Those WHO WERE LESS VALIANT IN PRE-EXISTENCE (emphasis mine -BBD) and who thereby had certain spirital restrictions imposed upon them during mortality are known as negroes. Such spirits are sent to earth through the lineage of Cain, the mark put upon him for his rebellion against God... being black skin".

Also, Mormons believe it is a SIN for whites to marry blacks. Again, in the book, *Mormonism and the Negro*, by John J. Stewart, on page 47: "We are not unmindful of the fact that there is a growing tendency...toward the breaking down of race barriers in the matter of intermarriage between whites and blacks, but it does not have the sanction of the church, AND IS CONTRARY TO CHURCH DOCTRINE (emphasis mine -BBD)". It is no small wonder the Mormon Church has been accused of racism and bigotry and that even some of their own members have not been able to swallow all of these teachings. Some of the statements they have made sound like words from the mouth of the now famous Archie Bunker!!

Let us now draw some conclusions. First, it was not the purpose of this article to either prove or disprove that Joseph Smith did in fact teach that blacks could not be priests. I am perfectly willing to let them fight that out among

themselves! But there are two points which need to be emphasized! First, Henry Seidmeyer in his booklet, *Why I Left The Church of Jesus Christ of Latter Day Saints*, on page 6, makes the first point so clear: "When Mormon missionaries enter your home they begin by commenting on the deplorable state of divided Christianity. The implication is that they have a solution to the problem! It is true that division among Christians is opposed to the wishes and prayer of the Lord as recorded in John 17: 20-21. But, what you are not told is that there are several groups of Latter Day Saints, who, until this day are not able to get together, even with their "new revelations", simply because some of them believe some of the "inspired revelations" and others do not, and there is no way to settle the dilemma". The second point is simply this: Both the Mormons and the Reorganized Mormons claim to be led by the Spirit and receive revelations from God and yet they can't even agree on what their main prophet, Joseph Smith, taught! Does this not show the folly of it all? Which Joseph Smith should we follow? The Joseph Smith of the Mormons or the Joseph Smith of the Reorganized Mormons? In view of this, we are forced to say: **WOULD THE REAL JOSEPH SMITH PLEASE STAND UP!!!**

-215 Forest Hills, W. Monroe, La.

**The Bible and Homosexuality—** (cont'd from page 1)  
view of what the Apostle Paul said about it in 1 Corinthians 6: 9-11. The answer(?) went something like this: "The Bible condemns a heterosexual engaging in homosexual practices. However, there is no wrong in homosexuals doing so." Can you believe that? Here was a man who had been highly educated in Catholic schools and religious colleges. Yet, this was his thinking and reasoning. The audience did not believe it any more than I did. His logic was: "If you are not homosexual, then don't engage in their practices as the Bible condemns that. However, if you are one, then go right ahead, you will be all right." That is like saying: "If you are not a thief then don't steal. However, if you are a thief then go right ahead and take whatever you want and God will smile upon you!" He could not see (or would not see) that the sinful practice itself was condemned in the Bible from start to finish.

I think, too, that it might be wise to point out that the homosexual problem is not confined to any one locality. Also, that it is not just a few misguided individuals who are involved. Estimates run as high as to say that there are in excess of twenty million homosexuals living in the U.S. today! You may expect to find them in almost any public school, store, recreation locality and in many of the denominations who are growing more and more tolerant of their practices. In view of the foregoing information: **what does the Bible really say?**

In Genesis 1:27 the Scripture says: "So God created man in his own image, in the image of God created he him; male and female created He them." Hence, in the beginning God made ONE man and ONE woman! There was simply no possibility for a homosexual relationship to exist. In order for them to obey God's purpose and bring forth sons and daughters it was absolutely essential that they come together as husband and wife. That brings us to something else.

One of God's first commandments was the following: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Genesis 2:24). God did not say that a man should leave his parents and be joined to his boyfriend. Neither did he say for a woman to leave her parents and be joined to her girlfriend. Many so-called "gay Christians" would give a great deal if God had said that. What God did say was for a man to leave his father and mother and "...cleave unto his wife: and they shall be one flesh." As Bro. Homer Gay used to say: "All smart men" can see that God intended for ONE man and

ONE woman to be married and as husband and wife be "one flesh." In Genesis 1:28 God told the first male and female who formed the first home to "...Be fruitful, and multiply..." No homosexual relationship can fulfill the command to do so. From the beginning then, God intended for one man and one woman to be married and as husband and wife be one flesh.

It seems peculiar (doesn't it?) that if indeed God sanctions the practices that we have spoken of in this writing He made it impossible for it to exist in the first home. He gave no pattern for it at all in the beginning.

However, not only did He not make a pattern for it in the beginning but He has condemned it from the beginning! In Genesis 13:13 the Bible says: "But the men of Sodom were wicked and sinners before the Lord exceedingly." Why were these men called sinners? Obviously, they were guilty of breaking God's divine laws. But the writer says they were "...sinners...exceedingly." The inhabitants of Sodom were grossly guilty of sin. But notice again: "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;" (Genesis 18:20). Whatever they were doing was "grievous." This word means "deplorable; atrocious; heinous," etc. (Webster). The picture, then, is of sins that are especially disgusting in God's sight.

A very graphic narration of the Sodomites is found in Genesis 19: 1-26. We all remember this incident. Lot was sitting in the gate of Sodom one evening when two angels came to him. He finally constrained them to go into his house and spend the night with him. However, sometime before retiring for the night the house was surrounded by the men of the city. They called unto Lot and asked that the men (angels) be sent out unto them that they might "know" them.

(See verse 5). At first glance one might think that these men of Sodom wanted to become better acquainted, etc. But this word "know" is from the Hebrew "YADHA", and it is used in Genesis 4:1 in such a way as to make it plain to us what these men of Sodom meant by their usage of it. "And Adam knew (YADHA) his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord." In other words, Adam knew his wife sexually and she conceived. Hence these men of Sodom wished that Lot would send out his guests (angels) to them so that they might know them immorally, sexually. Plainly, they were homosexuals and intended such practices with the angels. Lot went out of the house "and said, I pray you, brethren, do not so wickedly." (Verse 7).

Lot recognized that what these men of Sodom intended was sinful. He hoped to divert their interest to his own two daughters which he offered them. They, however, were not the least interested in the girls; and I'm inclined to believe that Lot suspected that they would not be all along. At any rate, this incident in the life of Lot pinpoints the sin of Sodom for us. This is the sin that God says is "grievous." This is the sin that made them sinners "exceedingly." God would not tolerate it. He totally destroyed Sodom because of homosexuality. From this city comes the name of the sin commonly committed by such men: "sodomy." So commonly practiced there that it received its name from the location, yet God destroyed the city because of it! Modern-day "gays" tell us that the sin of Sodom was a lack of hospitality rather than homosexuality or sodomy! However, if that were true then I'm certain that Lot, upon going outside the house, would have offered them tea and cookies rather than his two daughters. It is certainly true that God's people must be hospitable. It is absolutely sinful for us not to be. But I have never read of God destroying whole cities because of the inhabitants being inhospitable. No, God destroyed Sodom because of the terrible sin most commonly committed there: sodomy, the commonly committed sin of homosexuals.

Next month we will conclude our study with more in the Old Testament as well as the New.

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Is...Class...Teaching Pleasing...God?— (cont'd from page 2) be true. But God has told us how, and this we will see by the following:

There are two arrangements of teaching and two only as found in the Bible. One is individual teaching, and we find that both Christ and his apostles followed this arrangement. The other arrangement of teaching is public or teaching done by the church. Both Christ and his apostles followed this arrangement also. Paul told the Elders of the church at Ephesus that he taught them publicly and from house to house. Other than these two arrangements, there is no other arrangement. Both men and women are to teach privately or individually. Men only may teach publicly or in the church.

We are told that the class arrangement is just like that which is done privately or individually. Let us examine this argument and see if it will stand up. In individual teaching or private teaching, it is informal. The class teaching is formal. In private or individual teaching, it may be and quite often is interrupted by a suggestion that we have a cup of coffee, a piece of cake, or ice cream and no one thinks anything about it and afterward discussions or teaching may be resumed. Even the teaching or study could be stopped temporarily to listen to a little music on a piano and then resumed again. Thus we can see this is very informal. This is not true in class teaching. The class teaching is formal. The pupils take their seats. The teacher is in charge. She may teach, ask questions or do the teaching as she sees fit. It is a formal affair, and the teacher is in charge. At such classes, they may not serve coffee, ice cream or cake. Neither will they tolerate instrumental music in such classes. So we can see, there is quite a difference in the two methods of teaching. Another difference is that women are usually not permitted to teach men in these classes, but they will allow women to teach men in private or individual informal manner. In fact, the classes are carried on in the same manner as the assembly for what they call worship, except questions are not usually asked during such an assembly, and women are not permitted to speak on such occasions. Another difference in the classes and private or individual teaching is that the classes are organized by the church. The teachers are also appointed by the church, and the entire Bible Class Arrangement is supervised by the church and is according to their own assertions the church at work. It is, therefore, an organization created by the church for the purpose of teaching. Where is the authority in the Word of God for such an organization or arrangement? It cannot be found. We have as much authority to organize the orphan home to take care of children as to organize the class arrangement to take care of the teaching. If one is right, they both are right. If one is wrong, they both are wrong. The truth is, they are both wrong.

We are told 1 Cor. 14:34 does not apply today and that to keep silent means you cannot utter a sound and, therefore, cannot sing. I agree that the word silent in this verse does mean that she cannot utter a sound. But of what is he speaking when he tells the woman to keep silent? This same verse says for she is not permitted to speak. The word speak here means to teach as Christ and his Apostles did and had no reference whatsoever to sing. But why were not the women allowed to speak? Paul says for it is a shame for them to speak in the church. But why was it a shame for them to speak in the church? He tells us she is commanded to be under obedience as also sayeth the Law. Where does the Law say this? Gen. 3:16. Read it for yourself. Is it true that the time has come when this is not true? God's law is the same today as it was from the beginning.

It has been said that a woman can teach anywhere she does not exercise authority over man, and they refer to 1 Tim. 2:11, 12. Let us examine these verses. The 11th verse says let the woman learn in silence with all subjection. We are told that silence here means quietness with all subjection. Notice,

she is to learn in quietness and not teach in quietness. The 12th verse says, "I suffer not a woman to teach, nor to usurp authority over the man..." There are two things mentioned here -teaching and usurping authority. We are told that this means teach over the man or usurp authority over the man, and that so long as she does not usurp authority or the man she can teach anywhere. Do men who are not elders usurp authority over them when they teach? We say no, not necessarily. If the elders gave the woman permission to teach at the hour of worship, she would not be usurping authority over man any more so that the man who has been given permission to teach by the elders. This would put the woman in the pulpit and she could baptize. In other words, she could carry out the Great Commission to go into all the world and preach and baptize. Are we ready for this? What proves too much proves nothing. Of course, woman cannot usurp authority over man anywhere or anytime. But there is only one place that a woman cannot teach and that is in the church. So, when Paul said he did not permit her to teach he certainly had in mind the church because we know she can teach privately or individually either men or women.

We now want to draw a contrast between man's arrangement of teaching and God's arrangement of teaching. Man has organized a method or arrangement whereby there can be many classes with both men and women as teachers. This arrangement cannot be sustained by the word of God. No command, no example and not even a scriptural principle for it.

God has given us a method as to how the church may do its teaching. This can be found in the 14th chapter of first Corinthians. Here we learn there is to be one group and one teacher and that teacher always a man. The women are to be silent with reference to the teaching or speaking. For this we have both a command and example.

**The Days of Christ's Crucifixion, etc.—** (cont'd from page 3) of "three days" and part of "three nights" (not three full days and nights), but it does require a part of "three days" and part of "three nights". Notice a part of a day is called "that day" in Jn. 1:35-39, "John stood, and two of his disciples; and looking upon Jesus as He walked, he saith Behold the Lamb of God! And the two disciples...followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto Him...where dwelleth thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with Him that day; for it was about the tenth hour (Margin, 'That was two hours before night')". That proves John counted as the other N.T. writers; and also shows a small part of the day can be counted as "that day". So, although Jesus was only in the grave part of Thursday night, and all of Friday night, and all of Saturday night, it could still be called "three nights". And although He was only in the grave part of "the first day of the week" (Sunday), and all of the seventh day of the week (Saturday), and all of the sixth day of the week (Friday), it can be correctly called "three days" (Mt. 12:40). Yes, Jesus "the Sun of righteousness (did) arise" as taught in the Bible "at the rising of the sun" (Mal. 4:2; Mk. 16:1-3; Mt. 28:2-6) "The Sun of righteousness" arose "at the rising of the sun" or seconds later on Sunday morning "the third day since" he was "condemned to death...and crucified."

## OUR DEPARTED

**McCool—** Bro. William McCool was born Feb. 2, 1902 at Gainesville, Mo. and departed this life at West Plains, Mo., Aug. 4, 1978. He is survived by two sisters, Mrs. Hester Henderson of Clifton, Col., and Miss Bertha McCool, of Lee's Summit, Mo.; three nephews and three nieces. He was a faithful member of the Odom congregation, at Dora, Mo., having been restored to duty some time ago through the

efforts of Bro. Jim Howard. A large crowd came to pay respects to the memory of Bro. McCool at the services held Aug. 7 in the funeral chapel in Gainesville. A quartet, Bro. and Sister Ira Barnes, Roy Barnes and Delmar Lee, sang and the writer spoke on the great rewards of the Christian life.

-Johnny Elmore

**Haygood**— Welcome Langston Haygood passed away June 8, 1978 in Montgomery, Ala., being at the time of his death 74 years of age. He was a member of the congregation at Montgomery and for years, as health permitted, took an active part in the work. Funeral service was conducted by Elmer Stamper assisted by Lynwood Smith and Ronny Wade. Graveside services was conducted by Bro. E.H. Miller.

-Ronny Wade

**Brown**— Brother Preston C. Brown passed away on January 24, 1978; he was 71 years old. He and sister Brown had lived for the last several years near Fayetteville, Arkansas where he spent his time in evangelistic work for the church. Brother Brown entered the hospital for what was thought to be a relatively minor operation, the removal of a kidney stone, but while there he suffered a massive and fatal heart attack. The body was brought to the Brown family's home community of Whitehouse, Tennessee for burial. It was bitterly cold on the day of the funeral and roads were officially closed due to snow but several friends and relatives gathered to pay their respects. The Wallace Kornegay family drove through the night in order to be there. The writer spoke words of comfort. Interment was in the Hillcrest Cemetery in Whitehouse. Many brothers and sisters in Christ who had grown to love brother Brown over the years of his ministry extend their sympathy to sister Brown and the family.

-James D. Orten

(Note: We are sorry that we did not have this information sooner. D.L.K.)

**Walters**— Charles C. Walters was born Oct. 13, 1929 in Wapanucka, Okla. and departed this life Aug. 18, 1978 in Ada, Okla. at age 48. Bro. Walters is survived by his wife, Lois; a son, Leslie and a daughter, Charlene of the home; also, 3 brothers and 3 sisters. Bro. Chuck had been ill for several months. During this time he was attended faithfully by his devoted wife Lois and a host of friends. In spite of his prolonged illness Chuck never lost his sense of humor, his optimistic outlook on life and his concern for his family and friends. About a month before his death Bro. Chuck asked me to preach his funeral, at this time he expressed this idea, "don't waste a lot of time trying to think up something good to say about me, just preach to the crowd." We grieved for Chuck during his long devastating illness now we must feel as David did at the death of his son, we cannot call him back, we must prepare to go to him. I would like to express my appreciation to Bro. Carl Johnson for his assistance. May God bless the family and friends of Bro. Chuck Walters.

-Joe Hisle

**Kenfield**— Sister Gladys Kenfield was born December 30, 1903 in Hollis, Oklahoma, and passed away August 8, 1978 at Gresham, Oregon. In 1918 she was married to George Cobb who died in 1928. To this union there were five children born: Rexa Lee Thomas of Costa Mesa, Glenna Mae Murphy of Napa, Bonnie Murray of Newport Beach, all in California, and George Cobb of Morrison, Colorado. One son, Don Kenneth Cobb died at age three. In February of 1933 Gladys was married to Henry Kenfield. He passed away June 25, 1961. They had one daughter, Sue Garrison, recently of Hacienda Heights in California but now living in Gresham, Oregon. Sister Gladys had made her home with the Garrisons for the past 25 years. Dale and Sue are both fine christian people

who welcomed this loved one into their home and cared for her tenderly over the many years. Surviving sisters include: Vida Morrow of El Monte, Glendoline Smith of West Covina, Wilda Egurrola of Bloomington and Lee Wanna Larson of Placerville, all California. One brother, Raymond Hale, preceded her in death in December of 1975. Also left to mourn were 18 grandchildren and 26 great grandchildren. It seemed fitting that seven of her grandsons were to bear her to the beautiful cemetery plot at Rosa Hills in Whittier, California. Gladys was a beloved mother, grandmother, sister and friend. In 1933 she and her husband were baptized into Christ at Montebello, California by Doug Phillips. While Montebello was considered her home congregation she was no stranger to the many churches in the area. Gladys loved preaching and church association dearly. Her cheery disposition and warm ways were always evident, even as she faced declining health and was best with physical problems brought on by the years. She had lived in the Los Angeles area for some 25 years before moving just three weeks before her death to Gresham, Oregon with the Garrison family. An extremely large crowd gathered to pay their respects to this beloved sister in Christ. It was certainly a comfort to know how well she was loved and respected. We find great comfort in the words recorded by John the Revelator, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours and their works do follow them." This writer assisted Bro. Don Pruitt in trying to speak words of hope, comfort, consolation and warning to those not prepared to meet the Lord. We said not goodbye but "until we meet again."

-Larry Lay



**Kenneth Middick**, Rte. 6 Box 339D, Fairmont, W. Va., 26554, Sept. 8— At present we are preparing to move to Ava, Mo. to start work with the church there the week of the 20th. Bro. Alan Bonifay is now in a meeting here at Fairmont which has been very beneficial. We really enjoyed the Eastern labor Day meeting, it was spiritually uplifting. Oct. 13-15 we will be in a meeting at Pontiac, Mich., and solicit your prayers; there and in our new work.

**R.B. Roden**, 2827 Larkspur, Moore, Okla. 73160, Aug. 30— We had a real good meeting at Wayne, W. Va., their new building is superb and they are growing in number and spirituality. We made our home with the Dennis Osburns and they certainly know how to make a preacher and his wife feel at home. We are to return next year for a meeting. Enroute home we were in a meeting at the congregation in Lone Rock, Ark., Aug. 23-27, staying in the home of Bro. and Sister Ray Asplin. They moved to that area from Okla. City and it was good to visit with them and make their home ours. I was asked to return next year, but do not have the time, maybe in 1980. I go next to Houston, Mo., Sept. 8-17; Albuquerque, N.M., Oct. 13-22; then Farmington, N.M. for the week end of Thanksgiving week. The meeting here at Moore with Bro. Jerry Dickinson was a good one, he did some good preaching and was always ready to do personal work. I had looked forward to that and enjoyed working with them. We were sorry his family was not able to be with him.

**Steven Holt**, 1913 Travis, Waco, Tex. 76711, Aug. 8— Since I began meeting with the brethren at McGregor congregation,

I assisted a mother and her daughter in their obedience to the gospel. Bro. Wayne McKamie and wife remain in Mexico with the work. During this current week, Aug. 7-13, we are enjoying the preaching of Bro. Irvin Barnes. He teaches the scriptures plainly and forcefully. Also, I recently began some personal work and feel hopeful that the Lord will assist in the restoration and conversion of the people concerned. Pray for the work here.

**Ronny F. Wade**, 707 Pearson, Springfield, Mo., Aug. 7— We have just returned from a very enjoyable summer of conducting gospel meetings. It was our privilege to work with brethren at LaGrange and Columbus, Ga.; Wichita Falls, Tex.; Fairview, W. Va.; Huntington, W. Va.; and Pleasant Grove near Brazil, Ind. We could not have asked for better treatment or hospitality. We count ourselves truly happy and fortunate to know and be associated with such fine people. Our efforts resulted in 13 baptisms and 12 confessions of fault. Currently we are back in Springfield working with the church here and continuing the television program which is now being broadcast over seven outlets throughout the country. May the Lord bless us all with a desire to work and live for Him.

**Roy Lee Criswell**, Rte. 2, Cassville, Mo. 65625, Sept. 10— The last 2 months have been extremely busy for us. I have preached at Sulphur and Ada, Okla.; Harrodsburg, Ind.; Cassville, Mo.; Caldwell, Idaho; and Cottage Grove, Ore. Our meetings in the northwest resulted in one baptism. It was good to associate with all the brethren and hospitality was great. Here in Cassville in July, Bro. Billy Orten held a good meeting, good attendance most every night and he did some good preaching. I go next to Mozier, Ill., Sept. 15-24; and Moore, Okla., Oct. 27, 28, 29. I want to commend **Old Paths Pulpit No. 2** to everyone. Lynwood has again done a marvelous job. Every home needs one of the books. Pray for us.

**Johnny Elmore**, 419 K St. S.W., Ardmore, Ok., 73401, Sept. 8— July 21-30, we were in a meeting with the church in Columbia, Mo. We enjoyed the meeting and the association with the saints there, especially the Larry Broxson family, in whose home we stayed. There was one baptism during the meeting. Aug. 4-13, I preached in a great meeting at Mt. Home, near Galena, Mo. The brethren did a good job of advertising the meeting and we had excellent crowds with visitors from twenty area congregations. On two nights we filled all the extra chairs. I enjoyed staying with Dallas and Imogene May and all the preaching brethren who attended, especially Bro. Clovis Cook, who came nearly every night.

**Lonnie Kent York**, 1713 Winnie Dr., Manhattan, Kan. 66502, Sept. 6— We have just returned from a wonderful meeting in Kansas City, their Labor Day meeting. It is wonderful to be associated with so many of like precious faith and share in spiritual blessings. It was good to see so many of the young taking part. We have begun several projects here in Alta Vista and it is too soon yet to determine the effects. We trust the Lord to bring forth blessings and pray that we will be able to touch the hearts with a desire to know and obey the truth. We need your prayers. Bro. Bob Loudermilk and I plan to hold a short meeting at Alta Vista, Oct. 4-8. If you can attend, please do so. Lord bless all.

**Jimmie C. Smith**, 401 E. Prospect, Harrison, Ark., Sept. 8— Since last report I have conducted meetings at West Monroe, La., where Bro. Billy Dickinson is now laboring; San Pablo and Lodi, Cal.; and Collins, Miss. These were enjoyable endeavors but discouraging in that we baptized none. I had not been in Cal., for about 4 years and it was refreshing to be

with loved ones there. I also preached once or more at New Salem, Miss.; Turlock, Escalon, and Stockton, Cal.; and the Kansas City Labor Day meeting, thus being associated with a number of preachers this summer. I especially appreciate the hospitality of those in whose homes I made my headquarters. I have been privileged to hear Tommy Shaw, Barney Owens and Delmar Lee, of late. We are not home with our "batteries charged" and off to a good start in what we hope will be the best season yet in our work here in Harrison. I long each month to receive the **Old Paths Advocate**.

**Brian E. Burns**, 622 Pilgrim, San Antonio, Tex. 78213— For the second summer straight, I have had the privilege of traveling with Bro. Miles King. We worked mostly in Okla. and the Ft. Smith, Ark. area. With Bro. Miles help, I have had the opportunity to preach in many fine congregations and I thank the wonderful brethren who let me make their homes mine while I visited. Bro. Randy Ballard of Houston, Tex., and I held a week end meeting Aug. 4-6 at Okemah, Okla. We feel it was a good meeting and pray to be able to preach the gospel to all and live faithfully. I feel I have learned so much from Bro. Miles and Randy but realize there is an infinite amount of knowledge to be gained. Let us continue to pray for one another and may the Church grow and prosper.

**Smith Bibens**, Rt. 3 Box 783, Albany, Ore. 97321, Sept. 7— It has been a few months since I have submitted a field report. Since then, much has transpired. The congregation here has experienced some modest growth. I have conducted some studies recently that we hope will prove fruitful. Presently we have about 50 who are taking Bible Correspondence courses. Many good contacts have resulted. Brother Roy Lee Criswell recently held a meeting at Cottage Grove-Corvallis the latter half taking place in Corvallis. It was uplifting to all. I appreciated Roy Lee's straightforward, truthful preaching. At the end of September, I will be leaving the Corvallis area to join with David Stands at Cottage Grove, Ore., in an evangelistic work in the Seattle-Tacoma area. See elsewhere in this issue for more on this. We need your continued prayers for us here in the Northwest. God bless the faithful everywhere is our prayer.

**Paul O. Nichols**, 147 Bay Bury Lane, Jackson, MS 39212, Sept. 7— We just held our first meeting at Jackson since beginning this work January 1. While there were no conversions, we believe it was a success. The singing, the fellowship, the cooperation, the spirit were all good and upbuilding. At one service we had nine congregations from three states represented. Three of the preachers in attendance at the meeting were B.B. Cayson, Billy Dickenson and Carlos Smith. Our thanks to all. The Lord willing, we plan to have another meeting at Jackson the last week in May, 1979— Memorial Day week-end meeting. We want to make this an annual affair in the south. By reporting it now, perhaps some will be able to make plans to attend. We hope so. By this time our deal on the property we were buying for the church was supposed to be completed, but we have "hit a snag." However, we are still working on it. If we fail, the money donated will be returned to the donors. Last Lord's day we had two digressive members visit our service. It was the second time for one of the ladies, and she talked like she would be back with her daughter. A digressive preacher, also, attended one of our services, and agreed to let us study with him. The digressive family which has been coming continues to attend every service. Brethren, we need your prayers.

**Jerry Dickinson**, 2604 Erwin, Victoria, Tex. 77901, Sept. 2— We have now begun our second year in the mission work here

in Victoria. It hardly seems possible we have been here that long. Brethren, time is imperative in a mission work! Much has been accomplished here, but with time we can accomplish much more and establish a strong, growing, self-sustaining church. We thank the numerous churches helping us financially. This is their work, too. Last Lord's day, a young couple from Port Lavaca about 30 miles away, visited us. They attend one of the "cups and no classes" congregations here, but found out about us from our newspaper article. They left their address requesting we visit them which we certainly intend to do. Our newspaper article continues to produce 75 per cent of our contacts. The congregation in Deer Park has begun a news column using our articles and in less than a month have received responses. One digressive man called stating his intention to visit and study with them. Also, the Christadelphians wrote a "correction" of an article I wrote on the millenium and we have since written a response to their "correction". I am still having a written "debate" of sorts with a Baptist in Corpus Christi and a Sabbatarian here. Both correspondences began with response to the newspaper article. Pray for us as we begin our second year in Victoria.

**William L. St. John**, Rte. 2 Box 273A, Paris, Tex. 75460, Aug. 21— I conducted my first gospel meeting for 10 days at Graham, Okla. It was wonderful. Those attending showed great interest in hearing the gospel. We appreciated Bro. Randy Tidmore who is working with the Wynnewood congregation, being with us one service. Also thankful that many from surrounding congregations came to be with us. Graham congregation was kind and hospitable and we were sad to see the meeting come to a close. There were 4 confessions, one a man who had been out of duty for some time. We give God the glory and thanks for the effectual working of His word. Here at Paris the work is slow, but we believe God will bless if it is his will and we do our part. Lord willing, we will be at West Monroe, La., Sept. 8-10, and Houston, Tex., Oct. 13-15. I enjoyed the study at McAlester, Okla., July 5-7. Bill and Chris Verner were so very hospitable to us and we enjoyed the benefits of studying with Miles King, Jerry Cutter, James Orten, Jack Lee, Glenn Lewis, Taylor Joyce, and also the young men who took part. Bro. Dwight Hogland, Steve Infantino and I went from there to the study in Wichita, Kan., which was very profitable and we enjoyed the meeting with Bro. Wayne McKamie. All in all, the past 2 months have been the most profitable of my life. Lord willing, I look forward to a life of service to Him. Please remember us and the work in Paris in your prayers.

**Nelson Nichols**, Rte. 2 Box 165, Anderson, Mo., Sept. 2— The work continues here at Anderson. I conducted a meeting here Aug. 18-27, with one restoration. We had visited, studied with and invited many to the meeting and were very pleased to have many of different faiths attend. Also thankful to have so many faithful Christians attend from a distance to help—Joplin, Springfield, Kansas City and Cassville, Mo.; Wichita, Kan.; Tulsa, Okla.; Lubbock, Tex., and other places. We appreciated our preaching brethren Orville Smith, George Hogland, Roy Criswell, Gary Macy, Ed Rylan Nichols, George Batty and possibly others who attended. Our labors over the past 3 years preaching in various places has resulted in 22 baptisms and 79 restorations and for this we give God the glory and hope that He is pleased. Some had asked me to report this information. Since completing the building here at Anderson, we have had 2 baptisms and several restorations. Another year's work here should really strengthen the cause in this area. Wife and I started back to school in the morning hours, 2 years ago, planning it to be able to continue work with the church 6 to 9 hours each day. We felt if we both could teach we could do more for the

Church in poverty areas. I am especially interested in preaching and writing in Spanish and teaching and counseling and handicapped and their families. I want to continue to preach; we are working to pay our bills and not make new ones and still serve the Lord. Some of those attending the meeting were contacts made at school. We solicit your prayers and welcome you to our services and to our home.

**Don L. King**, 41931 Chadbourne Dr., Fremont, Ca. 94538 Sept. 13— Since last report we have some new prospects to try to develop locally. We pray that God will grant that we are successful and that His Word will yield a harvest. We are happy to report that enough interest has been shown in the TV program here that we now have finances promised for one year's air time. Channel 13 in Sacramento will broadcast the program for us starting Oct. 1, 1978. We will have a potential audience of well over two million in California. The San Francisco Bay Area receives channel 13 via cable and we have information that something over one half million homes have the cable installed in them. This means that Fremont will directly benefit as will many other congregations in Northern California. The broadcast coverage reaches nearly to Fresno in the South and above Chico in the North. It will also go into Reno, Nev. and certain other cities of Nevada via cable. About 250,000 can watch in Nevada. We are on earlier in the morning than we would like (6:30-7:00) but it is a starting place and we hope to move to a later time eventually. We pray for the Lord to bless in this effort to send the gospel to the lost. We look forward to a series of meetings in Ada, Okla. starting Oct. 7. Too, the Fremont congregation plans a meeting with Carl Johnson over Thanksgiving in November. We enjoyed the meeting in Lodi over the Labor Day week-end. It was nice to see so many friends and loved ones. We enjoyed a brief visit with Lynwood Smith recently while he was in Ca. May God bless all.

**Ron Jordan**, 1446 Mitchell Ave., Escalon, Calif. 95320— Please note our new address. Phone: (209) 838-1139. Since reporting last, we have preached for the faithful at Bakersfield, (Planz Rd) where we enjoyed a good meeting. We had good crowds each service. All the surrounding congregations supported the meeting. For this we were grateful. These brethren were outstanding with their hospitality. We had several outside visitors and even though there were no visible results, the brethren felt it was a successful meeting. From there we went to Oklahoma where we preached at 21st Street in Oklahoma City. We also had the privilege to speak at the annual Sulphur Meeting. This was the first time that I had the opportunity to preach at this "great meeting." I want to thank Bro. Jerry Cutter and Alton Bailey for allowing me the time to speak. I appreciate their confidence. We travelled to Ohio for a short meeting with the brethren at Hamilton. While there we spoke for the West Chester congregation also. I appreciate the invitation they both gave to me. Since returning to Escalon, we held a weekend meeting in Atwater. It was good to be back with old friends again. Also we have spoken at Turlock, Escalon and took part in the annual California Labor Day Meeting in Lodi. We have gone back into secular work since our work in El Cajon ended. We had other offers to stay in the field full time, and for this we are grateful, but we felt at the present time it was best to return home and help with the work in this area. We have made arrangements with our employer to have time off for meetings this fall and spring before leaving for our summer work; so if we can be of service to you in this way, we would be pleased to do so. We ask your prayers as we labor for the Master.

**Joe Hisle**, Rt. 4, Ada, Okla., Aug. 29— It has been some time since our last report. At present I am in a gospel

meeting at the Aurora street congregation in Houston, Tex. We are having an enjoyable meeting. The congregation here has all the requirements for a strong church both now and in the future. They are blessed with some of the finest Christian young people that I have seen anywhere. I am enjoying the hospitality of Bro. Larry Ballard and his family. We have been having some good meetings this summer. The meeting at Claxton, Mo. resulted in one baptism. From there we traveled to Lawrenceburg, Tenn. The meeting was blessed with 5 baptisms and a number of confessions. Our next effort was in the Vance Jackson congregation in San Antonio. It was our pleasure to stay in the home of Bro. and Sis. Raleigh Perkins. The meeting closed with several confessions. We are looking forward to meetings in Harrodsburg, Ind., Sept. 1-10; Sharonville, Ohio, Sept. 15-24; Wayne, W. Va., Sept. 29-Oct. 8; and Wynnewood, Okla., Oct. 13-22. Please remember us in your prayers.

**Billy D. Dickinson**, 215 Forest Hills, West Monroe, La. 71291, Aug. 28— Please note my change of address. June 16-25, I had a very enjoyable meeting at McAlester, Ok. which ended with 5 confession of faults and 3 baptisms. To God be the glory! It was a pleasure to work with Bro. Bob Sanders during that meeting. He is presently working with the church there. I am looking forward to my other meetings for this year: Paris, Tx., Sept. 29-Oct. 8; & Little Rock, Ark., Nov. 3-5. There were others who asked us to conduct meetings for them this year but our schedule simply would not permit it and we do hope that perhaps in the future we will be able to work with them. The work here in W. Monroe seems to be progressing well, although slow at times. Also, I have been going to Columbia once a month and have a weekly radio program over KCTO in Columbia. Our prayer is that many will hear and obey the truth through this effort. At Columbia they are small in number and Bro. Moore and his family are to be commended for their stead-fastness. Already, one who is "out of duty" has been coming to the services. There is also a lady here in Monroe who says she is convinced that one cup is right and will soon be worshipping with us. At present, she worships with the "cups and no classes group" here in town. In June, Bro. Jimmie Smith held us a meeting and preached one night on digression and she was there. As a result, she says that she can now see that one cup is right and cannot be wrong. Brethren, the word still has power to move the hearts of men if we will only let it and quit watering it down! We are also looking forward to a week-end meeting with William St. John from Paris, Tx., Sept. 8-10.

**Allen Bailey**, P.O. Box 116, Cabool, Mo., 65689, Sept. 2— Please excuse my negligence in writing the past few issues, this summer has been the busiest since I began full time preaching in June 1975 and to God I give thanks. I am now in a meeting at Oyster Bay, Fla., my first time here, and we have had visitors from Jacksonville, Mt. Pleasant, Panama City and Tampa. I am grateful for this. My meetings began early in June after returning from Cal., and we have conducted meetings at Liberty, Ky.; Grinnell, Iowa; Cedar Rapids, Iowa; Hunt and Pottsville, Ark. and Mt. Pleasant, Fla. We have had approximately 60 confessions of faults and restorations and one baptism. It has been our privilege to book meetings at 6 of the same places for 1979-80. I appreciate the confidence these congregations have placed in me and pray they will not be disappointed in my efforts. As

many of the readers know, July 3 of this year I was married to Suzanne Cozby of Manteca, Cal., daughter of Bro. and Sister Dale Cozby. We have now been married 2 months and in our 5th meeting. She has been a big help to me in my studies and visits. I am very proud to have such a strong Christian as my wife and helpmeet. I pray Suzanne and I will be helpful to all wherever we may be. Just for the record, Suzanne and I are among many couples that met at the camp meeting at Sulphur, Okla. Were it not for such a meeting we might never have met. If you as parents are concerned about your children not having christian association may I encourage you to take them to such meetings as well as Labor Day, New Year, etc. I love and appreciate my parents greatly for taking me to such meetings. In addition to my meetings I have preached at Wichita, Kan. with one confession of faults. Enjoyed the home of Bob and Cindy Loudermilk. I have also preached at LaGrange with a baptism. It is always great to return to my home town again, with the exception of 3 days in Nov., it had been 13 months since I had been home. I appreciate the Mo. brethren for continuing to back me in my work. We have agreed to remain on a permanent basis. In this area I have the benefit of studying with several preachers who come by or live in the area. Please note my new address and continue to pray for us.

**Ron Willis**, Box 591, Sentinel, Okla. 73664, Sept. 10— The work here is going well, much interest shown and several new families in attendance. We now have a permanent spot on radio and interest has grown. The TV program from Wichita Falls continues to furnish good leads in this area. It has been rated a number one religious program for most of its duration and the brethren in Wichita Falls deserve recognition for the work done in that area. The man at the station in charge of programming says those in broadcasting recognize Bro. Ronny Wade to be as professional a speaker as any on religious programs of today. We are thankful for men like him. Our meeting here in Sentinel by Bro. Marion Frank was the best attended of any in recent years. He captured the hearts of the congregation and the community. We appreciate him and his wife Cornelia, for their dedication to the work. I was happy to assist Bro. Barney Welch in public discussion on the radio in Morrilton, Ark. We did a program with informal question and answer format on the subject of Sunday School. We believe we supplied sufficient scriptural proof of our position in the first program as well in taping following broadcasts. This discussion continues between Brethren Welch and Goff. Bro. Wayne Goff of Morrilton has made several attempts to excuse his Sunday School. I have preached at Ft. Worth (Fossil Creek and Trentman Ave.), Garland, and Mineral Wells, Tex.; Jetmore, Kan.; Cedar Creek, Ark.; Okla. City (Capitol Hill), Moore, El Reno, Ada, Fredrick, and Sulphur, Okla. We have enjoyed the hospitality of the following homes- Bill Chambers, Ardmore, Melvin Blalock, Mineral Wells; Evern Lawless, Jerusalem, Ark.; Joe Hisle, Ada, Okla.; Bruce Word, Hurst, Tex.; Jimmy Shaw, El Reno, Okla.; Tommy Crouch, Ft. Worth; and Lloyd Spradley, Okla. City. Preachers in attendance were Miles King, Barney Welch, Jack Lee, Gerald Hill, Melvin Blalock, Joe Hisle, and Doug Edwards. We have also enjoyed working with these men on occasion. We appreciate Bro. Louis Hopkins, a very capable and responsible leader here at Sentinel, and he keeps the home fires burning while we are away in meetings.



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

# OLD PATHS ADVOCATE

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

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

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LEBANON, MISSOURI, NOVEMBER 1, 1978

No. 11

## EXPIRATION DATE

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HLK

## THE BIBLE AND HOMOSEXUALITY (PART II)

by Don L. King

In part one of this topic we discussed the sin of homosexuality and how it was not sanctioned by God even in the very beginning of time. The city of Sodom was discussed showing that the very term "sodomy" came from the city where that sin was so commonly practiced. We also pointed out that the "grievous" sin of Sodom is the very thing that modern-day "gays" would have us believe to be sanctioned by God today. It is a practice (sin) that is commonly engaged in by homosexuals. Let's go a bit farther with our investigation now.

In Deuteronomy 23:17, 18: "There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God."

The term "Sodomite" does not refer solely to one who dwelt in Sodom. Unger's Bible Dictionary tells us that people were so called because of their practice of sodomy! The practice of homosexuality or sodomy was so commonly practiced in Sodom that anyone who engaged in sodomy was termed a "Sodomite." Hence, in Deuteronomy 23:17, 18 the term "sodomite" would refer to anyone who sinned in like manner. Notice that God said: "There shall be no whore...nor a sodomite..." in the house of "the Lord thy God..." In other words, "I don't want them in my house, and I don't want their money in my house!"

The phrase "...or the price of a dog..." (Verse 18) presents an interesting point. For years I wondered why God warned of sinners being in his house in Deuteronomy 23:17, 18 and yet spoke of the price of a dog in the same connection. Could He be speaking of a literal dog, I wondered? Why pick on a poor dog? Why not speak of a cow or some other animal? However, when I began investigating this topic I learned of some things new to me. It is thought by some that the "price of a dog" (verse 18) is a figurative expression used to denote the gains of a sodomite. The Greek's referred to Sodomites as "dogs" because of the doglike manner in which they debased themselves. This would seem to have an obvious connection with what Christ said in Revelation 22:15: "For without are dogs, and sorcerers, and whoremongers, and murderers, and

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## FIRE, WATER OR HOLY SPIRIT— WHICH? by John T. Hinds

In order to clearly understand these subjects certain related questions should be carefully considered.

1. When salvation is affirmed of one thing in a given passage, that does not exclude salvation being affirmed of another thing in another passage, or the same passage, unless it first be shown that the other thing is not taught, or cannot be reconciled with the first statement. Salvation is affirmed of faith. (Heb. 11:16). That does not exclude repentance which is made necessary in Acts 3:19. The same is affirmed of grace and the blood of Christ. No one with any desire for fairness, or logical ability, can reject grace from the plan of salvation because not mentioned in a passage that says we are saved by faith; or reject faith because not mentioned in a passage with repentance. Any number of passages on faith, repentance or grace can have no force whatever in setting aside what is said on baptism. As you cannot reject the plain testimony of witnesses by those who do not refer to the subject, so you cannot prove baptism non-essential by passages which do not mention it. An infidel might use this method in attempting to prove the Bible contradictory but it cannot be used by a believer.

2. Because the believer is said to have eternal life, it is contended that he must be saved before baptism, as he believes before baptism. In reply the following, we think, is sufficient:

(1) When a believer is said to be saved, or have life, it means one whose faith has been made perfect by obedience. The obedient believer is the saved one. James reasons thus: "What doth it profit, my brethren, though a man say he hath faith, and have not works. Can faith save him?" (Jas. 2:14). Our wise "faith only" friends will promptly answer, "Yes, it can save him." But the apostle says, "Even so faith, if it hath not works is dead, being alone." (V. 17).

The general way in which James argues the relation of faith and works shows that what he says is true as a principle everywhere. In referring to Abraham's offering Isaac, he says: "Thou seest that faith wrought with his works, and by works was faith made perfect; and the Scripture was fulfilled which saith: And Abraham believed God, and it was reckoned unto him for righteousness." V. 22, 23. (R.S.V.). Abraham's faith was not reckoned or counted to his credit till he obeyed; neither is ours.

As a means of salvation our faith is not placed to our credit until it is manifested in obedience. This is a common-sense fact. No institution is entered by faith only, but faith when manifested by obedience to the requirements imposed. But it is said that his justification of Abraham was after he became a servant of God. True enough, but the principle is the same.

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## INDIVIDUAL CUPS AND THE COMMUNION

### by Lonnie Kent York

During recent discussions on the communion, a new argument has been surfacing, which, as yet, has not been to the point of open debate. The argument, favoring individual cups in the communion is based upon the supposition that the Passover observance, during the time of our Lord, utilized individual cups in its observance. In support of this argument, its advocates rely upon modern Jewish dictionaries and histories. For any argument to possess validity, its basis of support must be beyond impeachability. In the case of this argument, its proof sources possess impeachable characteristics. The purpose of this article is to examine the nature of their sources, then to consider the manner of observance of the Passover during the time of our Lord, regarding the cup of blessing.

The common sources of information available today, concerning the observance of the Passover, are modern dictionaries or Jewish histories. The basis for their information comes from documents dated about the sixth century onward. Most of this data has its origin in the period of the Masoretes, a period where "Tradition" was the guide. This is not to assume that all data from this era is incorrect, rather that as time progressed, many changes were introduced because of "custom" and "traditions", therefore many practices had been altered to accommodate existing circumstances. By the nineteenth century, the "customs" and "traditions" of the Hebrews had undergone another drastic change from that of the Masoretic era. The influence of these changes began to be the basis for works produced during this era; this being the era where most modern dictionaries and histories were produced. Source materials from earlier eras is difficult to obtain, yet there exist definitive works which have had access to such ancient material. Two such works are, Joachim Jeremias' book, *The Eucharistic Words of Jesus*, published by Fortress Press of Philadelphia, and *The Hebrew Passover From The Earliest Times To AD 70*, by J.B. Segal, published by London Oxford Press. This is not to assume that all these men say is beyond dispute, however, they make reference to source materials, that merit consideration. Men's conclusions, based upon evidence presented, is the realm where differences might occur. Historical facts are not opinions, therefore they possess a measure of reliability for our consideration. The best historical facts are those originating in the era nearest the period which is under consideration. In this way, alterations of more modern times are removed.

To prove that individual cups were not used during the Passover, at the time of Jesus, some quotes from Joachim Jeremias's book are not presented. "On the other hand, it is claimed that, by the time of Jesus, individual cups were used at the passover meal; since, according to Mark 14:23 par., all the people present at the Last Supper drank from the same cup, supposedly this is evidence for the fact that the Last Supper could not have been a passover meal." This statement is made in answer to some objections to Christ eating a passover meal. The point is not contested concerning the use of one cup in the verse mentioned. "What, then, is the situation with regard to the other contention that at the time of Jesus individual cups were used at the passover meal? The fact is that from the second century AD onwards there were objections on hygienic grounds to the practice of drinking from one cup. However, these very protests show that it was not uncommon for several people to drink from one cup. In fact, R. Joshua b. Levi, who lived in the middle of the third century, still allowed for the two possibilities of individual cups and a common cup at communal meals and on festal occasions it remained the general practice for the cup of blessing to be passed to all the participants after the one who had said the blessing had drunk from it. It is therefore, as Dalman has shown,

extremely probable that the earlier custom prescribed that the cup over which grace after the meal had been said should be handed round to let everyone present share in the benediction..." "More significance is to be attached to the fact that b. Pes. 108b reports that in some cases the paterfamilias invited his children and other members of the family to drink from his cup;..." "It must therefore be regarded as most probable that the earlier custom was to share one common cup at the passover meal, at least in the case of the cup of blessing, the third of the four passover cups, and Mark 14:23 therefore reflects the situation of a passover meal at the time of Jesus." These quotes are found on pages 68 thru 70 of Jeremias' book.

From what Jeremias has said, the use of individual cups in the passover, was not the practice during the time in which our Lord instituted the communion. The footnotes, which support Jeremias' conclusions, have not been reproduced because of their number and their availability to the common reader would be almost impossible. It is interesting to note that the author used Mark 14:23, "And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.", as his proof for the practice of one cup, supported by his early authorities. In this verse, the Lord blessed the cup of blessing, drank from (out of) that cup, then gave that cup to the apostles, then they all drank from (out of) that one cup. In this practice, the scripture is supported by the authorities, therefore, we must conclude that in the communion our Lord used but only one cup, containing the blessing (fruit of the vine) and that all the apostles drank from or out of that one blessed cup. There were no individuals cups present for this particular institution, especially for the cup of blessing.

The reference to Pes. 108b, is to the portion of the Mishnah dealing with the observance of the passover. This is part of the Jewish Talmud, a result of the return of the children of Israel from Babylonian exile. The dating of this material therefore, is reliable for the method of observance of the passover during the time of our Lord.

J.B. Segal, in his book, *The Hebrew Passover From The Earliest Times To AD 70*, substantiates what is said by Jeremias. The purpose of Segal's book is to trace the change in the observance of the Passover from its inception 'til the fall of Jerusalem. Jeremias shows that the use of individual cups in the observance of the passover came into existence after the distribution of Jerusalem, and this because of the inability to meet at Jerusalem to observe the passover. What these authorities present in their books puts to naught the argument now beginning to develop among the individual cups brethren.

These authorities do not deny the probability of more than one cup present at the passover meal, however, they show that in the text of Mark 14:23 the partaking of the cup of blessing, that only one cup was used in the passover meal, as well as in the institution, of the communion. The important aspect of the institution of the communion, is on what Jesus did and what spiritual significance He placed upon the particulars of that institution. From Mark 14:23, and the manner of participation of the passover, during the time of our Lord, it is evident that our Lord used only one cup in this institution, and that they all drank out of that one cup.

Further proof of what has been presented can be found in more accessible reference books. Edersheim's, *The Life And Times Of Jesus The Messiah*, vol. II, pages 496 and 497; "With this exception, however, they were no doubt identical in contents with the present formula. This we infer from what the Lord added, as he passed the cup round the circle of disciples. 3" "The cup, in which, according to express Rabbinic testimony, the wine had been mixed with water

(continued on page 8)

## WHAT KIND OF A DRUG STORE IS THIS?

by Edward O. Bragwell, Jr.

I saw a cartoon posted in a brother's drug store with the caption saying in effect: "What do you mean you don't have nuts and bolts? What kind of a drug store is this?" Our society expects more from a drug store than just drugs. The sign may say "DRUG STORE" but we expect much more. It is rare, indeed, to find a drug store that is just like—a drug store.

Churches are like that. The sign may say "Church", but we expect more. If it offers no more than what "church" suggests, then we ask, "What kind of a church is this?"

"What do you mean you don't have a basketball team? What kind of a church is this?" It seems never to occur to some that the church is not in the recreation business. A church that meets for worship, preaches the gospel, teaches its members and cares for its own needy is just not with it. Never mind that the Bible gives not the slightest hint that the church may be in the recreational business. Folks still insist that the church provide it for young and old.

"What do you mean you don't own a hospital or a nursing home? What kind of a church is this?" It seems that folks expect the church to care for the medical needs of folks. The New Testament church was not in that kind of business. Of course, the church may pay the medical bills of a needy member that is legitimate charge of the church. It may pay the electric bill or gas bill of such a one but that is a far cry from the church going into the electric, gas or hospital business.

"What do you mean you don't have a general welfare fund? What kind of a church is this?" In a metropolitan area, like ours, we constantly get calls from bus stations, motels, phone booths, etc., asking for financial help. Occasionally, as we are able, we help some from our pocket. Sometimes we refer them to various social and civic agencies that are in that kind of business. It is extremely difficult to make folks understand that, as the Lord's church, we are not in the general hand-out business. As a church we care for our own needy members. We sometimes help brethren elsewhere. We may at times assist another congregation with its needy when they are unable to do so themselves (cf. Acts 6:1-6; 11:27-30). We, as a church, limit benevolence to Christians, not because we feel that others are undeserving, or that we are better than others—but because the Bible gives no authority for church benevolence to the world at large.

"What do you mean you don't have a kitchen? What kind of church is this?" Nowadays a church without a kitchen must be either too poor or too backward for our times. But the Bible says, "If any man hunger, let him eat at home" (1 Cor. 11:34; cf. v. 22). It is not that we do not like to eat. You can look at most of us and know that! But it is a matter of respecting authority.

"What do you mean you don't have an organ or piano? What kind of church is this?" We can read where we are to SING in worship (Eph. 5:19; Col. 3:16). But, an organ is a music of a different color. Singing is music made by the human voice as the instrument. The piano is a different kind of music (mechanical instrument). One is authorized and the other is not. You see, it is like when God told Noah to build an ark of gopher wood—a particular kind of wood. Another kind of wood would have been an addition and thus a violation of God's authority. Pine, poplar, oak or ash would not have done. If God had simply said, "wood," then ANY kind of wood would have done. If God had told us simply to "make music," then any kind of music would do (vocal or instrumental). But, since He spoke of a particular kind of music (singing), only that kind will do.

It may be rare to find a drug store that just sells drugs. It is even more rare to find a church that does just what a church should do. A drug store that sells nuts and bolts, CB's or

(continued on page 8)

## COMMON FRACTIONS OF NOMINAL CHRISTIANITY

by K.G. Wilks

In most sectarian religious associations there is a common saying that there is a common saying that there is nothing in a name, meaning the religious name worn by nominal christians does not matter. There is a part of speech called a "noun", the definition of which is briefly summed up as "A noun is the name of a person, place, thing, or quality". I remember the definition from my school days and the modern dictionaries agree, of course. The word "fraction" is defined in The American College Dictionary as a noun, 1. one or more aliquot parts of a unit or whole number... 2. a part as distinct from the whole of anything; a piece broken off; fragment or bit".

The word "denomination" needs examination. It is not a Bible subject, therefore no scripture is needed in the examination of the word. The definition (same dictionary) is as follows: "denomination, noun. 1. a name or designation, especially one for a class of things; 2. a class or kind of persons or things distinguished by a specific name. 3. a religious sect. 4. act of denominating. 5. one of the grades or degrees in a series of designations of quantity, value, measure, weight, etc., (example: money of small denominations)."

When one admits the word "denomination", it is admitted that it is therefore a noun (name of something); that it is one of a class of things with names; that one thereby admits that the word "denomination does not mean the whole of anything, but is rather a "fraction", meaning it is not a unit, but a fragment, piece, bit or part broken off. Both words being nouns, they signify a name or names. Therefore names do mean something. In this study meaning, even in religion, that the word "denomination is not only unscriptural but is anti-scriptural because it denotes fragmentation of Christ's body, the church,— rather that which is called the church, for Christ's body is ONE, says Paul in the Ephesian letter 4:4.

There being one body, the church which Jesus said he would build (Mt. 16:18) the number is mathematically and correctly signified by the figure (1), spelled "one", that figure being the numerator in that it numerates or tells how many parts there are, in this case one, a while number, undivided, unparted, unbroken not fractured into fractions.

In common fractions, per our title, the "one" is divided by drawing a line underneath it thereby signifying division of the numerator. But until the denominator is put under the dividing line the one is still a whole number, unfractured— no fraction. If the figure (2), or any other number, be it 20 or 400, be put under the dividing line then the figure (1) is not a whole number but a fractured numer, divided into parts, aliquot parts per the dictionary. I remember that when we lived in the oil field country men often spoke of "fracturing" the oil bearing strats of the earth to make the hard, oil-bearing rock or shale release its oil for pumping or even flowing. They meant that particular layer of the earth was fractured or broken and divided into millions of "bits".

Now it is the same way with the church. When a dividing line is drawn under the numerator, a denominator is also automatically supplied signifying that now there is a part not connected to the "one", the "head, Christ". If the denominator be a figure (2), it indicates there is a half; use 250 as the denominator and there are that many denominations (nominally called "other churches"). Since we are dealing in nouns, this means that a denomination is the name of a class of religious organizations that are no more than a fraction of nominal Christianity. Also, since there are numerous denominations or fractions, there must be names given to each one to distinguish one from another,

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# Old Paths Advocate

Published Monthly at Lebanon, Mo. 65536

Published Monthly by Old Paths Advocate,  
c-o Wyota Inn, P.O. Box 9, East I-44 Loop,  
Lebanon, Mo. 65536

Second-class postage paid at Lebanon, Missouri 65536  
Send Form 3579 to Homer L. King, 1061 North Pilgrim St.,  
Stockton, California 95205

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## SUBSCRIPTION RATES

Single Subscription One Year ..... \$4.00

## A RELIGIOUS DISCUSSION

A four night discussion will take place in Stockton, Ca. Nov. 27-28, Nov. 30 and Dec. 1 on the communion. The speakers are: Allen Bailey of Cabool, Mo. and Ralph Baker of Lathrop, Ca. Brother Bailey will affirm the use of one cup in the distribution of the fruit of the vine in the Lord's Supper, the first two evenings. Brother Baker will affirm the use of individual cups to distribute the fruit of the vine in the Lord's Supper the last two evenings. Brother Baker, of the cups persuasion, has made all arrangements and the entire discussion will take place in their building. The location is: Central Church of Christ, 4368 N. Sutter St., Stockton, Ca. 7:30 P.M. each eve. Brother Allen Bailey will be endorsed by the congregation in Manteca, Ca. and Brother Clovis Cook will serve as moderator for him. For more information call: (209) 823-7040. All are invited.

## OLD PATHS PULPIT NO. 2

This is a book, just off the press, containing 61 sermons and essays by Evangelists of the church of Christ. It is a fine sample of the tremendous talent among our Brethren today. I have read much of the book and wholeheartedly endorse it. It is well organized, contains a wide variety of subject matter and is a credit to anyone's library. If you don't have this book yet you are missing a real treat. Order from: M. Lynwood Smith Publications, Rt. 1, Box 151, Wesson, Miss. 39191. The price is \$10.00 each. D.L.K.

## GOSPEL MEETING

There will be a gospel meeting at the Community Building in Mtn. Grove, Mo., Dec. 26 through the 31st. Services 7:30 nightly. Visiting preachers will be used. There will be a Radio Program each day one week preceding and the week during the meeting. Full page notices will be placed in some of the local news papers, and door to door contacts are planned. The brethren in that area will try to keep as many visitors as possible. Ron Alexander and myself will be in charge of the arrangements.

-Clovis T. Cook

## CHURCH GOVERNMENT

This is a 25 page tract written by Brother Tom C. Allington. The subject of Evangelists, Elders, etc. is discussed at length. It is our understanding that the tract will be sent to you free of charge except for "transportation costs." Order from: Irvin Barnes, P.O. Box 164, Gassville, Ark., 72635 or Bennie T. Cryer, 4635 Larkin Rd., Live Oak, Ca., 95925 or Tom C. Allington, Lodgepole, Neb. 69149.

## NORTHWEST THANKSGIVING DAY MEETING

We are inviting one and all to come to Cottage Grove, Oregon for the annual Northwest "Thanksgiving Day" get together meeting. The Lord willing, there will be a series of Gospel Meetings conducted by Glen Osburn each evening Nov. 20-26, and there will be all day services on "Thanksgiving Day," Nov. 23.

-Gayland Osburn

## THE 1979 CHURCH DIRECTORY

All the 1979 Church Directories have been sold. I am now ready to begin the 1979 Directory. Please send in the following information to me as soon as possible. (1) Location and Name of the place of worship, (2) Time of the services, (3). Names, addresses and telephone numbers of not more than 3 of the leaders of the congregations. If you want your local congregation listed in the 1979 Directory, you will need to send me the above information. I will not list the congregations that I do not hear from, as I did the 1977 Directory. So if you want to be in the 1979 Directory, write me. Don't expect me to contact you because I will not be able to do so. I have already received some information for the 1979 Directory for which I am thankful.

The following corrections and additions have been received and you may make the corrections on the 1977 Directory:

**ARKANSAS:** Fayetteville, (Washington County) Same as 1977 Directory except delete Don Hysil, add: Henry Brewer, Rt. 4, Box 329-A, Fayetteville, AR. 72701, Phone(501) 443-4382, also Leroy Taylor has moved to Rt. 1, Farmington, AR. 72730, Phone (501) 267-3921.

**MISSOURI:** Joplin, Leawood Village church of Christ, add: On Highway 71-1/2 Mile South of Interstate 44.

Springfield, the Northside church of Christ formerly North Hwy 65 has been changed to North Hwy H, 2 1/2 miles north of Junction I-44. The location is the same, only the highway number has been changed.

I did not hear from the following congregations for the 1977 Directory and they will be dropped if I do not hear from them. Some of them may no longer be meeting and the information that I do have, is back to 1975. If you know anything about these congregations, please let me know. I will need the (1) Location and Name of the congregation, (2) Time of the services, (3). Names, addresses and telephone numbers of no more than 3 of the leaders:

**ALABAMA:** Robertsdale, (Baldwin County), Hillcrest church of Christ,

**CALIFORNIA:** Salinas, (Monterey County) 145 Griffin St., Woodlake, (Tulare County) 496 South Valencia St.,

**GEORGIA:** Marietta, (Cobb County) 1390 Austell Rd., S.E.,

**INDIANA:** Brazil, (Clay County) Harrison & Blaine Streets,

**IOWA:** Bloomfield, (Davis County) 800 South Davis St.,

Savannah, (Davis County) On Highway V-20,

Waterloo, (Black Hawk County) 902 South Street.

**KANSAS:** Bonner Springs, (Wyandotte County) 216

Highview St.,

Kansas City, (Wyandotte County) Stony Point church of Christ,

**KENTUCKY:** near Inez, KY (Martin County) Calf Creek church of Christ.

**LOUISIANA:** 9 Miles North of Farmerville, LA (Union Parish) Conway church of Christ.

Shreveport, (Caddo Parish) Buncomb Road church of Christ.

Thibodaux, (Lafourche Parish) In the home of Bro. C.M. Lemmon.

**MICHIGAN:** Walled Lake, (Oakland County) Decker Road church of Christ,

**MISSOURI:** (Newton County) Beef Branch church of Christ.

Jamesville, (Stone County) On Highways U & M.

Joplin, (Newton County) 4203 Joplin St.

(Newton County) Swars Prairie church of Christ.

**NEBRASKA:** Omaha, (Douglas County) 2801 Spague Street,

**NEW YORK:** Honeoye Falls, (Monroe County) 9654 Bean Hill Road

Newark Valley, (Tioga County) 6 John Street.

**OHIO:** Chesapeake, (Lawrence County) 901 Third Avenue.

Columbus, (Franklin County) Lockbourne Road church of Christ.

Danville, (Meigs County) on Highway 325.

Kitts Hill, (Lawrence County) Linville church of Christ.

(Holmes County) Locust Grove church of Christ.

**OKLAHOMA:** Graham, (Carter County) on Highway 53.

(Le Flore County), Tucker church of Christ.

Tulsa, (Tulsa County) 3733 East Latimer St.

**OREGON:** Forest Grove, (Washington County) 2725 Sunset Drive.

**PENNSYLVANIA:** Rote, (Clinton County).

**SOUTH CAROLINA:** Florence, (Florence County) West Florence church of Christ.

**TEXAS:** (Harrison County) Ash Springs church of Christ.

Austin, (Travis County) 1508 Bluebonne St., 2305 East First St.

Beaumont, (Jefferson County), 575 Anchor St., Downing church of Christ.

(Commanche County)

Eola, (Concho County) North Side of Town, Fairview church of Christ.

(Wilson County)

Ft. Stockton, (Pecos County) 601 N.D. Street.

Ft. Worth, (Tarrant County) Fossil Creek church of Christ.

Graham, (Young County) 701 Grove St.

Jacksboro, (Jack County) North Side church of Christ.

Marlin, (Falls County) 717 Gift St.

Medina, (Medina County) on Highway 16.

Milano, (Milam County) Highways 79 & 36.

Odessa, (Ector County) North Golder & 30th.

Rosenberg, (Ft. Bend County) Brazos & Walger Sts.

Sonora, (Sutton County) 1608 Ranch Road No. 1691.

**WEST VIRGINIA:** Foster, (Boone County) Just off Highway 119.

Quinland, (Boone County) On Highway 78.

Winefrede, (Kanawha County) On Secondary Road 77.

**WYOMING:** Casper, (Natrona County) From House to House.

If you know anything about the above congregations, please let me know. Some of them may no longer be meeting, or they may have digressed. If I don't hear from them they will be dropped. Send all information to me until November 15th at Ray Asplin, Star Route 2 Box 67-A, Norfork, AR. 72658. Phone (501) 499-7117, after November 15th. send to me at: 2716 Allen Street, Sulphur, LA. 70663. No telephone there, yet.

-Ray Asplin

"I love the paper, keep up the good work"

-Viola Lambert, Norman, Okla.

"I still enjoy reading Old Paths Advocate, receive it regularly each month"

-Mrs. Elvis Florence, Morro Bay, Cal.

## HONOR ROLL

You will find listed below, the names of those sending subscriptions from Sept. 10 to Oct. 10 and opposite the name, the number of subscriptions sent. The list is good for this time of the year and again we express appreciation to you for helping enlarge the reading audience and good the paper can do. Please, check the following and report any errors to us:

Roy Lee Criswell-8; Don L. King-6; Wendell Webb-4; Allen Bailey-3; Clovis T. Cook-3; Laura Kelley-3; Jimmy Stockam-2; Della Stone-2; Urbane Sutton-2; Alton Bailey-2; Lola Harper-2; Ivan Johnson-2; Mrs. F.G. Keele-2; R.D. Johnson-2; Irvin Barnes-2; Lowell Smith-1; Orley McCombs-1; Inez Sullivan-1; Allen Melton-1; Richard Bunner-1; King Fields-1; Mildred Daniels-1; Mrs. Jackie Lea-1; Vicki Morrison-1; Winnie Bryant-1; Bill Stallcop-1; Gladys Shores-1; Nell Baldwin-1; Curtis Asbury-1; Mildred Tortellet-1; Denny Boultinghouse-1; Lois Walters-1; Johnnie Batson-1; Louis Hopkins-1; Don McCord-1; Eugene Kinser-1; Robert Blevins-1; James E. Moore-1; Mrs. Allen Melton-1; Debbie Dyess-1; Lloyd Wade-1; W.E. Swindler-1; Buster Boyd-1; R.B. Roden-1; Paul Nichols-1; Richard Nichols-1; John K. Eller-1; Joe Ferguson-1; Mrs. Kenneth McMullen-1; Jerrel Sturdy-1; Melvin White-1; Frank Boyer-1; Helen Duvall-1; Mrs. John Gates-1; Mrs. J.C. Whigham-1; Joseph Jones-1; Geo. A. Turner-1; David Stands-1; Ruby Berna-1; Jesse French-1; Total-90.

## MEET BRO. PHILIP CIMEI

Brother Philip Cimei writes, "I would like to exhaust my energies to promote the truth the church of Christ embraces. There are still many people seeking it and I would like to help give them the opportunity to hear truth above error, the pure gospel above a perverted one; I would like to give them a choice between truth and error. I feel, too, there is a great need to re-ignite zeal in the hearts of every Christian who has fallen prey to spiritual stagnation. I would like to do this on a full-time basis. I am in process of selling my home so I will be available to move to any place or area that could use me. I am totally against the modern-day pastor system. My view of the work of an evangelist is not only to hold meetings, but be able to go into an area and stay until things are set in order; to help qualify men to teach and be self-sufficient, to instill a desire in male members to attain to the eldership and deaconship."

"The Westside congregation at Broken Bow, Okla. is my home congregation. I have been teaching publicly for about 7 years. Currently, I preach the first and third Sundays at Alderson, Okla.; the second at Golden, Okla., and the fourth at Dennison, Tex. I am 28 years old, married to a wonderful Christian woman, Lois, and we have 2 children, Tracy (9) and Tammy (8). I would appreciate hearing from brethren who would be interested in more information. My address is 211 N. Bock St., Broken, Bow, Okla. 74728".

## SPECIAL NOTICE

There is a family (2 sisters and a child) living in Craig, Colo., in need of a male member of the Lord's body to conduct worship services. Employment is available if desired. Contact: Gloria Carter, 608 Cedar Mt. Trailer Ct., Craig, Colo. 81625. Phone (303) 824-2445.

-R.D. Johnson, Lancaster, Tex.

"I enjoy reading the paper, usually read it all before laying it down"

-Bessie Fancher, Wichita Falls, Tex.

"We enjoy the paper so much and look forward to each issue, here are 4 subs"

-Lloyd McAnear, Bridgeport, Tex.

## DARWIN RETRACTS HIS EVOLUTIONISTIC IDEA

If this had been the headline of a news article appearing in a daily (paper) during the latter part of the 19th Century, it not only would have surprised many, but it would also not have been very far from the truth. In accord with the following brief history told by J.C. Penny, Darwin in his last years, retracted his famous ideas published in the work *Origin of Species Through Natural Selection*.

Not long ago, being in secondary school, the homework assignment for the class in Biology consisted of investigating everything possible regarding Charles Darwin. Since I was at home, I consulted my father to see if he had any books or writings of Charles Darwin. He smiled and brought me a work written by Darwin. The book pleased me so much that I resolved to borrow it so that I could take it to school and show it to my instructor.

The book was entitled *My Apology For Ignorant Ideas*. The book totally amazed the Biology instructor. He was completely confused after reading a few pages of the *Apology*. Darwin was rejecting all that he had written concerning his *Origin of Species*.

The instructor had a book called, or entitled *Origin of Species* by Darwin. It was a work accepted by the scientific community of the world. The instructor had planned to teach Darwin's theory of evolution. At that time I was not very interested in those theories. The evening that I spoke with my father, I asked him various questions. He smiled and told me: "I have Darwin's writings from before and after his conversion. However, the scientific community does not wish to accept those writings in which he retracts his evolutionistic ideas."

The *Apology of Darwin* was written immediately after he regained his judgment in a sanatorium to which he had been committed after losing his faculties. Darwin wrote: I became like King Nebuchadnezzar, a creature insane and savage (wild). God punished me, making me lose my senses and when I regained them, I realized that I needed to write and correct the errors I had committed."

It is probably a surprise for those student followers of evolution to know that in his last days, Darwin returned to the truth of the Bible. Many are the men who, as the final days approach and they become more conscious of eternity, lament the things which they did not do right (justly) in life.

Published by "The Torch," February 1978.

Re-published in the Spanish language by "La Voz Eterna",

July 1978.

Translated into English language for K.G. Wilks, September 1978 by his neighbor, David Savedra, Austin, Texas

## WORDS OF ENCOURAGEMENT

"You are doing a fine work with Old Paths Advocate. Godspeed!"

-Bob Loudermilk, Wichita, Kan.

"Enjoy the wonderful teaching I get from Old Paths Advocate"

-Mrs. Mary Daniel, Holyoke, Colo.

"We certainly like the paper"

-Wilmer Smith, Grinnell, Ia.

"Look forward to receiving the Old Paths Advocate each month"

-Bill Parker, Canon City, Colo.

"We enjoy reading the paper and appreciate your endeavors. May God bless you"

-Sue Elliott, Bakersfield, Ca.

"We enjoy the Old Paths Advocate more and more as time goes on"

-Edna Sherwood, Sacramento, Ca.

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

-Claude Barnes, Union Gap, W. Va.

## ZEAL TO BE EMULATED by Webb Garrison

"Many persons have yearned for Bibles they could call their own. Few even approached the zeal of a semiliterate Welsh girl— or the consequences that stemmed from her burning desire to own a copy of Scripture.

"Mary Jones lived in a village with the improbable-sounding name of Llanfihangel. A daughter of a weaver, she had no formal schooling, for in the 1790's Wales had few schools and they were reserved for the wealthy. After she had learned her letters, the girl developed a great yearning for a Bible but her poverty-stricken parents couldn't afford to buy her one for her own."

"So Mary ran errands and did housework in order to save money for the precious Book. At the end of a year, she had accumulated precisely one shilling, that had to be sacrificed to buy medicine for her sick father. But she refused to abandon her dream. For at least five years she worked, scrimped and saved. Finally she had about twenty shillings— enough to purchase a Bible. But no one in her village had a Welsh Bible for sale. She heard of a minister twenty-five miles away in the town of Bela who was reputed to have an extra copy. She walked the entire distance, found Thomas Charles and told her story. He refused to take her money and insisted on giving her the Bible. She scrawled on the flyleaf the notice that Mary Jones His the True Onour of this Bible."

"Charles told her story many times. It fired the imagination of religious leaders from all Britain and was the major factor in creating the climate that led to the organization of the British and Foreign Bible Society in 1804. Mary Jones' Bible is now a prize in the historical collection of the Society." (From "Strange Facts About The Bible"

-By Webb Garrison)

(Note: Does our zeal equal that of Mary Jones? Do we even care about our Bibles? The evidence, circumstantial and known says not many, even members of the church, care enough about it to study it, much less obey it.

-Submitted by K.G. Wilks

"Such a wonderful paper! Keep up the good work"

-Darlene Smith, Marysville, Ca.

"We appreciate your efforts on the Old Paths Advocate, truly worthwhile"

-Linda Schimmel, Overland Park, Kan.

Bible and Homosexuality— (cont'd from page 1)

idolaters, and whosoever loveth and maketh a lie." We are told that the above will be found outside the holy city, or heaven. Again, why would Christ tell us that no dogs will be in heaven? Are we to suppose that perhaps other forms of the animal kingdom will be? Of course not. While many believe that the term "dog" refers to men who are unclean, etc., why not understand it to refer to such as the Sodomites? They are, indeed, "unclean!" It appears possible that Jesus refers to homosexuals in Revelation 22:15! Notwithstanding the so-called "Gay Christian's" logic, Christ says they will be outside of the heavenly city.

In Leviticus 18:22 God says: "Thou shalt not lie with mankind, as with womankind: it is abomination." Again: "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them." (Leviticus 20:13). The word "abomination" means disgusting, detestable. God plainly said that He would not tolerate sexual relations between two men. He decreed that the offenders should pay with their very lives for the disgusting sins they had engaged in. The plain truth is, God has NEVER sanctioned homosexuality at any time of the world. In fact, a study of the Old Testament will show that every Old Testament king who was considered righteous was against sodomy or homosexuality.

But what about the New Testament? Romans 1:24-27: "Wherefore God also gave them up to uncleanness through the lusts of their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet." In these verses Paul speaks of both men and women engaging in homosexuality. Yes, a woman can also be guilty. Such a lady is termed a lesbian by modern society. Webster tells us that the term means "a homosexual woman." The apostle speaks of their "uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves." (verse 24). Hence, in New Testament times a practicing homosexual is guilty of dishonoring his or her body. That doesn't sound as though God has changed His view of the topic much does it?

The term "lust" in verse 27 according to Thayer means: "desire, lust, appetite." Arndt-Gingrich says it means "the men...were inflamed with (their desire for each other)." So there can be no doubt about the apostle's subject. He refers to exactly what we are seeing more and more of—EVEN AMONG THE RELIGIOUS WORLD! It is still sin no matter how many religious leaders the world over accept it as an all-right thing, no matter how many denominations embrace it.

1 Corinthians 6:9, 10: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Paul mentions some terrible things here. In verse 9 he speaks of those who are "effeminate" and along with others, says that such will not "inherit the kingdom of God." Or, in other words, they will not be saved. Many seem to think that the term "effeminate" means only one that appears feminine. That is partially true, but notice the literal meaning. It is from the Greek "malakos" and means: "a male who submits his body to unnatural lewdness" (Thayer). Arndt-Gingrich defines it: "...especially of catamites, men and boys who allow themselves to be misused homosexually." The term "catamite" refers to a young man who is used for sodomy. Think about it! The young man who plays the sexual role of female in a homosexual relationship is condemned by the apostle as being "effeminate." Then, immediately following Paul says: "nor abusers of themselves with mankind." The word "abusers" as used in 1 Corinthians 6:9 is from the Greek "arsenokoites" and, according to Thayer, means "one who lies with a male as with a female, a sodomite: 1 Cor. 6:9; 1 Tim. 1:10." Paul could hardly have been plainer as to his meaning in this verse! Some of the later translations plainly translate the phrase "abusers of themselves with mankind" as "homosexuals." The verse includes both parties of the sin of sodomy. The feminine party is condemned under the term "effeminate." The individual who plays the sexual role of the male is condemned by the phrase "abusers of themselves with mankind." There simply is no way to get around the fact that homosexuality is condemned in both the Old and New Testaments.

After calling attention to the terrible sins mentioned in 1 Corinthians 6:9,10 Paul says in verse 11: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." This shows, quite plainly, that though the church in Corinth had among its members some who had been guilty of such things, they were no longer guilty. They had been cleansed by baptism from such sins and no longer

indulged. This must be the case today. All such must not be viewed with tolerance from the Christian's perspective. There is no way for us to tolerate those who practice that which has disgusted God from the very beginning of time! Personally, I do not wish my children to be presented with homosexuality as part of our twentieth century norm. It is not normal, but abnormal. It is not a political issue, but a moral issue. One cannot continue to practice sin and remain in the favor of Almighty God. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1,2).

In closing, let me say again that I have not written this to combat the practice of homosexuality among members of the faithful church of Christ. I know of no locality which has such a problem at the present. However our children are bombarded on every side with the issue. It seems possible that in the future they may have homosexuals and lesbians as teachers in schools across the nation. Even, if the laws should prevent that (as I pray they do), they will see it presented before them as a very normal thing. It is becoming more and more "respectable" among those of the world, both religious and otherwise. No, I have no fear that they will grow up to become homosexuals. But I do fear them growing up without realizing the tremendous wrong involved. In my opinion, we cannot allow that to happen. Christians everywhere must remember that here is sin at its worst. God has destroyed whole cities rather than tolerate it. It is a disgusting thing to Him, and it must always be viewed with disgust by His people. Our children need to be taught this as they grow up in the church. Recently, with reference to the rising rate of homosexuality in America it was said: "If God doesn't judge America, He is going to owe Sodom and Gomorrah an apology."

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#### Fire, Water or Holy Spirit— (cont'd from page 1)

Then James gives Rahab the harlot as another example. V. 25. The first time we hear of Abraham his justification was by faith plus obedience. See Heb. 11:8. True, as a principle true everywhere.

(2). "Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory of men more than the glory of God." (John 12:42,43). Were these rulers saved? Surely not; yet John says they believed on him. James was right. Faith is counted when we obey.

(3) But it is said we believe "into" Christ—into being a literal translation of the Greek preposition *eis*. As faith comes before baptism, it is urged that we are already in him by faith; hence, too late to be baptized into him. It does not seem to worry such objectors that the Bible says we are baptized into Christ; or that many are said to have believed on him—literally into (*eis*) him—who were not in him. This shows that *eis* after the verb believe should be translated "in" or "on" not "into"; and the Bible so gives it. In believing the mind dwells on Christ as an object. After verbs where the thought is entrance into a place, "into" is the correct way to express it.

Acts 11:18 says we repent "unto life"—"unto" being a translation of *eis* hence, literally "into life". Apply the objection to this passage and its absurdity will appear. If repentance precedes faith, as many teach, then we repent into life before we believe. But life is in Christ, therefore, in Christ before faith. If, to escape this difficulty, we take the Bible order, faith before repentance, then we are in Christ before we repent. To be in Christ is to be saved, therefore saved before repentance. This will not do. Any argument that cuts off baptism because we believe "into Christ" will also

(please turn page)

**Fire, Water or Holy Spirit— (cont'd from page 7)**

cut off either faith or repentance any argument that will bring in either faith or repentance will bring in baptism. The sensible thing to do is to accept all three, and admit that we "believe on him," "repent unto life," and are "baptized into Christ."

3. Another objection is based on Eph. 2:8 and Titus 3:5, which say we are not saved "by works."

(1) To say that Paul means in these passages that we are not saved by obedience to the gospel would make him deny even his own teaching.

(2) The passage which says "not by works done in righteousness" says we are saved "through the washing of regeneration." Another passage says cleansing is "by the washing of water with the word" (Eph. 5:26). The word "washing" is from the same Greek word in both passages. Instead of excluding the washing of water-which clearly refers to baptism, he emphatically includes it in the means of salvation.

(3) What works does Paul exclude? He says "that no man should glory in his presence" but glorying is excluded. In Rom. 3:27-29 he shows that glorying is not excluded by the works of the Jewish law. He also desired to be found "not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ..." (Phil. 3:9). But he shows that boasting is excluded by the "law of faith," which is the "law of the Spirit" -plainly, the gospel. Paul excludes the works of righteousness belonging to the Jewish law, but enforces obedience to the gospel.

(4) But is baptism any more a "work" than any other acts of obedience? Suppose the objector is right in saying we are saved by prayer? Is there any work in praying and agonizing by the hour at the anxious seat? Ordinarily ten times as much as in baptism. Why deny salvation by works and then work more than anybody to be saved? But try faith. It takes more work to examine the evidence and become a believer than to be baptized. It is far harder to repent-quit the practice of sin- than to be baptized. All acts of obedience require some exertion of the body and mind, and are, in this sense, works; but they are not self-righteous works, because what we do is nothing compared with the blessings received.

4. Some things are temporary. When the purpose for which they were given had been accomplished, they were no longer used. There were apostles in the church on earth at one time. Are they here now? Not in person but only through their teaching. Whatever qualifications were necessary for their labors as apostles are not received now. The same is true of prophets and all miracle workers. Because certain persons were baptized in the Spirit when Christianity was being established, is no evidence we should now be, unless it can be shown that we need it for the same purpose, or that the same results follow. Skilled mechanics build the house, standing upon staging as they do much of the work. But, when the structure is complete, the mechanics are dismissed, and the staging torn down. So, in the establishment of the church, the apostles and other endowed persons were necessary. The miracles wrought were the staging upon which they stood. Now that the church is established the apostles are not needed on earth, and the miracles are not repeated.

5. There were two baptisms on Pentecost- the apostles in the Spirit, the believers in water. Those at the house of Cornelius were baptized in both. When Paul wrote Ephesians, at least fifteen years after the conversion of Cornelius, he said: "One baptism." Since that time we have no authority for two baptisms. We are limited, therefore, to either water or Holy Spirit baptism. If it is the Holy Spirit, he who baptizes in water sins; if it be water, he who contends for Holy Spirit baptism is not less guilty. No man can consistently contend for both with Paul's language before him.

6. Words are often given a figurative application, but such use is derived from the literal meaning. Such use is justified

by the likeness in one or more points of two objects to which the word is applied. Christ is called a Lion. Rev. 5:5. He is not a literal lion, or like a lion in every particular, but only in the points of courage and strength. He is also called a Lamb, but is none the less a real person. Figurative language leaves the subject as real, as plain literal language. Such use of words is common in the Bible.

The word baptize can be, and is, so used. Christ refers to his death and calls it drinking a "cup," and being "baptized with the baptism." (Mark 10:38-40). As drinking poison from a cup results in death, he refers to his sufferings as the cup; as being buried in water, if kept there, would result in death, he represents himself as about to be so completely overwhelmed with afflictions that it would result in his death; hence, a baptism. This use of the word depends upon the literal idea being that of immersion. Anything else would be worse than nonsense. (This writing was submitted some time ago by J. Wayne McKamie, Rt. 1, McGregor, Tex. 76657.

It is quite lengthy in its entirety and will necessitate our dividing it into a number of continued pieces. Be looking for it each month.

-H.L.K.

**Individual Cups...Communion— (cont'd from page 2)**

before it was 'blessed', had passed round." The footnote, No. 3, "I have often expressed my conviction that in the ancient Services there was considerable elasticity and liberty left to the individual. At present a cup is filled for each individual, but Christ seems to have passed the one cup round among the Disciples. Whether such was sometimes done, or the alteration was designedly, and as we readily see, significantly, made by Christ, cannot now be determined." Here, Edersheim, supports the modern view of the passover meal observance, yet he must accept the passage of scripture, and thereby states that the cup was passed around to each person.

It is not the purpose of this article to supply all available source materials for the support of the New Testament practice, nor to rely upon those herein presented as the only proof sources. The scriptures should be the ultimate source of information. Other sources are presented only when there exists doubt as to certain practices not detailed within scriptures. It is clear, from what has been presented in this article, that there were no individual cups present at the passover during the time of our Lord. These sources have shown that in the institution of the Lord's Supper, Christ blessed one cup containing the fruit of the vine (the blessing), and that he drank from that cup, then passed that cup to his disciples, and that they in turn drank out of that cup, thereby communing with one another. This is the New Testament pattern and practice. What more proof need there be to support this simple New Testament pattern of communion.

In conclusion, those who have hinted this argument have not to my knowledge presented it in actual polemic discussion. The only reason for this, is that they know that it possess no validity, and would be so proved in polemic discussion. It is hoped, that the information presented in this article will dispel this argument in any form of discussion, and assist brethren in coming to the scriptural practice in communion. Let it forever be known that the bringing in of individual cups, whether it be by second century Jews or J.G. Thomas in 1894, cannot be supported by the simple declaration of scriptures, rather by the whimsical feelings of men. With this in mind, let us now return to the scriptural pattern, and perform in a thus saith the Lord.

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**What Kind of a Drug Store— (cont'd from page 3)**

cameras will probably prosper, suffering no damage from its innovations. But, it will still be more than just a drug store,



no matter what the sign may say. Yet, a church that offers more than a church should (under Bible Authority) is a more serious matter. It will have to answer to God for its innovations. It, too, will be more than a church regardless of what the sign out front may say.

-Submitted by: Jimmie C. Smith,  
via "Northern Kentucky Light"

#### Common Fractions.— (cont'd from page 3)

even as in the common fractions the figures in the denominator signify the measure of a part of the whole. Therefore, a denomination by any name is not the (1) ONE church and has no connection or obedience to the head, Christ, (Col. 1:18) rather it is named by and for man or the pleasure of man. Men ought to be careful how they draw lines "under" the (1) one church thereby dividing it, fracturing it.

When one admits to belonging to a denomination, that one admits to the fact that he or she is not a member of the body, the church of Christ; rather belongs to a fractured part of nominal Christianity, that is, that which is Christianity in name or pretense only. There being no salvation in such organizations, they are all in the same class (remember the definition of the word). For that reason they can all say with equal logic, "One church is as good as another— you can be saved in any church" though the last half of that statement is not true because it is not the (1) one church of which Christ is the head. Note: Nominal Christianity is in name only, not true Christianity.

Untold millions of souls have been, are being and will be lost due to uninformed, misinformed, rebellious and heretical men drawing dividing lines in or under the church of Christ. Not for Bible reasons or doctrine but for evil designs, selfishness, desire for self elevation to power, self righteousness and for worldly gain and wealth. But the title of the book recently published by Brother M. Lynwood Smith, **The Church— Still It Stands** is a fitting close to this article. Let Christians all and everywhere stand with and in the church and by the Word of the Lord which is the seed of the kingdom; (Lk. 8:11). let not anyone stand by the divisive word (seed, doctrine) of denominationalism for in the deceitfulness thereof is the way of eternal death. People are deceived into believing they are safe when they are not. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. Note where the dividing is to be— the dividing is to be the word of truth— not the body of Christ. Therefore, "Submit yourselves therefore unto God. Resist the Devil, and he will flee from you." James 5:7; "...It was needful for me 'o write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints". Jude 3.

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### OUR DEPARTED

**Ogletree**— Cecil James Ogletree was born Jan. 15, 1920 in Okla., and departed this life Sept. 5, 1978, at Riverside, Calif. He is survived by 4 children, 6 grandchildren, 1 brother and 1 sister; his wife, Dorothy, preceded him in death. Also surviving Cecil is his mother, Jettie Ogletree, one of the finest women I know. A long-time, beloved mutual friend and Sister in Christ, the late Clyda Bailey, said of Jettie once, "When the smoke of the battles and struggles of life are all cleared away, Jettie will be found on the Lord's side." This will tell my readers what kind of mother Cecil had. Cecil, too, was a descendant of the late Amy Randolph, mother of a multitude in the church. His sister, Ruby Musgrave, who has had more than her share of life's sorrows and tragedies, exemplifying as much strength as anyone I know, is, along with his mother, a member of the church at Orange, Calif. Cecil's funeral was conducted by the writer at Shannon

Chapel, Orange, Calif., Sept. 8. Interment was at Fairhaven Cemetery, Santa Ana.

-Don McCord

**McCracken**— Bro. Anson Rupard McCracken of Fresno, Cal. passed away Sept. 16, 1978, at the age of 70 years, a victim of cancer. He is survived by his wife Sister Neoma McCracken of Fresno; 3 sons, Leo and Charles of Fresno, and Dairl of Sacramento; 2 sisters, Minnie Tipton and Ruth Cope of Sacramento; 2 brothers, Jewele of Tex., and Clyde of Galt, Cal.; and a number of grandchildren and great grandchildren. Bro. Glen Lewis and the writer endeavored to speak words of comfort and warning to those assembled, pointing out the importance of being prepared when the Lord returns. Singing was well done by members of the Clovis church of Christ, with burial in Clovis cemetery.

-Mac McKinney

**Goggins**— Bro. Calvin Goggins was born Aug. 21, 1902 in Durant, Okla., and departed this life Aug. 27, 1978 in Porterville, Ca. He is survived by his wife, Sister Clara Goggins; 2 daughters, Jeannie Ross of Maywood, Cal., and Fay Harmon of Vallejo, Cal.; a sister, Oma Jordan of Bakersfield, Cal.; 8 grandchildren, and 5 great grandchildren. Bro. Goggins had lived 41 years in Cal., the last 11 in Porterville, where he was a member of the church of Christ. Graveside services were held Aug. 31, 1978 and he was laid to rest in beautiful Hillcrest Memorial Park in Porterville. The writer spoke words of comfort.

-Glenn M. Lewis

**Thomas**— Sister Ethel Mae Thomas was born Feb. 4, 1888 in Wise Co., Tex., daughter of the Isaac Smiths, and passed away Sept. 12, 1978 at the Elk View Hospital in Hobart, Okla., at the age of 90 years, 7 mo. and 8 days. In 1900 at the age of 12 years she came to Washita Co., Okla. with her parents. She was married to John Thomas, Sept. 3, 1905 near Sentinel in Kiowa Co., Okla. She was preceded in death by her parents, also her husband in 1946, and her only brother Homer Smith in 1958. She is survived by a daughter, Trella Stevens of Sentinel; a niece Wanda Robertson of Springfield, Mo., who lived with her for several years; a sister-in-law, Laura Smith of Sentinel; and many friends. She obeyed the gospel at the age of 16 and remained faithful for 74 years. During Bro. Marion Franks meeting here in Sentinel in Aug. of this year, she was ill and for the first time in 75 years missed a gospel meeting. The writer has been a member for over 32 years and she was a great inspiration to me. She loved to go to church. Beautiful singing was done by members of the Sentinel, Moore, and Okla. City congregations. The writer and Bro. Larry Robertson were in charge of the services.

-Louis Hopkins

### IN MEMORY OF SISTER THOMAS by Louis Hopkins

I walked through the valley with my Lord, We walked through the valley in sweet accord. As we walked through the valley hand-in-hand, I know I am going to a far better land. And there is one thing I want you to know, I am glad I walked with Him on earth below. I know there is a crown of life awaiting me there, This great joy I would love with you to share. So, if you walk with my Savior hand in hand, I'll be waiting for you in the promised land. And we will sing the song of sweet deliverance there, And the beauties of heaven in eternity we'll share. So, don't sorrow for me, Trella, For I am at rest, Forever more to be with God, my Savior, Jesus Christ, all the redeemed and blest.

-Louis Hopkins

Note- Our sympathy to Trella and the Sentinel congregation. We spent many happy hours in the Thomas and Stevens homes and treasure the memory-HLK.

**Ford**— Bro. Lovelace Marzell Ford was born Dec. 16, 1919 at Paris, Tex., and departed this life Sept. 18, 1978 at Ceres, Cal. He was the son of the late Willie and Amos Lee Ford. He had made his home in this area for sometime and was a longtime member of the Ceres church of Christ. He is survived by his wife, Estel and a son, Glenn, of Ceres; 2 daughters, Pamela Hope of Soulsbyville, and Carolyn Brown of Modesto; 3 brothers; 3 sisters; and 4 grandchildren. I had known Marzell a number of years and found him to be devoted to the Lord and his family, always a smile for everyone. He had been in ill health for several months, but had attended services the night before his untimely death. He will be greatly missed. The writer was honored to speak words of comfort and warning to a large crowd of friends and brethren gathered to pay last respects. Services were held at Sales Brothers Mortuary with burial in Lakewood Memorial Park.

-Howard Hickey



**J.J.B. Malowa, Pelusi Vlg., P.O. Box 1, Thyolo, Malawi, Africa, Sept. 8**— The Lord's work here goes forward. We are very happy for our new building in Blantyre. Our evangelist, Bro. Bill H. Davis, is a good man, good preacher and working hard preaching the gospel of Jesus Christ Who died that all could have forgiveness. Only He Who shed His blood for us can save.

**A. Bvimbani, P.O. Box 72, Milange Mozambique, Sept. 15**— I have delayed reporting for a long time. New churches have been planted since I reported the old ones; they are at Kutukwe, Mukhurenba, Muthangazi, Nanagawa and Naveya. Much labor is needed to strength these and visit old ones. In our country things come not easy; I am in need. Please may my complaint reach you brethren. I hope to meet Bro. Bill Davis soon to talk more of the work. Warm greetings to all brethren.

**Robb W. Hickey, 2148 Bluebird Ln., Sacramento, Cal. 95821, Oct. 3**— The Lord's work at Sacramento (North area) continues to grow. The Lord has been blessing our work and we give him the glory. Recently, we have had one restoration and a few confessions. We have been hearing some good teaching by Brethren Don French, Steve DeWitt, Dan Ensey and Larry Stahl (all local teachers of this congregation). Our next meeting at North area is scheduled in the spring with Bro. Bob Loudermilk. Greetings to the faithful everywhere.

**Thomas Wasmer, Rte. 3, Box 174A, Clarksville, Ark. 72830, Oct. 10**— Since last report here in Hunt, Ark., we had a meeting with Bro. Miles King, Oct. 6, 7, 8. I have never heard Bro. Miles teach any better. He seems to have picked up extra zeal from the Lord in his work with small congregations here in Ark., and eastern Okla. The work here at Hunt continues to grow but would not have been possible were it not for generous contributions from brethren across the country. We solicit your prayers and extend our thanks. Our prayers go to all and also to Bro. Miles and thanks for all his help.

**Richard Nichols, Rte. 3, Box 573-B, Piedmont, S.C., Oct. 8**— Our meeting in Escalon, Cal. will be just after

Thanksgiving, Nov. 24-Dec. 3. Lord willing, we will hold the New Year meeting at Earlytown, Ala., Dec. 27-31. Please make plans to be with us at both places. Here at Greenville, we had Bro. Pat Adkinson and wife visit our worship this morning. Pat spoke for us and did a good job. The Eastern Labor Day meeting at Flemington, Pa., was well attended. The brethren and sisters did a wonderful job of hosting the meeting, it could not have been finer. It was difficult to see Bro. Ron Courter and family leave for the strife-torn country of Rhodesia but I am sure, with the help of the Lord, all things will work together for good. Let us pray for their safety and success. Pray for us and our work here.

**David Stands, 8610 26th Ave. N.W., Seattle, Wash., 98117, Oct. 9**— As of Oct. 1 of this year, Brother Smith Bibens and I have been working in the Seattle area. Up until this time there has been no faithful congregation in this locality. At present we are meeting Sunday morning and evening at the Roosevelt Hotel, 7th and Pine, Seattle, Wash. We have no mid-week services as yet, but some do come to my home Wednesday evenings where we study together. If you know of anyone in this area that I can contact, please let me know. I sincerely thank all the brethren who are willing to get behind this work. May God bless the faithful. Please pray for the work here.

**James R. Stewart, 700 N. 59th St., Waco, Tex. 76710, Oct. 3**— My health is much improved. I am just recovering from having both my legs and both hips broken. Sept. 24, we were in Abilene for morning services at 1634 Palm St. (S. Park congregation). The brethren asked me if I could give the lesson and I told them I thought I could, and so I did. It was good to be back in the pulpit again after 2 years. We had a good crowd and 2 made confessions of faults. We give God the glory. We were happy to be with old time friends and brethren. We have just finished reading the *Old Paths Advocate* and enjoy it so very much. My home congregation in McGregor is doing fine with good crowds almost every service.

**R. Dee Price, 405 E. Reynosa, DeLeon, Tex. 76444, Sept. 25**— The church of Christ at Rucker continues loyal worship in complete harmony. Since we moved to the hiway halfway between DeLeon and Gorman in our new building in 1972 we have had several weekend meetings, the last one in July conducted by Bro. Joe Norton of Ft. Worth. Bro. Johnnie Snow of Abilene preaches for us each fourth Lord's day. We were privileged to have Bro. Lynwood Smith preach for us last spring. We are glad to report visitors from time to time from Abilene, Temple, Hamilton, Dublin, Ft. Worth, Waco, and Odessa. If you are in the viewing area of channel 11 we have a TV program with Bro. Wade each Sunday at 9:30. Good teaching and singing. We are glad to have Bro. Dennis Fenter and family with us and invite others to move to this area and join us in a peaceful effort to serve the Lord.

**R.B. Roden, 112 Kelly Dr., Moore, Okla. 73160, Oct. 6**— Our meeting at Houston, Mo. was blessed with 3 baptisms and 4 confessions. We had 9 or 10 congregations in attendance, also preachers and local teachers. Brethren Marion Frank and Allen Bailey are doing a good work with these people. We were thankful for all visitors. Oct. 13-22, I go to Albuquerque, N.M., then to Farmington over the Thanksgiving weekend. During the winter I will be here at home doing personal work with Moore and Washington. We need your prayers for the work load is heavy in this area. Many families are willing to study the Bible and learn more about christian living. We at Moore look forward to a meeting Oct. 27-29 with Bro. Roy Lee Criswell. Mike Fall will be with us again in Nov. to teach singing. Mike was with us once before and was a great help in teaching the congregation how to pitch and lead songs.

**Bobby Pepper**, Rte. 7 Box 505, Athens, Ala. 35611, Sept. 19— We now have a congregation in Decatur, Ala., meeting on Gordon Dr., right off 31 Hwy. through Decatur. Time of services: Lord's day 10:30 and 6:00, Thursday evenings at 7:30. If you are passing this way please plan to meet with us. We had some families who were members of the Sanderfer Rd. congregation here in Athens living at Decatur, and it seemed a good opportunity to reach others in that town. If you know of some in that area we can contact please send addresses. Bro. Johnny Fisher and I conducted a meeting in Decatur last month, one man attends who had never known a church of Christ worship before. Some attended from the cups and classes and others called about the church there. Decatur is only 15 miles from Athens, with a population of 75,000. Teaching is being rotated between Bro. James McKenny, Bro. Sam Fain, and myself, all from the Athens congregation. Please pray for the work here.

**Nelson Nichols**, Rte. 2, Box 165, Anderson, Mo., Oct. 2— Things continue to go well here at Anderson. Several have commented on the unity, peace, and harmony within the congregation here. All are welcome to meet with us. Our young men continue to develop and show spiritual growth. We continue to have outsiders attend from the surrounding communities, for which we are thankful. We continue to broadcast The Truth In Love radio program each Sunday morning at 8:05 for a 25 minute sermon and announcements. Several of the faithful Christians have written to encourage us in these works and we want to thank all and let you know we really appreciate this. Our phone number, again (417) 845-6530, in case you can think of someone we need to visit or help. Please continue to pray for us in the work of the Lord.

**Alton B. Bailey**, 909 Truitt Ave., LaGrange, Ga., 30240, Oct. 9— At this writing I am in a meeting in Texarkana, Tex., to continue through the 15th. Two new families have come to this congregation this year and the future looks promising. Along with local talent, they have teachers from other congregations coming to help. Our Sept. meetings in Radnor, W. Va., and Fieldstone, Mo., were both enjoyable and fruitful as some were baptized. Bro. Paul Nichols held our fall meeting in LaGrange, Oct. 1-8, and did an outstanding job as always. His sermons were hard, scriptural and to the point. Oct. 7, 8, I preached at Baton Rouge (Foster Rd.), La. It was good to see the congregation so large and the interest manifest. There were some from several congregations attending the services. Our next two meetings are at Blue Spring congregation in Ky., Oct. 21-29, and McAlester, Okla., Nov. 5-12. Following this we have some weekend meetings and a trip to Calif., and the year's work will be over. Already we are looking forward to the year ahead. Here are two subs.

**Lonnie Kent York**, 1713 Winne Dr., Manhattan, Kan. 66502, Oct. 7— Bro. Bob Loudermilk and I are currently conducting a meeting in Alta Vista. There has been some interest from the community and several from the Kansas City and Wichita areas have attended and assisted in the meeting. During the past month Bro. Terry McQueary spent a few days with us and we were encouraged and truly enjoyed the fellowship. We pray his work in the Colo. area will be blessed. I always enjoy working with Bob Loudermilk and we seek the prayers of the faithful in the work in this area. Nov. 7-14, we plan to be in Raliegh, N.C. for the purpose of teaching the principles of personal work and development of christian character. Lord bless all the saints.

**Ron Willis**, P.O. Box 591, Sentinel, Okla., 73664, Oct. 1— We just returned home from an enjoyable weekend meeting in Healdton, Okla. It was a real joy to work in a congregation with so much historical background, meeting old friends and making new ones. Surrounding congregations attended well,

also preachers living in the area: William St. John, Randy Tidmore and Johnny Elmore. Our thanks to J.D. and Susie Elmore who opened their home to us making us comfortable and feel welcome. The work here in Sentinel looks good. We are expecting an economic boom in this area because of the coming of large industry to the Burns Flats area (13 miles north of here), an abandoned Air Force Base owned by the city of Clinton with new residents arriving daily; and the natural gas and oil boom in SW Okla., Elk City being the center of that, only 31 miles from here. This has and will continue to bring new people to our area, in turn benefiting the church. We look forward to our meeting in Washington, Okla., Nov. 3-12; the annual study in Okla. City; and the New Year's meeting in Norman. We need your consideration and prayers as always. May the Lord bless you.

**Terry Baze**, 2115 S. Monroe (rear), Amarillo, Tex. 79109, Oct. 7— I began work with the congregation here in Feb. of this year, and the work is going well. We have had 5 baptisms and one converted from digression. A few of the sisters have made confessions for cutting their hair among other thing, which makes us feel our teaching has been profitable. Bro. Richard Nichols conducted a meeting for us in June and also taught a few sessions in rudiments of music. Three people were baptized soon after the meeting and we feel it did much for the congregation. Cooperation from the brethren here has been excellent, and they have provided many leads. Sept. 16, I was married to Becky King and she has been a tremendous asset to me, and more importantly, to the church here. We ask your prayers for the work that God will bless it and my family. We trust we will always give God the glory for all things.

**Bob Loudermilk**, 3413 S. Kessler, Wichita, Kan. 67217, Oct. 7— Bro. Lonnie York and I are taking turns preaching in a meeting in Alta Vista. He is now working full time in this area and it has been an encouragement to me to witness his zeal and determination. We appreciate the hospitality of Lonnie and Linda and have made our home with them. I go next to Springfield, Mo., the last of Oct. Also, I anxiously await the meeting over Thanksgiving which I am to conduct at Lubbock, Tex., Nov. 20-26. Please plan to attend. As of Oct. 1, the church at Wichita has taken over all my monthly support, for which we are thankful. The congregation worked toward this end the 4 years they have been in existence. I take this opportunity to thank those helping with this support until Wichita could become self-supporting: Kansas City (36th & Everett and 85th & Euclid), and Okla. City (Capitol Hill). The 79th & Kan. congregation in Kansas City were also involved in this support the first year and we appreciate their assistance.

**Don L. King**, 41931 Chadbourne Dr., Fremont, Ca., 94538, Oct. 16— We have just returned home from an enjoyable meeting at Ada, Okla. While there we assisted two in baptism. Crowds were good with a number of visitors from neighboring congregations on various nights. Several preachers also attended and we appreciated that very much. We surely enjoyed the good visits with all of them. Here at home we are making ready for our own meeting Nov. 18-23 with Carl Johnson. We look forward to a profitable time spent in His service. Oct. 29-Nov. 5 we will be working with the brethren at Stockton, Ca. preaching at their regular services and teaching the fundamentals of music on other evenings. This is our first effort at teaching music and we look forward to the attempt. On Oct. 1, 1978 our first television program was aired over channel 13 (an ABC affiliate station) out of Sacramento, Ca. So far, we have had mail and response from each program. A number are taking the Correspondence Course offered and we pray for the desired results to take place. Brethren in the area appear to be enthused and willing

to follow up the leads gleaned from the program and we are thankful for that. We continue to ask your prayers.

**Randy Ballard**, 1123 Twinbrooke Dr., Houston, Tex. 77088, Sept. 20— I had the pleasure of traveling with Bro. Miles King this summer. Bro. Brian Burns of San Antonio and I desire to be preachers of the Good News and we appreciated Bro. Miles sharing his time and knowledge with us. Also, we are grateful to all who showed hospitality to us during our travels. During the summer I was privileged to speak at the following places: LaMarque, Tex.; Farmington, N.M.; Bluff Trails camp meeting; Ft. Smith, Ark.; Okla. City (21st St.), Crescent, Tulsa, and Okemah, Okla.; and my home congregation Houston (Aurora St.). I was able to attend several nights of the meeting in Moore, Okla. by Bro. Jerry Dickinson. The preaching was a spiritual feast and it was a pleasure to visit with Jerry again. The Sulphur meeting was a rewarding experience for me, I enjoyed it so much. Here at home we have just finished a meeting with Bro. Joe Hisle, a man I respect and love. Wm. St. John is scheduled to be in Houston, Oct. 13-15. I thank God for opportunities given me, and again thanks to Miles for his help, patience and moral support. Pray for us.

**E.H. Miller**, P.O. Box 538, LaGrange, Ga. 30241, Oct. 10— The congregation here is still pressing forward with many members willing to sacrifice and work for the Cause, keeping the light shining and drawing lost souls out of the darkness of sin. Bro. King, this is as a result of some of your work in years gone by, for I do not recall how many wonderful meetings you worked with us in over the past 40 years or so. Bro. Paul Nichols closed a wonderful meeting last night with several confessions of faults and some restored. There were no baptisms but this was not because of his work! No, we have so many workers in the congregation we keep them baptized along and they don't wait for one of the 3 meetings we have each year. Several have been baptized this year between meetings. Bro. Nichols certainly fed the lambs and sheep the kind of food they needed to grow. He proclaimed the way of salvation so plain any lost soul present learned how to contact the precious blood able to wash away the sinners sins (Ps. 119:105; 1 Jno. 1:6-7; Eph. 2:10-13; Cal. 3:26, 27; Col. 1:14). I pray we will all work a little harder to keep the gospel light shining.

**Allen Bailey**, P.O. Box 116, Cabool, Mo. 65689, Oct. 5— Last Lord's day we baptized Pam Campbell of Alton, Mo., and her father, Paul, who had been out of duty several years, was restored to the faith. We also had 4 confessions. To God we give the praise. In Sept., my father conducted a fine meeting in Fieldstone with 2 more baptisms. There have been two more baptisms recently at Fieldstone. One was baptized at Houston, Mo., and a number of confessions of faults during Bro. Bill Roden's meeting there. Crowds were good at both meetings. At last report I was in a meeting in Oyster Bay, Fla. I was indeed impressed by the men there. Bobby, Wayne, and Dwight are the younger men, very zealous and will make great leaders of tomorrow. In this meeting we had several confessions. Bro. Bob Kornegay does the majority of the preaching in that area and is to be commended for his efforts. Lord willing, I am to return in Oct., 1980. I enjoyed a weekend meeting at Mt. Pleasant, Fla. just prior to this meeting. This next weekend I am to be in Mtn. Home, Ark.

then to Hale, Ark. for my last meeting of the year. It will be my pleasure to study with Brethren Irvin Barnes and Delmar Lee who are in that area. I have grown to love and respect these men, they have helped me in many ways, and I recommend them to all. The winter rapidly approaches and we solicit your prayers as our prayers go out to all. May the church continue to grow everywhere.

**Paul O. Nichols**, 147 Bay Bury Lane, Jackson, MS 39212, Oct. 7— Since our last report we have had two make confessions and take their stand with us. They were formerly digressive. We now have three families who meet regularly, and other members who come part of the time. I preached at Hazelhurst, MS, Sept. 27, for the black congregation, which resulted in several confessions of fault and certain unscriptural practices corrected in two congregations. We appreciate the sincerity of these brethren and sisters. Brother John Roberson recently held a meeting at Hazelhurst which helped pave the way for these results. Oct. 12, I have an appointment with a black preacher at Vicksburg. He is digressive, but wants to know about our positions on cups and classes. We are hoping for church parking. Our thanks to all who are concerned. Right now I am in a meeting at LaGrange, GA. This the first I have held here for several years and I am enjoying it. So far we have had two restorations and seven confessions of fault. Our meeting at Lowery, AL. was wonderful. The crowds were large, the singing outstanding and the interest excellent. There was one baptism and one confession, I believe. I was at Marietta, GA. for a meeting which I had booked for seven years. I enjoyed working with these brethren again, and appreciated all from surrounding congregations who helped us. The Lord bless the faithful everywhere.

**Clovis T. Cook**, 1503 E. Crestview, Springfield, Mo. Oct. 7— We attended the labor-Day meeting in Kansas City, Kan., conducted this year by Bro. Lynwood Smith. It was a good meeting which we enjoyed very much. While in Kansas City, we preached for the N. Brighton congregation and was glad to meet and work with them, having known so many of them for so long. Bro. Irvin Barnes and I, recently made a trip which took us first to the Longmont, CO., congregation Sept. 15-16th where a two days meeting was conducted finding several congregations present and taking part in the meeting. They play more meetings of that type in that area. From there I went to Holyoke, CO., and preached over Sunday the 17th., feeling very much at home there where I have worked so much in years past. Then next I began a short meeting for the church in Imperial, Neb. It was nice to be associated with these good people once more. It was at Imperial that Irvin joined me once again, after having been to Canon City CO., and Sunal, Neb. We went next to Lake City, IA., preaching Friday night through Lord's day the 24th. Here we met and enjoyed a very good visit with the good people of that congregation. It was good to see Bro. and sister Marion Hays once more. Bro. Hays had a very serious operation last spring. We stayed with Bro. and sister Toyne. All these congregations need help. You will find some very fine people in all of them. The congregation here in North Springfield, is doing fine. Bobby Loudermilk recently preached for us. Houston, Mtn. Grove, and the Fieldstone, congregations here in Missouri are making plans for another meeting to be held the last week in Dec., in Mtn. Grove, Mo.

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

# OLD PATHS ADVOCATE

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

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

Vol. L

LEBANON, MISSOURI, DECEMBER 1, 1978

No. 12

## EXPIRATION DATE

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-HLK.

## THE RED SEA BAPTISM (From Fire, Water or Holy Spirit— Which?) by J.T. Hinds

From Paul's use of "baptize" in 1 Cor. 10:2, some think the word cannot mean immerse. The various objections are about as follows:

1. The water did not touch them; hence not a literal immersion. But we have seen that words have metaphorical uses as well as literal meanings. By metaphor we can call one thing by the name of another where there is even one point of likeness; as when Christ is called a Lamb. They were covered by the sea and cloud; immersion covers. This point justifies the use of the word baptize. The likeness is quite as strong as Christ and a lamb. Baptism is a burial. The body is buried when the dirt does not touch it; hence, not absolutely necessary for the element to touch the subject to justify calling it a burial or baptism. In baptism the water does touch the body, but that circumstance does not keep it from being a burial.

2. Moses said the "cloud removed from before them, and stood behind them." (Ex. 14:19). From this some say they were not under the cloud. It is sufficient answer to say that Paul says they were "under the cloud", and were baptized "in the cloud and in the sea." It is a dangerous procedure to deny what an apostle says. The cloud was behind, Moses said so; it was also over them, for Paul says they were under it.

3. Another thinks they were sprinkled because David said: "The clouds poured out water" (Ps. 77:17). It is a little remarkable that the clouds poured out water upon them if they were not under the cloud as objection 2 asserts. In Ps. 77:16-20 David gives a brief description of the journey from Egypt to Sinai. To say the clouds poured out water at the time they crossed the sea is pure assertion; moreover, it is an assertion clearly against the facts in the case. Two circumstances prove it false. (1) David says "clouds", plural; Moses says "cloud," singular. (2) It was a pillar of fire by night and pillar of cloud by day. They went through the sea at night. (Ex. 14:20, 24, 27). It was a fire cloud that was over them when they passed through the sea. Not the kind that pours out water.

4. In desperation Josephus is appealed to because he speaks of showers of rain. Such efforts are pitiable because

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## "WAS THE LAW ABOLISHED" by K.G. Wilks

One single scripture settles the matter of the end of the Law positively. The scripture is Luke 16:16, "The Law and the prophets were until John: Since that (John's) time the kingdom of God is preached, and every man presseth into it (the kingdom of God.)" Not into the law and the prophets. The word "until" is a preposition of destination, John's time being the destination. "Were", the verb antecedent being understood and so inserted by the translators--though another verb "existed" could have been used equally as well as the antecedent of the preposition "until."

In the same verse the preposition "since" has as its object "that time" which means the beginning of another time (a new time-- the end of the old-- and the beginning of the new).

Another verse (Rom. 10:4) shows plainly the law ended (unless Jesus was not the Christ). "For Christ is the end of the law for righteousness to every one that believeth". So let no one try to establish his own righteousness by the law which made no one righteous--ignorant of God's righteousness--Rom. 10:3.

The Gentile world never had or ever will have access to Christ through the Law of Moses. In Deut. 5:1-3 "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day that you may learn them, and keep and do them. The Lord God made a covenant with us in Horeb (Sinai). The Lord made NOT this covenant with our fathers, but with us, even us, who are all of us here alive this day." Then follows the giving of the Ten Commandment Law, as this covenant (with those people, Israelites, alive and with Moses that day-- not with Abraham, Isaac, Jacob, or the earlier generations of Israel, or with any Gentile, ever.)

Solomon, in his time, said, (1 Kings 8:9) "And there was nothing in the ark save the tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt."

Jeremiah promised a New covenant with the house of Israel... & Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break...(34)...for I will forgive their iniquity, and I will remember their sins no more"...Under the New Covenant forgiveness would be found, not under the old!

When the wicked Jews heard Peter's great sermon accusing them, "by wicked hands have crucified and slain" (Acts 2:23), and they asked Peter-- "what shall we do?"...(Vs. 37)-- Why did they ask Peter-- why did they not go ask the priest? He was still operating. Peter told them (vs. 38) "Repent and be baptized in the name of Jesus Christ for the remission of sins...? Why did Peter tell them something

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## HERBERT W. ARMSTRONG'S TEACHING by J.D. Phillips

Occasionally we get a letter asking about Mr. Armstrong's theories. Several seem to be bothered about his British-Israelism, Sabbath-keeping, and the Lord's supper once a year (at the time of the Jewish passover), etc.

That Mr. Armstrong is a man of ability there is no doubt. When he has the truth he is very formidable; and on many things he has the truth.

He has produced but one thing on the Sabbath question which has not been answered over and over. Any good reply to the Seventh Day Adventist position on the Sabbath answers all his arguments except one. For instance, D.M. Canright's *Seventh Day Adventism Renounced* (Baker Book House, \$3.50); (obtainable *The Truth*), D.R. Dungan's *The Sabbath or the Lord's Day— Which?* (Old Paths Book Club, Rosemead, Cal.), or H.M. Riggle's *The Sabbath and the Lord's Day* (out of print)— either of these books answers the regular sabbatarian arguments very completely and decisively.

There is one point, however, that Mr. Armstrong can make on the Sabbath, in connection with his British-Israel theory, which the above named books do not deal with. In Ex. 31:17 God said the Sabbath "is a sign between me and the children of Israel forever". It has been pointed out, many times, that it was never a sign between Yaweh and the Gentiles, since He said it was a "sign between me and the children of Israel forever". But Mr. Armstrong says all the Anglo-Saxon peoples are Israel—"the ten lost tribes"— and hence, we who have always thought we were Gentiles, are Israel and so the "sign"- the Sabbath-was (and is) between God and us!

Many years ago D.M. Panton wrote and published in his magazine— *The Dawn*- an article entitled *British-Israelism*. In his terse manner he showed that the whole thing is but a figment of the imagination; a mere romance. In the 1930 decade some of our brethren took up the British-Israel doctrine. In *The Truth* for Jan. 1945, we reprinted the Panton article. It stopped British-Israelism dead in its tracks so far as our readers who had accepted the delusion were concerned. In this issue we are reprinting it again. Please read it in connection with this article. I think it will convince anyone who is in doubt.

Some seem to be bothered about the words "for ever" in Ex. 31:17, since the Sabbath was said to be "a sign... forever". The word is translated from *olam*. Without going into details about this word it is enough to say that it is not always used in the sense of eternal or everlasting. For instance, in Ex. 21:6, the word is applied to a period of service, and means that the servant must serve his master as long as he lived. In Ex. 40:15, it is applied to the Levitical priesthood, and means that it should continue throughout the Jewish age, or while the Old Covenant should endure. As R. Milligan says, *olam* and its Greek equivalent, *aion*, "are always perfectly exhaustive of the entire period or cycle to which they are applied. If they refer simply to the period of a man's life, they exhaust it; if to an age, they exhaust it; and if to eternity, they, in like manner, exhaust it".

"For the priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:12). "For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood" (v. 14).

Since both the Law (of which the Sabbath was a part) and the Levitical priesthood were to last "for ever" (that is, "for the age") and that age ended at the cross, even the Jews are not now required to keep the Sabbath; and since we are not part of Israel (that is, not Jews) we were never commanded to keep it.

We may have more to say on the weekly observance of the Lord's supper in a future issue of *The Truth*-JDP

Now, read the Panton article—

**British Israelism**— Very holy people can hold very serious

error; therefore it behooves us to be cautious in our judgments of persons; but also, error can be disastrous to life and character; therefore it behooves us to be equally cautious of our creeds. It follows that the servant of God is sometimes forced to the almost impossible task of analyzing error without cruelty to the loving and lovable hearts that hold it. British Israelism is a signal example. It is held by earnest and devout souls who would die for their Lord. It is honestly supposed to prove afresh the inerrancy of the infallible Book. It numbers some honored evangelical names among its adherents. Happily, however, this is a controversy over the doctrines, not over persons; and we decline as strongly to condemn the man as to unmask the error. For British Israelism is a much more dangerous error than the church of Christ has yet realized. In a jumble of bewildering verbiage over obscure prophecies concerning Israel, a fundamental overthrow of New Testament revelation (not observable at first glance) has too long been veiled from sight, in which the truths critically needed for a world on the eve of judgment are clearly neutralized or denied. (We confine ourselves, except in our first paragraph, to its grave Scriptural implications).

1. **British Israelism is historically impossible and a myth.** No migration of a vast horde has ever occurred without carrying with it language, religion, customs, physiognomy; synagogues and circumcision (for example) mark today every city to which the Jew has wandered: yet British Israelism supposes that two or three million Israelites poured into these (British) islands, and somehow dropped everything- language, physiognomy, records, customs, even their names, their very memory; so that for two thousand years no one in the world even suspected this stupendous fact. The entire lack of evidence simply means that the event alleged never occurred. That a race which one wrote from right to left (as Hebrew is still written-JDP) should (without governmental compulsion, which would have been impossible) silently, unaniously, with no conceivable motive, and leaving not a single trace of the process behind- that an entire race should thus revolutionize its penmanship by now writing from left to right is one of the most extraordinary phantasies that can have ever entered the mind of man. Moreover, ten "tribes" which intermix and intermarry with countless other "tribes" over a vast area of two continents for two to three thousand physiognomy, whatever they are after twenty-six centuries, they are not the "ten tribes". The Jew has gone through exactly such a scattering (without intermarrying) and yet has preserved practically everything.

2. **British Israelism is irreconcilable with explicit Scriptures.** When Amos was sent to announce to the ten tribes their final doom, Jehovah said: "I will destroy (the sinful kingdom) from off the face of the earth, and I will sift the house of Israel from among all nations like as corn is sifted in a sieve" (Amos 9:8). Therefore, no individual nation, or national territory of its own, can be Israel. So also Moses, speaking to the undivided nation, announced that, on the breaking of the Law, they should become few in number and flee before their enemies (Deut. 28:62); the huge numbers of the Anglo-Saxon race, and its enormous military prowess, therefore at once disprove its identity with Israel. Again, until Israel shall be reunited, Hosea declares (Hosea 3:4), she remains without king, without prince, without sacrifice: Britain's thousand years of royalty exclude her finally from Israel. These are but samples of numerous Scriptures decisively antagonistic.

3. **British Israelism is an unconscious betrayal of the Gospel.** All men today, whether Jews or Gentiles, are either believers or unbelievers; if unbelievers they are under the

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## A REAL BLOW TO MORMONISM

Recently, the great work of Fawn Brodie, "No Man Knows My History," in an enlarged edition, has come from the press. A short review appears elsewhere in this issue of the Firm Foundation. This carefully researched history of Joseph Smith and the Mormon church ought to be in every preacher's library. The new edition contains a chapter dealing with recent developments concerning *The Book of Abraham* which is published by Mormons as a part of *The Pearl of Great Price*. These recent developments deal a terrific blow to Mormonism.

Joseph Smith, together with others perhaps, purchased in 1835 some ancient Egyptian manuscripts. One of them was purportedly translated by Smith and published as *The Book of Abraham*. Mormons claim that *The Book of Abraham* was written by Abraham while he was in Egypt, and in it he was supposed to have mentioned many Bible characters by name. Included in the papyrus was a drawing of a man standing over another man who is lying on a table. Joseph Smith said this was a heathen priest standing over Abraham preparatory to offering him as a sacrifice. The manuscript was badly worn and the head of the standing figure was missing, so Smith drew the head of a man in the place of the missing head.

For many years after the "translation" of the Egyptian papyri the original manuscripts disappeared and the Mormons claimed that they were destroyed in the Chicago fire. But now they have turned up: The Metropolitan Museum of art, in 1967 gave to the Mormon church a group of papyrus manuscripts, including one which has been positively identified as the original document from which Smith copied his drawing. The papyrus has been translated by J.S. Wilson and Klaus Baer of Chicago University and Richard Parker of Brown, scholars who know Egyptian. It is not *The Book of Abraham*, as Smith contended; but according to Dee Jay Nelson, who also translated it, it is a book of funeral descriptions called "*Book of Breathings*," does not mention Abraham, nor any of the Bible characters, nor even the religion of Abraham, but is a heathen manuscript dealing with heathen practices concerning the dead. The drawing was that of a heathen god standing over a dead body preparing to embalm it. The head on the missing figure was not, as Smith represented it, a human head, but rather the head of a jackal. Smith, in his ignorance of such things drew a human head. The figure of Anubius with the jackal head appears 20 times in bas-relief on one temple wall

in Egypt that has been unearthed since Joseph Smith's day.

What is the significance of all this? Simply this: Joseph Smith, while he posed as a messenger of God with special powers of interpretation passed off on gullible people a heathen book of burial preparation as *The Book of Abraham*. In other words it was a pious fraud, coldly and purposefully perpetrated upon duped people. The evidence is all there. Scholars by the thousands today can read and translate the papyrus. They can verify the "doctrined" drawing. If Joseph Smith would do this with *The Book of Abraham* which is recognized as one of the four pillars upon which mormonism rests, what assurance have Mormons that he would not do the same with the *Book of Mormon*? When he translated both the *Book of Mormon* and *The Book of Abraham*, Smith claimed to be a prophet of God to whom had been given supernatural revelatory powers by which he translated both books. If one can now be easily proven to be a pure and simple fraud, why not the other?

This *Book of Abraham* is a fraud. Smith deceived his followers in producing it purely out of his imagination. The entire Mormon religion rests upon Smith's integrity as a prophet. Now it appears he had no integrity. Where does this leave the Mormon faith? If Smith did not get the *Book of Abraham* from the Egyptian papyri, maybe he did not get the *Book of Mormon* from the "golden plates."

A great amount of really outstanding work on Mormonism has been done by Gerald Tanner and those associated with him in Salt Lake City. The Firm Foundation has carried in stock most of Tanner's work, much of it in mimeograph form, for some time. This material comprises the most complete and devastating refutation of Mormonism we have ever seen. One of his latest publications is "*The Joseph Smith Papyri*," by Dee Jay Nelson. This entire collection of works should be in every preacher's library.

Brodie, Nelson and Tanner are all Mormons. It can be said to their credit that their loyalty to truth is greater than their loyalty to Mormonism. They have clearly demonstrated that the translation of the papyrus and the drawing of the "Facsimile No. 1" which accompanied Smith's "translation" are pure and simple frauds. What confidence can any honest Mormon now have in any other of Smith's "translations?"

Editorial Firm Foundation, July 13, 1971 also via Oct. 1971 *Old Paths Advocate*.

Herbert W. Armstrong— (cont'd from page 2)

Curse: yet 150,000,000 of mankind- for America they say, is Ephriam- British Israelism declares to be as richly blessed of God as the Jews will be in the Kingdom of Christ. Though uncircumcised, and therefore (according to Jehovah Himself), self-excommunicated from the Covenant (Gen. 17:11), a hundred and fifty millions of unregenerate souls, drifting steadily further from God, and ripening for apostasy, are distinguished by God's signal favor because under the Covenant, "Israel", says "British Israel Truth", "has been reconvenanted by being baptized into the one catholic and apostolic Church"; and now "the Gospel of salvation must be preached by his constituted agents, the House of Israel". That a nation can be baptized into the Church, still remaining a nation, with a destiny of imperial rule over all other nations, while simultaneously evangelizing them as God's sole embassy of the Gospel, is not only a conception profoundly un-Christian, but a direct negation of what the Holy Spirit says the Church is: "where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman" (Col. 3:11).

4. **British Israelism is a profound overthrow of dispensational truth.** Anglo-Saxons, even if they be

Israelites, are either saints or sinners: if saints, they are Israelites no longer, but belong to the "holy nation", the Church, in which there is neither Jew nor Greek; if sinners, they are doubly under broken law- both the Law of Eden and the Law of Sinai- and therefore doubly under curse. Nationalism- all favored-nation claims before Jehovah- within the Church and under grace, is a complete subversion of church truth: for it re-erects the barriers of the flesh which the Cross has thrown down, it makes national prosperity and worldly greatness, instead of righteousness and truth, the hallmarks of God's spiritual favor- an error negated even by the Law itself; it ignores, and so implicitly denies, the individual regeneration and sanctity without which no man shall see the Lord; and it concentrates the blessing of God on the British Empire becoming the mistress of the world. No spiritual truth is more radical, more elementary, than that "the flesh profiteth nothing" (Jno. 6:63); and therefore no error could be more radical, more fundamental, than to attribute to blood, not grace, to the flesh, not to the spirit, any standing whatsoever before God.

5. **British Israelism is, fundamentally, an abandonment of Grace for Law.** National blessing, it is true, still follows national obedience; but to found that blessing, not on

(continued on page 5)

# Old Paths Advocate

Published Monthly at Lebanon, Mo. 65536

Published Monthly by Old Paths Advocate,  
c-o Wyota Inn, P.O. Box 9, East I-44 Loop,  
Lebanon, Mo. 65536

Second-class postage paid at Lebanon, Missouri 65536  
Send Form 3579 to Homer L. King, 1061 North Pilgrim St.,  
Stockton, California 95205

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## SUBSCRIPTION RATES

Single Subscription One Year . . . . . \$4.00



From time to time we ask for, and receive, helpful comments from over the brotherhood concerning the *Old Paths Advocate*. As might be expected, some are more helpful than others. However, we have received some comments relating to the length of obituaries and wedding announcements, etc., that we feel have merit. It is our belief that in reporting the passing of one who was widely known throughout our brotherhood we are justified in devoting as much space in the paper as necessary. However, it is always appreciated when brethren are as brief as possible when writing of these saddening events. In the event that too much is written, it may be necessary for us to edit the report in the interest of space.

The publishing of good, timely, concise and well-written articles always has first priority as far as we are concerned. This lends itself to the direct benefit of everyone who may read them. Our goal is to contribute to the strength of the church wherever in the world she may be found worshipping. This has been the goal of the paper for nearly fifty years now. We are interested in our readers having stimulating and informative articles from the Word of God each month. When there is extra space, we are more than happy to include various items other than that. However, we think of *Old Paths Advocate* as a "paper" rather than a "newsletter" or "bulletin." Consequently, we must think of the brotherhood at large rather than any one locality.

Several have said that they would like to see a "well-rounded paper" as far as subject material was concerned. So would we, brethren! However, in order for this to occur we must have "well-rounded" material to print. We need your articles preaching brethren! It is true that we often have a surplus of material and there may be a delay in your article appearing but it would be wonderful to have a wide variety to choose from. We wish that every preacher would try to send a few articles each year. What a wealth of reading it would allow. Again we ask our preachers to take a little time and

send in an article now and then along with a field report. Generations yet unborn will be able to read them and profit. What a joy it is to sit down and peruse the old issues of *Old Paths Advocate* and read from the pens of Homer A. Gay, Homer L. King, H.C. Harper, J.D. Phillips and many more. Take the time to write now, you'll be glad you did later on. When you write: if you will, please try to type your articles and do use double spacing. This allows us to make what few minor corrections are necessary (punctuation, etc.) and send it to the printer. Otherwise, someone has to completely retype the entire work which is time consuming. This is equally true when you send your field reports and, for that matter, anything that is to be published. It should always be doubled spaced.

Perhaps a word is in order also as to the content of writings which appear in the paper. Just because you read something in the *Old Paths Advocate* does not necessarily mean that the Publisher and editors, etc., entirely agree with it. Just as you may disagree on some point with one of your brethren so it is with us. We would not intentionally publish anything that we felt to be potentially detrimental to the welfare of the church, however.

Particularly important is the mention of the expiration date on the front page of each issue. Read that every month, please. When your time is nearly up- send us your prompt renewal! We need your subscriptions.

At the risk of belaboring the point: may we remind our preaching brethren that the state of the paper depends greatly upon your advertisement of it. When you are in meetings tell others about it, offer to send their subscriptions in for them. The potential for the paper is far greater than we are seeing at the present time. Our brotherhood is large and we would love to see the paper go everywhere that it could possibly be of help. If you have a comment to offer us for the betterment of the paper, we welcome your writing to us.

-D.L.K.

## STATEMENT OF OWNERSHIP

We are required by Federal Law to publish, periodically, a statement of ownership pertaining to *Old Paths Advocate*. The paper is jointly owned by Homer L. King, Publisher and Don L. King, Assistant Publisher. It is a private endeavor, not a work of the church, hence not intended to be supported by church treasuries but by paid subscriptions of our readers.

## NEW YEAR'S MEETING

The congregation on 911 N. Lahoma wishes to announce the 1978 New Year's Meeting. The meeting is to begin Wednesday Dec. 27th and continue through Sunday Dec. 31st. The meeting will end at midnight on the 31st. Brother Lynwood Smith will be in charge of holding the meeting. The theme of the meeting is "Remove Not the Ancient Landmarks". We will have morning and evening services, the morning services beginning at 10:00 and the evening services at 7:30. However, on Thursday Dec. 28th, there will be no morning service because of the Study. The Sunday evening service will start at 8:00. This will allow the area congregations to have their regular evening services and still be able to attend the last night of the meeting. Sometime during the course of the meeting, probably Friday evening, we will move the meeting from the church building to the student union located on the University of Oklahoma campus on 900 Asp. As far as accommodations are concerned, Norman has five motels. The three most reasonable are the Norman Park Lodge on 1131 N. Porter, the OU Motel on 2420 Classen Blvd., and Howard Johnson's on West Main. Also there are accommodations at Moore which is only about ten minutes away. We are hoping this meeting to be a great spiritual feast. Why don't you make plans to come?

-Doug Edwards



## 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. The list is not so good this month and we anticipate this as summer meetings are over and opportunities to solicit subscriptions are probably not as plentiful. However, we want you to know we appreciate every word and deed to help increase the circulation of the paper and thus increase the good that may be done. Please, check the following and report any errors to us:

Alton Bailey-7; Ronny Wade-5; June Pope-2; Dewey Best-2; Mrs. D.O. Ercanbrack-2; M.D. Byrd-2; Gillis Prince-2; Richard Frizzell-2; Flora Lamkins-2; Bruce Mostrom-2; Irvin Barnes-2; Louise Dodson-1; Roger Scott-1; Stephanie Klinzman-1; Mrs. Betty Spradley-1; Mrs. Otis Graham-1; W.A. Walker-1; Elean Mynew-1; Lynwood Smith-1; Ray Lambert-1; Mrs. E.H. Stamper-1; Oscar Golden-1; Mrs. J.B. Lane-1; Mrs. Bob Murry-1; Lucile McVey-1; Rual Testerman-1; Ken Freeman-1; Gene Welshons-1; Mrs. Shirley Counts-1; Orvel Johnson-1; Jewel Berry-1; Donald Kelly-1; Virgil Romine-1; Roy Lee Criswell-1; David Brown-1; Paul O. Nichols-1; Angus Shelnut-1; Floyd White-1; Tonya Akers-1; Billie Wiseman-1; B.B. Cayson-1; Don L. King-1; Karen Gray-1; Virgil Herron-1; Neva Kuykendall-1; Glane Harris-1; Miles King-1; Karl Modgling-1; Thelma Branch-1; Richard DeGough-1; Total-69.

## SERMONS AND WRITINGS OF HOMER L. KING

This hardbound book is still available for the low price of \$3.00 each. It contains a goodly number of Bro. King's sermon outlines and also a number of essays written by him which have appeared in *Old Paths Advocate* over the years. If you don't have one yet, order now. Send all orders to: Homer L. King, 1061 N. Pilgrim St., Stockton, Ca. 95205

## THE VOICE OF ONE CRYING IN THE WILDERNESS

This is the title of a tract which first appeared in 1936 by J.D. Phillips. It deals with the Lord's Supper. It was later revised by J.D. Phillips and published by Ronny F. Wade. Brother Robert Strain printed it for him and advises us that the tract is now available free for the asking. He does wish that when you order them from him you could help him with the postage. (1 tract 20 cents, 2 tracts 40 cents. Over 2 and up to 6 would be 48 cents book rate.) Order from Robert Strain, 9226 S. 1st Ave., Harrodsburg, Ind. 47434.

## THE 1979 CHURCH DIRECTORY

All the 1977 Directories have been sold. We are getting ready for the 1979 Directory. The following corrections need to be made, in the 1977 Directory:

**KENTUCKY;** (Lee County) Hopewell Church of Christ. The telephone number of Bro. Shelby Taulbee, should be (606) 464-8411.

**TEXAS;** Sabinal, (Uvalde County) Southside Church of Christ, I have been told that they are no longer with us.

If you have not sent in the information for the 1979 Directory, do so before it is too late. I will not put any congregation in the new directory that I do not hear from. It has been two years since I have heard from you and there are probably many changes that have been made, and I want the Directory to be up to date. Preachers you use the Directory more than anyone else, why don't you help me get the information in?

I will need (1). Location (State, City or Town, County) and name of the place of worship, (2) Time of the services, (3). Names, addresses and telephone numbers of not more than three of the leaders.

Please send the information as soon as possible to: 2716 Allen Street, Sulphur, Louisiana 70663.

-Ray Asplin

Herbert W. Armstrong— (cont'd from page 3)

obedience but on blood, is something the Law itself never did, and is profoundly hostile to grace. Even if the claim be true, and proved up to the hilt, it flounders on a fact, swift and deadly as a submarine torpedo. Paul, himself a full-blooded Hebrew of the tribe of Benjamin, and out-soaring all possible rivals in purity of descent and Covenant privilege, gathering in one wide sweep the flesh in all its glory, sums it all up as dung (Phil 3:8); so that the very fleshiness which is the glory of the British Israelite- birth, covenant relationship, national privilege, identification with the Law- the Holy Spirit pronounces, in this dispensation, obnoxious refuse. The more the claim is established, the clearer the proof of the worthlessness of the claim.

6. British Israelism presents to the world a pitiful travesty of the Kingdom of God. "The Prince of Wales- Prince David, as he is known at home- is the hundredth generation from Israel's King David". For the surrounding nations to be told that the British Empire is the Divine Kingdom of Heaven on earth, and the British throne the Throne of David to which all nations must ultimately bow, is too utterly tragic and (to the nations) ludicrous, if it were not so politically dangerous. For thus war on Britain, by any nation, is war on God, and Chinese resistance to imposed opium is sacrilege. Nor is it easy to conceive a blunder more gratuitous or more solemn; for as a matter of fact, Great Britain is an integral part of the Roman Empire, whose idolatrous self-worship and emperor-worship- tragically aided by British Israelite doctrine that this section is already a divine kingdom- will constitute the Empire of Antichrist.

7. British Israelism, by denying that the coming wrath is upon all nations, robs the world of its most urgent warning. The Most High has said, again and again, that He will "punish the world for their evil" (Isa. 13:11); that the hour of trial will fall upon "all the world" (Rev. 3:10); that "the Lord hath indignation against all the nations" (Isa. 34:2); and that "the whole earth" shall be amazed at the Beast (Rev. 13:13). British Israelism, on the contrary, affirms that one Empire covering a fourth of the globe- the enormous majority of whose citizens are Hindu idolators- has been so "recovenanted into Christ" as to become "the ministering angel to all kingdoms of the earth", that the Ten (British) Tribes, "now basking in the smile of God, Christ himself has sought as lost sheep, and brought back to the fold"; that Anglo-Saxondom "now embodies in itself the church of Christ"; that this is "the church which shall be spiritually used of God to evangelize the world", and that shall "draw all the Gentiles to itself: so that, "after His advent, Christ will occupy the throne of David", and will reign over the "stone kingdom, which has been gradually growing, and which will then 'smite' the image"- i.e., all Britian's enemies-- "and fill the whole earth". The sharp cleavage of the two prophecies is fracticidal. One or the other is false. The summary of British Israelism's own handbook is unavoidable:- "If contrary to Scripture, it may become a formidable obstruction to true faith".

(Submitted by Howard Sharp, from a 1962 issue of *The Truth*, published by J.D. Phillips.)

"If a society is to preserve stability and a degree of continuity, it must know how to keep its adolescents from imposing their tastes, attitudes, values and fantasies on everyday life."

-Eric Hoffer, in *Forbes Magazine*  
(Submitted by K.G. Wilks)

**The Red Sea Baptism—** (cont'd from page 1)

bearing so much evidence of dishonesty. The man who has read what Josephus says knows he does not say it rained upon the Israelites at that time. He says the Israelites "got first over to the land on the other side without any hurt." Of the Egyptians he says: "As soon, therefore, as the whole Egyptian army was within it, the sea flowed to its own place, and came down with a torrent raised by storms of wind, and encompassed the Egyptians. Showers of rain also came down from the sky, and dreadful thunders and lightning, with flashes of fire." (Ant. B. 2, Chap. 16, Secs. 2 and 3). This shows beyond question that the rain came upon the Egyptians and not upon the Israelites. Then Moses said they went through "on dry ground." This could not be if the rain Josephus mentions came upon them. How such a rain could have assisted them in escaping is hard to see.

5. The poorest excuse in the way of objections I have seen is this: "If baptism represents a burial the children of Israel must represent the corpse, and the sea represent the grave." Then, the question is gravely put, "Can a corpse walk through a grave?" Let us change the case. A sinner is represented as dead; hence, he must be represented as a corpse. Can a corpse walk to the meeting house and up to the anxious seat? All intelligent people know that a man dead either to sin or in sin is still alive physically. Dead in one sense, alive in another. The sinner dead in sin, the saint to sin, and both alive physically. Paul speaks of one being "dead while she liveth." (1 Tim. 5:6). This matter is too simple to need further notice.

6. As the children crossed the sea with them, it is urged that they must have been baptized; if so, then our children should be baptized. To this we say:

(1) Their flocks and herds passed through the sea; so they must have been baptized. This proves too much. Perhaps you think sheep and oxen were not included in the baptism because they did not understand. Neither did the infants understand.

(2) These included in this baptism by Paul "all ate the same spiritual food." Infants cannot do that; hence, not considered by Paul as having part in this baptism.

(3) They passed through "by faith". (Heb. 11:29). The infants had no faith. Paul was not talking about those not old enough to believe.

(4) But, if he meant that infants and adults were both included, the use of the word baptize here is justified by the one point of likeness—namely, covering up—though there be several points in which it is not like baptism. There are always some contrasts when words are used figuratively. "Preach the gospel to the whole creation". (Mark 16:16). Does that mean preach it to infants? If so, then "he that disbelieveth shall be condemned" proves that all dying in infancy will be lost, since they cannot believe. If infants are not included in the "whole creation" to be preached to, then they are not subjects of the command to be baptized. "He that believeth and is baptized" is a settlement of this question.

**John's Baptism**

While John's baptism is not Holy Spirit baptism, or the "one baptism", this examination would be incomplete without some notice of it. Observe the following facts:

1. John preached the baptism of repentance unto remission of sins. Mark 1:4.

2. The people he baptized confessed their sins. V.5.

3. He baptized often "in the river Jordan." V.5.

4. After baptism they came "up out of the water." V.10.

5. Those who submitted to his baptism "justified God," and those who refused "rejected for themselves the council of God." Lk. 7:29, 30.

6. His baptism has not been valid since Christ commanded baptism in his name. This is shown by the re-baptism of the twelve at Ephesus. Acts 19:1-5. Question: If it was rejecting

the counsel of God to refuse John's baptism, which was temporary, is it any less the rejection of God's counsel to refuse baptism commanded by Christ?

Some contend that John was a Jewish priest, and his baptism a part of the Jewish law. This contention bears the marks of being invented to save a poor theory. Still we will treat it seriously, and show it to be without foundation.

I. Was John a Jewish priest?

I answer decidedly in the negative, and assign the following reasons:

1. The scriptures nowhere say he was a Jewish priest. To say he was is pure assertion.

2. He could not have been a high priest, for his work began in the high priesthood of Annas and Caiaphas. Lk. 3:2, 3.

3. John was a prophet. Matt. 11:9-11.

4. John was sent to bear witness and baptize, but no record of his being consecrated to the Jewish priesthood. The apostle John said: "There came a man sent from God, whose name was John". John 1:6. He said of himself: "But he that sent me to baptize in water, he said to me". V.33.

5. He was called "the Baptist", an expression applied to no one else. This could not have been, had he been only one of the several Jewish priests who daily engaged in Jewish washings.

II. Was John's baptism a Jewish ceremony— a part of the law? Undoubtedly it was not; but here is the proof.

1. There is no evidence of his being a priest; his work, then, did not belong to the priestly service.

2. The Jewish washings were often repeated for the same individuals. John's baptism was never repeated for the same individuals. Not the same then. Neither was John's baptism the same as the washing to make priests; for he baptized of all tribes, and those he baptized were not afterwards Jewish priests.

3. The Pharisees rejected John's baptism. Lk. 7:30. The Pharisees strictly observed the Jewish ceremonies, even keeping the tradition of the elders in regard to washings. Mk. 7:1-5. As they kept the law ceremonies but refused John's baptism, it is certain they knew it was not part of the law. They would not have refused the ceremonies of their own law.

4. John was to prepare "the way of the Lord". Mk. 1:3. The Lord was to make a "new covenant" which was to be "not according to the covenants" he made when he brought them out of Egypt. Heb. 8:8, 9. Why say John was performing Jewish washings when the Book declares he was preparing material for a new covenant?

5. But the passage which settles this question beyond even a respectable quibble is Lk. 20:1-8. Jesus asked the "chief priests and the scribes and the elders" this question: "The baptism of John, was it from heaven or from men?" They reasoned thus: "If we shall say from heaven he will say, Why did ye not believe him? But if we shall say, From men, all the people will stone us". They answered him that "They know not whence it was". The priests knew all about the Jewish washings, whence they came, and were engaged in them daily. If John had been a fellow-priest, engaged in the same, there would have been no sense in refusing to answer Christ's question. They would have promptly said it came by Moses from heaven. They knew it was not from Moses. The only question was, is it direct from heaven or from men?

6. While on the question of Jewish rites we will examine the use of Heb. 9:10 by those who sprinkle and those who reject water baptism entirely. Paul speaks of "divers washings" - literally "drivers baptisms". It is claimed that this refers to the sprinklings of the law; hence, sprinkling is called baptism. By the second class it is used to prove all water baptisms to be of the law, and not applicable since the law ceased. To all this we reply:

(1) There were a number of sprinklings under the law. They were of blood, or oil, mixtures of blood with water, and

water with ashes. These can be easily found with a concordance.

(2) There were some eighteen bathings in water. See Lev. 14:8, 9; 16:5-27; 16:4, 26, 28; 17:15,16; Num. 19:7,8,19.

(3) Paul in this message refers to those divers bathing in water. He has no reference to the sprinklings for in Heb. 10:22 he clearly contrasts sprinkling and washing in these words: "Having our hearts sprinkled from an evil conscience and our bodies washed with pure water". The Jews had various sprinklings; we have the sprinkling of the blood of Christ; they had divers bathings in water; we have the one washing of the body in pure water.

(4) Naaman was told to wash himself seven times. 11 Kings 5:10. He obeyed by dipping himself seven times. V.14. His obedience was right, for he was healed. We are to have our bodies washed. If we obey we will have them dipped. The Hebrew translated "dipped" in 2 Kings 5:14 is translated into the Greek version by the word *baptizo*. To have the body washed is to have it dipped-baptized.

(5) Does the fact that the sprinklings of the law ceased with the law prove that there is no sprinkling of the heart "from an evil conscience?" Surely now. Why, then, should the ceasing of the Jewish bathings in water prove we have no washings of the body in pure water? It does not. The various washings of the law are called "divers baptisms"; baptism is called a "washing". But they are not the same any more than the bloody sprinkling of the law, and the sprinkling of the blood of Christ are the same. To call different things by the same name proves them not the same. Christ is called a Lamb. The same book which rejects "divers baptisms" enforces the washing of the body in pure water.

III. Was Christ baptized to make him a Jewish Priest? Those who so reason say he "had no other baptism except that prescribed by the Mosaic law". It would be hard to find a more groundless position.

1. Paul says he was not reckoned after the order of Aaron, and that the priesthood was changed. Heb. 7:11,12.

2. He sprang from Judah, "as to which Moses spake nothing concerning priests". V.14.

3. He was not made a priest by the law, but by the "word of the oath, which was after the law". Vs.17,28. This is final, of course.

4. Again, Paul says that "if he were on earth, he would not be a priest". Heb. 8:4. Surely nothing further is needed to show his priesthood did not begin on earth. His baptism did not then put him in his priesthood.

5. But, if it be said the consecration of Jewish priests was typical of entering the Christian priesthood, then Christ was not baptized to make him a Jewish priest, and the argument is lost. But the typical argument is against sprinkling. They were first washed and the linen garments put on them, Lev. 8:6-9. After that was the pouring of the oil, and the sprinkling of blood and oil. Ex. 27:7,21; Lev. 8:30. Christ was first baptized, then the spirit came upon him. We are baptized "into his death"; hence, get the benefits of his blood after obedience. As the man washed his flesh in water preparatory to putting on the priestly garments, he washed the whole body. Lev. 16:4. So we have our bodies washed. This will not do for sprinkling. The sprinkling of water did not occur in the consecration of priests.

IV. Some objections against John's baptism being immersion.

1. As John baptized "with water", some think he must have applied the water to the subject. The fact that the Revised Version says "in water" should be enough to stop the repetition of this statement. To cool iron with water and color cloth with dye are good expressions, and both mean the object is immersed in the element. One can be baptized "with water" and it still be immersion in water.

2. Baptizing in the river Jordan is no proof that John immersed, it is said. But to go into the water to do a thing that

can be much more conveniently done out of it, and is rightly done out of it, is evidence of stupidity. Reason says he went into the water because necessary. It is not necessary for sprinkling or pouring; hence, reason says he did neither.

But as he baptized "in the wilderness" some think the same logic would show he immersed in the soil. If earth and water are the same kind of elements, there might be some force in the statement. When you sprinkle a man in the house, do you sprinkle parts of the house on him? Cannot a man be immersed in a house and it still be in the water— This objection is stupendously small.

Again, Josh. 3:8 is used to show that "in Jordan" does not mean "in the water". But verses 12 and 15 say their feet dipped in the water. If they were "in Jordan" and not in the water when not being baptized that does not prove us out of the water when being baptized especially since Christ came up out of the water after baptism. Such objections disgrace their authors.

3. The reader should look upon the following with scorn: If Christ's baptism was for an example, we should not be baptized till thirty years old, because he was thirty when baptized. Indeed! If a father should show his son how to do a piece of work, the son could not do it I suppose, till as old as his father.

4. The next is but little better. The "much water" at Aenon, John 3:23, was for cooking, drinking, and washing dishes. This would sound better if the record read that way! But it says, he was baptizing "because there was much water there". Some see clearly what is not said, but fail to see what is said.

5. More learned men assert that Christ was not in the water when baptized. The argument is: The Greek preposition "apo", in Matt. 3:16, literally means "from" hence, Jesus only came up from the water, not out of it. "From" is the literal meaning of "apo", and the Revised so translates it in this passage. But "from" often means "out of" in such expressions as "from the house", "from town". But let Matt. 3:16 mean only that after his baptism he came away "from the water" and yet the case is lost; for Mark 1:10 says he came up out of the water. Here the Greek is "ek", which literally means "out of". So he came "out of" and away "from" the water both. His baptism occurred in the water or language has no meaning.

6. Lastly, it is urged that Christ was not baptized "for remission of sins". To be sure; neither was he baptized "because of remission of sins", for he never committed any to be forgiven. But the purpose in Christ's own baptism has no effect upon the design of our baptism, neither does it alter his words, "he that believeth and is baptized shall be saved".

(More next month.)

"I enjoy the paper, it is about the only way I have of keeping in touch with the true church- as I have no means of attending"

-Barbara Osborn, Checotah, Ok.

## CHRIST OR THE WORLD by Ethel Young

Should I go to the church of my choice, As most of the papers say? Or should I go to the one that Christ built, And live for Him every day?

Now, if I go to the one I would choose, I might go for fashion or show; But if I go to the one Christ built, And live it, I'll see Him I know.

For the pride of the eye, the fashion and show Are only to try to fool men; I may seem strange to the rest of the world, But fashion won't shield me from sin.

So, I must be humble and work for my Lord 'Til the end of the time is unfurled; I must follow the steps of my Lord And bring myself out of the world.

-Valliant, Okla.

**Was The Law Abolished?**— (cont'd from page 1)

never before told to man, Jew or Gentile? Why did he not tell them to go to the Priest and the Law of Moses for cleansing and purifying? Simple: "The Law and the prophets were until John" (by that time dead), and, "Christ was the end of the Law." The "power of God until salvation" had come, Rom. 1:16, to believers in Christ. The power promised to them by Christ in Acts 1:8. The forgiveness promised to them by Jeremiah 31 had been made available to believers. The Law (of Moses) was by that time DEAD-- fulfilled!

In Gal. 3:10, "For as many as are under the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." But Peter promised them remission of sins according to Jeremiah's prophecy. Why don't those who believe the law was not abolished do all that was written in the Law? Why do they tell us we have to do the law when they don't, nor can they do it! Why don't they perform as the priests did-- why don't they wear linen breeches with the bells around the bottoms when they approach God in worship? Why use their worldly instruments of music when they were not commanded or used in the tabernacle or temple service? Why don't they stone adulterers to death? Why don't they stone rebellious sons to death at the gates of the city? They don't and they cannot do it. God took care of that, first by the teaching of the divinely inspired writers which included Jesus the prophet himself, plus the gospels of four credible witnesses, and the history of the church (Acts of The Apostles) and the letters telling what to do and what not to do (law) to stay saved after being saved by baptism for remission of sins based upon faith in Jesus as the Christ, the Son of God. Paul taught the authenticity of the gospels in Gal. 1:6-12; 2:2, 14. Mark calls his book "the Gospel".

Again, for the rebellious, ignorant and unbelieving Jews (Israel after the flesh) who tried to turn Christians back to the law, even tried to keep them from obeying the gospel, but they could not put their rebellion over on God. He ended the Law once and for all in A.D. 70 when he, by the hands of the pagan Romans in one swoop of military power completely and, for all time to come, obliterated the nation, the house, the furniture and equipment, the substance, the worship, the priestly office, garments, officiators and whole system. If they would not obey Him, He would still have His way by destroying all opportunity and possibility of continuing a law and a priesthood fulfilled, by He who came to fulfill it, Jesus Christ-- that same Christ now our high priest seated in heaven interceding for Christians instead of an earthly priest who was continually dying. Christ left "the law of Christ" or else Paul wrote a lie in Gal. 6:2. In Gal. 3:21, "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law."

In Rom. 8:2...(the gospel of Christ)...The carnal law (law of the flesh, Moses) not Spirit, was weak through the flesh. Rom. 8:3. Christ did leave a law! See also 1 Cor. 9:21-- to which law Paul desired (1 Cor. 9:20) to gain them that are under "The Law" (of Moses, else if they were to remain under Moses, in what was the gaining to be done?) "...for as many as have sinned in 'the law' shall be judged by 'the law'. And Christ shall do the judging-- not Moses, so Christ will judge by the law of Christ (2 Tim. 4:1) for God put all things in subjection under him-- not Moses-- save the Father. Christ Jesus our Apostle and High Priest (Heb. 3:1) more worthy than Moses (Heb. 3:3). The Law of Moses was served by a priesthood of earthly men of infirmity (Heb. 7:27-28) whereas our high priest, Christ, offered himself once for all to serve in the sanctuary of "the TRUE TABERNACLE, which the Lord pitched, and not man (Moses and Israel)," (Heb. 8:2) who if he had been on earth he would not have been permitted to serve "seeing that there are priests that offer gifts according to the law (Heb. 8:4) who serve unto the

example and shadow of heavenly things..."-- not the real, the substance-- the heavenly. Then why hold to a mere shadow or pattern when the law of Christ furnishes not the shadow or even a pattern, but the real substance.

Consider the force of the Ten Commandments. If they are still in force, Ex. 20, then the attached penalties of Ex. 21st, 22nd, and 23rd chapters still apply, too. They are inseparable! The Ten Commandments were only part of the law, as shown herein. We are taught in 2 Cor. 3rd chapter in verse 13 that the old is abolished.

In Heb. 7:19 "For the law made nothing perfect, but the bringing in of a better hope (Christ) did; by the which (gospel) we draw nigh to God. Heb. 9:11... "by a greater and more perfect tabernacle..." Heb. 10:1, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered by year continually make the comers thereunto perfect."

"Now the God of peace, that brought again from the dead our Lord Jesus (Heb. 13:20-21)... through the blood of the everlasting covenant, (21) make you perfect in every good work to do his will... through Jesus Christ"-- Not Moses. In James 1:1 "James, a servant of God and of the Lord Jesus Christ... "not of Moses"-- Not of the earthly priesthood-- not the law of Moses. James 1:22,... be doers... (of what?-- what Jesus told them-- what the New Testament writers and Christ told them. Not Moses.

Paul said he was a Hebrew of the Hebrews (in line with the judaizers) persecuting the church but Christ changed him from the Law of Moses to the Law of Christ-- hence the persecution. (Gal. 1:11-16). In Gal. 2:21... "for if righteousness came by the law, then Christ is dead in vain." He did not fail his Father giving death the victory.

Notice now the things taught in Gal. 4:19-31. Abraham actually, literally, and physically cast out Hagar and son, Ishmael at the pleasure of Sarah and son Isaac-- the action being the perfect example and type of casting out of the now fulfilled, outdated, law of bondage, the law of Moses, to make room for the New Covenant at the pleasure of Christ. Two contrary covenants are never in force at the same time by any two given parties. The outdated, voided fulfilled contract (covenant) is rescinded-- done away with, nullified, and a new contract is written and becomes obligatory. So with the old and New Testaments (covenants).

If it had been in God's plan and prophecy for the old law to continue instead of Christianity, or even parallel to, or in conjunction with the law of Christ, Abraham would never have cast out Hagar and Ishmael but would have joined them (all) both into one family as was done in the case of Jacob's sons (who did not represent two covenants as did, allegorically, Hagar and Sarah, the two covenants.) The Anti-type must parallel the type.

"But if he be led of the Spirit, ye are not under the law." (Gal. 5:18) "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). If the gospel is not law, then it follows that no one is under any LAW of God or Christ, for the old law (of Moses-- fulfilled by Christ) was "nailed to the cross" (Col. 2:14) "Blotting out the handwriting of ordinances that was (past tense) against us (Jews), which was contrary to us, and took it out of the way, nailing it to his cross"...

In Col. 2:9 "For in him (Christ-- not Moses) dwelleth all the fulness of the Godhead bodily". Godhead signifies and reads in the original "the fulness of Deity", that is, all constituent parts of God, The Son, and the Holy Spirit with all attendant powers dwells bodily in the Son, Christ-- not Moses, or his law comprising not only the Ten Commandments but all other laws and penalties of that covenant.

In Heb. 7:11 "If therefore perfection were by the Levitical priesthood, (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of

Aaron?" Answer: Perfection was not by the Levitical priesthood (it was temporary-- perfect only for its purpose) consequently there was a "further need" for a priesthood superior to Aaron's, and Christ brought in and became the truly perfect priesthood. The old was merely "the figures" (shadows-- patterns) of the true (heavenly-- the church). Christ entered the heavenly (true) where Moses, Aaron or any of the priests, high or low were not permitted to center. Heb. 10:1, "...the law... a shadow of good things to come... (9)... he taketh away the first, that he may establish the second... (11) (the old) can never take away sins." Heb. 12:24... "Jesus, (not Moses) the mediator of the New Covenant...". Each mediator in his own right and time, neither overlapping the other or in conjunction with each other.

You cannot cross from one covenant to the other. Moses cannot mediate for the new-- Christ cannot for the old, nor for a revised or restored covenant. The bread of the old will not suffice for the new, and the bread of the new had no place in the old. The holy place in the tabernacle was not the place for Christian worship, nor were the offerings or offerers transmissible from one covenant to the others. Carnal meat cannot be offered in the church, nor can the communion be observed in the Holy place of the tabernacle. The garments of the two priesthoods are not interchangeable.

The purpose of the old was to bring the worshippers therein to Christ; but, the purpose of the new was to bring the worshippers therein to God, making reconciliation with God through Christ. Any way you look at it all that can be said for the old was that it was a shadow or pattern (not the substance) of better things to come-- to bring the people out of whom the Messiah should come, to him-- the Christ.

Having fulfilled it's purpose it was then fulfilled and taken out of the way by the cross. The veil of the temple was rent in twain (Open) exposing that holiest of all places on earth to a gaping unbelieving world signifying that it was no longer the holiest or even the holy place. As Jesus had prophetically said just before his death to the rebellious Jews bent on keeping the "waxed old system" "behold your house is left unto you desolate". The holy place was from thence found in the body of Christ, the church, of which he is the head; the holiest place found in heaven where Christ now reigns.

Jesus kept the last lawful passover the night of his betrayal and during which meal, or at the conclusion of it, he instituted the Lord's Supper, a memorial service which the disciples observed on the first day of the week. Every week having a first day, they so observed it and all credible ancient witnesses testify to this historical eventful fact. Thirty-seven years later (A.D. 70) the Romans destroyed the last vestige of any means of ever again keeping the Mosaic law and Levitical Priesthood-- eternally! Listen to 1 Pet. 3:21, "The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer or a good conscience toward God.) by the resurrection of Jesus Christ; (vs. 22) who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." Not Moses!

-7807 Gault Street, Austin, Texas 78757

### FRANKLY SPEAKING by Marion E. Frank

"Ye are not your own, Ye are bought with a price" (1 Cor. 6:19). In Rom. 14:7,8, it says: "For none of us liveth to himself, and no man dieth to himself" "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: Whether we live therefore, or die, we are the Lord's".

So, you see a Christian just belongs to the Lord. We are not even to use our talents, means, nor our times to do that which does not glorify the Lord. This word of God that we have is

true and we are not to soften its doctrine for our good pleasure, we are to exalt righteousness and this doctrine of sin, wrath, punishment and hell is to be exposed. We get the Word of God in reverse sometimes and try to bring the world into the church, instead of taking the church into the world.

God has His way and His plan for us to follow in all things. We are not to eliminate God's plan nor His requirements for our salvation. We are to come to Christ in faith believing that He is the son of God. We are to come in repentance, repenting of all our past life of sin, and turning to a new life in Christ. We are to be willing to come confessing Christ before all men. If we fail to confess Him here He will fail to confess us before His Father in heaven. We are to be willing to be buried with Christ in baptism by immersion and last of all after our baptism, we are to walk in a new life.

In Rom. 6:4, it says, "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also walk in the newness of life". This we should remember. In Gal. 3:27, we read: "For as many of you as have been baptized into Christ have put on Christ". To compromise any of the doctrine of Christ is a rebellion to Christ's ownership. We are to obey God rather than man. (Acts 5:29).

But where there is little concern for the church there is evidence that people are objecting to Christ's rule; where people are not willing to abide by sound doctrine but would rather turn aside to fables, there is also evidence that they prefer to be their own and not Christ's. This is a spirit of rebellion against the authority of Christ's Church, and is because so few are willing to recognize that they are not their own. Christ brought salvation to all. It is here if we want it. It is here for us. Do you have it?

-Marion E. Frank in church bulletin, Houston, Mo.

"I enjoy sharing the Old Paths Advocate with friends"

-June Pope, Pauls Valley, Ok.

### FROM RHODESIA by Ron Courter

Our first month in Rhodesia has quickly taken its place as history. We are about settled into our new, but old, home. The journey by way of South Africa went very well. We are appreciative of the Lord's constant care and for the hands of brethren, who fellowshipped the journey by physical gift and prayer.

We had a meeting at Rugare the first weekend with many visitors from various congregations. We have now assembled with seven different congregations in the Salisbury area. Today, we traveled some twenty miles out to a church located on a farm housed in a fertile basin framed by very rough, but beautiful terrain. Four of the congregations we have visited were not new to us, while three were. We have visited with three preachers and several leaders from local congregations. A number of things within those visits have encouraged us in the Lord's work. The opportunities to meet spiritual needs are here and the uncertainty of tomorrow cannot rob the benefits of today.

The trip in March with brother Jerry Cutter and our return at this time, has permitted us opportunity for immediate work. Sometimes, we all are a bit wary of trips short in duration, such as the March visit. But the benefits of that visit bridged a void in our work and aided in consolidating the brethren through the preaching of the Word of God. God is an abundant Father and now He can work when He is permitted a free hand. The congregations that backed that trip should know, their gifts have abounded to the well being of the name of the Lord. "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Presently, we are preparing the monthly newsletter and Bible lesson that is mailed to the sixty some congregations (please turn page)

**From Rhodesia—** (cont'd from page 9)

scattered across Rhodesia. Hopefully, we shall go on a bi-monthly schedule, but first must determine if it is feasible for the translating into Chichewa and Shona to be handled that frequently. November, the Lord's will, we will begin regular studies each Saturday at different congregations. These have always been beneficial to the strengthening of the churches. In the outlying areas, we are selecting a location that brethren can gather into from the general area. This appears to be the best way for us to function under the present circumstances. Also, we shall study each month with the preaching brethren in this way. Hopefully, several weekend meetings in areas outside of Salisbury will have passed and have been beneficial to saint and sinner by the time you read this report.

The brethren have done a good work in this land, under difficult circumstances. They are to be commended. The preaching brethren that travel and handle correspondence have made strenuous efforts to keep in contact with the leaders of the congregations. Thereby, preserving purity of worship and restoring it in other places. Strong exhortation relating to the kind of life the church must place before the community has been voiced in a time when the temptation to relax is quite intense. The strength of the church here, as anywhere, resides in strong leadership at the level of the local congregation (Hebrews 13:7,17). Otherwise, life is replaced with form.

A host of needs and encouragements have appeared clear before our eyes this first month. Although, beset with environmental difficulties, spiritual things are happening to the glory of God. Furthermore, we must realize we are only prayers and dedicated work years away from a vast area in Africa, where the truth will be founded and sounded. The reality of the vision by the few, now only awaits the support of the many.

We cannot stress enough, in closing, the importance of your daily and constant prayers for the brethren and the work here. Pray with abandon! As the gentle rain and the harsh splashes convince the blossom to bloom, so the prayers of the saints prepares God to let His mercy flourish. May physical well-being and spiritual soundness be yours in the Lord Jesus Christ. Remembering always, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

-90 Blakeway Dr., Belvedere, Salisbury, Rhodesia.

### BONDS OF MATRIMONY

On the evening of Sept. 16, 1978 in Norman, Okla. Becky King of Norman, and Terry Baze of Amarillo, Texas exchanged wedding vows before a congregation of relatives and brothers and sisters in Christ. Becky is the daughter of Miles and Johnette King of Norman, and Terry is the son of Alfred and Carrie Baze of Midland, Texas. The songs were arranged by Charles McKamie of Arlington, Texas and were sung by a quartet of school friends, also by Charles McKamie, Sharon Bowlan of Norman, Becky and Terry. In June Terry dedicated his life to preaching the Gospel of Christ; Becky has a great responsibility in encouraging him to remain faithful to this dedication. Bro. Wayne McKamie very beautifully read the wedding vows for Terry and Becky, solemnly charging them to be faithful in our Father's service and in their lives together.

-Miles King

### OUR DEPARTED

**King—** Sister Ida King was born June 4, 1905 at DeQueen, Ark., and departed this life Oct. 15, 1978 at Idabel, Okla. She and her husband, together for over 51 years, obeyed the gospel in 1935. Sister King kept the faith, being broadminded, tolerant toward the weak, forgiving, thoughtful, gentle and

considerate yet always wise enough to remain steadfast, upholding the truth. She will be missed at the Sweethome congregation where she worshipped. She is survived by her husband Oscar, and a daughter Mrs. Otto Plake, both christians and attending worship at Sweethome. Funeral services were conducted at Sweethome church of Christ by the writer, with burial in Watson Memorial Cemetery.

-Ray Lambert

**Hill—** Bro. Richard Hill of the Napoleon, Ala., congregation, was born Nov. 18, 1900 and departed this life Nov. 2, 1978. He is survived by his wife, Sis. Ruthie Langley Hill; 2 sons, Doyle of Atlanta, and Bro. Doyle Hill of Woodland; a brother; 2 sisters; 10 grandchildren; and 6 great grandchildren. Bro. Hill was a long time member of Napoleon congregation. Burial was in the church cemetery. Singing was by members of the congregation. The writer and Bro. Charles Hurst of Piedmont, Ala., and endeavored to speak words of comfort to the family and warn those present of the dangers of not being prepared.

-Angus Shelnett

**Anderson—** Sister Mary Ollie Anderson was born April 23, 1924 in Randolph County, Alabama, and departed this life Sept. 23, 1978, in LaGrange, Ga., where she had been a faithful member of the Murphy Avenue Church of Christ for the past 37 years. She is survived by her husband Brother James M. Anderson; 2 daughters, Mrs. Grace Janelle Pike, of LaGrange, and Mrs. Patricia Carol Watts of Franklin, Ga.; 1 son Mr. James M. Anderson Jr., of Franklin, Ga.; 2 sisters, Mrs. Addie Lee Butrum, and Mrs. Annie Lois Buttrum, both of LaGrange; one brother, Mr. Henry D. Rushton of Randolph County, Alabama; and 6 grandchildren. Sister Anderson was a devoted Christian and a hard worker for the Lord. The writer, Bro. Angus Shelnett and Bro. Alton Bailey spoke words of comfort at her funeral.

-E.H. Miller



**B.B. Cayson**, 1993 Burnham Ave., Memphis, Tenn., Nov. 9— At this writing we are all well and busy in the Lord's work, and He continues to bless our work. Since last report, we have preached at a number of congregations, meeting many christians for the first time, and visiting with others who are long time friends in the Lord. May the Lord continue to bless all is our prayer.

**Kenneth Middick**, Rte. 1, Ava, Mo. 65608— Please note our new address, phone no. 417-683-5457. We have just moved here from W. Va. and settled in to the work in this area. We were saddened on leaving Bunner Ridge, W. Va., where we worked 17 months. We want to express our appreciation to those who made Bunner Ridge a very pleasant place to live and work, and be treated as family. We think of them often and miss them. We appreciate the support and encouragement as we begin our work here in Ava. If you are in this area please look us up, and pray for the work here.

**Miles King**, 1525 Ann Arbor Dr., Norman, Ok. 73069, Nov. 9— The meeting at Pansey, Ala., is now history. It was a good meeting with several confessions of faults. Visiting brethren were present from several congregations in So. Ala., Ga., and Fla. Bro. Gerald Hill is to be commended for the good

work he did in So. Ala., the brethren there miss him. This was my first meeting at Pansey in 25 years and it was so good to be with these brethren again and see the progress they have made. Enroute to Ala., I preached one night at Baton Rouge (Foster Rd.), La. As our work continues in Ark. and eastern Okla. We solicit your prayers. We are thankful for the progress that has been made recently at Ft. Smith, 3 returning to the church and one taking his stand against digression. We look forward to the New Years meeting at Norman.

**Terry Baze**, 2115 S. Monroe (rear), Amarillo, Tex. 79109, Nov. 8— The work in this area is progressing better than at any time since I moved here. We are studying with six families and feel that results from these efforts are just around the corner. The harvest has been long overdue in this area and the fields are ripe. Much good has already been done thanks to God's blessing this work and He will continue if we work hard and pray for it. Amarillo has a population of about 170,000 and the nearest congregation is 120 miles (Lubbock). I plan to hold the eastern New Years Meeting at Cinn., Ohio Dec. 22-31. Please attend if you possibly can. Please pray for the work.

**John R. Scott**, Rt. 2, Box 300, Neosho, Mo. 64850— the Burkhardt Congregation enjoyed a wonderful meeting with Bro. Lynwood Smith. We had thirteen congregations represented throughout the meeting and we express our appreciation to them. We also had several of our Gospel Preachers present. Although we didn't have any visible results, we did have those from the Community who are not members of the Church. A special thanks to Leawood and Neosho Congregations for their cooperation. We feel that the Church has been strengthened by having Bro. Lynwood come our way, and those who didn't attend, missed a Spiritual treat.

**Smith Bibens**, 20109 66th Pl W., No. 106, Lynnwood, Wash. 98036, Nov. 3— We have been meeting for one month now in Seattle. We have seen some improvement in attendance and interest. Some good contacts and prospects have been established as well. One study with members and the preacher of a local digressive church has resulted in their challenge to debate. Lord willing, we hope to make arrangements soon. We are advertising regularly, and this is generating good response. Our first gospel meeting will begin Nov. 5 and continue through the 12th. Brother David Stands and I will be doing the preaching. My phone number is: (206) 775-8120. If you have plans for visiting the area, for business or pleasure, drop in and see us. Pray for us and the work. God bless the faithful everywhere.

**Doug Edwards**, Box 6206, Moore, Okla., 73160, Nov. 2— The congregation here in Norman is working hard to have a good New Year's Meeting. If you need any information on the meeting there is an announcement elsewhere in this issue. We have started a weekly article in the college newspaper, and have had a few visitors at our services as a result. Also, we continue to have a weekly radio program. In addition to teaching locally the last few months, I have had the privilege of teaching at Washington, Ok., El Reno, Ok., Sulphur, Ok., Little Rock, Ark., San Antonio, Tex., Ardmore, Ok., Fort Smith, Ark., and Tucker Ok. Pray for us in Norman.

**J.E. Ndelema Madzulo**, P.O. Box 3216, Salisbury, Rhodesia, Africa, Oct. 26— We are happy because Bro. Ron Courter came back to us. The first weekend with him we assembled at Rugare church. The churches all around Salisbury greet him, and 7 were baptized. Oct. 15, we went to Wheeler church, the meeting was very good, Bro. Ron preached hard and on Oct. 21, 22, we again went out from

Salisbury 115 miles to Gatooma Whatcheer church for a good meeting, with 2 people baptized. From May to Oct., '96 were baptized. The work is going forward (read John 10:11 and Matt. 28:19, 20). Please remember us in your prayers as we remember you, also Brethren J.L. Cutter and Otis Graham.

**Roy Lee Criswell**, Rte. 2, Cassville, Mo. 65625, Nov. 3— It has been good to hear several preaching brethren here in the area lately. Brethren Lynwood Smith, Allen Bailey, and Bobby Loudermilk have preached some very good sermons. Lord willing, Bro. Delmar Lee begins a weekend meeting here in Cassville tonight. We are all looking forward to hearing him and having him in our home. Since last report, I have preached at Moore, Okla., Harrodsburg, Ind., and Mozier, Ill. All of these meetings were well attended. Pray for us and the Lord's work in this area.

**R.B. Roden**, 112 Kelly Dr., Moore, Okla. 73160, Nov. 9— We had a good meeting in Albuquerque, N.M., baptizing one and two made confessions. They need much work done in the area. We pray they will be able to complete their building and get someone in there to work with them. Here at home we had a good meeting with Bro. Roy Lee Criswell, he did some good preaching. Bro. Mike Fall will conduct a short singing school for us, Nov. 17-19, and we anticipate much good being done. He has been here before and taught just what we needed. We need more men capable of teaching singing. The church at Moore is working hard to help preachers stay in the field. There is much to be done. We need your prayers.

**Nelson Nichols**, Rte. 2, Box 165, Anderson, Mo. 64831, Nov. 2— We continue here in the mission effort at Anderson, Mo. Things continue to go well in the congregation here. We have visitors locally and certainly appreciate those that come from other places. We want to thank all of you that have written to encourage us in this work, and especially those that have encouraged us to keep going in spite of financial problems and persecution. Anyone coming this way, plan to meet with us and visit with us. Our services are Sundays at 10:30 AM and 5:00 PM and Wed. at 7:30 PM. Our Radio program is on KBTN-1420 Kz. AM. Neosho, Sunday Mornings at 8:05 AM. Come see us. Pray for us. Love in Christ to all of the faithful.

**Paul O. Nichols**, 147 Bay Bury Lane, Jackson, Ms. 39212, Nov. 7— Last Lord's day we had one restoration— a man who had been out of duty for some years. At the night service we had one confession. We now have six men in the congregation, every one of whom will take a public part in the services. The Lord is blessing, and we ascribe to Him the glory. Last Lord's day we had thirty-five present for worship, counting our visitors. We are grateful for all the help and encouragement we have gotten so far, making this mission effort possible. Our negotiations to acquire more room for parking have proven fruitless, so we are proceeding to improve what we have. My study with the digressive preacher at Vicksburg on the bread, cups, and classes was both pleasant and enjoyable. We are to meet again later, the Lord willing. Bro. Jack Lee of Jerusalem, Ark. is to be with us Nov. 11, 12 for a short week-end meeting. Brethren, plan to worship with us at Jackson when coming this way. You will find a warm welcome. We need your prayers.

**Don L. King**, 41931 Chadbourne Dr., Fremont, Ca. 94538, Nov. 15— We are at home and making ready for our meeting with Carl Johnson. He is to begin here this week-end. We pray for a good meeting. Our television program is continuing to bring weekly response from various places. Lord willing, soon there will be fruit in evidence. The tapes

are to be aired also over channel 29 in Bakersfield, Ca., beginning Nov. 19. this will allow much of California to be exposed to the gospel via television. We pray that God will bless in all of these efforts. By the middle of Dec. we should be finished with taping the second series of 13 programs. If the money can be found we hope to make at least another 26 tapes which would give us a year's worth of 30 minute programs. Mark Bailey recently spoke for us on Wednesday eve., and did a good job, we were glad to have him come by. Our singing school with the Stockton Brethren was enjoyable. Though many did not attend we feel that progress was made. Saturday night, Nov. 4, we closed with a good singing. We were glad to have many visitors present from far away. Lynwood Smith was there, since he was in the area, and helped a great deal. We look forward to the study in Dec. at Oklahoma City. Pray for us in the work.

**Orvel Johnson**, 2832 Kay St., Ceres, Ca. 95307, Nov. 6— God has truly blessed us in efforts for Him, especially in the last few months. I have been able to do more preaching at more places than in quite some time. I have been privileged to be with congregations at Stockton, North Area in Sacramento, Fair Oaks, Modesto, Sonora, one service at a home for the aged in Sacramento and perhaps once or twice at Ceres. In addition to this we have been able to hear Bro. Don Pruitt at Manteca and Modesto, Carl Johnson at Turlock and the series of lessons by Bennie Cryer at Stockton on Church Government. All of these visits were wonderful and so good to give us greater strength. Several of "us couples" plan to be at Fremont the week of Thanksgiving when Carl Johnson is there. Quite a number of folks were together at a fish camp in September. Journeys were made to Cave Junction, Oregon for Lord's Day service with a lot of singing and preaching at camp during the week. Surely, such a gathering brought all of us a little closer together in love for one another. Along with thoughts from other preachers and members of God's family, we have begun exploring for possible mission work in sort of a local way. We believe it will work and pray to God that much good may be done. We appreciate the effort by congregations who sponsor the television program on channel 13 where Don King is the speaker. More congregations should participate. May the rich blessings of God be to each of you in a very special way. May your prayers continue in our behalf, for as long as able, we must declare the True Council of God.

**Carl M. Johnson**, 1124 E. 8, Ada, Oklahoma 74820— We are now in a meeting in Sanger, Ca. There have been no visible results as of yet. Since last report I have conducted meetings at Golden and Galey, Ok., resulting in one baptism and several confessions. From Galey we went to Cable Ridge, Mo., for a wonderful meeting. We had visitors attend from many parts of the southern, central, and eastern areas of the state. We especially appreciated the Garald Stumpff's and King Field's who brought their campers and stayed to help us several services. As usual, the hospitality of the Cable Ridge brethren was splendid. Next, we conducted enjoyable meetings at Odom, Mo., Okla. City (21st St.), and Turlock, Ca. These meetings resulted in one baptism and several confessions and restorations. We were especially blessed by our association with several preaching brethren at these places. It was our first opportunity to stay with the Richard DeGough's of Turlock; we are very grateful for their kind

and considerate hospitality. Our last meeting of the year is at Fremont, Ca., Nov. 18-26. We then look forward to the study in Oklahoma City and New Year's meeting in Norman, Ok.

**E.H. Miller**, P.O. Box 538, Lagrange, Ga. 30241, Nov. 6— The church here is still on the move. Interest is good and so is attendance. We still have several who are sick, some are in the hospital, but it seems the sickness is letting up now. The attendance was especially good the last few services. Wife and I were here for services last Wed. night, but left for Dallas, Tex., afterwards. We arrived the next afternoon and got a good night's rest that night and attended the wedding of our grandson (Bruce Bailey) and Sister Tonya Hill in Fort Worth, Tex. Tonya is the daughter of one of our young preachers, Brother Gerald Hill, who recently moved to Texas from Slocomb, Ala. After the wedding we drove back home for services the next weekend. We had a wonderful meeting at Valliant, Okla. last year and are to be back for another meeting Dec. 8-17th. We hope to see many of our friends again while in that section. I still have a few books left that some might want to order: The Miller-Alexander Debate dealing with the divorce question (\$1.00) A written debate on the "Fruit of the Vine or Fermented Wine" (25 cents) "How Should We Break The Bread? Why?" (25 cents). The Smith-Miller Debate dealing with the doctrine of baptizing in the name of Jesus only (\$1.00) Church of Christ News dealing with divisions (60 cents). I have a price list of other material if someone wants to send for a price. Perhaps some of our young brethren might profit from some of these books and tracts.

**Ron Jordan**, 1446 Mitchell Ave., Escalon, California 95320— We have just closed a meeting in El Centro, Calif., resulting with two baptisms, for which we were overjoyed. The meeting was well attended and we had several visitors, plus some from the cups and classes attend more than one night. Two of their preachers also came. Bro. Floyd Lechner and I had a bible study with a couple from the Seventh Day Adventist church who also attended the meeting. Many of our friends drove over from El Cajon to attend the meeting and lend their support. It was encouraging not only to myself but to the congregation in El Centro. It was my pleasure to make my home with Rich & Carol Lechner. They are a warm and wonderful Christian couple. They made me feel like one of their family. Brethren, if you are passing through El Centro, stop and worship with these people. You will be happy that you did. Lord willing, we are to return there in June 1979 for another meeting. We have also spoken for the congregations at Clovis, Atwater, & Escalon. It was our privilege to attend gospel meetings in Modesto and hear Bro. Don Pruitt, and Turlock with Bro. Carl Johnson. As usual both men did outstanding jobs preaching the words of life. We look forward to the meeting here in Escalon with Bro. Richard Nichols, Nov. 24-Dec. 3. We would like to pass along words of praise for the new T.V. program which airs over KOVR Channel 13-Sacramento with Bro. Don King doing the preaching. The church here in California is blessed to have access to them and I hope that the congregations here in the state will take advantage of them. It is a great way to reach the lost. I personally want to thank the congregation at Planz Rd., Bakersfield for producing them. The tapes are very professionally done. We ask your prayers as we continue to serve the Master. May God richly bless all the faithful.