

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. 1

## EXPIRATION DATE

If the date near your name and address reads 1-79, your subscription expires with this issue. Please renew promptly. -HLK

## THE PARTNERSHIP CRISIS by Ron Courter

The word crisis brings to mind a given state or condition that calls for special attention, due to present distress or disorder. Present spiritual distress is seen in lack of individual Bible study, the number of Christian homes dissolving unscripturally, the loss of young people to Satan, and the improper preparation for teaching the assembly. Fundamental to all of these is the partnership crisis. Local congregations are suffering through a severe partnership crisis or in more familiar language- a fellowship crisis. One can multiple the reasons for such all day, but in the end, it comes down to a matter of who you love. It is largely a matter of misplaced treasure, for there is where your interest lies. Jesus declared, "For where your treasure is, there will your heart be also."

The early church impressed men because of their living love for God and concern for one another. They were committed to their brethren just as the word would imply. This sentiment and behavior was known as fellowship or its fruits. Fellowship involves the thought of sharing with or in, partaking with another. When people are in fellowship, it goes without saying they are partners. This is how Paul reasoned about the Gentiles sacrifices (1 Co. 10: 20). The early Christians exhibited this by caring for one another's needs in times of distress. Acts. 4:34, 35 reads, "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the Apostle's feet: and distribution was made unto every man according as he had need." The beauty of the early church blossoms before us, as a living vibrant organism or community when we read, "And all who believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved". The global thrust of these verses is that the early Christians were a body of people in partnership and the majority felt their responsibility in the partnership.

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

We would like to continue our study into Ephesians the 2nd chapter beginning in vs. 11.

In vs. 11 Paul begins with Wherefore remember, i.e. the remembrance of the past will make them more thankful for their present privilege, and more careful to walk in the good works which God has in view for them. As Gentiles they were a distinct class. In the flesh is in the sense of the flesh to which circumcision is applicable. Uncircumcision is suggestive of the low regard in which they were held as members of that class. This name of contempt was flung at them by those who proudly referred to themselves as the Circumcision, namely the Jews. The distinction was nothing more than an outward manual act performed on their bodies. This intimates that their circumcision was only of the flesh, not of the heart, and that they were no better than those whom they called "Uncircumcision". This is a devastating blow to those who so proudly boasted of having been circumcised.

In vs. 12 Paul says they were without Christ. The condition of the Gentiles was deplorable. They had no knowledge of Christ, no interest in Him, no life or blessing from Him. The word "Christ" here is not to be taken in its Christian sense, but in its Jewish sense. The point is not that these Ephesians were without Christ as Saviour, but as Gentiles, they had no covenant connection with Him, as the Jews had with Him as the Messiah. Aliens means to alienate; estrange; to be shut out from one's intimacy and fellowship. Commonwealth means in the administration of civil affairs; a state, commonwealth; spoken of the theocratic or divine commonwealth. The Gentiles had no part in the Old Testament constitution under which God made Himself known to the Jew and entered into relation with him. Strangers means foreigner to a thing; having no share in it. They had no covenants with Abraham and the patriarchs. No Hope— The Gentiles could look forward with no hope beyond afflictions, sorrows, and sufferings of this present world, because they knew not God, and did not trust or honor Him. Without God Means without the knowledge of the one true and living God and thus destitute of any God. The domain of their life was this present world, and in it, alienated as it was from God, they had no God.

In vs. 13 "In Christ Jesus in contrast with alienated from." Once so far off, separated from God, they have been brought nigh, and the means that brought them is the blood of Christ. Remember in 1:7 "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

In vs. 14 Peace is peace between individuals i.e. harmony,  
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## BAPTISM IN THE SPIRIT from "Fire, Water or Holy Spirit— Which? by J.T. Hines

By this expression is meant baptism in the Spirit as an element and not baptism as taught by the Spirit. John said of Christ; "But he shall baptize you in the Holy Spirit". Mk. 1:8. Who have thus been baptized, when, or for what purpose are matters to be determined from the examples in the Scriptures. For any one now to say he has been baptized in the Spirit is to beg the question: that is the very point to be settled, and should not be assumed.

In Matt. 3:11 John's prediction reads: "He shall baptize you in the Holy Spirit and in fire". For clearness in examining this subject the baptism in fire should have brief notice first. Hohn's audience was a mixed multitude and his statement a general expression, and its meaning must be learned mainly from facts developed later.

1. The fire baptism will be experienced by the wicked at the end of the world. Verse 10 speaks of the tree not bearing good fruit being "cast into the fire". Verse 12 speaks of the "chaff he will burn with unquenchable fire". Surely such baptism in fire in Verse 14 means the same. It will come to pass when John's vision is made real, that "if any was not found written in the book of life, he was cast into the lake of fire". Rev. 20:15.

2. Some think it occurred on Pentecost when there "appeared unto them tongues parting asunder, like as of fire". No such fiery-appearing tongues now sit upon converts. This is the only case and apostles were the subjects. It certainly has no reference to the common matter of conversion. This is enough about the fire; we return to the Spirit question.

### JOHN'S PREDICTION FULFILLED

Christ commanded the apostles to tarry in the city "until clothed with power from on high". Lk. 24:49; he "charged them not to depart from Jerusalem, but to wait for the promise of the Father", which he explained to be the baptism in the Spirit. Acts 1:4,55.

1. When did this baptism occur? Acts 1:5 shows it "was not many days hence" from the time he charged them not to leave Jerusalem. It was about ten days to Pentecost. The promise-baptism in the spirit— was to be received in Jerusalem. Acts 2:1-4, shows the Spirit came on Pentecost. Peter quoted Joel's prophecy about the coming of the Spirit and said: "This is that which was spoken through the prophet Joel" (Acts 2;16). These Scriptures fix Pentecost as the time.

2. Who were baptized in the Spirit? Different answers are proposed.

(A) The hundred and twenty of Acts 1:15 says some. If so, it would not prove that we are to be baptized in the Spirit now to be saved; for they were already individual disciples. Those upon whom the Spirit came, spake with tongues, and fiery tongues sat upon them; neither of these things happen with modern converts. The selection of Matthias, when the hundred and twenty were present, occurred some time during the ten days, but there is no evidence that it was on Pentecost or that the hundred and twenty were together when the Spirit came.

(B) Everybody, says another, because Joel said the Spirit would be poured upon "all flesh". But Paul says "all flesh is not the same flesh", but some of men and some of beasts. 1 Cor. 5:39. But does Joel mean all human flesh—every individual? If so, and baptism in the Spirit is necessary to salvation, then every human being will be saved before he dies. Are you willing to accept this species of Universalism?

Worse still. There are liars, thieves, drunkards and murderers in the human family. Does "all flesh" in this case mean them? "Oh, no", explains one, "it means all good folks". Wait; is it not the object of Holy Spirit baptism, as now taught to make one good? Surely bad folks need it worse than good ones. If "all flesh" means only good people, then it doesn't mean every one; hence, the expression must be

limited. In fact, Joel has already put limitations on the words. He said of those who would receive the Spirit: They "shall prophecy", "see visions" and "dream dreams". The apostles were at that time speaking in tongues, fulfilling in part Joel's words. According to Joel the personal reception of the Spirit would result in miracles. To apply the prophecy otherwise is to reject his explanation, and deny the facts in the case. The expression "all flesh" here simply refers to the Jews and Gentiles. The Spirit was poured forth upon both, but not upon every individual of either.

(C) Christ promised the Spirit to the apostles. See John 16:7; 16:26,27. Luke says after Christ had been with his apostles forty days after his resurrection while "assembled together with them", he charged them to "wait for the promises of the Father", which he explained by the words: "Ye shall be baptized in the Holy Spirit not many days hence." Acts 1:2-5.

(D) The apostles received it on Pentecost. Acts 1:26 says Matthias was "numbered with the eleven apostles", Acts 2:1 says, "And when the day of Pentecost was now come, they were all together in one place". They who? the apostles just mentioned. Verse 2-4 show that the same "they" of Verse 1 were filled with the Spirit. The report of the speaking in tongues brought the multitude together. Some were amazed and some said they were drunk. At the conclusion of Peter's sermon they were convinced. As the baptism of the Spirit was before the sermon and the sermon before the people were converted, it must have been the apostles, not the people, who received it.

Peter promises the "gift of the Spirit" to them. Whatever this "gift" may mean it was promised to those who would repent and be baptized; hence, received after baptism. All who claim Holy Spirit baptism now, claim that it comes before water baptism. Referred to miraculous measures then imparted, they ceased with the apostles; if to something common to all Christians, then it is not miraculous, and is not received till after repentance and baptism. In either case it is no part of conversion.

In the case of the Gentiles baptism in the Spirit is called "the gift of the Spirit". In Acts 2:38 a measure given after baptism is called "the gift of the Spirit". Both mean the Spirit as a gift. This promise, then, cannot be baptism in the Spirit. If this gift but not in the same measure, evidently. In the apostolic day after baptism it was "through the laying on of the Apostle's hands the Holy Spirit was given". Acts 8:18; 19:6. Why not, then, conclude that the "gift" of Acts 2:38 referred to such miraculous gifts as were then imparted after baptism, but ceased with the age of miracles? Such at least seems reasonable in view of the fact that such gifts were then given freely, and the further fact that no gift of the Spirit is now received that is known to be such be either outward appearance or inward consciousness. If it be not these gifts that are meant, then it may only mean that those who obeyed the Spirit's teaching received the Spirit, just as the Samaritans "received the word" (Acts 8:14), when they obeyed it.

Baptism in the Spirit is a promise. Acts 1:4-5, The baptism of Acts 2:38 is a command. Those converted on Pentecost received the baptism of acts 2:38, a command. Therefore, those converted on Pentecost were not baptized in the Spirit.

The baptism of the apostles in the Holy Spirit was:

(1) Not to make them followers of Christ. They had been that for some time.

(2) Not to save them. No reasonable person would contend for that.

(3) It was to teach them all things, and bring to their remembrance all Christ had said to them. John 14:26.

(4) Was to bear witness of Christ. John 15:26.

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## THE LIBERALS ARE HERE by Billy D. Dickenson

Several years ago when the so-called "unity in diversity movement" began to raise its ugly head and threatened the borders of Zion, many concerned Christians began to cry out against it and warned faithful brethren that the liberals were indeed coming! This cry fell upon many a deaf ear and many thought, no doubt, that some were merely building a straw man. However, time has proven this not to be the case at all. Not only has this movement affected our brotherhood, but it has taken its toll on others as well. As a matter of fact, both the liberal and conservative element of those that use "cups and classes" and also those that accept individual cups but reject the modern Sunday School have been affected by it. Our cry, then, should no longer be, "The liberals are coming", but rather, "The liberals are here!"

The Gospel Tidings is a religious journal which is published by those of the church of Christ which accept individual cups but reject Bible classes with its women teachers. Bro. Larry R. Branum of Dallas, Tx, is reported to be its editor. In the Oct. 1978 issue, an article entitled, "No Sunday School?" appeared which was written by Bro. Thomas Langford. I must say that I was sorely disappointed with the contents of this article! When I first glanced at the title, I thought that I was going to read an article which would point out in a clear and forceful way the unscripturalness of the modern Sunday School. But instead, I only found an article which was written in an apologetic, watered down way, which manifested a lack of convictions on Bro. Langford's part. After reading this article, I sat down and wrote Bro. Langford a letter that I would like to share with the readers of the *Old Paths Advocate* some of the points that I made.

First, he freely admits, "Because in recent years we have not discussed the subject much, many of our young people don't really understand very well our position... In my own congregation, the elders agreed that it would be good to review our position with the congregation, inasmuch as the subject had not been the focus of much teaching in recent years". I do not find these statements too surprising at all! This is usually the case when one becomes apologetic with the truth and refuses to stand against error for fear of being termed a "legalist". The fact that these brethren have not "discussed the subject much" in recent years is really indicative of the fact that they have not been contending for the faith as they should. Yes, their young people are beginning to wonder why they cannot embrace the modern Sunday School. I'm afraid that if these brethren don't wake up and quit flirting and compromising with false doctrine, they are going to lose a lot of their young people to the advocates of Sunday School. Remember: "My people are destroyed for a lack of knowledge".

Also, he makes this statement: "We are not always able to convince our friends that not having Sunday School is best...". Again, this statement from Bro. Langford is of no surprise. I really don't believe his article could convince anyone of anything! Why doesn't he just go ahead and call Sunday School what it is— an unscriptural practice. He gets close a few times but he always backs off and apologizes for pointing out what the Bible teaches. Listen to him: "We could be mistaken, of course, and for this reason we will not judge our brethren who obviously do not reach the same conclusions as we". I wonder, does he preach on the subject of baptism like he does on this? Does he teach that baptism is "for the remission of sins" but then adds, "We could be mistaken, of course, and for this reason we will not judge those who obviously have not reached the same conclusions as we"? And then he wonders why he has a hard time convincing people that Sunday School is wrong!! Of course, he leaves the impression that he really doesn't believe it's wrong and sinful to have Sunday School but just "best" not to. If I was an advocate of Bible classes, his approach would

have very little, if any, affect on me. But notice again: Concerning instrumental music, he says, "Many arguments may be used in its defense... It is true that one is hard put to find any condemnation of musical instruments in the New Testament. And for this reason, I, at least, am not in the business of judging my brethren who seek to justify their use". Now, if I used an organ in worship, such statements as these would really make me want to quit the practice, wouldn't it? Bro. Langford and those who allowed this article to be printed ought to hang their heads in shame!! If they don't watch it, their young people will be wondering next why they can't have an organ- and why not, it won't cause you to be lost anyway, according to this brother. But here's the point: Just as he says that many arguments are made on behalf of the organ, many arguments are also made by the secessionists to prove that one does not have to be baptized in order to be saved. They are also constantly pointing out that just as the Bible nowhere says, "Thou shalt not use an organ in New Testament worship", neither does the Bible say, "If a person is not baptized, he will go to hell". The question is this: Why does he not take the same approach to baptism that he takes on this subject? Does he say, "Yes, I believe that baptism is "for the remission of sins" but I will not judge or draw the line of fellowship on those who teach otherwise"? Is the Bible any plainer on the subject of baptism than it is on the kind of music He wants in the church today and how we are to carry out our assemblies? I maintain it is not. And yet he tries to leave the impression that we really can't know for sure what the Bible teaches on these two subjects.

But here is the one that takes the cake: He says, "When Paul forbade women preachers...". Now, he freely admits that Paul forbade women preachers and yet, according to him, a brother can disregard what Paul wrote on this subject and still be saved and if we teach otherwise, we're judging. To begin with, if ignorance is bliss, why even bother the man? Why even write an article on this subject? But here's the question: If I can disregard what Paul wrote on this subject, either through ignorance or dishonesty, can I do the same on what Paul wrote about baptism, morality, and homosexuality? Suppose a brother is honestly mixed up on what the Bible teaches about homosexuality, will the grace of God take care of him while in that sin? Hear Paul: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord", I Cor. 14:37. If I teach what Paul says are the Lord's commandments, am I judging?

Lastly, is there any point of doctrine that Bro. Langford and those like him would make a "test of fellowship" with their brethren? He has already implied that he would extend the right hand of fellowship to those who have divided the church with such unscriptural practices as Sunday School and mechanical instruments. But just suppose, for illustration sake, that some brethren decide to elect among themselves a pope, as the Catholics have, and they honestly cannot see anything wrong with it. Could this brother fellowship them by working and worshipping with them? If not, why not? Before Bro. Langford answers this to himself, he should remember that he just might be wrong about it- and certainly he wouldn't want to be guilty of judging them! Can we not see the absurdity of this logic? Is there any point of doctrine that one could violate that would put his soul in jeopardy?

Brethren, in conclusion, let us not be deceived into accepting this false kind of unity which is nothing more than union based on error. This is not the answer to the division which exists between brethren today. Yes, division is bad but a union based on error and a compromising of truth would be far worse! The Bible tells us what to do with those who cause

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## THE PAPER

With this issue Old Paths Advocate begins another new volume. As of this month we are in our 47th year under the same name. We now begin Volume 51 and number 1. Yes, the paper is actually 51 years old having been published by H.C. Harper in the beginning under the heading: *The Truth*. When Brother Harper's health failed he turned publication responsibilities over to my father, Homer L. King, who was then just 39 years of age. The name was changed to the present one: *Old Paths Advocate*. However, the volume and number was continued as Brother Harper had begun. If you have access to an old issue of *The Truth* published prior to 1932 you can readily see that the original format has been pretty well continued down through the years. The only noticeable change was in the name, which was changed with the Jan. 1, 1932 issue. Over the years it has often been called simply "The Paper" by many who have worked so hard and long in keeping it going. What little success and good it has had, and accomplished, is due to the tireless efforts of many good men and women. The list would be too long to include here. However, they have all worked the long hours, endured the unintentional and intentional hurts for no other reward than for the good they believed they were doing. Much has changed since Jan. of 1932. Many of the old soldiers have gone on, and some have departed from the faith just as the apostle Paul warned. However, as we begin yet another new year we take heart that strong, vigorous men are still in the fight against digression and error. Our brotherhood has grown since this paper began to include several countries other than America. Yes, God has blessed the church with growth and we cannot question that, for it is too evident. But let us not stop where we are. Several years ago, President John F. Kennedy said: "Some dreams of things as they are; and ask 'why?' But I dream of things as they never were; and

ask, 'why not?'" Look to the fields, for they are white unto harvest, brethren! Let us determine to grow this year as never before. "Why not?" D.L.K.

## HONOR ROLL

You will find listed below the names of those sending subscriptions from Nov. 10 to Dec. 10 and opposite the name the number of subscriptions sent. The list is good for this month, and we express again our appreciation to all who have renewed promptly and sent subscriptions for others. Please remember to mention the paper as you have opportunity. Check the following and report any errors to us:

Johnny Elmore-6; Jimmie Smith-5; Laurine Knight-5; Cliff Tidmore-4; Wm. St. John-4; Allen Bailey-3; Richard Reed-3; Gerald Faber-3; M.E. Mountain-2; Jim Hickey-2; Amos Doud-2; Melvin Blalock-2; James D. Shaw-1; Lois Fenske-1; Mrs. Sidney Phillips-1; Homer O. Smith-1; Ola Holland-1; Trella Stevens-1; Patti Whigham-1; Judith Garrison-1; J.C. Derden-1; Michael Fox-1; Wm. Dickinson-1; Mary Daniel-1; Dwain Tate-1; Gerald Hill-1; Mildred Irwin-1; Geo. F. Scott-1; Maxine Gay-1; Elaine Powell-1; Mrs. Ronald McAlister-1; Ray Asplin-1; June McKinney-1; Mrs. Carmel Williamson-1; Frank Staggs-1; Christine Humphrey-1; Pearl Cornett-1; Mrs. Arley Fancher-1; Linda Faber-1; Donald Freeman-1; Jesse Harris-1; Mrs. Claud Smith-1; Vernon Lash-1; Paul O. Nichols-1; Mrs. W.A. Petree-1; Mrs. John Saunders-1; James D. Hurst-1; Alan Doggett-1; Walter Hunter-1; H.W. Hedrick-1; Mrs. Edward Witt-1; Mrs. Bryan Morrow-1; Gail McQueary-1; Barbara Kelly-1; Randy Tidmore-1; Harland Howell-1; Mildred Skaggs-1; Wayne McKamie-1; Myrtle Vanzandt-1; Total-88.

## 1979 CAMP MEETING

We are advised that the church of Christ in Cedaredge, Colorado (4 3-10 miles N. of Cedaredge on Highway 65) plans a camp meeting. The dates are: June 16-24, 1979. Evangelism Don McCord and Bob Loudermilk of Covina, Ca. and Wichita, Kan. respectively will be the speakers. Other preachers will be used as they arrive. There are R.V. hookups, tent sites, Dorm facilities and a kitchen available. For more information contact Terry McQueary (303) 856-6323.

## PUBLIC DEBATE AVAILABLE ON TAPE

The Bob Loudermilk and Bill Sexton debate is now available on tape. The propositions discussed include: 1. The cup is the New Testament, 2. The one loaf, 3. Bible classes, 4. Women Teachers. There is also a final summary of speeches made during the discussion included. The recording is on cassettes. We have no information as to cost (if any) involved. Order from: Bob Loudermilk, 4557 S. Elizabeth, Wichita, Kan. 67217, or telephone (316) 522-6259.

## CAN YOU HELP?

Brethren are interested in information you may be able to provide as to the purchase of a larger communion cup than they now have. If you can inform them of where to order one, etc. please contact: Randy Tidmore, 1102 E. Seminole, Wynnewood, Okla. 73098. They would appreciate your speedy reply.

## PLEASE NOTICE

The church of Christ in San Pablo, Ca. wishes to inform you that the street has had a change of name where their building is located. Their old address was 1327 13th St. They have not moved but their address is now 1327 Rumrill, San Pablo, Ca. They ask that you make the proper notation in your directories.

## THE CHURCH DIRECTORY

If I were to print the 1979 Directory with the material that I have received by December 1, 1978, it would only contain the following congregations:

**ALABAMA:** Birmingham, Napoleon, Piedmont, and Slocumb, **ARIZONA:** (None), **ARKANSAS:** Fayetteville, Hale, Lower Ball Creek, Mtn. Home, and Strong. **CALIFORNIA:** Fremont, Huntington Park, Manteca, Ojai, Stockton and Woodlake, **COLORADO:** (None) **FLORIDA:** (None), **GEORGIA:** Temple, **IDAHO:** (None) **ILLINOIS:** (None) **INDIANA:** (None) **IOWA:** Cedar Rapids and Washburn, **KANSAS:** (None), **KENTUCKY:** (None), **LOUISIANA:** (None) **MICHIGAN:** Moline, **MISSOURI:** Ava, Beef Branch, Burkhart, Claxton, Joplin (Joplin St.) and (Leawood Village), Neosho, Swars Prairie and West Plains, **MISSISSIPPI:** (None) **NEBRASKA:** Omaha, **NORTH CAROLINA:** (None) **OHIO:** Kitts Hill, Locust Grove, Red Brush, **OKLAHOMA:** Oklahoma City, (Capitol Hill) and (South Spruce Ave.) Sulphur, Tulsa, (Latimer Place), and Wynnewood, **NEVADA:** (None), **NEW MEXICO:** (None) **NEW YORK:** (None) **PENNSYLVANIA:** (None), **OREGON:** (None), **SOUTH CAROLINA:** (None) **TENNESSEE:** (None) **TEXAS:** Abilene, (Lytle Acres), Austin (East First St.,) and (Woodrow Ave.) East Mound, Ft. Worth (Fossil Creek), Graham, Hebronville, Jacksboro, Marlin, San Antonio, (Nacogdoches Road), Texarkana and White Hall. **VIRGINIA:** (None) **WASHINGTON:** (None). **WEST VIRGINIA:** (None). and **WYOMING:** (None).

If you do not find your home congregation listed in the above, please get in touch with me as soon as possible, as I would like to finish this as soon as possible, as the price of paper and ink continue to rise along with postage. I know that there are congregations that do not take the *Old Paths Advocate*, and are not aware of the Directory being printed at this time. Please help me get them in, if you can. Many who read this item each month do not send in the information either.

I understand that the congregation at **ROBERTSDALE, ALABAMA** is still meeting, also **CONWAY CHURCH OF CHRIST** in **LOUISIANA**. If anyone is working with these congregations please send me the time of services, and names, addresses and telephone numbers of no more than 3 of the leaders. The time, names and addresses may not change but the telephone numbers have ways of changing. **CALIFORNIA:** Redding. They hope to be in their new building sometime in Jan. 1979 and invite you to call when in the area. Meeting time: 10:30 A.M. and 6:00 P.M. Address: Enterprise church of Christ, 4080 Churn Creek Rd.; mailing address: P.O. Box 1266, Redding, Cal. 96001. Contact: Jesse N. French, P.O. Box 1266, Redding, Cal. 96001. Phone (916) 241-5750; Randall B. French, P.O. Box 2223, Redding, Cal. 96001. Phone (916) 243-6306; Gregory P. Gay, 1180 Harpole Redding, Cal. 96001. Phone (916) 244-4750.

**DENHAM SPRINGS, LOUISIANA** is no longer meeting. The congregation that was meeting at **WATERLOO, IOWA** is now meeting at **WASHBURN**, (Black Hawk County) **IOWA** 4523 Gilbertville Road, Sun. 10:30 A.M. The names, addresses and telephone numbers of the leaders of the old Waterloo congregation is the same. Also add:

**BEEF BRANCH CHURCH OF CHRIST**, (Newton County) **MISSOURI**, 5 miles southeast of Joplin, MO. Sun. 11:00 AM & 8:00 PM. Otis Johnson, Rt. 4, Box 88, Joplin, MO 64801 Phone (417) 624-5753, and Burney Johnson, Rt. 1 Box 243, Diamond, MO. 64840, Phone (417) 623-4740. **NEOSHO**, (Newton County) **MISSOURI**, West Highway 60 Church of Christ, 1 Mile West of Junction of Highways 60 & 71 South of Neosho -Time of Services and leaders are the same as the old 600 Young St., Church. **SULPHUR**, (Murray County) **OK**. No longer meeting on West Tishomingo Ave. -Building in bad repair -meeting temporarily as weather permits in the tabernacle at

West 14th. St., & Wapanucka Ave. Time and leaders are the same.

Please send information on (1) Location by STATE, CITY and COUNTY and Name the place of worship. (2) Time of the services, (3) Names, addresses and telephone numbers of no more than 3 of the leaders to: Ray Asplin, 2716 Allen Street, Sulphur, LA. 70663- Phone (318) 625-9808.

## BAKER-BAILEY DEBATE

This discussion took place in Stockton, Calif., Nov. 27-28 and Nov. 30, Dec. 1. The Central church of Christ in Stockton, furnished a very comfortable place for the discussion.

Bro. Allen Bailey, affirmed for the first two nights, and Bro. Baker, affirmed the last two. Allen, showed how the scriptures teach the use of one cup (drinking vessel) for the communion in an assembly of the church of Christ. His affirmative was strong, and of course, scriptural.

Bro. Bailey, asked his respondent, if an assembly of the Church of Christ for the communion, could use one cup (drinking vessel) and be scriptural in so doing? Bro. Baker replied by saying: "A. As long as you don't bind it." But under "C." he said, "Your specific practice I do not accept as scriptural." It is plain to see Baker's contradiction in his two answers, and this Allen showed. In my opinion Bro. Baker made a very poor attempt in answering the questions that were presented to him to be answered in each session. His attempt at answering the first question is indicative of this fact, when he said he would accept our practice as long as we did not bind it, but then said our specific practice he did not accept as scriptural. Our practice is the same, simply that we use one cup, even if we do or do not bind it.

Bro. Baker tried to come across as a very able man in the use of authorities. Of all the men that I have ever heard in debate, and that is not just a few, Bro. Baker made the poorest attempt of the use of figurative language that I have ever heard. He seemed to think because a word was used in a figurative sense in one place that it should be used that way every time it occurs. Bro. Bailey showed him how the rules of Bible interpretation should be applied, but he never seemed to grasp it. Bro. Baker once said in trying to explain the use of "metonymy" in "The container for the contained" that "metonymy destroyed the container." In one of his examples of how metonymy is used he said, "my baby drinks a figurative bottle." But later when he was asked a question on this matter, he said there was a literal bottle involved in the example or statement. Bro. Baker was terribly confused on the application of metonymy. He did not seem to understand that the figurative use of a word does not change the literal definition. He seemed to think that if the reference was figurative the object to which it referred was figurative. Bro. Bailey showed very clearly the rules on this matter, and why did not violate our use of the word "cup" as it appeared in our proposition. For example: Bro. Baker used the passage in Lk. 13:32 "...Go ye and tell that fox..." and concluded that since the word was used figuratively in this passage that it was one of his strongest arguments. To this Allen replied by saying, "now we are going fox hunting" and found three hundred foxes in Judges 15:4 and then he asked Bro. Baker if they were figurative foxes? He showed that nothing in the passage forced a figurative interpretation, but in Lk. 13 since Herod was a man and not a fox, the reference was a figure of comparison.

Bro. Baker never could understand that in "metonymy" one thing is named and another suggested, but that the thing named was not the thing suggested. If these brethren would properly apply metonymy to the times that the word "cup" is used that way, it would completely refute their argument that the "cup" is the "fruit of the vine."

In my opinion Allen took Bro. Baker's misuse of the authorities completely away from him and showed how they

(please turn page)

**Baker-Bailey Debate—** (cont'd from page 5)  
were on our side of the question.

This was Allen's first discussion on this question, and I think that it was generally agreed among the brethren, that he gave a good account of himself.

We had pretty good attendance on both sides of the issue. We had as many as eight of our preachers attend one or more times, perhaps more. Allen asked me to moderate for him which I did. Allen is a hard worker, and very teachable. I think he did well.

Bro. Dan Mcquiddy, of Tracy, Calif., moderated for Bro. Baker.

-Clovis T. Cook

## A FEW NOTES ON FORNICATION by K.G. Wilks

My subject is a Bible subject in every sense of the word—a sin in all ages past, present, and future, literally and figuratively. For it, God slew 23,000 in one day (1 Cor. 10:8). Two cases of it produced the hated idolatrous and pagan Moabites and Ammonites, descendants of Lot by his two daughters. They were a curse upon the earth.

This sin is addictive once indulged in, like drugs. It kills self respect and self control. God provided release from it and avoidance of it within the bonds of marriage only. Correct home training helps to avoid it. See Eph. 6.4, "And, ye fathers, provoke not your children to wrath; but BRING THEM UP IN THE NURTURE AND ADMONITION OF THE LORD". Even young preachers, inspired ones, in the times of the Apostle Paul needed such admonition. 1 Tim. 5.22 "...neither be partaker of other men's sins; keep thyself pure". (That is, clean minded, innocent, modest, perfect, chaste. KGW).

1 Tim. 5.2, "Rebuke not an elder, but intreat him as a father: and the younger men as brethren. (2) The elder women as mothers; the younger as sisters, with all purity". (The whole family is to be treated lovingly, purely, chaste. KGW)

1 Cor. 3.16,17, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? (17) If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are". (If a member of Christ, man or woman allows the body to be defiled in fornication, or is guilty of causing others to commit this sin, the curse of God rests upon that one until repented of and confessed. KGW).

Pages could be written as a definition of fornication but simply put and in short, it is any and all unmarried sexual relations.

**NOTE:** How are our children, or the children of unbelievers, friends and neighbors, to know the severity of this sin unless they are told? In our times the children are taught it in the public schools, not only by fellow students but even by the teachers as class room subjects. See ending note.

1 Thes. 4.3,4, "For this is the will of God, even your sanctification, that ye should abstain from fornication (4) That every one of you should know how to possess his vessel (control his body) in sanctification and honour."

Tit. 2.4, "That they (the aged women) may teach the young women to be sober, to love their husbands, to love their children (5) to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed".

God's righteous plan is given in: 1 Cor. 7.2, "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband".

Fathers, mothers, boys and girls, Christians of all ages inform yourselves, and your unbelieving friends. **POPULATION CONTROL OR PRODUCTION** has no honorable place outside the bounds of marriage.

Men and women, be careful who you company with. Your

bodies are bought with the blood of Christ. The curse of God rests upon the unforgiven person, or a sinning nation.

Preparation and medication for the purpose of sin is evidence of intent to indulge. Love is one thing. Lust is another thing. The motives of the participants make the difference. In courtship, abstinence from sin is the evidence of love. Love does not have to be proved by indulgence in sin—the reverse is true. All sins are forgivable. Baptism is for remission of sins of the unbelievers. Forgiveness of sins to the Christian is accomplished by confession of the same. 1 John 1. 8,9,10.

**NOTE:** Insist on seeing the content of your child's school books. If they say they are not to be brought home, go find out why not. Examine them at school yourself. Better still, before the books are bought go to the State Board of Education and see what books are to be put in the schools each year. The children are ours and the books and teachers are paid for by us. See the article **SECULAR HUMANISM**, hopefully in this issue.

## EITHER NOW OR LATER by George Baffey

Why is the plan of salvation such a mystery to the religious world today? Several reasons might be cited, but perhaps the most prevalent is because people want an easy way out of things. If they think, and convince themselves, that baptism is nonessential, they refuse to be baptized. If they think confession of Jesus' name is not necessary, they refuse to confess it. If they do not accept repentance and belief as being mandatory, they refuse to apply these ordinances to their lives. People are basically lazy when it comes to applying scriptures to their lives.

Let the religious world believe what it will. The fact remains that someday everyone shall believe in God and His Son, Jesus Christ. How can one not believe in God during the judgment day? If one is condemned to hell, he will find himself among devils that "believe and tremble" (James 2:19).

If one refuses to repent during this life, there is coming a time when he will be "sorry" for his past sins. Certainly he will desire to turn from those sins. "And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" (Rev. 6;16-17).

Though the religious world may not see the necessity of confessing Jesus name, there is coming a day when one will have absolutely no choice. Whether or not they want to, all people shall confess His name. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10,11).

Today, if a person rejects baptism, there is coming a day, whether he likes it or not that he shall be baptized! "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:11-12).

Unlike baptism in water, fire baptism will not wash away sins. When a person is baptized by fire, he shall simply be taken by our Lord and immersed into a "lake of fire" (Rev. 20:14).

Let each man be fully persuaded in his own mind, but if he does not believe, repent, confess, and is not baptized in this life, rest assured he shall take these steps in the next life!

-Box 22, MSSC North Hall, Joplin, Mo. 64801

A man is also known by the company he keeps out of!

## WORDS OF ENCOURAGEMENT

I cherish each paper and often reread then pass it on to someone else to read. Also, if anyone does not have the book of sermons, *Old Paths Pulpit* they are missing a great job.

-Omi Campbell, Sherman, Tex.

Here is our renewal, don't want to miss an issue.

-Earl Butts, Ottumwa, Ia.

Thanks for a very good medium.

-Harold Coon, Shreveport, La.

Sorry to be late, don't want to miss a copy.

-Elzy Offill, El Cajon, Cal.

Enjoy the paper very much, especially the Wade-Knowles discussion.

-Donald Bee, Sr., Greenville, Pa.

I enjoy the paper, it is encouraging.

-Nellie McGee, Washington, Okla.

Renew my subscription, I enjoy it very much.

-Johnny Fisher, Summertown, Tenn.

We enjoy the paper very much, and look forward to receiving it each month.

-Mrs. Delbert Boman, Seneca, Mo.

We appreciate the *Old Paths Advocate* so much.

-Donald Rogers, Moody, Tex.

Please note our new address, the *Old Paths Advocate* is such a wonderful piece of work for all of us, we don't want to miss it.

-Wyatt Allen, Campo, Cal.

I think all of you are doing a wonderful job with the paper and we look forward to it each month.

-James R. Stewart, Waco, Tex.

I really enjoy the *Old Paths Advocate*, it is uplifting just knowing of the work going on throughout the brotherhood.

-Orville Cloud, Lompoc, Cal.

We have enjoyed the articles so much, renew our sub.

-C.C. Kessinger, Ada, Okla.

We enjoy the articles and also the reports as we know so many of the preachers and it is like a letter from home. May God bless them in their preaching all across our great country.

-Roy and Laurine Knight, Holyoke, Colo.

Keep up the good work, and renew my sub.

-Gerald Rowland, Montebello, Ca.

**The Liberals Are Here—** (cont'd from page 3)

and perpetuate division- Rom. 16:17. This article is not meant to imply that all those who have accepted individual cups while rejecting the modern Sunday School agree with the liberal attitude manifested by Bro. Langford. It does, however, prove that they are also having their problems with such. May the Lord help us all to "contend for the faith" for we will never arise above that which we condone!!

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

**Baptism In The Spirit—** (cont'd from page 2)

(5) Was to guide them into all truth, and declare to them things to come. John 16:13,14.

(6) To bear witness to the truth they preached. Heb. 2:3,4; 1 Cor. 2:4,5.

(7) To enable them to write as necessary the New Testament. 2 Tim. 3:16,17.

Do we need apostles on earth, more truth, more confirmation of that truth, ability to speak in tongues, or power to heal the sick? If not, then we do not need the baptism in the Spirit; for those who had it always did some of these things. Can we do any of them? Surely not. It is certain, therefore, that we are not baptized in the Spirit.

### THE CASE AT THE HOUSE OF CORNELIUS, ACTS 10

We call this baptism in the Spirit because Peter said the

"Holy Spirit fell on them, even as on us at the beginning", and God gave them the "like gift". Acts 11:15,17. Why did the Gentiles receive this baptism?

1. Not to make them good or religious for Luke says Cornelius was "A devout man, and one that feared God with all his house". Though both moral and religious- doing all he knew- he was not a Christian.

2. Not to purify or cleanse their hearts, for this was done by faith. Acts 15:9. By "the faith" as the original literally means. The faith means the gospel.

3. Not to produce faith, for Acts 15:7 says they were to believe by the "word of the gospel" which Peter would preach.

4. It was not to save them for the angel said Peter "shall speak unto thee words, whereby thou shalt be saved, and all thy house". Acts 11:14. Prayer for a baptism in the Spirit was no part of what Peter told them.

5. There were three other miracles in the case. (A) The angel's appearance to Cornelius. Acts 10:3,7. (B) The vision on the housetop. Vs. 9-16. (C) The Spirit telling Peter to go with the messengers. V. 20. Why not ask that these three be repeated as well as the baptism in the Spirit? Why reject three and hold to one? Such handling of the Bible is arbitrary and unreasonable. But it may be asked: Was this baptism in the Spirit a miracle? Certainly. "For they heard them speak with tongues, and magnify God." Acts 10:46.

6. Why did the Gentiles receive this measure of the Spirit? Paul said "the offering up of the Gentiles" was made acceptable, "being sanctified by the Holy Spirit". Rom. 15:16. Paul also said: "Wherefore tongues are for a sign, not to them that believe, but to the unbelieving". 1 Cor. 14:22. Who were the unbelievers on the question of receiving Gentiles, as such, into the church. The six that came with Peter were "amazed" when they saw the Spirit fall on them. Those at Jerusalem contended with Peter about receiving them. Acts 11:1-3. As the Jewish Christians needed to be convinced, God "bare them (Gentiles) witness, giving them the Holy Spirit".

Acts 15:8. This so convinced the six with Peter that they offered no objection to the Gentiles being baptized. This being told the Jews at Jerusalem, they "held their peace, and glorified God, saying, then to the Gentiles also hath God granted repentance unto life". Acts 11:18.

Paul said that which was a mystery before "hath now been revealed unto his apostles and prophets in the Spirit, to-wit: that the Gentiles are fellow-heirs and fellow-members of the body, and fellow partakers of the promise in Christ Jesus through the gospel". Eph. 3:5,6. This is final on the question. Their rights and privileges were revealed to the apostles by the Spirit; they became partakers through the gospel. They were to have remission "through his name". Acts 10:43. So "he commanded them to be baptized in the name of Jesus Christ". V.48. When they received the Spirit they were sanctified- set apart- to the privilege of obeying the gospel; when they obeyed they were saved. (More later)

**And You Hath He Quickened—** (cont'd from page 1)

concord; i.q. the author of peace. The Greek verb *eiro* means to join; the noun *eirene*, refers to the things joined together. To make peace, therefore means to join together that which has been separated. Christ is then not merely our peace-maker, but our very peace itself. The words the **both** are abstract neuter, showing that two parties or classes are in the Apostles mind. **Broken** (Greek *luo*) is to loose what is compacted or built together; to break up; demolish; destroy. **Partition** is a hedge, fence; trop. That which separates, prevents two from coming together. The wall of partition was circumcision and the ordinances and observances of the Jewish law on the one side; on the other side were the worship of idols, the fleshly sins, and pollutions that accompany idolatry, and the lack of faith in God.

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**And You Hath He Quicked— (cont'd from page 7)**

In vs. 15 **Abolished** is to render idle, unemployed, inactive, inoperative; to cause to cease; to put an end to, do away with, annul, abolish. While Christ was in the flesh the law condemned him and nailed him to the cross. In so doing it destroyed itself. The old covenant ended at the cross, when the new covenant was dedicated by the blood of Christ. Hence the law, the wall of partition between Jew and Gentile, "the enmity was taken away." **Enmity** means hostile feelings and actions. **Ordinances**— The law was made up of commandments and these commandments expressed themselves and operated in form of ordinances. The word **make** is to create. **New** is not new in time but new in quality.

**Man**— The word man is not aner, a male individual, but anthropos, the generic racial term, speaking of and individual, hereof the new creation made up of male and female. It was not simply the making of one man where there formerly were two but **ONE NEW MAN**. It was something new, the old distinctions between Jew and Gentile being lost in a third order of man-Christian man.

In vs. 16 **Reconcile** is to reconcile completely; to reconcile back again, bring back to a former state of harmony. The simple verb **katallasso** means "to reconcile those that are at variance". God and the sinner are at variance because of sin. **Slain** is to kill in any way whatever, i.e. so as to put out of the way. **Metaph.** to extinguish, abolish. **Enmity** in vs. 15 seems to be between Jew and Gentile and in vs. 16 between the sinner and God. **Thereby**— or upon it, that is the cross. (To be continued)

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

**The Partnership Crisis— (cont'd from page 1)**

Church membership was seen as a life-unique-within-itself, made possible by the blood of Jesus. Nowhere in the pages of inspiration does one find the view that church membership was equated with only on Sunday and once only. Yet, this is where many local congregations are beginning the year of 78. A crisis in partnership is our curse. How can one rationalize the irresponsible attitude being taken toward the local body of believers? Evidently, the meaning of the cross has been forgotten or misunderstood.

Many things indicate the level of fellowship failing within the body once known as a body unique for its fellowship. Mid-week and Sunday evening gatherings have suffered much recently. Visitation with the spiritually beset and the physical ill is not at a degree revealing the love of Jesus, with its pure intensity. The elderly, even among the more diligent are not given due attention to meet their needs. Having a preacher substitute for this lack is not the answer, but an apostasy. Jesus never gave us a way we couldn't live or a way that wasn't living.

Luke 5:10 reads, "And so was also James, and John, the sons of Zebedee, which were partners with Simon..." Notice the word partners. It is from the same family of words translated fellowship, communion, and partaker. When we speak of being part of the fellowship of the local congregation, we are not talking about picnics only. We are speaking of sharing the responsibilities, the gains, and the losses of the local congregation in fulfilling the will of the Lord. It is here that the necessary sharing is at a crisis level in many places.

The men of Luke 5 were partners in business. They labored together in the early hours and in the late hours. They paid bills together, they mended nets together, and they met their needs from common gains. They were partners. To the contrary, how can the local body of believers speak of many members, but one body, when that body is faced with few responding members to the overall needs of the congregation? Mid-week and Sunday evening services at the local congregation are a decision of the leadership made on the basis of the church's spirituality. The decision to have

such services have been justified and vindicated over the years, so that little or no defense is even necessary to the spiritually sensible. The need to praise God, the need to know the scriptures, and the need to receive the encouragement of brethren in the faith stand behind the decision of "they that watch for your souls". Against such there is no law. It is spiritually irresponsible for members to try and use the Bible against such gatherings. If there was ever an area where many members of the local body are not in fellowship, it is the mid-week and Sunday evening gatherings. The church faces a partnership crisis on each of these evenings and it is hard to accept. It hinders knowledge, it hinders comfort, and it hinders belief in the concepts of the new testament we desire to restore.

The partnership crisis is one of the hardest to accept. It casts doubt on so many things we claim as the Lord's church, both to the world and our own. The fervent spirit, the diligent faith, and priority of Jesus in our life is marred. We write as a preacher and as a preacher we find it especially hard to accept. For twelve years now, my brethren have cared for my families need of food, clothing, and shelter. My brethren are generally kind. Such needs my brethren mention on various occasions and say any time we can help, let us know. Yet, one of our greatest needs, many of my brethren refuse to meet or even consider. We need them on Wednesday and Sunday evening to sing a song with us, to say Amen to the prayers, and to add a comment on the scripture studied, but they are not there. We feel like a coach without his team and a friend without his friends. There are nights we don't see them, but that does not mean the assembly doesn't pray for them. This may sound selfish, but on those nights are you praying for the assembly? My reason is not selfish for asking, because you see, we miss you and wonder are you leaving us now? We understand the problem of age, of poor health, and sometimes work schedules interfere. But we don't understand the constant absence with no reason other than indifference. Do you?

Possibly, you offer the common excuse that you receive nothing from the services. How do you ever get things changed around for Lord's day and the breaking of bread? Now, we have never denied, that our gatherings could be more edifying, but what are you doing to help? Have you discussed having a regular chapter study with the men speaking and asking questions to increase the benefit of the service? Would you study to see that such an effort would not end up being a one-man responsibility like now? Evidently, you are the problem for you are the one that is absent and you are the one that needs the stimulation. Surely, we can at least be honest about this thing rather than acting like a hypocrite, can't we? Certainly, we don't want to be partakers of inconsistency in spiritual things. Mt. 23:30 reads, "And say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets'". Notice the word partakers, for it is the same word as the word partners in the previous verses. These people built monuments for the prophets their fathers killed and said we wouldn't have done that. But Jesus said it is obvious who your fathers were, for you are like them. Are we going to be like this on reasoning about the assemblies of the local congregation?

People remove themselves from being responsible for the partnership crisis, by noting that certain people want to run everything. Now, we don't doubt you will run into an occasional Diotrefes, but in general this is not the problem. The problem is that the local congregation usually ends up relying on the few, because so many refuse to fellowship their own congregation. (If such language is possible?) The partnership crisis is a refusal of fellowship to your own body, which is no small paradox in sentence form or life.

The need for men like Titus at the local level and women like Dorcas, is astounding. 2 Cor. 8:23 reads, "Whether any do inquire of Titus, he is my partner and fellowhelper



concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ". Titus was a partner in the gospel, so the gospel was furthered, and churches were ordered. Acts 9:36-39 speaks of Dorcas and verse 36 reads, "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did". She was endeared to the people for she was a partner in the congregation and its lives.

The assembly of the local Christians is a partnership. One man wrote, "Each member of the assembly being a shareholder, and having a definite interest and responsibility in all the activities of the assembly". One could pile up scriptures revealing this truth. Presence is number one on the list of what everybody can do to contribute to the assembly. Then, there are the ways you can give yourself in the assembly. Have you noticed lately, that people do not even say amen at the end of the prayers? Don't ask me if that disturbs me, unless you have twenty minutes. Coming late to an assembly is a real hinderance to the contributing to the assembly and frankly it is rude to your brethren. Lack of gladness and singleness of heart is due to the partnership crisis we are now facing in our local assemblies. We wonder what the response of our brethren would be, if we gathered in sackcloth and ashes and when they ask why we were dressed so ridiculously, we would say their absence at other assemblies so dressed us. Christian, you are needed at the assemblies and you need to ask yourself how much in fellowship am I, when I don't care for the local needs of the church? Are you in fellowship anymore with your brethren?

Receive that question and answer it, if you count me as a brother, for my appeal is like Phil. 17, "If thou count me therefore a partner, receive him as myself". Let me ask you - what do you fellowship on Wednesday and Sunday evenings? We know it is not the local assembly with their songs, prayers, and the speaking of God's word. Whatever we partake and share in, is what we fellowship on Wednesday and Sunday evening.

-Pontiac, Mich.

## SEVENTY THREE YEARS TOGETHER



Bro. and Sister Carl D. Smith, of 314 West First Street, Mtn. Grove, Mo.-65711, celebrated their 73rd, wedding anniversary on Nov. 1, 1978. They have been faithful members of the church for many years and are still fervently serving the Lord. They eagerly attend every service that they possibly can. Our congratulations and sincere appreciation go to them for their good example in faithfulness to God and to each other. They have reared 10 children, 9 are still living. A card or letter would be appreciated by them especially from those with whom they are acquainted.

Irvin Barnes

## BONDS OF MATRIMONY

**Berna-Kennedy**— On Nov. 4, 1978 at 2:00 P.M., Tim Berna of Sacramento, Cal., and Joni Kennedy of Fresno, Cal., were united in marriage in a beautiful setting at the congregation at Turlock, Cal. Tim is the son of Bro. and Sister Charles Berna of Sacramento, and Joni is the daughter of Bro. and Sister Garland Kennedy of Fresno. Many friends and loved ones manifested their love and esteem of this lovely couple by their presence and good wishes. The sweet songs were sung by the Lee sisters of Manteca, Ivan Costa, and Revis Middick.

**Cox-Johnson**— On the evening of December 8, 1978, numerous friends, relatives and brethren gathered at the meeting house in Arlington, Texas to witness the ceremony uniting Bro. Lyndon Cox and Sister Lynn Johnson in marriage. Lyndon is the son of Bro. and Sister Lloyd Cox, of Hurst, and Lynn is the daughter of Bro. and Sister Buddy Johnson of Arlington. I join many others in wishing for them a long and useful life together in the service of the Christ.

-Johnny Elmore

**Bailey-Hill**— On the evening of Nov. 3, 1978, Bruce Bailey and Tonya Hill exchanged their wedding vows in a most beautiful arranged setting. The wedding was at the Fossil Creek church of Christ in Fort Worth, Texas before a large crowd of friends and christians who came to wish them well. The singing was done by members of the church. During the recessional the congregation sang "God Bless You Go With God". Tonya is the daughter of Evang. Gerald and Marjorie Hill. Bruce is our oldest son. We pray the Lord will grant to this young couple a long, happy and prosperous life together in his service. The writer was honored to officiate.

-Alton B. Bailey

## OUR DEPARTED

**Mitchem**— Sister Annie Mae Mitchem who was baptized here 50 years ago on the same day my wife was baptized, passed away in Panama City, Fla. November 30, 1978. She is survived by her husband, Curtis Mitchem; one daughter, Mrs. Dawn K. Bryan; and one sister, Mrs. Merle Williams. The writer spoke words of comfort at the Michigan Avenue Church of Christ building in Panama City, Fla., and her body was laid to rest in the Lynn Haven Cemetery. She had been working for the Lord for a long time, making preparation for the great eternity; and her works will certainly follow her.

-E.H. Miller

**Anderson**— Shirley Ann Anderson was born at Oakdale, Calif., April 3, 1939, to Johnny (Alfred) and Frances Bennett. After two surgeries and a hard fight with cancer she laid her armour down and departed this life, Oct. 12, 1978, at the age of 39. She was a member of the Modesto congregation, and an inspiration to us who were closest to her and knew her best. Shirley was happiest when she was doing something to help someone else. She sought opportunity to bring joy to others. She was also grateful for any kindness shown her. I have never known another Christian who was a stronger believer in prayer and the providence of God. Even the fatal disease which took her life, she felt, was allowed by the Lord for a cause and would serve some purpose. Shirley leaves to mourn her passing her husband, Harshely, a son, Ryan (age 11), and a baby daughter, Stephanie (9 months). She is also survived by her parents of Hickman, two sisters, Lennie Worsham of Modesto, and Zora Belle Nelson of Turlock; five brothers, James of Hickman, Don of Waterford, Lonnie of Hilmar, Howard of Sonora, and Ronnie of Ceres. The funeral was at Salas Brothers in Modesto, conducted by this writer, assisted by Marvin Fitzgerald. Interment was at Lakewood

Cemetery. The huge crowd and the many many flowers attested to the high esteem that fellow Christians held for Shirley.

-Paul O. Nichols

**Walls**— Bro. Lloyd S. Walls was born Feb. 12, 1938 in Lawrence county, Ind. and departed this life Nov. 27, 1978 in Bedford, Ind. He obeyed the gospel in 1955 being baptized by Brother Wayne McKamie. He is survived by his wife, Dolores Chapman Walls; 2 daughters, Renee and Jana of the home; and a sister, Mrs. Phyllis Ratliff of Mitchell. He is also survived by his parents, Bro. Elmer and Sister Pauline Walls of Bloomington. Bro. Walls in his short life helped to establish the Chain of Rocks church of Christ in St. Louis, Mo. After moving back to Ind. he attended Breeze Hill church of Christ where he helped with teaching and was a source of knowledge to all. The writer endeavored to speak words of comfort and help to those present.

-Walter Hunter.



**Randy Tidmore**, 1102 E. Seminole, Wynnewood, Okla. 73098, Dec. 10— The work here in Wynnewood is going well. We have several studies going and have one family that has taken their stand for truth against digression. Others have expressed a great deal of interest. We had a great meeting in Oct. with Bro. Joe Hisle doing the preaching. The entire congregation was strengthened and up-lifted. Since last report I have preached at Valliant and Fredrick, Okla.; Wichita Falls, Tex.; and held a weekend meeting at Little Rock, Ark. Prayers for the work are being answered. Please continue to remember us when you pray.

**Phillip Cimei**, 506 N. 2nd, Davis, Okla. 73030, Nov. 19— I am now working with the congregation at Davis, a labor we have long wanted to do. The anticipation of the brethren and their attitude toward us and the Lord's work has been just great. In the short time we have been here it has been uplifting to see and feel the warm and sincere concern these brethren have for the cause of Christ. Their hospitality is to be commended and because of their attitude and zeal I feel the work here will be very prosperous. I have received many leads from the members which hopefully will bear fruit to His name. I appreciate the congregations that have notified me to look into working with them. At this writing, the congregations at N. Little Rock, Ark., and Grinnell, Iowa have asked for my assistance. Please make notice of their needs. Pray for us and the work here.

**Miles King**, 1525 Ann Arbor Dr, Norman, Okla. 73069, Dec. 8— During the month of Nov., I have enjoyed attending a night or two of several gospel meetings. I enjoyed hearing Bro. Bob Chandellor at Cedar Creek, Ark.; Bro. Joe Hisle at Ft. Smith; and Jerry Dickinson at McAlester, Okla. Bro. Ray Asplin had a good suggestion- that all the preaching brethren help with the information for the church directory. I have mailed him all the corrections that I know about— Come on preachers, let's help him!

**Jackie C. Lee**, P.O. Box 41, Jerusalem, Ark. 72080, Dec. 9— It has been some time since I reported to the *Old Paths Advocate*, though I look forward to receiving it each month

as it keeps me in touch with brethren and dear friends. I had the sad privilege of assisting in the singing at the funeral of Sister Shirley Anderson, well known and beloved for her labor of love. She will be missed by family and all who knew her, especially the congregation at Modesto. We extend deepest sympathy to them. I was honored to hold a weekend meeting at the new congregation in Jackson, Ms. Enjoyed being with the brethren there and to be associated again with the Paul Nichols family. We pray for their continued growth. Here at Mt. Zion congregation we continue to grow, now having 11 families in attendance and visitors almost every Lord's day. To God be the glory, His truth still reigns. May the Lord richly bless all everywhere.

**Gary Barrett**, 114 Barnum Dr., Hamilton, Ohio 45011, Dec. 1— The work here at West Chester continues. The digressive couple who took their stand for the truth are doing well. The brother already teaches and waits on the table. We believe he will be a great asset. I concluded my meetings at Bandy, Ky., with 3 confessions and a baptism, and at Richmond, Ind. with 4 confessions and 2 restorations. In Dec. I am to be in St. Albans and 12 pole congregations in W. Va. We look forward to seeing these brethren. Recently I had a home study with a digressive brother who stated he didn't believe individual cups or Sunday School really made any difference as far as salvation is concerned. It breaks my heart to see people take the truth so lightly. Probably the world will always have Nadab's and Abihu's. Please, pray for our leaders here.

**Carl M. Johnson**, 1124 E. 8th, Ada, Okla. 74820, Dec. 4— We have just concluded a very enjoyable meeting at Fremont, Cal. There were no visible results but we trust some good was done. It was a real pleasure to make our stay with the Don King family and to be associated with Don throughout the meeting. We were honored by the presence of other preachers, including Homer King, Clovis Cook, Ron Jordan, and Mark Bailey. We are at home now, and are looking forward to spending several weeks here before we begin our ten month meeting schedule next year. It is always refreshing to come home and be with the brethren here which includes preachers Joe Hisle and Don Pruitt. We extend our warmest regards to the readers of *Old Paths Advocate*, and offer our sincerest thanks to those of you with whom we have worked this past year.

**Jimmie C. Smith**, 401 E. Prospect, Harrison, Ark. 72601, Dec. 6— Since last reporting we have been blessed with the birth of another healthy boy, Cullen Lane. Ron Alexander held us a very good meeting here with some 30 visitors from the community attending. There were no visible results but we believe the seed sown will produce in time. His subject choice was directed toward their lost condition. We conducted a very enjoyable meeting at Pleasant Grove, Ind., baptizing a couple in their seventies, and one restoration, which really does not reveal the interest shown in the meeting. We enjoyed the hospitality of the Loughmillers besides having our days and even late nights filled with the hospitality of other members. Enroute home we were privileged to spend a night in the Dave Doing home and visit some from Lee's Summit who have so faithfully and liberally supported us in the Harrison work. Others may equal them, I do not know, but I am sure none excel them in the care with which they administer my support. Here are 5 subs. to the *Old Paths Advocate*.

**Paul O. Nichols**, 147 Bay Bury Lane, Jackson, MS. 39212, Dec. 8— We were pleased to have Jack Lee of Jerusalem, Ark. with us, Nov. 11, 12 for three sermons. All seemed to enjoy his preaching. At Jackson we now have five families meeting regularly. In addition to these we have one man;

others come part time. This is surely different from what it was earlier in the work when there were only three or four of us at a service—sometimes only my family. Needless to say, we are happy with the growth, and give thanks to the Lord. We have three teachers and several song leaders in the congregation now. We are very grateful to all the brethren who have helped us and encouraged the work. December 31 will mark one year since we arrived in Jackson to do mission work. It hardly seems possible. We look forward to a new year of work in 1979. If any of our readers are interested in being a part of this kind of work, come to Jackson.

**Lonnie Kent York**, 1713 Winne Dr., Manhattan, Kan. 66502, Dec. 6— Since last report one has been added to our number here, to God be the glory. This young man was influenced by the lives of relatives who are Christians and their devotion to simple New Testament worship. Last month I was at Raliegh, N.C. for a period of development teaching, where we examined the Church and the Bible and how to apply these to spiritual growth for strong congregations with strong leadership. I was honored to have Bro. Wallace Kornegay present the entire time, and for his helpful contributions. I pray more congregations will begin to seek scriptural ways to grow and develop. The work in Alta Vista and Manhattan areas increases. It is slow work in areas where the gospel has not been broadcast or it has dwindled down to two or three members. We seek the prayers of all that the Lord's work will grow and develop, as well as for this work. God's blessings upon all God's people.

**Melvin Blalock**, Rte. 3 Box 180, Mineral Wells, Tex. 76067, Dec. 5— As this year draws to a close we look back upon an eventual and busy time. Since moving to our new meeting place in Mineral Wells, a family have taken their stand with us from digression; two other ladies have taken their stand for the truth; and we have baptized one. We are hopeful of more growth in the near future as a result of home studies and leads furnished by the TV program. We give God the glory. Although most of our work has been in the Mineral Wells area, we have had opportunity to preach at the following places once or more the past year; Crescent, Okla. City (NW 21st St.), Capitol Hill, and Ardmore, Okla.; Ft. Worth (Trentman Ave.), Fruitland, and Jacksboro, Tex. We enjoyed the opportunity to conduct a gospel meeting at Fruitland, Tex., and it was good to be with these brethren again. We are to be in a meeting at Jacksboro, Tex., Dec. 8-11, and at Ft. Worth (Fossil Creek), Dec. 31. We plan to attend the study in Okla. City and some of the New Year meeting. We are thankful for all blessings that have come our way and pray the Lord will bless the faithful everywhere.

**David Stands**, 8610 26th Ave. N.W., Seattle, Wash. 98117, Dec. 4— Since last report, the church here has had a gospel meeting. Smith Bibens and I conducted it. We both endeavored to speak on Christian evidences. In spite of extensive advertizing in the local newspapers and door to door invitations, there was very little response from outsiders in the area. Brother Gayland Osburn and family came up from Oregon to assist us in the meeting and we appreciated his help very much. The work here is progressing slowly. It must be remembered that it is just the beginning. However, with the Lord's help and the determination of those who are faithful the fruit will be evident, in time. We were glad to be able to attend the meeting held every year in the Northwest during the Thanksgiving season. This year it was in Cottage Grove, Ore. and Brother Glen Osburn was the speaker. He is a very able teacher and delivered excellent lessons. We pray that all were edified. May God bless him in the work; please continue to pray for the work here.

**Terry B. McQueary**, Rt. 1, Box 20 B, Cedaredge, Col. 81413, Nov. 27— During September I traveled in Kansas, Missouri, Texas and Oklahoma. I visited and preached for congregations at Wichita, Kan., Kansas City, Kan. (36th & Everett), Kansas City, Mo. (85th & Euclid and 73rd & Prospect), Lubbock, Tex. and Joplin, Mo. I am very thankful to these congregations and the various members with whom I stayed. Our thanks too to Bro. Lonnie York and family, Manhattan, Kan. I stayed with them and worked with Lonnie several days. Upon my return to Delta, Col. (late in Sept.) I began a full-time effort to bring people to Christ on the Western slope of the Rockies. This work has already proved rewarding and challenging. I appreciate the confidence and backing of the congregations supporting this work. This particular area (Western slope) is largely an untried area. Please pray for us and our work here.

**Don L. King**, 41931 Chadbourne Dr., Fremont, Ca. 94538, Dec. 15— The church at home is doing very well. Carl Johnson recently closed an enjoyable meeting with us which was well attended and advertized. Several came from afar and brought their small travel trailers which they parked on the parking lot during the meeting. We were glad to have them, they helped make the meeting what it was. We were also glad to have brother Clovis Cook preach for us on Wednesday evening after the meeting closed. We enjoyed having them, hearing him preach, and visiting. Last weekend we held a short series of meetings with the church in San Pablo, Ca. (also in the Bay Area) we enjoyed it very much.

We also appreciated the fact that the church there is now actively involved with the television work we are currently doing. What a pleasure to see brethren who are interested in the souls of the lost and show it by their willingness to put their money into it. Of course there are a number of others who are also involved. We look forward to the study in Okla. City this year. Pray for us in the work.

**Allen Bailey**, P.O. Box 116, Cabool, Mo. 65689, (417) 962-4344, Dec. 7— Cold weather now has struck the Ozarks here in Mo. It is the time of the year when sickness increases, and traffic accidents are more frequent. Everyone, please be careful. Dec. 5, we arrived home from Cal. We assisted in a meeting Nov. 24-26, over the Thanksgiving weekend at Sonora, Cal., my first time to be there for a meeting, and it was most enjoyable. The brethren had worked hard for the meeting, all homes were open for those needing a place to stay. We sang at Nursing Homes, and had a social gathering and short talks Sunday afternoon. We are so appreciative of the opportunity to be with them. The next night we began our first religious discussion in Stockton. The crowds were good.

I appreciated very much Bro. Clovis Cook assisting as moderator. Any time I needed him for any reason he was there to help. I appreciate him so much. I have traveled more this summer than ever before. Our meetings were successful with several baptisms, confessions, and restorations. It is our prayer the church will continue to grow everywhere.

**E.H. Miller**, Box 538, LaGrange, Ca. 30241, Dec. 5— the church at LaGrange is doing fine, attendance is good, and we have baptisms all along. We have several workers helping other congregations as well as LaGrange. Several preachers (dozen or so) that have developed here are preaching across the nation, some full time, and others preaching every week while holding down a job to help them get by. Wife and I plan to leave after services Wednesday evening to be in Dallas, Tex., Thursday night, then begin a 10 day meeting at Valliant, Okla. Friday evening. We enjoyed such a wonderful meeting with them last year. We are to be back in Dallas for Sunday morning and evening, Dec. 24, then leave for the

meeting at 21st St. in Okla. City, Dec. 25-28. Looking forward to meeting many old friends and enjoying such wonderful lessons that will be heard those 4 days and nights. I know of no other meeting where so many subjects (19 I believe), and so many preachers (19 I believe), will be heard. I pray God will help us learn and teach His word better by working together in such a meeting. Bro. Bobby Loudermilk of Wichita will be with us for our first 1979 meeting, Feb. 3-11 and we look for many visitors. We feel sure if others come and help us it will help them, too.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo. Dec. 8—The work in this area seems to be going well. I have recently baptized two here at the North Side Church of Christ. We are in the growing process and seem to be doing fine. We have just returned from Calif., where we had a fine visit with the Kings of Stockton. It was a joy to visit Bro. Homer L. King, who has done more towards shaping my life as a gospel preacher than anyone. We went to Calif., to attend the Baker-Bailey discussion. While we were in the State I preached at Manteca, Stockton, Sonora, Fremont, and Modesto. I also visited one night of Carl Johnson's meeting in Fremont, Calif., also one night of Richard Nichol's meeting in Escalon, Calif. I was in a service in one way or another, every night while being in the State, which was twelve days. I am grateful to these congregations for their hospitality. All these congregations seem to be working, and of course, will reap in due season if they faint not. Allen and Sue, Velma and I, made the trip together without any trouble of any kind. We had a visit with Jerry Harris in Flagstaff, AR., on the way out. It is winter here in the Ozarks, but we are glad to be home.

Frank Staggs, 4410 Teays Valley Rd., Scott Depot, W. Va. 25560, Dec. 5— Note new address. Our move from Cave Junction, Ore. to Charleston, W. Va. was a long haul but enjoyable. We joined the Alan Bonifays at Flagstaff as they too moved to W. Va. We arrived here in time to attend part of the Eastern Labor Day meeting at Flemington, Pa. conducted by Bro. Ron Courter. It had been 4 years since we attended such a meeting in the east and it was good to see all again. The fall meetings in this area were a great spiritual uplift to us. We heard Alan Bonifay at Bunner Ridge; Mark Bailey at Radnor; Joe Hisle at Wayne; Charles McKamie at Huntington; and Lynwood Smith here at St. Albans. Bunner Ridge hosted a 4 day Thanksgiving meeting filled with spiritual things, including 4 good study sessions at the building. Bro. Murl Helwig did a good job conducting the meeting. Gladys, Timothy, and I enjoyed a wonderful spiritual refreshing with the Fair Oaks, Cal. congregation, making our home with the Charles Everett family for the week. The members made us feel at home. Timothy spoke Friday evening of the meeting, taught at Stockton, Escalon, and Auburn while we were there, also did part of the teaching in a weekend meeting Nov. 4-5 in the Lawrenceburg, Tn. area. We spoke at Union Hill, Chapel Grove, and Springer. Lord willing, Timothy will be in a meeting at Pontiac, Mi., first weekend in Jan. We are working together in following up the preaching of Bro. Ronny Wade on TV out of Huntington. It is good to be with St. Alban brethren they have been so good to us, all have been across the country. May God bless all. Pray for the work here.

Gerald D. Hill, 7405 Tunbridge, N. Richland Hills, Tx., 76180, Dec. 1— Please note my new address. This has been a busy year for us. After conducting several meetings early in the year, we prepared for our move to the Dallas-Ft. Worth area to work with the "Let The Bible Speak" TV series. The 6 years we worked with the brethren in SE Ala. were the most memorable of our lives. The work was blessed with some 38 responses to the gospel by baptism and 11 others coming from digression. To God be the glory! We closed our work in Ala. with a well attended weekend meeting at the Lowery congregation. We will be forever grateful for the cooperation, support, and prayers of our dear brethren in S. Ala. Since June, we have been busy answering correspondence and working leads from the TV program. During this time 8 have obeyed the gospel and 3 have come out of digression. These 11 were made aware of the truth through the TV program. Prospects look good. Again all glory belongs to our Father. It was our privilege to conduct the Texas Labor Day meeting hosted by Ft. Worth (Trentman Ave). Crowds during the weekend numbered near 400, the singing was beautiful, and preaching by visiting preachers, local and visiting church leaders, was some of the best I have heard. On leaving Slocomb, Ala. to begin the Texas work we made arrangements to return in Oct. We found the church doing well with teachers continuing to develop, and only minor problems such as are common to most new congregations. The meeting was well attended by all area congregations and 8 responded to the preaching of the gospel. Brethren, the gospel is still powerful! May God help us to preach it.

Johnny Elmore, 419 K St. S.W., Ardmore, Ok. 73401, Dec. 9— On Sept. 11, I flew to Lansing, Mich. to do the preaching on a series of tapes for television. Several brethren in the area have studied various aspects of television production, and took off from work for two days while we worked at producing 14 tapes. It was a remarkable experience to see brethren working together in this way, running cameras, working the control board, lights, etc. The videotapes are now being shown over two stations in the Lansing area, but in a few weeks they will be available for others to use. Anyone interested in using these locally may do so by paying the cost of the postage. Check local stations for cost of broadcast time, and availability of such. In some areas, local cable companies offer time free, or at very low rates. These are one-inch videotapes, and Bro. Ed Ball, 3715 Churchill Ave., Lansing, Mich. will send a program for audition if such an opportunity arises. Since getting home from summer meetings, I have heard several preachers, among them Ron Willis, at Healdton, Joe Hisle at Wynnewood, and Don King at Ada. Lately, we have enjoyed having Dan Wissinger, of Springfield, Mo., Eddy Bullard, of Tupelo, Ok., and Melvin Blalock, of Mineral Wells, Tx. preach for us different Wednesday evenings. Bro. Doug Edwards of Moore, Ok. held a week-end meeting for us here Oct. 20-22. There were two restorations, as well as other results not so visible. I commend his preaching to others. Lately, we have had two young men obey the gospel. We have a good many young people, with several young men who are learning to lead the singing, for which we are truly thankful. I thank our beneficent heavenly Father for the victories of the past year, and ask for greater ones in the year ahead.

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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## EXPIRATION DATE

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-HLK.

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

Thus far in our study in this 2nd chapter the Apostle Paul has pointed out there is no difference between the Jew and Gentile and that all mankind will be inducted into one body or one church. Of course the body and the church are the one and the same institution. Now, as we continue our study, in vs. 17 Paul points out the means that was used to bring all mankind to Christ. It was the preaching of the gospel.

In vs. 17 the word preached is not (Gr. kerusso) "to proclaim", but (Gr. euaggelizo) "to bring good news". It was only after the cross and after the resurrection that peace could be proclaimed on the footing of faith in a Savior who had died and that God had raised Him from the dead. And only in the sense of having sent Paul and other proclaimers of the gospel could Jesus be said to have preached to the Ephesians. This indeed was "good news" that men could obey the gospel and be freed from his sins and by continuing to obey Christ and his gospel unto death could have eternal life. Man through obedience of the gospel could have peace with God and Christ and peace within himself in the fact that he had such hope awaiting beyond the grave.

In vs. 18 the word access means the act of bringing to, a moving to; approach, admission; to open a way of access. It was used of those who secure for one the privilege of an interview with a sovereign. I understand the French word *entree* exactly translates it. It is by means of the ministry of the Holy Spirit that the saints have *entree* into the presence of God the Father. NOTICE THE TRINITY: God the Son provides the way into the Father's presence through the Blood of His cross, God the Spirit conducts the saint in and presents him, and God the Father is the One into whose presence the believer is brought.

In vs. 19 strangers means alien and foreigner has the idea of one who lives in a place without the right of citizenship. Metaphorically it means without citizenship in God's kingdom. In obedience to Christ word's we can avoid being strangers and foreigners. Each individual has the same right and privilege to become a citizen of the household of God. Fellow-citizens means possessing the same citizenship with others. This speaks of the Gentiles as received into the  
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## MAKING RESOLUTIONS WORK by James Orten

For many people the new year brings a feeling that they should make an assessment of their lives and make resolutions to improve them. While Christians should not be seasonal in the practice of their religion, an individual determination to live a more Godly life does express the highest essence of Christianity. Others may support us, encourage us, offer constructive criticism or advice, but in the final analysis, it is the individual himself who must accept the responsibility for how he lives. "So then everyone of us shall give account for himself to God."

But the trouble with New Year's resolutions is that they seldom work. In fact, they have become little more than a joke. Good ones last through January 15th; poor ones are broken during the first week. Why is it that individuals who are honest enough to look at themselves and admit their faults and pure-hearted enough to want to change, have so little success in resolving to do better?

I suppose a complete answer to the question above would fill a volume; and much of it would have to be written with knowledge about how the human personality works that we do not now have. We do know, however, that even the great apostle Paul had difficulty fulfilling his higher resolutions. He said, "When I would do good, evil is always present." But I believe a part of the reason we have difficulty, perhaps enough of a part to afford us success if we correct it, is that we are unskilled at making contracts with ourselves. We make poor resolutions about very good things. Then when the resolutions are difficult to keep, we get discouraged and give them up.

We should not break contracts to ourselves lightly. Our word to ourselves is just as sacred as our word to others, for God is our witness. "When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools." The following suggestions are based on the best knowledge about human nature we have, and they are designed to help us make keepable resolutions to live better lives.

Make specific, not general, commitments to yourself. It is a noble thought, for example, to say "I'm going to live a more devout Christian life." And that is, of course, our ultimate goal. But humans need more clarity about exactly what their hands and hearts are supposed to be doing. Thus it is more effective to figure out specifically what will help you live a more devout life and resolve to do those things. An example might be, "I will pray at least once a day and read the Bible 'X' times per week."

Make realistic, not idealistic, commitments. Physical growth is not accomplished in great leaps, neither is spiritual growth. It is better to set small goals and congratulate  
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## WHO WROTE IT? by Jerry Dickinson

For the past four or five months I have been corresponding with a Baptist who lives in Corpus Christi, Texas. He first wrote in response to one of our newspaper articles I had written on "falling from grace", and we have since exchanged several letters on that subject and the subject of baptism. He was, at one time, a member of the church of Christ but several years ago decided to become a Baptist and has since written some fifteen pamphlets which, more or less, are designed to defend his conversion to the Baptist church.

In one of our exchanges on baptism he made the assertion that Mark 16:9-20 was an interpolation; i.e., that it was not in the original manuscript and Mark did not write it. As proof of this he quoted from several reputable commentaries and authorities. Not only so, but he showed that the verses above mentioned are not found in the two oldest known manuscripts of the New Testament— the Vatican and the Sinaitic. Of course, Mark 16:16, our Savior's words about baptism and salvation, are included and those words are the words he wanted to erase from the Bible if he could.

May I digress just here for a moment and make a point? In my experience, when folks have exhausted all means at their disposal to get around and circumvent a scripture, they will, as a last resort, attempt to erase it from God's Word. I do not know how many women have told me that Paul's words in I Cor. II with regard to hair do not apply to women today. Paul was talking about a custom in that day, it is asserted. Of course, they are simply attempting to erase the words of the Spirit. I once worked with a Pentecostal boy who believed there was only one person in the Godhead and to get around Matthew 28:19 he claimed the Catholics added that verse to the Bible. Of course others, like Martin Luther who rejected the inspiration of James 2:24, and our own brethren who claim I Corinthians 14:34,35 applied only when spiritual gifts existed in the Church, likewise would love to take an eraser or better yet a penknife (Jeremiah 37:23) and remove a

portion of the Book!

But, let's go back to Mark 16:16. Who wrote it? If Mark did not write the words and they were added by some uninspired man at a later period I should think we would have no right to quote the words in our preaching. Of course, even if Mark did not write the words there are still ample scriptures that show the necessity of baptism to salvation. But I wanted to know who wrote Mark 16:9-20; so, I did some research and I would like to share it with you.

Even though it is true that Mark 16:9-20 is not in the Vatican and Sinaitic manuscripts, it is in over 2,000 ancient manuscripts including the Alexandrian which is right next to the Vatican and Sinaitic in age. Not only so but Mark 16:9-20 is quoted by the following: The Shepherd of Hermas— 150 A.D.; Justin Martyr— 160 A.D.; Ireneaus— 170 A.D. All of these men quoted from Mark 16:9-20 200 years before the Sinaitic or Vatican copies were made! There is no doubt then that it was a part of Mark's Gospel, and obviously was simply lost from the Vatican and Sinaitic copies.

It is strange to me that many will "question" Mark 16:16 because it is not in a few manuscripts but never "question" the 20th chapter of Revelation. Did you know that the entire 20th chapter of Revelation is missing from some ancient manuscripts? Of course, no one questions the authenticity of that chapter. It was just lost from those manuscripts we are told. Well, that makes sense and it makes just as much sense to believe that the latter part of Mark's Gospel was somehow lost from the two previously mentioned manuscripts. In view of the evidence I maintain without hesitancy that Mark wrote it!

The truth is Mark 16:16 obliterates and demolishes Baptist doctrine and so to get around the verse men have the audacity and temerity to just throw it out of the Bible. For shame! Folks, woe be the man who so tampers with the word of God Almighty!

-2604 Erwin, Victoria, TX 77901

## THE GOD OF THE FIFTH SPARROW by Dwight Hogland

The Christian life is essentially a life of faith. Not only must the Christian believe that God exists (Heb. 11:6); but also he must trust in Him. Jesus promised His disciples never-ending support in Matt. 28:20 realizing that those who would seek to live the Christian life will need continuous encouragement. In another passage, Jesus gives another lesson dealing with the Father's care for his children. In Matt. 10:29,31, the Lord says "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father...Fear ye not therefore, ye are of more value than many sparrows". However, Luke's record of this passage bears a slight difference to Matthew's: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?...Fear not therefore: ye are of more value than many sparrows" (Lk.12:6,7). Though the two accounts may differ, the lesson Christ was teaching is not lost but instead it is amplified.

The sparrows were small, insignificant birds which obviously had a market value of a farthing per pair (about two cents each). If we consider their size and abundance it is surprising that they had any value at all. But apparently the sparrows had a value; although it was very small. And if we compare the accounts of Matt. and Luke, we find that two sparrows were worth one farthing and five sparrows went for two farthings— the fifth being thrown in when four were purchased. This emphasizes their insignificance and almost worthlessness. But Jesus said that "not one of these"— not even the worthless fifth sparrow— "shall fall on the ground without your Father".

The lesson, of course, has an application to the Christian. With reference to material things, God has promised to provide for His own. Since the Christian lives in the world, he is in need of material blessings to exist on the earth. However, the quest for these material goods is not to be the goal for the child of God." Therefore take no thought, saying, What shall we eat? or What shall we drink? or, Wherewithal shall we be clothed?...for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:31-33). "Be careful for nothing (don't worry); but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus...But my God shall supply all your needs according to his riches in glory by Christ Jesus" (Phil. 4:6,7,19). God has promised to supply our needs, but this does not mean that he will always supply all our wants. Instead, we are to be satisfied with those blessings we have received and not to be covetous of others' blessings. "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee" (Heb. 13:5). God is not ignorant of our needs on earth. We must trust in the God of the fifth sparrow.

As we live the Christian life we find the road paved with trials and tribulations which must be overcome. In his lesson of the sparrows, Jesus taught that when temptations and

(continued on page 8)

## THOU ART THE MAN by Billy D. Dickinson

A Study Of Different Religions And Religious Errors is a booklet written by James Meadows of Spartanburg, S. Carolina. Bro. Meadows is a preacher of the church of Christ who is among the "liberal element" of those who use "cups and classes". In this booklet, he notices some of the different denominations and religious sects in the world today and their teachings in the light of God's word. To mention just a few, he investigates the Baptist Church, Catholicism, Mormonism, the Jehovah Witnesses and a few more. He goes to great length to show where these religious groups are wrong in many of their teachings and beliefs. As a matter of fact, for the most part, this booklet contains a lot of good material and correct teaching and I would recommend it to anyone who would like to study more concerning the errors of their religious neighbors. But on pages 31-50, he notices the doctrine of the Primitive Baptist Church. And on pages 39-40, he defends the modern Sunday School with its women teachers in noticing why the Primitive Baptists do not believe in Sunday School. It will be the purpose of this article to notice his defense of "Bible Classes" because much of what he has to say is very interesting, to say the least! Since he has taken it upon himself to investigate and expose the false teachings of others, and this is certainly what we are commanded to do (1 Jno. 4:1), surely he will not object to others investigating his proof (?) of the scripturalness of the modern Sunday School. We will also show how that in this very same booklet he condemns himself by condemning the organ in worship. (Because of space, we will not notice, at least at this time, what he writes concerning women teachers.)

First of all, on page 39, he writes: "The idea that the SUNDAY SCHOOL (emphasis his -BDD) —that is, dividing into classes to teach people- is false. There are several ways to show that class teaching is implied and was used by the Apostles". Now, what I find interesting is not the fact that he believes in classes but that he so boldly asserts that class teaching is implied in the Bible and was used by the apostles. We have always argued that what proves too much proves nothing at all and such is the case here! If "Bible Classes" are implied or necessarily inferred in the Bible and if indeed the apostles used the class arrangement of teaching in the New Testament, then "Bible Classes" do not fall under generic authority, as he and his brethren have always argued! Not only that, but if indeed we have necessary inferences for "Bible Classes" in the scriptures and can even find specific examples of the apostles or the early church using them, then these classes would be a necessity rather than a mere liberty, as these brethren have always argued. But here is a man who has the boldness and the courage that many of his brethren and class advocates lack, because he doesn't beat around the bush but just declares that he can find specific examples of his classes in the Bible!! What Bro. Meadows needs to do is start travelling around the country and start giving his brethren and other class advocates some of this courage. Because most today will only go to generic authority in defense of their classes. But let us now notice his so-called proof and "example" of Bible Classes in the New Testament.

Next, he says: "The different degrees of spiritual development imply the need of different Bible classes". He goes on to argue that because the Bible speaks of those who are "babes", "children", "young men", and "mature christians", this implied the need of different classes. Our brother, however, is going to have to do better than this because this is merely his conjecture! Just because the Bible recognizes that some are babes in Christ while others are mature is a far cry from proving that the church is authorized to use segregation and classification in regard to

its public teaching!! Besides that, he doesn't know how to classify the assembly and meet everyone's need at the same time anyway. So really, he's no better off than when he uses the one assembly! Isn't it a shame that the Holy Spirit didn't see the importance of "Bible Classes" so he could have told us a little something about it and how he wanted the assembly to be classified!!

But now, let us notice his example of the apostles using classes. He runs to Acts 5:25. He says: "How many were standing? The men (plural). But the men who were standing were also teaching. Therefore the men were teaching". He then asserts that instead of all these men speaking at once to the same group which would have violated the rules of 1 Cor. 14, they must have arranged into different classes and the apostles were teaching them. He then says: "This furnishes unmistakable evidence of class teaching in the apostolic age". Isn't it pathetic to see how some are willing to wrest the scriptures? Yes, he really gets on others in this booklet for reading things into scriptures which are not there and then he turns around and does the same thing by making assertions that he couldn't prove if his life depended on it! "Thou art the man", Bro. Meadows. How does this man know that they were divided into classes? The Bible doesn't say so.

I guess we're just supposed to take his word for it! How does he know that these apostles weren't speaking one at a time to this audience or perhaps one was speaking on behalf of the others? To say "they are teaching the people" does not necessarily mean that all are speaking simultaneously. In Lk. 6:46, we have a similar passage: "And it came to pass...they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions".

Notice the apostles were found "teaching the people" and Jesus was found "hearing them (plural)". Does this mean the doctors were all speaking to Jesus at once or at the same time? Another example is in Acts 3: 12-26, where Peter was preaching. But in Acts 4: 1-2, the priests and captain were grieved because "they spake" and "taught the people". Yet only one man was doing the speaking- Peter. This shows that when one man is teaching and the others are giving their consent, it is proper to say "they are teaching". It's no wonder many of his brethren lack his courage! Perhaps they have learned not to climb out on a limb and make assumptions that cannot be proven. So much for his "unmistakeable proof".

In conclusion, let us notice how our brother condemns himself. On pages 51-53, he discusses "Why the Church Of Christ Does Not Use Instrumental Music In Worship". First, he says: "If the use of the mechanical instrument is commanded in the New Testament, then we cannot worship "in spirit and in truth" unless we use it. If the mechanical instrument is not commanded, then we cannot worship "in spirit and in truth" if we do use it". Let us now apply this to our brother: If the use of Bible Classes is commanded in the scriptures (and remember, he's already taken the position that he can find specific examples of the apostles teaching in classes) then we cannot worship scripturally without them. But if they are not commanded, then we cannot worship scripturally if we do use them. "Thou art the man", Bro. Meadows! He also says the organ violates the law of faith.

Hear him: "Since God's word does not teach the use of the instrument one cannot walk by faith in the use of it". Again, this will also apply to his classes! Next, he says the organ violates the law of unity because it causes division among brethren. To this I say, "Look who's talking!" Indeed Bible Classes have been a major cause of division among brethren and therefore they too violate the law of unity. Lastly, he says: "It was never used in the primitive church. In fact the

(continued on page 5)

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## PREACHERS, TAKE NOTICE

This year at the study in Oklahoma City, we heard topics discussed at length and in great depth. Our preaching brethren were at their best! Each had worked untold hours in formulating their speeches. Personally, I am convinced that Bible knowledge among our preachers is flourishing. We were, frankly, impressed with nearly every sermon delivered. We would like to take this opportunity to personally ask every preacher who participated to consider putting their thoughts into article form and submitting them for publication in *Old Paths Advocate*. What a shame if only those who were able to attend the study should benefit from the many hours of toil and thought they all put in! Nineteen subjects were discussed and no stone left unturned in the preparation by the speakers. Among the subjects were such needed topics as: Mutual Edification, church organization, teachers in the church, the wording of songs, Expository preaching, church programs, Movies and T.V. (influence they have on Christians), Ordination of Elders and Evangelists, The Moonies, Cooperative buildings, Gambling, and whether or not God recognizes marriage among sinners. I am very much aware that those who spoke on these, and other equally important topics, might be hesitant to submit their work to the paper for fear that some might think them presumptuous for doing so. Well brethren, you have not only our invitation to do so but our plea as well. We beseech you to share with our readers the fruits of your study. The most frequent complaint we hear is, "not enough of the preachers write articles." We are convinced that our preaching brethren can, if they will, submit material that is second to none in scholarship! Yes, brethren, we have that caliber among us today. Our readers would like to hear from you upon the many in-depth subjects you can so ably delineate for them. Will you do it? Let us hear from you soon.

-DLK.

## NOTICE!

In the Jan. issue, p. 4, appears an announcement entitled: **PUBLIC DEBATE AVAILABLE ON TAPE.** It was in announcement of the Loudermilk-Sexton discussion on the

communion service and also women teachers. It is still available; however, Bob Loudermilk has asked that we mention that the wrong address was given in that announcement. The mistake was mine (DLK) and the correct address is: Bob Loudermilk, 3413 S. Kessler, Wichita, Kan. 67217. Use this address when ordering the cassette tapes. **Our apologies!**

## WANTED!

Two men who are willing to spend themselves in the service of others. The congregation at 142 S. Santa Rita St., Modesto, Ca., is willing and ready to assume the majority (and perhaps all) of the support for two qualified men who are willing to work for at least two to three years in a mission effort. This would not be with an established congregation but in an area where the gospel may not have been carried previously.

We are now making plans for such a work as above. One of the two men must have the experience and years to fully organize such a work. The other may be younger but qualified.

If you are interested in spending the gospel in the manner of the early disciples, please contact us at once. Signed, The Modesto congregation. Telephone (209) 537-5446; 537-1161 or 521-6006.

## ARE YOU GOING TO WATERLOO, IA?

We received word, recently, from Bro. M.E. Mountain (via one of our editors, Brother Don McCord) that due to a recent raise in rent on their building there they may have to move. Consequently, if you intend to go by there they ask that you contact either M.E. Mountain, (319) 296-1552; David K. Shaw, (319) 296-2036 or Ralph Parker (319) 234-2265. Make note of this potential change in your directory.

## PREACHER NEEDED

The church of C and Tyler St. in McAlester, Okla. is without the help of a fulltime preacher and the brethren feel the congregation is not growing as it should. Therefore, we want it known to the brotherhood that we need a preacher to come here, live and work in this area. There is much opportunity in McAlester and the surrounding area to spread the word. If you are interested please contact me: P.O. Box 833, McAlester, Okla. 74501. The amount of support is open for discussion.

-Bud Dismuke

## 1979 COLORADO MEETING

This meeting, a work of the Delta, Colo. congregation, will be conducted June 16-24, 1979, 4.3 miles north of Cedaredge, Colo., just off Hwy. 65. It is our hope that brethren enroute to the Sulphur, Okla. meeting will plan a stop-over here. This would be very much appreciated by us, and beneficial to them, we believe. The tabernacle is in one of nature's most appealing, memorable settings. The meeting will be conducted by Bro. Bob Loudermilk and Bro. Don McCord; other preachers in attendance will also be used.

-Wm. Tracy Moore, Robert Potts, Frank Thomas

## HONOR ROLL

You will find listed below the names of those sending subscriptions from Dec. 10 to Jan. 10 and opposite the name the number of subscriptions sent. The list is unusually good and we appreciate so much every word in behalf of the paper in spreading the good it can do. Prompt renewals have also made our workload lighter as well as helping you avoid missing issues. Our thanks to all. Please, check the following and report any errors to us:



Don L. King-12; Merle Ford-6; Mrs. Lavern Lum-5; Jessie Tobey-5; Allen Bailey-5; Dan Wissinger-4; Wayne Pearce-3; Mrs. D.O. Ercanbrack-3; D.B. McCord-3; Richard Nichols-3; Lonnie York-3; Lynwood Smith-3; James Harcrow-3; Frank Staggs-3; Clovis Cook-3; Cude Smith-2; E.H. Miller-2; Edwin Morris-2; Sue Terry-2; Patricia Thomas-2; Joe Hisle-2; Alan Bonifay-2; Carl Johnson-2; Sherian Modgling-2; Mrs. John Spradley-1; Mrs. James Davis-1; H.O. Allen-1; Mrs. Woodrow Black-1; Merion Hayes-1; Ivan Johnson-1; Roger Parker-1; Johnny Elmore-1; Claude Springs-1; Bruce Myers-1; Velma Meyer-1; June Pope-1; James Vannoy-1; Elpha Coble-1; Dorcas Black-1; Hugh Bentch-1; Eugene Lockard-1; R.O. Casey-1; Robert Snodgrass-1; Grady Allen-1; Vernon Williams-1; James Frye-1; B.B. Cayson-1; Bessie Hamilton-1; R.B. Roden-1; Johnny Snow-1; L.C. Grimes-1; Murl Helwig-1; R.D. Price-1; Reba Hartman-1; Maurice Chandler-1; Nola Milner-1; Loyd Sartain-1; Mariam Mackey-1; Jackie McCarty-1; Elaine Shelton-1; Becky Lasater-1; Debbie Helms-1; Dennis Baysinger-1; Mildred Tomlinson-1; Alvin Smith-1; Mrs. L.W. Alexander-1; Jerry Dickinson-1; W.H. Harrison-1; Morris Reynolds-1; Jimmy Stockam-1; Frank Thomas-1; Alma Lamkins-1; Paul Nichols-1; Henry Turner-1; Linda Plemmons-1; Victoria Buchanan-1; Jimmy Shaw-1; Jerry Harris-1; Geo. Culbertson-1; Zade McClure-1; Bill Hammond-1; Irvin Barnes-1; Frank Meents-1; Roy Criswell-1; Richard Reed-1; Bill Page-1; Laura Smith-1; Darrell Crawford-1; Rodney Nelson-1; Weldon Offill-1; Total-148.

**LAST CALL! 1979 CHURCH DIRECTORY**

I am anxious to get this work on the Church Directory completed. With those mentioned in the January issue of the *Old Paths Advocate*, I have also received during the month of December from the following:

ALABAMA; Athens, Decatur, Earlytown, Florala and Pansey, ARKANSAS; Cedar Creek, Hartwell, and Russellville, CALIFORNIA; Clovis, El Cajon, Escalon, Lompoc, Olivehurst, Porterville, Redding, Sacramento, (64th.), Sanger, San Pablo, Visalia, and Yuba City, COLORADO; Canon City, FLORIDA; Jacksonville, ILLINOIS; Peoria, INDIANA; Bloomington (South Washington St.), Brazil, (Harrison & Blaine), IOWA; Newton, KANSAS; Alta Vista, Jetmore, Kansas City, (36th. St.), and Wichita. KENTUCKY; Hill Top, Hopewell, LOUISIANA; Baton Rouge, (Fairfield), Conway, Fairview, Shreveport, (Midway), and West Lake, MICHIGAN; Pontiac, MISSOURI; Cable Ridge, Columbia, Fieldstone, Grandview, Marshfield, Mountain Home, NEVADA; North Las Vegas, NEW MEXICO; Albuquerque, OHIO; Akron, Hamilton, OKLAHOMA; Ardmore, Broken Bow, Chouteau, Council Hill, Lexington, Muskogee, Norman, Oklahoma City, (SW 50th & McKinley) Tulsa, (Eleventh Street Acres) and Valliant, OREGON; Forest Grove and Odell, PENNSYLVANIA; Lovejoy, TENNESSEE; Sevierville, TEXAS; Austin, (Manor Road), (W. 43rd St.), Belton, Deer Park, Hamilton, McGregor, Paris, Waco, (Alta Vista), WASHINGTON; Yakima, WEST VIRGINIA; Piney View.

If you do not find your home congregation listed in the above list or in the January list, then you should get in touch with me as soon as possible so that it will be listed. I want to thank the preachers for their assistance among whom were Miles King, Bob Loudermilk, Irvin Barnes, Billy Orten, Wayne Fussell and Bobby Pepper and possibly others for sending others besides their home congregations.

A new congregation to list is:

ALABAMA; Decatur (Morgan County) 415 8th Ave. S.W. Sun. 10:30 A.M., & 6:00 P.M., Thurs. 7:00 P.M., Bobby Pepper, 415 8th. Ave. S.W. Decatur, AL. 35602, Phone (205) 232-8774, James P. Washburn, Rt. 3 Box 77-A, Decatur, AL. 35602, Phone (205) 350-2173.

Please do not send me any orders for Directories as I do not sell Directories and we do not know what price they will be. Announcement will be made when they are ready. I will have to mail the payment back to you. Send all (1). Location of the place of worship by STATE, CITY or TOWN, (County) and name of church with street address or directions, (2) Time of the services, (3), Names, addresses and telephone numbers of not more than three of the leaders to Ray Asplin, 2716 Allen Street, Sulphur, Louisiana 70663, Phone (318) 625-9808.

-Ray Asplin

**And You Hath He Quickened-- (cont'd from page 1)**

communion of the saints, that is, of the people consecrated and devoted to God. They had the same privilege as the Jew. It was no longer just the Jew but all mankind that could be the chosen people of God. It would be well today if we in the church would remember that there is no partiality with God but that we are all fellow-citizens and saints together.

In vs. 20 Paul teaches that the gospel as preached by the apostles is the foundation on which their converts were built into the spiritual temple. The gospel, the word of God, is the foundation of their faith. In Romans 10:17 we are taught that faith comes by hearing and hearing by the word of God. A corner-stone is placed at the extreme corner. As the corner-stone holds together two walls, so Christ joins together as Christians, into one body or church dedicated to God, those who were formerly Jews and Gentiles. This is too plain to try to justify all the religious denominations that exist. All the apostles preached the same gospel, they all told the people how to be saved and in so obeying, they were all built upon or added to the same foundation. In 1 Cor. 3:11 "For other foundation can no man lay than that is laid, which is Jesus Christ". How foolish to have man's foundation built upon pride, self, false doctrine that cannot be sustained by the scripture and on and on.

In vs. 21 the wood building (i.e. thing built, edifice) trop. a body of Christians. Notice they are fitly framed together. This means binding, joining; to join closely together; to frame together; the parts of a building. They are fitly framed together because they have obeyed the same gospel, have been added to the same church and teach and practice the same things. Would this fit all the religious organizations and denominations of this day. Indeed not!!! By all teaching and practicing the same things they can grow unto an holy temple in the Lord. Growth means to increase; so as to form a temple. Temple is metaphorically of a company of Christians as dwelt in by the Spirit.

In vs. 22 Buildd together is to build together; i.e. to build together or with others; to put together or construct by building; out of several things to build up one whole. We are as individuals Christians and as a whole the Church 1:22. Habitation is an abode; Christians are builded together in Christ for a habitation, a dwelling place of God on earth. This indicates a permanent dwelling. We are in the fellowship of the indwelling spirit. (to be continued).

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

**Thou Art The Man-- (cont'd from page 3)**

first record we have of an organ being used in church services was in the 13 century". Well, we would remind our reader that the early church also did not use Bible Classes and it wasn't even until 1786 that a Sunday School was started on this side of the Atlantic! In fact, there isn't an argument that one can use against the organ that will not also condemn the Bible Class. So again we say, "Thou art the man"!!!

-114 Duncan Cr., West Monroe, LA 71291

When you are right no one remembers, when you are wrong no one forgets!

## FIRE, WATER OR HOLY SPIRIT—WHICH?

by John T. Hinds

### III. WHAT WAS THE ACT OF BAPTISM IN THE SPIRIT?

Those who sprinkle and try to prove it baptism by the law, try to show by the outpouring of the Spirit that pouring is baptism. The argument is this: John baptized with water just like Christ baptized with the Spirit. The Spirit was poured upon them on Pentecost; therefore John poured water upon them. If this be true, then the argument for John's sprinkling because of the law, is at once abandoned. Certainly he did not do both. If sprinkling be baptism, then it does not require pouring; if pouring, sprinkling is not required. As the advocates of effusion admit by their occasional practice, and by their creeds, that immersion is baptism, then it does not require either sprinkling or pouring to have baptism. Hence there might be a pouring or sprinkling and still it not be baptism, since we can have baptism without either.

But the record says the Spirit was "poured forth", and "fell on" them. We will then examine the question upon its merits.

1. The record not only speaks of the Spirit being poured forth, falling up, coming upon, but it also says they were "filled with" the Spirit. Why not lay some stress upon this point? It will not fit the pouring theory very well. If John poured water upon the people because the Spirit was poured upon the apostles then for the same reason John filled the people with water; for they were filled with the Spirit.

This is no more absurd than the pouring argument. They are both made exactly alike, and must both be rejected because unreasonable and ridiculous.

2. Two things are affirmed of the Spirit on Pentecost. First, the "coming" of the Spirit, called a "pouring forth" and a "falling upon". Second, the Spirit's effect upon the apostles, called a "filling with" the Spirit. To which one does the word baptize refer? If to the act of pouring, it was the Spirit that was baptized, for it was the Spirit that was poured. But Christ told the apostles they would be baptized in the Spirit; hence, it refers to their being "filled" with the Spirit, or its effect upon them. They were not filled like a vessel is filled with water, for the Spirit is not a literal liquid. But they were completely under the influence of the Spirit. As the baptism of the Spirit was mainly a mental endowment, their minds were so overwhelmed with it that they were said to be baptized in it—plainly immersed in it. This immersion of their minds in the Spirit was so complete that they were represented as being full of the Spirit. Some charged them with being "filled with new wine"—drunk—which meant they thought the minds of the apostles were completely under the influence of wine. Immersion is the only idea that will do here. They were not filled with wine, but with the Spirit; hence their minds were immersed in the Spirit.

3. As the Spirit is not a literal liquid, the word pour here must be used figuratively. Figurative language must always be explained by the literal if there be any difficulty. Christ in referring to the matter simply speaks of the Spirit's "coming", and says: "I will send him unto you". Here intelligence and personality both are ascribed to the Spirit. Again, Christ speaks of "rivers of living waters" flowing from them. John 7:38. It was fulfilled on Pentecost when the apostles preached the truth. Rivers of living water in one passage is plain preaching the truth in the other. Pouring out of the Spirit in one is plain coming of the Spirit in the other.

4. Dr. Ditzler, perhaps the greatest debater the Methodist church ever produced, said: "In Greek, *pontidzo*, *enduno*, *bothidzo*, *katapontidzo*, *kataduno*, all mean definitely to immerse". Graves-Ditzler debate, p. 171. In promising the baptism of the Spirit in Lk. 24:49, Jesus uses one form of *endun*, which the Doctor says means to immerse. So there we then actually an immersion when the Spirit came, for the apostles were "clothed with power"—their spirit immersed in

the influence and power of the Holy Spirit. *Kataduno*, another one of Dr. Ditzler's words that means to immerse, is used by a number of post-apostolic writers in describing baptism. Several of the fourth century are mentioned by Dr. Hughey in Braden-Hughey debate p. 65. As these writers referred to baptism by using a word that is admitted by all to mean immerse, it is unquestionable that they understood it to mean immerse. This is important.

5. It is objected that, if John immersed in water, Christ would have to immerse in fire. To be sure. That is exactly what will be done with the wicked. They are to be cast into the lake of fire. Surely something more than a slight sprinkling is meant here. That would not disturb the wicked very much.

### IV. BAPTISM IN THE SPIRIT CEASED IN THE APOSTOLIC DAY

1. Christians are told to "be filled with the Spirit". Eph. 5:18. Those baptized in the Spirit were "filled with" the Spirit. Acts 2:4. From the fact that the word "filled" is used in both cases, some think all are baptized with the Spirit. Not so.

(A) Two gifts of the Spirit might be alike in one point, and different in others.

(B) Eph. 5:18 is a command to Christians to be filled with the Spirit, hence is a power or influence of the Spirit that people already Christians are required to get. Col. 3:16, a parallel passage says, "Let the word of Christ dwell in you richly". So Christians are commanded to be filled with the Spirit which is done by letting the word dwell in them richly.

(C) There were "diversities of gifts". Heb. 2:4. Any one who received any measure of the Spirit was filled with that measure. One dollar may be a "gift of money", so may one thousand, but they are not the same in amount. One cup may be full of pure water, another of ten per cent solution, yet both are full. So of the various measures of the Spirit.

2. All miraculous gifts of the Spirit were temporary. Paul said prophecies, tongues and knowledge would cease. 1 Cor. 13:8-10. When? Paul said they prophesied "in part"—little by little. When all the parts had been spoken the whole system was complete and the "perfect" came, the church reached its "full-grown man" state, Eph. 4:13, and the part by part work of endowed men ceases. We have no speaking in tongues, hence no baptism in the Spirit unless it can be shown that such baptism does not do for people now what it did then.

3. Perhaps the strongest argument for Spirit baptism now is based on Paul's words: "For in one Spirit are we all baptized into one body". 1 Cor. 12:13. We will notice it carefully.

(A) Whatever this baptism may be it brings "into one body". The body is the church. See 1 Cor. 12:27, 38; Eph. 1:22, 23; 2:16. This baptism then brings into the church. It cannot, then be Holy Spirit baptism, since it is taught by advocates of such baptism that one joins the church after receiving it. If it be said this "one body" is the "invisible church" we reply that the Bible says nothing about such a church. But, if Spirit baptism be necessary to salvation, you have two churches—one necessary to salvation and one not. Paul says "one body" and says the body is the church. As there is but one church, we know he does not mean an invisible one. The Presbyterian Confession quotes this passage on water baptism.

(B) "In one Spirit" or "by one Spirit" can easily mean according to the teachings of the Spirit. Jesus said we must worship "in Spirit and in truth". John 4: 22. This means according to his truth—the word. In or by the teaching of the Spirit we are baptized into the body, which is the church.

(C) It will be conceded by all that this passage means the same as Rom. 6:4 and Col. 2:12. These say that "through baptism" and "in baptism" we were "buried" with him. If this be the Holy Spirit baptism, it is a burial in the Spirit;

hence, an immersion. Water baptism would then be immersion if performed like that in the Spirit. If these refer to Spirit baptism, sprinkling and pouring are clearly excluded; if to water baptism, the argument for Spirit baptism is lost.

But Paul also says that in this baptism we are "raised" with him. In Spirit baptism there is no resurrection out of the Spirit. If raised out of the Spirit the person would not possess it after the baptism. This all shows the word baptism can be applied to a burial simply, or to both burial and resurrection, depending in each case on the nature of the element and the subject buried. 1 Cor. 12:13 stands on the side of the water baptism.

4. It is claimed that the words, "the promise is to you and your children" (Acts 2:39) refer to the "gift of the Spirit" in the preceding verse, and prove the continuance of Spirit baptism.

(A) We have already seen that Acts 2:38 does not mean Spirit baptism.

(B) This gift was promised after baptism which is not the place given Spirit baptism.

(C) The word "promise" here likely refers to the promise made to Abraham concerning all nations being blessed through his seed. See Acts 3:25. To the Jewish mind this was the great promise. From any viewpoint there is no baptism in the Spirit in this passage. (To be continued)

### COME TO ALASKA

The "Macedonian call" is being heard once again. This time it is coming from Alaska. "Come over...and help us." In the Bible account (Acts 16:9,10) we are told when this call came to Paul in a vision, "immediately we endeavored to go into Macedonia," said Luke. We hope that the call from Alaska will also be taken as serious.

There are members of the church living at Anchorage, Alaska who believe in the use of one cup for the distribution of the fruit of the vine in an assembly in the observance of the Lord's Supper. They need help to establish a faithful congregation.

Anchorage is a thriving city of many thousands of persons. The cost of living is somewhat higher than here, but not a whole lot. Gasoline is a few cents more per gallon, and property a little higher than here in Jackson, Miss., but not as high as in some other places in the states.

Some years ago there were certain members of the church in Texas who were talking about going to Alaska to do mission work. Here is a good opportunity for them or anyone else who might be interested in moving to our 50th state—the last frontier—to realize their ambition and to make an important contribution to the cause of Christ.

We have been challenged for a discussion, and I have been contacted and have agreed to represent our position on the use of one cup in an assembly for the communion. We have not yet signed propositions, but we will if those challenging are serious and we can agree on the terms. The discussion would be held at Anchorage at a time yet to be decided.

The few members at Anchorage would like to have a preacher move there to do mission work for at least a year. There are plenty of churches in this country that have good contributions and large treasuries, which could adequately support such a work, if a qualified man can be found who would be willing to undertake such an effort. What about it brethren? Shall we meet the challenge, or ignore it as we have Hawaii? Remember, when we went to Nyasaland, Africa (now Malawi) in 1952 that was a challenge we met, and now we have over 350 congregations in that one country, and some in Mozambique and Rhodesia.

If anyone wants more information, he may write to me Paul O. Nichols, 147 Bay Bury Lane, Jackson, MS 39212, and I will put him in touch with the proper source.

### 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.

-Randal L. Coon, 679 Kingstowne, Shreveport, LA 71108

-Archie Jones, 721 East 71st, Shreveport, LA 71106

-Donald W. Coon, Rte. 1, Box 203, Keithville, LA 71047

-Guy J. Garrison, Rte. 2 Box 590, Gresham, OR 97030

-Kenneth D. Garrison, Rte. 2 Box 590, Gresham, OR 97030

### THE BEAUTIES OF HEAVEN by E.H. Miller

I often sit and ponder O'er the Savior's wondrous love; And pray that I will meet Him In that better world above. For the faithful ones are promised There to live forevermore; And its grandness and its glories They forever shall adore.

Where there'll never be no sorrow, And there'll never be no rain; Where there'll never be no crying, For there'll never be no pain. Where there'll never be no parting, And we'll never say goodbye; For there'll never be no sickness, And we never more shall die.

Where there'll never be no darkness, For there'll never be no night; For the Son of the Almighty, Will forever be our light. Where the walls are made of jasper, And the street is paved with gold; Where we'll live forever, Brother, And never shall grow old.

Where there'll be no sea, my brother, But the river of life will flow; On either side of which The tree of life will grow. A place that's filled with pleasures Where the faithful ones shall rest; And the ones that work for Jesus Shall forevermore be blessed.

So let's pray that God will bless us, And guide us on life's way; And that we'll be prepared to meet him, On that grand eternal day. And let us tell the world, dear brother, Of that wondrous home above; And draw them to it brother, By the Savior's wondrous love.

Holding up that wondrous picture Of the blessed home on high; Where there'll always be contentment, And the soul will never die. Remembering that the Bible, Is the only way to God; And let us live according 'Till we're laid beneath the sod.

**Making Resolutions Work—** (cont'd from page 1)

oneself on making them than to make big ones and fall short. I know a busy housewife who resolved to spend three hours a week thoroughly studying some Bible subject. It was too much of an uphill climb. She would have been better off to have started with ten minutes a day and raised her sights when she had the habit established.

Plan the means to accomplish your goals; leave nothing to chance. You don't take a trip by saying, "One day, I am going to some airport, and catch whatever airplane is handy, and go somewhere." One doesn't get from "here" to "there" on an intrapersonal journey that way either. If you know, for example, that you do not visit the sick enough, you need to figure out things like the following: When do my other duties press me the least; when will I have transportation available; who will be my highest priority for visits? You may come out with something like this: On Thursday nights, I will spend two hours, visiting first church members, second friends and relatives and if none of these are sick, visiting elderly persons in nursing homes. Crisis will interfere some weeks, but at least one knows what he is deviating from and what he needs to catch up on.

Make positive, as opposed to negative, resolutions where possible. Positive ones are easier to keep, and most bad habits can be handled by building an opposite, positive one. If one has the habit of quick anger, it is easier to work on developing a calm manner in annoying circumstances than to "learn not to be angry." The reason for the foregoing is that it is easier to spell out the means to do something, than it is to not do, something. How does one go about "not getting angry," for example? On the other hand, developing a calm manner in annoying circumstances is clearer. It means speaking lowly, slowly, in non-offensive words, and from a relaxed posture.

Keep a calendar and acknowledge your successes. Everytime you keep your resolutions for a specified period, say a week, give yourself a stroke. Each small success serves as an incentive for future efforts.

Finally, and perhaps most importantly, pray for God's help. "It is God that worketh in you both to will, and to do His good pleasure." He will help you make your resolutions work.

—403 Davis Dr., Brentwood, TN 37027

Today is the tomorrow we worried about yesterday.

**God Of The Fifth Sparrow—** (cont'd from page 2)

trials come we do not have to face them alone for God knows of our problems and is able to help. "The Lord knoweth how to deliver the godly out of temptations" (2 Pet. 2:9). "There hath no temptation taken you but such is common to man: But God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). When hardships come to the Christian, this does not mean that God has forsaken him for he said "I will never leave thee". James said, "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:2-4). Be glad that trials come, for by them we are able to prove to God our sincere faith.

The lesson of the sparrows also has an application to us with reference to strength for our duty. "But they that wait upon (hope in) the Lord shall renew (be refreshed in) their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Is. 40:31). Those who trust in the Lord are strengthened in the knowledge that He is always near and is our guide and help as we live for Him.

"Ye are of more value than many sparrows" (Matt. 10:31).

If God can see the fall of the sparrow, even the worthless fifth, can he not so much more see our needs and hardships? Trust wholly in God, even the God of the fifth sparrow.

"Be still my soul: The Lord is on thy side".

—Rte. 2 Box 221-E, Slaton, Tx. 79364.

**BONDS OF MATRIMONY**

Mofford-Wolford— It was my pleasure and my privilege to officiate for Bro. Dennis Mofford and Sister Roma Wolford in the exchange of their wedding vows in Northridge, Calif., in the presence of a host of loved ones and friends. They chose a most appropriate and appealing setting. This fine, exemplary couple worship with the congregation at North Hollywood, Calif. The following, composed by the writer for Dennis and Roma and read at their wedding, is here dedicated to them, and all my friends married, young and old.

—Don McCord

**HAPPINESS IN MARRIAGE**

by Don McCord

Happiness in marriage is having Christ and His church, and all that they mean, as a sure refuge from life's storms, its struggles and troubles.

Happiness in marriage is having one another, oft-times among the throng but more often just two alone, to lean on in times of sorrow or joy, times of plenty or want.

Happiness in marriage is little children born— the patter of tiny feet so soon, too soon, gone— for "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. --Happy is the man that hath his quiver full of them" (Ps. 127:3, 5).

Happiness in marriage is loving, respecting and sharing the loved ones of one another— after all, Wife, he was theirs before he was yours; and, Husband, before she was yours, she was theirs.

Happiness in marriage is being young and growing old together, learning together the transiency of dust and the inevitability of change and decay.

Happiness in marriage is the homes we build together— with one here and the one over there and, without question, knowing that with the dissolution of this sacred bond that binds us here, it will be "good night" for a time but soon "good morning" over there.

—Don McCord.

Stevenson-Harcrow— Nov. 4, 1978, Bro. Billy Dan Stevenson, son of Mr. and Mrs. Wilburn Stevenson, Broken Bow, Okla., and Sister Janie Harcrow, daughter of Bro. and Sister James Harcrow, Golden, Okla., were united in marriage. The beautifully arranged service was held at the Golden church of Christ in Golden, Okla. I was honored to officiate and wish this christian couple many years of growing love and devotion to each other in Christ.

—Phillip Cimei.

Middick-Lee— A large assembly of friends gathered Friday evening, Jan. 5, 1979 to wish Revis Middick and Robinn Lee well in their new life together. It is a great honor to assist a christian couple in their marriage vows. Paul the Apostle said, "Marriage is honorable in all". Surely it is when two christian people pledge their love to each other for life. Revis is the son of Winston and Betty Middick, of Anderson, Mo. Robinn is the daughter of Melvin and Lynette Lee of Manteca, Cal. Being reared by christian parents and having attended church services all their lives, this young couple should understand their God-given responsibilities as husband and wife. The singing was beautifully done by several christian friends. We were sorry that the weather

prevented Revis' family from attending. It was an honor as uncle of the Bride to be asked to officiate.

—Jerry Harris

**Edwards-Reynolds**— On the evening of Jan. 6, 1979, a host of friends, relatives and brethren gathered at the meeting house in Little Rock, Ark. to witness the vows between Bro. Doug Edwards and Sister Deborah Reynolds. Doug is the son of Bro. and Sister E.J. Edwards, Moore, Ok. and Deborah is the daughter of Bro. and Sister Morris Reynolds, Prattsville, Ark. Doug is a faithful preacher of the gospel, presently assisting the church in Norman. He has demonstrated his willingness to spend and be spent for the cause of Christ. Deborah is a lovely young lady, well-spoken-of by all and I believe she will stand behind Doug in his efforts. May God richly bless and make his face to shine upon them.

—Johnny Elmore

### OUR DEPARTED

**Jeffers**— Sister Delva Mae Jeffers was born Jan. 25, 1931, to Brother and Sister Otis Johnson of Joplin, Mo. and departed this life Nov. 20th, 1978, a victim of cancer. She obeyed the gospel early in life and was a member of the Leawood church of Christ. She is survived by her husband-Jack Jeffers; 3 sons: Jack, Geoffry and Brock of the home; 4 daughters: Gretchen Jeffers, Rilla Jean Ewens and Irma and Susie of the home. She is also survived by her parents: Bro. and Sis. Otis Johnson; 3 brothers: Edwin, Buddy and Bernie; also 1 sister: Irma, of Oak Grove, Mo. Services were conducted in the Parker chapel and interment was in the Jackson Cemetery in Joplin. It is so sad to see one so young depart from this life leaving small children. The writer endeavored to speak words of comfort and warning.

—Roy Lee Criswell.

**Brown**— Sister Mary Brown was born June 3, 1895 in McKinney, Tex. and died in Norman, Okla., Nov. 29, 1978, after an illness of about 4 years. She is survived by 2 sons, Charlie of Norman, and Carl of Washington, Okla.; 2 daughters, Ruby Phillips of Washington, Okla., and Peggy Dittmar of Okla. City; 4 sisters, Jinny Henry and Pearl Henry of Midwest City, Okla., Minnie Walker of Norman, Okla., and Lucy Deatherage, Mt. View, Mo.; a brother Earl Henry of Asher, Okla.; 6 grandchildren and 10 great grandchildren. She obeyed the gospel at an early age and was 84 years old at her death. She was a member of the congregation in Washington, Okla. The writer spoke words of comfort to the family and friends at services conducted from Primrose chapel in Norman, Okla.

—R.B. Roden

**Rogers**— Bonnie Rea Fancher Rogers died Dec. 17, 1978 at Austin, Tex., at the age of a little over 48 years. She was born Oct. 7, 1930, and obeyed the gospel early in life in Okla. She is survived by her husband, Joe Rogers; mother, Elvira Carson, Wichita Falls, Tex.; a daughter, Evelyn Gail Wallace, Austin, Tex.; 2 sons, Larry and Wesley of Austin; 2 sisters, Donna Jordan, Austin, Tex.; and Connie Stubbs, Chattanooga, Okla.; 2 brothers, Cleo Fancher, Graham, Tex.; and Clayton Fancher, Fredrick, Okla.; 3 grandchildren. I had known her and her family for a long time. She will be missed by the church in Austin and her family. Services were at Wilke-Clay funeral home in Austin, Tex. The writer spoke words of comfort.

—R.B. Roden

**Herring**— Sister Ella Herring was born in Tishomingo, Okla. (Indian Territory) April 27, 1890 and died at Sulphur, Okla., Dec. 15, 1978. She is survived by a sister, Sallie Curry, Sulphur, Okla.; a brother, R.C. McGill, Selma, Cal. She was

one of the oldest members of the Sulphur congregation, having attended services there for 56 years, starting when they built the building. She was known as a faithful member. The writer spoke words of comfort to those present at services in Clagg Chapel in Sulphur, Okla.

—R.B. Roden

**Bailey**— Bro. Lee Bailey, age 84, died Aug. 1978 in Greenville, S.C. just a little over a month after the passing of his wife, Carrie. Quoting from a recently published history of the church in Greenville— "This vigorous octogenarian became a baptized believer in his early 20's in his native Winston-Salem, N.C. area where he was raised. He was one of 21 children born to his mother. He has been eminently successful in marriage and in business which enabled him to assist the congregation substantially in its several building programs over the years. After arriving in Greenville and getting established in 1921, the Baileys began meeting for worship after the N.T. pattern in their home. Bro. Gibbs organized a tent meeting in 1921 and again in 1922 finding baptized believers like the Lee Bailey and Fred Boling families and others. All of them became identified as members of the Judson church which had its formal beginning as the first church to meet after the N.T. pattern in greater Greenville. Bro. Bailey was treasurer of the Judson church until he left it in 1926 (was "voted out" as he says) because of objections he voiced respecting "the direction he felt the Judson church was going". The Baileys and Bolings finally settled into their present meeting place, known as the Berea church of Christ. It is hard to say goodbye to those of like precious faith and we appreciate those older who have furthered the cause. The Baileys are survived by two daughters, Louise Wykes and Bernice Compton. A few christians and the writer assembled at the grave-side service, mourning the passing of our brother.

—Richard Nichols

**Lay**— Bessie Marie Lay, age 62, was born in Cuba, Mo., Feb. 18, 1916 to Thomas and Josephine Osborn, and died Dec. 31, 1978 in Houston, Mo. She was united in marriage to Otto Lay, Dec. 3, 1940 and he preceded her in death Dec. 24, 1975. She is survived by a son, Clarence, Jacksonville, Ill.; a grandson; 4 sisters; 3 brothers and many nieces and nephews. Sister Lay, though full of determination, always had a smile on her face. Jan. 2, friends and loved ones gathered to pay last respects and the writer attempted to speak words of comfort.

—Allen Bailey

**Smith**— Bro. Fred Smith born a native Alabaman in 1926 was abruptly taken from this life Dec. 29, 1978, the victim of drowning while fishing on a pond near Earlytown, Ala. He is survived by his mother; wife, Grace, of Samson, Ala.; a daughter, Patti Hatcher, Dothan, Ala.; and 2 sons, Tony and Freddy, both of Samson, Ala. Fred was assisted in baptism by Bro. James Orten in about 1961. On our first visit to Earlytown years ago, the first home Joy and I visited was that of Fred and Grace and we had a wonderful time. Through the years when re-visiting So. Ala. we would see the Smiths, and it is hard to realize Fred is gone. Speaking at the funeral services, appropriate words were most elusive. But the family should remember the promise made to the faithful— "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying..." Bro. Jack Burkett assisted the writer in the funeral services.

—Richard Nichols

**Holman**— Bro. Orland Bayless "Sloke" Holman, age 83, was born June 30, 1895 in Abbott, Ark. to Wm. and Ella Holman, died Dec. 10, 1978 in Pryor, Okla. He had lived in

Choteau for 25 years and was a member of that congregation, being baptized 10 years ago. He had lived in Mayes County since 1910. He is survived by his wife, Sister Lorna; 2 sons, Bayless, of Chouteau and Cullen, of Tulsa; a sister, Inez, of Panama. The Chouteau congregation is a close knit group and he will be greatly missed as they are small in number also. Tulsa congregation provided singers and the writer officiated at services in Jim Green funeral home in Pryor.

-Jack Cutter



J.J.B. Malowa, Pelusi Vlg., Box 1, Thyolo, Malawi, Africa, Oct. 14— The Lord's work goes forward here. Lately, Bro. F.H. Lichapa and I preached at Mangazi church about the death of Jesus Christ our Saviour, that He never did a thing wrong, that He died that we might live. Please pray for us; greetings to all brethren.

Wayne Pearce, RD 1 Box 277A, Commodore, Pa. 15729, Jan. 1— Here at Lovejoy congregation, we are still teaching the Word and had 2 baptisms last year. We plan to work harder in '79. Bro. Elgie Thompson held us a meeting last spring for one week, this last fall we had the immersions. Here are some subs.

Robb W. Hickey, 2148 Bluebird Ln., Sacramento, Cal. 95821, Jan. 5— The work in Sacramento (North area) is going well. Last Lord's day we had a good crowd even though several members were not in attendance. Bro. Duane Permenter spoke twice for us in Dec. and there were 3 confessions and one restoration. Recently I have preached at Sacramento (64th St.), and Ceres. Brethren, let us toil to make 1979 the most fruitful year yet in the Masters work.

Miles King, 1525 Ann Arbor Dr., Norman, Okla. 73069, Jan. 4— Recently, we had opportunity to study with many preachers from different parts of the country at the 21st St. congregation in Okla. City. This was enjoyable and very informative. We enjoyed the association of many of our preaching brethren during this meeting. The New Year meeting at Norman was real good. We were glad to have so many young people and preaching brethren in our home. We wish to say "Thank you" to the brethren who continue to support and encourage our work in Ark. and Okla.

David Stands, 8610 26th N.W., Seattle, Wash. 98117, Jan. 5— The work in Seattle is progressing. We enjoyed many visits from various brethren during December. Last month a sister who had been out of duty was restored for which we are all thankful. We are presently studying with a couple with whom I have been acquainted for several years. We are overjoyed at their interest in the church and serving the Master. We also have other leads in the area and we hope to arrange studies with them as well. Again, if you know of anyone in the area that we may contact please let us hear from you. Please remember us in your prayers and may God bless all.

Roy Lee Criswell, Route 2, Box 147, Cassville, Mo., 65625, Jan. 9— Bro. Delmar Lee did some very good preaching in a recent meeting here at Cassville. It was a pleasure to have him and Diane in our home with us. We continue to labor with the congregation here at Cassville. Winter weather has

really set in and the Ozarks are blanketed in ice, snow and cold temperatures. The study in Oklahoma City was very good and it was great to be associated with so many of the preaching brethren.

Nelson Nichols, Rte. 2, Box 165, Anderson, Mo. Dec. 31— We continue to contact people and study the Bible with those who will let us in the mission effort here at Anderson. We have had outsiders in attendance in late fall. Some have come out several times after we had studied with them. We continue the Radio program and continue to see results and hear of those who listen regularly. Severe winter weather has hit here and when roads are icy and snow is deep it is very hard for even the very faithful to make it to the church building— so we see why it is so hard to get sinners and weak members to come out, but we keep trying. Any faithful members traveling this way are welcome. Make a special effort to come visit us. Pray for us. Love in Christ to all of the faithful.

Allen Bailey, P.O. Box 116, Cabool, Mo. 65689, Jan. 3— This new year is underway and started off with cold snowy weather. It is my prayer that all stay healthy in the months ahead. The work continues well in this area with a slow but steady growth. Two weeks ago we were happy to welcome a new convert into God's blessed family at Houston, Mo. We had a gospel meeting this New Year with outside interest nearly every night. Various speakers spoke from night to night. However, Brethren Clovis Cook and Ron Alexander were in charge of the main arrangement of the services. It was indeed a pleasure to have my entire family here for a small portion of the meeting. It was the first time they have all been here since I have lived here. We solicit your prayers and our prayers go out to all.

Jackie C. Lee, P.O. Box 41, Jerusalem, Ark. 72080, Jan. 8— The annual study hosted by the 21st St. congregation in Okla. City was interesting, thought-provoking and well attended at all sessions during the 4 days. The congregation, the two brethren in charge and the sisters who supplied the bountiful noon meals, are to be commended for the splendid order and cooperation. A special thanks to the Jerry Cutter family for their hospitality, something for which they are widely known. They are so much appreciated for this by me and many others. The New Year meeting was well-attended with good preaching. Bro. Glenn Lewis spoke for us last Lord's day and gave a very fine lesson and we look forward to having Bro. Paul Nichols with us the third weekend in Feb. Lord bless His children everywhere, is our prayer. Pray for us in the work here.

Joe Lee Norton, 1748 Northridge, Hurst, Tex. 76053, Dec. 14— Over the first weekend of Dec., I held a meeting at the Capitol Hill congregation in Okla. City and it was really enjoyable to be with such faithful, interested brethren. During the night services, Fri. and Sat., we studied topics related to personal work; and we had a special session Sat. afternoon to discuss some of the mechanics of personal work. My prayer is that the brethren there will continue to produce much fruit for the Master. I also enjoyed short meetings with good brethren in Little Rock, Ark., and Rucker, Tex., in late summer. In June it was wonderful to see so many of the brethren in the upper valley in Cal. during our meeting at Turlock. The young people attending were very encouraging. There were visible results at several of the services during the above mentioned meetings. I continue to preach at several of the congregations in the Ft. Worth-Dallas metroplex as well as at some outside this immediate area. Pray for us in the work here. (Note- Sorry this reached us too late for Jan. issue. -Ed.)

**Johnny Elmore**, 419 K St. S.W., Ardmore, Ok. 73401, Jan. 9— I truly enjoyed the study conducted Dec. 25-28 in Okla. City. It was edifying and refreshing. I commend Irvin Barnes and Jimmie Smith for their efforts and all the preachers who assisted. It was also my good pleasure to attend three services of the New Year meeting at Norman, Ok. I commend the churches in Okla. City and the church in Norman for their warm hospitality and unstinting efforts during these meetings. On Jan. 7, I was asked to preach at Little Rock, Ark. This was my first time to be with them and it was a memorable experience. This month I began the fifth year of preaching over KXII-TV, here in Ardmore. In the past year, I have been humbly grateful for the fellowship of Planz Rd. congregation, Bakersfield, Calif., Denison, Tx. and Baton Rouge, La. (Fairfield & Foster Rd.). I especially appreciate the continuing support of the home congregation here in Ardmore.

**Richard Nichols**, Rt. 3 Box 573-B, Piedmont, S.C. 29673, Jan. 9— To visit my old home state of Cal. was a pleasure. I enjoyed being in a meeting with the church in Escalon, renewing old acquaintances and making new ones. Due to other events in the area the crowds began small but picked up toward the end. It was good to have so many preachers attend. Among them, Brethren Homer King, Orville Johnson, Clovis Cook, Carl Modgling, Mark Bailey, Ron Jordan and Duane Permenter. It was a genuine privilege to stay with Homer and Jewell Sallee and to become closer and learn to love and respect them more. I enjoyed staying in the homes of Ron Jordan, Richard DeGough and Marvin Fitzgerald. I must thank all for their hospitality and goodness shown me in my visit. The Earlytown, Ala. New Year meeting was most uplifting. I can't remember when I have heard more beautiful singing. Cooperation was at its best. Crowds ran from about 165 to close to 200. There were brethren there from 12 different states. Spirits ran high and every speaker did well. The attending preachers are to be commended for their understanding and their willingness to cooperate. Pray for us as we continue to preach and teach here at Greenville.

**Paul O. Nichols**, 147 Bay Bury Lane, Jackson, MS 39212, Jan. 9— We have been having some very cold weather in the deep south (13 degrees last night), which has been a hindrance to our outdoor projects on the church property. But we have plenty of work indoors that we plan to do. Brethren have been very generous, making it possible for us to do what we need to. We are sincerely grateful. We have returned all money donated toward the purchase of additional property for parking, or have been given permission to use it for other needs of the congregation. I would like to acknowledge the gift of a silver cup and plate donated to the work at Jackson by the church at Ada, OK, which is just one example of how good brethren have been to help the mission effort here. We now have three teachers and four song leaders among our six brethren at Jackson. All six are willing to help out in the services, doing what they can. Jackson is one of the ten fastest growing cities in the nation we are told. Brethren, if you are considering a move, why not consider Jackson and the Lord's work here. We need you. Please continue to pray for our efforts.

**E.H. Miller**, P.O. Box 538, LaGrange, Ga., 30241, Jan. 8— 1978 came in with much work piled up and it went out the same way. Christians never catch up or run out of work for as Jesus said, "The harvest truly is plenteous, but the laborers are few"! The "few" will just have to work a little harder to win more "laborers". The meeting at Valliant, Okla. was indeed a good one, with some confessions and one baptism.

We also appreciated visitors from other congregations helping us out. We then enjoyed a good weekend meeting with the Dallas, Tex. congregation, Dec. 24; and indeed a wonderful meeting with the 21st St. congregation in Okla. City, Dec. 25-28. It was well attended, we almost ran out of standing room part of the time, and everyone certainly seemed to enjoy each service. We are now getting ready for our first 1979 meeting in LaGrange, with Bro. Bob Loudermilk doing the preaching Feb. 3-11. Wife and I then go to Houston, Mo. for a meeting Feb. 16-25; then to Birmingham, Ala., Mar. 4, to be with the congregation where we worked 18 years ago getting it established. May God help us all do more good, if possible, in 1979 than we did in 1978. So many souls need to be saved and so many saved souls need to be strengthened.

**Smith Bibens**, 20109 66th Pl W., Lynnwood, Wash. 98036, Jan. 2— Since last Oct. 1st, I have been engaged in establishing a new congregation in the Seattle area along with Bro. David Stands. Nov. 5-12, he and I held a gospel meeting in the Ballard district of Seattle. Though the attendance from the area was disappointing we did make a couple of potentially fruitful contacts. We appreciated the support of several Northwestern congregations in helping us to meet the expenses of the meeting. While David and I found a lot of wayside and stoney ground; spiritual "hardpan," we have been encouraged lately by new prospects and better interest. Last Lord's day we had one restoration. We have enjoyed the visits of several in the area and also from California. I was blessed by being able to attend the annual gospel meeting in the Northwest which is held over the Thanksgiving day period. It was good to see many friends and loved ones from all over the West Coast. I have been able to make a couple of trips to Yakima, Wash., the nearest congregation to Seattle (135 miles). I appreciated the opportunity to see my good friends and brethren there and to preach for them. In Seattle, we are looking forward to working ever harder in establishing the faithful church meeting here. We request your prayers, brethren and encourage you to visit us here and elsewhere in the Northwest. God bless you all is our prayer.

**Don L. King**, 41931 Chadbourne Dr., Fremont, Ca. 94538— I enjoyed the study at Oklahoma City this year. It seems that, each time, I think the last one was the best. It was well-organized and handled and a fine spirit was manifested. I was sad when it was over! Our family attended the gospel meeting over the New Year's period in Bakersfield, Ca. It was nice to see several preaching brethren and many friends while there. Large crowds were present throughout. We look forward to studying music and preaching with the church in Modesto, Ca. Feb. 4-11. I am glad to see more interest being manifested in our singing presently. Also, we are to preach at Turlock, Ca. Feb. 18 which will be enjoyable. Lord willing, we will be in Springfield, Mo. Feb. 24—March 1 (new congregation). We look forward to each place. The church at home is doing fine. Ronny Jordan recently preached for us at two services and did a good job. If you plan a move into our area, we feel sure that you will not only be able to find suitable employment in the many fields of work nearby but will enjoy worshipping with the Fremont congregation as well. We are at peace and working. As of Feb. 1, my full-time work with the church in Fremont terminates. As a result, I plan to be available for meetings, etc., more than ever before. I will be happy to hear from you if I may be of service in your work for the Master in meetings.

**Edwin S. Morris**, 10520 N. McKinley, Oklahoma City, Okla. 73114, Jan. 6— We had the privilege of attending most of the study that is conducted annually. To me it was a very good study and I feel all who attended with a desire to gain new

truths were well-rewarded. For the most part, those who presented different topics had prepared for it. One thing that impresses me in studies of this nature, is that you better have studied your lesson when you present it. Otherwise, you could be embarrassed during the question and answer session. I feel that for the most part the questions that were asked were for information or to bring out a truth. It would be well for all who attend to come with an open mind and heart desiring to learn. If you come and your purpose is to try to "dig" or to exhibit how much you know you probably should re-evaluate what the study is for. It was indeed a pleasure to be with many of the preaching brethren as well as brethren from other places. Since the first study of this type that I attended in 1959, I can see great strides made in opposing worldliness, the need for qualified elders and deacons and the work and duties of an evangelist. May we continue to pursue these things until we are full grown. May God bless all the faithful everywhere.

Frank Staggs, 4410 Teays Valley, Rd., Scott Depot, WV 25560, Jan. 6— The past month has been full, for which we are thankful. We have contacted by phone or mail the leads gained from the Ronny Wade TV program. We are now studying by correspondence with one lead and are to start a home study Tuesday evening with another. We were happy to have Bro. Wallace Kornegay stop by for services here at St. Albans, Dec. 17, PM en route to Raleigh, NC. We were admonished, as he taught, to strive for greater Christian diligence. Bro. and Sis. Kornegay have now moved to Beatrice, WV and we welcome them to our state. Enjoyed the study in OK City. Brethren Irvin Barnes and Jimmie Smith did a good job conducting it and those speaking had researched their subjects well. While in the OK City area, I was happy to share speaking time with Bro. Alan Bonifay at El Reno. Also I had the privilege to speak at 21st St. Edmund, and Norman where the New Year's Meeting was being conducted. Timothy also spoke at Edmund and at Norman. It was so good to be re-associated, personally, with Bro. Lynwood Smith, Edwin Morris and others we have known for years. While Timothy and I were away, Bro. Gary Barrett from West Chester, Ohio gave two good lessons here at St. Albans, we hear. Also, Bro. Alan Bonifay was back in time to teach here on Dec. 31. One was restored, for which we thank our Lord. Timothy continues to teach almost every Sunday at some neighboring congregation. Lord willing, we will be in a meeting at Flemington, PA, Mar. 21-25. Please pray for us that our work will be fruitful in the Lord. The Lord bless our brothers and sisters throughout the world.

Bob Loudermilk, 3413 S. Kessler, Wichita, KS, 67217, Jan. 8— The busy year of 1978 is now behind me and I now look forward to the Lord's work in this new year. I feel I have much to look forward to. Our second child is due March 24, the Lord willing. My meeting schedule for this year is as follows: Feb. 3-11 in LaGrange, Ga., April 6-8 in Tulsa, Okla., for the "Young People's Meeting", The months of April & May I am scheduled for meetings in Lodi, Fremont, & Sacramento (N. area), Calif., and Cottage Grove, Oregon. Don McCord & I are scheduled to hold the meeting again this year at Delta, Colorado, the last week of June. I am to be in Garland, Texas, from Aug. 10-19, Kansas City (N. Brighton) on Sept. 19-23, and Red Oak, Tex. (Dallas area) on Nov. 16-25. We enjoyed meetings the past few months at Alta Vista, KS,

Springfield and Columbia, MO, and Lubbock, TX. It was a real pleasure to attend the "preacher's study" & "New Year's Meeting" in the Oklahoma City area last month. Some exciting things have recently developed in Wichita. A new Mexican family began meeting with us but did not speak much English. I contacted Juan & Elias Rodriguez at the "preacher's study" to "come on over into Wichita and help us." They spend all last week with me and conducted a week-end meeting in English and Spanish. A few Mexican families attended that we had never met & some stated they want to continue meeting with us. Two men were baptized in the original family and another before the meeting began. Our hope is to begin a "Spanish-speaking congregation" since many of these families speak primarily Spanish. Our need is to find a qualified teacher that can speak fluent Spanish, who could move to Wichita for a time. Any information or suggestions would be appreciated, please. These people are sincere and want to learn. I grew to love & respect Juan & Elias Rodriguez greatly the past week and I was amazed and impressed at their work load in Old Mexico. Working 16 and 18 hours per day, full-speed, is not one bit unusual for Juan. Conducting services in both English & Spanish was new to the church here and we gained much from it, including learning some songs in Spanish. I look forward to visiting with many of you this year, the Lord willing.

James Phillips, 203 Harvard, Scott City, Mo. 63780, Jan. 3— We still have services in our home as we have no one meeting with us at this time. We have handed out numerous tracts, ran ads in the newspaper and contacted some the second time. In July the Whitehead family of Powe, Mo. were with us and it was such a spiritual uplift. We thought it best to wait until spring to have a meeting. We have no found a building suitable to rent that we can afford. If you know of any in this area we can contact please let us know and continue to pray for us. We look forward to receiving the Old Paths Advocate. It is a great help. My phone is 264-3253.

Dennis Baysinger, 7800 Thayer, Apt. 1, Ft. Smith, Ark. 72903, Jan. 4— I have just returned home from Norman, Okla., where we had a wonderful New Year meeting thanks to Bro. Lynwood Smith and all the brethren who made this meeting possible. I was glad to have opportunity, along with other young men, to talk at this meeting. We are looking forward to our meetings here at Ft. Smith this spring, Bro. Carl Johnson, Feb. 4-6; and Bro. Joe Hisle, Apr. 11-15. It has been a great privilege to work with Brethren Miles King and Taylor Joyce during the past year. They have been a great help to me. Here is my subscription to the Old Paths Advocate.

R.B. Roden, 112 Kelly Dr., Moore, Okla. 73160, Jan. 2— The year 1978 has now passed and is history and we have the new year 1979 facing us in the work of the Lord. We pray it will be fruitful in the harvest of souls. Our work load in this area is heavy, many home studies to complete. Some have fallen by the wayside and for this we are sorry but with the help of the Lord we hope to return them to the fold. The church here is growing in number and spirit. We look forward to our meetings, I will be at Lexington, Okla., Apr. 13-22; Porterville, Cal., May 18-27; and Oyster Bay, Fla., June 10-17. Our meetings will continue into Nov. Pray for us in the work.



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

# OLD PATHS ADVOCATE

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

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

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## DISCIPLINE by Homer L. King

(Here reprinted from. THE APOSTOLIC WAY, June 15, 1926)

In almost every congregation of the Church of Christ where I have labored I have observed that there is little or no discipline. Brethren and sisters walk disorderly, but are neither restored nor excluded from the fellowship. Brethren, is it not a fact that this negligence obtains in the congregation where you worship? It is my honest conviction that this sad state of affairs is hindering the progress of the cause of Christ, and this conviction prompts me to call attention to the above subject, and if by my feeble efforts someone is awakened to the realization of their imperative duty, this brief article will have accomplished its purpose.

"Brethren, if a man be overtaken in a fault ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Gal. 6:1) From the above Scripture it is evident that it is our indispensable duty to exhaust our efforts to restore the one who had been over-taken in a fault. Our motive in all that we do and say to the erring one should be to restore him. (See Heb. 12:13.) Brethren, have we made efforts to restore the one who is walking disorderly? If not, let us first get right, and then go to them in the spirit of love and meekness, "warning them with tears night and day."

In dealing with personal offenses we have plain rules given. (See Matt. 18: 15-17) But if the offense is of a public nature, then the whole church becomes involved, and the offender should make confession of the error to the whole church. (See Jas. 5:16.) (Also I Jno. 1:9.) Of course, we understand that repentance should precede the confession. (See Acts 8:22.) I do not think we could go far wrong when we say that the confession should be as public and as broad as the offense committed. The confession should be followed by prayer. (See Acts 8:22-24.) Hence, the conditions of pardon for the erring child of God are repentance, confession, and prayer.

But when having exhausted every effort to restore the erring one, and he will not right the error of his way, what are we to do? Let Paul answer. "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (I Cor. 5:4, 5.) Again, "Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received or us." (II Thes. 3:6.) Again, "And if any man obey not our word by this epistle note that man, and have no company with him, that he may be ashamed. Yet

(continued on page 9)

## EXPIRATION DATE

If the date near your name and address reads 3-79, your subscription expires with this issue. Please renew promptly.

HLK.

## WHO IS CAUSING DIVISION by Clovis T. Cook

For some time now I have been receiving *The Discerner*, a religious publication edited by Robert McDonald, published by the Crescent Park Church of Christ, Odessa, Texas. I am indebted to these brethren for sending me this paper. I find myself in agreement with them on many things published in it. They fight hard for what they believe.

There was a division among these brethren several years ago over the college question (and also the orphans' home); later the Herald of Truth radio and television broadcast, which some brethren believed was supported in an unscriptural way, also caused division. This was a hurtful division which led to several debates on these questions and, of course, finally to drawing the line of fellowship against what they called "liberal" brethren and the practice of "institutionalism."

Under the above caption, in the June issue of *The Discerner*, (1978), Bro. Leon Odom wrote an article. I believe he presented the truth but, as these brethren do on certain issues, he did not carry his argument to its logical conclusion. Bro. Odom pointed out that they were warned thirty years ago to ease up on pressing the matters against human institutionalism. He said they who opposed such human innovations were accused of causing the division. However, Bro. Odom rightfully stated: it is not we who oppose human innovations that cause division, but they who insist that they will have them regardless of what other brethren think.

When the Christian Missionary Society and Instrumental Music was brought into the work and worship of the church, many brethren opposed them. However, those who wanted those things had their way and division came.

Bro. Odom says: "For twenty-five years I have been telling brethren that human institutionalism and the college Bible departments stand or fall together." I believe that all human innovations either stand or fall together.

These so-called "conservative" brethren call church supported colleges, orphans' homes, and the manner in which the Herald of Truth is supported, "human institutions or innovations." Why? Simply because there is no authority for such practice. These brethren are constantly after their

(continued on page 8)

## THE CHURCH OF CHRIST VERSUS DENOMINATIONALISM

### by Allen Bailey

The majority of our readers have been asked "What denomination are you a member of?" In the religious world today there are several misunderstandings concerning this issue. Is the Church of Christ a denomination? Let the Bible decide; let's see what it teaches.

The church is the exclusive body of saved people. According to Eph. 4:4 "There is one body". The one body which Paul speaks of is the one church established by Christ. The church which Christ established is his body, "And hath put all things under his feet, and gave him to be the head over all things to the church. Which is his body, the fulness of him that filleth all in all." Christ is the head of the church and he sets the laws that govern the church. The apostle Paul mentions in Col. 1:18, of Christ by saying "He is the head of the body, the church".

In Matt. 16:18, Jesus says "...upon this rock I will build my church and the gates of hell shall not prevail against it." This was accomplished on the first Pentecost after the ascension of Christ. In Acts 2:47 the scriptures teach "...the Lord added to the church daily such as should be saved." According to this verse all the saved are in the church and there is not one saved person outside of the church.

The church of Christ is not a denomination.

(1) **Denominational churches are not connected to Christ!!** In order to be connected to Christ we must abide in the doctrine of Christ. 2 Jn. 9, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." Since denominational churches fail to abide in the doctrine of Christ they are not connected to Christ. They miss the mark in two ways (A) by teaching and practicing things not authorized in the New Testament and (B) by omitting to follow what the Bible requires. In order for the church to be connected to Jesus Christ it must abide in the doctrine of Christ. The church of Christ meets the requirements but denominational churches do not.

(2) **Denominational churches are not connected to one another!!** In each denomination they have their own peculiar doctrine and practice which sets it apart from the other. They teach conflicting and contradicting doctrines. "Can two walk together except they be agreed?" (Amos 3:3).

The apostle Paul preached the same message in all the churches. When I mention all the churches, of course I refer to the local congregation of the church of Christ. Whatever Paul preached at Galatia he also preached at Corinth. (1 Cor. 16:1-2). One denominational church would not allow a different denomination to do that. When a person faces the true facts about denominational churches they are not connected to one another, but my friends the churches of Christ are connected to one another. Whatever one may teach here in Missouri he can teach in California or Georgia for we are all one in unity, faith, cooperation, and mind. We can do just like the apostle Paul did.

(3) **Denominational churches are not connected to the church of Christ.** Since these churches are not connected to Jesus Christ or to one another it is most certain they are not connected to the church of Christ. The church of Christ is not a denomination and has no agreement or fellowship with them. Division is caused by people speaking different things than what the Bible teaches. Paul says: "By the name of our Lord Jesus Christ that ye all speak the same thing and that there be no division among you, but that ye be perfectly joined together in the same mind and same judgment." (1 Cor. 1:10).

The church of Christ and denominational churches are not joined together in the same mind and same judgment, therefore we are not connected to one another. Paul further affirms "Come out from among them and be ye separate

saith the Lord, and touch not the unclean thing, and I will receive you." (2 Cor. 6:17). The great pen of the apostle Paul wasn't through for he further instructs, "Touch not, taste not, handle not, Which are all to perish with the using; after the commandments and doctrines of men." (Col. 2:21-22).

The denominational churches then are separated from Christ (the head of the church), from one another, and from the body of Christ. Thus, they cannot compose or be part of the one true body which is the church of Christ.

(4) **Why does God forbid the fellowship of denominations?** It is common after we explain we can't fellowship denominational churches that the questions arises-WHY? If fellowship of the denominational churches is allowed; then in what realm is it allowed? In the realm of worship, Jesus says "...they that worship him must worship in spirit and in truth." (John 4:24). By must, the Bible means we are obligated to worship in spirit and Truth; not we should, can, or may, but we must. Every denomination in the world has made an unworthy use of worshipping God. They are all governed by the silence of the scriptures. " whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17).

Our fellowship in the brotherhood of believers is dependent upon "Walking in the light". "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth, But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:6-7).

There can be no Bible fellowship unless both parties are "walking in the light". "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel." Denominational people have not obeyed the gospel and since they do not worship in Spirit and Truth they do not "Walk in the light" so how can we extend the right hand of fellowship to them? God has spoken on this and he forbids fellowship of denominations.

God knows us better than we know ourselves. He knows the danger of being captured by religious error. We are warned in Col. 2:8, "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". This is a distinct possibility as innumerable cases have shown. The bible also teaches "...beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (2 Pet. 3:17).

God demands our full allegiance and complete loyalty. "Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). The belief and practice of error hinders the truth and all who do such have no love for truth.

"If there come any unto you and bring this doctrine, receive him not into your house, neither bid him Godspeed: For he that biddeth him Godspeed is partaker of his evil deeds." (2 John: 10-11). Not only are we not to have fellowship with denominations but we are not to even bid them Godspeed. This is a hard saying but the Bible plainly teaches that if we give God-speed to those who do not have the doctrine of Christ we are partakers of their evil deeds. Let us be extremely careful lest we be guilty of this dangerous thing.

-P.O. Box 116, Cabool, Mo. 65689

"Like its politicians and its wars, society has the teenagers it deserves."

-J.B. Priestly, in Forbes Magazine  
(Submitted by K.G. Wilks)

## AMOS 6 AND INSTRUMENTAL MUSIC

by Alfred Newberry

My article dealing with Lucifer which appeared in the September, 1978 issue of this journal has brought inquiries on several points, one being the reference to Amos 6. In the article, the following appears: "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." Some have requested further explanation as to why Amos 6 does not condemn instrumental music in Christian worship. As follows is a brief discussion of this topic.

First, OT scripture has no authority over Christian worship except when the NT scriptures apply a given OT passage to worship in this age. The scriptures make it clear that the Mosaic Law is a finished and fulfilled chapter of religious history and has been "taken out of the way" by the death of Christ our Lord. We are not at liberty to snatch passages here and there from the OT scriptures and use them as authority for our religious practices unless we have a Biblical basis for doing so. This is, for example, one of the major fallacies in the doctrines of such denominations as the Seventh Day-Adventists, the Jehovah Witnesses, and the Penecostals. From OT passages they find a supposed basis for the millenium, miracles, Zionism, infant baptism, and, yes, instrumental music. At this point, it is important to note that if the OT Scriptures have any bearing on music in Christian worship, instrumental music is approved not condemned. The point is, of course, the OT scriptures do not dictate music in Christian worship.

Secondly, Amos 6 does not discuss worship, old or new, but rather religious complacency and indifference. A reading of the complete text (Amos 6:1-8) reveals that God is not condemning specific acts but rather the religious condition of the people. God did not forbid the people to eat lamb or veal; to sleep or relax on a couch; or to design, manufacture, and play musical instruments. In this passage, the Lord's wrath is aroused because the people have immersed themselves in "not-necessarily-sinful" pleasures to the point of ignoring and rejecting worship, religion, and God. A careful reading of the text shows that God is saying woe to you who are so involved in enjoying yourselves and at the same time so indifferent and unconcerned about me your creator.

It becomes clear that even if we should have the authority to apply Amos 6 to the Christian age, it would not condemn instrumental music either in or out of worship anymore than it would forbid us to sleep on a couch or eat lamb chops or veal cutlets. Amos 6 condemns not these specific acts but the indifference of the people to God.

The true message of Amos 6 definitely applies to the Christian, and this is made evident by many NT passages. First, it is forbidden that Christians be complacent and lukewarm in their religion. Revelation 3:15-19 harshly rebukes those early Christians who had fallen into this lax state. Second, it is forbidden that Christians immerse themselves in "nonsinful-pleasurable" activities to the exclusion of God and Christian duties. II Timothy 3:4 unequivocally condemns those who are "lovers of pleasures more than lovers of God".

In conclusion, the misuse of Amos 6 points to the pitfall of using false argumentation and proofs to establish the truth. It is extremely tempting in the great fight for the faith once for all delivered to accept any proof, true or false, as long as it points to the truth, but this simply cannot be allowed. First, it is wrong because we are forbidden to use evil to accomplish good--Romans 3:8. It is just as unacceptable to use false argumentation and proofs to establish and prove the truth as it would be to steal in order to obtain money to support a gospel preacher. Secondly, truth and error are incompatible. False argumentation will always inevitably find its way to the surface to be seen and exposed before all.

No matter how long one shakes and stirs oil and water together, the oil will always come to the top when the mixture is allowed to stand still. In the same way, truth always eventually separates itself from error. Thirdly, the use of incorrect argumentation will always be detected and exposed by those who advocate error. One may be assured that this will be done at the expense of ignoring the correct and true proofs which are presented to establish the truth. Our religious enemies will so dwell on such false proofs that the truth may well be completely obscured to those still in error. Such a price is far too much to pay for the use of invalid proofs especially when other valid and more forceful argumentation is always available from the scriptures.

Amos 6 is certainly a passage which contains a very relevant message for us in an age when men have rendered themselves senseless by vast doses of materialism and worldly pleasures and insensitive, unconcerned, and uninterested in Christianity. On the other hand, Amos 6 does not forbid instrumental music in Christian worship and should not be used as a proof text against this modern innovation.

-P.O. Box 8203, Amarillo, TX 79109

## NEW MEXICAN CONVERTS NEED HELP IN WICHITA, KANSAS

by Bob Loudermilk

Recently, in Wichita, Ks., a new mexican family began meeting with the faithful church. They spoke very little english but the father of the family had been taught the truth concerning baptism and expressed he wanted to be baptized for the remission of sins. We baptized him that day after teaching him in private with the help of a mexican lady translating for us. Juan and Elias Rodriguez came from Jan. 1-8, and held a week-end meeting, preaching in both spanish and english, and going much personal work with this family and others. Two more young men were baptized as a result of this work and they, too, speak primarily spanish. Juan & Elias could not stay any longer with their busy schedule awaiting back in Old Mexico. Several other spanish speaking people attended the meeting and some stated they would like to continue coming to this congregation. It was refreshing to them to hear preaching in the language they could understand.

This situation presents an opportunity and a problem to the brethren here. The opportunity is that several people are in Wichita who need to be taught the truth & who need to grow and be edified as Christians. The problem is that we have no man in the church here who can speak both english and spanish, no man to continue to teach these and many other mexican prospects the truth.

Our desire is to get a spanish-speaking congregation started here, the Lord Willing. Juan Rodriguez informed us that those he talked with are receptive.

PERHAPS YOU CAN HELP US, if you know of any teacher in the church that can speak both languages that would be willing to move to Wichita for a period of time and establish a faithful congregation, or, at least, teach others that want to learn. If you know of anyone who is qualified to come help us, please call me collect immediately or write. My phone No. is: (316) 945-0919. My address is: BOB LOUDERMILK, 3413 S. Kessler, Wichita Ks., 67217.

I would appreciate any suggestions or ideas from the brethren. Thank you for your help. A special thanks to Brother K.G. Wilks for mailing us tracts, Bible courses, etc., in Spanish & informing us of some of the Mexican brethren he thought might possibly come. Brother Wilks is "instant in season and out" and I appreciate him greatly.

-3413 S. Kessler, Wichita, Kan.

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by Don L. King

Recently, while doing some reading, I ran across some interesting facts relating to our use of time. Personally, proper usage of time has always been a bit of a problem to me. It is so easy to waste it!

Someone figured that if you get up at 7 o'clock in the morning and go to bed at 10 o'clock in the evening, you have been active (or at least out of the bed) for 15 hours. This breaks down to a total of 900 minutes. If this were to be your schedule for a seven day period of time, you would have a total of 6,300 minutes per week to spend in some way. Consider the fact that if you attend the services of the church on Sunday morning only, (as far too many consider adequate) you have spent less than 1 per cent of your total time in service to God! Think of it, less than 1 per cent! If you attend both the morning and evening services on Sunday, you will spend about (or perhaps just a bit over) 1 per cent. If you attend Sunday morning, Sunday evening and Wednesday evening services, plus about an hour each day in Bible study at home (for 5 days), you will still spend less than 5 per cent of your time in spiritually related activities!

In contrast to this, an average high school boy or girl which may spend about 5 hours per day at school will spend 24 per cent of his or her time in class. It is estimated that a typical college student taking 15 hours of college classes and spending only one hour each week in homework assignments for each semester hour will spend nearly 30 per cent of his time in that activity. The typical employee who works a 40 hour week will spend nearly 40 per cent of his or her time on the job!

It seems to me that each of us might do well to reassess the time that we are willing to allocate to the service of the Lord. How many who feel that they are dedicated Christians would have to agree that they would fall somewhere around the 5 per cent area? It might indeed be interesting to do a little personal figuring in our individual cases. One might find that

a greater percentage of his time was spent last year on the golf course, basketball court, baseball field, or at the various other sports activities than in service to God. What a pity that this is undoubtedly true in some cases. Dear readers, add up the hours you spend in spiritually related activities each week. Then add up the hours you estimate you spend each week watching television or perhaps reading a nonreligious book or listening to the radio. You will be amazed at the sum, likely. Do you realize that many people spend more time each week watching the evening news programs than they do at church? If one watches (or listens to) 60 minutes of news broadcasts per day, that adds up to 7 hours per week. The average church member who attends three services per week at the local congregation will spend about an hour and a half on Sunday morning, another hour on Sunday evening and still another hour on Wednesday night. That totals 3½ hours per week. We are not suggesting that it is wrong to watch (or listen to) the news. Neither are we proposing that it is wrong to attend high school, college, or work a 40 hour week. So far as we are concerned, none of those and other things we mentioned are wrong within themselves. We mentioned them only to show how easy it is to spend far more time in pleasure, education, etc., than in service to God. Are we actually convinced that God is willing for His only Son to have died in agony to atone for our sins, and then give us a home in heaven for a mere pittance of our time in service to Him? It seems to me that some serious thinking should be done by all of us along these lines.

It could well be possible that at least one reason why congregations do not always mature as they should is that we are spending too little time in spiritual maturation as individuals. As long as individuals are content to remain "babes", it is unlikely that a congregation of them will become full grown as Christians. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become as such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Hebrews 5: 12-14).

-DLK

## BROTHER B.F. LEONARD IS ILL

We received news Feb. 9 from Frank Staggs that Brother B.F. Leonard is presently in the hospital recovering from a heart attack. We have no details other than that. We are sure that the family would appreciate your prayers, cards and letters. Brother Leonard has been preaching the gospel for about 50 years, having begun in about 1930. He is known far and wide by many for his devotion to the church, and our prayers are with him and the family. For years his home was the preacher's home while in Huntington, W. Va. Many of us have spent enjoyable hours in his home. Remember him when you pray? His address is: B.F. Leonard, 815 W. 3rd St., Huntington, W. Va. 25701.

DLK

## PLEASE NOTICE

We have recently moved to the El Paso, Tex. area and as there is no established congregation here, we are meeting in our home at present. If you are in the area please come worship with us. We are to meet with some people from the Cuidad Juarez, Mex. area Sunday. There is an interest in the church here. We would appreciate any brother traveling to give us a call and would be happy to provide lodging for them while they are in this area. Our phone is: (915) 584-1591, and address: 636 Castile, El Paso, Tex. 79912.

-Ernest Webb

## CAN YOU VISIT THIS MAN?

We received a letter from the J.C. Miller family of the Ceres, Ca. congregation recently. Space in this issue does not permit the inclusion of it as we received it; however, we are glad to pass on the general message to our readers living in the applicable area. They have a son who lives in Carmichael, Ca. His address is: Ken Miller, 4933 North St., Carmichael, Ca. 95608. He is a member of the church but needs spiritual encouragement from members living nearby. He has been a member only a short time, can you contact him and help him? You will not regret it we're sure. Let us do all we can to enlarge the borders of Zion.

DLK

## CHANGE OF TIME

Brethren at Sanger, CA have asked that we announce their change of meeting times: You should make the following changes in your church directory: this congregation now meets at 10:00 AM and 6:00 PM Sundays. Also at 7:00 PM Wednesday evenings.

## A BOOK OF REVELATION SERIES

At the church meeting in Atwater, Calif., at Sierra Vista and Drakeley Ave., April 11-15, it will be the writer's privilege to pursue a series of studies in the book of Revelation, as follows: April 11— "Wonder Book of the Bible, An Introduction"; April 12— "The Seven Seals, the Seven Last Plagues, the Little Open Book, the Two Witnesses— What Are They?"; April 13— "The Battle of Armageddon— What? When? Where?"; April 14— "The Millennium— What? When?"; April 15— "Mystery, Babylon the Great, Who Is She?", and "Letters to the Seven Churches". These will also be included in a series to be pursued in Wichita, Kans., July 16-22.

-Don McCord

## 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 good and we are so appreciative of your help. We ask your continued help in increasing the circulation and thereby the good the paper can do. Too, we appreciate the prompt renewals of so many. Please, check the following and report any errors to us:

Don L. King-8; Joe Bass-6; Bessie Greenwood-5; Mrs. Melvin Hale-3; Louise Mearse-3; Lawrence Ballard-3; Don Krider-3; Mrs. W.A. Petree-2; Roy Quinn-2; Wilmer Hunter-2; Jim Coale-2; Opal Branch-2; Marvin Fitzgerald-2; Jerry Cutter-2; Mrs. E.L. Hall-2; Edward Hommel-2; Lois Mullican-2; Ross Shannon-2; S.W. Lea-2; Guy May-1; John Webb-1; Glenda Searcy-1; Sammy Duncan-1; Clovis Cook-1; Kenneth Middick-1; Ola Holland-1; Wm. Watts-1; Doris Bunner-1; W.A. Harless-1; Ernest Webb-1; Vera Hartin-1; Ted Warwick-1; Marion Frank-1; Janet Brooks-1; R.B. Roden-1; Mrs. J.A. Hollandsworth-1; Lee Mohler-1; Mrs. Glen Jameson-1; Dorothy Battey-1; Harvey Hammonds-1; Don Loveless-1; June Pope-1; Mrs. Ray Boggiano-1; Mrs. Arvel Brumfield-1; Lola Trueblood-1; Mrs. W.C. Hyde-1; Walter Fisher-1; Frank Staggs-1; Michael Fox-1; Gilbert Wilson-1; Margie Holt-1; Vicky Holt-1; Mrs. Sam Branch-1; Grady Allen-1; Delia Stevens-1; Danny Morehead-1; Eugene Brown-1; Glenna Wellman-1; Homer Sallee-1; Mrs. Syrennia Roberson-1; Mrs. Lorene Link-1; J.W. Sutton-1; Vonna Kendrick-1; Verle Seeley-1; Fred Hamrick-1; Ora Risener-1; Olive Wilburn-1; Laurie Webster-1; Ricky Martin-1; Thomas Bloss-1; Larry Lay-1; Earl Helvey-1; James Leewright-1; Mrs. Roger Knight-1; Elizabeth Allen-1; Total-111.

## YOUNG PEOPLE'S MEETING

The 11th St. Acres congregation in Tulsa invites you to attend our annual spring meeting, Apr. 6, 7, 8, with Bro. Bob Loudermilk in charge. Young men will be the speakers in the services held at 7:30 PM Friday night, 10:30 AM Sat. and Sun. mornings, and 6:00 PM Sat. and Sun. evenings. Young people, please come and support this meeting that is planned with you in mind. Everyone welcome.

-Orven Gilstrap, 4630 S. Pinto, Ln., Claremore, Ok. 74017

## 1979 COLORADO MEETING

This meeting, a work of the Delta, Colo. congregation, will be conducted June 16-24, 1979, 4.3 miles north of Cedaredge, Colo., just off Hwy. 65. It is our hope that brethren enroute to the Sulphur, Okla. meeting will plan a stopover here. This would be very much appreciated by us, and beneficial to them, we believe. The tabernacle is in one of nature's most appealing, memorable settings. The meeting will be conducted by Brethren Bob Loudermilk and Don McCord; other preachers in attendance will also be used.

-Wm. Tracy Moore, Robt. Potts, Frank Thomas.

## 1979 CHURCH DIRECTORY

I have received information from the following congregations during the month of JANUARY 1979:

ALABAMA: Lowery; ARIZONA: Flagstaff; ARKANSAS: Lone Rock, McHue, Mena, Morrilton, Oak Grove; CALIFORNIA: Arvin, Auburn, Bakersfield (Brundage Lane Truxtun and Planz Road), Carlotta, Covina, Fresno (Yosemite St.), Lodi (Garfield St.), Morro Bay, Orange, Salinas, Sonora, Winters; COLORADO: Holyoke, Longmont; FLORIDA: Longwood, Oyster Bay; GEORGIA: La Grange, Marietta, West Point; IDAHO: Caldwell (Main St.); INDIANA: Harrodsburg; IOWA: Grinnell; KENTUCKY: Bandy, Blue Springs, Chestnut Ridge, Walnut Grove; LOUISIANA: Baton Rouge (Foster Road), Columbia, Shreveport (Flournoy), Lucas; MICHIGAN: Flint, Milford; MISSISSIPPI: Jackson; MISSOURI: Ash Grove, Cassville, Lebanon, Mtn. Grove, Odom, Scott City, Springfield (North Side); NEBRASKA: Sunol, NEW MEXICO: Farmington, Thoreau; NORTH CAROLINA: Falls of Neuse; OHIO: Chesapeake, West Chester; OKLAHOMA: Ada, Crescent, Davis, Edmond, El Reno, Graham, Healdton, Holdenville, Moore, Oklahoma City (NW 21st.), Sentinel, Washington, Wilson; PENNSYLVANIA: Flemington, Rote, Shenango; SOUTH CAROLINA: Claussen, Walterboro; TENNESSEE: Flintville, Memphis (Watkins St.); TEXAS: Abilene (South Park), Andrews, Garland, Houston (Miller Road and Sunset Heights), Levelland, Lubbock, Midland, Mineral Wells, Mullin, Odessa (University Boulevard), Port Arthur, Rockport, San Angelo, San Antonio (Vance Jackson), Sand Grove, Victoria; VIRGINIA: Northern Virginia, Roanoke; WASHINGTON: Seattle; WEST VIRGINIA: Beatrice, Beckley, Bunner's Ridge, Clintonville, Foster, Hart's Creek, Huntington, Radnor, Rand, St. Albans, South Charleston (Mallory Chapel and Spring Hill), Twelvepole, Wayne, Winifrede; MEXICO: States of Chihuahua, Coahuila, Nuevo Leon, San Luis Potosi, Tamaulipas and Zacatecas.

The information that I received in FEBRUARY will appear in the APRIL Old Paths Advocate. So check with the January and February issues, and if your home congregation did not appear on those lists and you do not see it on this list, and you did not send in during February, it may not be in the 1979 Directory unless you send it in so that I can receive it by March 15th. I will have to hear from you before I can put it in. For I have no way of knowing whether you are still meeting or not. And it is very embarrassing to get a call or letter or face-to-face, and be accused of causing someone to miss worship because the congregation was listed but was no

longer meeting. This has happened. So that is why I request hearing from you. So if the information is the same, drop me a card marked same with name and address of the congregation and sign the card. Same means same as 1978 Directory.

The following congregations are no longer meeting:  
**ARKANSAS:** Pine Ridge; **NEW YORK:** Newark Valley;  
**TEXAS:** Ft. Stockton, Nacogdoches, Odessa (North Golder), Sonora, Wichita Falls (Fairview).

New congregations are:

**CALIFORNIA:** Carlotta (Humboldt County) in the home of Bro. Jim Meskill, P.O. Box 327-A, Carlotta, CA. 95528 Phone (707) 768-3649, Sun., 10:30 AM.

**CALIFORNIA:** Auburn, (Placer County) Highway 49 & Luther Rd., in Carpenter's Hall, Sun., 10:30 AM & 6:00 PM. Thurs., 7:30 PM.

**SOUTH CAROLINA:** (Florence County), Claussen Church of Christ, 10 Miles East of Florence, SC. at Claussen Xroads. Sun. 10:30 AM.

I want to thank the following preachers and others for helping in this work, Bro. Ronald R. Burkeen, Zade McClure, George Powell, J.W. Kornegay, R.B. Roden, Franklin Staggs, and C.A. Smith, and many others who have helped me this month. I appreciate this very much. Also the Piney View, WV congregation who have helped with the postal expense. Also Bro. Coleman from Mexico.

If you have not sent in your information, do so as soon as possible as I will be changing addresses on MARCH 15th. My address and telephone number until March 15th will be: Ray Asplin, 2716 Allen Street, Sulphur, LA. 70663; Phone: (318) 625-9808.

### THE LATEST by K.G. Wilks

Two paragraphs in the August 1976 issue of Readers Digest confirm a statement made in the 1940s in Pathfinder Magazine concerning the effect of silver on bacteria. The article begins on page fifteen, running over onto page eighteen of the August issue. Under the subject of health the article states that silver's effect on bacteria is almost as remarkable as its response to light. "One part of silver used in a filtering system, kills the germs in ten million parts of water, yet does no harm to people or animals", says the article. "Thus, a teaspoonful can purify over seven billion gallons— making silver ten times as effective as chlorine. The National Aeronautics and Space Administration therefore chose silver to purify water in the upcoming Space Shuttle."

In paragraph two the article continues, "Doctors drop a one-per cent solution of silver nitrate into newborn babies' eyes to prevent infection which could lead to blindness. And the most advanced methods of treating bad burns use silver compounds, which kill infection without inhibiting healings. Surgeons sew up wounds with silver thread, bind bones with silver bands, replace missing parts of the skull with silver plate." The article was written by Blake Clark in Empire Magazine, condensed for Reader's Digest. From the article it is easily seen that the germ bugaboo in favor of individual cups is wiped out by the use of silver cups or even silver plate. But of course the Lord would not have instituted and did not institute a supper that would be dangerous to the communicants anyway— neither by germs nor by a crime producing element such as intoxicating wine. In fact the disposable plastic cups used in the individual sets probably have more germs on them than one common silver or silver plated cup. But now their proponents are dropping the sanitary argument for the use of the individual cups in favor of the "convenience theory- Multiplicity of cups being more convenient for large numbers.

I showed the above mentioned information to one of the elders of one of Austin's most well known churches of Christ,

ministered to by perhaps the best known minister-publisher of the folks who use the individual cups, sunday school (Bible school) and related modernism. He thought it was very interesting. He told me that in their congregation he had taken part in the use by his class if I mistake not, of the use of one cup and one loaf as an experiment in communion. He told me that to him it seemed so much more profound and deeply spiritual, perhaps realizing that in their circle of communion, all participating— drinking from the common cup, and eating from the same one loaf, that there they had truly partaken to the depth of full communion with the Lord. He also told me that some of the other "classes" had done likewise with similar feelings. He did not explain how they handled their part in the communion (?) with the general assembly where the individual cups were passed around for those who had not used one cup and one loaf (by classes) (there being numerous classes, each perhaps using a single cup and loaf).

But then he said, if I remember the conversation correctly, that the elders thought the practice over, and decided that perhaps the church was not yet ready for the use of the one cup and one loaf for the communion, even by classes.

I spoke of the "sanitary argument" that has been used for years. He told me that he was not aware of that argument— that he thought that it was just a matter of convenience in serving the larger congregations. I told him that the "sanitary" argument was originally and at first the main argument for the individual cups.

I thought my discussion of the matter with this man of a modern Church of Christ was very revealing in that it showed a cognizance of what true communion is, though still somewhat confused— an embryonic thought that might yet come to the light of birth. May God grant it!

7807 Gault Street, Austin, Tx. 78757

### ACCORDING TO THE RECORD

A young married couple was contacted and invited to the services of the church. This is the record:

**THE FIRST CALL:** "Julie, our baby, is much too young to bring to Church. We are going to start as soon as she is old enough to come."

**ONE YEAR LATER:** "Yes, we promised, but the baby is in that stage when she cries a lot. I don't get anything out of the services and I know she disturbs the preacher and others. When she is older..."

**THREE YEARS LATER:** "I know you think we are awful, but we are not coming to church services because Julie doesn't want to go. Why do you suppose she is different from other children her age?"

**ELEVEN YEARS LATER:** "I am so glad you called. I want you or some of the elders to see if you can talk to Julie. She is running around with the wrong crowd. Perhaps if the church would provide some kind of entertainment for the young people she might become interested."

**TWO YEARS LATER:** "Yes, Julie is married. They were awfully young, and he is not a christian, neither is she, but we hope it works out."

**TEN YEARS LATER:** "Well, Julie has finally married a man who can give her the better things of life. This is her third husband, but she just couldn't get along with the others. She doesn't understand why this third man didn't come along first! I had hopes of this one becoming a member of the church, but the Preacher preached a sermon on MARRIAGE and DIVORCE, and he says he will never attend church again. There must be something wrong with the church or else it would have had better influence on Julie. May be they need to change preachers. I don't know..."

**WHO KNOWS? WHOSE FAULT IS IT? LORD IS IT?** (Matt. 26:25). "THE HARVEST TRULY IS GREAT, BUT THE LABOURERS FEW" (Lk. 10:2).

-Submitted by Orvell Johnson, Ceres, Cal.

## FIRE, WATER, OR HOLY SPIRIT— WHICH?

by J.T. Hinds

### Objections Considered

1. It is well to clear the ground before plowing; hence we note some objections to water baptism before examining the subject on its own merits.

1. "No virtue in water". Certainly not; neither is there virtue in faith. God pardons sin, but he makes faith and baptism both conditions.

2. "Too much stress on baptism". If you wish to object to what God says, you can put your wisdom against his. This is dangerous, however.

3. "Makes salvation depend on man". So do many other blessings. Why object to common-sense? Where is the recorded case of conversion in the New covenant without some servant of God being there?

4. "Baptism a Christian duty". The Bible does not say so. Christian duties are to be repeated when the occasion presents; baptism is performed once. We sing often, pray often, commune often, and so of all Christian duties. In the letters addressed to the congregations, there is no command to baptize; but only reference to what they had done. The commands to baptize are in the commission to the world, and Acts, the book of conversions. The command is, then, not for Christians, but for those out of Christ.

But, if it be a Christian duty, it is necessary. This will put it between the individual and heaven, unless it be shown that God will save men in disobedience.

5. "Paul not sent to baptize". I Cor. 1:17. On this passage, we offer the following remarks.

(A) Paul does not say that baptism is not for remission, but that he was not sent to baptize. If Paul had no commission to baptize, that would have nothing to do with the purpose of baptism. John Calvin says "he does not by any means detract here, as some think, from the dignity or utility of the sacrament."

(B) Strictly speaking, it cannot be said Paul had no right to baptize; for he baptized Crispus, Gaius and the house of Stephanas. I Cor. 1:14,16. He would have acted rashly - even sinfully - to do this if he had no authority. The expression "not sent to baptize" cannot be understood to conflict with Paul's right to baptize; if so, we make the Bible contradict itself. The other apostles had a commission to baptize, and Paul submitted to it.

(C) Note some similar passages: "I came not to send peace, but a sword". Matt. 10:34. Does this mean no peace at all in Christ's kingdom? Certainly not, but rather truth before peace. "Work not for the food which perisheth, but for the food which abideth unto eternal life". John 6:27. Does this mean a man shall not work at all for bread? Of course not, but should not allow his working for bread to keep him from working for eternal life.

"Let no man seek his own, but each his neighbor's good". I Cor. 10:24. Does this mean a man must pay no attention to his own affairs? It means only that he should be equally ready to look to his neighbor's good.

"He that believeth on me, believeth not on me, but on him that sent me". John 12:44. Does this mean that a man who believes on Christ does not believe on him at all? Of course, this is not the meaning, but the one who believes on Christ not only believes on him, but also on God. Why not apply the same reasoning to I Cor. 1:17? Paul did not make baptism first, nor was that alone his work, but rather to preach the gospel; or not only to baptize but also to preach the gospel.

(D) Archdeacon Farrar of the Church of England says: "The work 'sent' (Apostelen) involves the meaning 'made me an apostle' (Apostolos)". The thought is: He made me an apostle not to baptize, but to preach the gospel. When he preached, he did so as an apostle with authority from Christ; when he baptized he did it simply as a Christian, a work any Christian can do. This, I think, is the correct meaning of the

expression. As an apostle he was not sent to baptize, as a Christian he was.

6. Paul circumcised Timothy, and aided some that had a vow. Acts 16:3;21:20-26. From these it is urged that Paul made the mistake of trying to observe the law, which was done away, and that all who practiced water baptism made a similar mistake. In reply we remark that it is by no means certain that Paul made a mistake when he circumcised Timothy, who was a half blood Jew. He did it as a national rite, not a religious one; for circumcision antedated the law. But, if without authority, like Jewish religious rites, the whole matter was settled afterward by Paul in Ephesians, Colossians, and Hebrews. In the last he says, have "our bodies washed in pure water". Instead then, of setting aside water baptism he clearly enforces it. The system of Christian instruction was gradually given. When the time came, the Jewish feasts and temple service were all abolished. Water baptism was no part of the law. Jewish ceremonies were legally dead at the cross, but the matter was gradually revealed just as the Jewish mind could receive it; just as the commission said preach to the "whole creation", yet the apostles did not understand this till the conversion of Cornelius. It was true however.

### The One Baptism

1. The Commission. Matt. 28:19,20; Mk. 16:15,16.

2. A few say the commission meant Spirit baptism. This cannot be, since the apostles were told to do this, and Spirit baptism was done by the Lord. In desperation it is asserted the apostles baptized with the Spirit by teaching. This will not do either, for the apostles taught the people after they received the baptism in the Spirit themselves. Both teaching and baptism in the Spirit occurred at the house of Cornelius. Hence not the same thing.

3. Some profess to find infant baptism (rantsm) in the words "All the nations baptizing them". There are infants in all nations it is said. Sure enough; and infidels, too. Are we trying to prove universal baptism? If you baptize "all nations" as such, you must not exclude idiots and infidels. Mark says: "He that believeth and is baptized". Matt. says, "teach all the nations, baptizing them" that is-the taught. When the children are old enough to believe, baptize them; younger than that they do not need it.

4. Some few deny that Mk. 16:15,16 is inspired language. This poor argument in view of the fact that no standard translation leaves it out. Besides, Matt. says "into (eis) the name" of Father, Son and Holy Spirit. Into the name of Christ is the same as into Christ. Compare John 1:12 and John 3:36; Acts 19:5 and Gal. 3:27. If we reject Mark's record we have gained nothing, since Matt. gives the same idea. The Revision Committee reasoned thus: "We cannot ascertain its author, but we are sure he must have been one who belonged to the circle of the apostles". They also say the passage is "possessed of full canonical authority", and it is inserted, without the least misgiving as an appendix to that gospel in the Revised Version. Companion to Rev. Ver. p. 63. With this passage good, the purpose of baptism is settled.

5. But some tell us it does not say "he that believeth not and is not baptized shall be damned". Certainly not. One condition-a lack of faith-is enough to damn; but it takes more than one to save-faith and baptism this passage shows. Repentance is also required.

6. Another effort against the commission is this: Christ said teach-literally "make disciples"- baptizing them- the disciples. Then it is asserted that a disciple is a Christian; hence baptize Christians. But Judas was a disciple. Matt. 10:1-4. Was he a Christian? The word disciple means a learner. People become learners before becoming Christians. This is necessary in order to believe. Christians still continue to be learners and for that reason are also

called disciples. If it does not mean "the taught", then it means we become disciples by baptism. Some learned scholars say this is the force of the words.

7. Finally, any baptism that is said to bring men into Christ must be water baptism; for that is what this baptism does, and we know this is water. Besides, Holy Spirit baptism is nowhere said to bring men into Christ. (to be continued)

### THERE WAS A TIME

There was a time when I was small, The Word of God was all in all. Tried and true, it never changed; I trusted and loved to hear it proclaimed.

Don't add to it, don't take away, 'Cause you'll add to your punishment come Judgment day. Exercise your senses; 'til you may discern Right from wrong, is the admonition I learned.

I could teach my neighbor of God's unchanging plan; We raised our children on it to depend. Times have changed, so now I'm told, You can't depend on the Old Book worth more than gold.

You may tell your brother, or tell your friend, The things God has instructed him. "O' no!" he says with a tongue of guile, "I have learned much meanwhile".

Now we are educated, we have found out God's Word doesn't know what it's talking about. He'll tell you to study, and Him obey; "Now what kind of life is that in this day?"

He'll tell you to love and sacrifice for Him, That righteousness and peace may dwell within. But you know, they say, I learned at school, That kind of life is for a fool.

You can preach your heart out, show Scripture where it's at, And the answer you'll get, "O' you can't go by that". Though we or an angel to you should appear With another gospel don't you hear.

"Let him be accursed", proclaimed beloved Paul, And I silently listened even when I was small. Now, I haven't seen an angel, or apostle of old, But I have seen lately, wolves in sheep's clothes.

It doesn't mean that you can't go by that, You must hear Moffet, Thayer, Hogg, Vine, Bauer. Dear God, help me see, what they're trying to do; May I heed your words, I know they're true.

-D.J.P.

(Submitted by Bro. M.C. Kinser,  
written by a sister at Harrodsburg, Ind.)

"You are doing a good job with the paper, keep it up"

-John Smith, Brookhaven, Ms.

Who Is Causing Division?— (cont'd from page 1)

so-called "liberal" brethren to take Bible in hand and read their practice. This is not asking too much is it?

Bro. G.C. Brewer claims the dubious honor of being the first to advocate the use of individual cups: and the first church of Christ to use them was the church where he was preaching. Bro. Brewer admits that the next congregation to adopt the use of them was "after a long struggle." This was about 1915. This was only seventeen years before I began to preach the gospel. I was pressed into the fight against this innovation early in my preaching career. Many churches in Texas and Oklahoma used only one cup in their communion service in those days. But "liberal" preachers put the cups into many of those congregations almost always over the protest of good conscientious brethren. I ask you brethren: who caused the division? Was it those who put up a "long hard struggle" to get them in, or those who opposed them?

The same situation prevailed when the Sunday School was introduced into the worship. The Sunday School is of human origin, and therefore, stands or falls with all the other human institutions.

The "liberal" brethren argue that "generic authority" permits them to exercise any plan they choose to do the work

of evangelism, and in the work of benevolence. They claim the so-called "conservative" brethren make a law where God has not made one when they oppose the way the "liberals" choose to do it. The "conservatives," (as these brethren choose to call themselves) insist on more than generic authority for their practice. They want them to take Bible in hand and read their practice. I say this is right; they should be able to do that.

In the meeting held between the "conservatives" and the "liberals" in Arlington, Texas in 1968, Bro. Roy Lanier, in discussing "Co-operation Among Churches," freely admitted that they had no example of the way many churches were doing their work. He said: "Must we refrain from doing it simply because we cannot cite one single verse, or passage, of scripture which gives all the details of such a co-operative effort? This was the position of brethren who opposed the Sunday School program. They challenged us to show one example of a church with apostolic sanction that conducted a Sunday School and used women teachers. They demanded an impossible task, but it was no more impossible than it was unnecessary." p. 238-239, *The Arlington Meeting*. Bro. Lanier went ahead to say that good brethren were challenging them to show one New Testament example of the type of co-operative work that many of their churches were doing. This he also admitted was "impossible and unnecessary."

When we ask any man to take Bible in hand and show us an example of his practice, consistency demands that we ask no more of him than others may ask of us.

Now here is the problem: If the command to "go" and "teach" is generic, and the how is left up to us, just how much right do we have to oppose how some churches take care of this matter? When those who try to defend the Sunday School tell us that the word "teach" is generic, hence they have a choice in how they do it, consistency will demand that they stay with their argument when they are debating the "liberals."

In my opinion, one of the most able writers and debaters among the so-called "conservatives" is Roy Cogdill. He said, "The idea that God tells us only what to do and not how to do it is in direct conflict with Bible teaching." (*Walking By Faith*, p 6.) Yet, Bro. Cogdill will argue that "teach" is generic and the how is left up to us.

All human additions and innovations will stand or fall together. The Bible teaches that they will fall. "...Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13).

In conclusion, let us make a summary to see who is causing the division. Paul said the "causer" of division is the innovator; the one who makes changes and introduces something new contrary to the doctrine which you have learned (see Rom. 16:17) into the work and worship of the church.

1. The Missionary Society. A convention of Christian Churches, met in Cincinnati, October 24, 1849 and the Christian Missionary Society was born. *The Millennial Harbinger*, Vol. 11 P 398.

2. The use of instrumental music in the church, was first introduced in the Olive Street Church, St. Louis, Mo., in 1869. It divided the church. *Stark-Warlic Debate*, P 51.

3. The Sunday School. Robert Raikes, is usually named as the one who started the Sunday School about 1780. It, like so many other innovations, was borrowed from the denominational world by the Church of Christ about the middle of the nineteenth century. It was opposed by many of the Restoration Preachers on the grounds that it had "sectarian ear-marks," and was of human origin.

4. Individual Cups. Invented by Dr. John G. Thomas; used first, perhaps, about 1893. Dr. Thomas was granted a patent on his invention in March 1894. Introduced into the worship of the Church of Christ by G.C. Brewer, Chattanooga, Tenn., about 1915.



Time and space does not permit us to name the endless volumes that have been written about divisions these innovations have caused in the church.

I ask you my dear friends: "Who Is Causing The Division?" May I say it is not the man that can take Bible in hand and read his practice; but rather, he who when called upon to do so fails to respond, and chooses to follow the way of the innovator, rather than the way of truth and right.

-1503 E. Crestview, Springfield, Mo. 65804

**Discipline—** (cont'd from page 1)

count him not as an enemy, but admonish him as a brother." (2 Thes. 3:14, 15.) You will notice in the above that we are not at liberty as to whether we do this, but are positively and unmistakably commanded to withdraw from every brother that walketh disorderly. How about it, brethren? Have we obeyed the command? If not, we ourselves are in disobedience. Is it not high time that we look into this neglect into which we have fallen.

What right have we to ignore this command, and contend for a strict observance of other commands? None, whatever. And I insist that the command to withdraw fellowship from disorderly brethren is just as binding as any other commandment in the Bible.

But may we escape the anathema of God if we persist in this neglect? Hear Paul. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?" (Heb. 2:2, 3.) "Yes," we say, "I know that we should do this, but..." Hear James: "Therefore to Him that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4:17)."

-Selected and submitted by M. Lynwood Smith

## OUR DEPARTED

**Bennett—** Sarah Mary Frances Bennett was born July 10, 1910 at Munday, Tex., the daughter of Henry and Lennie Howard, and died at Turlock, Cal., Jan. 14, 1979. Feb. 3, 1929 she was married to Alfred (Johnny) Bennett, and they were only 20 days away from their 50th wedding anniversary at her death. Frances obeyed the gospel shortly after their marriage and was a member of the Modesto congregation. Her death was sudden and heart-breaking to the family, which had suffered the loss of a daughter, Shirley Anderson, in Oct. 1978. She is survived by her husband Johnny; 5 sons, all of Cal., James of Hickman, Don of Waterford, Lonnie of Hilmar, Howard of Sonora and Ronnie of Ceres; 2 daughters; Zora Bell Nelson of Turlock and Lennie Worsham of Modesto, Cal.; 5 brothers; C.B. and W.D. Howard, Denair, Cal., J.C. of Hickman, Cal., Henry and E.L. of Modesto, Cal.; 3 sisters; Alpha Mae Nance, Munday, Tex., Geta Bray Hefner, Bellflower, Cal. and Edna Ward, Shiloh, Ariz.; there are 28 grandchildren and 3 great grandchildren and a host of brethren that loved her. The promise of her reward is great and may God bless her memory among us. The writer, with Bro. Rod Wilson, conducted the service, interment was at Lakewood Memorial Park, Hughson, Cal.

-Richard DeGough

**Cook—** Sister Minnie Gertrude Cook, 260 Eva St., Ventura, Calif., departed this life Jan. 23, 1979 after a long and trying illness, at the age of 86 years. She was born Dec. 31, 1892, at Marietta, Okla.; was married to Bro. Shellie Charles Cook, Mar. 23, 1923; was baptized into Christ in 1935. She leaves her devoted husband, Bro. Shell Cook, one son, Clifford; 2 daughters, Winnie Pletcher, and Janice Gartman, and one sister, Sister Ethel Hooven; 8 grandchildren, 14 great

grandchildren, and 1 great-great-grandchild. Sister Cook bore her suffering with patience, and hope. It was my honor to have known her for nearly 30 years; I married into a family that has enjoyed a long and pleasant friendship with her family that began in Okla. years ago, and continues to this day. I considered it an honor to have been asked sometime ago by our sister to preach the funeral, and to have her family honor the request by calling me. The service was conducted at the Carroll Chapel, Ventura, Calif., Jan. 27, 1979; a large and sympathetic crowd gathered; interment was in Ivy Lawn Cemetery, on a beautiful day, not far from the blue Pacific. May the Lord bless Bro. Shell, a dear friend, and the children.

-Don McCord

## BONDS OF MATRIMONY

**Bowen-Hill—** On the evening of December 29, 1978, Wayne Bowen and LaRinda Hill were united in marriage in a beautiful setting. The ceremony was conducted at the Fossil Creek Church of Christ in Fort Worth, Texas and was witnessed by numerous friends, relatives and brethren. Singing was done by members of the church. LaRinda is our daughter. Wayne is the son of the late Brother and Sister C.T. Bowen and the grandson of Brother and Sister E.H. Miller. I join many others in wishing for them a long, happy and useful life together in the service of our Lord.

-Gerald D. Hill

**Keele-Dickinson—** Jan. 12, 1979, Bro. Richard Ennis Keele and Sis. Carolyn Dickinson consented together in holy wedlock in the presence of God and a host of relatives and friends. Richard is the son of Mr. and Mrs. Burl E. Keele, Pasedena, Tx., and Carolyn is the daughter of Mr. and Mrs. William Dickinson, Houston, Tx. The wedding was held at the Eastside Church of Christ, Deer Park, which is the home congregation of both bride and groom. The beautiful singing was done by Bro. Ron Willis. Both Richard and Carolyn are strong and faithful members of the church and we feel sure that their new home will prove to be a blessing to the church, wherever they might be! It was the privilege of Jerry and I, both brothers of the bride, to be asked to officiate on such a solemn occasion. Our prayers is that God will bless their new home and give them many happy years together.

-Billy D. Dickinson



**Ronnie Wallace, Rte. 2 Box 132, McGregor, Tex. 76657, Feb. 6—** The church in McGregor at 614 W. 6th St., is planning a weekend meeting Apr. 6-8 with Bro. Ron Alexander doing the preaching. All are welcome.

**James Phillips, 203 Harvard, Scott City, Mo., 63780, Feb. 7—** At last report we were meeting in our home. We now have rented a building. Take Scott City exit off I-55, left on main St. and on to outer Rd., left on Outer Rd., 2 blks. We hope to have the building for services on Mar. 4. Bro. Clovis Cook said he would see about song books.

**Lowell Hill, 1248 Montclair Rd., Birmingham, Ala. 35213, Feb. 9—** Our spring meeting will be conducted by Bro. Lynwood Smith at Crescent Ridge church of Christ, April 8-

15. We urge all to make plans to attend. There are rooms available with members, also motels and campgrounds. For information contact me at the above address, (and my phone is (205) 591-1031), or James Howell, 5637 6th Ct. So., Birmingham, Ala. 35212-phone (205) 592-3838. Concerning Bro. Don King's editorial in Feb. issue about preachers submitting articles based on subjects at the Okla. study, I agree wholeheartedly. We could all benefit from these articles, and it would be inspiring to those unable to attend. It would mean much to christians throughout the brotherhood to be able to share in the study through the paper. Good luck in the year ahead.

**Robb W. Hickey**, 2148 Bluebird Ln., Sacramento, Cal. 95821, Feb. 7— Recently here in Sacramento (North area), we have had several confessions of faults. It is great to know hearts are still open and receptive to God's holy and divine word. The work here is enjoyable though crowds are a little disappointing at some of our services. We do appreciate those who do attend. Preaching brethren Duane Permenter and Ed Powell encouraged us with their presence in Jan. In May, we begin a 7 day meeting with Bro. Bob Loudermilk. We look forward to a good meeting. Lord bless the faithful everywhere.

**R.B. Roden**, 112 Kelly Dr., Moore, Okla. 73160, Jan. 23— This winter, I have been working with the Washington and Moore congregations. The work is challenging this winter because of the bad weather, and also we have had our share of sickness in the area. We look forward to spring when knocking on doors will not be such a challenge. Besides our home studies, which keep us on our toes, we always have calls to make with the members to keep up the interest and unity. We invite all to be with us in the meeting at Lexington, Ok., Apr. 13-22. Do pray for us in the work.

**Louise Mearse**, Rte. 1, Box 125, Flintville, Tn., 37335, Jan. 18— We have just had two fine lessons from Bro. Alton Bailey of Lagrange, at the Chapel Grove congregation. We enjoyed seeing Alton and Florence and Mary again, as we lived at Marietta several years and think so much of them. Here at Flintville we are looking forward to our meeting in Aug. with Bro. Allen Bailey. We have a new daughter in law. Here are 3 subs. (Note- sorry this reached us too late for Feb. issue-Ed.)

**Kenneth Middick**, Rte. 1, Ava, Mo. 65608— Since last report we have settled in here at Ava. Our obligation here restricts us from visiting other places, but we feel it will pay off later. With the winter weather, the baby has had trouble with colds, making our traveling less. I was able to attend one night of the New Year meeting in Mtn. Grove which was enjoyable. Sorry we were unable to attend more. Jan. 3, I spoke at Leawood, Mo., and enjoyed seeing everyone in that area again, also Bro. Roy Criswell and family who were visiting. If you are coming our way please stop in. We appreciate the prayers and encouragement we have received. Please continue to pray for this work. (Note- Sorry this reached us too late for Feb. issue -Ed.)

**Clovis T. Cook**, 1503 E. Crestview, Springfield, Mo., Feb. 6— The meeting in Mtn. Grove, Mo., Dec. 26th through the 31st., was well attended. We encountered some bad weather before it was over. Bro. Allen Bailey, has recently baptized a young man and his wife in Mtn. Grove, with whom we studied after making contact through our T.V. program. Interest will pick up in these parts when the weather breaks. Bro. Don King, will conduct a gospel meeting for The N. Side Church of Christ, on N. Highway "H" March 25 through April 1st. I will be in meetings the last part of March with the Pleasant Grove congregation, near Brazil, Ind. I will be in Temple,

Ga., and Walnut Grove, Ky., later in the spring. The study in Oklahoma City, the last part of December can be chalked up as another good one.

**Frank Staggs**, 4410 Teays Valley Rd., Scott Depot, WV, 25560, Feb. 1— We pray God's blessings on you our brethren and sisters throughout the world. We are enjoying the work here at St. Albans and the encouragement to "preach the word." We continue to follow the leads coming as a result of the TV program, and also are using the telephone in a way I had not done before, to contact persons who might have a mind to hear the word of God. We continue to study once a month with preaching brethren in the area and others interested in such study. This kind of study seems to stimulate a greater interest in each member to study the Book of books. Friends, in these trying times let's give attendance to the reading and study of God's word, internalizing it in our lives and teaching it to others.

**Smith Bibens**, 20109 66th Pl. W., Lynnwood, Wash. 98036, Feb. 8— The work here in Seattle continues to grow. We are almost filling up the small room we rent at a major downtown hotel for meeting in. It didn't seem so small a few months ago when it was not uncommon to have but a half dozen souls at services, and sometimes less than that! So really, we're not complaining, but rejoicing. Several studies are being conducted between Dave and myself. We are really encouraged by some of the prospects and opportunities that have come our way lately. This past month we have enjoyed visits from the Howard Hickey family and Howard Walker family, both of California. Howard Hickey spoke for the congregation Feb. 4. The lesson was edifying and timely. We would like to encourage anyone who can to visit us here in Seattle whenever you can. Please pray for the work here, and that Dave and I might be bold to declare God's will. God bless you all is our prayer.

**Lonnie Kent York**, 1713 Winne Dr., Manhattan, Kansas 66502, Feb. 7— We are experiencing one of the worst winters ever, and this has affected the mobility of the work in this area. We are looking forward to spring and the opportunity to get out and do more work. We are confident that the Lord will bless any and all efforts for His cause. Again this year I enjoyed the study. I am refreshed when I can sit and listen to brethren present truths from God's word, and other brethren can participate in broadening the knowledge of His will. We will have a meeting in this area in May with Jerry Cutter, and this will determine the extension of cessation of the effort. We seek your prayers that God will bless our efforts and that souls shall receive the good news that saves.

**Billy D. Dickinson**, 215 Forrest Hills Dr., W. Monroe, 71291, Feb. 5— I am looking forward to a weekend meeting, Feb. 9-11, at Victoria, Tx. This is where my brother Jerry is presently laboring to build a faithful congregation. Also, I will be at the following places later this year: Hillcrest, Miss., April 11-15; Baton Route, April 20-22; Huntington, W. Virginia, May 18-27; Shreveport, La. (Flouney-Lucas Rd.), June 15-24. I am looking forward to a fruitful year in the Lord's service. I might mention that the meeting at Hillcrest, MS is an annual one which they have over the Easter holidays. I would like to take this opportunity to invite all to come and be with us. You will not find a more hospitable people than these brethren! We just concluded a meeting here with Bro. Paul Nichols. Paul, as always, did an excellent job and everyone seemed to enjoy his preaching. The radio program I have every Sunday in Columbia has been attracting some attention lately. It seems we have stirred up some of the "oneness people." We intend to do some more "stirring". Greetings to all the brethren!

**Barney Owens, 6552 Dimmick Rd., W. Chester, O. 45069**— Things continue to show some progress here, though not as we could wish. Our meeting is to begin Mar. 23, continuing through Apr. 1, with Ron Alexander preaching. Any who are in driving distance have an invitation to come visit us and hear this brother preach the unsearchable riches of Christ. To those who might be interested in our meetings this year please note these dates, and if you have not made plans at vacation time, why not drive to a meeting and help us spread the gospel? April 7-15, Odum, Mo., May 6-13, Kansas City, Mo. (85th & E.); June 9-17, Stidham, Ok.; June 22-July 1, McAlister, Ok.; July 6-15 (Open due to cancellation); July 20-29, Golden, Ok.; August 3-12, Ada, Ok.; 13-22 Paris, Tex.; 24-Sept. 2, W. Monroe, La.; Sept. 22-30 (A.M.), Alton, Mo.; 30 (P.M.)-Oct. 7, Batesville, Ark.; Little Rock, Ark. will be in the month of November, as we have not set the dates at this time. We salute our brethren whom we love and respect, with encouragement to remain steadfast in these evil times. As for mine and me, we stand in need of your prayers and request them.

**Paul O. Nichols, 147 Bay Bury Lane, Jackson, MS 39212, Feb. 9**— Our work at Jackson has been hampered by cold weather. We had over fourteen inches of rain in January — one of the wettest Januarys in the history of the state. But things are looking up with spring not far away and sunshine helping to cheer the spirits. We have had one confession of faults at Jackson since our last report. It was a joy to be with the congregation at West Monroe, LA one week-end recently. We appreciated the hospitality of the Billy Dickenson home, and the association with Billy, Wayne Fussell and Billy Orten, preaching brethren. Our radio program at Jackson has been changed to 8 P.M. Sunday nights in hope that we will reach more listeners. We also have ads in two of the largest newspapers in this area hoping to attract more attention to the Lord's work. We have been proceeding with plans to electrify our church sign attached to a nightly timer to get people to notice our meeting location. In time these things should pay off. We are very grateful to all who have had a part in making the mission work at Jackson a possibility, and those who continue to encourage it. Please continue to pray for our efforts and come and worship with us.

**Raymond Fox, Glen Osburn, P.O. Box 107, Auburn, Ca., 95603 February 6**— The congregation here at Auburn in Northern California is now a year and a half old. During this time the Lord has blessed us beyond measure. The people in the area have been very receptive to the plea to return to the Bible. Some have come out of digression to follow the Bible pattern while others have cast aside denominational doctrines in obeying the simple gospel. At this point Sunday attendance averages between fifty and sixty. Last month Jerry Cutter conducted a very successful gospel meeting to the glory of God. Over fifty new visitors attended from the surrounding communities. They came from denominational as well as digressive churches. Jerry's topics were timely and relevant to the specific needs of the congregation. The power of God's word is ever evident. Currently we are trying to reach the community's interest through bimonthly bulletins, weekly radio programs, and newspaper columns. The television program with Don King that is now broadcast throughout a large part of California has also accounted for response in this immediate area. The congregation at Fair Oaks continues to fully support both of us in the work for which we are always grateful. As the work progresses we ask for your constant prayers knowing that God is the source of all blessings.

**Joe Hisle, Rt. 4, Ada, Okla., Jan. 23**— We have certainly enjoyed being home this winter although it seems like the

time passed too fast. We always appreciate the encouragement of the brethren here at Ada. We are glad to have Bro. Don Pruitt and his family move back to Ada. It is a pleasure to have the fellowship of two gospel preachers of the stature of Bro. Carl Johnson and Bro. Don Pruitt. We are looking forward to our meeting schedule for 1979. Following is a portion of our schedule, if you are in those areas we would appreciate your support. Manteca, Calif., Feb. 2-4; Covina, Calif., Feb. 17-25; Pansey, Ala., Mar. 10-18; Columbus, Ga., Mar. 24-Apr. 1; Ft. Smith, Ark., Ap. 11-15; Cable Ridge, Mo., Ap. 20-29; Batesville, Ark., May 4-13; Dallas, Tex., May 19-27; Baton Rouge, La., June 3-10; Galey, Ok., June 15-24; Lexington, Ok., July 13-22; Andrews, Tex., July 27-Aug. 5; Levelland, Tex., Aug. 10-19; Lawrenceburg, Tenn., Aug. 26-Sept. 2. We request your prayers that we might have a successful year in the Lord's work.

**Mark Bailey, P.O. Box 792, West Plains, Mo. 65775, Feb. 7**— Greetings. Since I last reported to the *Old Paths Advocate*, my work in Temple, Ga., has come to an end as of Oct., 1978. Family and I were there for a year and truly enjoyed the work. I encourage anyone to meet and worship with them, you will find the Christians there wonderful in their services and their hospitality. At present, I am working with the congregation in West Plains, Mo., having started the first of the year. I feel the work is already on the go. Home studies have been set for weeks to come. So far the studies have been with families of the Baptist, Church of the Brethren, and cups and class persuasion. We pray good will come. The brethren are working with me, not only in home studies, but doing much of the teaching. I have a radio program twice weekly, Wed. and Sat., at 8:00 A.M. It seems many are listening and some have written in or called concerning certain lessons preached. When we left Temple, Ga., family and I made a trip to Cal, and I was happy to preach in some 30 congregations. I thank Bro. Don McCord for his assistance in arranging my schedule and also the brethren at each place for their hospitality. I also had opportunity of attending a few of the services of the study at Okla. City. It was very helpful and informative. We now look forward to a wonderful year in the work of the Lord. Pray for us in our efforts.

**Allen Bailey, P.O. Box 116, Cabool, Mo., 65689, Feb. 7**— The month of Jan., a very prosperous time for this area, seemed to fly by. Several good letters were received as a result of the TV program. A man and his wife were baptized at Mtn. Grove. He desires to preach in time. He has a religious background with the Jehovah's Witnesses but had begun to study himself out of this erroneous doctrine and wrote in to the program. Bro. Cook and I studied with him several times and I continue to study with them twice each week, that he might continue to learn and in time be able to teach others, also. My schedule for this year is: Caldwell, Id., Apr. 29-May 6; Yakima, Wash., May 7-13; La Grange, Ga. (a joint effort), June 2-10; Huntsville, Ark., July 20-29; Flintville, Tn., Aug. 11-19; and Oyster Bay, Fla., Oct. 14-21. I have also arranged several weekend meetings. If these dates do not match those of the congregations, please let me know as soon as possible. We had an enjoyable weekend meeting in Kansas City (85th & Euclid), my first time in that area. There were 3 confessions and we give God the praise. We could not have been treated any better, the brethren were so hospitable, and Suzanne and I appreciate and love them all. To those recently married-God bless your new home. To those who have lost loved ones- God bless you in your sorrow. May the Lord continue to bless and watch over us all but above all give us a home in heaven.

**Jerry Cutter, 6405 N. College, OKC 73132, Feb. 5**— The study here in Oklahoma City was a wonderful success, thanks to all who came and participated in it. Even those who

did not have assigned topics came and shared their knowledge with us, and with what the congregations did in the area to help house and feed the people, the meeting had to be a success. Next year the meeting is to return to Wichita Falls, Texas, if the rotation that has been established continues. My meeting in January at Auburn, California, went well. All those who are engaged in the Auburn work are to be highly commended. Brethren Raymond Fox and Glen Osburn are doing one of the most successful mission efforts I have ever seen. They are not doing it alone. They are backed by a church in the north Sacramento area, and by some very dedicated and zealous local brethren. During the meeting there were over 50 visitors not directly associated with the church. These visitors came as a result of a strong belief in prayer, unity among brethren, and people having a mind to work, and then doing the work in an orderly, organized manner. I received much more from the meeting than I was able to give. Over the last week-end in January we were in a meeting at Tulsa. Jack Cutter and the brethren are doing a good work. One was baptized as the result of local efforts. Later this month we are scheduled to hold a meeting in Little Rock. The brethren have requested we teach on the items of worship, plus a few other definite subjects. We are looking forward to this meeting. Locally, several mission efforts are being planned. Miles King, Doug Edward, Jimmy Cutter and I will be working together in some of these. It has been a real pleasure for me to have been associated with so many fellow preachers in the last couple months. May the Lord continue to bless the work everywhere.

Dennis E. Smith, P.O. Box 573, Blantyre, Malawi, January 3— We have been in Malawi for seven months now and it seems that the time has gone by very swiftly. Malawi has progressed in many ways since we visited here in 74 and 75 while living in Rhodesia. It is especially good to see some good spiritual growth among the brethren here. We completed our schedule of bush studies in the last part of November. We were able to conduct a total of 18 studies this year, beginning in June and continuing through Nov. In these studies we go out to the bush for 3 or 4 days during the week and study with the various congregations. We had good attendance, and in addition to the churches that we visited for the studies, many other congregations were well represented also. We covered six subjects in the studies which we felt were edifying and strengthening to the membership and leadership of the churches. It is good to again be associated with brother Bill Davis and family in the work. The rainy season is in full force now and for the last few weeks we have remained in and around Blantyre for services. We are also able to visit a few bush areas during the rains where the roads do not become impassable. There have been several baptisms here at the Blantyre church in the past month. Last Lord's Day we were very happy to see Bill and Daisy's oldest daughter, Kay, baptized into Christ. Please continue to remember our families and the work here in your prayers. (Note- We are sorry this reached us too late for Feb. -Ed.)

Bill Davis, P.O. Box 573, Blantyre, Malawi, Jan. 4— 1978 was a very productive year for the work in Malawi. There were 48 new congregations started in Malawi plus an additional 10 in neighboring Mozambique. This brings the total number of churches associated with us to well over 400.

One important aspect of this growth has to do with the central part of Malawi. Several new congregations were started in this area during the year. Some of them were on the western boundary near Zambia. Several contacts have been made in Zambia and the possibility of beginning a work in that country seems very promising. If these plans materialize, this will be the 5th African country in which we have a work. The political situation in Malawi is probably the best of any in Southern Africa today. Unlike many other areas in this part of the world, Malawi is very peaceful. It is blessed by having an outstanding leader who allows religious freedom. We are thankful for this and pray that the present tranquility will continue so our work may prosper as in the past. Two other important events transpired during 1978 that have been helpful to the work. One was the opening of the new church building in Blantyre and the other was the arrival of another preacher, Dennis Smith and family. Both of these have been long needed and we appreciate all who have made it possible. We would like to express our sincerest thanks to all who have helped with the Malawi work in any way. Some helped on the building, some sent used clothing, some paid preacher's taxes, some paid our salary and still others helped in a general way. The work is big and has many requirements and we appreciate everyone that helped in any way. (Note- We are sorry this reached us too late for the Feb. issue. It was, apparently, waylaid in the mails in some way. We are sorry that this occasionally happens even within the U.S. DLK).

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 93438, Feb. 13— We just closed a very enjoyable week with the church in Modesto, Ca., preaching at their regular services and teaching the rudiments of music the rest of the time. Cooperation was excellent. Nearby congregations came and contributed to the success of the singing instruction. A number of young men learned to pitch their songs and also beat the time correctly. During the week, there were 6 confessions of wrong and one restoration. We thank God for His blessings. Next Lord's day we are to preach at the Turlock congregation and anticipate an enjoyable time with those good brethren. I need to correct an error in my last report regarding the meeting at Springfield, Mo. The correct dates for this meeting are: March 25-April 1. Those living in that area please note this and make plans to come and help us have a good meeting, we're counting on you! Too, we should mention that we are now somewhat more available for preaching appointments locally. Let us hear from you if you need us. Several have asked our plans now that we are no longer supported to do mission work in the Bay Area. We plan to remain in the Bay Area and help the church at home develop more fully. Our goal is to eventually be able to appoint scriptural elders into the oversight here. We are just as dedicated to that as ever; too, as mentioned last month we plan to be able to devote more time to meetings than before, so let us hear from you if we may be useful. The church at Fremont is at peace, and we enjoy working among them even after 8 years. We thank God that we have been able to maintain a good relationship with them throughout our labors. By the mercies of God, there are now about 60 present on Lord's day. We have a nice building and a will to work. We began with about 13 people 8 years ago and only an old residence to meet in. We feel the work here has been successful and thank the Lord for all He has done. 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).

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## EXPIRATION DATE

If the date near your name and address reads 4-79, your subscription expires with this issue. Please renew promptly.

-HLK

## THE LORD'S SUPPER by Ron Courter

We have found a ripe consciousness in the hearts of many brethren in recent years to refresh themselves more fully in the reasons why God has ordained certain expressions of worship for His assembled- for those whose hearts runneth over with praise to Him, who should be praised. There is no worship of God where the heart of the individual is not stuffed with sentiments and adoration for He who first loved us. But such emotions unexpressed or expressed without the light of how God has appointed them to be expressed leaves the creature respectively, either devoted to idols man-made in mind or to the elevation of the creature over and above the Creator. Rom. 1 expresses the truth of this thought. Neither shall suffice for the magnifying of He, who the heavens cannot contain or for the growth of He, who shall someday be contained in heaven.

When the sentiments expressed have originated because one has learned the grace of God through the appearance of Jesus Christ and when these sentiments are expressed as God ordained them, it is right to say worship is divine in origin and nature. No scripture is contrary to this thought and all in accord with it. One of the most magnificent expressions of worship that God has ordained through His wisdom is the Lord's supper. While given in remembrance of His Son, it is for His children. The thrust of our remarks is to help His children be more conscious of how well their Father has really cared for them, and is now caring for them in giving to them the meal of meals- the Lord's supper.

New testament worship is large on spirit and small on physical furnishings. It is almost overwhelming to the human mind how few physical properties God saw needed for the worship of Him. Put this in perspective by considering the nature of the tabernacle and the elaborate rituals that were part of God's stewardship with the physical nation of Israel, until the church became that Israel. Amazed we become, when we find the only physical properties God saw needed for the worship of the assembled is in the Lord's Supper. Many of the things that men first think of today as being essential, we realize the Bible says are not essential, but merely expedient and authorized for they "aid only" and do not change the expression of ordained worship.

(continued on page 6)

## IT'S MEETING TIME AGAIN by Ronny F. Wade

By the time you read this, the Spring thaw will be well underway and winter behind us. In our part of the country it has been a long, hard winter. In fact, according to some of the old timers, one of the worst ever. This makes spring even more welcome than usual. Another welcome sign of spring is meeting time. In the Ozarks we are blessed with several congregations rather close together geographically, hence a number of meetings during the summer months. It has been our belief for a long time, that people should not just allow a meeting to happen, but rather plan for it. Planning could well make the difference between just a meeting and a great meeting. In this brief article, I hope to bring several things to your mind that will aid you and your congregation in planning a great meeting.

First of all, the local membership must be ready. It is very unlikely we can get the outside world excited unless we are. We certainly cannot expect the non-members to attend when the members do not. I know of nothing more disheartening to the preacher than to arrive at a place to conduct a meeting and learn some of the members are away on vacation. The meeting has been planned for a year, maybe even longer, and yet here go several of the people camping, fishing or to the mountains for a good time while a few are left to struggle along without assistance. Weeks before the meeting begins, the members need to begin making plans so that nothing interferes with their participation and support.

Next, consider advertising. We must in some way let others know of our plans for preaching the gospel. They are not going to come to us and ask, we must let them know and then encourage them to come. There are a number of good ways to get the news around. In my opinion, however, there is no better way than word of mouth. We should set our goals at a realistic level. For example it is not unreasonable for each member to resolve to call one new person every day of the meeting and invite them out. This is something every one can do, and "one person" is not an unattainable number. As soul winners (Prov. 11:30) we should be eager for the opportunity to help others.

The preacher is an important part of the meeting. Hence, some definite plans need to be made regarding him, such as, where will he stay? Unless you have been there, you don't know how it feels to arrive at a place to hold a meeting only to learn nothing has been done or decided about where you will stay while there. Often shifted from pillar to post the preacher soon begins to feel no one really wants to be bothered with him. Brethren, please don't make this mistake. Make provisions well in advance so that, when the preacher arrives, he will know where to go. Also, he must be

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## SOMETHING TO CONSIDER ABOUT SOCIAL DRINKING

by Lonnie Kent York

The number one drug problem facing our nation today is not the illegal drug traffic, rather it is the socially acceptable practice of drinking alcohol. Alcoholism is acclaimed, by many experts in the field of drug abuse, as the number one drug problem facing all stratas of American Society. This problem not only affects us in our social encounters, but it is beginning to become a problem within the Christian home. The practice of imbibing alcoholic beverages has not only become acceptable behavior in our society, it has become almost a demand upon all who participate in any social function or business activity. In this, the "Social Drink" has imposed pressure upon many to engage in a practice that they, under other circumstances, would never have begun. This pressure to conform has increased the consumption of alcoholic beverages as well as pressuring many religious groups to either turn a deaf ear to the problem or to openly approve the practice of the "Social Drink"; therefore, we must consider this problem within the scope of revealed scriptures; then, take a firm stand based upon such revelation.

We shall not be able to examine the entire scope of this problem in this present article; however, we shall approach the problem in various ways. To begin with, the amount of material, from the religious viewpoint, is rather limited because more religious groups have condoned this practice. There are even those among us who have attempted to lessen the force of scriptures. The present argument is that the Bible only condemns the over indulgence in alcoholic beverages and that, as long as one is temperate in his imbibing, there is no sin. We shall approach this argument from the Biblical viewpoint that God not only condemns over indulgence, but that the scriptures condemn any imbibing alcoholic beverages. In this examination, there first must be certain information presented before scriptures are engaged, after this information has been presented, then scriptures will be investigated.

The first misconception in the "Social Drink" position is the misunderstanding of the word temperance. Supporters of the "Social Drink" affirm that moderation is the key and responsibility is the motive. There are many posters and billboards which declare, "We Need Responsible Drinking". These are presented to awaken the drinking public to their responsibility towards others to not become inebriated, thereby preventing many of the social problems which occur from alcoholism. This approach only circumvents the real problem. There cannot be any responsibility manifested in the "Social Drink", nor can there be any temperance in imbibing alcoholic beverages. Temperance can only be manifested in those things which are good and lawful, never in those things which are not good or unlawful. This is a principle manifested throughout the scriptures. An examination of the passages where the word temperance is used will reveal that temperance is never associated with anything that is contrary to the clear understanding of God's will. An illustration of this principle will assist in demonstrating the validity of this principle. Food is good and necessary for man's existence, therefore lawful, however, if we practice "Meets for the belly, and the belly for meats." (1 Cor. 6:13), "Good shall destroy both it and them." We can become intemperate in eating. As long as we use food for its purpose, to supply what the body needs, then we are temperate in its use. Temperance cannot be manifested in those things which are unlawful or not good for man. An example is the sin of fornication. If we can be temperate in fornication, then fornication is good in itself, yet we understand that the scripture say, "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand." (1 Cor. 10:1). If one can be temperate in fornication, then just a little will do, and too

much then becomes sin. Who can believe that the scriptures teach such a principle? We cannot be temperate in anything which is not good or unlawful, therefore the affirmation of the "Social Drink" advocates fails.

As alcohol necessary for the body? Is alcohol good for the body? If it can be affirmed by the "Social Drink" advocates that these questions can be answered in the affirmative, then their position will possess some validity and alcohol can be consumed in a temperate manner. However, if the reverse is true, no amount of consumption of alcohol can be considered temperate.

The advocates of the "Social Drink" are hard pressed to locate verses of scripture which support the necessity of the consumption of alcohol for the body, or that alcohol is good for the body. They will be hard-pressed to locate any passage of scripture where God either commands or blesses the consumption of alcohol beverages. They can find scriptures where some of God's notable men drank alcoholic beverages, yet they will not find God blessing them in such action or commanding such action. Noah drank wine and became drunk, thereby causing Ham to commit sin. Lot was enticed by his daughters to drink wine and then they committed the sin of fornication with him, resulting in the formation of the nations of the Moabites and Ammonites, which later provided many problems for Israel. Nadab and Abihu, by inference, were drunk when they offered strange fire upon the altar of God, and they were struck dead because of their actions. Because of this action, God forbade the drinking of wine or strong drink for the priests while they ministered in the temple. Other examples could be brought forth, however, these provide the example of what God has revealed concerning those who drank and the results of such action. God never blesses an action in one place where he specifically forbids it in another. What is condemned by God in one place cannot be condoned in another, therefore, the "Social Drink" advocates cannot find any support from the scriptures for their practice, and man cannot be temperate in that which God has condemned.

Just what is alcohol? The chemical formula for alcohol (ethyl alcohol, that which is consumed by man through spiritous beverages) is  $C_2H_5OH$ . Many have supposed that this is a stimulant, however, it is a depressant. This chemical is classified with the poisons, and of the numerous alcohols, ethyl alcohol is the least poisonous, none-the-less it is a poison. The consumption of alcohol into the digestive system does not require digestion, it is readily absorbed into the blood stream; the affects of alcohol are noticeable within moments after ingestion. The extent of absorption into the blood system is determined by the amount of material, in the stomach, therefore if alcohol is consumed on an empty stomach, the affects are more readily effected and the extent is more concentrated, therefore intoxication occurs faster. One must not be duped by this information into believing that if he eats while drinking that he will not become inebriated by the alcohol; the reverse is true; it will only take a little more of the alcohol to create the effect; none-the-less the affects of alcohol have begun with the first drink. Alcoholic beverages are dangerous regardless of the amount consumed and this is because of the nature of the substance; it is a drug and a poison.

Some will contend that they can handle their alcohol and that they do not become drunk easily. This is merely a front and does not resolve the actual affects of alcohol on the body. As mentioned, alcohol is readily absorbed into the blood stream and the affects are noticeable within moments after taking the alcohol into the stomach. There are many factors which govern the extent of drunkenness, yet one fact remains, the affects of alcohol begin with the first drink,

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## HOW SOME REJECT THE TRUTH

by Gary Barrett

I remember inviting a digressive lady to come to church. Each time I asked her she would say, "I can't promise for we know not shall be on the morrow." What she really meant was: "No, I don't want to go to church where you go." She was simply hedging around the question. (I am happy to add she later made her confession and left digression.) The way she handled my question is the same way some handle truth-hedge around it.

A man and his wife had a child who was mentally retarded. After three years the father realized the child's condition but the mother would not. She just pretended nothing was wrong.

When the doctor said, "The child needs help," after examining him, the mother just ignored the truth. After much sorrow and trouble the mother finally accepted the fact the child was slow, and he was put into special school where help was given. This loving mother's problem was she ignored the truth and simply rejected the facts. This is the very reason some have not the truth today.

One of the best examples given in the scriptures of rejecting the truth is found in Matt. 14. Herod Antipas and Herod Philip were brothers. Philip was living in Rome when his brother Herod Antipas became his guest. Antipas became entangled by the snares of Herodias, Philip's wife. She "batted" her big blue eyes at him and acted real friendly. (I suppose this is the way it happened, we call it "flirting" today) for Antipas carried off his brother's wife to be his own. There was no excuse for this as Antipas' wife was still living, Herodias' husband was still living and Herod Philip did not put Herodias away by giving her a writing of divorce. I am told the forsaken wife of Antipas was a daughter of Aretas, king of Arabia, who resented this insult.

History tells me he marched on Antipas shortly after the murder of John the Baptist and punished him severely. Not only had John condemned the sins of the people in the wilderness but he went also to the king and condemned his arrangement with Herodias. John said, "It is not lawful for you to have her." Some would say when John condemned Herod's arrangement he left off preaching and went to meddling. When John went into the presence of Herod and Herodias he told them not what they wanted to hear but what they needed to hear.

I want to stop right here and make an observation. The

preacher has an obligation to tell people what they need to hear and not necessarily what they want to hear. John could have preached on a lot of things that wouldn't have offended Herod or Herodias but instead he charged them with a grievous sin. Herod was a powerful man, but John did not let that stop him from telling Herod the truth. It appears Herod tended to be friendly toward John (Mk. 6:20), but John didn't let any friendship, which may have existed, turn him from his duty. It is usually hard to rebuke a friend.

Next, I notice John did not destroy his effectiveness by beginning with apologies. He got right to the point: "It is not lawful for you to have her." Herod had no trouble understanding what John was talking about. John made it as clear and plain as possible. It is possible for a preacher to spend forty-five minutes on a subject and when he finishes you are still not sure what he believes concerning the matter. Such was not the case with John.

At John's preaching on this occasion, not one person was baptized; there were no restorations, instead the preacher was cast into prison and later murdered. Taking John's life in no way destroyed the truth of his message. Let us notice the circumstances surrounding his death. King Herod was having a party. I am told at such gatherings, drunkenness and revelry were the custom. At this party, Salome, Herodias' daughter, danced. Dancers in the days of Herod revealed themselves in immodest attire and aroused all the emotions of sensual carnality. In Herod's delight he offered Salome up to half his kingdom. Herodias, Salome's mother, said, "Ask for John's head"-so John was beheaded. Herodias used her daughter as a willing tool to get back at John who had dared charge her with sin. This, of course, is a good lesson for all of us not to let someone use us to get even with someone else with whom they are angry.

How did Herod and Herodias reject the truth? By killing the preacher who told them the truth and not accepting the facts. Lust in the hearts of Herod and Herodias led to their sin of immorality, which led them to hatred of the man who dared condemn their arrangement, which in turn led them to murder the man of God. Tradition says, "Herodias upon receiving from her daughter the head of John, stuck a pin through the tongue of John's head and said, 'You'll never say it is not lawful for you to have her again'."

-114 Barnum Dr., Hamilton, Ohio 45011

## MY POSITION ON CARNAL WARFARE

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

1. My duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 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). "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 of 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" (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. "Have no fellowship with the unfruitful works of darkness, but rather

reprove them" (Eph. 5:11).

6. To serve in the military service in any way, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would obey 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.

-Joe Alan Baze, 11460 Hausman, Apt. No. 13, San Antonio  
Tex. 78218.

-James Todd Smith, Rte. 2 Box 343A, Ethridge, Tenn. 38456.

## THE COST

You say it will cost much to follow,  
But what will it cost to refuse?  
You may gain the world and its glories,  
But what if your soul you lose?

If you would thus follow the Master  
On the altar all things must be laid  
He gave His own life as a ransom,  
But obedience be you must be paid!

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## HONOR ROLL

You will find, listed below, the names of those sending us subscriptions from Feb. 10 to March 10 and opposite the name the number of subscriptions sent. Again, thanks for your help in keeping the list good and for your prompt renewals. Please check the following and report any errors to us:

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The wise man doesn't expect to find life worth living; he makes it that way.

## 1979 COLORADO MEETING

This meeting, a work of the Delta, CO congregation, will be conducted June 16-24, 1979, 4.3 miles north of Cedaredge, CO, just off Hwy. 65. It is our hope that brethren enroute to the Sulphur, OK meeting, will plan a stop-over here. This would be much appreciated by us as well as beneficial to them, we believe. The tabernacle is in one of nature's most appealing, memorable settings. The meeting will be conducted by Brethren Bob Loudermilk and Don McCord; other preachers in attendance will also be used.

-Wm. Tracy Moore, Robt. Potts, Frank Thomas

## THE CHURCH DIRECTORY

When you read this, the Directory will be in the hands of the printer and it will be too late to get a listing in the 1979 DIRECTORY. You have had 4 months to get it to me and now it is too late. The response has been better than usual. I have always wanted to put out a Directory with all of the faithful congregations in it but I guess that is expecting the impossible. I have written congregations and they have not replied but we will have a good Directory this time. I was able to get all the known faithful congregations in several of the states, thanks to some of the preachers.

During the month of February I received information from the following: ALABAMA: Montgomery, Oak Ridge, ALASKA: Anchorage, ARIZONA: Tucson (Los Altos and Country Club), ARKANSAS: Harrison, Hillside, Little Rock, Witt Springs, CALIFORNIA: Lodi (Eden St.), Norco, Sacramento (North Area), San Marcos, COLORADO: Delta, GEORGIA: Columbus, Jonesboro, INDIANA: Bloomington (Hillside Dr.), Brazil (Franklin St.), Breeze Hill, Pleasant Grove, IOWA: Ottumwa (Williams St.), KANSAS: Kansas City (Kansas Ave.), KENTUCKY: Calf Creek, LOUISIANA: Farmersville, Gretna, Hammond, Monroe (Garrett Road), West Monroe (Claibourne), MISSISSIPPI: Brookhaven (Pearlhaven), Covington County, Hillcrest, Jericho, New Salem, Red Oak Grove, MISSOURI: Jamesville, Kansas City (85th & Euclid, North Brighton, and Prospect Ave), Pleasant Hill, Powe, Springfield (Seminole St.), Warsaw, NEBRASKA: Imperial, OHIO: Danville, Sharonville, Youngstown, OKLAHOMA: Duncan, Golden, Ponca City, Stidham, Sweet Home, OREGON: Cave Junction, SOUTH CAROLINA: Greenville, Lugoff, TENNESSEE: Chapel Grove, Lawrenceburg, Union Hill, TEXAS: Arlington, Big Spring, Dallas (Boulder Drive), DeLeon (Rucker and South Side), Fairview, Ft. Worth (Davis Blvd. and Trentman), Medina, Melissa, Olney, San Antonio (Glendora), Wichita Falls, WEST VIRGINIA: Quinland.

Those who have helped this month with getting in congregations other than their own have been: Brethren Paul Nichols, Miles King, Chester King, Frank Staggs, Billy Dickinson, Tommy Shaw, Tommy Walker, Wayne T. Owens and E.E. Perkins and possibly others.

I appreciate the assistance that you give me, because it would be impossible to put out a Directory without the help of the brethren. Here are some changes:

GEORGIA: Jonesboro, (Clayton County), Same as REX Georgia, name of the town was changed. They now have Sun. 7:00 PM. Same except Bro. Pressley's phone is now (404) 471-5276.

KANSAS: Bonner Springs, (Wyandotte County)-No longer with us.

LOUISIANA: Gretna, (Jefferson Parish) (Meeting at irregular times) Call, Jerry Stapler, 956 Beechgrove, Apt. E, Westwego, LA 70094, phone (504) 436-7627-well in advance.

MISSOURI: Scott City, (Scott County) -8 miles South of Cape Girardeau, MO. 200 East Outer Road - Exit I-55 at Scott City, Exit, Left on Main Street - Then left on Outer Road about 2 Blocks. Sun. 10:30 AM, & 6:00 PM, James Phillips, 203 Harvard St., Scott City, MO. 63780 Phone (314) 264-3253.

OKLAHOMA: Ponca City, (Kay County) In the home of Bro. Jerrel Sturdy, 510 North 10th. St., Ponca City, OK. 74601 Phone (405) 765-8593 -Call before planning to attend for the time is irregular or they may be out of town.

MICHIGAN: Lansing, Church of Christ, 515 Samantha Ave. - Thursday evening service has been changed to Wed. evening at 7:30 PM.

The information that I receive in March or until I send the Directory to the printer, will be in the May issue of Old Paths Advocate. You may contact me at -Ray Asplin, Star Route 2, Box 67-A, Norfork, Arkansas 72658.



## FIRE, WATER OR HOLY SPIRIT— WHICH? (continued from last month)

by J.T. Hinds

### II. The New Birth John 3:5

The word "born" is metaphorical and the language was spoken before the Commission. Yet it is decisive on the design of baptism.

1. It refers to baptism by the admission of the world's best scholarship. The Methodist Discipline and the Presbyterian Confession both quote it as authority for water baptism.

2. Some think the word water means Spirit. This cannot be; the word Spirit is in the passage.

3. But another thinks the Greek word *kai* translated "and", should be translated "even". It is sometimes, but not in constructions like this. No standard translation so gives it here. Try the rule on the Commission. "He that believeth even is baptized shall be saved". That would be too much baptism. Such an effort to escape the force of a passage is the best evidence that the passage is against you.

4. Some few think the word water refers to the natural birth. Nicodemus made a similar mistake and had to be corrected. Why will you continue to repeat it?

### III. The Pentecostans Acts 2:38

1. The people who asked what to do were not saved, for Peter told them to "repent".

2. There is no valid reason, logical or grammatical. Why repentance and baptism are not for the same purpose. This being true, the force of this passage in favor of baptism in order to remission of sins, is irresistible; for on one will dare say we are saved before repentance. A weak criticism is this: The Greek for "repentance" is active, plural, while the Greek for "be baptized" is passive, singular. Such is true as to the form of the verbs, but that does not meet the argument. Active and passive verbs are often jointly made conditions of a blessing examples: Come to America and be naturalized for the right of citizenship. Love and be married for the privileges of matrimony. Baptism is not altogether passive. You can or cannot submit; hence, you are in large measure active.

3. If Peter had not used the phrase "for remission of sins", his answer would mean the same. Their question meant they wanted to know what to do to be saved. Peter answered their question according to its meaning. Repent and be baptized to be saved, is the exact idea.

In the phrase "for remission of sins" for (Greek *eis*) literally means "into", and is so translated in hundreds of cases. It has often the force of "in order to." To deny this is evidence of ignorance or dishonesty. Example: "Repent and turn again that (in order that) your sins may be blotted out". Acts 3:19.

Again: Christ shed his blood "unto (in order to) the remission of sins". Matt. 26:28. If the thought be a change of location or relationship, it carries the idea of "into"; if the procuring of a blessing or benefit, it means "in order to". We are baptized "into Christ", "into one body", but "for" or "unto" remission of sins; that is in order to obtain this benefit.

If it means "in order to obtain" after repent in Acts 3:19, it means the same after repent in Acts 2:38. What it means after repent, it means after be baptized; therefore, it means be baptized in order to obtain remission of sins.

4. That repent and be baptized are jointly conditions of remission of sins is admitted by such Baptist scholars as Hackett, Harkness, Hovey and Harper. The last said that *eis* was to be translated "into", i.e. "in order to secure". J.H. Thayer, Congregationalist, author of perhaps the best New Testament Greek Lexicon said: "I accept the rendering of the revised version 'unto the remission of your sins' the *eis* expressing the end aimed at and secured by repentance and baptism just previously enjoined". Handbook on Baptism, page 356.

Dr. Ditzler, the great Methodist dealer, said: "Eis is

always prospective, and never retrospective— The Baptists are all wrong on *eis*-making it retrospective—"in consequence of". Wilks-Ditzler debate, p. 307. Such scholarship cannot be turned down when it testifies in the grammatical construction of a sentence. If they are right, baptism is in order to obtain remission beyond the possibility of doubt. It is fair, however to say that many who make these admissions will try to offer theological interpretation to show baptism is not as necessary as repentance; but it comes with poor grace to admit that God's word means a certain thing, and try to figure that meaning away by the demands of denominational doctrine.

5. If *eis* is never retrospective, never looks backward, the question is settled for we are baptized *eis* remission. Two passages are offered as being against the idea that it is never retrospective. John speaks of baptizing "in water unto (*eis*) repentance". Matt. 3:11. As repentance precedes baptism this passage is supposed to be a clear case. Let us see: (1) If *eis* here looks backward, it would not prove that it does in Acts 2:38, since the word often means "in order to". Acts 2:38 might be a case. (2) By the figure of metonymy the cause is often put for the effect. It could easily mean they were baptized by John in order to secure the benefits promised to those who would repent. To be baptized "into the death" of Christ is to be baptized into the benefits procured by his death. (3) Most likely the thought is this: John baptized in order to induce repentance on the part of others, though the person's own repentance preceded his baptism. Prizes are given in school for good behavior- to induce good behavior on the part of others, though the student's own good behavior precedes the reception of the prize. This would be the effect in many who saw John's baptism- it would tend to produce repentance. The next is Matt. 12:41, which says the people repented "at (*eis*) the preaching of Jonah". Of course, individually, they repented after the preaching; but they repented into or in order to the benefits which Jonah's preaching offered. Cause for effect again. When we can so easily explain these passages in harmony with the literal meaning of the word, we are not at liberty to turn against its usual use.

6. "For" is said to mean "because of", and these examples are offered: "The man was hanged for murder"; "he sang for joy". In both examples it would be more accurate to say "on account of". It is easy to give examples where it means in order to. "He gave a note for \$50."; "He asked for credit"; are both illustrations of this use. The fact that repentance is found in Acts 2:38 would put it in the class of "in order to". Then, the fact that the English "for" may be used in both senses is no evidence that the Greek *eis* can be. This passage is decisive on the subject.

7. "The promise is to you and your children", is offered as evidence that infants are to be baptized. This is not true. The word "children" often means descendants. See Acts 13:33. V. 38 makes repentance precede baptism and V.41 says "they then that received the word were baptized". If V. 39 includes infants none of them were baptized; for those baptized received the word. Infants cannot do that, neither repent, and so were not baptized.

8. Finally, we are gravely told that 3,000 could not have been immersed in one day. The word means immerse, and the record says they "were baptized". Why try to prove what the Bible says is impossible? Are we trying to make infidels? But let us suppose they began baptizing at 1 p.m. Under favorable circumstances one can immerse fifty per hour. Twelve apostles to baptize. 12 x 50 makes 600 per hour for the twelve; 3000 divided by 600 makes five hours, which added to 1 p.m. gives 6 p.m. One hour for supper, one hour for rest, and night meeting 8 p.m. if they had so desired. Shame on such objections.

(to be continued)

**The Lord's Supper— (cont'd from page 1)**

The fact that God has seen fit for so few physical objects to be involved in the worship of Him reveals several facts. First, whatever physical things God did not see fit to abolish are of the utmost importance, because He saw they were necessary to His purpose or obviously they would not be there. Secondly, the meal is for a spiritual purpose. Thirdly, it is for the uplifting of the glory of the Lord and the welfare of the saints.

Men have erred in their view of physical properties and worship by concluding, since worship is basically spiritual, that physical properties have no importance. In contrast, we conclude that whatever physical properties are ordained by the Lord are of the utmost importance, for the Lord saw no other way to present a true concept of worship without the use of those physical objects, to fulfill the spiritual nature of his declared worship. It behooves all to examine with the greatest intensity the Lord's supper to obtain insight into the spiritual reasoning and wisdom that the meal may serve its divine purpose.

**The Information Given.** The information essential to a knowledge of the Lord's supper has been made available to us by the Holy Spirit. The beginning of the meal is declared in the gospels. The genesis of the meal is no mystery, for we find in Mt. 26:17-30 an account of its beginning and the surrounding circumstances. Mk. 14:12-26 tells of the same beginning. Verses 22-25 read, "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God." Luke 22:7-39 gives the other synoptic account. Therefore, let no man be ignorant of the beginning of this meal and from whence it has come; for contained in the books designed to tell us of the life of Jesus that we might believe; full accounts are given.

The Holy Spirit not only made sure the genesis of the meal was recorded for those who would seek truth, but also records the practice of the early church continuing to observe that meal begun so close to our Lord's death. Acts 2:42 gives a general summary of the functions of the early disciples, those that received the word gladly and were baptized on the day of Pentecost and constituted the body of the saved. It says, "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 20:7 tells how the disciples gathered for the purpose of breaking bread, when it says, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them..." The reading reveals the gathering was customary and Paul used the opportunity to speak to them. Therefore, let no man be ignorant as to whether the early disciples assembled to break bread or have the Lord's meal, because the Holy Spirit in the book that spans the first thirty years of the life of the church tells of its occurrence.

Not only has the Holy Spirit made available an account of the genesis of the meal and a record of the early church observing the Lord's supper, but also further information about the meal was given in the epistle written to the church at Corinth. The origin of that congregation can be found in Acts 18. We find in I Cor. 11:17-34, an account of the circumstances that prompted Paul to write about the Lord's supper and in verse 23 he indicates the information was by revelation. Thereafter he speaks of the beginning, the physical contents and their meanings, and the disposition of the disciple as he partook of the meal to obtain and do what the Lord intended for the meal to do in its giving. Twenty some years had passed since its beginning but we find the meal was the same in content and meaning. Therefore, let no

man claim ignorance as to the meaning of the Lord's supper, for we are not without an objective account of the Lord's intention regarding the meal and its keeping.

When we read in the scriptures of the Lord's supper with its beginning declared, its practice observed, and its meaning re-examined we should ask ourselves dare we ask for more? The answer is evident, surely not, for any inadequacy now is in the heart of the man and not the word of God.

**Bible Terminology.** It is of no surprise that one of the first things one might ask is how shall we refer to this meal? There are two reasons for anticipating this question. First, the Bible always gives an answer to things of faith. Secondly, there are many different terms which are commonly used today in reference to this meal, but one desires to let the Bible mold his language rather than the practices of men. The Bible speaks of this meal as the Lord's supper, the communion, and the breaking of bread. These references alone in the scriptures speak of this meal and we see no beneficial reason to suggest others.

I Cor. 11:20 says, "When ye come together therefore into one place, this is not to eat the Lord's supper." It is evident from the verses that follow Paul is speaking of the meal given by the Lord, but due to their attitude and impurity of heart in gathering he tells these brethren there is no way they can fulfill with the meal what the Lord intended for the meal to do. This is why he says, "...this is not to eat the Lord's supper." We have already taken liberty to speak of the meal as the Lord's supper in the beginning of the lesson, due to this passage. The language surely declares the focus of the meal.

I Cor. 10:16 reads, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Verse 17 helps explain why we speak of this meal as the communion. "For we being many are one bread, and one body: for we are all partakers of that one bread." The word presents the joint-sharing or participation of the disciples in this meal of remembrance. Here, they observe together the source of their fellowship and partake, sharing together in that remembrance and the objects that heighten that memory. The language surely declares the sharing of the meal, wherever disciples gather to remember the death of our Lord and Saviour, Jesus Christ.

Acts 2:42 reads, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 20:7 also speaks of gathering to "break bread." Thus, we include the phrase "breaking of bread" as scriptural reference to the Lord's supper or communion. Why? We find the context indicates a reference to a special meal and not a common meal. It would be a redundancy here to conclude it is speaking of their own meals. We say that, because whether baptized or not baptized all would have continued to eat their common meals. Here it is reporting the activities of those who were baptized and indicates not a common meal, because all would do that anyway. Here, it is specifying something that the baptized did, that the non-baptized did not do.

These terms will permit us to communicate any and everything scriptural in nature that we need to tell others or ourselves about the calling of the meal given by the Lord to recall his death. The world has added many terms. Men say are you serious about using no other terms? Do you think words are inherently evil? We realize other terms can express some truth about the Lord's supper, but unfortunately they also carry connotations from history that takes us beyond Biblical scope. This is why we recommend only the language of the Holy Spirit in this matter. Everything is to be gained and nothing is to be lost, by remaining with the language of revelation.

-Pontiac, MI

In rivers, the water you touch is the last of what has passed and the first of that which is to come: so with present time.

## A "SURE THING" ABOUT GAMBLING by Rubel Shelly

Big-time gambling is making a bid for respectability. Recent openings of legal casinos in New Jersey made newspaper headlines across the nation and received a great deal of notice on the major television networks. The personal quest for easy money and notions of additional revenue for government are making "legal vice" a more tolerable concept in the public mind.

Gambling on bingo is legal in 39 states; 32 states permit horserace betting, and 14 have legitimized dog-race betting. Fifteen states have gotten directly involved in the gambling business through the establishment of state lotteries.

A major push is under way to polish up the image of the multi-billion-dollar-a-year gambling industry. Raymond S. Blanchard, in a keynote speech before the National Conference on Public Gambling, said, "We've got to convince the people we're not in the gambling business. We're in the public revenue business." With all the public pressure against tax increases at the present, this sales pitch is drawing a lot of sympathy.

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We must not allow the problem to  
grow larger than it already is.

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But gambling is still what it has always been. The Law Enforcement Assistance Administration calls it "the most serious form of organized crime" because it "supplies the financial grease that lubricates the machinery of other operations, such as the importation of narcotics, the penetration of legitimate business and corruption of officials." As a recent editorial in the Nashville Banner (5 Sept. 1978) put it: "It is this prospect of corruption that is perhaps the most serious indictment of sanctioned gambling. It begins, easily enough, by a state subverting its role of looking out for the welfare of its citizens by encouraging gambling among people who can ill-afford the gigantic risks built into the system. This can have a rippling effect on a community, that acceptance of gambling can lead to a state of mind willing even to tolerate official corruption as 'normal.' Over the years, 'legal vice' can have a numbing effect on public sensibilities; the result is that for any short-term revenue gain, there is a long-term deterioration to public morals and community quality."

From a biblical point of view, it is true that there is no directive in the Word of God which says, "Thou shalt not gamble." But there are many New Testament teachings which apply to this subject so as to give us positive guidance as to what our attitude should be.

First, the Bible teaches that man is to provide for his physical needs through honest labor. (Ephesians 4:28; 2 Thessalonians 3:10-12). Paul specifically said that a man who refuses to work and attempts to live off others should simply starve! The something-for-nothing philosophy which underlies the urge to gamble is thus condemned in no uncertain terms.

Second, the Golden Rule of treating others as you desire them to treat you (cf. Matthew 7:12) surely forbids the gambler's practice. When a man is gambling, he is hoping to do something to others that he does not want them to do to him!

Third, the Bible rebukes the spirit of materialism (i.e., love of money, greed, etc.) which is at the root of gambling. Such people as are possessed of this spirit cannot share in the kingdom of God (1 Corinthians 5:10), for their covetousness is a kind of idolatry before the holy eyes of our Father in heaven (Colossians 3:5).

Fourth, Christians are to guard their influence. (1 Thessalonians 5:22; Romans 12:9). A child of God who gambles— even on the smallest scale possible— is negating

his Christ-likeness and his influence on good.

Big-time operators are making a concerted effort to get their casinos and other types of legalized gambling into our state. Local civic clubs sell chances on a car. A man puts a dollar into the office pool and places a bet on the outcome of a sporting event. In both legal and illegal settings, on a grand scale and in very subtle ways, gambling is making an appeal to all of us.

"But all of life is a gamble," says someone, "whether a man is investing in the stock market or planting seed in the sprint in the hope that he will have a harvest in the fall. Betting on horses or playing bingo for cash is just another form of calculated risk." They are not the same, and this often-heard defense by analogy is logically monstrous; it is a false analogy. The risking of money to provide for the expansion of a business or the planting of a crop is a temporary use of funds for the sake of economic productivity. Some unpredictable factors may enter the picture to make the investment profitable or unprofitable. But gambling is calculating on pure chance for profit.

Gambling is coming to be more and more a threat to the remaining shreds of decency in our country. We will be wise to keep ourselves free of any traces of this sin. We will serve God by opposing its legalization in any form on a state or local level. We must not allow the problem to grow larger than it already is.

The only "sure thing" about gambling is that it is an evil which right-thinking people are obligated to oppose.

—Selected from the Gospel Advocate, Nov. 2, 1978

### HELP ME by Karen M. Gray

Lord give me strength to conquer each day,  
Combining temperance and courage so my convictions  
won't sway.

Lord give me knowledge to decide what is right,  
Then I'll do what is good and walk by your light.

Lord give me peace that surpasses my fears  
And help soothe my troubles that often bring tears.

Lord I seek daily, and money can't buy,  
All the bountiful blessings only you can supply.

Karen M. Gray

#### Meeting Time— (cont'd from page 1)

supported. This also should have been discussed prior to the meeting, taking into account his needs, expense in getting there, inflation, etc., so that he will be able to continue to preach after he leaves. I was raised to believe that the preacher was somebody special. Our home was many times the preacher's home. And when preachers came by the old Vaughn Blvd. church in Ft. Worth, where I was raised, we looked on it as a special occasion. I am glad. I still believe preachers are special. Paul did too, for in Rom. 10:14-15 he talked about the beautiful feet of them that preach the gospel. There is no higher profession on earth, no greater calling. Even though preachers become the object of many jokes and are looked down upon by many, we should never forget that "it pleased God by the foolishness of preaching to save them that believe" 1 Cor. 1:21. Where there is preaching, there must be a preacher. If he is the kind of man he should be, honor him and God will bless you.

Finally, pray about the meeting. I am afraid, brethren, many times we try to do everything by ourselves. We scheme and plan, work and fret, and then forget... GOD. We are so  
(please turn page)

**Meeting Time—** (cont'd from page 7)

limited, even at our best. Remember, until we take God into our lives and plans, the very best we do won't be good enough. It is God who gives the increase. I Cor. 3:7 If God be for us, who can be against us? There are many examples from the life of Christ and the disciples in the early church gathering for prayer during times of stress, persecution, opposition, as well as success and victory. How could one find a time or an occasion demanding greater need than that of a collective effort designed to reach the lost. Brethren pray about your meeting. Ask God to bless your efforts. With resolution and dedication, go forward into battle. Fight for right, win the lost. Have a great meeting.

-Springfield, MO

**Something...About Social Drinking—** (cont'd from page 2) therefore the process of becoming drunk started when the first drop of alcohol entered the body.

Consider the lingering affects of alcohol on the body. The ingestion of one ounce of pure alcohol remains in the body for one hour; i.e., it will take the body one hour to throw off the affects of the consumption of one ounce of pure alcohol. The more alcohol consumed, the longer the body takes to rid itself of this poison. We only deceive ourselves whenever we think that one little drink will not harm our bodies. It is not a matter of handling our alcohol, it is a matter of what that alcohol does to our bodies.

We cannot discuss every aspect of the affects of alcohol on the body; however, there are just a few more facts to consider before we proceed to other scriptural material. Alcohol is carried throughout the body by the blood stream and this chemical is absorbed into certain body organs. Two organs where alcohol is concentrated the most are the liver and the brain. Continual use of alcohol, over a long period of time, will create many diseases which will never be reversed by time. One affect that is most damaging is the affect of alcohol on the brain. Alcohol destroys brain cells and the brain cannot make new cells to replace those destroyed by the consumption of alcohol. Recent news items have warned of the dangers associated with drinking alcoholic beverages by expectant mothers. It has been proved that the consumption of only one or two ounces of pure alcohol a day, by the expectant mother, will cause Fetal Alcohol Syndrome; also the affects can be caused by the consumption of even lesser amounts of alcohol. This syndrome creates many deformities and other ill effects upon the unborn child and will continue to affect the child after birth. More information on this problem can be obtained from government documents. Many are the problems associated with the consumption of alcohol, and those we have herein mentioned should be sufficient to convince the Christian of the dangers of consuming any alcohol.

We need now to become a little more specific about the affects of alcohol on the body. As mentioned, the consumption of one ounce of pure alcohol lingers in its affect on the body for a period of one hour. What we need to understand now is the practical application of this fact as it relates to everyday use of alcohol. There are two facts about pure alcohol that need to be set forth; the percent of alcohol by volume and the proof (amount of pure alcohol) of the beverage or substance. The percentage of alcohol refers to the amount per volume contained in the substance, whereas the proof is the amount of pure alcohol contained in the substance: the proof is twice the percentage: by way of illustration, a substance containing 5 per cent alcohol has a proof of 10 per cent. This information is helpful in determining the amount of pure alcohol consumed and the possible extent of intoxication. To illustrate the affect of percent and proof, the following examples are provided. Beer consists of 3.5 per cent to 6 per cent by volume alcohol.

This means that a person who consumes a 12 ounce can of 3.5 per cent beer, or 7 proof, will ingest 0.8 ounces of pure alcohol, and it will take his body fifty minutes to throw off the affects of one beer (consumed on an empty stomach). The consumption of wine, that consists of about 12 per cent alcohol, or 24 proof, with a normal drink of 4 ounces, will consume about one ounce of pure alcohol. With these facts before us, we can determine the extent of consumption of pure alcohol and the time it will take the body to rid itself of the affects of the consumed alcohol. Consider the normal drinker at social affairs, he will not just consume one drink but will consume more than one. Another fact that we seldom, if ever, consider is that there are substances other than what we call alcoholic beverages that contain alcohol.

Many cold medicines contain alcohol and their content is many time greater than that found in alcoholic beverages. A popular night time cold medicine, which can be purchased by anyone, contains 25 per cent per volume of ethyl alcohol or a proof of 50. The normal dosage is three ounces for adults or the ingestion of 1.5 ounces of pure alcohol. A person receives more alcohol in the medicine than he does from one can of beer or one glass of wine. This is something to consider.

During a recent news broadcast, over national television, a portion of the news was devoted to the increased efforts by various distillers to increase the sale of their products through a new means of advertisement. The new campaign of advertisement follows the same technique employed by the tobacco industry a few years back; this campaign resulted in a dramatic increase in the use of tobacco. The direction used by that campaign was towards the younger generation and this is the indicated direction that the distillers are interested in obtaining. The ads and commercials which are flooding our news media consist of young people enjoying the alcoholic products and they are appealing to the sensual cravings of the maturing young adults; joy, contentment, manliness, pleasure, acceptance and such like. The expected result, from this new direction in the advertisement of their products, is to gain the new generation of young adults as consumers of their various products. They are after our young people and they are willing to make their product as attractive as possible to everyone as well as portraying their products as the "IN" thing to enjoy.

If this is not sufficient to convince us of the direction of the distillers, consider an event that occurred only last summer. In one of the mid-central states, one of the distillers introduced a product specifically directed towards the adolescents. Their product resembled beer, foamed like beer, contained one-half of a percent of alcohol per volume, and sold as a soft drink. Their purpose was to provide a drink like mom and dad drank, yet not in the same proportion as they drank. There was such an uproar by the local religious leaders, that the distiller withdrew the product from consumer shelves. All this indicates is that they are willing to provide a product, just like mom's and dad's, yet within the legal limits for young people. In reality, this would be only a small step toward the consumption of the more potent product— beer. This, in time, would lead to all the other problems associated with the drinking of alcoholic beverages; only the beginning point is younger. It is a fact that we must face, the producers of alcoholic beverages are after our children and, we as parents, must begin to educate our young about the dangers of the "Social Drink". It is no wonder that "Alcoholism" is the number one drug problem in our society.

Does the Bible condone the drinking of alcoholic beverages? We must consider this question with openness of mind. In all things we must seek a thus saith the Lord, else we only teach our opinion. Now we shall consider some evidence from scriptures concerning the question of "Social Drinking".

"It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted." (Prov. 31:4,5). Notice carefully what this reference is saying. It does not mention temperance or moderation. It says not to drink wine or strong drink. We can only conclude that this reference teaches that we are not to imbibe in any fashion. The reason for such action is presented; lest they drink and forget the law of prevert judgment. This reflects one characteristic of the affects of alcohol upon the brain. Alcohol distorts the brain's function to reaction and proper thinking; it produces a sense of false confidence. Truly this was wise judgment for kings and princes, who held positions of responsibility, yet do we not also hold positions of responsibility as Christians. Are we exempt from the teaching of this proverb? Clearly the truth found within this verse is applicable to all who will live godly.

After the death of Nadab and Abihu, the Lord spoke to Aaron, "Do you drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, ...that ye may put difference between holy and unholy, and between unclean and clean;" (Lev. 20: 9,10). The reason for the prohibition is evident from this scriptural reference. Again, the verse does not mention temperance or moderation, it just declares that they are not to drink wine or strong drink. Consider their position as priests of God and the fact that Christians are also priests of God (I Peter 2: 5, 9; Rev. 1:6). Was the decorum of those priests any different while they served in God's house, as we Christians serve always before God in the house of God today? Again the stress of this passage of scripture is upon the affect of alcohol upon the mind and not upon the amount consumed.

"Wine is a mocker, strong drink is raging: and whosoever is received thereby is not wise." (Prov. 20:1). "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast." (Prov. 23: 31-34). These two references are presented to show the wisdom of those who imbibe in alcoholic beverages. The scriptures show that such is not wise. From the second reference we can understand that we are not even to consider drinking wine when it is fermented. The description used is that of grape juice after it has been fermented into alcoholic wine. The writer then produces the affects on those who imbibe wine.

One final objection to all that we have produced in this article will now be considered. There are those who feel, considering all that has been written, that we can imbibe an occasional drink now and then and that it will not affect our salvation. The contention is that the Bible does not say "not to drink any at all" and that the only restriction is on becoming drunk. Drunkenness, they feel, is the only prohibition found within scriptures.

If drunkenness is the only prohibition within the scriptures, in reference to the imbibing of alcoholic beverages, then the word for such action would be the only one used by the Holy Spirit in condemnation of such actions. This is not the case in scripture. Consider these statements made by the Spirit: "Be not drunk with wine, wherein is EXCESS;" (Eph. 5:18); "Not given to wine," (I Tim. 3:3, one of the qualifications of a Bishop); and "nor to drink wine," (Rom. 14:21). These verses show that there is more to this matter of drinking alcoholic beverages than just getting drunk. Another passage which sheds more light on this prohibition question is I Peter 4:3, "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, and lust, excess of wine, revellings, banquetings, and abominable idolatries:". There are six signs of the flesh mentioned by Peter in this verse, yet only

three have significance to the question under consideration: excess of wine, revellings, and banquetings. If these three terms shed any light on the matter of just being drunk or in the process of becoming drunk, then we have broadened the scope of the Biblical prohibition of the consumption of alcoholic beverages.

The term "excess of wine" is found only in this passage, and comes from two Greek words. The word for wine and the word for overflow are joined together to express this first mention of the sins these Christians had at one time engaged in. The full meaning of this word is to be full completely with wine or to be drunk. We might say that this person is stoned and this is the "Social Drinkers" only prohibition to the consumption of alcoholic beverages. They feel that this is a deplorable condition for anyone to allow themselves to become and there is full agreement with this conclusion by most of society. Yet is this all that this verse says about drinking?

The term "revellings" is used in three passages of scripture: "not in rioting and drunkenness," (Rom. 13:13); "revellings, and such like:" (Gal. 5:21); and the passage now under consideration. Thayer provides some information concerning this term on page 367, "in the Greek written prop. of nocturnal and riotous procession of half-drunken and frolicsome fellows..., of feasts and drinking parties that are protracted 'til late at night and indulge in revelry." In short, this term refers to parties where drinking, riot, and revelry occur. It is interesting to note that in Rom. 13:13, this word is used as a separate term with drunkenness, therefore it is not drunkenness, but something in the same class with this sin. Those who commit this sin are involved in drinking, yet not to the point of intoxication or drunkenness.

The term "banquetings" is found only in this verse and literally means drinking. Some have translated this word "Drinking bouts". The use of this word in other Greek writings indicates parties where drinking occurs, or very similar to the modern "office party" or other social gathering where drinking occurs. During the time that this was written other activities also occurred, however, the point that we must recognize is that this term means drinking alcoholic beverages and there is no indication as to the amount consumed.

Considering all three terms together, we realize that the Bible does not just levy a prohibition against drunkenness but against all forms of imbibing alcoholic beverages. We as Christians must now consider the weight of this evidence and act accordingly. We cannot uphold the "Social Drink" and all that is associated with this form of behavior. We must consider what has been presented in this article and begin to educate our children and brethren. We must give an account in the day of judgment for our actions; therefore, we cannot put aside the evidence herein presented. What will you do?

-1713 Winnie Dr., Manhattan, KS 66502

## OUR DEPARTED

**Norton**— Brother James Edwin Norton of the Hillcrest, MS congregation was born, Dec. 12, 1900, at Brookhaven, MS. He passed away, March 5, 1979, at the age of 78 years. Bro. Norton had expressed to his wife a desire to die in his sleep when it came time for him to go. His wish was granted. He laid down for an afternoon nap and his spirit slipped away. He was the grandfather of Sis. Billy (Judy) Dickenson and Nicky and Juadon Norton, who many know. Besides these he leaves to mourn his passing his wife, Sis. Eunice Smith Norton; 2 sons, James Edwin Norton, Jr. of Clinton and David Russell Norton of Wesson; one daughter, Maxine Kimble of Hazelhurst; one brother, Louis Norton of Brookhaven. He had nine grand children and 4 great grand children. The funeral was at the Hillcrest church house and interment was in the Hillcrest Cemetery. The singing was

rendered by members of the church and the writer officiated at the request of the family.

-Paul O. Nichols

**Grissom**— Nora Grissom, Ada, OK was born Dec. 17, 1887, in McKinney, TX. She passed from this life Feb. 21, 1979, at the age of 91. She is survived by three sons: Harley, of Bedford, TX; Paul and Jim, of Ada, OK; two daughters: Lois Witherspoon, Deming, NM and Beulah Love, Ada; 37 grandchildren, 64 great-grandchildren; and 17 great-great-grandchildren. Although small in physical stature, Sis. Grissom was the possessor of a strong character. She eschewed the thought of having to be dependent on others. Greater evidence of her strength of character though, was her unwavering faithfulness to her Lord. She relentlessly tried to influence others to share the faith that she had come to know. She never made an excuse in order to miss the assembly of the church. If she ever missed, it was a "have-to" case. She was an inspiration to gospel preachers, such as myself and Joe Hisle, who have regularly stood in the pulpit in Ada, and observed her in the audience, listening carefully and following along diligently in her own Bible. She will be missed. I conducted the funeral, with the help of my brethren here in Ada.

-Carl M. Johnson

**Ford**— Merle V. Ford was born in Benkleman, NB, Aug. 7, 1915. He departed this life March 7, 1979. He was married to Ardith Colson, Sept. 14, 1937. To this union, four children were born who, with his wife, are his survivors. I met Merle in 1974, and since that time we have spent many hours together. He had a good knowledge of the Bible, and was an excellent personal worker, as well as a good teacher. He began a search for the whole truth on many Bible questions, several years ago. He wanted all his brethren and relatives to listen and study with him. Many did. We traveled thousands of miles, in foul weather and fair weather, night and day, in order that we might reach a soul hungering and thirsting after truth. He had expressed to me the night before he passed away that as soon as he recovered he was going to team up with me in my work. On the next day his tired heart gave up and we are the losers. Merle had many friends. He knew how to make friends. Between three and four hundred people attended the funeral service. Merle had been ill for over two weeks suffering from a heart attack. He was a very successful businessman and many of his associates came to the final service to pay their respects. Merle's father was a gospel preacher. I grieve with the family, because I had come to love him so much. The funeral was held here in Springfield, and his body was laid to rest in the beautiful little Rivermont Cemetary, overlooking the peaceful James river. Ronny Wade assisted the writer in the services. There were ten gospel preachers present at the funeral. Merle obeyed the gospel in 1934 and did some preaching having plans at one time to enter the field full time. Irvin Barnes lead the closing prayer at the grave site.

-Clovis T. Cook

### BONDS OF MATRIMONY

**McKinney-Hale**— On January 12, 1979, Myron Douglas McKinney and Lynn Margaret Hale exchanged wedding vows in Turlock, CA in the presence of a host of loved ones and brethren. The ceremony was simple, yet appropriate for the occasion. Lynn is the daughter of Brother and Sister Erwin Hale of Escalon (formerly of Albuquerque, NM) Myron is the son of Sister June McKinney of Hughson, CA. They worship at the congregation in Turlock, and we wish a happy useful life in the Lord's service for both of them. The writer was happy to perform the ceremony.

-Richard DeGough.

### FROM THE FIELDS

**Todd Smith**, Rte. 2, Box 343A, Ethridge, TN 38456, Mar. 1— We at the Springer Rd. church in Lawrenceburg, look forward to Bro. Paul Nichols being here the second weekend in March. Also, Bro. Marion Frank will be in a meeting at Chapel Grove in April, Lord willing.

**L.D. McKinney**, 6922 Argyle, Clovis, CA 93612, Feb. 15— The church here at Clovis is new but we have a growing congregation. Lord willing we will start construction on our building this year. We enjoy the *Old Paths Advocate* very much.

**Robb W. Hickey**, 1804 River Dr., Stockton, CA 95204, Mar. 3— Our farewell service in Sacramento (North area), was remorseful as we ended our labor there after 2 years. We have some fine people in that area who are an asset to the Lord's work. We are thankful for them. We are now at Stockton, and currently living in a duplex. Please note our new address. Our next meeting at Stockton is scheduled Apr. 13-22 with Bro. Carl Johnson as the speaker.

**Lester Schoen**, 4114 Bikini, San Antonio, TX 78218, Mar. 9— Bro. Randy Ballard from Houston is working now with the Glendora congregation and going to college at U.T. We pray much good will come from this work. We enjoy reading the *Old Paths Advocate* and knowing things going on in the brotherhood.

**Kenneth Middick**, Rte. 1, Ava, MO 65608, Mar. 7— In the past three months much has been done here in His name. Though crowds had dropped some due to the weather, they are picking up again. We believe more can be accomplished when we are better established. We were glad to see the return of a family who had been out of duty for sometime. We were privileged to speak in Springfield (Fremont St.), Jan. 31, which was a pleasure. Also enjoyed attending 3 nights of Bro. E.H. Millers meeting at Houston, MO, and visiting with Allen Bailey and wife. Mar. 7, we are scheduled to speak at Niangua, and Mar. 21, at Houston, MO. We invite you to visit and ask your prayers.

**Earl B. Helvey**, 4825 12th Ave., Sacramento, CA 95820, March 2— The congregation here in Sacramento (64th St.) is interested in having a young man and his wife work with the church here full time for a year or more. We prefer that he live in this area so that he may give his best interest in helping us build up the church both in spirit and number. We look forward to our meeting with Gary Barrett April 14-22. Please come if you can. Here are three subs.

**Don L. King**, 41931 Chadbourne Dr., Fremont, CA 94538, March 14— We continue to work among the brethren at home. The church is doing well locally. We are now in the midst of taping another series of TV programs. The program is bringing weekly response in spite of the early hour it is aired. Lord willing, we hope to have a later time eventually. We are now told that a later time can be had by us at very little, if any, added expense for airing time. (So says the TV station, at least.) It is a matter of waiting until someone else does not renew their contract for their broadcast time so that we can have it, we're told. The Lord has blessed the efforts already. Recently I met a new member of the church who told me that the program had a direct bearing upon his obedience to the gospel. We thank God for the opportunities presented by the use of this medium. Pray for us in the work.

**Ronny F. Wade**, 707 Pearson Dr., Springfield, MO March 5— For the past several months we have been preaching in

and around Springfield at various congregations. Our TV work continues with good results. The new congregation in North Springfield is making good progress under capable leadership. Bro. Clovis Cook assists them a great deal and they are the better for it. Even though we have had a bad winter all in all, the church in this area is moving forward. In the near future we have several meetings planned: March 23-25, Mtn. Home, AK; May 23-27, Lee Summit, near Lebanon, MO; and June 3-10, Houston, TX (Aurora St.) We hope to see many of you present at these and other meetings later on in the summer. May the Lord bless all His people with zeal, determination, and desire. If God is for us, who can be against us?

**Carl M. Johnson**, 1124 E. 8th, Ada, OK 74820, Feb. 28— I conducted an enjoyable weekend meeting in Ft. Smith, Ark. earlier this month. It was a pleasure to be associated with preachers Taylor Joyce, Miles King and James Howard. We were also in Victoria, TX and visited with the Ben Johnson and Jerry Dickinson families. We are looking forward to a weekend meeting here in Ada, beginning March 2. There will be seven young preachers doing the speaking. This is the third consecutive year that we have had this meeting, and it has been such a success, that we plan to make it an annual affair. My schedule for the next few months includes: Cedar Creek, AK March. 16-25; Davis, OK, Mar. 30-Apr. 8; Stockton, CA, Apr. 13-22; San Pablo, CA, Apr. 29-May 6; Lone Rock, AK, May 18-27. Please make your plans to attend.

**Bob Loudermilk**, 3413 S. Kessler, Wichita, KS, 67217, March 6— I enjoyed the meeting in LaGrange, GA and the visits with the brethren and preachers. I had the privilege to visit and study with E.H. Miller and Alton Bailey. From there I spoke 3 nights in Montgomery, AL. My next few meetings are as follows: April 6-18 in Tulsa, OK; April 20-28 in Lodi, CA; April 30-May 6, in Fremont, CA; May 7-13, in Sacramento, CA, (North area); May 14-20 in Cottage Grove, OR. June 16-24, Brother Don McCord and I will be conducting the 1979 Colorado Meeting. This meeting is a work of the Delta, CO congregation. We hope you will make plans to attend. Other preachers in attendance will be preaching. George Hogland is scheduled to speak for us, in Wichita, the week-end of March 23, 24, 25.

**Alton B. Bailey**, 909 Truitt Ave. LaGrange, GA 30240, March 7— Things are going well in this part. Bro. Bobby Loudermilk held our February meeting and did a very good job. We pray the Lord will bless him with good health and long life to continue the work he is doing as an evangelist. We have held some short meetings this year in the following places: Lawrenceburg, TN (Chapel Grove congregation); Hill Crest congregation near Brookhaven, MI; and Collins, MI. Lord willing we will leave tomorrow for a week-end meeting at the Mt. Pleasant congregation near Quincy, FL. Our April meetings are San Angelo, TX, April 1-8; Grinnell, IA, April 13-22; Hammond, LA, April 29-May 6. If you are in these areas we would enjoy having you in our services. We enjoy the Old Paths Advocate.

**Paul O. Nichols**, 147 Bay Bury Lane, Jackson, MS 39212, March 9— The Lord's work at Jackson continues to go well. We have some real enjoyable services with various brethren doing their part. We are grateful for the members from other congregations who come from time to time to encourage us. We have begun to make preparations for our forthcoming meeting. Bro. Billy Dickinson, presently of West Monroe, LA, is to be with us in a Memorial Day week-end meeting, May 23-27. We hope to make this an annual affair, and trust to have the cooperation of Christians from far and near. The

emphasis will be on youth, and we urge the young men to come prepared to lead singing and to give short lessons. Parents, why not plan to come as a family, or at least see that your children have the opportunity to attend this meeting where they will have the association of other young Christians. The Lord bless the faithful everywhere.

**Paul Walker**, 1604 Eleventh Pl., Big Spring, TX 79720, March 5— Last Sept. we moved from TN to Big Springs, TX. I work full-time in this area supported by congregations in Andrews, Lubbock, McGregor, Midland, and Odessa all in TX. We are thankful for their support. The Big Spring congregation sponsors a daily radio program over KFNE FM. It is called A moment with the Master. In Dec. we visited with relatives in TN, preaching again at my home congregation at Chapel Grove. We enjoyed three wonderful services there. Recently we have seen many of the preachers who have always been an inspiration to me: John Fisher, Lynwood Smith, Edwin Morris, L.G. Butler and Frank Staggs. Two young men I have heard preach recently (fine preachers) are Bob Loudermilk and Ron Jordan. We enjoyed a study in Andrews TX recently. We look forward to another one in Midland, TX in March. The brethren here in Big Spring invite you to come by for worship when in this area. You are welcome in our home. Please visit when coming our way. Phone 263-0328. Here are some subs to the Old Paths Advocate.

**Terry Baze**, 3107 S. Washington, Amarillo, Tex., March 1— The work in the Texas panhandle is going well. We had a weekend meeting in Feb. with Brother Doug Edwards and we enjoyed tremendous support from churches in Midland, Lubbock, Oklahoma City, and Norman, Okla. There were 51 in attendance for the Sunday morning worship, a record for Amarillo. We are thankful for the help of these congregations. Last Lord's day, we had 14 outsiders from the local area so we believe that interest is good. We are studying with a number of families and pray that God will bless these efforts to produce fruit for the Lord's church. Paul Walker and I will be in a meeting in Lubbock, Texas in March, and while there will meet with brethren to discuss the possibility of mission efforts in this area. There seems to be unlimited possibilities in West Texas for the church to grow. Brethren are cooperative and the local people are conservative. Please pray for the work and stop by during your travels this summer. We are on I-40 which many of you travel so make your plans to worship with us if you are coming through this area. Take the Grand St. exit off I-40; go north to 1112 N. Grand to find our building. Please note our new address.

**Johnny Elmore**, 419 K St. S.W., Ardmore, OK 73401, March 10— The church in Ardmore is doing vry well. We have several young men who are willing and eager to lead the singing and help in other ways. We have five men who are willing to teach on Wednesday evening. My son, Stan, recently taught one Sunday morning when I was away, and they say he did well. He has hopes of becoming a gospel preacher. Bro. Lynwood Smith conducted a short meeting for us Feb. 23-25 with good crowds and several congregations represented, in spite of a snow storm. We had another great fourth Sunday singing, a custom now in its twenty-ninth year in Southern Oklahoma. I have prepared a series of sermons to be printed in full text by Bro. Fred Cocklin of Edmond, OK for free distribution as they are preached over television stations KTVT, Ft. Worth, and KXII, Ardmore. Literally hundreds are writing in for copies of free sermons and booklets in response to preaching over these stations. I am also preparing a new fourteen lesson correspondence course as a companion to the book which shall be offered. I look forward to these meetings: Seminole & Fremont, Springfield, MO March 14-18; Lebanon, MO, April 14-18; and

OKLA City, 21st St. (probably in a mission effort), April 20-29.

Frank Staggs, 4410 Teays Valley Road, Scott Depot, WV 25560, March 6— We enjoy receiving the Old Paths Advocate each month and are encouraged by all the work which is being done to reach souls lost in sin. We continue to do all we can in an effort to reach souls for Christ. Soon we are to begin a radio program here and also some writing in the local paper in hopes that these approaches will reach some honest person who will want to teach and be taught by the Book of Books. Last month we were glad to be able to be at the Bunner Ridge congregation one Thursday evening and I spoke there. We were visiting our new granddaughter, Danae LeChar Bonifay. We thank our heavenly Father for the health of both mother and child. Timothy was in Flint, MI (his home congregation) for a weekend of preaching in February. This was a great spiritual uplift to him to get to go back home and find a working congregation and one that has experienced some growth since we left there about seven years ago. We are happy to report that our dearly beloved B.F. Leonard is out of the hospital now and progressing well, after his heart attack last month. He would appreciate cards, I'm sure. Why don't you let this elderly "soldier of the cross" know that he is appreciated for his many years of battle. Let us all labor while it is day; "...the night cometh when no man shall work."

Orvel Johnson, 2832 Kay St., Ceres, CA 95307, Mar. 6— More opportunities continue to come our way in work in God's vineyard. Many congregations need and are wanting qualified evangelists to work with them in helping to build up the cause in their areas. Sometimes we conjecture: "If we were just younger or had had such opportunities at an earlier stage in life"; the things that may have been accomplished. However, we keep busy and press on to the best of our ability. We have agreed to assist the congregation at Escalon for a time, in so far as time and health will permit. We plan to "look out" the area and do what ever good we can. There are such a fine number of folks in the area we have known for a long time. Then too, other work is planned in the valley area in event things work out as we hope. We have the promise of help from others in this effort. Our need will not be financial support for a lively-hood, but help in person and in advertising costs and other expenses. It was a privilege to work with the folks at Bakersfield (Flower St.), for a while in an effort to get something going on a place to meet for worship. Due to the many restrictions and the cost involved in meeting these things, a building has been delayed for a time. Besides preaching at Bakersfield, I have been privileged to preach at Turlock, Sonora, Modesto, Sacramento (No. Area), Fair Oaks, Escalon and Ceres in recent months. We are hoping to get together a 'caraven' to attend the meeting in Cederidge, Colo. in June, then over into Idaho and Oregon for some visits. If it be the will of our God may all these things be ours, along with your prayers. May God bless all.

E.H. Miller, P.O. Box 538, LaGrange, CA 30241, Mar. 6— It seems like 1979 is going to be a good year for the Lord's work, with meetings well attended and good being done in building up the congregations in number as well as in spiritual strength. I rejoice to hear the good reports across the nation.

Work in this area is going well. Wife and I have enjoyed being able to attend meetings nearby and at a distance. We have had visitors at LaGrange, too. Bro. Bob Loudermilk conducted a wonderful meeting for us Feb. 3-11, preaching was tops and attendance was good. He presented teaching that held the attention of the hearers. There were some confessions of fault and a baptism. He was able to stay and work with the Montgomery congregation 3 nights after closing here. We need more preachers out in the fields. When members from other congregations help in meetings I think this causes strangers to attend seeing the good attendance. We enjoyed the meeting at Houston, MO, the weather was good for that time of the year, and attendance was good throughout. Several drove quite a distance to be with us and a lady 71 years of age obeyed the gospel. As we pointed out she was "baptized into Christ" (Rom. 6: 1-7; Gal. 3:27); she became "a new creature", and "as newborn babes", yea, one of "the children of God" (2 Cor. 5:17; 1 Pet. 2:2; Gal. 3:26-29). Therefore she will only have to answer to God in the judgment day for things she does or fails to do, from the time she was born into God's family until she goes to sleep in Jesus (Rev. 14:13; 1 Thess. 13-18). Lord willing, we will be in a short meeting at Pottsville, Ark., Apr. 27-29. We did not have time for a full meeting but will be glad to work with them where we have enjoyed meetings in the past. Remember us in your prayers.

Jerry Dickinson, 2604 Erwin, Victoria, TX 77901, Feb. 19— The month of February has been a busy one for us in the mission work here in Victoria. The weekend of Feb. 9-11 we had a weekend meeting with Brother Billy Dickinson which was a success in every sense of that word. We worked hard for the meeting mailing out announcements and running ads in the newspaper, and on the Saturday of the meeting several of those attending from various places helped us distribute about 1,000 hand bills. The meeting was great! Billy did some superb preaching and the singing was some of the best I have heard of late. We had a lot of brethren from Houston (Deer Park) and San Antonio come and help us and we had a crowd of almost fifty at our Saturday night service. Too, and most importantly we had several outsiders. One family that attended had visited with us before and regularly attend one of the two "cups and no classes" churches in Victoria. Another man attended who belongs to the other "cups and no classes" church and said he would like to talk with me about our differences. May I say something just here, brethren? I sincerely believe that if we were meeting in a building other than a motel meeting room we would have had three times the outside visitors we had. As a matter of fact, several folks I invited to the meeting hinted they were a little reluctant to come out to a motel. The fact that we have had, both during the meeting and even before the meeting from time to time, outside visitors in a motel meeting hall indicates what we could do if we could afford to rent a better building. Yesterday I received a letter from a man in Refugio, a town about fifty miles from Victoria, requesting that I send him Ronny Wade's tract on Communion and Van Bonneau's tract on classes. I really am not sure how he found out about the tracts unless he read the ones I sent to a lady in Refugio several months ago who had written in response to one of our articles. I am going to send him the pamphlets and take a run down to Refugio in a couple of weeks and visit her and him. Brethren, continue to pray for this work.



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

# OLD PATHS ADVOCATE

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

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

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## MINIATURE STUDIES by Tommy Shaw

The word miniature, used as an adjective, means tiny or to do on a small scale. To study is to examine closely, and, as the title suggests, we are going to examine closely some small points of doctrine often referred to and frequently misunderstood.

**Israel in Bondage-** Very often we tell and are told the story of the children of Israel and their bondage in Egypt. It is not unusual to hear the teacher state that the Jews spent 430 years in that country. However, a close examination of the scriptures proves this to be untrue. The 430 years are mentioned in Gal. 3:17, but this passage does not say that the 430 years were spent in Egypt. Rather, it states that the law came 430 years after the promise was given. When God made the promise Abraham was without children and it was his great grandson Joseph who was sold into Egypt, starting the chain of events that finally resulted in Israel and his children making Egypt their home. So you can see that quite some time must be subtracted from 430 years to allow for the three generations from Abraham to Joseph.

Mathematically the time spent in Egypt can be figured to be 215 years. Abraham lived 100 years after the promise was made (Gen. 12:4; 25:7). Isaac lived 105 years after Abraham's death (Gen. 21:5; 25:7; 35:28). And it was 10 years after Isaac's death that Jacob and his family went into Egypt (Gen. 25:26; 35:28; 47:9). So 215 years passed from the giving of the promise until the sojourn in Egypt began. Subtracting this from the 430 year span from the promise to the law leaves 215 years spent in Egypt.

One passage seems to contradict this. Ex. 12:40 says, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years". The Septuagint version of the scriptures, a translation out of the original Hebrew into Greek, says, "Now the sojourning of the children of Israel in Egypt and in Canaan which they sojourned was four hundred and thirty years". It is a proven fact that the 430 years were not spent in Egypt along, but in both Canaan and Egypt.

**Up and Down-** A practice in our day is to use the words "up" and "down" in connection with compass direction. We speak of "down south" or "up north" in this respect. But it is wrong to always apply these words in this way when they are used in the Bible. We can read of Phillips going down to Samaria, Peter going down to Lydda, and of Peter going up to Jerusalem. Blackboard illustrations have been observed in which Samaria was placed south of Jerusalem and Jerusalem north of Damascus. This points out a lack of knowledge of Bible geography and a misunderstanding of the use of "up" and "down". When the Bible speaks of going either up or down, particularly in connection with the city of

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## EXPIRATION DATE

If the date near your name and address reads 5-79, your subscription expires with this issue. Please renew promptly

-HLK

## "IF A WOMAN HAS LONG HAIR..." by Don McCord

The following is 1 Cor. 11:3-16 as found in *The New International Version*, generally one of the truest renderings of the original text that it has been my privilege to read: "Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God. Every man who prays or prophesies with his head covered dishonors his head. And every woman who prays or prophesies with her head uncovered dishonors her head—it is just as though her head were shaved. If a woman does not cover her head, she would have her hair cut off; and if it is a disgrace for a woman to have her hair cut or shaved off, she should cover her head. A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man. For man did not come from woman, but woman from man; neither was man created for woman, but woman for man. For this reason, and because of the angels, the woman ought to have a sign of authority on her head. In the Lord, however, woman is not independent of man, nor is a man independent of woman. For as woman came from man, so also man is born of woman. But everything comes from God. Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him, but that if a woman has long hair, it is her glory? For long hair is given to her as a covering. If anyone wants to be contentious about this, we have no other practice—nor do the churches of God."

The following is the footnote to verses 4-7: "Every man who prays or prophesies with long hair dishonors his head. And every woman who prays or prophesies with no covering (of hair) on her head dishonors her head—she is just like one of the 'shorn women'. If a woman has no covering, let her be for now with short hair, but since it is a disgrace for a woman to have her hair shorn or shaved, she should grow it again. A man ought not to have long hair,—"

Now, briefly, what do we learn from this remarkable translation, and others just as remarkable?

1. God is still the head of Christ, Christ is still the head of man, and man is still the head of woman, regardless of the so-called liberating trend nowadays that poses as a

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**"BUT WHO ARE YOU?"**

by Jerry Dickinson

In apostolic times men worked miracles to confirm their testimony. Today, men give testimony to confirm their miracles! Last night I received a telephone call from a man who wanted to know if I believed that the signs mentioned in Mark 16:17-18 existed in the church today. When I explained that the purpose for these signs has ceased and, hence, the signs themselves have ceased he began testifying as to all the miracles and healings he had witnessed and-or experienced.

As I listened, the differences and discrepancies between his miracles and those recorded in the Bible became more and more apparent. I felt like saying, in the words of Acts 19:13-16, "I know Jesus and the apostles could work miracles— but who are you?"

Even to the most uninformed person, the differences between miracles performed by apostolic men and those purportedly performed by modern day wonder workers are obvious. Note with me, please, 3 such discrepancies.

1. First of all, apostolic miracles were always instantaneous! Modern healers perform what they often call "gradual miracles". The man I talked to on the phone told me about his brother-in-law who was near death with lead poisoning. A group of folks got together, however, and prayed and his brother-in-law was healed. But guess what—it took 30 days for the fellow to be healed! It took one month for the Holy Ghost to get the poison out of the man's blood! When I lived in Oklahoma I watched an Oral Roberts Television special one night as he related the story of his life. He told how as a young man he was healed by a "faith healer" from tuberculosis? Do you know how long it took Mr. Roberts to be healed from tuberculosis? One year! He lay on a bed in a sanitorium in Tallahena, Oklahoma for one year before the Holy Ghost completely cured him!

The problem is that I just cannot read about gradual miracles in the Bible. I asked the man on the phone, and I challenge any man alive, to lay his finger on a passage of scripture where anyone was healed gradually. Nobody in New Testament times had to wait a month or a year to be healed. Apostolic miracles were instant miracles!

2. Secondly, the discrepancy between both the quality and quantity of apostolic miracles and those of modern charismatics is outstanding. Generally speaking, modern day pentecostals claim to be able to do only three things. They claim they speak in tongues, they can heal the sick, and they can cast out demons. They do not even claim to be able to perform the other signs! Ask them to raise the dead. They cannot! Ask them to drink poison or allow themselves to be bitten by a rattlesnake. They will not! The apostles could and

did, and if men today had the same measure of the Holy Spirit they could and would, too.

Likewise, the quality of apostolic miracles made them beyond dispute or question. True, the enemies of Jesus and the apostles ascribed their miracles to the Devil but they never denied they were miracles. (Acts. 4:16). How could they? These could drink poison and live, be bitten by deadly snakes and not die, put an ear back on a bleeding face, speak languages they had never learned, heal all sorts of internal and external maladies, and even raise the dead. Now where is the man who can do those things today? My dad, who has false teeth, asked one of these modern day charismatics if he could give him a new set of real teeth. Needless to say, he still has false teeth! The apostles could have done it, and if men today had what the apostles had they could too.

3. Lastly, the miracles recorded in the New Testament were not based on emotionalism. The Son of Man was able to walk up to a funeral procession and without any preliminaries raise a man from the dead. (Luke 7:11-16). Never do we see Jesus, who had the Spirit without measure, shouting, screaming, passing out, trembling, or acting in an uncontrollable manner.

However, if you ever visit an assembly today where purported miracles are taking place you will note the existence of a high emotional atmosphere. Sometimes two to three hours are spent arousing people's emotions to a frenzy. It is only after folks are emotionally "high" that any miracles ever take place! I had a young man in Georgia tell me one time that the only time he could speak in "tongues" was when he was emotionally keyed up in such a service as we have just described.

Jesus and the apostles did not rely on emotionalism. They healed men who did not even know who they, (Jesus and the apostles), were. (John 5:13; John 9:36; Acts 3:1). They even healed their enemies who were anything but "in the spirit"! (Luke 22:51). The so called charismatic or neo-pentecostal movement is pure emotionalism and is absolutely alien to New Testament Christianity!

It is time for those who claim to have the miraculous measure of the Spirit to either put up or shut up! Either they can do what the apostles could do or they cannot, and it is time not for testifying but for demonstrating! (1 Cor. 2:4).

When the man comes along who can perform miracles of the same quality and quantity of Bible miracles, perform them instantaneously, and perform them without any kind of emotional atmosphere then I am willing to consider his claim. Until then, the question echoes— but who are you?

-2604 Erwin, Victoria, Tex. 77901

**MEMORIAL DAY WEEK-END MEETING AT JACKSON, MISSISSIPPI**

May 23-27, here at Jackson, in conjunction with the mission work in this large metropolis, we are planning a meeting which we hope will become an annual affair in this pretty area of the deep south.

This meeting will help fill a gap between the New Year's meetings in Alabama and Oklahoma and the annual Sulphur, OK get-together meeting in July. We hope we can attract members from a large area of the southern section of the brotherhood and with cooperation, to make it a genuine success in every respect.

Many, many congregations are within 8 or 9 hours or less driving time from Jackson and if several would be willing to ride in each car and share the expenses, the cost of transportation would not be prohibitive, even with the high price of fuel. And with the proper encouragement many of our young people could come and be together. And remember, Christian association is important in helping to inspire Christian living.

Of course, our homes will be open to help accommodate and house those who come. For the overflow there are reasonably priced motels available. May we suggest to bring sleeping bags and bedding.

Brother Billy Dickenson will be the principle speaker, but we will expect some of the young men to have short lessons at a service arranged for that purpose.

Memorial Day, Monday, May 28, is a holiday, which will make it possible for all to get back home in time to get rested for work and school on Tuesday. Remember, the dates are May 23-27. Please begin now to make plans to come.

-Paul O. Nichols, 147 Bay Bury Lane, Jackson, MS 39212

"We look forward to the Old Paths Advocate every month. God bless all who help in this work"

-Mrs. Sidney Phillips, San Diego, CA

## THE GIFT OF THE HOLY SPIRIT by John L. Reynolds

In Acts 2:38, Peter said, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit". This gift spoken of by Peter is the fulfillment of a promise because Peter continues in the next verse: "The promise is to you and your children, and to all that are afar off".

There are other gifts of the Spirit besides this one; let us notice. In 1 Cor. 12:1-11, Paul names nine of them; they were not all received by one person, but different persons received different gifts. In all that is said here we do not learn how they received these gifts, but in Rom. 1:11, Paul says, "I long to see you that I may impart to you some spiritual gifts." In this, it is clear that they were imparted by an apostle, though it does not tell us how; but in Acts 19:6 and 1 Tim. 1:6, we learn that it was done by laying on of the apostle's hands.

None but an apostle, though it does not tell us how; but in Acts 19:6 and 1 Tim. 1:6, we learn that it was done by laying on of the apostle's hands. None but an apostle could impart those gifts, as we learned from Acts 8. Phillip went down to Samaria and preached the gospel of Christ to them; many of the Samaritans believed and were baptized. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Spirit ... Then laid they their hands on them, and they received the Holy Spirit. And when Simon saw that through laying on of the apostle's hands the Holy Spirit was given, he offered them money." Phillip had the apostle's hands laid on him and he could perform miracles, but he could not confer that power to others, as none but an apostle could do that. So when all of the apostles died there was no one on earth who had the power to impart these gifts, naturally they ceased as we are told in 1 Cor. 13:8, the words of Paul, "They shall cease".

This gift in Acts 2:38 is different; it is for all who will repent and be baptized in the name of Jesus Christ for remission of sins. Now, as this gift is the fulfillment of a promise, we must find a promise made before this that includes as many as Peter speaks of. In Gen. 12:3 and 22:18, we find God's promise to Abraham: "In thy seed shall all nations be blessed". This includes all that Peter spoke of, so no doubt this is the promise Peter refers to.

In Gal. 3:16, we read, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many,

but as of one, and to thy seed which is Christ". He continues in Vs. 17: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it would make the promise of none effect". Now let us pursue this further- I have heard it taught that the children of Israel through whom the promise came, dwelt in Egyptian bondage four hundred and thirty years. We will see what the Bible teaches on it, please follow closely: In Gen. 12:3, 4, God made the promise to Abraham; he was 75 years old at that time. When Abraham was 100 years old, Isaac was born (Gen. 21:5). Isaac was 60 when Jacob was born (Gen. 25:26); Jacob was 130 years old when entering Egypt (Gen. 47:9). this was 1706 B.C. When God made the promise to Abraham (Gen. 12:3), it was 1921 B.C. Here there were 215 years intervening. Let us count some more- Abraham was 75 when he received the promise; 25 years later Isaac was born; 60 years later Jacob was born; 130 years later Jacob entered Egypt. Again, we get 215 years, adding 25, 60, and 130. So, it must be observed that the 430 years spoken of are not to be computed from the time when the covenant was confirmed, but from the time when it was made as mentioned in Gen. 12:3, while Abraham was yet in Ur of the Chaldees. From Ex. 12:40, we learn the sojourning of the children of Israel who dwelt in Egypt, was 430 years.

Let us in conclusion, go back to the promise of the gift of the Holy Spirit. In Gal. 3:16, we learned that Christ was that seed, so the blessing to all nations was to come through Christ, because Paul said, "He saith not and to seeds as of many, but as of one, and to thy seed, which is Christ". In Matt. 1:21, we learn what that blessing was to be. It says: "He shall save his people from their sins". Your writer, therefore, concludes that salvation from sin through Christ, is the blessing. In the Savior's commission, and the preaching of the apostles we learn how to obtain that blessing or promise. Jesus said: "He that believeth and is baptized shall be saved" (Mk. 16:16). Peter, on the day of Pentecost continued: "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift (or blessing) of the Holy Spirit". This blessing will be received by everyone who obeys the gospel of Christ. If you have not received the gift, why not accept the invitation while the opportunity is yours.

-Ceres, Cal. (Reprinted from Old Paths Advocate, April 1957-by request).

### BROTHER LARRY LAY, CAPABLE PREACHER OF THE GOSPEL

Bro. Larry Lay, 10170 Marcella Ct., Santee, CA 92071, telephone 1 (714) 449-6272, has not asked me to write this, or make an appeal in his behalf, but I feel for the good of the Cause of Christ, it is needed. Larry is one of the most capable preachers among us that I have heard of late— preaching very much to the point, plain, scriptural and the kind the church needs to grow and prosper; he does not coddle, leave you wondering what he means, what the Bible teaches; you know, brother, when he is through. If you are in need of a meeting this summer, brethren, why not give Larry a chance— you will not be sorry. Consider this— Larry is

blessed in having one of the strongest churches in the land behind him, Pepper Dr., El Cajon (and they have not authorized me to say this, but I know them well enough to go ahead anyway); this church would be willing to financially back this man to hold meetings for brethren who cannot afford one; I know this. You can't beat this, Brethren, for being scriptural, and in every way helpful to the cause of Christ. Last, and by no means least in importance, Larry is blessed with such a fine preacher's wife, the former Laura Ballard, of Houston, TX.

-Don McCord

### ANNUAL YOUNG PEOPLE'S MEETING

You are invited to the annual young people's meeting at Modesto, CA to be held over the Memorial Day weekend, May 25-27. Services Friday, Saturday, and Sunday afternoon will be in the Modesto Union Academy auditorium, corner of Hatch & Central Ave., in Ceres, CA. Lord's day service will be at the Modesto building. Accommodations for all. Activities for all.

-Jim Murry, 1528 Del Vista Ave., Modesto, CA 95350

### COMMENDATION

Anyone needing an evangelist, teacher, preacher and personal worker, please contact Gary Barrett, 114 Barnum Dr., Hamilton, OH 45011 or phone (513) 868-1101. Gary is strong in the faith, scriptural in practice and dedicated to doing the Lord's work to the fullest of his abilities. Brethren, if you need a competent young man to work with your congregation, this laborer is worthy of his hire.

-Hugh Milner

# Old Paths Advocate

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## THE 1979 CHURCH DIRECTORY

During the month of March, I received information from the following congregations: **ARKANSAS**: Cove, Little Rock (Cornell St.), Searcy; **CALIFORNIA**, Aromas, Atwater, Ceres, Corcoran, Cypress, El Centro, Fair Oaks, Modesto, Montebello, North Hollywood, Orange Cove, Turlock; **COLORADO**, Berthoud, Westminster; **FLORIDA**, Lauderdale Lakes, Mt. Dora, Mt. Pleasant, Orlando, Panama City, Tampa; **GEORGIA**, Handsville, **IDAHO**, Caldwell (13th Street); **ILLINOIS**, Chicago, Quincy; **INDIANA**, Richmond; **IOWA**, Des Moines, Lake City, Ottumwa (Finley & Adella), Savannah; **LOUISIANA**, Jerusalem; **MICHIGAN**, Lansing, Walled Lake, Wyoming; **MISSISSIPPI**, Jerusalem; **MISSOURI**, Anderson, Bardley, Bendavis, Champion, Houston, Lee's Summit, Monett, Niangua, Oak Forest, Richland, St. Louis, Seymour, Springfield (North Campbell); **NEW MEXICO**, Portales; **NEW YORK**, Honeoye Falls; **OHIO**, Cleveland, Dayton; **OKLAHOMA**, Anderson, Frederick, Galey, Legal, McAlester (Hereford Lane), Marietta, Noel Chapel, Okemah, Tahlequah, Tucker; **OREGON**, Corvallis, Cottage Grove, La Grande; **PENNSYLVANIA**, Le Contes Mills, Pleasant Valley; **TENNESSEE**, Memphis (Hollywood), Nashville; **TEXAS**, Abilene (Lake Breeze), Amarillo, Ash Spring, Austin (52nd & F), Beaumont, Clyde, Dallas (Walton Walker), Denison, El Paso, Hoyte, Menard, Waco (Circle Road), Woodson; **WASHINGTON**, Kennewick; **WYOMING**, Casper; **AFRICA**, **SCOTLAND**, **MEXICO**, Baja California.

Brethren we have done a good job this time on the DIRECTORY. Your assistance has made it one of the best. As far as I know I have all the congregations in the states of: **ALASKA**, **ARIZONA**, **COLORADO**, **FLORIDA**, **GEORGIA**, **IDAHO**, **KANSAS**, **KENTUCKY**, **MISSISSIPPI**, **MISSOURI**, **NEBRASKA**, **NEVADA**, **NEW MEXICO**, **NEW YORK**, **NORTH CAROLINA**, **OREGON**, **SOUTH CAROLINA**, **TENNESSEE**, **VIRGINIA**, **WEST VIRGINIA** and **WYOMING**.

I have received from all the congregations except one in **ALABAMA**, **CALIFORNIA**, **ILLINOIS**, **IOWA**, **MICHIGAN**, **OHIO**, **OKLAHOMA** and **WASHINGTON**. All the other states

had 2 or more that I didn't receive any information. I think that this will be the best Directory yet and you helped to make it. I want to thank the editors of the Old Paths Advocate for allowing me to print this information each month. **MAY GOD BLESS ALL THAT HAVE HELPED**. I tried to contact each congregation but some didn't respond. Ray Asplin, Star Route 2, Box 67-A, Norfolk, AK 72658 phone (501) 499-7117.

Note— Please add this information to your directory: **TEXAS**, El Paso (El Paso County) 636 Castile Dr., in the home of Bro. Webb Sun., 10:30 AM; contact Ernest R. Webb, 536 Castile Dr., El Paso, TX 79912 Phone- (915) 584-1591.

## FIFTIETH WEDDING ANNIVERSARY

Brother and Sister Frank Roe, 2236 S.W. 30th, Oklahoma City, OK 73112, were married Dec. 25, 1928 in Thackerville, OK; they have celebrated the 50th year of this event in Oklahoma City, on two different occasions. They have 8 children: James Roe, Freda Wolfe, Lee Roe, Lynda Leeth, Barbara Thomas, all of Oklahoma City; Wesley, Edmond, OK; Ray, San Francisco, CA; Shirley Summers, Tampa, FL. Six of the children are baptized believers. A son, Wesley, is an active member at the Edmond, OK congregation. There are 22 grandchildren and 2 great grandchildren.

Grace Koons Roe was baptized when she was about 14 years old in Attington Bend, OK; Frank Roe was baptized by Bro. Fred Kirbo at Dougherty, OK, in a meeting held by Bro. Homer A. Gay in 1936 or 1937. Bro. Roe works for Jim Thompson, Oklahoma City, where he has been employed for 20 years; Sister Roe is an active participant in the Community Action Program. The information for this tribute was submitted by their daughter, Barbara Thomas.

-Don McCord

## HONOR ROLL

You will find listed below the names of those sending subscriptions from Mar. 10 to Apr. 10, and opposite the name the number of subscriptions sent. The list is extremely gratifying this early in the year and we are so very appreciative for your help. Please continue to mention the paper whenever you have opportunity. Check the following and report any errors to us:

Miles King-15; Don L. King-12; Clovis Cook-6; Albert Brown-6; James R. Stewart-5; Don McCord-4; Raymond Bray-3; Bob Loudermilk-3; Frank Trayler-2; J.D. Elmore-2; B.F. Leonard-2; Lowell Hill-2; Terry Nash-2; Jerry Harris-2; Wm. W. Martin-2; Kenneth Middick-2; John Fisher-2; Mrs. C.M. Walling-2; Jim Thompson-2; Alton Bailey-2; Wendell Edmondson-1; Thomas Chilcott-1; Mrs. Kenneth McMullin-1; Billy Dickinson-1; Mrs. R.J. Wiseley-1; Barbara Osborn-1; Viola Taylor-1; J.J. Walding-1; Mrs. Maggie McClay-1; Ron Gilley-1; Denver Ratliff-1; Mrs. Harry Solleder-1; R.V. Criswell-1; Dr. Ralleen Glasin-1; Roy Coon-1; Mrs. Donnie Bragg-1; Gerald Hill-1; F.N. McAnear-1; Joseph Bunner-1; Gary Barrett-1; Naomi Bibins-1; Mrs. Arden Conner-1; Larry Rouse-1; Greg Gay-1; Argus Johnson-1; Mrs. B.G. Wilson-1; Mrs. Arnold Davis-1; Mrs. Carl Branscum-1; Artha Wilson-1; C.L. Davis-1; R.G. Hatter-1; Richard Frizzell-1; J.F. Graham-1; Vera Gilstrap-1; Frank Staggs-1; Carol Bradford-1; Mabel Phillips-1; Ray Asplin-1; Sue Cook-1; C.V. Harris-1; O'Vera Stanley-1; Bonnie VanStavern-1; Fay Wright-1; J.J. Albert-1; Bob Pepper-1; James Roe-1; Phillip Pierce-1; Geneva Willis-1; Carl E. Williams-1; L.G. Butler-1; Paul Walker-1; Richard Reed-1; Leroy Moody-1; Judy Brower-1; Total-131.

"We always look forward to the coming of the Old Paths Advocate and usually read it through before I lay it down"

-Mrs. Amos Doud, Citrus, Hts., Cal.

## CHURCH SPONSORED RECREATION by Jimmie C. Smith

In years past, the Lord's church was distinguishable from denominations in the area of the work in which each were involved. Brethren were taught in the past that the Lord's church had no right to be involved in such activities as baseball (basketball, football, soccer, etc.) teams, parties (for whatever event), suppers and other such works. Times have indeed changed when progressive (digressive churches are no longer condemning denominations for being involved in these activities but are participating in them and defending their involvement in them. Despite the changes which have been made, these brethren still claim to abide by the motto: "We speak where the Bible speaks, and are silent where the Bible is silent."

### Examples!

A headline in the Gainesville, Florida daily paper back in July read "Cross Roads Church of Christ of Gainesville Buys Fanning Springs." The article states: "Fanning Springs and some 140 acres have been purchased by the Cross Roads Church of Christ, Inc. of Gainesville...The church plans for using it as a gathering place for church groups. Plans call for construction of campgrounds, small camping cottages, a concession stand at the springs and a three-fold convention building which can be used as a cafeteria, a meeting center and a gymnasium. They also have plans for renovating the old motel on the grounds and it is understood the offices of the Tri-County Senior Citizens Association will be moved from the motel to the old Chiefland Restaurant site on Main Street in downtown Chiefland."

A more recent happening which manifests this same acceptance of the social gospel and attendant church involvement in recreation is seen in the opening of the facility built by the Madison, TN church where Ira North (editor of the *Gospel Advocate*) is the "pastor". The facility is called a "Family Life and Education Center." The rules laid down for the use of the rooms included the following: "1. Reservations for areas of the Family Life Center such as gymnasium, exercise room, classrooms, or sunset room, must be made through the office of the Youth Minister... 9. The gymnasium will be used for eating only by very large groups that have approval from the Elders. The fellowship room of the Family Life Center has been designed for class or organization suppers and banquets. 10. Team practice for approved church athletic teams will be scheduled with the Youth Minister..."

In case you think this is an isolated thing, the front page of the **FIRM FOUNDATION** of December 19, 1978 carried a picture of a group of members of the Richland Hills church of Fort Worth, TX. In front of the group are two men holding a banner which reads "PRAISE THE LORD, WE DID IT!" What they did was contribute \$755,000 on one Sunday in order to build a building free of debt. "The new building will provide needed space for a growing Bible school now averaging over 1,000 per Sunday and will also provide facilities for Christian FELLOWSHIP AND INDOOR RECREATIONAL ACTIVITIES."

The Broadway church of Lubbock, TX is now in a 3.8 million dollar expansion program. Among other things, their bulletin says they will have four times as much space for "fellowship" in the new quarters as they now have. They will have room for a sit-down dinner with 2,000 at once, among other things. And, oh yes, a gymnasium.

Friends, "MacDonald Sunday" and "Gold Fish Swallowing Contest" can't play second fiddle to the Church Gyms and Church Camps, when it comes to appealing to our passions.

An old bulletin from the Eastside Church in Columbia, TN Advertised:

"Monthly activities for the young people at Eastside..."

A bowling party will be sponsored during the month of February, a skating party in March and a hayride and

wiener roast in April.

A young people's sports day will be held May 24th with all local churches participating...

A short trip has been planned for June 29th, a putt-putt golf party for the last of July or first of August and a recreation evening at the church between Sept. 2 and 7.

Another hayride will be held in October, activities at the youth center are being planned for November, and..." Brethren! BEWARE! These are the tactics used by the Bible Chairs across the land in the Universities to ensnare your children too!

In the October 1978 North Carolina Christian, Jim Stutts enthusiastically reported concerning Houston, TX, "Joe Schubert, minister of the Bammel Road church, preaches beneath a basketball goal each service! Joe encourages those seeking to reach the community for Christ to build a 'multi-purpose' building rather than a monastery! The multi-purpose building can be used for worship, fellowship, recreational activities, visual presentations— all geared toward reaching the lost. This congregation is one of the fastest growing in the brotherhood, setting a brotherhood record contribution last year of \$1,104,000."

He gives us a choice of building meeting houses on the "monastery" model, i.e. designed exclusively for the spiritual work of worship (Heb. 10:25 thus accomodating), or else build GYMNASIUM CATHEDRALS! All the way from Texas we can hear them shouting in the words of another, in unison, "I am not ashamed of the multi-purpose building, with its basketball goal for reaching the lost, for this indeed is the very power (of God! -omitted from best manuscripts) unto salvation!" Read it in Emphraim 1:16!

Throughout the years, brethren have been telling the world that the Lord's church can give book, chapter and verse for everything which it is doing or else it will quit doing it (though the digressives in bygone years claimed at least to heap their unscriptural practices under "generic authority").

It occurs to me that some of the brethren need to give us book, chapter and verse to authorize church support of recreation or get out of it. Where is the scripture which authorizes a church to build or rent a gymnasium for recreation? Where is the scripture which authorizes a church to sponsor a baseball team? If anyone knows of a passage which gives the church Bible authority to be involved in church sponsored recreation, I would like to know about it. If there is such a passage, the church of which I am a member must be busy obeying the passage; if there is not a passage, those churches involved in these practices must be exposed as having departed from the revealed word of God.

My understanding of the work of the church is rather simple. It consists of and is limited to evangelism, edification, and benevolence. The providing amusement for the people is nowhere spoken of in Holy Scriptures as one of the functions of the church. It is in direct antagonism to the teaching and life of Christ and His apostles. The early evangelists had boundless confidence in the power of the Gospel to draw people to Christ and, therefore, employed no carnal enducements to draw men to Christ. The congregations in the first century did not expect anything but the word of the Lord to be presented at the worship services. (to be continued).

-401 E. Prospect, Harrison, AK 72601

"Enjoy the paper very much, please renew my sub."

-Wm. Dickinson, Houston, TX

"Here is our new address, we enjoy reading the paper so much"

-Dwaine Tate, Norwood, MO

## FIRE, WATER OR HOLY SPIRIT— WHICH? by J.T. Hinds

### IV. Samaritans And The Eunuch

1. Of the Samaritans it is said that when they believed Phillip's preaching, "they were baptized both men and women". Acts 8:12. No infants here; all believers.

2. Verses 15 and 16 say the Spirit had fallen upon none of them; only they had been baptized into the name of the Lord Jesus". The apostles imparted to them the Spirit by laying hands upon them. These were, no doubt, miraculous gifts of the Spirit, yet it proves that people are subjects of baptism without the Spirit falling on them; and they are properly baptized without it.

3. It is said that Phillip and the eunuch "came unto a certain water", "went down into the water", and there the baptism occurred. Paul says in baptism we are buried and raised. Put Paul's definition here, and we know what was done.

4. Occasionally some one says if going into the water proves immersion, they both must have been baptized. It requires much charity to think this remark honest. The going down into the water was not the baptism, but only getting to the place where they could be baptized. But one says: "I went into the water, kneeled down, but was not immersed." Certainly, people can do all sorts of ridiculous things; but were you buried and raised in baptism? Guess you had better try again.

5. As Phillip preached from Isa. 53:7,8, some think the eunuch must have been reading 52:15 and got his idea of baptism from that. It says: "So shall be sprinkle many nations". But it says not one word about "water", and does not contain the word baptize. It has a word that means "startle". In the margin of the Revised "startle" is found, and the context shows that to be the sense. If sprinkle be the correct word, it refers to the body of Christ (1 Pet. 1:2), and not to water. The New Covenant has not one word about sprinkling water. The sprinkling of "clean water" in Ezek. 36:25 will not help the case any. The context shows it refers to the Jews on their return from bondage, not to us at all. The clean water was a preparation of water and ashes, called clean because used for legal cleansing. See Num. 19th chap. It was to cleanse them from "filthiness and idols". Do you believe baptism does that? If not, you do not believe this means baptism.

### V. Baptism Of Cornelius Acts 10:48

He was baptized "in the name of Jesus Christ", which means by Christ's authority. This is found in Matt. 28:19,20; Mk. 16:15,16. These passages make baptism a condition of salvation. It is urged that he must have been saved before baptism because the Spirit fell on him before he was baptized; but we have found Spirit baptism to be a miracle, and not for remission of sins. If the baptism of the Spirit was necessary to salvation, and all people are saved by it, then Cornelius was saved by it. But if this be true, the apostles were not saved 'til Pentecost, for the Spirit fell on Cornelius as it did on the apostles. If they were saved before, then Spirit baptism was not to save people. If it was not to save those who received it, then Cornelius was not saved by it. That is the fact in the case.

### VI. Paul And The Jailer

1. Because the record says, "he arose, and was baptized" it is argued that Paul was baptized "in the house and standing". But why arise, if sprinkle or pour was the act? The kneeling posture was more convenient for that. In Acts 9:6,11, he is told to "arise, and go into the city! Compare Matt. 9:9; Lk. 23:1; Acts 8:27;10:20; 5:6. These show they arose to do the thing required. So, in this case, he arose to go to the place for baptism. Illustration: The man arose and prepared for breakfast. Does that mean he stood up in bed to put his clothes on and wash? Absurd!

2. Paul was told to be baptized and "wash away thy sins".

Acts 22:16. The expression "wash away" is figurative, but the fact it expresses is real. Having our robes washed in the blood of the Lamb is a figurative expression, but the fact is none the less real. It means we are saved through the blood of Christ. Acts 22:16 means we are saved by means of baptism. The force of the passage will never be met.

3. Some think the jailer and his family were baptized in the jail. If so, it would not prove they were immersed. But is it so? Emphatically no. Acts 16:30 shows he "brought them out" of the inner prison; V. 32 says he preached to "all that were in his house"; V.32 says he "took them", washed their stripes and was baptized. Took them where? They were in the jailer's house when the preaching was done. He must have taken them out. This is made doubly sure by V. 34, which shows that after baptism he "brought them into his house". Can you bring one into a house who is not out? He then took them out to baptize them. It is painful to be forced to expose such reckless handling of the word.

4. Next we are told that they could not have been immersed as all that could not have transpired in one hour. This is pure assumption. The man who was there calls baptism a burial and resurrection. Why dispute this word?

5. Paul refused to leave the prison next morning 'til brought out by the magistrates. From this, some think he would not have gone out to baptize during the night. But the record shows he did go out. Why reason against a fact? As a prisoner he would not leave 'til released; as a Christian he would assist the jailer to obey God.

6. Another says: "It is very hard to prove there were no children in the jailer's house". Yes, but twice as hard to prove any of them to be infants. V. 32 and 34 show that they all heard the preaching and rejoiced. When children can do that, they are old enough to be baptized.

1. Rom. 6:3,4. This refers to water baptism as we have already seen. It says we are baptized "into Christ", "into his death". This surely proves baptism necessary to salvation of proper subjects, unless salvation is our of Christ. Nothing further is needed on this. V. 5 says we are "planted in the likeness of his death". It is contended that immersion is no likeness of his death, and cannot for that reason be the baptism. Paul does not say planted like Christ died. If "planted" be the correct translation, it means we are planted-buried-like Christ was buried while in the death state. But the Revised says: "United with him in the likeness of his death, we shall be also in the likeness of his resurrection". By that which is like his death and resurrection we become one with him. We cease to love and practice sin as he ceased to live; we are buried in the water as he was buried in the tomb; we are raised to walk in a new life, as he was raised from the grave to live again. New life comes with the resurrection; hence this verse settles both the action and design of baptism- proving immersion and remission of sins through baptism.

2. Gal. 2:12. This passage plainly asserts that in baptism we are raised. Some contend that this passage does not refer to water baptism. They say: (A) Verse 11 speaks of "circumcision not made with hands". If this proves anything against baptism, it is just as hard against sprinkling or pouring, for they are performed with hands. Paul says this circumcision is "in putting off the body of the flesh." We cut off this practice of sin by an exercise of the mind- strictly speaking by repentance- which is without hands. Baptism is in order to the remission of sins already committed. There is a clear distinction between stopping the practice of sin, and getting pardon for the sins already committed. (B) Paul says we are raised "through faith in the working of God". From this some contend that it is a resurrection "through faith" and not through baptism. But Paul says "Christ was raised from the dead through the glory of the Father". Rom. 6:4.

Does that mean he is not raised? Of course he was raised, but through God's glory. Then Paul says "buried therefore with him through baptism". In this passage, he says buried "in baptism, wherein we were also raised". The burial and resurrection is in the baptism. It unites us with Christ because we are believers in God's work, when he raised Christ from the dead. Without this faith it would only be getting wet; with such faith we become one with Christ when buried and raised.

3. Gal. 3:27. "As many of you as were baptized into Christ, did put on Christ", implies that those not baptized into Christ, have not put on Christ. Not in Christ, not saved; therefore, we are to be baptized into Christ to be saved. Some objections are noted: (A) "We put on Christ in baptism formally". If in Christ actually, how can it be done formally? If you have your coat on really, any attempt to put it on formally would be a farce. (B) "The coat must be yours before you can put it on; so Christ must be yours before you can put him on in baptism". If this be so, Christ is yours and you not in him. We are new creatures in Christ. If he is yours before you are in him, then he is yours before you are a new creature. If you say you believe in Christ, then the argument will hold thus: If you are correct, Christ must be yours before you put him on; you put him on by faith; therefore Christ is yours before you believe. Better throw down such reasoning, and accept what the Book says. We put on Christ through or in baptism. (C) "The child is first born, then clothed". This would do very well as an illustration if Paul had not said we are clothed with Christ in baptism. So, if one is a child of God before baptism, he is a child of God out of Christ. In one place, our becoming Christians is called a new birth. Baptism is there called the birth of water. In this place, we are said to be clothed with Christ in baptism. Two figures, but teaching the same general lesson, just as the church is called the temple and the kingdom. (D). Lastly: "Baptize means to plunge, hence it means we are plunged, not baptized into Christ". But Paul says, we are buried and raised in baptism; and this baptism in which there is a burial and resurrection is "into his death", "in Christ". Rom. 6:3,4. The burial and resurrection is the action, into Christ and into his death the result of the action. We are said to believe (eis) into Christ. Believe is the act, the result is into Christ. The same reasoning holds on baptism. This passage is final on this question.

4. 1 Pet. 3:20,21. To the plain earnest man, this passage can hardly admit of doubt. To quote it would be enough if error had not filled the general mind. The simple statement is that eight souls were saved "through water", and "baptism doth also now save us". (A). It is objected that they "were not saved through but from water", that is, by staying out of it, while all who got in water were drowned. That they were saved by means of water is too plain to be questioned. It is bad when a man's theory makes him squarely deny the Word of God. If all got drowned who went into the water is applicable to baptism, it is very hard on all who now immerse, or even go into the water to have it poured on them. But Peter is not talking about what the water did for the wicked people, but for those who are willing to obey God. They were saved by it, so says the Book. But another thinks "we must be saved before we get into the water". If so, then we cannot be saved by it, and Peter was wrong. Noah was not saved before the flood, but by means of the flood. But if Noah was saved by staying out of the water, we are saved by going into it, for it takes that to make baptism. (B) But someone says "the water never touched Noah". That is just as hard on sprinkling and pouring as immersion. Do you sprinkle water on the house instead of the people? (C). Some learned men tell us that "filth of the flesh" means sin; hence Peter meant that baptism did not put away sin. There are two objections to this: First, Peter does not say sin, he says "filth of the flesh". He contrasts it with the conscience which shows he means either literal fleshly impurity or Jewish legal

impurity. Second, he says baptism is for the remission of sins. Acts 2:38. Do you expect him to now deny it? (D) "But baptism is only an answer of a good conscience", says one. Yes, but one's conscience may approve and he still be a sinner. (See Acts 23:1). When your conscience is educated by the word of God, it will tell you to be baptized; and, if it be a strictly good conscience, it will not be answered— its demands not satisfied— 'till you are baptized. When baptized, your conscience will be answered in its demands, and therefore be satisfied. The Revised says "interrogation", not answer. Perhaps the exact idea is that baptism is the asking or seeking for a good (satisfied) conscience. To be this, one must do exactly what the word of God demands, provided his conscience is educated by the word. If not so educated, your conscience will be wrong in its demands. (E). Again, it is said: "Baptism saves us in a figure, hence not real salvation". If it does not save in a figure, that does not keep it from being real. Figures represent facts. But Peter does not say it saves "in a figure". What he says is this: Eight souls were saved by the flood—a literal circumstance— prefigured our salvation by baptism, which is a reality. The Revised says "after a true likeness"; the margin, which is literally correct, gives "in the anti-type". What is the point of likeness? The flood transferred them to a new land; baptism is a means of transferring us to Christ's kingdom. So it is an anti-type of Noah's salvation by water, but both are realities. The point of likeness is this: Water was a means used to save him; baptism is a means to save us. Hence the anti-type of that. (F) One point more. Baptism now saves. Hence, it must refer to our becoming Christians and not to final salvation. It cannot refer to remission of sins committed after we become Christians; for, if this were true, we would have to be baptized repeatedly because we sin repeatedly. We cannot be baptized because we have no sins to be remitted; for, if so, it could not save us, since we would already be saved. But Peter says it "saves us"; and, with this testimony unimpeached, we consider the case closed.

(to be continued)

### BORN AGAIN by Orvel Johnson

The expression "Born Again Christian" is heard in many circles today. It is so wonderful to be a Christian and the Bible teaches that to be a child of God one must be "born again", so we could conclude that the only way one could be a Christian is to be born again. Jesus taught this in John 3:3, when He said, "Except a man be born again, he cannot see the kingdom of God." Then in the same book and chapter in verse 5 He said, "—Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Then in 1 Peter 1:23, these words are spoken: "Being born again, not of corruptible seed, but of incorruptable, by the Word of God, which liveth and abideth forever." So to be "born again" is simply to do what the Word of God tells us to do to be a Christian and to be saved. No need for one to "guess" whether they are a "born again christian" or not.

"This is the way": Hear the Word, Rom. 10:17; Believe or have faith in God, Heb. 11:6; Repent of sins, Luke 13:3-Acts 17:30; Confess Christ, Rom. 10:9-10, Matt. 10:32; and be BAPTIZED into Jesus Christ, Gal. 3:27, Acts 2:38, Rom. 6:3-5. To follow THIS WAY and do these things is to be "born again" and the Lord will add you to the Church we read about in the Bible, Acts 2:47.

This is not really a complicated "birth" procedure but it is the only one which pleases God and the only way by which we can enter into the kingdom of God. Why not just let God have His way? We can be His child by obedience.

—Ceres, Cal.

Speak a good word for the OLD PATHS ADVOCATE — it will be appreciated.

## TELEVISION FILMS AVAILABLE

The church in Lebanon, MO has available for free use, a series of 14 brand new television regular 2 inch video color programs. The Series title is **WHY YOU SHOULD INVESTIGATE THE CHURCH OF CHRIST**. A number of visual charts are used to help impress the viewers with the truth of the message. The same series is also available on ¾ inch cassette video tape. Ronny Wade is the speaker. If you are interested in using this series contact Bill VanStavern, Box 9, Lebanon, MO. Free printed copies of all the sermons are also available.

## WHO WILL TELL ME?

by K.G. Wilks

Let me ask the questions. You, the reader, provide the answers, please. I am not proposing, supposing or disposing. I just want answers, objective answers, not saturated with emotions, customs, traditions, but based on logic, right, sense. I don't advise publishing comment. It might cause a division in the churches. Just write and tell me what your answer is. Not that I am so ignorant. I would like to have what others have to say. That the bodies of men (humanity) will be resurrected cannot be doubted. The Holy Scriptures teach that. I don't doubt the ability of the Lord God to do it. That dead human bodies go back to the dust of the earth from whence Adam came cannot be doubted either.

Question 1: What about the bodies buried at sea—devoured, perhaps bones and all? They will be resurrected, will they not?

Question 2: What about the numberless bodies left in the catacombs to rot, return to the dust of the earth? Those people were generally Christians?

Question 3: What about the bodies of those burned in fire holocausts, Hitler's gas chambers, cadavers (bodies of unclaimed patients of government hospitals), same being sent to state medical schools for dissection in medical classes then cremated? I believe some are cremated.

Question 4: What about bodies run through shredders, like sausage?

Question 5: What about cremated bodies, the remains being returned to the earth. Will those bodies be resurrected? If not, is this saying that man can defeat the purpose of God for a resurrection, either to heaven or to escape Hell? Paul wrote in 1 Cor. 15:44 "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Question 6: Then that body which is sown, buried, returns to the dust of the earth, is not the one that shall come forth in the resurrection. Right? That spiritual body, then, which is resurrected is not the body that went back to the dust of the earth by burial in the dirt of the earth, in the water of the sea, through the shredder, burned up in the holocaust, in Hitler's gas chambers, or by cremation on purpose to dispose of the flesh, bone and blood. This being the case if it is the case, wherein is cremation wrong, vile, a violation of God's law.

I repeat: I am not proposing, supposing, or disposing of the matter. I would like to have personal letters from objective writers on the matter. Leave emotions, prejudice, personal preferences pro or con out. The reason for writing this item is that the cost of modern day funerals are extremely costly, displays or exhibitionism, wasteful of the assets of some too poor to bear the terrible cost, a contest of showing who can display the most beautiful and costly flowers (to what end?). Modern conduct of a funeral service is horribly distracting, nerve wracking for the bereaved.

Please answer my analytically, according to Bible. The mark of civilization is that they bury their dead, and look for a life after this life.

-K.G. Wilks, 7807 Gault, Austin, Texas, 87757.

## ST. LOUIS, MO. NEEDS HELP

The church in St. Louis, MO needs help in supporting a preacher. They have located someone who is willing to come and work there. They have also raised part of the support, but are still in need of about \$300.00 per month. Could you help? This is a large city and we need a strong church in the area. You may communicate with Brother Gary Crader, 12162 Rain Hollow Ct., Maryland Heights, MO 63043. Please give this plea some consideration.

-Ronny F. Wade

## A THOUGHT

Brother Frank Thomas of Delta, CO has written us about the grape juice for the communion service. As we have all noticed, perhaps, Welch's grape juice often has a yellow label on the bottle saying Vitamin C added. Grape juice is naturally high in vitamin C anyway but this particular company is increasing the amount. However, just for the record brethren, plain grape juice with no additives of any kind may still be purchased everywhere. We thank Brother Thomas for his brief note encouraging brethren to be careful to buy only the pure fruit of the vine.

"Enjoy the Old Paths Advocate and look forward to getting it each month"

-Pearl Cornett, Hamilton, O

"May God bless you all in this time-consuming effort of love"

-Ray Powell, Irving, TX

## MY POSITION ON CARNAL WARFARE

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

1. My duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 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). "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 branch of military service combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so. "Swear not at all" (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 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. "Have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:11).

6. To serve in the military in any way I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least a 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.

-Kerry Bernard Parker, Rte. 7, Box 80, Athens, AL 35611

-Steve A. Parker, Rte. 7, Box 80, Athens, AL 35611

-Kirk Douglas Parker, Rte. 7, Box 80, Athens, AL 35611

-Ivan T. Parker, Rte. 7, Box 80, Athens, AL 35611

-James M. Brown, 1200 Widows Dr., Athens, AL 35611



-Albert Evans, Rte. 7, Athens, AL 35611  
 -Kenneth W. Little, Rte. 4 Box 442, Athens, AL 35611  
 -Jerry L. Nash, 714 5th St., Lawrenceburg, TN 38464  
 -Joey Kevin Wray, 1403 Beckham Ave., Lawrenceburg, TN 38464  
 -Marnelle Lea Coon, Shreveport, LA  
 -Donna D. Coon, Shreveport, LA

#### Miniature Studies— (cont'd from page 1)

Jerusalem, it has reference to a change in elevation; of going to a higher elevation or a lower elevation. When Phillips went down to Samaria he traveled in a northern direction but went down because he traveled to a lower elevation. When Peter went up to Jerusalem from Caesarea he traveled southeast, but went to a higher elevation. Such is often the case with "up" and "down" in the Bible. Let us study to become familiar with Bible lands because such knowledge is necessary to be a competent teacher of the Word.

**A Peculiar People**— "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light" (1 Pet. 2:9). Many times I have quoted this passage to show the Christian is to be separate from the world; abstaining from worldly pleasures and shunning sectarian practices because we are a peculiar people. But such a use of the word peculiar as found in 1 Pet. 2:9 and Titus 2:14 is erroneous. Webster's Collegiate Dictionary defines "peculiar" like this: "One's own; belonging to an individual; particular. 2. Singular; queer." W.E. Vine in his Expository Dictionary of New Testament Words says that the Greek word translated peculiar has the meaning of one's own or belonging to God. Just as Israel of old was chosen to be God's possession from among all peoples, so are we chosen to be His own particular people (Deut. 26:28,29; 1 Pet. 2:9). Now since we are His own let us show forth his praises by keeping ourselves separated from all things contrary to His will, and also make the right application of the passages containing the term "peculiar."

-Reprinted from Old Paths Advocate, Sept. 1956

#### "If A Woman Has Long Hair—" (cont'd from page 1)

desecration of the headship as God intended.  
 2. As long as men and woman pray, which will be as long as time shall last, the woman uncovered (has her hair cut) dishonors her head, the man. The man who prays covered (has his hair uncut) dishonors his head, Christ. Serious business, this!!

3. Man is the image and glory of God, reason enough for him to pray uncovered (have his hair cut). Whereas, the woman is the glory of man, reason enough for her to pray covered (have her hair uncut).

4. Man did not come from woman, but vice versa; neither was man created for the woman, but woman for the man, reason sufficient again for the woman to have uncut hair (be covered); the man to have cut hair (be uncovered).

5. Said to the woman, and never to the man: "and because of the angels, the woman ought to have a sign of authority on her head". What a reason sublime for the woman to let her hair grow (be covered)— a reason I cannot fathom, admitted, but a reason God-given.

6. Be it reverently remembered, the only place an artificial covering is named in the original or the true translation thereof, is in verse 15, and a woman's uncut hair is given her instead of, or in place of it— the veil or artificial covering.

Conclusively, contextually, logically, in view of such inspired evidence, how can man or woman reason that it is nothing more than a custom; a matter of preference, indifference; applied then, but not now, that a woman have uncut hair, and a man have cut hair. As long as God is Christ's head, and Christ is man's, and man is woman's; as long as man, as God's image prays; and woman, as man's

image prays, just so long must this inspired teaching obtain among God's people— and that is from now on, let it not be disputed. May the day soon dawn when it is the God-honoring practice in all churches of God.

### BONDS OF MATRIMONY

**Bryen-Gilley**— On the evening of March 16, 1979, Bro. James Bryen of Purcell, OK and Sister Ronda Gilley of Lexington, OK, were joined in the holy bonds of matrimony. The church building at Lexington was beautifully decorated for the ceremony. Ronda is the daughter of Bro. Ron and Sister Peggy Gilley, and James is the son of Leonard and Faye Bryen. It was a pleasure for me to baptize James on Lord's day before the marriage ceremony on Friday evening. May God bless the union of this young Christian couple.

-Vaden Morgan

### OUR DEPARTED

**Anderson**— Bro. James Scott Anderson of Belleview, IL was born Dec. 27, 1892 and departed this life Mar. 25, 1979 in a hospital in Louisiana, MO, after an extended illness. Feb. 19, 1924, he was married to Sister Nora E. Gates, and 4 children were born to this union, one preceded him in death. He leaves to mourn his passing his wife, Sister Anderson of the home; 2 sons, Calvin Eugene of Pleasant Hill, and Charles L. of Belleview; a daughter, Mrs. Ruth Crowder of Pleasant Hill; a sister, Lillie Anderson of Alton; 13 grandchildren, and 4 great grandchildren. Bro. Anderson was a faithful member and leader of the congregation at Mozier, IL. It was my pleasure to know Bro. Anderson, a man of wisdom, sound judgment and loved by all. He will be missed in the congregation at Mozier. We extend our sympathy to Sister Anderson and the children. The writer endeavored to encourage and comfort.

-Roy Lee Criswell

**Hatfield**— Cloudy Kentling Hatfield was born July 1, 1910 in Monroe County, IN, and died Mar. 10, 1979 at Harrodsburg, IN at the age of 68 years. He was baptized Dec. 20, 1928 by Bro. Homer L. King and became a member of the church of Christ at Harrodsburg. June 21, 1934 he was married to Laura Ruth Whitaker. He is survived by his wife; 7 daughters, Mrs. Donald (Connie) Hunter, Mrs. Ralph (Martha) Calabrese, Mrs. Charles (Becky) Robertson, Mrs. Charles (Clarissa) Hawk, Mrs. John (Mary) Trisler, Mrs. Bobby (Sue) Hearth, Mrs. Dennis (Nancy) Smith; 2 sons, Lewis and Joe; 28 grandchildren, and 6 great grandchildren. Funeral services were held at Allen funeral home and burial was in Clover Hill Cemetery in Harrodsburg. Words of warning, comfort and admonition were spoken to friends and family gathered to pay last respects. Services were conducted by the writer.

-Walter Hunter

**Diamond**— Brother Gus C. Diamond was born August 15, 1903 in Chicago Heights, IL. He passed away at his home near Jerusalem, AK, March 12, 1979, after a long illness. Brother Diamond was born a Jew, but he accepted Christ as the Savior, June 4, 1978, and was baptized by Jack Lee, assisted by his brother, Tom. Brother Diamond was an astute business man in the Los Angeles area for several years. It was there he was married to Madeline (Lee) Coy (an aunt of Jack Lee) March 25, 1967. In June, 1978 Brother and Sister Diamond moved to Russellville and later to the Jerusalem community. Besides his wife, he leaves to mourn his passing one son, Charles; two grandchildren, Jacqueline and Brian, all of Los Angeles; and a sister, Frances Tudor of San Francisco, as well as members of the Mt. Zion congregation.

The singing was congregational. I was asked to officiate. Interment was in the Mt. Zion Cemetery.

-Paul O. Nichols



James Phillips, 203 Harvard, Scotty City, MO 63780, April 6— Our building is almost completed, Bro. Cook sent us song books, and we have had some outside attendance. We were glad to hear the Pace family from Austin, TX, with us. Please pray for us. Here is our renewal to the Old Paths Advocate, we don't want to miss it.

Jackie C. Lee, P.O. Box 41, Jerusalem, AK 72080, April 9— Since last reporting, I have had the privilege of hearing some good preaching from brethren Jerry Cutter at Little Rock, AK, with outsiders present; Paul Nichols here at Mt. Zion with visitors from the community; and Jimmy Cutter at Little Rock. Bro. E.H. Miller is to be at Pottsville the last week-end of this month, which is the week-end I am to be at McAlester, OK, but I hope to be able to attend at least one night of his meeting. I have appointments now at Pottsville, AR and McAlester, OK as well as trying to help the Church here at home. The Lord willing, I hope to be able to attend the annual Sulfur Meeting and enjoy the spiritual feast that it affords. The Lord richly bless the faithful. Pray for me in His work.

Paul Walker, 1604 11th Pl., Big Spring, TX, 79720, April 10— The work here in Big Spring looks promising. The Eldership was the theme of our recent study at Odessa, TX. We really enjoyed it. In March, Bro. Terry Baze and I held a most enjoyable meeting at Lubbock, TX. This was my first time to meet Bro. Baze. He is a fine young preacher. Bro. Combs, Bro. Pope and I drove to San Angelo, TX last week and heard Bro. Alton Bailey preach. He, as usual, did a fine job preaching. He will hold our meeting here at Big Spring Oct. 21-20. It is a joy to be associated with Brethren L.G. Butler and C.A. Smith, two fine preachers who live in West Texas. Here is a sub.

Don McCord, Box 1773, Covina, CA 91722, April 7— Our last 2 meetings here have been with Brethren Don Pruitt and Joe Hisle— very good meetings, too. Our next, in Nov., is with Bro. Wayne Fussell. My meeting schedule follows: April 11-15, Atwater, CA; June 15-23, Delta, CO; with Bro. Bob Loudermilk; July 6-15, Tulsa, OK; July 16-22, Wichita, KS; July 25-Aug. 1, Austin, TX; Aug. 3-12, San Antonio, TX; in Nov., Corvallis, OR for the meeting held annually in the Northwest. It has been my privilege to preach lately at Arvin and El Cajon, CA. Our work here at home continues to progress. We are at peace— sweet peace. How I appreciate these folk with whom I have lived and worshipped for so long— some of the best in all the Kingdom. Lord bless my brethren everywhere.

Roy Lee Criswell, Rte. 2, Cassville, MO, April 4— We are still having cold weather here in the Ozarks after one of the worst and coldest winters on record. We continue to stay busy in the Lord's work here in Cassville, at present we are studying with 3 families and hope soon to have other studies. One family has been very confused regarding Sabbath Keeping but after several studies can see that Sabbath day worship was never intended for us today, as Jesus did away

with the Law of Moses. If you are considering moving or returning to the Ozarks we would love to have you in this area. We request the prayers of the faithful.

Kenneth Middick, Rte. 1, Ava, MO 65608, April 7— Since last report we have had another soul added to our number through baptism and a confession of fault. To God be the glory. We have started our midweek service here at Ava, 7:30 PM Thursday evenings. We invite you all to help us in these efforts. We are glad to see meeting time coming and look forward to attending all we can. Wife and I have just moved though our address and phone will be the same. We appreciate your encouragement and prayers. Please stop by whenever you can.

David Stands, 514 N.E. 127th, Seattle, WA 98125, April 3— The work in Seattle continues to progress and we are kept busy with new contacts. Bro. Smith has been studying with a couple from Lynwood and he reports that they are coming along fine. Too, I have also been studying with another couple as well. In Feb., the church at Fair Oaks CA hosted a young people's meeting. The theme was centered around the church of tomorrow. The young men did real well with their lessons, I hope they all continue to grow and serve the Lord faithfully. I had the privilege of speaking on Lord's day morning. Last month we held a meeting in Kennewick, WA. There was good attendance every night and I enjoyed visiting with those brethren very much. There was one confession of faults, one restoration and one baptism for which we are thankful. The credit belongs to God. Please remember us when you pray.

Alton B. Bailey, 909 Truitt, LaGrange, GA 30240— I am now in a meeting in Grinnell, IA, to close April 22 and begin that evening in Cedar Rapids, IA continuing through April 25. From there, we go to Hammond, LA, April 29-May 6; Houston, MO, May 11-20; Sulphur, OK, May 25-June 3; then home for a few days of our June meeting with the preachers and teachers who started out from the Murphy Ave. congregation in LaGrange. June 15-24, we plan to be with the Capitol Hill congregation in Oklahoma City then to the Sulphur meeting, 4th of July. We look forward to seeing our many friends and loved ones there. Here are 2 subs. for the Old Paths Advocate.

Don L. King, 41931 Chadbourne Dr., Fremont, CA 94538, April 14— We are making ready for our meeting here at home beginning April 30 with Bob Loudermilk. We anticipate a good meeting and good interest. We closed a real enjoyable meeting with the congregation on old 65 hiway, Springfield, MO April 1st. Crowds were good with a number of outsiders in attendance at various times. If memory serves me correctly, there were ten preachers who were with us one or more nights from the surrounding localities. We appreciate the good hospitality extended to us by all while we were there, and especially the fine home we had with Clovis and Velma Cook. We surely enjoyed visiting with Clovis who works with this new congregation and also Ronny Wade who remains with the original congregation in Springfield. There was a fine spirit manifested by all of the area, cooperation could not have been better from the church at Fremont and Seminole Streets. It makes us feel so good to see brethren work together in peace and harmony for the ultimate goal in saving souls. We are at home now with no meetings until the latter part of June, so we look forward to working among our own folks here at home. Pray for the work.

Terry Baze, 3107 S. Washington, Amarillo, TX 79109, April 5— The work in Amarillo is going well. We have converted a family from digression since last report and have had a lot of

success with another man who is a leader in a cups and no classes congregation. We believe it is only a matter of time until he takes a public stand for the truth and will be worshipping with us. For these things we give God the glory and praise for blessing our efforts. There are a number of cups congregations in the panhandle area and we feel that with the conversion of this family we will have a great influence toward the conversions of others. Brethren from West Texas recently got together to discuss work being done here and it was agreed that as soon as the church in Amarillo is built up to a self-sufficient position, a mission effort should begin in this area. We believe that it would be in the best interests of the work to bring in another full-time preacher to speed up the work in the area. It is ripe for the harvest but the labourers are few. Please continue to pray for the work here and everywhere.

**Jim Batson**, Rte. 1, Box 65, Golden City, MO 64748, March 24— The church at Ash Grove is happy to have the help of Tommy Shaw the first and third Lord's days. He has visited in several homes and has promises of future attendance. During the past few weeks, we were privileged to visit and preach at Cassville, Joplin (Leawood), Anderson, and Burkhardt. It is a pleasure to see all the fellow christians, especially after all the snow and ice of the past several months. We were saddened at the death of Bro. Merle Ford of the Seminole & Fremont congregation in Springfield. He had helped bring many to Christ and turned several from digression. At the time of his death he had been making plans to be able to spend even more time helping bring people to Christ. We were always impressed by the number of visitors Merle and Ardith brought to church instead of staying home with them. At his funeral Ronny and Clovis commented on what Merle thought was most important in life. Also glad to visit with Bro. Jimmie Smith and Irvin Barnes.

**Bobby Pepper**, 415, 8th Ave SW, Decatur, AL 35601, April 6— Please note my new address, and my phone number is 350-2865. The work in Athens and Decatur is going well. Many prayers have been answered, we now have a comfortable building and look forward to much being accomplished. Last month the local teachers conducted a meeting in Athens, and on Saturday the young members had charge of services, five gave talks. We did the same thing in Decatur and had outside visitors at both places. We plan to conduct at least one such meeting each year. March 28, Bro. Jerry Cutter preached at Athens and the remainder of the week conducted a meeting here in Decatur with outside visitors. Every one benefited by his lessons. It was good to see and visit with him an study again with him. Bro. Cutter is no stranger in this area. Three years ago he debated Haram Hutto on the cups and classes question and we had from 700 to 800 present and gained 12 people as results of that debate. The building in Decatur is located 2½ blocks south of Moulton St. on 8th Ave SW 415.

**Lonnie Kent York**, 1713 Winne Dr., Manhattan, KS 66502, April 5— With the close of May, the work in this area will come to a close. It is with sad hearts that we leave these brethren, yet we feel what could be done has been done. We will be moving to Muskogee, OK to assist those brethren. We are looking forward to this move and know that the Lord will bless our efforts. It has been agreed that we shall begin this work with a meeting, and the tentative dates will be June 10-17, if any can attend we will be most appreciative. Our work will permit us to hold a limited number of meetings. Currently, we will be conducting a meeting at Raliegh, NC, Aug. 3-12. I wish to acknowledge the 36th and Everett, Kansas City, KS congregation for their interest in mission work. It is due to their devotion to the cause of Christ that will permit my going to the Muskogee area to work for the Cause of Christ. It is commendable when a congregation is willing

to send out an evangelist to perform mission work, rather than to call one in to perform pastoral efforts. The mission of Christ is a high calling, and I am thankful to all who have supported me in this endeavor. My prayers are for the faithful and I seek continually the prayers of the faithful that we shall continue to progress in our efforts to seek and save the lost.

**Timothy Staggs**, 4410 Teays Valley Rd., Scott Depot, WV 25560, March 21— The work at St. Albans is still progressing with the radio program and newspaper articles mentioned last month by my father, still in progress. We hope much good can be accomplished by this effort. I want to commend the congregations in WV for the numerous opportunities given me to increase my experience as a teacher since we moved to this area, and express my appreciation to them. I have had the privilege of holding a week-end meeting at Pontiac, MI, and one at Flint, MI, both very enjoyable. I was glad to see friends and loved ones in my home state once again. I plan to hold two week-end meetings in the beautiful state of OR, at Cottage Grove and Corvallis, this coming month. I look forward to going there, Oregon is dear to my heart for many reasons. We were happy to receive a call last Lord's day from a dear friend in Huntington, WV, that she and her father had returned to duty in the church there. Our prayers and encouragement go to them. May the Lord watch over and care for you all.

**Randy Tidmore**, 1102 E. Seminole, Wynnewood, OK 73098— Our meeting here with Bro. Jimmie Smith was a good one with excellent preaching and good attendance. We had visitors from Ada, Lexington, El Reno, Norman, Ardmore, Sulphur, Davis and Moore, Ok and Paris, TX. We also had some outside visitors from the community, though not as many as we had hoped for. Preachers in attendance once or more were Johnny Elmore, Doug Edwards, Jimmy Cutter, Phil Cimei, and Wm. St. John. We have been having some good studies on miracles, tongues and healing with a holiness lady who has quit the church she was attending and attended our meeting twice. This teaches us not to give up too quickly.

Last fall I felt discouraged and not too hopeful but now, though she has not yet become a member, hope has been renewed. We have had several studies with digressives and feel encouraged there, too. They have been stirred up over some of their members leaving and we are told the church is now ready to study with us as well as other individuals. My first week long meeting was at Edmond, Ok. It was well attended with a member of gospel preachers present. We had a good home with the Edwin Morris family and we appreciated them and everyone. We were at Hale, AK, where Delmar Lee is working and enjoyed visiting him again. Since coming home, we have had a family of 3 come over with us from digression. Prayers are being answered, so please continue to pray for us. "God giveth the increase".

**Paul O. Nichols**, 147 Baybury Lane, Jackson, MS 39212, April 10— The Lord's work at Jackson continues to show signs of progress. We have had two confessions of faults in recent weeks. One was a disappointment in that he did not last long after he was supposedly restored. But this happens sometimes. Some are still only after the "loaves and fishes".

We had an enjoyable week-end meeting at Mt. Zion, AK in February, with one restoration. This is where Jack Lee works with the church. The association with former "Californians" was enjoyable. March 10, 11, I was with the church at Lawrenceburg, TN for the first time in 23 years. They helped to support the work at Jackson for the first year, and I was invited to come and preach over the week-end. We had good crowds and services. March 23-25, we had a week-end meeting at Shreveport (Flournoy-Lucas), which is

financially interested in the mission work at Jackson. We had some impressive and spiritually uplifting services and association, and there was one confession. Fortunately, when I am away from home, we have capable men to carry on the services and we are thankful for this. It has been a pleasure to be associated with a number of preaching brethren during the past several weeks— Jack Lee, James Orten, Wayne, Fussell, Billy Dickenson, Richard Nichols. Next month Jackson is to have a meeting with Billy Dickenson. It will be the Memorial Day week-end meeting, May 23-27. All are invited to come and make it a memorable event. (Please see particulars elsewhere in this issue). The Lord bless His workers everywhere.

**Billy D. Dickinson**, 215 Forrest Hills Dr., W. Monroe, LA 71291, March 14— My week-end meeting in Victoria, TX was a most enjoyable one. Of course, it was good to be with my brother Jerry and his family again. Before Jerry and I left home and eventually married, you might say we 'were "travelling companions" and went everywhere together. Now it seems that we don't get enough opportunities to be together. The meeting, I feel, was a good one. We had several brethren from San Antonio and Houston who came and helped us and this, of course, was greatly appreciated. We also had some outside visitors, which is what we were working and praying for. Jerry worked very hard for this meeting and I can love him not only because he is my brother but also for his work in the Lord. Please note that I have had some changes in my meeting schedule: Hillcrest, MS, April 11-15; Baton Rouge, LA, April 20-22; Hunnington, WV, May 4-13; Jackson, MS May 23-27; & Shreveport, LA. (Flouney Lucas Rd), June 15-24. I appreciate so much the fact that Huntington allowed me to reschedule the dates of our meeting. I have been enjoying the *Old Paths Advocate* and I thought that Bro. Clovis' article was especially good on who is really responsible for the division in the church. If anyone is inconsistent, it surely must be the so-called "conservative" brethren. Here is a check to renew my subscription. (Note- We are sorry this reached us too late for last issue-Ed).

**Jimmie C. Smith**, 401 E. Prospect, Harrison, AK 72601, April 3— Since last report I have preached at New Salem, MS; Wichita Falls (Garden's Edge), TX; participated in the study at Oklahoma City (21st St.); and held a very enjoyable meeting at Wynnewood, OK where Bro. Randy Tidmore is laboring. I first went to Wynnewood while traveling with Bro. Johnny Elmore 10 years ago and Johnny was able to attend one night of the meeting. Four other preachers were also in attendance. Johnny also attended the fourth Sunday singing. Nothing is more pleasurable than to hold a meeting where a preacher is laboring compatibly with the brethren and the enthusiasm is high. Contrarily, nothing is much worse than to be called where the preacher and brethren are at odds with one another. My meeting schedule is as follows: Burkhart, MO, June 15-24; Bandy, KY, July 6-15; W. Chester, OH, July 20-29; Napoleon, AL, Aug. 4-12; Slocomb, AL, Aug. 18-26, then to Kansas City for the Labor Day meeting at 85th & Euclid. The brethren have chosen the theme *The New Testament Faith in a Modern Society* for this meeting, and have chosen subject titles to deal with moral and spiritual issues, and also our homes in such a society. Preachers who plan to attend will be assigned one of these pertinent topics. Let me know if

you plan to attend that you may contribute to the meeting. I appreciate these brethren for such planning and know the meeting will be a success if it equals or surpasses their last Labor Day meeting with emphasis on Church Government.

**Jerry Dickinson**, 2604 Erwin, Victoria, TX 77901, March 26— Spring is here already in South Texas. Everything is green and the weather is warm. The work, too, is blooming! March 9-18 we were in a meeting in McAlester, OK and we all certainly enjoyed being with brethren among whom we lived and worked for four years. The meeting closed with one baptism and two confessions. I have been studying with a man who attends the "cups and no classes" church here in town. He came out one night to our meeting last month with my brother. Billy and I went to see him shortly thereafter and gave him Ronny Wade's tract on the communion. We have since talked a couple of times and he seems interested and open minded. He is actually one of the leading members where he attends and helped start the "cups and no classes" church of Christ in Victoria some thirty years ago. He has told me that he has changed before (from an approval of classes to an opposition to classes) and if he is wrong he will change again. Our hopes are high that he will see the truth. Also, I drove to Refugio, a town about forty miles south of Victoria, and met a preacher who had previously written requesting I send him Ronny's tract on the communion and Van Bonneaus' tract on classes. A lady, a member of his congregation, had written earlier in response to an article and she had told him about the tracts. He is a young preacher (about 31) and preaches for the "conservative" element of those who use both cups and classes. He stated his desire to study the issues and I am to go back Saturday and study with him. Brethren, pray for all these efforts and for the mission work here in general that the borders of the Kingdom will encompass even Victoria.

**Frank Staggs**, 4410 Teays Valley Rd., Scott Depot, WV 25560, April 3— It is good to be able to write once again to our paper. We enjoy all of the articles and know they are a spiritual uplift to many. Bro. Gary Barrett was here at the St. Alban's congregation again on March 18th. Gary is an able teacher of God's word. The congregation here continues in a determined effort to be taught and to teach God's word and it alone. Gladys, Timothy and I were happy to have the opportunity of being with the Church at Flemington, PA again. It had been seven years since I had had the opportunity of being there for a meeting. We very much appreciated the visitors from other congregations in the state. The hospitality afforded us in the home of Bill and Diane Myers was great. They are a good example of our youth of today who are learning to use their homes and their means for others. May God bless them with a long life of such. We here at St. Alban's look forward to a Gospel meeting with Bro. Richard Nichols June 17-24. He will also be teaching rudiments of music on Mon., Tue., Thurs., Fri. and Sat. nights. We invite you. Come and bring your friends. My family and I have never had Richard and Joy in our home and we look forward to that very much. By the time this is read, Lord willing, Timothy will have spent about a month in Oregon, renewing associations with those we have learned to love so much in that area, and conducting some short meetings at the various congregations. May we all "fight and good fight of faith and lay hold on eternal life."

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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## EXPIRATION DATE

If the date near your name and address reads 6-79, your subscription expires with this issue. Please renew promptly.

-HLK

## "UNTO HIM BE GLORY IN THE CHURCH BY CHRIST JESUS"

### EPHESIANS 3

by Edwin S. Morris

In vs. 1 For this cause refers back to "the building together of the saints" in the previous chapter vs. 2-22. That is "seeing you are so builded together for a dwelling place of God." "I Paul", is a solemn and emphatic designation of the writer by himself, expressive rather of his personal interest in them than the consciousness of his authority. Prisoner means bound, in bonds, a captive, a prisoner. The thing that had put Paul in bonds was the truth that he preached in Christ. It was for no other purpose that he was a prisoner than his connection with Christ. How sad today that so many will not even stand up for Christ because of family, friends, occupations, popularity, etc. much less stand up for him to the point of going to prison. Paul was called specially to be a minister of Christ to the Gentiles (Acts 21:21 and 22:21). It was his preaching Christ being for the Gentiles equally with the Jews that provoked enmity of the Jews which led to his imprisonment. It was thus for the Gentiles that he was a prisoner; and there is also probably the further thought in the "on behalf of you" that Paul's imprisonment was to be for their good, helpful to their Christian life. The idea with which the paragraph ends is that his afflictions were their glory (vs. 13).

In vs. 2 The If is a supposition that is taken for granted. The idea is "if indeed I may assume" (Expositors). Alford translates "Assuming that". He says "The Ephesians had heard all this, and Paul was now delicately reminding them." Dispensation means the management of a household or of household affairs; spec. the management, oversight, administration, of other's property; the office of a manager or overseer, stewardship. The word is made up of (Gr. oikos) a house and (Gr. nomos) law. Thus the law of the house. Paul was given the responsibility of having the oversight, or management over the grace of God in the sense that he was to administer this grace in its publicity. Paul was given the revelation of the grace of God and the responsibility of properly preaching and teaching it.

In vs. 3 revelation is an uncovering; a laying bare, making named. Mystery is a hidden thing; secret; a hidden purpose  
(continued on page 6)

## DANCING by Ken Middick

The word dancing is only used in the Bible seven times. Of which only two had the mention of both men and women. Exodus 32:19 the inference was bad. It was in idol worship and nakedness that their dancing took place and it was not pleasing to the Lord, so that about three thousand men fell that day.

The other inference of male and female in dance was in I Sam. 30:16. Those dancing in this scripture were thieves who had destroyed the city of Ziklag. They were eating, drinking and dancing. Verse 17 says, "And David smote them from twilight even unto the evening of the next day..." So that here also was a bad inference of dancing.

Out of the seven times "dancing" was used in the Bible only one time it was used with only female participation.

In I Sam. 18 Saul has made David over the men of war. So it was in the sixth verse as "David returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet King Saul..." This done by women only, was a joyful showing of feeling that their husbands had returned.

Smith's Bible Dictionary says, "Women, however, among the Hebrews made the dance their especial means of expressing their feelings, and so welcomed their husbands or friends on their return from battle. The Hebrews, however, save in such moments of temptation, seem to have left dancing to the women."

Then again out of the seven times dancing was used, three times there was direct inference that only male participation was the case. (II Sam. 6:16, I Chronicles 15:29 and Psalms 30:11).

All three of these cases the "dancing" was done or spoken of by David. The dancing of David described in the first two scriptures fall under the definition of W.E. Vine's Expository Dictionary, which says, "probably originally signified to lift up, as of the feet; hence, to leap with regularity of motion."

In the scripture Psalms 30:11 David the speaker was using the word to show the opposite of his mourning. Which was his joy shown in the word dancing. There is no inference that it was done at that time.

The last scripture of "dancing" is the only one used in the New Testament. Luke 15:25. This is in the parable of the prodigal son. There is a slight difference here, because the word dancing in the Greek is "Choros" (xopos) which "primarily denoted an enclosure for dancing; hence a company of dancers and singers." (W.E. Vine Exp. Dict.) Peoples New Testament by B.W. Johnson says "In the dance of Judea, the sexes did not intermingle. It was usually performed by hired professional dancers." (Luke 15:25)

Thus we have the seven scriptures speaking of or just using  
(continued on page 6)

## FIRE, WATER OR HOLY SPIRIT— WHICH? (continued from last month)

by J.T. Hinds

### Some Historical Testimony

To the foregoing Scriptural arguments will be added a few concise quotations from the world's scholarship on the few points at issue. While the evidence from source is overwhelming, yet no effort will be made to give only enough to show the nature and strength of this line of testimony.

The Edinburgh Cyclopaedia, in its article on baptism, Vol. III, has this to say of sprinkling: "The first law for sprinkling was obtained in the following manner: Pope Stephen III, was being driven from Rome by Astulphus, king of the Lombards, in 753, fled to Pepin, who a short time before had usurped the crown of France. While he remained there the Monks of Cressy in Brittany consulted him, whether in case of necessity, baptism performed by pouring water on the head of the infant, would be lawful. Stephen replied that it would. But though the truth of this fact should be allowed, which some Catholics deny, yet pouring and sprinkling was only admitted in case of necessity. It was not till 1311 that the legislature in a council held at Ravenna, declared immersion or sprinkling to be indifferent."

Dean Stanley of the Church of England, in an article published in *The Nineteenth Century Review*, Oct. 1879, said: "We now pass to the changes in the form itself. For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptized'—that those who were baptized were plunged, submerged, immersed into the water—With the few exceptions just mentioned, the whole of the western churches have now substituted for the ancient bath the ceremony of sprinkling a few drops of water on the face. The reason for the change is obvious. The practice of immersion, apostolic and primitive as it was, was peculiarly suitable to the Southern and Eastern countries for which it was designed, and peculiarly unsuitable to the taste, the conveniences and feelings of the countries of the North and West—. The change from immersion to sprinkling has set aside the larger part of the Apostolic language regarding baptism, and has altered the meaning of the word". Mr. Stanley made an honest admission. "The tastes, the convenience and the feelings" are the only objections against doing what the apostles said. He who had rather follow these than the word of God can practice sprinkling. Mr. Stanley said this change was a "triumph of common sense". Paul says that if even angel preach a different gospel to what he preached "let him be accursed". Ga. 1:6-8.

Dr. George Campbell, a Presbyterian, used this language: "I have heard a disputant of this stamp, in defiance of all etymology and use, maintain that the word rendered in the New Testament baptize, means more properly to sprinkle than to plunge, and in defiance of all antiquity, that the former word was the earliest and for many centuries, the most general practice of baptizing. One who argues in this manner never fails, with persons of knowledge, to betray the cause he would defend; and though, with respect to the vulgar, bold assertions generally succeed as well as arguments, sometimes better—yet a candid mind will disdain to take the help of a falsehood, even in support of the truth". - *Pulpit Eloquence*, Lecture X, p. 228.

John Calvin, of the same church, made this statement: "Whether the person baptized is to be wholly immersed, and that whether once or thrice, or whether he is only to be sprinkled with water, is not of the least consequence; churches should be at liberty to adopt either according to the diversity of climates, though it is evident that the term baptize means to immerse, and that this was the form used by the primitive Church". (*Institutes*-Vol. 111, p. 344).

The illustrious Martin Luther said: "The term baptism is a Greek word; it may be rendered into Latin by *mersio*; when we immerse anything in water, that it may be entirely

covered with water. And though that custom be quite abolished among the generality (for neither do they entirely dip children, but only sprinkle them with a little water), nevertheless they ought to be wholly immersed, and immediately to be drawn out again, for the etymology of the word seems to require it". (*Opera*, Tom. 1, p.72).

John Wesley, in his Notes, gave this comment on Rom. 6:4; "We are buried with him—alluding to the ancient manner of baptism by immersion."

Moses Stuart, Congregationalist, said: "**Bapto** and **Baptizo** mean to dip, plunge, or immerse into anything liquid. All lexicographers and critics of any note are agreed in this". (*Mode of Christian Baptism*, p. 551).

Adam Clarke, a very eminent Methodist commentator, had this to say on Rom. 6: 4, "it is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water, which seemed to say, the man is drowned, is dead; and when he came up out of the water, he seemed to have a resurrection to life; the man is risen again; he is alive! He was therefore, supposed to assume a new character, as the baptized generally put on new or fresh garments".

John McCormick, Methodist, one of the editors of *McClintock & Strong's Cyclopaedia*, thus testified in an article on Sprinkling, Vol. 1X, p. 968: "Sprinkling, as a form of baptism, took the place of immersion after a few centuries in the early Church, not from any established rule, but by common consent and it has since been very generally practiced in all but the Greek and Baptist churches, which insist upon immersion".

Archdeacon Farrar of the Church of England, in his *Life And Works of St. Paul*, pp. 603,604, said: "The life of the Christian being hid with Christ in God, his death with Christ is a death of sin, his resurrection to life. The dipping under the water of baptism is his union with Christ's death; his rising out of the waters of baptism is a resurrection with Christ, and the birth to a new life".

Conybeare and Howson, of the same church, spoke thus on Rom. 6:3: "This passage cannot be understood unless it is borne in mind that the primitive baptism was by immersion". (*Life and Epistles of Paul*, Vo. II, p.209).

F.P. Kendrick, Catholic Archbishop, said in his *Treatise on Baptism*, p. 171: "The solemnity of immersion was dispensed with, when danger impeded; whilst it was observed in general, to signify to the catechumen the entire change which became him, and the entire purification which the sacrament effects. The death with Christ to sin, and the resurrection to a new life, and the washing away of sins, were strongly impressed on his mind, by the rite of immersion; and he arose from the fount a new man, having put on Christ, and adopted his maxims as the rules of his belief and conduct".

Smith's *Dictionary of the Bible*, article on baptism: "By the Greek fathers the word 'baptidzein' is often used, frequently figuratively, for to immerse or overwhelm with sleep, sorrow, sin, etc. Hence *baptisma* properly and literally means immersion".

I quote the definition of baptism by J.H. Thayer, Congregationalist, who in his *New Testament Greek Lexicon* says: "**Baptisma** *tos to* (**baptizo**: a word peculiar to the N.T. and accl. writ., immersion, submersion, (1) used trop., of calamities and affliction, with which one is quite overwhelmed; (2) of John's baptism, that purificatory rite by which men, confessing their sins, were bound to a spiritual reformation, obtained the pardon of their past sins, and became qualified for the benefits of the Messiah's kingdom, soon to be set up; (2) of Christian baptism; this, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ".

James W. Willmarth, member of the American Baptist Publication Society said: "Suppose we force eis in Acts 2:8 to bear the unnatural and unauthorized meaning of 'on account of'. After all we have gained nothing. Other passages there are which cannot be explained away. Thus our Savior said, just before he ascended the heavens: **He that believeth and is baptized shall be saved.** We shall hardly dare to tamper with his royal word and make it run-**He that believeth and is saved shall be baptized.** And unless we do thus change his saying, we have by the highest authority, an importance attributed to baptism certainly not less than that to it in Acts 2:38, translated according to its obvious meaning. What, then, is the advantage of violently torturing eis, the construction and the context?" (Art. in *Baptist Quarterly*, July 1877, p. 306).

Wm. R. Harper, Baptist, while president of Chicago University, said: "In answer to your letter, I would say that the proposition, eis is to be translated 'into', i.e., 'in order to secure'. The preposition indicates the remission of sins is the end to be aimed at in the actions expressed by the predicates **repent and be baptized.** The phrase is telic." (*Handbook On Baptism*, p. 350).

J.H. Thayer, who was a member of the New Testament Revision Company and a Congregationalist, said in a letter May 5, 1893: "I accept the rendering of the revised version 'unto the remission of your sins' (the eis expressing the end aimed at and secured by 'repentance and baptism' just previously emjoined)." (*Handbook On Baptism*, p. 356).

#### Conclusion Stated

A final statement by way of conclusion. We cannot receive baptism in the Spirit; that has accomplished its purpose and ceases centuries ago. We can receive baptism in water, or reject it, as we please. If we refuse to receive water baptism, we cannot escape the baptism of fire "at the last day". Paul asks: "How shall we escape if we neglect so great a salvation?" The Lord said: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

-Selected by Wayne McKamie -Rogers Ark.  
from a Tract by John T. Hinds

## THE FACTS OF DEATH

"The number one killer is not war, the number one killer is abortion! In 1972 alone, 600,000 American babies were killed by abortion. More than a murder a minute for each of the 525,600 minutes in the year.

In the nine wars and 198 years since 1775, there have been 667,286 American battle deaths. In 1972 alone more babies were killed by "legal" abortion in California than were American servicemen killed in the Vietnam, Korean, Spanish, Mexican, 1812 and Revolutionary wars put together.

In war, the medical corps saves lives. In abortion the medical profession kills lives. Aborted babies get no purple hearts, no tapes, no memorial day (not even a decent burial).

Abortion techniques pull the living baby apart, cut him in pieces, or pickle him alive in a salt solution. But no anesthesia is given the baby. A horrible painful death!

If you are concerned about war be more concerned about abortion."

I have heard sermons on about everything but abortion, it seems to be something we hear about but don't talk about. I have copied the above article hoping it will be worth your reading. Abortion is a bible subject and I believe needs to be taught upon. We hear much about Hitler killing 6,000,000 Jews and how awful it was. My question is- Is our Supreme Court just like Hitler? They made abortion legal.

-Robt. Snodgrass, 1449 Parish, Hamilton, OH

"I enjoy reading the *Old Paths Advocate* and learning of the good gospel meetings. I pray the good work will continue"

-Mildred Irwin, Clarkston, MI

## CHURCH SPONSORED RECREATION NO. 2 by Jimmie Smith

I can think of no better way to conclude this article than to close it with the words of the late B.C. Goodpasture. What he said was true when he wrote it and is still true today, in spite of the fact that in his latter years he seemed to have departed from some of the things he wrote in the 1951 *Gospel Advocate* Annual Lesson Commentary. At that time, he wrote, "It is not the mission of the church to furnish amusement for the world or even for its own members. Innocent amusement in proper proportion has its place in the life of all normal persons but it is not the business of the church to furnish it. The church would come off a poor second if it undertook to compete with institutions established for the express purpose of entertaining people. It would make itself ridiculous if it entered into such competition. Again, it is not the responsibility of the church as such to furnish recreation for its members. A certain amount of recreation is necessary to the health and happiness of the individual. All work and no play makes Jack a dull boy, it is said; and rightly said; but it is not the function of the church to furnish the play. The church was not established to feature athletics. Rather it emphasizes the principle that "bodily exercise is profitable for a little; but godliness is profitable for all things; having promise of the life which now is and of that which is to come." (1 Tim. 4:8) Sometimes one would conclude, from the emphasis given to recreation, that godliness is profitable for a little, and that bodily exercise is profitable for all things.

For the church to turn aside from its divine work to furnish amusement and recreation is to prevent its mission. It is to degrade its mission. Amusement and recreation should stem from the home rather than the church. The church, like Nehemiah, has a great work to do; and it should not come down on the plains of Ono to amuse and entertain. As the church turns its attention to amusement and recreation, it will be shorn of its power as Samson was when his hair was cut. Only as the church becomes wordly, as it pillows its head on the lap of Delilah, will it want to turn from its wanted course to relatively unimportant matters."

If you've ever come in contact with a brother from a 'recreational church', you know they take great pride in that which ought to be their greatest shame-- "Ye are puffed up, and have not rather mourned" (1 Cor. 5:2). The Lord's church is to be "the pillar and ground of the truth" (1 Tim. 3:15), not a "multipurpose" organization to provide "the community" with social and recreation services.

What was true of the Lord's church in years gone by is still true of it. The Lord's church still gives book, chapter, and verse for everything that it does. What has happened is simply this: some of those who claim to be the Lord's church (i.e. Churches of Christ) have ceased to be the Lord's church. Their departure from Christ is marked by such things as involvement in the social gospel. Like the so-called Churches of God, these Churches of Christ have simply become another of the numberless Protestant denominations.

-401 E. Prospect, Harrison, Ark. 72601

Even if we should reject all other miracles of the Christ, yet we have the miracle of the Christ Himself.

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# Old Paths Advocate

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## HONOR TO WHOM HONOR... by Don McCord

While time is yet on our side, I most sincerely, humbly desire to make known to Brother Homer L. King, his family, our brethren, readers of this journal, my high esteem for our brother, and the basis for such esteem. Why should I wait until he is gone and say it; or should I precede him to "our long home", and never say it at all?

As is true with most men, I have not always agreed with Brother King, and he with me, which in no way is to be understood by anyone that he was wrong and I was right. Among other qualities of sterling worth, I have found him to possess the rare, precious one of being willing to say, "I am sorry", when he felt the need arose— a quality that marks a noble man, a Christian, the truly uncommon man among us and among men.

In my musings, I have often sincerely pondered and wondered where the church in its simplicity, scriptural worship and organization would be in this century, had it not been for Brother Homer King and other noble men who stood with him. Allow me to name a few, such stalwarts as: H.C. Harper, Homer Gay, James R. Stewart, Tom Smith, John L. Reynolds, Dr. G.A. Trott, T. F. Thomasson, H.E. Robertson, J.R. Tidmore, T.E. Smith, T.J. Shaw, Moss Covert, Abe Smith, B.F. Leonard, Carl Nichols, Tom McBride, E.H. Miller, G.A. Canfield, C.H. Lee and a host of others; men, who in every sector of this great Union, stood valiantly for the same things, fought the same fight, consistently, persistently holding up a "standard for the people". Brother King's life, preaching and writing have been characteristic of sound doctrine on such vital issues as scriptural music in the church, one cup and one loaf on the Lord's table; one man speaking at a time in one assembly of the church, women keeping silent, church government, congregational autonomy, carnal warfare, the headship. Such cannot be said of many men in this century. For such staunch, unwavering stands, I am ever grateful, and our number tonight is legion who "arise and call them blessed." Because of such a heritage, generations yet unborn will find it easier as they "walk about Zion", marking "well her bulwarks,"

"considering her palaces", to "tell it to the generations following".

When and while Homer L. King and those stalwarts standing with him, both men and woman all over our land, many not known beyond the confines of the churches and communities where they spent their lives, were showing men "the old Paths", and calling the wanderers back, many of their contemporaries, aware of what they were doing or not, were sowing seeds of discord, promoting division, digression, perversion in the cause of Christ. Such even to our time composes the darkest, saddest chapter in the sacred annals of the church. Such men were, and I intend no disrespect to them, such brethren as: Guy N. Woods, Foy Wallace, Jr., Roy Cogdill, George Peppardine, John Allen Hudson, B.C. Goodpasture, G.H.P. Showwalter, H. Leo Boles, John Hinds, G.B. Shelburne, Paul Knight --too many to name. When **Old Paths Advocate** was holding the line on error, digression, division, other journals were promoting those things that caused them. Aware of it or not were publishers, editors of such journals as **Gospel Advocate**, **Firm Foundation**, **Gospel Guardian**, **Gospel Tidings**, **Church Messenger** and others.

That Brother Homer L. King has done honorable service through columns of **Old Paths Advocate** few will deny, or even question. For 14 years, as publisher and editor, I got some idea of his discouragements, disappointments, heartaches --and no one knows unless they have been there. I shall always cherish the Lord's Day, when, chosen by the old Netherton and Guernsey congregation at Stockton, CA, it was my privilege to assist in the ordination of Brother King and three other men to the eldership, and with prayer, fasting and laying on of hands, and to have had Brother King ordain me an evangelist with the same scriptural procedure.

That Brother King has had his share of life's problems and sorrows is evident; one does not live for nearly 9 decades and go unscathed by the ravages of time. Regardless, as Brother John L. Reynolds, long-time, mutual friend once said, "Brother King still lives in the sunshine". For sure, I have not known all of his sorrows, but I do know he has buried his parents, his first wife, the mother of his 3 oldest children, all of his brothers and sisters; too, he has seen faithful co-laborers lay their armor by, and no less sorrowful, the departure of those, needed so much, by their love for this "present world."

Conclusively, all cannot be said. It has been such an honor to walk with one such as our brother here for awhile; such blessings from such I cannot fathom here; I can only be grateful and give honorable witness to my gratitude, in so much as in me is. Lord bless!

-P.O. Box 1773, Covina, CA. 91722

## THIS AND THAT

A most revealing statistic— In Victor Knowles' **March, 1979 Vanguard**, are these statistics which speak for themselves: "Guy N. Woods, associate editor of the venerable non-instrument publication **Gospel Advocate**, stated recently that at least 35 percent of members of non-instrument churches of Christ that he is acquainted with, would not object to the introduction of instrumental music into the worship service and that at least 50 percent of members of non-instrumental churches have no idea why instruments are not used".

**Observation.** With a statistic of such dimensions and consequence, if I were an advocate of the Sunday School arrangement of teaching, I would re-evaluate the set-up— a system that leaves members of the church so uninformed, ill-informed, misinformed as depicted here, needs to be permanently scrapped. Come to think about it though, one step into the digression leads further— there is no place to consistently stop. It is easy to see how people fall into Brother Woods' description who are taught and lead by men who preach and practice Sunday School, cups and loaves on the



table, human organizations to do the work of the church, departures ad infinitum— all innovations stand or fall together, and be not deceived, dear reader, they fall, and together! Beware, wait and see!

**A sister's interesting communication**— Lately, among my correspondence, came this revealing statement from a Texas sister: "I have been attending a congregation of believers, who use one cup and one loaf and have heard more honest to God preaching and teaching in the year I have been with them than in the past 45 years I have been a member of the church of Christ". Oh! that speaks commendable volumes for our sister and for the congregation she attends.

**A personal, touching note**— May I relate this current personal experience in order to point out a heart-warming truth about the church, its name, the name of its great, wonderful Founder. My mother-in-law, Bertha Smith— long-time Christian, once keeper of the meeting house, keeper of the preacher at meeting time, dear mother to my wife, grandmother to my children— once so strong spiritually, mentally, physically, but now so sadly, pitifully the unwilling victim of old age, infirmity and forgetfulness. She no longer can call the names of her children as she once did, looking at them with dimmed eyes now as though they were strangers, and unbelievably asks, "Who are you?". I have said all that in order to say this: Mom has been a member of the body for well over 60 years, I judge, having left denominationalism while a young woman. The church, its name is something she has not forgotten, even now, when others' names and things are. I tested her lately— in view of the fact she has forgotten the children's names, I wondered about her remembering the church's name, so the question: "Mom, what church are we a member of?" And looking at me as though I should have known better than to ask such a question, with an earnestness so evident in her yet pale blue eyes, she so unforgettably, convincingly replied: "We are members of the church of Christ". So, the ravages of age and time to not erase from the memory the names of all things— and I would judge the weightier things.

—Don McCord

## HONOR ROLL

You will find listed below the names of those sending in subscriptions from April 10 to May 10 and opposite the name the number of subscriptions sent. The list continues to be good. We appreciate every word and deed that helps increase the reading audience and thereby the good that can be done.

Please continue to mention the paper whenever the opportunity is yours. Check the list and report any error to us:

Johnny Elmore-6; Joe Ferguson-6; Homer O. Smith-5; Lynwood Smith-4; Don McCord-4; Wm. A. Joyce-3; Dorothea Howard-3; Robert Falvey-3; Pam Johnson-2; R.E. Lee-2; A. Barwick-2; Mrs. Warren Toyne-2; Bob Orear-2; Noah Graham-2; Bertha Stumpf-2; Mrs. Marvin Fitzgerald-2; Lucille Johnson-2; Wayne Fussell-2; Kenneth Bridges-1; Clea Witthack-1; Robert Painter-1; Frank Boyer-1; C. Wilson Thompson-1; R.J. Martin-1; Kay H. Southern-1; Pearly Chatterton-1; Glynn C. Smith-1; Herman Hooper-1; John H. Roberson-1; Leon G. Parker, Sr.-1; Roy Coldiron-1; Lula Bullard-1; Dauline Barefoot-1; Robb Hickey-1; Don L. King-1; Mrs. E.L. Hall-1; Earl A. Butts-1; Orvel Johnson-1; Boyd Billings-1; Joyce Herrin-1; Mrs. Stanley Kaiske-1; James A. Lankford-1; Carl Hurd-1; Linda Faber-1; Randy Bullard-1; Tom Everett-1; Lawrence Bee-1; Floyd Caffey-1; LaDon Croom-1; Frank Staggs-1; Glenn Lewis-1; Vera Hartin-1; Wanda Best-1; Janet Wright-1; R.E. Lawson-1; Richard Nichols-1; James R. Stewart-1; Paul Walker-1; Martha Morris-1; Alice Bunner-1; Smith Bibins-1; Don Snow-1; Total-98.

## THANKS AND CLARIFICATION... I HOPE

This is to thank the respondents to my query "WHO WILL TELL ME?" which appeared in May 1979 issue of *Old Paths Advocate* for their letters. Several have responded, all in a helpful mood, I believe. I have acknowledged receipt of all of them. However, I have not had time to study any of them well; in fact, one respondent sent 38 pages from a commentary with his letter, which pages I have not had time to study or even scan.

One or two indicated that they thought I was advocating cremation. I was not, though I wrote about modern day funerals might have been taken to indicate that I was advocating cremation. With that in mind I refer all readers back to the articles on page eight of May issue where at the beginning of the article and at the close of the article I wrote "I am not proposing, supposing, or disposing. I just want answers, objective answers, not saturated with emotions, customs, traditions..." (End of quote).

Thanks again, but please read the article. I do not believe my loved ones will cremate my body, destroy it any other way, but if they do, or if enemies do it, I do not believe God's purpose of resurrection will be defeated. Matt. 10:28 says, "...but rather fear him which is able to destroy both soul and body in hell." Note: Nero burned many Christians, remember!

Letters are still invited. I don't promise to answer, though I may.

—K.G. Wilks, 7807 Gault, Austin, TX 78757

## MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

—J. Greg Whittaker, 1117 City Park, Ft. Collins, Colo. 80521

—Mark R. Whittaker, 203 S. Reynolds Holyoke, Colo. 80734

—Brady McCord, Box 1773, Covina, Cal. 91722

—Robert Snodgrass, 1149 Parrish Ave., Hamilton, Ohio 45011

—Jeff Wissinger, 904 S. Luster, Springfield, Mo. 65802

Modesty is not only an ornament, but also a guard to virtue.

**“Unto Him Be Glory...”**— (cont'd from page 1)  
or counsel; secret will; of God's purpose to bless the Gentiles also with salvation through Christ. It is a secret purpose of God which when uncovered is understood by the Spirit-taught believer. **Wrote afore** refers to chapter one vs. 9 “Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.” Notice also chapter 2:11-13.

In vs. 4 **whereby** is literally agreeably to which, namely what he had written. Expositors offers “in accordance with which”. **Knowledge** is understanding. It is used in the New Testament of mental apprehension. It appears to denote the idea of a critical understanding, the apprehension of the bearing of things. The words “of Christ” are genitive of description, defining the mystery. It is the mystery relating to Christ, the revelation of long-hidden purpose of God regarding Christ for both Jew and Gentile.

Ages in vs. 5 refers to the time ordinarily occupied by each successive generation. It had been foretold to Abraham and to various prophets that the blessings in the seed of Abraham should be to all nations, but always in a way that they did not understand. Some of the prophets might have had a glimpse of Gentile salvation, but they did not understand their own language as well as we do in the light of the gospel. In olden times they saw darkly as through a glass but today we can see clearly what was foretold.

In vs. 6 **fellow-heirs** means a joint heir; one who obtains something assigned to himself with others, a joint participant. The Gentiles inherit jointly with the Jews the blessings of salvation. **Partakers** is a co-participant; partaking together with one, a joint participator. **Promise** by metonymy a promised good or blessing. They were members of the same body, incorporated in it as believers; they shared the same privileges, summed up in the phrase “the promise”. They were members of the same body or church. Not in the body or church of their choice. They did not join the church of their choices. The Lord added both to the same body or church. It was His Church, that is the Church of Christ. Today the many different bodies or churches are not the Lord's but they are of man. The Lord does not add the save to any denomination only to His Church.

In vs. 7 **minister** is one who executes the commands of another, especially of a master; a servant, attendant. It is a servant seen in his activity. Our word “deacon” comes from this same Greek word. The Greek word refers to one who serves. Paul means that he became one who ministered the gospel to serve in that capacity. He did not gradually grow up to the office, but became, at a given time and place, a minister. Gift according to the measure in which Christ gave it. Expositors says “the gift of the grace of God” is the gift consisting in the grace, and the particular grace in view is the office of the apostleship or the ministry to the Gentiles. Vincent says “The gift in which the grace of God consisted was the apostleship to the Gentiles. Effectual means working, efficiency; in the New Testament used only of superhuman power, whether of God or of the devil. Vincent says “The gift was bestowed in accordance with that efficiency which could transform Saul the persecutor into Paul the Apostle to the Gentiles. Expositors says “The thought of the dignity of the office he had received at the cost of such grace and power at once evokes the sense of his own utter unworthiness, to which he gives stronger expression here than even in 1 Cor. 15:9 and 2 Cor. 12:11. Power is used of the divine power considered as acting upon the minds of men.

(to be continued).

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

“We are enjoying the paper so much, also the TV program on Ch. 13. Here is a sub.”

-Edna Sherwood, Sacramento, CA

**Dancing**— (cont'd from page 1)

the word “dancing”. While going through these scriptures, I found no occasion where the description of the dancing was what we have today under the same word.

Today the definition of dance is: “a series of rhythmic and patterned bodily movements usually performed to music.” The definition of “dance” from W.E. Vine's Expository Dictionary concludes that “The performance by the daughter of Herodias is the only clear instance of artistic dancing, a form introduced from Greek customs.” (Mark 6:22)

From the description of the dance, what the dance did to those evil men and the reward of that dance we would not suppose that it was a mere lifting of the feet in expression of joy. No, but I believe this daughter would probably fall under the heading of a “Daughter of Zion” found in Isa. 3:16-17.

Seeing these examples let's see where our dancing falls into place. (Modern, slow, intersex, etc.) A definition of the dance that goes on today which entices young Christian men and women comes from Dr. E.S. Sonners, (nerve specialist): “I charge that modern social dancing is based on sex appeal. The basic spell of the dance is the spell of illicit physical contact.”

The origin of such dancing that goes on today in school houses, dance halls, parties, and after school dances began in a house of prostitution in Paris, France; then only carried on by night clubs, roadhouses, taverns of infamy, and other late hour companions of these.

This dance was designed to arouse the emotions and desires that could only be rightfully fulfilled in marriage. Also, within the dance is found ungodly and worldly lust; fondling and embracing and petting which is not permitted in a decent society or among Christians.

Note the description of a young Christian man as a “sober-minded individual, shewing himself as a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.” (Titus 2:6-8)

Also the young Christian women learning to be “sober, discreet, chaste keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.” (Titus 2:4-5) These descriptions do not sound like those participating on the dance floor.

It is said, “The difference between wrestling and dancing is that, in wrestling some holds are barred.” This statement was not made by a preacher, it was made by Arthur Murray, the noted dancing teacher, as quoted by Reader's Digest.

The late Mr. J.E. Hoover, head of the Federal Bureau of Investigation, said: “Most juvenile crime has its inception in the dance hall, either public or private.”

Police on the Isle of Formosa banned dancing parties of students. The order gave the reason in these words: “Overindulgence in dancing affects a student's scholastic work and his sense of moral decency.”

For many years religious leaders have insisted that dancing is “lasciviousness set to music.” They have argued that its fruits are evil. They have testified that Christians who become faithful dancers do not long remain faithful Christians.

Many young people and some parents think dancing is essential to popularity. But many of the most outstanding, respected, and popular young people do not dance.

A story was carried by one magazine of a teenage girl who was elected Queen of her high school. The tradition was for the Queen and King to host a Coronation Dance. This girl claiming to be a Christian did not believe in dancing. When she was told she would have to give the dance she refused to violate her convictions and offered to surrender the Queenship. Members of the school board did not feel she should be penalized for refusing to violate her convictions. Thus, the coronation took place, as planned; but, there was

no dance following. Instead, there was a reception at which the Royal Party received their guests and it was a tremendous success. Many honors were bestowed upon this young lady. In addition to being named Queen, she was named Cutest Girl, President of the Girl's Recreation Association, P.T.A. Sweetheart, a member of the Student Council, and a member of Future Teachers. During her junior year she had been selected as Junior Class Favorite and Junior Sweetheart.

"This teenager was very active and faithful at the church she attended. She proved that a person can be a "Christian" and refuse to participate in questionable activities with no loss of popularity."

The definition of "popular" is: "Widely approved or admired", and popularity is defined as follows: "The condition of being popular, especially of possessing the confidence and favor of the people or of a set of people." Even the basest individual does not admire the person who compromises his convictions. It is certain that one cannot retain the confidence of others if he participates in those things he believes to be wrong. Remember, a Christian follows a course, not to be popular with the world; but to emulate Christ, his example.

There are many who protest dancing. Let us see what they might have to say: W.H. Holmes, a former dancing teacher, said: "I found the ballrooms an avenue of destruction to multitudes..."

The owner of Guyon Paradise Ballrooms, said, speaking to a group of parents: "When you are told that youths of both sexes can survive this (dancing) experience without moral, mental and physical pollution you know the teller lies. If you can believe youth is the same after this experience as before, then God help your child or your charge, for you are not mentally fit for your responsibility." (to be continued)

Rt. No. 1, Ava, MO 65608

## BONDS OF MATRIMONY

**Chatterton-Ridenour**— On April 14 in Springfield, MO in a lovely candle-light setting, Billy Ray Chatterton and Tammi Lynn Ridenour exchanged their promises to become husband and wife before a company of friends and relatives. Tammi is the daughter of Bro. and Sis. Claude Ridenour of Springfield, MO and Bill is the son of Bro. and Sis. Pearly Chatterton of Huntington, WV, and the grandson of Bro. B.F. Leonard. Bill, has brothers and a cousin provided the beautiful vocal music. Both Bill and Tammi are Christians. We wish for them a long and fruitful life together in His service. The writer officiated.

—Richard Nichols

## TODAY by Lillian Bunner

My life is a gift of God, given not in years, but a day at a time. Today is the day the Lord has made for me and He planned it to be the most important day in my life.

Yesterday is gone, never to return; I must not worry about it, but leave it in the hands of God. Tomorrow and all that it holds is God's secret and its coming is not assured.

Only today is mine. Each day arranged by God with infinite wisdom and goodness is His gift, His act of love for me. In thanksgiving I will offer Him every day the gift of myself, my prayers, works, joys and sufferings.

Dear Lord, receive it graciously.

—Lillian Bunner

"Here is a sub. for my daughter-in-law, we want to share the wonderful teachings in the paper each month"

—Mary Daniel, Holyoke, Colo.

## IS TEMPTATION SIN? by Donald Warren

Sometimes I hear the statement made in the pulpit or on the radio that, "Temptation is not sin". One man said, "If temptation is sin then Jesus sinned." These statements I believe are directly in the teeth of the scripture. Proper discernment needs to be made between being tempted and the temptation itself. To be tempted is not sin providing you reject the temptation. However, the temptation itself is sin. If someone offers you a poisoned apple and you accept and eat the apple you will get poisoned. If you reject it you will not be poisoned. But, whether you accept or reject it you have not changed the condition of the apple. It is still a poisoned apple. Jesus was tempted by Satan. Jesus rejected the temptation and was not defiled. Yet, that did not change the condition of the temptation. The Tempter and his bait (temptation) were still evil. Now, what saith the scripture (Rom. 4:3)? "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil." (James 1:13). "Whatsoever is not of faith is sin" (Rom. 14:23). "All unrighteousness is sin" (1 John 5:17). Yes, James says that temptation is evil (sinful)!

—110 W. Ash, Apt. 17, Columbia, Mo. 65201

Better shun the bait than struggle in the snare—

Dryden.

## TYNDALE'S REWARD by Webb Garrison

King Henry VIII of England and Ireland, highly educated scholar, linguist, musician, traditionally considered the priesthood, was the one who signed the death warrant of the pioneer Bible translator, William Tyndale. Tyndale had violated both civil and ecclesiastical law by publishing the New Testament in Europe, then smuggling copies into England. He was forced to flee for his life. Into the Netherlands he went, only to have King Henry demand his return to England. In May of 1535 he was betrayed by a young protegee'. He was arrested, committed to prison for a year and 135 days. He was tried for heresy, convicted, strangled, October 6, 1536 and his body burned. He had said to a polemical devine, "I will cause a boy that driveth a plough shall know more of the Scripture than thou doest". In Germany he succeeded in getting about 18,000 New Testaments printed after scampering here and there. Even the King of England's wife, Anne Boleyn read Tyndale's New Testament. His reward for his noble and far-reaching work was the death of a criminal and his last words were, "Lord, open the King of England's eyes".

Is that our reward for him, by our neglect of the Word of God? (From Garrison)

—Submitted by K.G. Wilks.

## THOUGHTS

Is anybody happier because you passed this way? Does anyone remembre that you spoke to him today?

The day is almost over and its toiling time is through Is there anyone to utter now a kindly word to you?

Can you say tonight in parting with the day that's slipping fast That you helped a single brother of the many that you passed?

Is a single heart rejoicing over what you did or said? Does the man whose hopes were fading now with courage look ahead?

Did you waste the day or lose it Was it well or poorly spent, Did you leave a trail of kindness or a scar of discontent?

As you close your eyes in slumber, do you think that God would say, "You have earned one more tomorrow by the work you did today"?

—Selected from The Reminder.

## WHAT MUST I DO TO BE SAVED?

by Bob Kornegay

We read in 2 Tim. 2:15 to study to show ourselves approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth. 1 John 4:1 tells us not to believe every spirit, but to try the spirit, whether they are of God; because many false prophets are gone out into the world. We read in Gal. 1:8 if an Angel from Heaven preach any other Gospel unto you than that which we have preached unto you, let him be accused. 1 Tim. 1:3 Paul said to teach no other doctrine. Rev. 22:18-19 tells us what will happen if we add to or take away from the Word.

We find in Matt. 28:18-20, this was after Christ's resurrection, and what is known as the great commission. Christ told his disciples to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe (to keep, to follow in practice) all things whatsoever I have commanded you. Now, every case of Conversion that is recorded in the New Testament after the Church of Christ was established in the second chapter of Acts was worked out according to the Great Commission.

Mark 16:15 tells us that Christ told his Disciples to preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. Now Luke tells us in Luke 24:44-49 that Christ said all things that were written in the Law of Moses, the Prophets, and in the Psalms concerning him must be fulfilled, that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem. Read Isaiah 2:1-3. Christ told his disciples to tarry in the city of Jerusalem until they received the Power from on high. The second chapter of Acts tells us that this Power coming upon them. The fourth verse tells us that they were filled with the Holy Ghost.

Now, this question, "What must I do to be saved?" The book of Acts contains a record of the answers given by inspired men, and before an intelligent answer can be given to the question now before us, the one giving the answer must consider the relation the asking sustains to the query. For example, No. 1: A boy with no schooling asks, "What must I do to receive a college degree?" I would tell him to enroll in grammar school, to finish high school, to finish college and then he could receive his degree. No. 2: a boy in grammar school asks the same question. I would not tell him to enroll in grammar school. I would simply tell him to finish grammar school, high school and then college. No. 3: A boy in high school asks the same question. I would not tell him to enroll or finish grammar school, I would simply tell him to finish high school and college. It is plain that I gave them three different answers. But every one had to do the same things to receive his college degree.

Now back to the question, "What must I do to be saved?" In Acts 16:30 this question was asked by the jailer. Let us compare him with the boy with no schooling. Paul told him to believe on the Lord and He would be saved. And he spoke unto him the word of the Lord. He told the jailer what Christ told them to teach. The jailer believed him and was baptised. Mark 16:15, 16 said he that believeth and is baptised will be saved.

In Acts 2:27-36 Peter preached the Gospel. He did exactly like Christ told him to do. To find out what Gospel is, read 1 Cor. 15:1-4, 2 Thess. 2:14. When Peter preached to them that crucified Christ, they cried out, "What shall we do?" Let's compare them to the boy in grammar school. He did not tell them to believe in Christ like Paul told the jailer. Why? Because they gave every evidence of their belief in Christ. After Peter told them they had crucified Christ, Act 2:37 said they were pricked in their hearts. Then Peter told them, (Acts 2:38) to repent (to change for the better) and be

baptised every one of them for the remission of sins. This was the first time that repentance and remission of sins was ever taught in the name of Christ. Isa. 2:3, Luke 24:27.

Acts 9 and Acts 22:6-16, Paul tells of his experience. He talked with the Lord. He saw the light. He was three days and nights without food. He prayed. But this did not forgive him of his sins. Let's compare him with the boy in high school. Ananias did not tell him to believe or to repent, only to be baptised and wash away his sins.

Conclusion: taking into account that which was done in each of the three cases, it is evident that each one did exactly the same things, that which the Lord commanded in the Commission. The only difference being in the point of time when each acted. The Bible teaches us that we must hear, believe, repent, confess Christ as the Son of God, and be baptised for the remission of sins. St. John 3:5 Christ said, "Except a man be born of the water and of the Spirit, he cannot enter the Kingdom of God."

-Rt. 2, Box 383, Crawfordville, Fla. 32327

## THE CHURCH DIRECTORY

The 1979 CHURCH DIRECTORY should be ready by mid-June. I do not know what price it will be, as Bro. Strain, has not sent me that information. **ALL ORDERS FOR THE DIRECTORY**, must go to **ROBERT H. STRAIN, 9226 SOUTH FIRST AVENUE, HARRODSBURG, INDIANA 47434**, as he prints and sells them. **I DO NOT HAVE ANY FOR SALE**. If you send orders to me, I will just have to forward them to him and that will cost me postage, and will delay you in getting them. At last report Bro. Strain said that the Directories will probably be more than previously because of the big increase in postage on printed matter. Bro. Strain suggests that congregations get together and order several as that would cut down the postage as it costs almost as much to send one as several.

The following correction came in before I sent the information to the printer and will be listed in the 1979 Directory.

**WEST VIRGINIA;** (Raleigh County) Warden Church of Christ, (Formerly met at 2 miles North of Beckley WV on Highways 19 & 41) Now meets 6 miles South of Beckley, WV. on Highway 19 to Shady Springs and 1½ miles East on Highway 3 - On North Side of Highway. Time and leaders the same as 1977 Directory except omit Boyd Walker.

These came in after the Directory had gone to press, and will not be in the 1979 Directory. Add: Bob George, 7388 Milford St., Sacramento, CA. Phone (916) 391-3062, to the 1979 listing of the SACRAMENTO, - North Area Church of Christ.

The FRUITLAND, TEXAS congregation did not reach me in time to be listed in the 1979 DIRECTORY, but the information is the same as the 1977 Directory. If when you get your Directory and your home congregation is not listed, someone failed to send in the information. I wrote to several congregations that did not reply. If your home congregation is not listed send the information to me and I will put it in the Old Paths Advocate. **ORDER ALL DIRECTORIES FROM BRO. STRAIN. SEND ALL DIRECTORY INFORMATION TO ME.** Ray Asplin, Star Route 2, Box 67-A, Norfork, AR. 72658 Phone (501) 499-7117.

## THE CHURCH DIRECTORY

Brother Bob Strain of Harrodsburg, Ind. has informed us that the new church directory will be out about the middle of June. The price will be one dollar plus 40 cents each for postage. This means that right now as you read this would be a good time to write Brother Strain and order yours. Order from Robert Strain, 9226 S. 1st Ave., Harrodsburg, Ind. 47434. We thank the Strains for the good they have done through the years. D.L.K.

## GOSPEL MEETING AT SULPHUR, OK

The congregation of the Lord's people which meets regularly at Sulphur, OK, will be conducting their yearly meeting beginning June 23, and ending on July 4th. They would like to encourage all who are traveling their way to stop by for this joyous, spiritual feast, or plan your summer vacation so you can attend the entire meeting. The undersigned have been asked to arrange the services and appoint the speakers for worship both in the morning and evening services. We too would like to encourage all who are in reach of this meeting to make plans to attend.

Irvin Barnes and Ron Willis

## FIFTIETH WEDDING ANNIVERSARY

The Griff & Louise Varnons, Cottage Grove, OR have celebrated their fiftieth wedding anniversary. Griff and Louise were married Feb. 27, 1929 at Bell, CA. They have lived in Cottage Grove since 1950, where they owned and operated the Varnon Plumbing and Heating. They have 2 children, Kathryn Vincent, Boise, ID and Griff E. Varnon, Cottage Grove; 7



grandchildren. Louise is the daughter of the late William and Mattie Lloyd, strong members of the church in their lifetime; Louise has been a member of the church a number of years, having been baptized by Bro. Gayland Osburn. Her mother was one of the strongest members of the body of Christ it has been this writer's privilege and honor to know; for many years, she was such an inspiration at the church in Covina, CA. May the Lord bless the Varnons, dear friends. I am indebted for this information to Louise's sister, Betty Allen, one of my best friends and long-time member of the church where I call home.

-Don McCord

## 70 YEARS TOGETHER

Bro. Ed and Sis. Hulda Driver of Sentinel, OK will celebrate 70 years of married life together this year, June 8th. Both are faithful members of the church here at Sentinel. They were converted to Christ by the preaching of Bro. Paul Nichols, who baptized them in Aug. of 1948. Bro. and Sis. Driver moved to Oklahoma from Kemp, Texas, in 1927. Five girls and one son were born to this union. All of the girls are living, two of which are members of the church. Their son lost his life at Pearl Harbor, Dec. 7, 1941 aboard the U.S.S. Arizona. The Drivers have seven grandchildren and seven great grandchildren. Both will also celebrate their 90th birthdays this year as well. Sis. Driver's is Oct. 26, born 1889 and Bro. Driver's is July 25, born 1889. They are highly respected in this community and most of all, a real asset to this congregation. In the world today, where marriage is a byword in most circles, their long-lasting marriage is remarkable and commendable.

-Ron Willis

## OUR DEPARTED

Hayes— The Dallas-Fort Worth metroplex was struck by tragedy when Bro. Douglas Hayes was killed suddenly in an automobile accident Monday, March 26, 1979, at the age of 27 years. Doug was born July 25, 1951. He had been a faithful member of the Trentman Avenue congregation in Fort Worth since his baptism there by Bro. Richard Nichols in the late

spring of 1968. Doug was a Christian gentleman who apparently had so much to live for; God saw fit to call him from this life and we realize that He knows what is best. The host of approximately 300 people who overflowed the funeral chapel heralded the high regard which people in the church and on his job held for him. The chapel and the home were literally blanketed with beautiful floral tributes. Besides his fellow Christians and his friends, Doug left to mourn for him loving parents, Bro. and Sister Bill Hayes; a sister, Laurie Hayes; a brother, Mark Hayes; his fiance, Jill Robinson; his maternal grandmother, Mrs. Osha Hayes; a nephew, Steve; a niece, Staci; and many aunts and uncles. Burial was in Laurel Land Memorial Park in Fort Worth. Some of the most beautiful singing I have heard was provided by area church members. The writer attempted to comfort and to warn about the uncertainty of life.

-Joe Norton

Bennett— Bro. Carl Don Bennett of Clovis, CA, was born April 2, 1894 and departed this life April 2, 1979, the result of cancer. He leaves to mourn his passing, his wife, Sister Mattie Bennett; a son, Donald of Clovis; a daughter, Sister Doris Sheets, Beaver, OK; 2 brothers, Otis and Bert; 4 grandchildren and 5 great grandchildren; a host of friends. Bro. and Sister Bennett responded to the gospel call and were baptized under the teaching of Bro. Bob Sanders, and attended services at Clovis. He was laid to rest in Clovis cemetery on his 85th birthday to await the Master's call. He will be sadly missed. The writer spoke words of comfort and exhortation.

-Glenn M. Lewis

Fulmer— Vivian Inez Fulmer, wife of William C. Fulmer passed from this life April 27, 1979. She was baptized into Christ in Jan. 1935. She leaves to mourn her passing her husband, 4 children, 11 grandchildren, and 3 great grandchildren. She worshipped with the Cedarhurst church of Christ in Jacksonville, IL for the past 20 years and was faithful until her death. I wrote an obituary of her life which no one knew but me. I also wrote an eulogy in praise of her as a wife, mother, and grandmother. Her obituary and eulogy were read by my son-in-law, Marion E. Stevens, Jackson, MS. She will be missed more than mourned because she has gone to be with Christ to wait His coming.

-W.G. Fulmer.

Rankin— Bro. John Rankin was born in MO, Aug. 24, 1884 and departed this life April 6, 1979 at Sacramento, CA being just a few years short of a century of age. He is survived by his dear wife, Rossie, of the home; 5 daughters, 1 son; 2 step-daughters; and 3 sisters. He had been a member of the Lord's body for some 55 years and was one of the pioneers in the first congregation in the Bakersfield area. Later he moved to Sacramento, and was with the 64th St. congregation from it's beginning until recent years when he and Rossie, and daughter Lorene Pierce attended the North Area congregation in Sacramento. He was so faithful in attendance until just a few months before his passing when he was disabled by various health problems. He was a lover of peace among brethren. What a privilege for this writer to visit him and receive his wise counsel. He and Rossie were so devoted and so suited to one another and love for their children was of deep concern; yes, so precious indeed. He had spoken words similar to these not many months before his passing: "Thank God there is joy though; tear drops of real joy, to know that as I near home, God is with me, and has a place prepared for me. Oh yes, dear one; the one holding my hand, his name is Jesus. He wants to know you, too, to hold your hand so you will have no need to falter along the way as you grow old". Memorial services were conducted April 10, at Mt. Vernon Mortuary in Orangevale. Singers

from Orangevale, Fair Oaks, and North Area rendered so beautifully some of Bro. Rankin's favorites. I was honored to officiate, speak words of comfort to the family, and bring a short message of Jesus' love. May God's blessings be to the family and the many who loved our brother in Christ.

-Orvel Johnson



Earl B. Helvey, 4825 12th Ave., Sacramento, CA 95820— Our meeting with Bro. Gary Barrett has ended. It was a good meeting with 5 confessions of faults. We had some outside attendance and were supported also by the surrounding congregations. We enjoyed Bro. Barrett's preaching and his stay in our home.

B. Shireman, Mozier, IL 62070, Apr. 27— Bro. George Battey of Joplin, MO held our spring gospel meeting. He did some good preaching, good Bible sermons. Crowds were small due to high water over most of the highways. George had an experience he will long remember, riding in the back of a pick-up truck through the deep water, through hills and hollows, to get to church. He is a good speaker and has a wonderful personality. There were 5 confessions.

James Phillips, 203 Harvard, Scott City, MO 63780, May 7— We had our first weekend meeting with Bro. Shelby Taulbee, sponsored by the congregation at Powe, Mo. It was on short notice. We had good outside attendance which we believe will lead to at least 2 additions. Bro. Clovis Cook will be with us this month, Lord willing. Brethren, the field here is wide open. We give God thanks for all the help. Please pray for us.

Lonnie Kent York, 116 South 30th., Muskogee, OK 74401, May 1— This is my new address in Muskogee. By the time this appears in the *Old Paths Advocate* we will have moved and begun the work in this area. In the last issue of the *Old Paths Advocate* tentative dates of our meeting were June 10-17, however this conflicted with the area meeting, therefore we shall hold our meeting on July 15-22. If any are in the area we would appreciate your attendance during this meeting. We seek the prayers of all that the will of the Lord shall be done by all his servants, and that fruit shall be brought forth for the cause of our Lord.

Tommy Shaw, 401 E. Lark, Ozark, MO, 65721, May 8— Quite some time has elapsed since I reported last via the *Old Paths Advocate*. I continue to work full time preaching the gospel. The Lord has been good to my family and myself. I appreciate the support of the congregation at Jamesville and also the Fremont and Seminole congregation in Springfield. This summer I have some meetings planned. The first will be at Lovejoy, PA, May 30th-June 3rd. I look forward to seeing many of my brethren as the summer progresses.

Richard Nichols, Rt. 3, Bentwood Dr., Piedmont, SC. 29673, May 8— The Lord willing, we will be in the following places: June 2-10, Hamilton, Ohio; June 17-24, St. Albans, WV.; June 27-July 1, Ava, MO.; July 6-15, Midland, TX.; July 22-Aug. 5, Earlytown, AL. I recently had the privilege of preaching at Springfield (Seminole), Ava, MO. and New Salem, MS., one service at each place. On that trip, it was good to be

associated with my preaching brethren, Paul Nichols, Clovis Cook, Ken Middick, Ronny Wade, Tommy Shaw, Nelson Nichols, Jimmie Smith and Ron Alexander. Please pray for us as we travel.

Smith Bibens, 20109 66th Pl W., Lynnwood, W, 98036, April 18— I have been very busy since last report. The work here in Seattle is going well, with several good prospects for results presenting themselves lately. Both Dave and I are currently carrying on studies. During the latter part of April I am in Michigan. Last weekend preached in Flint and next in Pontiac. Will also be at Lansing. I am looking forward to attending the Memorial Day Young People's meeting in May. The Lord bless the faithful everywhere is my prayer; be sure to pray for us and the work here.

Paul Walker, 1604 11th Pl., Big Spring, TX 79720, May 10— The study at Big Spring in April was well attended and enjoyable. Several brethren from West Texas attended. Brother L.G. Butler and family were guests in our home during the study. L.G. preached for us on Lord's day; his sermon was timely and edifying. We have contacted many people in Big Spring during the past several months. Prospects for new converts look good. We deeply appreciate all who are helping in the work here.

Don McCord, Box 1773, Covina, CA, May 8— The study on the book of Revelation at Atwater, CA was so well attended— appreciated deeply was the kindness, hospitality and devotion of those who call that home, and the attendance of friends and brethren from Modesto, Ceres, Turlock, Escalon, Lodi, Sacramento, Sanger, Bakersfield and perhaps other places. My next is the CO meeting with Delta brethren, and Bob Loudermilk, June 16-24. It thrilled us so, during his spring recess from school, for our 19-year-old son, Maury, to come home to obey the gospel. Larry Lay preached 2 very good sermons for us Lord's Day last. We were privileged to have as visitors William and Leslie Beth Oxner, dear Texas friends. I could not go to Arvin as planned, due to the gasoline crisis in our county— and it is every bit as serious as you may have heard it is. Lord bless the brethren!

Don L. King, 41931 Chadbourne Dr., Fremont, CA, 94538, May 14— Bob Loudermilk recently closed a good meeting with us here at Fremont. It was reasonably well attended (especially considering the fuel shortage in the Bay Area is so severe). He did a fine job and we enjoyed having him with us for the week. The TV program in our area is growing in response. This week has shown more mail than we usually receive all month. Some good leads have developed in some areas and we pray that God will grant an increase. We take heart, however, that thousands are hearing the gospel each week in CA via this medium. We thank God for all who have shown the least interest in it. Lord willing, we will be in a meeting June 24- July 1 with the Brethren in Wichita Falls, TX. Then, after Sulphur we will be in Healdton, OK. July 6-15 and Marietta, GA July 21-29. We look forward to each of these efforts to save those who are lost. May God bless His work this year.

George Battey, Rt. 2, Box 147, Cassville, MO 65625, April 19— I just closed my first ten-day meeting at Mozier, IL. Though the flood waters of the Mississippi river hampered the size of the crowds, I believe that the meeting was still a success. I tried to preach on a variety of subjects for the benefit of both members and those who were not members. By the close of the meeting one restoration and four confessions of wrong had lifted our spirits. I appreciate the hospitality shown to me in the home of Brother and Sister Ervin Martin and also the kindness of others as I visited in

their homes as well. Lord willing, I am to return in 1981 for another meeting there, so I certainly look forward to the time.

**Joe Ferguson, Rt. 3, Box 317, Collinsville, OK 74021**— We are spiritually built up from a wonderful meeting we had recently. It was the fourth consecutive young people's meeting and Brother Bob Loudermilk was the preacher. I believe there were some 15 different speakers over a period of five services. The young people did very well and I encourage them to keep studying and working for the Lord. The results were 13 confessions of wrong. We were happy to have Christians from TX, AK, KS, MO, and OK with us during the meeting. It was so good to be associated with them. We thank them for coming and making the meeting such a success, and we surely thank God who made it all possible. We look forward to another good meeting this summer with Bro. Don McCord. The dates are July 6-15, 1979.

**Phillip Cimei, 203 E. Minnie, Davis, OK 73030, April 25**— The winter months were severely felt here. We have several who are elderly and not well but they do their best to come when health permits. We were anxiously awaiting the gospel meeting with Carl Johnson and were grateful for his determination to make it a success. He was fighting against sickness, but did an outstanding job as usual. Interest was very evident among our home congregation as we had put forth a great effort to get people to come and we had several visitors during the meeting. There were 3 confessions of fault during the meeting and a young man was baptized soon after it closed. Too, a young man and his mother are coming now since the meeting closed. Since my coming here in November there have been two more confessions of wrong, one took his stand with us from the digressive church and one was baptized into Christ. Pray for the work here as there are several attending who seem to be near to point of obeying the gospel. Again, we thank those who are nearby who came and helped out in the meeting. They had a loving spirit and we hope that such will continue in the Lord's work.

**Jerry Dickinson, 2604 Erwin, Victoria, TX 77901, May 8**— I am looking forward to meetings in Dallas (Red Oak) May 12-20 and Broken Bow, OK June 2-10. If you are nearby come and help us in these efforts to spread the Word. Here in Victoria the work continues to prosper. Last Sunday Brother Brian Roberson made his confession and took his stand with us. He was baptized as a teenager in a digressive church but has been out of duty for many years. He had met with us for several weeks and even said he agreed with us. Sunday he came forward and stated his desire to get back into the fellowship of God and the Church. We are thrilled! He will be, I believe, a great asset to the work here. Already he is working on his brother who is also a member of the church but out of duty and there is a good chance we may get him too. Also of late I have had several studies with Jehovah's Witnesses and digressives and hope something may come of these. Continue to pray for the Lord's church in Victoria.

**Clovis T. Cook, 1503 E. Crestview, Springfield, MO May 10**— I have recently heard a number of preachers in this area. The meeting at the Pleasant Grove Congregation, near Brazil, Ind., was a most enjoyable time spent in the services of the Lord. Some very fine people meet there. Crowds were pretty good, and several from Harrodsburg, Ind., came and also from Breeze Hill. It was a joy to see them all. There seems to be a lot of local interest there at present. Don King held us a good meeting here in Springfield, MO at the North Side church. It was attended well. Don did some very fine preaching. We were glad to have him in our home during the meeting. We have just returned from Temple, GA, where we

enjoyed a eight day stay. There have been some set-backs in some of the churches in that part of the country, serious sickness among the members being one of them. We had visitors from six of the churches, some driving a hundred miles or more. It was my third effort there in recent years, and I always look forward to being with them. Several leaders and preachers were present one or more times, Bro. E.H. Miller and Lynwood Smith, being among them.

**Edwin S. Morris, 10520 N. McKinley, Oklahoma City, OK 73114, May 6**— Recently, we had the privilege of attending a service at N.W. 21st here in Okla. City where elders and deacons were ordained. The church had been working on this for a long time. The two men chosen for elders met the qualifications for an elder as I understand the scriptures and the two men chosen for deacons also met the qualifications as set forth in the scriptures. The church chose these men and agreed for them to be set over them in the work and rule of the church. The time was set for their ordination. Bro. Jerry Cutter who works with the 21st congregation appointed these men. He followed scriptural examples and principles in this. In my understanding of the scriptures all was done scripturally. It indeed was an inspiring occasion. The work in this area is moving along. Pray for us.

**Allen Bailey, P.O. Box 116, Cabool, MO 65689, April 23**— In two days we leave for meetings in Caldwell, ID; Yakima, WA; then to CA for a few days before returning to Georgia. We ask your prayers for a safe journey and prosperous meetings. We always pray the congregations will be uplifted by our efforts, for when they are spiritually uplifted so are we. Before long the Sulphur, OK meeting will be here. Those interested should make plans to attend and assist in this great meeting. If you do not like good christian association, fellowship, preaching, and singing, then don't attend, for that is exactly what you will get. After the Sulphur meeting we are to be in Huntsville, AK, July 20-29, and Aug. 4-12 in Flintville, TN. Later, we will report our Sept. and Oct. schedule. I really appreciate the confidence congregations have placed in me and pray you will not be disappointed in our efforts. The congregations here in MO seem to be on the upswing, willing to assist wherever they can. I appreciate their continued encouragement and backing. If you are in this area plan to stop and visit with them. We are thankful for the hard work put out by the editors of the *Old Paths Advocate* and especially Bro. and Sis. King.

**Frank Staggs, 4410 Teays Valley Rd., Scott Depot, WV. 25560, May 8**— April 6-8, Gladys and I were at Pontiac, MI with the congregation where I have received so much encouragement over the years, since the 1950's. There, I first discovered what a great man of God was Bro. Homer A. Gay. He was working with the congregation there in 1956. Many have moved from Pontiac but I still consider them a strong congregation. We welcome the Richard Bunner family back to WV, his home state. He will be an asset to the Bunner Ridge congregation. We believe him to be a strong faithful worker. Meeting time is upon us. We heard Bro. J.W. Kornegay last evening at Beatrice where several preachers were present. We were especially glad to see Bro. B.F. Leonard able to be present. Timothy had a good safe trip to Oregon and back. He spoke at Delta, CO; Hydesville, CA; Cottage Grove, Corvallis, and Cave Junction, OR. We thank each of you for being such a great encouragement to him. We now have a radio program and newspaper article in the St. Albans area, both by the title "The Truth Shall Make You Free". We are praying much good will come from this, all to His glory.

**Paul O. Nichols, 147 Bay Bury Lane, Jackson, MS 39212, May 9**— At Jackson we have very enjoyable services. It is so

pleasant to be associated with brethren who are easy to get along with and so cooperative. By the time you receive, this our meeting with Billy Dickenson will be history. We hope that we will be able to report good crowds and interest, and good results. For now it looks as though the proposed discussion at Anchorage, Alaska is not going to materialize. I submitted propositions, but have had no response. And so far I have not gotten replies to any of my letters from either friend or foe. I do not know what the problem is. We have gotten calls and been approached personally by several preachers and other brethren who expressed interest in attending the debate if we should have it at Anchorage. Also, one congregation in Texas is willing to help support a preacher who would go to Alaska to do mission work. But for the present time our efforts have been stalemated because no one there will acknowledge our correspondence. So for now we are going to drop any immediate plans unless something new develops. Our meeting at Ada was very enjoyable. Crowds and interest were good. We are very grateful to the brethren from other congregations and all the preachers who contributed so much by their presence. The results were 2 baptisms and 12 confessions. Brethren, come visit us at Jackson.

Orvel Johnson, 2832 Kay St. Ceres, CA. 95307, May 7— We continue our work with the Escalon congregation in so far as able. Home studies are in progress, with one having been baptized as a result. Bro. Marvin Fitzgerald and his wife Fern, Bennie Cryer and Karl Modgling along with Lorene and I have been involved in some of the studies. So much more remains to be done as new leads are opening up. Bennie Cryer conducted a short meeting at Escalon the latter part of April. The attendance was greatly appreciated and no doubt the members received greater strength. Bennie is so adept at all aspects of teaching. The lessons on Church Government were so badly needed, as they are in so many congregations. Congregations need to awake to the need of Bible government in their number. Think on these things brethren. Due to illness it was necessary for us to cancel an appointment at Fair Oaks recently, however; the following week we were able to be with the North Area congregation in Sacramento where 3 were baptized and one confessed faults. We appreciate Roger Scott assisting in the baptizing of two of the subjects: He is a real asset to the congregation there, along with others. Progress is still being made for a sort of mission effort in the San Joaquin valley some time this year. So much to consider and do, it will perhaps be in the fall before plans can materialize. Should you know of any one in the Escalon area, member of the church or non member, that we need to visit and study with please let us know. We believe that a good growth will take place in congregations if we all work as we should. Please pray for us, and God bless all His family.

Ron Willis, P.O. Box 591, Sentinel, OK 73664, May 1— It has been some time now since I have reported to this paper. The work here is going well, for which we are thankful. Our radio program in Hobart, and the TV program in Wichita Falls, TX continues to supply some leads. A lot of the neighboring towns are able to get the TV program that comes out of Ft. Worth, TX and has also furnished some leads. My wife's mother, Lorene Painter, Bakersfield, CA, has been critically

ill since the 18th of March when she suffered a brain hemorrhage. She was scheduled to be released from intensive care this past weekend, with a long recovery ahead. We ask that you join your prayers with ours in her behalf for a complete recovery. I have preached at the following places: Washington, Edmond, Ada, Healdton, Capitol Hill, and the New Year's Meeting in Norman, OK; Wichita Falls, Ft. Worth (Fossil Creek and Trentman, Ave.); San Antonio, Deer Park, and Arlington, TX; Tucson and Flagstaff, AZ. Our thanks to these congregations for their support and hospitality. We truly enjoyed the fine hospitality of so many of the brethren in these areas that it would be impossible to name them. But, we appreciate it as though we had. We have also enjoyed being with and working with many fellow preachers who have attended these places. We are planning our trip to Springfield, MO and Wayne, WV. In June, we plan to attend the Bluff Trails Meeting and begin the Sulphur Meeting on June 23rd. We look further to working with Bro. Irvin Barnes and the Sulphur, OK brethren in that meeting. We invite all to make plans now to attend this spiritual feast. We enjoy the *Old Paths Advocate* and we appreciate those whose efforts are tireless in getting the paper to us. Pray for us and all the faithful.

Johnny Elmore, 419 K St. S.W., Ardmore, OK 73401, May 9— Since last report, we have had another baptism here at Ardmore. Bro. William St. John, of Paris, Texas conducted a short meeting here April 20-22. I was not able to be present, but the congregation spoke highly of his efforts. He is enthusiastic, and true to the Book. March 14-18, I conducted a meeting with the Seminole & Fremont Sts. congregation in Springfield, MO. It was a real joy to work with them. As always, we had excellent crowds and good cooperation from other congregations, with several preachers attending also. We had one confession of faults, and we left encouraged and built up. April 14-18, we were with the congregation in Lebanon, MO. Again, excellent crowds and cooperation. It had been several years since I was with them and I was amazed at their growth and maturity. One young man was baptized. They have made great progress. April 20-May 3, I was in a mission effort at Mustang, OK, which was supported by the 21st St. congregation in Oklahoma City. This congregation showed great wisdom in conducting this effort. About 30 people, young and older, canvassed the area, inviting people to hear the gospel. The meeting was such a great success, due to the efforts and untiring support of this congregation, and God's blessings, that we extended the meeting three nights. The results were 10 confessions and restorations, and three baptisms. One who responded was a young man who received an invitation, heard two gospel sermons and obeyed the gospel. I commend this congregation for being rich in good works. They recently appointed elders and deacons, and they are keeping Bro. Jerry Cutter busy in mission work over the state. I enjoyed working with him and Miles King in this effort. Our preaching over television stations KXII, Ardmore, and KTVT, Ft. Worth continues, and we continue to learn of responses to the gospel. May God bless all who help in these efforts. My plans are to be at the following places this summer, if the fuel crisis does not prevent it: Hillcrest, Brookhaven, MS, June 10-17; Lodi, CA, July 6-15; Escalon, CA, July 20-29; Cassville, MO, Aug. 3-12; Pontiac, MI, Aug. 17-26.



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. LI, No. 7

LEBANON, MISSOURI, JULY 1, 1979

(USPS 407-560)

## FREED-HARDEMON LECTURE (REPRINT)

by Ralph Henley  
...AND A LESSON FOR US

Selection and Introductory Preface by Michael Fox

Innovations are always a cause of great concern in the Lord's church. Especially so when they subtly put their foot in the door, not bringing full attention to themselves until after they have gained full entrance.

Today in some parts of our brotherhood we have seen things accepted which only a few years ago would have seemed an abomination. From pastors to recreation oriented youth programs and more, we have slowly allowed these practices, for which we used to condemn the digressives, to take hold.

Let us hear from a man in their brotherhood who has seen these developments grow and become accepted and is now facing the consequences of those innovations and attitudes. Delivered at the annual Freed-Hardeman lectureship in 1978, the following remarks deserve our attention. How penetrating and pointed they sometimes are, provoking a second look at many of our own practices today!

-Michael Fox

## HAVE WE LOST OUR CONCERN FOR SOULS? by Ralph T. Henley

### INTRODUCTION.

- A. The Question Implies That We Once Had A Concern.  
B. Present Conditions Do Not Support The Premise.

1. Churches of Christ are considered "provincial" by church historians.

a. We are concentrated mostly in Tennessee, Southern Kentucky, Northern Alabama, Arkansas and Texas. b. Four Tennessee Counties Have More Churches Than Nineteen States. c. We constitute a religious minority in every major city.

(1) Even where we are the strongest we are in the minority, for example: Dallas-Fort Worth, Nashville, and Florence. (2) The probability for change seems very remote.

### I. MANY FACTORS INDICATE A LACK OF CONCERN: A. RELIGION BY PROXY.

1. As churches become large enough they begin to "hire" larger staffs of "professionals" to do the work that is obligatory upon all.

2. This makes for impersonal involvement—equal to no involvement.

### B. WE ARE COMMUNING WITH OURSELVES IN OUR CHURCH BUILDINGS.

1. Our "work" is done inside our buildings.
2. Precious few "outsiders" attend.
3. We are cut off from our religious friends.
4. Preachers preach to the same group week after week.

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## EXPIRATION DATE

If the date near your name and address reads 7-79, your subscription expires with this issue. Please renew promptly

-HLK

## BROTHER E.H. MILLER IS ILL (See Page 4)

## "...UNTO HIM BE GLORY IN THE CHURCH BY CHRIST JESUS"

Ephesians 2

by Edwin S. Morris

In our last study it was pointed out how Paul by the grace of God had been made a minister to make known the unsearchable riches of Jesus Christ. Paul wants his readers to realize that he felt within himself how gracious God was in bestowing this honor upon him and how unworthy he felt that he might be the one chosen.

In vs. 8 less means lower than the lowest. Paul felt his unworthiness because he had persecuted the church in the past. Yet this would be golden opportunity for him preach that faith that he once destroyed and convert men and women in Christ. He felt unworthy because of the course he had pursued previous to his conversion. Unsearchable means that which cannot be traced out. It is that which cannot be comprehended. Riches is wealth; is used of the fullness of the things pertaining to salvation with which Christ is able to enrich others. Expositors comments "The wealth thus contained in Christ is the whole wealth of the salvation he bestows; and this is unsearchable not in the sense of inexhaustable, but rather in that of past finding out. It is such as cannot be fully comprehended by men.

In vs. 9 See means to bring to light; render evident. Fellowship is administration, stewardship. It was given Paul to bring to light the arrangement, the way this mystery was administered, namely, the admission of the Gentiles on equal terms with the Jews. World is from the ages down; from eternity. It was from the beginning God's purpose to save the Gentiles by the gospel, but it had been kept hidden.

In vs. 10 Intent is "in order that now". Vincent says: "Grace was given me to preach Christ and to enlighten men as to the long-hidden mystery of the admission of the Gentiles, in order that now etc." The now of the passage suggests the fact that what had once "been hidden in God has now", the time for its revelation having arrived, "been

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## "TEACHING OVER A MAN" REFUTED: THE MOYER-BOLTON EXCHANGE

by Bernard Bolton

selected by Ellis Lindsey

(Note by Ellis Lindsey: Most brethren from among those churches using cups and classes yet opposing the centralization of authority and funds in the Herald of Truth Program and orphan homes believe that when I Tim. 2:12 says, "But I suffer not a woman to teach, nor to usurp authority over the man," this means that a woman may teach a public Sunday School class so long as she doesn't teach "over" a man (or in his presence, they say). Proof already has been given in the *Old Paths Advocate* that "to usurp authority over" cannot refer to the teaching already mentioned, but that it refers to the additional act of dominating the man. The Moyer-Bolton Exchange appeared in the leading paper from among that group—the *Gospel Guardian*, of Lufkin, Texas—in the May 16, 1963, issue.

Actually, Brother Forrest Darrell Moyer had already had an article in the March 7th issue, in which he had taken the "teaching-over-the-man" position. Brother Bolton's article here reprinted was accompanied by another article by Moyer in a weak attempt to reply. Of course, Bernard Bolton was a user of the class system, but differed (like J.W. Holcolm and others) about the role of women. Bolton's article is especially strong, coming, as it does, from such a well-known man from among their own ranks. His article has been in my files since May of 1963, and I have always thought it was very strong. It occurred to me recently that it could be of definite use to many of the readers of the *Old Paths Advocate*. -Ellis Lindsey.)

Dear Brother Moyer:

I have just read your article, "A Woman's Part In Teaching," in the *Gospel Guardian*. I believe that you have made an orderly presentation of the scriptures which deal with this subject. May I further say in all kindness but with complete candor and frankness that you have drawn erroneous conclusions from the scriptures you presented in order to permit the woman to "conduct a class" (teach) in the church.

You base much of your argument on the bland assumption that "not to teach" (1 Tim. 2:12) is qualified by "over a man." I have been teaching English for ten years, and never had it occurred to me that the prepositional phrase, "over a man," modified anything than what which it actually does modify, the infinitive "to usurp," until I heard it from one of your persuasion. (I have a feeling that this is what "Christian" colleges do for people.) I will challenge anybody to get an unprejudiced college or university professor of English to tell him otherwise.

It might also be noted that the co-ordinate conjunction, "nor," and the commas setting off "nor to usurp authority over the man" are proof positive that "to teach" and "to usurp" are two separate actions, though equal, and that "over the man" cannot modify "to teach." As a matter of fact, brother Moyer, before this passage came under dispute, you never heard of anybody "teaching over a man" or "teaching over a woman." You simply teach men and you simply teach women, not teach over them. But women can usurp authority over men. And men can usurp authority over Christ.

If you will note the same scripture from the two following translations, you cannot possibly make the "to teach over the man" error:

I do not permit a woman to be a teacher, nor must woman domineer over man; she should be quiet. -*The New English Bible*

Personally, I don't allow women to teach, nor do I ever put them in positions of authority over men—I believe their role is to be receptive. -*Modern English Translation* by J.B. Phillips.

To be a teacher in the church is in itself to be a position of authority, as the language indicates. This was one of the spiritual gifts that God appointed to men. "Now concerning spiritual gifts, brethren...God hath set some in the church, first apostles, secondarily prophets, thirdly teachers..." (1 Cor. 12:1, 28) "...and he gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers..." (Eph. 4:8, 11) Even though conditions are somewhat different today, there is absolutely no scriptural indication that women may now succeed to any of these offices. In fact, Paul told Timothy in his last letter, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2).

It seems that brethren have come to feel that the church must be patterned after the public school and judicially point to the women teachers in the lower grades as proof that they are better teachers for children. Let this be true or not for the public schools. Certainly no one wants to minimize the role of the mother in teaching the child, as Paul indicated the importance of Lois and Eunice in the childhood of Timothy. (2 Tim. 1:5, 3:15). But remember that Paul enjoined the fathers to bring up their children in the nurture and admonition of the Lord. (Eph. 6:4).

Brother Moyer, I say without rancor that I have never heard a Baptist make false implications and twist meanings more to get rid of Mark 16:16 than you did in your comments in the latter part of your article to avoid the full force of 1 Tim. 2:12 and 1 Cor. 14:35.

You state: "What a woman can do in a home study she could do in any group study." Where is the scripture or logic to support this statement? Surely anyone can see that in a home study she can "ask her husband at home"; this she cannot do in an appointed public study! Neither can she ask questions of other men in a public study without violating 1 Cor. 14:35 and 1 Tim. 2:11 and 12, your statement to the contrary notwithstanding.

Next you set up the erroneous premise that "not to teach" is qualified by "over a man" and draw five erroneous conclusions from its negative, the opposite of which I herein affirm: (a) She could teach others in other places at other times. (b) She could teach her children. (2 Tim. 3:15) (c) She could teach another woman. (Titus 2:3-5) (d) It would not make sinner of those who did teach. (Acts 18:26) (e) She could sing. (Col. 3:16).

Paul is speaking about activities of the church here (1 Tim. 2:12) as can plainly be seen just one chapter below where he says, "These things I write unto thee... that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:14, 15).

Then you may say that "in quietness" does not demand without speech, which may be true. A woman might speak softly to her child or to someone else near her in the need arose. But "in quietness" (Revised Version), "in silence" (King James), "keep silent" (Revised Standard), "be receptive" (Phillips), "be quiet" (New English), and "keep quiet" (Goodspeed) certainly does demand that she not speak out in public gatherings of the church. Let the woman speak where the Bible tells her to speak, and let her be silent where it tells her to be silent!

Again you say, "But we have already learned that New Testament women did prophesy and teach." This much is so. But can you give one instance where they ever prophesied or taught a group in a gathering of the church? No. Philip's daughters prophesied at home. (Acts 21:8, 9) Aquila and Priscilla took Apollos "unto them" (Goodspeed Version says "home"). (Acts 18:26) Public teaching or prophesying is not

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## DANCING...A CONTINUATION

by Ken Middick

A former owner of one of Chicago's largest dance halls said: "We know the natural desires of youth. We know that sex is the strongest impulse planted in the human race... You can picture the effect on a boy or girl... when this hunter is keenest... at any of these dances which calls for close abdominal contact and frequently brings the cheeks together and entwines the limbs... There is... but one reason for its popularity. That reason is sex appeal. I hasten to assure you that I do not believe that dancers always are conscious this is the reason they enjoy this position and the steps that go with it. But this lack of consciousness is merely an added factor of danger."

The doctors who are out to help mankind have this to say about dancing: Dr. Frank Richardson, speaking before the Homeopathic Medical Association of New Jersey said: "Dance halls are the modern nurseries of the divorce courts, training shops of prostitution and graduating schools of infamy and vice."

Dr. E.S. Sonners, a nerve specialist, of Chicago states: "I tell you the basic spell of the dance is the spell of illicit physical contact. Under what other shield can a man or woman, a youth or maiden so promiscuously fondle so many of the opposite sex in a single night— or a lifetime? We doctors know there are mysterious current affinities that seem almost chemical. I am no prig or prude and so I tell you frankly that it is not safe to subject even the strongest men and women to the subtle temptations of the dance."

Dr. D. Boston, a Fort Worth physician, says: "The real problem (with dancing) is unwise body contact between men and women, boys and girls. Find a way to remove this feature permanently and unquestionably, and I don't believe anyone will continue to object to dancing... As a physician, let me assure you that close physical contact between boys and girls as they dance has its basic appeal because of these sexual feelings... Furthermore, it is exceedingly unwise to place yourself in such a position as to unnecessarily provoke these feelings within your body. Just as constant association with the wrong crowd will make that crowd more acceptable to you, so will constant association with those feelings make them more acceptable to you. The encouragement of these sexual responses is a matter which God has reserved for marriage (I Cor. 7:4-5). Activities which encourage them outside of marriage are both unwise and wrong (II Tim. 2:22). This then is the real problem with dancing!"

With such testimonies as these on the subject it is hard to see how a person could deny the fact that dancing is unhealthy morally, mentally and physically. But this is not all that is said. Widely differing faiths have spoken out on this subject.

Notice what a Jewish Rabbi writes: "Modern dancing is popular, not because of its grace, but because of its appeal to our lower nature." And a Methodist Bishop writes: "I deem the modern dance an unmitigated evil, because in most of its forms it is vulgar and wars directly against the claims of spiritual life." A Roman Catholic confessional reveals that 19 out of 20 young women who go wrong attribute it to the dance.

Then there are those whose lives have been permanently damaged, or ruined, by dancing. To this testimony no rebuttal can be given.

The Chicago Vice Commission interviewed 300 prostitute girls and asked them: "What led you to do wrong...?" Eighty-five percent of them answered: "My first step wrong was caused by the modern dance."

A matron in a home for fallen girls testifies: "Fully ninety percent of our girls testify their downfall began in some dance hall."

Now read the closing of a letter which was written by Mr. Paul Brown, who, at the time, was Field Secretary of Christian Endeavor of California: "Monday will see me out

of this world forever, unmissed, unloved, unmourned. O, that someone really cared, that God could reach me now and help."

Here is the second letter from this girl: Dr. Mr. Brown: This letter will be sent to you one week later, one week after I am dead, for tonight I cease to exist. I am leaving this with friends to be sent one week from now. My object: To speak to you as though from the grave and that what I say will be the most impressive. I have not always been degraded. I once knew the pride and joy of a surrendered life... BUT THE PLEASURES OF THE WORLD ALLURED ME, THE DANCE, THE CARDS, THE WINE, and I was swept off my feet into the whirling water of sin and suffering and now SUICIDE. Mr. Paul Brown, this to you is my very last word. I am going to tell you why I am going to kill myself... I am a prostitute mother... The only decent thing to do is put my soul out of the way.

-Signed, -A LOST SOUL.

With these testimonies of dancing teachers, doctors, religious leaders and ruined lives, we still need a more complete picture. In the beginning we spoke of the times dancing was used in the Bible. From that we found that the Bible does not say: "Thou shalt not dance," neither does it say: "Thou shalt not gamble," nor "Thou shalt not drink alcoholic beverages." But, just as there are many scriptures which deal with the principles involved in drinking and gambling, there are many which deal with the principles involved in dancing.

Leaving all else aside, our primary concern should be what does the bible say on the subject, so that we might confirm our practice or conform to its teaching. Your soul's destiny may be involved, so note these teachings carefully.

### 1. Avoid the appearance of evil.

The Bible urges us to, "Abstain from all appearance of evil" (I Thessalonians 5:22). The Christian should avoid every kind of evil. This is a great Christian safeguard. Youthful lusts are so dangerous that the only way to conquer them is to "flee" them (II Timothy 2:22). If we avoid the temptations and approaches to sin, we will find it easy to abstain from the actual commission of sin.

God's Word entreats us to "...abstain from fleshly lusts, which war against the soul" (I Peter 2:11). Young people have been heard to say, "Dancing isn't as bad as it appears to be." This is an admission that the appearance is not good. No one will affirm that the modern dance always appears good. The application of this passage calls for the Christian's absence from places where dancing is engaged in, because it wars against the soul.

### 2. Keep unspotted from the world.

The Bible defines "pure religion" in this way: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

"Pure religion" is demanding. It isn't easy to live in this world and not be defiled by worldliness. Yet, this is what the Lord expects of us. It is possible to refrain from worldly activities, because God provides "a way to escape" every temptation (I Cor. 10:13). However, it is impossible to participate in worldly activities without being stained, just as it is impossible to journey into a coal mine without soiling your white shirt or blouse.

A black preacher said it this way: "A boat can be in de watah an' sail safe, but when de watah gits in de boat dar's gonna be trouble." Young people, you can be in this world and be saved... but when you allow the world to get into your life there is going to be trouble.

When one falls in love with the world he invariably falls out of love with the Lord. "Love not the world, neither the things

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## BROTHER E.H. MILLER IS ILL

Recently, Brother Alton Bailey called to report that Brother Miller had been taken very ill. We are so sorry to hear of this. Our older preachers are being removed from their labors one by one. It is heartening to see the fine preachers we have today, viril and zealous in the world. However, it is personally saddening to recall my boyhood days when I travelled with my father to his meetings and would enjoy the stories he and other preachers would tell as they all visited and enjoyed each other. Suddenly, I realize that many of those same preachers are no longer among us. Time is marching onward and now this distressing news of Brother E.H. Miller's sickness. Our prayers are with him and all the family that he will recover if the Lord is willing. He began preaching in 1931 and this means that he has been preaching for 48 years now.

DLK.

Below is a note from Alton Bailey:

Bro. E.H. Miller was taken ill June 5th., and hospitalized the following day with a stroke. Many tests have been taken including a brain scan and results show there were no tumors or growths in the head area. He has been in very serious condition, not fully alert and cannot move some parts of his body at will. The doctor feels that if things continue as they are he may be able to walk again but said, due to the nature of the stroke, we would just have to see how things develop from day to day regarding his speech. He and the family solicit the prayers of the faithful for his recovery. He is presently in the West Georgia Medical Center, Room 620, here in LaGrange, GA. 30240.

-Alton B. Bailey

## THANK YOU!

I want to thank everyone for cards, letters, prayers and words of comfort during my illness. One kind soul wrote-"Your pew looks strangely empty in your absence." It is good to know one is missed. We seem not to miss going to services until illness makes it impossible. My doctor says I am going fine.

-E.B. Owens, Rte. 5, Box 37, Neosho, MO. 64850

## WHO CAN FIND A LIBERATED WOMAN by Billy D. Dickenson

Many seem to feel that the Bible undermines the importance and value of a woman. This, dear reader, is far from the truth! However, it is true that the Bible recognizes that the man and woman were made differently, a fact that no one in their right mind would deny, and that they therefore have different roles in life. When a woman faithfully fulfills her place in life, she is truly "liberated" in the true sense of that term and most blessed by God.

No greater tribute can be found of a godly woman than the words of Solomon as found in Prov. 31: 10-31. His words begin, "Who can find a virtuous woman? for her price is far above rubies." The "virtuous woman" of this text, incidentally, happens to be a mother.

The other day as I pondered upon these verses, I thought how differently Solomon's words would have been if he had been writing about the so-called "liberated" women of today. Just to illustrate the point, perhaps it would have gone something like this:

Who can find a "liberated" woman? for her price is highly esteemed among worldlings.

The heart of her husband doth fear her, for he knows who is the boss.

She will do him evil and not good all the days of her life.

She seeketh to work a Jackhammer and worketh willingly with her hands.

She can drive the trucker's semi; she is equal to a man.

She riseth also while it is yet night, for she worketh the midnight shift.

She considers TV dinners and buys them; with a job she cannot cook for her family.

Doing a man's job girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her job gives her "fulfillment": she will be the bread winner.

She layeth her hands to the gas pump, her hands are the hands of a mechanic.

She stretcheth out her hands to the boss; yea, she reacheth forth her hands for the pay check.

She is not afraid to live in a man's world: she will do anything to prove it.

She maketh herself head of the house; her husband is shamed.

Her husband is known in the community, when he sitteth in the Laundry Mat.

She burneth her bra and leaves her children to the baby sitter.

Levis and work boots are her clothing; and she shall weep in time to come.

She openeth her mouth for ERA; and her tongue is filled with obscenities.

She looketh well to the ways of the world, and will get the most out of life.

Her children arise up and call her master; her husband also, and obeys her.

Many daughters have proven themselves equal to a ham, but thou excellest them all.

Homemaking is boring, and having children is vain: but a "liberated" woman shall be praised.

Give her of the fruit of her hands; and let her own works praise her in the gates.

-215 Forrest Hills Dr., W. Monroe, LA 71291

## THE 1979 CHURCH DIRECTORY

When you read this notice, the 1979 Church Directories should be ready. I have had several calls and letters as to when the Directories will be ready and the price. I DO NOT SELL THE CHURCH DIRECTORIES and so far, Bro. Strain has not informed me of the price so I AM NOT ABLE TO GIVE YOU THE PRICE OF THE DIRECTORIES, NOR

**CAN I SELL YOU ANY.** All information about the availability and price must be directed to **BRO. ROBERT STRAIN, 9226 SOUTH FIRST AVENUE, HARRODSBURG, INDIANA 47434** Phone (812) 824-4268.

Since I have sent the Directory to the printer, the following changes have been made, and the following corrections should be made in the 1979 Directory:

**ALABAMA:** Decatur (Morgan County) Bobby Pepper's zip code is 35601 and his telephone number is (205) 350-2865.

**ARKANSAS:** Lone Rock (Baxter County) change Sun. to 10:00 AM.

**MISSOURI:** Ava (Douglas County), add. Thurs. 7:30 PM.

I did not receive the following until after the Directory had gone to press and must be added to the **DIRECTORY**.

**ARKANSAS:** Near Jerusalem (Conway County) **MT. ZION CHURCH OF CHRIST.** They did not give directions from Jerusalem or the time of services. I wrote some time ago for directions and time of services, but have not had a reply. The leaders are: Tommy E. Lee, Jerusalem, AR. 72080, phone(501) 669-2269, Donald Russell, Cleveland, AR. 72030 Phone (501k) 669-2903, Richard Brown, Rt. 3, Atkins, AR. 72823 Phone (501) 669-2578.

**ARKANSAS:** Pottsville (Pope County) No location or time of services were given, so I presume they are the same. -1/2 mile East of Pottsville, AR and 200 yds South of I-40, Sun. 10:30 AM, & 7:30 PM, Harley Nichols, 508 East 11th. St., Russellville, AR. 72801, Phone (501) 968-7167, Norman Nuckolls, 905 East 12th. St., Russellville, AR. 72801, Phone (501) 967-2589, Leon Roberts, Dover, AR. 72837 Phone (501) 331-3304.

In sending in information be sure to give **LOCATION**, so that brethren can find you, and **TIME of SERVICES** so no one will miss service. I have arrived at a location, too late to call anyone, and by several inquiries I was late for worship, because the directories were not clear.

**SEND ALL DIRECTORY INFORMATION TO ME. SEND ALL ORDERS OR INQUIRIES ABOUT THE 1979 DIRECTORY TO BRO. STRAIN, see address and telephone number above.**

-Ray Asplin, Star Route 2, Box 67-A, Norfork, Arkansas 72658  
Phone (501) 499-7117

### KANSAS CITY LABOR DAY MEETING

If you want to hear solid sermons on Moral Issues, then why not plan to attend the Labor Day Meeting conducted by the 85th and Euclid congregation of Kansas City, MO. The brethren there, along with my encouragement because of their desire to study some moral issues, selected not only the theme but also a list of subjects they wish the speakers to preach on. Among them are: "The Movies and Pornography," "Modest Apparel Adultery", "Alcohol, Tobacco," "The Home", "Materialism", "Hospitality", "Putting God First", just to name a few. The Theme is: "The New Testament Faith In A Modern Society"! If you are worried about the fuel situation, then come by plane, bus or train. I know (for I've labored with them before) that they would be most happy to meet you at the station and welcome you to the accommodations of their home. Where can you find a meeting with more to offer or with more appeal than "The New Testament Faith"?

Notice! **ACTIVITIES PLANNED!** Preaching, Praying, Singing (and on Sunday, Communion and Giving of our means). The Master Planner planned the activities for us!

-Jimmie C. Smith

### HONOR ROLL

You will find listed below the names of those sending subscriptions from May 10 to June 10 and opposite the name the number of subscriptions sent. Again, the list is good, and we express our appreciation for the cooperation of all. May

we continue to count on you, please. Check the following and report any errors to us:

Irvin Barnes-11; Emanuel Key-6; Lynwood Smith-5; Don L. King-5; Ron Willis-5; Glen Osburn-4; Dan Wissinger-3; Mrs. Jessie Tobey-3; Richard Frizzell-3; Mrs. A.S. Rollins-3; Dean Harris-2; Jeffrey Ross-2; Jimmie Smith-2; Wm. Oxner-2; Alton Bailey-2; Orvel Johnson-2; Mrs. Kenneth Astley-2; Alta Massengale-1; John Fisher-1; Mary Gentry-1; Janet Burkett-1; Don McCord-1; George Guinn-1; Mrs. John Malcolm-1; J.W. Lloyd-1; Marilyn Wray-1; Comer Taylor-1; Jewell Berry-1; Shirley Trent-1; Sam DeWitt-1; Mrs. John Nichols-1; Vida Morrow-1; Ruby Florence-1; Francis Kubena-1; Harley Holloway, Jr.-1; David Fowler-1; Mrs. D.O. Ercanbrack-1; Mark Bailey-1; E.B. Owens-1; Helen Jones-1; Mrs. Ray Boggiano-1; Esthers Sumpter-1; Albert Brown-1; Sandra Boman-1; Velma Carter-1; Frank Plasha-1; Duane Phares-1; Robert Melton-1; Lillian Whitehead-1; Billy Dickinson-1; Frank Staggs-1; Sue Garrison-1; Olive Wilburn-1; Glen Lewis-1; Earl Caffey-1; K.G. Wilks-1; Donald Rogers-1; Gail Brewer-1; Olethia Roberson-1; Dona Waters-1; R.C. Koller-1; Mrs. Ellis Smith-1; Mrs. Myrl Dean-1; E.A. Newman-1; Fannie Mae Helton-1; Total-110.

### FOOTNOTES IN THE NEW INTERNATIONAL VERSION

by Wm. Mark Bailey

The footnotes of 1 Corinthians 11:4-7 reads as following: "Every man who prays or prophesies with long hair dishonors his head. And every woman who prays or prophesies with no covering (of hair) on her head dishonors her head— she is just like one of the 'shorn women.' If a woman has no covering, let her be for now with short hair, but since it is a disgrace for a woman to have her hair shorn or shaved, she should grow it again. A man ought not to have long hair."

This reading is teaching the covering to be long hair. Now the question that needs to be answered is, can we accept this reading as a fact? I believe the answer to this is no. The preface of the New International Version (N.I.V.) page viii tells us that "footnotes call attention to places where there is uncertainty about what constitutes the original text... As in all translations of the Scriptures, the precise meaning of the original text could not in every case be determined. In important instances of this kind, footnotes introduced by 'OR' suggest an alternate rendering of the text. In the translation itself, brackets are occasionally used to indicate words or phrases supplied for clarification. Certain convictions and aims have guided the translators." From this we learn the footnotes did not arrive from their scholarship but from their "convictions".

This is where we start falling away from God's plan. We need to accept the original text and not the convictions of translators. After reading the footnotes of the N.I.V. I wrote a letter to Dr. Edwin H. Palmer, one of the translators. In reply he said, "The footnote is not an explanation of the text. The vast majority were satisfied with the text and were not convinced of the footnote. Our 'OR' footnotes do not give an explanation but an alternate reading of the translation adopted in the text. I for one am very unhappy with the note and hope that one day it will be eliminated." The text of all translation which follows the original language teaches against the footnote of the N.I.V. As Christians we need to accept the original reading so that we can follow the teachings of the Apostle Paul and not be "carried about with every wind of doctrine..." Eph. 4:14.

-P.O. Box 792, West Plains, MO 65775

"We enjoy the Old Paths Advocate and want to thank everyone who makes it possible"

-George and Eudell Scott, Temple, GA

## THE NAME by Miles King

Is there anything in a name? Possibly you have heard people say there is nothing in a name and that the name doesn't amount to anything or that it is not important. If the name is not important why did God change Abraham's from Abram to Abraham? Why did he change Sarah's name from Sarai to Sarah and Jacob's name from Jacob to Israel? (Gen. 17:5, 5; 32:27, 28). If there is nothing in a name why do people not name their sons Judas or Nero or Lucifer? Or why do they not sign checks with the name of a friend? Here is the answer- names are important.

Especially is the name of Christ important. Before His birth an angel announced to Mary, "And, behold, thou shalt call his name Jesus" (Lk. 1:31). Jesus pointed out to the apostles, "If ye shall ask anything in my name I will do it" (Jno. 14:14). Then Paul later said, "And whatsoever ye do in word or in deed do all in the name of the Lord Jesus" (Col. 3:17). Peter said when speaking of Christ, "Neither is there salvation in any other: for there is none other name under heaven whereby we must be saved" (Acts 4:12).

In the New Testament the disciples were called Christians (Acts 11:26). They were commanded to glorify God in this name (1 Pet. 4:16). Now today we should strive to be nothing more or less than Christians. Would you not lay aside every human religious name and glorify God through the name of His Son? To do so you will need to become a Christian and wear the name of Jesus Christ our Lord. (Selected from Houston, MO. bulletin).

-1525 Ann Arbor, Norman, OK.

## SEVEN INDISPENSIBLE THINGS

1. Without shedding of blood there is no forgiveness (Hebrews 9:22).
2. Without faith it is impossible to please God (Hebrews 11:6).
3. Without works faith is dead (James 2:26).
4. Without sanctification (holiness) no one will see the Lord (Hebrews 12:14).
5. Without love I am nothing (I Corinthians 13:2).
6. Without discipline you are not a son of God (Hebrews 12:8).
7. Without Me (Jesus) you can do nothing (John 15:5).

-Selected

"Renew my sub and thank you for the great job with the paper"

-Charles Davis, Broken Bow, OK.

## THE WEARING OF SHORTS by Max Hughs

Another season of the year is upon us in which immodest apparel will be in vogue, according to the fashions of the world. Great and many are the temptations that befall a Christian in these days. Many are tempted to dress scantily and others tempted to lust. Christian men and women should clothe themselves properly and decently at all times.

Public schools share a large part of the blame. It certainly is not uncommon to see high school girls, and even in the lower grades, wearing shorts on the school grounds. The administrators of the schools ought not to permit or encourage the wearing of such scanty clothing. This makes it harder on those who want their children to live godly lives and dress as Christians should. Nudity then becomes popular, and those who do not conform become unpopular.

Let us not too hastily ascribe all the blame to the school officials. Parents, the blame is largely upon your shoulders, to. Children are to obey their parents and be brought up in the nurture and admonition of the Lord (Eph. 6:4-1). Such

clothing, or lack of it, does not reflect much spiritual training and Bible knowledge. Tragically, many of the children learn this from parents who conform to the world and wear so few clothes in public. Teach the children to live right and set the proper example before them.

It does not matter that shorts have become "official dress" for our young ladies in some things, namely sports. This does not in any way after the plain passage in 1 Tim. 2:9— "In like manner, that women adorn themselves in modest apparel, with shame-facedness and sobriety..." Shorts are not modest apparel in public no matter where you find them or how "official" they become. Popularity and rules have never changed God's law.

Jesus said it is sinful for a man to look upon a woman to lust after her (Matt. 5:27, 28). But what about that woman whose almost nude body causes someone to stumble? That woman will fare no better. Jesus says woe unto the person who causes another to stumble (Luke 17:1,2). One is as sinful as the other and will be just as lost. Christian women and girls, don't be guilty!

Paul says the older women are to teach the younger women to be chaste (Tit. 2:3-5). He means they are to be taught modesty, to be morally pure and refined, and restrained by propriety. If the wearing of shorts, bathing suits, and other such scanty clothing in public does not violate the word of God, what kind of dress would it take to violate it? If these are not immodest, what would it take to be immodest?

Parents, begin to train the children while they are young. Teach them to always be properly dressed in public. The longer they are permitted to be improperly dressed, the harder it will be to break the habit. Teach them the sinfulness of casting off Christian modesty in order to parade in nudity with the worldly crowd (see Rom. 12:1-2). "Train up a child in the way he should go, and when he is old, he will not depart from it" (Prov. 22:6).

The wearing of scanty clothing tends to destroy a person's modesty and break down their barriers against other sins. It is certainly to God's displeasure that members of the body of Christ will indulge in such ungodliness instead of opposing it.

-Reprinted from Firm Foundation

"Unto Him Be Glory..."-- (cont'd from page 1)

revealed." Principalities is the first place, principality, rule, magistracy. Hence the term is translated by Paul to angels holding dominions entrusted to them in the order of things. Powers is one who possessed authority; the leading and more powerful among created beings superior to man; used in the plural of a certain class of angels. Revised Version reads: "That through the Church the manifold wisdom of God might now be made known to the principalities and powers in heavenly places." Only in the Church can the angels come to an adequate comprehension of the grace of God. Whatever their places are, their places are heavenly, and one thing that makes them so is the fact that they are learning through the Christ, which they serve, the manifold wisdom of God. Known is to make known. By is through the intermediate agency of. Manifold means much variegated; marked with a great variety of colors: of cloth or painting; much varied, manifold: manifesting itself in a great variety of forms. Vincent observes: "Through the Church, God's wisdom in its infinite variety is to be displayed— the Many-tinted wisdom of God—in different modes of power, different characters etc.

In vs. 11 Eternal purpose is the purpose of the ages. These things were all developed in the Church, according to the purpose of God. Purposed is to carry into effect. It is truly wonderful that the purposes of God are to be made known by the Church. If the Lord's one and only Church does not teach people the truth, who is? The digressive and denominational certainly cannot teach them all the truth when they are in error.

In vs. 12 boldness is free and fearless confidence, cheerful

courage, boldness, assurance. It is of the undoubting confidence of Christians relative to their fellowship with God. Access is approached; introduction. That friendly relation with God whereby we are acceptable to him and have assurance that he is favorably disposed towards us. Confidence is trust, reliance. Revised Version reads. "In whom we have boldness and confidence of access through our faith in him.

In vs. 13 desire means to ask for one's self, request for one's self. Faint means to be utterly spiritless, to be wearied out, exhausted. Tribulations Metaphorically, oppression, affliction, tribulation, distress, straits. Wherefore I am asking in my own interest, that you do not lose heart by reason of my tribulations on your behalf which are of such a nature as to be your glory.

In vs. 14 The thought of the new relations into which the Ephesians had been brought by Grace gave Paul cause for prayer in their behalf. Peace between Jew and Gentile where once there was enmity. This was through the death of Christ on the cross. "I bow my knees" was a simple, natural figure for an earnest prayer. It denotes deliberate prayer.

In vs. 15 the whole family that is, Jews, Gentiles, servants, angels, the spirits of just men made perfect in heaven, and Christians on the earth--are one family named from the head and Father, God, as the human family takes its name from the head and father of the family. "Of Whom" is (Gr. ex hou) literally "out from whom", thus as Vincent puts it, "after whom". (continued).

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

#### "Teaching Over A Man"— (cont'd from page 2)

indicated in Titus 2:3-5 nor necessitated in 1 Cor. 11:3-16. And a woman can labor in the gospel (Phil. 4:3) and be a servant of the church (Rom. 16:1) all of her life without ever being a teacher in church. Indeed she must! (1 Tim. 2:11, 12).

Later you set up a false premise by saying, "Further, this passage (1 Tim. 2:12) does not prohibit a woman's asking a question of a man. For in 1 Cor. 14: 35 women were told that they could 'ask their husbands'," carefully omitting the phrase, "at home." (You had already eliminated 1 Cor. 14:35 as not pertaining to this teaching situation.) It would hardly need to be pointed out that there is a vast difference between asking a question of any man in public study and "asking their husbands at home." Then you conveniently eliminate 1 Cor. 14:35 again and proceed to knock over a straw man about "asking a question" not being "usurping authority" and audaciously come to the conclusion that women may teach and ask and answer questions in the church.

Brother Moyer, it takes just as much trouble and is just as wrong for a Christian to "explain" away one passage of scripture as for a sectarian to do the same to another. One might spend years of preparation and volumes of "elucidation," but the Bible will say in simple language for all: "For God is not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." (1 Cor. 14:33-35) And "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence." (1 Tim. 2:11, 12).

I know that there are those who are quick to assert that there is "a difference" between coming together to study scriptures ("Sunday school") and "church." But I have not yet heard anyone cite any scripture that says so.

Please believe that this letter is in no way meant to be offensive but is written in the prayerful hope that all men everywhere might come to a fuller understanding and knowledge of and obedience to the divine will of the Lord.

#### Dancing-- (cont'd from page 3)

that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).

Before you dance you need to answer these questions: "Is dancing of the world?" Does it promote one's love for the world or for the Lord?"

If it promotes friendship with the world it separates from God. "...know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4).

"The apostle Paul said: 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 service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Romans 12:12).

Those who dance are CONFORMING to the world by participation in a worldly activity. It is unthinkable that one could be TRANSFORMED into the "mind of Christ" while embracing a member of the opposite sex on the dance floor.

#### 3. Shun the works of the flesh.

In Galatians 5:19-21 is given a description of "the works of the flesh." One of the words in this passage has dancing as a part of its meaning. The word is... Lasciviousness.

The following definitions are given of lasciviousness: 1. Having wanton desires; lustful; lewd. 2. Tending to produce sensual desires. Funk & Wagnalls Standard Dictionary 1. Characterized by or expressing lust or lewdness; wanton. 2. Tending to excite lustful desires. Webster's New World Dictionary Wanton (acts or) manners, as filthy words, indecent bodily movements, unchaste handling of males and females, etc. Thayer's Greek-English Lexicon of the New Testament.

From these definitions it is obvious that anything which tends to produce lewd emotions, create evil thoughts, or excite unlawful sexual desire is lasciviousness. Does dancing do such things? In a study in which 44 boys who danced were interviewed, 41 of them admitted that dancing caused them to have immoral thoughts and desires!!!

This word (lasciviousness) strikes at the very root of the dance, because dancing does indeed create lustful desire. The testimony of thousands who have gone astray make this plain.

Appeal to the sex drives is the reason for the popularity of the modern dance. An outstanding educator stresses this point in an article written in defense of dancing. She writes: "Dancing is an exciting and pleasurable recreation as it affords a partial satisfaction to the sex impulse."

If the lascivious nature of dancing is not the reason for its appeal, what is the reason? Some say, "It is a pleasant way of exercising." Others say, "It helps to develop grace and poise." Are these the real reasons? If so, why don't boys dance with boys and girls with girls? The answer to this question is plain and serves as an indictment of dancing's real appeal. Since the modern dance must be included in the meaning of this word, if we respect God's Word we must refrain from this activity. For consecrated Christians this one scripture should settle the question.

These "works of the flesh" are deplorable to the Lord. He made the penalty for participation very plain: "...they which do such things shall not inherit the kingdom of God."

#### 4. Don't be a stumbling block.

The Bible says: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Romans 14:21). The writer had earlier urged, "that no man put a stumblingblock or an occasion to fall in his brother's way" (Romans 14:13). (To be continued.)

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**Freed-Hardemon Lecture— (cont'd from page 1)**

And after two to five years they swap places to preach the same things to the same kind of audience.

a. Another preacher arrives with great expectations to repeat the process. The "minister" thus becomes the performer and the congregation the spectators. This is a sad and true bit of American church history. May God help us to change directions.

5. Most Members Do Not Attend Their Own Gospel Meetings.

a. Circuit-riding Meeting Preachers Go From One Habitual Meeting To Another— Preaching The Same Old Memorized Worn-Out Sermons.

(1) The host church is gently reminded that the preachers' schedules are filling up and if they want a return engagement they must get their name in the pot. (2) It is not difficult to become a circuit-riding preacher because the people do not expect they are going to get much any more. (3) Three-day "meetings" are economical to the preacher and very satisfying to the members who are expected to attend.

**C. WE ARE RESTRUCTURING THE CHURCH WITH A STEADY DIET OF "POSITIVE" PRACHING.**

1. Some of this stems from the preacher's training.

2. Moralizing sermons have replaced doctrinal soundness in some places.

a. Most of these sermons could be summed up in the traditional Southern admonition: "Ya'll be good now, ye heah." b. One does not condemn drinking— only drunkenness. c. Adulterous marriages are becoming more and more acceptable. The next decade will involve real testing on this matter.

3. One does not preach the "don'ts" of the law. a. There is an economic motivation here, also. One does not condemn the hands dishing the weekly mess of pottage. b. We have grown up a generation of "priests." God send us Amos!

**D. THERE IS A RELUCTANCE TO UPSET THE STATUS QUO.**

1. Since the 1930's we have moved across the tracks to new buildings and to a new affluence in the social-religious culture of America. We are now a part of the establishment.

2. We rationalize the religious error of our relatives and close friends.

a. One does not tell his business associates or those at the office that unless he changes his religious beliefs he just might end up in hell. In fact, we do not accentuate the positive and tell them that they might miss heaven. b. When our children marry non-Christians we are extremely reluctant to interfere in religious matters. A touchy subject, indeed. c. One does not tell his close neighbors they are wrong religiously, after all, we must keep the peace.

3. We strive to maintain the social-religious status quo in our neighborhoods.

a. Yet, church members will go on campaigns— sometimes at their own expense— to other cities, states, and foreign countries to confront Baptist, Methodist, Lutherans, and any and all other groups. b. Perfectly willing to upset the status quo in another place they return with their batteries charged to the comfort of their own communities and their coterie of associates, unwilling to do the same.

(1) This is one good reason the church is not reaching the lost. We do not want to put a breach in our relations with others. This may be sound sociologically— but we know deep down in our guts that it is not biblical. (2) It is not more "how-to-dot-it kits" we need. We lack the will, the resolve, the desire. When we get that we will not need the "how-to-do-it kit"— love will find a way. (3) Tour directors for foreign campaigns can make thousands of dollars for their personal pockets. This can be another motivation for two-week campaigns to foreign countries. Missionaries in many foreign countries have told me that the wish the Americans would stop coming, regardless of their motivations. That

they do far more hard to a work than good.

NOTE. If one wants to know how many thousands of dollars a tour director can make with 200 paying customers booked through him we suggest you check with a reputable Tour Company.

**E. NO WELL-EDUCATED, INFLUENTIAL DENOMINATIONAL CHURCH LEADER HAS BEEN CONVERTED.**

1. There are some indications that the academic community has failed, or capitulated in some areas.

2. Some denominational preachers have "changed" and been put on the church payroll.

a. None, that I know of, have been sectional, much less national, influence. b. We are extremely dubious of unsuccessful denominational preachers making a "change."

3. The time has come, yea is far past, when we need to take the battle to the denominational leadership throughout this nation. This must not be a timid battle and all the fainthearted need not come.

a. Those with advanced degrees, occupying places of trust in our brotherhood, need to lead the charge. With the exception of a handful of men all we hear is silence. Maybe some of them are using pea shooters. Some are shooting in the wrong direction.

**F. WE HAVE BUILT FENCES IN PLACE OF BRIDGES IN OUR BROTHERHOOD.**

1. The past twenty years have sapped our strength in inter-nicene warfare.

a. Church cooperation. b. Methods in benevolence. c. Colleges in the church budgets. d. Unity in diversity. e. How to establish Bible Authority.

2. We were already split in too many groups before this.

a. One-cup advocates. b. No individual Graded-Bible classes. c. No Bible-class literature. d. No located Preacher.

(1) It might help us greatly to try this if we could rid ourselves of THE MINISTER system. (2) Makes one wonder what would happen if every preacher were told to go somewhere there is not a church and start one. (3) If this be heresy— make the most of it. (e) Instrument of music. (f) Missionary society.

3. More Fences Seem Sure To Come:

a. Liberalism-Modernism— a principle eternally with us. b. The search-acceptance of a reliable Greek Text. c. Finding common ground on present English translations— plus more that are sure to come. d. A charismatic movement.

**G. WE HAVE LARGELY IGNORED THE BLACK POPULATION AND OTHER MINORITIES.**

1. The church in America is largely southern, white— and until recent years— democrat.

a. There is some evidence that a change is taking place in the last category.

2. Most cities have no black church.

3. There are precious few black preachers.

a. Many of them are poorly prepared. I say this with love. b. White schools were closed to them until Federal money forced a change.

4. There is no concerted effort to train the Black man to preach.

a. The school at Terrell, Texas is a liberal arts school and has extremely limited financial resources to train preachers.

5. Most churches are not integrated.

a. Few churches are working in that direction. b. Few churches are working among the blacks.

(1) Most, judging by past practices, have no intentions of doing so.

6. There are only five deaf preachers to reach 13 million deaf people.

**H. THERE IS A GROSS IGNORANCE OF THE BIBLE IN OUR BROTHERHOOD.**

1. It is said, "Church of Christ Members used to really know the Bible."

a. We question that this statement was ever valid. Perhaps



they knew Matthew 28:18-28, Mark 16:15-16, Acts 2:38, the conversions in Acts and Matt. 16:13-18. We doubt they ever knew the Prophets, the books of Poetry or the book of Romans.

2. Where are the nationally acclaimed Bible Scholars in the church today?

a. So acclaimed by their peers in the academic community.

3. Dismal ignorance exists among the leadership as well as the pew.

a. We have stressed the episcopal idea that the Bishops are to "rule" but we have neither prepared nor required that the bishops be as well-schooled men in God's Word, as well as the MINISTER. He could be sterile intellectually-Biblically but not physically.

4. Academic excellence in preaching training, for the most part, has fallen on hard times.

a. We train "priests," while God calls for prophets.

(1) The evangelist of Bible times was a far cry from the bulletin-cranking preacher of today. He had no relationship to hospital-visiting pastors, nor the recreational-oriented youth minister.

(a) May God deliver us from THE MINISTER and his associate, his assistant, and his secretary.

b. Like television commercials, and television directors, we must give the people what they want.

(1) Our experience is that the decent Christian is fed up with these arrangements, dissolusioned, unhappy, and on the verge of rebellion. May it happen soon.

c. We believe the church can and must train its own leadership, and we must strive for excellent. If there are any in the schools of preaching around the country who could not make a go of it in life— pray don't send them to us after two years.

**I. FOREIGN MISSION WORK, WITH FEW EXCEPTIONS, IS IN A TRAGIC CONDITION.**

1. Most of the four billion people of the world have no true concept of God, never heard of Christ, never seen a copy of the Bible— much less owned or read one.

a. We have not even cared enough to furnish a copy of God's Word to every family on earth in their own language.

(1) We are too busy with our eat-ins, our cook-outs, our camp-outs. Truly, we are an eating people. More youth directors are on the way while we teach our youth to follow in our footsteps. Let the world beg, so what?

2. There are few missionaries on foreign soil today, per capita, than there were twenty years ago.

a. Our wholly approach, for the most part, to foreign missions has been totally inadequate. It is not unfair, in my judgment, to say that most of the foreign mission force has been poorly prepared.

(1) It shocks ones sensibilities to see some schools of preaching sending, even encouraging, missionaries to foreign countries who have no— or little— preaching experience at home. It will not do to say, "Well, they are the only ones willing to go." Willingness is surely not the only qualification for an evangelist and his family.

3. The world's population will double in the next twenty-five years.

a. If our present apathy continues, if we fail to train and support able men all over the world, the results are going to be disastrous.

**J. WE ARE HAVING THOUSANDS OF RESPONSES— VERY FEW BAPTISMS.**

1. The church grows only by baptism, preceded by repentance.

2. We question the methods of "response" preachers and the scripturalness of the "response-reactions" they are getting.

3. Suburban churches "swell" as the inter-city churches fold. This does not mean they are growing.

a. Large congregations are baptizing a handful each year.

b. Some congregations— maybe most— are not even saving

their own children.

(1) We hold the tepid pulpits responsible for this. There was a time when most preachers in the church could quote all the scriptures dealing with baptism— but no more.

(a) If we are going to reject "pattern authority" then what difference does it make.

**II. WE ARE GOING TO LOSE THIS WORLD UNLESS.**

**A. WE ARE WILLING TO CONFRONT RELIGIOUS EFFORT.**

1. Not just from the confines of a radio booth or a television studio.

2. But by debates, newspaper challenges.

3. On the college campus, in the classrooms, in the dormitories.

4. In the office, on the job, in the home, and in every echelon of business.

5. We need to re-schedule all of our worship services and Bible classes and attend classes at denominational churches and engage in discussions with kindness and love. After all, that is where religious people who have some measure of respect for the Bible are on Wednesday nights and Sunday mornings. Radical, you say. Well we borrowed the schedule from them in the first place.

**B. WE FIND THE WILL, RESOLVE, TENACITY, RESOLUTION TO PAY THE PRICE.**

1. We must believe that the blood of the lost will be on our hands.

2. That we, ourselves, shall be lost if we refuse to make a concerted as well as individual effort to share the Gospel with the lost.

a. If the present trends continue we shall end up an old staid accepted American denomination. Some highly respected brethren believe that some congregations have already reached denominational status.

b. A desire to conform to the "spirit of the age" has snapped our resolve— our will.

**CONCLUSION.**

A. Matthew 22:37-40.

1. We are to love God completely.

2. We must love our neighbors as ourselves.

a. Upon these hang the law, prophets, yea and the gospel.

b. A failure to apply these two principles will surely result in a lost world— and oblivion in America to a dream so nobly begun.

**Shalom.**

(NOTE. RALPH T. HENLEY has attended David Lipscomb College (B.A.), George Peabody College (M.A.), and Vanderbilt University. He has had experience in mission work and has written several books.)

NOTE. It is very saddening to see the results of innovations and unscriptural systems, organizations, programs, etc. isn't it? These brethren are reaping the harvest of a crop sown long ago by "progressive" and "positive" preaching. The actual purpose of our reprinting this is to show positively the eroding effects upon the church. May we learn the lesson well Brethren!

**DLK.**

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## **BONDS OF MATRIMONY**

Spinks-Reynolds— On the afternoon of May 27, 1979, numerous friends, relatives and brethren gathered at the meeting house in Little Rock, Arkansas to witness the ceremony uniting Bro. Byron Spinks and Sister Lynette Reynolds in marriage. Byron is the son of Mr. and Mrs. Walter Spinks of Shreveport, Louisiana, and Lynette is the daughter of Bro. and Sister Vaughn M. Reynolds of Prattville, Arkansas. The singing was done by Peggy and Sharon Reynolds, both sisters of the bride, George Batty and

Mike Criswell. We wish for this couple a long and useful life together in the service of the Lord.

-Doug Edwards

**Doner-Wilson**— On the evening of May 5, 1979, Bro. Terry Glenn Doner and Sister Melissa Gail Wilson were united in marriage at Golden, OK. Their vows were exchanged in the presence of their home congregation and a great number of friends and relatives. Terry is the son of Glenn and Wilma Doner of 106 Callis, Broken Bow, OK. and Melissa is the daughter of Harry Albert and Lottie Marie Wilson of Broken Bow, OK. Terry and Melissa will make their home in Broken Bow. It was a pleasure to officiate the happy occasion. It was a beautiful ceremony, as it is always a joy to unite two Christians in marriage. May God bless them richly.

-William L. St. John

**Ballard-Mauldin**— On Saturday morning, March 3, 1979, Brother Glenn Ballard and Sister Rebecca Mauldin were united in marriage at the University of Houston Chapel, Houston, TX. A large crowd of friends and loved ones were present to witness the double ring ceremony. The beautiful singing was done by Brethren Mike Fall and Carlos McKamie, and Sisters Toni Cryer and Rhonda Norris. Glen and Becky will make their home in Houston. We wish for both of them all the joys and happiness of a Christian home and the richest of God's many blessings. It was my honor, as the groom's father to officiate.

-Larry Ballard.

## OUR DEPARTED

**Smith**— Maggie Lee Smith, was born June 21, 1910, and departed this life May 15, 1979 at Brookhaven, Mississippi after being in poor health for a long time. She was the faithful wife of Carlos B. Smith, one of our gospel preachers, known far and wide for his knowledge of the scriptures. To this union which lasted for more than fifty one years were born six children— four boys, Dennis, Charlie Lee, Ralph, and Phillip; two girls, Mrs. Elmer (Lillian) Cocherhan and Mrs. Maxie (Doris) Mathis, all of the Brookhaven area. Maggie Lee was baptized by Bro. H.C. Harper in 1929, thus becoming a member of the Lord's church. Carlos farmed for a living and held gospel meetings as he was called upon, and his wife kept the "home fires burning" when he had to be away. Sis. Smith will be best remembered by many for her meek and quiet spirit, "which in the sight of God is of great price." I became acquainted with the Smith family and their warm hospitality as a young preacher of 20 when I held my first meeting at New Salem. I was honored to have had a part along with Joel Smith in conducting the funeral service. The beautiful singing was rendered by brethren and sisters in Christ.

-Paul O. Nichols

**Whitworth**— Sister Esther V. Whitworth was born May 19, 1905 in Okla. and departed this life May 16, 1979. She was laid to rest in the beautiful Clovis, CA cemetery at the age of 73 years. She is survived by a son, Delbert of San Diego, CA; 3 sisters, Edith Stewart and Edna Dias, of Fresno and Ethel Ferguson, Nampa, ID; and 4 brothers, Edgar, Floyd, John, and Jack Richards of Fresno, CA. Sister Esther was a member of the church of Christ for many years and attended services at the Clovis congregation. She was a beautiful christian woman and will be missed by all who knew her. The writer spoke words of comfort and edification.

-Glenn M. Lewis

**White**— Sister Ethel White, was born Dec. 5, 1889, passed away May 19, 1979. Bro. John White, her husband, (well known to us): two sons, Floyd and Ellis; three daughters,

Ruth Emmerson, Pauline Hansen, and Betty Johnson: are all survivors. She was one of the oldest members of the Claxton church of Christ. She ran a preacher's home in her younger days. She treated preachers with royalty, this writer being no exception to the rule. Bro. Homer L. King, and Homer A. Gay being among that number. She was as faithful as a human being could be until she was no longer able to attend services. She had twelve grandchildren, fourteen great grandchildren, and one great great grandchild. I was glad to be able to honor her request to be (in her own words), "her preacher" when her time came to leave this world. That same day I also preached the funeral for one of her first cousins, Woodrow Claxton. Both funerals were held in the Claxton church house, and both laid to rest in the same cemetery. Massive crowds attended the funerals. Bro. Ron Alexander, assisted the writer at the graveside for sister White. "We are going down the valley one by one."

-Clovis T. Cook

## REPORT FROM MEXICO by Waymond B. Coleman

Almost fourteen years have passed since my good wife and I first became interested in the work here in Mexico. While others before us, such as Bro. K.G. Wilks, have been involved in the work as early as 1959, our own involvement in the work has been filled with many satisfying experiences.

Throughout these years we have made many trips to Mexico while living in San Antonio, TX and presently are living in Saltillo, in the state of Coahuila, Mexico. We have lived here for some 29 years, completely at our own expense, working with Bro. Juan Rodriguez Jr. and the native preachers. Bro. Juan Jr. is the only one of the preachers living in Mexico who is fluent in both Spanish and English and thus he serves to help the rest of the preachers with their problems as well as carry a full time preaching load himself.

Our express purpose is coming to Mexico has been to assist Bro. Juan Jr. in the work in every way possible.

We enjoy and continue to enjoy a fine working relationship with the brethren here and have helped, to the best of our capacity, to see the work expand into areas in the six different states in the northern part of Mexico. Naturally, there are greater concentrations of congregations in some states than in others.

We must take time out to apologize for not making the additional effort to report often to the *Old Paths Advocate*. While Bro. Juan Rodriguez Jr. and I do send out Mexico Reports every other month on the work here in Mexico to the vast majority of faithful congregations in the United States; and continue to make a complete financial report also; we feel that there are perhaps many who do read the *Old Paths Advocate* but do not have the opportunity to read the Mexico Reports. We will try to be do better!

Since we work only with the poor and very poor people of Mexico we do not have an excessive amount of competition from the apostate church and the denominations. This has enabled us to go into many areas in which others disdain to go.

The needs of these people range all the way from food and clothing to medical help. Our main purpose is to help the overall work in a spiritual way but we also realize that the physical and psychological needs do come into the picture.

Over the years faithful brethren have responded to many specific requests for Bibles and song books. They have helped many a congregation, which has outgrown the space available in some faithful member's home, to build a suitable building so that all may be seated. They continue to do so.

Faithful brethren have responded to specific requests for food and clothing; for assistance to the blind and crippled as well as the extremely destitute. They continue to do so.

To all of you who have responded so faithfully, both in prayer and in a financial way, we give our thanks. May God

richly bless you here upon this earth and in that great and final day.

Should you desire a copy of the Mexico Report, additional information, or want to know how you, too, might help in this work, feel free to write to either Bro. Juan Rodriguez Jr. or myself.



**J.E. Ndelema Madzulo**, P.O. Box 3216, Salisbury, Rhodesia, May 24— We have enjoyed good preaching at Harare, Apr. 13, 14, and 15th. The people were about 260, though some churches failed for problems here in Rhodesia, but the meeting was good. May 13, we opened the new building at Traprain church Trelawney, a good meeting also. The work of our Lord is going very well and Bro. Courter helps good about Bible study to the churches. Please, remember us in your prayers, the church now is more than 65 faithful congregations.

**Elbert A. Newman**, 2073 Hillside Dr., Fortuna, CA. 95540, June 11— I am now working with the church at Carlotta so please note my new address. There have been some additions to the church recently through the obedience to the gospel. Very good interest is shown. Please renew my *Old Paths Advocate*, I enjoy it very much.

**William L. St. John**, Rt. 2 Box 273A, Paris, TX 75460, May 31— The work here in Paris is going well. Recently, there were four baptisms at Graham, OK. and two at Denison, TX. I held a weekend meeting at Ardmore, OK, Apr. 20-22. It was a wonderful meeting. We have only one meeting scheduled here in Paris for this year. Lord willing, it will be with Bro. Barney Owens, Aug. 13-22, 1979. All of you who can, plan to be with us during the meeting. We will try to have places available to stay for all who can come. Why not plan to come and help make this the biggest and most successful meeting that Paris has ever had. We enjoyed being able to attend some during the meetings at Harrison, AK. (Barney Owens), Ardmore, OK. (Lynwood Smith), Wynnewood, OK. (Jimmie Smith) and Davis, OK (Carl Johnson). During the first of the year, Bro. Johnny Elmore and I were able to study with about 25 members of the digressive brethren here in Paris. Although, no visible results have been shown, we feel that much good was accomplished. Please remember us in your prayers. You are in ours. God bless you all.

**Jimmie C. Smith**, 401 E. Prospect, Harrison, AR. 72601, June 4— I appreciate the response and encouragement given me for my recent articles on recreation. I've never received as many vocal compliments before on articles and it's heartening to know our brethren aren't all ready to accept the social gospel among us. It's meeting time again and by the time you read this, the writer will be well into twelve weeks of meetings in five states. Recently we've heard Carl Johnson, Lynwood Smith, Roy Lee Criswell and Delmar Lee in meetings in our area. Here are two subs.

**Alton B. Bailey**, 909 Truitt Ave. LaGrange, GA. 30240— The work and churches in this part are doing fine. We have just closed an outstanding meeting here in LaGrange with nineteen speakers. We invited all the preachers and teachers who once lived in LaGrange to come and take part in a **HOME COMING STYLE MEETING**. There are two speakers

at most every service. Closing Sunday evening with everyone making short talks. It was a real treat having them all home again. Our meetings this year have been well attended for the most part. Our last meeting was in Sulphur, OK. Our next will be in the Capitol Hill congregation in Okla. City. Our schedule was solid until the 3rd week of December but due to Bro. Miller's illness I must reschedule some of our work. July 6-15 we plan to be in Tucson, AR. Pray for us in our efforts to serve him. Here are two subs.

**Robb W. Hickey**, 1804 River Dr., Stockton, CA. 95204, July 1— The church at Stockton recently had a gospel meeting with Bro. Carl Johnson conducting it. We had visitors from several of the congregations around. The meeting was a success and we want to thank all who helped make it what it was. Our next meeting will be Aug. 30-Sept. 3, the California Labor day meeting. The church in Modesto recently had a week-end meeting with accent on the young people. It was my pleasure to be one of the speakers. Recently, Bro. G.V. Ayers spoke for us, and did a good job declaring God's word. Recently, a lady was restored as a direct result of our labors here. To God we give the glory.

**Gary Barrett**, 114 Barnum Dr., Hamilton, OH 45011, May 15— My work in the Cinn. area continues with the work going well and interest good. The young people are active and willing to do what they can. I have been in this area now for over 4 years, and my love and respect for them grows. They have been good to me and mine. The Hamilton congregation will host the Eastern Labor day meeting, please plan to attend. I just concluded 2 rewarding meetings in CA, at Sacramento (6th St.), and Sanger. We were blessed with many attending preachers. I appreciated Bro. Ed Powells efforts in that area. He and I ran some leads from the TV program conducted by Bro. Don King. Ray Fox, Glen Osburn, Benny Cryer, Orvel Johnson, Glen Lewis, Ron Jordan, Duane Permenter, and Carl Johnson were attending preachers. I was privileged to stay at the Helveys in Sacramento and the Doughertys in Sanger. I also spoke at Turlock, Modesto, and Sonora, and it was good to see all again. Upcoming meetings are as follows: Blue Springs, Ky., May 26, 27; 12 Pole, W. Va., June 8-17; Richmond, ind., July 19, 22; Akron, O., Aug. 10, 12; Pontiac, Mich., Aug. 24, 26. If I can be of benefit to you in 1980 in gospel meetings please let me know. Pray for the work here. (Note— we are sorry this reached us too late for June *Old Paths Advocate*- Ed.)

**Frank Staggs**, 4410 Teays Valley Road, Scott Depot, WV 25560, June 8— We continue to do all we can here for the Cause of Christ. If any of you know anybody living in the Charleston area who would be interested in the gospel, we would appreciate knowing about them. (Our phone number is 1-304-755-4927). We were privileged to hear Brethren Billy Dickinson and Ron Willis in Gospel Meetings in the Huntington area recently; also Brother Miles King at Bunner Ridge. We have already learned that the churches in West Virginia believe in having meetings, and that is good. One Sunday last month we worshipped with the Church at Beatrice and thoroughly enjoyed being with them. Brother Wallace Kornegay evidently is doing a good work there. The Church at St. Albans is helping support a mission effort in the Grafton area. We believe Brethren Richard Bunner and Alan Bonifay are doing a good, profitable work there. May God bless all of you.

**Paul O. Nichols**, 147 Bay Bury Lane, Jackson, MS 39212, June 11— Our Memorial Day weekend meeting with brother Billy Dickinson was certainly enjoyed by all. The crowds were not as large as we had hoped for, but we did have visitors from other places in spite of the fuel situation. Three

states were represented and we had some good services—fellowship, singing, and preaching. We do appreciate all who came and helped make the meeting a success. There were two confessions of faults. The meeting at Kansas City (N. Brighton) was enjoyable and we trust profitable to all who attended. We had visitors from the other congregations in the area. I had to be absent one night due to a funeral out of state. I am grateful to Bro. Chester King for having preached in my place. We have started another radio program in Mississippi. Last Lord's day the Collins congregation began their program using our tapes. We hope good will come from this effort. Best wishes to all the faithful.

**Clovis T. Cook, 1503 E. Crestview, Springfield, MO, June 5—** I recently preached for the church at N. 21st St. in Oklahoma City, to an exceptionally good Wed. night audience. I really enjoyed being with the church there. Efton Turner, was with me. His wife Ruby, had eye surgery. The Turners are from Springfield. Recently, Gareld Stumpff, and wife, Velma and myself, heard Lynwood Smith, during his meeting in Rogers Ark. It was nice to hear him, and be with the brethren there. We were working TV leads that day in the area and planned it so we could attend the meeting which we all enjoyed. Gareld and Edna, are from the Mtn. Home, congregation in South Mo. Recently heard Ronny in his meeting at Lee's Summit. There is a lot work being done in these parts. I recently preached the funeral for a good friend of long standing, Eugene Smith, in Kansas City. His wife is a member of the 79th & Kansas Ave., church of Christ. Chester King assisted at the graveside. Delmar Lee recently preached for the North side church here in Springfield. Juan Rodriguez, and Bro. Coleman, from Saltillo, Mexico, will be with us the first part of the second week in July.

**Bob Chancellor, P.O. Box 86, Winthrop, AR. 71866. June 4—** The work here with the Oak Grove congregation has reached a turning point and my family and I plan to move to Mena, Arkansas in August. We have completed eight years work here which we have enjoyed more than we can say. In that time we have sent out over 100,000 bulletins, conducted hundreds of home studies and I have preached over 1200 times. Between 35 and 40 have been baptized here and several have come out of digression. Just recently a young couple, (Parents of a small baby), confessed they had worshipped in error and united with us in fellowship. We believe the church has grown to the point that it can accept more of the responsibility for itself. I plan to come back two Sundays each month for some time and continue to work very closely with them. Young men have been trained to carry on the teaching and others have been prepared for different parts of the work. It is with mixed emotion that we plan our move. These are special people to us and we will not forget their many acts of kindness motivated by love. At the same time we look forward to the work at Mena with much hope and expectation. I spent two months there assessing the work and I am convinced the harvest is white. I have been working away from home from 3 to 5 months each year but plan to concentrate on the Mena area especially for the next several months. I have a meeting in Jerusalem AR July 6-15 and one in Newton IA Sept. 23-30. Bro. Miles King and I may do some mission work together in the fall, possibly in OK. Please remember us when you pray.

**Don L. King, 41931 Chadbourne Dr., Fremont, CA 94538, June 15—** The time is almost here to leave for meetings in various places this summer. We are looking forward to it. We are a bit anxious over the fuel situation, but are told that gasoline can be purchased if one keeps his eye active (and his pocketbook full). The church at home is doing pretty well. We still have outsiders attend occasionally, and there are several of the male members who are becoming more adept at teaching the church. They are able to carry on quite well in our absence without calling in someone to teach for them. We are thankful that the work in Fremont has progressed to that stage, for we well remember the time when there were no qualified teachers. God be thanked. It has not been a particularly easy work, and at times we were very discouraged, but we trusted in God that He would see it through (and we are still trusting). The Television work continues to bring responses from as far North as Reno, Nevada. We have been saddened that a few have been unable to see the tremendous potential in Television for reaching the lost. The objection is offered inevitably by some that we should not use TV because so much is shown on it which is wrong, etc, etc. However, we should remember that the printing press brought us much that was wrong in the way of filth and pornographic reading. Yet we all understand the value of the printed page in the form of tracts, articles, etc. and even the Bible! May God grant that His people be less interested in group activities, etc. and more dedicated by preaching the gospel and saving the lost. Last and not least, I have been specifically asked by the Escalon, CA congregation to report that I will be with them in a gospel meeting November 16-25, 1979. This will be over Thanksgiving so make your plans now to attend.

**Billy D. Dickinson, 215 Forrest Hills Dr., W. Monroe, LA, 71291, June 6—** It has now been a year and three months since we first moved here to W. Monroe. The work continues and we are doing our best to strengthen the congregation and save those who are lost. We have peace here and harmony and unity prevails among the members. This is one of the reasons we enjoy living here so much. Lately, I have been visiting and talking with several who are "out of duty" and we hope to restore them if possible. Since last reporting, I have conducted two gospel meetings. I first went to Hunnington, WV, May 11-20, where we stayed in the home of Bob and Mildred Hayes. We appreciated their kindness and hospitality which was shown to us while in their home. Bob and Mildred's home is always open to preachers. I enjoyed being with the Hunnington congregation and found them to be hospitable to us. Good crowds prevailed throughout with preaching brethren Allen Bonifay, Frank and Timothy Staggs, and Wallace Kornegay attending one or more times. Of course, this is where Bro. B.F. Leonard lives and it was a joy to see him again and work with him in this meeting. Also, he seems to be progressing well after his illness. The meeting ended with six confession of faults. Next, May 23-27, we went to Jackson, MS where Bro. Paul Nichols is doing a good work in establishing a new congregation. We had good outside interest as well as brethren from the states of Alabama and Louisiana. In this meeting there were two confession of faults. To God be the glory! Next, I go to Shreveport, LA. (June 15-24) for a meeting and then to the annual Sulphur meeting. We solicit your prayers. Here is a sub.

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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## EXPIRATION DATE

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-HLK

## "UNTO HIM BE GLORY IN THE CHURCH BY CHRIST JESUS" EPHESIANS 3

by Edwin S. Morris

The apostle Paul has been teaching the brethren that the mystery so long hidden has now been made manifest by God through His Son Jesus Christ. Paul desires that the brethren be not discouraged at the sufferings that he has gone through in making known this mystery unto them. He refers to all God's children as the "whole family".

In vs. 16 Paul says "that he would grant you." Paul prays that God would deal with his people according to the plentitude of his grace and power, which constitutes his glory and makes him to his creatures the source of all good. We are taught that every good and perfect gift comes down from above. Strengthened is to increase in strength. That they might be powerfully strengthened so as to bear trials; to perform duties to glorify His name. We need to increase in strength each day in order that we are prepared at any moment to meet any temptation that might come our way. The strengthening was to take effect by means of power imparted or infused, and this impartation of power was to be made through the spirit of God by the word into the inward man. Inner man is the rational and moral I; the essence of the man which is conscious of itself as a moral personality. The spirit increases their strength by their feeding on the sincere milk of the word, or on the pure teachings of the Holy Spirit.

In vs. 17 dwell is to settle; metaph. divine powers, influences etc. are said to dwell in his soul, prompt and govern it. That he might settle down and abide. Might make it his permanent abode, so that ye may be a habitation of God. The word "dwell" is made up of (Gr. oikeo) "to live in a home", and (Gr. kata) "down" thus to settle down and be at home. That Christ might settle down and feel completely at home in our hearts. Every Christian's heart is a temple in which Jesus dwells by faith. Jesus does not dwell in hearts where sin reigns or where he is not wanted. If we obey him and keep his words then he will make his home in our hearts. Faith opens the door and receives him who knocks. Rooted is to render firm, to fix, establish, cause a person or thing to be thoroughly grounded. It is securely settled. The idea implied

(continued on page 8)

## WHO ARE THE REAL LIBERALS AND CONSERVATIVES? by Billy D. Dickinson

In the May 3, 1979 issue of the Truth Magazine, the following article appeared, under the title "WHAT IS THE DIFFERENCE BETWEEN 'LIBERAL' CHURCHES OF CHRIST AND 'CONSERVATIVE' CHURCHES OF CHRIST". This article was re-written by Bro. Ron Halbrook, one of the frequent staff writers of this publication. At the end of this article, he comments: "The above article was written by Donald Townsley and slightly modified for use here". The first 10 points are the ones which he used in his article.

However, points 11 and 12 have been added by me. I am perfectly willing to let the readers decide for themselves who the "liberals" and "conservatives" really are!! Bro. Halbrook, of course, and those associated with him have accepted both the modern Sunday School with its women teachers and the individual communion cups, even though they do so without scriptural authority. If it were not for the seriousness of it, it would almost be amusing that these so-called "conservative" brethren are still demanding a "command, example, or necessary inference" from the liberals! After you read this article, it will be apparent just who the conservatives and liberals really are!!

Remember, the following is a direct quote from this article—except for points 11 and 12. In the introduction, let us explain the descriptive terms which we will be using. Webster says that "liberal" means: "not bound by orthodox tenets or established forms in political or religious philosophy; not conservative". The word "conservative" means: "disposed to maintain existing institutions or views; opposed to change".

I believe these two terms describe the views of churches of Christ today. Many churches of Christ no longer hold to the New Testament as a blueprint that is to be followed in every detail. THEY DO MANY THINGS FOR WHICH THERE IS NEITHER COMMAND, EXAMPLE OR NECESSARY INFERENCE (emphasis mine. Also, if this is what makes one a liberal, Bro. Halbrook and those associated with him must surely be one-BDD). On the other hand, there are many churches of Christ who are opposed to these departures from the New Testament pattern. THEY BELIEVE WE MUST HAVE BOOK, CHAPTER AND VERSE FOR ALL WE DO AND PRACTICE (emphasis mine. Friends, this surely couldn't have any reference to them because they don't believe that when you're talking about "cups and classes". If you think otherwise, just attend our next debate with them and watch them deny it- BDD).

(continued on page 7)

## STUDY? TO SHEW THYSELF APPROVED by Phillip Cimei

At first glance this verse would seem to mean "Study the scriptures", "Examine the Bible", "Burn the midnight oil" to show thyself approved, and I sincerely believe we must study God's word to be able to stand approved before God and our fellow man. I believe we have been misapplying this verse. Did I raise some eyebrows? Bear with me if you will, please. Thayer defines study (spoudazo)- "to hasten or make haste- to exert one's self, endeavor, give diligence". Vine defines it in similar fashion with a tone of laboring. It (study) comes from spoudo "earnestness in accomplishing, promoting or striving after anything". Spoudazo (study) is the same word used in the following verses: "Endeavoring to keep the unity of the spirit..." (Eph. 4:3); "...endeavored more abundantly to see your face with great desire" (1 Thess. 2:17); "Do thy diligence to come shortly unto me" (2 Tim. 4:9); "Let us labor therefore to enter into..." (Heb. 4:11). Also the following: Forward (Gal. 2:10); diligence (2 Tim. 4:21); diligent (Titus 3:12; give diligence (2 Pet. 1:10); will endeavor (2 Pet. 1:15); be diligent (2 Pet. 3:14).

The following translations might bring to light the meaning of the word "study": "Do your best to present yourself to God as one approved" (NIV); "Give diligence to present thyself..." (ASV); "Earnestly endeavor to present thyself..." (ABUV); "Try hard to show yourself worthy of God's approval" (NEB); "Aim first at winning God's approval" (KNOX).

Taking the verse in light of its surrounding text, Paul is desiring that Timothy earnestly pursue approval of God by his proclamation of the word of truth, by his handling and teaching of God's word, as opposed to those who were "striving" about words to no profit (Vs. 14). To avoid- shun idle chatter, frivolous talk and empty discussions for they only lead to dis approval or ungodliness (Vs. 16); and the teaching of such will spread like cancer (vs. 17).

Paul loved Timothy and had confidence in him, such belief in him that he said "Let no man despise thy youth" (1 Tim. 4:12), and continues in this same verse letting him know how he can be looked up to as an example- by his manner of life (conversation) and by his teaching (in word). Paul wanted Timothy to pay close attention to his proclaiming the word of truth because of its ability to save others and himself (1 Tim. 4:16). Let us examine briefly the latter part of 2 Tim. 2:15- "A workman that needeth not to be ashamed rightly dividing the word of truth". Paul, being a tentmaker knew what it was to have his work approved, to have his tents stand approval to his buyers, and in this way is telling Timothy to labor earnestly like a worker that seeks approval and acceptance of his work. When he says "rightly dividing the word of truth", that phrase rightly dividing carries with it the idea of cutting straight the cloth to make approved tents. So, Timothy if you want to stand approved before God, cut straight the word of truth. Here are some translations: "A workman who does not need to be ashamed and who correctly handles the word of truth" (NIV); "skillfully handling the word" (RHM); "declaring the word of truth without distortion" (CON); "Ever cutting a straight path for the message of truth" (MON).

None will deny that with much examination of God's word we will know how to stand approved. But let us earnestly desire (study) to show ourselves approved.

-Davis, OK.

"Here are 2 renewals. We hear Don on your TV program each Lord's day and enjoy it"

-Frank Trayler, Graton, CA.

"The Old Paths Advocate is our way of keeping in touch, the articles are edifying and uplifting. We rejoice to know of so many still upholding the truth"

-Faine McAnear, Jacksboro, TX.

## DIVINATION— WITCHCRAFT— DEMON POSSESSION

by Gary Barrett

There is great fascination in the occult in our country today. The word occult means— relating to supernatural agencies, their affects and knowledge of them. Something "secret" or "hidden". You can find occult literature in collections who's pages are filled with superstition, science, and primitive horrors. Some even take the religious approach telling people how to gain various powers on the way to enlightenment. One authority on the subject of the occult says, "The human mind stands ready to believe anything— absolutely anything."

I suppose astrology is the largest area of the occult movement. Nearly two thirds of the books dealing with the occult deal with astrology. Almost every newspaper today carries people's horoscopes. There is great acceptance among Hollywood stars, the political family, and of course, the intellectuals. Special power was given to the movement by the musical "Hair" with its hit song Aquarius.

I am told nearly 40,000,000 people purchase occult literature. One occult figure stated "the stars may affect no one but astrology affects everyone." Where did astrology come from? Astrology had its roots in the religion and science of the Babylonians. The Babylonians thought they could foretell the future by their observations of the stars. Langers Encyclopedia— the most characteristic feature of the Babylonian religion, aside from the mythology, were elaborate systems of magical practices, the interpretation of omens (divination), particularly the movements and position of the heavenly bodies (astrology), the action of animals, and the characteristics of the liver of sacrificial victims.

In your newspaper you will find the horoscope column which pretends to tell you what the day holds in store for you. Anyone who takes this seriously is doing something that no professional astrologer would do **Complete Astrologer**, pg. 60— "certain things astrology can't do: it is not a means for fore-telling the future." Someone said, "Occultism is spelled 'dollars and cents' ". What does the Bible say about astrology? God did intend that the stars should be studied by man and used for human purposes. Gen. 1:14, God said, "Let there be lights in the firmaments of the heaven to divide the day from the night, and let them be for signs and for seasons, and for days, and years". The same God forbade astrology. When a person looks to the stars for guidance instead of God he may be found guilty of worshipping the created instead of the Creator (Rom. 1:25). We have no reason to depend on astrology for answers to life's problems. 2 Pet. 1:3, God hath given us all things that pertain to life and godliness. 2 Tim. 3:17, God furnishes us unto every good work. No true believer in God's word can regulate his life by astrology and remain loyal to God. (Deut. 17:1,5; Acts 19:13,19).

Another area of the occult is the area of witchcraft. A witch is supposed to be someone with the power to change things. There is supposed to be two kinds of magic: white (for good) and black (for bad). In the 15, 16, and 17th centuries, witchcraft meant a person who entered into a contract with the devil. Witchcraft was fought by the apostate church as a competing religion to christianity. In England, many so-called witches lost their lives. People were very superstitious. Superstition has been well defined "religious ignorance". I was told when I was young, "don't walk under a ladder or open an umbrella in a house, it is bad luck"; "If a black cat crosses your path, you are in big trouble". A young man told his friend his wife took the kids off the bottle according to the stars. One of the best yet is if you trim your toenails, better do it in the light of the full moon, or they will be ingrown. Most of the tortures done to so-called witches were done in the name of God. Also, it was a good way to rid of a bad neighbor. The so-called men of God burned, hanged,

(continued on page 7)

## DANCING— A CONTINUATION

by Ken Middick

Some people feel they can dance and suffer no spiritual harm. Possibly there are some who dance without having their personal purity marred. But, as Christians, we are "our brother's keeper." Our concern for the welfare of others should prompt us to abstain from that which might cause them to sin. Girls are not so easily stimulated as boys. A girl might dance and not have sinful urges, but it is extremely doubtful that such will be the case with her partner.

This scripture teaches that we should carefully guard against doing anything which might cause another to fall. This is a general rule for Christian conduct. A Christian should consider the influence of his actions before engaging even in those things which seem to him to be innocent. If we contribute to the fall of another we must share the guilt of his sin. (I Cor. 8:12)

### 5. Avoid that which is questionable.

Many who engage in dancing have some doubts about its being right. Common sense demands that in business, social life, or religion we stay on safe ground. But the Lord carries it a step further. He forbids our doing anything about which there is any doubt. (Romans 14:23) Since there is doubt in the minds of many who dance, it is sinful for them to continue.

Furthermore, there are many others who either question or condemn dancing; The person who engages in dancing destroys his influence with these. Dancing church members are considered hypocrites by many who are not members of the church; dancing cheapens one in the eyes of those who are faithful members of the church.

### 6. Obey them that have the rule over you.

Young people, the Lord has set you in a network of human relations. Some of these relationships are intended to guard your life until you are able to completely guard it yourself. The two most prominent relationships of this nature are: (1) your relationship to your parents, and (2) your relationship to the overseers of the church.

You may not always understand why your parents or the elders ask you to abstain from certain practices. But the Lord knew that because of age, experience, and spiritual maturity, they would be able to guide you properly. Thus, if you have been told not to dance by your parents, or the elders, you sin if you dance. This is true even if you personally think dancing is all right, because we are to obey those who watch for our souls (Hebrews 13:17), and we are duty-bound to respect our parents. (Colossians 3:20).

### 7. The tree is known by its fruit.

Christ said: "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. (Matt. 7:17-20).

Does the "dance tree" produce good or bad fruit? The answer to this question has already been made clear. Dancing has never produced more love for God, more devotion to the church, more respect for the opposite sex, more Bible reading, more prayer, or more interest in the kingdom. In fact, dancing destroys the spirituality of those who participate. Many young people who were daily Bible readers, who prayed daily, and who were actively engaged in the work of the church, have become totally disinterested in these things when they started dancing. They have found it increasingly difficult to attend meeting on Wednesday night and two services on the Lord's Day. When we see dancing church members lose interest in the church we know the tree which produces this fruit is corrupt. We are forced to the conclusion that only indifferent church members dance; or else that dancing makes one an indifferent church member.

Aren't there many who dance who are not harmed by it? It is doubtful that anyone can dance without damaging his

influence. However, there are some who dance without their personal purity being defiled. But how do we judge the good and evil of a thing? Let's illustrate it in the following way.

Scarlet Fever is a contagious disease which sometimes attacks children. Most people who have it are not permanently damaged by it. Does this mean it is not dangerous? Would we take children into a place where they would be exposed to the disease, just because the majority have not been hurt by it? Of course not! We judge its danger by those who have been hurt by it.

War is a terrible thing! but why is it so terrible? Many of the men who fight in war come home unharmed. There are some who are killed in battle, and some who are maimed for life. But many who go to combat return without injury. How do we judge the destructiveness of war? Judgment is made on the basis of those who were injured, or killed.

Now, look at dancing. There are some who have danced and apparently have not been spiritually harmed. But there are others who have quit the church, orphaned their children, and divorced their mate. There are thousands of fallen girls who went by route of the modern dance; they represent an equal number of fallen men. How do we judge the destructiveness of dancing? In the same way we judge the destructiveness of disease or war; by those who have been ruined or damaged by it... by those who have paid the price of spiritual death!

Isn't it possible to place dancing under responsible supervision and make it better? Undoubtedly, it is possible to improve on the roadhouses, taverns, commercial dance-halls, and honky-tonks, where dancing is accompanied by drinking, gambling, and profanity. But, in the home, under the best supervision, dancing still has the objectionable features of encouraging familiarity between the sexes and breaking down moral standards.

Supervisors of school dances report that one of their main problems is what happens after the students leave the supervised dance. Supervision will not control the minds of the dancers. The close embrace will arouse unholy thoughts whether it be in the home or the roadhouse. All the police, schoolteachers, and parents in town cannot keep dancing from being lasciviousness. You can take the dance out of the honky-tonk, but you cannot take the base nature out of the dance.

Sponsoring a thing which is basically wrong cannot make it right. You cannot supervise sin, and make it moral!

Young person, answer these questions: Is dancing a fruit of the spirit, or a work of the flesh? Does dancing draw one nearer to God, or does it separate one from God? Does dancing help one bring others to Christ, or does it serve as a hindrance and stumbling block?

Remember your calling. "God hath not called us unto uncleanness, but unto holiness" (I Thessalonians 4:7). "As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, be holy yourself in all your conduct" (I Peter 1:14-15), because "you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light...Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (I Peter 2:9-11).

-Rt. 1, Ava, MO. 65608

Some information was taken from Joe Barnett's *Keep Your Reputation*.

"We enjoy the paper so very much, and miss all the wonderful people in Calif."

-Robert E. Lee, Jerusalem, Ark.

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## THE 1979 CHURCH DIRECTORY

The 1979 CHURCH DIRECTORY, is for sale by ROBERT STRAIN, 9226 SOUTH FIRST AVENUE, HARRODSBURG, INDIANA 47434. for \$1.40 each postpaid. Order all your Directories from him, because I have none for sale and would have to forward your order to him which would cost me postage, and would delay you in getting your Directory.

If your home congregation is not listed in the 1979 Directory, it is because no one bothered to send me the information. I only put in those that I received information from. I tried to contact every congregation that I knew about, but some did not answer my card, and were left out of the Directory. Your congregation may not have had any changes, but how am I to know about that, if you don't let me know? Some preachers sent in information about the congregations that they were familiar with, also brethren in the vicinity sent in information and there may be errors, if so let me know and I will make the corrections or additions in the *Old Paths Advocate*. If your home congregation is not listed, or if you know of any that should be listed and are not listed send me the (1). Name and location of the congregation, (2). Time of the services, (3). Names, addresses and telephone numbers of no more than 3 of the leaders.

I need the above information for the congregation meeting in RED OAK, TEXAS. I also need the same information if there is a congregation meeting at MUSTANG, OKLAHOMA. I will put these in the *Old Paths Advocate*. If you know of any congregations that are no longer meeting, please let me know, also any new congregations, I will need the above information.

I have been requested to delete the name of Joe Cardwell from the leaders of the congregation in SONORA, CALIFORNIA.

Please order ALL Directories from Bro. Strain. Send all Directory information to me— Ray Asplin, Star Route 2, Box 67-A, Norfork, Arkansas 72658 Phone (501) 499-7117.

"Family and I enjoy reading the *Old Paths Advocate* and knowing what is going on in the brotherhood"

—Lester Schoen, San Antonio, Tex.

## A NEW TRACT

Let Her Be Covered is the title of this new tract by Don L. King. It deals with the hair issue (1 Corinthians 11:2-16). It is a 20 page tract 5½ x 8 inches in size with a durable gold colored paper cover. It contains the author's reasons for believing that a woman's hair is given to her instead of an artificial veil or covering. Several hundred were sold at the 4th of July meeting this year and we hope brethren everywhere will read it carefully. Why not order some for the tract rack in the meeting house? They are 50 cents ea. (plus postage) or \$45 per hundred (plus postage). Send all orders to: Don L. King, 41931 Chadbourne Dr., Fremont, CA 94538.

## SERMONS AND WRITINGS OF HOMER L. KING

This book has been out since 1969. It contains many of Brother King's favorite sermons he used over his half century of gospel preaching. A number of articles he wrote over the years are also included. It is 221 pages in length and beautifully bound in blue and gold (hard bound). It is with regret that we must announce that the price of this book must be increased as of this month to \$5.00 ea. The increase of postage, etc. makes this necessary. However, we believe that it is still a bargain in today's world of expensive books. Send all orders to Homer L. King, 1061 N. Pilgrim St., Stockton, CA 95205.

## REMOVE NOT THE ANCIENT LANDMARKS

This is the title of a new record album that is now available. This was recorded at the New Year's meeting last year by a group from various congregations. The quality of the record is good. The selections of the songs and the performance of them are excellent. We thank all who participated. We especially thank Brethren Lynwood Smith and Johnny Elmore for their very special help and contributions, without which the record could not have been made. The price is \$5.50 plus 50 cents ea. for postage. etc. Send orders to: Hanson Productions, 508 San Juan Dr., Bloomington, IN 47401. (Checks payable to Hanson Productions)

## NOTICE

Pure and unadulterated grapejuice (not even Vitamin C added) may be obtained commercially here in TX from the American Health Food Stores on special order. Grocery stores do not carry it. The health food stores can buy it in 8 oz. bottles, 24 bottles per case. Welch grape juice with no sugar added, but Vitamin C added, is found in all grocery stores. Welch says the Federal government requires them to add Vitamin C, they add nothing else. I prefer it without the Vitamin C.

—K.G. Wilks

## SPECIAL ENVELOPES

These envelopes with scripture readings printed on the back are now again available, either large or small at 6 cents each, and may be ordered from: Zelma Mustard, 645 Queens, Apt. 38, Yuba City, CA 95921.

## HONOR ROLL

You will find listed below the names of those sending subscription from June 10 to July 10 and opposite the name the number of subscriptions sent. We appreciate so much the continuous help from preachers and our readers to keep the list good each month. May we count on you to mention the paper as you have opportunity that our ability to reach more people may be increased? Please, check the following and report any errors to us:



Sulphur, Okla camp meeting (our thanks to the many preachers and brethren who mentioned the paper and took subscriptions, names too numerous to mention)-56; Miles King-6; Johnny Elmore-4; Clovis Cook-4; Joe Norton-4; Melvin Blalock-4; Loyd McAnear-4; Cathy Tull-4; Lois Mullican-3; Clayton McDavitt-3; Lorene Dougherty-3; Frank Staggs-3; Don King-2; Jewell Brown-2; Joe Ferguson-2; Ernest Wade-2; J.W. Kornegay-2; Roy Knight-2; John Rose-2; Jesse French-1; Rod Moyer-1; Ray Grider-1; Viola Lambert-1; Bobby Wright-1; Melva Tietjen-1; Bessie Fancher-1; Doris Bunner-1; Sam Grissom-1; A.H. Cutter-1; L.M. Crouch-1; Lee Trigg-1; Richard Daniel-1; C.C. Kessinger-1; Gerald Rowland-1; Stella Robbins-1; Mary Daniel-1; F.B. Lance-1; Tandy Allen-1; Gerald Goodgion-1; Hardie Lindley-1; Robert Harrison-1; James Sexton-1; Eddie Bullard-1; James Albert-1; Ray Pate-1; Elgie Thompson-1; Eric Gilstrap-1; Clifton Dougherty-1; Helen Finley-1; Annie Tankersley-1; Sybil Smith-1; Verna Erbele-1; Greg Gay-1; Donald Warren-1; Dan F. Keele-1; Jewell Washburn-1; Orvel Johnson-1; Russell Harris-1; Raymond Lamb-1; W.A. Page-1; Ronald Lankford-1; Sandra Bowman-1; Billy Dickinson-1; Alton Bailey-1; Gene Schimmel-1; D.B. McCord-1; Byron Spinks-1; Joe Gonzales-1; Earl Helvey-1; Ann Hopkins-1; Ralph Meents-1; Orville Cloud-1; Bobby Reeves-1; Keith Bullock-1; Fern Jenkins-1; Stephen Holt-1; Total-169.

### THE EASTERN LABOR DAY MEETING

The Eastern Labor Day Meeting for 1979 will be hosted by the Hamilton, Ohio congregation. The meeting will be conducted by Bro. M. Lynwood Smith. The dates to remember are from Aug. 25 through Sept. 2nd. The holiday falls on Monday, Sept. 3rd and there are no services scheduled for the holiday so that out-of-towners will have a day for travel.

All brothers and sisters throughout the brotherhood are invited to come share with us the spiritual blessings that always accompany these wonderful meetings. Our homes will be open for as many as possible and there are many motels and some camper facilities for those who would desire these types of accommodations. A list of these facilities, room rates, or parking rates has been prepared along with a map which shows their location in relation to the Church building. This information has been mailed to the congregations in the eastern part of the country but if you have been over-looked, please call and we'll get one in the mail right away.

For those who are concerned about possible gasoline availability, Cincinnati is on the route for airlines, buses, and trains and we will be most happy to provide transportation from the stations and back again plus to and from services. So, don't worry, just come on and join us in this always uplifting endeavor.

Keith Bullock, 6980 Tenderfoot Ln., Cincinnati, OH 45242. Phone (513) 793-9460.

### ARKANSAS LABOR DAY MEETING

The congregation at 8007 Mabelvale Pike, Little Rock, AR, announces we will be hosting a Labor Day meeting this year for the first time. The meeting will be Aug. 29 through Sept. 3, conducted by Bro. Don Pruitt of Ada, OK. Plans are being made for singing, special services and other activities during the meeting. Our desire for this meeting is that all might be strengthened and encouraged in the things God would have for His people and His church. We look forward to a good meeting and encourage all to plan to attend and support the meeting with your presence. For further information contact: Maurice Chandler, 10308 Republic Lane, Little Rock, AR. 72209, phone (501) 562-1169; or Melvin Styers, 8800 Dreher Lane, Little Rock, AR. 72209, phone (501) 562-7355.

-Morris Reynolds.

### ONE MAN'S DREAM

Several years ago a man who has lived in the Cedaredge, CO area for a long time had a dream of having a church of Christ camp meeting in this beautiful setting. This man's name is Robert Potts, He talked to everyone he thought would be interested but got very little encouragement. In the winter and early spring of 1978 he began making arrangements for the first "camp meeting" and through his efforts things began to take shape. The meeting was set for the appointed dates in June and the rest of us began to follow along. It was a good meeting with Brethren Don McCord and Bob Loudermilk. Bro. Terry McQueary, new to our area, helped. Though the crowd was small it did not discourage Bro. Potts. He said the meeting had not been advertized far enough ahead this time and this year proved his point. We had a nice large crowd. We hope to have many more in attendance in June 1980.

-Joe E. Sutton

### REPORT ON THE DELTA, CO MEETING

From June 16-24, in the picturesque mountains on the western slope of the Rockies, just north of Cedaredge, CO, the second annual gospel meeting of the Delta congregation was conducted. The Delta brethren conducted this meeting with the assistance of the writers of this report as well as visiting brethren from California, New Mexico, Texas, and Kansas. Crowds were doubled in number over last year, interest was high and the singing and preaching were both inspiring. It was thrilling to see good visible results. The Delta congregation plans this as an annual endeavor and it will be conducted around the same dates in 1980, the Lord willing. For those concerned, the Lord's Day worship will be conducted with all the brethren assembled at one place. This gospel meeting is a work of the Delta congregation.

Why not make plans now to attend this meeting next year! We believe you will be glad you did!

-Don McCord, Bob Loudermilk

### FRANKLY SPEAKING by Marion E. Frank

It is time we should give Father a square deal and bring him to realize he is an important factor in the life of his children and of the church. We all realize the importance of training children for the great work of life here and hereafter. This can not be truly done unless both parents perform their respective parts. Early training may for a while seem to be lost in the life of an individual, but in later years it will have its influence. "When he is old he will not depart from it", said the sacred writer in Prov. 22:6. Paul realized the importance of the father's responsibility to his children. "Nurture them in the chastening and admonition of the Lord". It is not enough to feed and clothe them. The child that God has given is a living soul. His spirit is a part of the great Spirit of the universe. His soul as well as his body and intellect, is to be nurtured and developed. Every father should realize the great obligation resting upon him in the training of the immortal soul that has been given into his keeping. The soul of a child is of more value than all else in this world and to nurture it is his highest privilege. Not long ago, a prisoner brought an awful accusation against his father, who was a very eminent lawyer. When asked if he remembered his father, the prisoner said, "Perfectly; whenever I entered his presence he said 'Run away, my lad, and don't trouble me' ". By keeping his boy from "troubling" him the great lawyer was able to complete his famous work on *The Law of Trusts*, but his son in due time became a practical illustration of the most sacred of all trusts violated.

-Houston, MO.

## THE WIFE OF AN EVANGELIST

by R.B. Roden

Vital to the smooth operation of any local congregation of the Lord's church, the wife of the evangelist is a devoted person who has no title. She holds no office, and has no authority save that of any ordinary Christian. Yet she holds the power to disrupt or to expedite the most important work of the church. This quiet but influential person knows as the wife of the evangelist, comes in a variety of shapes, sizes, colors, and textures.

The wife of the evangelist can usually be found long after the services are over, sitting in a parked car by herself-waiting. Sometimes she is waiting in the empty unheated auditorium after the crowd has gone. She spends her time reading the Bible or looking through the song book, because she has to spend so much time just waiting, while her husband is out trying to correct other people's troubles. She spends hours at home in loneliness because of the work her husband is called to do.

Her life is to be as staunch as a rock, as tender as a mother's love as told in the Scriptures. At the same time, be busy as a beaver, and stay quiet as a mouse. A person has to be an evangelist to know the duties of his wife.

-Moore, Okla.

## THINGS TO CONSIDER

by E.H. Miller

According to the New Testament, men designated as elders, bishops, shepherds or pastors are to serve as overseers in churches of the Lord. (Acts 14:23; 20:28; I Tim. 3:1-7). These have no authority beyond the local congregation. (I Pet. 5:1-2). But they are to exercise rule within the church of which they are a part. (I Pet. 5:2-3; Hebrews 13:17).

"Watching for the souls" of the members, "feeding" and "ruling" them, is within the sphere of their activities. (Heb. 13:17; Acts 20:17-28). They must avoid "lording it over" the members, but oversee and rule in both word and example. (I Tim. 5:17 & I Pet. 5:3).

The Bible teaches that our Lord is "head over all things to the church". (Eph. 1:22-23) But as head he has designated these sub-bishops who are to perform a stewardship in local churches 'til He, the chief Shepherd, shall return. (I Pet. 5:4).

"Do we need elders to formulate laws for Christ?" Are the Scriptures incomplete as a guide?" do you ask? No! the elders give no new or additional revelations; words to the contrary by radicals, notwithstanding.

What, then, are elders to do? (1) Enforce the law of the Lord. (Titus 1:7-11) (2) Find the best methods of feeding, tending the flock. (I Pet. 5: (3) Take the lead in all matters, including discipline (I Pet. 5:2; Acts 20:28).

But what about their ruling? (1) They rule only in matters of judgment. (2) They are "in charge" of the affairs falling in this realm, and we are not submissive to God when we defy them. (Heb. 13:17). (3) As an overseer in a plant is assigned the duty of seeing the growth plans of his company implemented so elders, as the overseers, should plan the programs of evangelism God has imposed upon his church... (Mk. 16:15; I Tim. 3:15).

Since elders rule in determining the time and manner of feeding and instructing us it is sinful to refuse their instructions. For to refuse the God appointed minister is to defy God. (Matt. 10:40; Romans 13:1-5). Elders are ordained of God to rule in the matters herein mentioned; hence, to disobey them is sinful. The member who fails to assemble at 11:00 A.M. and 7:00 P.M. on Lord's Day-and all times appointed by the elders for their welfare— SINS!

-P.O. Box 538, LaGrange, GA

## THE INDESTRUCTIBLE BOOK

The Bible is indestructible. There is no danger that any man, or any combination of men, will destroy the Sacred Volume. They can and do destroy the faith of men in the Bible; but they cannot destroy the Bible.

About twenty-five hundred years ago, Jehoiakim, king of Judah, cut the roll of Jeremiah's prophecy, with a pen-knife and then consigned it to the flames; but he did not destroy the inspired message of the "weeping prophet." Jehoiakim died in disgrace and, as the prophet said, was given the "burial of an ass." "Therefore thus saith Jehovah concerning Jehoiakim the son of Josiah, king of Judah: They shall not lament him, saying, Ah my brother! or, Ah sister! They shall not lament for him, saying, Ah Lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jeremiah 22:18,19).

Early in the fourth century of our era, Diocletian, the Roman Emperor, launched a relentless and bitter attack on the Bible. He sought to consign every copy of it to the flames. About two years after he began his ruthless destruction of Bibles, he erected, over the ashes of burned Bibles a monument which bore the inscription— Extincto Nomine Christianorum— "Extinct is the name of Christians." Twenty years later, another Roman Emperor, Constantine, was seeking to put the New Testament in all the churches in the empire.

Voltaire predicted that the Bible, within one hundred years, would be a forgotten book. Within much less than a century the Geneva Bible Society was using his home as a basis from which it distributed millions of Bibles. Bob Ingersoll, American agnostic, once held a Bible high in his hand and boastfully exclaimed, "In fifteen years I will have this book in the morgue." Within fifteen years Ingersoll was in the morgue— in his grave; but the Grand Old Book lived on.

-Selected

## THE FARMER'S HOGS

A minister once visited a farmer to talk with him about Christ and invite him to church. "Why, I would not come to church up there," the farmer said. "I know old (blank) and (blank), and they don't live any better than me. I'm as good as they are." Everywhere the farmer went he told about the hypocrites in the church.

The months passed and the minister went to see the farmer again. "Let me buy a hog," the preacher said. The farmer showed him all his best hogs. Then they came to a runt. "That's the one I want," the preacher said. "But you don't want that runt, do you?" asked the farmer. "Yes, I sure do," was the preacher's reply. They loaded the runt in the truck and as the preacher left he said, "Now, I'm going all over the country and tell folks that this is the kind of hogs you raise." "That isn't fair," the farmer said. "I have some nice hogs and you want to show people the runt."

"If it's fair for the church, it's fair for the hogs," answered the preacher?

-Author Unknown

"I look forward to getting the paper each month, enjoy the articles and news of what the brethren are doing"

-Vonna Kendrick, Anson, Tex.

"I certainly enjoy the paper and commend you and your son, Don, for the good work you are doing"

-Don Snow, Lake City, Ga.

"Here is my renewal. I am always glad to get the paper, so much good reading"

-Mrs. Maggie McClary, Austin, Tex.

Divination— Witchcraft— etc.— (cont'd from page 2) beheaded, disemboweled, gouged out the eyes, cut off hands, flogged many times innocent people. It is believed from the 1500's to the 1700's about 1,000,000 witches were killed. Gal. 5:19, 21-witchcraft is condemned because it turns people's attention away from their Creator to foolishness.

The third area of the occult I want to consider, is the area of demon possession. God condemns any attempt to try and contact the dead. (Lev. 19:31; Lev. 20:27). One of the most familiar cases of interest is the witch calling up Samuel the prophet. (1 Sam. 28:7-19). The witch was supposed to have called up Samuel, but did she? Much disagreement has been made on this story. Was there a real appearance of Samuel? In the Bible, Samuel was noted by his age, figure, and dress. This is hardly enough to prove it was Samuel. This woman could have easily with an accomplice made an apparition of Samuel, being a distance away, being muffled, and not actually seen by Saul. It is very possible the witch replied to Saul after hearing what he had to say. The answer given supposedly by Samuel could have been given by the witch and her answer reached by natural conjecture as the prophets result of the approaching conflict. Many authorities believe this was mere deception. Lipscombe says, "This woman was a pretender and deceiver. She called for Samuel not expecting him to appear but that she could make a representation an image that would satisfy Saul and get money from him. The appearance of Samuel was unexpected by her, it frightened her, so she cried out in fear." God raised Samuel to reprove both her and Saul. I do not believe she had power to raise anyone. God interfered and raised Samuel. In Acts 16:16,18, a woman was possessed with a spirit of divination. Paul cast out the demon. Phenomena such as this were prominent during the days of Christ personal ministry because Satan was doing all he could to counteract God's program. Matt. 8, two were possessed with devils. These demons knew exactly who Jesus was ("thou Son of God"), they were aware of their ultimate doom and always gave Christ absolute obedience. These demons asked to go unto a herd of swine. This same story is given in Lk. 8:30,31, the devils spake unto Christ and asked "that he would not command them to the deep". The "deep" means abyss of destruction. The demons didn't want to be sent to the place of detention to remain in a disembodied state until the judgment day.

Since no one today has the power to cast out demons, I do not believe in demon possession because a person possessed would have no way of escape. No, not even with a catholic priest and holy water. Even if devils possessed a person today he could cast them out himself. James 4:7- "Submit yourselves therefore to God. Resist the devil and he will 'flee' from you". These people in Christ's day evidently couldn't resist the demons but we can today. If demons possess people today only the people who fear demons could become susceptible to them. Even in black magic and voodoo one's mind must be taught to believe and accept this religion before it will work on them.

1 Jn. 4:18, "There is no fear in love but perfect love casteth out fear because fear hath to torment. He that feareth is not made perfect in love." Put on the whole armor of God to stand against the wiles of the devil. Continue in the scriptures for in doing so thou shalt both save thyself and them that hear thee."

-114 Barnum Dr., Hamilton, O. 45011

...Real Liberals & Conservatives— (cont'd from page 1)

Let us contrast some of the views and practices of the two groups:

**"LIBERAL" CHURCHES**

1. Have missionary, benevolent and educational

**"CONSERVATIVE" CHURCHES**

1. Have no missionary, benevolent and educational

organizations to execute the work of the church.

2. Have "educational directors", "associate ministers", "youth directors" and "superintendents" over their human organizations.

3. Seek to get crowd with "youth meetings", "rallies", carnal rewards such as trips to Opryland and all kinds of promotions (such as the "bus ministry").

4. Emphasize society and the physical man by appealing to the carnal nature with "church banquets", "church kitchens", "church camps" and "fellowship halls", and all kinds of parties.

5. Elevate their preachers above the rest of the members by using such titles as "doctors".

6. Support and operate schools for secular education, beginning with kindergarten and going through schools of higher education.

7. Do much of their work through what they call the "sponsoring church" arrangement— many churches pooling their funds under one eldership to do a general work all churches are equally related to.

8. Base many of their practices on the silence of the scriptures, and appeal to the traditions of the past.

9. Expect their preachers to be modern day "pastors", running after the members and visiting the hospitals on a regular basis and to be the "head planner" of all their projects and promotions.

10. Have "special singing"

organizations to execute the work of the church. They believe the local church is God's only organization to do His work (Phil. 1:1; Acts 14:23).

2. Have evangelists, elders, (pastors) and teachers (Eph. 4:11).

3. Engage in none of these things, but seek to draw men to Christ with the preaching of the gospel (Jno. 6:45; Rom. 1:16).

4. Do not believe the church is to provide the social needs of man (Rom. 14:17; I Cor. 11:22,34; Jno. 18:36).

5. Reject all such titles as unscriptural (Matt. 23:7-12).

6. Do not support or operate any schools. They believe the church is the pillar and ground of truth (1 Tim. 3:15).

7. Reject this arrangement as a violation of the New Testament pattern of congregational cooperation. In New Testament times one church only helped another church when the receiving church was in want (or need)— unable to do its own work (Acts 11:27-30). (Cooperation in such work does not require the centralized "sponsoring church").

8. Base all their practices on the unadulterated gospel of Christ (Matt. 28:18; II Tim. 3:16-17).

9. Do not expect their preachers to leave the work of God to serve tables (Acts 6:2). They have deacons and godly women to take care of the "physical needs" of the congregation and elders to do the planning (Acts 20:28). The preacher is left free to study, meditate, pray and carry on the work of preaching the gospel to the lost (II Tim. 2:15; I Tim. 4:12-16). The preacher is to visit the sick because he is a christian (Matt. 25:36), not as a "preacher duty".

10. Have nothing but

in the assembly— different choral groups are invited in to sing.

11. Have divided the church with a plurality of drinking vessels in the communion and do so without scriptural warrant.

12. Have also divided the church by using the modern Sunday School with its women teachers.

congregational singing (Eph. 5:19; Col. 3:16).

11. Maintain that only one cup is to be used in the observance of the communion since it is taught by all 3 ways of establishing scriptural authority—example, command, and necessary inference (Matt. 26:27; I Cor. 11:25-28).

12. Reject the modern Sunday School with its women teachers because there is no scriptural authority for segregation and classification in regard to the public teaching of the church. They believe in following the scriptural pattern for the public teaching of the church—always in one assembly with the men speaking one at a time and the women remaining silent (Heb. 10:25; I Cor. 14:23; 34-35). Bible classes and cups were borrowed from the denominations just like the “bus ministry”, “church banquets”, “church camps”, and “fellowship halls”. These brethren are the real conservatives and have been all along!

-215 Forrest Hills Dr., W. Monroe, LA. 71291

**Unto Him Be Glory...**— (cont'd from page 1)

in “rooted” is of striking down deeper and spreading wider into the soil. **Grounded** is to lay the foundation, metaph. to make stable, establish. Rotting and grounding are consequences of the strengthening of the Spirit and of Christ’s indwelling.

In v. 18 **able** is to be eminently able to have full strength. Paul prays that the inward might or virtue may issue in ability to grasp. **Comprehend** is to lay hold of with the mind; to understand, perceive, learn, comprehend. The words “with all the saints” indicate that this spiritual capacity is not limited to a few select saints. This means every single saint can have this privilege of knowing and understanding. Breadth, length, depth, and height gives the vastness of the love of Christ.

In vs. 19 **know** speaks of knowledge gained by experience. **Passeth** is to surpass in throwing; to throw over or beyond any thing; to exceed or excel. This love surpasses knowledge, “experimental knowledge.” That is, no matter how much the saint experiences of the love of Christ, yet there are oceans of love in the great heart of God that have not been touched by his experience. As one writer wrote “Could we with ink the ocean fill, and were the skies of parchment made; were every stalk on earth a quill, and every man a scribe by trade; to write the love of God above, would drain the ocean dry; nor could the scroll contain the whole, though stretched from sky to sky.” Vincent says that fulness of God is the fulness which God imparts through the dwelling of Christ in the heart; Christ in whom the Father was pleased that all the fulness should dwell (Col. 1:19), and whom dwelleth all the fulness of the Godhead (Col. 2:9).

In vs. 20 **exceeding** is over, beyond, away over, more than, above (i.e. more and greater than all). **Abundantly** is

exceeding some number or measure, over and above, more than necessary, supremely. This speaks of the ability of God to do something, that ability having more than enough potential power, this power exhaustless, and then some on top of that. Thus, Paul says that God is able to do super-abundantly above and beyond what we ask or think, and then some on top of that. Ask is to ask for one’s self, request for one’s self. To ask that something be given; it is a request or will. **Think** is consider; to perceive with the mind; to understanding. **Power** is used of the divine power considered as acting upon the minds of men. **Worketh** is to be operative, be at work. It is of persons in whose mind a thing shows itself active. God is able to do for us and answer our prayers according to the efficiency, richness and power of the working of the Spirit in our lives. This latter is determined by the yieldness of the believer to the teachings of the Holy Spirit. Thus, the saint determines what God is able to do for him. There is no limit to what God can do in and through the saint. But the saint limits the working of God in and through him by the degree of his yieldness to the Spirit. Unless we desire knowledge he cannot enlighten us.

In vs. 21 **Unto Him** refers to God the Father. **Glory** so as to honor God, to promote his glory among men. This glory is to be given him “in the church”, the domain in which the praise that belongs to Him is to be rendered Him. “By Jesus Christ” is locative of sphere. It is in the Church and Christ Jesus. The idea is that praise is to be given to God, and His glorious perfections shown forth in the Church which is in his body, and in Christ who is the head—in the Church as chosen by Him, and Christ as given, raised and exalted by Him. This glory is to be given God during all the ages of time and eternity. The idea is, through the endless succession of ages, or though all the time.

-1050 N. McKinley, Okla. City, OK

## MY POSITION ON CARNAL WARFARE

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

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

2. God in the Bible forbids that we engage in carnal warfare in the following references: “Put up thy sword”, “For all they that take the sword shall perish with the sword” (Matt. 26:52). “For the weapons of our warfare are not carnal” (2 Cor. 10:3,4). “Love your enemies” (Matt. 5:44). “Turn the other cheek” (Matt. 5:39). “Recompense to no man evil for evil” (Rom. 12:17).

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

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

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

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

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

-Mike McGough, Gen. Del., Floral, Ark. 72534

-Pat McGough, Gen. Del., Floral, Ark. 72534

-Dave Wilson, 903 Helms Ln., Modesto, Cal. 95350

**MEET BRO. JOHN PRUITT— AGE 95**

At the age of 95, Bro. John Pruitt attended every service of a recent gospel meeting. For over 30 years he has lived only a block from the church house at Council Hill, OK. He never learned to drive a car but if you visit this congregation you will see him walking to church services and he does attend regularly. Uncle John, as he is affectionately

called, was born Oct. 20, 1883 in Newton, County, AR. to James and Parlee Pruitt; one of 12 children and the only survivor. In 1906 he married Julie Murry who died in 1918 leaving him with 5 young children. In 1920 he married Susie Roverson with whom he lived 57 years until her death Sept. 1977. They had 3 children. Uncle John obeyed the gospel about 1917 in AR., moving to Council Hill in 1935 where he has been a faithful member since. His health is good and he looks remarkably young. He lives alone, doing most of his cooking and housework with a little help from nieces living near— his children all live some distance away.

—Submitted by Miles King

**OUR DEPARTED**

**Hare**— Sister Faye Louise Hare was born in Liberty, KS, Dec. 25, 1924 and departed this life June 11, 1979 at the age of 54 after a long battle with cancer. Faye was a person loved by all and will be greatly missed by all the christians here at Cassville. She is survived by 3 brothers and 2 sisters. The writer spoke words of comfort at the service. Beautiful singing was done by christians from sister congregations and Cassville.

—Roy Lee Criswell

**McAnear**— Sister Oma Lilly Hunt McAnear of Jacksboro, TX was born Dec. 12, 1897 in Jack County. She passed from this life June 1, 1979 at the age of 81 years. Sister McAnear was a faithful member of the North Side Church of Christ in Jacksboro. She had been a faithful member of the church for over thirty years. Her husband, Bro. Elbert McAnear and a son, Leonard preceded her in death. She is survived by a daughter, Mrs. Lorene Nooner of Jacksboro; 2 sons, Faine McAnear of Jacksboro, and Loyd McAnear of Bridgeport; 13 grandchildren; 28 great grandchildren and 3 great great grandchildren. Sister McAnear will be greatly missed by her family, friends and the congregation at Jacksboro. The writer attempted to speak words of comfort and warning to those present.

—Melvin Blalock

**Scantling**— Bro. Esten Scantling was born in Booneville, AR, Sept. 24, 1914 and passed away May 31, 1979. Esten was married to Mavis Wilkins, May 30, 1936, the forty third wedding anniversary being just one day before the passing of Bro. Scantling. Besides his wife, Mavis of the home address in Waterford, there are two grand children who also live in Waterford and a number of other relatives, members of the family of God and friends who are left to mourn his passing. Bro. Scantling was in bad health for several years and suffered so much before his death. Some may remember him as the son of the late Bro. John Scantling who lived near the church building in Waterford for a number of years. Esten obeyed the Gospel in 1970 at Sanger, CA. At the time of his passing he and his wife called Ceres their home congregation and attended as much as he was able. It was an honor for the writer to conduct the memorial service in the Franklin-

Downs Chapel in Ceres with burial in the Ceres Cemetary. It was our privilege to visit and pray with Esten and his wife on a number of occasions and lend what little assistance we could in the time of such suffering. May the real blessings and comfort of a loving Father be allowed to come into all our hearts and dwell with us.

—Orvel Johnson

**Baskins**— Bro. James Baskins passed from this life May 22, 1979 after a lengthy illness. He is survived by his wife Mary of the home address in Hughson, CA.; 5 children; 12 grandchildren and 4 great grand children. He was born in Arkansas and had lived in Hughson for the past four years. He was 68 years of age. When able he and Mary attended services at the Ceres congregation. It was a privilege for Lorene and me to visit Bro. Baskins in his illness, pray together and talk of the good things of God. May the great comfort of God be to Mary, the children and other relatives and friends. Bro. Baskins was laid to rest May 25, in Lakewood Cemetary near Hughson.

—Orvel Johnson

**Loveless**— Sister Hester Sarah Loveless was born Nov. 21, 1893 in AR and passed away July 11, 1979 in Healdton, OK, at the age of 85 years. She had been a member of the church for many years and had a fine reputation for godliness in her community. Her husband and one son had preceded her in death in 1974 and 1971 respectively. She is survived by a son, two daughters, two brothers, a sister, 6 grandchildren, 8 great grandchildren, and a host of friends and relatives. Her funeral was held at the meeting house in Healdton, OK July 13. Beautiful singing was contributed by a number of brethren and sisters locally and they did a wonderful job. Since I was holding a meeting in Healdton at the time, I had visited with Sister Loveless in the hospital the day before she passed away. Though she was ill and tired she was pretty alert and still witty enough to cause one to smile. I was glad to try to speak words of comfort and warning to those gathered at her funeral.

—Don L. King

**Reynolds**— Sister Della Ruff Reynolds, 85, of Parryville, AR., died Mar. 23, 1979. She was born in Newton, Co., AR., and was married to Otis Reynolds in 1918. I baptized her and her husband at Cedar Creek years ago. She is survived by her husband of the home; 3 sons, Dee, Cloverdale, CA., Ralph, Derby, KS., and Fred, Wichita, KS.; 3 daughters, Mrs. Hope Crowder, Perryville, AR., Mrs. Rhea Pinegar, Jerusalem, AR., and Mrs. Bessie Lane, N. Little Rock, AR.; 19 grandchildren and 24 great grandchildren. (Note- I am sorry to be so late with this paper)

—R.B. Roden

**Lowe**— Wm. L. Lowe born Aug. 21, 1883 in DeLeon, TX. and died July 1, 1979 at Purcell, OK. at the age of just over 95 years. He was a member of the church of Christ at Washington, OK., however his health had hindered him from attending for sometime. I conducted his wife's funeral some 8 months ago. He is survived by a son, Wayne of Purcell; 2 daughters, Lela Parrish, Purcell, and Mrs. John Gentry, Trout, TX.; 19 grandchildren and 29 great grandchildren. The writer spoke words of comfort to the family.

—R.B. Roden

**Driver**— In the June issue of this paper we recognized the 70th wedding anniversary of Brother Ed and Sister Hulda Driver of Sentinel, OK, that they were to celebrate, June 8th, of this year. But fate took its toll and claimed the life of Sister Hulda Driver, on May 14, just 25 days prior to their anniversary. Then on June 16, just a month and 2 days after

the death of his wife, Brother Edgar Driver passed away as well. Neither were able to see their 90th birthdays, which for him would have been July 25th and for her, Oct. 26th, both having been born in 1889. They are survived by five daughters, seven grandchildren and seven great grandchildren. They will be long missed by friends relatives and the church here in Sentinel. The beautiful singing was done by members of the local congregation as well as nearby churches. The writer with the assistance of Brother Louis Hopkins, officiated in both services.

-Ron Willis



J.L. Stephens, 2407 Utica, Lubbock, TX. 79407, June 23— Our gospel meeting with Bro. Wayne McKamie preaching, is now history. Perhaps eternity will reveal the good accomplished. Two obeyed their Lord in baptism. We are thankful for the power of the word and the skill of the preacher. To God be all glory.

Randy Ballard, 15801 Chase Hill No. 1305, San Antonio, TX. 78256, June 21— I have just finished 6 months labor with the Glendora congregation in San Antonio. It has been enjoyable and I thank the congregation for giving me the opportunity, encouragement and support. I pray they benefitted as much as I did from my stay. I feel they did a service to the brotherhood as a whole allowing a young man to gain experience and wisdom under their guidance. I encourage other congregations to do the same. We passed out handbills, visited hospitals and had studies with unbelievers and out of duty christians. The seed has been planted and we trust God to give the increase.

J.W. Kornegay, Brohard, WV. 26138 June 19— The church here at Beatrice is doing real good, we baptized a young man last Friday night after a study. He is studying his bible and would like to teach. Here are 2 subs., keep up the good work, and our prayers are for you and the work in the vineyard.

Roy Lee Criswell, Rte. 2, Cassville, MO 65625 June 15— In May, Bro. Delmar Lee and I held a mission meeting in the Shell Knob area of Table Rock Lake not far from Cassville. At different times during the meeting 5 different outsiders attended once or more. Cooperation from area congregations was real good. Lord willing, Delmar and I would like to get to other communities in Southwest MO to hold such meetings. If lost souls won't come to where the gospel is preached, we must take the gospel to them. Pray for the work everywhere.

B.F. Leonard, 815 3rd St. West, Huntington, WV. 25701, June 21— I want to thank the many brethren for the cards and letters received during my illness with a heart attack. I feel the Lord spared my life because of all the many prayers offered in my behalf, He listened well. We received about 130 letters and we thank you so much, we depend on the brotherhood so much. Please, keep the prayers coming. We have had many preachers lately. Bro. Billy Dickinson held us a good 10 day meeting; brethren Alan Bonifay, Frank Stagg and his son Timothy, Richard Nichols and family, also Bro. Kornegay paid us a visit during our meeting. He is doing a good job at Beatrice, has baptized one that we hope will make a good preacher.

Eddie Bullard, Rte. 1 Box 26, Tupelo, OK. 74572, June 24— Several have asked why I have not reported to the Old Paths Advocate, wondering what I was doing. I appreciate your concern. For some reason the last time I reported it never did get into the Old Paths Advocate. But, I am still working part time in the Lord's work. At present I am in Ft. Collins, CO.; Lord willing, I will be in Sacramento and Huntington Park, CA the last week of June and first week in July; the last 2 weeks in July and first week in Aug., will be at Nashville, TN; and then home by Aug. 13. School will be starting then and I plan to continue my preaching at Legal, Holdenville, Galey, and Sulphur, OK and Denison, TX. We pray for those busy in the Lord's work. Here is my sub., I surely enjoy the Old Paths Advocate.

Alton Bailey, 909 Truitt Ave., LaGrange, GA. 30240, July 9— At present I am enjoying a good meeting at Tucson, AZ. Crowds are not so large but interest is good. Bro. E.H. Miller is improving and can now walk a little with the help of others. We appreciate the many prayers, cards, phone calls, etc. in his behalf. Our next meeting will be in Wayne, WV, Aug. 5-12. We enjoyed so much the meeting in Okla. City (Capitol Hill), June 15-24. One was baptized and there were other visible results. I preached in LaGrange, June 24 and the morning of July 1, and Jackson, MS the evening of July 1, en route to Sulphur for the July 4 meeting. It was good to see all again, the preachers that spoke did good, and the singing as always was beautiful. On our way to Tucson, I preached at Dallas, TX. We ask the prayers of the faithful.

Frank Staggs, 4410 Teays Vly. Rd., Scott Depot, WV. 25560, July 9— We were thankful to have Bro. Richard Nichols here at the St. Albans congregation recently to preach the word of God and teach us in the rudiments of music. It was good to have Richard, Joy, Deanna and Gretta in our home. We learned to love them even more than we have before. We are thankful to have had the opportunity to be with our children—traveling to, attending and traveling from the Sulphur Meeting. Even though the attendance at the meeting was down, we feel benefited by having gone. Bro. Irvin Barnes and Bro. Ron Willis did a good job conducting the meeting, we think. Here at home we continue with the article in a local newspaper and our radio program. We are now working for a more concentrated effort on the part of each member in the work here. May God bless all as we strive to serve him more perfectly.

Lonnie Kent York, 116 South 30th. St., Muskogee, OK 74401, July 9— Of late we have been able to attend several meetings in the area and have been uplifted by the preaching we have heard. We now are looking forward to our meeting here in Muskogee and feel that this will aid in the distribution of the saving gospel message in this area. From the short period of time that we have been in this area, we feel that the Lord will bless and increase the number of the saints. If any of you that read this paper know of friends or relatives that live in this area, please send me their name and address. We are looking forward to our meeting in Raleigh, NC, Aug. 3-12. This will be our second meeting in this area, and we look forward to receiving the same warm fellowship as before. We continue to seek the prayers of the saints that we shall continue to faithfully teach God's message of salvation to any and all that will give an attentive ear. Our prayers are for the saints.

Carl M. Johnson, 1124 E. 8, Ada, OK 74820, June 19— We just concluded the Bluff Trails meeting, under the direction of the Nacogdoches Road congregation of San Antonio, TX. It was a wonderful meeting. There were some three hundred in attendance from nine states. That is, by far, the largest attendance figure in the six year history of this meeting. Included in that number were several preachers, who did an

excellent job in assisting me with the preaching. There were 9 baptisms and 56 confessions resultant. We are now looking forward to the Sulphur meeting. Our schedule for the next few months includes: Abilene, TX, July 7-15; Shreveport (Midway), LA, July 22-29; New Salem, MS, Aug. 3-12; Sentinel, OK, Aug. 17-26; West Plains, MO, Aug. 31-Sept. 9; Sharonville, OH, Sept. 14-23; Huntington, WV, Sept. 28-Oct. 7; Flagstaff, AZ, Oct. 12-21 (?); Hale, AR, Oct. 26-Nov. 4; Cable Ridge, MO, Nov. 9-18. We are anxiously looking forward to these meetings, and earnestly pray the Lord will continue to bless our efforts.

**Miles King**, 1525 Ann Arbor Dr., Norman, OK, July 10— Family and I spent a week at the meeting in Sulphur, OK. We really enjoyed the good preaching, singing, and fellowship. June 18-22, we held a short meeting at Witts Spring, Ark. We were happy to see the good work carried on by these brethren. Five have been baptized recently and one restored. I stayed in the Jimmy Frady home and do appreciate the hospitality shown by this good family. The meeting at Bunnors Ridge, WV which ended June 3, was a good meeting, these brethren really got out and worked. Along with the good association of brethren from so many places, I enjoyed being with preaching brethren Alan Bonifay, Richard Bunner, Frank and Timothy Staggs and J.W. Kornegay. This fall, we focus our attention on mission work in eastern OK. We are now looking at possibilities of starting congregations at Heavener and Henryetta. I also look forward to meetings at Monroe, LA, July 27-Aug. 5; Brazil, IND, Aug. 24-26; and our meeting here at Norman with Bro. Don Pruitt will be Aug. 10-19.

**Ron Willis**, P.O. Box 591, Sentinel, OK, July 3— The work in Sentinel continues with optimism. We have several prospective members with whom we are studying. We were happy to be able to preach at Springfield, MO; Garretts Creek congregation at Wayne, WV; and the Bluff Trails meeting. There were 2 baptisms in the meeting at Wayne. We enjoyed immensely the wonderful hospitality of all the folks there. A special thanks to the family of Ron and Janet Diamond for opening their home to us. As a result of the wonderful preaching of Bro. Carl Johnson at Bluff Trails, there were 9 baptisms and over 55 confessions. We are now involved in a joint effort with Bro. Irvin Barnes in conducting the Sulphur meeting. It is a real pleasure to work with Bro. Barnes he is so congenial and knowledgable. As this meeting draws to a close we are happy to report 5 baptisms and 9 confessions, one of the baptisms was our daughter, Rhonda. We extend thanks to Brethren Stan Elmore and G.V. Ayers for so ably handling the service of the aspiring preachers. May God bless all the faithful.

**R.B. Roden**, 112 Kelly Dr., Moore, OK. 73160, July 9— Our meetings this year began in Lexington, OK with 3 confessions. It is always good to see members return to their duty in the church. Lexington is doing a good work, they have remodeled their building and have new pews. We were at Lubbock, TX, for Weds. evening service en route to CA. Good to see all there as well as those from Levelland. Our stay at Tucson, AZ. as usual was enjoyable and I am to return next year. I preached at Montebello, CA and enjoyed the homes of the Trents and John Sharp where we were made to feel at home. From there we went to Corcoran, CA where I preached the entire meeting on the Revelation. We had visitors from Los Angeles, Sacramento, Bakersfield, Orange, Sanger, Fresno, Corcoran, and other places in the state. One came back to the church. Our meeting at Oyster Bay, FL. was the best in the 4 years I have been there. Some made confessions of faults, others made confessions for worshipping with cups and S.S. The church there is growing and we appreciated visitors from other congregations.

Yesterday, one was baptized here at Moore. Our meeting here with Doug Edwards will be July 27-Aug. 5. I go to Pottsville, AR, Aug. 17-19; San Angelo, TX, Sept. 7-16; Wayne WV, Sept. 28-Oct. 7; Cedar Creek, in AR, Oct. 19-28; Burkhart, MO, Nov. 9-18. I plan to be at Farmington, NM again for the Thanksgiving meeting. Do pray for us in the work.

**Orvel Johnson**, 2832 Kay St., Ceres, CA 95307, July 9— Our trip to the Western U.S.A. Camp meeting at Cedaredge, CO was a wonderful and rewarding experience. Besides being such a beautiful area to be in, the fellowship with those of like precious faith was so enjoyable, along with the many fine sermons, prayers and singing in twice a day services. The weather was cool and enjoyable and everything went so well. Bros. Don McCord and Bob Loudermilk did such a fine job in the meeting. A number of folks from California made it, however, not as many in the "caravan" as we had hoped for, due to the gas situation. Next year will be better we pray, so that many may attend and be a part of such a fine meeting. It was an honor for me to be asked to assist in the meeting next year, along with other evangelists. It is also an honor for me to have been selected by the congregation of Escalon, CA on July 1st. to assist the congregation in "the work of an evangelist". We desire prayers of brethren in this work. Yesterday afternoon we had the privilege of attending a service at the Stockton congregation which was well worth anyones time. This was a service in which three fine men were ordained as Evangelists in the Church of Christ, two were ordained as deacons and two as elders of the Stockton congregation. Our prayers are with these brethren and their families that they may have such strength and courage, with purpose and determination to do their work well. The things we saw needs to be in every congregation of the faithful everywhere. Work to this end brethren. With prayers always for good to be done.

**Bob Loudermilk**, 3413 S. Kessler, Wichita, KS, 67217, June 27— Since last reporting it has been a privilege to conduct meetings in Lodi, Fremont, and Sacramento, CA, and Cottage Grove, OR, Farmington, NM, and Delta, CO. We just returned home from the second annual meeting conducted by the Delta, CO, brethren. It was a privilege to work with Don McCord in the meeting and to witness good results. Crowds were double over last year and the interest was high. Here in Wichita, the interest with new people has increased greatly. We are thankful to have 2 new families take their stand with us from digression; a new man baptized into Christ and his wife restored; and 2 or 3 other new families attending. Glen Osburn is scheduled for a week-end meeting here this coming week-end and Don McCord will be with us for a full week July 16-22. He will speak each night on the book of Revelation. My next 2 meetings are scheduled for Garland, TX (August 10-19), and Ft. Smith, AR. (September 5-9). Our prayers go out for Brother E.H. Miller and his family, people that I love and respect greatly. We pray he will soon recover from the stroke.

**Richard D. Frizzell**, 2594 Neeley St., Batesville, AR 72501, June 12— As of last March we have worked with the brethren in the Batesville area two years. I feel they have been good and profitable years, although we've had our share of disappointments along the way. I would like to take this opportunity to publicly thank all those who have and continue to support, pray and otherwise help in this work. I want you to know that I, from the bottom of my heart, appreciate all that you have done. I believe the good Lord has been with us and has greatly blessed us. We now have our own meeting house (an old store building that we recently have been able to remodel on the inside), which is located in McHue, AR, six miles south of Batesville. Also, we have grown from two

families (seven members) to six families (sixteen members). We have had others along the way but they go under the heading, "disappointments," as noted above. Since my last report in the *Old Paths Advocate*, which was about a year ago, we have had two very good gospel meetings. Oct. 21-29, Bro. Irvin Barnes was here in a meeting in which a lot of outside interest was shown. Eleven people from the community visited the meeting some coming back several times. May 4-13, Bro. Joe Hisle was here in another beneficial meeting. There were around seven outsiders present and one young man was restored to the faith. Our next meeting is Sept. 30-Oct. 7 with Bro. Barney Owens preaching, which we look forward to very much. Recently it has been our privilege to hear Bro. Ronny Wade in a meeting at Mtn. Home AR, and Bro. Carl Johnson at Lone Rock, AR. Needless to say, we heard some very fine preaching. Lord willing, my wife and I will be blest with our second child in July. Please pray for us and for the cause here as well as throughout the brotherhood. (Sorry- did not reach us in time for the July issue. DLK)

**Don L. King**, 41931 Chadbourne Dr., Fremont, CA. We are presently at home for about 3 days between meetings. We enjoyed very much the meeting with the Wichita Falls brethren. The nearby churches helped us with the crowds so that good crowds were present every service. Several came quite a distance to be with us and we were grateful. We appreciated the Clovis Cooks being with us 3 services. We made our home with the Leo Cooks and were treated royally. From there we went to Sulphur, OK. and enjoyed the last three days of the 4th of July meeting. Though it was obviously smaller due to the fuel shortage, it was a good meeting and we enjoyed it very much. Following Sulphur's meeting we began the next Friday night at Healdton, OK. I had not been to worship there since I was a boy and it was really great to be with them for 10 days. As at Wichita Falls, many came long distances to be with us and crowds were very good throughout. We especially appreciated Charles and Jan Goodgion making a number of trips from the Fort Worth, TX. area and of course many came from Ardmore, Wilson, Oklahoma City, Graham, TX, Ada, Duncan, and no doubt other places as well. It was good to have Stan Elmore and his wife with us most of the meeting, from Ardmore. He is contributing to the welfare of the church all around there with his preaching and song leading. It was good too, to have Carl Johnson, Randy Tidmore, and Phillip Cimei with us one or more times. We look forward to going back in March of 1980. Lord willing, we will begin this Saturday evening at Marietta, GA. and continue through 2 Lord's days. We anticipate a great meeting. We are looking forward to visiting with, and hearing preach, Johnny Elmore who is presently in CA in meetings. We thank the Lord for all of our faithful preaching brethren who are doing such a great job in the work; God bless all of you, Brethren! May Zion increase everywhere through our labours.

**Johnny Elmore**, 419 K St. S.W., Ardmore, OK 73401, July 10— On May 18, it was my privilege to baptize a lady in Ardmore who is past 89 years of age. She had been viewing the television program over Channel 12. Our series of sermons, which I called "Great Questions of the Gospel Age," was put into book form by Bro. Fred Cocklin of Edmond, OK and a fourteen lesson correspondence course

was arranged over the series. These were first shown over the program on Channel 11 out of Ft. Worth, TX and are now being used on Channel 12, Ardmore. Hundreds of books have been mailed out and hundreds are enrolled in the correspondence course. We trust that God will give the increase. Another book of sermons, now being preached over Channel 11, has already been set up and is ready to be printed and a new series is planned, to begin in September. These are to be supplied free to viewers who request them. June 10-17, we were with the Hillcrest congregation, near Brookhaven, MS in a great meeting. It was truly a joy to be with them and to renew old acquaintances, and to see such good cooperation from other congregations: New Salem, Pearlhaven, Jackson, and Collins. Preaching brethren, Lynwood Smith, Billy Dickinson, Paul Nichols, and Jimmy Smith visited the meeting, and best of all, four young people were baptized on the last night. We enjoyed staying with Sam and Irma Smith. On June 20, I preached at the Fairfield congregation in Baton Rouge, LA. June 24, I preached at home, baptizing a young lady. As always, we enjoyed the meeting at Sulphur. We began a meeting July 6, at Lodi, CA. On July 8, at Stockton, it was my privilege to assist in the ordination of two elders and two deacons, in a very impressive assembly. There has been one confession of faults in the meeting at Lodi, and we go next to Escalon, July 20-29; Cassville, MO, Aug. 4-12; and Pontiac, MI, Aug. 17-26.

**Melvin Blalock**, Rt. 3, Box 180, Mineral Wells, TX 76107, June 28— The work in the Mineral Wells area has been greatly blessed over the past several months. Three have taken their stand from digression and three have been baptized. We are disappointed that one who was baptized did not stay, but we realize that according to the scriptures some will fall away. It is thrilling to encounter those who have honest hearts and are genuinely seeking the truth. This has been the case with those who have come from digression. One man and his wife came from the "cups only" persuasion. This brother is an excellent song leader and has gone about holding preaching appointments for several years. Another young man who was recently baptized among the digressives, took his stand for the truth just last night. He studied the differences carefully, talking to preachers of the other persuasion and studying with us. After taking his stand with us, he baptized his wife with whom he had been studying. She comes from a Catholic background. He has an ardent desire to preach the gospel and we are impressed with his zeal and knowledge. May God receive all the glory for these wonderful events we have witnessed. We anticipate that more will obey the gospel in the near future. Briefly we want to acknowledge the wonderful brethren who have stood by us over the years and supported us both spiritually and financially. The Trentman Ave. congregation of Ft. Worth has taken primary responsibility for supporting us in evangelistic work. The Fossil Creek congregation and the Arlington congregation also are to be highly commended for their unselfish support over the years. Some of these congregations have been supporting us for almost eight years. With the help of these good brethren we have assisted in the establishment of the congregation in Amarillo and Mineral Wells TX. Currently the Mineral Wells congregation is also assisting in our support. It is our prayer that God shall richly bless all of these congregations for their faith and good works.



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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## DISCO by Don Jackson

Since the release of the movie *Saturday Night Fever*, disco has become the hottest thing on the American entertainment scene. Currently it is second only to organized sports in popularity. The disco industry is growing almost daily. Last year, there were some 10,000 discos in the U.S. Today there are over 18,000. Last year, \$4 billion were spent on discos. It has been estimated that 50 billion Americans visited a disco at least once last year; of that number, 17 to 18 billion go regularly. Disco has reached into almost every facet of the American life. Today you can buy disco shoes, pants and shirts. If you turn on the radio to a popular station, you will hear disco music. Every day you hear of another disco movie Hollywood has made. So you see, even if you don't go to discos, you are coming in contact with it every day. It is high time that Christians realize what disco is and what it stands for. So that we might help those who are tempted to go, to turn away from this attractive temptation of Satan.

The word disco is actually short for discotheque. It is defined as a nightclub with live or recorded music. It is primarily for dancing, but has psychedelic and mixed-media attractions such as slides, movies, special lighting effects and kinetic sound. (Webster) But in reality, it is much more than this. It is more than a place to dance; it is a distinctive type of music. The heavy bass beat occurs around 120 times per minute. The songs are meant to "hook" you with such words as "I Love You" and "More, More, More" repeated over and over again. It has been said "Disco isn't something you listen to, it's something you experience." The lighting in discos are meant to also affect the way you feel. Referring to Studio 54 in New York City, one client said: "inside, the light is murky, lurid, unreal. The light feels decadent. Purplish, artificial, unreal, unlike any natural hue, it makes the large spaces seem out of this world, like a dream." Later on he said: "In the disco, fantasy is necessary, escape is necessary." Of the music in discos, one person said: "Disco music says nothing but suggests a great deal." What discos and disco music suggest, my brother and sister, are sexuality. More on this later.

The very origin of disco should give us some indication of its danger. The disco first began in the larger cities of the U.S. It was a place for the gay community to go out to. It was said in the *Detroit Free Press* that "Disco will be remembered as the first cultural happening where gay participation was openly publicized." Is this where we want our children to go? Some have traced the roots of disco back to the old African tribal chants used in worship to the heathen idols of their day.

Today I feel the greatest danger of discos are the implications of sexuality. The discotheques, disco music, and

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-HLK

## ACCORDING TO THE ARRANGEMENT by Jerry Dickinson

Shocked! That is the only word to describe the folks when they find out that there are people opposed to Sunday School. How could anybody be opposed to something as wholesome and as beneficial to society as Sunday School? Why in the world are you opposed to Sunday School, I am often asked.

Usually I reply that I am opposed to Sunday School or Bible classes for the same reason I am opposed to baptizing babies and instrumental music—it is not in the Bible! The Bible nowhere mentions, much less authorizes, Bible classes. The questioner will then concede that classes are not mentioned in the Bible but come back with the assertion that the Lord told us to "Go teach", but didn't tell us how. That assertion I flatly deny!

In I Cor. 14:40 Paul wrote, "Let all things be done decently and in order". Obviously and contextually this exhortation applies when the church comes together. The word decently comes from the Greek word "Euschemonos" and literally means, "gracefully, becomingly, in a seemly manner." There was a great deal of confusion and chaos in the church at Corinth and Paul clearly prohibits such. The word order comes from the Greek word "Taxis" which literally means, "an arranging, arrangement, order". Paul says "Let all things be done according to the arrangement." What arrangement? Well, obviously, dear reader, the arrangement just specified by Paul in I Cor. 14 is the arrangement he refers to. That arrangement included one undivided assembly, men only, speaking one at a time, and women not speaking at all to the congregation. Bible classes violate the arrangement!

Oh, but that arrangement does not apply today we are told. It only applied when spiritual gifts existed in the church. Again, I deny the assertion! The arrangement applies whether things are done by miraculous means, as they were during the apostolic age, or by natural means as they are done today. Whether a man speaks in a foreign language miraculously, as in apostolic times, or naturally, as today, there must be an interpreter and the arrangement of I Cor. 14 must be followed. If not, why not? The word prophesy simply means to "set forth God's Word." Whether men set forth

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## "ENDEAVORING TO KEEP THE UNITY" EPHESIANS 4 by Edwin S. Morris

In vs. 1 the word therefore reaches back to all the blessings and all the exalted positions in salvation that the children of God enjoy as set forth in the first three chapters. It also reaches ahead to all the obligations these privileges put upon the children of God. In brief God says in chapters 1-3, "I have accepted you as a Saint". In chapters 4 through 6 He says, "Now you live a saintly life." Prisoner is bound, in bonds, a captive, a prisoner, i.e. God's truth, which I have preached has put me in bonds. He was a prisoner because of his connection with the Lord, and for no other reason. Paul designates himself "the prisoner of the Lord" not with the view to stir the sympathy of the readers and endeavour to enforce his exhortation by an appeal to their feelings, but as one who could rejoice in his sufferings and speak of his tribulations as their glory. The word beseech is admonish, exhort, entreat; "I beg of you, please." Walk is to regulate one's life, to conduct one's self; to guide one's behaviour. Worthy is suitably, worthily, in a manner worthy of. The adjective form means, "having the weight of (weighing as much as) another thing." Thus, Paul exhorts the Ephesian saints to see to it that their Christian experience, the Christian life they live, should weigh as much as the profession of Christianity which they make. They are to practice what they preach. Vocation is calling; invitation. Paul's thought is that sinners were called into salvation and made saints, and thus are obligated to live saintly lives.

In vs. 2 Paul points out how they are to walk and some of the characteristics of their lives. Lowliness is having a humble opinion of one's self; a deep sense of one's littleness; modesty, humility, lowliness of mind. Expositors say: "The lowliness of mind which springs from a true estimate of ourselves— a deep sense of our moral smallness and demerit. Meekness is gentleness, mildness. It is the temper of spirit in which we accept God's dealings with us as good, and therefore without disputing. It is that unresisting, uncomplaining disposition of mind which enables us to bear without irritation or resentment the faults and injuries of others. Longsuffering is patience, forbearance, slowness in avenging wrongs. The man who is longsuffering is the man that in dealing with an injurious person, does not let himself be easily provoked by them, or to blaze up in anger. Our fellow travelers has a temperament different from ours:

(1) Peculiarities of taste, habits, disposition which differ from ours;

(2) He has his own plans and purposes in life, and his own way and time of doing things:

(3) He may be naturally irritable, or he may have been so trained that his modes of speech and conduct differ much from ours:

(4) Niagara Falls excites our wonder. But one Niagara Falls is enough for a continent or a world. That same world needs thousands and ten thousands of silver fountains, gentle flowing rivers, that shall water every farm, meadow, garden. That shall flow on day and night, with their gentle and quiet beauty. So it is with the acts of our lives.

Forbearing is to hold one's self erect and firm, to sustain, to bear with, endure. This is a setting forth of how longsuffering is exhibited. It is in the sphere of "love" that we are to be patient with each other as a misunderstanding arises, as cutting words are said, as unkind actions are done.

In vs. 3 endeavouring means to hasten, make haste; to exert one's self, endeavor, give diligence. The word speaks of a determined effort; it has the idea of exertion in it. It is more than just wanting unity we are to bend over backwards to try to have unity. Of course we are never to sacrifice truth. Remember this is a two way street. It applies to me just as much as it does to you and vice versa. Keep is to attend to carefully; guard; take care of; to hold firmly. It speaks of guarding something which is one's possession. Unit is

agreement; It is the agreement among Christians that is the product of the Holy Spirit. We are told some things we must agree on in verses four through six. Bond is that which binds together; a band, bond; of the ligaments by which the members of the human body are united together. Peace is "that which is bound together." The spirit that bears patiently, suffering for well-doing, is the one that is well-pleasing to God, and the one that promotes the unity and harmony of the body of Christ. Bond of peace was to be the cultivation of that peaceful temper which binds all together. The American Indians usually spoke of peace as a "chain of friendship" which was to be kept bright. The meaning is that they should be bound or united together in the sentiments and affections of peace. The following verses contain the reasons for this. We will look into these verses in our next article.

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

### MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

-Gregory M. Hammonds, 1735 Burning Tree, Humble, TX 77339

-David Bryant Buchanan, 3107 W. Santa Ana, Fresno, CA 93711

-Jacqueline Ann Kelley, 333 Tipton St., Lawrenceburg, TN 38464

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Many a man has opposed the Bible because the Bible opposed his wickedness.

## "FROM GOD OR FROM MEN?"

by Bob Loudermilk

(The following message was delivered on April 2, 1978, in Wichita, Kansas. This was the final summary speech in the debate on "The cup is the New Testament; The Loaf; Classes; and Women Teachers", between Bob Loudermilk and Bill Sexton.)

When Moses came to the burning bush the Lord spoke to him in these impressive words: "Put off thy shoes from thy feet, for the place whereon thou standest is holy ground." (Exodus 3:5). Surely coming to the investigation of such a subject as this, the admonition given to Moses is not inapplicable. Let us approach this study with a reverential spirit, realizing that we, too, are treading upon holy ground.

From Genesis to Revelation the Bible is full of warnings that men are not to change the commands, arrangements and plans of God. In the very first record that we have of men worshipping God, we find one of the participants, Cain, changing God's order and being punished for it (Genesis 4). The New Testament writer pronounces a "woe" upon those who have "gone in the way of Cain." (Jude 11, 16). The history of the nation of Israel is full of their corrupting and changing the worship God demanded of them and the punishment they received for doing such (Malachi 3:7). Isaiah said of that nation, and Christ applied the words to the Jews of His day, "but in vain do they worship me, teaching for doctrines the commandments of men."

There is a beautiful compliment written about the parents of John the Baptist in Luke 1:6, "And they were both righteous before God, walking in ALL THE COMMANDMENTS AND ORDINANCES OF THE LORD BLAMELESS." This was divine approval and should be our desire and prayer. Note this one thing also; those aged servants of God did not make a division of the ordinances of the Lord and observe some while they neglected others. They "walked IN ALL THE COMMANDMENTS AND ORDINANCES." They observed them all. There are many today who hold the position that if the Bible does not tell them NOT to do something, that they have the liberty to do whatsoever they please. This "silence gives consent" principle is unsound as far as the Bible is concerned. For example, God did not tell Nadab and Abihu, "Ye shall not offer strange fire," but he did tell them how to worship, and his positive instruction eliminated all other plans. (Exodus 30: 1-10; Leviticus 16:12). Nadab and Abihu presumed they could get the fire anywhere they desired and the record says that they "offered strange fire before the Lord which he had commanded them not." For their sin of presumption, Nadab and Abihu were devoured by fire (Leviticus 10:2). Remember also that God did not tell Moses not to smite the rock, but he did tell him how he wanted it done and because he disobeyed and failed to glorify God in the eyes of all the people, he was not allowed to enter the promised land. The "logic" that teaches silence gives consent is unsound. When God speaks let all the earth give silence to Him. He has always punished those who refused to do what he commanded in exactly the same way as he commanded it. Do not forget that!

### NEW TESTAMENT WORSHIP

The New Testament teaches that this principle is just as true as concerns the worship of the church. We must do what God tells us in the way he tells us. A passage that has a great deal of meaning along this line is John 4:24, "God is a spirit; and they that worship him must worship him in spirit and in truth." To worship "in spirit" is to worship sincerely, honestly, with the right attitude and for the right purpose. To worship "in truth" is to worship as the truth directs; to worship after the divine pattern. It is an evident impossibility for us to have something in the worship which is a violation of God's Word and still worship in truth.

The question comes up, "Is there a New Testament

Pattern for our worship?" We shall be considering only two items of public worship today: the teaching and the communion. Is the Lord interested in how we carry out these items of public worship? In answer to this question I have with me a well written article by Brother David King (who is here). This article appeared in a religious paper on October of 1977—THE DISCERNER, published in Odessa, Texas. The article was entitled, "Is There A New Testament Pattern." I quote from Brother King:

"Churches of Christ through the years have pleaded that unity in religion can come only when everyone recognizes and follows a divine pattern in their doctrine, worship, organization and work and that the New Testament contains that pattern. But it has become popular among some brethren in recent years to ridicule the idea of a New Testament pattern and this attitude has opened the doors to all manner of innovations and 'improvements.' If a pattern does exist, these brethren are dead wrong in making such changes... It is critical, therefore, that we find the answer to this question: Is there a New Testament pattern that we must follow?... God set up the church in the first century precisely like He wanted it, and that arrangement, described in the New Testament, is the infallible pattern for His people today. To claim that there is no New Testament pattern for the Lord's church in the present age is to cast her adrift without sail or rudder in the open sea of human wisdom. Whatever measure of unity the churches of the first century enjoyed, was due to their allegiance to a divine pattern; and whatever measure of unity we can enjoy today, will be achieved through allegiance to that same pattern! It is our duty, therefore, to search our New Testaments diligently, seeking that divine pattern and finding it, to put it into practice in our teaching and worship and to proclaim it to a lost world. God can be pleased with nothing less." (Unquote).

I agree whole-heartedly with Brother David King in stating that "It is our duty to put the divine pattern into practice in our teaching and worship." Let us begin our diligent search for "The Pattern" on the teaching, then we will notice the communion.

### PUBLIC TEACHING OF THE WORD

Is there a New Testament pattern for public teaching of the word? I believe that the charts we presented in the debate proved that there is. Remember the chart where we showed that there are only two categories of teaching in the Bible, and that the Bible class or Sunday school teaching belong under neither for it is unknown to the Bible? In the Bible we find Public Teaching and Private Teaching. A woman may not teach in the church assembly, publicly, or in a congregational capacity (I Corinthians 14:35-35, I Timothy 2:11-12). On the other hand a woman may teach privately, informally or in an individual capacity. In this realm we have Bible examples of women teaching other women (Titus 2:3-4), children (II Timothy 1:5), and men (Acts 18:26).

In the discussion we made the challenge to Brother Sexton to find the third category where he puts the Bible classes; where a woman can teach, yet cannot teach a man. This category is unknown to the Bible because anywhere a woman can teach she can teach men, women and children. And listen good sisters: Under whatever circumstances your preacher or elders tell you that you may teach, but that you may not teach a man, WATCH OUT! You are teaching in the wrong place. Anywhere that an elder will not let you teach a man, you had better not do any teaching at all, because it will be in the wrong place.

Further in the debate we asked Brother Sexton, since he believes in a systematic arrangement; one that is to be worked out, how is that arrangement worked out in the Bible? How is he going to determine who goes into which

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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 opposite the name the number of subscriptions sent. Our thanks to the many brethren who continue to work to keep the list good each month. Please check the following and report any errors to us:

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Support the OLD PATHS ADVOCATE

## "LET HER BE COVERED"

This is the title of a new tract by Don L. King. It deals with the hair issue (1 Cor. 11:2-16) It is 20 pages in length, 5½ x 8 inches in size with a durable gold colored paper cover. It contains the author's reasons for believing that a woman's hair is given to her instead of an artificial veil or covering. Several hundred were sold at the 4th of July meeting this year and we hope Brethren everywhere will carefully read it and consider the information. It is hoped that several will order them for the tract rack at the meeting houses. They are 50 cents ea. (plus postage) or \$45 per hundred (plus postage). Send all orders to: Don L. King, 41931 Chadbourne Dr., Fremont, CA. 94538.

## A NEW BOOK

The Destruction of Jerusalem by Tommy Shaw is a book designed to show the importance of the destruction inflicted on the city in 70 A.D. Both the Old and New Testaments speak of the fall of the Jewish holy city and the Bible facts regarding this matter help clear up many present day misconceptions about the Jews and their place in God's plans. The softback edition is \$3; the hardback \$4. Order from Tommy Shaw, Rt. 2, Box 90-3D, Ozark, Mo. 65721.

## "REMOVE NOT THE ANCIENT LANDMARKS"

This is the title of a new record album that is now available. It was recorded last year at the New Year meeting by a large group. The quality of the record is good. The selections of the songs and the performance of them are also excellent. The price is \$5.50 plus 50 cents ea. for postage etc. Send all orders to: Hanson Productions, 508 San Juan Dr., Bloomington, Ind. 47401. (Checks payable to Hanson Productions.)

## THE 1979 WICHITA FALLS, TX, STUDY

The annual study, attended far and wide by preachers and brethren alike, will be held at the Garden's Edge church of Christ, 3320 Valley View Road, Wichita Falls, TX this year. Preaching brethren Wayne Fussell and Don L. King have been asked to be in charge. The dates will be December 24-December 27 (Monday through Thursday). The schedule will be mailed out shortly, Lord willing. We are hoping to have a great study and invite all who will to come and be with us. For more information contact W.D. Goodgion (817) 692-7749.

## BROTHER LEWIS FUSSELL IS ILL

Brother Fussell (Wayne's father) is ill and was (at last report) in the hospital in Oklahoma City. His hospital address is: University Hospital, 800 N.E. 13th., Oklahoma City, OK 73104. His home address is: 507 N.E. 4th St., Wilson, OK 73463. Why not drop him a card and wish him well. Brother Fussell is a fine man and we pray for God's choicest blessings to rest upon him. (D.L.K.)

## ORDINATION OF ELDERS AND DEACONS

On July the 8th, ordination of Evangelists, Elders and Deacons took place at Stockton, CA. Brethren Terry McQuerry, Johnny Elmore and this writer were ordained as Evangelists, and brethren Darrell Franklin and Dennis Mahurin were ordained as Deacons. Brethren Granville Mahurin and James Mason were ordained as Elders. The selection of the Elders and Deacons was made by the Stockton congregation. Brother Johnny Elmore ordained the Elders and Deacons with fasting, prayer and laying on of hands.

-Robb W. Hickey.

## THE CHURCH DIRECTORY

The 1979 CHURCH DIRECTORY is for sale at \$1.40 each, from ROBERT STRAIN, 9226 South First Avenue, Harrodsburg, Indiana 47434. Order all Directories from Bro. Strain.

Add the following to the 1979 Directory:  
TEXAS, Red Oak (Ellis County) Hill & Overlook Streets—Take Ovilla Road Exit off I-35E go West 1 block and North 1 block. Sun., 10:30 AM & 6:00 PM; Weds., 7:30 PM. Hans Roodschild, Rt. 1, Box 473, Cedar Hill, TX. 75107 Phone (214) 291-1767; James W. Vannoy, 109 Ranch Rd., Red Oak, TX. 75154, Phone (214) 576-2161; Bob Johnson, 906 Meadowlark Lane, Lancaster, TX. 75146, Phone (214) 223-5626.

**ARKANSAS, Fort Smith** (Sebastian County), Texas Rd. Church of Christ— Texas Rd. & Hiway 271 South. Sunday, 9:00 AM and 6:00; Weds., 7:30 PM. Taylor Joyce, 1713 Savannah Dr., Ft. Smith, AR 72901- Phone (501) 646-7535; W.A. Joyce, 230 S. 21st Terrace, Ft. Smith, AR 72903- Phone (501) 646-5815

**MISSOURI, Cassville** -Sunday evening services have changed from 7:30 PM to 6:00 PM

If your home congregation was not listed in the 1979 Directory, please get in touch with me giving me (1) Location, (by State, City or Town, and County) and Name, (2), Time of the services, (3) Names, addresses and telephone number of not more than 3 leaders.

I wrote to a number of congregations who did not reply and were therefore not listed in the Directory. In many cases I do not know whether you are still meeting or not, also I do not know whether the location leaders, or the time of services were the same. Therefore I left them out, I want all the material in the Directory to be as correct as possible.

If I wrote to you and you didn't answer and your home congregation is not listed, please write and let me know if you are still meeting or not and changes. If there is no change from 1977 Directory just drop me a card with the name of the congregation and SAME on it. Send ALL Directory information to me, do not send it to Bro. Strain, as he will have to send it on to me. Send Directory information to: Ray Asplin, Star Route 2, Box 67-A, Norfork, AR. 72658 Phone (501) 499-7117.

### OKLAHOMA NEW YEAR MEETING 1979-1980

The congregation at El Reno, OK. is happy to announce and welcome you to the 1979-80 New Year meeting beginning Dec. 28 at 8:00 PM and closing Monday night, Dec. 31. We believe we have the facilities to help make this the best meeting ever. El Reno (pop. around 20,00) is a smaller town than McAlester, Ardmore or Norman, where this meeting has been held in the past, making it easier to find your way around. It is only a 20 minute drive from Okla. City on I-40. We have plenty of motels, hotels, and restaurants. Among the restaurants we have: McDonald's, Hardee's, Big-T, Ken's Pizza, Sirloin Stockade, Sonic, Taco Tico, Pizza Hut, Kentucky Fried Chicken and many others. Motels include: Best Western, Big 8 Motel, Western Sands, and perhaps a dozen or more others. One of the big problems in the past has been parking. At the auditorium (which seats 900) there will be no parking problem, plenty of space and good lighting. The building we have reserved for refreshments is larger than in the past, easy to find and easy parking. Bro. Lynwood Smith who has so ably conducted past New Year's Meetings will again conduct the meeting. All services will be held in the auditorium not the church building. Later, we will give more information, directions to the auditorium and times of services. If you want more information phone: Jimmy Shaw (405) 262-4769; Fred DeFrance (405) 262-3306; Jimmy Cutter (405) 262-0079; or write: Parkview church of Christ, Box 413, El Reno, OK 73036

### SOME THOUGHTS by Robert Snodgrass

Are you a worker for the Lord? 1 Cor. 3:13 says: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and fire shall prove each man's work of what sort it is". What sort is yours?

John 15: 1,2, says: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit". Are you a fruit bearer for the Lord?

Some of the excuses people give are - I'm too busy, or I do not have time. We live in a society today where we do not

have time for anything for the Lord. We have time to go fishing, go on vacations, watch TV, go to the ballgames, etc. Did you know that there are 168 hours in 7 days? We work 40 hours out of the 168; we sleep on the average, 49 hours; we are in church about 4 hours. All of this comes to 93 hours in a 7 day week which leaves us, the average person, with 75 hours free time to do with what we want. Now can we honestly say we are too busy or don't have time? In the day of judgment we won't even be able to say what was said in Matt. 7:22. The Apostle Paul says in Eph. 4:1, "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the calling wherewith ye are called".

-1149 Parrish Ave., Hamilton, OH 45011

### TEN REASONS FOR USING INSTRUMENTAL MUSIC IN THE CHURCH OF CHRIST by Jerry Dickinson

Recently I received a little tract in the mail from one of the readers of our column, *Inquiries and Answers*, entitled *Ten Reasons For Attending Bible School At The Church of Christ*. I decided to write up my own little tract and simply substitute the words instrumental music for the words Bible School. I sent it back to the reader and I have received no reply as yet. Below are the reasons. You will note, of course, the absence of any scriptural authorization of instruments, but if we do not need any for a Bible School then I maintain we need none for instruments either. I wonder if our brethren who believe in classes will accept these ten reasons for using instruments in the Church of Christ.

1. Instruments have the endorsement of the leading men of our nation.
2. Listening to instruments is a valuable investment of your time on Sunday morning.
3. Instrumental music will delight and uplift you.
4. Instrumental music affords men an opportunity to use their musical talents.
5. Instrumental music makes the singing sound better.
6. Instrumental music keeps everyone together.
7. All the denominations use the instruments.
8. The Bible nowhere says we may not use instruments.
9. David used instruments to worship God.
10. Letting our women play instruments in the church is a way of letting women serve God and the church.

-Victoria, TX

### FRANKLY SPEAKING by M.E. Frank

"Command that these two sons of mine may sit, one at your right hand and one at your left, in your kingdom" (Matt. 20:21). The wife of a prominent business man came to Jesus requesting that her two sons, James and John, be granted special privilege in His kingdom. Jesus said, "It is not mine to grant". He asked, "Are you able to drink the cup that I am to drink? And be baptized with the baptism with which I am baptized?" The mother was seeking popularity and personal gain for her sons. But you do not reap the benefits or the joys of life by merely asking. There is always a price tag to it. Some times that price tag seems like too much.

What do you want in life? A rich young man came to Jesus asking, "What must I do to inherit eternal life?" Jesus quoted the commandments, and with pride, the young man said, "All these I have observed from my youth". But Jesus replied, "You lack one thing: go, sell what you have, and give to the poor, and... follow me". The young man put value on the wrong things so he went away sorrowful.

Our wants are determined by our standard of value. Not until we are straight on this point will we be able to bring our wants into harmony with God. No wonder Jesus placed emphasis upon the kingdom of God and His righteousness as first.

-Houston, MO

## FRANKLY SPEAKING by Marion Frank

Let us consider for a few moments our relationship to the Word of God. We accept the divine inspiration of the scriptures. We accept both the old and new testament scriptures as the inspired Word of God. We do this because every argument confirms this position. We do not need a book of any kind except the Bible. We mention a few:

1. **The authors had to be divinely inspired.** The Scriptures were written by men alone, by the devil or by divinely inspired men. Men alone could not have written such a book. It was written by 40 different authors over a period of 1600 years, yet it has perfect agreement. This would have been impossible for mere men. The devil would not have written such a book because it is directly opposed to his business and his nature. Only divinely inspired men could have written it. "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." (2 Pet. 1:21).

2. **The deathless nature of the book.** It has survived the neglect of its friends as well as the efforts of its worst enemies to destroy it. Jesus said, "Heaven and earth shall pass away; but my words shall not pass away." (Mk. 13:31).

3. **It inexhaustibly proves its divine inspiration.** Read for just five minutes in any of its pages and you immediately come to this conclusion, this book is from God.

4. **Its influence on men and nations.** Men of all walks of life admire and love its message of hope and inspiration.

5. **Its own claims for divine inspiration.** "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit," (2 Pet. 1:21). "All scripture is given by inspiration of God." (2 Tim. 3: 16, 17). "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." (Heb. 1:1).

"If we have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20).

Read the 11th chapter of Heb. for that great list of persons who used the faith that they possessed. How is your faith today? It's like asking how your health is, since faith has much to do with one's spiritual health. Faith can be seen in many ways. It may be implicit, that is, implied but not expressed. Such faith is the assurance of God's place of importance in our lives. While this faith is the basis of salvation, that same faith can be blind- we know but we cannot see. So, we do nothing to understand what that salvation really means to us in everyday living. We can become very disagreeable and yet have implicit faith. Many people are difficult to live with who have an unquestionable faith in God. On the other hand, explicit faith is faith expressed. This faith makes itself known in a living, active Christian experience. We know by faith that we are saved through obedience to Christ, but we know also that we are saved to serve. (Matt. 7:21). We like to live by people who express their christian faith, people who go to the ends of the earth to practice their faith. They are "the salt of the earth", and "the light of the world".

Let us be more expressive of our great faith in Christ by living for Him and speaking for Him each day.

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets" (Mt. 7:12).

The Jews thought God should be interested only in them. This is why Jonah took passage on a ship away from that great and wicked city of Ninevah. He feared God would relent and save the city. God had to deal roughly with Jonah

and give him another chance. Then Jonah presented God's message with such vigor that the entire city repented.

But their repentance and acceptance by God displeased Jonah and he was so angry that he asked God to die. "Do you do well to be angry?" asked God. "Yes" came the peevish reply, "it is better for me to die than to live". Then when the bushy plant which shielded Jonah from the fierce rays of the sun died, he again affirmed that he would rather be dead. God said, "You pity the plant for which you did not labor, nor did you make it grow-- And should I not pity Ninevah, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left?"

God's love and concern still goes out to all classes and races of people, regardless of color or creed. We Jonahs should rejoice in their salvation.

-Houston, MO

## RULES FOR BRINGING UP YOUR CHILD

1. Make home the brightest and the most attractive place you can.

2. Make him or her responsible for helping in some daily duties at home.

3. Never punish in anger nor to relieve your feelings, but only in love and for his good.

4. Do not ridicule his ideals; talk frankly on matters in which he is interested.

5. Encourage him to invite friends to your home and table.

6. Impress on his mind the fact that service and honesty are more important than making money.

7. Live Christ before him so you can talk to him about Christ.

8. Let him see your enjoyment and profit from prayer and Bible reading.

9. Set an example in faithful church attendance and interest in the work.

10. Spend much time in prayer for his salvation and spiritual growth.

11. Train up a child in the way he should go, and when he is old he will not depart from it.

- Selected from The Reminder, Lebanon, Mo.

## SACRIFICE

When one has more than he can eat,  
To feed a stranger is no feat.

When he has more than he can spend,  
It isn't hard to give or lend.

Who gives but what he'll never miss,  
Will never know what giving is.

He'll win few praises from the Lord,  
Who does only what he can afford.

The widow's mite to heaven went,  
Because real sacrifice it meant.

-Selected from The Reminder, Lebanon Mo.

## WORDS OF ENCOURAGEMENT

"Renew my sub. I enjoy the paper very much"

-Mrs. Myrl Dean, Blue Ridge, TX

"The paper has been a great encouragement to us"

-Ellis & Vallie Smith, Strong, AR

"We enjoy the paper, glad to see subjects relevant to our times"

-The Oxners, Waco, TX

"We do love the Old Paths Advocate and want it to continue"

-Geo. Berry, Winters, CA

## ACTIONS SPEAK LOUDER THAN WORDS

by George Battey

I remember an old song we used to sing in worship services when I lived in New Mexico. J.E. Hamilton was the author of a short song called, "The World's Bible." The words of the second stanza are words that we need to hear and be reminded. It says, "We are the only Bible the careless world will read, We are the sinners' gospel, We are the scoffers' creed; We are the Lord's last message Given in deed and word, What if the type is crooked? What if the print is blurred?"

The words of this stanza ought to remind us that people in the world are watching our every move. Sometimes the only way people will ever be converted to the Lord's church is by reading the message that our lives print out. Jesus knew this very fact when he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16). Paul knew that people would be influenced by the actions of Christians when he said, "Be thou an example of the believers." (1 Tim. 4:12). Peter knew that the sinners of the world read the life of the Christian. That's why Peter said, "Having your conversation honest among Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." (1 Peter 2:12). Peter further instructs us that the mere life-style or behavior of wives would be enough to convert their husbands to Christianity. (1 Peter 3:1).

In Acts 2:44, the Bible says, "And all that believed were together, and had all things common." The New International Version says, "All the believers were together and had everything in common." In other words they all shared, practiced, taught, believed and acted in the same manner about everything. If one of these Christians was isolated from the rest of the body of believers, everything about him would be characteristic of the entire group. It's too bad we can't say the same thing about our brotherhood today. There are many congregations that tolerate and perhaps endorse sins that are not, or at least should not, be characteristic of Christians. If a large percentage of women were isolated from the group of believers, many of them would have cut hair fashioned in the latest style. They would be wearing slacks or gauchos trying to look as worldly as possible. These things ought not to be! Do commandments of God wear out with time? Did God not condemn women for cutting their hair and wearing immodest apparel? (1 Cor. 11:1-16; 1 Tim. 2:9). In all my Christian life I can remember only one gospel preacher who preached an entire sermon against women wearing pants and other immodest apparel. I've heard only two preachers dedicate a sermon on the subject of women cutting their hair. Why is this so? These are not subjects to be overlooked! It's quite apparent that these problems exist in the brotherhood but few people are concerned about it anymore. This should not be a characteristic of our brotherhood.

The world looks not only on the behavior and life-style of women but also Christian men. If a large percentage of men in the brotherhood were isolated, we could observe long hair styles, men going around without shirts and sometimes in shorts. Cigarettes would be hanging off some lips and language and jokes might be told that would be classified as something less than right. Does not the Bible teach men differently? (1 Cor. 11:14; 1 Cor. 6:19; Rom. 15:4; Gen. 3:10; Matt. 12:36).

Our brotherhood needs to be recognized as "a chosen generation, a royal priesthood, a holy nation, a peculiar people." (1 Peter 2:9). As Christians we need to act, speak, think and dress differently than the world. People should be able to know we are children of God just by observation. If we enjoy being around worldly people and those people feel comfortable around us, it is certain they are either taking on

Christian attributes or we are becoming worldly! We should not feel comfortable around sinners and neither should they feel comfortable around us. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14).

I conclude with the words of Paul when he said, "Wherefore come out from among them, and be ye separate, saith the Lord." Let us be separate from the world that we might not receive the reward of the world. Let us stand as a "holy nation" before the almighty God!

-Rt. 2, Box 147, Cassville, MO 65625

## MINE HANDS by Orvel Johnson

With mine hands I layed stone on stone  
In building my castle before I am gone.  
And I looked to God to guide mine hand,  
As I mixed the mortar of cement and sand.

A look at the wall, so true and so straight  
With the massive pillars at the Eastern gate.  
It called to my mind of God's great love,  
Who cares for my soul from Heaven above.

He cared for me and placed in mine hand  
The tools of love to mix the cement and sand;  
To lay stone on stone in a building for God,  
With His love in my heart, as this pathway I trod.

As the sweat from my brow trickled down my cheek  
I knew that my God loved the lowly and meek.  
Oh! I gave Him the praise that was justly due  
For taking my life and making it new.

The castle of stone, I build with the tools in mine hand,  
As I fervently mix the cement and the sand;  
To mold me and make me after God's will,  
While I am waiting, yielded and still.

"I greatly appreciate the Old Paths Advocate each month.  
You are doing a wonderful work"

-Mark Buchanan, K.C., KS.

"The Old Paths Advocate tells it like it is. It is truth and  
that is what we need"

-Mrs. Elvis Florence, Morro Bay, CA.

**From God Or From Men—** (cont'd from page 3)

class? How does he classify? Does he classify by physical age, spiritual age, or by I.Q.? He answered that the Bible recognizes different groups of people, but he still did not answer my question? I asked how he did it and he finally admitted that they used the physical age to classify. But as soon as a congregation classifies the people physically, there will be many people unclassified spiritually for you may have a man 70 years old who is just a babe in Christ. Brethren you cannot successfully classify people according to any of these, without unclassifying them at the same time and that defeats your whole arrangement, purpose, and plan to begin with.

I want to briefly illustrate how we may teach the word of God effectively without ever employing the class arrangement. In the Bible we have instructions that are given to all the people of God. Notice from Colossians 3: verse 18 - WIVES, submit yourselves unto your own husbands...

(Please turn page)

verse 19 - HUSBANDS, love your wives... verse 20 - CHILDREN, obey your parents in all things... verse 21 - FATHERS, provoke not your children to anger... verse 22 SERVANTS, obey in all things your masters... NOW NOTICE: Verse 18 is to the wives yet the apostle incorporates all these instructions in the same chapter, in the same epistle, written to the same church. When we assemble together in one assembly we have wives present and it is not necessary for me to classify the wives to themselves and read this, for the husbands present and girls who will someday become a wife need to hear it too. How did they read these epistles to the churches? Did they classify? Did they put the wives, husbands, children, and servants in different classes to read this epistle? Now in the discussion, Brother Sexton said that the Bible talks about these different groups of people and that this helps to justify his classes. Therefore, we should be able to find some verse in the Bible that says they classified to deliver these epistles. We should read of a "wives' class", "husbands' class", "children's class", as well as a "servant's class". Can we find such a verse? NO, but listen to what we can find: Colossians 4:16—"And when the epistle is read among you, cause that it be read also in the church of the Laodiceans and that ye likewise read the apostle from Laodicea." Now, that arrangement was used for reading epistles to the churches? The answer is found in Acts 15:30 - "So when they were dismissed, they came to Antioch: and when they had GATHERED THE MULTITUDE TOGETHER, THEY DELIVERED THE EPISTLE." What Brother Sexton needed to find was where the church was ever arranged into classes for reading the epistles, with women reading some of the epistles. The Bible pattern is MEN delivering the EPISTLE to the ASSEMBLED CHURCH. They did not have to worry, as he does, about how to classify.

One way we can determine whether or not a thing is scriptural is by whether or not it came from God or from man. If, indeed, it is from God and is authorized by the word of God then it is something that we can accept. If you will read Matthew 16:13-18 you will find whom MEN said "the son of man" was. Notice verse 13- "...Whom do MEN say that I the Son of man am?" The same principle holds true with the baptism of John. Christ had asked the chief priest and elders, "The baptism of John, whence was it, from HEAVEN or FROM MEN?" (Matthew 21: 23-27). The line of separation between what men say and what God says is the line of distinction between truth and error. Regarding the Sunday school or bible classes we ask the same question: Are they from God or from Man. I think one of Brother Sexton's own brethren helps us to answer that question. John D. Swatzell, in an article called "The Sick Sunday School", said the following in the GOSPEL GUARDIAN, April 17, 1970: "There is a sickness in the average Sunday School. We may call it Bible study or Bible classes, but the sickness is still there. Can we put our finger on the trouble? Yes, we can if we are willing to take a long, hard look into the history of the Sunday School movement. Such a brief study, will at least, cause us to think and we might even at this point meet with surprises! Robert Raikes, English philanthropist, is credited with the beginning and development of the Sunday School movement... Raikes is justly regarded as the founder of the Sunday School movement..." On October of 1967 in THE 20th CENTURY CHRISTIAN William S. Banowsky wrote an article entitled, "Let's Save the Sunday School", and in it he admits: "While comprehensive studies are not available, careful observation leads many to conclude that the Sunday morning program of Bible study among churches of Christ has also, for some time now, run past its post-World War II boom— Churches of Christ borrowed from denominational neighbors the Sunday School idea when it was hale and hearty..." These two quotations are from men who maintain classes are scriptural; yet they admit that Robert Raikes was the founder and that the idea for having it in the

churches of Christ was borrowed from denominations. So the Sunday school idea did not originate with God but with man. It was borrowed from denominations just like some have borrowed missionary societies, unscriptural programs of cooperation, and institutionalism. Also remember that it was Brother Sexton's own brother that said it was sick; and it was his own brethren and brethren who believe in the classes who said that Robert Raikes was the founder. The point, however, is this: Wherever and whenever it originated, it did not originate in the Bible with Jesus and the apostles.

#### THE LORD'S SUPPER

We now want to consider the Lord's Supper. We pray that you will give your full attention to what God's Word says about this great memorial feast. Monuments built by men soon fail and decay but this one never has and never will. Indeed, how sacred and holy and how divine that blessed feast ought to be to every person. This being so, one would think that surely the people of God would never err from the PATTERN that the Lord laid down that night so long ago. Notice with me the Pattern in I Corinthians 11:23-29. Paul received from the Lord what he delivered. A study of this passage will show that the Lord's Supper, to be scripturally observed will have to consist of (1) One loaf of unleavened bread which is His body, and (2) One cup containing fruit of the vine. Of the fruit of the vine Christ said, "This is my blood", and of the cup he said, "This cup is the New Testament in my blood."

Is God pleased when we change our observance of the Lord's Supper from that given in the original pattern? If we can change one of God's commands then I see no reason why we cannot change them all. In Acts 20:7 we have an example as to when we are to observe the Lord's Supper, "Upon the first day of the week when the disciples came together to break bread..." There is not one command as to WHEN the church is to commune; all we have is an example or a necessary inference. Acts 20:7 identifies the WHEN of observing the communion and I Corinthians 11 contains the example of Christ as to the HOW of observing it. In the name of reason, consistency, and common sense, can anyone tell me why we have to follow the example of WHEN they observed it; but are free to break the example of HOW they observed it? Now if we are not willing to follow the pattern in EVERY DETAIL, then I really do not understand what difference it would make as to HOW we observe it, or WHEN we observe it, or WHERE we observe it. But God has always required obedience in every detail. Let me remind you that we are not divided over how many cups Jesus used. Brother Sexton even stated that he believes that Jesus took only one cup. Another preacher here stated that he believes that only one loaf was taken and that they all ate of one loaf and drank out of one cup. So we do not question that, but the question is this, brethren: Are we going to follow the pattern or not? It is not a question as to whether or not is in the Bible: IT IS THERE, BRETHREN. Your preachers admit it is there, now will we follow it or not? I think, people, that it is a shame that man has changed the Lord's Supper; it is a disgrace. It is His Supper, not ours.

Friends, if I were to forsake the position that I hold, by what authority could I accept the individual cups and a plurality of loaves. Were the individual cups from God or from man? The very highest authority would be a man by the name of J.G. Thomas, the man who invented the individual cups, not in 33 A.D. but in 1894, A.D. And this first set, if you are interested in seeing it, can be found, not in Jerusalem, but in a museum in Lima, Ohio. G.C. Brewer in his book, "Forty Years on the Firing Line" claimed that he brought them into the churches of Christ in about 1915. They came in from man and were borrowed from denominationalism just like some have borrowed instrumental music, Sunday school, institutions, etc. You may be wondering why I have spent this time going back to history; but the only reason I did is to show you how the classes and cups originated, not



with God but with man. We had to go to history for they cannot be found in the Bible.

#### A PLEA!

Brethren, I want to make this plea to you who are assembled here today. I recognize the fact that we are divided and that we have been for years. I do not believe that either one of us is proud of this fact as division is condemned in the word of God (I Corinthians 1:10). Let me make this plea to you today: Why don't you just give up all innovations? Why not just close the door on all of them and come to the solid ground, the way we all agree is scriptural. While I am making this plea, let me remind you of this: Have you ever contemplated the fact that we are not divided over the things that are found within the Bible but only over the things not mentioned therein. The things that are mentioned we have unity on but the things never mentioned (cups, loaves, and bible classes) we have division. I make a plea to you today to unite on what we can read. I make a personal plea to the preachers here today, Brother Bill Sexton and David King, to the elders represented, and to every Bible class teacher and every member. Let us join hands on what we can read and drop what is never mentioned.

For those of you who are now questioning these practices and are even contemplating a change, there is a verse that should be very encouraging to you, II Peter 5:9 - "...knowing that the same afflictions are accomplished in your brethren that are in the world." Yes, it should be a source of strength to you who are now contemplating a change for what you can read, to know that some of your brethren across the country have recently made the same change. In a recent discussion in McAllister, OK, after Brother Ronny Wade had shown the error of the class arrangement a few sisters came up to him and made the statement, "WE HAVE TAUGHT OUR LAST CLASS". I understand that they took their stand with the congregation in that area that worships as we do here. Just two or three years ago in Nebraska, Colorado and Kansas, 5 congregations of the church of Christ that had been worshipping for many years with cups and classes all forsook that way, gave it up and took their stand with what they could read in the Bible. One of those members is now going to school in this area and worships with us here. Jerry Cutter recently conducted a debate in the south which resulted in some leaving their former position of cups and classes. If you will look around this very assembly, some of the people you see seated here used to worship that way also until they learned that it does make a difference.

Listen young preachers, let me read from a young man who used to preach among you. I know him personally and admire his courage. In a local bulletin he wrote the following words about his change. His name is Keith Vanderbosch. Listen to him:

"On Sept. 28, 1975, a young couple from (what I would then have referred to as) the "one cup" church of Christ, came to the morning adult Bible class I was teaching. It so happened that we were studying in I Cor. 11: 17-34. One of the questions in the lesson I had prepared was: "In referring to the cup, Paul always refers to it in the singular. Does this justify the idea of having only one cup on the Lord's Table?" Well, after the class had ran the usual arguments (what about the disciples in Jerusalem, or you cannot drink a cup, etc.) it was decided not to pursue the question further in the class, but those interested in further study could do so in a private study. About a week and a half later, I met with this couple to further study the matter with the intent of setting them straight on the issue. We discussed it some, and they gave me some literature on the subject which I promised to read. Some things I discovered from reading this material were: (1) the 'one cup' supporters were not some weird little group of people found occasionally in some small corner of a town; they are a rather large group of brethren meeting thousands of places with intelligent and capable preachers defending their cause; (2) The issue is not merely 'one cup' but also

'one loaf'. (3) Most alarming, however, was the fact that the brethren I had always worshipped with were on the 'wrong side' of the division! I went back and carefully studied the Scriptures that pertained to the Lord's Supper. There it was, four records of the same example! All partaking of one loaf and one cup. I could not argue it, I could not deny it, which left me two choices: ignore the truth, or embrace it and teach it. I chose the latter, the only course I could take and prove true to my profession as a Christian and a gospel preacher (II Timothy 4:2). It was not without difficulty that I took my stand for the truth publicly before the church I was then working with. The Sunday School question took a little more time for me to see, but I am also convinced that it is without scriptural authority—no example, and the Scriptures that regulate our public assemblies prohibit it... Needless to say, I am no longer working with the church in Redding, CA I was formerly with as a supported gospel preacher. I am now working and worshipping with the church in Redding that works and worships in accordance with the divine pattern revealed in God's Word..." (End of article by Keith Vanderbosch).

In closing, I want to remind you, my friends, that you have a practice that cannot be proven. You have a practice that is of human origin and one that has divided the church. I plead with you this day to have the courage and conviction, as many sitting in this audience have had, to simply give it up. Is it of God or is it of man? If it is of man then is it really worth all of the trouble, division and strife? Let us join hands on what we can read and together march into the harvest field in the effort of saving souls. Let us "Return to the old paths, wherein is the good way, and walk therein."

-4557 South Elizabeth, Wichita, KS 67217

According To The Arrangement— (cont'd from page 1)  
God's Word miraculously, as in apostolic times, or by natural means, as today, they must speak one by one. If not, why not? The point is that the arrangement is applicable whether things were done in the assembly by miraculous means or natural means. If not, why not?

I believe the arrangement in I Cor. 14 applies today. Do you? If you do you must, as well, oppose Bible classes. It is high time, dear reader, to get back to the arrangements the Lord has given. Let us be done with Bible classes, cups, instruments, missionary societies, etc. May the Lord give us the inexorable and unyielding desire to do all things "according to the arrangement."

-2604 Erwin, Victoria, TX 77901

Disco— (cont'd from page 1)

disco fashions are nothing more than an exhibition of sexuality! Read what some of the clientele of Studio 54 says: "Discos are where it's at, It's flaunting your sexuality... People are getting their sensuality up front, out in the open." Call it what you like, but the Bible says it is lasciviousness and those who partake of it "shall not inherit the kingdom of God." (Gal 5:19-21). Lasciviousness is defined in Webster's New Collegiate Dictionary as: "lewd, lustful." We can get it down even shorter by saying it is "DISCO!"

Brother and sister, stay away from disco. It is dangerous! Let me encourage you as Paul did Timothy in II Tim. 2:22 when he said; "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Disco and all that it stands for is against the will of God. Its homosexual background to its open display of sexuality to its open acceptance (and encouragement) of drugs and alcohol, should cause us to turn away from it. (I Thess. 5:22). Many cry: everyone else is doing it! But, remember, everyone else is going to be lost. (Matt. 7:13-14). Don't let the Saturday Night Fever give you eternal heartburn!

-514 N. Francis, Ada, OK

## ANNUAL LABOR DAY MEETING

The brethren in Columbus, GA, 31st Street church of Christ invite you to attend the Labor Day meeting to be held there August 29 through Sept. 2 with Bro. Ricky Martin conducting it. The address is: 1043 31st Street and you may contact Bro. J.D. Chandler, 5607 Valley Brook Dr., Columbus, GA. 31907, phone: (404) 561-0821. They invite all to attend.

## BONDS OF MATRIMONY

**Baze-Holt**— On June 29, 1979, Joel Baze and Angela Holt were united in marriage amidst a great number of relatives, brethren, and friends. The ceremony was conducted at the Nacogdoches Road Church of Christ in San Antonio. The entire wedding was indeed lovely with a definite emphasis on the true spiritual nature of marriage. Beautiful, beautiful singing was done by some of our best: Alfred, Richard, Terry and Becky Baze. Joel is the son of Alfred and Carrie Baze of Midland; Angela is the daughter of Francis and Anita Holt of San Antonio. Both Joel and Angela are strong faithful members of the Church and will be a real asset where ever they may go. I have known them since birth and knowing them is to love them. It was my privilege to conduct the ceremony. We wish for them the best of many, many years.

—J. Wayne McKamie

## OUR DEPARTED

**Harris**— Lehman Harris was born March 19, 1890 in Randolph County, AR He departed this life August 4, 1979 at the age of 89 years. Brother Harris was a pillar in the church at Pocahontas for many years. He is the patriarch of a large family living both around Pocahontas and also scattered abroad that serves the Lord. He is survived by four sons: Lorin, Gilbert, James and Floyd; three daughters: Delpa, Marie and Betty Jean. It was my privilege to be associated with Brother Harris for some six or seven years and to labor with him in preaching the Gospel. Brother Frank Staggs assisted me in conducting the services.

—Tommy Shaw

**Allen**— Owen W. Allen was born May 13, 1921 at Morris, OK and departed this life July 22, 1979 at Tipp City, OH at the age of 58. He was the son of Isaac and Elizabeth Allen. He was married to Estalee and 2 children were born to this union. He was a member of the Lord's church having been baptized about 25 years. He was a member of the Hamilton, OH congregation and was attending at Dayton which is a mission effort. Owen was well liked, always willing to lend a helping hand. He had a deep concern for the church and was an inspiration to me. His seat is empty and he will be missed. The large crowd at the funeral proclaimed the esteem in which he was held.

—Gary Barrett

**Childers**— After an extended illness, Sister Nelda V. Childers departed this life June 18, 1979, in Fort Worth, TX, at the age of 43 years. She was born May 17, 1936, in Haskell, TX. Nelda was a faithful member of the Fossil Creek congregation in Fort Worth and her presence at services is sorely missed. She was baptized into Christ in 1947 at the age of 11. She is survived by her husband Ron and six children: Darell, Janet, Cheryl and Susan, all of the home; and Rhonda Cantrell of Baton Rouge, LA, and Karen Southard of Fort Worth. She is also survived by 1 grandchild, her mother, a brother and 2 sisters. The beautiful singing was provided by local church members. The writer attempted to speak words of comfort and exhortation.

—Joe Norton

## FROM THE FIELDS

**James Phillips**, 203 Harvard, Scott City, MO 63780, Aug. 6— Since last report we have had our meetings July 23-29, with Bro. Shelby Taulbee doing the preaching. We had ads in 3 newspapers and on radio and TV. We had good attendance each night, thanks to the Powe congregation. We had a few outsiders each night, none from Scott City. Our thanks to the brethren for prayer and encouragement. We shall be in touch with the brethren on what to do next.

**Earl B. Helvey**, 4825 12th Ave., Sacramento, CA 95820, Aug. 3— We enjoy reading the *Old Paths Advocate*, receiving admonition from so many preachers and knowing of the work in so many areas. Since last report we have had three baptisms; the future looks good here. Bro. Robb Hickey has started his work with the 64th congregation. We invite you to stop and worship with us whenever possible. If you know of anyone in the area you would like us to visit, let us know. Here is a renewal for the *Old Paths Advocate*.

**Ron Alexander**, 117 E. Hillsboro, Marshfield, MO 65706, July 21— I apologize for being negligent in sending a report to *Old Paths Advocate*, and will try to do better in the future. I regret not being able to attend the Sulphur, Okla. meeting. Things are going well at Niangua; we have gained two families from digression which have been a lot of help to us. We have enjoyed meetings at Sharonville, OH; McGregor, TX; Lee Summit, MO; and Arvin, CA. It was good to be in California and see everyone again. Wish we could have had more time since there were so many we did not get to see. Pray for us and the Lord's work. Please note our phone number 468-5471, it is incorrect in some of the preacher directories.

**Tommy Shaw**, Rt. 2, Box 90-3D, Ozark, MO 65721, Aug. 9— We are having some good preaching around Springfield lately by various preachers holding meetings. I heard Irvin Barnes at Niangua preach a wonderful sermon on the woman's place in the family. I was privileged to hold a weekend meeting at 36th and Everett in Kansas City in July. It is always refreshing to be associated with people who hold the Truth in such high regard. I have several other efforts planned this year and look forward to making some progress for the Lord and his work.

**Roy Lee Criswell**, Rte. 2 Box 147, Cassville, MO 65625, July 26— The work of the Lord continues to go forwards. Recently here at Cassville I baptized a lady of Mexican descent. Her husband is attending and our prayers are for his conversion soon. They have been lifetime catholics. The meeting at West Plains was good, with splendid cooperation. Two were baptized and 2 made confessions. Aug. 4, Bro. Johnny Elmore begins a meeting here. It was good to be associated with Bro. Jerry Cutter lately, and hear Bro. Barney Owens deliver 4 wonderful sermons. Our next meetings will be Lovejoy, PA, Aug. 19-26; and Mozier, IL, Sept. 21-30. Pray for us.

**Billy D. Dickinson**, 215 Forrest Hills Dr., W. Monroe, LA 71291, Aug. 1— I have now completed my meeting schedule for 1979. I held some 6 meetings this year and the Lord blessed our efforts with 17 responses. To God be the glory! We are now home and looking forward to devoting more energy to the work here. The Lord has sent new opportunities our way and we have had several visitors at our services lately. We also have a new family worshipping with us. By the time you read this, we will have had our meeting with Bro. Barney Owens, Aug. 24-Sept. 2. Knowing Barney as I do, I know we will not be disappointed and we look forward to

inspiring services each night. I was able to attend Bro. Carl Johnson's meeting one night at Shreveport where he was doing some good preaching. Here is a sub.

**Don Jackson**, 514 N. Francis, Ada, OK. 74820, Aug. 3— In the past months I have been able to attend a number of meetings in this area. We certainly enjoyed hearing the gospel preached so boldly and aggressively. At the present time I am in Harrison, AR. I will be here until Sept. 2, then go back to Ada. It has been an enjoyable stay in Harrison, and I want to thank Jimmie Smith and the Lee Summit, MO. Congregation for their support both spiritually and financially. In months past I have preached at a number of congregations in Oklahoma and Texas. I want to thank each congregation for the invitation to do so. Here is my subscription.

**Jerry Dickinson**, 2604 Erwin, Victoria, TX 77901, July 27— Since my last report in these pages I have held meetings at Red Oak and Sandgrove, TX. Both meetings were great! The enthusiasm, zeal and buoyancy of spirit of the brethren at Red Oak was truly refreshing. The church there is growing and it is easy to see why. They worked hard for a good meeting and their efforts were not in vain. The meeting at Sandgrove was no less enjoyable, especially since those brethren hold a special place in my heart. When I did my C.O. work in Temple, TX. I went down once a month to preach for them and their fellowship now is as precious to me as it was then. They, too, worked hard for the meeting and we, I believe, had a good one. Here in Victoria the work continues to progress. We continue to have response from our newspaper article and I am presently corresponding with several persons. If you are passing by Victoria, stop and visit. Remember this work, brethren.

**Franklin E. Staggs**, 4410 Teays Vly. Rd., Scott Depot, WV, 25660, Aug. 10— Last night my family and I went to Grafton, WV and heard Alan Bonifay. He and Richard Bunner are conducting an evangelistic meeting there in hopes of beginning a new congregation in that area. They have worked hard and we thank God for men like them. Aug. 5, we were in Pocahontas, AR assisting Bro. Tommy Shaw with the funeral services of our beloved Lehman Harris. Another soldier of the cross has "crossed to the other side" and he will be greatly missed. It was such an inspiration to us to see most of his family (including about 70 grandchildren!) and to know that a big portion of them are trying to follow the good way like their father and grandfather did before them. On the way home from Arkansas, we had the opportunity to stop by home— Lawrenceburg, TN— and visit my Dad who is in the hospital there. It was a joy to get to hear Bro. Alton Bailey at Wayne last Friday night. It seems almost impossible that we have been in West Virginia almost a year. We have worked primarily with the St. Albans congregation but have been privileged to speak at Piney View, Wayne, Beatrice, Huntington and Bunner's Ridge. We thank all of you for your encouragement.

**Johnny Elmore**, 419 K St. S.W., Ardmore, OK 73401, August 8— We closed our meeting at Lodi, CA, July 15 with one confession of faults. We were at Turlock, July 17, Manteca, July 18, and Stockton, July 19. We were at Escalon July 20-29, with one confession of faults. We had good attendance, no doubt due in part to Orvel Johnson's efforts. Orvel is an energetic and optimistic evangelist and was truly an asset to the meeting. We enjoyed staying with Homer and Juel Sallee. In California, I enjoyed the association with several preachers, among whom were Rob Hickey, Bennie Cryer, G.V. Ayers, Don King, Ron Jordan, Richard DeGough, Orvel Johnson, and the venerable Homer L. King. Aug. 4, I began a

meeting at Cassville, MO. The meeting is going well so far with good attendance and one baptism. We are enjoying being with Roy Lee Criswell and family, and can certainly see the results of their labor here. Due to the diligence of Randy Tidmore as a printer, my latest book of sermons, *The Church of the New Testament*, is being mailed out to viewers of the television program aired in Ft. Worth.

**Lonnie Kent York**, 116 South 30th, St., Muskogee, OK 74401, Aug. 6— Our meeting at Muskogee concluded without visible results, however, we were able to strengthen the brethren and establish the goals we desired for the beginning of the work in this area. We were blessed to have outside interest in our meeting and this is encouraging for the future of the work. There are so many who are out of duty, who in times past moved into this area and there was no church. We pray that we shall be able to lead these back into the fold. If anyone knows of former members or anyone who might be interested in the gospel, please send me their name, address and some information concerning their interest and whatever might assist me in teaching them the truth. I am currently conducting a meeting at Raleigh, NC This is the third time I have been in this area and, as always, the reception I have received is warm and encouraging. I extend to these brethren commendation because of their willingness to continue in the faith. They stand alone among so few churches on the Eastern Sea Coast. We who live among so many congregations do not know or realize the blessing we possess. May God bless these brethren continually that they might continue to grow in the truth and spirit. We continually seek the prayers of all for our efforts in the cause of Christ. God's blessings to all.

**Ron Jordan**, 176 Mizar Place, Lompoc, CA 93436 Phone: 805-733-3089— Our work began here August 1. Please note our new address. The work is off to a good start. The first Lord's Day evening we had one confession from a lady who had been out of duty for about six weeks. We pray that others will do likewise. The congregation here is small, but all are determined to do the work of the Lord. If you have friends or loved ones living in or near this area, please let us know. The work here is being supported by Atwater and El Cajon, CA, Niangua and Lee's Summit, MO and also by a generous contribution from the now disbanded congregation in Bakersfield, CA (Flower St.). We are grateful to all these brethren for their support. It was our pleasure to preach this summer for the faithful congregations in Niangua, Lee's Summit, North Side, Fremont & Seminole Sts. in Missouri, Nashville, Tennessee, Westminster, Colorado, Ada, Oklahoma and at the annual Sulphur meeting. We enjoyed having several preachers in our services at these places. Before our trip to the mid-west, we enjoyed a very good and well attended meeting in El Centro, Calif. Several outsiders were present at most services. It was good to be with our old friends from El Cajon again, where we preached at the mid-week service before our meeting in El Centro. We appreciate all the people who opened their homes to us at all these places. Before our move to Lompoc, we were blessed to hear Brother Johnnie Elmore preach at Escalon. Brethren, we ask for your prayers as we work for the master.

**Don L. King**, 41931 Chadbourne Dr., Fremont, CA 94538, Aug. 14— We recently returned home from an enjoyable meeting in Marietta, GA. The meeting was well attended from as far north as Cincinnati, OH and, of course, the area congregations helped us out a great deal in attendance. The meeting closed with one Sister restored and, we hope, the church built up and strengthened. While there I made my home with Ricky and Jane Martin and could not have been treated better. Ricky has been preaching for some time locally on weekends, etc. and has recently quit his job and

begin fulltime work with the church in Marietta. It is my understanding that this will be a temporary situation and that he will eventually be available for work in other locations as well. He impressed me as a fine young man who genuinely loves the church. We wish for him God's best, in His work. If you need him in your work plans I'm sure he would be happy to hear from you. While in GA. I was able to visit briefly with Bro. Miller in La Grange and found him doing remarkably well. He was able to speak well, walk well and use his hands well. We thank God for his continued improvement. What impressed me the most, perhaps, was that his greatest desire was to once again be able to preach the gospel. May God grant that his wish come true. We are at home now and taping more TV programs. Just a few more and we will have 52 on tape and ready for use anywhere. The mail has increased recently, and we feel that if we can eventually obtain a better time that much good can be accomplished. The church at home is doing well and we ask your prayers for us that we may always continue in the work.

Miles King, 1525 Ann Arbor Drive, Norman, OK. 73069, Aug. 8th— July 6th thru 15th we had a good meeting at Washington, OK. It was so good being engaged in work so close to home. Several of our preaching brethren attended including Brethren Bill Roden, Brian Burns, Doug Edwards, and Randy Tidmore. During July we also held a mission meeting with Brother Jimmy Frady at Heavener, OK. We feel this meeting was a success and now plans are being made to start a congregation near-by at Summerfield. We have the use of a nice building— the Summerfield Cemetery Chapel. If you know of those living in the vicinity of Heavener, Wister, Poteau or Talihina who might be interested in the church— please contact us. Plans are being made to start regular worship this Lord's Day and we will start working for a gospel meeting for the last part of September. For further information contact: Boyd Billings, Rt. 1, Wister, OK. 74966, Phone: (918) 677-2365. I have just returned home from a good meeting with good results at Monroe, LA. These brethren have been working and the church is growing. Besides the good outside interest we had brethren who attended from West Monroe, Fairview and Columbia, LA. also from Pearlhaven and Hillcrest in Mississippi. I look forward to returning to Monroe in 1982. It has been good to have Brother Brian Burns with me for the third summer. Brian is making real good progress in the Lord's work and we are thankful for him. Thanks to the brethren who continue to support us in mission work. Pray for us.

E.H. Miller, P.O. Box 532, LaGrange, GA. 30241, July 31— To my many Old Paths Advocate friends, Brothers and Sisters in Christ: Just a few lines in my first letter for almost two months. I thank each of you for the many letters and get well cards the twenty-four days I was in the hospital following a bad stroke, and the many cards and letters that keep coming. I would like to answer each of them but that is more than I can do, for I am still weak. I want all of you to know those many prayers were answered. The doctors and nurses are all shocked at my fast improvement. I couldn't talk nor walk for a while, but am now talking good and walking even without a walking cane. I've been able to dismiss church services twice since I've been home and have attended each service except one Wednesday night. Please

let me give this advice to the Old Paths Advocate readers. If you ever have a stroke as I did, please listen to them if they try to put you under a private school teacher at home or elsewhere an hour or so three days a week. They said I would have to go back to second grade work, English and Math. I let them know I finished that over sixty years ago. They had a time convincing me I would loose that in a dying cell, but by starting NOW! they could help me reroute it through another cell: but if I waited, it would be too late, and correction would be unobtainable. I listened and started back studying second grade material. I gained what I had lost and am able to study. Later I hope to preach, as in years gone by, but it will be sometime before I will be strong enough to see. I have been dismissed from speech therapy but still take physical therapy three times a week. Please continue praying for me.

J. Wayne McKamie, Rt. 1, McGregor, TX 76657, July 26— On June 3, after long absence, we returned to the great plains area in Levelland and Lubbock. We were in Levelland the 3rd through the 10th, and then began that same evening in Lubbock to continue through the 17th. Brethren were very good to drive many, many miles to these meetings. Preaching brethren Alfred Newbury, George Hogland, L.G. Butler, Paul Walker, and Terry Baze were in attendance. We have been on the radio in the area for four years and we saw the fruits of it in attendance from the area. There's a new interest in the West Texas Area. Radio programs, mail-outs, studies and long range mission work plans are much in evidence. There were two confessions and two baptisms. June 22-24 we were with the East Mound Church just out of Bridgeport, TX. James Vannoy, Henry Kaker and others there have been very effective in getting the people out. They meet in a converted trailer house and we had it packed with community visitors plus brethren from Ft. Worth, Fruitland, Graham, Olney, Jacksboro and Wichita Falls. Joe Norton was with us; also several young men who teach in that section: Leo, Gary, Carlis, Johnnie. June 29-July 1 we were with the Nacogdoches Road brethren in San Antonio, Texas. The first night for a wedding (see report) and preaching the remainder of the time. July 2-4 was spent in Sulphur, and then on to Chapel Grove, TN on the 7th. It was good to return to that area after an absence of many years. We thoroughly enjoyed the meeting. Crowds of 150 to 200 came. This is the home of Johnny Fisher and Paul Walker (Paul is now in West Texas). Johnny and Paul are respected men in that place. Bobby Pepper and Bonnie Cayson were with us for several services. Brethren from Lawrenceburg and all congregations in a sixty mile radius were represented in the meeting. Six were baptized and 2 confessions were made. July 17-22 we were in Columbia, MO for our first meeting there. We knew many of them, however, in that so many there are from other congregations in Missouri and Kansas. We had visiting brethren from Fieldstone and Cable Ridge. Our home was with Larry and June Broxen, formerly of Alabama. The meeting resulted in two confessions. Since the 23rd I have been in Little Rock and we have the meeting just underway. We look forward to the days ahead. After Little Rock we will be leaving for Mexico to do what we can for the preachers and congregations there. A great deal of planning and preparation has been done by everyone concerned so as to make the short time we have as effective as possible. The major thrust of the studies this time will be the finality of the revelation as opposed to continuing revelation as advocated by Pentecostalism, Catholicism, Mormonism, etc.

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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## EXPIRATION DATE

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-HLK

## SAVE OUR CHILDREN by Don McCord

That our caption suggests the ultimate goal of most or all members of the church, the mothers and fathers, is questioned by few, if any. It should be the fervent, constant, unwavering prayer on the lips and in the hearts of every father and mother that the Lord will let us live long enough to see all of our children firmly rooted and grounded in the faith; so firmly rooted that no wind of doctrine, be it ever so raging and fierce, shall move them, how ever long they may live on the earth. "Save our children" should be our cry as long as life shall last.

That there has been a wholesale defection from, and desertion of, the church by many of our children in the past decade and longer is no secret— one of the most heartbreaking tragedies of our times; hardly a family among us has escaped in some form or another, be it temporary or prolonged in duration. There seems to be no age barriers, no geographical limits— it happens in every part of our land and involves all ages, the very young, the young, the older, the old. It happens in the weakest of homes and in the strongest of homes; it happens in the weakest of congregations and in the strongest. It happens to the preachers' families, the elders', the leaders', too. When all is said and done, no house is really immune. Many have had to speak as the Lord did so long ago: "I have nourished and brought up children, and they have rebelled against me" (Isa. 1:2). Reader, if your children are through their teens, twenties, thirties, forties with no defection in some form or another, thank God for such a unique blessing and never stop praying, preaching, teaching, talking, imploring. Some who get through their difficult teens, fall in their 20's, some in their 30's, 40's, 50's— and it can happen so suddenly, unexpectedly, in a matter of days, hours, minutes. So, it is always too soon, so long as we live, to stop doing all we can to save our children.

What are the causes of this most disheartening, discouraging development in the home and in the church? What is the cause of this loss of talent, diminished strength, so desperately needed in the kingdom of His dear Son? Let us address ourselves to three of them as this scribe sees them.

(continued on page 7)

## WHAT ABOUT PANTS? by Jerry Dickinson

I reckon people have always delighted in asking questions of preachers. I know that since I have been preaching I have been asked questions on every subject imaginable— and unimaginable. That's all right though, I enjoy the questions and only hope that my answers are in some way commensurate to the interest and honesty of those asking the questions. Of all the questions I have been asked there are three that are asked again and again.

One question has to do with the sin against the Holy Spirit. One preacher once stated that there are four reasons why people bring up the question of the sin against the Holy Spirit.

He enumerated the reasons as follows: (1) Some would like to have the answer because they fear they have committed the sin, (2) Others ask out of mere curiosity, (3) Some have a pet theory they would like the preacher to substantiate, and (4) Some would like to know in order to be able to commit all the other sins except this one!

A second question asked time and again has to do with whether or not we will know each other in heaven. The third question is the one I want to give some attention in this writing. "Is it right or wrong for women to wear pants?", is the question to which I refer. Inasmuch as Peter said we ought to be ready always to give an answer I hope you will allow me to give my answer to the question.

First, let me clear the decks by saying that I do not care to discuss whether pants are modest or immodest nor whether or not they are men's apparel. The point I want to emphasize is that when a woman wears pants she deprives herself of the positive influence she can have when she wears a dress. People in the world are more likely to think of a woman as a Christian if she is wearing a dress than if she is wearing pants. If you deny that statement then you deny the facts!

Several years ago a group of Christian young people were walking through a park in Houston, Texas. The girls and the boys were all dressed modestly. The girls had on dresses and the boys had on shirts. Out of the clear blue some folks stopped and asked the young people where they went to church. Now I ask, dear reader, why did those people ask that question of those young people?

Three years ago while we were in a meeting in Sacramento, California the sister we were staying with went to a laundromat. She wore a dress and while she was there a man came up and stated that he could tell she was a Christian by the way she was dressed and wanted to know where she went to church. She told him and invited him out to the meeting. He came and we even had a study with him and two others he brought during the meeting. Again I ask, why did he approach that sister, and why did he say what he said?

(continued on page 7)

## "LUCIFER AND SATAN— FALLEN ANGELS?" A Rebuttal by Alfred Newberry

An article entitled, *Lucifer and Satan— Fallen Angels* appeared in the June 30, 1978 issue of *Gospel Minutes* a paper published by Clem and Dillard Thurman, in response to a question submitted by Bro. Donald Warren of Columbia, MO.

A careful reading of this article reveals that it is representative of the reasoning used by those who believe that "Lucifer" is a divinely approved name or title for Satan. Therefore, we feel it is only fitting to republish the article here and then follow with a discussion of the errors in the reasoning which lead to this false conclusion. We do not wish to belabor this issue, but for two reasons we feel further discussion is justified. First, it is only fitting that an affirmative (or the belief that Lucifer is Satan) be printed so that it may be properly and thoroughly refuted. Second, the issue needs to be given further consideration by some who have apparently taken the attitude, "my mind is made up so don't confuse me with the facts." Issues such as this require that we have the same open mind and appetite for the truth that we demand of digressives and denominations. We cannot legitimately, consistently, or ethically ask others to be open to the truth and willing to change (even if it means the sacrifice of family, friends, or years of religious affiliation) while we exempt ourselves from the same just because: (a) we have believed that way for years; (b) the scholars believe that way; (c) because we've preached it that way; (d) Bro. A and Bro. B believed that way; etc. The real importance of the matter lies in this truth; those who refuse to accept small changes for truth will not likely accept big changes for truth.

As follows is Bro. Thurman's article: "The passage actually begins in Isa. 14:4, 'Take up this proverb against the king of Babylon, and say, How hath the oppressor ceased? the golden city ceased!' Then follows God's warning of the king of Babylon, 'Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning? how art thou cut down to the ground, which didst weaken the nations!' (v. 11-12). That this prophecy dealt with Nebuchadnezzar none can deny."

"Many prophecies of the Scripture, however, deal with more than one event for fulfillment. Let me cite some examples. Hs. 11:1, 'When Israel was a child, then I loved him, and called my son out of Egypt' is quoted in Matt. 2:15 as having been fulfilled when Joseph brought his family back to Nazareth. Israel was the 'primary' fulfillment, Jesus the secondary fulfillment. Another example is in Isa. 7:14, when the promise of a son is given; primary fulfillment is found in Isa. 8:1-3, but the passage is quoted in Matt. 1:23 with reference to the birth of Jesus: "Behold a virgin shall conceive, and bear a son". The second Psalm is generally conceded to be a prophecy of Solomon son of King David; but verse 7 is quoted in Heb. 1:5 with Jesus Christ said to be the fulfillment: 'Thou art my son, this day have I begotten thee'.

Thus do many prophecies have a 'primary' (or immediate) fulfillment and also a 'secondary' (later, and usually spiritual) fulfillment."

"The name 'Lucifer' means 'light-bearer', as in Isa. 14 he is called 'son of the morning'. Some say that the name could not apply to Satan for he is the ruler of darkness. But Paul writes in 2 Cor. 11:13-14, about false teachers, 'For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light'. Jesus told the apostles in Lk. 10:18, 'I behold Satan as lightening fall from heaven'. And in 2 Pet. 2:4 and Jude 6, we are told that the angels that sinned were 'cast down' for later judgment. Putting all of this together, there is obviously a marked similarity to the passage in Isa. 14:4-12 about 'Lucifer'."

An examination of this article reveals that it is built upon three basic premises all of which are erroneous: (1) Isaiah 14:4-24 is a prophecy of double fulfillment; (2) Satan is an angel of light; and (3) There is an intermarrying possible between Lk. 10:18, 2 Pet. 2:4, similar. This reasoning is certainly not new for Origen (AD 225) used the same basis for claiming Isaiah 14 applies to the Devil.

First of all, Bro. Thurman goes to length to establish that some prophecies have secondary fulfillments. This is certainly accepted by all Bible believers and is clear from the three examples cited in this article. Certainly it is well and good to recognize double fulfillment prophecies because they do definitely exist. God in his all encompassing knowledge of the future was able to kill two future events with one prophetic stone, so to speak. But, not every prophecy has multiple fulfillments. In reality only a small percentage of all prophecies have both primary and secondary fulfillments—the vast majority predict only one future event.

How then, does one identify a multiple prophecy and distinguish it from a single fulfillment prophecy? There is one way and only one way— Biblical identification. Notice the three examples Bro. Thurman cites, and then notice how he establishes them as multiple prophecies. He proves they are multiple by giving Biblical authority directly from the Scriptures. The point is this: No prophecy may be given a second fulfillment without direct Biblical authority regardless of how well it seems to fit a particular person or situation. This applies just as much to Isaiah 14 as to any prophecy. The passage which reveals the Biblical authority for concluding that Isa. 14 is a multiple fulfillment prophecy is glaringly and embarrassing absent from the article because it does not exist. Since this Divine authority does not exist, we may dogmatically say Isa. 14 is not a prophecy with a secondary fulfillment but refers to and only to Nebuchadnezzar.

Further study reveals that Bro. Thurman's "multiple prophecy" is a very strange prophecy indeed for it is unlike any other legitimate multiple prophecy in yet another critical way. Not only does it lack Divine sanction, it also operates unlike any other multiple prophecy. All other multiple prophecies foretell of two future events, but this "so called" double prophecy has its primary fulfillment in a future event (the overthrow of Nebuchadnezzar) and its secondary fulfillment in a far-in-the-past event (Satan's rebellion). Hence, this "hybrid" prophecy foretells and then retells. Clearly, no such prophecy exists. As a matter of fact, Bro. Thurman defines a multiple prophecy as one with a "a 'primary' (or immediate) fulfillment and also a 'secondary' (later, and usually spiritual) fulfillment". He then defies and violates his own definition with a supposed multiple prophecy with an immediate primary fulfillment and a far-in-the-past secondary fulfillment. This is of course a paradox.

All of this points to the unscripturalness and absurdity of the idea that Isa. 14:4 is a multiple fulfillment prophecy—it just isn't. It becomes apparent then, that no amount of stretching, pulling or twisting will cause Isaiah 14 to legitimately refer to Satan, hence the passage cannot be used to apply the term Lucifer to Satan under any circumstance.

The article's second point is that Satan is an angel of light (or can become one at will) and therefore, can and should be called Lucifer (which means a light bearer). This is not only repugnant to reason and common sense, it is also a false interpretation of 2 Cor. 11: 13,14. The word, translated "transform" by the KJV, is *metaskematidzo* which means to assume the outward appearance of another person. It is not to be confused with *metamorphao* which means to literally

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## "OPEN THOU MINE EYES"

by Hood Wilkins

God has always wanted his people to see. He gave us the power of physical sight and he expects us to use our natural eyes. How foolish it would be for one to refuse to use his eyes! In the physical realm, blindness is an abnormality, something contrary to the natural order. God has also given us the capacity to see things mentally. There are eyes of the soul, as well as of the body, and God expects us to use them. (Psa. 119:18; Gen. 13, 14, 15; John 4:35)

It is a terribly tragedy to be blind. None of us likes to think of such a calamity befalling us. If we lose an arm or a leg, it can be replaced with an artificial limb. If we lose our hearing, there are mechanical aids to restore it. But if we lose an eye, there are no artificial devices to take the place of it. There are no substitutes for eyes.

Terrible though it is to be blind physically, it is a far greater tragedy to be blind spiritually. The greater part of the world today is groping in the darkness of moral and spiritual blindness. The overwhelming majority of people are like those of Jesus' day: they have eyes, but they see not. They are darkened in their understanding. (Matt. 13:13; Eph. 4:17, 18)

This is a malady that afflicts not only people of the world but also many church members. Many of them are blind to spiritual realities. Many of them have walked in darkness so long that they have lost the power to see. Peter describes certain people as being afflicted with spiritual myopia—"seeing only what is near." Paul declared that he prayed for the Ephesians that the eyes of their heart might be enlightened. And all of us need to pray as the Psalmist did, "Open thou mine eyes." (1 John 2:11; 2 Pet. 1:5-9; Eph. 1:15-18; Psa. 119:18).

We need to pray that God will open our eyes to behold wondrous things out of his word. This is fundamental. We need to have a constant, burning desire to know God's will, to come to the full knowledge of the truth as it is in Christ Jesus. We need to realize that we cannot live by bread alone, that our souls must be fed on the eternal truth of God's word. (Psa. 119:18; Matt. 4:4)

It is a tragic thing to be ignorant of God's word. It is tragic that so many people today, as of old, are perishing because of the lack of knowledge of the truth. It is not only those who never knew the truth that are dying; many of the people of God are thus dying. There are many Christians who have never grown in knowledge of the truth, who are still feeding on the milk of the word. They need to be teaching others, but instead, they themselves have to be taught over and over again the ABC's of the gospel. Every last one of us ought to pray every day that God will open our eyes so that we may come to know his will. (Hos. 4:6; Heb. 5:12).

Paul prayed for the Ephesians that God would give them a spirit of wisdom and revelation in the knowledge of Him. In order that they might come to possess this knowledge, the eyes of their hearts needed to be enlightened. And this is what we need. We have closed the eyes of our hearts to the truth. We have eyes, but we see not. And with so many of us it is because we have closed our eyes. (Eph. 1:15-18; Mark 8:18; Matt. 13:13, 15).

Let us note what it is we are to know through the enlightening of our eyes. First, it is "what is the hope of his calling." Hope is one of the greatest blessings we can enjoy as Christians. Have you ever tried to imagine what it would be like to be absolutely without hope? It is a terrible condition, almost beyond our power to grasp in thought. The child of God possesses a hope that others do not possess. The attitude of hope, the believing expectation of the mind in looking forward to blessings yet to come, is a powerful motive force in the Christian life. We come into the possession of this hope when we are called into the kingdom of God. (Rom. 8:24; Eph. 4:6).

Second, we are to know "what the riches of the glory of his inheritance in the saints. This is what we hope for. This is the object of our hope. The inheritance is that which is promised to us as children of God and which we shall receive in the world to come. It is a glorious inheritance and its glory is rich, abundant, boundless. And God wants us to see this inheritance with the eyes of our heart, to catch such a vision of it as will move us to ever greater and great diligence and faithfulness in serving the Lord. (Col. 1:12)

And third, God wants us to know "what the exceeding greatness of his power to us-ward who believe." It is the power of God which guarantees the fulfilment of the Christian hope. Paul thus leads our minds from the hope which becomes ours in virtue of our being called God, to the glorious splendor of the inheritance to which hope looks forward, and from this to that in God himself which makes the possession of the inheritance certain, that is, the infinite power which resides in him. All this is what God wants us to see through the enlightenment of our hearts. (Eph. 1:18,19)

Then we need to pray that God will open our eyes to behold our blessings. God wants us to see the rich blessings of every sort that he has showered upon us. Just as he bade Abram to lift up his eyes and look upon the land which he had given him and his seed after him, so God wants us to see what he had done for us. We need to see our blessings in order that we may be as grateful and thankful for them as we should be. (Gen. 13:14, 15) We need to lift up our eyes and behold the Lamb of God that taketh away the sin of the world. I am afraid too many of us lose sight of Christ as the sacrifice for our sins. We need to see him there upon the cross, dying for our sins, that we might live through him. We need to picture the scenes of the cross often, remembering all that Christ did for us and all that his sufferings and death mean to us. And as we run the race set before us, as we live the Christian life, we must always "look unto Jesus" the author and perfecter of our faith. It is the sight of the cross that moves us to the humble consecration of our souls to the Lord and to devoted service to him.

See, from His head, His hands, His feet, Sorrow and love flow mingled down; Did e'er such love and sorrow meet, Or thorns compose so rich a crown?

Were the whole realm of nature mine, That were a present far too small; Love so amazing, so divine, Demands my soul, my life, my all.

-(John 1:29; Heb. 12:1, 2)

We also need to lift up our eyes and behold the love God has bestowed upon us in calling us the sons of God. His everlasting love reached down to us when we were lost in sin, when we were sinking in the mire of evil and wretchedness and shame, and took us up and made us members of his holy family. He adopted us into his family and he treats us as sons because that is what we are. Could we ever forget such love? Can we ever become blind to such infinite compassion? "Behold what manner of love," John wrote. Look upon it! Was there ever such another love? (1 John 3:1) Williams: "See what wonderful love the Father has bestowed on us."

Then we need to pray that God will open our eyes to behold the wide harvest fields white upon harvest. Jesus bade his disciples to lift up their eyes and look on the fields. We need to do the same. They are white unto harvest. Thanks be to God that we are getting a greater vision than ever before of the fields white unto harvest, but we do not yet have the vision we ought to have. We have not yet come to see the multitudes perishing all around us with that clarity of vision that should cause us to go into the fields and labor for their salvation. (John 4:35) We do not have to go across the sea to find the hosts that are lost. There are multitudes of them right here in our own city. There is someone here whom you can win for

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# Old Paths Advocate

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## TIMELY SUGGESTIONS

by Homer A. Gay

(OLD PATHS ADVOCATE, October 1, 1950)

What shall we do with our enemies? In times such as we are now living in, this is a pertinent question, indeed. Jesus says for us to "Love our enemies" (Matt. 5:44). But someone objects and says, "I just want to get rid of them." Well did you ever stop to consider that the best and quickest way to get rid of an enemy is to make a friend of him? And a sure way to do this is found in Proverbs 16:7: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

**Whisperers:** "A forward man soweth strife; and a whisperer separateth chief friends" (Proverbs 16:28). If everyone could realize that one of the six things which God hates is: "A man that sows discord among brethren" (Proverbs 6); and that "the path of the just is as a shining light, that shineth more and more unto the perfect day" (Proverbs 4:18), they would commit to memory 1 Thess. 4:11, which reads as follows: "And that ye study to be quiet, and do your own business, and work with your own hands as we commanded you."

Perhaps we can make it clearer by saying it this way: If we will see to it that we let the other fellow's business alone, we will be surprised how much more time we will have to attend to our own business—and how much better everyone will feel about it.

**The danger of strong drink:** It has always grieved my soul to hear anybody contending for a strong drink—whether it is for pleasure or for their worship. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." (Prov. 20:1). Remember that whatever may be said of strong drink, that the Bible says that it will deceive. It is a deceiver, and like the coil of a serpent, will encircle a soul and draw its hold tighter and tighter, until it takes away a man's reason, his marhood, his honour, and everything worthwhile that is within him. Strong drink is dangerous. Will you please turn and read Proverbs 23:24 to 35 inclusive, and let me save the space here? Notice how the wise man here, by the inspiration of God, warns us against strong

drink. Let us always consider where it will lead to. "At the last," he says, "it biteth like a serpent"—this is after it has coiled around the soul with that hypocritical, deceiving "harmless," "purified" claim until it has destroyed one's resistance. He further says, "It stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things."

I have seen the influence of strong drink. I have lived long enough to see a good Christian family go to drinking "home brew" for their health and wind up in sin, separation, poverty and shame; to see a number of heretofore faithful brethren begin contending for strong, fermented wine in the communion service and wind up in the liquor business with both them and their families disgraced. Strong drink is not something new to me. I was reared in a little hick saloon town. Not one good thing can be said about strong drink. It is poisonous and destructive in its nature; it is hypocritical and damning; it is a habit forming drug, and brother, it is of that same soul destroying nature no matter where you find it. It is that same poisonous, habit forming, God dishonouring, soul destroying drug, no matter if it is served for the (supposed) drink on the Lord's table or sold by a boot-legger in a fruit jar in a back alley.

-Homer A. Gay.

**NOTE:** We thought the above comments by the late Homer A. Gay were worth repeating in 1979 though they were 29 years old. Does anyone wonder where he stood on the "social drinking" issue? He was plain about it wasn't he? It appears that in such a time as ours when some of God's people are leaning toward accepting drinking (in moderation of course!) as a part of their activities that we need some good old-fashioned negative preaching about such sins. We hear much in some quarters about the need for "positive" preaching, and "positive preachers." I suppose I must qualify as a "positive preacher" because I am "positive" that social drinking, social dancing, etc. is wrong. (However, we doubt that is the kind of positive preaching many are longing for.) We do believe in "positive preaching." It is certainly necessary to affirm the truth in a positive fashion. However, we need to remember that even in that effort we appear "negative" to those who worship in error! Every "positive" has a "negative." We believe and preach that it is sinful to engage in drinking alcoholic beverages in any form. To those who believe as we do that may be positive preaching to them. It is affirming the truth we believe. However, if you believe in social drinking our preaching such things will certainly affect you as "negative preaching." Remember brethren, it is necessary to stand against sin with Christ if we are to stand for the right with Him. We believe it takes both positive and negative teaching and preaching to keep the church strong and in the fight against the Devil and his forces.

-D.L.K.

## NOTICE

Bro. Don King of Fremont, CA will conduct a Gospel Meeting at the Escalon congregation ¼ mile West of McHenry on River Road, starting on November 16th and going through Nov. 25th. Service times will be 7:30 PM each evening on week days and 10:30 AM and 6:30 PM on Lord's Days. It is planned to have all day services on Thursday, Nov. 22nd. Everyone is invited and urged to be with us in this meeting. It is not intended to take anything away from the annual meeting held in the Northwest each year during November; however, this will give those who cannot go to the Northwest meeting an opportunity to attend a Thanksgiving meeting close to home. Make plans now to attend and help out in this great work. Members of the congregation will be able to provide places for a number to stay so you will not need to stay in a motel. For further information write to the



men listed in the church directory or to Orvel Johnson, P.O. Box 54, Escalon, 95320. More later.

### LET HER BE COVERED

A new tract dealing with the hair issue. This tract also investigates the idea that many hold to of a woman wearing an artificial veil. We believe that a woman's hair is given to her "instead" of a veil. Read the tract, study your Bible and see if they do not agree. The tract is 20 pages in length, bound in a durable gold colored paper cover. They are 50 cents ea. (plus postage) or \$45 per hundred to churches (plus postage). Send all orders to: **Don L. King, 41931 Chadbourne Dr., Fremont, CA 94538.**

### CAN YOU HELP?

We have been asked, by Bro. Richard Frizell, to announce that there is a need of a preacher to go and work in Anchorage, Alaska. There is presently one family who is worshipping scripturally in their home up there. It is believed that good can be accomplished by a mission effort in that area. If you care to have more information you may contact them. Write to: **Brother Alvin Tomlinson, 3801 West 84th. St., Anchorage, AS 99502 Telephone: (907) 243-7079.** If you are interested in investigating the possibility of supporting a mission effort, look into this. You may also contact **Brother Richard Frizell in San Diego, CA (714) 264-7834** for further details.

### DO YOU WANT TO WORK?

The church of Christ in San Marcos, CA is in need of a young single preacher to come and work with them in personal work for about 6 months beginning in the Spring of 1980. For more information, contact: **Richard L. Frizell, 7470 Jamacha Rd., San Diego, CA 92114, Ph. (714) 264-7834.**

### THE CHURCH DIRECTORY

The 1979 CHURCH DIRECTORY is for sale at \$1.40 each, postpaid from **Robert Strain, 9226 South First Avenue, Harrodsburg, Indiana 47434.** Order ALL Directories from him.

Here is the complete information for the **Mt. Zion, AR church of Christ.**

**ARKANSAS, Jerusalem (Conway County) 1 mile North and 1 mile West of Jerusalem, AR, on dirt road— Sun., 10:30 AM & 5:30 PM; Wed., 6:30 PM. Tommy E. Lee, P.O. Box 33, Jerusalem, AR 72080; phone: (501) 669-2269. Donald Russell, Cleveland, AR 72030; phone: (501) 669-2903. Richard Brown, Rt. 3, Atkins, AR 72823; phone: (501) 669-2578.**

**IOWA, Marion 610 9th Ave. is our new address. We formerly were at Cedar Rapids, 714- 1st St. SW., before moving the first of June. Marion and Cedar Rapids are adjoining towns. Leroy Moody, 1603 12th Ave., S.E., Cedar Rapids, IA 52401.**

**WEST VIRGINIA, Shady Spring Warden church of Christ— new location: Shady Spring, WV, 6 miles South of Beckley just off State Rte. 3. Jack Biggs, 107 Carson Ave., Beckley, WV 25801.**

The congregation that was meeting at **TEXAS, Houston, (Harris County) 8915 Miller Road No. 2,** is no longer meeting. I want to thank these brethren for letting me know. Because this will keep brethren from going there and not having a place to worship.

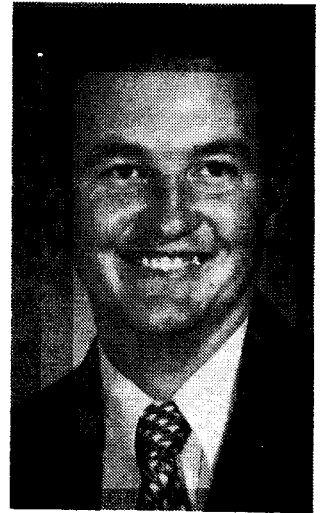
The following congregations were not put in the 1979 Directory, because they did not send in the information. Then I wrote to them and they did not reply, so they were left out. If they are still meeting please send me the (1) Location— by STATE, City, County, (2) Times of the services. (3) Names,

addresses and telephone numbers of not more than 3 of the leaders. If the information is the same as the 1977 Directory just write same. **ALABAMA, Robertsdale: ARKANSAS, Ft. Smith Texas Road, Hunt, Rogers, North Fifth Street, Union Star church of Christ.**

Please send all Directory information to me, **Ray Asplin, Star Route 2, Box 67-A, Norfolk, AR. 72658 Phone (501) 499-7117.**

### MEET BRO. WILLIAM ST. JOHN

It is my good pleasure to introduce and recommend Bro. William L. St. John, Rt. 2, Box 273A, Paris, TX, to those who may not know him. William was born Aug. 28, 1954 at Biloxi, MS, to Joseph and Dorothy St. John. He is a graduate of Prairieland High School, Pattonville, TX. He obeyed the gospel in the spring of 1971, and shortly thereafter, he learned of differences in the church and took a firm stand for the "old paths," against all innovations in the church. He was married to Sister Judith Denise Byrd of Chillicothe, TX, July 21, 1972, and they are the parents of



two children, Elicia and Eric. In 1972, William began teaching publicly, gradually reaching out to surrounding congregations. In July, 1978, he gave us secular work to begin preaching full-time. William acted with the greatest wisdom, in my opinion, in beginning with his home congregation at Paris, TX, where he is committed until August, 1980.

William possesses great ability as a preacher, speaking with conviction and getting results, and is also a good singer. He is humble, zealous, and true to the Book. To know him is to love him. He is recommended by his home congregation and many others, as well as by preaching brethren R.B. Roden, Joe Hisle, Carl Johnson and this writer.

Brethren, I encourage you to call him for meetings and to use him in the Lord's work. He can do the work.

—Johnny Elmore

### SPECIAL NOTICE

August 24, 1979, Dear brothers, In the later part of 1972, we, the leaders, of the 1415 Circle Road congregation in Waco, Texas departed from the church's position on fellowship, which we now know and believe to be the truth. We accepted the false theory that we could call on certain brethren who used wine in the Communion or who could use it, if they were willing to worship as we. Brethren, we petition you for forgiveness in this matter.

Brethren, we have learned the truth on this question for several years now. We have confessed our error to church leaders in Central Texas and to others throughout the state, asking their forgiveness. On August 12, 1979, the congregation which met at 1415 Circle Road dissolved and is meeting with the 6th and Lincoln Streets congregation in McGregor, TX Because of a lack of cooperation and support, the brethren thought this move profitable. It is our hope and prayer that someday another congregation can be established in Waco.

In His Service... Cyrus Holt, Steven Holt and Johnny Pricer.

## REPORT FROM MALAWI

In August we were pleased to have brethren James Orten, Jerry Cutter and Melvin Styers to visit us and the work. It had been fifteen years since James and Jerry had first come to Malawi together to see about the possibility of sending missionaries to work with the brethren here again after several years of not having any missionaries in Malawi. We were very happy that so many of the leaders and preachers of the churches here in Malawi who had worked with these brethren fifteen years ago were able to meet and visit with them again. I think it should be mentioned that many of these Malawi brethren have been members of the Lord's church since before our initial contact was made here by brother Paul Nichols back in the early 50's and many of them worked with Paul and Gayland Osburn to help get the work started. In addition to the encouragement that our visitors gave to the Malawi brethren to continue faithfully, I appreciate the words and works of encouragement that James, Jerry and Melvin gave to me and my family.

Back in the month of April sister Dorcas Black of Oklahoma City and sister Diana Hogland of Kansas City came over to visit the Davis family and us and to meet the brethren and see some of the work. We would like to belatedly acknowledge the encouragement that they gave us in this work. I'm sure that all who have been able to visit the work here will agree that the Lord has certainly blessed the efforts here with spiritual and numerical growth.

The Bill Davis family returned to the United States on July 29th, and if the Lord is willing, they will be returning to Malawi in December or January. While they are in the states their mailing address is 640 S.W. 44th Street, Oklahoma City, OK 73109. If you have any inquiries concerning this work I'm sure that Bill will be happy to give a report while he is home.

We scheduled fourteen 3 to 4 day studies for the bush areas during this year's dry season. I still have six more of these studies remaining to be conducted. We also have meetings booked for every weekend through the first Lord's Day in December. By that time the rainy season will most likely be getting pretty heavy which will restrict our travel in the bush areas to places where the roads remain passable.

We appreciate so much the prayers of the brethren on behalf of our family and the work here in Malawi. We especially want to thank all for their prayers and for the cards and letters of sympathy that we received at the death of Nancy's father, brother Cloudy Hatfield of the Harrodsburg, IN, congregation. Please do continue to pray for us and this work.

-Dennis E. Smith, P.O. Box 573, Blantyre, Malawi

When Jesus came to Golgotha, they hanged Him on a tree;  
They drove great spikes through hands and feet and made  
a Calvary;

They crowned Him with a crown of thorns, red were His  
wounds, and deep;

For those were crude and cruel days, and human flesh was  
cheap.

When Jesus came to Birmingham, they simply passed Him  
by,

They never hurt a hair of Him; they only let Him die;  
For men had grown more tender, they would not give Him  
pain;

They only passed on down the street and left Him in the  
rain.

Still Jesus cried, "Forgive them, for they know not what  
they do".

And still it rained the winter rain and drenched Him  
through and through;

The crowds went home and left the streets without a soul to  
see;

And Jesus crouched against a wall and cried for Calvary!

## 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. The paper is blessed to have several of the preaching brethren work so faithfully to increase its circulation and the good it can do and we have no words to express our appreciation fully. Too, the many who have subscribed to the paper for so many years and continue to renew promptly are so much appreciated. May we continue to count on your help. Please check the following and report any errors to us:

Miles King-14; Don McCord-7; Don L. King-6; Jimmie Smith-5; Clovis T. Cook-5; Wendell Webb-4; Joe Norton-4; Jack Lee-4; Elmer Pierce-3; C.A. Smith-3; J.D. Chandler-3; Carl Johnson-2; Chester King-2; Berneice Moody-2; Ron Jordan-2; Duane Permenter-2; Glen Ayers-2; M.D. Byrd-2; Carl Willis-2; Jewell Alexander-2; Glen Osburn-2; Clayton McDavitt-2; Bob Kornegay-2; Stan Elmore-2; Jim Johnson-1; Randy Odom-1; Bill Shirey-1; Teddy Taylor-1; Mrs. Ollie Jones-1; Mrs. H.D. Hinton-1; Lloyd Kornegay-1; Jearl Cromer-1; Randy Tidmore-1; Lucy Smith-1; Randy Meents-1; Tom Harris-1; James Sexton-1; Jack Klinzman-1; Billie Scott-1; Caroline Stiner-1; Grady Carroll-1; Buddy Kessinger-1; Joel Smith-1; Shelby Freeman-1; June Pope-1; Robert Snodgrass-1; Barbara Cole-1; Madeline Moberg-1; Hayward Brown-1; Beverly Norris-1; June Orten-1; James C. Doan-1; Terry Baze-1; C.C. McClain-1; Mrs. Deaton Norsworthy-1; Janet Trent-1; Nancy Elliott-1; Jesse French-1; Ina Martin-1; Mrs. Emmett Baldwin-1; Wayne Toy-1; Frank Staggs-1; Oliver McCombs-1; Maggie McClary-1; L.A. Shipley-1; Paul Nichols-1; Ola Holland-1; James Shaw-1; Boyd Pilkington-1; James R. Blake-1; Carl Wright-1; Mrs. Jackie Lea-1; Mable Reece-1; Lonnie York-1; Willie Berna-1; Howard Roy-1; Bob Loudermilk-1; Gayland Osburn-1; Phillip Cimei-1; Lucille Johnson-1; Total-140.

## "THE LORD AND US" by J.L. Stephens

The Lord is near, When the sun shines bright.

I feel His love, I see His light.

When days grow dark, And storms clouds roll,  
He's near then, too To watch our souls.

So look beyond The clouds today,  
The storm will pass If we watch and pray.

Love is the key, My dear brother,  
A bond so strong Because we have each other.

So lean on me, I'll lean on you.  
Without the Lord and us, What would we do?

-Lubbock, Tex.

## WORDS OF ENCOURAGEMENT

"I enjoy the Old Paths Advocate very much each month"

-Edith Solleder, Bakersfield, CA.

"Enjoy the Old Paths Advocate keep the good work going"

-R.V. Criswell, Purcell, OK.

"We look forward to the Old Paths Advocate the articles  
are edifying"

-Raymond Bray, Mena, AR.

## MY POSITION ON CARNAL WARFARE

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

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

2. God in the Bible forbids that we engage in carnal

warfare in the following references: "Put up thy sword", "For all that take the sword shall perish with the sword" (Matt. 26:52). "For the weapons of our warfare are not carnal" (2 Cor. 10:3,4). "Love your enemies" (Matt. 5:44). "Turn the other cheek" (Matt. 5:39). "Recompense to no man evil for evil" (Rom. 12:17).

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

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

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

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

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

-Gregory M. Cole, Rte. 3, Box 39-A, Collins, MS 39428  
 -Joel P. Cole, Rte. 3, Box 39-A, Collins, MS 39428  
 -David Cole, Rte. 3, Box 39-A, Collins, MS 39428  
 -Ed Daniels, 245 S. Sheridan, Holyoke, CO. 80734  
 -Machelle Nichols, Rte. 2 Box 165, Anderson, MO 64831  
 -Jimmy G. Johnson, Rte. 3 Box 72, Mullin, TX 76864  
 -James O. Rogers II, 5408 Lansingford Tr., Arlington, TX 76017  
 -Michael A. Rogers, 5408 Lansingford Tr., Arlington, TX 76017

#### What About Pants-- (cont'd from page 1)

Last summer we were in a meeting in Birmingham, Alabama and one night after services the young folks went bowling and invited my wife and I to go along. All the girls wore dresses while bowling. After we had been there awhile a girl in the bowling alley took one of our Christian girls off to the side and asked why all the girls in our group were wearing dresses. She told her they were Christians and they thought that was the way Christians ought to dress. Again, friends, I ask why did that girl ask the question she asked? The answer is obvious! People in the world can see a difference if there is a difference to be seen!

If you are a sister and you wear pants in public may I please ask you a question? If you have ever been out in public in pants and someone has approached you and asked what church you were a member of or said in effect that they could tell by your pants you were a Christian would you please let me know. I am honest and sincere in that question! I have just never heard of it happening and if it has I want to know about it.

The point is precise! People in the world are more likely to think of a woman as a Christian if she is wearing a dress than if she is wearing pants. I believe that is reason enough for every Christian woman to wear a dress instead of pants. In I Tim. 4:12 Paul admonished that we be examples of the believers. Note that he did not say to the believers but of the believers. We are to be so different from others in word, conversation, charity, spirit, faith and purity that folks will just naturally and inevitably assume we are Christians.

Let's do all we can in every way we can, brethren, to promote a positive influence to the world. I pray that in all we do, and say, and even wear we will reflect to the lost and perishing in this world the Christ who lives in our hearts. May it ever be so!

-2604 Erwin, Victoria, TX 77901

#### Save Our Children-- (cont'd from page 1)

1. A lack of respect or a family respect for the Bible as the word of God and as our inherant rule of faith and practice is the underlying cause of all digression, backsliding, falling. "I have esteemed the words of his mouth more than my necessary food" (Job. 23:12) must be our acclaim as well as our children's. We not only live, as do our children, in a land of Bibles, but we live in a land of other books, all kinds of books, and this is the downfall of some. To the making of these books there seems to be no end, so our children are inundated, their minds and spirits are saturated by books of theology, philosophy, astrology and every other God-dishonoring "ology". The so-called Bible-paraphrases the so-called Living Bible, treacherous prince among them, have taken their toll in a leading astray the children of brethren and others. That there is a lack of respect for the Bible as God's word and our pattern to follow may be a fault of ours in the church— could it be we have not preached it, practiced it, read it, lived it, loved it in such a measure that our children would do the same. Read with me Deut 6:6-9: "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as front-lets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates". The cry "Back to the Bible" needs to resound to the four corners of a religiously ignorant world; and, by no means any less, against the four walls of every meeting house of the church all over our land. "Back to the Bible", not just evidenced by word of mouth, but by every thing we do.

2. What men inside the church have tried to do to the church has had an undeniable bearing on the departure of some of our children. The double standard was too evident; the hypocrisy spoke loud and clear, and some were not able to rise above it. Men have tried to "ize" the church:

**Glamorize, popularize** the church— big buildings, expensive layouts, pomp and circumstance to compete with the false religions about us. **Sectarianize** the church— follow the creature, not the Creator; follow the preacher, not the Shepherd; politics raising its ugly head among the preachers, our children's models of excellence, but thereby becoming their models of duplicity. **Criticize, ostracize** the church— tear the church down in the eyes of our children as they grow up; majoring on her weaknesses, allowing them to eclipse her strengths in their eyes; be so critical of her members, the preachers, the leaders that our children grow up with no or few models of goodness in the church. Church-going is such a galling burden, ours grow up looking at it as something "we have to do", instead of something "we love to do." **Socialize** the church— that our children need wholesome recreation as a work of the home, but not a work of the church is conceded; but that we make Christians by socializing is wide of the mark— the gospel is still God's power to save (Rom. 1:16). **Denominationalize, modernize** the church— in some ways some have left the "ancient landmarks", failed to "mark well her bulwarks", refusing to walk in "the old paths", seeming to think the church must change with customs, the times. **Liberalize** the church— so much that the church can tolerate most anything and anybody in the name of religion. **Radicalize** the church— so much that the church cannot tolerate even scriptural things and ones— a "me and thee, and I am sometimes doubtful of thee" syndrome. **Demoralize** the church— thus we have unintentionally hindered our children. Our teachers, well-meaning, nonetheless have been unprepared, not doing their

(Please turn page)

best. As has been said, "The church must be divine, or it would not have long survived on some of her teaching". As too many youngsters have had to say, "I am strangling to death on this milk, I need some meat" and not getting it. So, too often they have gone their way. Be it far from me to try to justify my children, your children, anybody's children for leaving the church for any supposed reason; this, I am not trying to do. We are trying to talk in terms of saving our children.

3. What men outside the church have tried to do this, too, has taken its toll. Worldliness, in all of its dyes and hues. Ecumenism— called unity in diversity in religion, or agree to disagree, union but not unity. What men have called charisma, or the movement wearing the name— so-called divine healing, speaking in tongues supposed, emotionalism. So, some of our children have not only left the church, they have drifted into religious bodies man-made, denominations, cults, sects, not realizing that all that glitters is not spiritual gold. The relentless impinging upon our children from without has been more than some could stand. These forces will continue to impinge with telling force.

As I come to the close of these observations, dear Reader, in reflection I may sound as the voice of desperation, despair, despondency. Be it far from these— there is hope for us, our children, the church, the world. That hope lies in an undying respect for the Bible as the word of God, the worship and work we practice, the power of our prayers. This defection of our children does not need to continue; those deserting do not need to persist in their straying. Much depends on us, lest we defect, and as our children grow older lose faith and do the same. God forbid! Help us to save our children, ourselves and those that hear us.

Lucifer and Satan -- (cont'd from page 2)

change into another form or being. Thayer discusses this distinction when he says, "morphé form differs from skema figure, shape, fashion as that which is intrinsic and essential from that which is outward and accidental". In very simple terms, metamorphao describes transformation such as a caterpillar changing into a butterfly while metaskematidzo describes a superficial change in appearance such as a person putting on a costume. A study of these words reveals that this is the case almost without exception.

This meaning is made abundantly clear in other authoritative translations. The NASV says, "For such men are false apostles, deceitful workers disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light". The NIV says, "For such men are false apostles, deceitful workmen, masquerading as apostles of Christ. And no wonder, for Satan himself masquerades as an angel of light".

The thrust of this passage is not that Satan is in any real or intrinsic sense a bringer of light, but rather, at will, masquerades as an angel of light. Masquerading does not turn people into clowns, supermen, or gorillas and masquerading does not turn Satan into an angel of light. Satan is a bearer of the deepest, blackest darkness ever to exist in any realm. In short, Satan masquerades as a Lucifer, but he is not Lucifer (a light bringer) in any sense whatsoever.

The third point of the article is that there is a Spiritually Significant similarity between Lk. 10:18, 2 Pet. 21:4, Jude 6, and Isa. 14. The conclusion is drawn, therefore, that since they appear to be similar and since the first three discuss demons and the Devil, the fourth (Isa. 14) must also apply to Satan. This is, of course, invalid and reckless Bible interpretation. The only thing these verses have in common is the act of being forced down from a position of power to a low and miserable state. We have no right to intermarry the passages and apply the information of one to the subject of another.

The three points of Bro. Thurman's article crumble to nothingness when objectively, realistically and Biblically examined. The article totally fails to establish even the shadow of a reason for believing the term Lucifer legitimately belongs to Satan. As we pointed out in a previous article, Christ (not Satan) is the light bringer, the day star, the true lucifer. Jesus said, "I am the light of the world" (Jno. 8:12), and Peter says Christ is the "day star" in 2 Pet. 1:19.

In conclusion, let us consider the following points. (1) If Lucifer is the devil, how can we scripturally call both Satan and Christ day stars. In other words, how can they share the same name (one being in English and the other in Latin but being identical) when they have nothing in common according to 2 Cor. 6:15? (2) Every legitimate term or name for the Devil describes his evil characteristics: Satan (enemy), Devil (slanderer), dragon (malicious, devouring creature), evil one, serpent (poisonous, deadly creature), tempter, deceiver, accuser, father of lies, etc. How can anyone say that Lucifer which means day star or light bringer, can in any way legitimately describe Satan or can in any way appropriately be added to this list of heinous titles? The answer is apparent. Perhaps the greatest benefit of studying this matter is to better see ourselves in that great spiritual mirror of truth and better understand and comprehend what a tremendous influence many of the false religious beliefs of the world have on us. Let's ever look for these influences and purge ourselves from them regardless of the consequences. Let's remember that Solomon pointed out that the truth must be purchased (Prov. 23:23)--Let's ever be willing to pay the price. Most of the time the price will be paid by simply swallowing our own pride.

-Box 8203, Amarillo, TX 79109

Open Thou Mine Eyes -- (cont'd from page 3)

Christ, someone whom you alone can win. It may be your neighbor next door or a friend down the street or one of your fellow-workers on the job. But the one thought we need to impress upon our minds is, there are lost souls all around us and we need to lift up our eyes and look on the fields. Such a vision will drive us to our knees in prayer to the Lord of the harvest to send forth laborers into his harvest. And such a vision will cause us to go forth and bring the lost ones in. (Matt. 9:37, 38)

We have never actually seen the value of a human soul and what one soul can mean to the Kingdom of God. Apparently, after the death of Stephen, nobody in the early church made any effort to convert Saul of Tarsus. In fact, they wanted to stay away from him as far as possible. They saw him as a particularly detestable sinner, a man to be shunned and avoided as much as possible. But the Lord saw him as a mighty power for righteousness and he came down and made a Christian out of him. We are too often guilty of the same short-sightedness. We look at the sins people are guilty of instead of looking at their possibilities. We look at what they are instead of at what they might become. Consequently, many who might be great servants of the Lord are left alone to continue serving the devil all their lives. Someday we shall have to give account for the loss of such souls.

There are too many of us who are always ready to cry that we can't do anything. There are too many difficulties. We are too few. The opposition is too strong. People won't listen to us. The trouble is, we are like the servant of Elisha when he saw the enemy encamped around them. But what did the prophet say? "Fear not: for they that be with us are more than they that be with them." Then he prayed, "Lord, open his eyes, that he may see." And when God opened the servant's eyes he saw the hills and mountains covered with horses and chariots of fire. Truly, the angel of Jehovah encampeth round about them that fear him, and delivereth them. (2 Kings 6:15-17; Psa. 34:7, 8)

## BONDS OF MATRIMONY

**WIRE-AYERS**— Jimmie Wire and Ruth Ayers were married, Saturday morning, June 30, 1979, amid friends and loved ones gathered at the meeting house in El Reno, OK. Jimmie is the son of Jim and Lawanda Wire of Yukon, OK; Ruth, the daughter of Vance and Oleta Ayers of Stillwater, OK. Thomas Hale, a friend of Jimmie's, was best man; Donna Wilson served as maid of honor. Joquita Shaw, Dana Cutter, and Kelly Ayers provided the lovely singing. Jimmie and Ruth now live in Oklahoma City. May the Lord grant them many years together in his service.

—G.V. Ayers

Children are more apt to follow a parent's example than a parent's advice.

## OUR DEPARTED

**Kirkpatrick**— Sister Eva Mae Kirkpatrick was born Feb. 22, 1903 at Fox, Indian Territory, and departed this life July 31, 1979 at Ardmore, OK. She was a member of the East Healdton Church of Christ. She is survived by two sons: Russell, of Pruitt City; and Raymond, of Fox; two daughters: Gloria Pickelsimer, of Healdton; and Eula Mae West, of Gulfport, MS; one brother, one sister, eleven grandchildren and twelve great-grandchildren. Sister Kirkpatrick was well-loved in the Healdton congregation and always encouraging to the preacher. Services were held Aug. 3, 1979 from the church with the writer speaking to the large crowd in attendance and Bro. J.D. Elmore in charge of the singing. She was buried at Graham cemetery.

—Johnny Elmore

**Reeves**— Bro. Oliver Newton Reeves, born in Marion LA, March 24, 1891, departed this life Aug. 17, 1979 at the age of 88 years, 4 months, and 23 days. The past few years he had been in poor health and resided at the Pine Hill Nursing Home in Quitman, LA. He leaves to mourn his passing, one daughter: Mrs. Cleo Taylor of Marion, LA.; two sons: Bobby, of Marion, LA; and Ira D. of Jonesboro, LA; nine grandchildren and nine great-grandchildren, as well as a host of friends and brethren in Christ. He was laid to rest at the Fairview congregation's cemetery. He was a faithful member of the body of Christ and had been a member of the Lord's church probably somewhere between 65 to 70 years. Since Bro. Billy Orten, who had known Bro. Reeves for many years, was out of state conducting a meeting and was not able to return home, I was asked to officiate. The writer spoke words of comfort to the family and warning to all present, for we must all "walk through the valley of the shadow of death".

—Billy D. Dickinson



**Paul Walker**, 610 "A" E. 17th St., Big Spring, TX 79720, Sept. 10— Last month we were with the congregation in Odessa and enjoyed a wonderful service. Enjoyed hearing Bro. Jim Hickey at Lubbock recently. Here in Big Spring, we look forward to our gospel meeting with Bro. Johnny Fisher from Summertown, TN, Oct. 21-28. I am very anxious for the brethren in West Texas to meet Johnny and hear him. I have

known and loved him for many years. He is certainly a fine man and gospel preacher. We are now beginning our second year in Big Spring. We deeply respect all the brethren here who are so good to my family and me. Please note my change of address.

**Cleo Gatson**, Farmersville, LA 71241, 608 W. Franklin St., Aug. 14— The Shady Grove congregation, of the church of Christ on Hickory Dr., had a fine gospel meeting June 24-July 6, with Bro. Kenneth Herron as the speaker. He is well-learned in the Scriptures and attends services at Covina, CA, where Bro. Don McCord lives. (Note- we are sorry this was too late for Sept. -Ed.)

**G.V. Ayers**, 4635 Larkin Rd., Live Oak, CA 95953. August 28— The time has arrived for which I have been itching. On June 24, the elders at the 21st congregation in Oklahoma City ordained me to preach the gospel, which I am now doing full time. Presently I am studying with Bennie Cryer and working with the church at Olivehurst, CA. The brethren in California have been wonderfully kind, asking me to preach in many congregations. I also held a meeting at Redding, CA, July 13-22. Lord willing I will begin working with the church at Edmond, OK, in January. Pray for the work everywhere.

**Bob Loudermilk**, 3413 S. Kessler, Wichita, KS, 67217— In August we had a good meeting with Don McCord as he spoke each night from the book of Revelation. The interest from the community was evident by the 40 or so outsiders that attended. We enjoyed our recent meeting in Garland, TX, and the annual "Labor Day meeting" in Kansas City. My next few meetings are as follows: Ft. Smith, AR (Sept. 19-23); Kansas City, N. Brighton, (Oct. 1-7); Ada, OK (Oct. 12-14) Red Oak, TX (Nov. 16-25).

**Jack Biggs**, 107 Carson Ave., Beckley, WV, 25801, Aug. 28— We would like to report to the brotherhood that the Warden church of Christ, formerly meeting 2 miles N. of Beckley, WV, on Rt. 41, is now meeting 6 miles S. of Beckley at Shady Spring, WV, just off State Rt. 3. We take this opportunity to personally thank everyone who contributed in any way to the purchase of the new meeting place. Thank you all. We are also happy to report that during July one was restored and one was baptized into Christ. We cordially invite any of you visiting our area to come and meet with us. We especially invite any preaching brethren passing through. You will have a place to speak and lodging if necessary. May God bless all of you.

**Lonnie Kent York**, 116 South 30th. St., Muskogee, OK 74401, Sept. 7— We have just returned from the Labor Day meeting at Kansas City. To say the least, it was a spiritual feast. It is good to know that brethren can assemble and sing the wonderful songs of glory and listen to the plain, simple and unchanging word of God. It was good to visit and see these brethren once again. The work in Muskogee continues and we are looking forward to the fall and all that accompanies this time of the year. We continue to seek the prayers of all, God's blessings be upon all God's people.

**Roy Lee Criswell**, Rte. 2, Box 147, Cassville, MO 65625, Sept. 8— Our meeting here was a good one. Bro. Johnny Elmore did a splendid job teaching. "The Word of God" to almost a full house every night. It was good to have Johnny Sally and Kim in our home. During the meeting we had 2 baptisms. One of these was man of Mexican descent, the husband of a lady we reported was baptized in June. They had known nothing but the Catholic religion before becoming Christians. We had a wonderful week in PA with the

congregations at Lovejoy and Indiana. There were no visible results but we feel the church was made stronger. We look forward to a weekend meeting here at Cassville, Nov. 2, 3, 4, with Bro. Allen Bailey. We invite all to come.

Jackie C. Lee, P.O. Box 833, McAlester, OK 74501, Sept. 6— Since last report I have ended a year's work with a small congregation near Jerusalem, AR and feel some good was accomplished. I plan to return one week each month to help with the teaching. I am now back at McAlester working with the C and Tyler congregation. It is good to be back with the brethren who first gave me the chance to work full time in the Master's vineyard and who have continued to help with my support. I appreciate them so much and they are to be commended. Bro. Miles King with the help of other brethren has started a new congregation in eastern OK. I'll be helping them, beginning this month, with teaching one Lord's day each month. If you know of anyone in this part of OK, please contact Bro. King. Note my new address. I enjoy the Old Paths Advocate very much, here are some subs. Love to all the faithful.

Miles King, 1525 Ann Arbor Dr., Norman, OK 73069, Sept. 6— The new congregation at Summerfield, OK met for the first time Aug. 12. The congregation will meet every Lord's day at 10:30 AM in the Summerfield Cemetery Chapel which is located about one mile east of Summerfield. At present time we are also having Saturday night preaching services. Thanks to the brethren at Hamilton, OH for the wonderful eastern Labor Day meeting. It was so good to be with these brethren for 4 services of this meeting along with Bro. Lynwood Smith and brethren from other eastern states— all helped to make the meeting a real success. During Aug., I enjoyed a good weekend meeting at Brazil, IN. It was good to attend several nights of Bro. Don Pruitt's meeting at Norman. I have also preached recently at Harrodsburg, IN; Mozier, IL; and West Chester, OH.

C.A. Smith, 810 NW 6th St., Andrews, TX 79714, Aug. 21— We were with the good brethren at Graham, OK. Aug. 12-19 in a series of gospel meetings. We really enjoyed ourselves for we found receptive listeners and brethren who had a mind to work. One young man was baptized into Christ and caused much rejoicing among the faithful there. There was good outside interest and brethren from neighboring congregations attended well. We were happy to have a fellow preacher one night, Bro. Stan Elmore from Ardmore, OK. It is always a joy to preach to folk who love the truth and listen well. We enjoyed a good meeting here in Andrews with Bro. Joe Hisle where two souls were baptized, three confessed sins, and one was restored, then a night or two later I baptized another young man into Christ. We in Andrews are the better for Bro. Hisle passing our way. Please remember us when you pray.

Paul Walker, 610 "A" East 17th St., Big Spring, TX 79720, Aug. 14— In July my family and I spent a week in TN visiting relatives and brethren. It was good to preach again at Chapel Grove. Bro. Wayne McKamie began a meeting there before we left. It was, we understand, a great success. We have enjoyed recent meetings in West Texas with Richard Nichols, Wayne McKamie, Bennie Cryer and Joe Hisle. It was good to be associated with Bro. Johnnie Fisher again while in TN. Our work here in Big Springs shows signs of continued progress. It is a pleasure to work with such fine brethren as we have in this part of Texas. I was saddened to learn of the heart attack suffered by Bro. Lawrence Bee who lives in Greenville, PA. I know he and Mildred would appreciate your prayers. If you have friends or relatives in

or near Big Spring, TX and would like me to contact them, please send me the necessary information. (Note— We are sorry this did not reach us in time for Sept. issue. -Ed.).

Jimmie C. Smith, 401 E. Prospect, Harrison, AR 72601, Sept. 6— We are happy to be home after a very enjoyable 12 weeks of gospel meetings. We held meetings at Burkhart, MO; Bandy, KY; Westchester, OH; Napoleon and Slocomb, AL; and the Kansas City Labor Day meeting at 85th & Euclid. I also preached in Baton Rouge (Foster Dr.), LA, and New Salem, MS. We had exceptionally large crowds in some of these places and meager attendance at others. The meeting at Bandy was extended two days to run through Tuesday night. Eleven preachers besides myself, spoke at the Kansas City Labor Day meeting along with 7 excellent talks by young men. Crowds were excellent from the first service to the last. We are looking forward to a meeting here in Harrison with Lynwood, Oct. 20-23. Here is another sub.

Randy Tidmore, 1102 E. Seminole, Wynnewood, OK 73098, Aug. 16— Since last report I have preached at Jerusalem (Mt. Zion), AR. I held two weekend meetings there, one in June when we stayed with the Robert Lee family (Jack Lee's parents) and the other in Aug., when we stayed with the Tom Lee family (Jack's brother). Family and I really enjoyed both meetings. We appreciate them so much for the opportunity of speaking for them. Also, we appreciated the attendance of preaching brethren Jack Lee at the first meeting and Jimmy Frady of Wittspring, AR at the second. Also, I have preached at Valliant and always look forward to being there. In Oct. I will be in a joint meeting there with Bro. Wm. St. John of Paris, TX, and Bro. Phil Cimei, Davis, OK. If you are nearby, come and be with us. The work here at Wynnewood still progresses. Since last report another family has come from digression. We have now been here a year, during which time we have been blessed with 10 new members. We pray the Lord will bless during the coming year. Remember us when you pray.

Terry Baze, 3107 S. Washington, Amarillo, TX 79109, Aug. 28— The work here is going well. We had a wonderful meeting with Jerry Dickinson this month and feel much good was accomplished through his efforts and that of the brethren in Amarillo. Crowds were good for the most part with over 40 in attendance on Sunday mornings. We had outside visitors most nights which provided us with new leads and we also were encouraged by visible results. Two made confessions of faults and one man obeyed the gospel. The man baptized has a large family and his wife is digressive, yet they have all attended with us for a long time and I have studied with them for over a year, so we trust more good will come from this man's example. I have many home studies going at present and hope the Lord continues to bless our efforts. We give God all honours, praise and glory for the things He has blessed us with. I held an enjoyable weekend meeting in Jackson, MS, Aug. 17-29. I appreciate Bro. Paul Nichols having the desire and courage to embark on a new effort and pray other preachers with the precious experience so vital and proven talent needed to reach out into new works, will have the willingness to "go preach the word" instead of staying in Jerusalem as it were. Pray for us. Here is a sub.

Johnny Elmore, 419 K S.W., Ardmore, OK, Sept. 7— The meeting at Cassville, MO closed Aug. 12 with two baptisms. One of those baptized was a man who speaks Spanish, who is from McAllen, TX, originally and has already begun to assist in the services at Cassville. We enjoyed staying with Bro. Roy Lee Criswell and family and I appreciate them so much for their tireless efforts. I began a singing school at Pontiac, MI Aug. 17, and was accompanied by Rod Goodgion and

David Dean of the Dallas-Ft. Worth area. In addition to the twice-daily singing sessions, I preached six times, closing Aug. 26. We made our home with the Andrew Davis family and were treated royally. They were so kind and hospitable. We were privileged to attend several sessions of the Texas Labor Day meeting in Ft. Worth, with crowds reaching 450 some services. We are enjoying being at home. My son, Stan, has left his secular job to help me in the work here full-time. There is much work to be done.

**Don L. King**, 41931 Chadbourne Dr., Fremont, CA. 94538, Sept. 15— We are presently at home and busy with the TV work. The mail has increased of late and is getting to the point that a preacher could stay relatively busy in developing the leads which come in from all of Northern California and even Nevada. It has recently become known to us that the digressives are making up a large portion of our viewing audience. (There are reports that it has even been advertized in their bulletins, etc.) A fair portion of mail also comes from members of the digressive church of Christ. We ask your prayers for the success of the work. The California Labor Day meeting was held this year in Stockton. The brethren did a good job and it was one of the largest in years despite the fuel situation. Area preachers were used each evening and the meeting was a spiritual uplift to all we believe. It will be held in North Hollywood next year, Lord willing. We go to Dallas, TX the latter part of Oct. for a series of meetings. We are looking forward to a great opportunity for doing good. If you live in the area look for the local announcements, etc. and plan to come and help us. I recently preached at Turlock and look forward to preaching in Fair Oaks this coming Lord's Day. Also look forward to preaching at Lodi the first Sunday of Oct. Continue to mention us by name when you pray.

**Timothy Staggs**, 4410 Teays Vly. Rd., Scott Depot, WV 25560, Sept. 6— For the past year, I have been living with my parents and working with them here at St. Albans. I appreciate so much the encouragement that they have given me, as well as the support and encouragement the various congregations in the area have given. I would like to make special mention of the Piney View and Twelve Pole congregations, where I have been able to go once a month for the past year. They have been wonderful! I've also been privileged to speak at Beatrice, Bunner's Ridge, Huntington, Radnor, Wayne, as well as Linnville, Ohio. I might also mention that the Hillcrest, MS congregation has helped support me financially for the past year, for which I am deeply grateful. I extend my thanks to all of these brethren for their willingness to support me in the work of the Lord. Lord willing, I will be moving to the Lawrenceburg, TN area the last of this month to begin a work with the two congregations there. It will be a new experience for me but I'm sure that, with the help of the Lord and the help and prayers of my brethren, good can be done. My new address will be Rt. 2, Box 142A, Summertown, TN 38483. Please remember that work in your prayers.

**Paul O. Nichols**, 147 Bay Bury Lane, Jackson, MS 39212, Sept. 7— Recently we were in a good meeting at Arlington, TX with cooperation from several congregations. It was enjoyable. Joe Lee Norton, Gerald Hill and Melvin Blalock were preachers who encouraged the meeting by their presence. There were two baptisms, three confessions and four restorations. I was privileged to speak one night at Fort Worth at the Labor Day meeting. At Memphis, TN we had three confessions. At Pleasant Grove, IN we had four baptisms and three confessions. The gospel is still "God's power to salvation." At Jackson we had one confession of faults last Sunday evening. Last month we had a weekend

meeting at Jackson with Terry Baze of Amarillo, TX. He did a good job. Our next meeting is scheduled for this fall with Ron Willis. We now have ten members in the congregation at Jackson, five of whom are men. All the male members help with the church services. Some non-members attend, and several digressives have come from time to time. We now have two regular radio programs in the state using our tapes— Jackson and Collins, both mission points. The Lord bless the cause of Christ and His workers everywhere.

**Allen Bailey**, 631 Oak Hill Dr., Houston, MO 65483, (417) 967-4550, Sept. 6— It has been several months since I have reported due to being extremely busy. We have moved so please note our new address and phone number. This year we have gone to the following places: Kansas City (85th), MO; Caldwell, ID; Yakima, WA; LaGrange, GA; Hartwell, AR, and Flintville, TN. We look forward to returning to several of these places again. Several have already rescheduled for 1980 or 81. We have received a great uplift from these places and look forward to seeing them again. I go next to Radnor, WV, Aug. 27-Sept. 2; Pottsville, AR, Sept. 21-23; Kansas City (36th), KS., Sept. 28-30; Oyster Bay, FL, Oct. 14-21; and Jamesville, MO, Nov. 16-18. If you are traveling through please stop and be with us at any of these places. We have made new acquaintances and new studies and hope they will be profitable. Our continued thanks to the congregations in this area for their continued support and encouragement. It could not be better. Please pray for us and the work everywhere.

**Jerry Dickinson**, 2604 Erwin, Victoria, TX 77901, Aug. 28— August has been an extremely busy month for us. Earlier in the month we were in Amarillo for one of the best meetings I have held in sometime. This is where Bro. Terry Baze labors and we made our home with he and Becky where we were treated royally. He is one of the most conscientious and hard working preachers I have been associated with and is held in high esteem by the brethren there. We need more like him! Last week I held a short meeting at Deer Park (Houston) congregation. They use our article *Inquiries and Answers* and hoped some who have written in response to the article would come out. They did and the meeting was a great success. I even talked to a digressive preacher who attended about a discussion on cups and classes. He has been debating every denominational preacher in town but said he was not interested in debating us. However, he said if we kept poking at him in the paper he would debate. I told him we had no intention of poking at anyone but that we did intend to keep on writing in the paper about our differences. We will wait and see what happens. Sept. 1, we will begin our third year in the mission work in Victoria. We begin this year with renewed zeal and vigor trusting God to bless our efforts. Please continue to pray for us and this work, brethren.

**Orvel Johnson**, 2832 Kay St., Ceres, CA 95307, Sept. 6— The past two months have been busy ones. The meeting conducted by Johnny Elmore at Escalon was a wonderful spiritual feast. The attendance was large and so greatly appreciated. There was nearly a thousand people in attendance during the meeting. The congregation had done considerable advertising in several different ways which brought visitors from the area to the meeting. Much zeal was manifest and as usual, the singing was some of the best. Johnny did a wonderful job in bringing the Word of God to the front. It was so good to have he and Sally visit in our home and for Johnny to assist some in personal work. It was also good to see the Elmore girls again, and have them in the meeting. The next Gospel Meeting at Escalon is in Nov. with Bro. Don King doing the preaching. Advertising is already underway for this effort and once again we look for a large

attendance. Everyone is invited to be with us in this meeting, which will embrace Thanksgiving day. (See notice in *Old Paths Advocate*) I have recently preached at North Area in Sacramento on a Lord's Day morning with an afternoon service at a rest home, a rest home service in Modesto, and in Sonora and Planz Road in Bakersfield. We are thankful for those who made confessions of fault at the latter two places. The Labor Day meeting at Stockton was among the best, with large crowds in attendance. Due to a death in the family we were not able to attend every service. We saw so many of our brethren we have known for many years, and it was so wonderful to see so many young people present. The future of the church looks bright when we see the great zeal of the young people in the work of the Lord. It was an honor for me to be one of the speakers at the Labor Day service, and to exhort the evangelist in performing in duty and obligation. In event you are looking for a quiet, peaceful place to live and a fine congregation to worship with, consider Escalon, CA in your plans. Pray for us to have health and strength to carry on in His work.

Carl M. Johnson, 1124 E. 8, Ada, OK 74820, Sept. 1— We had an enjoyable meeting at Abilene, TX, although we were saddened during that meeting by the death of Phyllis' grandmother, Hester Loveless of Wilson, OK. Our next meeting was in Shreveport, LA (Midway), resulting in two baptisms and two confessions. Visiting preachers included Billy Dickinson and Miles King. We sorely missed Wayne Fussell though. Wayne's father, Lewis, suffered a ruptured esophagus just a couple of days before the meeting was to begin. He was taken to the University Hospital in Okla. City in critical condition. He has successfully weathered lengthy surgery but after a couple of months is still in serious condition. Wayne has been at his father's side through the whole ordeal. They continue to be in our constant prayers and thoughts. From Shreveport we went to New Salem, MS. It was a real thrill to preach to such large and attentive crowds nightly. Crowds regularly numbered between 150 to 200. My family and I thoroughly enjoyed our association with Lynwood Smith who did so much to make us feel comfortable and at home during the meeting. We had many visitors from several states, including W.G. Fulmer, a faithful prayer from Jacksonville, FL. There were 3 confessions resultant. Our next meeting was at Sentinel, OK. We appreciated our stay in the Ron Willis home. The brethren there did a wonderful job of advertising the meeting from house to house, on radio, television and newspaper. As a result there were more visitors from the community that attended this meeting than any I can ever remember holding. Also, in attendance were preachers Bill Davis and Bill Roden. We are now conducting a meeting at West Plains, MO. The remainder of our schedule includes: Sharonville, OH, Sept. 14-23; Huntington, W.V., Oct. 12-21; Hale, AR, Oct. 26-Nov. 4; Cable Ridge, OK, Nov. 9-18; Ceres, CA, Nov. 30-Dec. 9; N. Hollywood, CA, Dec. 10-16.

Clovis T. Cook, 1503 E. Crestview, Springfield, MO Sept. 10— It has been gospel meeting time in the Ozarks for the past few months. I have heard any number of our gospel preachers this summer. They are all good preachers and have held some good meetings for the churches in this area. Since my last report I have held a meeting for the church at Gilliland, Texas. We became acquainted with this church

through our TV program out of Wichita Falls, Texas. We had a good meeting. The cooperation by other sister congregations for miles around was very good. Some of our older preachers many years ago held meetings for the brethren meeting there then. One woman who at the time was meeting with a digressive church, saw and heard our program, and ordered some tracts on the communion and classes. She told a sister with whom she worked about them and finally gave them to her and she in turn showed them to the church in Gilliland, where she was a member. They ordered about 140 tracts on the cups and class question, and of course finally ask for a preacher. I am so happy that I happened to be the preacher. I met and talked to the sister who started the whole thing. Word came last week that she has been meeting with the church at Gilliland, since the meeting. She and her husband will be treated well by the church there. These are some of the finest people I have ever met. Their worship is scriptural to the best of my knowledge and I am sure it will continue to be so. They will get plenty of good help from the congregations in that area, especially the Gardens Edge congregation, in Wichita Falls, I leave for Walnut Grove, KY this week for a meeting.

Gerald D. Hill, 7405 Tunbridge, North Richland Hills, TX 76180, Sept. 6— The work in the Dallas-Ft. Worth area continues to prosper. Three women recently took their stand from digression. A brother who had been out of duty for years was restored. Each of these had been viewing the television program over channel 11. We are presently hearing from an average of 100 new correspondents per month. Many of these are enrolled in the correspondence course. In the past year 31 have been converted in this area who were influenced by the preaching of the gospel via television. In March we conducted a weekend meeting in Sandgrove, TX. It was truly a joy to be with these brethren in this effort. There was good outside interest. We enjoyed the hospitality of the Baker and Coldiron families. Lord willing we will go back there in July of 1980. May 31 we left home for California for a preaching tour arranged for us by Brother Don McCord. We visited Brother Jerry Harris and family going out and on our return home. We preached in Flagstaff three services. We really enjoyed being with Jerry and Beverly. While in California we preached for the following congregations: Fair Oaks, Sacramento (64th St.), Lodi, Modesto, Ceres, Manteca, Sacramento (North Area), Clovis and Bakersfield (Truxton). Eight different families shared their homes with us. Our invitations to preach and to visit far outnumbered the days that we could be in the state. We appreciated the hospitality of everyone. It was our privilege to visit several fellow preachers while we were in California. They were: Glen Osburn, Ed Powell, Raymond Fox and Robb Hickey. I appreciate these men for their work's sake. Brother Bob Loudermilk just completed an enjoyable meeting at the Garland congregation. Brother Paul Nichols recently conducted a meeting in Arlington which was uplifting to all. Both meetings were blessed with visible results. The Texas Labor Day Meeting was also an outstanding success. The meeting was moved to the Round Up Inn in Ft. Worth to accommodate the expected large turn out. We were not disappointed. The crowd reached 500 in number by Saturday night. Both preaching and singing was outstanding. Our thanks to all who came to share this spiritual feast with us. Please remember all of us when you pray.



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

# OLD PATHS ADVOCATE

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

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

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## FINANCING THE CHURCH— NO. 4 (Old Paths Advocate— 1935) by Homer A. Gay

Will a man rob God? This is a serious thing to think about. The Israelites robbed God in tithes and in offerings and the Levites and singers that did the work were forced into other fields of labor by it. God told them that they were cursed with a curse for the same. (See Mal. 3). We are told in this Christian dispensation that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his own heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9.

I once heard a brother say, "Well, I will give just as much as anybody to help hold a meeting." That seemed to him to be a very liberal offer on his part. While this brother was worth near a hundred thousand dollars and the others worth about fifteen cents! I have observed that it is the very poorest of the brethren who support the work of the church. I have often heard brethren say that we are to give as we are prospered, and if we are not prospered, then of course we can't give—and they would not give, either. That same brother, maybe, lived in his own home and it paid for, drove a good car, smoked his ready-rolls, or cigars— but was not prospered! Brethren, I have always been very poor in this world's goods, but I have never been where I could not spare something for the cause of Him who gave his ALL for me. It may be just a cup of cold water, just a mite, but I will do my best. "For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not. For I mean not that other men be eased, and ye burdened: But by an equality, that now at this time your abundance may be a supply for their wants that their abundance may also be a supply for your want: that there may be equality." 2 Cor. 8:12-14.

Now, if we will take the law of Moses for a background and use the instructions given us by the apostles, we can handle the financing of the church in a scriptural and sensible way and the work will be carried on as it should be.

Let us notice a little congregation of say fifty members. They are loyal and true. None of them are rich, of course, and some are very poor. Some will have to have some help from somewhere. They want to have a meeting at their place of worship, and need one; and should hold one or two mission meetings around them. They say, "we are just not able." Now here are, say ten families represented; their income for the year is from two hundred to two thousand dollars, but say that their income all together is \$5,000 for the year. Now, if one tenth of that went into the church treasury, they would have \$500 with which to care for their needy, keep up their church property, and support the preaching of the gospel.

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## EXPIRATION DATE

If the date near your name and address reads 11-79 your subscription expires with this issue. Please renew promptly.

-HLK

## THE POPE IN AMERICA by Don McCord

The Pope of Rome comes to our land— some observations. The Pope has just come to the United States and made historic visits to Boston, New York City, Philadelphia, Des Moines, Chicago and Washington, D.C. His welcoming committee (please notice who they were) in Boston included our President's wife, the president's representative to the Vatican (yes, our government has a representative to the Pope), the Governor and two Senators of Massachusetts and the Speaker of the House of Representatives in Washington. Later, at the United Nations, the Pope spoke to representatives of 152 nations, having been invited into that world forum by the U.N. Secretary-General. His visit to the United Nations, according to his own statement was the "centerpiece of his journey to the United States". His last day in the United States, he becomes the first Pope to set foot in the White House, where he will meet with our President and his close advisors. On the White House lawn, he addressed 1400 government officials, including members of our Congress, the President's Cabinet, and the Supreme Court. He attended a reception for the nation's governors.

Now, what does all this mean and what place does such as this have in the columns of a journal of this description? For centuries, nations have "drunk the wine of her (the so-called Catholic church) fornication" and this will continue until she falls, and she will fall, but at no time in our history has this been made more evident on our own shores than right now. Listen to what John heard the angel foretelling: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (Rev. 14:8). Our dignitaries, the President, the Cabinet, the Congress, the Supreme Court, the United Nations know not what they do. If they only realized that what we have heard and seen in the last few days is in the nostrils of God an abominable stench, a clearcut fulfillment of His Word! Read with me Rev. 17:2, with reference to the great whore (oh, what terms inspiration uses in reference to what men call the Catholic church!) who sitteth upon many waters (peoples and multitudes and nations and tongues— Verse 15): "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her

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## WASTED GOODS, GOODNESS AND GOLDEN YEARS

by Larry E. Parker

Much has been said and written about the Prodigal Son passage (Luke 16:11-32). Literary critics have called this one of the original short stories because it employs all the characteristics of this literary form. Preachers have used the passage as the basis for powerful and effective sermons on the love and forgiveness of our Father, the sinfulness of youth, the unforgiving hardness of the elder brother, the fickleness of materialistic friends, the exemplification of true forgiveness, and the degrading results of wickedness, to name only representative themes. To me, however, in addition to these, the passage illustrates classically the tragedy of waste, with particular attention to "wasted goods, wasted goodness, and wasted golden years."

The idea of wasting anything is distasteful to most. The word is used in verse 13 of this account to signify squandering of property. Definitions of the currently used word vary but include "to spend or use carelessly, to allow to be used inefficiently or become dissipated, and to spend money or consume property extravagantly or improvidently." Synonyms are *squander*, *dissipate*, *fritter*, —all of distasteful connotation. What follows is a brief discussion of the three areas of waste suggested in this parable of the Master.

1. **Wasted Goods**—The Prodigal Son asked for what was his from his father. The error is not in his taking what belonged, to someone else. Evidently he had every right to this "portion of goods." It was also not unusual in the historical context to ask for his portion early. No, the error of the Prodigal Son was in his use of his goods. The man had every right to spend his money; it was his. But he had no right to waste it, i.e. to squander it or use it in a way that brought no good return to himself or others. What a classic example of what we see so often today: a person, blessed abundantly, but frittering it all away on "far countries—certainly in sinful lands alien to God's country," on riotous living—profligacy, dissipated, licentious, wildly extravagant modes of life, all diametrically opposed to God's way." The lesson is clear: God is not pleased with one who squanders his or her living or his or her life!

2. **Wasted Goodness**—This expression is admittedly paradoxical; how can one waste goodness! The elder brother, I believe, illustrates well how this can be. All evidence suggests this man was a good one. Even though he summarized his traits himself, what he said is not disputed. The man claims to have served his father for many years and to have obeyed his father faithfully, and we can believe him. Sadly, however, he destroyed all his good work with an unacceptable motive. It seems that the elder brother had done all of his good work solely for the purpose of someday boasting of it and using it for selfishness. The incident seems to show that he expected some special treatment for what he had done. This attitude clearly exemplifies persons of our time. They do much good, but they destroy the good results by having to be praised constantly, by having to be the center of attention, by consistently getting their recognition by force. How much better it would be simply to do our good works and let others praise us—or to work for the great day of praise and reward. All of us would do well to take stock of how much we say "I."

It is possible to do good and waste it because of an impure purpose. Good works that spring from loving, merciful and compassionate hearts are not wasted; good works, however, that are forced out of conniving, contriving, comparing and self-exalting hearts are wasted.

3. **Wasted Golden Years**—The third example of waste here differs from the others in that the main character is not directly responsible. The Father's golden years are wasted, but he was not primarily responsible for that. To make the point clear, may I say that I believe that every parent, indeed every older person, deserves "golden years." This should be

a time to slow down a bit, to enjoy the fruits of hard work, to glory in one's children and grandchildren, to begin to allow younger persons to take charge in the church, to become not so much the doer as the adviser. At this stage, the days ought to be easy and the nights peaceful and restful. These are the golden years.

Contrast that, please, to the Father in the parable. Day after restless day, it seems he longed for his straying son. Night after sleepless night, he must have alternated between tears and prayers, tossing and turning, wishing for dawn—to return to his vigil at the roadside. Certainly, his golden years were tarnished. We do not know how many of these years were so wasted but too many for sure! Graphically, this parable illustrates this waste and his inability to change the fact.

Many today are also wasting what ought to be the golden years of their parents or loved ones. Hopefully this article will cause some son or daughter to realize that by continuing in sinfulness, indifference, far countries and riotous living,—that they are destroying the golden years of someone probably very special.

In addition to all else that Luke 16:11-32 teaches, I believe it shows well the tragedy of waste, especially of wasted goods, goodness and golden years.

-123 Cox Street, No. 4 Auburn, AL 36830

## WHO IS TO BLAME? (EPHESIANS 5:23) by James Phillips

"For the husband is the head of the wife, even as Christ is the head of the Church: and he is the saviour of the body." Some say the head of the wife means to the wife, you may or you may not. But some say it is spiritually. I would say spiritually. Some teach for the woman long hair, no makeup, no shorts just like the apostle Paul said it. But what about the man, the example, the leader? Did the sisters see the brethren with long hair, shorts, naked to the waist? We should have said to the woman, you look better to God with long hair, and to the man, cut—not trimmed—hair. So who is to blame, brethren?

-Scott City, MO

## FRANKLY SPEAKING by M.E. Frank

"There is a lad here, which hath five barley loaves and two small fishes" (Jno. 6:9). If anything seemed to indicate the beginning of a small undertaking it was this lad going on a hike with his own small fishes. It was not the size of the fishes that was important. It was the presence and power of Jesus. It was not the number but the readiness of the lad to help with what he had. We should be careful about despising small beginnings. Willingness to try is a great virtue and failure to try is a sin.

I think when some of us go before the great Father and He asks us what we have earned with our talents, and we show him our ten and say, "Thy five hath gained five more", He may turn to us with an air of surprise and say, "Why, bless you, child, you never had five talents, you didn't even have two. All you had was one! And you have done all this with so little!"

Jesus was able to take the little that the lad offered and out of it make enough and to spare for five thousand. It is what we can do with Christ's help that makes life so full of promise. What are you doing with the talent that God has given you?

-Houston, MO

## A CONTRAST BETWEEN TWO WOMEN by Bobby Pepper

In Prov. 7, Solomon is speaking to his son and is also talking about young men. In this chapter there are lessons to fathers as they train their sons to help them avoid falling into a snare; lessons to young women; also to mothers and grandmothers blessed by having daughters and granddaughters, that with the blessings come the fearful responsibilities of teaching.

He says in verse 1, "Keep my words, and lay up my commandments with thee". Verse 2, "Keep my commandments and live"; verse 5, "That they may keep thee from the strange woman, from the stranger which flattereth with her words." Solomon looked out the window and behind among the simple ones, a young man that did not have understanding. This young man passed by her corner in the twilight, in the black and dark night, and there met him a woman with the attire of an harlot, and subtle of heart. She is loud and stubborn; her feet abide not in her house.

Someone may be ready to say that this woman was predestined to be a harlot. Does the Bible teach this? No, at one time this one was just as pure and holy and innocent as the little child in Matt. 18:23. Jesus brought a little child unto him, and set him in the midst of them, and said, "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven". Also, in Matt. 19:14, Jesus said, "Suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven". The harlot in Prov. 7 did not inherit evil anymore than the virtuous woman in Prov. 31:10, inherited good. We then conclude that something happened in their lives that made the difference. Let us look at some of those things. The harlot in Prov. 7 was given to flattery. Man or woman can ruin themselves by giving themselves to flattery. In Prov. 28:23, "He that rebuketh a man afterwards shall find more favor than he that flattereth with the tongue". Prov. 29:5, "A man that flattereth his neighbor spreadeth a net for his feet". You remember Paul said, "But as we were allowed of God to be put in trust with the gospel, even so we speak: not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words; as ye know".

She was a harlot (prostitute) and identified herself by the clothing she wore. Shouldn't this teach us a great principle—that our clothing tells a great deal about the character. This woman's clothing was an invitation to lust. Women are instructed to have modest apparel. I Tim. 2:9, "...women adorn themselves in modest apparel, with shamefacedness, and sobriety, not with broidered hair, or gold, or pearls, or costly array". Adorn means to be dressed decent, modest, to embellish with honor. Modest means orderly, well-arranged, decently. Let us stop here and ask ourselves some serious questions about this matter of modest clothing. Do we try to justify wearing bathing suits or shorts? Most are shaking their heads and saying, no, no, a Christian cannot wear such clothing; but now what about pants? Many say this apparel is modest. Is it? I believe if we would just think about what Paul is saying in I Tim. 2:9, we could all agree that pants would not be fitting as such apparel that would embellish one with honor. It would not be orderly, well-arranged. Let us look at the word shamefacedness. It means looking to one's self and one's actions, showing modesty, be able to blush—(W.E. Vine). A sense of shame, modesty, is used regarding the demeanour of women in the church. Sobriety, sound judgment, inner self-contained. Also, in Deut. 22:5, "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 abominations unto the Lord thy God." Abomination is something that God hates. This was an abomination then and is today for anyone to commit this sin. Christians are the light of the world and are to walk as such. (I Jno. 1:6,8; 2:14-17). This evil woman in Prov. 7 was subtle of heart, she was

cunning and crafty. The woman who is of great price in the sight of the Lord has the "ornament of a meek and quiet spirit" (I Pet. 3,4).

The harlot pretended to be very religious (Prov. 7:14). She vowed, offered sacrifices, oh she had worshipped! She was not guilty for the day no matter what she did. People are like that today. It is true that morality cannot be separated from spirituality. One is not right before God if he does not worship faithfully, neither is he right if he does not lead a pure, clean, wholesome moral life. In Prov. 31:10-31, the virtuous woman is mentioned as being a faithful wife, a good mother, a kind neighbor, a willing worker and a wise teacher. It is no wonder she could take legitimate pride in the works of her own hands and have praise of the same. A woman of this type now is a blessing to her home, her community, the church, and to all far and wide who know her.

As we have seen, these two women were not born one evil, the other good. It was their decisions that made the difference. Our decisions effect changes in our lives today. If we decide to follow as close as we know to God's word, God will bless us, but if we are loose in our actions not letting God guide us, He cannot bless us. He that knoweth to do good and doeth it not to him it is sin.

-Rte. 7, Box 505, Athens, AL 35611

## A POST MORTEM GOSPEL (Old Paths Advocate— 1934) by K.G. Wilks

"The Mormon post-mortem gospel is a myth, and was intended by Satan to deceive men, and it has worked remarkable well."—Adventist, in Present Truth Messenger.

Reply: Post mortem means after death. And the Mormons are not the only people that preach a post-mortem gospel. The "Bible students" of Chas. T. Russell fame, or illfame, and "Jehovah's Witnesses" of the Rutherford stripe come in for a good share of the post-mortem humanism. And by the way, the Adventists will have to give up their theory on the kingdom of "the God of heaven" in Daniel 2:44, or preach a post-mortem gospel "invented by Satan" to sustain the theory, for it reads: "And the stone that smote the image became a great mountain, and filled the whole earth." (v. 35) And this "stone" represents the kingdom "set up" by the God of heaven. So if this kingdom is not set up until Christ comes, how is it to grow from a "stone" to become "a great mountain" without a "post-mortem gospel?" Now solve this for us if you can.

As a matter of truth, Christ gave to Peter the "keys of the kingdom" (Mt. 16:18), and he opened to the Jews on the day of Pentecost, as is recorded in the second chapter of Acts, and to the Gentiles as is recorded in the tenth chapter. Hence, we read, "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Co. 1:12, 13) They are now fellow citizens with the saints" (Eph. 2:19), "a holy nation" (I Pet. 2:9). Let historical facts bear record: "Christianity advanced with marvelous rapidity over the Roman world. At the close of the first century there were Christians everywhere. They grouped themselves into communities or churches. They met, not in synagogues, as did the Jews, but in private houses." Again: "Rome entered on the persecutions because it saw in Christianity that which threatened its own existence." (Early European History) The "stone" or Christianity struck Rome, and it, the last of the universal kingdoms of the "image," has fallen, while Christianity goes marching on. And when Christ comes, "the long suffering" of God, the time for "repentance," ceases. (2 Pet. 3:9, 10)

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## THE CHRISTIAN ADVANCED IN YEARS Author Unknown

You tell me I am getting old: I tell you that's not so! The "house" I live in is worn out, And that of course I know. It's been in use a long, long while; It's weathered many a gale. I'm really not surprised you think It's getting somewhat frail.

The color's changing on the roof; The window's getting dim, The wall's a bit transparent And looking rather thin. The foundation's not so steady As once it used to be, My house is getting shaky, But my "house" isn't me!

A few short years can't make me old; I feel I'm in my youth. Eternity lies just ahead, A life of joy and truth. I'm going to live forever there; Life will go on— it's grand! You tell me I am getting old? You just don't understand!

The dweller in my little "house" Is young and bright and gay, Just starting on a life to last Throughout eternal day. You only see the outside, Which is all you can see: You tell me I am getting old? You've mixed my "house" with me!

(Selected from Houston, Mo. Bulletin)

Comment- As I read this poem, I thought how vividly the writer captured the ideas and feelings of those of us in the golden years. After a life of service to the Master, as memory fails, eyes grow dim and steps falter, how consoling to remember life is not over at the grave but the joyous beginning of a new life. I hope I can say to my brethren, as Paul to Timothy, "...I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness..." (2 Tim. 4:7,8). Surely, brethren, this is incentive enough to cause all of us to shun the very appearance of evil and live closer each day.

-Homer L. King

## THIS AND THAT by Don McCord

Thayer's Greek-English Lexicon— a word of caution— Bro. R.L. Whigham, Kinston, AL asks that the following extract be published: "Extract from Publisher's Introduction, March 1979 printing of Thayer's Greek-English

Lexicon by Baker Book House, Grand Rapids, Mich.— A word of caution is necessary. Thayer was Unitarian, and the errors of this sect occasionally come through in the explanatory notes. The reader should be alert for both subtle and blatant denials of such doctrines as the Trinity (Thayer regarded Christ as a mere man and the Holy Spirit as an impersonal force emanating from God), the inherent and total depravity of fallen human nature, the eternal punishment of the wicked and Biblical inerrancy. When defining *metamelomai*, Thayer refuses to draw a clear distinction between this word and *metanoia*. Underlying this refusal is the view that man is inherently good, needing Christ not as a Savior but only as an example".

My thanks to Brother Whigham for the extract. It is not intended by him, or me, as a wholesale indictment on this monumental work, but again we are reminded men are just men and can be wrong in their understanding and explanation, and certainly so when they refute the plain scriptures themselves.

**The Bible did place**— Recently, in my daily newspaper, an NEA writer was writing on School Survival under **Study Deserves Priority**. He says there are 7 books that are basic to good studying and should be at hand; after mentioning a dictionary, thesaurus, grammar and 3 others, he mentioned the Bible. Well, he placed it last, but it did place!

**The Destruction of Jerusalem: Its Important Place in the Divine Plan**—this is the title of a recent publication by Bro. Tommy Shaw, faithful gospel preacher, no stranger to readers of this journal, and a book that many of you have.

Tommy has certainly not asked me to say the following, he does not need to, but I feel the need of making some observations. Finally, one of our brethren in a scholarly fashion deals with such timely expressions as "the fullness of the Gentiles be come in", and-so all Israel shall be saved", expressions of Paul to the Romans, and makes good sense out of them. He puts Matt. 25 in true, logical perspective, as well as Heb. 10:25-37, James 5:1-11. His chapter on **The Hope of Israel** where he points out that their only hope is the same as yours and mine, and that is Christ, is worth much more than the price of the book. How anyone can believe that God has yet to do something super special for fleshly Israel is beyond my comprehension— He gave His only Son, He came to them, and they received Him not, and still do not— what else can He do, what else need He do? I without reservation commend Bro. Tommy Shaw's book as being scripturally sound, a needed and worthy addition to the making of books. Every Christian needs to read it.

**Let Her Be Covered**— This is the booklet lately published by Bro. Don L. King. Neither does he ask that I write this, he does not need to, but I feel, in the interest of the truth that it proclaims the need to commend it, too. All things considered, it is the best I have seen, the most comprehensive, the most decisive. It is adequately documented, eminently scriptural in approach and conclusion. That a woman must let her hair grow, and that it is God-given instead of an artificial covering is unquestionably proven. He deals the most sanely, logically on how long a man's hair can safely grow to be safe that I have heard or seen. Every Christian needs to read it.

-Don McCord

## NEW YEAR'S MEETING

The New Year meeting annually held in southern Missouri, will be sponsored by Ava this year, conducted by Ronny Wade. At this time, we plan to have a plurality of speakers nightly, possibly with assigned topics. This meeting will be Dec. 27-31, at 7:30 PM nightly. We welcome all to attend and enjoy a spiritual uplift. We think it will be well worth your trip. For more information call me at: (417) 683-5457.

-Kenneth Middick

## THE VITAMIN C ADDITIVE IN GRAPE JUICE

There has been some anxiety over this situation by a number of brethren recently. As you may have noticed, it is becoming more difficult to find grade juice on the store shelves without the notice on the label: "Vitamin C added."

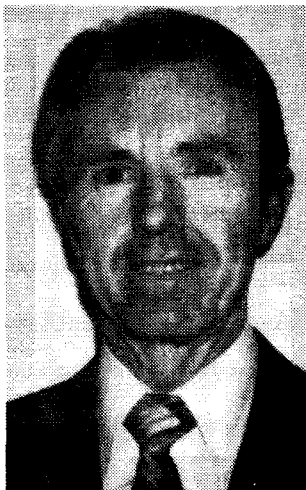
Brother Bobby Pepper, Rt. 7, Box 505, Athens, Ala. 35611, recently wrote to the Welch Foods Co. and asked them about it. Following is a portion of their reply to him dated September 26, 1979.

"The Vitamin C in our grape juice, technically called ascorbic acid, is added in a chemically very pure state. It is derived from dextrose (glucose), a sugar common to grapes and other fruits. Actually, it is indistinguishable from the Vitamin C found in nature in fresh fruits; especially oranges and other citrus fruits." (Letter is signed by Edward J. Race, Manager, Research and Development.)

What Mr. Race seems to be telling us is that Vitamin C is found naturally in grape juice anyway. Hence, the product is not chemically changed by the addition of Vitamin C. -DLK.

## MEET BROTHER RICHARD DeGOUGH

Brother Richard DeGough, 1907 Tully Rd., Hughson, CA 95326 is no stranger to many who read this journal. Richard was born the second son to the late Carl DeGough and Pat Stalcup DeGough, both devout in the church. He is 45 years old, began teaching in the church at age 16; Richard has a history in the church involving congregations in California, at Arvin, Bakersfield (both at Brundage and Planz), Modesto and Turlock, where he has been most instrumental in planting and sustaining the congregation there that first met at the fairgrounds, now in its own building at 500 Crane St.



Richard has been married more than 23 years to the former Glenda McKinney, daughter of the late Collin McKinney and June Fisher McKinney, both devoted members of the church. They are of the same family of Collin McKinney of Texas history fame— anyone who knows the history of the church in Texas knows the name Collin McKinney, for whom the city of McKinney was named, as was Collin Co., of which McKinney is the county seat. Richard and Glenda are blessed with 4 children; 2 are married, Greg (22) and Richelle Nelson (20); and Carl (18) and Robin (16). All are members of the church. Richard is the younger brother of Bro. Wayne DeGough, gospel preacher, known and appreciated by many.

I can without reservation recommend Richard DeGough to brethren everywhere as a faithful preacher of the gospel, able in knowledge and delivery, commendable indeed in manner of life, noble in bearing, all-worthy of full acceptance of all the Lord's people. It is Richard's desire to preach the gospel full-time. It would be a shame for brethren not to hold aloft his hands and encourage him in every good way. He is worthy I know. Richard DeGough is a pillar in the church— what more need be said. I consider it a blessing to know him, and count him among my dearest friends; and a privilege indeed it is to write these few words in commendation of our brother— yours and mine?

-Don McCord

## GOSPEL MEETING

Bro. Don King, evangelist of Fremont, CA will conduct a gospel meeting at the Escalon church of Christ, ¼ mile west of McHenry Ave., on River Rd., Nov. 16-25, services each weekday evening at 7:30 PM, Lord's day at 10:30 AM and 6:30 PM All day services on Lord's day, Nov. 18, with singing at 2:30 PM in the afternoon. An all day service Thanksgiving day is not planned as we previously announced, but all are welcome to attend all services and places to stay with Escalon hospitality will be provided. The meeting is well-planned with extensive advertising including 60 one minute radio spot announcements, news media, cards by members, telephone calls and just plain word of mouth. We are enthused and want others to join us. Don is no stranger to the brethren and a meeting worth having is worth working for. We invite all to attend and help in this good effort. God bless.

-Orvel B. Johnson

## THE 1979 WICHITA FALLS, TEXAS STUDY

The congregation located at 3320 Valley View Road, Wichita Falls, TX (Garden's Edge church of Christ) will host the annual study this year. The study will deal somewhat with the task of "building and sustaining the church." Topics will be loosely along these lines. There will, of course, be a number of controversial subjects included also. We feel that the study will benefit every person who will make the effort to attend. If you are interested in learning more of God's Word and seeing the church grow and abound, you need to attend the study. The schedule has been finalized and you should be receiving it soon if not already. Brethren Wayne Fussell and Don L. King have been asked by Garden's Edge congregation to be in charge. We feel sure that you need have no fear as to a place to stay while you are there. The brethren will do what they can to keep you, or if you wish, there are nearby motels, etc. also. Plan to come and hear our preachers as they speak on subjects of vital importance in this age. For more information contact: W.D. Goodgion, 4202 Prothro St., Wichita Falls, TX, 76308; or Jiri Cook, 4628 Langford St., Wichita Falls, TX, 76310. Or phone (817) 692-7749 and (817) 692-3970. The dates are. Dec. 24-27.

## CHRISTIAN WOMEN AND GIRLS

If you want to appear as a Christian, Then don't go around in disguise; Wear clothing sufficient to cover yourself- We don't want to look at your thighs!

Although sex madness surrounds us, True Christians should stand apart; Let modesty prevail and quit sinning, By revealing what really ought not.

We all hate those rotten new movies— They come from the devil it's true; But wake up, you blind silly Christians, And look what he's doing to you.

It's not only sad, but embarrassing, When the lost you've invited come in To have their attention diverted From worship to that which breeds sin.

So pray to the Lord for His guidance To consider how others must feel; For tempting some heart to adultery May cause Him in wrath to deal.

So don't come to God's house of worship Half dressed in the styles of today, For harm you may do in degrading Could help drive some weak one away.

To you it may seem a small matter That you think could hardly relate, But before you pass final judgment Ponder Matthew five twenty-eight.

So if you are really a Christian, Then don't go around in disguise, Wear clothing sufficient to cover yourself, We don't want to pluck out our eyes.

-Author unknown

(Submitted by Patti Whigham, Kingston, Ala.)

## MISUNDERSTOOD OR NOT? by Mearl VanStavern

The subject matter of this article relates to a word that is used in our modern day language so often that it has almost become a household word. We must all realize that quite often we use words that are not always used in their proper perspective, even though they may be accepted by the general public.

It is easy to refer to a person's statement, in a polite way, with the question: did I MISUNDERSTAND you? When, in reality, you were saying that you did not quite understand or grasp the thought; or, maybe you really did understand but wanted him to repeat himself so you could better explain to him your disagreement.

Who will say that MISUNDERSTOOD and UNDERSTAND NOW have the same meaning? Think about it. It might be interesting to many—and I expect to open up many different avenues of thought—when I say that I have heard some very good lessons taught concerning the "MISUNDERSTOOD CHRIST" and "MISUNDERSTOOD SCRIPTURES". I have used these terms myself, not realizing at the time the importance of the difference in the two terms: misunderstood and understood not.

In searching the Scriptures, both Old and New Testaments (and I have searched many different versions), the words MISUNDERSTOOD and MISUNDERSTAND I did not find. I may be wrong, but I have not found them. I must emphasize that I am not suggesting that in EVERY instance where the word MISUNDERSTOOD is used in reference to the Scriptures that it would be doing a great wrong; however, I will say that if we use it improperly or out of place—we would be wrong!

The word MISUNDERSTOOD means, "to mistake, as maybe; as to motive, error, etc." But, as to the meaning of the expression "UNDERSTOOD NOT", there is no "maybe"—you either did not hear or did; or, could not grasp or conceive the statement or thought presented. There could be a variety of reasons for not understanding. In I Cor. 14:2, Paul writes, "For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries." We must surely agree here that Paul speaks not about a MISUNDERSTANDING but clearly about UNDERSTANDING NOT. Look also at the words found in Psa. 81:15. In still another place, where Christ was telling His Apostles concerning His forthcoming suffering—His death, burial and resurrection—the same type of expression as Paul used is suggested. Look at Lk. 18:31-34. In verse 34 Luke tells us, "And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken." I suppose you could say UNDERSTANDING NOT was caused, not only by disbelief, ignorance, accepting false teaching, preconceived ideas, etc.; but, also was understood not because the things spoken by Christ were not yet at the "appointed time and place" in prophecy, but hid from them.

I feel sure that some one will ask: then why did so many people reject the greatest teacher of all time, the perfect Son of God? I don't believe it was because of MISUNDERSTANDING but mostly because, like so many today, they did not want to reject their parents and friends as well as their previous beliefs, even though they knew that Christ was speaking the truth. Others, because of power or position in life, or the love of money and the pleasures of sin rejected Him. Loving darkness rather than light, they accepted false teaching without studying for themselves. And many were probably like the Apostle Paul before his conversion. It is hard not to think that Paul did not Misunderstand, for he states in Acts 26:9 "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Paul shows that he was not

hypocritical and that he understood what his leaders told him even to the persecutions of the Saints. He believed the false teachers as many do today. We believe that Acts 26: 14-18 teaches us that when the Lord spoke to him in the Hebrew tongue, Paul understood that it was the same Christ that he had been persecuting and that now he was being chosen to teach the Gospel, to open the eyes of those—as I see it—likened unto himself that were in darkness and under the power of Satan. Paul was honest and did what the Lord told him to do.

You remember that he went to Damascus and received the instructions for salvation; he believed, repented, confessed Christ and was baptized for the remission of sins. Paul then, was in obedience to the instructions of Ananias; according to Acts 9:20: "And straightway he preached Christ in the synagogues, that He is the Son of God." In Acts 28:17 Paul again states, "Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans." He was talking to the chief of the Jews trying to convince them that they were guilty of the same thing that he had been doing; rejecting the Christ and the law of Moses and the prophecy they believed in that had come to pass. In Acts 28:23-24 Paul states: "to whom he expounded and testified the kingdom of God, persuading them concerning Jesus both out of the law of Moses and of the prophets, from morning till evening." Acts 28:24 says, "And some believed the things which were spoken, and some believed not." This does not indicate to me MISUNDERSTANDING and if you will read the quotes from Isaiah verses 25-27 of this same chapter, you will find that it teaches that many did hear with their outward hearing organ but did not UNDERSTAND. They also saw but did not perceive.

Some people explain the above failure to a stubborn disposition of mind and not to a lack of mental ability. Well, Paul had some good reasons of his own. Hear him as he besought Timothy to abide in Ephesus as recorded in I Tim. 1:3-4, "that thou mightest charge some that they teach no other doctrine, neither give heed to false and endless genealogies, which minister questions rather than godly edifying which is in faith: so do." Even though he was speaking concerning those that had previously accepted the gospel, it could also describe many disbelieving Jews and Gentiles. Notice I Tim. 1:6-7, "From which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."

Others could have been, like Paul, doing those things ignorantly in unbelief (I Tim. 1:13). Keep in mind, though, he never mentions that he MISUNDERSTOOD. We do know and can believe that after his conversion the things he had done and thought were right, he fully understood then were not; therefore, was willing to suffer the same persecutions he had so vigorously administered to other Christians, even to die for the Gospel of Christ.

(To be continued)

-1517 E. 17th St., Odessa, TX 79761

### NOTICE

Brother Bob Loudermilk will hold a gospel meeting Nov. 16-25 (over Thanksgiving) in Red Oak, Texas. The location will be at the corner of Hill and Overlook. All in the area are urged to come and attend. There will be room for everyone to stay with us, our homes are open. This congregation is located about 15 miles south of Dallas so we can look for a great meeting, we feel. For more information, call (214) 576-2161 or (214) 291-1767. We are looking for you.

-Jimmy Vannoy

## A NOBLE EXAMPLE



It is always encouraging in this day when so many homes are falling, and so many marriages are so short-lived, to know and love a couple who are a living example of what the perpetuity and sacredness of the marriage institution really means. Such a couple are Earnest and Lizzie Hanes. On June 7, 1979, they had been married 65 years. On June 9, a reception, attended by 77 Brothers and Sisters in Christ, relatives and friends, was given by their daughter, Opal Heyl and niece, Mardell Hash, at their home, 223 W. Lime, Monrovia, CA. The Hanes' also have a son, Harold, 6 grandchildren and 8 great grandchildren. Earnest and Lizzie are members of the church; Sister Hanes, though way into her 80's, is still able to attend worship at Covina, CA. She is the only sister of Mollie Wright, the oldest member of the Covina congregation. It has been this writer's good pleasure to know this fine couple for a long time. It has been a real blessing to walk with them here for a time and to be encouraged by the example they have set. May the Lord bless them ever.

-Don McCord

## THANK YOU BROTHER DON L. KING by K.G. Wilks

**RELATIVE TO CERTAIN PARTS OF HAVE WE LOST OUR CONCERN FOR SOULS**, Ralph T. Henley, Selection and Introductory Preface by Michael Fox, published in July issue 1979 with comment by Brother Don L. King, of *Old Paths Advocate*

The subject under consideration by author Ralph T. Henley, if it were not for the mention of the author's name and that of Mr. Fox, would seem so much like a fair accusation of some elements of our fellowship, faith and practice I would, in spite of my sixty years in the faith, think the article was driving almost straight down the course toward us. It approaches what I believe to be errors and innovations so pointedly it scares me; at least two aged widows older than I am, life-time workers for the Christ, have repeatedly questioned me in fear, doubt and depression. They ask, "What in the world is happening to the Church of Our Lord." They have good reason to be alarmed. I am alarmed, too. Not only am I alarmed, but other thoroughly experience and widely travelled preachers of the gospel are concerned though they have not yet lived long enough to understand the magnitude of the change in the faith and practice in the church, "the church" being the one and only that wears the name of Christ; that preaches faith, repentance, confession and baptism for remission of sins condemnation if that doctrine is not obeyed; observance of the Lord's Supper the first day of EVERY week; a contribution for preaching and maintenance of the gospel and for needy saints (not for policy setting preacher conferences or any other "ex-cathedra" conferences); and much more definable in my mind as heresies.

Mr. Henley begins by citing the apathy that has supplanted the once present zeal for saving souls. There was once, even in my lifetime, a widespread desire to preach the truth and to save souls. Mr. Henley says (among his people) present conditions do not support the premise. The desire in our fellowship is waning. His point of view that religion by proxy, such as the hiring of specialists, professionals, pastors, has stolen the zeal of the common "lay member" for the saving of souls. "We" call it "hiring somebody to work with the church."

-7807 Gault, Austin, TX 78757

## THE CHURCH DIRECTORY

**THERE ARE NO MORE 1979 CHURCH DIRECTORIES AVAILABLE.** They have all been sold and Bro. Strain does not plan to print any additional ones.

I am glad that some one sent the information about the FT. SMITH, ARKANSAS congregation to the *Old Paths Advocate*. I now have it in my files.

The **NORTHERN VIRGINIA CHURCH OF CHRIST**, (Loudon County), is no longer meeting. The members have moved away and those still living in that area are going to **ROANOKE**.

**ARIZONA**, Flagstaff, (Coconino County), has moved from 2919 N. West Street to 3511 North King Street, in the home of Bro. Roger Stone. Services are only at 10:30 AM, Sunday. Remove the names of Don Stone and Jerry Harris.

**MISSISSIPPI**, Hazelhurst (Copolah County), The Jerusalem church of Christ, Copiah County, MS, has moved to **HAZELHURST, MISSISSIPPI**, at 111 Larkin Street in the Old Parish High School Library. They did not give the time of services, but the information about the leaders is still the same.

If you have not sent in the listing of your home congregation, that was not listed in the 1979 Directory, or if there have been some changes or you know of a new congregation, please send me the following information. (1), Name of the congregation giving name and address by **STATE, CITY and COUNTY**. (2), Location of the place of worship, (3), Time of the services, (4), Names, addresses and telephone numbers of not more than 3 of the leaders.

So far I have not heard from the following, and did not put them in the 1979 Directory. If you know anything about them, please let me know. If they are no longer meeting, please let me know. If they are still meeting I need the above information: **CORNING, CALIFORNIA; MOZIER, ILLINOIS; ADEL, INDIANA; LOCUST GROVE, INDIANA; SPENCER, INDIANA; BLOOMFIELD, IOWA**. Please send Directory information to Ray Asplin, Star Route 2, Box 67-A, Norfolk, Arkansas, Phone (501) 499-7117.

## MY POSITION ON CARNAL WARFARE

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

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

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

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

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

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

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

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

-Robert Loftin, 1100 Patrick, Crowley, TX 76036.

-Lisa Wilks, 7112 Baird Dr., Ft. Worth, TX 76134.

-William Ray Powell, 1910 Dory Ln., Irving, TX 75061

-Judith Elaine Powell, 1910 Dory Ln., Irving, TX 75061

-Dwight Authur Hogland, Rte. 2 Box 221-E, Slaton, TX 79364.

-Karen Pearl Hogland, Rte. 2 Box 221-E, Slaton, TX 79364.

-Kathleen Ruth Hogland, Rte. 2 Box 221-E, Slaton, TX 79364

### AN EDITORIAL by Ray Beggs

Most of you know I have cancer. I didn't intend to have it; I don't like it, but I've got it. I don't enjoy living with it nor do I look forward to dying because of it, but I've got it. Now, what do you suggest I do about it? Quit the church? Rebel against God? Become bitter and go into seclusion? I think I can hear a resounding, "Oh no! You need the church and the Lord now more than ever before. You can't bear it alone and besides we want to help you. Don't deprive us the opportunity to let you know how much we care. And above all that, don't cast away the only hope you have."

Yet how often do some of you let any little adversity keep you away from the worship and the work of the church? Something goes wrong at work—"I'm not going to church!" Have a little spat in the family—"I'm not going to church!" Any little difficulty comes up—the first thing you do is quit coming to services and if you are contacted about it you usually respond, "I know I should be there but I've got to get this problem solved before I can come back." If you would not suggest that procedure for me, why do you practice it for yourself?

Your brethren want to help you bear your burdens but you won't let them. God is not simply punishing you with these things yet you take offense at Him and quit His cause for just about anything that comes down the pike. We forfeit the greatest source of comfort and help available to us when we forsake the Lord and His people. Christianity isn't something we practice just when everything is going smoothly. Nor does it immunize us from the trials and struggles of life. It doesn't keep us from ever being sick nor does it insure us against death. But it does instruct us how to bear and forebear, how to overcome. Any load is lighter when someone helps you carry it so don't try to go it alone. You can't win this way.

**NOTE:** The following article appeared in "Does God Exist" Volume 6, number 8. After reading this article, I felt that it would be good for the readers of the *Old Paths Advocate*.

-Submitted by Lonnie K. York

### HONOR ROLL

You will find listed below the names of those sending us subscriptions from Sept. 10 to Oct. 10 and opposite the name, the number of subscriptions sent. Again, we extend thanks and appreciation for those of you who so consistently work for the paper. Please, check the following and report any errors to us:

James Lankford-6; Clovis Cook-5; Miles King-4; Clara Elliott-2; Eugene Lockford-2; Charles A. Everett-2; Wm. St.

John-2; J.W. Kornegay-2; Roy Lee Criswell-2; Ken Middick-2; Flora Lamkins-2; John H. Robbins-1; Bonnie Parks-1; Lola Harper-1; Olive Wilburn-1; Mrs. Albert Templin-1; Edwin Morris-1; Robert McKeand-1; A.H. Phelps-1; Marie Loftis-1; Virgie Olive-1; E.A. Newman-1; Jean Caffey-1; Mabel Brumley-1; Buster Boyd-1; Alfred Newberry-1; Mrs. Mearl VanStavern-1; Robert Moss-1; John Fisher-1; W.G. Fulmer-1; J.W. Weger-1; Dave Payne-1; Maverne Cansler-1; Lonnie York-1; A.R. Coldiron-1; Melvin White-1; Roy Barnes-1; Dan Wissinger-1; Tom Corson-1; C.A. Smith-1; Don McCord-1; Gladys Shores-1; Paul Walker-1; Frank Boyer-1; Frank Staggs-1; Robert Becker-1; A.E. Landrum-1; David Brown-1; Dee Boone-1; Richard Aegerter-1; Don King-1; Weldon Hundley-1; R.L. Frizzell-1; Clifford Arney-1; Larry Parker-1; Total-75.

### Financing The Church— (cont'd from page 1)

They say that they can't spare that much; well, maybe they can't. Let us look at the why. They have had to make a payment on another piece of land that they did not need; they traded in their pretty good old car and bought a new one; the children have spent so much going to the show and swimming pool, and then they had to take their vacation, and then anyway, they may need their money to take care of the family before the year is gone. The church of Jesus Christ can just drag along in the dust of poverty, the preachers starved out of the field, sinners may go down to a devil's hell; but remember that God says, in Mal. 3, "Bring ye all the tithes into my store house and prove me, if I will not pour you a blessing that there shall not be room enough to receive it." Again, Paul said to the Philippian brethren who had sent to his necessity, "My God shall supply all your need according to this richest in glory by Christ Jesus." Yet brethren are afraid to trust God for his promises.

In conclusion, if those who read this in the *Old Paths Advocate*, would just resolve down deep in their heart that from now— today— on they will do their best for the cause, we would soon see fifty loyal preachers out in the field preaching to where you see one now. Church houses would be repainted and new ones built in many places. The poor and needy of the congregations would no longer have to go to the charity boards, and in much embarrassment carry home their meager portions— the church could take care of its needy.

Everywhere there is the Macedonian cry, "come over and help us." Will the churches help the preachers by sending once and again to their necessity while they go into these destitute fields with the bread of life for those who have never heard? I wonder if I may hear from one hundred of my readers telling me that they are willing to put their part into the church treasury for the good of the church. I hope that these short articles may cause someone else to join in with me in teaching the brethren their duty along these lines.

I am yours for the Whole Truth of God.

-Homer A. Gay (*OLD PATHS ADVOCATE*), Feb., 1935

(Note: Brother Gay is, of course, no longer with us in the flesh. But his comments are still current if we will only update his monetary estimates. The problem is still similar in 1979. Brethren still fret and worry over things that are actually unnecessary anyway. We still spend so much on frivolous things that we simply allow the church to go begging, as it were. Worse, some spend their money on things that, to say the least, seem to be questionable, while the church feels the pain of a lack of funds. Brethren, it is a fact (however painful it may be to acknowledge it so) that in some localities it is much easier to raise money to build a church building, buy new pews, pave the parking lot, etc., than to come up with adequate support for a preacher to preach the gospel to those who are lost and dying by the millions every day in sin. We have wonderful buildings today to worship in (I'm thankful!) but our eyes need to be toward preaching the gospel: meetings, TV programs, Radio, tracts,



newspaper articles and advertisements, etc., etc. May we not see the need to examine our priorities? Let us see to it that the church of the Lord Jesus Christ gets about the business of saving the lost, as never before. DLK.)

**The Pope In America—** (cont'd from page 1)  
fornication". Read now 18: 2-3, the angel's proclamation yet to be fulfilled, but so evident before our very eyes: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of earth have committed fornication with her—".

Yes, on her forehead, John saw, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH". It is interesting that as the Pope's helicopter lifted him over Limerick, Ireland before he came to the United States, a multitude was heard singing, "The Rivers of Babylon".

If the denominations, so-called churches, all over your town, dear reader, are not the harlots of which she, the "great whore" is the Mother, I do not know who they are. Yes, the so-called Catholic Church is the "great whore" of John's vision, "the mother", and the denominations, so-called Protestant churches, sects, are the harlot's daughters. No wonder, then, we read this headline in our newspapers this week: "Pope to Pray with Protestants— Ecumenical Service Planned in Capitol" with the following information: "He will join in prayer with Presbyterians, Lutherans, Methodists, Southern Baptists and the leaders of other churches. All told 600 clerical leaders of 8 churches and their spouses will worship with the Pope. They will represent these churches in America: Episcopal, Disciples of Christ, Southern Baptist, United Methodist, Presbyterian and Reformed, Lutheran, Oriental Orthodox and Eastern Orthodox. All 8 churches have been engaged for years in an ecumenical dialogue with Rome".

So, before our very eyes, the harlot and her harlot daughters flock together. Dear Reader, can we not see the seriousness of what has just happened. And, then, some of my brethren become soft, making spiritual overtures toward denominationalism. They know not what they do!!

Babylon— no wonder she is so-called with all her relics that come from old Babylon, pagan rites— listen, the cross, the steeple (a symbol of an erect phallus— did you know?), the halo, the pagan holidays of what men call Christmas, Halloween, Easter. And, dear reader, we still see churches of Christ with crosses, steeples and some members caught up with the paganism of Christmas. Easter and the masquerading of Halloween as though it were nothing at all!!! No wonder, still thundering down to us is the voice John heard out of heaven: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). Let's beware, dear reader, members of Christ's body, beware!

Paul describes a man in 2 Thess. 2 like this: "that man of sin", "the son of perdition", "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God". Paul also speaks of him as "that Wicked", "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming". It is my understanding that this is the same man John speaks of in Rev. 13:18: "Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three score and six". If this man of whom Paul and John inspirationally and prophetically speak is not the Pope of Rome, who is he? He, it must be; none other will fit.

Our news media in all of this did not always report the truth— my newspaper spoke of the Pope as being the

"Successor of St. Peter" without question, reported as a fact that he was the 264th successor of the Apostle. This is not the fact. Peter was never a pope, never called a pope, and it is a known fact that the most erudite of Romish scholars cannot to save their lives trace a line of popes back to Peter, the apostle of Christ. I suppose the most repugnant of all to this writer was when our news media called him the "Holy Father", and the "First and Chief Bishop", titles belonging to no man, but to the Father and His Son.

-P.O. Box 1773, Covina, CA. 71722

## BONDS OF MATRIMONY

**Keel-Magnuson—** In the evening of August 25, 1979, at the meeting house of the church of Christ meeting on Planz Rd., Bakersfield, CA, Bro. Rick Keel and Sister Kathy Magnuson exchanged wedding vows in the presence of a good crowd of loved ones, brothers and sisters in Christ, and friends. Kathy's parents were unable to attend; Rick is the son of Sarah and Dan Keel of Bakersfield. The occasion was one of elegance, yet of simplicity. I considered it an honor to be asked by this fine young couple to officiate for them. I wish for them the very, very best. May the Lord bless them and the home they build.

-Don McCord

**Smith-Harp—** Saturday afternoon, Sept. 29, 1979, Bro. Dale Smith and Sister Sabrina Harp were united in marriage in a beautiful backyard setting at Sabrina's home. A host of friends and relatives were present to witness the double ring ceremony. They will make their home in Midland, TX. It was my privilege, as the groom's father, to officiate. Our prayer is that this couple will have a long and useful life in the service of the Lord.

-C.A. Smith

## OUR DEPARTED

**Dyer—** Bro. Edie B. Dyer was born Oct. 6, 1906, at Norman, OK, and departed this life Aug. 31, 1979 at Bakersfield, CA. In 1956, he was baptized into Christ, thus becoming a member of the church of Christ; he was a faithful member at Arvin, CA at the time of his passing. He married Hazel Jackson Sexton, Oct. 28, 1958. Hazel survives him, as do 2 step-children, Wayne Sexton, Shafter, CA and Clara Davis, Myrtle Beach, SC, 4 grandchildren, 1 sister, 4 brothers and a host of friends, brothers and sisters in Christ. I consider it an honor to have known Bro. Ed Dyer, and to have him as a true, understanding friend. To know him was to love and appreciate him. Times in his and Hazel's hospitable home will not be soon forgotten. He is terribly missed at his house and the Lord's house, too, where he was a faithful servant. He is a son-in-law of Elsie and George Jackson, long-time members of the church, advanced in years by now; to this writer, it is one of life's privileges to count such as they and their children among my dearest friends. Bro. Ed's service was conducted Sept. 4 at Sams and Sons Chapel, Arvin, CA with a good crowd present, beautiful flowers, both of which bespoke the esteem in which he was held. The beautiful and appropriate singing was by members of the church. He was buried in the Arvin cemetery, a beautiful resting place out in the country, to await the resurrection. Lord bless and sustain Hazel, dear friend, in her loss. The writer attempted to speak words of comfort and warning.

-Don McCord

**Sartain—** Bro. Joe Sartain, member of the church at North Hollywood, CA was born Dec. 12, 1934, at Snyder, OK, son of Josie and Asa Sartain. He came to California as a small boy; was married to Lonnie Hernandez in 1955. Two children were

born, Patricia and Sheila; there are two grandsons. Bro. Joe also leaves his mother, Sister Josie Sartain, of the congregation at Stockton, CA, where he also has a brother and nephew as members; 7 other brothers and 4 sisters. It was in the late autumn of last year that Bro. Joe obeyed the gospel, by now a very sick man. He made the good confession at North Hollywood congregation and was immersed at the Covina meeting house by Bro. Don Pruitt who was in a meeting there. An impressive experience it was to witness our brother's obedience to the gospel. It is said he came to worship when he could hardly get in the meeting house door and came as long as he could. He is said to have lived longer than any known victim to the disease of which he died. He bore his suffering patiently and in the words of his mother, "Joe loved his fellowman". The service was conducted by the writer at noon, Sept. 27, at Forest Lawn, Hollywood Hills, Los Angeles, where a large crowd assembled. Pretty singing was by members of the church. Burial was in one of the most beautiful places this writer ever saw. Bro. Lynwood Smith assisted at the graveside.

-Don McCord

**Allen**— Velma Lloyd Sammons Allen was born Jan. 26, 1902 in San Antonio, TX, and departed this life Sept. 24, 1979 in Midland, TX, at the age of 77. She is survived by her husband, Bro. Harland L. Allen; 2 sons, Harland of Ft. Worth and Troy of San Antonio; 2 granddaughters and several nieces and nephews. Sister Allen loved her Lord and His church and was a faithful member at the Hughes St. church of Christ in Midland. Those who knew her spoke of her many good works. She had been ill for some time but maintained a bright and beautiful disposition which was an inspiration to many. It was my privilege to speak at her funeral service. The beautiful singing was rendered by some of her brothers and sisters in Christ who knew and respected her. Sis. Allen's body was laid to rest at Resthaven Memorial Park in Midland.

-Paul Walker

**Wright**— Chambray shirt, overalls, coat in season and a slouch hat, trademarks of a grand old man, Bro. Floyd A. Wright, called from this stage of action July 23, 1979 in a Bakersfield, CA hospital. Well known in the congregations of the faithful in the San Joaquin Valley, he was an unobtrusive type of individual, quiet in action, but whose presence was always felt. He is survived by 2 sons, J.W., Salt Lake City and Raymond, Bakersfield; 3 daughters, Linda Eisenberg and Bea Hatcher, Bakersfield and Donna Austine, Rialto, CA; 10 grandchildren and 7 great grandchildren. His wife and 2 sons preceded him in death. Bro. Wright was born Nov. 20, 1888 in Portland, TN, and, had he lived to his birthday, would have been 91. Singing was by members of the congregation at Clovis, CA assisted by Bro. Billy Orten.

-Wayne DeGough

**Halstead**— Sister Lina Halstead of St. Albans, WV departed this life Sept. 30, 1979 at the age of 83. Sister Halstead had been ill for several months but kept a good mind and a firm conviction for what she believed to be right, right up to her death. She was a member of the MacCorkle Avenue Church in St. Albans, having been baptized early in life. She will be greatly missed by the church as well as by her family— one brother, Guy Eskue; one daughter, Sybil Rupe; three grandchildren and eight great-grandchildren. The writer spoke words of comfort.

-Frank Staggs

**Russ**— Sister Thelma Cook Russ was born in Dillon county, SC, to Liston and Molly Cook in 1919 and departed this life at Florence, SC, July 15, 1979 after a long illness. She

leaves her faithful husband, Bro. Willie Russ, Sr.; 2 daughters; 6 sons; 24 grandchildren and 5 great grandchildren. She was a faithful member at the Claussen church of Christ for many years and will be greatly missed in the home and church. The writer was called to conduct the service, their little building would not hold the people in attendance, so the service was conducted outside under the whispering pines in the church yard, with burial the first grave in the church cemetery. Bro. D.J. Denton from Raliegh, NC, came and assisted in the singing. The floral offering was beautiful. Our prayers go out to Bro. Russ and family. My apologies for not reporting this to our readers sooner.

-J.W. Kornegay



**Roy Lee Criswell**, Rte. 2, Box 142, Cassville, MO 65625, Oct. 8— We were with the congregation at Mozier, IL, Sept. 21-30, in a meeting which resulted in one baptism and one restoration. I have certainly learned to love these fine people and appreciate so much their hospitality. I made my home with Bro. and Sister Ervin Martin. They are wonderful christians. The congregation here at Cassville seems to be doing good. We had good crowds at both services yesterday. Here are 2 subscriptions to the Old Paths Advocate. Pray for the Lord's work here.

**Eugene Lockard**, Starford, PA Sept. 18— Tommy Shaw held a meeting here for us at Lovejoy, May 30-June 3. It was one of the best meetings we have had in years. Attendance was outstanding. Alan Bonifay held a 3 day meeting for us in July and it was very good, also. Roy Criswell held a meeting for us in Aug., a good one with good attendance. Here are two subscriptions. Bro. King we hope you and your family are enjoying the richest of God's blessings.

**E.A. Newman**, 2073 Hillside Dr., Fortuna, CA 95540, Sept. 19— The church here is again meeting in Bro. Jim Meskill's home as we no longer have the use of the Scouts' Hall in Fortuna. The city council decided to keep the building open for recreation only. We meet at 10:30 each Lord's day. The work here is still going forward. Since last report one has been added to the church by obeying the gospel and being baptized into Christ. We have two private Bible studies each week in homes, hoping to reach others. If any of our readers know of members or prospective members in this part of California, I would appreciate having their names and addresses.

**Robb W. Hickey**, 6801 Park Rivera Way, Sacramento, CA 95831, Oct. 2— The Lord's work in Stockton and Sacramento areas continues to show signs of progress. The Lord has been blessing our efforts and to Him we give the praise. Last week-end I held a weekend meeting at San Pablo, CA. There was one confession. Our next meeting at Stockton is scheduled in the spring, April 11-20, 1980 with Lynwood Smith. Lord willing, I am to be at the Fieldstone, MO congregation in a meeting Oct. 26-Nov. 4. Greetings to all the faithful everywhere.

**Lonnie Kent York**, 116 S. 30th, Muskogee, OK 74401, Oct. 1— The work continues in this area, prospects are brighter and

with the coming of cooler weather our task increases. We are able to receive the TV program out of Dallas and this has increased opportunities. Our family suffered the loss of my father in Sept., and I express my appreciation to the Capitol Hill congregation for their kindness in our time of sorrow. As I view the Church I realize God has blessed us with more than physical blessings, for in time of need it is there to help. Without the Church where could we go in this life for comfort, encouragement and help in time of need. God bless all. Continue to pray for us in the work.

**R.J. Tumbula**, Namasoho Vge., Box 69, Malawi, Sept. 16— The work of our Lord moves well in this area, though I have not made a report in 2 years. I am still preaching and starting new congregations. Here is my report for July and Aug.: July 4 I visited Chikomwe church, 133 gathered, 4 baptized; Aug. 12 at Mpaniha church, 202 gathered, 5 baptized into Christ, 7 confessed faults and 2 restored; Aug. 19 4 preachers gathered, Bro. R. Dickson conducted a meeting at Myapa, 203 gathered, 8 baptized, 10 confessed faults and 2 were restored; Aug. 26 at Magulula church, 106 gathered, 2 baptized and 2 were restored. As I wrote you before, I am still suffering about the bicycle and need it badly to visit the churches. Please do what you can for me and pray for me daily.

**Miles King**, 1525 Ann Arbor, Norman, OK 73069, Oct. 8— Our work at Summerfield, OK, goes well. Bro. Taylor Joyce closed a meeting yesterday with good interest. Besides local attendance we had visiting brethren from Oklahoma City, Muskogee, Okmulgee, McAlester, Tucker, Broken Bow and Stidham, OK; Mena and Ft. Smith, AR. I have preached recently at Washington, McAlester, and Tucker, OK; Ft. Smith and Oak Grove, AR; Monroe, LA. We appreciate the brethren who have shown interest in our work in eastern Oklahoma by their support and attendance of meetings and especially the following preachers who have attended and helped us in the work: Taylor Joyce, Jack Lee, Bob Chancellor, Lonnie York, Jimmy Frady and Brian Burns.

**C.A. Smith**, 810 NW 6th, Andrews, TX 79714, Oct. 5— Recently, I attended the funeral of Sister Velma Allen, wife of our beloved Bro. H.O. Allen. She was a charter member of the church in Midland and one of the finest christians I have ever known. Her seat will be noticeably empty for some time to come. Thank God for such as she! The work in west Texas is going well and lots of good things are happening. My prayer is that we shall have the wisdom to grasp every opportunity the Lord gives us.

**Bobby Pepper**, Rte. 7 Box 505, Athens, AL, 35611, Ph. 232-8774, Oct. 3— The work in this area continues to move along; it will soon be nearly a year since we bought a meeting house in Decatur. Seven have made confessions in Decatur and I studied with 2 cups and classes preachers concerning the communion. One of the preachers wanted it discussed publicly between Brethren Ronny Wade and Hiram Hutto. Propositions are signed for 4 sessions on the communion. Bro. Wade has sent 2 dates, the last date sent was the one Hutto said he could hold the debate. They have turned down both dates. I appreciate Bro. Wade's willingness to come and meet them on our differences. It will probably be sometime next year before the debate will be held, that is if they will go through with it. If you are passing our way, stop and be with us. Pray for us.

**E.H. Miller**, P.O. Box 538, LaGrange, GA 30241, Oct. 6— To my many brothers, sisters and friends across the nation— just a few words to let all know I am recovering wonderfully from my stroke suffered June 6. In less than 4 months I have dismissed, lead in prayer and preached at different services.

At doctors' instructions, I walk 2 to 3 miles each day and am now able to mow my large lawn, visit the sick in hospital and homes. It is so wonderful to be about my Father's business again. I had wonderful doctors and nurses, but I still believe we need to do more praying for ourselves and others and work a little harder for the Lord. Life's day is short and we never know how near life's sunset we are. So, let us be ready, for when the evening of life's day is come, only the laborers will be called to receive pay, the crown of life that fadeth not away. Let us not be like "Esau... sold his birthright" (Heb. 12:14-17). I fear many are selling their birthright for the pleasures of sin or through carelessness in their work in the Lord's vineyard. Read Matt. 13: 40-43 (KJV-margin)

**James L. Morgan**, R.R. 2, Box 101, Parkhill, OK 74451, Aug. 10— The Lord's work here in far eastern Oklahoma is progressing quite nicely. My home congregation here at Qualls Road church of Christ are still meeting each Lord's day morning at the regular time. We have plenty of enthusiasm and zeal and feel with our personal work we will grow. The Noel Chapel congregation at Stilwell, OK is continuing to grow and prosper. We heard Bro. Lonnie K. York preach two good sermons for us last month. I alternate each Lord's day between the two congregations for the preaching service and divide my time between the two congregations doing personal work. Pray for us.

**J.E. Ndelema Madzulo**, P.O. Box 3216, Salisbury, Zimbabwe, Rhodesia, Sept. 17— I write this letter to explain about the work of the Lord. Here in Zimbabwe, Rhodesia, the work is going very well and we were very glad to see Brethren Jerry L. Cutter, James D. Orten, and Melvin. They visited us in Zimbabwe for one week and helped us in Bible study for two days. We enjoyed good preaching from these brothers and, if God is willing, we want they should come back again to visit us and help the brethren here with good preaching. May God bless them and their families. Also, I remember Bro. B. Kramer and his family.

**J.W. Kornegay**, Brohard, WV 26138, Sept. 24— Our work here in Beatrice is progressing, it is a friendly place to work, sow the seed and also has been fruitful. Three have been born anew into the Kingdom of the Lord and some restored the past year. At the Labor Day meeting in Hamilton, OH it was decided I should remain here another year. This meeting was one of the best, Bro. Lynwood Smith is a masterful speaker and did a good job conducting the meeting. Bro. Carol Haight from Beatrice was privileged to attend for which we are thankful. In July, I was at Raliegh, NC, baptizing 3 and in Claussen, SC, baptizing two. Their building should be completed in Dec. They were saddened to lose the oldest mother in the congregation, Sis. Thelma Russ. I was called to conduct the funeral. We have attended nearby meetings and heard Miles King at Fairmont, Billy Dickinson at Huntington, Gary Barrett at Twelve Pole, Richard Nichols at St. Albans and Allen Bailey at Radnor. We appreciate all who attended and helped in the two meetings at Beatrice and the tent meeting at Burnthouse. Thanks to all for your prayers and support. We enjoy the Old Paths Advocate and look forward to it each month.

**Paul Walker**, 610-A East 17th St., Big Spring, TX 79720, Oct. 8— The congregation here is looking forward to our meeting with Bro. Johnny Fisher. The Lord's work in west Texas looks promising. We enjoy Let The Bible Speak, the TV program which comes to us from Ft. Worth every Sunday morning. The preaching by Bro. Johnny Elmore is always good and the singing inspirational. I have had the privilege of following up on some of the leads which have come in from the television audience (submitted to me by Bro. Gerald Hill)

and in speaking with the people who view the program I hear many words of praise for the preaching and singing. Let us all rejoice that we live in an age where the pure gospel of Christ- the power of God unto salvation- is preached, with such boldness, to millions by men of God like Johnny Elmore and where songs are sung so sweetly by our fine singers and where many of the songs sung are written by our own Lynwood Smith. The whole program is a well-balanced mixture of unique talent. May God bless all our efforts for good.

**R.B. Roden**, 112 Kelly Dr., Moore, OK 73160, Oct. 6— At this writing I am in a meeting at Wayne WV, with excellent crowds. We are happy to have had preaching brethren Elgie Thompson, B.F. Leonard, Frank Staggs and many of the local teachers from other congregations with us throughout the meeting. We are so thankful for men like these who are willing to spend and be spent in the Lord's work. The meeting at Pottsville, AR was good, we baptized one and one made confession of faults. Enjoyed being there again. The meeting at San Angelo, TX was the best I have been involved in there. Had the best attendance and one was baptized. We have baptized 3 at Moore since last report. I go next to Cedar Creek congregation in AR, Oct. 19-28, then to Burkhart, MO, Nov. 9-18, and on to Farmington, NM for the Thanksgiving meeting. Do pray for us in the work.

**Wm. St. John**, Rte. 2, Box 273A, Paris, TX 75460, Sept. 20— The Lord has certainly blessed us the past few months. Roy Ray White and family from Honey Grove, TX, have taken their stand for the truth and it is uplifting to see one so zealous as Ray. Bro. Barney Owens' meeting here in Aug. was wonderful, with one baptism and a number of confessions. It was good to visit and study with him again. Bro. Phillip Cimei and I held a meeting together for 10 days at Denison, TX with 2 confessions. I enjoyed working with Phil. We just returned home from a 5 day meeting at Oak Grove, AR, with 2 baptisms and 2 confessions. To God we give all the glory for the effectual working of His word. Brethren Miles King and Bob Chancellor visited during the meeting which we appreciated. Lord willing, Bro. Randy Tidmore and I will conduct a 10 day meeting at Valliant, OK, Oct. 26-Nov. 4. Plan to attend if you can. Please continue to remember us in your prayers as we continue the work here in Paris. We love and appreciate all of you.

**Alton Bailey**, 909 Truitt, LaGrange, GA, 30240, Sept. 14— Things are going well in this area. Bro. Miller continues to improve. Aug. 1-12, we were in a very good meeting at Wayne, WV. Spirit and interest was outstanding. Brethren Paul Nichols, B.F. Leonard, Frank and Tim Staggs and possibly other preaching brethren attend some. This congregation is growing due to the interest of its members and leaders. I am now in Strong, AR, enjoying a good meeting. Brethren Billy Orten and Billy Dickinson have been present at some services. This is my first time to become personally acquainted with Bro. Deaton Norseworthy who holds a secular job but still does much work personally for the congregation and is held in high esteem here for his tireless efforts. Our next meetings will be in Wichita, KS, Sept. 19-28; and Tampa, FL, Nov. 18-25. We look forward to having Bro. Irvin Barnes hold our fall meeting at home Oct. 6-14. Florence and I had a real treat when we came home last

trip to have all our family there for about 3 days, for the first time since all 3 sons married. I have enjoyed preaching here at home several times lately. Pray for us and our efforts. (Note- We are sorry this reached us too late for Oct. issue.- Ed)

**Paul O. Nichols**, 147 Bay Bury Lane, Jackson, MS 39212, Oct. 8— Yesterday for service we had 33 present. In this mission effort, we are gaining a little ground all the time. We now have seven young people (four teenagers) coming, besides the adults. This, in itself, is encouraging. Ron Willis of Sentinel, OK is coming this week for a weekend meeting (Oct. 12-14). We are looking forward to a good meeting. Recently we heard Lynwood Smith in the meeting at Collins. Also got to attend one service of the meeting at Hazelhurst with John Roberson of Richmond, IN. The last weekend of September I preached Saturday night and Lord's day at both services at Lawrenceburg, TN. Good crowds at all services. I enjoyed association with several preachers present— Johnny Fisher, Bobby Pepper, Frank Staggs and Tim Staggs. The Lord bless His faithful workers everywhere. We need your prayers.

**Franklin E. Staggs**, 4410 Teays Vly. Rd., Scott Depot, WV 25560, Oct. 8— Gospel Meetings continue here in WV. The most recent ones have been at Wayne with Bro. Bill Roden and at Bunner Ridge with Joe Hisle. Both of these men did some good preaching. The latter part of Sept., Gladys and I helped move Timothy to Tennessee where he is to work with the Church at Lawrenceburg and also the one at Chapel Grove. We will miss him, but as III John 4 says, "I have no greater joy than to hear that my children walk in truth." While in the South, we visited the congregation in Athens, AL on Lord's Day. One was baptized into Christ and two made confessions of faults. It was good to be with them again and to see signs of spiritual growth. We once lived in Athens and worked with the church there. They are very special to us. May God bless everyone of you. Please remember us in your prayers.

**Don L. King**, 41931 Chadbourne Dr., Fremont, CA 94538, Oct. 13— I have recently preached at Fair Oaks, Lodi and Stockton congregations. We enjoyed the services and thank God for any good that may have been accomplished. Lord willing, we will be in Dallas, TX, Oct. 20-28 for a meeting. We pray for a good effort. We plan to hold a meeting at Escalon, CA, November 16-25 which will, of course, embrace the week of Thanksgiving. Then, Dec. 1-9 we will be in Olivehurst, CA (near Yuba City) for a gospel meeting, Lord willing. Bro. Glen Ayers is presently working among these brethren and we look forward to a profitable work. Over the Holiday period we look forward to helping the Wichita Falls, TX brethren and Wayne Fussell to conduct the annual Study (Dec. 24-27). This past year has been the busiest ever in the Lord's work for us and we thank all who invited us to aid them in the work of the gospel. We recently heard Lynwood Smith preach a great sermon at Stockton, CA. It was a pleasure to see him and briefly visit. We are so blessed with talent among us today. The Gospel is still being preached in its simple, wonderfully powerful way by "our preachers" and God be thanked for them all. We look forward to hearing Johnny Elmore soon in Turlock in his meeting and Carl Johnson in Ceres. Remember us when you pray.

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

# OLD PATHS ADVOCATE

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

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

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## EXPIRATION DATE

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-HLK

## REMEMBERING THE LORD'S DAY by Barney Owens

Man by nature is a forgetful creature. Who of us has not forgotten an important date, appointment or promise, to blush in sorrow or weep in pain? For this reason, God asks us to call certain things continually to our mind, lest we forget and, through our laxity, turn to idols. The Holy Spirit caused Peter to write: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of REMEMBRANCE: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." (II Pet. 3:1-2).

God set aside the Sabbath for the good of the Israelites (not for any good to Himself), and they were not to forget it. To use the words of Moses: "REMEMBER the sabbath day, to keep it holy" (Ex. 20:8). The language is interesting here, especially when we compare it to the words used by Luke respecting the first day of the week in Acts 20:7. Notice the wording: "Remember THE Sabbath day..." Ex. 20:8; "Upon THE first day of the week..." Acts 20:7. I am not to pause here to argue whether we are to worship every first day of the week, but I am assuming that fact as believed and accepted as true by the reader, as it is not stated in the above passages (EVERY—Sabbath—First Day, etc.) but in the first instance it is true and for the same reasons must be in the latter. Instead of this, my aim is to point out that on the first day (Lord's Day, Rev. 1:10, etc.) we are to REMEMBER the very foundation facts of the faith God has delivered to man, namely the death, burial and resurrection of Christ, and that we are to keep these things in REMEMBRANCE, (I Cor. 11:23-26). To let these slip from our MEMORY is to make our faith vain (I Cor. 15:1-4).

With these brief thoughts in mind, brethren and sisters, I wish to bring up something I believe is becoming all too common: the forsaking of worshipping with the saints of God. It could be in my limited circle of movement that I am exaggerating a problem that really does not exist, but I doubt it. It seems many either do not understand the importance of worshipping together or think that we have a right to alter God's desire in this matter whenever the circumstance might (seemingly) call for it. To show you what I mean, may

(continued on page 5)

## STRANGE ARGUMENTS BY CLASS ADVOCATES by Billy D. Dickinson

Although there was a time when Bible class advocates would try to find specific examples of their classes in the scriptures, this is basically no longer true and a thing of the past! Nowadays, at least in my experience, most will only go to generic authority to uphold this innovation which has divided the body of Christ. The argument has often been made by pro-class advocates that since Jesus commanded us to "go teach", Matt. 28: 19-20, and Bible classes are merely a method to help us carry this out, hence authorization for classes. However, we have also consistently pointed out that just because the church is authorized to teach, this is a long shot from proving that the church is authorized to use the class arrangement of teaching. Indeed, these brethren will have to do better than this! But something new is now rising on the horizon which I believe will prove to haunt many pro-class advocates!

Today there is a new troublesome innovation which is beginning to plague our brethren who uphold the modern Sunday School and if this innovation progresses as all others have, it will be shoved down the throats of objecting brethren whether they like it or not, just as when the classes first became an issue in the church! I can't help but wonder how these brethren will like taking their own medicine! The innovation of which I write is referred to by different terms, such as: The Children's Church, Junior Church, Youth Worship Assembly and the Bible Hour. It is already causing trouble in some areas of the country and the battle lines are being drawn. Pro-class advocates of both the liberal and conservative elements are beginning to line up on both sides of the issue and the inevitable is to be... WAR... in bold capital letters!! It should be pointed out, for those who may not know, that the "Children's Church" is a by-product of the bus ministry. Many churches of Christ have bought several buses for the purpose of recruiting members and it is especially designed to encourage children to attend the services, who otherwise would not come. Some have even gone so far as to use candy, bubblegum, and what-have-you to induce children to attend their classes and services. Many of these children are without any kind of religious background and so these brethren have found themselves in a situation of having to entertain and to cope with unruly children— all in the name of Jesus! The result has been the "Children's Church" where the children are having a worship service going on at the same time the adult worship service is taking place. In the Sept. 27, 1979 issue of the Truth Magazine, on page 13, Editor Mike Willis quotes from the Geraldine Voice, a bulletin published by a congregation in Oklahoma City, OK. Incidentally, Bro. Willis opposes the

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## MISUNDERSTOOD OR NOT?

by R. Mearl Van Stavern

(The following is my second installment dealing with the above theme).

The question raised in my first installment and asked again here, "MISUNDERSTOOD OR NOT?", we will consider further. You may ask— did the Apostles of Christ really understand what Christ told them? Is it possible that they might not have fully understood what Christ told them? Well, I do not claim to be an authority in any language, including the English, so I will only say this: maybe we should go to some well known scriptures and see how we might apply this reasoning.

In Mark 16:15-16 we find, "And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Would anyone say that the Apostles MISUNDERSTOOD and thought the Lord said, "Go into a PORTION of the world and preach the gospel to SOME, he that believeth and is SAVED may be BAPTIZED if they want to." I cannot really believe that anyone, if honest, would think such a thing. It is true that the Apostles often failed to fully understand many things which Christ told them concerning his crucifixion and coming kingdom; yet, they certainly understood Him in regards to the admonition to remain in the city of Jerusalem and wait for the promise of the Father; to receive the power after the Holy Ghost came upon them— they understood that! Now, having understood and followed the directions of their Lord, we can see that many of the things that had been hid from them were now brought to light. So, on the day of Pentecost, Peter preached the same gospel that the Lord had told him to preach— a gospel which included both faith and baptism. Did Peter understand his Lord? Did he understand the directions outlined in Mark 16:16? I believe he did. But, some may ask— what about the 15th verse of Mark 16— that part about "preaching to every creature"? Did that, they ask, include the Gentiles as well as the Jews? Yes, of course. Now, did Peter fully understand that the Gentile as well as the Jew had a right to the saving gospel of Christ when He said "preach the gospel to every creature"? I personally don't believe that Peter understood fully at the time he preached on Pentecost.

He did not understand all about the oneness of the Jew and Gentile in Christ. Some say it was prejudice or disbelief on Peter's part. But, I would rather think it was hidden from him; maybe by his own blindness, but not necessarily so, because this "new power" which they received on the day of Pentecost comes from the Greek "dunamin" (in reference to the Holy Spirit) and was to guide them into ALL Truth!

In the 15th and 16th chapters of Acts we can see that Peter was about to be lead into further truth in regards to the receiving of the Gentile into the family of God. Peter, on Pentecost, and for some time after that day, still did not understand about this matter; not until he fell into a trance. You remember that Peter himself, for awhile, doubted what this vision should mean. The Spirit speaks in Acts 10:20, "Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." Peter and the messenger from Cornelius were alike acting under the guidance of God. It is learned by Peter from the three men WHY they were seeking him; Cornelius was warned of God by an holy angel to send for Peter and to hear his words. Thus, the men from Cornelius had the WHY and Peter had the WHAT that was needed; that is, the Gospel of Christ! But, let us notice further, that Peter went with the three to Caesarea and met with Cornelius and his kinsmen and near friends. Cornelius, you will recall, fell down at his feet and Peter admonished him to stand up since he himself was just a man. Appealing to the knowledge of Cornelius and friends relative to the strict regulations governing the relationship

between Jews and Gentiles, we hear Peter saying— "...ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean." Then Cornelius repeats the WHY he had sent for him and in Acts 10:34 we read, "Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons." This shows that Peter now was able to perceive things and fully understand things not understood before. But he did not MISUNDERSTAND! He now preached the same gospel to the Gentiles as he did to the Jews at Jerusalem.

This, of course, included water baptism. In Acts 10:47, we hear Peter ask, "Can any man forbid water, that these (uncircumcised Gentiles) should not be baptized, which have received the Holy Ghost as well as we?"

Some may say that some form or meaning of the word MISUNDERSTOOD is at least implied in the scriptures. In view of how we use the word today, I would not debate the issue. I believe that all of us can understand many of those things that were hid from the early Christians in the infant church, simply because we today have the light of the written gospel.

It's amazing to me how many people will use the expression: I just don't interpret the scriptures like the people in the Church of Christ do. Did you ever hear that expression? I have. They often say, for example, "I know the Bible says to sing and make melody in the heart to the Lord, but the Bible DOESN'T tell us we can't play an instrument in the church service." And, in regards to women teachers, some say— "Yes, I know the Bible says for men to teach one at a time in an undivided assembly and I know that Paul said for women to keep silent in the church, but I don't believe it is wrong for women to have their equal rights in the church."

Notice the opening statement by such people is nearly always— "I know it says..."; this, of course, rules out any type of interpretation or explaining needed, since they UNDERSTOOD what the scriptures said; thus, they destroy the very basis they use to uphold their reasons or excuses to add to or change the scriptures. I am sorry to say that some of our brethren which are strict in many ways but liberal in other ways, use the same type of reasoning. I would hope that anyone that is guilty of adding to or taking away; either by eliminating or trying to explain away scriptures, would read and think about the consequences as found in Rev. 22:18-19.

It is good to understand WHY about things. For instance, about the reason why we do not have to be guided by the Old Testament laws but by the New Testament. The main reason being that Christ brought the New into force by His blood on the cross. If we could be saved by the Old Law then the death of Christ was in vain. We cannot obey both and we learn by reading the Bible that the Old was nailed to the cross; that it was written for our learning and not for our obedience.

The question on our lips in obedience to the gospel of Christ should not be WHY? But WHAT? What must I do to be saved? (Acts 16:30). Look at the conversion of the Ethiopian eunuch as found in the 8th chapter of Acts. You will see that he was a worshipper who had been to Jerusalem to worship. He did not understand the prophet Esaias as he read. That does not, however, indicate that he MISUNDERSTOOD or that he was trying to twist the scriptures to his own liking; but, only that he did not understand. Follow the story of the Ethiopian closely and you will see that Phillip, the preacher, took the same scriptures and preached unto him Jesus. Thus he preached the gospel and the eunuch heard the gospel, believed it, repented of his sins, confessed the name of Christ and was baptized. He UNDERSTOOD the preacher and he

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## THOUGHTS ON THE HAIR QUESTION

by George Battley

The Bible says in Hebrews 4:12, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Since the word of God is so sharp, Christians ought to be careful how they handle this divine sword. We can use this weapon to cut, maim and wound each other, or issues. On the other hand, if the Bible is handled correctly, Christians are able to pierce right through a sinner, or an issue. The result would hopefully be a person who has died to his sins, or an erroneous issue that has been killed.

What does the Bible teach concerning the hair of a Christian? Though many pages of material could and have been written, some people still feel the apostle Paul required women to wear an artificial veil in addition to their long uncut hair. Let us not sidestep the issue. One can use the "sword of the spirit" and hack away at this issue and never really put it to death unless one gets to the crux of the matter.

The main argument offered as proof that the artificial veil is required is the Greek verb KATAKALUPTO (covered) found in 1 Cor. 11:4-7. It has been said that KATAKALUPTO necessarily implies an artificial veil. Advocates of this belief make their strongest argument by saying that KATAKALUPTO cannot refer to the hair of one's head. Is this true? If KATAKALUPTO can never refer to one's hair and also implies an artificial veil, then Paul was teaching a second covering. However, let us examine these two beliefs and see if they are valid arguments.

Unless I am uninformed the oldest translation of the Old Testament is the Greek Septuagint. In the Septuagint the word KATAKALUPTO (covered) and its antonym AKATAKALUPTO (uncovered) are found in several passages. Ex. 29:22, "Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards." The word covereth is from KATAKALUPTO. Does this word necessarily imply an artificial veil in this verse? Absolutely not! Num. 22:5 says, "Behold, they cover the face of the earth." Does "cover" here imply an artificial veil? Absolutely not! Also notice 2 Chron. 18:29; Isa. 11:9; 26:21; Ezk. 26:10, 19; 32:7; 38:9; Hab. 2:14. Not one of these scriptures even slightly implies an artificial veil. So the answer to the first argument is this: KATAKALUPTO does not in and of itself imply an artificial covering.

The second argument is now considered. Does KATAKALUPTO ever refer to the hair of one's head? Please notice Lev. 13:45, "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean." Something extremely interesting is written here. The word covering does not come from KATAKALUPTO, as some might think. However the word bare does come from AKATAKALUPTO! The writer said that the leper's head was to be AKATAKALUPTO (bare). What does this passage mean?

Notice the following translations:

1. American Standard Lev. 13:45, "And the leper in whom the plague is, his clothes shall be rent, and the hair of his head shall go loose (akatakalupto), and he shall cover his upper lip, and shall cry, Unclean, unclean."

2. New American Standard Lev. 13:45, "As for the leper who has the infection, his clothes shall be torn, and the hair of his head shall be (1) uncovered, and he shall cover his mustache and cry Unclean! Unclean!" (1) Or, disheveled.

3. The New English Bible With Apocrypha Lev. 13:45, "One who suffers from a malignant skin-disease shall wear his clothes torn, leave his hair dishevelled, conceal his upper lip,

and cry, 'Unclean, Unclean.' "

4. The Jerusalem Bible Lev. 13:45, "A man infected with leprosy must wear his clothing torn and his hair disordered; he must shield his upper lip and cry, 'Unclean, unclean.' "

5. The Holy Scripture According to the Masoretic Text Lev. 13:45, "And the leper in whom the plague is, his clothes shall be rent, and the hair of his head shall go loose, and he shall cover his upper lip, and shall cry: 'Unclean, unclean.' "

Notice that AKATAKALUPTO does refer to the hair of one's head in this verse. Since this Greek word KATAKALUPTO does not necessarily imply an artificial veil and since it can be used to refer to the hair of one's head, the conclusion is the apostle Paul was not teaching an artificial veil in 1 Cor. 11:2-16, but quite the contrary, he was teaching a natural covering. Verse 15: "For her hair is given her for a covering." May all consider these things in the humbleness in which they were written. May God bless us as we search for truth!

-Rt. 2, Box 142, Cassville, MO. 65625

### SPECIAL NOTICE

This is for the benefit of those planning to make reservations for the July 4 meeting at Sulphur at the Chickasaw Motel. The manager, Mr. Gwinn, said there would not be any reservations that week but would be as last year, on a first come- first served- basis. Some, in years past, reserved for only a day or two and those staying the entire meeting then had to move out for them. He says this is not fair and not good business. The rumor last year, that they would reserve for businessmen but not for the church people, he says is not true and that if any of his employees told that, they would be fired. He states he wants to do all he can for the church group and the meeting and will give preference to church people. In past years they took reservations anytime after midnight Jan. 1, and I thought this might save you a phone call.

-Alton B. Bailey

### BROTHER B.F. LEONARD IS ILL

We have just received word that Brother Leonard is seriously ill and in the hospital with a heart ailment. We spoke with Ruth just a few moments ago by phone and were told that he had rallied and was some better presently. She said, however, that he was still in very serious condition and needed our prayers. If you would like to send a card his address (home) is 815 W. 3rd St., Huntington, WV 25701. Our prayers are for him and the family.

DLK

### SONG BOOKS NEEDED

We need some song books. If brethren reading this have any Old Paths Hymnal No. 2 books or another with old songs in them, we would appreciate hearing from you; we need 50 or 60 copies. We have recently begun preaching at the Personal Care Center for the aged and handicapped; this is where the song books are needed. When we first started, only a few attended but in our last service 36 were counted. We are in the process of building a new meeting house and the work in this area is progressing. If you have books we may have, please contact the writer at: Rte. 11, Box 69-A, Beattyville, KY. 41311. Phone number is (606) 464-8411. We will pay postage and handling.

-Shelby Taulbee

(Note— We are sorry this was too late for Nov. Old Paths Advocate- Ed.).

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## A LETTER OF EXPLANATION AND THANKS by Ronny F. Wade

October 12th dawned clear and crisp, a typical Ozarks' autumn day. There was something special about this day. We were in a fine meeting at the Seminole church in Springfield, with Wayne Fussell doing the preaching. We anticipated a large crowd that night and we were not disappointed. Probably the largest crowd we have ever had for a single service gathered that evening, the building was packed. Everyone was excited and spirits were high. After services the young people were gathering for association and refreshments at Bro. Lowell Floyd's farm just outside the city. It was at about 9:30 PM that disaster struck with a fury that left the people of this area reeling in shock, agony and sorrow.

Our two daughters Karen and Kathy, along with friends Jennifer Doing and Debbie Brockman, lost their way, and in an attempt to retrace their steps were hit broadside by a Continental Trailways bus. Two of the girls, Jennifer and Debbie were killed instantly. Our little Kathy underwent emergency surgery and lived until 3:00 PM in the afternoon of Sunday, Oct. 14th at which time she left for heaven. Karen alone survived. At this writing she is recovering and doing quite well, for which we give God thanks. Words cannot express our feelings at this time; the pain, emptiness and heartbreak are almost unbearable. Dave and Lela Doing of the Lee's Summit church and A.C. and Glenda Brockman of the Lebanon church are among our dearest friends. They too have suffered immeasurably.

Since the occurrence of this terrible happening, we have received over 800 cards, letters, telegrams and phone calls. There were over 175 floral offerings. We have attempted to respond in writing to many of you. I am sure, however, that we have overlooked someone. Be assured, it was not intentional. So many things happened so fast that we often lost track of what was going on. For this reason, I want to use this means to thank all who called or wrote or sent cards. It was sincerely appreciated. Especially to my many preaching brethren who called to offer their condolences, and to those who tried but were unable to get through; to Bro.

Wayne Fussell who waited with us through the long hours at the hospital; to Tommy Shaw and Lynwood Smith for the beautiful service; to Ron Alexander who left a meeting to be here for all three funerals and who assisted at the grave; to Clovis Cook who took charge of the singing and to my dear brethren in this area who overwhelmingly gave of themselves, we say thank you one and all.

About twelve gospel preachers were present for the funeral service, with brethren who traveled many, many miles to be here. It was a source of comfort to us all. The funeral director said it was by far the largest funeral he had ever had with somewhere between 650 and 700 people present. Forty members of the high school choir were present. Kathy was a member of the choir. The high school where she was a senior is planting 300 crocus bulbs with a plaque dedicated to her honor. Each spring her memory will bloom again and again.

A number of years ago Bro. James Winchester, who had lost a son, said to me: "Ronny, it's never the same after you lose a child." I thought I knew what he meant but I didn't. Now, I do. Our home and hearts are noticeably empty. But we have hope and we have faith and with His help, we will make it.

It may be nothing more than the anguish of a grief-stricken father but the last thing I whispered in her ear was for her to wait for me just inside the gate. I have ever intention of meeting her there. If I know her, and I think I do, she'll wait. Pray for us.

-Ronny and Alfreda Wade

Note: We have known these families for as long as we can recall. Ronny is a valued member of the staff of this paper. Our prayers and the prayers of the brotherhood continue to be for them all. May God bless them.

DLK.

## 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.

## OUR HELPERS

Please 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 continues to be unusually good and we can't find words to express our appreciation to the many helpers across the brotherhood. May we continue to have your support, please. Check the following and report any errors to us:

Johnny Elmore-7; Don L. King-7; Ross Wilhoite-5; Miles King-4; Gerald Faber-4; G.K. Fall-4; Don McCord-3; Jim Batson-2; Roy Karr-2; Stephen Chambers-2; Jimmy Stockham-2; Evans Fuller-2; Urbane Sutton-2; Gary Barrett-2; Sidney Phillips-2; Roger Scott-2; Billy Orten-2; D.C. Kelley-1; Wendy Batson-1; Gail Johnson-1; Lowell Smith-1; Price Rogers-1; Judy Snoddy-1; Brenda Linkeman-1; Georgia Weeks-1; Leonard Hendrickson-1; Mark Buchanan-1; Mrs. Lorene Link-1; Betty McCann-1; Otis Graham-1; G.F. Graham-1; Terry Hancock-1; Everett Stephens-1; Dwain Morrison-1; Lucille McVey-1; L.H. Frizzell-1; James Howell-1; Helen Duvall-1; Amelia Aranda-1; Eugene Perry-1; Ouida Greenwood-1; Mrs. A.J. Gray-1; Thelma Meuir-1; Darrel Dame-1; George Turner-1; Mrs. E.L. Hall-1; Gerald Hill-1; Lloyd Wade-1; Glane Harris-1; Lynne Bishop-1; Mary Coffey-1; Gary McBride-1; Willie Cisco-1; Frank Staggs-1; Clovis Cook-1; M.E. Mountain-1; Margaret Murphey-1; J.L. Reece-1; Viola Owens-1; Alton



Bailey-1; Richard Nichols-1; Judith Garrison-1; Thelma Branch-1; Ada Fields-1; O.B. Holman-1; J.H. Gallagher-1; Karl Modgling-1; Darrell Brewer-1; Steve Partain-1; Geo. Sharp-1; Bob Loudermilk-1; Richard Reed-1; David Duke-1; Winston Middick-1; Total-111.

#### Remembering The Lord's Day— (cont'd from page 1)

I mention some things in this respect which I have encountered in the past few months:

1. The brother keeping the collection misses worship in one congregation every other Lord's Day.

2. A brother preacher stated that he would tolerate forsaking the assembly if one had to work, provided he tried to get off work.

3. A brother wished to visit a far away place where no faithful congregation is known to exist, so he wished to "tape-record" a service and "play it back" while he and his wife worshipped along.

4. Several working at the same place on Lord's Day packed the Lord's Supper and ate it during a pause at work.

5. Failing to check and so, while traveling, stopped where a sign read "Church of Christ" and found they didn't worship scripturally; meaning it was too late to seek a faithful congregation.

6. It seems there is ever a "REST AREA" church being established for one Lord's Day's existence.

These are not all the reasons I have heard in the past, but they are things I have had to deal with of late and I feel sure that you could add to the list. They do, however, point out the problem well enough. How would (do) you react to these things? Are we to REMEMBER the Lord in faithful worship 52 First Days a year, or may we miss one? Or miss one a month (12 year)? Or as the brother above may we miss 26 a year?

When it comes to the Lord's Day, I ask you to do one thing: **REMEMBER!**

-6552 Dimmick Rd., West Chester, OH 45069

#### Strange Arguments— (cont'd from page 1)

"Children's Church" while accepting Bible classes and we will notice what he has to say in condemning the "Children's Church" later on. But first, let us cite the four reasons given by this bulletin, as reported by Bro. Willis, as to why this congregation, has found it necessary to use the "Bible Hour": A.) The noise from the bus riders in the auditorium is distracting members and visitors. B.) It is becoming increasingly difficult for bus workers and other adults sitting with large groups of bus children to worship. C.) Some children have their parents pick them up after Bible class. When they say, "I don't like to come to church on Sunday because we have to sit so long in the auditorium", does that cause the parents to develop a negative attitude toward the church? D.) We want our bus riders to learn as much as they can about Jesus. Imagine yourself in an oversized pew and all you can see is the back of the pew in front of you. A man stands up and starts preaching in a foreign language. How much would you learn? Our bus kids could learn so much more in a Children's Bible Hour. NOTE: According to point D, one of the reasons these brethren are using the "Children's Church" or the "Bible Hour", as this bulletin calls it, is because children cannot learn in the one assembly! DOESN'T THAT SOUND FAMILIAR?

In conclusion, let us notice how some pro-class advocates are condemning the "Children's Church". It should be pointed out first, however, that the "Children's Church" is a deadly parallel for pro-class advocates. Note their similarities:

BIBLE CLASSES	CHILDREN'S CHURCH
1.) Arranged by church.	1.) Arranged by church.
2.) Overseen by elders.	2.) Overseen by elders.
3.) Arranged for purpose of teaching.	3.) Arranged for purpose of teaching.

4.) Needed because children cannot learn in assembly. 4.) Needed because children cannot learn in assembly. With the above being true, I ask in all candor, how can anyone scripturally or logically endorse one and oppose the other?

Now, allow me to quote from Bro. Mike Willis, who is among the conservative element of those who use "cups and classes". In the same issue of Truth Magazine which we previously quoted from, Bro. Willis had this to say with a sarcastic tone: "Now brethren, this is authorized in the word of God. The Geraldine Voice cites I Cor. 3: 2; Matt. 19: 14; I Cor. 14:40; Acts 2:6; 2 Tim. 3:15; Prov. 22:6; Matt. 28: 19-20 and Jas. 1: 22 to prove it. You be sure and read these passages in which you are going to find authority for a Children's Bible Hour to be set up because the children cannot be controlled in the public assembly". Yes, Bro. Willis maintains that none of these verses authorize the "Children's Church", and I readily concur, but some of these very same verses cited for proof of authorization of the "Children's Church" are also cited by pro-class advocates for authorization of their classes! If you were to ask Bro. Willis for scriptural proof authorizing his classes, I venture to say he would offer scriptures about like the ones above and one of the very first verses he would cite would be Matt. 28: 19-20! He could offer no better scriptural proof than the Geraldine Voice and if he refuses to accept that kind of a weak argument when the "Children's Church" is under consideration, I am privileged to do the same! Bro. Willis has unwittingly burned the very bridge he and his cohorts need to cross!

Next, I would like to quote from a man who is considered a "scholar", and called such, by his brethren among the liberal element of those who use "cups and classes". The preacher and debater of whom I write is none other than Bro. Guy N. Woods. In his book, Questions and Answers, Open Forum, Freed-Hardeman College Lectures (Copyright 1976), on pages 291-292, he is on record as opposing the "Junior Church". I will quote a part of what he has to say: "Where is the New Testament authority for conducting separate worship assemblies? It is crystal clear from I Cor. 11:20, that the church was required to assemble (a.) together, (b.) at the same time and place for the observance of the Lord's Supper. Moreover, in coming together to partake of the Supper, they were to "tarry one for another" (I Cor. 11: 33). These necessitate the conclusion that all present are to assemble together". He further adds: "Christians are commanded to assemble (Heb. 10:25), they are to do this "in one place", (I Cor. 11:20)... Does not the attempt to justify a separate assembly for "juniors" provide the precedent for separating all possible groups in the church?" To my way of thinking, these are indeed strange arguments coming from a pro-class advocate and debater. Bro. Woods asked, "Where is the New Testament authority for conducting separate worship assemblies?". May I suggest that it can be found in the very same passage that authorizes his Bible classes. I'm afraid that such pro-class advocates as Bro. Woods and Bro. Willis, who at the same time opposes the "Children's Church", are in for some rough waters ahead and if and when the time comes that their own brethren say, "Look, you either shut up and 'get on the bandwagon' or else"... I wonder how they will like taking their own medicine then?

-215 Forrest Hills Dr., W. Monroe, LA 71291

#### THE CHURCH DIRECTORY

Bro. Strain has informed me that all the 1979 Church Directories have been sold. He does not plan to reprint it.

The following congregation may be added to the 1979 Directory:

**ILLINOIS, Mozier** (Calhoun County) On Highway 96, in the last building on north side of town. Sun. 10:00 AM & 6:30 PM (CST), 7:30 PM (DST). Calvin E. Anderson, Star Route,

Pleasant Hill, IL 62366, Phone (217) 734-2774; Ervin C. Martin, Box 193, Nebo, IL 62355 Phone (217) 734-2694; Carl L. Capps, Rural Route, Kampsville, IL 62053, Phone (618) 653-4697.

Please send any corrections, changes or new information to me at my new address— Ray Asplin, 2716 Allen Street, Sulphur, LA 70663. Telephone number will be different.

### A TRIBUTE TO MOTHER AND DADDY

Through the years Mother and Daddy have stood firm in the Truth, Christ and the work of the Church comes first in their lives. In doing this, they have been an example and pattern of what christian parents should be. They have taught me and my family: The Lord comes first in all things; study to show thyself approved; to renew our faith every day through prayer; and to hold fast to the truth. They encourage; they rebuke; they love. They strive to be the example God would have them be. Whether at home or hundreds of miles from home, their influence and teachings are always present in our hearts. Daddy is still active as ever in the Lord's work, he would have it no other way... it is his life. Mother's life has been as a 'helpmate' and as a 'Mother'. Her life shows the true meaning of both. As their family, we would like to say:

Fifty years of marriage together, Braving the tide in all kinds of weather. Keeping God first in all that you do, Has made the years count for you two.

Changes have been made in time and in place, But you're still the same people that started this race. And as the path leads to another milestone, We know you will be reaping what you have sown.

We hope several more years will be added to the count, As you go on together, may your delights and pleasures mount. The ole rugged road still winds in the same old way, And rough roads like storms we know have their day.

To win the race is to endure, Of that one thing we are all sure. For the promise to those by the Omniscient, Is a sure reward for God's grace is sufficient.

-Charles & Dorothea Davis, Paul & Lynne Neff, Mike Davis

### MEXICO

by Wayne McKamie

This year we were in Mexico as planned. As stated in an earlier report, we did a great deal of planning to make the most of the short time that we had to spend working in Mexico this summer. The brethren in Mexico are always very cooperative in scheduling meetings, visits to congregations, studies in the most needed places, etc.

While in Mexico we always visit as many congregations as possible, especially trying to get to those we have never visited. As many times as we have been in the country we haven't yet been able to visit all congregations. This is due to several factors: limited time, inaccessability, studies, special needs in some areas and too, congregations in new areas. On this trip we were able to work in Guadalupe Victoria, Las Mangas, Saltillo-Virreyes, Monterrey, Montemorelos, Guadalupe Victoria, Lazaro Cardenas and La Clementina. At the last mentioned place we met for the first time, Brother Magadalen Escamilla, who was converted from digression. He seems to be very capable; studious, concerned and solid. We also met his brother Pablo, who may be converted in due time. In the Cuidad Victoria area we met several young men who seem interested in doing the Lord's work; they were encouraged to attend all the studies we held.

The study in Saltillo was well attended; in fact, it was the best ever. All of the regulars were there, plus young men who had never been before. I was impressed by the interest shown, by the quantity and quality of questions asked and by their genuine concern to be able to go back to their various

places with material to deal with issues both in and outside the church.

The central theme of the study was the Bible, the final revelation for man. The purpose was to deal with the basic, key issue of continuing revelation claimed by so many. Specific studies were conducted on Pentecostalism, Mormonism, Jehovah's Witnesses, Atheism and Catholicism. Several studies were conducted to address ever-present errors; among them were the Second Coming of Christ, Life after Death, Holy Spirit and Baptism in the name of Jesus only. We also did a study on How to Deal with Erring Members. During the course of such studies we try to leave time to deal with special issues that just simply emerge. One of the great values of a study of this nature is not only to impart information but also to detect any weak or erroneous positions. An hour and one-half was spent discussing the breadbreaking issue. It was time well spent especially for the young men present. In the latter part of the study the preachers demonstrated proficiency in conducting home studies. We also did one study on the Great Commission with a view to scriptural procedure and inspiration to get it done.

Juan tirelessly translated, interpreted, and explained with exactness and detail. From beginning to end Juan, Elias, the Colemans and many others worked to make the entire matter a real success.

Dedicated people, great needs, and lost souls are there; we cannot, must not ignore them. This work was sponsored by the Capital Hill congregation in Oklahoma City.

### THE BIBLE— INSPIRED WORD OF GOD by Miles King

The word Bible never appears between the covers of the Word of God. The word "Bible" is from the Greek word "biblos" which literally means a book. It may correctly be called "The Book" as it is a revelation from Jehovah to man. On his death bed, Sir Walter Scott said to his daughter, "Bring me the book". To which she replied, "which book, father?" And he said, "There is only one book". Of course he was referring to the Bible. This good book is also known as the "Word of God" (Heb. 4:12); it is the "Oracles of God" (1 Pet. 4:11); the Bible is also called the holy scripture or simply the Scriptures (2 Tim. 3:15,16).

Is the Bible the inspired word of God? Notice 2 Tim. 3:16- "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works". So, the Bible is inspired of God! Let us keep in mind, the words of the inspired writers used were selected by the Holy Spirit'. "And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). It is interesting to note the Apostles did not rely on their wisdom to select their own words but used words the Spirit taught them. This means that all the writings in the Bible are directed by God. In fact, from the teaching of the Apostle Paul this is the only conclusion we can reach. The Bible certainly did not come from man! Paul said in Gal. 1:11, 12, "But I certify you, brethren, the gospel which was preached of me is not after man. For I neither received it of man neither was I taught it but by the revelation of Jesus Christ".

We kindly commend the Bible to you as the inspired word of God. Study it, and obey its teachings.

-1525 Ann Arbor, Norman, OK. 73069  
(Selected from Houston Bulletin)

"I have missed getting the paper— thought I couldn't afford it— but now I feel I missed so much. It is like having a good friend come into my home with news of the church, friends and loved ones. I hope not to be without it again"

-Helen Finley, Ft. Worth, TX

## "OH BEAUTIFUL STAR OF BETHLEHEM, SHINE ON!"

by Frank Staggs

October 21 was a beautiful Indian Summer day in St. Albans, WV. Our regular worship services began right on time, at 10:30. Bro. Elwood Pauley led us in the opening song, "Take Time to be Holy." The song goes: "Take time to be holy, be calm in thy soul; Each thought and each motive beneath His control. Thus led by His Spirit, To fountains of love, Thou soon shall be fitted for service above." Little did we know that within a few minutes we 48 people who had congregated ourselves together (including visitors from Piney View & Bunnors Ridge) would be put to the test to see just how "calm" we were and how much we believed that we were being "led by His Spirit—" and whether we were "fitted for service above."

After Bro. Russell Hirst, the speaker for the day, read his text and was making some comments, a man with a rifle sprang through the swinging doors at the front of the meeting place of the church of Christ at 2235 MacCorkle Avenue. He yelled in a high-pitched voice, "Freeze!" Immediately he told his business there. We were quite relieved, yet there was much tension within our number. He was a neighbor, living directly across from the church house (with only our parking lot separating the two buildings). Though none of us were personally acquainted with him, several recognized having seen him before. He wanted to view his feelings, on the air, about how the government had treated him as a Vietnam veteran. After discovering we were not broadcasting live from the church, he roughly gave a couple of our young married sisters some "errands" to run ordering us to go on with our services.

Someone later asked: "How do you 'go on with the services' with a gun to your backs?" Well, it wasn't easy. The next item of worship was prayer. (We might have MADE it the next, even if it had not been!) Bro. Lawrence Lore led in prayer and I am sure we never prayed more fervently, and I'm also sure that each one of us as we said our own personal phrases during that prayer never made them more specific.

One young sister made the comment later: "I don't normally get down on my knees to pray, but THAT day I did!" Several people were already down on their knees— or lying huddled on the floor— having been there from the time the gunman entered.

I had been previously chosen to lead the song after prayer. The song I had selected before this ever came about seemed to be appropriate for the occasion. The shock of the situation found release in the power with which the song was sung. The words of the chorus of this song, "Give us the light to light the way, into the land of perfect day" I am sure was much in the heart of each one present on that memorable day. We wanted light that we would serve our God in a way which would glorify God and in which we could be blessed and be a blessing to others. God's Word teaches us: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Memory of that Scripture gave consolation and hope.

During all of this, which lasted for nearly 2½ long hours, there was a great trial of the faith of each as we strove to worship our God. Toward the beginning of the ordeal, Mr. Mann, the one who held us captive, requested that the paramedics be called in. Being a paramedic himself, he seemed very alert and concerned as to the health of his hostages and began letting the ailing ones go. Before this, though, he gave Sister Kitty Bukant permission to take her three grandchildren, who were with her that day, and "all the other kids" outside. He said, "I don't want them in here!"

Bro. Hirst was ordered several times after interruptions from Mr. Mann, who had positioned himself in a corner of the building, "Go ahead." Our speaker did a real good job, apparently remaining unshaken; also he was co-operative,

for which we are very thankful. I don't know what time it was when he using wisdom we feel, brought the lesson to a close and continued with the Lord's Supper. Confusion was beginning to abound; people going out and others coming in.

For every person who went out (not counting the children), a replacement hostage had to come in. These included the paramedics, newsmen, TV and radio technicians and policemen in plain clothing. Before a complete stopping of the general involvement in the assembly, however, permission was asked for and received, to have another prayer. We prayed for all present to do what should be done, and that no one would be hurt, and that the Lord's will be done. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; That ye may be the children of your father which is in heaven..." This admonition from our Lord was very much evidenced that day.

Mr. Mann did not really curse us, even though he did use some coarse language, saying we were "duped" as he was. In his vulgar three-minute speech (after a long struggle getting a radio hooked up for live broadcast), God's name was used in a vain way. Those of us who heard those chilling words were thankful that the children were safely being kept at a neighbor's house.

One of the hostages, a Charleston Daily Mail photographer, later wrote: "The whole congregation was truly strong. The impression that will remain with me the longest is not the danger that I felt for myself, but the faith and strength of these people."

I was keeping my "post of duty" where Mr. Mann had put me against one of the swinging doors. Bro. Pete Murphy was at the other one (later to be replaced by Bro. John Stevens of Bunner's Ridge). Bro. Lore had been "stationed" at the door that led to the apartment in the back of the building. It ran through my mind that it only seemed natural, really, for Pete and Lawrence to "guard the doors" of the congregation; they had been doing it for years, keeping the "wolves" away. Yet, this time they were there for another reason. Mr. Mann said, (when he figured the policemen were outside: "If they (the police) come in here, they'll get YOU first!")

When we were all released without any bloodshed, we were a very happy bunch of people! We've been asked if good has come from the experience. I certainly believe that it has.

Persecution always brings people closer together. We truly worked together and proved our love for each other in many ways. The following Wednesday night Tim White was baptized and Jean Harry was restored. Generally speaking, I believe we all have a greater faith in the power of God than we've ever had before. We all believe that God was with us; even a policeman, a man of the world, remarked: "God was with you people today!" If I had heard him, I could have whole-heartedly replied: "Amen and AMEN!!" (We would like to thank all of you who had special prayer for us; also for all the phone calls and letters of concern which we received).

-4410 Teays Vly. Rd., Scott Depot, WV 25560

Misunderstood Or Not— (cont'd from page 2)

didn't say, "WHY must I be baptized?" Instead, he responded by saying, "see, here is water; what doeth hinder me to be baptized?" Furthermore, after he was baptized he had something to rejoice about. He understood! And the thing he understood was simply that he had been a sinner but now was saved from sin.

My prayer is that all, like the Ethiopian, might be saved by believing and obeying the gospel of Christ— the power of God unto salvation.

-1517 East 17th, Odessa, TX 79761

## THE POEM CONCERNING BIRMINGHAM

In the Oct. issue of Old Paths Advocate (pg. 6) a poem appeared (merely as filler) in which a reference to Birmingham was made. Apparently, some were offended in that locale supposing that a thrust was made toward the church there. We can assure our readers that no such intention was in our minds! While we now have no idea who originally sent the poem in, or who the author was, we are equally certain that no such thrust was intended by them either. It is our understanding that the city was the subject, perhaps, but certainly not the church. Our apologies for any misunderstanding.

DLK

## OLD PATHS BACK ISSUES NEEDED

Yes, I am in the process of gathering all the back issues of the **OLD PATHS ADVOCATE**, and the **PROCLAIMER OF TRUTH**, and any other old brotherhood papers that you might have. I need any issues that you might have back before 1970. If you have any that you do not plan to keep, please mail them to me at the address below. I will be happy to pay the postage if you will bill me. Thank you for your help.

**BOB LOUDERMILK**, 3413 S. Kessler, Wichita, KS. 67217  
Phone: (316) 945-0919.

## FIFTY YEARS TOGETHER

Bro. & Sister R.B. (Bill) Roden, 112 Kelley Dr., Moore, OK, will celebrate their 50th wedding anniversary, Dec. 15, 1979. They were married Dec. 29, 1929 at Sentinel, OK. She is the former Eunice Bills, daughter of Bro. Isaac Bills a staunch teacher of the gospel who stood firm for the faith when digression came into the congregation they attended. Bill and Eunice have one daughter, Dortha



Lynne Davis, Moore, OK; a granddaughter, Patricia Lynne Neff, Oklahoma City and 2 grandchildren, Mandy and Brandon. The church at Sentinel ordained Bill to preach May 11, 1942. In 1943 they moved to Oklahoma City where he did secular work preaching at various places in OK and TX. He entered the evangelistic field in 1956 working in the Davis and Sulphur area. In 1958 Eunice quit her clerical job to become a helpmate as an evangelist's wife. Since then, they have devoted their entire life to the work. From 1958 to 1965 Bill worked with the churches in CA, WV, and OR, also holding meetings in various states. In 1965 they returned to Oklahoma City to work with the church at SW 36th, continuing to hold meetings elsewhere. He is still very active in the evangelistic work with the church at 2827 Larkspur in Moore, OK. Bill and Eunice have learned to know and love the brotherhood. They would be happy to hear from their many friends as they celebrate this occasion. They will be hosted at a reception, Dec. 15, 1979 at Moore, by their daughter, son-in-law and grandchildren.

## BONDS OF MATRIMONY

**Deatherage-Lutz**— September seventh marked the beginning of a new Christian home formed upon a mutual trust and love for one another and Jesus Christ, as Cynthia Gayle Deatherage and Eric Neil Lutz exchanged promises. Many friends, relatives, brethren and sisters gathered at the

meeting house of the Sharonville church to wish them well. "Cindy" is the daughter of Brother and Sister Kenneth Deatherage, long and faithful members of the church. I was honored to assist both these young ones in their obedience to the Lord and, as they felt proper, likewise helped them in making their vows for life. Our prayer is that their home will be filled with happiness and that the bud of love will ever blossom in the coming years.

-Barney Owens

**Holland-Hudson**— On the evening of August 24, 1979, Bro. Kendall Holland and Sis. Kathy Hudson were united in marriage before a large crowd of friends and relatives. Kathy is the daughter of Bro. and Sis. Ted Hudson. Kendall is the son of Mr. and Mrs. Cloyce Holland. We are happy to have this new Christian home as a part of the congregation here at Ada. It is our prayer that Kathy and Kendall will be blessed with many good years together in the Lord's service. I consider it an honor to have been asked to officiate in the ceremony.

-Joe Hisle

**Brown-Keele**— David Brown and Judy Keele were joined in matrimony June 15, 1979 at the 11th Street church in Tulsa. The wedding was well attended by friends and relatives from near and far. David is originally from Vanita, OK and Judy is from Houston, TX. Judy is the daughter of Burle & Doris Keele of Pasadena, TX. and David is the son of Frank & Alma Brown of Vanita, OK. They are making their home in Tulsa. We wish for them a long and happy life together.

-Jack Cutter

**Blair-Gorman**— Sept. 14, 1979, Guy Dale Blair and Nora Gorman exchanged wedding vows. The beautiful setting was on the front lawn of the church building at Oak Grove, AR. Guy Dale and Nora are making their home at Witts Springs, AR where I feel sure they will be a great asset to the church. Nora is the daughter of Bro. & Sister Ebb Gorman of the Oak Grove congregation. Guy Dale was reared at Witts Springs and is the son of Bro. and Sister Guy Blair. The writer officiated.

-Miles King

**Herndon-Styers**— On Saturday evening, Sept. 8, 1979, Bro. Sam Herndon and Sister Teresa Styers were united in bonds of matrimony. The wedding took place in the church building at Little Rock, AR where they both attend services. Sam is the son of Mr. and Mrs. Charles Herndon of Little Rock, and Teresa is the daughter of Bro. & Sister Melvin Styers. Many friends and relatives gathered to witness this happy event. Having known Teresa from a baby and being so close to the Styers family, the writer was honored to officiate.

-Miles King

## OUR DEPARTED

**Smith**— Sister Sarah Smith was born May 19, 1898 and passed from this earth Sept. 29, 1979. She had been a member of the Lord's church for many years and she is truly missed in the Norman congregation. Bro. Doug Edwards and Miles King spoke words of comfort to the family and friends gathered at the service.

-Miles King

**Perry**— Bro. Leon B. Perry of St. Albans, WV, departed this life Oct. 29, 1979 at the age of 74. He was a member of the Kentucky St. church of Christ in S. Charleston, having obeyed the gospel in 1964. He is survived by his wife, Bernice; a step-daughter, Della Diamond; step-son, Cary White; also 4 grandchildren all of St. Albans. Funeral

services were conducted at Casdorff-Curry funeral home Nov. 1. Bro. Paul Cobbs and the writer officiated. Burial was at Cunningham Memorial Park. Bro. Perry was well loved by those who knew him and he will be missed.

-Frank Staggs

**Brockman**— Debra Lee Brockman, daughter of Curtis and Helga Stegmuller Brockman was born May 24, 1965 and departed this life Oct. 12, 1979 as a result of an automobile accident in which two other teenage girls lost their lives. Since Apr. 17, 1978 Debra had made her home with an aunt and uncle, Bro. and Sis. A.C. Brockman of Lebanon, MO. She obeyed the gospel Aug. 12, 1979 and was a member of the Hayes St. congregation in Lebanon. Debra was active in school work, taking part in many activities and was loved by her schoolmates. A host of them attended her funeral. She loved the church dearly and wanted to be a part of every church gathering. Four teenage girls were on their way to such a gathering after church services on this fatal night when tragedy struck! She is survived by her parents of Springfield, MO; 2 brothers, Rick of Springfield, and Mike of Lebanon; and a sister of Springfield. A large crowd attended the services, singing was done by a group of accomplished singers from the church of Christ. This was a sad time for all of us in this area. The A.C. Brockman family with whom Debra made her home are some of the Lord's best. Services were conducted in the beautiful church building in Lebanon, flowers were many and beautiful. The writer conducted the funeral assisted by fellow preachers from this area.

-Cloviss T. Cook

**White**— William E. (Johnny) White departed this life Sept. 15, 1979 in Marshfield, MO after a long illness. Johnny, son of William and Thersa Jean Cummings White, was born April 16, 1887 in Wright Co, MO. On Dec. 15, 1907 he was married to Cora Ethel Gourley, who preceded him in death May 19, 1979. They had celebrated their 71st Anniversary last Dec. Johnny was baptized some 45 years ago and was a member of the Claxton, Mo church of Christ. Johnny and Ethel were among those I first remember when I started attending the Lord's church. Their influence will long be felt in the Claxton congregation.

-Ron Alexander

**McClure**— Brother John McClure was born August 14, 1900 in Rockcastle County, KY and passed away after an extended illness September 12, 1979. He left his devoted wife Fannie; four sons, Zade, Shirley, Sherman and Delno; and four daughters, Mrs. Etta Evans, Mrs. Bertie Fish; Miss Bernice McClure and Mrs. Freda Phelps. There are 30 grandchildren and 26 great grandchildren. Brother Johnny was a member of the congregation at Blue Springs whose attendance could be counted on when he was able to be there. Although he represents a generation that is rapidly passing from us, he, like Abel, leaves us memories of faithfulness in doing what he could to serve God. I was asked to comfort the hearts of the lonely and warn the disobedient.

-Barney Owens

**Watkins**— Sister Lillian Bernice Watkins was born Aug. 22, 1936 and departed this life Oct. 20, 1979 at Reedley, CA. She was a member of the church of Christ in Orange Cove, CA. She is survived by her husband; 2 sons, Ron and Rick of Reedley; 2 daughters, Lynn and Sylvia of Reedley; mother and father; and 5 grandchildren. Sister Watkins obeyed the gospel Aug. 10, 1979. The writer spoke words of encouragement and comfort to the family and warning to all present that death is inevitable. Brethren Nathaniel Haston and Glenn Lewis were in charge of the singing. She was buried at Reedley cemetery.

-Weldon Buddy Brumley

**Easley**— Louise Easley was born Dec. 10, 1931 in McCurtain County, OK, daughter of Walter and Emma Tucker, and departed this life in the hospital at Norman, OK, Oct. 15, 1979 at the age of 47 after a short illness. She had lived at Noble since coming from Byars, OK in 1952 where she had lived most of her life. She was a member of the church of Christ in Lexington. She was a housewife and mother and was a member of the Noble Band Parents Club. Survivors include her husband Calvin and a son Joe Lynn of the home; a daughter, Mrs. Sandra Gail Roberts, of Noble; Mother, Emma Tucker of Noble; 4 brothers, Jesse, Whittier, CA; Huston, Carlsbad, CA; Fred and Hampton both of Norman; 5 sisters, Inez Beller, Pauls Valley; Nora Ewing, Oceanside, CA; Dora Mae Shirley, Norman; Dessie Wallace and Allie Bradshaw both of Noble; a grandson, 14 nieces, 11 nephews and other relatives and friends. She was buried at IOOF cemetery in Noble, Oct. 18. The writer was called to conduct the service and attempted to speak words of comfort and warning.

-Vaden Morgan

**Wade**— Kathy Deanne Wade, one of three priceless jewels belonging to Ronny and Alfreda Wade, was born Sunday Nov. 19, 1961 in Fort Worth, TX and departed this life Sunday Oct. 14, 1979. Kathy was a senior at Glendale High School, where she was a member of the choir and several other school organizations. Most importantly, she was a Christian, having obeyed the gospel Oct. 6, 1976. She was a member of the Fremont and Seminole church of Christ in Springfield. As a young lady, her character was spotless. She was a blessing as a daughter and sister. She was kind, loving and considerate of others. As true love always manifests itself, she never insisted on her own way. She was a good example of selflessness. Even in death she donated her kidneys so that two other people might live. Her sweet smile and unassuming manner will be greatly missed. When she was small I used to tuck her in at night. The last thing she would say was "see you in the morning, Daddy". I now look forward more than ever to that eternal morning when I can meet and see her again. In addition to her mother and I, Kathy is survived by her twin sister, Karen; a brother, Jeff; paternal grandparents, Mr. and Mrs. F.E. Wade; maternal grandmother, Ruth Leonard and several aunts, uncles and cousins.

The above is the obituary of Kathy as written by her father, Ronny Wade. The anxious hours and constant vigil endured by Ronny, Alfreda, Karen and relatives were shared by brothers and sisters in Christ in the most loving manner. And when the end came the people of the churches in the area stepped into the breach in a way that was moving and affecting. One could have never seen more love, devotion and sympathy manifested than was poured out upon the Wade family. Nor did this all come from the church alone, but from strangers, who had only known Ronny via means of television, who sent messages of condolence and concern; neighbors and townspeople shared in their care by bringing food, a great profusion of flowers and memorials of different kinds. This all adds up to the high esteem in which these people are held. Cards kept coming for days after the funeral. The sad, but sweet services were held from the Greenlawn Battlefield South Funeral Home, in Springfield, MO. The singing was pretty and sweet, led by brother Cook and done by singers from various congregations. The largest crowd that the director had handled was in evidence. The interment was in Rivermonte Cemetery, which is a lovely situation, seen clearly from the highway as people speed along in their busy way of life. Brother Tommy Shaw, from nearby and a dear friend of the family read and spoke words of comfort and led a prayer. Lynwood Smith also tried to speak some words of hope and comfort. Our hearts go out to all the heavy-hearted.

## From The Fields

**Miles King, 1525 Ann Arbor, Norman, OK 73069**— At present Johnette's mother is in the hospital in Oklahoma City with Leukemia. We desire that you pray for her. The work continues at Summerfield, OK. We wish to say "thank you" to all the brethren for your support and interest in this work. We have plans to start a radio program nearby at Poteau. These meetings are planned for Summerfield: Nov. 16-18 with Bro. Jerry Cutter doing the preaching; Dec. 14-16 with Bro. Bob Chancellor.

**Hugh Milner, 2220 Hawthorne, Middletown, OH 45042, Nov. 10**— The general condition of our congregation at West Chester is good. Our attendance is smaller due to some moving and the starting of a new congregation in Goshen. On the whole, we continue strong in and for the Lord. We are blessed with a number of good teachers, our singing is of good quality and we have some who are as faithful as I have seen anywhere. I pray they may ever stay the same. We ask the prayers of all in our behalf and in return you have ours. The sister congregations still meet regularly and for this we are thankful. God bless all Christians everywhere.

**James Phillips, 203 Harvard, Scott City, MO 63780, Nov. 8**— Since last report we have been encouraged by some visitors. Two brethren from the Locust Grove congregation in Ohio were visiting the Ozarks and stopped by to worship with us. Ronnie, our son, brought a couple of boys from college and one of them has been back. Bro. Pace and family from Austin, TX were with us last Lord's day. They are moving to Helena, AR to start a congregation and our prayers are with them. I have been troubled with a bad leg during the summer but it is nearly well now and I hope to be more active in the Lord's work. We plan to try to have 2 weekend meetings this winter and more next summer. We ask for your prayers.

**Jack Cutter, 12321 E. 14th, Tulsa, OK Oct. 27**— It has been a year or so since I last reported to the Old Paths Advocate. We have been living in Tulsa for the past 5 years and plan to continue living here. We continue to work with the 11th Street congregation. The congregation has witnessed gradual growth in every area vital to being an effective force for His cause in this area. We were saddened by the recent tragedy in Missouri. Also, my wife's mother, Virginia Blankenship, passed away last Sunday (Oct. 21) in Huntington, WV. She was a good woman and mother. Our hearts and prayers are with the saddened and bereaved. We need your prayers.

**Barney Owens, 6552 Dimmick Rd., W. Chester, OH 45069**— Our summer has been very pleasant, although taxing at times. Results were not always as we hoped or even expected, but it was a joy to be with many of our brethren and sisters we have known through the years, almost growing up with some, and to meet many new friends in Christ. Our thanks to all who opened their homes and did so much to make us comfortable. My family not being the smallest, I am very much aware of the task of putting us up and "putting up with us." No matter how enjoyable it may be to be away, it is always nice to be home. Here, the brethren have "kept the faith" and are such an encouragement to me as a preacher of the gospel. Our next and last meetings of the year are: Little Rock, AR, Nov. 3-11, and Bunner's Ridge, WV, 25-28. To those inquiring, the wife's mother shows marked improvement. We covet your prayers always.

**Tommie J. Jackson, 1648 E. Flora, Ontario, GA 91764, Oct. 10**— We have moved to southern CA since last report; we moved in July and left some very dear christian friends and loved ones in the Dallas-Ft. Worth area. We think of them often, but we have met some very good Christians here already; it is as though we have known them forever. We attend at Covina except for one Lord's day each month when I teach at Huntington Park. Since last report I have spoken at Sulphur, OK; Dallas (Boulder Dr.), TX and here at Covina and Huntington Park, CA. We are excited about being here and look forward to being able to work and study with Bro. Don McCord. We really enjoy the Old Paths Advocate, here are 2 subs. (Note— We are sorry this was too late for Nov. issue-Ed).

**Paul Walker, 610-A East 17th St., Big Spring, TX 79720, Nov. 5**— Our gospel meeting with Johnny Fisher was very good. His preaching was sound and the congregation was made stronger. Johnny is a fine preacher and we look forward to his return visit next year, Lord willing. I recently preached in Midland. The brethren there are doing well and it is always good to visit with them. Prayers have been offered here in behalf of our brethren in the Springfield, MO area who suffered such tragic personal losses. Prayers, too, were offered for our brethren in St. Albans, WV. What an ordeal! May we all be spared the mental and emotional turmoil which those brethren must have experienced on that Sunday in October!

**Richard Nichols, Rt. 3, Bentwood Dr., Piedmont, SC 29673, Nov. 12**— We have recently had wonderful visits in our home by Joe and Hazel Loughmiller, Brazil, IN over one Lord's day, and Gary and Peggy Weaver of Kansas City, KS. We certainly appreciated them coming to visit. Family and I traveled to a number of meetings and vocal music sessions this year— Hamilton, OH; St. Albans, WV; Ava, MO; Earlytown, AL; and Midland, TX. I also preached at Huntington, WV; New Salem and Jackson, MS. We were happy to witness several confessions and one baptism. I express our thanks to all the good folks who opened their homes to us and treated us royally. We look forward to the New Year meeting at Earlytown, AL to be continued by Jimmie Smith. May the Lord bless all.

**Alton B. Bailey, 909 Truitt Ave., LaGrange, GA 30240**— Only a few days and another year is gone, but I can truly say it has been uplifting to see the spiritual growth of the church in many places. Oct. 10-21, we enjoyed a good meeting at Oyster Bay, FL, a congregation small in number but not in spirit. The young men are surely to be commended for their work, ability and interest in the work. I enjoyed many hours of study with Bro. Bob Kornegay. Several outsiders attended and we appreciated cooperation from other congregations in the state. Oct. 28-Nov. 4, I was at Wichita, KS where we had an outstanding meeting with one baptized, two coming from digression and other favorable results. This congregation has great potential with several men capable of teaching and doing personal work. Bro. Bob Loudermilk has done an excellent job in this area. Our last full meeting for the year will be in Tampa, FL, Nov. 18-25.

**Allen Bailey, 631 Oak Hill Dr., Houston, MO 65483, (417) 967-4550, Oct. 29**— Recently some misleading information has reached the ears of the public— that I had undergone "open heart surgery, heart attack, etc." This is drastically exaggerated from the true facts. I had an acute case of shortage of breath with chest pains. Hospital tests first reported from EKG as an incomplete heart blockage. Our family doctor ran other tests and other EKG's which showed absolutely no heart blockage or heart disease of any kind. Needless to say, many prayers were answered on my behalf.

My problem is an extreme case of hyperventilation (a breathing problem) which is treated by obeying doctors orders of frequent lengthy walks and medication for awhile. The concern my brethren showed was so deeply appreciated. I love you all so much. With the Lord's help I will continue preaching as hard and as much as possible. The brotherhood has been wonderful in giving me plenty of work and scheduling work for the future in gospel meetings as well as local work. We are in our 4th year in MO and there is still much to be done. The local congregations have stood by me through thick and thin, assisting in every way possible. We are to be in a meeting at Cassville, Nov. 2-4, and look forward to visiting with the Criswell family. We offer our sympathy to the Brockman, Doing, and Wade families. May the Lord strengthen them. We hope to see many at the study in Dec.

**Ron Jordan**, 176 Mizar Place, Lompoc, CA 93436— The work continues to move along real well. We are in complete unity. Everyone is working with one goal in mind. Even though we are small in number, we have almost 100 percent cooperation at every service. Recently we had one lady restored who had been away from the church several years. We are still having outside interest at our services. Our group Bible study on Tuesday evenings is very helpful to all who have been attending. We are studying the book of Acts with the aid of work books. Our plans are to study the New Testament completely. The radio program is moving along with some success. The congregation at Cypress has helped finance it for the past two months. For this we are thankful. Brethren, if we can assist you in a meeting the coming year, please let us know. We look forward to being with the congregation at Atwater for a weekend meeting in December. If you are in the area, please make plans to attend. Also, we are looking forward to the upcoming New Year's Meeting in Bakersfield which grows in number each year. We ask your prayers in our work. May the Master bless the faithful.

**Paul O. Nichols**, 147 Bay Bury Lane, Jackson, MS 39212, Nov. 9— Our weekend meeting at Jackson with Ron Willis in October was enjoyable. One service we had an especially good crowd. We appreciate all who cooperated and helped make the meeting a success. We had a good meeting at Deer Park, TX, which resulted in two confessions of fault. Jerry Dickinson, a fellow gospel preacher, was present for two services. We appreciated the attendance of members from Houston who were very good to come. It was a joy to see Don King and visit with him a few minutes at the Fort Worth-Dallas Airport where our paths crossed while we were both waiting for planes to take us in opposite directions to our homes. He had just closed a meeting at Dallas and I at Deer Park. At Jackson we now have the largest number of members which has ever met regularly for scriptural worship. To God we give the glory and express thanks and gratitude to brethren who make the work here possible with their support and prayers. In addition to our regular members we had visitors real often. With the Lord's help we hope some day to have a good strong church at Jackson. Come and worship with us.

**Bob Loudermilk**, 3413 S. Kessler, Wichita, KS 67217 Nov. 10— The year of 1980 will soon be upon us. This year has been a busy one with gospel meetings in several areas of the country. I wish to thank the brethren for their hospitality and support in all the areas I have preached the gospel this past year. As gospel preachers we work in a great brotherhood. The congregation here in Wichita just closed a wonderful meeting with Alton Bailey and there were 12 responses to the gospel during the week. The Lord has blessed us tremendously in this area and I am thankful to be here. As of January, we will have lived in Wichita, KS for five years. Our

plans are to remain in this area and work toward establishing faithful congregations throughout the state, the Lord willing. I am in the process of collecting back issues of the *Old Paths Advocate*. If you have any back before 1970, that you do not plan to keep, please send them to me at the above address. Also any other brotherhood papers: **Proclaimer Of Truth**, etc.

**Don L. King**, 41931 Chadbourne Dr., Fremont, CA 94538.— We are presently in a meeting with the Escalon, CA congregation. We will, Lord willing, continue over Thanksgiving week. So far, crowds are good and interest is high. The church has advertized extensively and we look forward to a good meeting. We are planning to preach on first principles quite a lot if the outside interest materializes as expected. Our rainy season has begun, but we hope that this will not hinder too badly. December 1 we plan to begin at Olivehurst, CA and continue through the 9th. We pray that God will grant the increase sought for. It was a pleasure recently, to have Johnny Elmore in our home for a brief visit and to hear him preach several times in his meeting at Turlock, CA. We appreciate him. Brother G.V. Ayers recently preached two good sermons for us at Fremont. We enjoyed having him also. The church at home is doing pretty well. We have recently begun some new advertizing in the newspaper in connection with the TV program. This not only identifies the local church as being behind our program but further advertizes our own address and worship schedule as well. We have recently had some new outside interest shown and we are thankful. We ask your continued prayers.

**Clovis T. Cook**, 1503 E. Crestview, Springfield, MO Oct. 10— The meeting at Walnut Grove, KY, ended without visible results, but in my opinion, much good was done otherwise. There are some very fine brethren in this congregation who want to do nothing but right. They have had some circumstances to arise that were not of their choosing, on which some have been a little too quick to judge, in my opinion. I think these brethren are fully capable of taking command and working these things out for the best of all who are trying to be saved. Clayton Fancher and his wife, accompanied us on this trip to KY. After two days at home we went to Imperial, NB, where Chester King was in a meeting. Brethren came from various other congregations on Saturday for an all day meeting. Details were worked out for future work in that area, with one of the greatest degrees of love, unity and consideration I think I have ever seen. Glen Osburn and Greg DeGough have agreed to move into that area soon and begin working with these churches. These boys are to be commended for their willingness to do so and I hope that in the future it will prove that the churches in that area could not have made a better choice. I think it is time that we begin to give a little more attention to building up the churches; not tearing them apart. What have you gained by starting a new work at the expense of taking the majority of the members from another congregation? If a congregation does not have enough members to absorb this kind of a loss in membership— why do it? There needs to be more thinking and planning along these lines. (Note— we are sorry this was too late for Nov. issue -Ed).

**Carl M. Johnson**, 1124 E. 8, Ada, OK 74820, Nov. 7— The meeting at Hale, AR, closed with no visible results. However, it was an enjoyable meeting as we had good crowds and a number of visitors, including preachers: Irvin Barnes, Roy Lee Criswell, Jimmie Smith, Clovis Cook, Ronny Wade, Gerald Stumpff and Delmer Lee, who works with the Hale congregation. Since last report, we have also conducted meetings at West Plains, MO, Sharonville, OH, and Huntington, WV. The meeting at Huntington left me with mixed emotions. The meeting itself was successful, resulting

in 12 confessions. But other tragic events which occurred during the time of the meeting made the week one of the most disconcerting I can remember. Our hearts were broken the first weekend as we received the shocking news of an automobile accident near Springfield, MO, which was fatal to Kathy Wade, Jennifer Doing, and Debbie Brockman. Our deepest sympathy and love are extended to their families. The last Sunday of the Huntington meeting we received word that our brethren at St. Albans, WV, (many of whom had attended our meeting through the week) were being held hostage at the St. Albans church building by a gunman. Our prayers were solicited for their safety and release. Eventually, after they had been held for about 3½ hours they were released unharmed. These unpleasant and disconcerting events brought us face to face with the grim reality that life is uncertain. It also reaffirmed the fact that we are in constant, urgent need of the help of God, our Father, and our Lord, Jesus Christ. My next meeting begins Friday at Cable Ridge, MO, followed by Ceres, CA, Nov. 30-Dec. 9; and N. Hollywood, CA Dec. 10-16.

**Clovis T. Cook**, 1503 E. Crestview, Springfield, MO Nov. 6— I have recently heard a number of our preachers in this part of the country. Lynwood Smith at Harrison, AR, Carl Johnson, at Hale, AR, Ron Willis, at Ash Grove and Allen Bailey, at Cassville, MO. It seemed like all were having good crowds and interest has been good. I was able to attend the most of Wayne Fussell's meeting here in Springfield, MO. It started out to be a very good meeting but we were all so sad and hurt, when struck by a triple tragedy in which we lost three of our teenage girls in a traffic accident. We had three funerals in three days with some of the largest crowds I have ever seen at funerals. Many of our members attended all three funerals. Our words, I know, seem hollow and without meaning at a time like this, but we weep with those that weep and are doing what we can to lighten the burden that has been heaped upon these dear people. We are all slowly trying to get back to reality; it still seems like a bad dream. The fourth teenager escaped with her life, which is still a mystery to many of us. I recently was with the brethren in Imperial, NE, where Chester King was in a meeting. We finalized plans to bring Glen Osburn into that area Jan. 1, 1980. Greg DeGough has agreed to move to that area and help Glen. We are in the process of raising his support. We are short some, so we need a congregation or two to help us. The work in that area will be scripturally supervised, you can rest assured of that. If you want to know what I mean by this, I will be glad to point it out to you. I am personally acquainted with the area— there is work to be done there. Let me know if you can help. While on this trip west I preached at Holyoke, CO, and was so glad to see my old friend Roy Knight able to attend the services. I have been going to Holyoke for years.

**Billy D. Dickinson**, 215 Forrest Hills Dr., W. Monroe, LA 71291, Nov. 9— Well, this year is just about up and the new year will soon be dawning upon us! As I reflect upon the events of the past year, I am made to rejoice for God's goodness extended to each of us and am thankful for the small part I've had to play in the preaching of the Gospel and the spread of His kingdom. Also, I am presently supported by 8 congregations in Louisiana and one in Mississippi and I am not unmindful of my debt to them for making it possible for me to preach full-time by their financial support. A special

thanks should go to the Hillcrest congregation in Brookhaven, MS who have supported me even though my work is in another state than theirs. They seem to have taken a special interest in my needs, as they have other preachers, and I do appreciate this very, very much! I now look forward to the new year and pray the Lord will continue to bless our efforts and the meetings we have scheduled. By the time this appears in the *Old Paths Advocate*, I will have conducted a week-end meeting in Little Rock, AR the first of December. I always enjoy being with these brethren. The work here continues and Judy and I have enjoyed living in W. Monroe very much. Incidentally, we are expecting our second child in March. Lately, I preached at the Fairview congregation both times on Lord's Day and was glad to find Bro. Billy Orten progressing well after his surgery; well enough to baptize two into Christ, one being his daughter, that afternoon. For those who may not know, Billy underwent a pacemaker operation for his heart. I was glad to find him progressing as well as he has. As well as to be expected I suppose, for certainly he has been a blessing to the churches in that area and they depend heavily on him. I have been impressed by the respect which the churches in that area show to him and I believe this speaks well of both parties. May the Lord bless the faithful everywhere!

**Gary Barrett**, 6360B Barre Rd. No. 8, Loveland, OH 45140, Oct. 31 (513) 575-9698— There is now a new congregation meeting in Goshen, OH temporarily in the gym of the Goshen school on Rte. 28 and Goshen Rd., Sunday morning and evening, and Wed. evening in the home. Goshen is east of Cincinnati on Rte. 28 off Loop 275. A congregation here has been the dream of many for some time and while working with the West Chester congregation nearly 3 years ago I was asked to help, in the event a congregation was ever established here. I am happy to say I am now engaged full time in the work here. Our appreciation to the congregations making this possible: West Chester and Hamilton, OH; Twelve Pole, WV; and Pontiac, MI. We have ads in the newspaper stating our practice for anyone interested in studying with us. Already, I have been engaged in a study with a digressive preacher. There are a few members out of duty living in Goshen and we are striving to lead them back. We have been meeting for 5 weeks and have had 3 restorations and a few confessions of wrong. God is answering our prayers and we believe the church here will prosper because it was started scripturally through no strife or division. Feel free to write any of the sponsoring congregations concerning this work. These brethren are kept up to date on the work: (Hamilton)-Al Moore, 1066 Brookcrest Dr., Mason, OH 45231-Ph. (513) 398-4850; Jack Dooley, 9678 Wildbrook Ln., Cinn., OH 45231-Ph. (513) 522-4320; West Chester-Geo. Sharp, 8124, Cincinnati Dayton Rd., W. Chester, O. 45069-Ph. (513) 777-5860; Hugh Milner 2220 Hawthorne St., Middletown, OH 45042-Ph. (513) 423-9135; Goshen-Jearl Cromer 6087 Donna Jay Dr., Loveland, Oh 45140-Ph. (513) 575-1105; Jack Huffaker, 2548 McHenry, Goshen, OH 45122-Ph. (513) 625-5452. We have recently moved from Hamilton so please note our new address. I have had to cancel some meetings in order to give full attention to this work. Brethren have been understanding and I thank them. I will reschedule these meetings when this congregation can carry on without me. We now have an average of 27 meeting at this time.