

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 ordinance as delivered.”

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

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NO. 7

HONEST ACKNOWLEDGEMENTS FROM OUR BAPTIST FRIENDS

By JOHNNY ELMORE

I admire many things about our Baptist friends and neighbors. I appreciate their zeal, their respect for the Bible as the inspired Word of God, and their defense of religious freedom, among other things. Some of their acknowledgements have given me hope that they may one day seek to be true to New Testament teaching in all matters.

Church Succession

In former years, Baptist friends argued that John the Baptist baptized Jesus and that made him a Baptist, therefore, the first church was a Baptist church. Of course, that was a ridiculous argument. According to that logic, when a mechanic worked on my car that made me a mechanic, which I can assure you, I am not! John was called the Baptist because he baptized people. This view of Baptist Church Succession was set forth in a book published by G.H. Orchard in 1838 entitled, **A Concise History of Baptists**. In attempting to show that Baptists had experienced a continuous existence from the days of John the Baptist until his time, he concluded that all those groups that dissented from Roman Catholicism were Baptists! Walter B. Shurden, in a book about Baptists and their controversies entitled **Not a Silent People**, states: “The popularizer of Baptist successionism in America was J.R. Graves, a man who may have had more lasting influence on Southern Baptists than any other single individual in our 125 year history. Graves died in 1893, but before his death he saw Baptist Church Succession enthroned by most Southern Baptists as unquestionable orthodoxy. It was the only ‘right’ thing to believe.” Apparently the prevailing view among Baptists was that they could “rattle the chain all the way back to John the Baptist.” They thought, as Shurden said, that “to prove that you are the oldest is to prove that you are the ‘onliest.’”

But in 1880, H.H. Whitsitt, professor and president of Southern Baptist Theological Seminary in Louisville, KY, wrote some articles challenging such claims. According to Shurden, Whitsitt argued “that Baptists began in 1641 when they recovered the practice of believer’s baptism by immersion in England

and that it is historically inaccurate to trace the Baptist denomination back beyond that date.” Shurden quotes W. Morgan Patterson, a contemporary Baptist historian, who said that Whitsitt “arrived at these conclusions after a thorough sifting of the primary sources and through the application of critical methodology.” Shurden very candidly states: “Southern Baptists are learning gradually that successionism is neither historically demonstrable nor theologically necessary. We cannot prove it nor do we need to do so. Valid church life is not based upon historical lineage but upon adherence to the Bible.” We commend our Baptist friends for their honest acknowledgement of past errors in this respect.

Remission of Sins

Another error that some Baptist preachers still maintain is that alien sinners are saved before and without baptism. When others point out to them that on the day of Pentecost, Peter commanded sinners to “repent and be baptized every one of you in the name of Jesus Christ *for the remission (or forgiveness) of sins*,” they argue that “for” in that verse means “because of.” They argue that it is like saying, “A man was put in jail for stealing,” in other words, because of stealing. Therefore, they say, men should be baptized *because of* the forgiveness of sins.

There are several reasons why that argument does not work. A very simple one is that the command to be baptized is joined to the word “repent.” That means

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CAN YOU HELP?

Recently, our printers informed us that the Post Office now requires us to pay first class postage for all of the foreign subscriptions we send overseas. This means the cost of sending those papers has nearly doubled overnight. We are now going to pay nearly \$3,200 a year just for the postage on the foreign papers and several new foreign subscriptions have just come to us. The paper is not able to carry that load without a substantial price increase and we would like to avoid that if possible. We believe the foreign subscriptions are among the best work the paper has ever done. Much of the overseas work going now is a direct result of the paper having gone there at some distant time. If you can help in this good work, please let us hear from you quickly, please. *Don L. King*

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Editorial

DEALING WITH SIN

By DON L. KING

There is no topic of greater importance today than the one dealing with sin. Sin is what will condemn a person in the final day. If we stand before the Lord on Judgment Day free of sin, we will be saved.

The content of this brief article is by no means to be considered a thorough treatise of the matter. However, we hope to point out a few things of great importance and interest.

The epistle of 1 John deals with some wonderful things. It is believed by many scholars to have been written shortly before the destruction of Jerusalem in AD 70. John says in verse 6 of chapter one *"If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth."* The verb **"walk"** as used here is in the present subjunctive, according to scholars. This shows that the man under consideration is habitually walking in darkness or sin. The use of such a verb indicates a continual or constant situation. He may claim to be righteous, but is actually a hypocrite and behind the scenes, he is wicked and lives a life of sin. John says such a man is a liar. He does not *"do"* the truth; he does not live according to the truth though he may say differently.

In verse 7 it reads, *"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."* The same word for *"walk"* is again used in the same verb form, which indicates a Christian is habitually living, or walking, in the light. We all understand that to mean living according to the truth of God's Word. John says when we thus live we have fellowship one with another. We are told grammatically this refers to the fellowship between God and the Christian. Of course, it logically follows that if you are walking in the light and I am walking in the same light, the two of us will also be in fellowship and have equal fellowship with God. When this is the case, John says the blood of Jesus Christ *"cleanseth"* us from all sin. The verb *"cleanseth"* is also in the present subjunctive, which indicates a constant continual process. This is where we must be careful. To suppose that we live a life wherein we are constantly cleansed of sin, without our asking for it, is to miss the point John makes. Notice verse 9.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9) Notice that John points out that we must *"confess"* our sins and following that, the cleansing takes place. I appreciate Burton Coffman's comment. He said, **"This cleansing, however, is not necessarily automatic. It is based upon confession, penitence, renewal, (v. 9) and**

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THE QUERIST COLUMN

By RONNY F. WADE

Question: If a brother is committing sin and of his own free will quits the church does he cease to be a brother? If he is committing one of the sins listed in 1Cor.5:9-13 does the church have any obligation toward him since he has voluntarily left the church?

Answer: An individual does not cease to be a brother, or child of God just because he sins and leaves the church. The prodigal left “the Father’s house” but did not cease being a son or brother. In 1 John 5:16 says “If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.” In this verse a brother has sinned, yet he remains a brother in spite of that fact. Galations 6:1 teaches that “if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness...” The man overtaken is a brother both before and after the sin. If one should cease to be a brother merely because he sins and leaves the church, what would he have to do should he decide to return? If he ceased to be a brother because of his sin, would he need to be baptized again? Surely not. The very question answers itself.

But what obligation, if any, does the church have toward a sinning brother if he leaves the church? First of all the church should seek to restore him. Secondly, the church should have no fellowship with him in his sin. Paul in I Corinthians 5:11 writes “But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner;” This passage forbids social fellowship whether the person has left the church or not. Thirdly, there are situations that demand withdrawal of fellowship. The matter in 1 Corinthians is such a situation. So also the matter in II Thessalonians 3:6 where the inspired writer says “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.” The disorderly person in this verse was out of step, having broken rank with the rest of the church. We must remember that fellowship is not a one time thing that happens for an hour or two each week, but rather a seven days a week and twenty-four hours a day relationship. The discipline demanded by the bible is not pleasant. In fact it is often very distasteful, but it is nevertheless enjoined by the scriptures.

Question: Should a local church withdraw fellowship from some one who attends a ball game? If not should the person be warned about such an

activity in other ways?

Answer: It seems to me that the above question is really a matter of judgment. I suppose that there are certain situations that one could envision that would make it unwise to attend a sporting event like a ball game. However, from the view of this writer, I know of no scripture, under normal conditions, that one would violate by attending such an event. The act of watching men or boys play baseball, football, or basketball is neither inherently bad or a violation of any passage known to me. That being the case, I hardly see how one could justify withdrawing fellowship from someone who attended such an attraction. If, however, conditions at such a gathering were such that ones Christian influence would be impaired or destroyed, then he/she should obviously not attend, and should be warned about it Matthew 5:16). Send all questions to Ronny F. Wade 2254 E. Raynell St., Springfield, MO 65804 or clockronny@aol.com

DEALING WITH SIN

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keeping His commandments. (2:3)” Hence, we see that the Christian is to confess. We read that this word in the original language means much more than just to admit something. Here it also means to hate the sin committed in addition to admitting it has occurred. In studying the various scholars, we find that “confess” is also a verb in the present subjunctive, which speaks of continuous action. In other words, our confessing is just as continual as the cleansing. Both are verbs in the present subjunctive and both are equally continual. Are we then continually cleansed? Of course, but we are also to continually confess our sins to God. One is equally as continuous as the other is. If we understand the word “cleanseth” in verse 7 to be continuous, we also need to understand the word “confess” in verse 9 to be continuous. Both are the same kind of verbs.

In 1 John 5:16 John said, “*If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death. I do not say that he shall pray for it.*” Consider this passage in the light of I John 1:9. There John promises that **IF** we **CONFESS** our sins, we are forgiven of **ALL** unrighteousness. Now, John plainly tells us that there is a sin unto death, and he does not ask us to pray for it. However, we are forgiven of all unrighteousness when we confess our sins. Does it not logically follow then that the sin unto death is simply the sin that is not confessed?

It also logically follows that one is not continually cleansed without continual confession of sins to God. One is just as continual as the other is. Neither can be enjoyed without the other. Think on these things.
DLK

THE PURSUIT OF PEACE

By JAMES ORTEN

In Ephesians 4:1-3, Paul said, "Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace." In this passage, Paul follows a pattern that is typical of him which is couching commands in the language of requests. (See Philemon verse 8.)

This command - and make no mistake, it is a command - is written in a format similar to Hebrews 10:25 which tells us not to forsake the worship assembly. We hear a lot more preaching about the second of these commands than the first. In fact, it would be fair to say we have pretty much neglected the first. The results may not be obvious to the casual eye, but we have probably paid dearly for our neglect.

Note that Paul writes this injunction to pursue peace in a general letter to churches which suggests he meant for it to apply to all Christians. One would logically think the responsibility for fulfilling these instructions would fall most heavily on the preachers, teachers, and other leaders of the church. They are the ones who have the influence to form the cliques that cause divisions or, conversely, to prevent them when they see them forming. That they have influence as leaders seems to be what Paul is saying to the quarrelling leaders at Corinth (1 Corinthians 3). It was proper, nevertheless, for Paul to give responsibility for preserving peace to all Christians, for one does not have to be a leader to create or contribute to trouble. Solomon said it clearly - even bluntly - in Proverbs 20:3: "Keeping away from strife is an honor for a man, but any fool will quarrel." Some translators say, "any fool can start a quarrel." And they can do it. Several years ago, I witnessed a young couple stroll into the Sunday morning assembly and create a flap because they did not like the way the Lord's table was set. The leaders held fast, and they walked out in a huff, blighting the worship for the whole church.

The argument is sometimes made that it is not possible to have peace if we disagree over any important point of doctrine. (An "important" point is any one "I hold.") This view, however, is not correct, as we can illustrate in our own fellowship. For years, we worshipped in peace while differing over whether divorce and remarriage was permissible on the grounds of fornication. We were able to do so because, at the time, we had two wise leaders who themselves differed on that issue but who did not want to see the church divide. Their calm teaching, their peaceful example, and the obvious love they had for each other were sufficient to keep the brotherhood together in peace. When those leaders died, others

arose who made different decisions and behaved in different ways, such as refusing to recognize the "other side" in the worship. An "us against them" attitude was created, and from then on, division seemed inevitable.

This sad story illustrates that divisions are not always made by differing views; they are made by divisive words and actions, too.

This story also illustrates other parts of Paul's teaching on the pursuit of peace. In Romans 14:19, he said, "So then we pursue the things which make for peace and the building up of one another." An application of Paul's principle to the pursuit of peace in any situation means that if we are concerned about maintaining peace, we must be concerned about the things we do and say to each other. Fortunately, there is good instruction in Scripture on the things that help and those that hurt.

Harsh Words

Solomon said, "A gentle answer turns away wrath, but a harsh word stirs up anger" (Prov. 15:1-2). This theme is repeated many times and in different words in the Bible: "There is one who speaks like the piercings of a sword, but the tongue of the wise promotes health" (Prov. 12:18). "The discretion of a man makes him slow to anger, and his glory is to overlook a transgression" (Prov. 19:11).

Sometime ago, the leadership of a church discussed with me a statement made by a preacher in their pulpit. They quoted him as saying, "If I preach a hard sermon, and someone leaves the church because of it, 'so be it.'" The church was upset by the statement. Speaking personally, if I preach the truth in love and someone is upset by the Biblical content of the lesson, I will be sad because that person has rejected divine truth. And if I preached the truth in harsh language and someone was offended because of it, I would fear the curse of Jesus: "For offences must come, but woe to that man by whom the offense comes!" (Matt. 18:7). The curse Jesus had in mind is given in the previous verse: "It would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea" (v. 6). Solomon said, "The tongue of the wise makes knowledge acceptable, but the mouth of fools spouts folly" (Prov. 15:2). As a Christian, I have no right to speak in harsh or mean-spirited words, whether I do it face-to-face, from the pulpit, or in writing. If I do speak in such a manner, I violate Paul's teaching here in Ephesians and numerous other principles in scripture, such as the one stating that love does not behave discourteously (1 Corinthians 13:5).

Showing Tolerance toward One Another

In the passages above from Ephesians, Paul gave some practical instructions on how to pursue peace: "Showing tolerance for one another in love" (v. 2). Tolerance, also translated to forbear, means to

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CALLING BIBLE THINGS BY BIBLE NAMES

By CECIL SMITH

During the restoration movement, a number of slogans were used to describe the practice of the church in rightly interpreting the NT Scriptures. As men sought to establish the need for Bible authority, they coined such phrases as, "we speak where the Bible speaks and are silent where the Bible is silent, calling Bible things by Bible names." Although this phrase is not found in the NT, it is certainly supported by the scriptures. In 1 Peter 4:11 this thought is expressed in the words, "If any man speak, let him speak as the oracles of God." The apostle Paul wrote similarly in 1 Corinthians 4:6, "not to think of men above that which is written." Although the translators saw fit to add "of men" to this thought, Paul literally states we are not to think beyond or above that which is written. Both of these inspired writers encouraged the church to speak where the Bible speaks and call Bible things by Bible names not even thinking outside of the box of inspiration.

Not only does the NT instill this principle, the prophets of old also warned the people of the same danger. The prophet Isaiah stated in Isaiah 5:20; "Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" As these individuals called good evil they showed their vanity and pride and Isaiah flatly condemns them for going beyond the scriptures. Jeremiah spoke in similar fashion of those who refused to stand fast in a thus saith the Lord by stating in Jeremiah 13:10-11; "This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear." The point is simple, the people of God have forsaken His word and will both in action and in word and they are now good for nothing. They no longer reverence God for they have left behind his word to follow the imagination of their own heart. This is the same basic problem spoken of in Nehemiah 13:24 as the children of God spake half in the speech of Ashdod and could no longer speak in the Jews' language.

The church of Christ desperately needs to consider the idea of calling Bible things by Bible names. Many words of sound doctrine have been lain aside or misused to the point that their true meanings are forgotten. The church is being greatly influenced by this same mind set and we are often just as guilty of the misuse of terms as the world around us. It is time we quit speaking half in the language of denominationalism and half in the

language of the Bible and learn to speak as the oracles of God. The truth is, once we begin incorporating into our language that of the world, we lose our connection with the language or word of God to the point that we lose the meaning of many Biblical terms. The following words I find are often thrown around today and misused and abused to the detriment of the faith once for all time delivered.

One of the first words that come to mind in regards to its misuse, is the word "pastor". As one who strives to preach the gospel, I am often faced with this word and the unscriptural meaning attributed to it. A pastor in the word of God is an elder of God's children. Nowhere is the term used in reference to one who simply preaches the gospel. But the denominational world has reeked havoc on the true meaning of this word. Just last week I tried to explain the scriptural use of this term to my neighbor, a denominational preacher. He had no clue as to what I was talking about. But what concerns me far more than how the world misuses the term, is how this has affected the church. When faithful brethren refer to preachers as pastors, we are no less guilty than those condemned by Isaiah or Jeremiah. To illustrate the point, I want to share with you an invitation I received from a so-called "Christian" Academy a few years ago. It began by cordially inviting me to attend their Pastor's appreciation. The letter then stated that the Academy, "would like to honor all Pastors and Pastor's wives with a breakfast to be held at (their) cafeteria. We would like to show our thanks and gratitude for the work that both of you are doing in our community for the Lord. We would like to invite the both of you to see what God has done for (the Academy), and we need to discuss concerns about our bible Curriculum. Bless You Both, Pastor's Appreciation Committee." I must say that I don't know what occurred or who attended this meeting. I am not a Pastor and I did not attend. I also do not recognize those who preach denominational doctrine as working in the community "for the Lord." But it amazed me to see as one of the two contacts listed, the name and number of one of our own gospel preachers wives. Was she a part of the Pastor's Appreciation Committee? I don't know. As I said, I didn't go. But it startled me to think we have come so far. Brethren it is time that we reclaim the Bible meaning of Pastor and quit allowing this Biblical term to take on a meaning never attributed to it in the NT. We need to wake up and learn to speak only as the oracles of God.

Another misuse of terms that concerns me is the substitution of the word mistake for sin. The first time I heard this I wondered if maybe my grade school teachers had failed to instill within me the proper definition of the word mistake. I have always attributed a mistake as being an unintentional error. One could make a mistake and try to sweep the house with the wrong end of the broom. I have mistakenly mashed the clutch on my old truck rather than the brakes. I never thought that I sinned in so doing. Usually the word mistake lessens

the consequences of one's actions. When we say to our parents that we made a mistake, we expect them to be more lenient than if we state we rebelled. The reason is the word mistake implies we simply didn't know any better. Since first hearing this word used to reference sin, I decided to do a little research. Come to find out, my grade school teachers were right. A mistake is defined as an unintentional error and usually carries with it a more lenient penalty. It is even defined in at least one place as an innocent error. Is sin ever defined as an "innocent or unintentional error?" Granted one may be mistaken and thus sin. But every mistake is not a sin nor is every sin a mistake. Adam did not make a mistake when he partook of the fruit offered unto him by Eve. He knew he was transgressing the word of God. When we willfully sin today, we are not making a mistake, we are committing sin. When John defined sin as being a transgression of the law in 1 John 3:4, he is not defining a "mistake". When we violate the pattern for worship today, being without excuse due to knowledge of the word of God, we do not make a mistake, we sin, transgressing the law of Christ! In Ecclesiastes 5:6 the preacher warned the people against excusing themselves from their vows under the pretense that they made a mistake. Such wasn't a mistake, it was a sin, and God would not hold that individual guiltless for trying to excuse himself from the responsibility of his actions by calling his sin a mistake. When one comes forward to make confession for a public sin and says "I'm sorry" or "I made a mistake", what is he referring to? It could be he is sorry for making the mistake of getting caught. We need to recognize that public confessions need to be more specific than just to reference mistakes made. This may or may not be sin and we need to know before taking such a confession. If one is involved in preaching or practicing false doctrine and simply apologizes for mistakes made, we cannot say with assurance they have confessed sin in promoting false doctrine. It is time we again call Bible things by Bible names and refuse to allow sin to be downplayed as a simple mistake!

HONEST ACKNOWLEDGEMENTS FROM OUR BAPTIST FRIENDS

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whatever baptism is "for" is also what repentance is "for." Thus, if we are baptized *because* of the remission of sins, we also repent *because* our sins are remitted. In that case, a sinner would be saved before and without either baptism or repentance.

But, the word translated "for" can have another meaning and does have that meaning in Acts 2:38. Someone might say, "A man went to the store for a loaf of bread," that is, *in order to* obtain a loaf of bread. In the same way, we are baptized *in order to* obtain remission or forgiveness of sins. The Greek word "*eis*" translated "for" always looks forward in the New

Testament. Some Baptist scholars have been honest enough to acknowledge that.

J.W. Willimarth, a Baptist scholar of unquestioned credentials and holder of D.D. and LL.D degrees, wrote in the **Baptist Quarterly**, July 1877, pp. 304, 305: "We are gravely told that if we render *eis* in Acts 2:38 *in order to*, we give up the battle, and must forthwith become Campbellites; whereas if we translate it *on account of* or *in token of* it will yet be possible for us to remain Baptists." He continues: "Such methods of interpretation are unworthy of Christian scholars. It is our business, simply and honestly, to ascertain the exact meaning of the inspired originals, as the sacred penman intended to convey it to the mind of the contemporary reader. Away with the question-" What *ought* Peter to have said in the interest of orthodoxy?" The real question is, "What *did* Peter say, and what did he *mean*, when he spoke on the Day of Pentecost, under the inspiration of the Holy Spirit?" Now, read his conclusion: "The truth will suffer nothing by giving to *eis* its true signification. When Campbellites translate *in order to* in Acts 2:38 they translate correctly. Is a translation false because Campbellites endorse it?" (I am not a Campbellite, but whoever they are, I agree with them on Acts 2:38.)

H.B. Hackett, Professor of Biblical Literature and Interpretation in Newton Theological Institution and one of the greatest scholars the Baptist Church has produced, wrote in his commentary on Acts 2:38: "*In order to the forgiveness of sins* (Matt. xxvi. 28; Luke iii. 3) we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other," p. 54.

Edgar J. Goodspeed, another Baptist, in his translation of the New Testament renders Acts 2:38 thus: "You must repent, and every one of you be baptized in the name of Jesus Christ, in order to have your sins forgiven." When he was questioned about the lack of Baptist orthodoxy in his translation, he is quoted as saying: "I am first a Greek scholar, and then a theologian."

Our Baptist friends teach salvation by faith only, but as we can see, some of their scholars are honest enough to admit that baptism must be *for*, that is, *unto*, or *in order to* the remission of sins. - 419 K SW Ardmore, OK 73401 johnnymore@at&t.net

THE PURSUIT OF PEACE

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refrain from doing something one is inclined to do. It suggests there has been an offence or development of a difference of some type - there would be no need for tolerance if perfect agreement prevailed. Toleration does not mean an approval of a sin, if that was the reason for the breach in relations. God certainly did not approve of Jezebel's immorality; yet, He said, "I

gave her space to repent of her fornication, and she repented not" (Rev. 2:21). One can see the practical wisdom in Paul's urge to toleration. If action is taken in haste, it is likely to be poorly thought out, done out of emotion, and thus ineffective.

The question naturally arises, "how long should toleration last?" The answer seems to be that it depends on the reason for the breach. If it is a matter of open and blatant sin, as with Jezebel and the stubborn fornicator in 1 Corinthians 5, the "space to repent" would likely be brief out of concern for the church. If the breach is because of a difference in judgment, as is often the case in our circles, toleration should be more enduring or permanent because there should never be a division over matters of judgment.

Talebearing, Slander, and Lies

The words that caption this section do not have identical definitions, but they are related in definition and practice. The behavior signified by each one is soundly condemned in scripture.

Moses said, "Thou shalt not go up and down as a talebearer among thy people" (Lev. 19:16). Some translations (i.e., NASB) say, "You shall not go about as a slanderer among your people."

Slander does not have to involve outright lies, but it often does. It is never done out of love for the object. And the lack of good will makes it easy to misinterpret, exaggerate, and distort the truth, often to grotesque proportions.

I am convinced that we could stop nearly all strife in the brotherhood with adherence to three simple rules which are clearly enjoined by scripture:

1. Repeat no derogatory information about a brother without first speaking directly with the brother and checking it for accuracy. Liars will have their part in the lake that burns with fire and brimstone.

2. Speak kindly and respectfully to each other at all times.

3. Before entering a quarrel, step back for the toleration asked for by Paul. During the interval, be thoughtful and pray about how to move your brother to a better place rather than simply attack or condemn.

Reader, are you willing to abide by these biblical principles in order to contribute to peace?

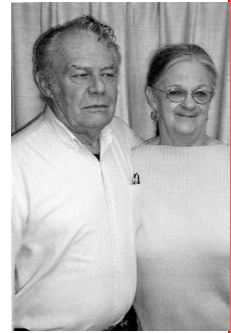
Announcements

CELEBRATING 50 YEARS

CHARLES "KEITH" AND DARLENE DANIEL

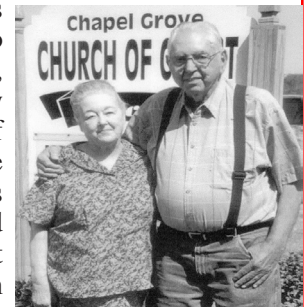
On January 5, 1957 Charles "Keith" Daniel made Darlene Luzzi his bride. In 1960 mom obeyed the gospel and in 1961 dad did the same. By the time they were age 22 they had been blessed with 4 boys Rick, Ed, Brian, and Dan. Our family worshipped with the congregation that meets on Pepper Drive in El Cajon, California until 1971 when we moved

to Holyoke, Colorado. In 1990 mom and dad moved to Kenai, Alaska along with my grandmother, Mary Daniel, and my brothers Brian and Dan and their families. Many brethren have stayed in their home especially since their move to Alaska. They have been pillars in the Church wherever they have lived. They raised their sons to be obedient to the Lord and make Him and His Church first in their lives. Rick and his family stayed in Holyoke and in 1981 I (Ed) moved to Lawrence County, TN where my family and I worship with the Chapel Grove congregation. Mom and Dad have 14 grandchildren and 1 great-grandchild. A family reunion in their honor is planned for July 28th. If you would like to send a card their address is P.O. Box 238 Kenai, Alaska 99611. If you want to send an e-mail message you can send it to me and I will see that they get it. Ed Daniel efdaniel@charter.net



CELEBRATING 65 YEARS

On July 14th Vestal and Dorothy Wyrick will celebrate their 65th wedding anniversary! You would think they were newlyweds by the way they speak to each other, treat each other, and look at each other! They are a wonderful example of what marriage is and can be for all of us when the Lord is in control of the family and home. It was love at first sight for both of them in March of 1942. Vestal went



to Hohenwald to visit his brother and noticed that across the street looking out the window was "The prettiest girl I had ever seen!" Little did he know that she was telling her sister "That's the man I am going to marry!" On the 4th of July of the same year Vestal had the day off and walked the full 25 miles from Summertown to be with Dorothy. Dorothy obeyed the gospel when she was 11 and Vestal was baptized into Christ at age 14 by Brother Fred Kirbo. They have been faithful members of the Chapel Grove Church of Christ for all of their married life. They have 5 children, 12 grandchildren, and 15 great-grandchildren. Vestal is a poet and songwriter. Several of his songs have been published by Brother Lynwood and Lord willing another of his songs will be in the next book. Their address is 274 Davis Street, Summertown TN 38483 if you would like to send a card. I will deliver e-mail messages if you want to send one to efdaniel@charter.net. Congratulations Vestal and Dorothy! We love you! - Ed Daniel

TULA, RUSSIA APPEAL

The congregation in Tula, Russia has now been in existence for over 15 years and is faithful, even though small in number. We are attempting to raise funds to help them purchase a place for worship, either a small area on the first floor of an apartment building that has been converted to shops or a small stand-alone building. We estimate the cost to be about \$35,000. Previous appeals have raised about half of what we need. Can you help with \$500, \$1,000, or more? Please send any \$'s to me, marked for the Tula Building account. Please call or email with any questions: *Greg Gay, for the 64th St., Sacramento, CA congregation, 1820 Casterbridge Dr., Roseville, CA 95747, 916-771-2376, papagreg@aol.com*

25TH ANNUAL TENNESSEE LABOR DAY MEETING

This year marks the 25th anniversary of the Tennessee Labor Day Meeting! The first meeting was held by the Nashville congregation and in the years that followed it was rotated between Nashville and Chapel Grove until 1992 when the meeting stayed at Chapel Grove. The theme for the meeting this year will be the same as it has been in previous years, "Preaching the Gospel of The Kingdom." However this year we would like to celebrate the 25th anniversary as a "Homecoming Meeting"! We would like to invite all those who have been a part of the meeting to come back this year. Also there are untold numbers of brethren who have roots here in middle Tennessee. Several preachers preached some of their first sermons at Chapel Grove and the surrounding congregations. In addition to this we plan to work very hard to invite the hundreds of people in the surrounding communities who have roots with the Church but no longer attend services. The meeting will be conducted this year by Brothers Alton and Allen Bailey. The meeting will begin on Wednesday August 29th and end on Sunday September 1st. Wednesday thru Friday we will begin at 7:00 pm, Saturday at 10:00 am and 4:00 pm and Sunday at 10:00 am and 2:30 pm. We are thankful that the Patton boys are doing well enough for the Patton family to host the young boys and girls at their home as they have done for so many years. Many of the members are opening their homes for our guests as well. If you would like to stay at the Patton's or one of the other members' home please let us know so arrangements can be made. The area hotels are always full by Labor Day weekend so make your plans now! *For information about accommodations you may contact me at efdaniel@charter.net or 931-215-0631. Ya'll come! Ed Daniel*

DIRECTORY CHANGES

June 9, 2007. The new 2007-2008 Directory is out and all advance orders are in the mail. The price for the new edition is the same as the last: \$3.00 each plus postage.

Corrections since publication are as follows:

CALIFORNIA: Bakersfield: Brundage Lane: J.D. Grissom new address: 340 Golden Dr., Bakersfield, CA 93306, 661-331-8108. Remove Tracy Osburn Stockton; Change Sun. PM to 3:00 PM.

FLORIDA: Jay: James C. Dean, Harold Smith: mail returned, phone # bad. Please send current information.

GEORGIA: Temple: Change Sun PM to 6:00 PM year round. Add: Keith Karr, 1142 Old Muse Rd. Carrollton, GA 30116, 770-834-6882, Steve Sampler street name should be Mandeville Rd.

ILLINOIS: Chicago: Willie Alexander: mail returned, phone # bad. Please send me current information.

INDIANA: Unionville: Locust Grove: Dale Robertson: mail returned, no phone. Please send current info.

IOWA: Ottumwa: Charles Carlo: mail returned, phone # bad. Please send current info.

LOUISIANA: Marion: Jerusalem: Johnny Caidwell - mail returned. Please send current info.

OKLAHOMA: Healdton: Remove Pat Smith. Add: Buck Sager, 580-255-1680. Add Melvin Castleberry's email - castleroc623@yahoo.com

OREGON: Albany: Change Darrell Howard info.: P.O. Box 864, Lebanon, OR 97355, 541-905-2488, d.w.howard@hotmail.com

TEXAS: Austin: Add new congregation: Austin Area Church of Christ, 3 Coach House Road, Austin, TX 78737. Sun. 10:30 AM. In the home of Brother Joel Page (Please call for add'l services). From the junction of Hwy 71 & US 290 West go west on US 290 West 7.3 miles to Heritage Oaks Dr., turn right (northwest) on Heritage Oaks Drive, go 0.4 miles to Carriage House Lane and bear left (west) for 0.5 miles to Coach House Road, turn right (north) and go to the second house on the right. Joel Page, 3 coach House Rd., Austin, TX 78737, 512-394-9493, joelpage@austin.rr.com; W.A. Page, 7001 Bright Star Ln, Austin, TX 78736, 512-301-4637, egapaw@msn.com; Zac Jiwa, 1310 Norwood Rd., Austin, TX 78722, 512-496-4193, zmjiwa@gmail.com. San Antonio: Glendora Ave.: Worship times: Sun 10:30 AM & 4:00 PM, Wed. 7:30 PM

WEST VIRGINIA: Spring Valley and Huntington: are merging and will meet at the Spring Valley location. Services: Sun 10:30 AM & 5:00 PM, Wed. 7:00 PM. Contact: David Smith 304-429-6106; Bob Hayes 606-836-8805; Terry Brumfield 304-453-6900. Winifrede: Herman Judson: mail returned, phone # bad. Please send current info.

PREACHERS: Dickinson, Jerry: correct zip to 75501 McCallister, Sean: change email to wvscotsman@suddenlink.com Osburn, Gayland: change address to 1113 8th. St., Lafayette, OR 97127, 541-556-0690 (cell), gaylando@msn.com Patton, Phillip: change phone to 423-322-1319

Please send all orders and corrections to me: Greg Gay, 1820 Casterbridge Dr., Roseville, CA 95747, 916-771-2376, papagreg@aol.com

Bonds of Matrimony

MINTER-CRAWFORD

In the evening of June first a large crowd of family and friends assembled in Oklahoma City, OK to witness the exchange of wedding vows between Brian Minter and Chastity Crawford. This fine young Christian couple pledged their love to each other in a very impressive ceremony. Their parents Keith and Nancy Minter and Darrell and Beverly Crawford are to be commended for raising their children to respect both God and the rite of marriage. We wish for them a long life together and success in building a Christian home. May God bless them as they walk life's road together. The writer was honored to officiate. - *Ronny Wade*

ROTHROCK-TURNER

In the afternoon of June second friends and family assembled in Brookline, MO to witness the exchange of wedding vows between Scott Rothrock and Lindsay Turner. This fine young Christian couple promised to love each other as long as they both live. Their respect for God and His marriage laws are evidenced by their conduct and words of promise to each other. We wish for them a long and happy live together. The writer was honored to officiate, having done so at the wedding of Lindsay's father and mother Gary and Joni Turner, many years ago, and also the wedding of her brother Kelly and Melissa (Cox) Turner. May God's richest blessings rest upon them. - *Ronny Wade*

Our Departed

HEATH – Howard Carter Heath, age 82, of the Harrodsburg Church of Christ in Indiana passed away on Sunday, June 10th, 2007 at 11:50am. He was born at Marshes Siding, Kentucky on September 25, 1924 and married Ruth L. Seeley on February 2, 1947. Howard and Ruth had lived together for over sixty years. On November 29, 1948, Howard was baptized by Brother Homer A. Gay. He attended faithfully nearly every service until illness forced him homebound. Howard was an outspoken man, who wasn't afraid to tell you what he thought. However, his spirit was one of doing whatever he could for the church. When his health was well, he would lead the dismissal prayer, wait on the Lord's Table, and even lead the invitation song. It is believed that Howard was the one to lead the invitation song the day the writer obeyed the gospel. Howard is survived by his wife, one son, two daughters and son-in-laws, six grandchildren, one uncle, two nephews, one niece and six great grandchildren. Howard and Ruth traveled the country attending gospel meetings, particularly the Fourth of July meetings in Lebanon, Missouri and Sulfur, Oklahoma. He was also an avid supporter of

the OPA. The memorial service was conducted at the Harrodsburg Church of Christ with Brother Walter Hunter speaking a few words of warning and comfort to those assembled. The writer was also honored to speak a few words for a good man that had encouraged him to preach the gospel. - *John D. Strain*

EGURROLA - Wilda Waldine Hale Egurrola was born October 1, 1912 at Hollis, OK, the fifth child of Rufus and Susie Hale. She outlived her 5 siblings, her parents and her husband. She was married to Florenzio Egurrola, Jan. 13, 1930. When he died in 1993, they had been married for 63 years. She was affectionately called "Bill" by many of us who knew her so well. She is survived by two daughters, Dora Lou Alvarez and Rosa Lee Measures Harris; for grandchildren and 7 great-grandchildren. Bill died April 9, 2007 at Ventura, CA. She had been a member of the body of Christ for about 75 years. Her father died leaving her mother a widow with 5 young children, and one on the way. The mother, for a time, in providing for the children, was housemother at Old Gunter College when Bro. Homer A. Gay was a student there. Bill was a woman of the Book. She loved the church, and was such an example for all of us. She was a modern-day Tabitha, a seamstress of note; quilts and baby wraps from her own hands were countless. She had been a devout member of congregations at El Centro, Montebello, Covina and Ventura, all in Calif. She and Florenzio were always so sweet to and about our children; Wanda and I loved them dearly. The funeral was April 13, at Rose Hills, Whittier. It was such a beautiful day. David Mackey prayed, Aaron DeGough led "Blest Be the Tie", and Richard Lechner dismissed; all three men had most fitting words of tribute, too. It was such an honor to officiate for this beloved sister. We will meet again some sweet day, when the morning breaks and the shadows flee away, and we will all be blessed. - *Don McCord*

MORE THAN AN UNCLE

A week ago today my uncle Jimmy (James Delano) Shaw was murdered in his home in El Reno, Oklahoma. By who or whom we don't know at this point in time. Like all murders it was a senseless act that leaves us with many questions. My aunt Joquita found him upon returning home.

Much of what or who I am today I owe to Jimmy. He was five years older (73) than me and my uncle (my mother's youngest brother), but much more to me than an uncle. He was more like a brother relative to the flesh. We lived side by side for many years, practically living together, playing together, growing up together.

More important he was my brother in Christ. He led me to Christ and he baptized me in January, 1958. Then he became my mentor and teacher and remained

so until his passing. He challenged me to study and think and he encouraged me and supported me when my thinking and teaching brought conflict into my life.

He was my confidant. He was my friend above all others except for my savior, my wife, and my parents. He was an exemplary example of a child of God. He was faithful, gentle, humble, had an innocent sense of humor, insightful, kind, loving, loyal, musically inclined, righteous, scholarly, thoughtful, understanding, etc. etc.

He loved God. He loved his wife and family. He loved all of God's children. These relationships were the essence of his life.

As they laid his body to rest in the cemetery it rained for a few moments as if the angels in heaven were crying. Those tears of sadness now will be replaced by tears of joy when God welcomes him home on the day of resurrection. Pray that we will all be with him when "Death is swallowed up in victory". - *Jimmy Albert*

YOUNG - Jewel Virginia Young was born March 28, 1920 in Fort Worth, Texas. She passed from this life peacefully in her sleep on May 1, 2007 in Oakdale, CA at the age of eighty-seven. Virginia is survived by Nolen Young, her loving husband of almost seventy years, as well as their three children, nine grandchildren, 13 great-grandchildren and five great-great-grandchildren. Virginia, as she was affectionately known, obeyed the gospel at a young age in Montebello, CA, and was faithful to the Lord until her death. Her unexpected passing came as a terrible shock to the family and the church. She was known for her friendly smile and kind hugs, her open home and her generous heart. She will be missed. A capacity crowd gathered in Turlock, CA to honor her memory. The congregational singing was led by Mike DeGough. Ron Jordan and Richard DeGough both led prayers. I was honored to be asked to speak words of comfort and warning to the large crowd. Mike Fox, who is married to Virginia's niece, spoke at the graveside. - *Matt Trent*

Field Reports

Johnny Elmore, 419 K SW, Ardmore, OK 73401, johnnyelmore@att.net, May 4 - Last month we had Clint DeFrance with us to speak on the fourth Sunday and a great singing on Saturday evening. Our next singing will be here in July 21 at 7:00 P.M. I look forward to being at Flintville, TN May 24-27 and at Nashville, TN June 13-17. Please note my new email address.

Douglas T. Hawkins, 409 Worthington Pl., Richmond, KY 40475, (606) 271-0529, douglast69@bellsouth.net, June 4, 2007 - I'm preparing to leave for Hartwell

Ark on Wednesday. I've recently closed two meetings, a weekend meeting in Chicago, IL and a week long meeting in Galey, OK This was my first trip to Chicago and I enjoyed becoming acquainted with the brethren there. Most of the members in that area have been members of the church for a long time. They are a wonderful group and show a lot of love to each other. While there, I made my home with Jeff, Chance, Drew and Rori Wood. They are truly a wonderful family and I enjoyed their company tremendously. In Galey, I was able to see so many that I've known for so long. It was a treat to be back in that area. Time changes everything and it's very different now, especially since dear ole Hollis Kite is no longer there. I made my home with Ron and Darlene Smith, dear friends indeed. I look forward to being in Duncanville, TX July 15-22. If nearby, plan to be with us. We pray the Lord's blessings on you for his name's sake.

Don L. King, 1147 Sherry Way, Livermore, CA 94550, e-mail old_paths@juno.co, June 14 - We just returned from Cleburne, Texas where we enjoyed a good meeting with the church there. Melvin Blalock lives and labors there and has done a good work. Brethren appreciate him in that area having worked among several of the congregations nearby. We enjoyed a good visit together. It was nice also to have Duane Permenter in the audience for a couple of nights as he came in from the work in Zambia. He and I have made a number of trips to the Philippines together and it was good to be together again. It was good also to have preaching brethren Joe Norton and Gerald Hill for one night. Brethren came from several places to help and we appreciated them all. We are getting ready for the trip to Lebanon, MO for the fourth of July meeting and then on to Marietta, GA for a meeting July 7-15. Preachers don't forget the paper this summer. We need your reports, articles and any subscriptions you can send us. May the Lord bless the faithful.

Greg Gay, 1820 Casterbridge Dr., Roseville, CA 95747, papagreg@ol.com, June 4, 2007 - I was in a meeting at Planz Rd., Bakersfield, CA. April 15-22. The meeting was well attended by area brethren and the brethren were very hospitable with places for me to go every day. I stayed with Terry and Vicky Osburn and was very comfortable with them in their beautiful home. Frank Brancato works with the brethren there and is doing a great work. I was at Clovis, CA the first weekend in May as the Sanger and Clovis congregations combined for their first services together as the new Clovis congregation. They are now a good sized group and capable of much good in the Fresno area. Our son-in-law, Justin Owen, has been working with Sanger the last couple of years and will continue with the Clovis congregation. Our work continues with 64th. St., Sacramento. Charles and Glenna Berna moved from Lodi the first of the year and have made 64th St. their

home congregation. We are thrilled to have another consistently faithful family in the congregation and pray for many more.

W. Melvin Blalock, 214 Pearl St., Cleburne, TX 76033, melvinblalock@sbcglobal.net, June 10, 2007-It has been far too long since we have mailed in a field report. We continue to be very busy in the Lord's work. We continue to labor between the congregations at Cleburne, TX & Weatherford, TX. These cities are about thirty-eight miles apart, so we get in a lot of driving time. We are overseeing the work with the correspondence courses in both areas. We also do home Bible studies in both areas as we have opportunity. Besides my preaching at both of these congregations I also preach on a regular basis at Duncanville, TX and Mineral Wells, TX. In addition to our local work I occasionally get away to conduct meetings and hold weekend appointments. I had the privilege of holding a weekend meeting at the Eleventh St. congregation in Tulsa, Ok., last December. I enjoyed the hospitality of the home of James and June Orten. It was good to have my brother-in-law, Jack Cutter and family present for two services at the meeting as well as Brother Bill Ferguson who works in the area. This is a nice congregation and James's influence in the congregation is evident. Recently I held a meeting at Ratliff City, OK. I stayed in the home of Steve and Debbie Melton. They are good friends of mine and their hospitality was wonderful. I am very impressed with this congregation. It is always a pleasure to be with them. I have held several meetings there over the years. Brethren from Davis, Washington, Ada, Sulphur and Ardmore supported the meeting. It was good to have Johnny and Sally Elmore present at the meeting. I enjoyed visiting with them. A short time later I traveled to San Angelo, TX. I spent Saturday night in the home of Duane and Vicki Morrison and preached there on the Lord's Day. This congregation has supported me unselfishly for over twenty years. It was very good to be with Duane and Vicki and the brethren at San Angelo. We have many good friends there. I am scheduled to be with the Allen, TX, congregation for a weekend meeting July 27-29. We have just concluded a wonderful meeting with Brother Don King at Cleburne. Don did his usual good job and the church was blessed. We had several visitors from surrounding congregations as well as from the community. We are thankful for the brotherhood and request your prayers.

Don McCord, Box 1773, Covina, CA, May 21 - I am asked to give an update on Wanda. I appreciate this concern. She is about the same. Her mobility does not seem to improve. She still cannot get into and out of bed, into and out of the wheelchair, turn over without help. She cannot stand alone nor take a step. Her diabetes is under control. She know us, and most of the time has a keen awareness, a good sense of humor as always, and a fair memory. Ever since before I married her nearly

58 years ago, she has known what the church is all about; she still does. She cannot get used to not being able to attend; she still wants to know if the singing is pretty, if the prayers are fervent, if the teaching and preaching are all they must be, and if the loaf at the Table is just right, not so tough you have to pull it, not so over-done in breaking you fear it will come to pieces. She has more company than anyone, thanks to brothers and sisters in Christ, family and friends. She is able for me to be away a week or so at a time, if not too often. Our children are wonderful to their mother; the people at Gladstone who help her and us are like family. The church here is blessed with peace, growth, and good-will. The Los Angeles meeting with Terry Baze was good for our little part of the Vineyard. We look forward to our meetings with Matt Trent (July), and Ronny Wade (Nov.). It is a bit early, but at the New Year if you do not go to meetings in AL, AZ, CA, OK, or elsewhere, please consider coming to the one in KY, at Walnut Grove. We will welcome you heartily. My Nashville meeting was a "shot in the arm" for me; older folks such pillars, younger folks with their sweet children, wonderful spirit, great cooperation. Our meeting here with Taylor Joyce was outstanding.

Bruce Roebuck, 1666 E. 2060, Hugo, OK, 74743, June 11 - It has been some time since my last report. Time moves by so fast. Meetings this year have been really enjoyable. First, I was in Brookhaven (84 west) for a brief meeting in Feb. The church is thriving there and we look forward to hearing good things from them. Next we were in Lexington, KY for a week long meeting. Since Micheal Conley began working there they have made great strides. Not only have they added several members, as well they have purchased property and are preparing to build a church house. Staying and working with these two churches was a great pleasure. Presently, we are in West Monroe, LA. The church here is strong and growing. We are looking forward to a great meeting. My summer schedule is: Bandy KY July 11-15, Linnville OH July 16-22, Jasper TN July 25-29, Huntsville AR Aug. 22-26. Please remember the church and our preachers in prayer.

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THE BACK PAGE...

LITTLE MAC'S BIG MISTAKE

BY CARL M. JOHNSON

In 1862, J.W. McGarvey was scheduled to preach at the Broadway church in Lexington, Kentucky, and Moses E. Lard was scheduled to preach at the Main Street congregation at the same time. Some college students were eating breakfast together and trying to decide where they would attend church services that day. One of them observed, "If I knew brother Lard would be on his high horse, I would go to Main Street; but, as there is doubt about this, I will go to Broadway, for Little Mac never disappoints us."

Lard stood 6 feet, 4 inches tall and was an imposing presence in the pulpit. When Lard was at his best his preaching had a power and eloquence few preachers have ever matched. Like men of moods, however, he was not always at his best. Conversely, McGarvey was only 5 feet, 7 inches tall and was of slight build. Compared physically to Lard, McGarvey was indeed "Little Mac." Little Mac, however, was an intellectual giant. He was not as dynamic a speaker as Lard, but his sermons were consistently excellent.

The strongest feature of McGarvey's preaching and writing was his clearness of expression. He used simple language and expressed himself with an economy of words. In fact, his sentences were so concise that they read like condensed telegrams. He was easy to hear and hard to forget.

Born in Hopkinsville, Kentucky, in 1829, McGarvey entered Bethany College in 1847 and completed a four-year curriculum in only three years. He graduated with honors, giving the valedictory speech in Greek.

After graduation he joined his family who had moved to Fayette, Missouri, and began his preaching career. He later moved to Dover, Missouri, for 9 years, and eventually to Lexington, Kentucky, where he accepted a position as chairman of the College of the Bible at Kentucky University. He remained with the college until his death in 1911, at the age of 83.

McGarvey was a profound student of the Bible. His **Commentary on Acts of the Apostles** remains a classic until this day. He also wrote, **Lands of the Bible, Commentary on Matthew and Mark, Sermons, Jesus and Jonah, Evidences of Christianity, The Authorship of Deuteronomy, The Text and the Canon of the New Testament, and Biblical Criticism**. He wrote regularly for religious journals and was one of the editors of the *Apostolic Times* for 7 years. The *London Times* made the observation that "In all probability, John W. McGarvey is the ripest Bible scholar on earth."

When individual communion cups and instrumental music were innovated into the church McGarvey opposed them vehemently. Later in life he dropped his opposition to the cups, but he remained adamantly opposed to instrumental music until his death.

McGarvey confessed to learning some hard lessons from the mistakes he made as he struggled against unscriptural innovations in the church. In January of 1903 McGarvey was at the Pearl and Bryan Street church in Dallas, Texas. While sitting on the front seat waiting to speak, McGarvey leaned over to Jesse P. Sewell and said, "Brother Sewell, I want to say something to you, if you will accept it in the spirit in which I mean it" Brother Sewell assured him that he would and brother McGarvey continued, "You are on the right road, and whatever you do, do not let anybody persuade you that you can successfully combat error by fellowshiping it and going along with it. I have tried. I believed at the start that was the only way to do it. I have never held membership in a congregation that used instrumental music. I have, however, accepted invitations to preach without distinctions between churches that use it and churches that do not. I have gone along with their papers and magazines and things of that sort. During all these years I have taught the truth as the New Testament teaches it to every young preacher who has passed through the College of the Bible. Yet, I do not know of more than six of those men who are preaching the truth today." He concluded that it was a big mistake on his part to try to combat religious error by going along with it. He said emphatically, "It will not work" (Alan Highers, "A Warning from the Past," *Gospel Advocate*, January 3, 1985, p. 5).

McGarvey is not the first person to warn us of the above danger. In fact, God's people have been warned from the beginning not to embrace and tolerate outside religions. A failure to heed such warnings resulted in the downfall of Israel in the days before Christ. In what seems to be a historical pattern the sirens of religious error always appeal to the Christian's sense of tolerance. Commentator R.C.H. Lenski offers this summary of the pattern, "In the beginning error is meek and asks only to be tolerated. It pleads for broadmindedness. However, once it is entrenched it becomes inflated, and accusingly asks, 'What are you doing here?'" It happened to Little Mac, and if we do not heed his warning it will happen to us too. - carlmj@cableone.net